

Parashah 21 Tidbit

Exodus 30:11 – 34:35

Kiy Tisa, כִּי תִשָּׂא, When you Raise or Lift up

by Marc Gravelle

marc@bondservantsofyeshua.ca

When you Raise or Lift up, Kiy Tisa: כִּי תִשָּׂא, the word Kiy means, when, the word Tisa, is from the root word Nasah, נָשָׂא, and means, to lift up.

Here in *verse 12* the first six words are; כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל; Ki Ti'sa Et Rosh Be'ney Yisrael.

These Hebrew words mean כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל, Kiy, when, Tisa, (from the word Nasa, which means), you lift up, Et, Aleph Tav, Rosh, the head, Beney, of the children of, Yisrael.

As you can see, before the word Rosh, which means, head, there are two Hebrew letters that are not translated in our English Bibles, they are the letters Aleph, and Tav, אֶת־רֹאשׁ; and as we look closely at these two words we see that there is a Maqef or what looks like a Hyphen between the word, Et, spelled with the letters Aleph and Tav, and the Word, Rosh, ***which means, that this IS NOT*** a stand alone Aleph Tav, which in turn means, that the word that it is attached to by the Maqef, the word Rosh or ***HEAD, IS*** the subject of the sentence. Therefore this says, When you lift up the Aleph Tav, the head, of the sons of Yisrael. What is important for us to understand is that 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, a ploughshare, and with different vowel points, we end up with the word At, אַת, which is the personal pronoun, ***you, thou***. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, ***they represent Messiah***, whom Scripture says, ***IS*** the First and the Last, the Alpha and the Omega, the Beginning and the End, and also 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.

I have said all of this to show everyone, that the words of verse 12; are talking of Messiah, and therefore the words Ki Ti'sa Et Rosh Be'ney Yisrael, actually mean, when you lift up Messiah, the Words of the Living Torah made flesh, ***WHO OF COURSE, IS THE HEAD*** of the Children of Yisrael. Now the lesson does not stop there, for the *verse* continues on, and says: ***THEN shall every man give a כֹּפֶר, Kopher, a ransom for his soul unto YHVH, when you number or count them;***

WHY are they to give a ransom for their souls unto YHVH?

So that there be no plague among them, when you number them.

Now I know that it says the word Kopher has been translated as the word Ransom, and the word ransom is indeed one of the meanings of this word, but this word, Kopher, has many, many other meanings, that are important for us to consider, **IF** we are to get the complete picture of what we are being told here.

(The word Kopher, כִּפֵּר, means, to atone for, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off, pacified, propitiation, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to purge away, put off, reconcile, reconciliation, it also means, to deny, it means, ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means, a village, it means, expiation, expiatory sacrifice)

So when we willingly choose to **LIFT UP** the Aleph Tav, which is a metaphor for Lifting up the Words of our heavenly Father's Torah of Life, made flesh, our Messiah, the head of the children of Yisrael, it means that we **ARE** making a commitment, to lift up, elevate and believe, follow and obey all the Words of our heavenly Father's Torah of Life, or else, it would mean, that we would **FAIL** to obey the commandment that YHVH gave us, to **NASA**, נָשָׂא, to Lift up the Aleph Tav, the Head of the children of Yisrael, we would **NOT** lift up Messiah, which means that we would **NOT** hold Him in high esteem, as we are commanded to do, we would **NOT** raise Him up, high and above everything else in our lives, as we are commanded to do, we would **NOT** agree to be married to Him, because Messiah did indeed come to betroth the children of Yisrael, and if we do **NOT** lift up the Aleph Tav, it means that we would **NOT** seek His forgiveness, we would **NOT** care that He suffered and endured all sorts of pain, even onto death, on our behalf.

And according to what it says in this verse, **IF we do NOT lift up**, the Words of the Living Torah made flesh, and offer ourselves **as a ransom**, **THEN** we will be struck with Nagaph, נֶגֶף, which means, the plague, trip of the foot, to push, gore, defeat, stub the toe, inflict a disease, smite, put to the worse, smitten down, slain, hurt, struck, stricken, smote, defeated, smitten, caused to stumble.

However, when a person does choose to pay the mandated ransom, it means that, that person has **agreed** to the term of the person that requires the ransom, therefore, these words can be understood to mean, that the person who willingly chooses to **LIFT UP the Aleph Tav**, who as I said above, **IS**, the Words of the Living Torah of our heavenly Father, made flesh, has come into Covenant, with the person (Messiah) that they are Lifting Up. It means that they have chosen to obey the terms of the Agreement or Covenant that they have jointly made. In this case, the terms of the Covenant that is made, **IS** a voluntary commitment of surrendered obedience, to **ALL** the Words of the Torah of our heavenly Father, the very same Torah that was given to Mosheh at Mount Sinai, by Yahweh Himself, and said to Mosheh in *Exodus 19:9* *Lo, I come unto you Mosheh, in a thick cloud, so that the people of Yisrael, may hear* (so that they may shemah, which means to hear, listen, pay close attention to, understand, believe, follow, obey and **DO**, what I say) *when I speak with you Mosheh, AND BELIEVE YOU FOR EVER.*

Therefore the proper translation of *verse 12* should actually be, When you lift up the Head of the Children of Yisrael, the Aleph Tav, the Words of the Living Torah of our heavenly Father, made flesh, **AND** you willingly choose to surrender your hearts, minds, souls and strength to Him, in total loving surrendered obedience to **ALL** the Words of the Covenant, delineated in the Torah of Mosheh,

I, the maker of the Covenant, promise, that no plagues will come upon you, and that is a promise directly from the mouth of YHVH, the Creator of the universe.

Now let's have the whole of *verse 12*, *When you willingly and lovingly choose to lift up the Aleph Tav, the head of the children of Yisrael, to have them be numbered or registered in YHVH's Book of Life, and, they give freely of themselves, to come into Covenant with Me, THEN I will put NONE of the plagues and diseases upon you that I have put upon Egypt.*

Again and again we see that **OBEDIENCE** to the Words of our heavenly Father's Torah of Life, IS what causes our heavenly Father's blessing, to be poured upon the children of YHVH's Yisrael.

Verse 13 in Hebrew says, all the ones that **CROSS OVER** to be registered (into YHVH's Book of Life) that are **twenty years old and upward** will give an offering of **one half Shekel** of the sanctuary, and then the Scriptures tell us that a shekel **IS twenty** Gerahs. First of all, we have to understand that the people that **Cross Over**, are people that have willingly and lovingly chosen to do so, and through that choice, they become YHVH's choosing people, in the same manner that Abraham **crossed over** and became the first Hebrew, the beginning of the line of the family of Yisrael, YHVH's choosing people.

What we must also understand, **IS** that YHVH is interested in each and every individual, for it says that everyone that **Crossed Over** was to be registered. Now the question that I had, as I read this passage, **IS, WHY** are we told that a Shekel is **twenty** Gerahs? It doesn't sound like a very important piece of information, so why are we told the shekel's value? Well, I believe, that this means that **ALL** the people that choose to Cross Over, to be registered into YHVH's Book of Life, the ones that are twenty years old and upward, (*the number twenty in Scripture represents redemption*) who willingly offered of their own free will, to pay half a shekel, which is **Ten** Gerahs are actually saying, that they **ARE** willingly committing to keep YHVH's **Ten Commandments**, contained in the Words of His Torah of Life, (represented by the value of half a shekel which is **Ten** Gerahs).

These people, **ARE** the willing hearts that YHVH promises to redeem, and YHVH also promises the people that are willing to come into Covenant with Him, that He will put **none** of the diseases or plagues of Egypt upon them, and that He will take away all sickness from them.

So in this one *verse*, we see that YHVH is our **Redeemer** and once we have come into Covenant with Him, He admonishes us to obey the Words of His inerrant and everlasting teaching and instructions, the Words of His Torah of life.

You might ask **WHY** does YHVH want us to obey the Words of our heavenly Father's Torah of Life?

I believe it is because, in His omniscience, He knows that it is the only Way that anyone can benefit from all of His blessings, **IS BY WILLINGLY CHOOSING TO OBEY THE WORDS OF YHVH'S TORAH OF LIFE, FOR IT IS LOVING SURRENDERED OBEDIENCE To THE WORDS OF OUR HEAVENLY FATHER'S TORAH OF LIFE, THAT ACTIVATES ANY AND ALL OF YHVH'S BLESSINGS.** *Deuteronomy 28:1-14.* That, my friends, is the Gospel of Messiah, preached to us here in Exodus.

What happens to the money, the half shekel, that YHVH Commanded them to pay for each and every

one of the Sons of Yisrael? The money goes to service the tabernacle and its needs. Now that we have that information we get the whole picture.

When you **lift up Messiah**, the **Head** of all the children of Yisrael, **AND** give yourself to Him, the Words of the Living Torah made flesh, in surrendered, loving obedience to come into Covenant with Him, **AND** repent **AND** atone for your sins, **THEN** this will point the people of world to the Tabernacle, which is a shadow picture of Messiah, who **IS** the atonement for the whole world, **and you shall remember this ALWAYS.**

The word remember or memorial used here, is the Hebrew word Zakar, which means, to speak and act on behalf of. So our Heavenly Father wants all of us, to speak and act on behalf of His Tabernacle, which we know, **IS** a beautiful shadow picture of our sinless Messiah, who in turn, **IS** the Words of our heavenly Father's Living Torah made flesh.

Here in *verse 16*, Elohim has commanded us to speak and act on behalf of His Living Torah, so that a lost world will **KNOW**, that the Word of YHVH **IS EVERLASTING**, and that salvation can only come from, and through, the Words of the Living Torah of our heavenly Father, made flesh, which of course, **IS** our Messiah, the only doorway through which we must walk, **IF** we want to spend eternity in the kingdom of our heavenly Father. Amen.

Next we are given the instructions on building the Laver. In *Exodus 38:8* we are told that the Laver was made from the looking glasses or mirrors of the women of Yisrael. These so called looking glasses or mirrors, were highly polished pieces of copper and or brass. In Scripture, the mirror can represent pride, therefore, I believe that YHVH is indicating to us, that all people are to put their **pride aside and willingly choose to humbly** keep the Commandments of YHVH, and build the tabernacle, the house of YHVH, and its parts, which includes the Laver, for cleansing.

The Laver is placed between the Tabernacle of the Congregation and the Altar, and it was to be filled with water. Now let us look at this beautiful picture painted by our heavenly Father, we have a **Laver that is made of mirrors**, which represents the **surrendered pride** of the children of Yisrael, **their humility, their humbleness**, the laver is to be filled with water, and the water is a metaphor for the Holy Spirit, and we have brass or bronze, which represents the Brazen Altar, where sacrifices were made, which is a metaphor for repentance.

This beautiful picture is telling us, that when we come to the Living Word of the Father, His Living Torah made flesh, our Messiah, we must set aside **all of our pride, all of our fleshly desires**, and if and when we do that, YHVH promises us that He will put His Holy Spirit within us to **CAUSE** all people who will **allow** Him, to believe, follow and obey the Words of our heavenly Father's Torah of Life, just like it says in *Ezekiel 36:26-27*. And this whole journey, begins at the Brazen Altar and the Laver.

In *James 1:23-25* James tells us, *For IF any be a hearer of the WORD, (the Torah) and NOT a DOER of the Word, he is like unto a man beholding his natural face in a glass (mirror): 24 For he beholds himself, and then, he goes on his way, and straightaway, he FORGETS what manner of man he was (He forgets Messiah, the words of the Living Torah made flesh, and the Torah obedient life the Messiah Lived). 25 But whosoever, looks into The PERFECT TORAH OF LIBERTY, the very same Torah that YHVH Himself gave to Mosheh at Mount Sinai, AND CONTINUES THEREIN,*

he, **NOT** being a forgetful hearer; **BUT a DOER of the Work;**

In other words, James is saying, that a man that is willing to Shemah the Word of our heavenly Father's Torah of Life, a man that is willing to hear, listen, pay very close attention to, understand, believe, follow, and obey the Words of the Torah of YHVH, exactly as it was given to Mosheh at Mount Sinai, **THIS MAN shall be blessed in his deed.**

It is also very important that we understand, that the opposite is also **TRUE.**

The Laver was a place where one washed his feet and his hands and took the time to reflect on what this whole Tabernacle meant. The washing of the feet speaks of cleansing our walk and staying on the path that YHVH has ordained for all of us to walk on, so that our walk, our way of Life, lines up with the Words of our heavenly Father, the Words of His Torah of Life, and the washing of the hands speaks of our **DEEDS** and how we are to be servants unto YHVH, to do His will and **NOT** our own.

Before entering the court of the Temple, the people, the Priest and all that entered took a Mikvah, a ceremonial bath or a full immersion bath, symbolizing the cleansing of one's spirit, therefore when they went into the Temple area, they were clean, Tahor, טָהוֹר, their hearts were indeed surrendered to the Most High Elohim.

This second washing at the Laver was for Aaron and his sons, the priests who ministered unto Elohim, for they were to wash their hands and their feet, before they entered the holy place, that they die not.

In *John 13:10* Yeshua said, *He that is washed needs not to wash again, save to wash his feet, BUT is clean every whit, and you are clean, BUT NOT ALL.*

What Yeshua meant by that statement, **IS**, that when your heart is actually surrendered to our heavenly Father, your heart **IS** clean, **BUT** we have to continually wash our hands and feet, we have to continually watch how we walk and how we act, how we speak, in order to remind ourselves to stay clean, Tahor, for a little dirt (Sin) will soil the whole heart, and that is one of the reasons why we have a Commandment to wear **Tzitzit**, to remind us, as children of the Most High Elohim, children of YHVH's Yisrael, **TO KEEP AND DO** the Commandments of our heavenly Father (*Numbers 15:38-39*).

The Laver is to remind us, that Elohim is Holy and that when we come into His presence, our hearts and our whole being **MUST** be clean also, in other words, we are to be holy as He is Holy. How long was this Statute to last according to Scripture? **Till Heaven and Earth pass away, in other words, forever.**

Next we have the making of the Holy Anointing Oil. There are **five** ingredients that go into the making of the anointing oil: Myrrh, Mor, מֹר, Cinnamon, Qinnamon, קַנְמֹן, Calamus, Qaneh, קָנֶה, Cassia, Qiddah, קִדְדָה and Olive Oil, Shemen Zayit, שֶׁמֶן זַיִת.

Take you also unto yourself principal spices, of pure MYRRH five hundred shekels, and of SWEET CINNAMON half so much, even two hundred and fifty shekels, and of SWEET CALAMUS two

hundred and fifty shekels, 24 And of CASSIA five hundred shekels, after the shekel of the sanctuary, and of OLIVE OIL, a hin: 25 And you shall make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be a Holy Anointing Oil.

As you can see, the **Holy Anointing Oil** was to contain, **five hundred** shekel weight of **Myrrh** and **Cassia**, a **hin** of Olive Oil, **two hundred and fifty** shekel weight of **Sweet Cinnamon and Sweet Calamus**. The number **two** in Scripture, represents witness and unity. The **five** ingredients contained in the anointing oil, speaks of Elohim's forgiving grace, and that He wants us to be united with Him, through obedience to the Words of our heavenly Father's Living Torah, the **five** books of Mosheh, so that He can commune with us in the cool of the day.

Once this Oil was made, Elohim calls it, שֶׁמֶן מִשְׁחַת קֹדֶשׁ יִיְהוָה, Shemen Mishchat Qodesh Yiyeh, where the word Shemen Zayit, means Olive Oil, the word, Mishchat is from the word Mishchah, מִשְׁחָה, which means, ointment, unction, to smear, anoint, and it is related to the word, Mashiyach, מָשִׁיחַ, who of course refers to Yeshua, our Messiah, the words of the Living Torah of our heavenly Father made flesh, the word Qodesh, means, Holy, sacred, hallowed, sanctified, consecrated, dedicated, set apart, the word Yiyeh, is from the word Hayah, which means, to be, become, the Oil of anointing. Mosheh was to anoint the Tabernacle and its parts with this Holy Anointing Oil. There are seven items mentioned. 1: The Tabernacle, 2: the Ark, 3: the Table of Showbread and its vessels, 4: the Candlestick or Menorah, and its vessels, 5: the Altar of Incense, 6: the Brazen Altar and its vessels, 7: and the Laver. The number **seven** in Scripture, represents completeness and rest, that would be Elohim's completeness and rest, and when the Tabernacle and its parts were sanctified and anointed with this **Holy Anointing Oil**, that YHVH Commanded Mosheh to make, **THEN AND ONLY THEN, WAS THE TEMPLE COMPLETE** and ready to be used for YHVH's purposes.

Please remember, that Scripture points out, that our bodies, have been designated as Elohim's Temple, and when we go through the prescribed steps, beginning at the Brazen Altar and all that it represents and become obedient sons and daughters to the Words of our heavenly Father's Torah of Life, made flesh, obedient to His inerrant and everlasting teaching and instructions, His Directives for everlasting Life, with loving surrendered contrite obedient hearts, YHVH sanctifies us, and then, He anoints us with His Holy Spirit, which is represented in Scripture, by the Holy Anointing Oil, that He commended Mosheh to make. Once we are sanctified and anointed, then and only then, are we permitted to enter into YHVH's presence to commune with Him.

What happens to the Tabernacle and its parts, when they are anointed with YHVH's Holy Anointing Oil? It says in *verse 29* that once they are sanctified and anointed, they become **MOST HOLY**, and whatever touches them is also **MOST HOLY**.

What does it mean when it says everything that **touches it**, shall be **HOLY**? Does it mean that **IF** a sinner touches it, that he then becomes **HOLY**? The answer to that question, is of course a resounding **NO**. These items are all placed within the Tabernacle and the only way that someone could enter the Tabernacle, was **IF** he was circumcised, and he had taken a Mikvah, a bath to cleanse himself spiritually, then he first had to make a sacrifice for himself on the brazen altar and then wash his hands and feet in the laver. YHVH has given us an example as to what happens to those that attempt to circumvent the Words of our heavenly Father's inerrant and everlasting teaching and instructions, by what happened to Nadav and Abihu, when they tried to approach Elohim with the wrong heart, and **THEY** were the ones that died.

In *verse 30* we are told that Mosheh was to anoint Aharon and his sons and consecrate them that they may minister unto YHVH in the Priest's office. To minister to YHVH, means to come near to Him and commune with Him at times, therefore, **IF** any of us want to commune with YHVH, **THEN** according to what we are told here, we too **MUST** be anointed and consecrated to YHVH, before we can approach Him.

You might ask, **HOW** do we do that?

To be anointed with oil is a metaphor for being filled with Elohim's Holy Spirit, the Ruach Hakodesh, רִיחַ הַקֹּדֶשׁ. We are told that The **ANOINTED ONE IS the SENT ONE** and the **SENT ONE, IS YHVH's Holy Spirit** who was sent by YHVH, to abide with every surrendered contrite obedient Heart, that would choose to **ALLOW** Him, to **CAUSE THEM** to walk out Elohim's Statutes, Judgements, the Words of His Torah of Life. *Ezekiel 36:27*.

Therefore, to be consecrated, means, **to be SET APART for Elohim's purposes**. We have to understand, that since YHVH **DOES NOT FORCE US TO DO ANYTHING**, **THEN** that means that to be consecrated onto YHVH, **WE**, you and I, **MUST** willingly and lovingly surrender our hearts, minds, souls and strength to Him in order to be consecrated by Him, so that we can have the privilege of ministering to Him.

Before we are permitted to commune with YHVH in the Priests Office, in our own temple, **WE MUST** willingly surrender our whole beings to YHVH, and be filled with the Holy Spirit of our heavenly Father, **THEN AND ONLY THEN WILL** YHVH permit us to come into His Holy of Holies that is within our own hearts, to commune with Him.

Verse 31 says that the making of the Anointing Oil, which represents the Holy Spirit of the Father, **IS** to be a perpetual Commandment, **IT IS TO BE everlasting**, as our heavenly Father is everlasting, we are **NOT** to add any ingredients to it, **NOR** take any ingredients away from it, we are to follow the teaching and instructions of how to make the anointing Oil, **exactly** as YHVH has described it, **AND YOU SHALL DO SO FOREVER**. *Deuteronomy 4:2*.

Can you see how even **THE ANOINTING OIL IS A PICTURE OF** the Words of YHVH's wonderful Torah, which YHVH has told us **IS** filled with His Holy Spirit who does **NOT** change, **FOR HE TOO, IS EVERLASTING?**

Verse 32 says, **it shall NOT be poured upon man's flesh and you shall NOT make any other like it, because it shall be SET APART FOR MY USE ONLY**. That seems strange to me, because Aharon and his sons were anointed with it, **and they are men. WHY THEN, ARE WE TOLD NOT TO PUT IT ON MAN'S FLESH?**

The Anointing Oil was to be poured upon the Priest when he ministered to YHVH. When Aharon is acting as a Priest, **he is no longer an ordinary man**, he represents Messiah and all that Messiah's Torah obedient Life represents, therefore, the oil of anointing, which is a metaphor for the Holy Spirit, will only come upon those, who willingly surrender themselves in loving obedience to the Words of the Torah of our heavenly Father, His inerrant and everlasting teaching and instructions made flesh, for when we do that, we become an instrument in the hands of Elohim, **a vessel if you will**, that YHVH can use for **His purposes**, and we are no longer just mere men, we become the

manifest image of YHVH here on Earth. Anyone who does **NOT** willingly surrender his or her will to the Father, **BUT** chooses instead, to rely on his own understanding, is walking in the flesh and **NOT IN THE SPIRIT**, and he or she are but mere mortals and cannot be the manifest image of YHVH, which we are commanded to become.

YHVH said, that whoever makes this Anointing Oil without the express permission of YHVH or whoever puts any Holy Anointing Oil upon a stranger, which means someone that has not surrendered their hearts to YHVH, **THAT PERSON SHALL BE CUT OFF FROM THE PEOPLE OF YHVH. WE MUST REMEMBER THAT NOT ALL YISRAEL IS OF YISRAEL.**

Next we are instructed on how to make Incense. There are **four** ingredients that go into the making of

Incense: Stacte, Nataph, נֹטָף, Onycha, Shecheleth, שֶׁחֶלֶת, Galbanum, Chelbenah, חֶלְבֵנָה and Frankincense, Lebonah, לְבוֹנָה, and they are to be equal amounts of each.

The number **four** in Scripture, in many ways, represents our Messiah. He came into the world at the end of the **fourth** millennium, the **fourth** word in the very first sentence of Scripture is, the Word Et, which is spelled with the letters Aleph and Tav, which are the First and Last letters of the Hebrew Alephbet, and of course, they represent our Messiah, the Words of the Living Torah, for He is the Beginning and the End, the Alpha and the Omega, the First and the Last. Furthermore, the letter Dalet is the **fourth** letter in the Hebrew Alephbet and the letter Dalet represents a door, and Messiah describes Himself, as the only door through which we must enter, to come to the Father.

Verse 36 says, You shall beat it very small. Messiah was beaten and made small, humiliated for our salvation; you shall put it before the testimony in the Tabernacle of the congregation where I will meet with you.

Messiah is the only door through which we can enter into the presence of the Father, He is our intercessor. And finally it says, *It shall be most holy unto you.* Here we have to understand that Messiah **IS** the Words of the Living Torah of the Father, made flesh, and although this process describes how and what the Incense is made of, it is also a perfect picture of Messiah, and since Messiah **IS** the Words of the Living Torah of our heavenly made flesh, then, this part of Scripture, is telling us, that the Words of the Torah like the incense, **IS TO BE HOLY ONTO YOU**. There can be no other conclusion based on what Scripture presents to us. YHVH **IS** telling us here in these verses, that the Words of the Torah, our heavenly Father's inerrant and everlasting teaching and instructions **IS TO BE HOLY UNTO US**. Amen.

Verse 37 says, You shall NOT make any of it for yourself, it shall be unto you, HOLY ONTO YHVH; anyone who attempts to make it, to smell it, shall even be cut off from his people.

IT IS very evident by YHVH's instructions, that **we are NOT to make our own incense**. What do you think the spiritual message is, that YHVH is conveying to us here through these instructions?

Well, since the incense **represents** Messiah, I believe that this is telling us that we are **NOT** to make our own Messiah, our own doctrine, our own torah, oral or otherwise, we are **NOT** to make a man made oral torahs that we think is better suited for us, for there is only One Messiah, One Living Torah made flesh, and whoever tries to make his own torah in the hopes of it being a sweeter aroma onto Elohim, **WILL BE CUT OFF FROM HIS PEOPLE**.

My friends, **IT IS** quite evident, that Messiah, who is the Words of Living Torah made flesh, **DOES NOT, AND CANNOT BE CHANGED**, and therefore, we, you and I, are **NOT** to bring any of our own ways of worshipping the Elohim of Abraham, Yitzchaq and Ya'aqov into the tabernacle of YHVH, for **IT IS AN ABOMINATION ONTO HIM**. YHVH is the One and Only Elohim, therefore **WE MUST** learn to surrender to Him only, and if and when we do, our lives will be transformed, and **THEN, WE WILL BE A SWEET AROMA, A SWEET INCENSE ONTO YHVH**. Amein.

There are three Aleph Tavs in this chapter.

Verse 16 And you shall take the silver of the atonement from Aleph Tav, the sons of Yisrael, and you shall give it to the service of the Tent of Meeting.

Verse 26 And you shall anoint the tabernacle of the congregation therewith, and Aleph Tav the testimony,

Verse 27 And the table and all his vessels, and the candlestick and his vessels, and Aleph Tav the altar of incense.

There are also another **sixteen** Aleph Tavs that are attached to words with a Maqef, and there are **thirteen** words that contain both the Aleph and Tav letters within them. The number **sixteen** in Scripture represents, Love, and the number **thirteen**, represents rebellion. Therefore, I believe that YHVH is telling us, through the use of these Aleph Tav's, that **IF** we will turn away from our rebellious disobedient ways, and learn to Love Him and the Words of His Living Torah made flesh, **THEN** He will fill us with His Holy Spirit, who is tasked with causing every surrendered contrite obedient heart, that will **ALLOW** Him, to believe, follow, and obey all the Words of His inerrant and everlasting teaching and instructions, the Words of His Torah of Life, which will lead **ALL** people who choose that Path, onto everlasting life in the kingdom of Elohim, as the Bride of Messiah. Amein

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. Shalom Alechem. Amein*