

# Study of Exodus 30

by

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## Exodus 30:1-38

*1 And you shall make an altar to burn incense upon: of shittim wood shall you make it.*

וַעֲשִׂיתָ מִזְבֵּחַ מִקְטָר קְטֹרֶת עֵצֵי שִׁטִּים תַּעֲשֶׂה אֹתוֹ

יֶאֱסִיטָא מִזְבֵּחַ מִקְטָר קְטֹרֶת אֶתְזַי שִׁיטִּיִּם תֵּאֲשֶׁה אוֹתוֹ

VeAsiyta Mizbe'ach MiQtar Qetoret Atzey Shitiym TaAseh Oto, where the **word**, VeAsiyta, is from the **word**, Asah, עָשָׂה, means, to do, make, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Mizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, MiQtar, is from the **word** Qatar, קָטַר, means, to smoke, make sacrifices smoke, turn something into smoke by burning it, it exhaled odour, smoked, said of fire, **he burned incense**, made sacrifices to smoke, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine, the **word**, Qetoret, קְטֹרֶת, means, smoke, odour of a sacrifice, **incense**, the **word**, Atzey, is from the **word** Etz, עֵץ, which means, tree, timber, **wood**, handle, something that sprouts forth, blooms and blossoms, the **word**, Shitiym, שִׁטִּים, means, sticks of woods, Acacia trees, it grows very deep roots, draws nourishment from deep in the Earth and survives well in dry ground, it is not attractive like an Oak or a Cedar. In the Septuagint, Shittim is translated as Aphthartos, and it is Strong's number G862, ἀφθαρτος, Aphthartos, it is from G1, as a negative particle, and a derivative of G5351, and it means, **undecaying**, in essence or continuance, it is **not corruptible**, it is **incorruptible**, **immortal**; to summarize, we have a tree that has roots that grow and survive in dry ground, it is an unattractive tree, it is **incorruptible** and **immortal**. This happens to be the perfect description of our Messiah in *Isaiah 53 For He shall grow up before him as a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him*. I quoted *Isaiah 53* because the Shittim or Acacia Tree, is, as I said, a metaphor for Messiah, for He too, grew up in dry ground, however the dry ground that Messiah grew up in, represents the condition, that the hearts of the people of Yisrael were in, when Messiah came to earth and began His ministry, for they were **NOT** keeping the **words** of the Torah of Mosheh, which means, that the **water of word of YHVH, had dried up in the lives of the people of Yisrael**. Then it says, He was not comely nor beautiful that we should desire him, just like the Shittim or Acacia tree is not majestic nor beautiful as a Cedar or Oak tree. However we are told that the Shittim or Acacia Tree is resistant to decay, to contamination, which is a beautiful shadow picture of our Messiah, for He too, is incorruptible. The more we look at this tabernacle, and the material that YHVH commanded Mosheh to bring for its construction, the more we will

see that it represents Messiah, the **word** TeAseh is the **word** Asah, עשה, repeated, and it means, to do, to make, the **word**, Oto, means, you or *it*)

Here Mosheh is commanded by YHVH to make a מִזְבֵּחַ, Mizbe'ach, an altar of Shitiym wood, so that they they can burn incense upon it. This altar is made of the same wood that the Ark of the Covenant, also known as the Ark of the Testimony of YHVH, is made of, and it is important that we know what this wood actually represents, because the incense that they will burn on it represents the prayers of the saints. This particular wood, is from the Acacia tree, which grows very deep roots, draws nourishment from deep in the Earth and survives well in dry ground, it is not an attractive tree, like an Oak or a Cedar. In the Septuagint, Shittim is translated as Aphthartos, and it is Strong's number G862, ἀφθαρτος, Aphthartos, it is from G1, as a negative particle, and a derivative of G5351, and it means, **undecaying**, in essence or continuance, it is **not corruptible**, it is **incorruptible**, **immortal**; to summarize, we have a tree that has roots that grow and survive in dry ground, it is an unattractive tree, it is **incorruptible** and **immortal**. This happens to be the perfect description of our Messiah in *Isaiah 53 For He shall grow up before him as a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.* I quoted *Isaiah 53* because the Shittim or Acacia Tree, is, as I said, a metaphor for Messiah, for He too, grew up in dry ground, however the dry ground that Messiah grew up in, represents the condition, that the hearts of the people of Yisrael were in, when Messiah came to earth and began His ministry, for they were **NOT** keeping the **words** of the Torah of Mosheh, which means, that the **water of word of YHVH, had dried up in the lives of the people of Yisrael.** Then it says, He was not comely nor beautiful that we should desire him, just like the Shittim or Acacia tree is not majestic nor beautiful as a Cedar or Oak tree. However we are told that the Shittim or Acacia Tree is resistant to decay, to contamination, which is a beautiful shadow picture of our Messiah, for He too, is incorruptible. The more we look at this tabernacle, its vessels, and the materials that YHVH commanded Mosheh to bring for its construction, the more we will see that it represents Messiah. Since the Altar of incense is made of Shitiym wood, and since this wood is a shadow picture of Messiah, who **IS** the **Words** of the living Torah made flesh, and since the incense that is burnt upon this altar is representative of the prayers of the saints, it means that our prayers are actually offered to the **Words** of our heavenly Father's Torah of Life, and please remember what is said in *Proverbs 28:9 9 He that turns away his ear from hearing the Torah, even his prayer shall be abomination.*

*2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.*

אַמָּה אַרְכּוֹ וְאַמָּה רָחְבוֹ רַבּוּעַ יְהִיָּה וְאַמְתֵּיִם קָמְתּוֹ מִמֶּנּוּ קַרְנֹתָיו

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Amah Arko VeAmah Rachbo Ravua Yihyeh VeAmatayim Qomato Mimenu Qarnotayv, where the **word**, Amah, (אַמָּה), means, maidservant, handmaid, female slave, it means, cubit, it means, middle finger, penis, canal, sewer, it means, clan, tribe, nation, people, it also means, **cubit**, foundation, door posts, it also means the middle finger, penis, l, sewer, it also means, tribe, nation, people, the **word**, Arko, is from the **word** Orek, אָרַךְ, which means, to be long, was long, lasted, lasted long, long suffering, patient, protracted, he lengthened, prolonged, it became long, was lengthened, **length**, **longitude**, the **word**, VeAmah, is the **word**, Amah repeated, and it means, **cubit**, the **word**, Rachbo, is form the

**word**, Rachav, רָחַב, which means to be wide, to be broad, was extended, he made wide, widened, he made large, enlarged, became roomy, spacious, **breadth, width**, extent, vastness, wide open space, broad expanse, the **word**, Rabo'a, is from the **word** Raba, רָבַע, which means, **to square, quadruple, quadrate, foursquare**, it is from the **word** Arba'a, אַרְבַּע, which means four, it means he did something four times, he multiplied by four, was divided into four, the **word**, Yihyeh, is from the **word** Hayah, הָיָה, means, to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, shall be, 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**, VeAmatayim, is the **word**, Amah, repeated, and it means, cubits, the **word** Qomato, קוֹמָה, means, **height**, man's height, stature, story, storey, the **word**, Mimenu, מִמֶּנּוּ, means, **from, or of us, from or of them**, 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**, Qarnotayv, is from the **word**, Qaren, קָרַן, means, to grow horns, it grew horns, it became as hard as horn, it brought forth horns, it grew horny, hardened, it also means, **to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated, horn, shofar, ram's horn**, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player)

Here Mosheh is given the dimensions of the altar of incense that he is to construct, YHVH tells him that the length of altar is to be a cubit, and the breadth of it is to also be one cubit, which means that it is foursquare. This tells me that when someone, who has chosen to believe, follow and obey the **Words** of the Torah of YHVH, and prays to YHVH, that all prayers, are treated the same, they are given the same weight, the same importance, in the eyes of our heavenly Father, for as Scripture says, He is not a respecter of persons, and their standing in the world.

3 And you shall overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and you shall make unto it a crown of gold round about.

וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר אֶת־גִּזְיוֹ וְאֶת־קִירוֹתָיו סָבִיב וְאֶת־קַרְנֹתָיו וְעָשִׂיתָ לּוֹ זֶרֶזָהָב )  
סָבִיב

אֶת־זָהָב טָהוֹר אֶת־גִּזְיוֹ וְאֶת־קִירוֹתָיו סָבִיב וְאֶת־קַרְנֹתָיו וְעָשִׂיתָ לּוֹ זֶרֶזָהָב )

VeTzipita Oto Zahav Tahor Et Gago VeEt Qiyrotayv Saviyv VeEt Qarnotayv VeAsiyta Lo Zer Zahav Saviyv, where the **word**, VeTzipita, is from the **word**, Tzaphah, צָפָה, means, to look, observe, to keep watch, to foresee, expect, he looked out, he hoped, kept watch, he lurked, spied, he foresaw, hoped for, expected, looked forward to, it also means, **to cover, lay out, lay over, arranged the table, he overlaid, coated, plaited with metal**, was laid over, the **word**, Oto, means, **he or it**, the **word**, Zahav, means, gold, the **word**, Tahor, טָהוֹר or טָהוֹר, means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity**, purification, the **word**, Et, אֶת, as a preposition, means, **with, at, 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, אַתָּ, 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*, Gago, is form the *word*, Gag, גַּג, which means, *roof*, the top of an altar, roof of a house, rooftop, top of the house, the *word*, VeEt, is the *word* Et repeated and it is defined above, the *word* Qiyrotayv, is form the *word* Qiyv, קִיַּו, means, wall, beam, *rim, border, side*, the *word*, Saviyv, סָבִיב, means, round about, surrounding, or סָבִיבָה, means, moving in circles, rotation, neighbourhood, environment, the *word*, VeEt, is the *word* Et repeated, and it is defined above, the *word*, Qarnotayv, is from the *word*, Qeren, קֶרֶן, which means, to grow horns, it grew horns, it became as hard as horn, *it brought forth horns*, it grew horny, hardened, it also means to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated, horn, shofar, ram's horn, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player, the *word*, VeAsiyta, is from the *word*, Asah, עָשָׂה, means, *to do, make, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected*, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, 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 only, the *word*, Zer, זֶר, means, *frame, edging, wreath*, that which presses, that which binds, the *word*, Zahav, means gold, the *word*, Saviyv, סָבִיב, I s repeated, and it means, *round about, surrounding*)

Next Mosheh is told that he is to overlay the top of the altar, it's four sides, and it's horns, with pure gold, and Mosheh is to make a moulding, or a crown, of pure gold, to go around the top of the altar. The gold that covers the altar of incense, represents the purity of YHVH, and it represents the process of refinement that every person has to go through, to become one of YHVH's Saints. The Qeren, the horns, represents, a beam of light that radiates the shining glory of YHVH, and the moulding or the Crown, represents, His majesty, His authority over the whole earth. Please keep in mind that this is where the incense is burnt, the same incense that represents the prayers of the Saints. This tells me, that when any Torah obedient person is praying, that his or her prayers are going directly to YHVH, for the only intermediary of the Saints' prayers, *IS* the *Words* of the Living Torah made flesh, who happens to be, Messiah, who *IS* YHVH.



part of something, part of the body, branch of a tree, bar for carrying, it means, only, besides, alone, apart, branch by itself, except, only part, it also means, lie, fabrication, to invent, to fabricate, concoct, fiction, and in the form that it is used here it means, **for the poles**, the **word**, LaSet, is from the **word**, Set, שֵׁט, which means, **he lifted, lifted up, he bore**, elevation, strength, majesty, dignity, swelling eruption, an elevated place, but it also means, destruction, ruin, devastation,, the **word**, Oto, means, **it**, the **word**, BaHemah, means, **by them**)

Here Mosheh is told that he is to make four golden rings that are to be placed under the crown of the altar, by the two corners thereof, upon the two sides of the Altar of Incense. These four rings shall be places for the staves, to carry the altar. In Hebrew is says:

וְעָשִׂיתָ אֶת-הַבְּדִיִּים לְבָדִיִּים לְשֵׂאת אֹתוֹ בַּהֲפָהּ, LeBatiym, it shall be a housing, a place, to put, LeBadiym, the poles or staves, LaShet, to lift up, Oto, it, BeHemah, by them.

This gives us a better picture of what the altar of incense represents, for the rings that are made of pure gold, which, as I said, represents, the purity of YHVH, and the refining, that people have to go through to become the Saints of YHVH, are to hold the Poles, the staves, which represents, the works of the Saints, who **LIFT UP**, the altar, which represents **ALL** the prayers of the saints.

5 And you shall make the staves of shittim wood, and overlay them with gold.

וְעָשִׂיתָ אֶת-הַבְּדִיִּים עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב

פֶּאֶד אֶאֱזָא אֶאֱזָא אֶאֱזָא אֶאֱזָא אֶאֱזָא אֶאֱזָא אֶאֱזָא אֶאֱזָא אֶאֱזָא אֶאֱזָא

VeAsiyta Et HaBadiym Atzey Shitiym VeTzipita Otam Zahav, where the **word**, VeAsiyta is from the **word**, Asah, עָשָׂה, means, to do, make, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, אֶת, as a preposition, means, **with, at, 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** HaBadiym, is form the **word** Bad, בָּד, means, separation, separated, alone, part, portion, limbs, a part of the body, a branch, piece of cloth, **pole, stave**, a shoot, alone, by themselves, only, apart from, aside from, as an adverb it means, apart, only, besides, it also means, linen, divided fibres, cloth, material, pole, bar, rod, branch, part, portion, something cut off, something separated, separation, part of something, part of the body, branch of a tree, bar



restored, **he put, set**, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Oto, means it, the **word**, Liphney, לְפָנַי, as a preposition, means, **in the presence of, before, at the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, HaParoket, פֶּרֶכֶת, means, the sacred screen, **veil, curtain before the Most Holy Place**, cover, apartment, shrine, 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, where, **that**, such as, wherewith, which, with which, that which, 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, wherein, 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**, Al, אֵל, means, height, upper part, and as a preposition, it means, in, **on, upon, above, over, on top**, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Aron, אֲרוֹן, means, chest, box, **ark**, coffin, the **word**, HaEdut, עֵדוּת, means, **testimony, the testimony of the Decalogue, evidence, exhorting sign, attestation**, it is related to the **word**, Ed, which means, witness, testimony, the **word**, Liphney, is repeated and is defined above, it means, **before**, the **word**, HaKaporet, כַּפֹּרֶת, means, **the cover of the Ark of the Covenant, the Mercy Seat**, he atoned for, expiated, the **word**, Asher, is repeated and here it means, **that**, the **word**, Al is also repeated, and it means, **on, upon, over**, the **word**, HaEdut, is repeated and it means, testimony, the **word**, Asher, is repeated for a third time, and here, it is translated as, **where**, Iva'ed, is from the **word**, Ya'ad, יָעַד, which means, to **appoint, designate, choose, he appointed, designated, agreement, he appointed time and or place, fixed, assigned, designated, he met by appointment, met at an appointed place, he appointed, assigned, designated, summoned, arraigned, invited, was set**, was placed, mission, destination, objective, target, to sweep together, carry away, he collected, gathered, he swept together and carried away, shovel, the **word**, Leka, means **to or with you**, the **word**, Shamah, means, **there**)

Then Mosheh is told, where this Altar of Incense is to be placed. And you shall **put** the Altar of Incense, before the veil that is by the Ark of the Testimony, before the Mercy Seat, that is over the Testimony, where I will meet with you.

The location of where the Altar of Incense is to be placed, is of paramount importance! Mosheh is told to place it before the veil, that is by the Ark of the Testimony, before the Mercy Seat, that is over the Testimony of YHVH, where I YHVH, will meet with you. The fact that this Altar of Incense is placed at the entrance of the Holy of Holies, tells us, that the Creator of the universe **IS** the One, to whom the prayers of the Saints are to be brought before. Now the next question that needs to be asked, **IS**, why are the prayers of the Saints brought before the **TESTIMONY** of YHVH?

First of all we have to know what the Testimony of YHVH **IS**, since that is where the prayers of the Saints are brought. Scripture makes it very clear, that the Testimony of YHVH, **IS** the **Words** of our heavenly Father's Torah of Life. Now that we know, what the Testimony of YHVH, **IS**, answering **WHY** this is done, becomes a very simple matter. The prayers of the Saints are brought before the Words of the Torah of our heavenly Father, made flesh, who **IS** YHVH, so that the Saints behaviour, their way of Life, can be compared to the **Words** of the Torah of our heavenly Father, so that He can decide whether to even consider answering their prayers or not.

7 And Aharon shall burn thereon sweet incense every morning: when he dresses the lamps, he shall burn incense upon it.

וְהִקְטִיר עָלָיו אֶהְרֹן קִטְרֵת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהִיטִיבוֹ אֶת־הַנֵּרוֹת יִקְטִירָנָהּ

אָלַיִב אַהֲרֹן קֵטֹרֶת סַמִּיִם בַּבֹּקֶר בַּבֹּקֶר בְּהִיטִיבֹו אֶת־הַנֵּרוֹת יִקְטִירָנָהּ

VehiQetiyr Alayv Aharon Qetoret Samiym BaBoqer BaBoqer BeheYtiyvo Et HaGerot YaQtiyrenah, where the **word**, VehiQetiyr, is from the **word**, Qatar, קָטַר, means, to smoke, make sacrifices smoke, **turn something into smoke by burning it, it exhaled odour, smoked, said of fire, he burned incense, made sacrifices to smoke**, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine, the **word**, Alayv, עָלָיו, means, on, onto, upon, or, over him or it, the **word** or name, Aharon, אֶהְרֹן, is the **name of Mosheh's brother**, Aaron, and it means, **teacher, lofty**, plucked out,, the **word**, Qetoret, קִטְרֵת, means, smoke, odour of a sacrifice, **incense**, the **word**, Samiym, is the plural of the **word**, Sam, סַם, which means, spice, perfume, to smell sweet, an aroma, a sweet spice, a drug, medicine, poison, plant, the **word**, BeBoqer, בֹּקֶר, is repeated twice, and this **word** 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, and with the Bet prefix, it means **morning by morning**, translated as, **every morning**, the **word**, BeheYtivo, is from the **word**, Yatav, יָטַב, which means, **to make well, to make, happy, successful, right, to deal well with, to be good, pleasing, will be good, will be pleasing, he did good, he did well, he made comely, adorned, he made glad, rejoiced**, became better, improved, acted diligently, showed more kindness, and it is translated as, when he dresses, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת־הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaNerot, is the plural of

the **word**, Ner, נֵר, which means, light, **lamp**, candle, to give light, the **word**, YaQtiyrenah is from the **word** Qatar, קָטַר, which means, to smoke, make sacrifices smoke, **turn something into smoke by burning it**, it exhaled odour, smoked, said of fire, **he burned incense**, made sacrifices to smoke, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine)

Next YHVH tells Mosheh, that Aharon shall burn thereon sweet incense every morning: when he dresses the lamps, he shall burn incense upon it. Since the altar of incense represents the Prayers of the Saints, and since Mosheh is told that Aharon, the High priest, is to burn incense on the Altar every day, then we can deduce from this Commandment, that YHVH wants His Saints, to pray to Him every day, without fail.

*1 Thessalonians 1:16 -23 Rejoice evermore. 17 Pray without ceasing. 18 In every thing, give thanks: for this IS the will of Elohim in Messiah Yeshua concerning you. 19 Do NOT quench the Holy Spirit. 20 Do NOT despise prophesyings. 21 Prove ALL things; hold fast to that which is Good (Tov, that which functions in the manner that YHVH created it to function). 22 Abstain from all appearance of evil. 23 And the very Elohim of peace, sanctify you wholly; and I pray Elohim, that your whole spirit and soul and body be preserved blameless unto the coming of our Master Yeshua Messiah.*

As we go through these instructions that YHVH gave to Mosheh about the Altar of Incense, we must remember that YHVH's Word, His Torah, was, is, and always will be, the expression of Elohim's heart, Elohim's character, and the central Goal of *His will* for mankind. Therefore as we enter the Gate of the Tabernacle and begin to approach YHVH, we pass by the brazen altar where we **MUST** make our sacrifice onto YHVH, and, after we have offered our Sacrifice to YHVH, we then go to the Laver, to wash our hands and our feet, then we are to bring hot coals from off of YHVH's Altar of sacrifice, before we go into the Holy place. The last place we stand before entering the most Holy Place, is the Altar of Incense, where we place the coals from off of the brazen altar onto the altar of incense, and then place the Incense that YHVH has commanded us to formulate, upon these hot coals. As I said above, the Incense is compared to the prayers of the Saints, but, I want you to see, that the Prayers of the Saints, are first subjected to the fiery coals from off of the brazen altar, just before they are lifted up, onto the presence of the Ark of the Testimony, where YHVH says, He will meet with us.

The instruction for burning of the incense, which is a metaphor for the Prayers of the Saints, are all found in YHVH's Torah, which indicates to me, that for our prayers to be heard, they **MUST** come from a heart that has been surrendered and sacrificed to YHVH on His altar. Therefore, that means that we must be willing to believe, follow, and obey **ALL** the Words of YHVH's Torah, which **IS**, His inerrant and everlasting teaching and instructions, in order to know how to properly burn His Incense, so that our prayers will indeed be heard by our Father.

My friends, we absolutely have to realize that, the Torah, actually holds the key to our prayers being answered, by YHVH. Our heavenly Father affirms the fact that the Torah is the key to answered prayer in *Proverbs 28:9 He that turns away his ear from hearing (shemah) the Torah, even his prayer shall be abomination.*

When we bring the coals from off of the Brazen Altar to the Altar of Incense, it means that we



YaQtiyrena is from the **word**, Qatar, קטר, means, to smoke, make sacrifices smoke, turn something into smoke by burning it, it exhaled odour, smoked, said of fire, **he burned incense**, made sacrifices to smoke, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine, the **word**, Qetoret, קטרט, means, **smoke, odour of a sacrifice, incense**, the **word**, Tamiyd, תמיד, means, **continually, constantly, always**, it represents the daily offering in the Temple for it was to always be put on the altar, every day, to stretch, prolong, made to continue, the **word**, Liphney, לפני, as a preposition, means, **in the presence of, before, at the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, YHVH, is the Name Yahweh, Yahuwah, or Yehovah, te **word**, LeDoroteykem, is from the **word** Dor, דור, 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**)

Next YHVH tells Mosheh, that, when Aharon lights and or trims the lamps of the Menorah at even, he shall burn incense upon it, a perpetual incense before YHVH throughout your generations. The fact that the incense that is to be burnt on the Altar of Incense is to be perpetual, tells us, that Messiah is perpetually interceding for us, at the time of the morning and evening sacrifices, which means that the burning of the incense is also Tamiyd, perpetual.

*9 You shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall you pour drink offering thereon.*

לֹא־תִעָלֶה עָלָיו קִטְרֵת זָרָה וְעֹלָה וּמִנְחָה וְיִסֹּךְ לֹא תִסְכּוּ עָלָיו

לֹא־תִעָלֶה עָלָיו קִטְרֵת זָרָה וְעֹלָה וּמִנְחָה וְיִסֹּךְ לֹא תִסְכּוּ עָלָיו

Lo TaAlu Alayv Qetoret Zarah VeOlah UMinchah VeNesek Lo Tisku Alayv, where the **word**, Lo, means, **no or not**, the **word**, TaAlu, is from the **word** Alah, עלה, means, to go or come up, ascend, carry up, **to offer up**, 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, **was brought up, was taken up**, was set up, rose, was taken away, **he promoted to a higher dignity, he offered a sacrifice**, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, Alayv, עָלָיו, means, **on, onto, thereon, upon** or over him or it, the **word**, Qetoret, קטרט, means, **smoke, odour of a sacrifice, incense**, the **word** Zur, זור as an adjective, it means, **strange, stranger**, to turn aside, **be a stranger**, he inclined toward, he visit, became estranged, was a stranger, as a noun it means, frame, edging, wreath, reed, fence, to press, squeeze, that which presses, wine press, that which binds, he tired 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, the **word**, VeOlah, is the **word** Alah, repeated, and this time it is translated as, **a burnt offering**, the **word**, UMinchah, מנחה, means, **gift, present, tribute, offering, especially a meal offering**, the daily afternoon prayer, it also means chairmen of the board, master of ceremonies, moderator, guided, directed, the **word**, VeNesek, (נסך, means, **to pour, pour out, he poured out, made libation**, he cast metal images, was installed, became

forbidden, he a heathen rendered the wine forbidden through handling it, it means to weave, he wove, it means drink offering, libation, molten image, idol, the **word**, Lo, means no or not, the **word**, Tisku, is the **word** Nasak, נִסַּךְ, repeated, and it means, to pour, pour out, made libation, the **word** Lo, means no or not, the **word**, Alayv, עָלָיו, means, on, onto, **thereon**, upon or over him or it)

Here YHVH warns Mosheh, that no one, not even the high Priest is to offer any Strange Incense on the Altar of Incense, nor any burnt sacrifice, nor any meat offering; neither shall you pour any drink offering thereon. YHVH makes it very clear, that the only thing that can be offered on His Altar of Incense is the Incense that He commanded then to mix, and nothing else. No animals, no meat, no drink offerings, only incense and only His Incense is to be placed His Altar of Incense. This lines up with what YHVH says in:

*Deuteronomy 4:1-2 Now therefore, hearken, shema, O Yisrael, unto the Statutes and unto the Judgments, which I teach you, for to do them,*

**WHY?**

*So that you may live, and go in and possess the land which YHVH Elohiym of your fathers gives you. 2 You shall **NOT ADD** unto the Word which I command you, **NEITHER SHALL YOU DIMINISH OUGHT** from it, that you may Keep the Commandments of YHVH your Elohim, which I command you.*

We are specifically Commanded **NOT** to burn **Strange Incense**, which is a metaphor for concoctions that represent, any and all man made doctrines, on YHVH's Altar of Incense. So if anyone were to burn incense that is **NOT** of YHVH, it means that they **REJECT** YHVH's Words, they reject *Messiah*, (who **IS** the Words of he Living Torah made flesh and His sacrifice), whom Scripture affirms for us, that apart From Messiah, we, you and I, can do nothing. However the Scriptures are very emphatic about the Fact that we can do **ALL** things through Messiah who gives us strength. If Messiah **IS** indeed the Words of the Living Torah made flesh, which Scripture emphatically confirms that He is, then, that means, that *we can do all things, through the Torah of YHVH, which gives us strength*; but we must **NOT** forget what Paul said to Timothy, in *1 Timothy 1:8 But we know that the Torah, the Law **IS GOOD**, if a man uses it **LAWFULLY***. My friends the message of the Altar of Incense **IS** eternal, and the message **IS**, the only Incense that we can and must be burnt on His Altar, **IS** His incense, which represents His Doctrine, with nothing else added nor subtracted from it.

*10 And Aharon shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto YHVH.*

וְכִפֶּר אֶת־הַרְוֵן עַל־קַרְנֹתָיו אֶחַת בַּשָּׁנָה מִדָּם חַטָּאת הַכֹּפָרִים אֶחַת בַּשָּׁנָה יִכַּפֵּר עָלָיו ( לְדַרְתֵּיכֶם קִדְש־קִדְשִׁים הוּא לַיהוָה

וְכִפֶּר אֶת־הַרְוֵן עַל־קַרְנֹתָיו אֶחַת בַּשָּׁנָה מִדָּם חַטָּאת הַכֹּפָרִים אֶחַת בַּשָּׁנָה יִכַּפֵּר עָלָיו ( לְדַרְתֵּיכֶם קִדְש־קִדְשִׁים הוּא לַיהוָה

VeKiper Aharon AL Qarnotayv Achat BaShanah MiDam Chatat HaKipurium Achat BaShanah YeKaper Alayv LeDoroteykem Qodesh Qadashiym Hu LaYHVH, where the **word**, VeKiper, is from the **word** Kapher, כִּפֶּר, which means, **to atone for, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off, pacifies, propitiated, he made void**, figuratively, it means to expiate or condone, to

placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the **word** or name Aharon, אֶהֱרֵן, is the **name of Mosheh's brother**, Aaron, and it means, **teacher, lofty**, plucked out, the **word**, Al, means **on or upon**, the **word**, Qarnotayv, is from the **word**, Qeren, קֶרֶן, means, **horn**, to grow horns, it grew horns, it became as hard as horn, it brought forth horns, it grew horny, hardened, it also means to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated, horn, shofar, ram's horn, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player, the **word**, Achat, means, **one, or once**, the **word**, BaShanah, שָׁנָה, means, **in a year, change, period of changing seasons, to repeat, do again**, to teach, he recited, recapitulated, he learned, to repeat, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, the **word**, MiDam, is from the **word** Dam, which means, **blood**, and with the Mem prefix it means, **with the blood**, the **word**, Chatat, is from the **word**, Chata'at, חַטָּאת or חַטֵּאת, which means, **sin, guilt, sin-offering**, it is from the **word** Hatah, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the Words of the Torah, he missed the goal, he incurred guilt, he bore a loss, **he made a sin offering**, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, the **word**, HaKipurium, is the plural of the **word**, Kippur, כִּפּוּר, means, **to atone for, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off, pacifies, propitiated, he made void**, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the **word**, Achat, means, one or once, the **word**, BaShanah, is repeated and it means, **in the year**, the **word**, YeKaper, is the **word** Kippur, repeated, and it means, **atonement**, the **word** Alayv, means on or upon, the **word**, LeDoroteykem, דֹּרוֹר, 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**, the **words**, Qodesh Qadashiyim, means the Hol of Holies, the **word**, Hu, means, **it is**, the **word**, LaYHVH, means, **to YHVH**, and YHVH is the Name **Yahweh**, Yahuwah or, Yehovah)

Here YHVH commands Mosheh, what the High Priest, and all of Yisrael, are to do once every year, He says: And Aharon shall make חַטָּאת הַכִּפּוּרִים Chatat, a sin offering, HaKipurium, as an **atonement** upon the horns of the Altar of Incense, once in a year, with the blood of the sin offering of HaKipurium, atonements. It says: once in the year shall he make atonement upon it **throughout your generations**: it is most holy unto YHVH.

Here we are told that the High Priest is to make atonement for the altar of incense and for all the people of Yisrael, once a year, at Yom Kippur. We have not had a temple nor an altar for the past two thousand years, which means that this Commandment has not been obeyed, for that length of time, and we can quite easily see the result of that disobedience, during our consumption of daily news on our television sets, newspapers and the internet. YHVH has **NOT** abandoned His people Yisrael, But I am sad to say, that many have abandoned Him. As I said above, the results of the people of Yisrael, abandoning and or rejecting some or all of the Words of our heavenly Father's Torah of Life, is evident, to those who have eyes to see and ears to hear.

11 And YHVH spoke unto Mosheh, saying,

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר  
 וַיַּעֲבֹד יְהוָה אֱלֹהֵי מֹשֶׁה וְיִשְׂרָאֵל

VayeDaber YHVH El Mosheh Lemor, where the *word*, VayeSaber is from the *word*, Dabar, (דָּבַר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word**, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the *word*, YHVH, is the Name Yahweh, Yahuwah or Yehovah, 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, Lemor, is from the *word* Amar, אָמַר, which means, **to say, saying, said, 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)

12 When you take the sum of the children of Yisrael after their number, then shall they give every man a ransom for his soul unto YHVH, when you number them; that there be no plague among them, when you number them.

כִּי תִשָּׂא אֶת-רֹאשׁ בְּנֵי-יִשְׂרָאֵל לְפָקְדֵיהֶם וְנָתַנּוּ אִישׁ כְּפָר נַפְשׁוֹ לַיהוָה בַּפְּקֹד אֹתָם  
 וְלֹא-יִהְיֶה בָהֶם נֶגֶף בַּפְּקֹד אֹתָם  
 וְשָׂז אֲמַר אֲנִי אֶל-יְהוָה אֱלֹהֵי מֹשֶׁה וְיִשְׂרָאֵל וְיַעֲבֹד יְהוָה אֱלֹהֵי מֹשֶׁה וְיִשְׂרָאֵל

Kiy Tisa Et Rosh Beney Yisrael Liphqudeyhem VeNatnu Iysh Kopher Naphsho LaYHVH BePeqod Otam VeLo Yihyeh Bahem Negeph BePeqod Otam, where 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, yet, and, as a noun, it means, burning, branding, the *word*, Tisa, is from the *word*, Nasa נָסָא, means, to lift, to raise, to carry, **take**, he rose, was high, grew up, he lifted, raised, he bore, carried, he took, took away, carried off, he married, it contained, he swept away,

destroyed, forgive, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he lifted himself up, he exalted himself, he cause to bear, he caused to bring, he transported, transferred, was given in marriage, it also means, to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, 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 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**, Liphqudeyhem, is from the **word**, Paqad, פָּקַד, means, to attend to, to visit, muster, to appoint, take care of, to muster, he visited, he needed, he desired, he attended to, observed, he commanded, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, he punished, took revenge, he had marital relations with, he committed, entrusted, he deposited, censor, chief inspector, and in the form that its is used here, it means, **of those counted**, the **word**, VeNatnu, is form the **word** Natan, נָתַן, means, **to give, gave**, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, and in the form that it is used here it means, **shall give**, Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, anybody, it also means, to man, was manned, the **word**, Kopher, כִּפֵּר, means, to atone for, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means **ransom**, it means, pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the **word**, Naphsho, is from the **word**, Nephesh, נֶפֶשׁ, which means, breath, breath of life, life, **soul, mind, person, human being**, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, the **word**, LaYHVH, means to YHVH, and it is the Name Yahweh, Yahuwah, or Yehovah, the **word**, BePeqod, is the

*word*, Paqad, repeated, and it means, **numbered, counted, enumerated**, and in the form that it is used here it means, when counting, the *word*, Otam, means, them, the *word*, VeLo, means and no or and not, the *word*, Yihyeh, is form the *word*, Hayah, **הָיָה**, means, **to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, shall be, 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*, Bahem, means, **in, or among them**, the *word*, Negeph, **נִגְּף**, means, to strike, smite, he struck, smote, defeated, he struck against, stumbled, it means blow, **plague**, striking of the foot, stumbling, the *word*, BePeqod, is the *word* Paqad, repeated, and it means, **when counting**, the *word*, Otam, means, **them**)

Here YHVH commands Mosheh that there is to be a census taken of the people of Yisrael, and how he is to do it, YHVH says: When you take the sum of the children of Yisrael after their number, then shall they give every man a ransom for his soul unto YHVH, when you number them; that there be no plague among them, when you number them.

Ki ti'sa Et Rosh Be'ney Yisrael, **כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל**. And it means *when you lift up the Aleph Tav, the head of the children of Yisrael*. As you can see, before the word *Rosh*, which means *head*, there is an Aleph Tav, **אֶת־רֹאשׁ**; it is not a stand alone Aleph Tav, for it does have a Maqef attached to it, which, according to the Hebrew sages, means, that the word that the Aleph Tav letters are attached to, which in this case, is the word **head**, is the object of the sentence. Therefore this says **When you lift up the Aleph Tav, the head, of the sons of Yisrael**.

The implication is quite obvious; it means that when you, meaning the people of Yisrael, lift up Messiah, the Head of the sons of Yisrael; and then it continues on to say, *you shall give every man a ransom for His soul*.

Here we have to understand that when anyone pays a ransom, it means that they have agreed to the term of the person that requires the ransom, so we can say that you, the person that paid the ransom have come into covenant with the person that required the ransom, which means that you have agreed to obey the terms of the agreement or covenant, and in this case, the terms of this Covenant, ARE the Words of the Torah of YHVH.

Therefore this verse means, *When you lift up the Head of the Children of Yisrael, the Aleph Tav, the Living Torah, and, you surrender your heart to Him in obedience to the terms of the Covenant, I, the Maker of the Covenant, promise, that no plagues will come upon you*. And that my friends, **IS** a promise directly from the mouth of YHVH.

Now let's have a better understanding of what is actually said in this verse, let's look at the whole verse once again; When you lift up the **Aleph Tav**, the head of the children of Yisrael, to have them registered in YHVH's Book of Life, and they give freely of themselves, to come into Covenant with Me, YHVH, then, I will put none of the plagues and diseases upon you. Again and again we see that obedience to YHVH's Torah brings blessing after blessing.

13 This they shall give, every one that passes among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty Gerahs:) a half shekel, shall be the offering of YHVH.

זֶה יִתְּנוּ כָּל-הָעֹבֵר עַל-הַפְּקוּדִים מִחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל ( מִחֲצִית הַשֶּׁקֶל תְּרוּמָה לַיהוָה

זֶה יִתְּנוּ כָּל-הָעֹבֵר עַל-הַפְּקוּדִים מִחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל ( מִחֲצִית הַשֶּׁקֶל תְּרוּמָה לַיהוָה

Zeh Yitnu Kal HaOver Al HaPequdiym Machatzit HaSheqel BeSheqel HaQodesh Esriym Gerah Haheqel Machatziyt HaSheqel Terumah LaYHVH, where the **word**, Zeh, means, **this**, the **word**, Yitnu, is from the **word** Natan, נָתַן, means, **to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the word**, Kal, means, all, the whole of, every one, the **word**, HaOver, is from the **word**, Avar, עָבַר, which means, **to pass, pass over, cross over**, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, **over**, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaPequdiym, is from the **word** Paqad, פָּקַד, means, to attend to, to visit, muster, to appoint, take care of, to muster, he visited, he needed, he desired, he attended to, observed, he commanded, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, he punished, took revenge, he had marital relations with, he committed, entrusted, he deposited, censor, chief inspector, and in the form that it is used here, it means, **to those counted**, the **word**, Machatziyt, מִחֲצִית, means, **half**, half time, it is from the **word**, Chatzah, חָצָה, to divide in two, the **word** HaSheqel, שֶׁקֶל, means, the Sheqel, and it means, to weigh, balance, to weigh out, weighed, balance, he weighed out a price, was considered, examined, assessed, **to pay money**, to consider, examine, assessed, it also means, to take, he took, he lifted up, carried, bore, it means a weight, Sheqel, **it is the name of a coin**, the **word**, BeSheqel, is the **word** Sheqel repeated, and in the form that it is used here, it means, after the Sheqel, the **word**, HaQodesh, 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, the Holy Temple**, set apart for a specific purpose, a temple prostitute, the **word**, Esriym, means twenty, the **word**, Gerah, גֵּרָה, means, to excite, provoke, irritate, tease, it is also, **the name of an ancient coin, worth the twentieth part of a Sheqel**, it means, grain of a carob, it also means torso, the **word**, HaSheqel, means the Sheqel, and this **word** is defined above, the **word**, Machatziyt is repeated, and it means, **half**, the **word**, HaSheqel is repeated, and it means, **the Sheqel** and it is defined above, the **word**, Terumah, תְּרוּמָה, 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,



*word*, Avar, עבר, which means, **to pass, pass over, cross over, traversed**, he passed beyond, passed by, he proceeded, travelled, he emigrated, set apart, on the opposite side, he made to pass across, the region across, he transgressed, trespassed, transferred, he caused to pass through, he caused to pass away, took away, removed, he overlooked, pardoned, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, it means, against, beyond, by, from, over, passage, quarter, other side, this side, the *word*, Al, על, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, **among**, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the *word*, HaPequdiym, is from the *word*, Paqad, פקד, means, to attend to, to visit, muster, to appoint, take care of, to muster, he visited, he needed, he desired, he attended to, observed, he commanded, ordered, passed in review, **he numbered, counted, enumerated**, he recalled, he punished, took revenge, he had marital relations with, he committed, entrusted, he deposited, censor, chief inspector, the *word*, MiBen, is from the *word*, Ben, which means, son, and in the form that it is used here, it means, from a son that is, the *word* Esriym, means, twenty, the *word* Shanah, שנה, means, **year**, change, period of changing seasons, to repeat, do again, to teach, he recited, recapitulated, he learned, to repeat, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, the *word* VaMalah, is form the *word* Ma'al, מעל, which means, high place, height, from above, above, on high, to go up, **upward**, raising, lifting, to go up, ascend, but it also means, unfaithful or treacherous act, to act unfaithfully, behave treacherously, we perfidious, to cover, upper garment, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, the *word*, Yiten, is form the *word* Natan, נתן, means, **to give, gave, yield, granted, he permitted, allowed**, he gave up, delivered, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the *word*, Terumah, תרומה, 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*, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah)

As you can see, there are no exceptions, every one that is numbered, from twenty years old and older, shall give an offering to YHVH. This tells us that, unlike mankind, YHVH does **NOT** have, nor does He play the favourite game, He treats everyone exactly the same, for He has said, there is **ONE TORAH**, for the homeborn and for sojourner, and everyone, the Yehudim and the Gentiles are, to believe follow and obey the Words of His Torah, or suffer the consequences of what rejecting and or abolishing the Words of His Torah of Life, from their own lives will bring on.

Our heavenly Father is not mocked, what He prophesies will come to pass, and everyone will receive the blessings and or the curses of YHVH, depending upon how, they chose to treat the Words of the Torah of our heavenly Father, the very same Torah that became flesh and dwelt among us

15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto YHVH, to make an atonement for your souls.

הַעֲשִׂיר לֹא־יִרְבֶּה וְהַדָּל לֹא יִמְעוֹט מִמַּחְצִית הַשֶּׁקֶל לְתֵת אֶת־תְּרוּמַת יְהוָה לְכַפֵּר ( עַל־נַפְשֵׁיכֶם

אֲשֶׁר־יִשְׁלַח אֵלֶיךָ לְעֹשֶׂת אֲשֶׁר־יִצְוֶה אֱלֹהֶיךָ לַעֲשׂוֹת לְפָנָיו לְעֹשֶׂת אֲשֶׁר־יִצְוֶה אֱלֹהֶיךָ לַעֲשׂוֹת לְפָנָיו לְעֹשֶׂת אֲשֶׁר־יִצְוֶה אֱלֹהֶיךָ לַעֲשׂוֹת לְפָנָיו

HeAshiyr Lo YaRbeh VehaDal Lo Yamiyt MiMachatziyt HaSheqel Latet Et Terumah YHVH LeKaper Al Naphshoteykem, where the **word**, HaAshiyr, עֲשִׂיר, means, **rich, wealthy**, plentiful, abundant, splendid, the **word**, Lo, means, no or not, the **word**, YaRbeh, is form the **word** Rabah, רָבָה, means, to be or became much, or great, was or became much, many, **more**, numerous, multiply, was great, became great, he made large, increased exceedingly, he brought up, raised, he lent on usury, made a profit, he put into the plural, pluralized, he made much or many, he multiplied, he widened, enlarged, extended, the **word**, VehaDal, is from the **word** Dal, דָּל, as an adjective, means, **poor**, thin, lean, low, weak, powerless, as a noun, it means, door, and as a verb it means, deduct, the **word**, Lo, means, **no or not**, the **word**, YaMiyt, is form the **word**, Ma'at, מֵעוֹט, which means, small, little, to be small, **be few, less, diminish, was small, became few, diminished, reduced**, he excluded, became scanty, **grew less**, he did little, the **word**, MiMachatziyt, מִמַּחְצִית, means, **half**, half time, it is from the **word**, Chatzah, חֲצָה, to divide in two, the **word**, HaSheqel, means the Sheqel, שֶׁקֶל, means, to weigh, balance, to weigh out, weighed, balance, he weighed out a price, was considered, examined, assessed, to pay money, to consider, examine, assessed, it also mean to take, he took, he lifted up, carried, bore, it means a weight, **Sheqel, name of a coin**, the **word**, Latet, is form the **word** Natan, נָתַן, means, **to give, gave**, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Terumah, תְּרוּמָה, 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**, YHVH, is the Name, **Yahweh**, Yahuwah, or Yehovah, the **word**, LeKaper, כִּפֵּר, means, **to atone for, make atonement**, expiate, appease, he forgave, atoned, he washed away, he wiped off, pacifies, propitiated, he made void,

figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, at, as, beside, by, out of, **for**, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Naphshoteykem, is form the **word** Nephesh, נֶפֶשׁ, means, breath, breath of life, **life, soul, mind, person, human being**, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested)

As you can see, the same scenario applies to this *verse*, YHVH treats all people, the rich and the poor alike. And since Scripture makes it very clear, that **ALL** have sinned and fallen short of the Glory of Elohiym, then, that means, that we all,  
 לָתֵת אֶת־תְּרוּמַת יְהוָה לְכַפֵּר עַל־נַפְשֵׁיכֶם, LaTet, must give, Aleph Tav, Terumah, a **contribution, gift, present, tribute, offering, to YHVH**, LeKapher, as an atonement, Al, for, Naphshoteyhem, our souls.

*16 And you shall take the atonement money of the children of Yisrael, and shall appoint it, for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Yisrael before YHVH, to make an atonement for your souls.*

וְלָקַחְתָּ אֶת־כֶּסֶף הַכֹּפְרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתָּ אֹתוֹ עַל־עֲבֹדַת אֹהֶל מוֹעֵד וְהָיָה לְבְנֵי יִשְׂרָאֵל לְזִכְרוֹן לְפָנַי יְהוָה לְכַפֵּר עַל־נַפְשֵׁיכֶם

לֶאֱלֹהֵי אֲבוֹתָיִךְ וְלָקַחְתָּ אֶת־כֶּסֶף הַכֹּפְרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתָּ אֹתוֹ עַל־עֲבֹדַת אֹהֶל מוֹעֵד וְהָיָה לְבְנֵי יִשְׂרָאֵל לְזִכְרוֹן לְפָנַי יְהוָה לְכַפֵּר עַל־נַפְשֵׁיכֶם

VeLaqachta Et Keseph HaKipurim MeEt Beney Yisrael VeNatata Oto Al Avodat Ohel Moed VeHayah LiBeney Yisrael LeZekaron Liphney YHVH LeKaper Al

Naphshoteykem, where the **word**, VeLaqachta, is from the **word**, Laqach, לָקַח, means, **to take, to buy, he took**, fetched, took in, took away, he received, captured, seized, conquered, he bought, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word** Kaseph, כֶּסֶף, 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**, HaKipurium, is from the, Kipur, **כִּפַּר**, means, **to atone for, make atonement**, expiate, appease, he forgave, atoned, he washed away, he wiped off, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the **word**, MeEt, is form the **word**, Et, which is defined above, and here, only the prefix letter Mem is translated, as the **word**, **from**, 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**, 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**, VeNatata, is form the **word**, Natan, **נָתַן**, means, to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, **to appoint, he appointed**, established, he made, was given, was granted, was appointed, was established, the **word**, Oto, means, he or **it**, te **word**, Al, **עַל**, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, at, as, beside, by, out of, **for**, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the wood, Avodat, is form the **word** Eved, **עָבַד**, means, to work, **to serve, service**, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, **service, work, action**, he made, he did, the **word**, Ohel, **אֹהֶל**, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, **מוֹעֵד**, means, **appointed time, set time, festival, appointed place, place of meeting**, appointed sign, signal, it describes 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 be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, assembly, congregation, it is from the **word** Ed, **עַד**, and as a conjunction, it means, to, unto, up to, even, until, while, 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, the **word**, VeHayah, **הָיָה**, means, **to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, shall be, 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**, LiBeney, is from the **word** Ben, and in the form that it is used here, it means, **to or unto the children of**, the **word**, Yisrael is repeated and **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**, LeZekaron, זְכָרוֹן, means, **memorial, remembrance, reminder**, the **word**, Liphney, לְפָנַי, as a preposition, means, **in the presence of, before**, at the face of, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, LeKaper, כַּפֵּר, means, **to atone for, make atonement, expiate**, appease, he forgave, atoned, he washed away, he wiped off, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the **word**, Al, אֵל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, at, as, beside, by, out of, **for**, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Naphshoteykem, is from the **word**, Nephesh, נֶפֶשׁ, means, breath, breath of life, **life, soul, mind, person, human being**, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, and in the form that it is used here, it means for your soul)

What happens to the money that is raised from the price of the atonement of the Sons of Yisrael? YHVH has told Mosheh that the money is to go to service the tabernacle and its needs. Now we can 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 of our heavenly Father, made flesh, in surrendered, loving obedience to come into Covenant with Him, and repent and atone for your sins*, then that will hopefully cause the people of the world to direct their attention and focus onto YHVH's Tabernacle or Temple, which **IS** a shadow picture of Messiah who **IS**, as Scripture says, the atonement that has already been paid, **BUT** the payment, is **ONLY** for the people, who willingly choose to surrender their hearts, minds, souls and strength to our heavenly Father, **AND** who zealously commit to believe, follow and obey **ALL** the Words of His Torah of Life.

Then YHVH ends this verse by saying: *you shall remember this always*. The word *remember* or *memorial* is the Hebrew word *Zachar*, which means, that you, and I, and all those who profess to believe, follow and obey the Words of YHVH's Torah of Life, are to speak and act on behalf of what Messiah has taught all of us. This makes it very clear, that our Heavenly Father wants us to speak and act on behalf of His Tabernacle, which we know, is a shadow picture of our sinless Messiah, who in turn is the Words of our heavenly Father's Living Torah made flesh.

17 And YHVH spoke unto Mosheh, saying,

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

וַיֵּדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

VayeDaber YHVH El Mosheh Lemor, where the **word**, VayeDaber, is from the **word**, Dabar, דָּבַר, which means, *to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, speech*, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name, *Yahweh*, Yahuwah, or Yehovah, the **word**, El, 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**, Mosheh, means, to be drawn out of, the **word**, Lemor, is from the **word** Amar, אָמַר, which means, *to say, saying, said, 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)

18 You shall also make a laver of brass, and his foot also of brass, to wash withal: and you shall put it between the tabernacle of the congregation and the altar, and you shall put water therein.

וַעֲשִׂיתָ כִּיּוֹר נְחֹשֶׁת וְכַנּוֹ נְחֹשֶׁת לְרַחֲצָהּ וְנָתַתָּ אֹתוֹ בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ (שָׁמָּה מַיִם

וַעֲשִׂיתָ כִּיּוֹר נְחֹשֶׁת וְכַנּוֹ נְחֹשֶׁת לְרַחֲצָהּ וְנָתַתָּ אֹתוֹ בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ שָׁמָּה מַיִם

VeAsiyta Kiyor Nechoshet VeKano Nechoshet LeRachtzah VeNatatah Oto Beyn Ohel UBeyn HaMizbe'ach VeNatatah Shamah Mayim, where the **word**, VeAsiyta, is from the **word**, Asah, עָשָׂה, means, *to do, make, doing, done, he did, made*, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, **Kiyor**, כִּיּוֹר or כִּיֹּר, means, something round, as excavated or bored, a chafing dish for coals or a caldron for cooking; hence, from similarity of form, *a washbowl*, it means, a pulpit or platform, a hearth, *a laver, a pan, a scaffold*, but it also means, to decorate a wall with panel, he modelled, moulded, panelling, modelling, moulding, the **word**, Nechoshet, נְחֹשֶׁת, means, *brass, copper*, the **word**, VeKano, is from the **word** Ken, כֵּן, as an adjective means, right, truthful, honest, just, surely, so, it is so, as, he did so, rightly so, thus, to be set up, established, be firm, it also means, *base, stand, pedestal*, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, it also means, louse, insect, lice), the **word** Nachoshet is repeated, and it means, *brass or copper*, the **word**, LeRachtzah, is from the **word**, Rachatz, רָחַץ, which means, *to wash, bathe, he washed, bathed himself, he washed and cleansed, he washed someone, he*

*bathed someone, washing*, the *word*, VaNatatah, is form the *word* Natan, נָתַן, means, to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, **he put, set**, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the *word* Oto, he or *it*, the *word*, Beyn, בֵּין, means, **to separate, divide, be between**, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, between, among, during, understanding, comprehension, intelligence, the *word*, Ohel, אֹהֶל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the *word* Ubeyn is the *word* Beyn repeated and it means, **between**, 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*, VeNatatah, is the *word* Natan, repeated and it means, put, the *word*, Shamah, means, **there or therein**, the *word*, Mayim, מַיִם, means, water, to mix with water, watered, hydrated)

Here Mosheh is commanded to build a Laver of brass with feet of brass. The Laver is to be placed in the Tabernacle between the Ohel, the tent of the Congregation and the Altar, and it is to be filled with water, so that the priests can wash their hands and feet therein. Now let us look at this beautiful picture painted by our heavenly Father, we have a Laver that is said to have been made from melting the brass mirrors of the people of Yisrael, which represents, the full surrender of the pride of the children of Yisrael. We have water, which represents the Holy Spirit, and we have brass or bronze, which represents the Brazen Altar, where sacrifices are to be made, which in turn, represents 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 when we do, YHVH has promised us, that He will put His Holy Spirit within us, to cause, all who will allow the Holy Spirit, to walk in loving surrendered obedience to all the Words of our heavenly Father's Torah of Life, *Ezekiel 36:26*, and this whole journey, begins at the Brazen Altar.

In *James 1:23-25* **For if any be a hearer of the Word, and NOT a DOER, he is like unto a man beholding his natural face in a glass or a bronze mirror: 24 For he beholds himself, and goes his way, and straightaway forgets what manner of man he was. 25 But whoso looks into the perfect Law of liberty, the Torah of Liberty, AND continues therein, he, NOT being a forgetful hearer, BUT a doer of the work, in other words a man that is willing to shemah the word of Elohim, this man shall be blessed in his deed.**

19 For Aharon and his sons shall wash their hands and their feet thereat:

וְרָחַצְתִּי אֶת־רִגְלֵיהֶם וְאֶת־יְדֵיהֶם וְאֶת־רִגְלֵיהֶם

וְרָחַצְתִּי אֶת־רִגְלֵיהֶם וְאֶת־יְדֵיהֶם וְאֶת־רִגְלֵיהֶם

VeRachatzu Aharon UBanayv Mimenu Et Yedeyhem VeEt Ragleyhem, where the *word*, VeRachatzu, is form the *word*, Rachatz, רָחַץ, which means, **to wash, bathe, he washed, bathed himself, he washed and cleansed, he washed someone, he bathed someone, washing**, the *word* or name Aharon, אַהֲרֹן, is the **name of Mosheh's brother, Aaron**, and

it means, **teacher, lofty**, plucked out, the **word**, UBanayv, means, *and his sons*, the **word**, Mimenu, מִמֵּנוּ, means, **from** or of us, from or of them, 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**, Et, אֵת, as a preposition, means, **with, at, 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, אַתָּה, 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**, Yedehem, 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 him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 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, their hands, the **word** VeEt, is the **word**, Et repeated, the **word**, Ragleyhem, is from the **word**, Regel, רֶגֶל, which means, **foot**, leg, base, step, a measure, it means time, festival of pilgrimage, it also means to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means to be accustomed to, be used to, was made to go about, was guided, he trained, habituated, made familiar, was in the habit of, was used to, was accustomed to)

The Laver was a place where the priest washed his hands and feet, 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 of Righteousness that YHVH has ordained for us, so that our walk lines up with the Word of the Father, His Torah, and the washing of the hands, speaks of our deeds and how we are to be servants onto YHVH to do His will, and not our own will.

20 *When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto YHVH:*

כְּבֹאֵם אֶל-אֹהֶל מוֹעֵד יְרַחֲצוּ-מַיִם וְלֹא יָמָתוּ אֹו בְּגִשְׁתֶּם אֶל-הַמִּזְבֵּחַ לְשָׁרֵת לְהַקְטִיר  
אִשָּׁה לַיהוָה

אִשָּׁה לַיהוָה אֶל-אֹהֶל מוֹעֵד יְרַחֲצוּ-מַיִם וְלֹא יָמָתוּ אֹו בְּגִשְׁתֶּם אֶל-הַמִּזְבֵּחַ לְשָׁרֵת לְהַקְטִיר

BeBoam El Ohel Moed YiRchatzu Mayim VeLo YaMutu O Begishtam El HaMizbe'ach LeSharet LeHaqtiyr Isheh LaYHVH, where the **word**, BeBoam, is form the **word** Bo, בּוֹא, which means, **to go** or come in, come, came, arrive, **went, go, gone**, enter, reach,

happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, 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**, Ahel, אֵהָל, means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, the **word**, Moed, מוֹעֵד, means, appointed time, set time, festival, **appointed place, place of meeting**, appointed sign, signal, it describes 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 be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, assembly, congregation, it is from the **word** Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, 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, the **word**, YiRchatzu, is form the **word**, Rachatz, רָחַץ, which means, **to wash, bathe, he washed, bathed himself, he washed and cleansed, he washed someone, he bathed someone, washing**, the **word**, Mayim, means, water, the **word**, VeLo, means and no or and not, the **word**, YaMutu, is from the **word**, Mot or Mut, מוֹת, which means, **dead, to die, he or she died, put to death, killed**, death, the **word**, O, אוּ, is a conjunction that means, **or**, no, if, also, and, either, **otherwise**, then, whether, at the least, the **word**, Begishtam, is form the **word** Nagash, נָגַשׁ, means, **to draw near, come near, approach, brought near, brought, presented, offered, dedicated**, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, 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**, HaMizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, LeSharet, שָׂרַת, means, **to serve, minister, officiate, filled an office, service, ministry**, servant, the **word**, LehaQtiyr, is from the **word** Qatar, קָטַר, means, to smoke, make sacrifices smoke, turn something into smoke by burning it, **to burn offerings**, it exhaled odour, smoked, said of fire, he **burned incense, made sacrifices to smoke**, he smoked a pipe, it means to bind, he bound, diagonal axis, calibre, locomotive, engine, the **word**, Isheh, is form the **word** Esh, אֵשׁ, means, **fire**, fever, the **word**, LaYHVH, means to YHVH and it is the Name, **Yahweh**, Yahuwah, or Yehovah)

Here Mosheh is warned by YHVH to ensure that he tells his brother, Aharon, and his four sons, that when they go into the tent of meeting, or when they come near to the Altar of Sacrifice to

minister, they are to wash themselves so that they do **NOT** die. It is important for us to understand, that YHVH is setting the standards, that commands us, to cleanse ourselves, with water, before we do any work for the ministry of YHVH. Does that mean that we have carry around a little laver and bottle of water with us everywhere we go so we can wash ourselves physically? The answer to that question of course, **IS** a resounding **NO**. The water that YHVH wants us to wash ourselves in, **IS** the water of His Word, and **IF** we can have that water with us at all times, and bathe in it, on a regular basis, then we will **NOT DIE**, **BUT** we will experience everlasting life in the kingdom of Elohim, here on earth.

*21 So they shall wash their hands and their feet, that they die not: and it shall be a Statute for ever to them, even to him and to his seed throughout their generations.*

וְרָחַצְוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמָתוּ וְהָיְתָה לָהֶם חֻק־עוֹלָם לְוֹ וְלִזְרָעוֹ לְדֹרֹתָם  
 יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק  
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 יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק יְצַדִּיק

VeRachatzu Yedeyhem VeRagleyhem VeLo Yamutu VeHaytah Lahem Chaq Olam Lo Ulzaro LeDorotam, where the **word**, VeRachatzu, is from the **word**, Rachatz, רָחַץ, which means, **to wash, bathe, he washed, bathed himself, he washed and cleansed, he washed someone, he bathed someone, washing**, the **word**, Yedeyhem, is from the **word** Yad, יָד, which 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 him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 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, **their hands**, the **word**, VeRagleyhem, is form the **word** Regel, רֶגֶל, means, **foot, leg, base, step, a measure**, it means time, festival of pilgrimage, it also means to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means to be accustomed to, be used to, was made to go about, was guided, he trained, habituated, made familiar, was in the habit of, was used to, was accustomed to, and in the form that it is used here, it means, **their feet**, the **word**, VeLo, means, **and no or and not**, the **word**, Yamutu, is from the **word**, Mot or Mut, מוֹת, which means, **dead, to die, he or she died, put to death, killed**, death, the **word**, VeHaytah, is from the **word** Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, shall be, 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**, Lahem, means, **to or unto them**, the **word**, Chaq, חָק, means, **something prescribed, enactment, ordinance, decree, statute, law, rule, prescribed portion**, prescribed due, **justness, truth, necessity, obligation**, the **word**, Olam, עוֹלָם, means, **long duration, antiquity, continuous existence, eternity, everlasting, forever, uninterrupted future**, mankind, humanity, pleasures of life, community, the hidden unknown time, it is from the **word** Olam, עָלַם, to hide, conceal, was hidden, was concealed, he hid himself, disappeared, he hid, concealed, 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 only, the **word**, LaZaro, is from the **word**, Zera, זָרָע, means, sowing, sowing season, **seed, sperm, semen**, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the **word**, LeDorotam, is from the **word**, Dor, דָּוָר, 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)

In this *verse*, YHVH repeats what He said in *verse 20*, and He says:, *So they shall wash their hands and their feet, that they die not: and it shall be a Statute FOR EVER to them, even to him and to his seed throughout their generations.*

The washing of the feet speaks of cleansing our walk and staying on the Righteous path, that YHVH has ordained and designated, that all His children must walk on, and that is so, our daily walk, lines up with the Word of the 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 onto YHVH to do His will and not our own will.

*Deuteronomy 5:29 O that there were such a heart in My people, Yisrael, that they would fear Me (the Fear of YHVH IS the beginning of wisdom) and Keep, Shamar; guard ALL My Commandments ALWAYS, that it might be well with them, and with their children FOR EVER!*

*Deuteronomy 10:12-13 And now, Yisrael, what does YHVH your Elohim REQUIRE OF YOU, BUT to fear YHVH your Elohim (the fear of YHVH IS the beginning of wisdom), to walk in ALL His Ways (His Torah), and to love Him, and to serve YHVH your Elohim with ALL your heart and with ALL your soul, To keep the Commandments of YHVH, and His Statutes, contained in the Words of His Torah of Life, which I command you this day for your good?*

There are but two of the many *verses* that show us, the Torah obedient path that our heavenly Father wants all of His children to walk on.

This second washing at the Laver was for Aaron and his sons, the priests that minister onto YHVH Elohim, 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 needed not to wash again, save to wash his feet, but is clean every whit, and you are clean, but not all*. What is meant by that statement, is that when you are surrendered to the Father, your heart is clean, but, we have to continually *wash our hands and feet*, in other words, we have to continually watch over how we walk and how we act, to remind us, to stay clean, tahor, for a little dirt will soil the whole heart, and that is one of the reasons why we have a commandment to wear tzitzit.

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.

22 Moreover YHVH spoke unto Mosheh, saying,

וַיִּדְבֹר 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, *to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed*, he talked, speaking, *word*, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the *word*, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the *word*, El, 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*, Mosheh, means to be drawn out of, the *word*, Lemor, is from the *word* Amar, אָמַר, which means, *to say, saying, said, 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)

23 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,

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מַר־דֶּרֶר וְחֲמִשָּׁה מֵאוֹת וְקִנְמָן־בֶּשֶׂם מִחֲצִיתוֹ חֲמִשִּׁים

וּמֵאַתָּה וּקְנֵה־בֶּשֶׂם חֲמִשִּׁים וּמֵאַתָּה

וּמֵאַתָּה וּקְנֵה־בֶּשֶׂם חֲמִשִּׁים וּמֵאַתָּה וּקְנֵה־בֶּשֶׂם חֲמִשִּׁים וּמֵאַתָּה וּקְנֵה־בֶּשֶׂם חֲמִשִּׁים

VeAtah Qach Leka BeSamiym Rosh Mar Deror Chamesh Meot VeQinman Besem Machatziyto Chamishiym UMatayim UQeney Boshem Chamishiym Umatayim, where the *word*, VeAtah, means, *and you*, the *word*, Qach, קָח, means, *take, taken, he took*, get, it is related to the *word* Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the *word*, Leka, means, *to or unto you or yourself*, the *word*, BeSamiym, is from the *word*, Sam, סַם, which means, *spice, perfume*, to smell sweet, an aroma, a sweet spice, a drug, medicine, poison, plant, the *word*, Rosh, רֹאשׁ, means, *head, chief, leader, best, top, summit*, beginning, division, sum, *principal*, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the *word*, Mar, מַר, or מוֹר, means, *myrrh*, to be bitter, distillation, drop, distilling in drops, the *word*, Deror, דֶּרֶר or דֶּרֶר, means, *freedom, liberty, release from servitude, to free, liberate, he freed*, it also means, to flow abundantly, to run swiftly, *fine flowing pure* Myrrh, it flew abundantly, streamed, said of milk, tears and rain, the *word* Chamesh, חֲמִשָּׁה, means, *five*, to multiply by five, fifth, or take one fifth, the *word*, Meot, means,

hundred, the **word**, VeQinman, is from the **word**, Qinamon, קִנְמוֹן, which means, cinnamon, the **word**, Besem, בֶּשֶׂם, means, to have sweet odour, was fragrant, was pleasant, **spiced oil**, he perfumed, **spiced, spicy**, he became drunk, became intoxicated, he spiced himself, perfumed himself, he flavoured himself with, spicer, perfumer, the **word**, Machatziyto, is from the **word**, Machatziyt, מַחְצִיט, which means, **half**, half time, it is from the **word**, Chatzah, חֲצָה, to divide in two, the **word**, Chamishiym, means, **fifty**, the **word**, UMatayim, is from the **word** Meah, מֵאָה, which means, hundred, to multiply by one hundred, and in the form that it is used here, it means two hundred, the **word**, UQeney, is from the **word** Qaneh, 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**, Bosem, בֶּשֶׂם, means, **to have a sweet odour, was fragrant, was pleasant, spiced oil, he perfumed, spiced**, he became drunk, became intoxicated, he spiced himself, perfumed himself, he flavoured himself with, spicer, perfumer, the **word**, Chamishiym, means, fifty, the **word**, UMatayim, מֵאָתַיִם, means two hundred, the **word**, Uqeney, is the **word** Qanah, repeated an dit means, Calamus, the **word**, Bosem is repeated and it means, aromatic, sweet smelling, the **word**, Chamishiym, means fifty, the **word**, UMatayim, means two hundred)

24 *And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive, a hin:*

וְקִדָּה חֲמֵשׁ מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ וְשֶׁמֶן זַיִת הֵינִי

וְקִדָּה חֲמֵשׁ מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ וְשֶׁמֶן זַיִת הֵינִי

VeQidah Chamesh Meot BeSheqel HaQodesh VeShemen Zayit Hiyn, where the **word**, VeQidah, is from the **word**, קִדָּה, means, **cassia**, it also means, bow, to bow, he bowed, the **word** Chamesh, means, five, the **word**, Meot, means, hundred, the **word**, BeSheqel, means after the sheqel, the **word**, HaQodesh, 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, the Holy Temple**, set apart for a specific purpose, a temple prostitute, the **word**, VeShemen, שֶׁמֶן, means, to be or become fat, he oiled, greased, lubricated, he made fat, fattened, it also means, to assess, appraise, evaluate, estimate, as an adjective it means, fat, robust, stout, thick, it means, **oil, fatness, olive oil**, fat substance, oil vendor, the **word** Zayit, זַיִת, means, **olive tree, olive**, olive grower, the **word**, Hiyn, הֵינִי, means, **a liquid measure, of approximately 3.6 litres**, it the sixth part of a Bat, which is 22 litres)

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.*

וַעֲשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת-קֹדֶשׁ רֶקֶח מִרְקַחַת מַעֲשֵׂה רֶקֶח שֶׁמֶן מִשְׁחַת-קֹדֶשׁ יִהְיֶה

WDP XEWTY HYW EPY EWOTY XEPYTY EPY WDP XEWTY HYW YXA XZWOY  
 EZEZE

VeAsiyta Oto Shemen Mishchat Qodesh Roqach Mirqachat MeAseh Roqecha Shemen Mishchat Qodesh Yihyeh, where the **word**, VeAsiyta, is from the **word**, Asah, עשה, means, **to do, make, doing, done, he did, made**, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Oto, means, you, the **word**, Shemen, means, **oil**, the **word**, Mishchat, מִשְׁחָה, means, **ointment, unction, cleansing paste, to smear, anoint, consecrated portion**, it is from the **word** Mashach, which means **to smear, anoint**, to smash, shatter, to spread oil over, he stroked or wiped with the hand, anointed, he feasted, dined, it means to measure, length, 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, the Holy Temple**, set apart for a specific purpose, a temple prostitute, the **word**, RoQach, רֹקַח, means, **to mix or compound oil or ointment**, to spice, perfume, spice mixer, spice dealer, was mixed, was compounded, was spice, was perfumed, was concocted, spice mixture, perfume, ointment maker, spicer, perfumer, Apothecary, druggist, the **word**, Mirqachat, מִרְקַחַת, means, **spice seasoning, ointment, jam, marmalade, to spice, to perfume**, the **word**, Ma'aseh, מַעֲשֵׂה, means, **deed, action, work, thing made, manufacture, product, practice, occupation, incident**, one who causes others to work, activator, it is from the **word**, Asah, עשה, which means, to make, the **word**, Roqecha is the **word**, Rachaq, רָחַק, or רָחֹק, repeated and it means, **to mix or compound oil, or ointment, to spice, perfume, spice mixer**, the **word** Shemen, mean oil, the **word**, Mishchat, is repeated, and it means, **ointment, unction, cleansing paste, to smear, anoint, consecrated portion**, the **word**, Qodesh, is repeated and it means, **Holy**, the **word**, Yihyeh, means, **it shall be**)

Here in these four *verses*, we have the making of the Holy Anointing Oil. There are **five** ingredients that are mentioned: Myrrh, Mor, מֹר, Cinnamon, Qinnamon, קַיְנָמוֹן, Calamus, Qaneh, קָנֶה, Cassia, Qiddah, קִדְדָה and Olive Oil, Shemen Zayit, שֶׁמֶן זַיִת. The Anointing oil was to contain, **five** hundred shekel weight of both Myrrh and Cassia, a hin of Olive Oil, two hundred and fifty shekel weight of sweet Cinnamon and of 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 His Living Torah, the five books of Mosheh, so that He can commune with us in the midst of the Garden in the cool of the day.

Once this Oil was made, Elohim called it *Holy Anointing Oil*; and Mosheh was to anoint the Tabernacle and its parts with this *Holy Anointing Oil*. There are seven (7) items mentioned that

are to be anointed. 1) The Tabernacle, 2) the Ark, 3) the Table of Showbread and its vessels, 4) the candlestick and its vessels, 5) the Altar of Incense, 6) the Brazen Altar and its vessels, and 7) the Laver. The number seven (7) in Scripture represents completeness, YHVH Elohim's completeness, and when the Tabernacle and its parts were sanctified and anointed, then, and only then, was the Temple *complete* and ready to be used for the purposes of YHVH.

Please remember that we *ARE* Elohim's Temple, made without hands, and when we go through YHVH's prescribed steps, beginning at the Brazen Altar, and all that it represents, and become obedient to YHVH's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, with loving surrendered contrite an obedient hearts, YHVH sanctifies us, then, He anoints us with His Holy Spirit, which is represented in Scripture by this special Anointing Oil. Once we are sanctified and anointed, then, and only then, can we enter into the Holy of Holies contained within our hearts, to commune with YHVH.

26 And you shall anoint the tabernacle of the congregation therewith, and the ark of the testimony,

וּמַשַּׁחְתָּ בּוֹ אֶת־אֹהֶל מוֹעֵד וְאֶת אֲרוֹן הָעֵדוּת

אָדָּפָא הָיָאָא אָאָא אָאָא אָאָא אָאָא אָאָא אָאָא אָאָא אָאָא אָאָא

UMashachta Bo Et Ohel Moed VeEt Aron HaEdut, where the *word*, UMashachta, is from the *word*, Mashach, מִשַּׁח, means, *to smear, anoint, to spread oil over*, he stroked or wiped with the hand, anointed, feasted, dined, it also means to measure, length, he measured out, the *word*, Bo, בּוֹ, means, *with him, with it, thereof*, before him, therein, the *word*, Et, אֶת, as a preposition, means, *with, at, 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, אַת, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, Ohel, אֹהֶל, means, *tent, shelter, tabernacle, dwelling, habitation*, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed, th *word*, Moed, מוֹעֵד, means, *appointed time, set time, festival, appointed place, place of meeting*, appointed sign, signal, it describes 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 be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, assembly, congregation, it is from the *word* Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony,



was also temporary, for they falsely teach that the anointing has been removed from what YHVH has said is anointed and placed upon what the church fathers have decided is Holy. In other words, finite man, is actually contradicting, the Words of our infinite Elohim! I don't think that will turn out very well for them on judgement Day.

28 *And the altar of burnt offering with all his vessels, and the laver and his foot.*

וְאֶת-מִזְבֵּחַ הָעֹלָה וְאֶת-כָּל-כֵּלָיו וְאֶת-הַכִּיּוֹר וְאֶת-כַּנּוֹ' (

וְאֶת-מִזְבֵּחַ הָעֹלָה וְאֶת-כָּל-כֵּלָיו וְאֶת-הַכִּיּוֹר וְאֶת-כַּנּוֹ' אֶת-מִזְבֵּחַ הָעֹלָה וְאֶת-כָּל-כֵּלָיו וְאֶת-הַכִּיּוֹר וְאֶת-כַּנּוֹ'

VeEt Mizbach HaOlah VeEt Kal Kelayv VeEt HaKiyor VeEt Kano' where the **word**, VeEt is from the **word** Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, and here it is translated as the **word**, **and**, the **word**, Mizbach, means, **altar**, the **word**, HaOlah, עֹלָה or עולה, means, to go up, ascend, **go up is smoke, burnt offering**, he went up, ascended, going up in smoke, 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, burnt offering, that which goes up, it means immigrant, it also means injustice, unrighteousness, the **word**, VeEt is the **word** Et, repeated and it too is translated as the **word**, **and**, the **word**, Kal, means, **all, the whole of**, the **word**, Kelayv, is from the **word** Keliy, כֵּלִי, which means, article, object, thing, **vessel**, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the **word** Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of, the **word**, VeEt, is the **word** Et repeated for a third time, and it too is translated as the **word**, **and**, the **word**, HaKiyor, כִּיּוֹר or כִּיֹּר, means, something round, as excavated or bored, a chafing dish for coals or a caldron for cooking; hence, from similarity of form, **a washbowl, a laver**, a pan, it means, a pulpit or platform, a hearth, a scaffold, but it also means to decorate a wall with panel, he modelled, moulded, panelling, modelling, moulding, the **word**, VeEt, is the **word** Et repeated and it is translated as the **word**, **and**, the **word**, Kano, is from the **word** Ken, כָּן, as an adjective means, right, truthful, honest, just, surely, so, it is so, as, he did so, rightly so, thus, to be set up, established, be firm, it also means, **base, stand, pedestal**, to put or

place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, louse, insect, lice)

The anointing of YHVH was also upon the altar of Burnt Offering with all his vessels, and the laver and its feet. Those anointed items, are nowhere to be found today. Yet, I believe, that these items, still exist today, and that in YHVH's Timing, they will once again be revealed, and put on display, for, as I said, YHVH's anointing is forever. And it does not matter if man believes they are gone forever, what matters is the Fact that YHVH's anointing is forever.

29 And you shall sanctify them, that they may be most holy: whatsoever touches them, shall be holy.

וְקִדַּשְׁתָּ אֹתָם וְהָיוּ קֹדֶשׁ קְדָשִׁים כָּל־הַנִּגַּע בָּהֶם יִקְדָּשׁ

WQIDASHTA OTAM VEHAYU QODESH QADASHIYM KAL HANOGEAH BAHAM YIQDASH

VeQidashta, Otam VeHayu Qodesh Qadashiym Kal HaNoge'a Bahem YiQdash, where the **word**, VeQidashta, is from the **word** Qadosh, קָדֹשׁ, means, **to be holy, be sacred, be 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 Holy Temple, set apart for a specific purpose, a temple prostitute, the **word**, Otam, means, **them**, the **word**, VeHayu, is from the **word**, Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, shall be, 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**, Qodesh is repeated, and here, it is translated as, **holy**, the **word** Qadashiym, is the **word** Qadosh repeated, and it means, **most holy**, and together, the **words**, Qadosh Qadashiym, mean, **the Holy of Holies**, wherein is contained the Ark of the Covenant, the **word**, Kal, means, **all, the whole of, whatsoever**, the **word**, HeNogeah, נִגַּע, means, **to touch, he touched, he reached, he caused to touch**, applied, it approached, drew near, it came, arrived, 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, the **word**, Bahem, means them, the **word**, YiQdash, is the **word** Qadosh repeated, and here it is translated as, shall be holy)

What happens to the Tabernacle and its parts when they are anointed with YHVH's Anointing Oil? It says in *verse 29* that once they are sanctified and anointed, they become **Most Holy**, and whatever touches them is also 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 automatically becomes holy? The answer is of course, is a resounding **NO**. First of all we have to understand, that the items that are placed within the Tabernacle are Holy, and the only way that someone could enter the Temple, was if he was circumcised and he had taken a Mikvah, a bath to cleanse himself spiritually, then he first had



Mosheh, and Mosheh represents the Torah of YHVH, the very same Torah that became flesh, and dwelt among us, the very same Torah that is filled with our heavenly Father's Grace, Mercy and **TRUTH**. So, if anyone teaches that the Aaronic priesthood is done away with, then they are actually teaching that the anointing and consecrations of the Creator of the universe, are somehow temporary, and can be changed at any time, and that false teaching actually contradicts everything that our heavenly Father tells us in Scripture about His anointing and consecration.

31 And you shall speak unto the children of Yisrael, saying, This shall be a holy anointing oil unto Me throughout your generations.

וְאֶל-בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לְאמֹר שְׁמֵן מִשְׁחַת-קֹדֶשׁ יִהְיֶה זֶה לִּי לְדֹרֹתֵיכֶם

וְאֶל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לְאֹמֵר שְׁמֵן מִשְׁחַת קֹדֶשׁ יִהְיֶה זֶה לִּי לְדֹרֹתֵיכֶם

VeEl Beney Yisrael TeDaber Lemor Shemen Mishchat Qodesh Yihyeh Zeh

LeDoroteyhem, there the **word**, VeEl, is from 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, and in the form that it is used here, it means, **and unto**, 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**, TeDaber, is form the **word**, Dabar, דָּבַר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word**, speech, thing, matter, 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**, 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, the **word**, Shemen, שֶׁמֶן, means, to be or become fat, he oiled, greased, lubricated, he made fat, fattened, it also means, to assess, appraise, evaluate, estimate, as an adjective it means fat, robust, stout, thick, it means, **oil, fatness, olive oil, fat substance**, oil vendor, the **word**, Mishchat, is form the **word** Mashach, מָשַׁח, which means, **to smear, anoint, to spread oil over**, he stroked or wiped with the hand, **anointed**, feasted, dined, it also means to measure, length, he measured out, 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, the Holy Temple, set apart for a specific purpose, a temple prostitute, the **word**, Yihyeh, is from the **word**, Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, shall be, was, were, existed, come or came to pass, come or came into being, became, throughout**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Zeh, זֶה, is a pronoun which means, **this**, that, which, who, hence, then, here, the one, the other, the self same, such a one, on this side, on that side, thus, very, which, the **word**, LeDoroteyhem, is from the **word**, Dor, דָּוָר, 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)

Here Mosheh is commanded by YHVH to speak unto the children of Yisrael, and tell them, This shall be a **holy anointing oil** unto Me throughout your generations. YHVH is telling us that this is **HIS** anointing oil, it belongs to Him, and no one else is allowed to make it or use for any other purpose, other than what YHVH has designated it to be used. If that does **NOT** convince you that YHVH's anointing and consecrations are forever, then nothing will.

32 It **SHALL NOT** be poured upon man's flesh, neither shall you make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

עַל-בֶּשֶׂר אָדָם לֹא יִיָּסֵךְ וּבְמִתְכַנְתּוֹ לֹא תַעֲשֶׂוּ כְמֹהוּ קֹדֶשׁ הוּא קֹדֶשׁ יְהוָה לָכֶם)  
 אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים  
 אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים אֶלְבָּסִים

Al Besar Adam Lo Yiysak UvMatkunto Lo Ta'asu KaMohu Qodesh Hu Qodesh Yihyeh Lakem, where the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, in, **on, upon**, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, Besar, בֶּשֶׂר, means, **flesh**, meat, body, creature, 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**, Adam, means, man, the **word**, lo, means, **no or not**, the **word**, Yiysak, יִיָּסֵךְ, means, to anoint, and, יִיָּסֵךְ, means, **he shall anoint**, the **word**, UvMatkunto, is from the **word** Matkonet, מִתְכַנְתּוֹ, means, **measurement, proportion**, to measure, it also means, programmer, programmed, it is from the **word** Takan, תָּכַן, which means, to weigh, examine, estimate, he measured, weighed, recipe, formula, direction, instruction, was adjusted, made right, he meted out, he regulated, arranged, fixed, measurement, fixed amount, contents, design, designer, and in the form that it is used here it means, **and in its proportions**, the **word**, Lo, means, **no or not**, the **word**, Ta'asu, is from the **word**, Asah, עָשָׂה, means, **to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he acted**,

**dealt, he produced, yielded, performed, accomplished**, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, KaMohu, is from the **word**, Kamo, **כמו**, which is an adverb, that means, **like**, as, as when, according to, such as, as well as, in comparison, like, thus, when, worth, and in the form that it is used here, it means, **like it**, 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, the Holy Temple, set apart for a specific purpose, a temple prostitute, the **word**, Hu, means, he, or **it**, the **word**, Qodesh, is repeated, and it means, **holy**, the **word**, Yihyeh, is from the **word** Hayah, **היה**, means, to be, exist, are, happen, shall happen, **it shall be**, continue, become, has or will become, shall be, 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 Mosheh is told, that YHVH's anointing oil **SHALL NOT** be poured upon man's flesh, neither shall you make any other like it, after the composition of it: it is holy, and it shall be holy unto you. YHVH has declared this anointing oil to be Holy, and yet the fathers of Christianity have declared that everything that Mosheh has done, including the Torah that he was written, is done away with, and no longer valid, and that now, the church, which is run by the wisdom of finite man, states, that what they say and do, is now what is holy and sanctified, rather than what YHVH told Mosheh at Mount Sinai, was holy and Sanctified.

*33 Whosoever compounds any like it, or whosoever puts any of it upon a stranger, shall even be cut off from his people.*

אִישׁ אֲשֶׁר יִרְקַח כְּמֹהוּ וְאֲשֶׁר יִתֵּן מִמֶּנּוּ עַל־זָר וְנִקְרַת מֵעַמּוּיוֹ

אִישׁ אֲשֶׁר יִרְקַח כְּמֹהוּ וְאֲשֶׁר יִתֵּן מִמֶּנּוּ עַל־זָר וְנִקְרַת מֵעַמּוּיוֹ

Iysh Asher Yirqach KaMohu VaAsher Yiten Mimenu Al Zar VeNikrat MeAmayv, where the **word**, Iysh, **איש**, means, **man**, husband, masculine, male, hero, everyone, each one, **anyone, whosoever**, anybody, it also means, to man, was manned, 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, where, that, such as, wherewith, which, with which, that which, 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, wherein, 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**, YiRqach, is form the **word** Raqach, **רחק**, or **רחוק**, means, **to mix or compound oil, or ointment, or spice, or perfume**, spice mixer, spice dealer, he spiced, perfumed, was concocted, he mixed as ointment, was boiled, spice mixture, apothecary, druggist, the **word**, Kamohu, is from the



avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, El, means, **to or unto**, the **word** or name Mosheh, means, **to be drawn out of**, the **word**, Qach, קָח, means, **take, taken, he took**, get, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Leka, means, **to you, or unto yourself**, the **word**, Samiym, is the plural of the **word**, Sam, סַם, which means, **spice, perfume, to smell sweet, an aroma, a sweet spice**, a drug, medicine, poison, plant, the **word**, Nataph, נָטַף, means, to drop, drip, he filtered, strained, it fell in drops, it was filled by drippings, he let fall in drops, he spoke, **preached, prophesied**, it is also the name of an aromatic gum, used in incense, grapes hanging down from the bottom of the cluster, because it looks like drops, the **word**, UShchelet, is from the **word**, שְׁחֵלֶת, means, **Onycha**, lion's herb, it also means, metal shavings, it is from the **word** Shachal, שָׁחַל, which means, to add Onycha, the **word**, VeChelbenah, חֶלְבָּנָה, means, Galbanum, a milky sap, the **word**, Samiym, is repeated, and it means, **spice, perfume, to smell sweet, an aroma, a sweet spice**, the **word**, ULbonah, is from the **word** Lebonah, לְבוֹנָה, which means, **frankincense**, so called because of it's white colour, the **word**, Zakah, זָכָה, which means, **to be clear, be clean, was pure, was innocent**, was morally clean, was guiltless, was worthy, was successful, won, attained, deserved, made pure, was acquitted, was pronounced innocent, the **word**, Bad, means, **separation, separated, alone, set apart, part, portion**, limbs, a part of the body, a branch, piece of cloth, pole, stave, a shoot, alone, by themselves, only, apart from, aside from, as an adverb it means, apart, only, besides, it also means, linen, divided fibres, cloth, material, pole, bar, rod, branch, part, portion, something cut off, something separated, separation, part of something, part of the body, branch of a tree, bar for carrying, it means, only, besides, alone, apart, branch by itself, except, only part, it also means, lie, fabrication, to invent, to fabricate, concoct, fiction, the **word**, BeBad, is the **word** Bad repeated, and together they mean, **a part for a part**, the **word**, Yihyeh, is from the **word** Hayah, הָיָה, means, to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, **shall be**, 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)

35 And you shall make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

וַעֲשִׂיתָ אֹתָהּ קְטֹרֶת רֻקַח מֵעֵשֶׂה רֻקַח מִמִּלַּח טָהוֹר קֹדֶשׁ

WVPI 9Y3X 4L7Y 4PY9 3W9Y 4P9 X90P 3XX 3ZW9Y

VeAsiyta Otah Qetoret RoQach Ma'aseh Roqecha MeMulach Tahor Qodesh, where the **word**, VeAsiyta, is from the **word**, Asah, עָשָׂה, means, to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Otah, means, **it**, the **word**, Qetoret, קְטֹרֶת, means, smoke,



time, festival, **appointed place, place of meeting**, appointed sign, signal, it describes 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 be living, in the kingdom of Elohim for eternity, it also represents, the festival sacrifice, the temple, the synagogue, half holy days, intermediate days of Pesach and Sukkot, it also means, assembly, congregation, it is from the **word** Ed, עֵד, and as a conjunction, it means, to, unto, up to, even, until, while, 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, 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, **where**, that, such as, wherewith, which, with which, that which, 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, wherein, 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**, Iva'ed, is from the **word**, Ya'ad, יָעַד, which means, to appoint, designate, choose, he appointed, designated, agreement, he appointed time and or place, fixed, assigned, designated, **he met by appointment, met at an appointed place**, he appointed, assigned, designated, summoned, arraigned, invited, was set, was placed, mission, destination, objective, target, to sweep together, carry away, he collected, gathered, he swept together and carried away, shovel, and in the form, that it is used here, it means, and **I will meet**, the **word**, Leka, means, **with you**, the **word**, Shamah, means, **there**, the **words**, Qodesh Qodashiym, means the **Holy of Holies** or **the most Holy Place**, the **word**, TiHeyeh, is from the **word**, Hayah, הָיָה, means, to be, exist, are, happen, shall happen, **it shall be**, continue, become, has or will become, shall be, 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**)

In these three *verses* Mosheh is told by YHVH, that he is to Take unto himself sweet spices, stacte, and onycha, and galbanum, and pure frankincense: the same amount of each, and you shall make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: And, you shall beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with you: it shall be unto you most holy.

Here again we can see that **IF** Mosheh does **NOT** follow the exact instructions that YHVH gives him, to make the perfume that YHVH wants, and put it before the Testimony in the Tabernacle, that YHVH will **NOT meet with Him**. That is a very stern warning from YHVH Himself, which I believe, tells us, that Mosheh and all of us, are to follow YHVH's instructions, **IF** we ever want Him to meet with us. This is very important, because, the only way that anyone can make it into the everlasting kingdom of our heavenly Father, is **FIRST**, they must meet with Him, who judges all people, and **IF** anyone's way of life, actually rebels and or contradicts YHVH's instructions, they will not be invited into His kingdom of Elohim,



38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

אִישׁ אֲשֶׁר-יַעֲשֶׂה כְּמוֹהָ לְהַרְיֵחַ בָּהּ וְנִכְרַת מֵעַמּוֹ  
יִצְחָק אֲשֶׁר אֲשֶׁה כְּמוֹהָ לְהַרְיֵחַ בָּהּ וְנִכְרַת מֵעַמּוֹ

Iysh Asher VeAseh Kamoha LehaRiyach Bah VeNikrat MeAmayv, where the *word*, Iysh, אִישׁ, means, man, husband, masculine, male, hero, *everyone, each one, anyone, whosoever, anybody*, it also means, to man, was manned, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever*, whose, what, where, that, such as, wherewith, which, with which, that which, 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, wherein, 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*, YaAseh, is from the *word*, Asah, (עָשָׂה, means, *to do, make, doing, done, he did, made*, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, and in the form that it is used here it means, shall make, Kamoha, is form the *word* Kamo, כְּמוֹ, which is an adverb, that means, *like*, as, as when, according to, such as, as well as, in comparison, like, thus, when, worth, the *word*, LehaRiyach, is from the *word* Ruach, רוּחַ, means, to be wide, be spacious, to enlarge, was wide, was spacious, was relieved, felt relief, he made space for, enlarged, he made profit, space, interval, respite, relief, gain, it means, to breathe, blow, to perceive, enjoy, *smell* (*Genesis 8:21*), wind, air, to air, ventilate, wind, breeze, breath, soul, spirit, side, quarter, courage, mind, disposition, it can also mean, smell, it can also mean an evil spirit, the *word*, Bah, בָּהּ, is an inflected personal pronoun, meaning, in her, *in it*, the *word*, VeniKrat, is from the *word*, Karat, כָּרַת, which means, *to cut off, cut down, he cut off, 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*, MeAmayv, is from the *word* Am, עַם, means, *people*, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and in the from that it is used here, it means, *from his people*)

In these last two *verses*, Mosheh is given another warning, YHVH says, And as for the perfume which you shall make, you shall **NOT** make any of it for yourselves, according to the composition thereof: it shall be unto you, **Holy** for YHVH. This is very similar to the instructions that YHVH gave Adam in the Garden of Eden, and when Adam disobeyed YHVH's instructions, he was banished from the Garden of Eden, which is a metaphor for being banished from the kingdom of Elohim. Please remember the instructions that YHVH gave Adam and Chava, He said, on the day that you eat of the fruit of the Tree of the knowledge of good and evil you will **surely die**. That my friends is a picture of being banished from and or

not being allowed to enter the kingdom of Elohim, and suffering the second death, because while Adam was in the Garden, he had everlasting Life, **BUT**, when he rebelled against the instructions of YHVH, he was banished from the Garden, and suffered death.

*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*