

# Study of Bamidbar 5

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## Bamidbar 5:1-31

1 And YHVH spoke unto Mosheh, saying,

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר  
וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹלִי

VayeDaber YHVH El Mosheh Lemor, where the **word**, VayeDaber, is from the **word**, Dabar, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, the **word**, Lemor, is from the **word**, Amar, אָמַר, which means, **to say, saying, said**, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

Since most of the first *verses* of each chapter of the book of Vayiqra begin with a **verse** that states: וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר, VayeDaber And spoke, YHVH, Yahweh, El unto, Mosheh. Lemor, saying; I believe it is very important for us to understand the importance of this phrase, for this is telling us that the Creator of the universe chose to speak to Mosheh. This tells me that Yahweh held Mosheh in high regard, for Mosheh, is the one person that Yahweh chose to lead the people of Yisrael out of captivity to slavery in Egypt, which makes him, a shadow picture of Messiah, our Saviour, leading us out of, and away from, our sinful nature, so that we can learn to be Holy as our heavenly Father is Holy. As we search the Scriptures, we can see that Yahweh did not speak directly with many people, however, those with whom He did choose to speak with, had a great impact, on the direction or the Path that the people of Yisrael then chose to walk on.

Whenever Yisrael needed a push to go in the direction that Yahweh wanted them to go, Yahweh chose to raise up a man that would lead the people of Yisrael on the path that He Yahweh wanted the people of Yisrael to travel on, and whether they knew it or **NOT**, they were indeed doing His bidding. Whether it is Mount Sinai or any other place, I believe it is important that we understand that anytime that this phrase וַיְדַבֵּר יְהוָה אֶל־???, and Yahweh spoke onto a certain person (insert name), saying, is used in Scripture, please pay very close attention

to the circumstances that follow that statement, and I am convinced that you will actually see the Hand of our heavenly Father at work in that person's life)

2 *Command the children of Yisrael, that they put out of the camp every leper, and every one that has an issue, and whosoever is defiled by the dead:*

צו את־בְּנֵי יִשְׂרָאֵל וַיִּשְׁלַחֻּ מִן־הַמַּחֲנֶה כָּל־צָרוּעַ וְכָל־זָב וְכָל טָמֵא לְנֶפֶשׁ

WZAV ET BENEY YISRAEL VIYSHALCHU MIN HAMACHANEH KAL TZARUA VEKAL ZAV VEKOL TAME

Tzav Et Beney Yisrael ViyShalchu Min HaMachaneh Kal Tzarua VeKal Zav Vekol Tame LaNaphesh, where the **word**, Tzav, צו, means, **command, order, charged**, the **word**, Et,

אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at

or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which

means, the man, it also means, a cutting instrument, and is usually rendered as

ploughshare, and with different vowel points, we end up with the **word** At, אֶת, which is

the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last

letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture

says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and

Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of

our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the

Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the

letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the**

**Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created

all things, the **word**, Beney, means, **the children of**, the **word**, Yisrael, יִשְׂרָאֵל, is the

name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and

prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where

the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led

straight, he directed, guided, was made level, and the **word** El is a short form of the title

Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah**

**obedient path that Elohim has designed for all of the members of His family to walk**

**on, the path that will lead all who choose to willingly and lovingly follow it, onto**

**everlasting life, in the kingdom of Elohim**, the **word**, ViyShalchu, is from the **word**.

Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a

message, was dispatched, was transmitted, **he was ordered to go, he sent away, sent off,**

**was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set**

**free**, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide,

it also means irrigation, canal, pouring forth the water, it means width, breadth,

extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Min, מִן,

means, **from, away from**, thereof, **of, of which, out of**, in, since, because, than, more

than, it is also the pronoun, what, among, above, after, at, because of, by reason of,

neither, nor, over, since, then, through, whether, with, the **word**, HaMachaneh, מַחֲנֶה,

means, **camp, encampment**, company, army, host, it is from the **word** Chanah, חָנָה,

which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached,

it also means to be gracious, he was kind, the **word**, Kal, means, all, the whole of, the

**word**, Tzarua, צָרַע, means, leper, leprous, to become leprous, he threw to the ground,

threw down, epilepsy, to throw down, humiliate, the **word**, VeKal, means and all, or and

the whole of, or everyone, the **word**, Zav, is from the **word** Zuv, זִוַּב, which means, **to flow**, to dwindle, it melted, dwindled, he went away, departed, **it flowed, gushed, had an issue, caused to flow, have a discharge**, to waste away, to overflow, gush out, have a running issue, pine away, to press together, tighten, close, crush, the **word**, Vekol, means, and all, or whosoever, the **word**, Tame, LaNaphesh, נָפֶשׁ, means, to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, **soul, life, mind, person, heart, human being, creature, body**, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, and here it is translated as, by a body)

3 Both male and female shall you put out, without the camp shall you put them; that they defile not their camps, in the midst whereof I dwell.

מִזְכָּר עַד-נִקְבָּה תִשְׁלַחוּ אֶל-מִחֻץ לַמַּחֲנֶה תִשְׁלַחוּם וְלֹא יִטְמְאוּ אֶת-מַחֲנֵיהֶם אֲשֶׁר ( אֲנִי שֹׁכֵן בְּתוֹכְכֶם

אֲשֶׁר יִטְמְאוּ אֶת-מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכְכֶם אֲשֶׁר יִטְמְאוּ אֶת-מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכְכֶם

MiZakar Ad Neqebah TeShalechu El MiChutz LaMachaneh TeShalchum VeLo YeTamu Et Machaneyhem Asher Aniy Shoken BeTokam, where the **word**, MiZakar, is from the **word**, Zakar, זָכַר, means, to remember, to say, name, swear, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, memorial, remembered, called to mind, was mentioned, reminder, and it means to speak and act on behalf of, remembrance, memory, it also means, **to be born male, to treat as masculine, the male organ, penis**, and with the letter Mem as a prefix, it from from male, the **word**, Ad, עַד, as a preposition and conjunction, means, **to, unto**, up to, even to, as far as, as long as, how, until, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Neqevah, נִקְבָּה, means, **female, feminine gender**, it also means, tunnel, passage, hole, orifice, the **word**, TiShalechu, is from the **word**, Shalach, שָׁלַח, which means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, **he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free**, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, El, אֵל, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, MiChutz, מִחוּץ, means, **without, outside**, outdoors, abroad, in the

street, and as an adverb it means, except, excepting, apart from, the **word**, LaMachaneh, מַחֲנֵה, means, **camp, encampment**, company, army, host, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, TeShalchum, is the **word** Shalach שָׁלַח, repeated, and here it is translated as, **you shall put them**, the **word**, VeLo, means, **and no or and not**, the **word**, YeTamu, is from the **word**, Tame, טָמֵא, which means, **unclean**, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, **defiled**, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, **contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Machaneyhem, is from the **word**, Macahaneh, מַחֲנֵה, which means, **camp, encampment**, company, army, host, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, and in the form that it is used here, it means, **their camp**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, **whereof**, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Aniy, means, **I or I am**, the **word**, Shoken, שָׁכַן, means, to settle down, **dwel, abide**, he settled down, **dwelled, abode**, established, remained, he made to dwell, be settled in a home, a haven, built a dwelling house for himself, he put, placed, dweller, inhabitant, resident, citizen, neighbour, dwelling, lodging, habitation, the **word**, BeTokam, is from the **word**, Tavek, תָּוֵךְ, means, **in the midst of**, middle, between, among, inside, interior, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit)

4 And the children of Yisrael did so, and put them out without the camp: as Yahweh spoke unto Mosheh, so did the children of Yisrael.

וַיַּעֲשׂוּ-כֵן בְּנֵי יִשְׂרָאֵל וַיִּשְׁלְחוּ אוֹתָם אֶל-מַחֲנֶה לְמַחֲנֶה כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל-מֹשֶׁה (כֵּן עָשׂוּ בְנֵי יִשְׂרָאֵל

כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל-מֹשֶׁה וַיִּשְׁלְחוּ אוֹתָם אֶל-מַחֲנֶה לְמַחֲנֶה כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל-מֹשֶׁה וַיַּעֲשׂוּ כֵּן בְּנֵי יִשְׂרָאֵל

VayaAsu Ken Beney Yisrael VayeShalchu Otam El MiChutz LaMachaneh KaAsher Diber YHVH El Mosheh Ken Asu Beney Yisrael where the *word*, VayaAsu, is from the *word*, Asah, עָשָׂה, means, do, did, committed, make, wrought, deal, commit, offer, execute, keep, work, show, prepare, **doing, done, do so, he did, perform**, get, dress, maker, maintain, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, to offer, was offered as a sacrifice, was used, was done by force, it also means, positive command, the *word*, Ken, כֵּן, as an adjective means, right, truthful, honest, just, surely, **so, it is so, as, he did so, rightly so**, thus, to be set up, established, be firm, it also means, base, stand, foot, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, louse, insect, lice, the *word*, Beney, means, **the children of**, the *word*, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite *word*, made up of the *words*, Yeshar and El, where the *word* Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the *word* El is a short form of the title Elohim, therefore the *word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*, the *word*, VayeShalchu, is from the *word*, Shalach, שָׁלַח, which means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, **he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free**, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the *word*, Otam, means, **them**, the *word*, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, MiChutz, מִחוּץ, means, **without, outside**, outdoors, abroad, in the street, and as an adverb it means, except, excepting, apart from, the *word*, LaMachaneh, לַמַּחֲנֶה, which means, **camp, encampment**, company, army, host, it is from the *word* Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the *word*, KaAsher, כַּאֲשֶׁר, means, **as, who**, which, what, that, when, where, how, because, in order that, **according to**, as soon as, forasmuch, howsoever, whosoever, though, the *word*, Diber, דִּבֶּר, means, **word**, thing,

matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name, Yahweh, Yahuwah or Yehovah, the **word**, El, is repeated and here it is translated as, unto, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, Ken, is repeated, and here, it is translated as, so, the **word**, Asu, is the **word**, Asah, repeated, and here, it is translated as, **did**, the **word**, Beney, means, **the children of**, the **word**, Yisrael, **יִשְׂרָאֵל**, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim)**

Here in these three *verses* Yahweh informs Mosheh that he is to command the children of Yisrael, that they put out of the camp, **כָּל־צָרִיעַ**, Kal, **every**, Tzarua, **leper**, **וְכָל־זָב**, VeKal, and **every one**, Zav **that has an issue or discharge**, **וְכָל טִמְאָ לְנֶפֶשׁ**, VeKal, and **whosoever, Tame, is defiled**, LaNaphesh, **by a dead body**, both male and female shall you put out, without the camp shall you put them; so that they do **NOT** defile their camps, in the midst whereof, I Yahweh dwell. And then we are told that the children of Yisrael **DID SO**, and put these people out of the camp: as Yahweh spoke unto Mosheh, so did the children of Yisrael.

As you can see, these thee *verses* speak of putting people that had contracted what has been translated in Scripture as, leprosy, out of the camp, along with those that have an issue or some kind of discharge, oozing out of their bodies, and those that have been defiled by a dead body.

Let's begin the fact that those that had leprosy were to be put out of the camp. In Hebrew the word, leprosy, is the word, Tzara'at, **צָרַעַת**, which is a divinely imposed disease which reflects an inner spiritual condition of the person upon whom Yahweh has chosen to afflict with this disease. Therefore, I believe that Yahweh is telling us that these people that have leprosy, are people, that have willingly rebelled against Yahweh, and wilfully chosen to disobey His Commandments, the Words of our heavenly Father's Torah of Life, and, slander and or gossip about other people, who are trying as best as they can to live a righteous life, by willingly choosing to obey the Words of our heavenly Father's Torah of Life. Therefore, this means that these people are **NOT** keeping, guarding nor obeying any of the Words of our heavenly Father's inerrant and everlasting teaching and instructions, they are **NOT** keeping the Words of His Torah, in the manner that Yahweh has prescribed, and, in that state of being, they are a danger to themselves, their immediate family and the whole house of Yisrael, the body of Messiah. Therefore Yahweh commands Mosheh to tell the people of Yisrael to place these

people, the people that have this divinely imposed disease, **OUT of the CAMP**. As for the other two category of people, that were to be put out of the camp, that is a precautionary measure, you could say it is the first mass quarantine of people that have an issue, or some kind of discharge coming out of their bodies, and they are to be put out of the camp, until, it can be found out, if their condition is contagious or not. The third category of people that are to be put out of the camp, are those that have touched a dead body, and they are put out of the camp, for a period of time, until it can be established that they have not been contaminated with some disease from that dead body. Then, once the people of these last two categories, have been examined and found, not to be a danger to other people, then they are permitted to re-enter the camp, **BUT**, before they are permitted re-enter the camp, they must wash their whole body, and be pronounced clean by the Priest. Doctors did not become aware of this phenomena, of washing themselves before going from patient to patient, until the mid nineteenth century, but as you can see, our omniscient Creator already knew this, and that is why He commanded Mosheh, to put these people out of the camp.

I believe I can best explain it this by using this analogy, we have to understand and remember that a bad and rotting apple that is left in the bushel of apples **WILL NEVER** become a good apple again, it will never become whole or pure again, **BUT**, if it is left in the bushel it will, over a period of time, make **ALL** the other apples, rot or become bad apples, because, by itself, the bad apple cannot change its condition; therefore it is only by placing that apple outside of the bushel (camp) and away from the good apples, that the good apples can be kept free from rotting, and hopefully, if the bad apple has been caught in time, then the disease or the rot can be cut away from that apple, so that the apple, can be restored to the bushel of apples and become part of the family of good apples (Yisrael) again.

5 And Yahweh spake unto Mosheh, saying,

וַיִּדְבֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

וַיֵּדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

VayeDaber YHVH El Mosheh Lemor, where the **word**, VayeDaber, is from the **word**, Dabar, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, the **word**, Lemor, is from the **word**, Amar, אָמַר, which means, **to say, saying, said**, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)



*word* El is a short form of the title Elohim, therefore the *word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*, the *word*, Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, the *word*, O, means, **or**, the *word*, Ishah, אִשָּׁה, means, **woman**, wife, betrothed one, bride, but the same spelling, also means, burnt offering, offering, sacrifice, it is from the *word* Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, the *word*, Nashim, נָשִׁים is the plural of the *word*, אִשָּׁה, Ishah, which means, woman, wife, the *word*, Kiy, כִּי, means, that, because, for, **when**, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, whose, yet, and, as a noun, it means, burning, branding, the *word*, YaAsu, is from the *word*, Asah, עָשָׂה, means, **do, did, committed**, make, wrought, deal, commit, offer, execute, keep, work, show, prepare, doing, done, do so, he did, perform, get, dress, maker, maintain, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, to offer, was offered as a sacrifice, was used, was done by force, it also means, positive command, and in the form that it is used here, it means, **shall commit**, the *word*, MiKal, means, **all or any**, the *word*, Chatot, is the plural of the *word* Chata'at, חַטָּאת or Chata'ah, חָטְאָה, which means, sin, guilt, Sin-Offering, it is from the *word* Chata, חָטָא, which means, to miss the mark, to wrong, to Sin, to transgress the *words* of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a Sin Offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered. However, if we look at the structure and the letters of this *word*, we see that what precedes the suffix letters, Aleph and Tav, are the Letters, Chet ח, which has the pictographic meaning of a **Fence**, and the letter Tet, ט, which has the pictographic meaning of **a snake and or something that surrounds**. To me, I take this to mean, that the *word* Chatat, which is translated as Sin, is telling me, that when we Sin, when we transgress the Torah of our heavenly Father, we are actually being **fenced in by satan, the serpent**, and we have **NO** visible means of escaping our incarceration, **UNLESS**, we look to, and learn to depend on, the Aleph and Tav, the Alpha and the Omega, the beginning and the end, our Messiah, who **IS**, the *words* of the Living Torah of our heavenly Father, made flesh, and, **IF** we can truly learn to **focus** all of our attention on the Aleph Tav, אָתָּא, the Torah made flesh, our Messiah, then, the letter Chet, ח, which pictographically means **a fence**, which speaks of the fence which was put up by satan, and which keeps us in bondage, **is changed**, and becomes **LIFE** to us, for the Hebrew *word* for **LIFE** or **ALIVE** is the *word*, Chai, חַי, which begins with the letter Chet. Furthermore, if we take the letters Chet, ח, and Tet, ט, and reverse their order, then we form the Hebrew *word*, Tach, חָטָּט, which means **SHUT**, and that is exactly what satan does to all those that have Sinned, those that have transgressed the *words* of the Torah of

our heavenly Father, and continue on a daily basis to Sin, to transgress the Torah, for satan shuts us away from the **word** of Yahweh, and keeps us in bondage, **until**, as I said above, we learn to place our entire focus, on the **words** of Living Torah of YHVH, the **words** of our heavenly Father's Torah of Life, made flesh, our Messiah, and His Torah obedient Life. The key therefore, to ridding ourselves of **SIN**, ridding ourselves of the desire to Transgress the **words** of our heavenly Father's Torah of Life, **IS** to learn to Focus our attention on the Aleph Tav, **אָ**, the inerrant and everlasting teaching and instructions of our heavenly Father, the Torah made flesh, and, **IF** we can really do that, then YHVH promises us, that He will lead **ALL** willing, contrite and obedient hearts unto an eternal life at the Fathers side, the **word**.) HaAdam, **אָדָם**, means, **man**, mankind, to be red, was red, to be of the colour of blood, was reddened, became red, blushed, it is also the name of the first man, because he was formed from Adamah, **אָדָמָה**, which means, ground, soil, earth, it means to be red, because it is related to the **word** Dam, **דָם**, which means blood, and with different vowel points, we have the **word** Odem, which is the name of a red jewel, carnelian or ruby, the **word**, LiMol, is from the **word**, Ma'al, **מַעַל**, means, act covertly, treacherously, **trespass, trespassed, transgress, transgression, falsehood**, done, to act, an unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious, to cover, upper part, upper garment, upward, above, on high, overhead, from the top, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, the **word**, BaYHVH, means, **for or against YHVH**, which is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, VeAshmah His from the **word**, Asham, **אָשָׁם**, which means, **guilt, offence, sin, trespass**, blame, guilt offering, trespass offering, be guilty, he became guilty, he sinned, erred, offence, misdeed, he committed an offence, became guilty, was accused, was charged, was blamed, suffered punishment, guilty, culpable, blameable, sinner, the **word**, Nephesh, **נֶפֶשׁ**, means, to breathe, to be breathed upon, refreshed, **a breathing creature**, breath, breath of life, life, soul, life, mind, **person**, heart, **human being, creature, body**, himself, yourselves, dead, will, desire, self, creature, living being, man, any, appetite, beast, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, the **word**, HaHi, means, **of it, or of that**)

7 Then they shall confess their Sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it, the fifth part thereof, and give it unto him against whom he has trespassed.

וְהִתְנִידוּ אֶת-חַטָּאתָם אֲשֶׁר עָשׂוּ וְהָשִׁיב אֶת-אֲשָׁמוֹ בְּרֹאשׁוֹ וְחַמִּישִׁיתוֹ יִסַּף עָלָיו וְנָתַן ( לְאִשֶּׁר אָשָׁם לוֹ

וְהִתְנִידוּ אֶת-חַטָּאתָם אֲשֶׁר עָשׂוּ וְהָשִׁיב אֶת-אֲשָׁמוֹ בְּרֹאשׁוֹ וְחַמִּישִׁיתוֹ יִסַּף עָלָיו וְנָתַן לְאִשֶּׁר אָשָׁם לוֹ

VehiTevalu Et Chatatam Asher Asu VeheShiyv Et Ashmo BeRosho VaChamiyshito Yoseph Alayv VeNatan LaAsher Asham Lo, where the **word**, VehiTevalu, is from the **word**, Yadah, **יָדָה**, which means, **to confess**, give thanks, he praised, lauded, he **confessed**, to throw, hurl, cast, enlarged, it is from the **word**, Yad, which means, hand, forearm, leg, handle, stem of a fruit, monument, place, power, strength, part, portion, share, fold, it is related to the **word** Hod, **הוֹד**, which means, beauty, splendour, glory, majesty, to resonate reverberate, echoed, and in the form that it is used here, it means,

*and they shall confess*, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אִישׁ הָאֵלֹהִים, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֶת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the Words that created all things, the **word**, Chatatam, is from the **word**, Chata'at, חַטָּאת or Chata'ah, חַטָּאה, which means, sin, guilt, Sin-Offering, it is from the **word** Chata, חָטָא, which means, to miss the mark, to wrong, to Sin, to transgress the **words** of the Torah, he missed the goal, he incurred guilt, he bore a loss, he made a Sin Offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered. However, if we look at the structure and the letters of this **word**, we see that what precedes the suffix letters, Aleph and Tav, are the Letters, Chet ח, which has the pictographic meaning of a **Fence**, and the letter Tet, ט, which has the pictographic meaning of **a snake and or something that surrounds**. To me, I take this to mean, that the **word** Chatat, which is translated as Sin, is telling me, that when we Sin, when we transgress the Torah of our heavenly Father, we are actually being **fenced in by satan, the serpent**, and we have **NO** visible means of escaping our incarceration, **UNLESS**, we look to, and learn to depend on, the Aleph and Tav, the Alpha and the Omega, the beginning and the end, our Messiah, who **IS**, the **words** of the Living Torah of our heavenly Father, made flesh, and, **IF** we can truly learn to **focus** all of our attention on the Aleph Tav, אֶת, the Torah made flesh, our Messiah, then, the letter Chet, ח, which pictographically means **a fence**, which speaks of the fence which was put up by satan, and which keeps us in bondage, **is changed**, and becomes **LIFE** to us, for the Hebrew **word** for **LIFE** or **ALIVE** is the **word**, Chai, חַי, which begins with the letter Chet. Furthermore, if we take the letters Chet, ח, and Tet, ט, and reverse their order, then we form the Hebrew **word**, Tach, חָטָא, which means **SHUT**, and that is exactly what satan does to all those that have Sinned, those that have transgressed the **words** of the Torah of our heavenly Father, and continue on a daily basis to Sin, to transgress the Torah, for satan shuts us away from the **word** of Yahweh, and keeps us in bondage, **until**, as I said above, we learn to place our entire focus, on the **words** of Living Torah of Yahweh, the **words** of our heavenly Father's Torah of Life, made flesh, our Messiah, and His Torah obedient Life. The key therefore, to ridding ourselves of **SIN**, ridding ourselves of the desire to Transgress the **words** of our heavenly Father's Torah of Life, **IS** to learn to Focus our attention on the Aleph Tav, אֶת, the inerrant and everlasting teaching and instructions of our heavenly Father, the Torah made flesh, and, **IF** we can really do that, then Yahweh promises us, that He will lead **ALL** willing, contrite and obedient hearts unto an eternal life at the

Fathers side, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, **wherewith, which, with which**, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Asu, is from the **word**, Asah, עָשָׂה, means, **do, did, done, committed, make, wrought**, deal, commit, offer, execute, keep, work, show, prepare, doing, done, do so, he did, perform, get, dress, maker, maintain, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, to offer, was offered as a sacrifice, was used, was done by force, it also means, positive command, and in the form that it is used here, it means, they have done, the **word**, VeheShiyv, is from the **word**, Shuv, שָׁב, means, **to turn, return, turn back**, movement back to the point of departure, **bring back, put back, fully restore**, again, come again, go again, back, away, restore, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to Yahweh, he turned away from, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word**, Et, is repeated, and it is defined above, the **word**, Ashmo, is from the **word**, Asham, אָשָׁם, means, **guilt, offence, sin, trespass**, blame, guilt offering, trespass offering, be guilty, he became guilty, he sinned, erred, offence, misdeed, he committed an offence, became guilty, was accused, was charged, was blamed, suffered punishment, guilty, culpable, blameable, sinner, the **word**, BeRosho, רֹאשׁ, means, head, chief, leader, top, summit, chapter, beginning, division, sum, **principal**, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, and in the form that it is used here, it means, **in its principal**, the **word**, VaChamiyshito, is from the **word**, Chamiyshiy, חַמִּישִׁי, means fifth, it is from the **word** Chamesh, חַמֵּשׁ, which means five, to multiply by five, or take one fifth, and in the form that it is used here it means, and its fifth, the **word**, Yoseph, יוֹסֵף or יִסְיָ, is the name of Ya'aqov and Rachel's firstborn son, and his name means, **to add, to increase, he added, increased**, he continued, he did again, was added, was increased, it is from the **word** Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous **words** such as, cease, conceive again, gather together, join, longer, the **word**, Alayv, עָלָיו, means, **on or onto it, thereon, upon**, near, next to, about, for, or over him or it, the **word**, VeNatan, וַתֵּן, means, **and give, gave**, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver,

restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, LaAsher, is the **word**, Asher repeated and here it is translated as, **against whom**, the **word**, Asham, is repeated, and here it is translated as, trespassed, Lo, לֹא, or לְאוֹ is an inflected personal pronoun, meaning, to, unto, **on, upon or for him**, upon or for it, as an adverb, it means, would that, oh that, if, would Elohim, oh that, oh, would it might be, if happy, peradventure, pray thee, though, would)

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto Yahweh, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

וְאִם-אֵין לְאִישׁ גֹּאֵל לְהָשִׁיב הָאָשָׁם אֵלָיו הָאָשָׁם הַמּוֹשֵׁב לִיהוָה לְכַתֵּן מִלְבָּד אֵיל ( הַכֹּפְרִים אֲשֶׁר יִכְפֹּר-בּוֹ עָלָיו

וְאִם אֵין לְאִישׁ גֹּאֵל לְהָשִׁיב הָאָשָׁם אֵלָיו הָאָשָׁם הַמּוֹשֵׁב לִיהוָה לְכַתֵּן מִלְבָּד אֵיל ( הַכֹּפְרִים אֲשֶׁר יִכְפֹּר-בּוֹ עָלָיו

VeIm Eyn LaIysh Goel LehaShiyv HaAsham Elayv HaAsham HamuShav LaYHVH LaKohen MilBad Eyl HaKipurium Asher YeKaper Bo Alayv, where the **word**, VeIm, means, **and if**, the **word**, Eyn, אֵין, means, **nothing, naught, none, non existence, expressing negation**, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means, **no, to negate, deny, nullify**, as an adverb it means, where, the **word**, LaIysh, means, the man, the **word**, Goel, גֹּאֵל, means, **to redeem, delivered, he acted as a kinsman**, he redeemed himself, **redeemer, saviour, redemption, deliverance**, but it also means, to detest, reject, cast away, fail, to defile, pollute, he defiled himself, defilement, pollution, reject, abhor, loathe, vilely cast away, the **word**, LehaShiyv, is from the **word** Shuv, שׁוּב, which means, **to turn, return, turn back**, movement back to the point of departure, **bring back, put back, fully restore**, again, come again, go again, back, away, restore, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to Yahweh, he turned away from, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word**, Et, is repeated, and it is defined above, the **word**, HaAsham, אָשָׁם, means, **guilt, offence, sin, trespass**, blame, guilt offering, trespass offering, be guilty, he became guilty, he sinned, erred, offence, misdeed, he committed an offence, became guilty, was accused, was charged, was blamed, suffered punishment, guilty, culpable, blameable, sinner, the **word**, Elayv, means, **to or unto whom**, the **word**, HaAsham, is the **word** Asham, repeated, and here, it is translated as, **let the trespass**, the **word**, HamuShav, is the **word** Shuv repeated, and here it is translated as, **be recompensed**, the **word**, LaYHVH, means, **to YHVH**, and it is the Name, Yahweh, Yahuwah or Yehovah, the **word**, LaKohen, means, **the priest**, the **word**, MilBad, is from the **word** Bad, בַּד, means, linen, linen cloth, linen material, it also means, bar, pole, rod, stave, branch of a tree, it means, **beside**, alone, only, strength, apart, bars, each, except, beside him, like, themselves, part, portion, separate, separately, something cut off,

something separated, part of something, it also means, lie, fabrication, to invent, fabricate, concoct, the **word**, Eyl, is from the **word**, Ayil, אַיִל, means, **ram and his strength**, head, chief, leader, projecting, pillar, pilaster, a strong support, the strong animal, an oak or another strong tree, a mighty man, lintel or post, it also means, stag, deer, hart, power, strength, the **word**, HaKipurium, is from the **word** Kaphar or Kipur, כִּפַּר, which means, **to atone for, reconcile, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off**, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, **whereas, wherein, wherewith, whereby**, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, YeKaper, is the **word**, Kaphar or Kipur, כִּפַּר, repeated, and here, it is translated as, an atonement, the **word**, Bo, בּוֹ, means, in, on or over him, in, on, over or for it, of it, thereof, therewith, before him, therein, the **word**, Alayv, אֶלָּיו, means, on or onto it, thereon, upon, near, next to, about, **for, or over him or it**)

Speak unto the children of Yisrael, and tell them, that when a man or woman shall commit any **Sin** that men commit, to do a trespass against Yahweh, and that person **IS** guilty; then, they shall confess their **Sin**, which they have done: and he shall recompense his trespass with the principal thereof, and add unto it, the **fifth** part thereof, and give it unto him against whom he has trespassed. **But**, if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto Yahweh, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

This section of *Bamidbar 5* speaks of people who commit **SIN**, people who transgress the Words of our heavenly Father's Torah of Life, and what their sacrifices that they are commanded to offer to Yahweh for that particular Sin, and what the restitution costs are going to be, for the Sins, the Transgressions that they committed, and to whom the restitution is to be paid.

But before going into what all this means, we first have to look at the Hebrew word for Sin, and see what Yahweh wants us to learn from this word. The Hebrew word for **Sin** used here, is the word, Chata'at, חַטָּאת or Chata'ah, חַטָּאה, which does means, Sin, guilt, Sin-Offering, it is from the **word** Chata, חָטָא, which means, to miss the mark, to wrong, to Sin, to transgress the Words of the Torah of our heavenly Father, it means, that that person has missed the goal, he

has incurred guilt, he bore a loss, he made a Sin Offering, he is, or was cleansed or purified from Sin, he disinfected, lost oneself, bewildered. However, if we look at the structure and the letters of this **word**, we see that what precedes the suffix letters, Aleph and Tav, in the word, **חַטָּאת** Chata'at or Chatat, are the Letters, Chet **ח**, which has the pictographic meaning of a **Fence**, and the letter Tet, which has the pictographic meaning of **a snake and or something that surrounds**. To me, I believe that Yahweh wants us to understand that when we Chatat, or Chata'at, when we Sin, when we transgress the Words of the Torah of our heavenly Father, we are actually being **fenced in by satan, the serpent**, and we have **NO** visible means of escaping our incarceration, **UNLESS**, we look to, and learn to depend on, the Aleph and Tav, the Alpha and the Omega, the beginning and the end, our Messiah, who **IS**, the Words of the Living Torah of our heavenly Father, made flesh, and, **IF** we can truly learn to **focus** all of our attention on the Aleph Tav, **אָת**, the Words of the Torah of our heavenly Father, made flesh, our Messiah, then, the letter Chet, **ח**, which pictographically means **a fence**, and which speaks of the fence, that was put up by satan, the fence that keeps us incarcerated and in bondage, **is changed**, and becomes **LIFE** to us, for the Hebrew **word** for **LIFE** or **ALIVE** is the **word**, Chai, **יָחַי**, which begins with the letter Chet. Furthermore, if we take the letters Chet, **ח**, and Tet, **ט**, and reverse their order, then we form the Hebrew **word**, Tach, **חַט**, which means **SHUT**, and that is exactly what satan does to all people that commit Sin, the people that transgress the Words of the Torah of our heavenly Father, and continue on a daily basis to Sin, to transgress the Torah, for satan shuts them away from the Words of Yahweh, and keeps them in bondage, **until**, as I said above, they learn to place our entire focus, on the Words of Living Torah of Yahweh, the Words of our heavenly Father's Torah of Life, made flesh, our Messiah, and His Torah obedient Life. The key therefore, to ridding ourselves of **SIN**, ridding ourselves of the desire to Transgress the Words of our heavenly Father's Torah of Life, **IS** to learn to Focus our attention on the Aleph Tav, **אָת**, the inerrant and everlasting teaching and instructions of our heavenly Father, the Torah made flesh, and, **IF** we can really do that, then Yahweh promises us, that He will lead **ALL** willing, contrite and obedient hearts, unto an eternal life at the Fathers side.

Now that we know and understand the severity of Sinning, we can better understand what Yahweh is telling us, when He says, that we are to add one-fifth, or twenty percent, to the value of whatever we have damaged or stolen, and pay that to the person whom we have trespassed against; but, if the man is dead, and has no kinsman, then, the payment is to go to Yahweh, and the priest, that is in charge, for he is the one who eventually benefits from it.

For a Sin of Trespass, a person was to offer a ram to Yahweh for his Sin, and then, recompense the offended party by replacing whatever was damaged or stolen, and, add one-fifth to the value of it. Why do you think that **one-fifth** is to be added to the value of the trespass? Well, the Scriptures tell us that **Sin** is transgression of the Torah, and the number **five** in Scripture, represents the Torah of our heavenly Father, and Yahweh's Grace, for they are synonymous terms; furthermore, the Scriptures also tell us, that the wages of Sin, **IS Death**, but here, in *Bamidbar 5* we are told that even though a person has committed a trespass, even though he has sinned, that Yahweh, in His infinite Grace and Mercy, has made it possible, for that contrite person, who repents from his Sins, to pay the prescribed punishment, and add twenty percent and be reconciled to Yahweh and the offended party, and **NOT DIE**; please remember that the number **Twenty** in Scripture, represents redemption, therefore, by adding **TWENTY Percent** to



was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, **wherewith, which, with which**, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, YaQriyvu, is from the **word**, Qarab, קרב, means, **to come near, approach, he came near, approached**, near in place, kindred or time, allied, any of kin, kinsfolk, near of kin, neighbour, to offer, offering, was offered as a sacrifice, **bring near, he was brought near**, he befriended, nearness, vicinity, it also means, in the midst, near, interior, among, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, th **word**, LaKohen, means, **to the priest**, the **word**, Lo, לו, or לוֹ is an inflected personal pronoun, meaning, **to, unto**, upon or for him, upon or for it, as an adverb, it means, would that, oh that, if, would Elohim, oh that, oh, would it might be, if happy, peradventure, pray thee, though, would, the **word**, Yihyeh, is form the **word**, Hayah, היה, means, is, also, to be, exist, are, were, happen, **shall happen, it shall be**, continue, become, **has or will become**, was, were, existed, **come or came to pass, come or came into being**, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made)

10 And every man's hallowed things shall be his: whatsoever any man gives the priest, it shall be his.

וְאִישׁ אֶת־קִדְשָׁיו לֹא יִהְיֶה אִישׁ אֲשֶׁר־יִתֵּן לַכֹּהֵן לֹא יִהְיֶה)

איש אֶת־קִדְשָׁיו לֹא יִהְיֶה אִישׁ אֲשֶׁר־יִתֵּן לַכֹּהֵן לֹא יִהְיֶה

Velysh Et Qadashayv Lo YiHyu Iysh Asher Yiten LaKohen Lo Yihyeh, where the **word**, Velysh, means, **and man**, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת־הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֶת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Qadashayv, is from the **word**, Qadosh, קָדוֹשׁ, which means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart**, was forbidden, **was hallowed, he declared holy, he cleansed, purified**, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he

became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, a holy thing, the Sanctuary, the Holy Tabernacle, the Holy Temple, set apart for a specific purpose, a temple prostitute, and in the form that it is used here, it means, hallowed things, the **word**, Lo, לֹ, or לוֹ is an inflected personal pronoun, meaning, **to, unto, upon or for him**, upon or for it, as an adverb, it means, would that, oh that, if, would Elohim, oh that, oh, would it might be, if happy, peradventure, pray thee, though, would, the **word**, Iysh, is repeated, and here, it is translated as, any man, the **word**, YiHyuh, is from the **word** Hayah, הָיָה, means, is, also, to be, exist, are, were, happen, **shall happen, it shall be**, continue, become, **has or will become**, was, were, existed, **come or came to pass, come or came into being**, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, **whatsoever**, where, wherein, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Yiten, is from the **word** Natan, נָתַן, means, **to give, gave**, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, LaKohen, means, **the priest**, the **word**, Lo, is repeated, and here, it is translated as, **to him, his**, the **word**, YiHyeh, is from the **word** Hayah, הָיָה, means, is, also, to be, exist, are, were, happen, **shall happen, it shall be**, continue, become, **has or will become**, was, were, existed, **come or came to pass, come or came into being**)

Since the Tribe of Leviy did not get an inheritance in the Promised Land, as the other tribes did, Yahweh made sure that they were taken care of, or recompensed for their service, by the tithe of the other eleven tribes, and those tithes were to be paid to the Levites, who would then pay their tithes of what they received to Aharon and his sons. However, every offering of all the holy things of the children of Yisrael, which they bring unto the priest, shall belong to the priests. And every man's hallowed things shall be his: whatsoever any man gives the priest, it shall be his. Yahweh wanted to ensure that those who were to teach the people of Yisrael, His Words, His Ways, His inerrant and everlasting teaching and instructions, were well taken care of, and that is why all the offerings from the children of Yisrael, were to belong to the priests, it was their portion, for their service.

11 And Yahweh spoke unto Moses, saying,

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר  
וַיִּשְׁמַע מֹשֶׁה אֶת־כָּל־דְּבַר־יְהוָה וַיֹּאמֶר

VayeDaber YHVH El Mosheh Lemor, where the **word**, VayeDaber, is from the **word**, Dabar, דָּבַר, means, word, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, the **word**, Lemor, is from the **word**, Amar, אָמַר, which means, **to say, saying, said**, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

Since most of the first *verses* of each chapter of the book of Vayiqra begin with a **verse** that states: וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר, VayeDaber, and spoke, YHVH, Yahweh, El, unto, Mosheh, Lemor, saying; I believe it is very important for us to understand the importance of this phrase, for this is telling us that the Creator of the universe chose to speak to Mosheh. This tells me that Yahweh held Mosheh in high regard, for Mosheh, is the one person that Yahweh chose to lead the people of Yisrael out of captivity to slavery in Egypt, which makes him, a shadow picture of Messiah, our Saviour, leading us out of, and away from, our sinful nature, so that we can learn to be Holy as our heavenly Father is Holy. As we search the Scriptures, we can see that Yahweh did not speak directly with many people, however, those with whom He did choose to speak with, had a great impact, on the direction or the Path that the people of Yisrael then chose to walk on.

Whenever Yisrael needed a push to go in the direction that Yahweh wanted them to go, Yahweh chose to raise up a man that would lead the people of Yisrael on the path that He Yahweh wanted the people of Yisrael to travel on, and whether they knew it or **NOT**, they were indeed doing His bidding. Whether it is Mount Sinai or any other place, I believe it is important that we understand that anytime that this phrase וַיְדַבֵּר יְהוָה אֶל־???? לֵאמֹר, and Yahweh spoke onto a certain person (insert name), saying, is used in Scripture, please pay very close attention to the circumstances that follow that statement, and I am convinced that you will actually see the Hand of our heavenly Father at work in that person's life)

12 *Speak unto the children of Yisrael, and say unto them, If any man's wife go aside, and commit a trespass against him,*

דָּבַר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי-תִשְׁטֶה אִשְׁתּוֹ וּמָעַלָה בּוֹ מָעַל  
 29 אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי-תִשְׁטֶה אִשְׁתּוֹ וּמָעַלָה בּוֹ מָעַל  
 29

Daber El Beney Yisrael VeAmarta Alehem Iysh Iysh Kiy TiSteh Ishto UMa'alah Bo Ma'al, where the **word**, Daber, דָּבַר, means, **word**, thing, matter, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, *to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed*, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, El, אֵל, *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Beney, means, *the children of*, the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim, the **word**, VeAmarta, is from the **word**, Amar, אָמַר, which means, *to say, saying, said, speak, spoke*, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Alehem, means, *to or unto them*, the **word**, Iysh, means, **man**, and since it is used twice, it is translated as, *any man*, the **word**, Kiy, כִּי, means, that, because, for, when, while, as, *if*, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, whose, yet, and, as a noun, it means, burning, branding, the **word**, TiSteh, is from the **word**, Satah, שָׂטָה, which means, to turn aside, *go astray, he or she became or was unfaithful, he caused to turn aside*, it also means, to be mad, he went wrong, played the fool, was out of his wits, he went crazy, he laughed at, he mocked, derided, sneered at, ridiculed, was made fun of, the **word**, Ishto, is from the **word**, Ishah, אִשָּׁה, which means, woman, **wife**, betrothed one, bride, but the same spelling, also means, burnt offering, offering, sacrifice, it is from the **word** Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, the **word**, Nashim, נָשִׁים, is the plural of the **word**, אִשָּׁה, Ishah, which means, woman, wife, and in**

the form that it is used here, it means, his wife, the **word**, UMa'al, is from the **word**, Ma'al, מעל, means, act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, **to commit, done, to act unfaithfully, an unfaithful or treacherous act, to act unfaithfully**, behave treacherously, be perfidious, sacrilege, it also means, high place, height, raising, lifting, go up, ascend, to cover, upper part, upper garment, upward, above, on high, overhead, from the top, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, and in the form that it is used here it means, **and has committed**, the **word**, Bo, בו, means, in, on, over or **against him**, in, on, over or for it, of it, thereof, therewith, **before him**, therein, the **word**, Ma'al, is repeated and here it is translated as, **a trespass**)

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she **IS defiled**, and there **IS no witness** against her, neither she be taken with the manner;

וְשָׁכַב אִישׁ אִתָּהּ שְׁכִבַת זָרָע וְנֶעְלַם מֵעֵינֵי אִישָׁהּ וְנִסְתָּרָה וְהָיָא נְטֻמָּאָה וְעַד אֵינן בְּרָהּ ( וְהָיָא לָא נְתִיבָהּ

וְשִׁכַב אִישׁ אִתָּהּ שְׁכִבַת זָרָע וְנֶעְלַם מֵעֵינֵי אִישָׁהּ וְנִסְתָּרָה וְהָיָא נְטֻמָּאָה וְעַד אֵינן בְּרָהּ ( וְהָיָא לָא נְתִיבָהּ

VeShakav Iysh Otah Shikvat Zera VenElam Me'eyney Iysha VeniSterah Vehiy NiTma'ah VeEd Eyn Bah VeHi Lo Nitpasah, where the **word**, VeShakav, שכב, means, **to lie down, lie, he lay down**, fell asleep, took rest, he rested from this world, died, he lay down, was lying, rested, **he lay with, cohabited, was lain with, was ravished**, placed, put, the **word**, Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, the **word**, Otah, means, **with her**, the **word**, Shikbat, is the **word**, Shakav, שכב, repeated and here it is translated as, carnally, it also means, **to copulate, be joined together as one sexually**, the **word**, Zera, זָרָע, means, sow, sowing, sowing season, seed, **sperm, semen**, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the **word**, VenElam, is from the **word** Alam, עלם, means, **to hide, conceal, hidden, he hid himself**, it also means, to be strong, specifically to be mature sexually, it means, young man, youth, slave, lad, it means, forgetfulness, it also means, eternity, the **word**, Me'eyney, is from the **word**, Ayin, עֵין, means, **eye, sight**, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, and in the from that kit is used here it means, **from the eyes**, the **word**, Iyshah, is from the **word** Iysh, which means, **man, husband**, and in the form that it is used here, it means, **her husband**, the **word**, VeniSterah, is from the **word**, Satar, סָתַר, which means, **to hide, conceal, the hidden things, he hid, concealed, he covered, sheltered, he hid himself, he hid carefully**, it also means, to pull down, destroy, to refute, contradict, he broke down, pulled down, he disarranged, upset, he refuted, contradicted, he neutralized, was torn down, was undone, it means, **covering, cover, hiding place, secret, secrecy**, where the **word** Sitrah, סִתְרָה, means, shelter, protection,

and in the form that it is used here, it means, **and be kept hidden**, the **word**, VeHiy, means, **and she**, the **word**, NiTma'ah, is from the **word**, Tame, טמא, which means, **unclean, spiritual impurity**, it is also called an absence of holiness, it means, ritual impurity, **defiled, foul**, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, **contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, VeEd, עד, or עוד a preposition and conjunction, means, to, unto, up to, even, until, while, still; as a noun it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, **witness, testimony, testify**, menstruation, to count, to reckon, consider, he prepared himself, it means to encompass, restore, duplicate, repeat, to admonish, charge, call, lift up, stand upright, give warning, it means, ornament, jewel, choice, best, it is also the heart of the **word** Moed, which speaks of Yahweh's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, it means, to return, repeat, do again, he affirmed solemnly, he bore witness, attested, the **word**, Eyn, אֵין, means, **nothing, naught, none, no**, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify, as an adverb it means, where, the **word**, Bah, בָּהּ, is an inflected personal pronoun, meaning, in, with or **against her**, in or with it, therein, the **word**, VeHi, means, **and she**, the **word**, Lo, means, **no or not**, the **word**, NiTpasah, is from the **word**, Taphas, תפש, which means, **to seize, take hold of**, he occupied, he attacked with violence, fell upon someone, he seized, took hold of, he occupied, seized or captured a city, he acquired, was seized, was captured, he caught, grasped, grasp, grip, hold)

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled:  
or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

וְעָבַר עָלָיו רוּחַ־קִנְיָה וְקָנָא אֶת־אִשְׁתּוֹ וְהָיָא נְטֻמָּאָה אוּ־עָבַר עָלָיו רוּחַ־קִנְיָה וְקָנָא ( אֶת־אִשְׁתּוֹ וְהָיָא לֹא נְטֻמָּאָה  
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VeAvar Alayv Ruach Qinah VeQine Et Ishto VeHi NiTma'ah O Avar Alayv Ruach Qinah VeQine Et Ishto VeHiy Lo NiTma'ah, where the **word**, VeAvar, is from the **word**, Avar, עבר, means, through, pass by, **pass over**, cross over, go, carry over, **come over**, traversed, he passed beyond, passed by, he proceeded, travelled, he emigrated, set apart, on the opposite side, he made to pass across, the region across, he transgressed, trespassed, transferred, he caused to pass through, he caused to pass away, took away, removed, he overlooked, pardoned, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, it means, against, beyond, by, from, over, passage, quarter, other side, this side, and here it is translated as, **come upon him**, the **word**, Alayv, means, **on or upon him**, the **word**, Ruach, רוּחַ, means, accept, smell, touch, make of quick understanding, **spirit**, wind, breath, side, mind, blast, vain, air, cool, quarter, spiritual, tempest, whirlwind, windy, to be wide, be spacious, to enlarge, was

wide, was spacious, was relieved, felt relief, he made space for, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, to perceive, enjoy, ventilate, breeze, soul, spirit, courage, disposition, it can also mean an evil spirit, the **word**, Qinah, קנא, means, *to be jealous, to be envious, he suspected his wife of adultery*, to be zealous, if we place a Hey suffix, we form the **word word** Qanah, קנאה, which means, *jealousy, envy, zeal, zealousness, anger, object of anger, passion*, the **word**, VeQineh, is the **word** Qinah repeated and here it is translated as, *and he becomes jealous*, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaSh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Ishto, is from the **word**, Ishah, which means, *woman, wife*, and in the form that it is used here, it means, *his wife*, the **word**, VeHi, means and she, the **word**, NiTma'ah, is fro the **word**, Tame, טמא, means, unclean, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, *defiled*, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, *contaminated, polluted, impure, defilement*, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, O, means, *or*, the **word**, Avar, עבר, means, through, pass by, *pass over*, cross over, go, carry over, come over, traversed, he passed beyond, passed by, he proceeded, travelled, he emigrated, set apart, on the opposite side, he made to pass across, the region across, he transgressed, trespassed, transferred, he caused to pass through, he caused to pass away, took away, removed, he overlooked, pardoned, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, it means, against, beyond, by, from, over, passage, quarter, other side, this side, and here it is translated as come upon, the **word**, Alayv, means, on or upon him, the **word**, Ruach, רוּחַ, means, accept, smell, touch, make of quick understanding, *spirit*, wind, breath, side, mind, blast, vain, air, cool, quarter, spiritual, tempest, whirlwind, windy, to be wide, be spacious, to enlarge, was wide, was spacious, was relieved, felt relief, he made space for, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, to perceive, enjoy, ventilate, breeze, soul, spirit, courage, disposition, it can also mean an evil spirit, the **word**, Qinah is repeated, and here, it is translated as, *jealousy*, the **word**, VeQine, is the **word**, Qinah repeated again, and here, it is translated as, *and he becomes jealous*, the **word**, Et, is repeated and it is defined above, the **word**, Ishto, is from the **word**, Ishah, which means, *woman or wife*, and in the form that it is used here, it means, *his wife*, the



אִפָּה or אִפָּה, means, *grain measure*, it is ten Omers, which is 0.6224 bushels, or 5 dry Gallons, or 22 litres, the *word*, Qemach, קִמַּח, means, *flour, meal*, bread, food, powder, to sprinkle flour, he added flour, was sprinkled with flour, was soiled with flour, was ground into flour, became like flour, he turned into flour, it also means flour merchant, the *word*, Soriym, is the plural of the *word*, Sorah, שְׂעָרָה or, שְׂעוּרָה, which means, *barley*, the hairy or bearded grain, sty in the eye, the *word*, Lo, means, *no or not*, the *word*, Yitzoq, יִצֹק, means, *to pour, pour out*, to melt or cast metal, molten, he poured out, overflow, he set, to stiffen or grow hard, to place firmly, placed, properly, to pour out, the *word*, Alayv, means, *on or upon it*, the *word*, Shemen, שָׁמֵן, means, to be or become fat, he oiled, greased, lubricated, he made fat, fattened, it also means, to assess, appraise, evaluate, estimate, as an adjective it means fat, robust, stout, thick, it means, *oil, fatness, olive oil, fat substance, anointing oil*, oil vendor, the *word*, VeLo, and no, or and not or nor, the *word*, Yiten, is form the *word*, Natan, נָתַן, means, to give, gave, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, *he put, placed*, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the *word*, Alayv, means on or upon, the *word*, Lebonah, לְבוֹנָה, means, *frankincense*, so called because of it's white colour, the *word*, Kiy, כִּי, means, that, because, *for*, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, whose, yet, and, as a noun, it means, burning, branding, the *word*, Minchat, מִנְחָה, which means, gift, present, tribute, *offering, especially a meal or food offering*, the daily afternoon prayer, it also means chairmen of the board, master of ceremonies, moderator, guided, directed, the *word*, Qena'ot, is from the *word*, Qanah, קָנָא, means, *to be jealous*, to be envious, he suspected his wife of adultery, to be zealous, if we place a Hey suffix, we form the *word word* Qanah, קָנָה, which means, *jealousy*, envy, zeal, zealousness, anger, object of anger, passion, the *word*, and in the form that it is used here, it means, jealousy, the *word*, Hu, means, it, the *word*, Minchat is repeated and here it is translated as, an offering, the *word*, Zikaron, זִכָּרוֹן, means, *a memorial, remembrance, reminder*, it is from the *word* Zakar, זָכַר, which means, to remember, to say, name, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, reminder, and it means to speak and act on behalf of, it also means, to be born male, to treat as masculine, the male organ, penis, it is related to the *word* Zak, זָכ, which means pure, clean, the *word* Zakay, זָכַי, which means, innocent, guiltless, righteous, worthy, entitled, and Zakah, זָכָה, which means to be clear, be clean, was pure, was innocent, was morally clean, was guiltless, was worthy, was successful, won, attained, deserved, made pure, was acquitted, was pronounced innocent, the *word*, MaZkeret, is from the *word*, Zakar, זָכַר, means, *to remember*, to say, name, swear, *call to mind*, he mentioned, swear, to prick, to pierce, to fix one's mind, *remembrance*, memory, memorial,

remembered, called to mind, was mentioned, reminder, and it means to speak and act on behalf of, remembrance, memory, it also means, to be born male, to treat as masculine, the male organ, penis, the **word**, Avon, עון or עון, means, **sin, iniquity**, guilt, punishment, it is from the **word** Avah ערה, which means, to bend, to twist, turned away, deviated, he committed iniquity, sinned, was bent, was twisted, was perverse, he acted perversely)

In these four *verses*, we have a situation with two scenarios, one is, **IF** a man's wife has committed adultery, and has received seed or sperm from a man other than her husband, and there is no proof of it, nor any witnesses, but, the husband suspects that she has committed adultery, and is jealous; and the other scenario is, if the husband simply suspects that his wife has indeed committed adultery, even though she has not done so, but he is jealous anyway, then, this is what Yahweh commands, should be done. Yahweh instructs Mosheh to speak unto the children of Yisrael, and say unto them, **IF** any man's wife goes aside, and commits a trespass against her husband, and another man lie with her carnally, and it is hidden from the eyes of her husband, and be kept close, concealed, hidden from him, and she is defiled, and there is no witness against her, neither has she been caught in the act; And the spirit of jealousy come upon her husband, and he becomes jealous of his wife, and she is defiled: or if the spirit of jealousy come upon him, and he is jealous of his wife, and she is **NOT** defiled; Then, shall the man bring his wife unto the priest, and he shall bring an offering for her, the **tenth part of an ephah of barley meal**; he shall pour **no oil upon it, nor put frankincense thereon**; for it is an offering of **jealousy**, an offering of memorial, bringing iniquity to remembrance. Next, in the following 7 verse, we are told what the husband, the wife and the Priest are to do in this situation.

16 And the priest shall bring her near, and set her before Yahweh:

וְהִקְרִיב אֹתָהּ הַכֹּהֵן וְהֵעִמְדָּהּ לִפְנֵי יְהוָה

וְהִקְרִיב אֹתָהּ הַכֹּהֵן וְהֵעִמְדָּהּ לִפְנֵי יְהוָה

VehiQriyv Otam HaKohen VeheEmidah Liphney YHVH, where the **word**, VehiQriyv, is form the **word** Qarab, קרב, means, **to come near, approach, he came near, approached**, near in place, kindred or time, allied, any of kin, kinsfolk, near of kin, neighbour, to offer, offering, was offered as a sacrifice, bring near, he was brought near, he befriended, nearness, vicinity, it also means, in the midst, near, interior, among, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the **word**, Otah, means, her, the **word**, HaKohen, means, the priest, the **word**, VeheEmidah, is from the **word** Amad, עמד, means, **to stand, stood, stood up**, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he stayed, he placed, he appointed, **he set up, established, was presented**, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, the **word**, Liphney, לְפָנַי, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)



the **word**, BeQarqa, קרקע, means, **soil, ground, bottom, floor**, immovable property, even ground, bottom, pit hole, the **word**, HaMishkan, מִשְׁכָּן, means, **dwelling place, habitation, tabernacle**, to dwell, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the **word**, YiQach, is from the **word**, Qach, קָח, which means, **take, taken, he took**, get, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, to bring, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, HaKohen, means, **the priest**, the **word**, VeNatan, וְנָתַן, means, to give, gave, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, **he put, placed, set**, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, El, אֵל, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaMayim, means, **the water**)

18 And the priest shall set the woman before Yahweh, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causes the curse:

וְהֵעֵמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת  
 מִנְחַת הַזִּכָּרוֹן מִנְחַת קִנְאָת הָאֵלֹהִים וּבְיַד הַכֹּהֵן יִהְיוּ מִי הַמָּאֲרָרִים  
 וְהֵעֵמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת  
 מִנְחַת הַזִּכָּרוֹן מִנְחַת קִנְאָת הָאֵלֹהִים וּבְיַד הַכֹּהֵן יִהְיוּ מִי הַמָּאֲרָרִים

VeheEmiyd HaKohen Et Halshah Liphney YHVH UPara Et Rosh HaIshah VeNatan AL Kapeyha Et Minchat HaZikaron Minchat Qena'ot Hi UbeYad HaKohen YiHyu Mey HaMariym HamArariym, where the **word**, VeheEmiyd, is from the **word**, Amad, עָמַד, means, to stand, stood, stood up, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he stayed, he placed, he appointed, **he set up, established**, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, the **word**, HaKohen, means, **the priest**, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et Halsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very

obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaIshah, is from the **word**, Isha, אִשָּׁה, which means, **woman, wife**, betrothed one, bride, but the same spelling, also means, burnt offering, offering, sacrifice, it is from the **word** Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, the **word**, Nashim, נָשִׁים is the plural of the **word**, אִשָּׁה, Ishah, which means, woman, wife, the **word**, Liphney, לְפָנַי, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, UPara, פָּרַע, means, to let go, loosen, expose, dismiss, absolve, **uncover, naked**, avenging, avoid, bare, go back, made naked, set at not, perish, to abandon, reject, to become disorderly, become unruly, he caused disorder, disturbed, he showed a lack of restraint, became unruly, he became disorderly, it also means to pay a debt, he retributed, paid, he requited compensation, punished, he revenged, avenged, he exacted payment, it means to dishevelled the hair, to cause disturbances, riot, to pogrom, persecute, the **word**, Et, is repeated and it is defined above, the **word**, Rosh, רֹאשׁ, means, head, chief, leader, top, summit, chapter, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, HaIshah, is repeated and here it is translated as, **the wife**, the **word**, VeNatan, וְנָתַן, means, to give, gave, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, **he put, placed**, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, **in, into**, on, upon, above, over, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Kapeyha, is from the **word**, Kaph, כַּף, which means, **hand, palm, the open hand, the hollow of the palm of the hand**, sole of the foot, the paw of an animal, it means, pan, censer, handle, branch, spoon, the crest of the female genitals, it is the name of the eleventh letter of the Hebrew alphabet, it also means cliff, rock, cape, the **word**, Et, is repeated and it is defined above, the **word**, Minchat, מִנְחָה, means, gift, present, tribute, **offering**, especially a meal or food offering, the daily afternoon prayer, it also means chairmen of the board, master of ceremonies, moderator, guided, directed, the **word**, HaZikaron, זִכָּרוֹן, means, **a memorial, remembrance, reminder**, it is from the **word** Zakar, זָכַר, which means, to remember, to say, name, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, reminder, and it means to speak and act on behalf of, it also means, to be born male, to treat as masculine, the male organ, penis, it is related to the **word** Zak, זָק, which means pure, clean, the **word** Zakay, זָכָאִי, which means, innocent, guiltless, righteous, worthy, entitled, and Zakah, זָכָה, which means to be clear, be clean,

was pure, was innocent, was morally clean, was guiltless, was worthy, was successful, won, attained, deserved, made pure, was acquitted, was pronounced innocent, the **word**, Minchat, is repeated an dhere it is translated as, offering, the **word**, Qena'ot, is from the **word** Qana, קנא, means, **to be jealous**, to be envious, he suspected his wife of adultery, to be zealous, if we place a Hey suffix, we form the **word word** Qanah, קנאה, which means, **jealousy**, envy, zeal, zealousness, anger, object of anger, passion, the **word**, Hi, means it is, m the **word**, UbeYad, is from the **word** Yad, יד, means, **hand**, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and in the form that it is used here, it means, **in the hands of**, the **word**, HaKohen, mean the priest, the **word**, YiHyu, is from the **word**, Hayah, היה, means, is, also, to be, exist, are, were, happen, shall happen, it **shall be**, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made) Mey, is a short from of the **word**, Mayim, מים, means, water, flood, to mix with water, watered, hydrated, it also means, urine, piss, water-course, water-flood, watering, the **word**, HaMariym, is from the **word**, Mar, מר, which means, **bitter, bitterly, bitterness, chafed, angry, discontented**, heavy, bitter thing, sad, gloomy, cruel, the **word**, HamArariym, is from the **word**, Arar ארר, or אָרַר, means, **curse, he cursed, was cursed, cursed, damned, damnable**)

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with you, and if you have **NOT** gone aside to uncleanness with another, instead of your husband, be you free from this bitter water that causes the curse:

וְהִשְׁבִּיעַ אֹתָהּ הַכֹּהֵן וְאָמַר אֶל-הָאִשָּׁה אִם-לֹא שָׁכַב אִישׁ אִתְּךָ וְאִם-לֹא שָׁטִית טְמֵאָה ( תַּחַת אִישׁךָ הַנָּקִי מִמֵּי הַמָּרִים הַמְאָרְרִים הָאֵלֶּה

אֵל אִשְׁכְּךָ וְאִם-לֹא שָׁכַב אִישׁ אִתְּךָ וְאִם-לֹא שָׁטִית טְמֵאָה אֶל-הָאִשָּׁה אִם-לֹא שָׁכַב אִישׁ אִתְּךָ וְאִם-לֹא שָׁטִית טְמֵאָה אֶל-הָאִשָּׁה אִם-לֹא שָׁכַב אִישׁ אִתְּךָ וְאִם-לֹא שָׁטִית טְמֵאָה

VehiShbiya Otah HaKohen VeAmar El HaIshah Im Lo Shakav Iysh Otak VeIm Lo Satiyt Tumah Tachat Iyshek HiNaqiy MiMey HaMariym HamArariym HaEleh, where the **word**, VehiShbiya, is from the **word**, Shevah, שבע, means, seven, it also means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, copiousness, it also means, **to swear an oath**, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, it means week, the **word**, Otah, means, her, the **word**, HaKohen, means, **the priest**, the **word**, VeAmar, אמר, which means, **to say, saying, said, speak, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, El, אֵל, denotes, **motion toward or to, or direction toward, and it**

*means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Halshah, means, the woman, the **word**, Im, means, *if*, the **word**, Lo, means, no, or not, the **word**, Shakav, שכב, means, *to lie down, lie*, he lay down, fell asleep, took rest, he rested from this world, died, he lay down, was lying, rested, *he lay with, cohabited, was lain with was ravished*, placed, put, the **word**, Iysh, means, man, the **word**, Otak, means, *with you*, the **word**, VeIm, means, *and if*, the **word**, Lo, means, *no or not*, the **word**, Satiyt, is from the **word**, Satah, שטה, means, *to turn aside, go astray, deviate from ones duty, he or she became or was unfaithful, he caused to turn aside*, it also means, to be mad, he went wrong, played the fool, was out of his wits, he went crazy, he laughed at, he mocked, derided, sneered at, ridiculed, was made fun of, the **word**, Tumah, is from the **word** Tame, טמא, means, *unclean, spiritual impurity*, it is also called an absence of holiness, it means, ritual *impurity, impure, defiled*, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, *contaminated, polluted, impure, defilement*, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, Tachat, תחת, means, *under*, the underpart, underneath, below, beneath, in one's place, in place of, in lieu of, *instead of*, for, because of, buttocks, bottom, posterior, in one's place, where one stands, the **word**, Iyshek, is the **word**, Iysh, repeated, and here, it is translated as, *your husband*, the **word**, HiNaqiy, is form the **word**, Naqah, נקה, means, *to be clean, be clear of, be pure, be innocent, he cleansed, pronounced innocent*, he left unpunished, was acquitted, was absolved, was cleared, was pure, was free from guilt, was purified, and in the form that it is used here, it means, be free, the **word**, MiMey, means, *from the waters*, the **word**, HaMariym, is from the **word**, Mar, מר, which means, *bitter, embittered, bitterly, bitterness*, chafed, angry, discontented, heavy, bitter thing, sad, gloomy, cruel, the **word**, HamArariym, is from the **word**, Arar, ארר, or אָרַר, means, *curse, he cursed, was cursed, cursed, damned, damnable*, HaEleh, means, *these*)

20 But, if you have gone aside to another instead of your husband, and if you are defiled, and some man have lain with you beside thine husband:

וְאִתְּ כִּי שָׁטִיתַּ תַּחַת אִישׁוֹ וְכִי נִטְמַמְתָּ וְיָתֵן אִישׁ בֶּדְךָ אֶת־שִׁכְבְּתוֹ מִבְּלַעֲדֵי אִישׁוֹ  
 וְאִתְּ כִּי שָׁטִיתַּ תַּחַת אִישׁוֹ וְכִי נִטְמַמְתָּ וְיָתֵן אִישׁ בֶּדְךָ אֶת־שִׁכְבְּתוֹ מִבְּלַעֲדֵי אִישׁוֹ  
 וְאִתְּ כִּי שָׁטִיתַּ תַּחַת אִישׁוֹ וְכִי נִטְמַמְתָּ וְיָתֵן אִישׁ בֶּדְךָ אֶת־שִׁכְבְּתוֹ מִבְּלַעֲדֵי אִישׁוֹ

VeAt Kiy Satiyt Tachat Iyshek VeKiy NiTmet VaYiten Iysh Bak Et Shekavto MiBaladey Iyshek, where the **word**, VeAt, means, and or but you, the **word**, Kiy, כִּי, means, that, because, for, when, while, as, *if*, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, whose, yet, and, as a noun, it means, burning, branding, the **word**, Satiyt, is from the **word**, Satah, שטה, means, *to turn aside, go astray, deviate form ones duty, he or she became or was*

**unfaithful**, he caused to turn aside, it also means, to be mad, he went wrong, played the fool, was out of his wits, he went crazy, he laughed at, he mocked, derided, sneered at, ridiculed, was made fun of, the **word**, Tachat, תַּחַת, means, under, the underpart, underneath, below, beneath, **in one's place, in place of, in lieu of, instead of**, for, because of, buttocks, bottom, posterior, in one's place, where one stands, the **word**, Iyshek, means, **your husband**, the **word**, VeKiy, is the **word** Kiy repeated, and here, it is translated as, **and if**, the **word**, NiTmet, is from the **word** Tame, טָמֵא, means, unclean, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, **defiled**, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, **contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, VaYiten, is from the **word**, Natan, נָתַן, means, **to give, gave**, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, and in the form that it is used here, it means, **and has given**, the **word**, Iysh, means, **a man**, Bak, or onto you, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Shekavto, is from the **word**, Shakav, שָׁכַב, means, **copulation, to lie carnally with, to defile oneself**, it is from the **word**, Shakav, to lie with, the **word**, MiBaladey, בְּלֵעָדֵי, is a preposition that means, without, except, apart from, **besides**, save, without, not in me, not, it is a composite **word** made up of the **word** Bal, בַּל, which means, not, and Ad עַד, or Adey, עַדֵי, which means, as far as, as, up to, it is related to the **word** Balad, which means, exclusive, he made exclusive, Iyshek, is form the **word**, Iysh which means, **man or husband**, and in the form that it I used here, it means, **your husband**)

21 Then, the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, Yahweh make you a curse and an oath among thy people, when Yahweh does make your thigh to rot, and your belly to swell;

וְהִשְׁבִּיעַ הַכֹּהֵן אֶת־הָאִשָּׁה בְּשִׁבְעַת הָאֲלֹהִים וְאָמַר הַכֹּהֵן לְאִשָּׁה יִתֵּן יְהוָה אוֹתָךְ לְאֲלֹהֵי  
וְלִשְׁבַעַת בְּתוֹךְ עַמֶּךָ בְּתֵת יְהוָה אֶת־יְרֵכְךָ נֹפֶלֶת וְאֶת־בִּטְנְךָ צָבָה

פִּיִּיזִי לְחַזֵּק אֶת־הַלְּבָבוֹת הַיְהוּדִים וְלִשְׁמֹרֵת אֶת־הַלְּבָבוֹת הַיְהוּדִים  
 וְלִשְׁמֹרֵת אֶת־הַלְּבָבוֹת הַיְהוּדִים וְלִשְׁמֹרֵת אֶת־הַלְּבָבוֹת הַיְהוּדִים

VehiShviya HaKohen Et HaIshah BiShvuat HaAlah VeAmar HaKohen LaIshah Yiten  
 YHVH Otak LeAlah VeliShvuah BeTok Amek Betet YHVH Et YeRekek Nophelet VeEt  
 Bitnek Tzavah, where the *word*, VehiShviya, is from the *word*, Sheva, שֶׁבַע, means,  
 seven, it also means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was  
 satisfied, had in excess, plenty, full, abounding, abundance, copiousness, it also means,  
*to swear an oath*, to bind oneself by seven things, or by seven oaths, he swore, took an  
 oath, he caused to take an oath, do something seven times, he multiplied by seven, it  
 means seven and or seventh, it means week, and in the form that it is used here, it means,  
*then shall cause to swear*, the *word*, HaKohen, means, *the priest*, the *word*, Et, אֶת, as a  
 preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the  
 side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the  
 man, it also means, a cutting instrument, and is usually rendered as ploughshare, and  
 with different vowel points, we end up with the *word* At, אֵת, which is the personal  
 pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the  
 Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the  
 First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture  
 makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our  
 heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah,  
 are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav,  
 that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*,  
 for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the  
*word*, HaIshah, means, *the woman*, the *word*, BiShvuat, שְׁבוּעָה, or שְׁבֻעָה or שְׁבַע or  
 שְׁבוּעַת, means, a week, a period of seven days, seven years, heptad, it also means, *oath*,  
*curse*, and in the form that it is used here, it means, *with an oath*, the *word*, HaAlah,  
 אֱלֹהִים, means, *to curse, swear, to wail, lament, he sighed, cursing*, oath, obligation by  
 oath, club, bat, cudgel, terebinth, oak, it also means to worship a deity, deify, the *word*,  
 VeAmar, וְאָמַר, which means, *to say, saying, said, speak, spoke, you told, uttered, he*  
*commanded, ordered*, he said in his heart, thought, he caused to say, induced to say, he  
 avouched, it also means, to be high, he boasted, it means, *word*, speech, saying,  
 utterance, the *word*, HaKohen, means the priest, the *word*, LaIshah, means, *to or unto*  
*the woman*, the *word*, Yiten, is from the *word*, Natan, נָתַן, means, to give, gave, *made*,  
*make*, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver,  
 restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge,  
 bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set,  
 charged, being forth, cast, appoint, he appointed, established, he made, was given, was  
 granted, was appointed, was established, the *word*, YHVH, is the name Yahweh,  
 Yahuwah or Yehovah, the *word*, Otak, means you, the *word*, LeAlah, is the *word* Alah  
 repeated and here, it is translated as, *a curse*, the *word*, VeliShvuah, is the *word*, Sheva  
 repeated, and here, it is translated as, *and an oath*, BeTok, is from the *word*, Tavek, בֵּין,  
 means, *in the midst of, middle, between, among*, inside, interior, it means to mediate, he  
 divided into two equal parts, halved, he acted as the middleman, it also means deceit, the  
*word*, Amek, is from the *word*, Am, which means, people, and in the form that it is used



said, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, HaIshah, means, **the woman**, the **word**, Amen is repeated twice, אָמֵן, and it means, truly, to be firm, trustworthy, firmness, steadfastness, trust, true, faithfulness, truth, so be it, certainly, strong, enduring, lasting, eternal, it also means, craftsmen, artisan, specialist)

These verses speak about a wife who is either an adulteress or suspected of being an adulteress, and the jealousy of a husband who suspects that his wife has been unfaithful. In this scenario, the husband who is jealous, and suspects that his wife has been unfaithful, whether she has been or not, is to take his wife to the priest and bring an offering for her. The offering is to be a **tenth** part of an ephah of barley meal (about 2.2 litres), but he shall **NOT** pour any oil upon it, nor put any frankincense thereon; because, it is an offering of **jealousy**, an offering of a memorial, of bringing iniquity to remembrance. The priest then takes **holy water in an earthen vessel** and he is to put some dust from the floor of the Tabernacle, in the water; then, the priest sets the woman before Yahweh, **uncovers her head**, and puts a part of the barley offering in her hand, while the priest has the bitter water that cause a curse in his hand. Then, the priest makes the woman swear an oath and says to her: *If no man have lain with you, and if you have not gone aside to uncleanness, instead of your husband, you shall be **FREE** from this **bitter water** that causes the **curse**: **BUT, IF** you have gone aside, (with another) instead of your husband, and **IF** you are defiled, and some man has lain with you, beside your husband: **Then** the priest shall charge the woman with an **oath of cursing**, and the priest shall say unto the woman, **Yahweh make you a curse and an oath among your people**, when Yahweh does make your **thigh to rot**, and **your belly to swell**; **And this water that causes the curse shall go into your bowels**, to make your belly to swell, and your thigh to rot: **And the woman shall say, Amen, Amen.***

23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

וְכָתַב אֶת־הָאֲלֹת הָאֵלֶּה הַכֹּהֵן בְּסֵפֶר וּמָחָה אֶל־מֵי הַמָּרִים

וְכַתֵּב אֶת־הָאֲלֹת הָאֵלֶּה הַכֹּהֵן בְּסֵפֶר וּמָחָה אֶל־מֵי הַמָּרִים

VeKatav Et HaAlot HaEleh HaKohen BaSepher UMachah El Mey HaMariym, where the **word**, VeKatav, is from the **word**, Katav, כָּתַב, which means, **to write**, to scratch, **engrave, draw, pint, write, inscribe, writing, document**, letter it is related to the **word** Ketubah, כְּתוּבָה, which means, marriage contract, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת־הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that

the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, HaAlot, is the plural of the *word*, Alah, אלה, which means, *curse*, swear, to wail, lament, he sighed, cursing, oath, obligation by oath, club, bat, cudgel, terebinth, oak, it also means to worship a deity, deify, the *word*, HaKohen, means, *the priest*, the *word*, BaSepher, ספר, means, scribe, tell, recount, declare, number, count, narrate, told, he counted, numbered, show forth, census, writer, speak, accounted, commune, told out, reckon, was recounted, was told, it means, letter, document, *book*, it means a barber, hairdresser, he cut his hair, it can mean, a large knife, the blade of a *sword*, it also means, message, missive, to send a letter, to write, it means enumeration, census, border, frontier, it also means a barber, and with the prefix letter Bet, it means, *in a book*, the *word*, UMachah, מחה, means, *to wipe, wipe out, he blotted out, destroyed, blotted out of memory*, it means to strike upon, it means to hinder, prevent, protest, he hindered himself, prevented him, he checked him, prevented him, protested, it also means to draw a draft or cheque, assign payment, to strike, to thrust, or push toward someone, it means to melt, dilute, dissolve, he rubbed, melted, was dissolved, softened, it also means to recognize as an expert or an authority, he specialized, became a specialist, the *word*, El, אל, *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, Mey, is a short form of the *word*, Mayim, which means water, the *word*, HaMariym, is from the *word* Mar, מר, which means, *bitter, embittered, bitterly, bitterness, chafed, angry, discontented*, heavy, bitter thing, sad, gloomy, cruel)

24 And he shall cause the woman to drink the bitter water that causes the curse: and the water that causes the curse shall enter into her, and become bitter.

והשקה את־האשה את־מי המרים המארים וּבאו ביה המים המארים למרים)  
 וְהִשְׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמְּרִים הַמְּאָרִים וּבָאוּ בִּיהָ הַמַּיִם הַמְּאָרִים לַמְּרִים)  
 וְהִשְׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמְּרִים הַמְּאָרִים וּבָאוּ בִּיהָ הַמַּיִם הַמְּאָרִים לַמְּרִים)  
 וְהִשְׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמְּרִים הַמְּאָרִים וּבָאוּ בִּיהָ הַמַּיִם הַמְּאָרִים לַמְּרִים)

VehiShqah Et HaIshah Et Mey HaMariym HamArariym UBa'o Bah HaMayim HamArariym LeMariym, where the *word*, VehiShqah, is from the *word*, Shaqah, שקה, means, to cause to drink, give to drink, watered, irrigated, was moistened, was refreshed, and in the form that it is used here it means, *and when he makes her drink*, the *word*, Et, את, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, את האיש, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, את, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the*





saved, spared, was parsimonious, punctuate or pronounce a consonant with a Qamatz, the **word**, HaKohen, means, **the priest**, the **word**, Min, means, **from or of**, the **word**, HaMinchah, מִנְחָה, which means, gift, present, tribute, **offering**, especially a meal or food offering, the daily afternoon prayer, it also means chairmen of the board, master of ceremonies, moderator, guided, directed, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Azkaratah, is form the **word** Azkarah, (אִזְכָּרָה), which means, **reminder, remembrance offering, memorial offering, a memorial portion of each meal was burnt on the altar, as an offering to Elohim**, the **word**, VehiQtiyr, is from the **word** Qatar, קָטַר, which means, incense, **burn, offer, kindle**, offering, to smoke, make sacrifices smoke, **turn something into smoke by burning it, to burn offerings, turn into fragrance by fire**, it exhaled odour, smoked, said of fire, he burned incense, made sacrifices go up in smoke, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine, the **word**, HaMizbechah, is form the **word**, Mizbe'ach, מִזְבֵּחַ, which means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, VeAchar, אַחֲרָי, means, **to be or remain behind**, he was behind, was late, tarried, he delayed, kept back, he came late, postponed, it also means, another, other, next, strange, as an adverb, it means, **after, behind, afterward**, following, next, strange, and as a preposition, it means, behind, after, the **word**, YaShqeh, is from the **word**, Shaqah, שָׁקַח, which means, **to cause to drink, give to drink**, watered, irrigated, was moistened, was refreshed, the **word**, Et, is repeated, and it is defined above, the **word**, HaIshah, means, **the woman**, the **word**, Et, is repeated, and it is defined above, the **word**, HaMayim, means the water)

From *verses 23-26* we are told that the Priest is to write the curse in a book, and once it is written in th book, we are told that he is to blot them (the words of the curse) out with the Bitter Water, and then, he is to cause the woman to drink the bitter water that causes the curse, and the water that causes the curse shall enter into her and become bitter; then, the priest shall take the jealousy offering out of the woman's hand, and shall Wave the offering before Yahweh, and offer it upon the altar, and the priest shall take a handful of the offering, even a memorial thereof, and burn it upon the altar, and afterward, the priest shall cause the woman to drink the water.

Why does the priest write the curse in a book, and then, pour the bitter water onto it, which

of course would cause the words of the curse that were written on the pages of the book, to be blotted out, or removed? This tells me that the Priest either scrapes the words off of the pages of the book, or, the words of the curse are simply washed away from the page of the book in which it is written, and it is washed off, into the bitter water container, where it is dissolved or mixed with the water that is contained in it. Then we are told that the Priest SI to cause the woman to drink the bitter water. Then the Priest takes the jealousy offering, the barley from the woman's hand and waves it before Yahweh, and then offers it upon Yahweh's altar. But before he does, he takes a handful, a memorial, and burns it on the altar; and afterwards, he makes the woman drink the bitter water. Here to get the complete message we need to understand that the Hebrew word that is used is *Azkaratah*, אֶזְכָּרְתָּהּ, is from the root word, Azkarah, אֶזְכָּרָה, which means, reminder, remembrance offering, memorial offering, a memorial portion of each meal was burnt on the altar, as an offering to Elohim, it is from the root word, זָכַר, which means *to remember* and *to speak and act on behalf of*, therefore the woman, whether she is guilty or **NOT**, will indeed be speaking and acting on behalf of Yahweh's inerrant and everlasting teaching and instructions, His Torah of Life, and it will either bring Life or Death to her, depending on whether or not she is guilty.

You might wonder, how do these *verses* apply to us? Let me try and explain it this way. I must begin by telling you, that according to Scripture, **WE YOU AND I ARE this adulteress wife**, spoken of here, in these *verses*, and before you get a chance to disagree with me, let me show why I say that. In Scripture, in *Romans 3:23* we are told that: **ALL have sinned, and come short of the glory of Elohim**; and in *Romans 5:12* it says *Wherefore, as by one man Sin entered into the world, and death by Sin; and so, death passed upon all men, FOR that ALL have sinned.* Prior to accepting the Words of Living Torah of our heavenly Father, as our Master and Saviour, we are told that we were servants of Sin; *Romans 6:20 For when you were the servants of Sin, you were free from righteousness.* This means that at one point in our lives, we have all gone a whoring after the gods of others, the gods of whatever sins we have committed.

As I said above, Scripture tells us that when we Sin, when we willingly transgress the Words of our heavenly Father's Torah of Life, we become servants of Sin, for Sin according to Scripture **IS** transgression of the Words of the Torah, *1John 3:4*, and when we Sin, when we willingly transgress the Words of the Torah, Scripture tells us that we have therefore chosen to serve another master, and that means, that we are **adulterers**, since according to Scripture, Messiah **IS our husband**. *Jeremiah 31:32 Not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they broke, although I was an HUSBAND unto them, says Yahweh.*

OK, now that Scripture has established that Messiah **IS indeed our HUSBAND** and that **ALL OF US, HAVE**, at some point or other, in our lives, Sinned, which means, that we, all of us, at some point of time in our lives, **HAVE** gone a whoring with the gods of others, and therefore, that means, that Messiah, who **IS** Yahweh, has a right to be jealous, for **WE DID COMMIT ADULTERY**. Now in this story, we are told that the husband only suspects that His wife has sinned, but, since our heavenly Father is omniscient, there is no fooling Him, for He knows beyond a shadow of a doubt that **WE HAVE** indeed committed adultery.

Now with that in mind. let us look at what I believe Yahweh wants all of us to know. First of all, Scripture tells us **that it is Yahweh's wish that NONE perish**, *Ezekiel 18:23 Have I any*

*pleasure at all that the wicked should die? Saith Adonai YHVH: and not that the wicked should return from his ways, and live?*

Therefore, knowing full well that we have **ALL** sinned, which means that we have **ALL** committed adultery, Yahweh, in His infinite grace and mercy, offers us a way to be reconciled to Him, He offers Himself up as the penalty for **our adultery**, and that penalty my friends according to Torah, **IS DEATH**. When we willingly repent and confess our Sins, Messiah takes our past **SINS** upon Himself, and pays the ultimate price, He pays with **HIS own physical Life** in order to save our lives from complete oblivion, and, if we willingly choose to accept His Gift, and commit to believe, follow and obey all the Words of our heavenly Father's Torah of Life, we are reinstated into His Book of Life, and well on our way to becoming His spotless Bride, BUT, as I said, this only happens for the people that make the commitment to willingly choose to continue in loving surrendered obedience to our heavenly Father's inerrant and everlasting Teaching and instructions, the Words of His Torah of Life. However, **IF** the bride (us) is guilty, and does not want to confess, and drinks the bitter water, then her life will be forfeited, and she will be lost forever, for, if she willingly drinks of the water that the priests offers her when she is indeed guilty, then her belly will swell and her thigh shall rot and she will be lost forever.

*27 And when the priest has made her to drink the water, then it shall come to pass, that, IF she is defiled, and have done trespass against her husband, that the water that causes the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.*

וְהַשְׁקָה אֶת-הַפִּיִּים וְהִיְתָה אִם-נִטְמָאָה וְתִמְעַל מֵעַל בְּאִשָּׁהּ וּבָאוּ בָּהּ הַפִּיִּים הַמְאָרְרִים)  
לְמָרִים וְצָבְתָה בַטְּנָה וְנִפְלְהָ יִרְכָה וְהִיְתָה הָאִשָּׁה לְאֵלָה בְּקָרֵב עַמָּה  
וְהִיְתָה אִם-נִטְמָאָה וְתִמְעַל מֵעַל בְּאִשָּׁהּ וּבָאוּ בָּהּ הַפִּיִּים הַמְאָרְרִים  
VehiShqah Et HaMayim VaHaytah Im NiTmah VetimMol Ma'al BeLyshah UBa'o Bah  
HaMayim HamArariym LeMariym VeTzavtah Bitnah VeNaphlah YeRekah VeHaytah  
HaIshah LeAlah BeQerev Amah, where the **word**, VehiShqah, is from the **word**, Shaqah,  
שָׁקָה, means, **to cause to drink, give to drink**, watered, irrigated, was moistened, was  
refreshed, and in the form that it is used here it means, **and when he makes her drink**,  
the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of,  
toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh,  
אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually  
rendered as ploughshare, and with different vowel points, we end up with the **word** At,  
אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the  
first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom  
Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the  
End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living  
Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words**  
of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to  
the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the**  
**Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created  
all things, the **word**, HaMayim, means, **the water**, the **word**, VeHaytah, is from the **word**,

Hayah, הָיָה, which means, is, also, to be, exist, are, were, happen, shall happen, **it shall be**, continue, become, **has or will become**, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, and in the form that it is used here, it means, **then it shall be**, the **word**, Im, means, **if**, the **word**, NiTmah, is from the **word**, Tame, טָמֵא, means, unclean, spiritual impurity, it is also called an absence of holiness, it means, **ritual impurity, defiled, foul**, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, **contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, the **word**, Vetimol, is the Ma'al, מַעַל, means, **act covertly, treacherously, trespass, trespassed, transgress, transgression, falsehood, done, to act, to commit, committed, done, to act unfaithfully, an unfaithful or treacherous act, to act unfaithfully, behave treacherously**, be perfidious, sacrilege, it also means, high place, height, raising, lifting, go up, ascend, to cover, upper part, upper garment, upward, above, on high, overhead, from the top, forward, exceeding, above only, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, and in the form that it is used here, it means, **and has committed**, the **word**, Ma'al is repeated, and here, it is translated as, **trespass**, the **word**, Belyshah, is from the **word** Iysh, and in the form that it is used here, it means, **against her husband**, the **word**, UBa'o, is from the **word**, Bo, בָּא, which means, **to go or come in**, come, came, arrive, went, go, gone, enter, reach, happen, set, put, came in, arrived, **entered**, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Bah, בָּהּ, is an inflected personal pronoun, meaning, **in, with or into her**, in or with it, therein, the **word**, HaMayim, means the water, the **word** HamArariym, is from the **word** Arar, אָרַר, or אָרַרְתָּ, means, **curse**, he cursed, was cursed, cursed, damned, damnable, and in the form that it is used here, it means, **that causes the curse**, the **word**, LeMariym, is from the **word**, Mar, מָר, means, **bitter, embittered, bitterly, bitterness**, chafed, angry, discontented, heavy, bitter thing, sad, gloomy, cruel, the **word**, VeTzavtah, is from the **word**, Tzavah, צָבַח, which means, **to swell, swell up, he caused to swell, swollen**, it also means, to be willing, to wish, desired, the **word**, Bitnah, is from the **word**, Beten, בֶּטֶן, means, **belly, abdomen, bowels, womb**, to make pregnant, impregnate, to cover with lining, to line, to place concrete, concreted, the **word**, VeNaphlah, is from the **word**, Naphal, נָפַל, means, **to fall, he fell, fell down, fell upon, was prostrate**, was cast down, it happened, occurred, turned out, resulted, was omitted, he caused to fall, he threw, threw down, he overthrew, defeated, was thrown, was removed, was defeated, it also means miscarriage, abortion, and in the form that it is used here it means, **and shall fall away**, the **word**, Yerekah, is from the **word**, Yarek, יָרֵךְ, which means, **thigh, loin, side, flank, hip, hip socket**, innermost parts, remote parts, the **word**, VeHaytah, is from the **word**, Hayah, הָיָה, means, is, also, to be, exist, are, were, happen, **shall happen, it shall be**, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done,

brought about, he caused something to become, he made, the **word**, HaIshah, means the woman, the **word**, LeAlah, אלה, means, **a curse**, swear, to wail, lament, he sighed, cursing, oath, obligation by oath, club, bat, cudgel, terebinth, oak, it also means to worship a deity, deify, the **word**, BeQerev, is from the **word**, Qarab, קרב, which means, **to come near, approach, he came near, approached**, near in place, kindred or time, allied, any of kin, kinsfolk, near of kin, neighbour, to offer, offering, was offered as a sacrifice, bring near, he was brought near, he befriended, nearness, vicinity, it also means, **in the midst, near**, interior, among, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the **word**, Amah, is from the **word** Am, which means, **people**, and in the form that it is used here, it means, **her people**)

Now in *verse 27* we, as believers, have to take a leap of faith and either believe what the Scriptures tell us, or else, think of them as merely an accumulation of great stories. It says in *verse 27* **And when the Priest has made her to drink the water, then it shall come to pass, that, IF she is indeed defiled, and has done trespass against her husband, that the water that causes the curse, shall enter into her, and become bitter, וְצָבְתָהּ בַטֶּנֶה, VeTzavtah, and shall swell, Bitnah, her belly, וְנִפְלְתָה יְרֵכָהּ, VeNaphlah, and shall fall away, Yerekah, her thigh: and the woman shall be a curse among her people.**

There is no room for misinterpretation here, my friends; the text tells us that **IF** she is guilty, then her belly, **SHALL indeed swell and her thigh SHALL indeed rot**. I, for one, have never seen a person's belly swell or a person's thigh rot, and therefore we have to believe the Scriptures by faith, that that is what actually would have happened. These are the kind of questions that we have to ask ourselves; and if we have any doubts as to the validity of these events, then we must go to the Father in prayer and ask Him to clarify it for us.

The beautiful picture that I see when I read these *verses*, **IS** a picture of restoration. If the wife is **NOT** guilty, then the husband's mind is put at rest and the process of reconciliation between husband and wife can begin. If, on the other hand, she **IS** guilty and confesses, and does **NOT** partake of the bitter water, but as I said chooses to confess her Sin, then the husband can choose to forgive his wife, and please remember, that Scripture commands us to forgive people, for their transgressions against us, and, if the husband can and does decided to forgive his wife than the process of reconciliation can begin between both of them.

*28 And if the woman is not defiled, but be clean; then she shall be free, and shall conceive seed.*

וְאִם-לֹא נִטְמָאָהּ הָאִשָּׁה וְטָהְרָה הִיא וְנִקְיָתָהּ וְנִזְרְעָה זָרָע

וְאִם לֹא נִטְמָאָהּ הָאִשָּׁה וְטָהְרָה הִיא וְנִקְיָתָהּ וְנִזְרְעָה זָרָע

VeIm Lo NiTmah HaIshah UThorah Hi VeniQtah VeniZreah Zara, where the **word**, VeIm, means and if, the **word**, Lo, means no or not, NiTmah, is from the **word**, Tame, טמא, means, **unclean**, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, **defiled**, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, **contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation

or inferiority, the **word**, HaIshah, means the woman, the **word**, UTehorah, is from the **word**, Tahor, טהר or טהור, means, **pure, be clean**, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification, the **word**, Hi, means, **she**, the **word**, VeNiqtah, is from the **word**, Naqah, נקה, which means, **to be clean, be clear of, be pure, be innocent**, he cleansed, pronounced innocent, he left unpunished, was acquitted, was absolved, was cleared, was pure, was free from guilt, was purified, the **word**, VeniZerah is from the **word** Zera, זרע, means, **sow, sowing, sowing season, sower, yielding, bearing, conceive**, seed, set, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, and in the form that it is used here, it is translated as, **shall conceive**, the **word** Zera is repeated, and here, it is translated as, seed)

29 *This is the law of jealousies, when a wife goes aside to another instead of her husband, and is defiled;*

זאת תורת הקנאות אשר תשיטה אשה תחת אישה ונטמאה

אז אט תורה הקנאות אשר תשיטה אשה תחת אישה ונטמאה

Zot Torat HaQna'ot Asher TiSteh Ishah Tachath Ishah VeniTma'ah, where the **word**, Zot, ז, א, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but this **word** Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ט, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this **word** Zot, זאת, spelled with these three letters in Scripture, that you should be aware, that Yahweh is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, the **word**, Torat, is from the **word** Torah, תורה, means, **teaching, instruction**, it is called the Book of the Law by Christians, **BUT**, it's real meaning, **IS, the inerrant and everlasting teaching and instructions of our heavenly Father, the words of His Torah of Life, the very Same Torah that He gave to Mosheh at Mount Sinai, it is also called the Pentateuch**, for the Torah is comprised of Five Books, Bereshiyt, In the beginning, Shemot, Names, Vayiqra, and He called, Bemidbar, in the Wilderness, and Devriym, pertaining to **words**, which of course refers to the **words** of our heavenly Father, that were given to Mosheh at Mount Sinai, it also means, theory, system, a book containing the principles of any branch of science, the **word**, HaQna'ot, is from the **word**, Qana, קנא, which means, **to be jealous, jealousy**, to be envious, he suspected his wife of adultery, to be zealous, if we place a Hey suffix, we form the **word** **word** Qanah, קנאה, which means, jealousy, envy, zeal, zealousness, anger, object of anger, passion, the **word**, the **word**, Asher, אשר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen,

confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, **when**, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, TiSteh, is from the **word** Satah, שָׁטָה, which means, **to turn aside, go astray, deviate from ones duty, he or she became or was unfaithful, he caused to turn aside**, it also means, to be mad, he went wrong, played the fool, was out of his wits, he went crazy, he laughed at, he mocked, derided, sneered at, ridiculed, was made fun of, the **word**, Ishah, אִשָּׁה, means, **woman, wife**, betrothed one, bride, but the same spelling, also means, burnt offering, offering, sacrifice, it is from the **word** Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, the **word**, Nashim, נָשִׁים is the plural of the **word**, אִשָּׁה, Ishah, the **word**, Tachat, תַּחַת, means, under, the underpart, underneath, below, beneath, **in one's place, in place of, in lieu of, instead of**, for, because of, buttocks, bottom, posterior, in one's place, where one stands, the **word**, Iyshah, is from the **word** Iysh, which means man or husband, and in the form that it is used here, it means, **her husband**, the **word**, VeniTma'ah, is from the **word**, Tame, טָמֵא, means, **unclean**, spiritual impurity, it is also called an absence of holiness, it means, ritual impurity, defiled, foul, especially in a ceremonial or moral sense, unfit to serve or attend at the temple, **contaminated, polluted, impure, defilement**, Kosher animals that are forbidden to be eaten, because of an improper slaughter, such as an animal dying of itself, or road kill, it does not in any way imply, sinfulness, degradation or inferiority, and in the form that it is used here, it means, **and is defiled**)

30 Or when the spirit of jealousy comes upon him, and he is jealous over his wife, and shall set the woman before Yahweh, and the priest shall execute upon her all this law.

אוֹ אִישׁ אֲשֶׁר תֵּעַבֵּר עָלָיו רוּחַ קִנְיָה וְקִנְיָה אֶת־אִשְׁתּוֹ וְהֶעֱמִיד אֶת־הָאִשָּׁה לְפָנַי יְהוָה ( וְעָשָׂה לָּהּ הַכֹּהֵן אֶת כָּל־הַתּוֹרָה הַזֹּאת

אִשָּׁה אֲשֶׁר תֵּעַבֵּר עָלָיו רוּחַ קִנְיָה וְקִנְיָה אֶת־אִשְׁתּוֹ וְהֶעֱמִיד אֶת־הָאִשָּׁה לְפָנַי יְהוָה ( וְעָשָׂה לָּהּ הַכֹּהֵן אֶת כָּל־הַתּוֹרָה הַזֹּאת

O Iysh Asher TaAvor Alayv Ruach Qinah VeQine Et Ishto VeheEmiyd Et HaIshah Liphney YHVH VeAsah Lah HaKohen Et Kal HaTorah HaZot, where the **word**, O, means, **or**, the **word**, Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom**, whomsoever, whose, what, whatsoever, where, wherein, whereon, that, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith,

whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, TaAvor, is from the **word** Avar, עבר, which means, through, pass by, **pass over, comes upon**, cross over, go, carry over, **come over**, traversed, he passed beyond, passed by, he proceeded, travelled, he emigrated, set apart, on the opposite side, he made to pass across, the region across, he transgressed, trespassed, transferred, he caused to pass through, he caused to pass away, took away, removed, he overlooked, pardoned, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, it means, against, beyond, by, from, over, passage, quarter, other side, this side, the **word**, Alayv, עלָיו, means, on or onto it, **thereon, upon**, near, next to, about, for, or **over him** or it, the **word**, Ruach, רוּחַ, means, accept, smell, touch, make of quick understanding, spirit, wind, breath, side, mind, blast, vain, air, cool, quarter, spiritual, tempest, whirlwind, windy, to be wide, be spacious, to enlarge, was wide, was spacious, was relieved, felt relief, he made space for, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, to perceive, enjoy, ventilate, breeze, soul, **spirit**, courage, disposition, it can also mean an evil spirit, the **word**, Qinah, is from the **word**, Qana, קָנָא, means, **to be jealous, Jealousy, to be envious**, he suspected his wife of adultery, to be zealous, if we place a Hey suffix, we form the **word word** Qanah, קָנְאָה, which means, jealousy, envy, zeal, zealousness, anger, object of anger, passion, the **word**, the **word**, VeQine, is the **word** Qana, repeated, and here, it is translated as, **and he is jealous**, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Ishto, is from the **word**, Ishah, which means, **wife**, and in the form that it is used here, it means, **his wife**, the **word**, VeheEmiyd, is from the **word** Amad, עָמַד, which means, to stand, stood, stood up, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he stayed, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, and in the form that oit is used here it means, **then he shall stand**, the **word**, Et, is repeated and it is defined above, the **word**, HaIshah, means, the woman, the **word**, Liphney, לְפָנַי, as a preposition, means, **in the presence of, before, in the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, YHVH, is the Name, **Yahweh**,

Yahuwah or Yehovah, the **word**, VeAsah, עָשָׂה, means, **do, did, committed, make, wrought**, deal, commit, offer, **execute**, keep, work, show, prepare, doing, done, do so, he did, perform, get, dress, maker, maintain, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, to offer, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Lah, לָהּ, means, **to her** or to it, the **word**, HaKohen, means the priest, the **word**, Et, is repeated and it is defined above, the **word**, Kal, means, **all, the whole of**, the **word**, HaTorah, תּוֹרָה, means, **teaching, instruction**, it is called the Book of the Law by Christians, **BUT**, it's real meaning, **IS**, the inerrant and everlasting teaching and instructions of our heavenly Father, the **words** of His Torah of Life, the very Same Torah that He gave to Mosheh at Mount Sinai, it is also called the Pentateuch, for the Torah, is comprised of Five Books, Bereshiyt, In the beginning, Shemot, Names, Vayiqra, and He called, Bemidbar, in the Wilderness, and Devariym, pertaining to **words**, which of course refers to the **words** of our heavenly Father, that were given to Mosheh at Mount Sinay, it also means, theory, system, a book containing the principles of any branch of science, the **word**, HaZot, זֶה, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but this **word** Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this **word** Zot, זֶה, spelled with these three letters in Scripture, that you should be aware, that Yahweh is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, and here it is translated as, **all this**)

In these last three verses, Yahweh tells us זֶה תּוֹרַת הַקְּנָאֹת, Zot this, Torat, is the Torah, HaQna'ot, of jealousies, when a wife goes aside to another, instead of her husband, and is defiled; Or when the spirit of jealousy comes upon him, and he is jealous over his wife, and shall set the woman before Yahweh, and the priest shall execute upon her all this Torah (law). More often than not, the word, **this**, is translated from the Hebrew word, Zeh, but here, it is translated from the word Zot, and I believe it is important, because, while the word Zot, זֶה, is a pronoun, that does means, **this**, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but, this **word** Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent, our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this **word** Zot, זֶה, spelled with these three

letters in Scripture, that you should be aware, that Yahweh is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen.

In this section we have the occurrence of the stand-alone *Aleph-Tav*, twice: in *verse 25* and in *verse 30*. It is also important for us to notice that in *verse 17* we see that the מַיִם קְדוֹשִׁים, Mayim, water, Qedoshiym, Holy, was placed בְּכֵלֵי-חֶרֶשׁ, BiKeliy, in a vessel, Chares, earthenware. Why is that important? The earthen vessel represents Messiah in the flesh, who is filled with the Holy Spirit of our heavenly Father, represented by the water. This is a picture of our Messiah taking on the Sin, and the penalty of the adulterous woman, and at the risk of repeating myself, this adulterous woman, **IS a shadow picture of us**. Therefore Messiah took on the Sin of adultery, that rightfully belongs to each and everyone of us, because, we have **ALL**, in one way or another, at some point in our lives, gone a-whoring after the gods of others, and by Messiah, willingly choosing to take our punishment upon Himself, shows us, the depth of His love for us. He let His Name, His Holy Name be desecrated for our salvation. As I mentioned before, the actual name of Yahweh was written in the curse, and the bitter water that was used to erase the curse was placed in the bitter water container; this is a picture of Yahweh's name being desecrated for the Sin of the adulterous woman, and it is very important that we realize that the adulteress woman, is a shadow picture of who, **we were**, and that is why our Messiah, our bridegroom, was torn apart, and fully consumed, and finally died for our Sin. I believe that since the earthen vessel used in this ceremony is a picture of Messiah, taking on our Sin of adultery, that the earthen vessel was destroyed after the ceremony was over, which in turn would be further proof that the life of Messiah was broken and destroyed for us.

This, as I am sure you can see to yourself, **IS** an act of Grace, in both the spiritual and the physical sense. The spiritual aspect we have just talked about; but in the physical, this process was to bring reconciliation between husband and wife. As I said above, **IF** the wife had indeed committed adultery, she more than likely would confess before drinking the bitter water; and then, it would be up to her husband to forgive her, and as you **KNOW**, forgiveness, **IS** one of the great Commandments in Scripture, and the reconciliation process could begin. If she had not committed adultery, then the husband's jealousy was relieved and reconciliation could take place. The grace of Elohim, my friends, is shown throughout all of the Scriptures.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

וְנִקָּה הָאִישׁ מֵעוֹן וְהָאִשָּׁה הָיְתָה תְּשׂוּאָה אֶת-עוֹנָהּ  
VeNaqah HaIysh MeAvon VehaIshah HaHi Tisa Et Avonah

VeNaqah HaIysh MeAvon VehaIshah HaHi Tisa Et Avonah, where the **word**, VeNaqah, is from the **word**, Naqah, נָקָה, which means, **to be clean, be clear of, be pure, be innocent, guiltless**, he cleansed, pronounced innocent, he left unpunished, was acquitted, was absolved, was cleared, was pure, was free from guilt, was purified, the **word**, HaIysh, means the man, the **word**, MeAvon, עוֹן or עוֹן, means, **sin, iniquity, guilt**, punishment, it is from the **word** Avah עוּה, which means, to bend, to twist, turned away, deviated, he committed iniquity, sinned, was bent, was twisted, was perverse, he acted perversely, and with the letter Mem as a prefix, it means, **from sin**, the **word**, VehaIshah, means, **and this woman**, the **word**, HaHi, means she, the **word**, Tisa, is from the **word**, Nasah, נָסָה,

or Nasa, נָשָׂא, which means, *bear*, take, bare, carry, take or carry away, borne, armour bearer, forgive, accept, exalt, regard, obtained, respect, advance, arise, bring forth, burn, cast, contain, desire, ease, exact, extol, fetch, furnish, further, go on, help, high, hold up, test, try, advance, respect, magnify, attempted, essayed, proved, tempted, to bear, to try, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, advance, arise, able to, armour, bear, bring forth, carry away, cast off, contain, desire, ease, exact, exalt, extol, forgive, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, the *word*, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֵת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אֶת, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, Avonah, is from the *word*, Avon, עוֹן or עוֹנָה, means, *sin, iniquity, guilt*, punishment, it is from the *word*, Avah עוֹה, which means, to bend, to twist, turned away, deviated, he committed iniquity, sinned, was bent, was twisted, was perverse, he acted perversely, and in the form that it is used here it means, *her sin*)

Here Yahweh ends this chapter by saying that the man shall be guiltless from iniquity, and this woman shall bear her iniquity. This ending has raised many questions, and especially from the women. The question that is often asked is what happens to the man, if his wife is proven innocent, does he get punished for his jealousy? Why is it, that it appears that only the woman, is judged, what if, her husband commits adultery, can the wife bring him to the Priest and have him go through the same process? All these are valid questions, but unfortunately, they miss the whole point of this teaching. This is about Messiah and His bride, Yisrael. We have to understand that Yahweh is teaching us about Yisrael, of whom you and I are a part of. Yahweh is actually prophesying that the people of Yisrael, which as I said above, is whom you and I are a part of, that they *WILL go a whoring after the gods of others, and commit adultery*. Furthermore, we have to understand that Messiah did *NOT Sin*, He never transgressed the Word of our heavenly Father's Torah of Life, which means, He would never committed adultery, for Scripture makes it very clear, that He loves His bride, and would never hurt her in this manner. We all have to realize, that the lesson that we are being taught here, *IS NOT* about a husband and wife, here on earth, *it is about the FACT that the whole house of Yisrael, WILL go a whoring with, the gods of others*, and that, Messiah, together with or heavenly Father, is more than willing to forgive us our Sins, *IF* we truly repent of our Torah transgressions, and commit to believe, follow and obey all the Words of our heavenly Father's Torah of Life. It is very important to understand that, that the Sin of adultery, that all of the people of Yisrael HAVE committed was prophesied to happen.

*Deuteronomy 31:24-30 And it came to pass, when Mosheh had made an end of writing the Words of this Torah in a book, until they were finished, 25 That Mosheh commanded the Levites, who bare the Ark of the Covenant of Yahweh, saying, 26 Take this Book of the Torah, and put it in the side of the Ark of the Covenant of Yahweh your Elohim, that it may be there for a witness AGAINST YOU. 27 For I KNOW your rebellion, and your stiff neck: behold, while I Mosheh am yet alive with YOU this day, YOU have been rebellious against the Yahweh; and HOW MUCH MORE after my death? 28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. 29 For I know that after my death ye will utterly CORRUPT YOURSELVES, and turn aside from the Way which I have Commanded you (the Way of the Torah of our heavenly Father); and that evil WILL befall you in the latter days; because YOU will do evil in the sight of Yahweh, to provoke Him to anger, through the work of YOUR hands. 30 And Mosheh spoke in the ears of all the congregation of Yisrael the words of this song, until they were ended.*

What Yahweh wants all of us to understand, **IS**, the fact that He loves us so much, that He is willing to forgive our Sin of committing adultery, **BUT**, once we are forgiven, we **MUST** commit to believe, follow and obey all the Words of our heavenly Father, all the days of our lives. Yahweh is telling us that loving surrendered obedience to the Words of our heavenly Father's Torah of Life, **IS** all it takes, to inherit everlasting life in the kingdom of our heavenly Father. Amein!

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may Yahweh bless your every thought,  
and your every deed. Until we meet again. Amein*