

Study of Vayiqra 22
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Vayiqra 22:1-33

1 And YHVH spoke unto Mosheh, saying,

וַיְדַבֵּר 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**, 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 the book of Vayiqra begin with the **verse** that states: *And YHVH spoke unto Mosheh, saying*, וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר, 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 YHVH held Mosheh in high regard, for Mosheh, is the one person that YHVH 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 YHVH 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 YHVH wanted them to go, YHVH chose to raise up a man that would lead the people of Yisrael on the path that He YHVH wanted the people of Yisrael to travel on, and whether they knew it or **NOT**, they were indeed doing His bidding.

Therefore it is important that we all understand that anytime that this phrase

וַיְדַבֵּר יְהוָה אֶל-??? לֵאמֹר, and YHVH 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 *Speak unto Aharon and to his sons, that they separate themselves from the holy things of the children of Yisrael, and that they do NOT profane My Holy Name, in those things which they hallow unto Me: I am YHVH.*

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וַיִּנָּזְרוּ מִקִּדְשֵׁי בְנֵי־יִשְׂרָאֵל וְלֹא יַחֲלִילוּ אֶת־שֵׁם קִדְשִׁי אֲשֶׁר הֵם (מִקִּדְשִׁים לִי אֲנִי יְהוָה

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וַיִּנָּזְרוּ מִקִּדְשֵׁי בְנֵי־יִשְׂרָאֵל וְלֹא יַחֲלִילוּ אֶת־שֵׁם קִדְשִׁי אֲשֶׁר הֵם (מִקִּדְשִׁים לִי אֲנִי יְהוָה

Daber El Aharon VeEl Banayv VeyiNazru MiQadshey Beney Yisrael VeLo YeChallu Et Shem Qadshiy Asher Hem MaQdishiyim Liy Aniy YHVH, where the **word**, Daber, דַּבֵּר, 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**, 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** or name, Aharon, אַהֲרֹן, is **the name of Mosheh's brother, Aaron**, and it means, **mountain of strength, exalted, lofty, strong**, but has also been interpreted to mean, **teacher**, and in Arabic, the name means, **messenger**, the **word**, VeEl, is the **word** El repeated and here it is translated, and to or and unto, the **word**, Banayv, means, his sons, the **word**, VeyiNazru, is from the **word**, Nazar, נָזַר, which means, **to single out, separate, to hold aloof, to consecrate himself, he separated, abstained, made a vow, dedicated, devoted, set apart, he took the Nazarite vow**, it also means, consecration, diadem, crown, Naziriteship, the **word**, MiQadshey, is from the **word**, Qadosh, קָדֵשׁ, 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, the Sanctuary, the Holy Tabernacle, the Holy Temple, **Holy thing**, set apart for a specific purpose, a temple prostitute, and in the form that it is used here, it means, **from the Holy Things**, the **word**, Beney, is from the **word**, Ben, and in the form that it is used here, it means, **of the children of**, the **word**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH'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**, VeLo, means and no or and not, the **word**, YeChallu, is from the **word**, Chalel, חָלַל, means, to lose, **profane, break one's**

word, defile, he polluted, defiled, he violated, was rendered common, prostitute, to be hollow, to hollow out, bore, pierce, to wound, to dissolve, to begin, men began, he perforated, was wounded, a person totally wounded, a person slain, a hollow, cavity, empty, space, the outer space, it means, to play, he played the flute, it means a person deprived of priesthood, a priest of illegitimate descent, the **word**, Et, אֶת, as a preposition, 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**, Shem, שֵׁם means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, Qadshiy, is the **word**, Qadosh, repeated, and here, it is translated as, **My Holy**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'akov'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**, Hem, הֵם, or הֵנּוּ, means, **they, their, them, these, those**, the **word**, MaQdishiyim, is the **word** Qadosh repeated once again, and here, it is translated as, **hallow or devote**, the **word**, Liy, means, **to or unto me**, the **word**, Aniy, means, **I or I am**, the **word**, YHVH, is the Name, **Yahweh, Yahuwah, Yehovah**)

In *Vayiqra 21:21-24* Mosheh was told by YHVH that, *No man that has a blemish of the seed of Aharon, the priest, shall come near to offer the offerings of YHVH made by fire: for he has a blemish; he shall NOT come near to offer the bread of his Elohim. 22 He shall be permitted to eat the bread of his Elohim, both of the Most Holy, and of the Holy. 23 BUT, he shall NOT go in unto the veil, NOR come near unto the altar, because, he has a blemish; so that he does NOT profane My Sanctuaries: for I YHVH do sanctify them. 24 And Mosheh TOLD it unto Aharon, and to his sons, and unto all the children of Yisrael.*

And here in *verse 2* YHVH tells Mosheh: Speak unto Aharon and to his sons, that **THEY**, who is the **THEY** that this is taking about? It should be obvious, that YHVH is talking about the priest, the sons of Aharon, the ones that have the types of blemishes and deformities that are talked about in *Vayiqra 21*, for **THEY** are the ones *that they separate themselves from the Holy Things of the children of Yisrael.*

Some might ask **WHY** are **THEY**, the sons of Aharon, who have these types of defects, blemishes and deformities, to separate themselves, from the Holy things of the children of Yisrael?

YHVH makes it very clear, when He says, וְלֹא יַחֲלֹלוּ אֶת־שֵׁם קְדָשִׁי, VeLo, and **NOT**, YeChallu, you shall **profane, break even one word of My Torah, nor defile, pollute, violate, nor rendered common**, Et, Aleph Tav, Shem, My Name, Qadshiy, which is Holy,

אֲשֶׁר הֵם מִקְדָּשִׁים לִי אֲנִי יְהוָה, Asher, in what, Hem, they, MaQdishiyim, **hold as holy, sacred, to be hallowed, sanctified, consecrated, dedicated, and set apart**, Liy, to Me, Aniy, I am, Yahweh.

Here again, YHVH is making sure that all the children of Yisrael are **NOT** exposed to a distorted picture that, of the message that He is trying to portray to them, through these events, the message of His Holiness. For **IF** any of the sons of Aharon, the priests, who have any of these defects, blemishes and or deformities, were somehow, permitted to offer the Holy Things upon His Sacrificial, Altar, or in the Holy Place, or on the Altar of Incense, or in the most Holy place, beyond the Veil, YHVH says it would, profane His Holy Name, it would paint the wrong picture of the purity, and unblemished nature of our heavenly Father.

3 Say unto them, Whosoever there is, of all your seed, among your generations, that goes unto the Holy Things, which the children of Yisrael hallow unto YHVH, having his uncleanness upon him, that soul, **SHALL** be cut off from My Presence: I am YHVH.

אָמַר אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל־אִישׁ אֲשֶׁר־יִקְרַב מִכָּל־זֶרְעֲכֶם אֶל־הַקְּדָשִׁים אֲשֶׁר יִקְדִּישׁוּ
בְנֵי־יִשְׂרָאֵל לַיהוָה וְטִמְאַתּוּ עָלָיו וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִלְּפָנַי אֲנִי יְהוָה
אָמַר אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל־אִישׁ אֲשֶׁר־יִקְרַב מִכָּל־זֶרְעֲכֶם אֶל־הַקְּדָשִׁים אֲשֶׁר יִקְדִּישׁוּ
בְנֵי־יִשְׂרָאֵל לַיהוָה וְטִמְאַתּוּ עָלָיו וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִלְּפָנַי אֲנִי יְהוָה

Emor Alehem LeDoroteykem Kal Iysh Asher YiQrav MiKal Zarakem El HaQadashiym Asher YaQdiyshu Beney Yisrael LaYHVH VeTumato Alayv VeniKretah HaNephesh HaHu Milpanay Aniy YHVH, where the **word**, Emor, 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**, LeDoroteykem, is from the **word**, Dor, דֹּר, which means, to move in a circle, go round, to dwell, he moved in a circle, went about, to dwell, abode, housed, accommodated, wall fortress, also duration, eternity, everlasting, it also means, **generation, period, age, circle**, and in the form that it is used here, it means, **in or among your generations**, the **word**, Kal, means, **all the whole of, any**, 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, and when they are used together, it is often translated as whatsoever man, 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**, YiQrav, is from the **word**, Qarab, קָרַב, which means, to **come near, approach, he came near, approached, 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**, MiKal, means, **from all, from the whole of**, Zarakem, is from the **word**, Zera, זָרַע, means, sowing, sowing season, **seed, sperm, semen, offspring, posterity**, to sow, he scattered seeds, was sown, he produced seed, he inseminated, 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**, HaQadashiym, is from the **word** Qadosh, קָדֹשׁ, 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, the Sanctuary, the Holy Tabernacle, the Holy Temple, **Holy thing**, set apart for a specific purpose, a temple prostitute, and in the form that it is used here, it means, **from the Holy Things**, the **word**, Asher, is repeated and here it is translated as, which, the **word**, YaQdiyshu, is the **word** Qadosh, repeated, and here it is translated as, shall hallow, or set apart, Beney, means, **the sons of**, the **word**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH'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**, LaYHVH, means, **to YHVH**, and it is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, VeTumato, 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, and in the form that it is used here, it means, and his uncleanness, the **word**, Alayv, **be on or upon him**, the **word**, VeniKretah, is from the **word** Karat, כָּרַת, means, **to cut, cut off, cut down, he hewed, he destroyed, extermination, divine punishment by premature death**, it also means the trunk of a tree, to cut down or asunder, to destroy or consume, to make or cut a covenant, make an alliance or bargain, originally by cutting an animal in two, and passing between the pieces, confederate, cut down, cut off, destroy, fail, the **word**, HaNepshesh, נָפֵשׁ, 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**, HaHu, **and he or and it**, the **word**, Milpanay, is from the **word**, Paniym, פָּנִים, means, face, countenance, **presence, forepart, before, before me, front part**, open, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, Aniy, means, **I, I am**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)

Here YHVH makes it very clear that if Aharon, and or, any of the sons, among all your generations, that goes unto the Holy Things, which the children of Yisrael, קִדְּשִׁים, Qadashiym, are to hold as **holy, sacred, hallowed, sanctified, consecrated, dedicated, set apart**, unto YHVH, having his טִמְאָתוֹ, Tumato, **his uncleanness, impurity, defilement** upon him, or he is contaminated, polluted, impure, defiled, then **THAT SOUL SHALL** be cut off from my presence: I am YHVH.

When YHVH ends a *verse* with the Words, *I am YHVH*, He is actually putting His seal of approval on what He has just said, which means, that we, His children, had better learn to follow and obey His Words, or else, we too, will be cut off from the family of Yisrael. Since, Scripture makes it very clear, that it is only the family of Yisrael that will make it into our heavenly Father's everlasting Kingdom, then, we had better ensure that we are **NOT** cut off from YHVH's one and only family. In case there are people that are not sure who the members of the family of Yisrael **ARE**, the Scripture makes it very clear, that the people of YHVH's Yisrael, **ARE** all the people who willingly choose to surrender their, hearts, minds, souls and strength to our heavenly Father, confess their Sins, their transgressions of the Words of the Torah of our heavenly Father, and then, make a commitment, that from this point onward, they will believe follow and obey all the Words of His Torah of Life, all the days of their own lives. Furthermore, Scripture makes it very clear, that it does **NOT** matter what your physical ethnicity is, it only matters what your heart condition is. Is your heart surrendered to our heavenly Father, in total loving surrendered obedience to **ALL** the Words of His Torah of Life; for that IS, according to YHVH, the only criteria that our heavenly Father will judge us on, on judgement Day.

4 Whatsoever man, of the seed of Aharon, who is a leper, or has a running issue; he shall NOT eat of the holy things, until he is cleansed. And whoso touches any thing that is unclean, by the dead, or a man whose seed goes from him;

אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא צָרוּעַ אֹז זָב בְּקִדְּשִׁים לֹא יֵאָכֵל עַד אֲשֶׁר יִטְהַר וְהִנֵּלַע
בְּכָל־טִמְאָת־נֶפֶשׁ אֹז אִישׁ אֲשֶׁר־תֵּצֵא מִמֶּנּוּ שְׂכִבַת־זָרַע

אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא צָרוּעַ אֹז זָב בְּקִדְּשִׁים לֹא יֵאָכֵל עַד אֲשֶׁר יִטְהַר וְהִנֵּלַע
בְּכָל־טִמְאָת־נֶפֶשׁ אֹז אִישׁ אֲשֶׁר־תֵּצֵא מִמֶּנּוּ שְׂכִבַת־זָרַע

Iysh Iysh MiZera Aharon VeHu Tzaru'a O Zab BaQadashiym Lo YOkaL Ad Asher Yithar Vehanoge'a BeKal Teme Nephesh O Iysh Asher Tetze Mimenu Shikbat Zara, where the **word**, Iysh, is used twice, and 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, and when they are used together, it is often translated as **whatsoever man**, the **word**,

MiZera, is from the *word*, Zera, זֵרַע, means, sowing, sowing season, *seed, sperm, semen, offspring, posterity*, to sow, he scattered seeds, was sown, he produced seed, he inseminated, and here it is translated as, of the seed, the *word* or name, Aharon, אַהֲרֹן, is *the name of Mosheh's brother, Aaron*, and it means, *mountain of strength, exalted, lofty, strong*, but has also been interpreted to mean, *teacher*, and in Arabic, the name means, *messenger, the word*, VeHu, and he, the *word*, Tzarua, is from the *word*, Tzaruat, צָרַעַת, which means, leprosy, to become leprous, the *word*, O, means, *or*, the *word*, Zav, is from the *word*, Zub or Zuv, זָוַב, 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*, BaQadashiym, is from the *word*, Qadosh, קָדֹשׁ, 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, the *word*, Lo, means, no or not, the *word*, Yokal, is from the *word* Akal, אָכַל, means, *to eat, he ate, devoured, consumed*, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the *word*, Ad, אֲדַ, 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*, 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*, YiThar, is from the *word*, Tahor, טָהוֹר or טָהוֹר, means, *pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification*, and here it is translated as, *he is clean*, the *word*, VahaNoge'a, נָגַע, means, *to touch, lay the hand upon for any purpose; he touched, he reached, he caused to touch, applied, approached, drew near*, it came, arrived, be able to bring, it befell, came to pass, he was made to touch, was brought into contact with, to strike, smite, he struck, afflicted, he infected, contaminated, was stricken, was afflicted, stroke, blow, wound, sign of leprosy, plague, lay the hand upon for any purpose; euphemistically, it means to

lie with a woman, the *word*, BeKal, means, *of all*, the *word*, Teme, is 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*, Nephesh, נפש, 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, th *word*, O, means, *or*, the *word*, Iysh, means, *man*, the *word*, Asher, is repeated, and here it is translated as, who, the *word*, Tetze, is from the *word*, Yatza, יצא, means, *to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the *word*, Mimenu, מִמֶּנּוּ, means, *from or of him*, it is from the *word* Min, מִן, which denotes separation, and means, away from, from, thereof, of, out of, since, because, more than, than, it is also the pronoun what, the *word*, Shikbat, is from the *word*, Shekavah, שכבה, which means, *lying down to commit a sexual act, copulation, carnally*, it is from the *word*, Shakav, *to lie down*, the *word*, Zara, זָרַע, means, *sowing, sowing season, seed, sperm, semen, offspring, posterity, to sow, he scattered seeds*, was sown, he produced seed, he inseminated)

5 Or whosoever touches any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he has;

או־אִישׁ אֲשֶׁר יִגַע בְּכָל־שֶׁרֶץ אֲשֶׁר יִטְמָא־לוֹ אוֹ בְּאָדָם אֲשֶׁר יִטְמָא־לוֹ לְכֹל טְמֵאָתוֹ
 זָרַע יָצָא מִמֶּנּוּ אוֹ שֶׁכַּבָּהּ שֶׁכַּבָּהּ זָרַע יָצָא מִמֶּנּוּ אוֹ שֶׁכַּבָּהּ זָרַע יָצָא מִמֶּנּוּ

O Iysh Asher Yiga BeKal Sheretz Asher YiTma Lo O BeAdam Asher YiTma Lo LeKol Tumato, where the *word*, O, means, *or*, the *word*, Iysh, איש, means, *a man, husband*, masculine, male, hero, everyone, each one, anyone, any, *whosoever*, whatsoever, anybody, it also means, to man, was manned, 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*, Yiga, is from the *word*, Naga, נגע, which means, *to touch, lay the hand upon for any purpose; he touched, he reached, he caused to touch*, applied, approached, drew near, it came, arrived, be able to bring, it befell, came to pass, he was made to touch, was brought into contact with, to strike, smite, he struck, afflicted, he infected, contaminated, was stricken, was afflicted, stroke, blow, wound, sign of leprosy, plague, lay the hand upon for any purpose; euphemistically, it means to lie with a woman, and in the from that it is used here it means,

touches, the **word**, BeKal, means, all, the whole of or any, the **word**, Sheretz, שֶׂרֵץ, means, **creeping thing, swarming thing, reptile, to swarm, teem, it crept, crawled**, to run to and fro, it swarmed, teemed, bred, abounded, multiplied, the **word**, Asher is repeated, and here, it is translated as, whereby, the **word**, YiTma, 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 with the letter Yod prefix, it means, made unclean, the **word**, Lo, לוֹ, or לוֹא 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**, O, means, **or**, the **word**, BeAdam, 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, אֲדָמָה, which means, ground, soil, earth, it means to be red, because it is related to the **word** Dam, דָּם, 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**, Asher, is repeated, and here, it is translated as, whom, the **word**, YiTma, is the **word**, Tame, repeated, and here it is translated as, **uncleanness**, the **word**, Lo, is repeated, and here it is translated as, **to him**, the **word**, LeKol, means, **by any of**, the **word**, Tumato, is the **word** Tame, repeated, and in the form that it is used here, it means, **uncleanness**)

6 *The soul which has touched any such thing, shall be unclean until even, and shall NOT eat of the Holy Things, unless he wash his flesh with water.*

נֶפֶשׁ אֲשֶׁר תִּנְעַבּוּ וְטָמְאָה עַד-הָעֶרֶב וְלֹא יֹאכַל מִן-הַקִּדְשִׁים כִּי אִם-רָחַץ בְּשָׂרוֹ בַּמַּיִם
 נֶפֶשׁ אֲשֶׁר תִּנְעַבּוּ וְטָמְאָה עַד-הָעֶרֶב וְלֹא יֹאכַל מִן-הַקִּדְשִׁים כִּי אִם-רָחַץ בְּשָׂרוֹ בַּמַּיִם
 נֶפֶשׁ אֲשֶׁר תִּנְעַבּוּ וְטָמְאָה עַד-הָעֶרֶב וְלֹא יֹאכַל מִן-הַקִּדְשִׁים כִּי אִם-רָחַץ בְּשָׂרוֹ בַּמַּיִם

Nephesh Asher Tiga Bo VeTamah Ad HaArev VeLo YOkal Min HaQadashiym Kiy Im Rachatz Besaro BaMayim, where the **word**, Nephesh, נֶפֶשׁ, means, **to breathe, to be breathed upon, refreshed, a breathing creature, breath, breath of life, life, soul**, 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**, 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**, Tiga, is form the **word** Naga, נָגַע, which means, **to touch, lay the hand upon for any purpose; he touched, he reached, he caused to touch**, applied, approached, drew near, it came, arrived, be able to bring, it befell, came to pass, he was made to touch, was brought into contact

with, to strike, smite, he struck, afflicted, he infected, contaminated, was stricken, was afflicted, stroke, blow, wound, sign of leprosy, plague, lay the hand upon for any purpose; euphemistically, it means to lie with a woman, and in the from that it is used here it means, **touched**, the **word**, Bo, בו, means, **in him, in it, of it**, thereof, therewith before him, therein, the **word**, VeTamah, is from the **word**, 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**, Ad, עד, 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**, HaArev, ערב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, **evening, sunset, which is what happens in the evening, eve, a time of mixture**, mixed company, to mix, transverse threads of cloth, mixture, mongrel race, it is also used as, woof, 9 times, mixed multitude 2 times, it also means swarm of wild beasts or flies, the **word**, VeLo, **and no or and not**, the **word**, Yokal, is from the **word**, Akal, אכל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, Min, מן, 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**, HaQadashiyim, is from the **word**, Qadosh, קדש, 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, 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**, Im, אם, as a conjunction, it means, **if, or, whether, although, verily, when, on condition, although, also, Oh, that, when**; hence as a negative not, doubtless, but, either, except, moreover, neither, nor, nevertheless, save only, seeing, since, surely, no more, none, though, of a truth, unless, verily, when, whereas, while, yet. as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the **word**, Rachatz, רָחַץ, means, **to wash, bathe**,

he washed, bathed himself, he washed and cleansed, he washed someone, he bathed someone, washing, the *word*, Besaro, is from the *word*, Basar, בָּשָׂר, means, *flesh*, meat, body, person, creature, fat-fleshed, lean-fleshed, kin, nakedness, the external genitals of a man or woman, it means, the pulp of the fruit, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the *word*, Gospel in our english Scriptures, the *word*, BaMayim, מַיִם, means, *water*, to mix with water, watered, hydrated, and with the letter Bet prefix, in means in water)

In these three *verses*, YHVH says, Whatsoever man, of the seed of Aharon, וְהוּא צָרִיעַ אִזְוּ, VeHu, and who is, Tzarua, a leper, O, or זִוּב, Zuv, has a flow, or something *gushing out of him or has some kind discharge, or has a running issue*, he shall **NOT** eat of the holy things, until he is cleansed. Furthermore, whosoever, touches any thing, that is unclean, by the dead, or a man whose seed goes from him (*ejaculation of semen*); Or, whosoever touches any creeping thing, whereby he may be made unclean, or touches a man of whom he may take uncleanness, whatsoever uncleanness he has; The soul which *has touched* any such thing, shall be unclean until even, and shall **NOT** eat of the Holy Things, unless he washes his flesh with water.

Please understand that this is still speaking of Aharon, and his sons, the Priests, and the beautiful picture that YHVH is painting, through the purity that Aharon and his sons, the Priest are to portray, and therefore, anything, that would in any way, mar or distort that beautiful picture, is totally unacceptable to YHVH. Therefore He commands that any of the sons of Aharon, that have any of the issues mentioned in these three *verses* are, first, **NOT** permitted to eat of the Holy Things. The picture that is painting when we eat something, is a picture of actually internalizing that food, and that same food, sustains our physical lives, and it is a metaphor, or a shadow picture of us internalizing the Words of our heavenly Father's Torah of Life. Therefore, the prohibition of **NOT** consuming any of the Holy Things when a person is a defiled state, is a metaphor that tells us that we are not to try and internalize the Words of our heavenly Father's Torah of Life, **UNLESS** we have first, willingly chosen to surrender our hearts, minds, souls and strength, to YHVH, and, made a commitment, to allow the Holy Spirit to cause us, to believe, follow, and obey, all the Words of His Torah of Life. For the Torah, the Words of our heavenly Father's inerrant and everlasting teaching and instructions, **IS** Life to those that believe, follow and obey it, **BUT** it destroys the people that misuse it, to propagate their own man made doctrines, thereby rendering the Word of YHVH ineffective in their lives.

Next we see YHVH's Grace in action, for He says, however, **IF** they wash themselves in water, then, in the evening, they can eat and partake of the Holy Things. The water that this is referring to here, is a metaphor, for the water of the Word of our heavenly Father, which means, that these people, that have been defiled, are too immerse themselves, in the Torah, they are to internalize the Words of the Torah, and then obey them. Furthermore, since water is often, a metaphor for the Holy Spirit, it means that Aharon and His sons, are to **ALLOW** the Holy Spirit to cause them, to believe, follow and obey all the Words of our heavenly Father's Torah of Life, and when they do, then, and only then **ARE** they fit to eat, what YHVH has given them, which means that they are fit to internalize the Words of our heavenly Father's Torah of Life, and then, teach it to the people of Yisrael.

I believe that YHVH is showing us, that the Holy Things only become food for Aharon and his sons, when they willingly and lovingly choose to obey Him, and wash themselves in water, and wait until the Shemesh, the sun goes down, before they partake of it.

The lesson that I believe YHVH is teaching us here in these verses, is based on the full definition of word, Shemesh, which is translated as the sun, so that we can understand the full impact of what YHVH is teaching us here. The word Shemesh, שֶׁמֶשׁ, does mean, *the sun*, which gives it's Light to the whole earth, but it also means, *to serve, attend, minister, wait upon, function, officiate, servant, attendant, caretaker*. Therefore we can quite easily deduce, that the Sun, is a metaphor for the Son of our heavenly Father, our Messiah, for He, is called, *the Servant* and He *IS* the *Light of the world*. Therefore, I believe that this is telling us, that when we willingly choose to obey YHVH's Commandments, when we choose to wait upon YHVH, who also happens to be our Messiah, the Light of the World, He *WILL* descend upon us, and make His abode within us, *BUT*, only, *IF and WHEN* we commit to believe, follow and obey all the Words of our heavenly Father's Torah of Life.

8 *That which dies of itself, or is torn with beasts, he shall NOT eat, to defile himself therewith: I am YHVH.*

נְבִלָה וְטֶרֶפַח לֹא יֹאכַל לְטַמְּאָהּ-בָּהּ אֲנִי יְהוָה

נְבִלָה וְטֶרֶפַח לֹא יֹאכַל לְטַמְּאָהּ-בָּהּ אֲנִי יְהוָה

Nebelah UTrephah Lo Yokal LeTamah Bah Aniy YHVH, where the *word*, Nebelah, נְבִלָה, means, flabby thing, *carcass, carrion, dead body, dies of itself, died*, it also means, foolishness, wickedness, folly, vile villainy, the *word*, UTrephah, is from the *word*, Taraph, טָרַף, which means, *to tear to pieces, rend*, to pluck, he seized, *be declared ritually unfit for food*, it also means, to cast, knock, to mix, confuse, he shook, clapped, he struck, fresh leaf, leaf, blade, as an adjective, it means freshly plucked, it means, prey, food, probably meaning food carried off, the *word*, Lo, means, *no or not*, the *word*, YOkal, is from the *word*, Akal, אָכַל, means, *to eat, he ate, devoured, consumed*, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the *word*, LeTamah, לְטַמְּאָהּ, means, to be stopped up, be stupid, *to be impure in a religious sense, be unclean, be defiled, be reputed vile*, the *word*, Bah, בָּהּ, is an inflected personal pronoun, meaning, *in or with her, in or with it, therein*, the *word*, Aniy, means, *I, or I am*, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah or Yehovah)

Here, Aharon and his sons, the priests, are told, that which dies of itself, or is torn with beasts, he shall *NOT* eat, to defile himself therewith: I am YHVH.

Why do you think YHVH gave us this command? What if it is an animal that has been designated as food for us, that died of itself, or an animal that has been torn apart by some kind of beast; why are we not allowed to eat of that animals flesh?

I believe that YHVH wants us to understand that He loves all of His created beings, and while, we, His children are the apple of His eye, it does *NOT* mean that animals, fish or fowl are *NOT* important to Him. That is why He has given us Laws that specify that we are to be merciful and kind in the manner that we slaughter any of the animals, that He, YHVH, has designated as food for us. And an animal that has died of itself, or that has been torn apart by a beast of some kind, is a horrible type of death, that does *NOT* represent the love that our heavenly Father has for all of His created beings, and

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**, YeChalluhu, is from the **word**, Chalel, חָלַל, means, **to lose, profane, break one's word, defile, he polluted, defiled, he violated, was rendered common, prostitute**, to be hollow, to hollow out, bore, pierce, to wound, to dissolve, to begin, men began, he perforated, was wounded, a person totally wounded, a person slain, a hollow, cavity, empty, space, the outer space, it means, to play, he played the flute, it means a person deprived of priesthood, a priest of illegitimate descent, and in the form that it is used here it means **they profane it**, the **word**, Aniy, means, **I or I am**, the **word**, YHVH, is the Name **Yahweh**, Yahuwah or Yehovah, the **word**, MeQadasham, is from the **word**, Qadosh, קָדֹשׁ, 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, **will sanctify them**)

Here YHVH says: וְשָׁמְרוּ, VeShamru, they **SHALL keep, guard, heed, beware, watch over, observe, put a hedge around, wait upon, attend to, preserve, save, protect, celebrate, pay regard to, take care of**, מִשְׁמַרְתֵּי, Mishmartiy, **to My vigil, My charge, My ward, My watch, My Ordinance, they shall safeguard, their obligation, and preserve My Statutes**, lest they bear Sin for it, and Die therefore, if they profane it:

YHVH makes it very clear, that **IF** anyone, does **NOT** keep, guard, protect, and safeguard His Ordinances, they **WILL DIE**. Please understand that the death that YHVH is talking about, **IS NOT** only physical death, He is talking about the Second Death, that all the people who willingly choose to disobey and reject the Words of our heavenly Father's Torah of Life, will be sent to their second death, in the lake of Fire, on judgement Day. And then, He puts His seal of approval on His own Words by saying, I YHVH do sanctify them. It is of paramount importance that we all understand, that YHVH only sanctifies the people, who willingly and lovingly choose to believe, follow, and obey the Words of our heavenly Father's Torah of Life, for everyone that rejects and refuses to obey the Words fo His Torah of Life, **WILL** be sent to their second death, on Judgment day.

10 *There shall be no stranger that is allowed to eat of the Holy Thing: a sojourner of the priest, or a hired servant, shall NOT eat of the Holy Thing.*

וְכָל-זָר לֹא-יֵאָכַל קֹדֶשׁ תּוֹשָׁב כְּהֵן וְשָׂכִיר לֹא-יֵאָכַל קֹדֶשׁ

WəKal Zar Lo YOkaL Qodesh Toshav Kohen VeSakiyr Lo YOkaL Qodesh

VeKal Zar Lo YOkaL Qodesh Toshav Kohen VeSakiyr Lo YOkaL Qodesh, where the **word**, VeKal, means, and all, or, and the whole of, or and every, the **word**, Zar, is from the **word** Zur, זָר and, as an adjective, it means, **strange, stranger**, to turn aside, be a stranger, he inclined toward, visit, became estranged, was a stranger, strange woman, gone away, as a noun it means, frame, edging, wreath, reed, fence, to press, squeeze, that which presses, wine press,

that which binds, he tied tightly, handful hollow of the hand, he pressed together, it also has a negative meaning, it means, **to be loathsome, he felt disgust, felt loathing, to turn aside, to be foreign, strange, profane, to commit adultery**, the **word**, Lo, means no or not, the **word**, Yokal, is from the **word**, Akal, אכל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, Qodesh, קדש, 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, the **word**, Toshav, תושב, means, **sojourner, inhabitant, settler, lodger, resident alien, he settled, foreigner, stranger**, it is from the **word** Yashuv, which means, to sit, to dwell, the **word**, Kohen, means, priest, the **word**, VeSakiyr, שכיר, means, **hired hand, hireling, hired labourer**, mercenary soldier, the **word**, Lo, means no or not, the **word**, Yokal, is the **word** Akal repeated and here it is translated as, **shall eat**, the **word**, Qodesh, is repeated, and here, it is translated as, **the Holy Thing**)

Here YHVH makes it very clear that there shall be no Zur, זור, **no stranger, no estranged person, a strange woman, one who has gone away from My Words of Life, one who is loathsome, a person filled with disgust, one who turns aside from My Ways, one who is profane, or commits adultery**, that will be allowed to eat of the Holy Things:

The Holy Thing, is a metaphor, for our heavenly Father's Word, His Bread of Life, and here, we are told that **NONE** of the people that have the conditions mentioned above, will be allowed to partake of the Bread of Life, and then, YHVH says, that, **NOT** even a sojourner of the priest, or a hired servant, will be permitted to eat of the Holy Thing, for they are meant for the priests.

11 But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

וְכִהֵן כִּי־יִקְנֶה נֶפֶשׁ קִנְיָן כֶּסֶף הוּא יֹאכַל בּוֹ וַיֵּלֶיד בֵּיתוֹ הֵם יֹאכְלוּ בְּלַחְמוֹ

VeKohen Kiy YiQneh Nephesh Qinyan Kaspo Hu YOkal Bo ViYliydy Beyto Hem YOklu BeLachmo, where the **word**, VeKohen, means, **and the priest**, 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**, YiQneh, is from the **word** Qanah, קָנָה, means, to create, **to acquire, get, to buy, to possess, own, he possessed**, his substance, it also means, stalk, reed, calamus, cane, tube, stem, balance, bone, branch, beam, shaft of a lampstand, arm of a lampstand, length of a reed, it also means nest, 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*, Qinyan, קנין, means, **a thing acquired, acquisition, buying, purchase, property, substance, creature, acquisition of ownership by symbolic act, buyer, purchasing agent**, the *word*, Kaspo, is from the *word* Keseph, כֶּסֶף, which means, **silver, money**, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the *word*, Hu, means, **he**, the *word*, Yokal, is from the *word*, Akal, אכל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the *word*, Bo, בו, means, **in him, in it, of it, thereof, therewith**, before him, therein, the *word*, ViYliyid, is from the *word* Yeled, ילד, which means, **to bear, conceive, bore, bring forth, give birth, birth day, beget, he begot, she bore, brought forth, he or she helped deliver a child, act as a midwife, was born**, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means, child, children, boy, offspring, young man, to bear young, born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, the *word*, Beyto, is from the *word*, Beyt or Beyit, בית, which means, **house, household, housing, home, family**, school, inside, inward, within, temple, prison, dungeon, place, family, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, and in the form that it is used here, it means, **his house**, the *word*, Hem, means, **they**, the *word*, Yoklu, is the *word* Akal repeated, and here it is translated as, **shall eat**, the *word*, BeLachmo, is from the *word*, Lechem, לֶחֶם, means, to fight, do battle, war, to order the battle, he fought, waged war, they fought against one another, it also means, to eat, overcome, devoured, ever, prevail, bread, grain for making **bread, food, meat, showbread, loaf, loaves, victuals, fruit**, meat, feast, provision, it also means, to join together, to weld, to solder, he mended, he welded)

Here because of what is said in the previous *verse*, it could lead people to believe that **NO** one, but the priest, can partake of the Holy Things. However, YHVH clarifies something, He says: But **IF** the priest buy any soul with his money, then that soul **SHALL** eat of it, and also, the soul that is born in his house: they shall eat of his meat his Lechem.

Please understand that the Priesthood and each individual Priest, is supposed to be, a shadow picture of Messiah, for they too, are to teach the Words of the Father's Torah of Life, to the members of their household, which includes the people that the Priest have bought with money, and those that are born in his household.

So what is the message contained in this *verse*, that YHVH wants all of us to understand? First of all, Scripture makes it very clear, that Messiah, through His selfless sacrifice of willingly allowing Himself to be crucified and dying on the cross, **purchased us**, He paid the ultimate price, for our salvation, and since, all Priests, are supposed to be, shadow pictures of Messiah, then, I believe, that YHVH is showing us, that when the Priest, like Messiah, purchases a person, with his own money, that, that event, **IS**, a shadow picture of Messiah purchasing our salvation, with what was His, and His only to Give, and **IS**, His physical life here on earth. Furthermore it says, that those that are born in the priest's house can also partake BeLachmo, בְּלֶחֶמוֹ, of his meat, of His Lechem, which does mean meat, but, it also means, **bread**. Well as you can quite clearly see, the Lechem, that this is talking

about, **IS** the Bread of Life, and the Bread of life **IS** Messiah, who happens to be the Word of our heavenly Father's Torah of Life, made flesh. I believe that these two categories of people, the ones that are bought, and the ones that are born in the Priest's house, represent the two houses of Yisrael, Judah, who is born in the land, and Ephraim, who is born in the diaspora.

12 If the priest's daughter also be married unto a stranger, she may **NOT** eat of an offering of the Holy Things.

וּבַת־כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הֲוֹא בְתֻרֹמַת הַקֹּדְשִׁים לֹא תֹאכַל

UBat Kohen Kiy TiHyeh LeIysh Zar Hi BiTrumat HaQadashiym Lo TOkal, where the **word**,

UBat, is from the **word**, Bat, בַּת, means, **daughter**, girl, maiden, young woman, native inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, it means, apple of the eye, branch, company, first, owl, town, village, the **word**, Kohen, כֹּהֵן, means, **priest, to serve as a priest, to officiate**, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, 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**, Tihyeh, is from the **word** Hayah, הָיָה, means, also, **is**, exist, are, to be, 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, **committed, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, LeIysh, means, to a man, Zar, is from the **word**, Zur, זָר and as an adjective, it means, **strange, stranger**, to turn aside, be a stranger, he inclined toward, he visited, became estranged, was a stranger, strange woman, gone away, as a noun, it means, frame, edging, wreath, reed, fence, to press, squeeze, that which presses, wine press, that which binds, he tied tightly, handful, hollow of the hand, he pressed together, it also has a negative meaning, it means, to be loathsome, he felt disgust, felt loathing, to turn aside, to be foreign, strange, profane, to commit adultery, the **word**, Hi, means she, the **word**, BiTrumat, is form the **word** Terumah, תְּרוּמָה, which means, contribution, **gift, present, tribute, offering, offered up as a sacrifice, heave offering, contribution to be set apart for priests, contribution for the Tabernacle**, sacred garment; it means, choice, best part, separation, removal, exaltation, the **word**, HaQadashiym, 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, the **word**, Lo, means no or not, the **word**, TOkal, is form the **word** Akal, אָכַל, means, **to eat, he ate**,

devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal)

Here we are told that **IF** the priest's daughter is married unto לְאִישׁ זָרָה, LeIysh, a man, Zar, **stranger, an estranged person, one who has determined that they are NOT subject to the Words of the Torah Life, a loathsome person, a person filled with disgust, a person who is profane, or commits adultery**, then, she is **NOT** permitted to eat of an offering of the Holy Things.

As you know, I believe that there is a message from YHVH, hidden in every *verse* of Scripture, and therefore, I ask you, what do you think, YHVH is communicating to us here, in this *verse*, where the daughter that is married to a stranger, is forbidden from partaking or eating of the Holy Things? The first thing we have to ask ourselves is **who** does the daughter represent, and **who** does the stranger to whom she is married, represent?

I believe that in this scenario, the daughter represents the people of Yisrael, that left the household of Messiah, our High Priest, and the stranger that she is married to, represents the gods of others, that the priest's daughter, has chosen to marry, or gone a whoring with.

13 But if the priest's daughter, is a widow, or divorced, and has no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: BUT there shall no stranger eat thereof.

וּבַת־כֹּהֵן כִּי תִהְיֶה אֶלְמָנָה וְגֵרוּשָׁה וְזָרַע אֵין לָהּ וְשָׁבָה אֶל־בֵּית אָבִיהָ כַּנְעוּרֶיהָ מִלֶּחֶם אָבִיהָ תֹאכַל וְכֹל־זָר לֹא־יֹאכַל בּוֹ

אָבִיהָ תֹאכַל וְכֹל־זָר לֹא־יֹאכַל בּוֹ
אָבִיהָ תֹאכַל וְכֹל־זָר לֹא־יֹאכַל בּוֹ
אָבִיהָ תֹאכַל וְכֹל־זָר לֹא־יֹאכַל בּוֹ

UBat Kohen Kiy TiHyeh Almanah UGrushah VeZera Eyn Lah VeShavah El Beyt Aviyha Kinureyha MiLechem Aviyha TOkal VeKal Zar Lo YOkal Bo, where the **word**, UBat, is from the **word**, Bat, בַּת, means, **daughter**, girl, maiden, young woman, native inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, it means, apple of the eye, branch, company, first, owl, town, village, the **word**, Kohen, כֹּהֵן, means, **priest**, to serve as a priest, to officiate, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb, 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**, Tihyeh, 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**, Almanah, אֶלְמָנָה, means, **widow**, needy, helpless, the **word**, UGrushah, is from the **word** Garash, גָּרַשׁ, which means, **to drive away, drive out, expel, deport, to divorce**, he drove away, sent away, it produced, yielded, was driven away, was expelled, it raged, was stormy, the

word, VeZera, זָרַע, means, sowing, sowing season, *seed*, sperm, semen, *offspring*, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, 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 to negate, deny, nullify*, as an adverb it means, where, the *word*, Lah, לָהּ, means, *to her*, VeShavah, is from the *word* Shuv, שׁוּב, 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 YHVH, 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*, El, means to or unto, the *word*, Beyt, בֵּית, means, house, household, housing, home, family, school, inside, inward, within, temple, prison, dungeon, place, *family*, it is also the name of the second letter of the Hebrew alphabet, it means, domestic, to domesticate, the *word*, Aviyha, means, *her father*, Kinureyha, is from the *word*, Na'arah, נַעֲרָה, means, girl, maiden, maid, servant, it is the feminine of the *word* Na'ar, which means, boy, boyhood, lad, youth, and in the form that it is used here, it means, *as in her youth*, the *word*, MiLechem, is from the *word*, Lechem, לֶחֶם, which means, to fight, do battle, war, to order the battle, he fought, waged war, they fought against one another, it also means, to eat, overcome, devoured, ever, prevail, *bread, grain for making bread, food, meat, showbread, loaf, loaves, victuals, fruit, meat*, feast, provision, it also means, to join together, to weld, to solder, he mended, he welded, the *word*, Aviyha, means her father, the *word*, TOkal, is from the *word*, Akal, אָכַל, means, *to eat, he ate, devoured, consumed*, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the *word*, VeKal, means, and all or and the whole of, or and any, the *word*, Zar, is from the *word*, Zur, זָוַר and as an adjective, it means, *strange, stranger*, to turn aside, be a stranger, he inclined toward, he visited, became estranged, was a stranger, strange woman, gone away, as a noun, it means, frame, edging, wreath, reed, fence, to press, squeeze, that which presses, wine press, that which binds, he tied tightly, handful, hollow of the hand, he pressed together, it also has a negative meaning, it means, to be loathsome, he felt disgust, felt loathing, to turn aside, to be foreign, strange, profane, to commit adultery, the *word*, Lo, means, no or not, the *word*, Yokal, is the *word* Akal repeated and here it is translated as, *shall eat*, Bo, (בּוֹ, means, in him, in it, *of it*, thereof, therewith, before him, therein)

Here again YHVH is giving us a very definite message, when He says, But **IF** the priest's daughter, is a widow, or divorced, and has no child, and is returned unto her father's house, as in her youth, she shall eat of her father's Lechem, meat, bread.

In the previous *verse*, I told you that the priest's daughter, represents the people of Yisrael, that had left the ways and the Words of YHVH, and had gone a whoring with the gods of others, and here, in this *verse*, that definition does not change, **BUT**, YHVH says, that, כִּי תִהְיֶה אֶלְמָנָה וְגֵרוּשָׁה, Kiy, if, TiHyah, she becomes, Almanah, a widow, UGrushah, or if she divorces her husband, וְזָרַע אֵין לָהּ, VeZera, and seed, offspring, Eyn, does not have, Lah to her, then, **IF** she willingly chooses to וְשָׁבָה אֶל-בֵּית אָבִיהָ, VeShavah, to return, El, to or unto, Beyt, the house of, Aviyha, her father, she shall be

permitted to eat of her father's Lechem, meat, bread.

So what message do you think that YHVH is communicating to us in this *verse*? As I said above, the daughter does indeed represent the people of Yisrael, that are supposed to be, the Bride of Messiah, but instead, they are those that chose to go a whoring with the gods of others. However, once she became a widow, she (Yisrael) realizes that this life, **IS NOT** the lifestyle that she thought it would be, and she decides to return to her Father's House, to partake of His Bread, the Bread of Life, which is a shadow picture, of her putting her old man, her old misguided ways, to death, and like the prodigal son, choosing to return to his father's house; and the other scenario, is, **IF** she divorces her husband, whom, as I said above, is a picture of the gods of others, and she willingly chooses to Teshuvah, return to the house of her Father, who of course represents our heavenly Father, and the Words of His Torah of Life made flesh, our Messiah, then, this too, is a shadow picture of her putting her old man to death, and returning to her Father's House, to partake of His Bread of Life.

The third stipulation is, if she has no child. Now I know that many of you will focus on the words, she has no child, which would mean that, **IF** she did indeed had a child, she would have to leave the child behind, **IF** she wanted to return, teshuvah, to her father's house, and partake of His Lechem, His Bread of Life. But that is only if you read the literal meaning of the word, that is translated as child. In Hebrew it is the word Zera, which can be translated as child, but, it also means, **SEED**, and in Scripture in *Luke 8:10 And Messiah said, Unto you, it is given to know the mysteries of the kingdom of Elohim: BUT to others, in parables; that seeing, they might not see, and hearing they might not understand. 11 Now the parable is this: The SEED is the Word of Elohim.*

Just in case you thought, as Janice did at first, what kind of mother would choose to leave her own child behind, just so she can go back to her father's house and save her own life, would **NOT** leaving a child behind, go against all the Ways, and the Words of YHVH's Torah of Life?

To clarify what is actually being portrayed here by YHVH, let us look at this word, Zera, and see if there is some other interpretation that we can come up with. While the word Zera, does indeed mean child, it also means, **Seed**. And as I mentioned above, in *Luke 8* the word Zera, which is defined as **Seed**, **IS** synonymous, with the Words of Elohim's Torah of Life. However here, when YHVH says that she has no **SEED**, He is telling us that this daughter, who has strayed away from the Father's House, does **NOT** have the **SEED**, the **WORDS** of any man made, secular or religious doctrines embedded in her heart, and therefore, she **IS** permitted to partake of the Lechem, the Bread of Life of her Father's House.

In the last part of the *verse*, YHVH emphasizes, that there shall be **NO** Zur, זֵרָה, **no stranger, no estranged person, nor anyone who has gone away from My Words of Life, nor one who is loathsome, nor a person filled with disgust, nor one who turns aside from My Ways, nor one who is profane, or commits adultery**, that will be allowed to eat of the Father's Lechem, translated as meat, but, as I said above, the word Lechem also means **Bread**. So this part of the *verse*, is telling us, that the stranger is **NOT** allowed to eat of the Father's Bread. The spiritual message that I believe YHVH is communicating to us here, in this part of the *verse*, **IS**, unless, we become children of our heavenly Father, then we cannot partake of His Bread of Life, which is a metaphor for, salvation and everlasting Life. You might ask, how does one become a son of the Most High Elohim? It is very simple, one must surrender their heart, mind, soul and strength to our heavenly Father, repent of their Sin, their transgressions of the Words of our heavenly Father Torah of Life, then be filled with the

Holy Spirit of YHVH, and then make a commitment to **ALLOW** the Holy Spirit to cause them to believe, follow and obey all the Words of our heavenly Father's, Torah of Life. That my friends, **IS** how **ALL** people become sons and daughters of the Most High Elohim, which means, that our physical ethnicity has nothing to do with it, **ALL** the children of our heavenly Father, are His children by **CHOICE**, and not because of the ethnicity of their parents, at birth.

14 And if a man eat of the Holy Thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the Holy Thing.

וְאִישׁ כִּי-יֹאכַל קֹדֶשׁ בְּשִׁגְגָה וְיִסַּף חֲמִשִּׁיתוֹ עָלָיו וְנָתַן לַכֹּהֵן אֶת-הַקֹּדֶשׁ

WVQDQ XA HAH SHL HAHY YZLW YXZWXJ JXZY QRRP WVQ SHAZ Z WZY

Velysh Kiy Yokal Qodesh BiShgagah VeYasaph Chamishiyto Alayv VeNatan LaKohen Et HaQodesh, where the **word**, Velsyh, means, and any man, 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**, YOkal, is from the **word**, Akal, אָכַל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, Qodesh, קֹדֶשׁ, 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, the **word**, BiShgagah, is from the **word**, Shagagah, שִׁגְגָה, which means, **error, mistake, unintentional sin**, it is form the **word** Shagag, שָׁגַג, which means to go astray, to commit and error, sin unintentionally, 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**, VeYasaph, יָסַף, means, **to add, to increase, do again, augment**, continue, further, prolong, exceed, he added, increased, he did again, was added, was increased, proceeded further, prolonged, yielded, gather together, henceforth, yet, proceed, the **word**, Chamishiyto, is from the **word**, Chamash, חֲמִשָּׁה, or Chamishah, חֲמִשָּׁה, means, **five, to multiply by five, fifth, or take one fifth**, the **word**, Alayv, **to or unto it**, the **word**, VeNatan, 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, **to the priest**, the **word**, Et, אֶת, as a preposition, 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, 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**, HaQodesh, is repeated and here it is translated as, **the holy thing**)

Here YHVH shows more of His Grace and Love, He says, **IF** a man happens to eat of the Holy Things, BeShagagah, בְּשָׁגָגָה, **in error, by mistake, unintentionally, unwittingly**, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the Holy Thing.

This means that regardless of the amount or portion of the Holy Thing that this man has eaten, by mistake, the whole sacrifice is to be evaluated, and once the value has been established, then, the man that partook of it by mistake, **IS** to add one fifth, twenty percent, of the established value, to that amount, and give that to the priest.

15 And they shall NOT profane the Holy Things of the children of Yisrael, which they offer unto YHVH;

וְלֹא יַחַלְלוּ אֶת-קֳדָשֵׁי בְנֵי יִשְׂרָאֵל אֶת אֲשֶׁר-יָרִימוּ לַיהוָה

VeLo YeChallu Et Qadshey Beney Yisrael Et Asher Yariymu LaYHVH, where the **word**, VeLo, means, **and no or and not**, the **word**, YeChallu, is from the **word**, Chalel, חָלַל, means, to lose, **profane, break one's word, defile, he polluted, defiled, he violated, was rendered common, prostitute**, to be hollow, to hollow out, bore, pierce, to wound, to dissolve, to begin, men began, he perforated, was wounded, a person totally wounded, a person slain, a hollow, cavity, empty, space, the outer space, it means, to play, he played the flute, it means a person deprived of priesthood, a priest of illegitimate descent, the **word**, Et, אֶת, as a preposition, 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, 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**, Qadshey, is form the **word** Qadosh, קָדֹשׁ, 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, the **word**, Beney, means, the children of, the **word** Yisrael, **יִשְׂרָאֵל** is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH'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**, Et, is repeated and it is defiend above, 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**, YaRiyumu, is form the **word** Rum, **רִימ**, which means, **lift up, exalt, high, offer, give, heave, extol, lofty**, take, tall, higher, haughty, levy, loud, proud, taller, to be high, be exalted, rise, to lift, hold, it means, he lifted up, he elevated, he raised, reared, was high, was exalted, rose, he elevated himself, he set up, established, he lifted up and presented, he offered, offering, height, elevation, greatness, the **word**, LaYHVH, means, **to YHVH**, and it is the Name, **Yahweh**, Yahuwah or Yehovah)

16 Or suffer them to bear the iniquity of trespass, when they eat their Holy Things: for I YHVH do sanctify them.

וְהִשִּׁיאוּ אוֹתָם עֲנַן אֲשָׁמָה בְּאֶכְלָם אֶת־קֹדְשֵׁיהֶם כִּי אֲנִי יְהוָה מְקַדְּשָׁם

וְהִשִּׁיאוּ אוֹתָם עֲנַן אֲשָׁמָה בְּאֶכְלָם אֶת־קֹדְשֵׁיהֶם כִּי אֲנִי יְהוָה מְקַדְּשָׁם

VehiSiyu Otam Avon Ashmah BeAklam Et Qadsheyhem Kiy Aniy YHVH MeQadsham, where the **word**, VeHisiyu, is from the **word**, Nasa, **נָסָה**, or **נָשָׂא**, which means, **to test, try, accept, advance, respect, arise, magnify, he attempted, essayed, he proved, tempted, to bear, to try, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, accept, advance, arise, able to, armour, suffer to, bear, bring forth**, burn, carry away, cast off, contain, desire, ease, exact, exalt, extol, fetch, forgive, furnish, further, 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**, Otam, means, **them**, the **word**, Avon, **עוֹן** or **עוֹן**, 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, the **word**, Ashmah, **אֲשָׁמָה**, means, **guilt, charge, blame, accusation**, it is from the **word**, Ashem, **אָשַׁם**, which means, to sin, be guilty, the **word**,

BeAklam, is from the *word*, Akal, אכל, means, *to eat, he ate, devoured, consumed*, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and in the form that it is used here, it means, *when they eat*, the *word*, Et, , as a preposition, 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, 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*, Qadsheyhem, is from the *word*, Qadosh, קָדֹשׁ, 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, *their holy things*, 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*, Aniy, means, *I, or I am*, the *word*, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the *word*, MeQadsham, is the *word*, Qadosh, repeated and here, it is translated as, *do sanctify them*)

In these two *verses*, we are still talking about the Priests, the sons of Aharon, and YHVH says, they, the priests, shall **NOT** profane the Holy Things of the children of Yisrael, which they offer unto YHVH. In other words, the Priests are to show respect and reverence towards all of the sacrifices that the people bring as an offering to YHVH.

Then, YHVH goes on to say, Nor are they, the priests, to allow them, the Holy Things of the Children of YHVH, to bear the iniquity of trespass, when they eat their Holy Things. Here I believe that YHVH is saying, that once the Holy Thing, has been returned to the Priest, and twenty percent has been added to it, by the unwitting offender, then the Priest, are to treat all of it as Holy, for I YHVH do sanctify them, the Holy Things.

messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeschar and El, where the **word** Yeschar 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 Yeschar 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**, VeAmartah, 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, and in the form that it is used here, it means, **and you shall say**, the **word**, Alehem, means, **to or unto them**, the **word**, Iysh is repeated twice, and together, they are translated, **as whosoever or whatsoever man, or any man**, the **word**, MiBeyt, is from the **word**, Beyt, and with the letter Mem as a prefix, it means, **from, or of the house of**, the **word** or name, Yisrael, is repeated, and this **word, Yisrael or Yeschar 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**, UMin, מִן, means, **and from, or 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**, HaGer, גֵּר, means, **foreigner, alien, stranger, temporary dweller, sojourner, newcomer, proselyte, convert**, he went astray from, the **word**, BeYisrael, is the **word** or name Yisrael repeated, and with the letter Bet prefix, it means, **in Yisrael**, 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**, YaQriyv, is from the **word** Qarab, קָרַב, means, **to come near, approach, he came near, approached, 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**, Qarbano, is from the **word**, Qorban, קָרְבַּן, means, **offering, sacrifice, oblation**, victim, something brought near, the **word**, LeKal, means **for all or for the whole of**, the **word**, Nidreyhem, is from the Nadar, נָדַר, means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering, one who vows, one accustomed to making vows**, the **word**, UIKal, means, **and for all**, the **word**, Nidbotam, is from the **word**, Nedabah, נְדָבָה, which means, **willingness, giving voluntarily, freewill offering**, it is from the **word**, Nadav, נָדַב, which means, was willing, he freely offered, was noble, was generous, he gave willingly, donated, he volunteered, the **word**, Asher, is repeated and here it is translated as, which, the **word**, YaQriyvu, is the **word**, Qarab, repeated, and here it is translated as, will offer, the **word**, LaYHVH, means, **to YHVH**,

and it is the Name **Yahweh**, Yahuwah or Yehovah, the **word**, LeOlah, עולה or עלה, means, to go up, ascend, a holocaust as it goes up in smoke, **Burnt Offering, Burnt Sacrifice**, ascent, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, sacrifice, that which goes up, it means immigrant, it also means injustice, unrighteousness, the first occurrence of this **word** is in *Genesis 8:20 And Noah built an altar unto YHVH; and took of every clean beast, and of every clean fowl, and offered an, עלת, Olah, a burnt offerings on the altar.*

19 You **SHALL** offer at your own will, a male without blemish, of the beeves, of the sheep, or of the goats.

לְרִצְוֹנְכֶם תָּמִיִּם זָכָר בַּבֶּקֶר בְּכֹשָׁבִים וּבְעֵזִים
 אֶזְזִי אֶזְזִי אֶזְזִי אֶזְזִי אֶזְזִי אֶזְזִי אֶזְזִי אֶזְזִי אֶזְזִי אֶזְזִי אֶזְזִי

LiRtzokem Tamiym Zakar BaBaqer BaKsaviym Ubalziym, where the **word**, LiRtzokem is from the **word**, Ratzon, רָצוֹן or רָצוֹן, which means, **goodwill, favour, acceptance, will, desire, wish, voluntary**, it is from the **word** Ratzah, רָצָה, which means, to be pleased with, to be favourable to, he had pleasure in, was well pleased with, the **word**, Tamiym, תָּמִיִּם, is an adjective which means, **complete, perfect, whole, sound, full, well rounded, healthful, without blemish, innocent, honest, sincere, upright, wholehearted, man of integrity, what is true, blameless, completeness, truth**, the **word**, Zakar, זָכָר, 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**, BaBaqar, בַּבֶּקֶר, means, break forth, to inspect, admire, care for, consider, inquire, seek, search, it also means, **cattle, herd, oxen, the plowing animal**, it means, cowherd, it means, to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means, to abandon, and with different vowel points, it is the **word** Boqer, which means, morning, the breaking through of daylight, the **word**, BaKsaviym, is from the **word** Kesev, כֶּשֶׁב, means, **lamb, young sheep**, Kesevah, means ewe-lamb, the **word**, Ubalziym, is from the **word**, Ez, עֵז, which means, **goat**, it also means strength, might, fortress, refuge, shelter, splendour, glory, strong, mighty, firm, fierce, acrid, sharp, hard, grave, and in the form that it is used here it means, **and from the goats**)

Here in these two verses, YHVH tells Mosheh, speak unto Aharon, and to his sons, and unto all the children of Yisrael.

So, what we are about to read, **IS** a Commandment for **ALL** of us, who claim to be part of Yisrael, to carry out, for it comes directly from the mouth of YHVH.

In verse 18, YHVH says, Whosoever of the house of Yisrael, or of the strangers in Yisrael, אֲשֶׁר יִקְרִיב קָרְבָּנוֹ לְכָל-נְדָרֵיהֶם וּלְכָל-נְדָבוֹתָם אֲשֶׁר-יִקְרִיבוּ, Asher, that, YaQriyv, will offer,

Qarbano, his oblation, LeKal, for all, Nidreyhem, his vows, UleKal, and for all, Nidbotam, his freewill offerings, Asher, which, YaQriyvu, he offers, לַיהוָה לְעֹלָה, LaYHVH, to Yahweh, LeOlah, as a burnt offering.

In the king James version *verse 19*, is translated as: *You SHALL offer at your own will, a male without blemish, of the beeves, of the sheep, or of the goats.*

But what it really says in Hebrew IS, לְרִצְוֹנְכֶם תְּמִיִם, LiRtzokem, of or from, your own **free will**, and to gain **favour** from YHVH, and or have your Offering **be acceptable** to Him, your Offering, **MUST** be, Tamiym, **complete, perfect, whole, sound, full, well rounded, healthful, without blemish, innocent, honest, sincere, upright, wholehearted, man of integrity, what is true, blameless, completeness, truth**, a male of the beeves, of the sheep, or of the goats.

This makes it very clear that **IF** we want YHVH to deal favourably with us, then, it is up to us to willingly choose to believe, follow and obey ALL of His Commandments, and bring the sacrifices that He has prescribed, and **NOT** what we think is best, and, as you can see, by the words that He sovereignly chose to use, it must be a sacrifice that is **complete, perfect, whole, sound, well rounded, healthful, without blemish, innocent, honest, sincere, upright, wholehearted, man of integrity, what is true, blameless, completeness, and based on His Truth**, and His **TRUTH** happens to be defined in Scripture, **AS**, the Words of His Torah of Life.

20 *But, whatsoever has a blemish, that shall you NOT offer: for it shall NOT be acceptable for you.*

כָּל אֲשֶׁר-בּוֹ מוּם לֹא תִקְרִיבוּ כִּי-לֹא לְרִצְוֹן יִהְיֶה לָכֶם)

שֶׁל אֲשֶׁר בּוֹ מוּם לֹא תִקְרִיבוּ כִּי לֹא לְרִצְוֹן יִהְיֶה לָכֶם

Kol Asher Bo Mum Lo TaQriyvu Kiy Lo LeRatzon Yihyeh Lakem, where the **word**, Kol, means, **all**, and here it is translated as, whatsoever, 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**, Bo, בּוֹ, means, **in him, in it**, of it, thereof, therewith, before him, therein, the **word**, Mum, מוּם or מוּאִים, means, **blemish, defect, fault, dot speck, to become deformed, became crippled**, the **word**, Lo, means, **no or not**, the **word**, TaQriyvu, is from the **word** Qarab, קָרַב, means, **to come near, approach, he came near, approached, 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**, 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**, Lo, means, **no or not**, the **word**, LeRatzon, לְרָצוֹן or רָצוֹן, which means, goodwill, favour, **acceptance, acceptable, will**, desire, wish, voluntary, it is from the **word** Ratzah, רָצָה, which means, to be pleased with, to be favourable to, he had pleasure in, was well pleased with, the **word**, Yihyeh, is from the **word**, Hayah, הָיָה, means, is, also, **to be, it shall 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**, Lakem, means, **to or unto you**)

Here YHVH makes His wishes very clear, when He says, But, whatsoever has a Mum, מוֹמָם or מוֹמִים, **a blemish, a defect, a fault, a dot or speck, or becomes deformed, or becomes crippled**, that, you **SHALL NOT OFFER**: כִּי־לֹא לְרָצוֹן, Kiy, for, Lo, **NOT**, LeRatzon, it is acceptable for you. Every thing that we bring to YHVH, as a gift or sacrifice, must be perfect, without any types of blemishes, and that, my friends, includes our hearts. We cannot have any traces of our old man, lingering in our hearts, or else, we will end up being like Lot's wife, and our hearts will turn stone, and remain in that form.

21 And whosoever offers a sacrifice of Peace Offerings unto YHVH to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

וְאִישׁ כִּי־יִקְרִיב זֶבַח־שְׁלָמִים לַיהוָה לְפָלֵא־נֶדֶר אֹו לְנִדְבָה בַבְּקָר אֹו בַצֹּאן תָּמִים יִהְיֶה
לְרָצוֹן כָּל־מוֹם לֹא יִהְיֶה־בּוֹ

וְאִישׁ כִּי־יִקְרִיב זֶבַח־שְׁלָמִים לַיהוָה לְפָלֵא־נֶדֶר אֹו לְנִדְבָה בַבְּקָר אֹו בַצֹּאן תָּמִים יִהְיֶה
לְרָצוֹן כָּל־מוֹם לֹא יִהְיֶה־בּוֹ

Velysh Kiy YaQriyv Zebach Shlamiym LaYHVH LePale Neder O LiNedavah BaBaqer O BaTzon Tamiym Yihyeh LeRatzon Kal Mum Yihyeh Bo, where the **word**, Velysh, means and a 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**, YaQriyv, is from the **word** Qarab, קָרַב, means, **to come near, approach, he came near, approached, 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**, Zebach, זֶבַח, means, **to slaughter and animal, usually in sacrifice, it means, sacrifice, offer, kill, slay**, the **word**, Shlamiym, is form the **word** Shalom, שָׁלוֹם or שְׁלָוִים, which means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, he made whole, made compensation, compensated, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, it also means, **peace offering**, requital, recompense, the **word**, LaYHVH, means to YHVH, and YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the

word, LePale, is from the **word**, Pala, פלא, means, wonder, marvel, riddle, to be extraordinary, be difficult, to be wonderful, was extraordinary, was difficult, was wonderful, was marvellous, he wondered, was amazed, he made wonderful, acted wonderfully, he caused to marvel, amazed, appeared **wonderful, hidden, things to high, miracles, perform**, to complete, to do wonderful acts, separate. it also means to distinguish, make special, to cleave, split, set apart, separate, the **word**, Neder, נדר, means, **to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering**, one who vows, one accustomed to making vows, the **word**, O, means, or, the **word**, LiNedavah, is from the **word**, Nadav, נָדַב, means, to incite, impel, was willing, they have freely offered, was noble, was willing, was generous, he gave willingly, donated, he volunteered, **he offered free will offerings**, it is also the name of the eldest son of Aharon and Elisheba, the **word**, BaBaqer, בָּקַר, means, break forth, to inspect, admire, care for, consider, inquire, seek, search, it also means, **cattle, herd, oxen, the plowing animal, it means, cowherd**, it means, to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means, to abandon, and with different vowel points, it is the **word** Boqer, which means, morning, the breaking through of daylight, the **word**, O, means or, the **word**, BaTzon, צֹאן or צֹאֵן means, **a flock of small cattle, sheep, goats**, the **word**, Tamiym, תָּמִים, is an adjective which means, **complete, perfect, whole, sound, full, well rounded, healthful, without blemish, innocent, honest, sincere, upright, wholehearted, man of integrity, what is true, blameless, completeness, truth**, the **word**, Yihyeh, is from the **word**, Hayah, הָיָה, means, **is, it shall be, 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**, LeRatzon, רָצוֹן or רָצוֹן, means, goodwill, favour, **accepted, acceptance**, will, desire, wish, voluntary, it is from the **word** Ratzah, רָצָה, which means, to be pleased with, to be favourable to, he had pleasure in, was well pleased with, the **word**, Kal, means, **all, the whole of**, the **word**, Mum, מוּם or מוּמָם, means, **blemish, defect, fault, dot speck, to become deformed, became crippled**, the **word**, Yihyeh, is the **word** Hayah, repeated, and here, it is translated as, there shall be, the **word**, Bo, בּוֹ, means, **in him, in it**, of it, thereof, therewith, before him, therein)

Here again, YHVH says, וְאִישׁ כִּי־יִקְרִיב זֶבַח־שְׁלָמִים לַיהוָה, VeIysh, and a man, Kiy, when, YaQriv, brings near, Zebach, a sacrifice, Shlamiym, of **Peace Offering** unto YHVH, לְפָלֵא־נֶדֶר, LePale, to complete, Neder, a vow, אֹו לְנֶדָבָה, O, or, LiNedavah, a **Freewill Offering** of he beeves or sheep, תָּמִים יְהִיֶה, Tamim, **complete, perfect, whole, sound, full, well rounded, healthful, without blemish, innocent, honest, sincere, upright, wholehearted, man of integrity, what is true, blameless, completeness, truth**, Yihyeh, it shall be, לְרָצוֹן, LeRitzon, to be acceptable; כָּל־מוּם לֹא יְהִיֶה־בּוֹ, Kal, any, Mum, **blemish, defects, faults, dots or specks, or deformities, or crippled**, Lo, not, Yihyeh, these shall be.

The theme throughout all of Scripture, is that YHVH gives us His best, and that is exactly what He expects in return from us, our best.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, you shall **NOT** offer these, unto YHVH, **NOR** make an offering by fire of them upon the altar unto YHVH.

עֹרֶת אֹ שָׁבוֹר אֹ-חַרְצוּץ אֹ-יַבֵּלֶת אֹ נָרֵב אֹ יִלְפֶת לֹא-תִקְרִיבוּ אֵלֶּה לַיהוָה וְאִשָּׁה
 לֹא-תִתְּנוּ מֵהֶם עַל-הַמִּזְבֵּחַ לַיהוָה

אָוֶרֶת אָ שָׁבוֹר אָ-חַרְצוּץ אָ-יַבֵּלֶת אָ נָרֵב אָ יִלְפֶת לֹא-תִקְרִיבוּ אֵלֶּה לַיהוָה וְאִשָּׁה
 לֹא-תִתְּנוּ מֵהֶם עַל-הַמִּזְבֵּחַ לַיהוָה

Averet O Shabor O Charutz O Yabelet O Garav O YaLephet Lo TaQriyvu Eleh LaYHVH
 VeIsheh Lo Titnu Mehem Al HaMizbe'ach LaYHVH, where the **word**, Averet, עֹרֶת, means, **blindness, blind**, the **word**, O, means or, the **word**, Shavur, שָׁבוֹר, means, to look out, inspect, examine, he looked for, he thought, believed, supposed, he probed, inspected, was of opinion, he thought, believed, supposed, he probed or inspected a wound, it also means hope, it means, **to break, break into pieces, he broke, broken, he fractured, he destroyed, ruined, he broke down**, he tore, rent, he destroyed, demolished, he ruined, annihilated, was smitten, was destroyed, shattered, smashed, breaking, crushing, fracture, calamity, misfortune, breaking of a dream, it also means, to buy grain, to sell grain, it means, corn, grain, broken or threshed food, it also means, the interpretations of a dream, he caused to break out, brought to birth, the **word**, O, means or, the **word**, Charutz, חַרְצוּץ, means, cut, incision, to sharpen, to point sharply, **wound, maim**, to be alert, to decide, determined, move, decreed, destruction, decision, verdict, the **word**, O, means or, the **word**, Yabelet, is from the **word**, Yabal, יַבֵּל, which means, to bear, carry, conduct, to bring, he carried, brought, he led, conducted, transported, it means to cut off weeds, to cause corns to grow, made callous, was covered in callous, it means, watercourse, stream, **to flow**, to celebrate the Jubilee, the **word**, O, means or, the **word** Garav, גָּרַב, means, **itch, scab, scurvy, eczema**, it also means large earthenware jug, socks, stocking, to wear a stoking, rob, the **word**, O, means or, the **word**, Yalephet, יַלְפֶת, means, to stick, **scrape, scurf, scabbed, lichen**, the **word**, Lo, means, **no or not**, the **word**, TaQriyvu, is from the **word**, Qarab, קָרַב, means, **to come near, approach, he came near, approached, 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**, Eleh, means, **these**, the **word**, LaYHVH, means to YHVH, and YHVHis the Name, Yahweh, Yahuwah or Yehovah, the **word**, VeIsheh, אִשָּׁה or אִשָּׁי, means, **burnt offering, offering by fire, sacrifice**, it is from the **word**, Esh which means fire, it is spelled with the exact same latter as the **word**, Ishah, which means woman, wife, the **word** Lo, means, **no or not**, the **word**, Titnu, 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 you shall make**, the **word**, Mehem, means of them, the **word**, Al, means, **on or upon**, the **word**, HaMizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, LaYHVH, means, **to YHVH**, and the **word** YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)

noble, was generous, he gave willingly, donated, he volunteered, he offered, free will offerings, וְלִנְדָר לֹא יִרְצֶה, UINeder, *to vow, he vowed, took a vow, was made the subject of a vow, he put a person under a vow, a votive offering, one who vows, one accustomed to making vows*, and in the form that it is used here, it means, *for a vow, Lo, NOT, יִרְצֶה*, YeRatzeh, it shall be accepted.

We have to understand that YHVH makes it very clear that all the offerings, that any of us give Him, **MUST** be from a willing heart, and that **NONE** of the offerings, that we give Him, are to have any blemishes, deformities or defects, **BUT** as you can see there is an exception, for a freewill offering, and that exception is IF an animal has extra limbs, and extra toe, or a third horn or something superfluous, or if it lacks something like one horn, or a tail, or maybe part of its hoof, then, according to YHVH, that animal can, be offered for a freewill offering, but for a Vow unto YHVH, it will **NOR** be accepted. A meat of the free will offering to YHVH goes to the priest, and that is why, I believe, YHVH says it is acceptable to Him.

24 You shall **NOT** offer unto YHVH that which is bruised, or crushed, or broken, or cut; neither shall you make any offering thereof in your land.

וּמַעֲוֹד וְכַתוּת וְנִתְיָק וְכָרוֹת לֹא תִקְרִיבוּ לַיהוָה וּבְאֲרָצְכֶם לֹא תַעֲשׂוּ

U Ma'uk VeKatut VeNatuq VeKarut Lo TaQriyvu LaYHVH UvArtzekem lo TaAsu

where the **word**, UMa'uk, is from the **word**, Ma'ak, *מַעַךְ*, which means, to press, pierce, squeeze, **crushed**, emasculate, rubbed, **bruised**, stuck, handle, the **word**, VeKatut, *כַּתַּת*, means, to crush, pound, he beat, he smote, the **word**, VeNatuq, *נָתַק*, means, *to pull away, tear away, drew away, to cut off, tore off, shook off, he took down, secreted*, caused to ooze, separated, he tore out, was drawn from its place, to be afflicted with scab, scab, the **word**, Lo, means, no or not, the **word**, RaQriyvu, is from the **word**, Qarab, *קָרַב*, which means, *to come near, approach, he came near, approached, 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**, LaYHVH, means, *to YHVH*, and YHVH, is the Name, *Yahweh*, Yahuwah or Yehovah, the **word**, UvArtzekem, is from the **word**, Eretz, *אֶרֶץ*, which means, earth, **land**, country, ground, and in the form that it is used here, it means, *and in your land*, the **word**, Lo, means, **no or not**, the **word**, TaAsu, 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)

Here YHVH continues to specify what types of sacrifices are **NOT acceptable** to Him, and I believe it is to mankind's shame, that He has to be this specific, because it means, that He knows the condition of the hearts of all men, and therefore, He knows that many, will try to pass off an animal that has some kind of defect, as an acceptable sacrifice. Therefore He points out in *verse 24* that we are **NOT** to offer unto YHVH, that which is Ma'ak, *מַעַךְ*, bruised, VeKatut, *וְכַתוּת*, crushed, pounded, beaten, or broken, *וְנִתְיָק*, VeNatuq, or cut or torn apart; neither shall you make any offering of these kind of

animals anywhere in your land.

25 Neither from a stranger's hand, shall you offer the bread of your Elohim of any of these; because, their corruption is in them, and blemishes be in them: they shall **NOT** be accepted for you.

וּמִיָּד בֶּן־נֶכָר לֹא תִקְרִיבוּ אֶת־לֶחֶם אֱלֹהֵיכֶם מִכָּל־אֵלֶּה כִּי מִשְׁחָתָם בָּהֶם מִיּוֹם לָא
יִרְצוּ לָכֶם

וּמִיָּד בֶּן־נֶכָר לֹא תִקְרִיבוּ אֶת־לֶחֶם אֱלֹהֵיכֶם מִכָּל־אֵלֶּה כִּי מִשְׁחָתָם בָּהֶם מִיּוֹם לָא יִרְצוּ לָכֶם

UmiYad Ben Nekar Lo TaQriyvu Et Lechem Eloheykem MiKal Eleh Kiy Mashchatam Bahem Mum Bam Lo YeRatzu Lakem, where the **word**, UmiYad, is from the **word**, Yad, יָד, means, **hand**, 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, **and from the hand of**, the **word**, Ben, בֶּן, means, **son, offspring, branch, shoot**, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, the **word**, Nekar, נֶכָר, means, **to treat or regard as a stranger**, he denied, he delivered over, he acted as a stranger, it also means, to regard, recognize, to regard intently, discern, was known, was recognized, he knew, understood, distinguished, he acknowledged, he approved, foreign land, calamity, misfortune, the **word**, Lo, means no or not, or neither, the **word**, TaQriyvu, is from the **word** Qarab, קָרַב, which means, **to come near, approach, he came near, approached, 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**, Et, אֶת, as a preposition, 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**, Lechem, לֶחֶם, means, to fight, do battle, war, to order the battle, he fought, waged war, they fought against one another, it also means, **to eat, overcome, devoured, ever, prevail, bread, grain for making bread, food, meat, showbread, loaf, loaves, victuals, fruit, meat**, feast, provision, it also means, to join together, to weld, to solder, he mended, he welded, the **word**, Eloheykem, is from the **word**, Elohim, which means, mighty ones, judges, powers, and in the form that it is used here it means, **your**

Elohim, the **word**, MiKal, means, of all or of any, the **word**, Eleh, means these, 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**, Mashchatam, is from the **word**, Mishchat, מִשְׁחָתָה, which means, destructive, destructive weapon, disfigured, spoil **corrupted, corruption**, and in the form that it is used here it means, **their corruption**, the **word**, Bahem, means in them, the **word**, Mum, מוּם, or מוּאָם, means, **blemish, defect, fault, dot, speck, to become deformed, became crippled**, the **word**, Bam, בָּם, means, **in them**, the **word**, Lo, means no or not, the **word**, YeRatzu, is from the **word**, Ratzah, רָצָה, which means, to be pleased with, to be favourable to, he had pleasure in, was well pleased with, was favourable to, **acceptable, he accepted**, received in favour, he loved, he sought the favour of someone, he appeased, he made himself acceptable, he was recociled, he agreed, consented, he satisfied, was favourably accepted, it means, to count, enumerate, pay off, he paid off, got restituted, made good, atoned for, was paid off, he counted, enumerated, he recounted, told, narrated, discoursed, the **word**, Lakem, means, **for you**)

Here YHVH makes it very clear that even if a stranger wants to make an offering to YHVH on his or your behalf, then YHVH says, Neither from a stranger's hand, shall you offer the לֶחֶם the Bread of your Elohim of any of these; because, their, the stranger's corruption **IS IN** them, and blemishes be **IN** them, which means, the stranger does **NOT** have a surrendered Torah obedient heart, and therefore, he is **DEFILED**, which means that the stranger **IS NOT** worthy to offer sacrifice to YHVH on His altar, and YHVH makes it very clear that any of those kinds of sacrifices, shall **NOT** be accepted for you.

26 And YHVH spoke unto Mosheh, saying,

וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה לֵאמֹר
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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, אֱלֹ, **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**, 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)

Here again for the third time it says, YHVH spoke to Mosheh, and as I have said above, it is critical that we understand the importance of this fact. So take the time to go back to verse 1 and see my comments there.

27 *When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto YHVH.*

שׁוֹר אוֹ-כֶּשֶׁב אוֹ-עֵז כִּי יוֹלֵד וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהָלְאָה יִרְצָה (לְקַרְבַּן אִשָּׁה לַיהוָה

שׁוֹר אוֹ-כֶּשֶׁב אוֹ-עֵז כִּי יוֹלֵד וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהָלְאָה יִרְצָה לְקַרְבַּן אִשָּׁה לַיהוָה

Shor O Kesev O Ez Kiy Yivaled VeHayah Shivat Yamim Tachath Imo UmiYom HaShmiyniy VaHalalah YeRatzeh LeQarban Isheh LaYHVH, where the **word**, Shor, שׁוֹר, means, **ox, bull, bullock, steer**, it also means, wall, to look, behold, regard, it also means an insidious watcher, one who lies in wait, ambusher, jumper, leaper, tight rope dancer, the **word**, O, means or, the **word**, Kesev, כֶּשֶׁב, means, **lamb, young sheep**, Kesevah, means ewe-lamb, the **word**, O, means, or, the **word**, Ez, עֵז, means, **goat**, it also means strength, might, fortress, refuge, shelter, splendour, glory, strong, mighty, firm, fierce, acrid, sharp, hard, grave, 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**, Yivaled, is form the **word**, Yaled, יָלַד, which means, **to bear, conceive, bore, bring forth, give birth, birth day, beget, he begot, she bore, brought forth**, he or she helped deliver a child, act as a midwife, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means, child, children, boy, offspring, young man, to bear young, born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, the **word** VeHayah, 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**, Shivat, means seven, the **word**, Yamiym, is the plural of th **word**, Yom, יוֹם, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand, our Messiah, the **words** of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the **words** of our Heavenly Father's Torah of Life, **to incubate within our**

hearts, so that when we choose to believe, follow and obey those **words**, by putting those **words** into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the **words** of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, 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**, Imo, is from the **word**, Em, אִם, means, **mother, matriarch, dam**, metropolis, large city, womb, as a conjunction, it means whether, when, on condition, it also means nation, people, the **word**, UmiYom, is the **word**, Yom, repeated, and here, it is translated as, from the day, the **word**, HaShmiyniy, means, **eight, or the eighth**, the **word**, VaHalach, וְהָלַךְ, means, **farther, further, beyond**, on the other side, the **word**, YeRatzeh, is from the **word**, Ratzah, רָצָה, which means, to be pleased with, to be favourable to, he had pleasure in, was well pleased with, was favourable to, **he accepted, received in favour**, he loved, he sought the favour of someone, he appeased, he made himself acceptable, he was recociled, he agreed, consented, he satisfied, was favourably accepted, it means, to count, enumerate, pay off, he paid off, got restituted, made good, atoned for, was paid off, he counted, enumerated, he recounted, told, narrated, discoursed, the **word**, LeQarban, is from the **word**, Qorban, קָרְבַּן, which means, **offering, sacrifice, oblation**, victim, something brought near, the **word**, Isheh, אִשָּׁה or אִשִּׁי, means, **burnt offering, offering, sacrifice**, it is from the **word**, Esh which means fire, it is spelled with the exact same latter as the **word**, Ishah, which means woman, wife, the **word**, LaYHVH, means, **to YHVH**, and YHVH is the Name, **Yahweh**, Yahuwah or Yehovah)

This *verse* shows us the love, the grace and the mercy that YHVH has towards all of His created beings, YHVH says, When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam.

Here YHVH Commands all of us, that we are not to take a newborn animal from its mother on the day that it is born, nor for the first seven days, for it is too traumatic for the mother and the newborn, and it gives time for the mother of the animal to nurture it for a few days.

However, YHVH says, that from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto YHVH.

28 *And whether it be cow or ewe, you shall NOT kill it, and her young both in one day.*

וְשׁוֹר אִוֶּשֶׁה אֶתְּנוּ וְאֶת־בְּנֵי לָא תִשְׁחַטּוּ בְיוֹם אֶחָד

ⲚⲉⲤⲟⲣ Ⲑ ⲤⲉⲐ Ⲑⲟ ⲚⲉⲒⲧ Ⲛⲉⲛⲟ Ⲓⲟ ⲧⲓⲤⲏⲕⲁⲧⲁ ⲚⲉⲐⲟⲙ Ⲏⲉⲕⲏⲁⲃ, where the **word** VeShor, וְשׁוֹר,

means, **ox, bull, bullock, steer**, it also means, wall, to look, behold, regard, it also means an insidious watcher, one who lies in wait, ambusher, jumper, leaper, tight rope dancer, the **word**, O, means, **or**, the **word**, Seh, שֶׁ, means, **young sheep or lamb, small cattle, goat**, the **word**, Oto, means it, the **word**, VeEt, וְעִתְּ, as a preposition, 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, **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**, Beno, is from the **word**, Ben, which means, **son**, and here it is translated as, its **young**, the **word**, Lo, means no or not, the **word**, TiShchato, is from the **word**, Shachat, **שָׁחַט**, which means, **to slaughter, to kill, he slaughtered, he killed**, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, the **word**, BeYom, means, **on the day**, the **word**, Echad, means one, and here, and together these two **words** mean, **in one day**)

Furthermore in another display of love and compassion, YHVH says, And whether it is cow or a ewe, you shall **NOT** kill it, and her young, both in one day. We, you and I, have been given dominion over all of the earth, and all that is contained therein, including all the animals, fowl and marine life, and since YHVH has given us dominion over all of His creation, He expects us to have the same kind of love, grace and mercy over His creation, that He has, and we will be accountable to Him, for every misdeed that we have committed against any part of His Creation, including His animal creations, therefore let us make sure that we treat all animals with mercy, kindness and love.

29 And when you will offer a sacrifice of thanksgiving unto YHVH, offer it at your own will.

וְכִי־תִזְבְּחוּ זֶבַח־תּוֹדָה לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחוּ
 זָשׁוּ זָבַח־תּוֹדָה לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחוּ

VeKiy TiZbechu Zebach Todah LaYHVH LeRitzonkem TiZbachu, where the **word**, VeKiy, **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**, TiZbechu, is from the **word**, Zebach, **זָבַח**, means, **to slaughter and animal, usually in sacrifice**, it means, **sacrifice, offer, kill, slay**, the **word**, Zebach, is repeated and here it is translated as, **sacrifice**, and together, it means, to offer a sacrifice, the **word** Todah, **תּוֹדָה**, means, **thanksgiving, thank offering**, thanksgiving choir, procession, **he thanked, he gave thanks**, the **word**, LaYHVH, means to YHVH, and it is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, LiRtzonkem, it is from the **word**, Ratzon, **רָצוֹן** or **רִצְוֹן**, means, **goodwill, favour, acceptance, will, desire, wish, voluntary**, it is from the **word** Ratzah, **רָצָה**, which means, to be pleased with, to be favourable to, he had pleasure in, was well pleased with, the **word**, TiZbachu, is from the **word**, Zebach, **זָבַח**, means, **to slaughter and animal, usually in sacrifice, it means, sacrifice, offer, kill, slay**, the **word**, Todah, **תּוֹדָה**, means, **thanksgiving, thank offering**, thanksgiving choir, procession, **he thanked, he gave**

thanks, the *word*, LaYHVH, means, **to YHVH** and it is th Name, **Yahweh**, Yahuwah or Yehovah, the *word*, LeRitzonkem, is form the *word* Ratzon, רָצוֹן or רָצֵן, means, **goodwill, favour, acceptance**, will, desire, wish, voluntary, it is from the *word* Ratzah, רָצָה, which means, to be pleased with, to be favourable to, he had pleasure in, was well pleased with, the *word*, TiZbachu, is the *word* Zebach repeated, and here, it is translated as, you shall sacrifice it)

Here YHVH makes it very clear that all Offers that are made to Him, **MUST** come from our hearts, in order to be acceptable to Him. None of our sacrifices, are to become through rote routine, out of habit, like something that we do without even understanding the full impact of what these sacrifices represent. For, each time that we offer a sacrifice to YHVH, an animal that He created, dies, and if it is a Sin or Trespass Offering then, that animal is dying in our stead, on our behalf, so that our Sin can be forgiven us. The same applies, if it is for any other type of sacrifice, a Peace offering, Burnt Offering, a Freewill Offering, or a Thanksgiving Offering, for an animal, gives up its life, so that we, you and I, will find favour in the eyes of YHVH, and hope that He will bless us for our obedience to His Commandments.

30 *On the same day it shall be eaten up; you shall leave none of it until the morrow: I am YHVH.*

בַּיּוֹם הַהוּא יֵאָכַל לֹא-תוֹתִירוּ מִמֶּנּוּ עַד-בֹּקֶר אֲנִי יְהוָה

בַּיּוֹם הַהוּא יֵאָכַל לֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר אֲנִי יְהוָה

BaYom, HaHu YeAkkel Lo ToTiyru Mimenu Ad Boqer Aniy YHVH, where the *word*, BaYom, יוֹם, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the *word* Yom, יוֹם, gives us a much more in depth meaning of what this *word*, Yom, should mean to us; the *word* Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand, our Messiah, the *words* of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the *words* of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those *words*, by putting those *words* into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the *words* of our heavenly Father's Torah of Life; therefore, every time you see this *word* Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, and with the letter Bet prefix, it means, **on day**, the *word*, Hahu, means, that it, the *word*, YeAkkel, is from the *word*, Akal, אָכַל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and with the letter Yod prefix, it means you shall eat, the *word*, Lo, means, **no, not or none**, the *word*, Totiyru, is from the *word* Yatar, יָתַר, which means, **to remain, be left over**, excessive, to be superfluous, great, had more than enough, remainder, remnant, abundance, excess, excellence, cord, string, hypotenuse, and if we add the suffix letter Hey, we form the *word*, Yaterah, יָתַרָה which means, abundance, riches, surplus, balance, the *word*, Mimenu, מִמֶּנּוּ, means, from or of him, it is from the *word* Min, מִן, which denotes separation, and

means, away from, from, **thereof, of**, out of, since, because, more than, than, it is also the pronoun what, the **word**, Ad, אֶד, 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**, Boqer, בֹּקֶר, means, **morning**, to cleave, split, the breaking through of daylight, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, the **word**, Aniy, means, I or I am, the **word**, YHVH, is the Name Yahweh, Yahuwah or Yehovah)

Here we are told that when a sacrifice of thanksgiving is offered, that the meat of the sacrifice **MUST** be eaten on the same day; you shall leave none of it until the morrow: I am YHVH.

The lesson that we are to learn from this, **IS**, that we are **NOT** to put off being thankful to YHVH our Elohim, even for one day, we are **NOT** to put it off to sometime in the future, we **MUST** show Him, on a daily basis that we are thankful for everything that He does for us, for all of His love, grace, mercy, and His provisions. We cannot take things for granted, **WE MUST** thank Him on a daily basis, for He blesses us every day, and without His blessings we would just simply perish and be lost forever.

31 *Therefore shall you keep My Commandments, and do them: I am YHVH.*

וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה

אֲנִי יְהוָה אֲנִי יְהוָה אֲנִי יְהוָה אֲנִי יְהוָה אֲנִי יְהוָה

USmartem Mitzotay VaAsiytem Otam Aniy YHVH, where the **word**, USmartem, is from the **word**, Shamar, שָׁמַר, means, **to keep, guard, heed, beware, watch over, observe, put a hedge around, to wait upon, attend to, preserve, save, protect**, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, the **word** Mitzotay, is from the **word**, Mitzvah, מִצְוָה means, command, commandment, precept, religious act, meritorious deed, it is from the **word** Tzavah, צִוָּה, which means, command, order, he commanded, ordered, he appointed, charged, was commanded, was ordered, he bound, he united, he enjoined, bequeathed, and in the form that it is used here, it means, **my commandments**, the **word**, VeAiytem, 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 and do, the **word** Otam, means them, the **word**, Aniy, means, **I, or I am**, the **word** YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah)

וּשְׁמֵרְתֶם מִצְוֹתַי וְעִשִּׂיתֶם אֹתָם אֲנִי יְהוָה, USmartem, and you shall *keep, guard, heed, be aware of, watch over, observe, put a hedge around, wait upon, attend to, preserve, save, protect, celebrate, pay regard to, take care of*, Mitzvotay, My Commandments, My Precepts, My Ordinances, My Torah, וְעִשִּׂיתֶם, VaAsiytem, and do, Otam, them, Aniy, I am, Yahweh.

There is absolutely no way to misunderstand what YHVH is telling all of us here, He makes it very clear, that, we are to Obey *ALL* the Words of His Torah of Life, wherein is contained, His Charge, His Statutes, His Commandments, His Judgements, His Testimony, His precepts, and His Ordinances.

32 Neither shall you profane My Holy Name; but, I will be hallowed, among the children of Yisrael: I am YHVH who hallows you,

וְלֹא תַחַלְלוּ אֶת־שֵׁם קְדֹשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְּשְׁכֶם

VeLo TeChallu Et Shem Qadshiy VeniQadashtiy BeTok Beney Yisrael Aniy YHVH

MeQadishkem, where the *word*, Velo, means, *and no or and not, or neither*, the *word*, TeChallu, is from the *word*, Chalel, חָלַל, means, to lose, *profane, break one's word, defile, he*

polluted, defiled, he violated, was rendered common, prostitute, to be hollow, to hollow out, bore, pierce, to wound, to dissolve, to begin, men began, he perforated, was wounded, a person totally wounded, a person slain, a hollow, cavity, empty, space, the outer space, it means, to play, he played the flute, it means a person deprived of priesthood, a priest of illegitimate descent, the *word*, Et, אֶת, as a preposition, 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*, Shem, שֵׁם means, *name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life*, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the *word*, Qadshiy, is from the *word* Qadosh, קָדֹשׁ, 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 mean my holy, the *word*, VeniQadashtiy, is the *word* Qadosh repeated, and here, it is translated as, *and I*

will be hallowed, the *word*, BeTok, is from the *word*, Tavek, תוֹךְ, 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*, Beney, means the children of, the *word*, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH'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*, Aniy, means, *I or I am*, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah or Yehovah, the *word*, MeQadishkem, is the *word* Qadosh repeated and here it is translated as, *who hallows and or sanctifies you*)

Here YHVH makes it very clear that we are *NOT to profane* His Holy Name; The word, Name in Hebrew, is the word Shem, and while this word does indeed mean, Name, it has a much more profound meaning than just Name, Shem, שֵׁם, it means, *designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life*, therefore, that means, that IF we somehow sully His reputation, by saying that the Words that He gave to Mosheh at Mount Sinai, to give to us, the Words of His Torah of Life, *are no longer valid*, for us today, and that somehow, they have been changed or abolished in whole or in part, then, *we ARE PROFANING His Name, His Shem*. Furthermore, If we, of our own accord, actually choose a different Path to walk on, than the path that He, the Creator of the universe has created and designated, for us to walk on, which of course *IS* His Path of Righteousness, which is a metaphor, for believing, following and obeying the Words of His Torah of Life, as He Himself stipulated in *Deuteronomy 6:25*, then, *we ARE PROFANING and blaspheming His Name, His Shem*. If we choose a different Way of life than what He has set out for all of mankind to follow, then we *ARE PROFANING His Name, His Shem*.

For YHVH has made it very clear, that He is to be hallowed, among the children of Yisrael, His one and only Family:

YHVH ends this verse by saying, I am YHVH who hallows you, and then he ends this chapter by reminding us of something, He says in *verse 33*:

33 That brought you out of the land of Egypt, to be your Elohim: I am YHVH.

הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה
 מֵצִיָּא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה

HaMotziy Etkem MeEretz Mitzrayim LiHeyot Lakem Lelohiyim Aniy YHVH, where the *word*, HaMotziy, is form the *word* Yatza, יָצָא, which means, *to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the *word*, Etkem, means you, MeEretz, אֶרֶץ, which means, earth, *land*, country, ground, and with the letter Mem prefix, it means, from the land, the *word*, Mitzrayim, מִצְרַיִם, means, *Egypt*, and it is from the root *word* Mitzry מִצְרַיִ, which means, Egyptian and they are both from the root *word*, Matzar,

מִצָּר, which means, strait, **distress, chaos, to be in distress**, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, the **word**, Lihyot, is form 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**, Lakem, means, to you, your, the **word**, LeElohiym, is the **word** Elohim which means mighty ones, judges, powers, and in the form that it is used here, it means, your Elohim, the **word**, Aniy, means, **I, or I am**, the **word**, YHVH, is the Name Yahweh, Yahuwah of Yehovah)

I am the One that brought you out of the land of Egypt, out of bondage that you had brought upon yourself, to be **YOUR** Elohim: I am YHVH. Although YHVH brought the people of Yisrael out of their self imposed bondage, **NOT** all of the people that He brought out of bondage made it unto the Promised Land, which is a metaphor for our heavenly Father's everlasting Kingdom. For we are told that the majority of them, that were over twenty years of age, perished in the wilderness, when they chose to follow their own path rather than the Path that YHVH had set for them, which is a Path of obedience to all of His Words of Life. He told them to go in and possess the Land and they refused, they refused to obey Him and they perished.

Now I don't know about you, **BUT IF** YHVH commands us to do something, and the people that refused to do what He wanted them to do, for their own **GOOD**, actually died because of their rebellious disobedience, does that **NOT** make **YOU**, want to obey YHVH, so that **YOU** do not suffer the same fate?

Well, as far as I am concerned, I will have the very same attitude that Joshua had when he spoke to the children of Yisrael and said in *Joshua 24:15* *And if it seems evil unto you (Yisrael) to serve YHVH, then, choose you this day whom you **WILL** serve; whether **the** (false man made) **gods which your fathers served**, that were on the other side of the flood, or the false man made gods of the Amorites, in whose land you dwell: **BUT, as for me and my house, WE WILL SERVE YHVH.***

Studying and keeping Torah together as a community.

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