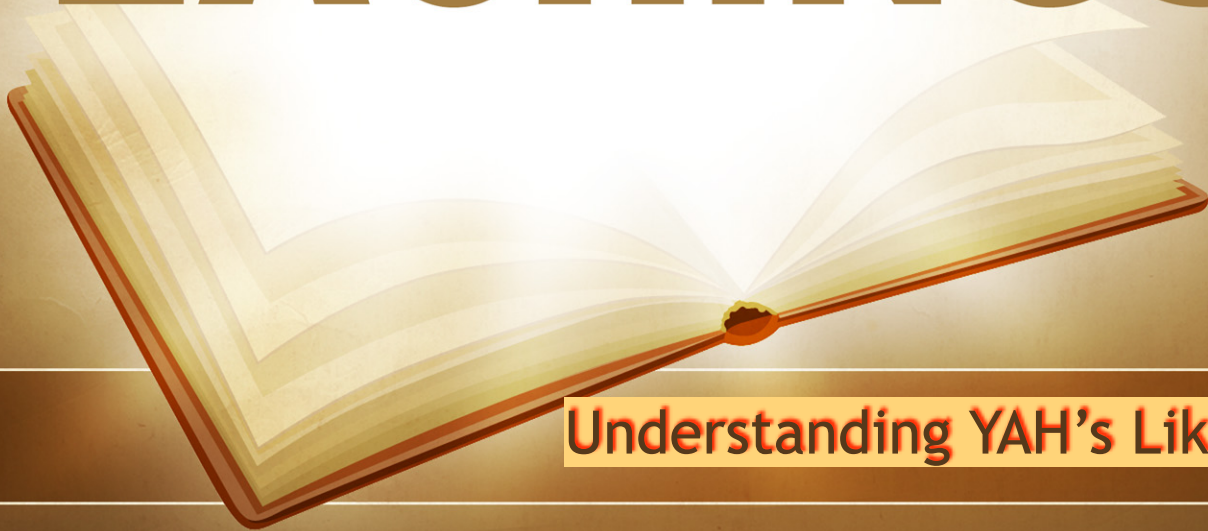


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

31 Emor (אֶמֹר) - Hebrew for “speak,”

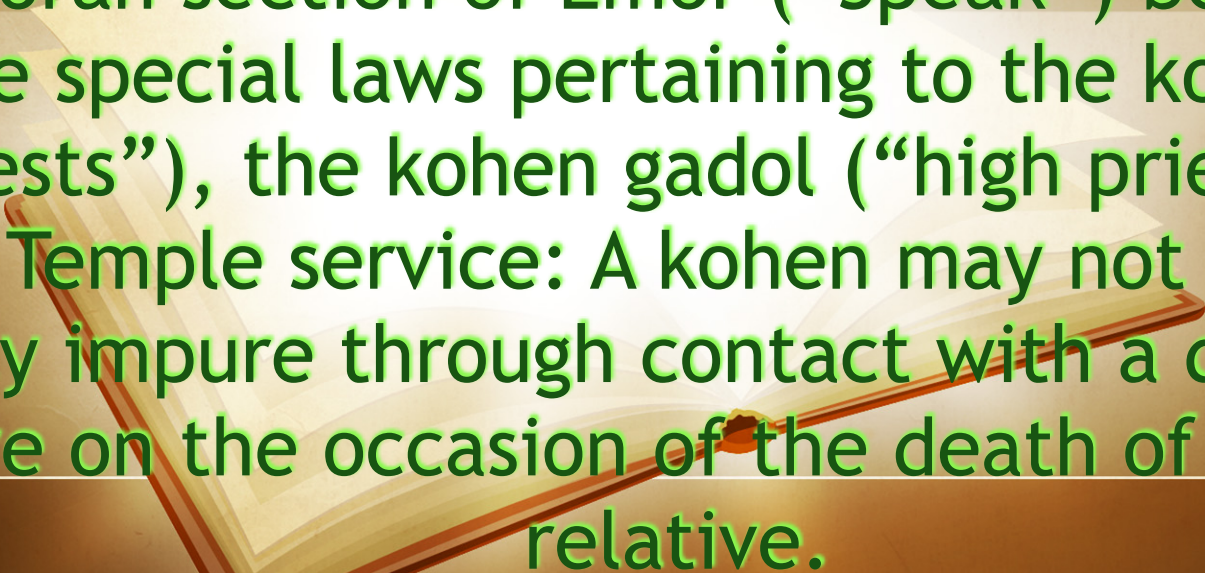
Torah: Leviticus 21:1-24:23
Haftarah: Ezekiel 44:15-31.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The Torah section of Emor (“Speak”) begins with the special laws pertaining to the kohanim (“priests”), the kohen gadol (“high priest”), and the Temple service: A kohen may not become ritually impure through contact with a dead body, save on the occasion of the death of a close relative.



TOPICS IN THE PARSHA

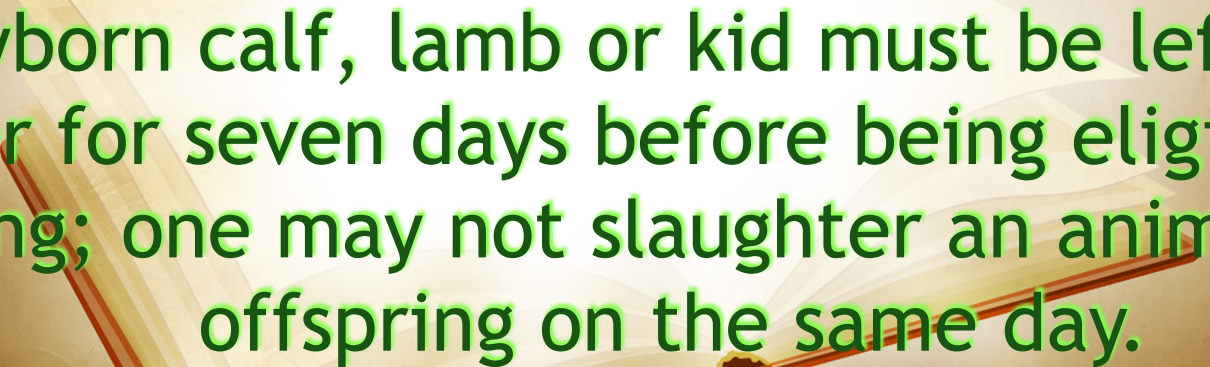
THIS WEEK TORAH PARASHAT

A kohen may not marry a divorcee, or a woman with a promiscuous past; a kohen gadol can marry only a virgin. A kohen with a physical deformity cannot serve in the Holy Temple, nor can a deformed animal be brought as an offering.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

A newborn calf, lamb or kid must be left with its mother for seven days before being eligible for an offering; one may not slaughter an animal and its offspring on the same day.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The second part of Emor lists the annual Callings of Holiness—the festivals of the Jewish calendar: the weekly Shabbat; the bringing of the Passover offering on 14 Nissan; the seven-day Passover festival beginning on 15 Nissan; the bringing of the Omer offering from the first barley harvest on the second day of Passover, and the commencement, on that day, of the 49-day Counting of the Omer,

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

culminating in the festival of Shavuot on the fiftieth day; a “remembrance of shofar blowing” on 1 Tishrei; a solemn fast day on 10 Tishrei; the Sukkot festival—during which we are to dwell in huts for seven days and take the “Four Kinds”—beginning on 15 Tishrei; and the immediately following holiday of the “eighth day” of Sukkot (Shemini Atzeret).

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Next the Torah discusses the lighting of the menorah in the Temple, and the showbread (lechem hapanim) placed weekly on the table there.

Emor concludes with the incident of a man executed for blasphemy, and the penalties for murder (death) and for injuring one's fellow or destroying his property (monetary compensation).

Set-Apartness and the Priests

Lev 21:1 And יהוה said to Mosheh, “Speak to the priests, the sons of Aharon, and say to them: ‘No one is to be defiled for the dead among his people,

Lev 21:2 except for his relatives who are nearest to him: for his mother, and for his father, and for his son, and for his daughter, and for his brother;

Lev 21:3 and for his maiden sister who is near to him, who has had no husband - for her he is defiled.


Lev 21:4 'A leader does not defile himself among
his people, to profane himself;

Lev 21:5 they do not make any bald place on
their heads, and they do not shave the corner of
their beard, and they do not make a cutting in
their flesh.



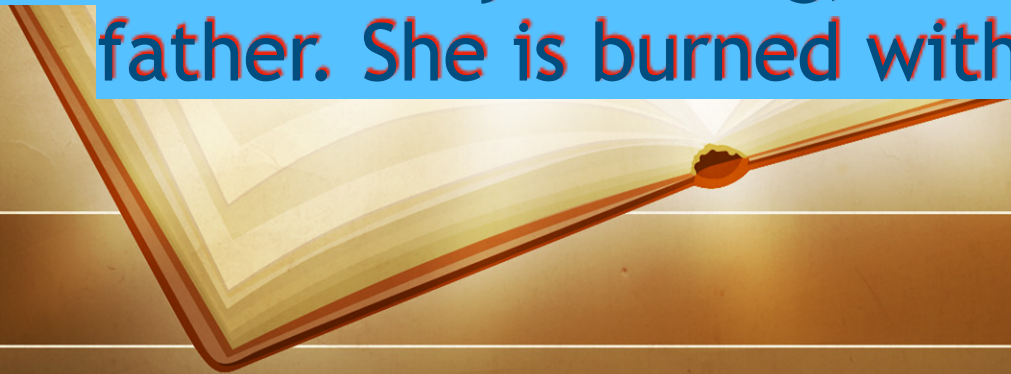
Lev 21:6 'They are set-apart to their Elohim and do not profane the Name of their Elohim, for they bring the fire offerings of יהוה, and the bread of their Elohim, and shall be set-apart.

Lev 21:7 'They do not take a woman who is a whore or a defiled woman, and they do not take a woman put away from her husband, for he is set-apart to his Elohim.



Lev 21:8 'And you shall set him apart, for he brings the bread of your Elohim, he is set-apart to you. For I, יהוה, setting you apart, am set-apart.

Lev 21:9 'And when the daughter of any priest profanes herself by whoring, she profanes her father. She is burned with fire.



Lev 21:10 'And the high priest among his brothers,
on whose head the anointing oil was poured and
who is ordained to wear the garments, does not
unbind his head nor tear his garments,


Lev 21:11 nor come near any dead body, nor defile
himself for his father or his mother,

Lev 21:12 nor go out of the set-apart place, nor
profane the set-apart place of his Elohim, for the
sign of dedication of the anointing oil of his Elohim
is upon him. I am יהוה.

Lev 21:13 'And let him take a wife in her
maidenhood.'

Lev 21:14 'A widow or one put away or a defiled
woman or a whore - these he does not take. But a
maiden of his own people he does take as a wife.'

Lev 21:15 'And he does not profane his offspring
among his people, for I am יהוה, who sets him
apart.'



Lev 21:16 And יהוה spoke to Mosheh, saying,
Lev 21:17 “Speak to Aharon, saying, ‘No man of
your offspring throughout their generations, who
has any defect, is to draw near to bring the bread
of his Elohim.



Lev 21:18 'For any man who has a defect is not to draw near: a man blind or one lame or disfigured or deformed,

Lev 21:19 a man who has a broken foot or broken hand,


Lev 21:20 or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch.

Lev 21:21 'No man among the offspring of Aharon the priest, who has a defect, is to come near to bring the offerings made by fire to יהוה - he has a defect, he does not come near to bring the bread of his Elohim.

Lev 21:22 'He does eat the bread of his Elohim, both the most set-apart and the set-apart,

Lev 21:23 only, he does not go near the veil or approach the slaughter-place, because he has a defect, lest he profanes My set-apart places. For I am יהוה, who sets them apart.’ ”

Lev 21:24 Thus Mosheh spoke to Aharon and his sons, and to all the children of Yisra'ël.



This week's Torah portion is called 'emor' which comes from the root word אָמַר amar(aw-mar')

- Strong's H559 which means, 'utter, say, speak'.

We begin this Torah portion with further instructions for the priesthood, as Mosheh is once again commanded to 'speak' to the priests, the sons of Aharon; and after being warned and forbidden from any form of communication with the dead, they are now instructed to not even be defiled for the dead.

Here, in verse 1, we are given the clear instruction that was to be given to the priests:

“no one is to be defiled for the dead among his people”.

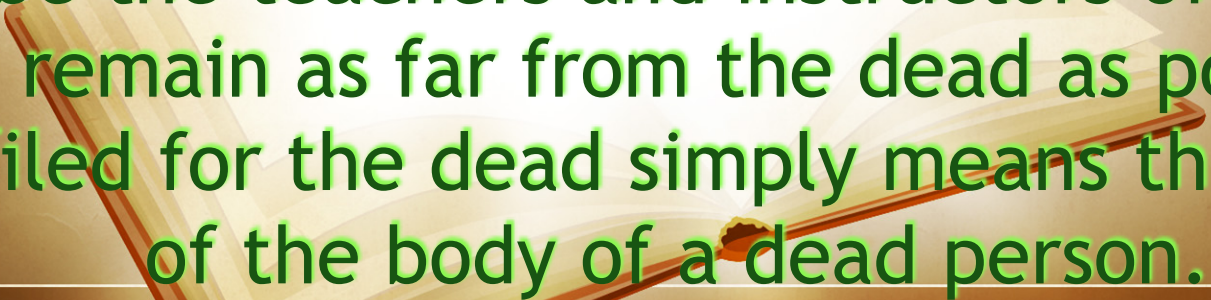
The Hebrew word that is translated as ‘defiled’ is **טָמֵא** tamey(taw-may’) - Strong’s H2930 which means, **‘to be or become unclean, defiled, become impure’.**

To be 'defiled' would render a priest 'unfit for service', as they would be ceremonially unclean and unable to perform the required set-apart duties of the priesthood.

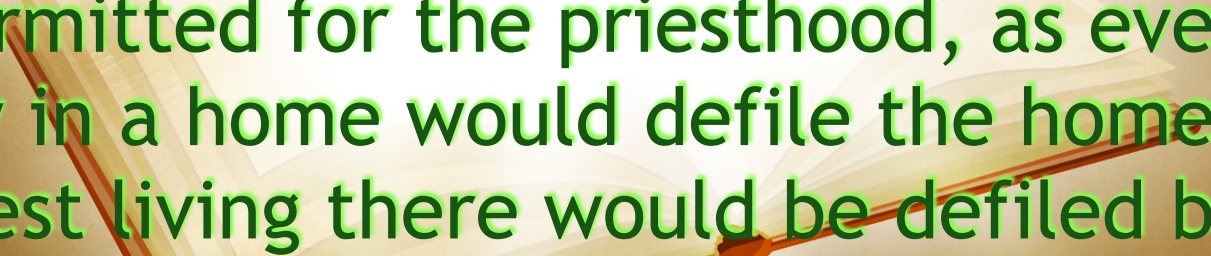
The previous chapter ended with the clear instruction forbidding any communication with the dead, as mediums and spiritists were to be put to death.

Debarim/Deuteronomy 18:11 tells us that there should not be found anyone in our midst who calls up the dead!

Any communication with the dead is prohibited, and now here, at the beginning of this chapter, the instructions expand to making it clear that the priesthood must not be made unclean for the dead! The Torah represents life, and the priesthood, who are to be the teachers and instructors of the Torah, are to remain as far from the dead as possible. To be defiled for the dead simply means the touching of the body of a dead person.



In verse 2 the exception is made for a priest's close relatives, as there may be an occasion where a close relative dies in their household and the Torah grants that this form of '**defilement**' is as far as it is permitted for the priesthood, as even a dead body in a home would defile the home and the priest living there would be defiled by such.



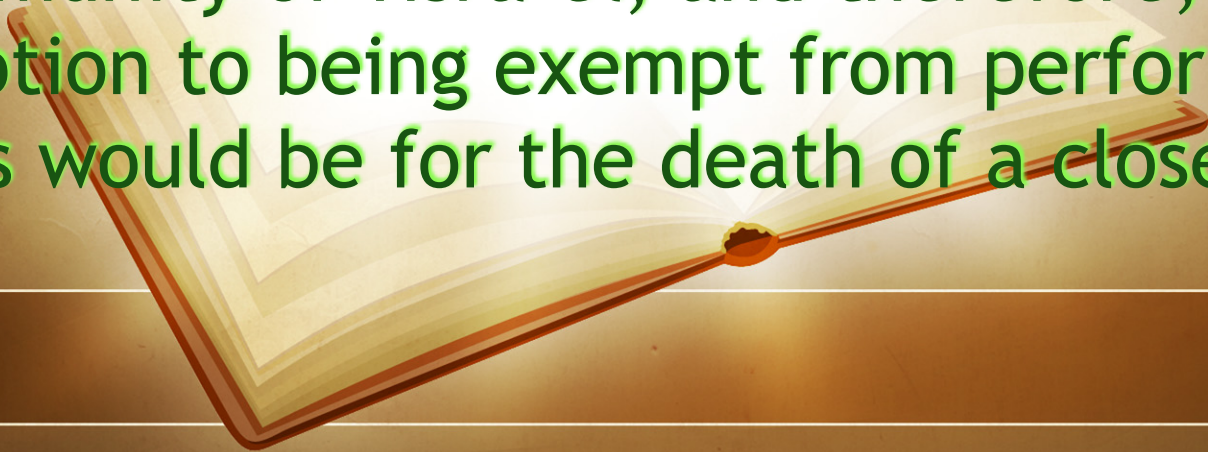
In ancient Yisra'ěl, there was no funeral services to come and deal with the dead bodies and therefore, it was the responsibility for the direct families to take care of burying the dead.

A dead corpse is nothing more than meat and bone, with no life (נֶפֶשׁ nephesh(neh'-fesh)

- Strong's H5315) in it, and is therefore defiled, as it has no life; and so, one would become defiled and ritually unclean, just by being in the same room as a corpse.

In ancient times, the direct family would have had to prepare the body for burial; a process of washing and wrapping the body in grave clothes, which would require a significant amount of touching; and so, the exception for a priest to be able to do such, for an immediate family member, was allowed, however, a priest could not do the same for more extended family such as cousins or uncles etc.; and this teaches how יהוה shows us that precedence over one's true responsibility for family is taken over any priestly duties in the Tabernacle, and shows what a high regard יהוה actually places on the need to 'serve' one's family, even in the event of death!

The Torah represents life and so, it is with great caution that the priesthood must, at all times, remain undefiled so that they may serve the entire community of Yisra'el; and therefore, the only exception to being exempt from performing such duties would be for the death of a close relative.



However, we do remember how even Aharon, the high priest, was not allowed to mourn for his two sons who were struck by יהוה and killed for bringing strange fire; bearing in mind that Aharon was still busy with the duty in the Tabernacle and so was unable to mourn the loss of his sons; as the Torah does, and must always, represent life, for it is our life!

Debarim/Deuteronomy 32:47 “For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yardēn to possess.”

Lev 21:4 'A leader does not defile himself among his people, to profane himself;

Lev 21:5 they do not make any bald place on their heads, and they do not shave the corner of their beard, and they do not make a cutting in their flesh.



Verse 4-5 further stipulates that a leader may not defile himself among his people to profane himself, and not to make any bald spots on their head, nor shave the corners of their beards, nor cut themselves.

We must remember that these were the typical practices of the pagan nations in mourning for their dead, and we see how a leader is one who should lead with integrity and soundness in the Torah.

What does it mean to profane?



The word 'profane' means, 'to treat something set-apart with abuse, irreverence or contempt'. The Hebrew root word for profane is הלל ḥālāl (khaw-lal') - Strong's H2490 (chalal - with a 'ch...' sound as in 'loch') and means, 'to bore or pierce through or kill or wound or defile'.

What is very interesting to me, is that the most common Hebrew word for 'praise' is הלל - halal(haw-lal') - Strong's H1984 (with a soft sound as in ha) and, in essence, carries the meaning, 'to shine, be boastful, give praise'.

These two words differ with a slight difference is the stroke of the pen by means of a little tiny gap! In Praise, the letter ה (hey) is used and in profane the letter ה (het) is used.

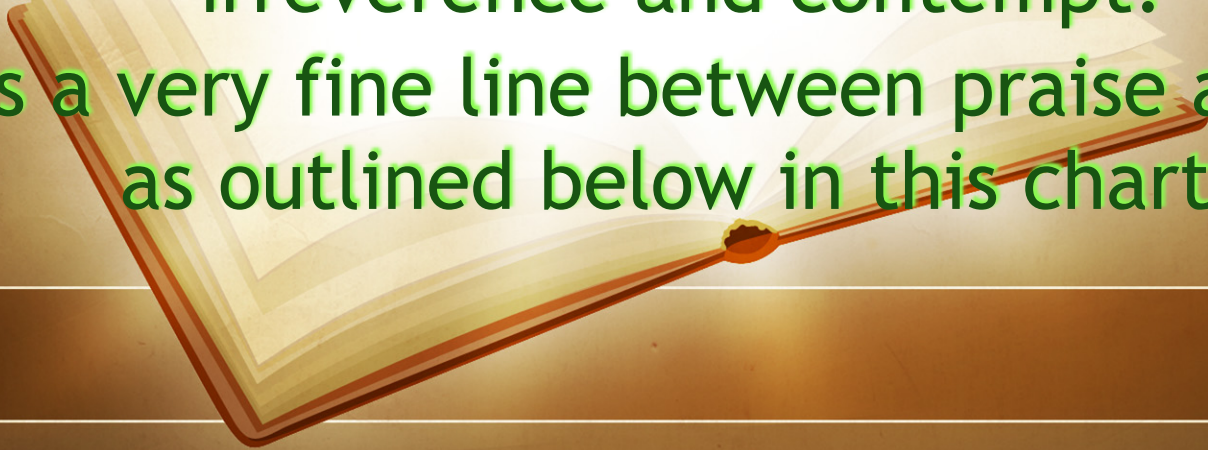
Similar looking letters at a glance and hence the words, even at a glance, may seem to be the same, while they are the total opposite of each other and the difference in the written form is but a tiny little gap on the top left corner of the first letter!

This may sound a little pedantic to some of you, but for me it makes me realize just how fine line it is between pure worship and profanity!

Let me tell you why I find the closeness of these words very interesting - we see in the world today that there are many who claim to be born again believers of the Almighty yet in their worship they are offering profane worship and they cannot distinguish between the set-apart and the profane!

The 'church' today, is profaning the Name of יהוה and have not only brought His Name to nought but have profaned it by treating it with abuse, irreverence and contempt!

There is a very fine line between praise and profane as outlined below in this chart:



PRAISE vs. PROFANE

PRAISE: 'HALAL'

STRONG'S H 1984: to shine, to be boastful, to praise,
to give praise, to offer praise, sing praise

הלל

ה = HEY

ל = LAMED

ל = LAMED

SMALL GAP → ה

PROFANE: ḤALAL (CHALAL)

STRONG'S H 2490: to bore, pierce: to pollute, defile, profane:
to desecrate, violate, to kill,

חלל

ח = ḤET

ל = LAMED

ל = LAMED

NO GAP → ח

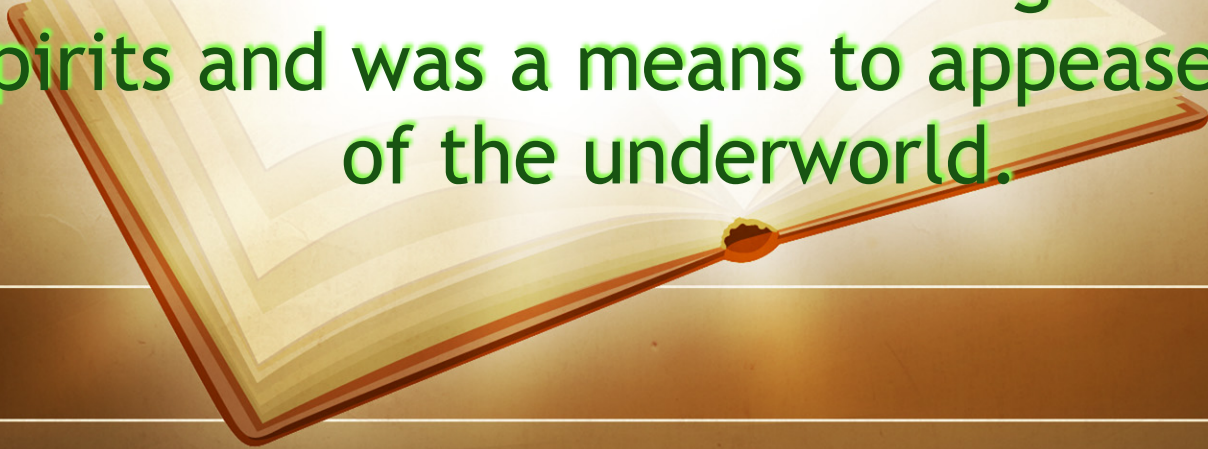
FINE LINE BETWEEN PRAISE AND PROFANE!!!!

A 'leader', here in this chapter, refers also to the head of the home, i.e. the husband who is expected to lead his family, according to the clear instructions of the Torah and not be found to do as the nations do.

Some of these practices of cutting one's flesh or shaving one's head is still practiced in many cultures as a form of mourning rites for the dead.

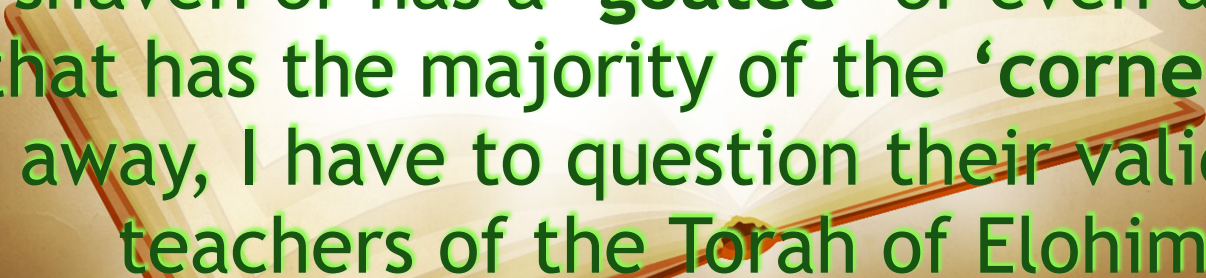
Some African cultures call for relatives to cut off the tip of their small finger to mourn for a close relative.

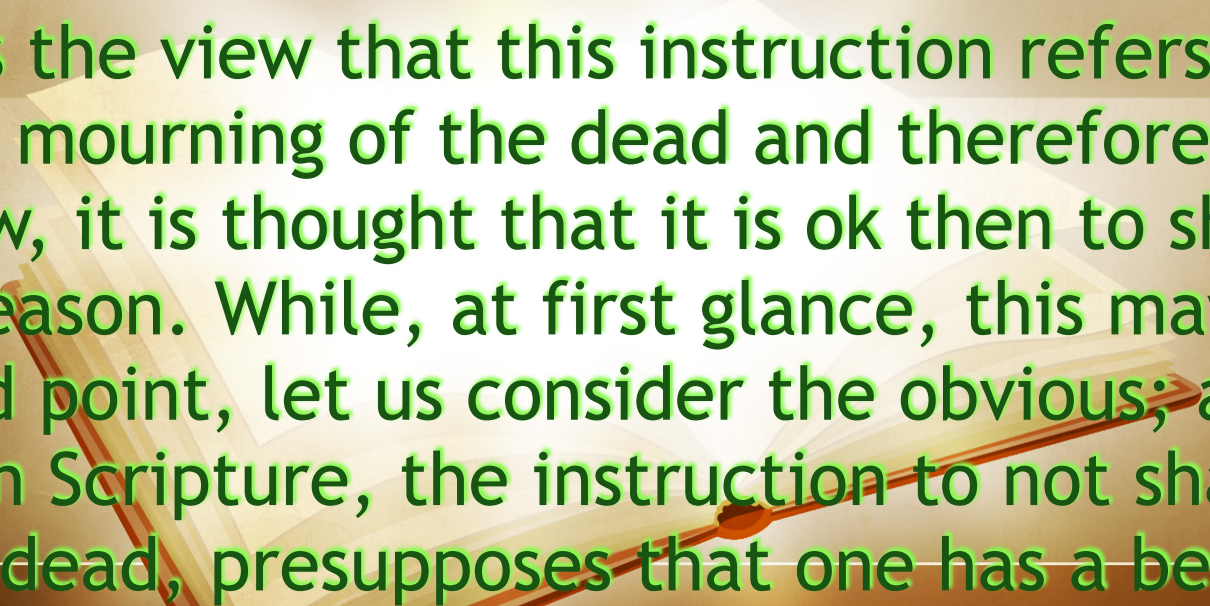
In ancient times the occultic practice of shaving of one's beard for the dead was done so that the shaved hair would be placed upon the deceased face so as to not make them recognizable to the dead spirits and was a means to appease the spirits of the underworld.



Once again, as we discussed in the last Torah Portion, the cutting, or shaving, of one's beard is strictly forbidden; and while many may argue that they do not shave for the dead, we must listen to the strict instructions of not cutting the corners of one's beard, and while, in **chapter 19**, it is made clear that this command to not 'shave' is for all Yisra'ěl, here we see the further emphasis being placed on leadership, as they are the ones who are to lead the family and community in the correct manner; and so, we once again reiterate the strict command to not shave one's head nor shave one's beard!!!

I again make my concern known, that there are many today who are claiming to be true Torah teachers and leaders in the greater community of the returning tribes of Yisra'ěl, while they neglect to heed this command, and when I see a 'torah' teacher who is clean shaven or has a 'goatee' or even a 'shaped' beard that has the majority of the 'corners or sides' shaven away, I have to question their validity as true teachers of the Torah of Elohim!



An open book is shown in the background, with a red bookmark visible. A green arrow points from the right side of the text towards the book.

While there is much debate over shaving, I am of the firm belief that Scripture makes it clear that men should have beards, as discussed in the last Torah portion. There is the view that this instruction refers specifically to the mourning of the dead and therefore, based on this view, it is thought that it is ok then to shave for any other reason. While, at first glance, this may sound like a valid point, let us consider the obvious; and that is that, in Scripture, the instruction to not shave for the dead, presupposes that one has a beard!

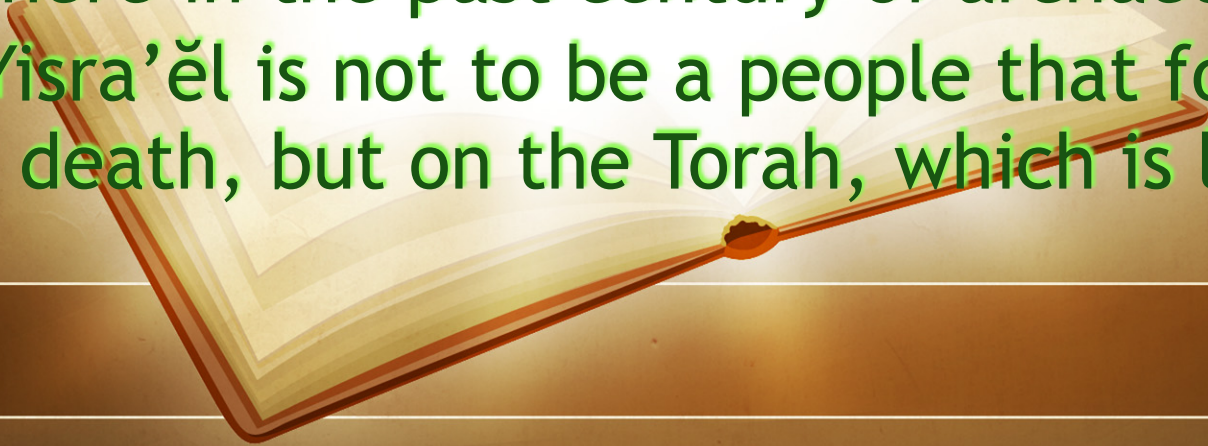
Secondly, if the argument is used that this instruction on not to shave applies only to the mourning for the dead then one has to ask in the same breath in regards to the instruction given in **Wayyiqra/Leviticus 19** if it is then ok to have a tattoo if not done for the mourning of the dead?

The answer is pretty obvious - NO - no markings or cuttings in the flesh is allowed, period!

These practices, such as tattoos and cutting temporary or permanent designs into one's body were pagan mourning rituals practiced throughout the whole Near East.

This generation of priests had grown up in Mitsrayim, where preparation for death consumed the greatest energies of one's life, especially among leaders, as proven by the thousands of mummified bodies found there in the past century of archaeology.

But Yisra'ël is not to be a people that focuses on death, but on the Torah, which is life.



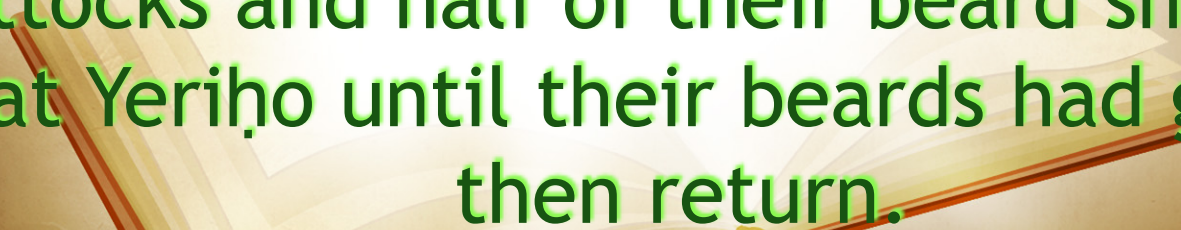
The Hebrew word that is translated as 'shave' comes from the root word גָּלַח galah(gaw-lakh')

- Strong's H1548 which means, 'to be bald, shave, shave off, cut', and also means to be bare, smooth or naked!


Among Semites, shaving off hair or the beard was a sign of lamentation and distress, as in clearly forbidden for a Yisra'élite!

The Hebrew word that is translated as 'corner' comes from the root word פָּאָה peah(pay-aw') - Strong's H6285 meaning, 'corner, side, boundary, edges'.

The shaving of the beard was considered a great indignity and in **Shemu'ěl Bět/2 Samuel 10:4-5** we see that Dawid instructed his servants, who had been captured and had their garments cut to the buttocks and half of their beard shaved off, to stay at Yeriho until their beards had grown and then return.



By shaving half their beard, H̄anun not only treated Dawid's ambassadors with contempt, but made them objects of ridicule and shaving the beard of a slave was also recognized as a sign of servitude and a stripping away of authority. Now if one was permitted to shave your beard then why did Dawid tell them to wait until the beard grew back instead of telling them to shave of the other half?



Well that is easy - because we are supposed to have full beards!!!

Dawid had a beard and we see in the account when he came before Akish the sovereign of Gath, that he acted like a madman and let his saliva run down his beard (Shemu'el Aleph/1 Samuel 21:13).

Aharon, the high priest had a beard upon which the oil of anointing ran down upon as a picture of unity of brothers dwelling together (Tehillah/Psalm 133).

יהושע Messiah, our High Priest and King had a beard as we see in the prophetic words describing Him being handed over to be tortured and having His beard plucked out of his cheeks in:

Yeshayahu/Isaiah 50:6 “I gave My back to those who struck Me, and My cheeks to those who plucked out the beard, I did not hide My face from humiliation and spitting.”

My point, in stressing the issue of not cutting (shaving or rounding) the corner of the beard, is the fact that we are to heed these very simple instructions.

I want to make it very clear that we are not to cut off or make bald patches on our heads and circle them, as the monks do for example, nor shave the head in a circular fashion, as we have already discussed; and we are not to cut off the edges of our beards – that part which grows on our cheeks!

A 'goatee', for example, is not acceptable for a Torah observant follower of Messiah; a mustache alone is also not acceptable for a Torah observant follower of Messiah, nor is any fashioned or 'styled' beard acceptable! We are to grow a full beard and keep it tidy, and we are not to grow our hair too long as we see when speaking of the priesthood in the Millennial Reign the instruction in:

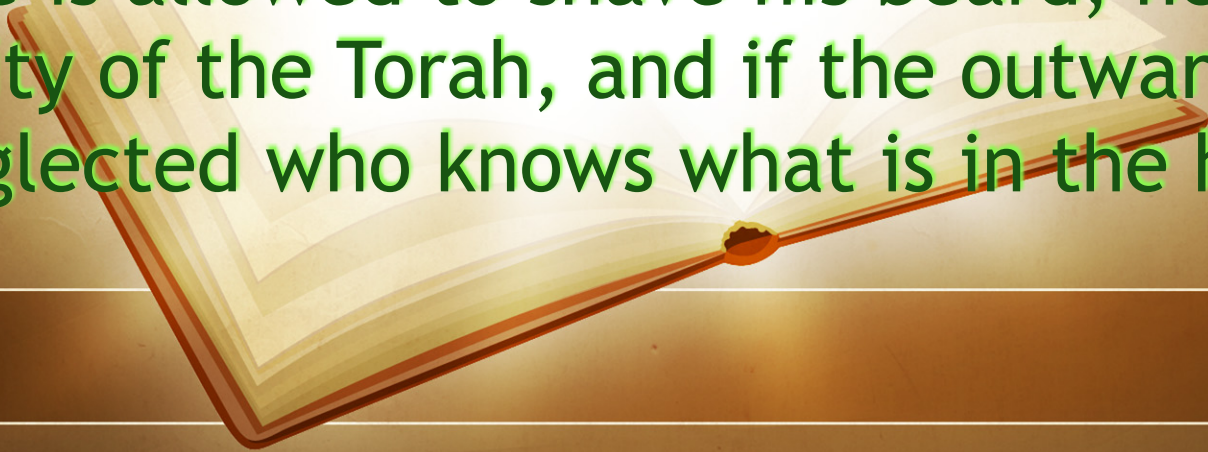
Yehezqěl/Ezekiel 44: 20 "And their heads they shall not shave, nor shall they let their hair grow long - they shall keep their hair well-trimmed."

The Hebrew word that is translated as 'well-trimmed' comes from the root word קָסַם **kasam(kaw-sam')** - Strong's H3697 which means, 'to shear, clip (only trim - not shave)', and, in this, we recognize our need to be 'tidy' and well-groomed with a FULL BEARD!!!

This does not allow for any 'shaping' or styling by shaving parts of the beard, but rather it tells us, as a royal priesthood, that we are to keep a well-trimmed FULL beard!!!

We are a royal priesthood and are expected to look like it!

Any Torah claiming follower of Messiah that tells you he is allowed to shave his beard, neglects the authority of the Torah, and if the outward picture is neglected who knows what is in the heart!!!

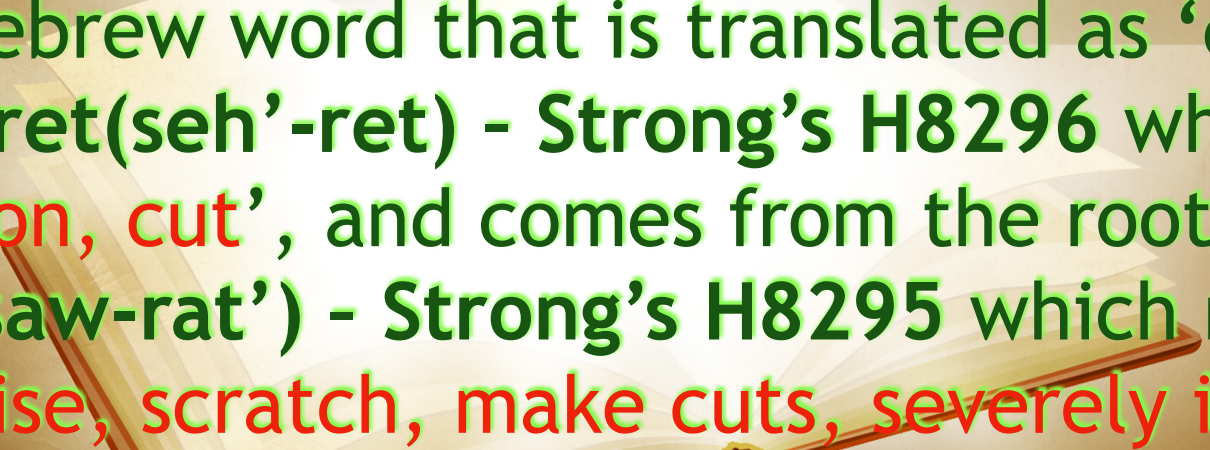


When the world makes a statement that “a best a man can get” is to be clean shaven, as we see being promoted by Gillette’s advertising campaigns, we certainly recognize how this goes totally against the plumb-line of the Torah, and that they are wrong in their promoting of falsehood and lies. It further reveals a lack of submission to the authority of the instructions of יהוה in order to rule self, which will only lead to destruction.

The best a man can get is to walk as Messiah walked and guard the commands of Elohim - so men - **GROW YOUR FULL BEARDS!!!**

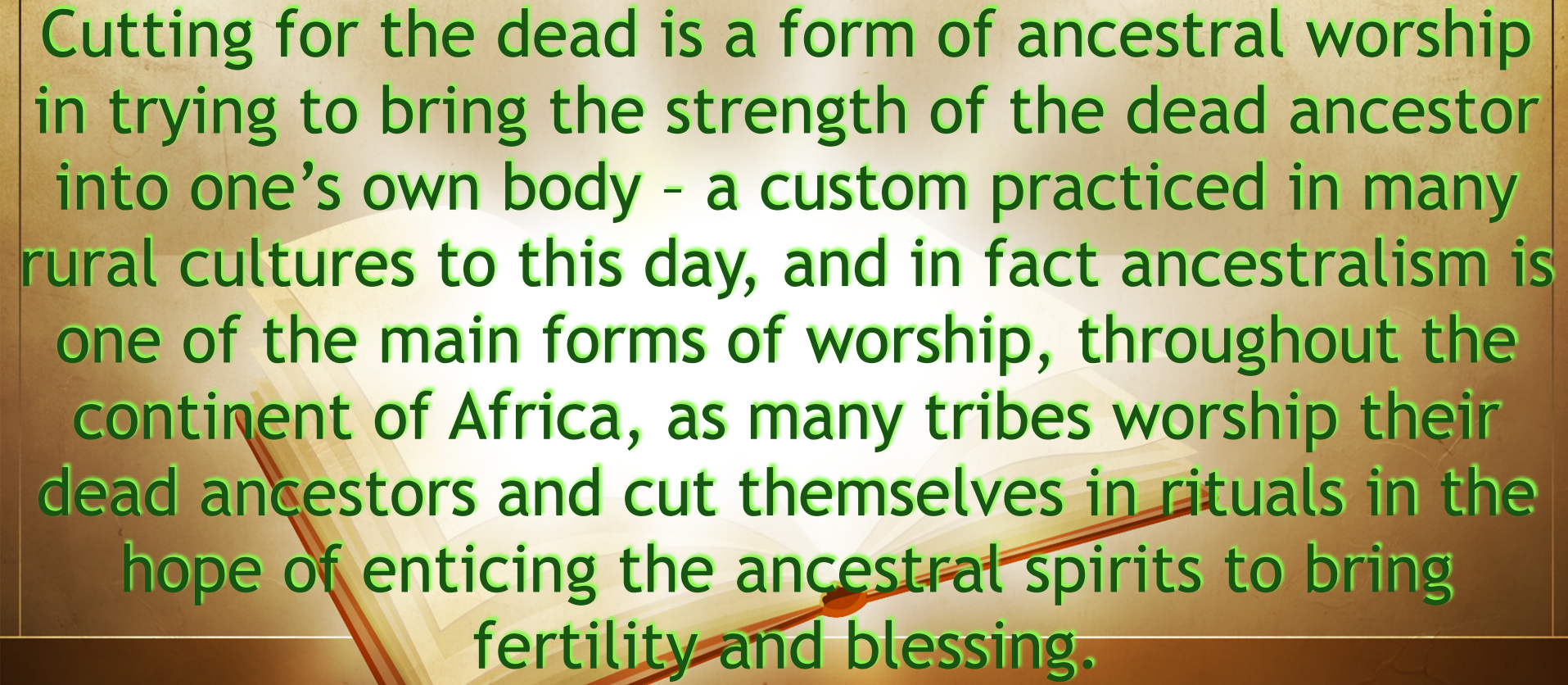
No cuttings in the flesh!

The Hebrew word that is translated as 'cutting' is שָׂרַט seret(seh'-ret) - Strong's H8296 which means, 'incision, cut', and comes from the root verb שָׂרַט sarat(saw-rat') - Strong's H8295 which means, 'to incise, scratch, make cuts, severely injure'.



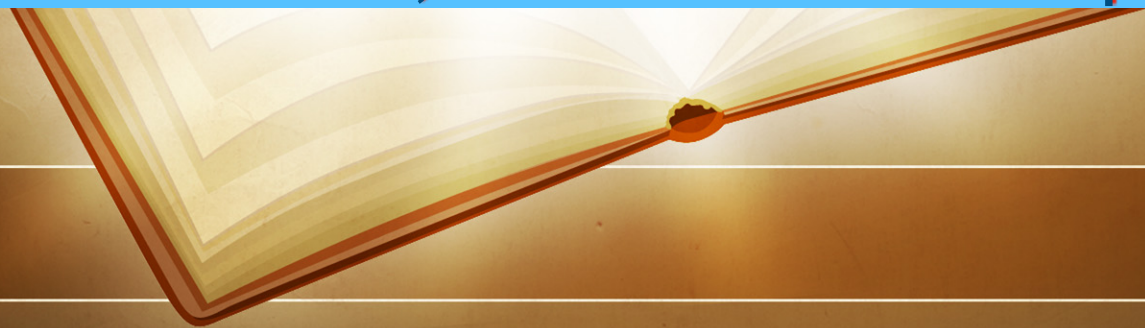
The ritual of cutting oneself for the dead, is a common pagan practice that is still practiced in many cultures and here we are clearly told that it is strictly forbidden.

We are reminded of the Ba'al prophets on Mount Karmel who contended with Ėliyahu and cut themselves trying to appease their falsely worshipped Ba'al.

The background of the slide features a stylized, semi-transparent illustration of an open book. The book is positioned diagonally, with its pages fanned out. A prominent red bookmark is visible, resting on one of the pages. The overall color palette is warm, with shades of brown, tan, and gold, giving it an aged or parchment-like appearance. The text is overlaid on this background in a green, serif font.

Cutting for the dead is a form of ancestral worship in trying to bring the strength of the dead ancestor into one's own body - a custom practiced in many rural cultures to this day, and in fact ancestralism is one of the main forms of worship, throughout the continent of Africa, as many tribes worship their dead ancestors and cut themselves in rituals in the hope of enticing the ancestral spirits to bring fertility and blessing.

Lev 21:6 'They are set-apart to their Elohim and do not profane the Name of their Elohim, for they bring the fire offerings of יהוה, and the bread of their Elohim, and shall be set-apart.



Verse 6 makes it very clear that this instruction to the priests given here in this chapter is to remind them that they were to continually be set-apart unto Elohim and not be found to profane His Name, as they were the ones who drew near on behalf of the nation.

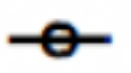
The Hebrew root word for 'set-apart' is קָדֹשׁ **qadosh**(kaw-doshe') - Strong's H6918 which means, **'set-apart, consecrated'** and so these instructions follow on from the command for us to be **'qedoshim'** - set-apart ones unto Elohim.

This word קָדוֹשׁ qadosh(kaw-doshe') - Strong's H6918 comes from the primitive root verb קִדַּשׁ qadash (kaw-dash') - Strong's H6942 which means, **'to be set-apart, consecrated, dedicated'** - and that is what we have been called to be, and it is from this root that we get the noun קִדְשׁ qodesh(ko'-desh) - Strong's H6944 which means **'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה'**.


This word is rendered as follows in the ancient
pictographic letter/symbols:



Quph - ק:

This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Dalet - ד:


This is the letter 'dalet' which is pictured as , which is a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point.

It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent.

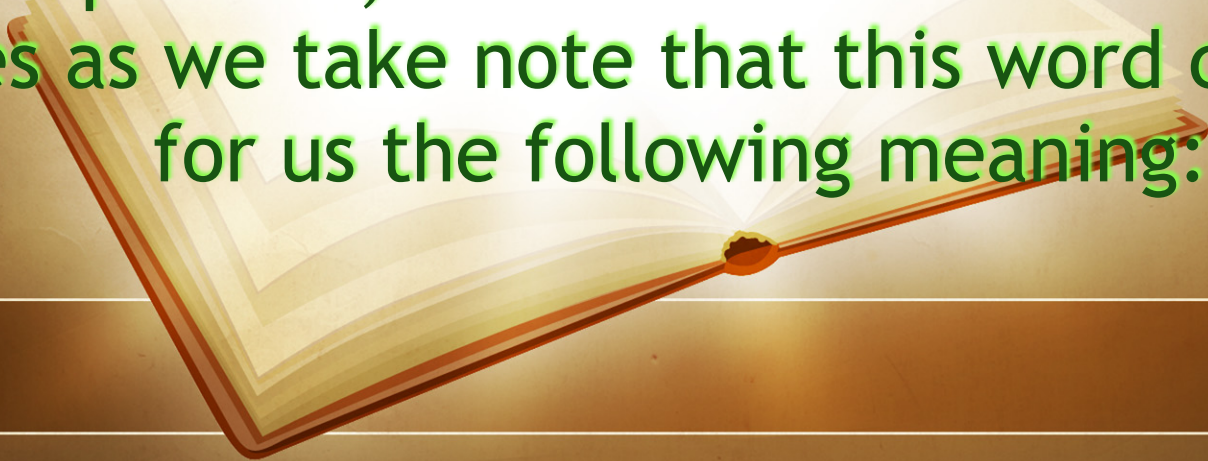
It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is '**The Door**', for we only are able to have access into the Kingdom through Him!

The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Looking at the rendering of this Hebrew word קָדַשׁ
qodesh(ko'-desh) - Strong's H6944 in the
pictographic form that renders set-apartness or to
be set-apart we, are able to see what this clearly
implies as we take note that this word can render
for us the following meaning:



**CONTINUALLY COMING TO THE
DOOR OF APPOINTMENT
TO MEDITATE ON THE WORD!**



Our ability to be properly set-apart involves our ability to properly meditate on the Word on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as **‘set-apart gatherings’**, which are All the Appointed Times of יהוה, as outlined and instructed in Wayyiqra/Leviticus 23, which includes the weekly Sabbath!



There was a stricter expectation placed upon the priests who served in the Tabernacle and the requirement to ensure complete set-apartness was extremely vital, or else they would find themselves being struck by the fire of Elohim, as they had witnessed by the example of Aharon's two sons who brought profane/strange fire and paid the price for their ignorance and pride.

What we must understand now is that we, collectively as the body of Messiah, are a royal priesthood and therefore set-apartness is vital for us all, as we are reminded through the very clear words of Kěpha:

Kěpha Aleph/1 Peter 2:9-12 “But you are a chosen race,
a royal priesthood, a set-apart nation, a people for a
possession, that you should proclaim the praises of Him
who called you out of darkness into His marvellous light,
10 who once were not a people, but now the people of
Elohim; who had not obtained compassion, but now
obtained compassion. 11 Beloved ones, I appeal to you
as sojourners and pilgrims, to abstain from fleshly lusts
which battle against the life, 12 having your behaviour
among the gentiles good so that when they speak
against you as evil-doers, let them, by observing your
good works, esteem Elohim in a day of visitation.”

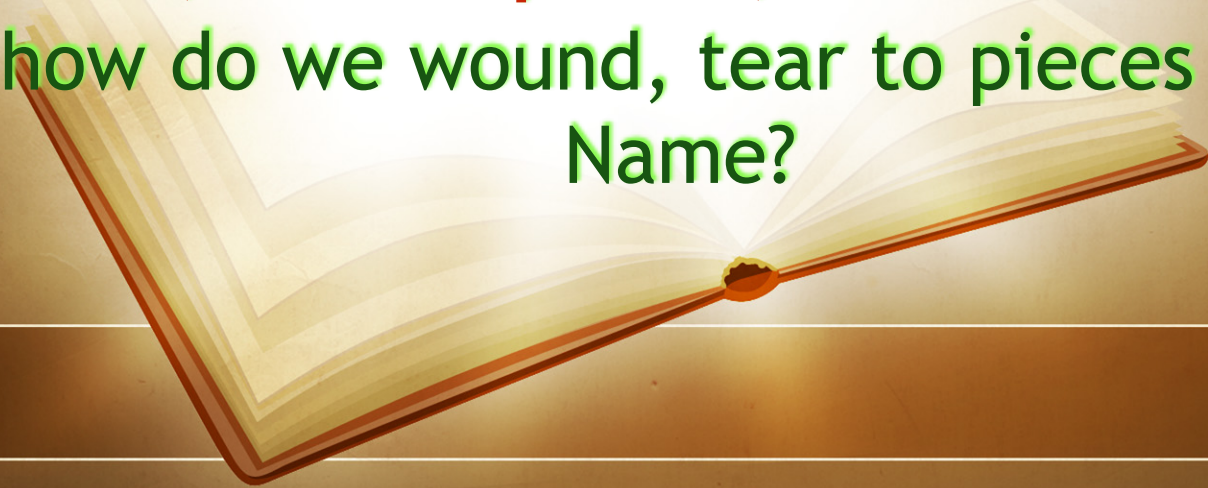
We who have been called out of darkness into His marvelous light, must walk 'in' Messiah our High Priest and King and therefore we serve as a royal priesthood, able to draw near to Elohim having our conscience sprinkled by the Blood of Messiah.

If we do not live set-apart according to the Torah we are in great danger of profaning His Name which we ought to bear as His children!



The Hebrew word that is used for profane is חָלַל **ḥalal**(khaw-lal') - Strong's H2490 which means, 'to bore, tear to pieces, wound or kill'.

Now, how do we wound, tear to pieces or kill His Name?



Well that is very simple - in a nutshell it means that when you misrepresent or misuse His Name through walking in lawlessness and sin while proclaiming to be 'in' Him you are profaning or wounding the very name that saves.

Walking in disobedience after having been brought into His marvelous light is a way of profaning His Name.

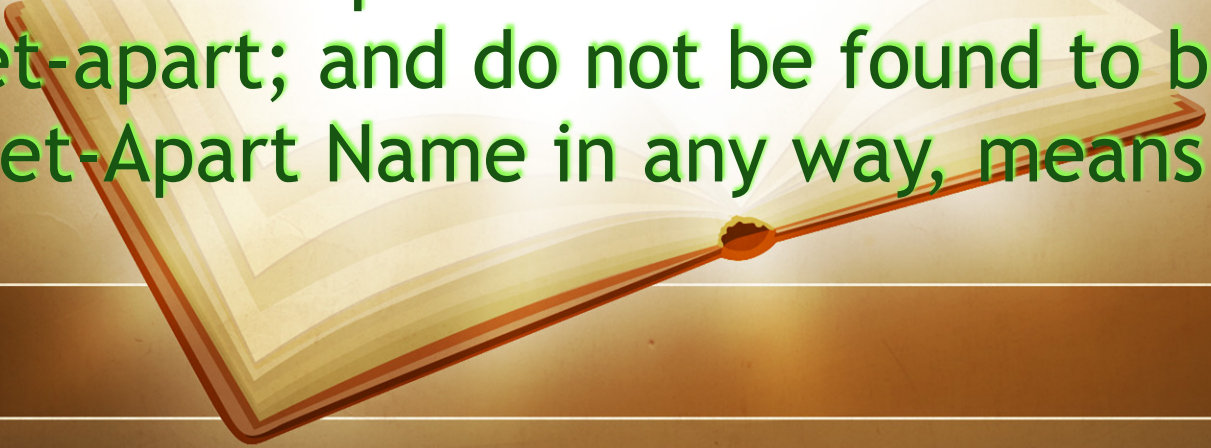
In essence, what this verse is saying is this: when you do not live set-apart lives you profane the very Name that sets apart!

When misusing His Name, or when you make it common, or represent Him wrongly in allowing that which is strictly forbidden to be lived out without regard or reverence for his set-apart instructions we profane His Name; or if we render His Name of no effect, by not using it at all, but rather, substitute euphemisms or translations or pagan inherited titles for His actual name, יהוה, then we too wound or profane His set-apart Name.

The priests had a job to do - and that was to tend to the service in the Tabernacle and bring the fire and the bread to יהוה.

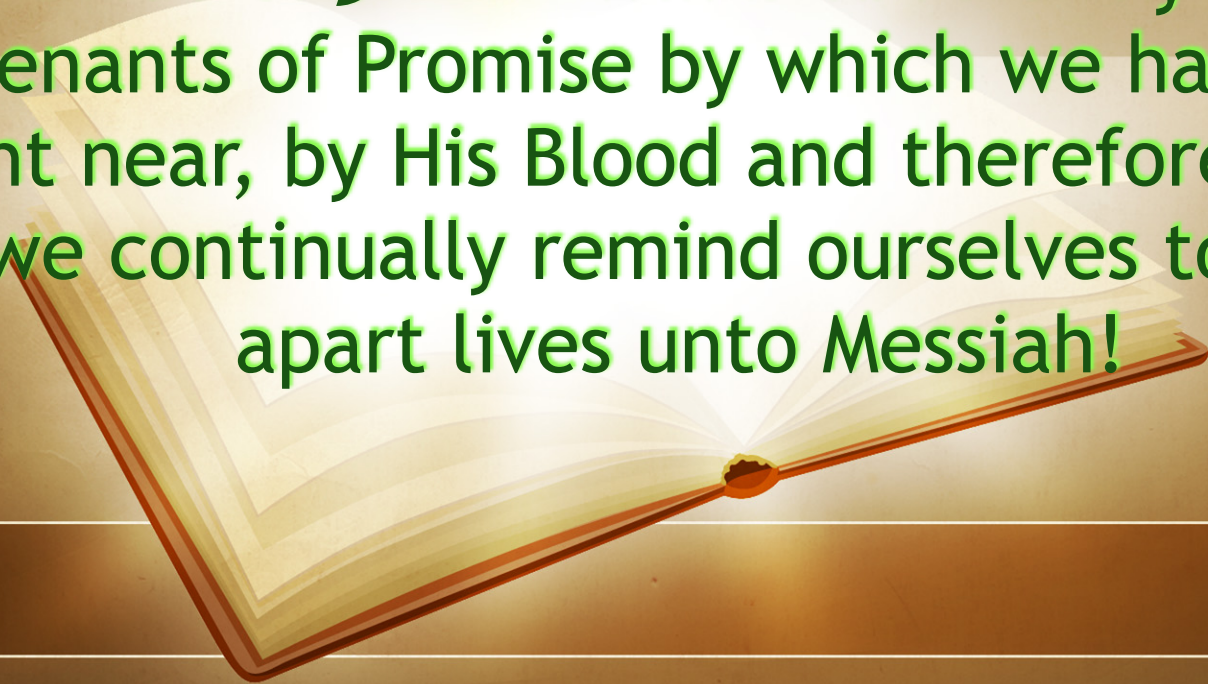
Fire, as we know, represents the presence of יהוה and the bread is symbolic of His Word that came down to earth, as daily provision for His set-apart people, which is ultimately fulfilled in Messiah, the Bread of Life - the Word made flesh, who came and dwelt among us and, unless we eat of Him we have no part in Him; and therefore the bread brought before יהוה also represents the body/community and the priests would bring a 'united' body of Yisra'el into the presence of יהוה and then teach them the needed unity of יהוה to His people.

So, when we see this strict and very serious set-apart call on the priests, let us be reminded as stated above in Kěpha that we as the body of Messiah are His priesthood and so be set-apart for He is set-apart; and do not be found to be profaning His Set-Apart Name in any way, means or form!



The pattern of the priesthood of ministering before יהוה is the clear pattern for us as believers in יהושע today; for by His life, death and resurrection the way was made possible for all to approach a Set-Apart Elohim; and therefore the 'ministry' of the Tabernacle is still the same, for we 'in Messiah' are the Tabernacle of the Most High and now that we have entered through the 'Door', which is Messiah, we have a strict protocol to follow in how we are to draw near our Set-Apart Elohim and walk upright in His Kingdom.

The Bride of יהושע walks obediently 'in' the Covenants of Promise by which we have been brought near, by His Blood and therefore it is vital that we continually remind ourselves to live set-apart lives unto Messiah!



Lev 21:7 'They do not take a woman who is a
whore or a defiled woman, and they do not take a
woman put away from her husband, for he is set-
apart to his Elohim.



Verse 7 speaks of how marriage is held in the highest regard, especially for the priesthood.

A priest was not allowed to marry a whore or defiled woman, or one who has been put away by her husband.

Marriage is a picture of that union between יהוה and His Chosen Bride, Yisra'ěl and is also referred to as the mystery, for what we must realize is that every single marriage has the opportunity to represent the true Marriage between us and our Elohim.

The Hebrew word for 'whore' is זָנָה zannah (zaw-naw') - Strong's H2181 which means, 'be a harlot, commit fornication, adulterous, prostitute, unfaithful', and herein lies the very clear call for true Set-Apart believers - do not be joined to a whore!

This is a literal command as well as being a clear metaphor for not being joined to following the luring ways of the sinful world and the wicked temptations of Satan!

Mishlě/Proverbs 23:27 “For a whore is a deep pit,
and a strange woman is a narrow well.”

Mishlě/Proverbs 29:3 “He who loves wisdom
gladdens his father, but a companion of whores
destroys wealth.”

Tehillah/Psalm 73:27 “For look, those who are far
from You perish; You shall cut off all those who go
whoring away from You.”

Recognizing that we are to be a faithful priesthood, we are also able to recognize how we are to be a faithful bride unto our Master and Husband to whom we have been joined to Him by His Blood.

A wife of a priest is to be reverent, not false accusers, sober, and trustworthy in every way (Timotiyos Aleph/1 Timothy 3:11).

Hoshěa was told to do the opposite of this command - why?

To show just how defiled Yisra'ěl had become and reveal how serious her spiritual condition was. It is only the Blood of Messiah that can cleanse all unrighteousness, and so by his Blood He has cleansed for Himself a Bride who was defiled. This is important for us to understand as not just anybody can be the Bride of Messiah - only those who have been 'washed' in His Blood through immersion in Water and the eating of the Pěsaḥ Meal.

Sha'ul also warned of the union of a believer with a defiled partner and reminds us that we must not be unequally yoked, for we as children of light must not be yoked with darkness.

Now, what we also must realize is that we have all sinned and fallen short - we have all 'whored' and 'defiled' ourselves and therefore יהושע had to die and be raised again in order to firstly 'cleanse' His defiled Bride who had whored after the nations and then be able to take up an undefiled, set-apart wife, now cleansed in His Blood from all defilement.

What we also learn from this, today, is that while many of us may query if we can marry someone who has defiled themselves before marriage, we must note that despite a person's past, if they call upon the Name that saves, **יהושע**, and are immersed in Him and washed and cleansed by His Saving Blood, sacrificed that was once for all, then that person becomes a new creature, where the old has gone and the new has come and all defilement is washed away!!!

And so, having said that, we must take marriage very seriously and ensure that we do not enter into a marriage covenant that is defiled from the start, but make sure that we ensure that the person we are to become one with is also walking in Messiah, and realize that as one in Him the responsibility to remain in a set-apart lifestyle is critical.

Sadly, there are many today who have entered into a marriage that is or has become unequally yoked for varying reasons, so let us see what Sha'ul tells us in these circumstances:

Qorintiyim Aleph/1 Corinthians 7:10-16 “And to the married I command, not I, but the Master: A wife should not separate from a husband. 11 But if she is indeed separated, let her remain unmarried or be restored to favour with her husband, and let a husband not send away a wife. 12 And to the rest I say, not the Master: If any brother has an unbelieving wife, and she thinks well to live with him, let him not send her away. 13 And a woman who has an unbelieving husband, and he thinks well to live with her, let her not send him away.

14 For the unbelieving husband has been set-apart in the wife, and the unbelieving wife has been set-apart in the husband. Otherwise your children would be unclean, but now they are set-apart. 15

And, if the unbelieving one separates, let him separate himself. A brother or a sister has not been enslaved in such matters. But Elohim has called us to peace. 16 For how do you know, O wife, whether you shall save your husband? Or how do you know, O husband, whether you shall save your wife?"

Lev 21:9 ‘And when the daughter of any priest
profanes herself by whoring, she profanes her
father. She is burned with fire.



Verse 9 warns that even by the whoring of a daughter a priest is defiled.

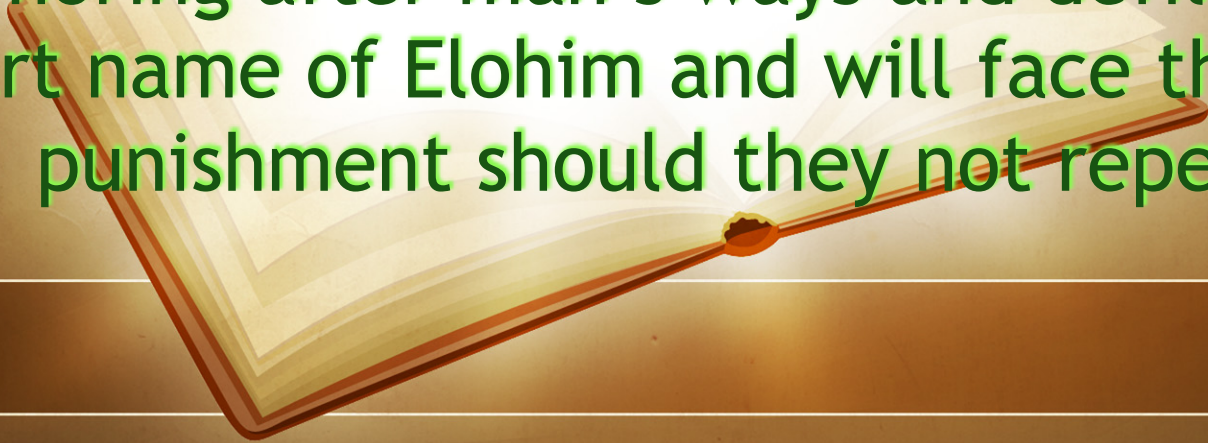
Titos/Titus 1:6 tells us that the children of a leader are to be believers that are not to be found being accused of loose behavior or unruly.

This is how serious Elohim takes the role of headship of the home and leadership in the community, for even the priest's children are to live set-apart lives, as the sons would inevitably become priests, and daughters are expected to live true set-apart lives.

If a daughter is found to be whoring, she would have profaned her father who would not be able to serve in the Tabernacle and therefore she would be burned with fire.

Now, when we see this picture, we must recognize that as harsh as it sounds, we shall see the punishment of this at the end of the judgement after the second resurrection where those 'daughters' (nations) who are not found in the book of life and have whored shall be burned with fire!

It is only through fire that the lineage of the one who whored can be purged. What we must recognize is that the mother harlot has had many 'daughters' who are not walking set-apart lives and are whoring after man's ways and defile the set-apart name of Elohim and will face their just punishment should they not repent.



Once again, Hoshēa is a picture of the daughter who was born to him and was called Lo-Ruḥamah, which means 'not loved or have no compassion' and represents the 'daughters' of whoring, who are to strive with their mother and come out from her and remove the name of the 'Ba'als' off of her lips and call upon יהוה, Her husband and he will take her who had no compassion as a Bride to Himself in righteousness as He shows compassion upon His repentant Bride!

Lev 21:10 ‘And the high priest among his brothers, on whose head the anointing oil was poured and who is ordained to wear the garments, does not unbind his head nor tear his garments,



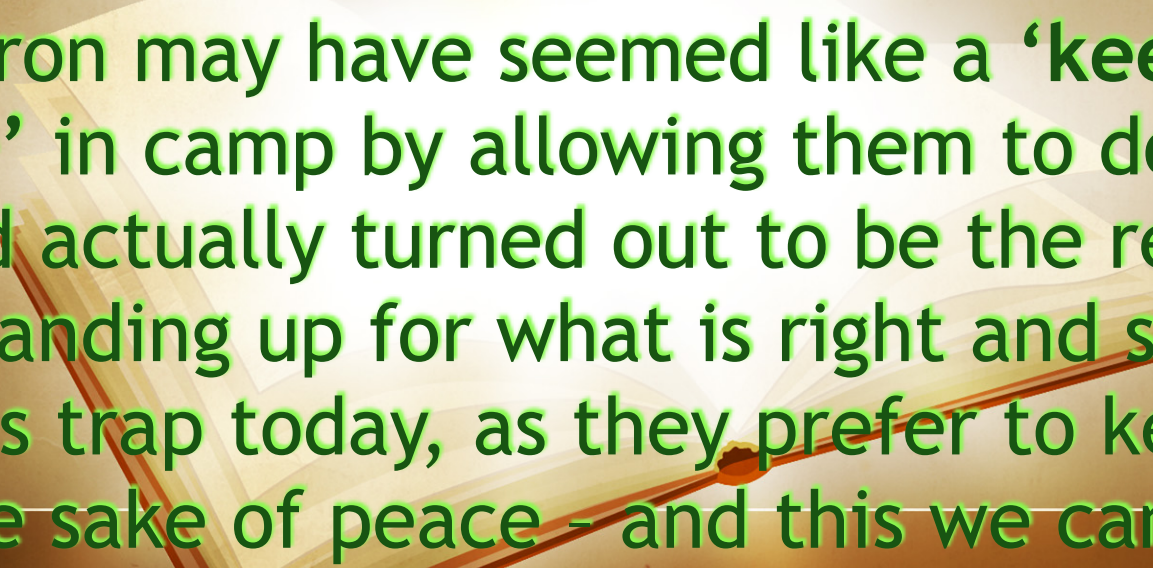
Verse 10 - The High Priest ordained to wear the garments and who has had the anointing oil poured on his head was not allowed to unbind his head or tear his garments.



Unbinding of the head, speaks of having the anointed authority loosened from one's head and was a strict command for the High Priest to not take the anointing for granted and so allow His anointing and authority to be trampled upon; and tearing of the garments, was a sign of mourning and as we know, not even Aharon was permitted to mourn for the loss of his two sons, who were killed right before his eyes!

The Hebrew word that is translated as 'unbind' comes from the root word פָּרַע para(paw-rah') - Strong's H6544 which means 'let go, let alone, lack of restraint, uncover, naked, neglect, out of control', and is the same word that is translated as 'let loose' in:

Shemoth/Exodus 32:25 "And Mosheh saw that the people were let loose, for Aharon had let them loose, to their shame among their enemies."

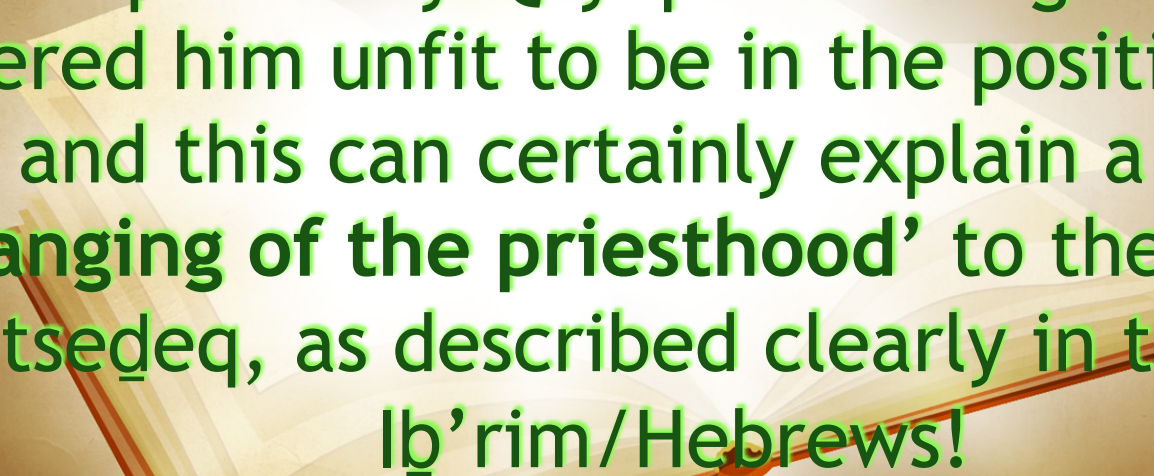


We see the clear picture of the state of the people - they were 'naked' and lacked restraint as they simply followed after the flesh and what initially to Aharon may have seemed like a 'keeping the peace' in camp by allowing them to do what they wanted actually turned out to be the reality of him not standing up for what is right and so many fall into this trap today, as they prefer to keep quiet for the sake of peace - and this we cannot do.

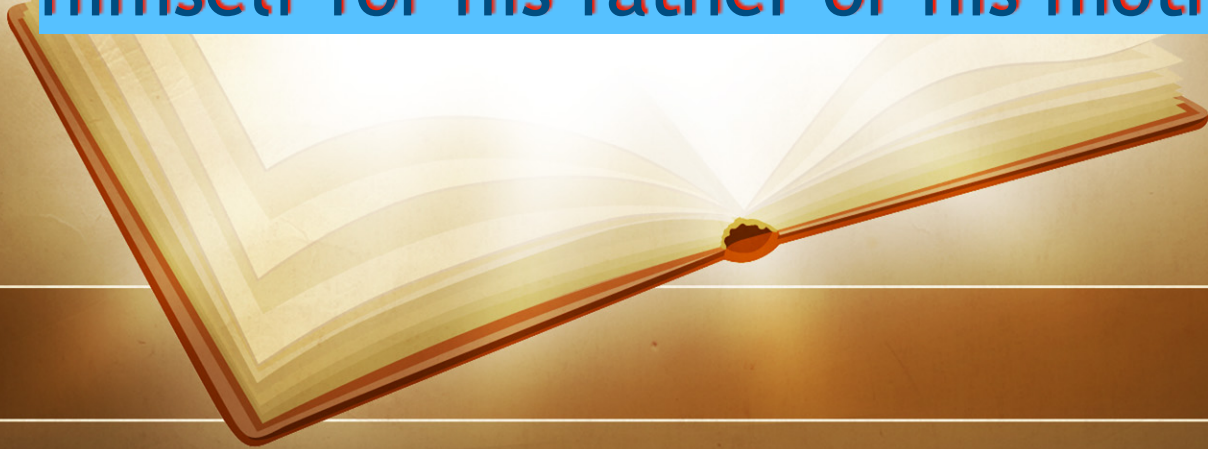
We must stand up for truth and guard it all costs and allow no breach in the camp so to speak!

At the time of the trial of **יהושע**, the presiding High Priest, Qayapha, tore his garments and declared that Messiah had blasphemed and so, by his actions, Qayapha broke this very command, and what becomes very clear, is that he may have, in fact, been an illegitimate high priest, which was supposed to be passed down from father to son, however, at the time of Messiah, the position often went to the highest bidder, as the Romans controlled, and had usurped authority over, the Temple and would appoint whom they wanted.

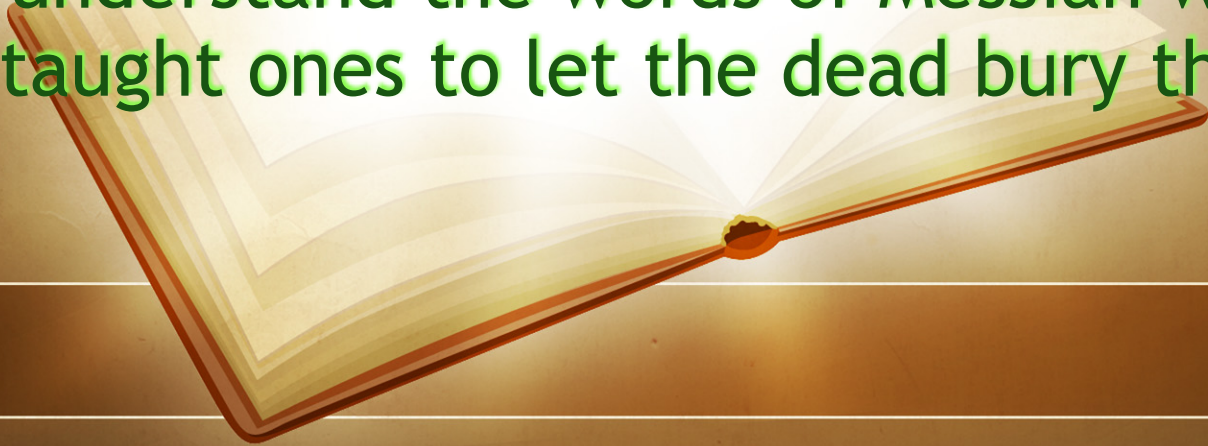
This tearing of the garments of the high priest, is a powerful picture of the change of the priesthood that took place! By Qayapha tearing his garments, rendered him unfit to be in the position of high priest and this can certainly explain a part of the **‘changing of the priesthood’** to the order of Malkitsedeq, as described clearly in the book of Ib’rim/Hebrews!



Lev 21:11 nor come near any dead body, nor defile
himself for his father or his mother,



In Verse 11 we are further told that the high priest was not to come near any dead body nor defile himself for his father or mother, and we are further able to understand the words of Messiah who told one of his taught ones to let the dead bury the dead in:



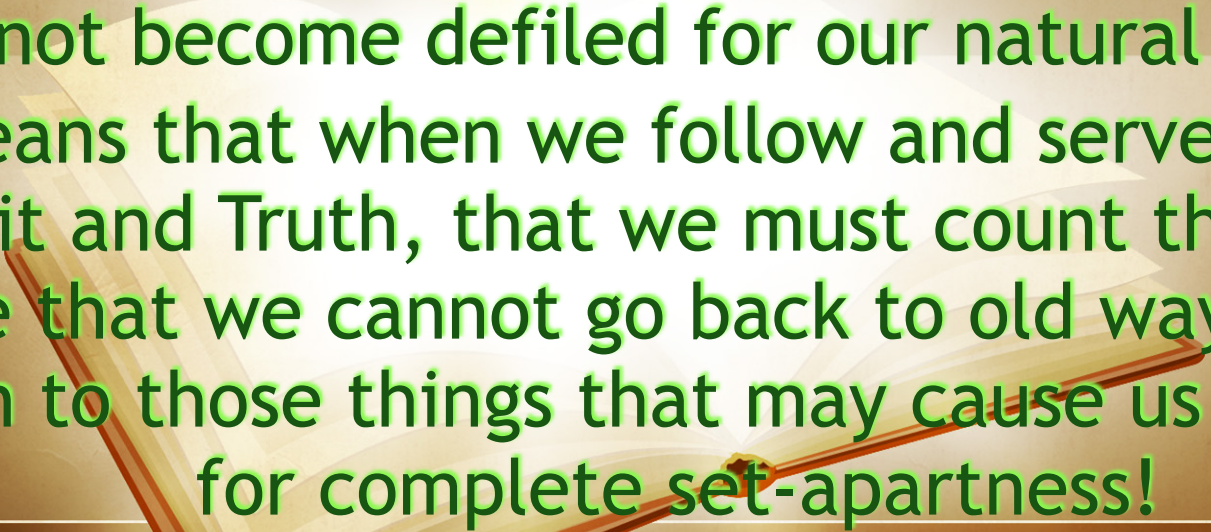
Mattithyahu/Matthew 8:21-22 “And another of His taught ones said to Him, “Master, first let me go and bury my father.” 22 But **יהושע** said to him, “Follow Me, and leave the dead to bury their own dead.”



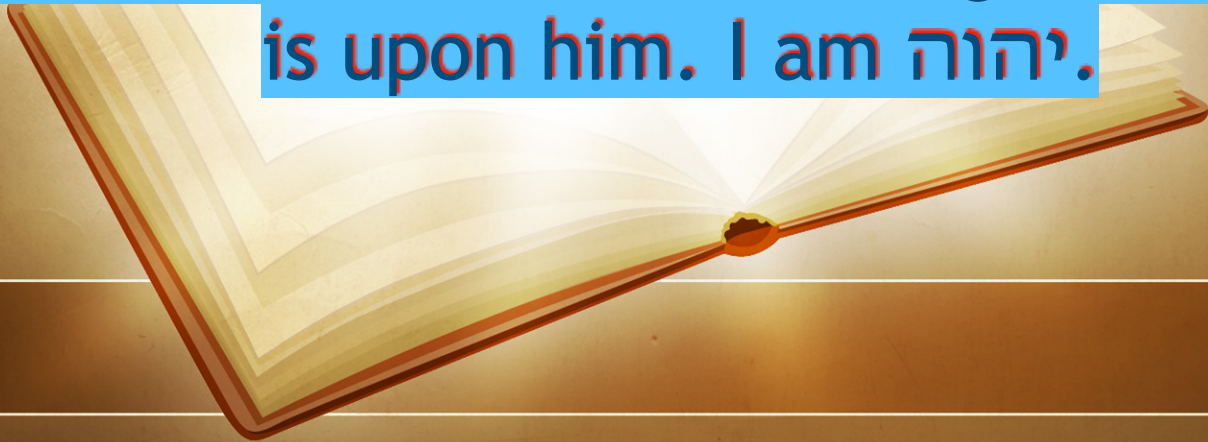
In this teaching, it is clear that this taught one who wanted to follow Messiah, was not mourning the death of his father, but rather that he wanted to return home and stay there until his father died, so that he could get an inheritance!

This taught one's father may still have lived for many years to come, which would have delayed the taught one from following the Master straight away, and when Messiah tells him that he should let the dead bury the dead, He was making it clear that the cost of following Him means forsaking all - even one's inheritance!

We are the body of Messiah, and so being His Body, we recognize that we, as being a member of the body of the High Priest, we too need to recognize that we must not become defiled for our natural relatives! This means that when we follow and serve the Master in Spirit and Truth, that we must count the cost and realize that we cannot go back to old ways or try to hold on to those things that may cause us to be unfit for complete set-apartness!



Lev 21:12 nor go out of the set-apart place, nor profane the set-apart place of his Elohim, for the sign of dedication of the anointing oil of his Elohim is upon him. I am יהוה.



Verse 12: With this instruction given, to not go out of the set-apart place and not to profane the Name of Elohim, for the sign of dedication is upon him, we are once again reminded that we can never stop being set-apart, as our lives must be continually set-apart as we hear, guard and do His instructions without compromise!

His sign of dedication is upon us, as we are told that His Sabbath is a sign between us and Him forever; therefore, we recognize that we are to never compromise the Sabbath, not even for family!!!

We have seen today, how one's own family may call for a set-apart believer to compromise the Sabbath or any other commands, for the sake of a family event or crisis, and in doing so, they are calling for a set-apart priest of the Most-High to take off the sign of dedication, which is clearly forbidden, and it is time for true worshippers to take heed of this clear instruction, to not take off the sign of their dedication to the Master and His truth!

The rest of the chapter gives clear instructions of how we as priests in His Kingdom are to be found to be spotless in Messiah, in whom there is no defect or deformity. And what this again pictures for us, is the wonderful work of Messiah, the Perfect Lamb, who has enabled us to draw near to Elohim.

No offspring of Aharon the priest who had a defect was able to draw near to Elohim and bring the required offerings made by fire or the bread of Elohim.

A son with a defect may eat of the bread of Elohim
but was not allowed to bring it near.

This is a marvelous picture for us in showing us that
we, who are found to have defects and deformities
due to our sinful nature and have fallen short, are
unable to draw near in our own strength; however,
as we partake in the Bread of Elohim - that is
Messiah - we are brought near as we remain 'in
Him' our perfect High Priest.

The only way to draw near to Elohim and present our bodies as living sacrifices is by Messiah, and again this chapter proves clearly that there is only One way - and only by that which is perfect - יהושע our Messiah!



Lev 21:17 “Speak to Aharon, saying, ‘No man of your offspring throughout their generations, who has any defect, is to draw near to bring the bread of his Elohim.

Lev 21:18 ‘For any man who has a defect is not to draw near: a man blind or one lame or disfigured or deformed,

Lev 21:19 a man who has a broken foot or broken hand,

Lev 21:20 or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch.

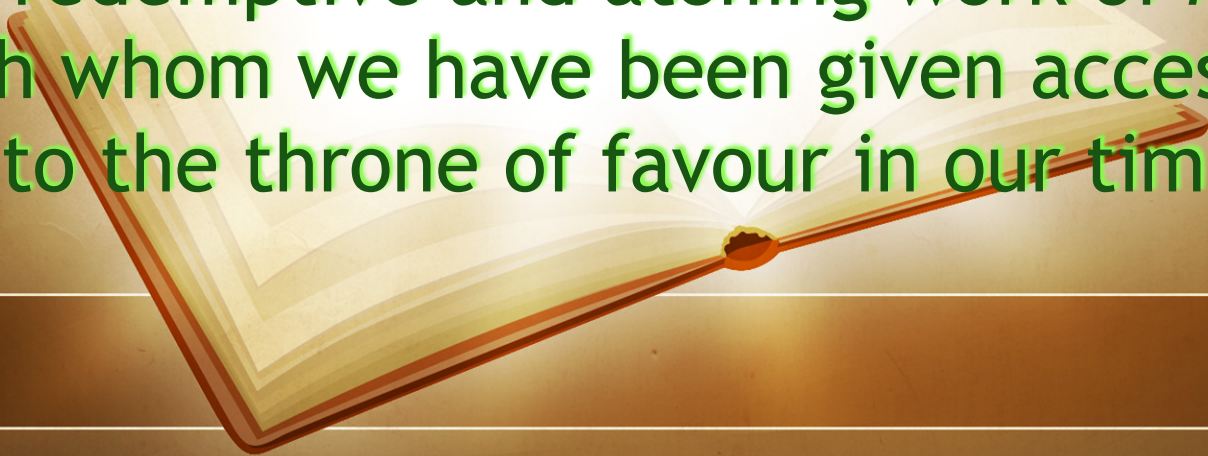
Lev 21:21 'No man among the offspring of Aharon the priest, who has a defect, is to come near to bring the offerings made by fire to יהוה - he has a defect, he does not come near to bring the bread of his Elohim.

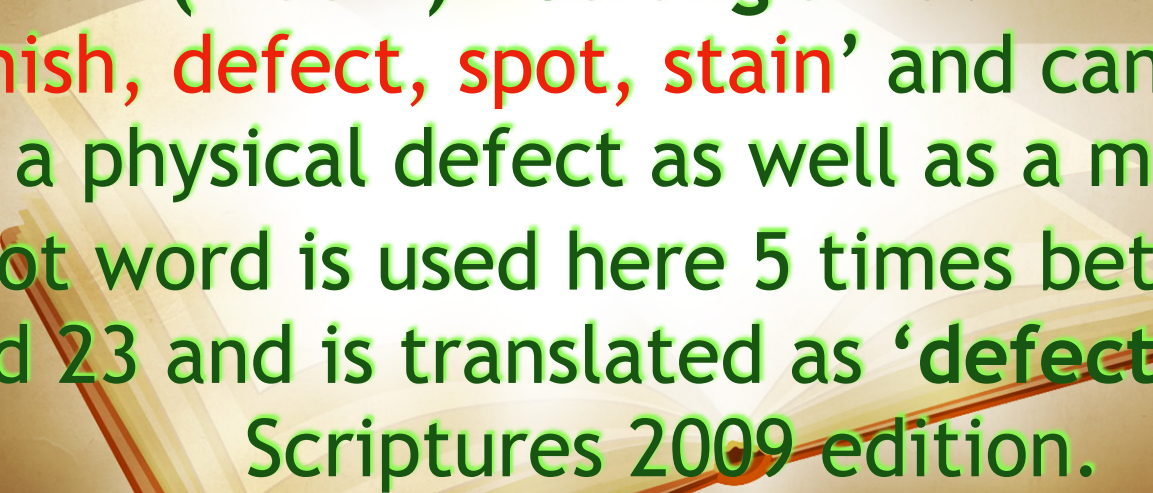
Lev 21:22 'He does eat the bread of his Elohim,
both the most set-apart and the set-apart,

Lev 21:23 only, he does not go near the veil or
approach the slaughter-place, because he has a
defect, lest he profanes My set-apart places. For I
am יהוה, who sets them apart.' ”



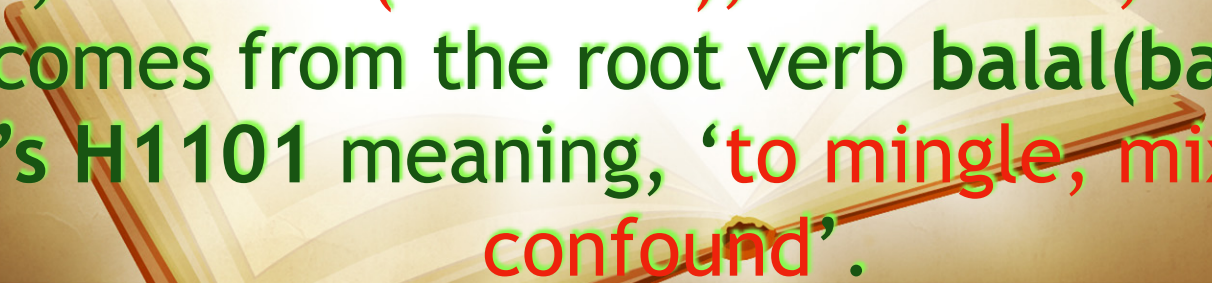
In verse 17-23 we are given a clear instruction of who is not able to draw near to bring the bread of his Elohim, and this further emphasizes our need for the redemptive and atoning work of Messiah, through whom we have been given access to boldly come to the throne of favour in our time of need.



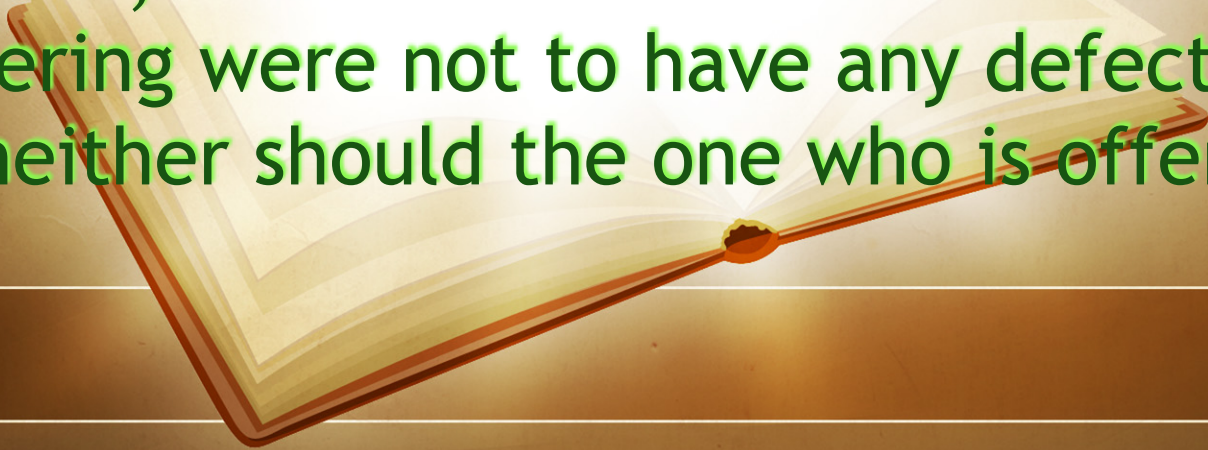


The Hebrew root word that is translated as 'defect' is מום mum(moom) - Strong's H3971 which means, 'blemish, defect, spot, stain' and can represent both a physical defect as well as a moral stain. This root word is used here 5 times between verses 17 and 23 and is translated as 'defect' in the ISR Scriptures 2009 edition.

There is another Hebrew word that is also translated as 'defect', in this passage, and is found in verse 20, which is the Hebrew root word תְּבַלֵּל **teballul**(teb-al-lool') - Strong's H8400 which means, 'defect (in vision), confusion, obscurity', and comes from the root verb **balal**(baw-lal') - Strong's H1101 meaning, 'to mingle, mix, confuse, confound'.



This clear restriction on who is able to draw near to Elohim is not a cruel command, but rather separates the clear distinction of who is serving and who is not, and if the animals that were brought as an offering were not to have any defects in them, then neither should the one who is offering them!

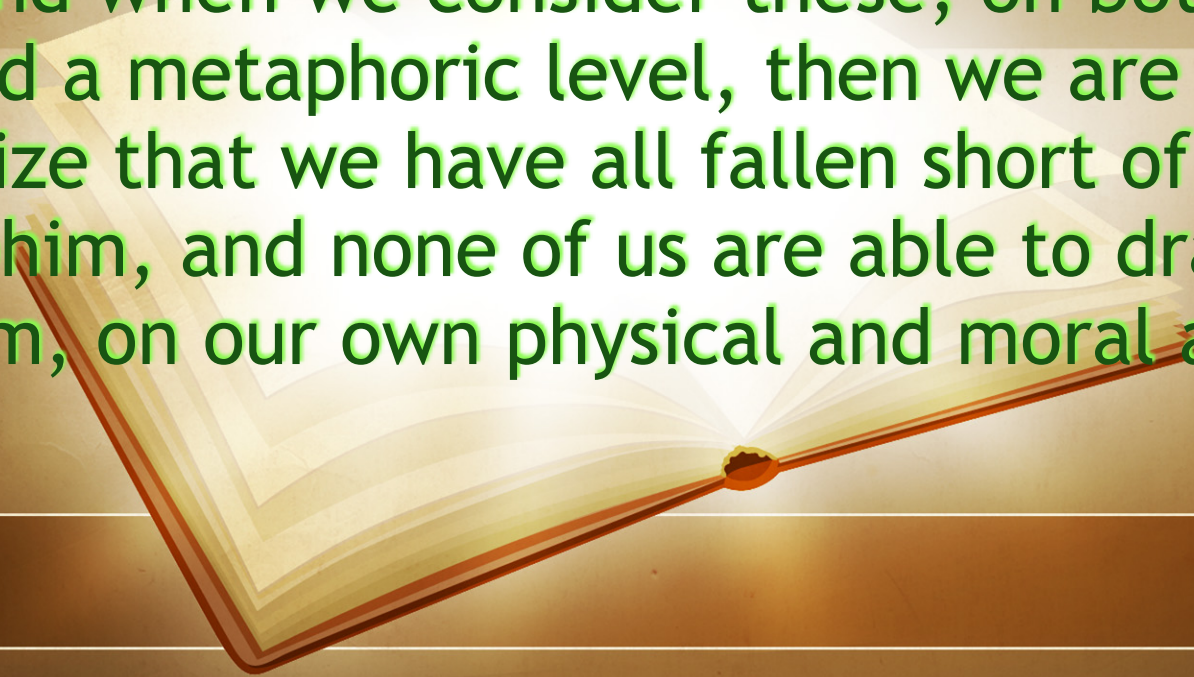


Verses 18-20 expand on what is considered as a defect, and we are told that no blind, lame, disfigured or deformed may draw near. Even if a man had a broken foot or hand was not permitted to draw near.

No hunchback, dwarf or one who vision has been impaired, or one who has a skin problem, or a eunuch is permitted to draw near.



This clear instruction is clear on who may not draw near, and when we consider these, on both a physical and a metaphoric level, then we are able to recognize that we have all fallen short of the esteem of Elohim, and none of us are able to draw near to Elohim, on our own physical and moral attributes!



The Hebrew word that is translated as 'blind' comes from the root word עִוֵּר ivver(iv-vare') - Strong's H5787; and the Hebrew root word for 'lame' is פִּסְעָה pisseah(pis-say'-akh) - Strong's H6455 which comes from the root verb פָּסַח pasah(paw-sakh') - Strong's H6452 which means, 'to limp, hesitate, become lame, leaped'; and it is from this root that we get the Hebrew word פֶּסַח Pěsah(peh'-sakh) - Strong's H6453 which is the word for 'Passover'.

The Hebrew word translated as 'disfigured' is חָרַם **ḥaram**(khaw-ram') - Strong's H2763 means 'to ban, utterly destroy', and the word translated as 'deformed' is שָׂרַע **sara**(saw-rah') - Strong's H8311 which means, 'to extend, stretch, overgrown, deformed'.

We know that there are some tribal traditions still today, that stretch and extend the neck of women with wire bands, as a form of worship and identity, which is clearly prohibited in Scripture, for this would render one unable to draw near to Elohim!

The Greek word that is used in the LXX (Septuagint) for 'defect' is μῶμος mōmos(mo'-mos) - Strong's G3470 which means, 'blemish, blame, disgrace, insult, of mean who are a disgrace to society', and this word is only used once, in the Renewed Writings, when speaking of the term used, in the objective and concrete sense, of false teachers, who by reason of their moral libertinism are felt to be "defacing blemishes", as they revel in their own deceptions, while feasting with set-apart ones!

Kěpha Bět/2 Peter 2:12-13 “But these, like natural unreasoning beasts, having been born to be caught and destroyed, blaspheme that which they do not know, shall be destroyed in their destruction, 13 being about to receive the wages of unrighteousness, deeming indulgence in the day of pleasure, spots and blemishes, revelling in their own deceptions while they feast with you”


The Greek word used in the LXX (Septuagint) here in Wayyiqra/Leviticus 21:18 for 'lame' is χωλός chōlos(kho-los') - Strong's G5560 which means, 'lame, halt, limping, cripple', and the Greek word used for 'blind' is τυφλός tuphlos(toof-los') - Strong's G5185 which can mean physically or mentally blind and comes from the word τυφώω tuphoō(toof-o'-o) - Strong's G5187 which means, 'to be conceited, foolish, arrogance, vanity, to be lifted up with pride, high-minded'.

It can also render the understanding of being enveloped with smoke and blinded, so as not to see. Both of these Greek words for 'lame' and 'blind' we find in:

Mattithyahu/Matthew 11:5 “Blind receive sight and lame walk, lepers are cleansed and deaf hear, dead are raised up and poor are brought the Good News.”

These were the words that יהושע Messiah told the two taught ones of Yoḥanan to report back to him, for he was in prison.

Mattithyahu/Matthew 15:30-31 “And large crowds came to Him, having with them those who were lame, blind, dumb, crippled, and many others. And they laid them down at the feet of **יהושע**, and He healed them, 31 so that the crowd marveled when they saw the dumb speaking, the crippled well, the lame walking, and the blind seeing. And they praised the Elohim of Yisra’ēl.”



With Messiah healing the lame and the blind, He was clearly revealing to the crowds that He was the Saviour that Scripture prophesied of, who would come to save and heal; and those who believed could be strengthened and filled with great shalom!

Yeshayahu/Isaiah 35:4-6 “Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.” 5 Then the eyes of the blind shall be opened, and the ears of the deaf be opened. 6 Then the lame shall leap like a deer, and the tongue of the dumb sing, because waters shall burst forth in the wilderness, and streams in the desert.”

The Hebrew word used in Wayyiqra/Leviticus 21 for 'draw near' is קָרַב qarab(kaw-rab') - Strong's H7126 which means 'to come near, approach, appear, bring near, come forward, draw near', and it is from this word that we get the Hebrew word קֹרְבָן Qorban(kor-bawn') - Strong's H7133 which is understood as 'offerings'.

The Greek word used in the LXX (Septuagint) for 'draw near' is προσέρχομαι proserchomai (pros-er'-khom-ahee) - Strong's G4334 which means, 'to approach, draw near, agree', and comes from the 2 words:

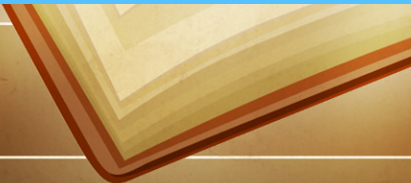
1) - πρὸς pros(pros) - Strong's G4314 which is a primary preposition meaning, 'advantageous for, at (denotes local proximity), toward (denotes motion toward a place)', and

2) - ἔρχομαι erchomai(er'-khom-ahee) - Strong's G2064 which means, 'to come, go, arrive, brought'.

This word προσέρχομαι proserchomai
(pros-er'-khom-ahee) - Strong's G4334 is used in:

Ib'rim/Hebrews 4:16 “Therefore, let us **come** boldly
to the throne of favour, in order to receive
compassion, and find favour for timely help.”


Ib'rim/Hebrews 7:25 “Therefore He is also able to
save completely those who **draw near** to Elohim
through Him, ever living to make intercession for
them.”



Ib'rim/Hebrews 10:19-22 “So, brothers, having boldness to enter into the Set-apart Place by the blood of **יהושע**, by a new and living way which He instituted for us, through the veil, that is, His flesh, and having a High Priest over the House of Elohim, let us **draw near** with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water.”

Ib'rim/Hebrews 11:6 “But without belief it is impossible to please Him, for he who **comes** to Elohim has to believe that He is, and that He is a rewarder of those who earnestly seek Him.”

The reason for quoting all these verses from Ib'rim/
Hebrews, is simply to highlight the clear reality of
what this powerful letter expresses to us, as we are
able to identify the new and living way that the
Blood of Messiah, who is the High Priest forever in
the order of Malkitsedeq, has brought to us who
were 'lame, blind, deformed, crippled, and had
many blemishes or defects'!

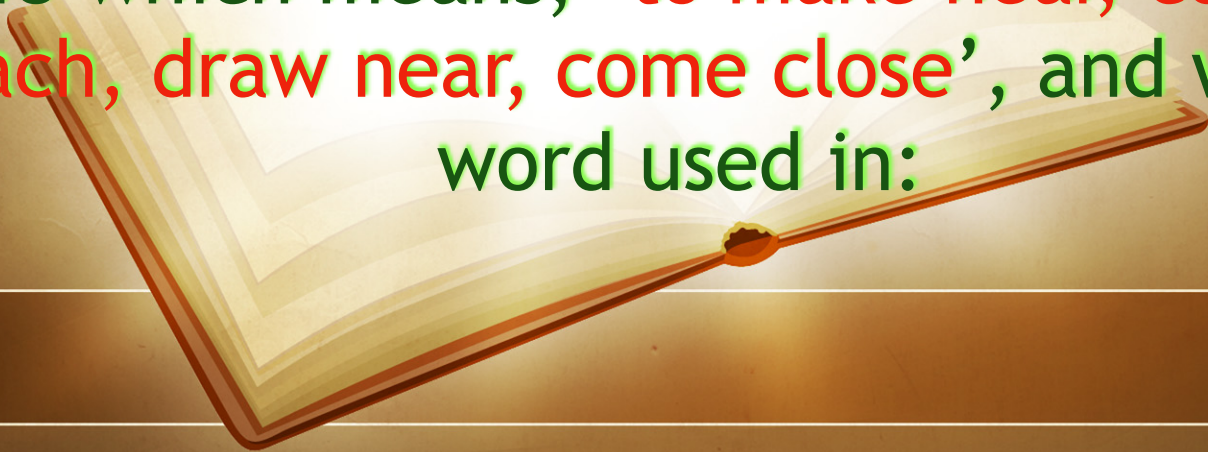


In Berěshith/Genesis 48:10 Yosěph's sons were brought near and Ya'aqob kissed them and embraced them.

The Hebrew word translated as 'drew near' is נִגַּשׁ nagash(naw-gash') - Strong's H5066 which means, 'to draw near, approach, come closer'.


As they drew near, they were kissed and embraced by Ya'aqob, now considered as their 'father' by adoption!

The Greek word that is used in the LXX (Septuagint - Greek translation of the Tanak), in this verse, for 'drew near' is ἐγγίζω eggizō(eng-id'-zo) - Strong's G1448 which means, 'to make near, come near, approach, draw near, come close', and we see this word used in:

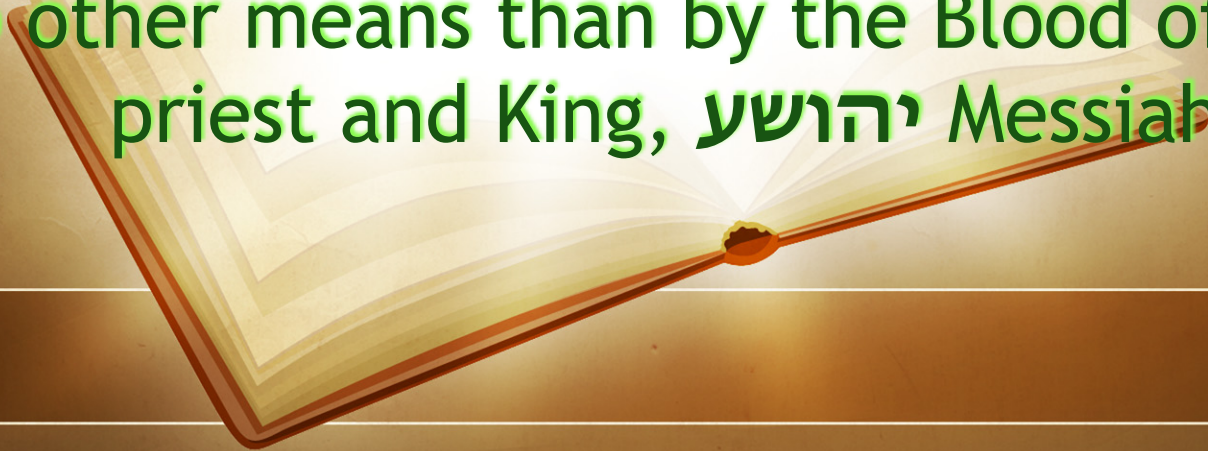


Ya'aqob/James 4:8 "Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!"

Ya'aqob/James 5:8 "You too, be patient. Establish your hearts, for the coming of the Master has drawn near."



Menashsheh and Ephrayim were brought near to
Ya'aqob by Yosēph, and here we see the clear
picture of how we are able to draw near to Elohim
by no other means than by the Blood of our High
priest and King, **יהושע** Messiah.



No one comes to the Father except through the Son:

Yohanan/John 14:6 “יהושע” said to him, “I am the Way, and the Truth, and the Life. No one comes to the Father except through Me.”

This Scripture above makes it very clear that no one can come to the Father except through the son

The vital lesson that we are able to take from the ending of this chapter in Wayyiqra/Leviticus 21 is that it is יהוה who sets us apart, and without Him setting us apart, through the Blood of Messiah, we are unable to be set-apart and therefore unable to draw near to Him!



CHAPTER 22

Lev 22:1 And יהוה spoke to Mosheh, saying,

Lev 22:2 “Speak to Aharon and his sons, that they separate themselves from the set-apart offerings of the children of Yisra’ĕl, and that they do not profane My set-apart Name in what they set apart to Me I am יהוה.

Lev 22:3 “Say to them, ‘Any man of all your offspring throughout your generations who draws near the set-apart offerings which the children of Yisra’el set apart to יהוה, while he has uncleanness upon him, that being shall be cut off from before Me I am יהוה.

Lev 22:4 ‘Any man of the offspring of Aharon, who is a leper or has a discharge, does not eat the set-apart offerings until he is clean. And whoever touches what is rendered unclean by a being, or a man who has had an emission of semen,

Lev 22:5 or a man who touches any swarming creature by which he would be made unclean, or any being by whom he would become unclean, even any of his uncleanness;

Lev 22:6 the being who has touched it shall be unclean until evening, and does not eat the set-apart offerings, but shall bathe his body in water.

Lev 22:7 'And when the sun goes down he shall be clean, and afterward eat the set-apart offerings, because it is his food.

Lev 22:8 'He does not eat that which dies or is torn by beasts, becoming unclean by it. I am יהוה.

Lev 22:9 'And they shall guard My Charge, lest they bear sin for it and die thereby, when they profane it. I יהוה set them apart.

Lev 22:10 'And no stranger eats the set-apart offering. A sojourner with the priest, or a hired servant, does not eat the set-apart offering.

Lev 22:11 'But when the priest buys a being with his silver, he does eat of it. And one who is born in his house does eat his food.

Lev 22:12 'And when a priest's daughter is married to a stranger, she does not eat of the set-apart offerings.

Lev 22:13 'But when a priest's daughter is a widow or put away, and has no child, and has returned to her father's house as in her youth, she does eat her father's food, but no stranger eats of it.

Lev 22:14 'And when a man eats the set-apart offering by mistake, then he shall give a set-apart offering to the priest, and add one-fifth to it.

Lev 22:15 'And let the priests not profane the set-apart offerings of the children of Yisra'ěl, which they lift up to יהוה,

Lev 22:16 or allow them to bear the crookedness of trespass when they eat their set-apart offerings. For I am יהוה, who sets them apart.' ”

Acceptable Offerings

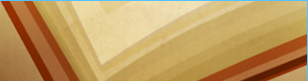
Lev 22:17 And יהוה spoke to Mosheh, saying,

Lev 22:18 “Speak to Aharon and his sons, and to all the children of Yisra’ĕl, and say to them, ‘Any man of the house of Yisra’ĕl, or of the strangers in Yisra’ĕl, who brings his offering for any of his vows or for any of his voluntary offerings, which they bring to יהוה as an ascending offering,

Lev 22:19 for your acceptance, is a male, a perfect one from the cattle, from the sheep, or from the goats.


Lev 22:20 'Whatever has a defect, you do not bring, for it is not acceptable for you.

Lev 22:21 'And when a man brings a slaughtering of peace offerings to יהוה, to complete a vow, or a voluntary offering from the cattle or the sheep, it is to be perfect to be accepted, let there be no defect in it.



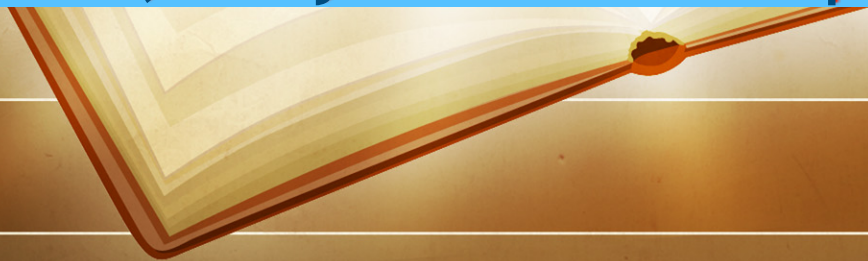
Lev 22:22 ‘Those blind or broken or cut, or having an ulcer or eczema or scabs, you do not bring to יהוה, nor make an offering by fire of them on the slaughter-place to יהוה.

Lev 22:23 ‘As for a bull or a lamb that has any limb deformed or dwarfed you do prepare as a voluntary offering, but for a vow it is not accepted.



Lev 22:24 ‘Do not bring to יהוה what is bruised or crushed, or torn or cut, nor do it in your land.

Lev 22:25 ‘And from a son of a stranger’s hand you do not bring any of these as the bread of your Elohim, for their corruption is in them, and defects are in them, they are not acceptable for you.’ ”



Lev 22:26 And יהוה spoke to Mosheh, saying,

Lev 22:27 “When a bull or a sheep or a goat is born, it shall be seven days with its mother. And from the eighth day and thereafter it is acceptable as an offering made by fire to יהוה.

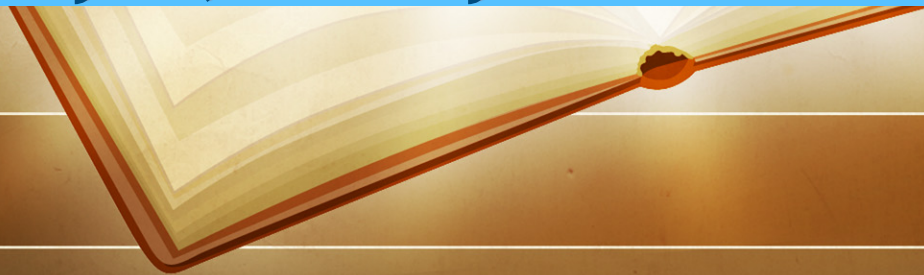
Lev 22:28 “But do not slay a cow or a sheep and its young on the same day.

Lev 22:29 “And when you slaughter a slaughtering of thanksgiving to יהוה, slaughter it for your acceptance.

Lev 22:30 “It is eaten that same day, leave none of it till morning. I am יהוה.

Lev 22:31 “And you shall guard My commands and do them. I am יהוה.

Lev 22:32 “And do not profane My set-apart Name,
and I shall be set-apart among the children of
Yisra’ĕl. I am יהוה, who sets you apart,
Lev 22:33 who brought you out of the land of
Mitsrayim, to be your Elohim I am יהוה.”



This chapter further emphasizes the need for a priesthood to be completely set-apart and not profane the Name of יהוה, by treating the set-apart matters of Elohim as common.

There are many **‘worldly habits’** that we all still need to get rid of and here, we see the instruction that reminds us of just that.




A small example, yet very critical in understanding for us today on a practical level, is how we conduct ourselves in everyday circumstances; and even more importantly, how we conduct ourselves when we are gathered together, as an assembly/community in Messiah, as a set-apart gathering.

All too often we sadly see that very presence of יהוה during a set-apart gathering is profaned in more ways than one when people use coarse joking or when people slander others and lose total regard for the sanctity of His presence, when gathering to hear His set-apart counsel of His Word.

What we can also glean from these instructions, regarding true set-apartness, is the fact that we need to make a concerted effort to ‘pull our lives out of’ those circumstances or events that most would consider normal; as we recognize that having been in exile for so long, we still have many ‘gentile-like’ habits and thought patterns that we desperately need to overcome, for if we are not careful, we will end up defiling the set-apart living standards that we are supposed to uphold!

The Sabbath is the first major change in living out a new set-apart life, that others in the world may consider strange, yet we must do our utmost to guard an active set-apart lifestyle that must not be compromised in the least and when we truly delight in His Shabbat, we will find that the rest of the week our ability to remove ourselves from the common/unclean matters will become a lot easier.



We also learn from these passages that we are to walk in the fear of יהוה, which is the beginning of wisdom and not treat those set-apart matters of יהוה as common.

We are a set-apart people and therefore would not find ourselves engaging in what is not set-apart, lest we find ourselves profaning His Name which is upon us and be found guilty of profane living!


These instructions remind us that we are to be constantly aware of where we find ourselves and be sure that we do not 'touch' or engage in that which can render us unclean and unable to serve as a priesthood.

Praise Elohim that we have an intercessor who intercedes day and night for us and when we sin or are made unclean, in any way, we can come and confess our sins to Him and be cleansed from all unrighteousness!

This, of course, does not give us the license to sin and be lawless, but rather, this should drive us to being ever aware of making sure that we live our lives in total set-apartness unto our Saviour and Redeemer and King!

This chapter also pictures for us the work of Messiah, as the Pěsaḥ Lamb, of which no stranger may eat of unless the priest buys a being with silver (verse 11).

יהושע Messiah has bought us with silver, as He has paid the price of our redemption and now, we are no longer strangers or foreigners to the Covenants of Promise and without Elohim in the world, but, have now been brought near by the Blood of Messiah (Eph'siyim/Ephesians 2).



Silver is also a picture of the purity of the Word:
Tehillah/Psalm 12:6 “The Words of יהוה are clean
Words, silver tried in a furnace of earth, refined
seven times.”

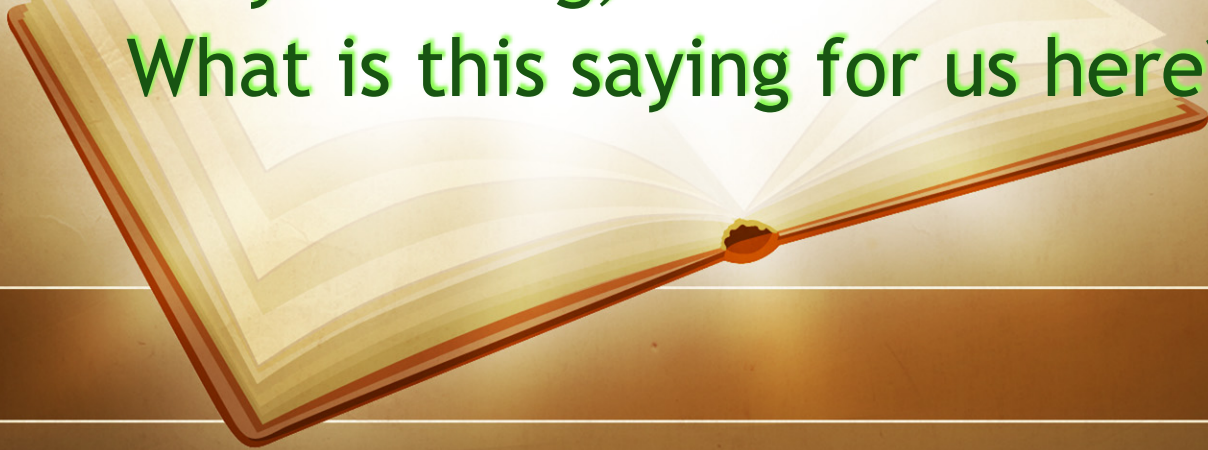


We know that Messiah, the pure and clean Word made flesh, bought us and paid the price by His Blood and now, we see in verse 11 that the one bought is not only 'allowed' to eat the set-apart offering, but rather he is 'required' to.

We must partake in the Pěsaḥ Meal each year or we have no part in Him; and we are then further able to eat our daily Lawful Bread, having been 'born' in His House!

From this chapter, it is clear that the requirements for the offering by fire was to be without defect and picture for us Messiah, being our perfect ascending offering.

In verse 23 we are told that a bull or lamb that has any deformed limb or is dwarfed may be prepared as a voluntary offering, but not as a vow offering.
What is this saying for us here?

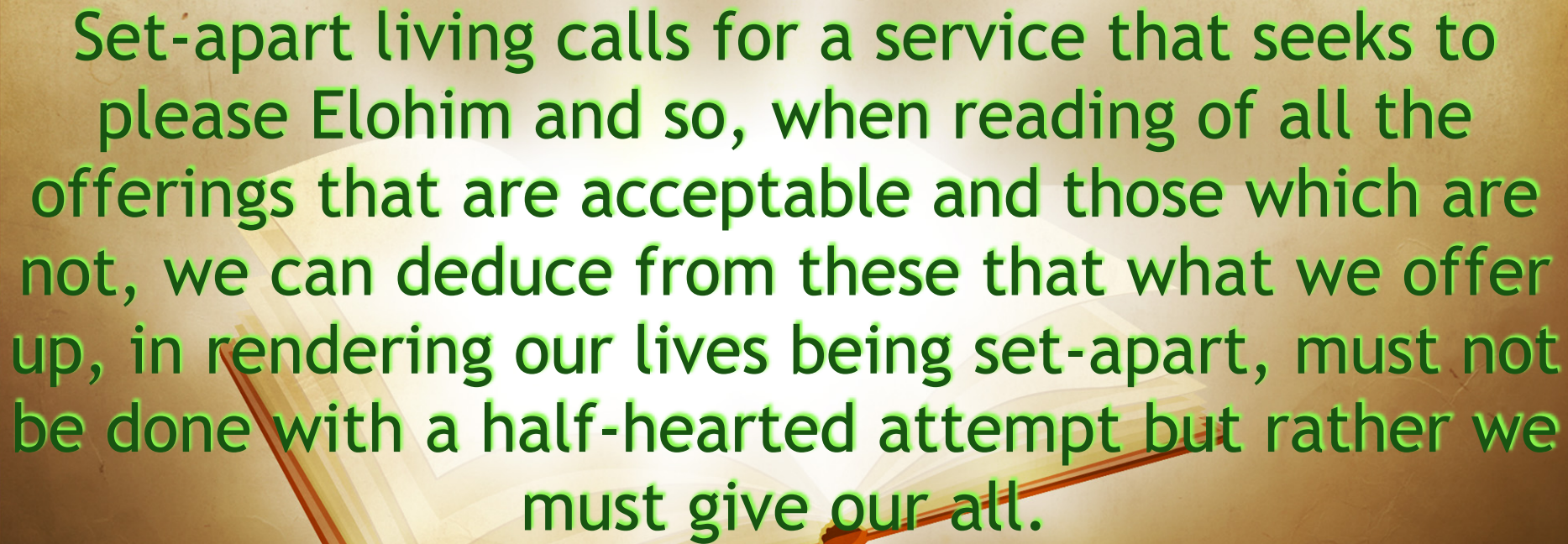


Romiyim/Romans 12:1 “I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering - set-apart, well-pleasing to Elohim - your reasonable worship.”




We offer up our lives daily as a living offering, as we continue to live set-apart lives that is well pleasing to Elohim and this we are able to do as we voluntarily surrender our lives unto Him.

So, while we in and of ourselves can never be the ascending offering required, due to our inherent defects and sin, we can offer up our lives as a voluntary offering each and every day! What this also speaks to us is that we can give gifts to Elohim that is not perfect from our excess, yet that which is promised we cannot bring that is not perfect!

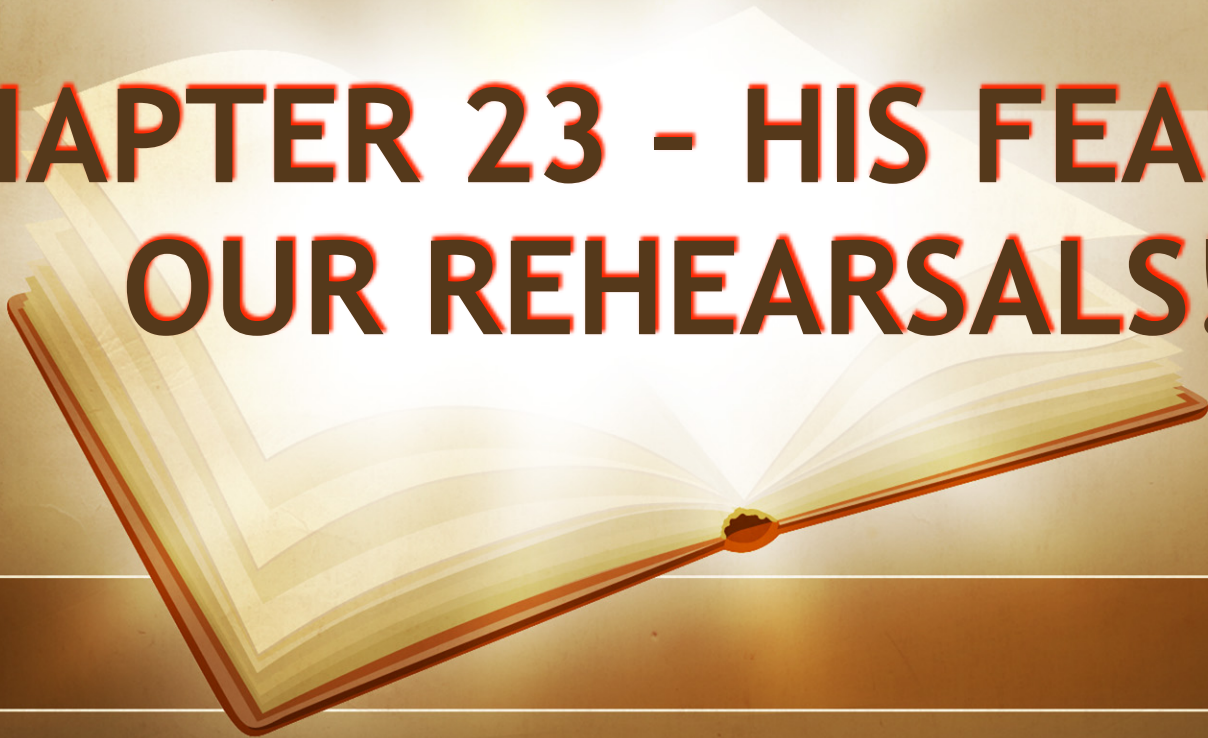


Set-apart living calls for a service that seeks to please Elohim and so, when reading of all the offerings that are acceptable and those which are not, we can deduce from these that what we offer up, in rendering our lives being set-apart, must not be done with a half-hearted attempt but rather we must give our all.

What you offer represents yourself and so, if your intention is not to bear fruit in the kingdom and let others eat of the good fruit that you are supposed to bear; but you only serve when it is beneficial to yourself and you will only give of yourself when it suits and only you can enjoy the fruit of that which you give of yourself, then do not offer yourself for service in His House!

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CHAPTER 23 - HIS FEASTS - OUR REHEARSALS!



Feasts of the Lord

Lev 23:1 And יהוה spoke to Mosheh, saying,

Lev 23:2 “Speak to the children of Yisra’ĕl, and say to them, ‘The appointed times of יהוה, which you are to proclaim as set-apart gatherings, My appointed times, are these:



The Sabbath


Lev 23:3 'Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to יהוה in all your dwellings.



The Passover

Lev 23:4 'These are the appointed times of יהוה, set-apart gatherings which you are to proclaim at their appointed times.

Lev 23:5 'In the first new moon, on the fourteenth day of the new moon, between the evenings, is the Pěsaḥ(a) to יהוה. Footnote: (a)Passover.



Lev 23:6 'And on the fifteenth day of this new moon is the Festival of Matzot(b)to יהוה - seven days you eat unleavened bread. Footnote: (b) Unleavened.

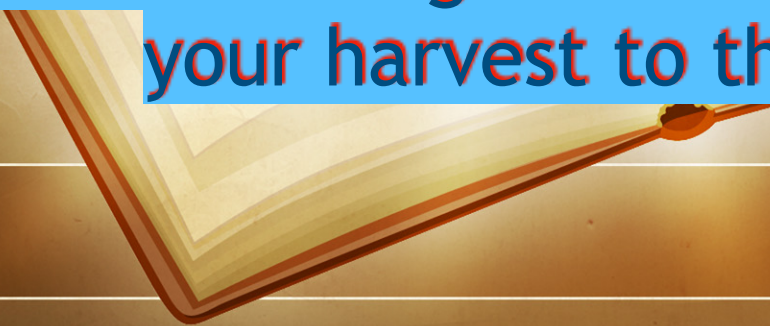
Lev 23:7 'On the first day you have a set-apart gathering, you do no servile work.

Lev 23:8 'And you shall bring an offering made by fire to יהוה for seven days. On the seventh day is a set-apart gathering, you do no servile work.' ”

The Feast of Firstfruits

Lev 23:9 And יהוה spoke to Mosheh, saying,

Lev 23:10 “Speak to the children of Yisra’ĕl, and you shall say to them, ‘When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest.



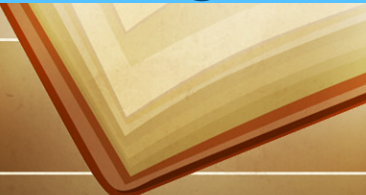
Lev 23:11 'And he shall wave the sheaf before יהוה, for your acceptance. On the morrow after the Sabbath the priest waves it.

Lev 23:12 'And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as an ascending offering to יהוה,



Lev 23:13 and its grain offering: two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to יהוה, a sweet fragrance, and its drink offering: one-fourth of a hin of wine.

Lev 23:14 'And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim - a law forever throughout your generations in all your dwellings.



The Feast of Weeks

Lev 23:15 'And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths.

Lev 23:16 'Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to יהוה.

Lev 23:17 'Bring from your dwellings for a wave offering two loaves of bread, of two-tenths of an ĕphah of fine flour they are, baked with leaven, first-fruits to יהוה.

Lev 23:18 'And besides the bread, you shall bring seven lambs a year old, perfect ones, and one young bull and two rams. They are an ascending offering to יהוה, with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to יהוה.

Lev 23:19 'And you shall offer one male goat as a sin offering, and two male lambs a year old, as a slaughter of peace offerings.

Lev 23:20 'And the priest shall wave them, besides the bread of the first-fruits, as a wave offering before יהוה, besides the two lambs. They are set-apart to יהוה for the priest.

Lev 23:21 'And on this same day you shall proclaim a set-apart gathering for yourselves, you do no servile work on it - a law forever in all your dwellings throughout your generations.

Lev 23:22 'And when you reap the harvest of your land do not completely reap the corners of your field when you reap, and do not gather any gleaning from your harvest. Leave them for the poor and for the stranger. I am יהוה your Elohim.' ”

The Feast of Trumpets

Lev 23:23 And יהוה spoke to Mosheh, saying,

Lev 23:24 “Speak to the children of Yisra’ēl, saying, ‘In the seventh new moon, on the first day of the new moon, you have a rest, a remembrance of Teru’ah, (c) a set-apart gathering. Footnote: cLit. Soundings, by instrument or human voice.

Lev 23:25 ‘You do no servile work, and you shall bring an offering made by fire to יהוה.’ ”

The Day of Atonement

Lev 23:26 And יהוה spoke to Mosheh, saying,

Lev 23:27 “On the tenth day of this seventh new moon is Yom haKippurim.(d)It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to יהוה.


Foonote: dDay of Atonement or Day of the Coverings.



Lev 23:28 “And you do no work on that same day,
for it is Yom Kippurim, to make atonement for you
before יהוה your Elohim.


Lev 23:29 “For any being who is not afflicted on
that same day, he shall be cut off from his people.

Lev 23:30 “And any being who does any work on
that same day, that being I shall destroy from the
midst of his people.



Lev 23:31 “You do no work - a law forever throughout your generations in all your dwellings.

Lev 23:32 ‘It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the new moon at evening, from evening to evening, you observe your Sabbath.”



The Feast of Booths

Lev 23:33 And יהוה spoke to Mosheh, saying,

Lev 23:34 “Speak to the children of Yisra’ěl, saying, ‘On the fifteenth day of this seventh new moon is the Festival of Sukkot(e) for seven days to יהוה. Footnote: eBooths.

Lev 23:35 ‘On the first day is a set-apart gathering, you do no servile work.

Lev 23:36 'For seven days you bring an offering made by fire to יהוה. On the eighth day there shall be a set-apart gathering for you, and you shall bring an offering made by fire to יהוה. It is a closing festival, you do no servile work.

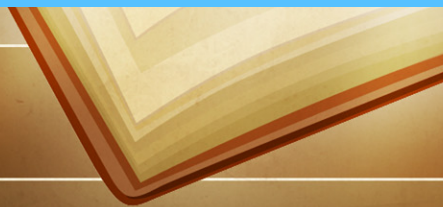
Lev 23:37 'These are the appointed times of יהוה which you proclaim as set-apart gatherings, to bring an offering made by fire to יהוה, an ascending offering and a grain offering, a slaughtering and drink offerings, as commanded for every day -

Lev 23:38 besides the Sabbaths of יהוה, and besides your gifts, and besides all your vows, and besides all your voluntary offerings which you give to יהוה.

Lev 23:39 'On the fifteenth day of the seventh new moon, when you gather in the fruit of the land, celebrate the festival of יהוה for seven days. On the first day is a rest, and on the eighth day a rest.

Lev 23:40 'And you shall take for yourselves on the first day the fruit of good trees, branches of palm trees, twigs of leafy trees, and willows of the stream, and shall rejoice before יהוה your Elohim for seven days.

Lev 23:41 'And you shall celebrate it as a festival to יהוה for seven days in the year - a law forever in your generations. Celebrate it in the seventh new moon.



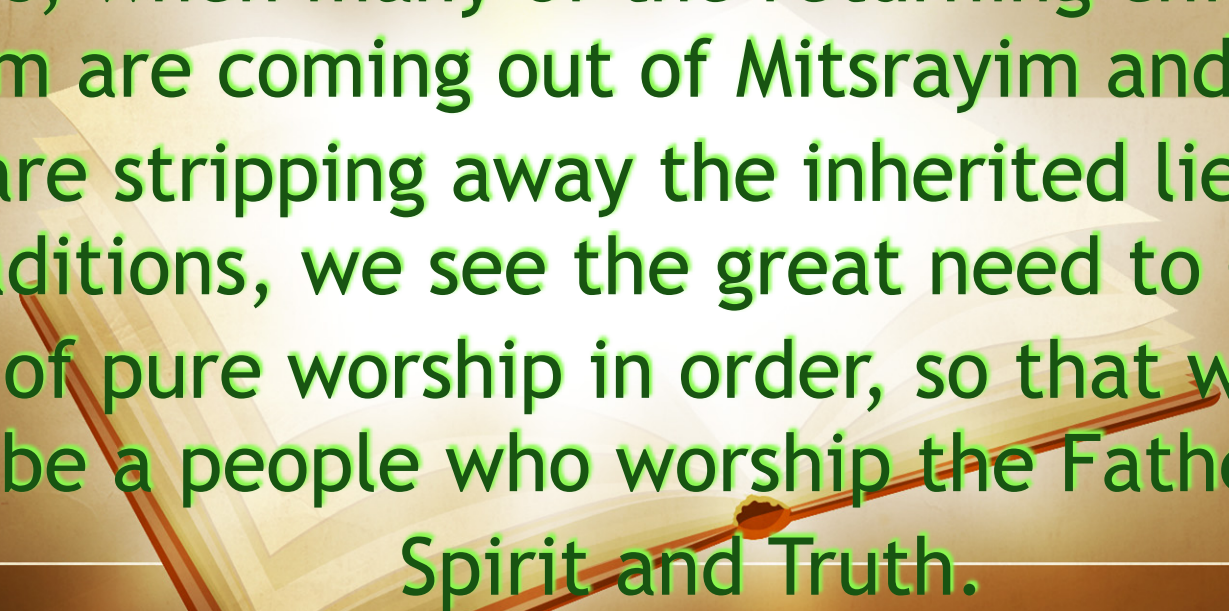
Lev 23:42 'Dwell in booths for seven days; all who are native born in Yisra'ěl dwell in booths,

Lev 23:43 so that your generations know that I made the children of Yisra'ěl dwell in booths when I brought them out of the land of Mitsrayim. I am יהוה your Elohim.' ”

Lev 23:44 Thus did Mosheh speak of the appointed times of יהוה to the children of Yisra'ěl.

What is very interesting to note, is the clear placement of this chapter, in laying out for us the Appointed Times of Elohim, as it fits in well in the flow of the instructions for set-apart living, for by observing these Appointed Times, we further become established as His set-apart Bride!

This is, in my opinion, one of the most critical chapters in Scripture and while I do not, in any way, attempt to diminish the importance of **ALL Scripture;**

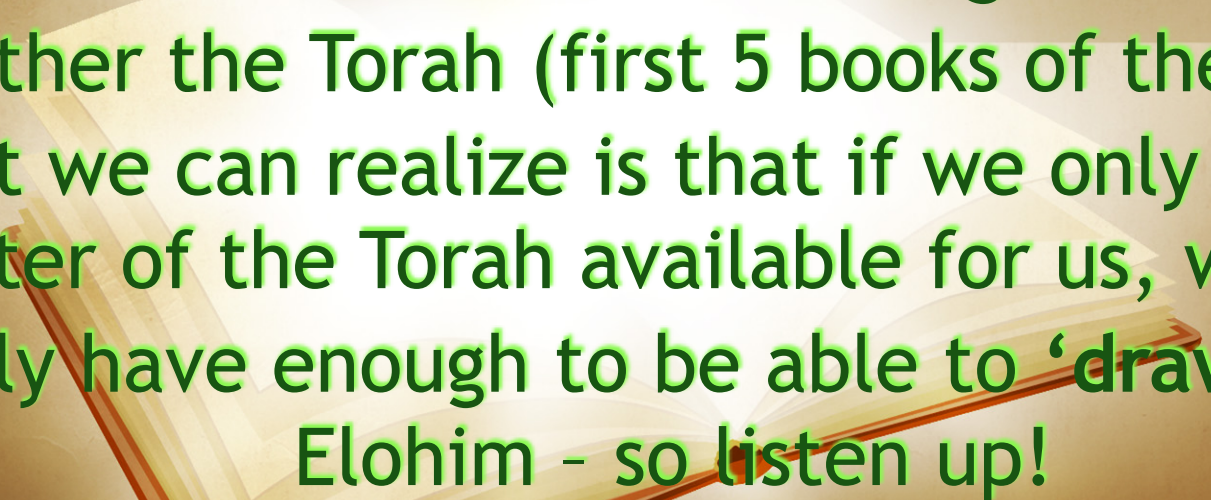
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what I mean, is that in these last days, when many of the returning children of Elohim are coming out of Mitsrayim and Babelon, and are stripping away the inherited lies of false traditions, we see the great need to get our timing of pure worship in order, so that we can truly be a people who worship the Father in Spirit and Truth.

This is a chapter that many exiles need to study in great depth, and not only study but apply and allow the great understanding of the Feasts of יהוה to further our love for Him and grow in intimacy with our King, whose times are set, as we eagerly await in great anticipation the return of our Redeeming King, in accordance to the fulfillment of these very Feasts that we see recorded in this chapter. Let us now glean through this chapter, as we discover the wonder in His appointed times!

Verse 1 - an often-repeated verse throughout the Torah - 'And **יהוה** spoke to Mosheh, saying'. Mosheh was the one whom **יהוה** chose to speak to and is a picture of Messiah who is our intercessor. Inevitably the words that often followed this phrase would be, as it is in this chapter, speak to the children of Yisra'el.

What we clearly understand is that our instructions from יהוה come to us through Mosheh - or rather the Torah (first 5 books of the Tanak). What we can realize is that if we only had this chapter of the Torah available for us, we would actually have enough to be able to 'draw near' to Elohim - so listen up!



Verse 2 - The Appointed Times of יהוה.


Like I have already said - the listed appointments given here in this chapter are יהוה's appointments.

Appointments that we are to rehearse each year.



The Hebrew word for ‘appointed times’ is: מועֲדֵי
mo’edim which is the plural of the root
word מועַד moed (mo-ade’)- Strong’s H4150 which
means, ‘appointed time, place or meeting’.
We see this root word מועַד moed (mo-ade’)-
Strong’s H4150 being used in:

Berēshith/Genesis 1:14 “And Elohim said, “Let
lights come to be in the expanse of the
heavens to separate the day from the night, and let
them be for signs and appointed times,
and for days and years”

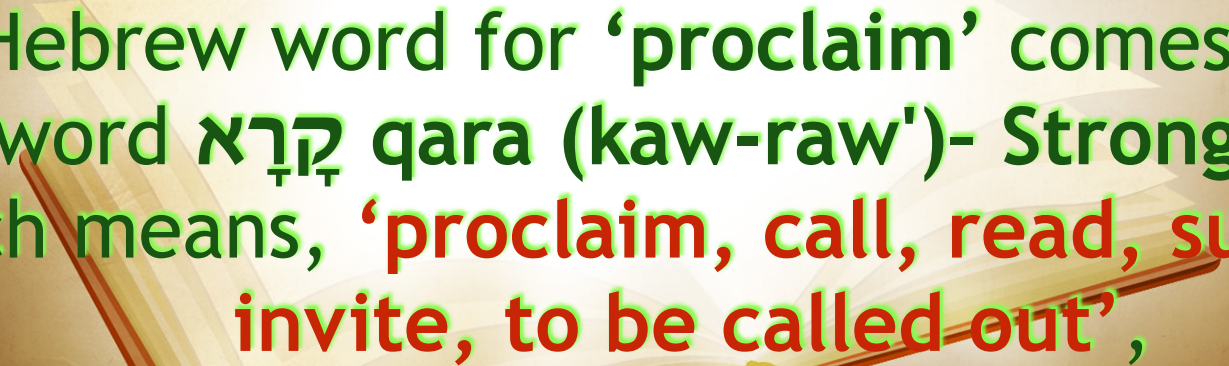
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Right in the beginning, during the Creation Week,
Elohim announces to us that He will have
‘appointed times’ and the way we are to know
when these times are would be determined by
the lights in the expanse of the heavens which were
given for us to not only determine the
season and day and night but also for His All-
important Appointed Times.

What makes these **‘Appointed Times’** different and
special from other times?

They are to be 'proclaimed' as 'set-apart gatherings'!

The Hebrew word for 'proclaim' comes from the root word קָרָא qara (kaw-raw')- Strong's H7121 which means, 'proclaim, call, read, summons, invite, to be called out',



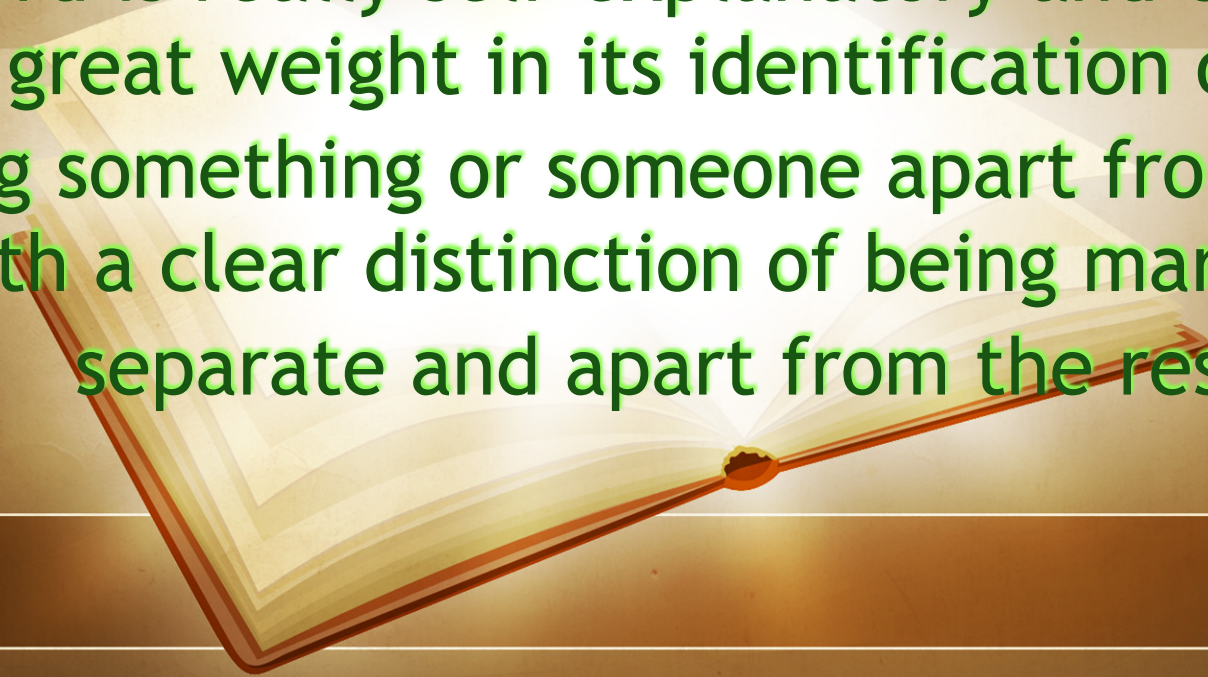
Set-Apart Gatherings:

Let us look briefly at these terms, in order to get a clearer understanding of what is commanded of us:

1 - Set-Apart:

Hebrew Word: קָדַשׁ - qodesh/ko-desh - Strong's H6944 - and it means 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה.'

The word is really self-explanatory and carries with it, great weight in its identification of truly setting something or someone apart from another with a clear distinction of being marked as separate and apart from the rest.

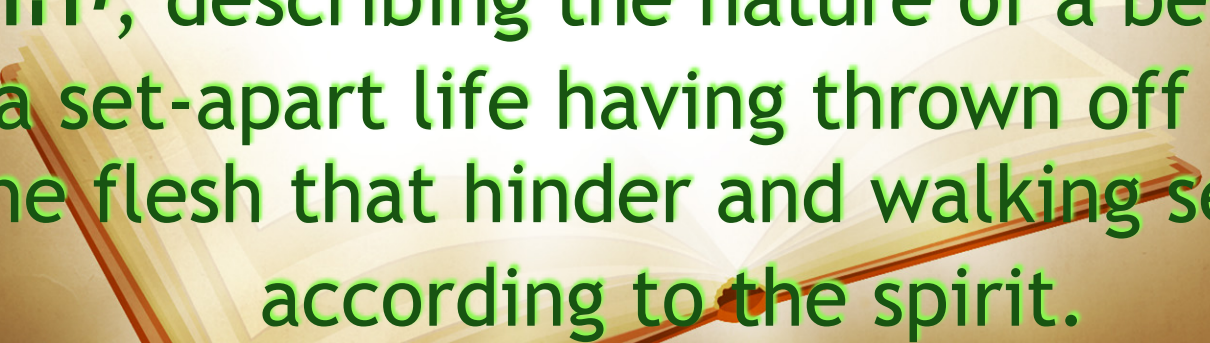


Set-apartness in the Greek is ἁγιασμός hagioasmos (hag-ee-as-mos')- Strong's G38 - 'consecration, sanctifying', and the noun is the word ἅγιος hagio (hag'-ee-os)- Strong's G40.

To 'consecrate' means 'to make or declare to be set-apart and be devoted to a purpose with the deepest irrevocable dedication'.

We, as a chosen, set-apart and royal priesthood unto Elohim, declare and make our lives solely devoted to the purpose of serving and worshipping יהוה our Elohim, and as we have certainly learnt through the Torah portions of 'drawing near' to Elohim, that we can only do so by the Blood of Messiah, as we are continually being set-apart in Him through an on-going process of being sanctified as a people for a possession.

In most cases the term ‘set-apart’ or ‘qodesh’ is used in a positive sense, a good sense in terms of being set-apart for good use or set-apart unto **יהוה**, describing the nature of a believer living a set-apart life having thrown off the things of the flesh that hinder and walking set-apart according to the spirit.



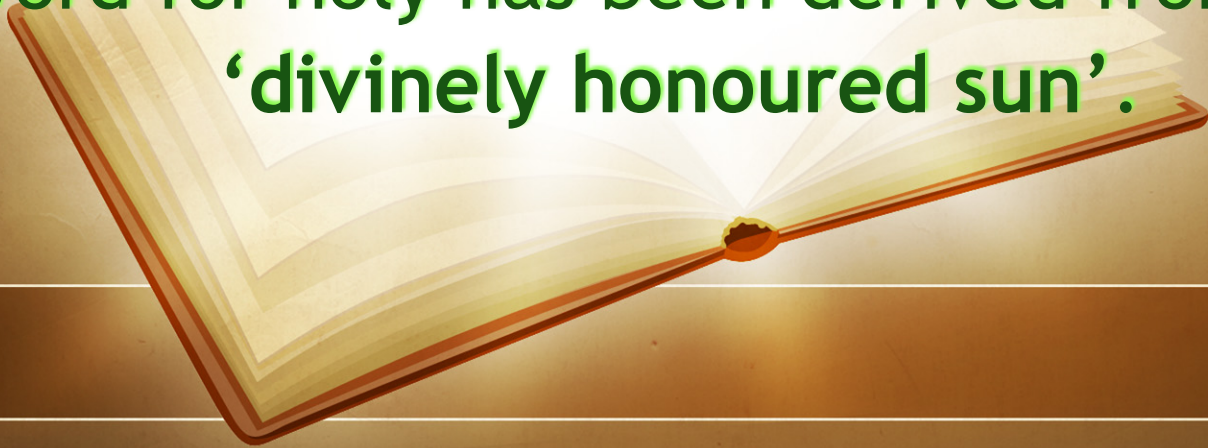
However, set-apart can also be used in a negative sense too in that just as much as someone or something can be set-apart unto יהוה so can someone or something be set-apart unto evil and wicked cultic prostitution.

Understanding that קֹדֶשׁ qodesh (ko'-desh)-
Strong's H6944 and ἅγιος hagios (hag'-ee-os)-
Strong's G40 both

mean set-apart, we must ask ourselves where the term, in English, 'holy' comes from and is this a correct term that we should be using?

Holy - a term that is frequently used in 'Christian' language, is used by many as a means for speaking of being '**qodesh**' or '**hagios**' and for most this is used simply because they have been taught that the word '**holy**' means set-apart. However, when you dig a little further into the root of a word to understand its intended meaning, then certainly more surfaces than what many would care to consider.

According to G. Jobes, Dictionary of Mythology and Folklore and Symbols, page 781 for the word 'Holy' it says: In practically all languages, the word for holy has been derived from the 'divinely honoured sun'.



What is also interesting to discover is that the word
‘HOLI’ refers to:

“the Great Hindu festival and is a spring festival
celebration held in honour of Krishna, as the
spring sun-god... a personified woman called ‘Holi’ ...
Holi also tried to kill the babe Krishna...”

According to the Strong’s Concordance in Philippians
1:10; 2 Peter 3:1 for the word ‘sincere’
we find that Strong’s G1506 - *eilikrinēs*
(i-lik-ree-nace’)- a word that refers to being judges by
the sunlight and comes from the word ‘heile’ (which is
the sun’s ray).

And this root form is very similar and almost identical to the German and Dutch equivalents of the English 'holy', realizing that many of our English words today are in fact from German and Dutch descent.

There is just too much similarity for us to not recognize and acknowledge the reference to the sun and the worship of sun-gods. For instance, the word 'halo' in referring to the 'ring' above a 'saint's' head starts to make a clearer picture of deliberate sun-worship as it represents the 'sun-disk'.


The German and Dutch word for 'holy' is 'heilig'
derived from the word 'heil'.

Now, you have to just ask yourself who or what is
'Heil'.

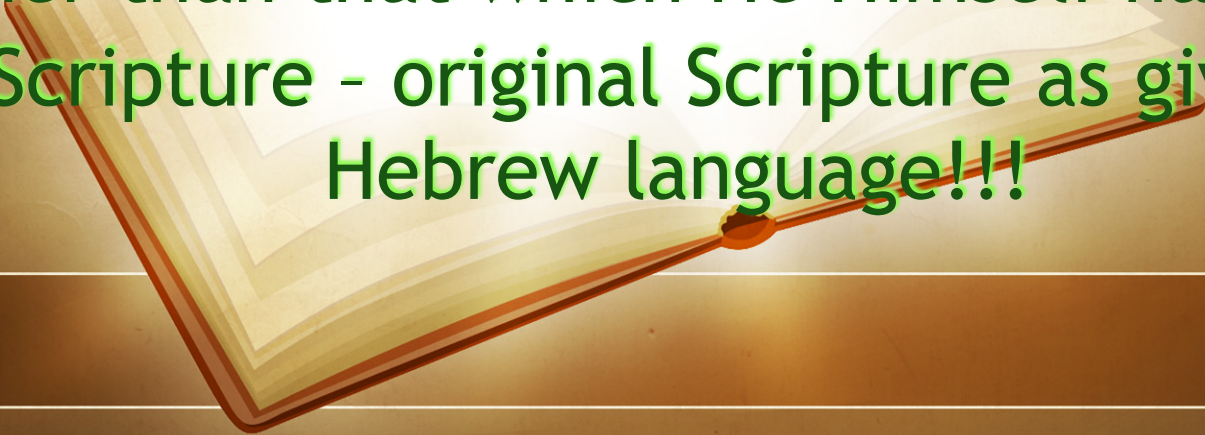
Heil was a Saxon idol!!!

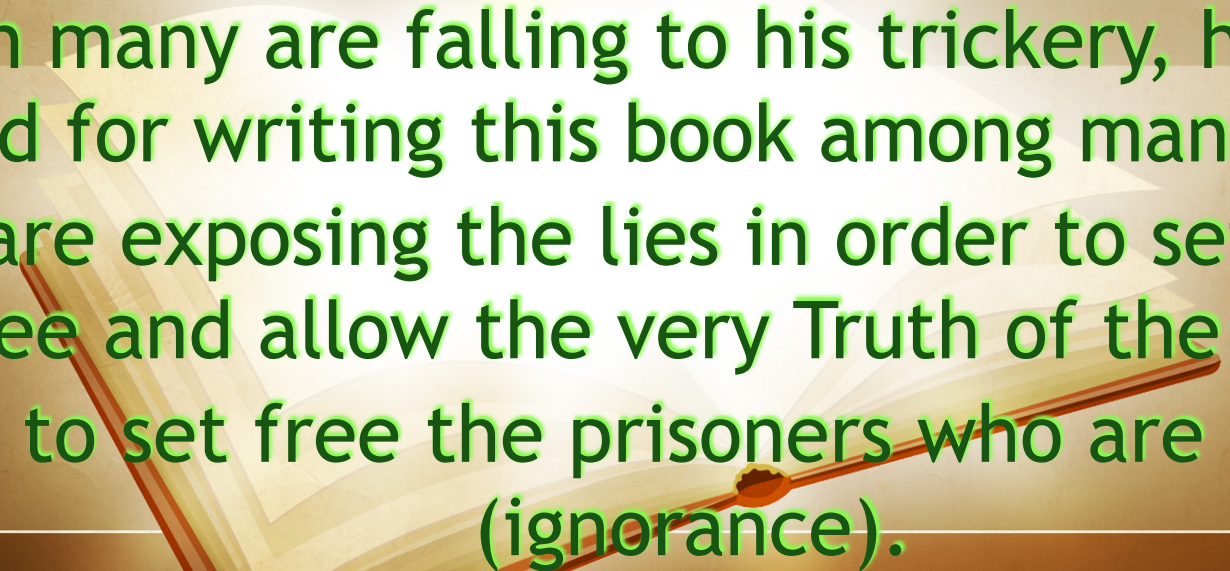


How disturbing this becomes for us, when we recognize that in fact the lies we have inherited in accepting words and names that have their root in pagan worship as clearly the origin of heil or heilig, shows and reveals to us how mixed many of our ancestor's worship was as many of our German and Dutch ancestors were calling or referring to the Set-Apart Spirit of Elohim by the name of their ancient idols that they worshipped.



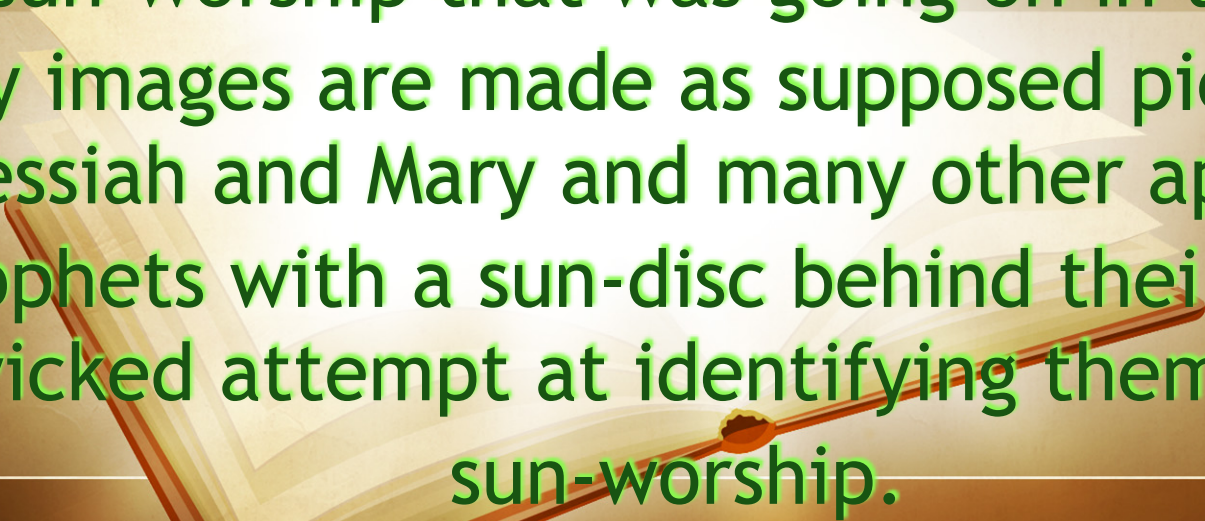
This is shocking I know, but do the math and see that it is clear that we cannot, and should not, be referring to Elohim by any other names or titles, other than that which He Himself has given us in Scripture - original Scripture as given in the Hebrew language!!!





Satan's plan is to redirect any form of worship toward Elohim back to him and sadly many, and I mean many are falling to his trickery, hence the need for writing this book among many others that are exposing the lies in order to set captives free and allow the very Truth of the Living Elohim to set free the prisoners who are in darkness (ignorance).

Yehezqěl/Ezekiel Chapter 8 tells us how Elohim in fact shows the prophet the very abominations of mixed sun-worship that was going on in the Temple. Many images are made as supposed pictures of Messiah and Mary and many other apostles and prophets with a sun-disc behind their heads in a wicked attempt at identifying them with sun-worship.



Abominations in the Temple

Eze 8:1 And it came to be in the sixth year, in the sixth month, on the fifth of the new moon, as I sat in my house with the elders of Yehudah sitting before me, that the hand of the Master יהוה fell upon me there.

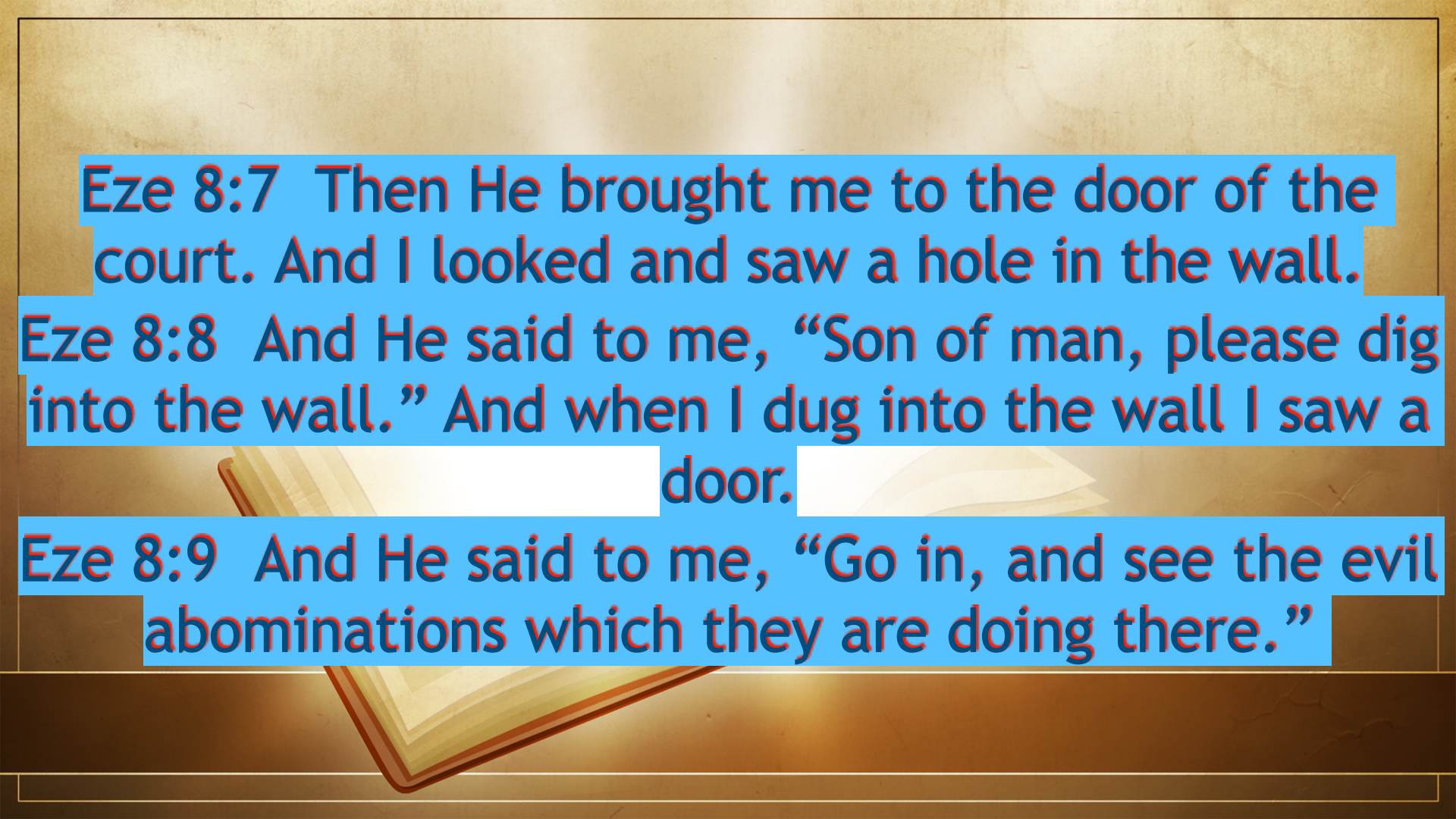
Eze 8:2 And I looked and saw a likeness, like the appearance of fire. From His waist and downward the appearance was like fire, and from His waist and upward the appearance of brightness, like glowing metal.

Eze 8:3 And He stretched out the form of a hand, and took me by a lock of my hair. And the Spirit lifted me up between the earth and the heavens, and brought me in visions of Elohim to Yerushalayim, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which causes jealousy.

Eze 8:4 And see, the esteem of the Elohim of Yisra'ël was there, like the vision that I saw in the plain.

Eze 8:5 And He said to me, “Son of man, please lift your eyes toward the north.” And I lifted my eyes northward, and north of the slaughter-place gate I saw this image of jealousy in the entrance.

Eze 8:6 And He said to me, “Son of man, do you see what they are doing, the great abominations which the house of Yisra’ěl are doing here, driving Me away from My set-apart place? And you are to see still greater abominations.”



Eze 8:7 Then He brought me to the door of the court. And I looked and saw a hole in the wall.

Eze 8:8 And He said to me, “Son of man, please dig into the wall.” And when I dug into the wall I saw a door.

Eze 8:9 And He said to me, “Go in, and see the evil abominations which they are doing there.”

Eze 8:10 And I went in and looked and saw all kinds of creeping creatures, abominable beasts, and all the idols of the house of Yisra'ěl, carved all around on the walls.


Eze 8:11 And facing them stood seventy men of the elders of the house of Yisra'ěl, and in their midst stood Ya'azanyahu son of Shaphan. Each one had a censer in his hand, and a thick cloud of incense went up.

Eze 8:12 And He said to me, “Son of man, have you seen what the elders of the house of Yisra’ĕl are doing in the dark, each one in the room of his idols? For they say, ‘יהוה does not see us, יהוה has forsaken the land.’ ”

Eze 8:13 And He said to me, “You are to see still greater abominations which they are doing.”

Eze 8:14 And He brought me to the door of the north gate of the House of יהוה, and I saw women sitting there, weeping for Tammuz.

Eze 8:15 Then He said to me, “Have you seen this, O son of man? You are to see still greater abominations than these.”



Eze 8:16 And He brought me into the inner court of the House of יהוה. And there, at the door of the Hēkal of יהוה, between the porch and the slaughter-place, were about twenty-five men with their backs toward the Hēkal of יהוה and their faces toward the east, and they were bowing themselves eastward to the sun.

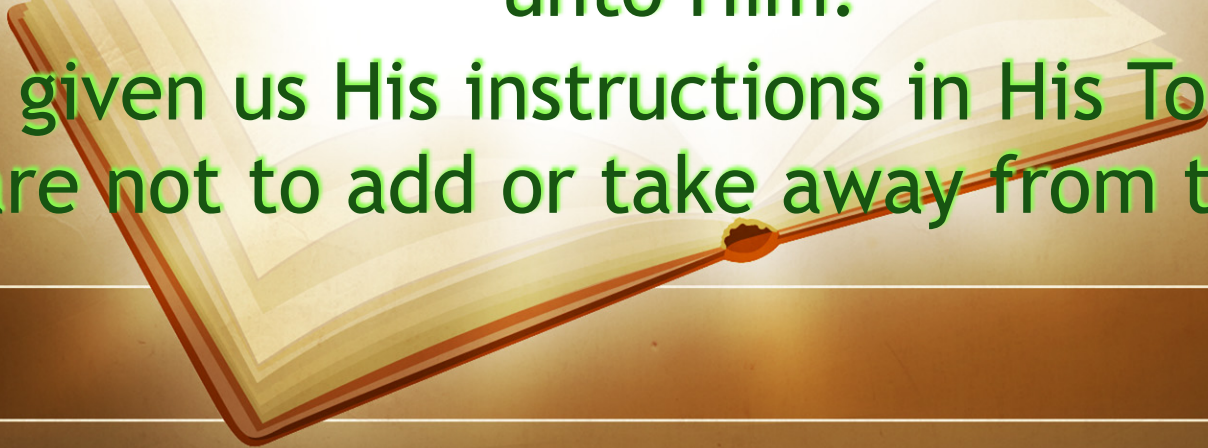
Eze 8:17 And He said to me, "Have you seen, O son of man? Is it a small matter to the house of Yehudah to do the abominations which they have done here? For they have filled the land with violence, and turn back to provoke Me. And see, they are putting the branch to My nose."

Eze 8:18 "Therefore I shall indeed deal in wrath. My eye shall not pardon nor would I spare. And they shall cry in My ears with a loud voice, but I shall not hear them."

It is clear that when we see the overriding evidence that is available for us all to see, as to just where the word for 'holy' comes from and what its derivatives actually refer to, then we must take action in not using this very pagan rooted word, in referring to the Spirit of Elohim or any other aspects of set-apart living, for if we do, we are simply in great error and are giving homage to the Sun, which no matter how sincere it may be ... it is sincerely wrong and an abomination in the eyes of יהוה.

יהוה makes it very clear for us that we are not to adopt the worship practices and forms of the pagan nations and apply their forms and practices unto Him.

He has given us His instructions in His Torah and we are not to add or take away from them!



The English word Sacred, is another word that is frequently used in Christianity, in its attempt at referring to that which is 'set-apart' - 'qodesh' in Hebrew and 'hagios' in Greek.

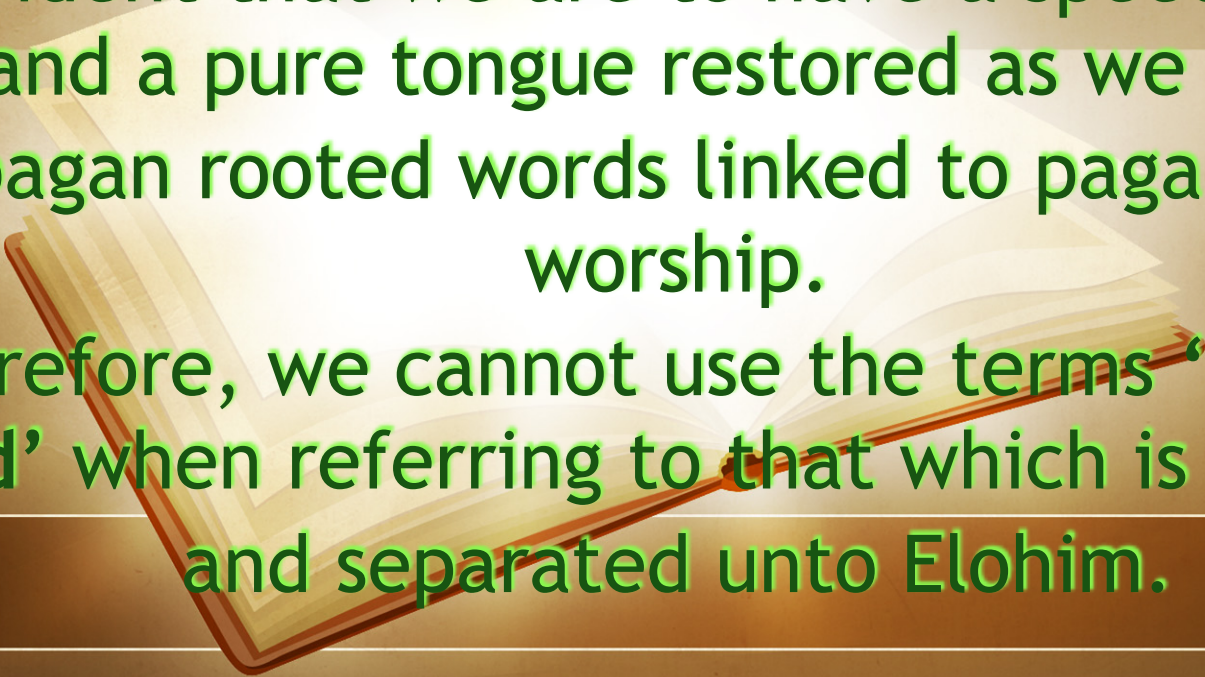
Interestingly, you will find that this word, sacred, is in fact not seen in the King James Version, but it used in later translations of the Scriptural text.



Many words in English, as I have said, are traced back to Germanic and Dutch roots, and many also come from Latin and some come from even earlier languages, known as Sanskrit. The word 'sacred' can be traced back to the Sanskrit 'Sakra'.

Indra was one of the twelve forms of sun-deity and he was also known as Sakra and in the twelfth form he is known as Mitra - the origin of the Roman Mithras, who was associated with sun-deity and apparently became the Sun-deity known as 'Sol Invictus' - the unconquered Sun-deity.

Wow, many of you are thinking that this sounds much like the Roman Catholic Church - and you are right - Mithras was worshipped by the first Pope - Constantine who sought a way of blending the Truth with pagan worship as a means to gain the control of the world - he birthed Christianity giving it all its pagan rooted forms of worship - and it is time for the children of Elohim to come out of this wicked whore!



I encourage you to test all that you read, as you go through this commentary, as it becomes very evident that we are to have a speech renewed and a pure tongue restored as we strip away pagan rooted words linked to pagan sun-deity worship.

Therefore, we cannot use the terms ‘holy’ or ‘sacred’ when referring to that which is ‘set-apart’ and separated unto Elohim.

Therefore, know that in referring to the Spirit of Elohim - the **Ruah haQodesh** - we cannot and must not use the pagan terminology of 'Holy' Spirit but rather '**Set-Apart**' Spirit of Elohim.

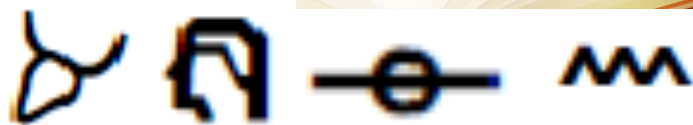
We are to live set-apart lives - separated unto Elohim. We are to set-apart and treat as separate the Sabbath - set-apart from the rest, let us look at the term gathering;

2 - Gatherings:


The Hebrew root word that is translated as 'gathering' is מִקְרָא- miqra (mik-law')- Strong's H4744, meaning: **assembly/ group/ convocation/ a collective of people gathered for a purpose/a calling together**, which comes from the root word קָרָא qara (kaw-law')- Strong's H7121 which we have already noted in the calling together to read.

We can glean some further insight and clarity, when looking at these words in the pictographic script.


The Hebrew word **מִקְרָא** **miqra** (mik-raw')- Strong's H4744 is pictured in the ancient pictographic script as follows:




Mem - : מ

The ancient script has this letter as  and is pictured as **‘water’**, and also carries the meaning of **‘chaos’** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing that this letter represents **‘water’**, we are also able to see how this can render for us the meaning of **‘washing’ or ‘cleansing’**.

Quph - : ק


This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Resh - : ר

The ancient script has this letter 'resh' as -  - and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, beginning or first.**

This letter can mean **'top'** - as in the top or head of a body; and **'chief'** - as in head of a tribe or people, as well as the one who rules the people.

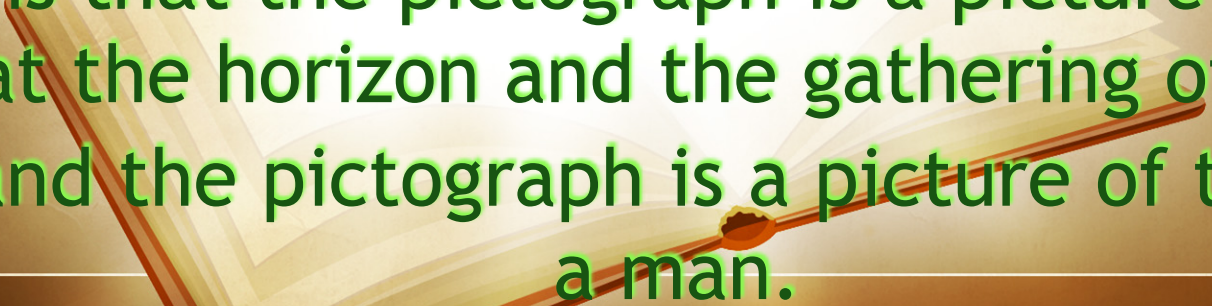
Aleph - :א

The ancient script has this letter as  and is pictured as **‘the head of an ox’**, and represents **‘strength’**, meaning **‘muscle’** as the ox is the strongest of the livestock animals. This also carries the meaning of **‘yoke’**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **‘red heifer’** sacrifice that **יהושע** Messiah fulfilled!

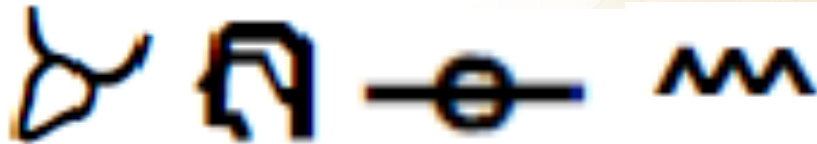
This word, as mentioned, is derived from the root verb קרא qara (kaw-raw')- Strong's H7121, which is pictured in the ancient pictographic script as follows:



In his **AHLB (Ancient Hebrew Lexicon of the Bible)** Jeff Benner explains how each 3 letter root word comes from a 2 letter parent root and the parent root of this word is **קָר**- where he explains that the pictograph is a picture of the sun at the horizon and the gathering of the light, and the pictograph is a picture of the head of a man.



Combined these mean "GATHER THE MEN" or
"GATHER TO THE HEAD" and can have
the understanding of the meeting, or bringing
together, of people or objects, by arrangement.



What we can therefore see, through the ancient pictographic rendering of the word מִקְרָא miqra (mik-raw')- Strong's H4744, is that, in terms of this giving us the understanding of having a proclaimed calling together, or gathering, we can see the following meaning, for us, who are in יהושע Messiah, our Head:

CLEANSED TO CONTINUALLY GATHER TO OUR HEAD WHO IS OUR STRENGTH!

Having been cleansed and redeemed from all lawlessness and sin, we who have been grafted in to the Covenants of Promise, through the blood of Messiah, are now called to guard His commands and gather as we should, on His proclaimed set-apart gatherings!

The reason I am emphasizing these words here, is to help us clearly understand, before proceeding into each appointed time, that these are set-apart times that we are to take careful note of!

If there are any appointments that you should never miss or be late for in life, it is these!!! Sadly, what we see in the world today is a total neglect of these very clear appointments we are to have with our Creator, while the enemy has 'attempted to change' the times and seasons of Elohim and establish his own, as well as keeping people so preoccupied with their own busy lifestyles and schedules that they neglect that most important appointments for the set-apart people of Elohim. These appointments were firmly established at creation and were always intended for all to keep.

Now, in Wayyiqra/Leviticus 23, the instructions are given to Yisra'ēl, a chosen nation, who were to be a light to the nations, teaching them of these appointed times.

So, as a royal priesthood, let us recognize the importance of understanding these appointments with the Creator of the heavens and the earth, so that we are well equipped to teach the nations to follow and keep these set appointed times of יהוה.

Each of the listed appointments are to be called out
as set-apart gatherings that are to be
rehearsed each year.

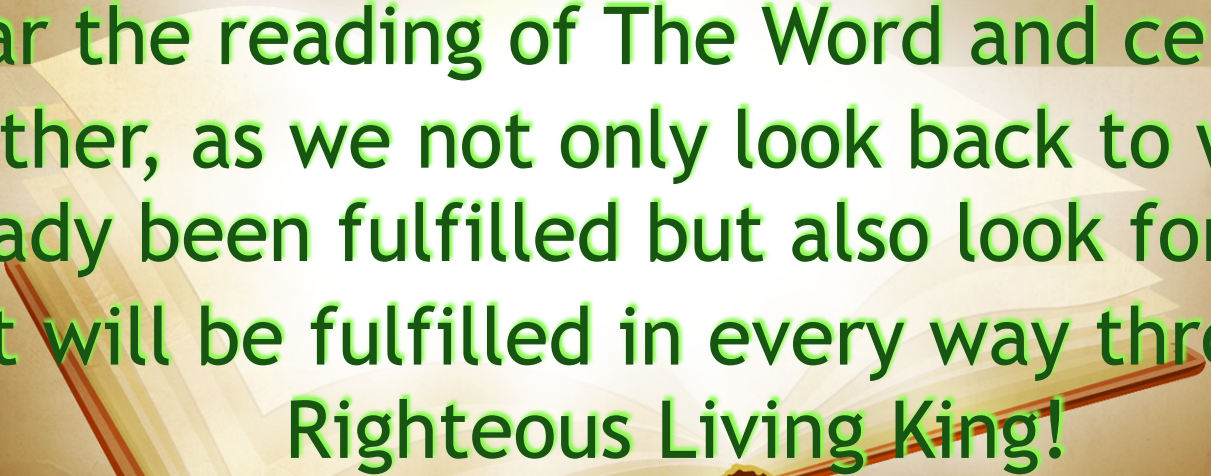
A set-apart gathering is exactly what it says - it is a
set-apart gathering!

These appointments with our Creator, cannot be
kept alone, but rather must be kept together
with the body of Messiah, wherever He chooses.

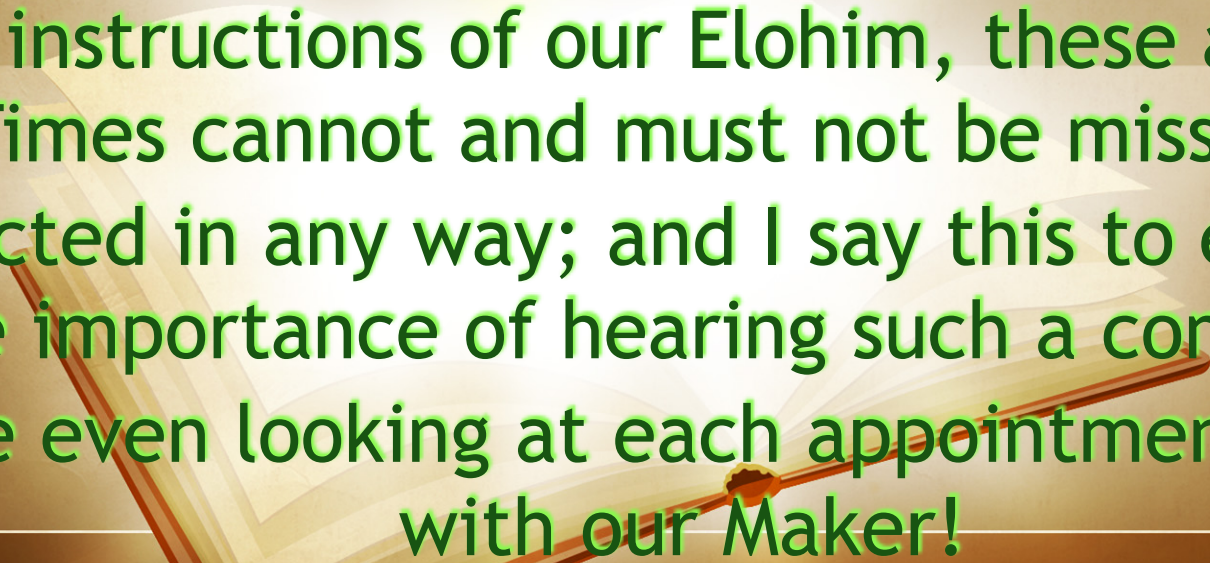
So, as the body of Messiah is being restored in these last days, it is of vital importance that each of us understand that these appointments are not, **'if we feel like it'** appointments - **NO** - they are set, and have been set from the beginning and will never change and therefore there should never be an excuse for any child of Yisra'ël to miss any of these!



A gathering is where the body comes together to hear the reading of The Word and celebrate together, as we not only look back to what has already been fulfilled but also look forward to what will be fulfilled in every way through our Righteous Living King!

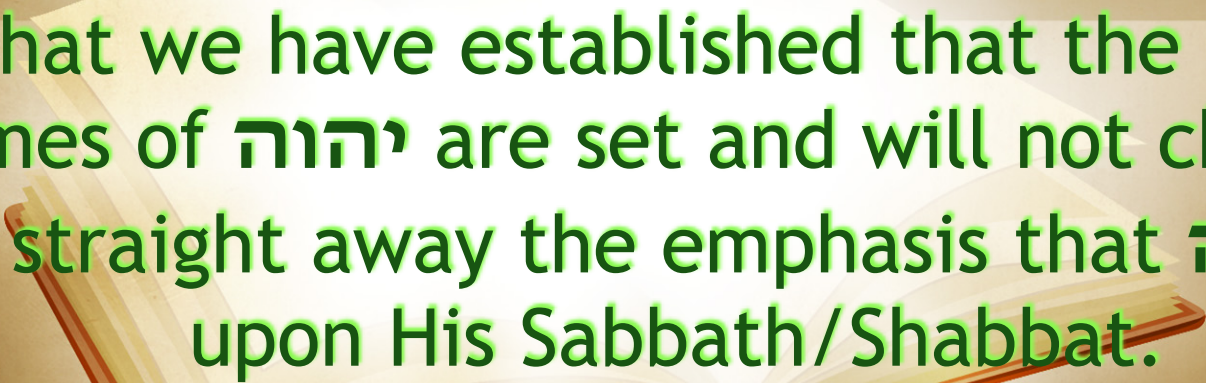


So, I urge all of you that are reading this, to make it clear in one's mind that, according to the clear instructions of our Elohim, these appointed Times cannot and must not be missed or neglected in any way; and I say this to emphasise the importance of hearing such a command, before even looking at each appointment we have with our Maker!



Verse 3 - The Sabbath

Now that we have established that the appointed times of יהוה are set and will not change, we see straight away the emphasis that יהוה places upon His Sabbath/Shabbat.



Of all the Appointments that He has set, He sets apart the Sabbath from the rest, in a sense, by giving it first mention and so, we must therefore recognize that this weekly Sabbath carries a great significance for us! We are to realize that we must not miss our weekly appointment with our Elohim!

יהוה repeats, very clearly, that His Sabbath is a set-apart gathering and the repetition of this, highlights the importance of gathering as commanded.

Sabbath cannot be kept alone and it was never to be kept alone by individual families either.

The Sabbath is the time for us to gather together as communities/assemblies all over the world and have a set-apart meeting or assembling of set-apart ones and hear the Torah.

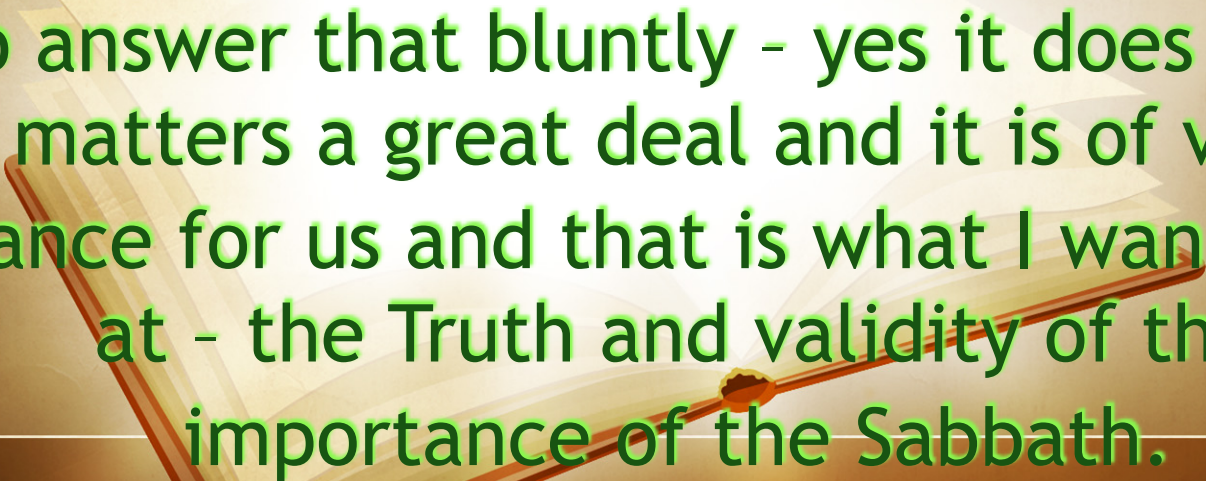
The command not to work rules out any excuse for any member of Yisra'el to not be gathered!

The Sabbath is a 'qodesh miqra' - (set-apart gathering) and I continue to repeat myself, in this regard, for good reason, for it is of vital importance that each one of us gets it!

You cannot sit at home alone and read a few verses, say a few prayers and then sleep the day away and think you are guarding the Sabbath - **GATHER** is the command!

Why is the Sabbath so important, you may ask, and does it really matter which day is the Sabbath?

Well to answer that bluntly - yes it does matter - it matters a great deal and it is of vital importance for us and that is what I want us to look at - the Truth and validity of the importance of the Sabbath.



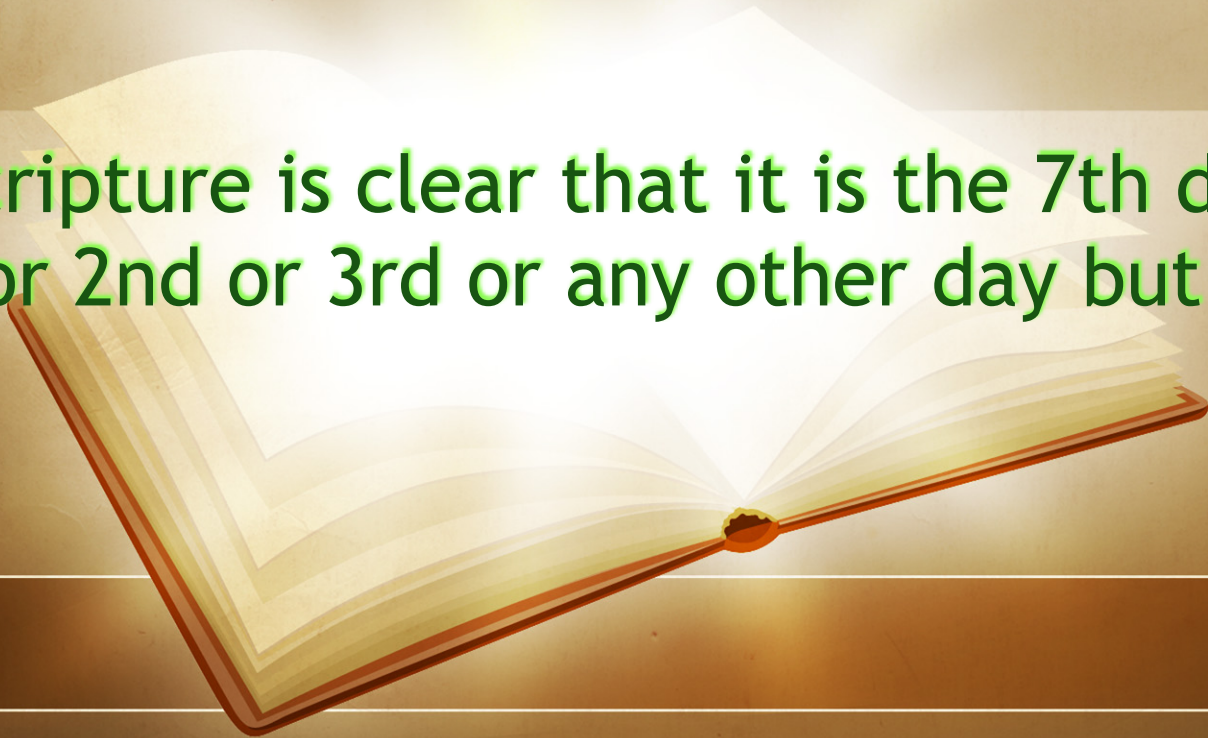
We have seen that יהוה had set the Sabbath apart already in the Creation week and this stands firm forever, as we, each week, get to 'rehearse' these appointments, by remembering to 'keep' His Sabbath, as it foreshadows our reign with Him.

But just how important is the Sabbath?

What is the significance of us getting it right?

For many it seemingly does not matter which day is the Sabbath as they erroneously regard 'every day' as a Sabbath, but is that what Scripture says?

No - Scripture is clear that it is the 7th day, not the 1st or 2nd or 3rd or any other day but the 7th!



In the hearing of the Ten Words, commonly known today as the Ten Commandments, it is clear that the Sabbath is set-apart from the rest of the week and the direct command is to remember it and to set it apart.

Set the whole day apart not just some of it, but the whole day, as in a whole 24-hour period or rather, from sunset to sunset!

Look at the following verses from the account of the hearing of the 10 Words:

Shemoth/Exodus 20:8-11 “Remember the Sabbath day, to set it apart. 9 Six days you labour, and shall do all your work, 10 but the seventh day is a Sabbath of יהוה your Elohim. You do not do any work - you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. 11 For in six days יהוה made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore יהוה blessed the Sabbath day and set it apart.”

As you will notice, that, in terms of the Ten Words, commonly known to us as the 'Ten Commandments', this 4th commandment, regarding the Sabbath, is the longest of the 10. The longest of the 10 spoken to an entire nation! In the original King James translation into English, this command contained 97 words - and that in itself ought to tell us the significance of this day! This was, and always is, to be a day of rest and a day set-apart unto Elohim.

No work is to be done on this day - no work for you,
or your servants or your animals or for any
'stranger' or **'foreigner'** within your gates.
This is a day of rest from your weekly labour - that
is that which earns you your wages and
keep!

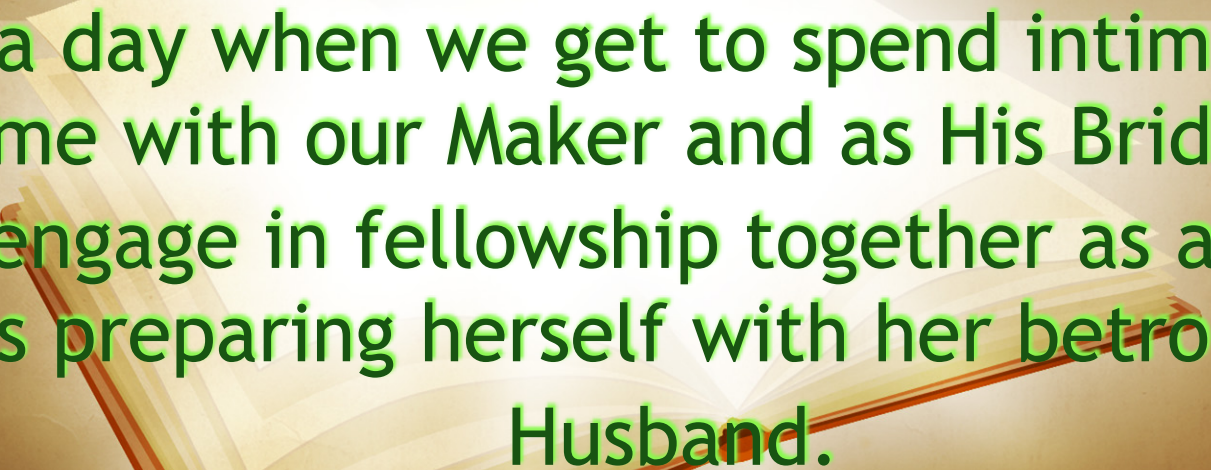


This is a day set-apart for us to 'rest' in Him, יהוה
our Elohim and as we see from Wayyiqra/Leviticus
23:1-2 in speaking of His Appointed Times and set-
apart gatherings, we see clearly the first of these is
in fact the weekly Sabbath.

Sabbath is a day of rest from your daily work, but
that does not mean you hide out and sleep it away -
no - it is to be proclaimed as a set-apart gathering.
That means we, as the body of Messiah, are to have
a set-apart gathering unto יהוה in all our
dwellings.

Where two or three are 'gathered' there He is in
the midst of them!

This is a day when we get to spend intimate quality
time with our Maker and as His Bride, we
get to engage in fellowship together as a Bride who
is preparing herself with her betrothed
Husband.



What we must realize here, is that the Sabbath is a set-apart day from the rest; and it is a day of gathering together as His body. We are to come together to worship our Elohim.

We are to collectively set-apart the Sabbath as we set-aside our own desires and pleasures and work that takes up our time for the previous 6 days and delight ourselves as one in Him.

Many today do not see the need for gathering and claim that they are happy to 'keep' Sabbath on their own.

As well, and easy, as this sounds - according to the Word of Elohim, this is not Scriptural - as we are required to gather, for they are to be proclaimed as set-apart gatherings.

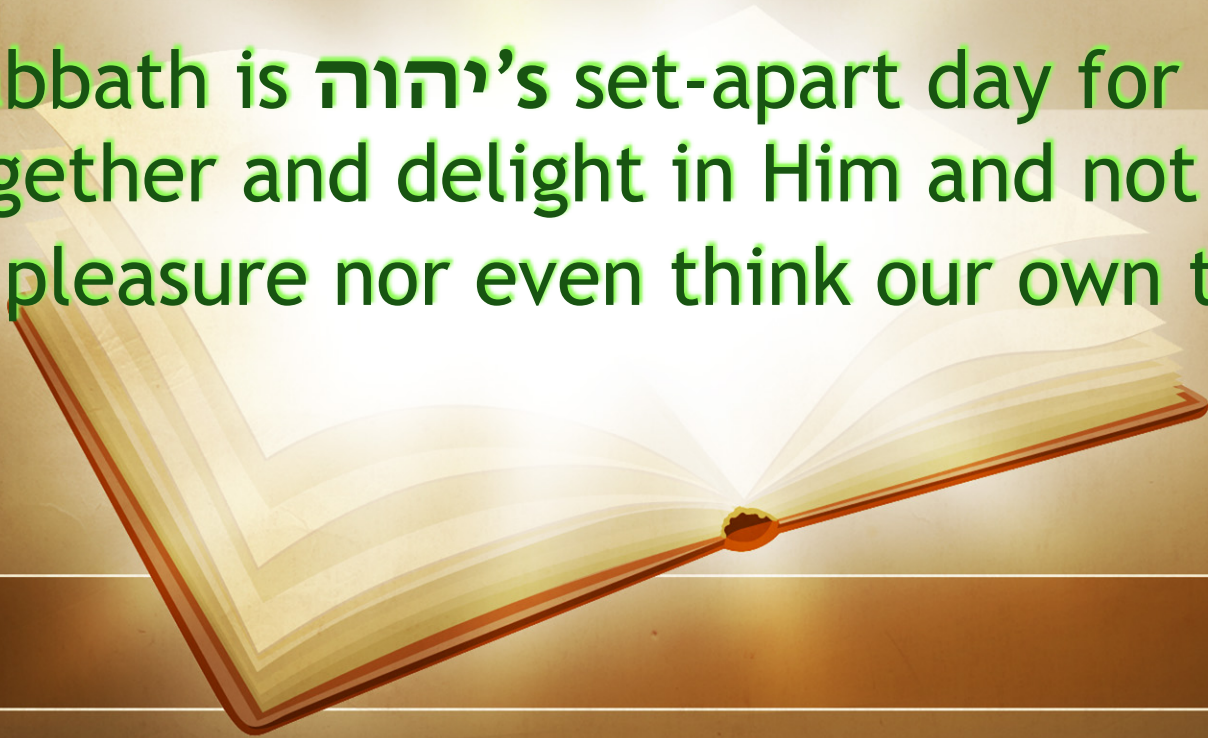
And it is more than just gathering and having a kind of social - it is a gathering that is especially set-apart, unto spending the day in fellowship in the Word.

There is not too much I can say to add to the simplicity of understanding this term - the Sabbath is a set-apart 'gathering', and this happens in the world today, in the form of gathering in various size groups that יהוה establishes and builds, and as mentioned, with the ability to live stream and connect with others who can join or watch later, this certainly provides the platform for all to be able to 'gather', even if they have no others within their close proximity who are guarding the Sabbath as they should.

When one thinks of the term gathering, one automatically can see the picture of more than just one or two people - it speaks of a body of believers coming together in obedience to Scripture.

I must admit that churches have had a seemingly good way of gathering a crowd - sadly though, it is not on the correct day and what is even worse - each one attending feels good about themselves that they gave up an hour or two!!!

The Sabbath is יהוה's set-apart day for us to come together and delight in Him and not do our own pleasure nor even think our own thoughts:




Yeshayahu/Isaiah 58:13-14 “If you do turn back your
foot from the Sabbath, from doing your
pleasure on My set-apart day, and shall call the
Sabbath ‘a delight,’ the set-apart day of יהוה
‘esteemed,’ and shall esteem it, not doing your own
ways, nor finding your own pleasure, nor
speaking your own words, 14 then you shall delight
yourself in יהוה. And I shall cause you to
ride on the heights of the earth, and feed you with
the inheritance of Ya’aqob your father.
For the mouth of יהוה has spoken!”

When looking at the Hebrew word שַׁבָּת Sabbath (shab-bawth')- Strong's H7676, in the ancient pictographic text, we recognize the importance of our proper observance of His Sabbaths as we see the following being rendering in the pictographic letters:




† 𐤑 𐤃


Shin - : ש

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Beyt - : ב

The ancient script has this letter as , which pictures a tent floor plan and means, **‘house’ or ‘tent’**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Tav - ת

The ancient script has this letter as  which is pictured as two crossed sticks, and can represent for us **‘seal, covenant, mark or sign’**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra’ēl and Yehudāh together in Him, as One, for He is not only the **‘aleph’**, but is also the **‘tav’** - the beginning and the end of all creation!

As we consider this, we can see from the rendering of the word שַׁבָּת Sabbath (shab-bawth')- Strong's H7676 in the ancient pictographic lettering, the following:

THE WORD OF THE HOUSE IS SEALED

This emphasizes how the Sabbath is a sign, that we are the House of Elohim, for it is His Word that marks us and the sign of that mark, is our proper observance of His Sabbaths!

If we do not guard to keep and observe His Sabbaths then we are not sealed, nor are we guarding His Covenant that His Blood causes us to be grafted in to and the one who does not observe the Sabbaths of Elohim shall be cut off from His Everlasting Covenants of Promise!

The Sabbath is a sign

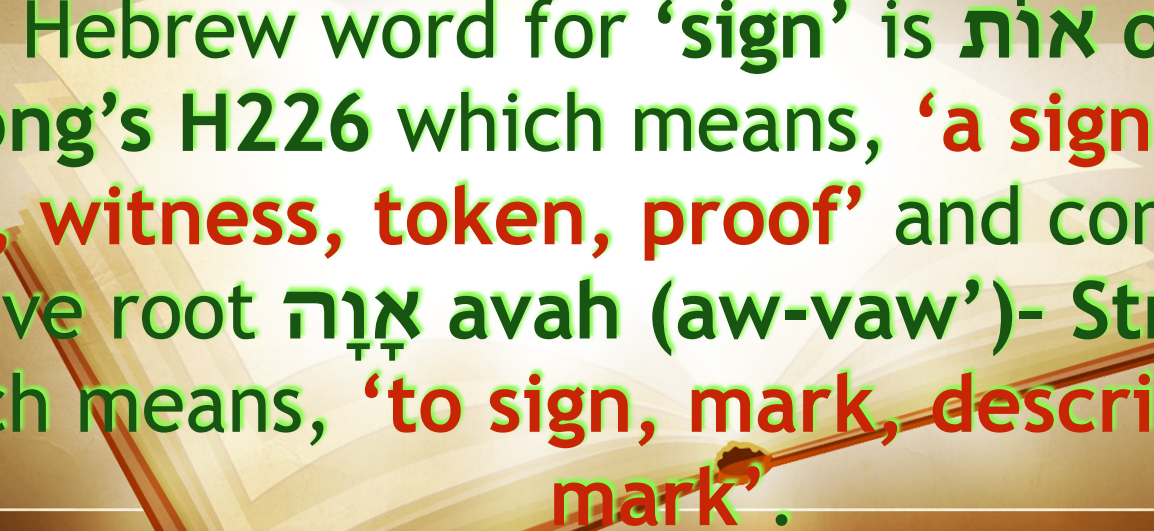
Why the Sabbath is of utmost importance to us, and what we are to quickly realize is that our sign or mark of our worship unto יהוה our Elohim is in fact our remembering to **'keep'** His Sabbath. Sabbath observance is key to worship, in fact it is our definitive sign that sets us apart from others.

Yehezqěl/Ezekiel 20:12 “And I gave them My Sabbaths, to be a sign between Me and them, to know that I AM יהוה who sets them apart!”

Shemoth/Exodus 31:16-17 “And the children of Yisra’ěl shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant. 17 ‘Between Me and the children of Yisra’ěl it is a sign forever. For in six days יהוה made the heavens and the earth, and on the seventh day He rested and was refreshed.”

We as his children are to ‘guard’ and ‘observe’ the Sabbath for all time!

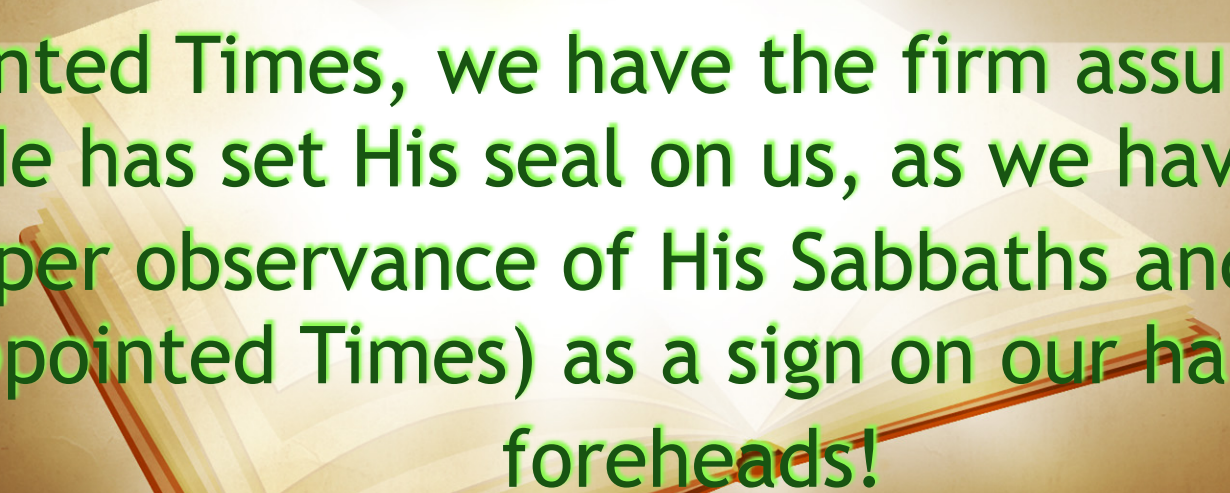
The Hebrew word for ‘sign’ is **אוֹת** oth (oth)- Strong’s H226 which means, ‘**a sign, banner, pledge, witness, token, proof**’ and comes from the primitive root **אָוָה** avah (aw-vaw’)- Strong’s H184 which means, ‘**to sign, mark, describe with a mark**’.



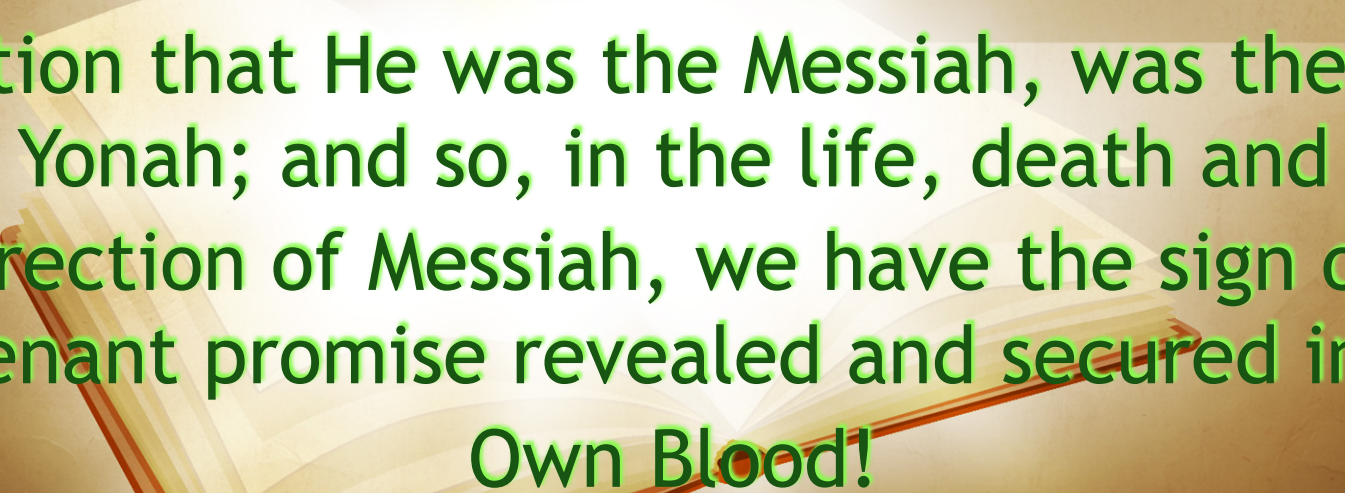
יהוה makes it very clear in the above two passages
that the Sabbath is in fact the sign that we
are His!!!

How awesome is that! His Sabbath is a sign of His
power to create and His power to redeem.
In the Scriptures, the words seal, sign, mark, and
token are used interchangeably.

As we guard to keep the clear calendar of our Master and ensure that we do not miss His Appointed Times, we have the firm assurance that He has set His seal on us, as we have the proper observance of His Sabbaths and Feasts (Appointed Times) as a sign on our hands and foreheads!




Messiah made it clear that the only sign that would be shown to a wicked and adulterous generation that He was the Messiah, was the sign of Yonah; and so, in the life, death and resurrection of Messiah, we have the sign of the Covenant promise revealed and secured in His Own Blood!



The ancient pictographic rendering of the Hebrew word **אֹת** **oth** (oth)- Strong's H226 meaning, 'a sign, banner, pledge, witness, token, proof', looks like this:




Aleph - :א

The ancient script has this letter as  and is pictured as **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals.

This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice that **יהושע** Messiah fulfilled!

Waw/vav - וָ

The Ancient picture for this letter is , is pictured as a peg or **'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.

Tav - :ת

The ancient form of this letter is - meaning **‘two crossed sticks’**.

It was a type of a mark as being displayed by two crossed sticks and has the meaning of mark, sign or signature or identification, used as a marker to identify people, places or things.

It can also carry the meaning of **‘seal’** or **‘covenant’**.

As we consider these three pictographic letters, for the root word for 'sign', we take note that it is the Aleph - א and the Tav - ט that secures for us His Covenant, showing us the clear sign of His sealing of the Covenant through His life, death and resurrection, for He took the nails in His hands and feet in and secured His Covenant for us, in His Own Blood, setting His seal upon those who guard to keep His Appointed Times. He is the Beginning of our Strength and He secures for us His Covenant, having set His seal upon us, by His Spirit, as we observe His Appointed Times

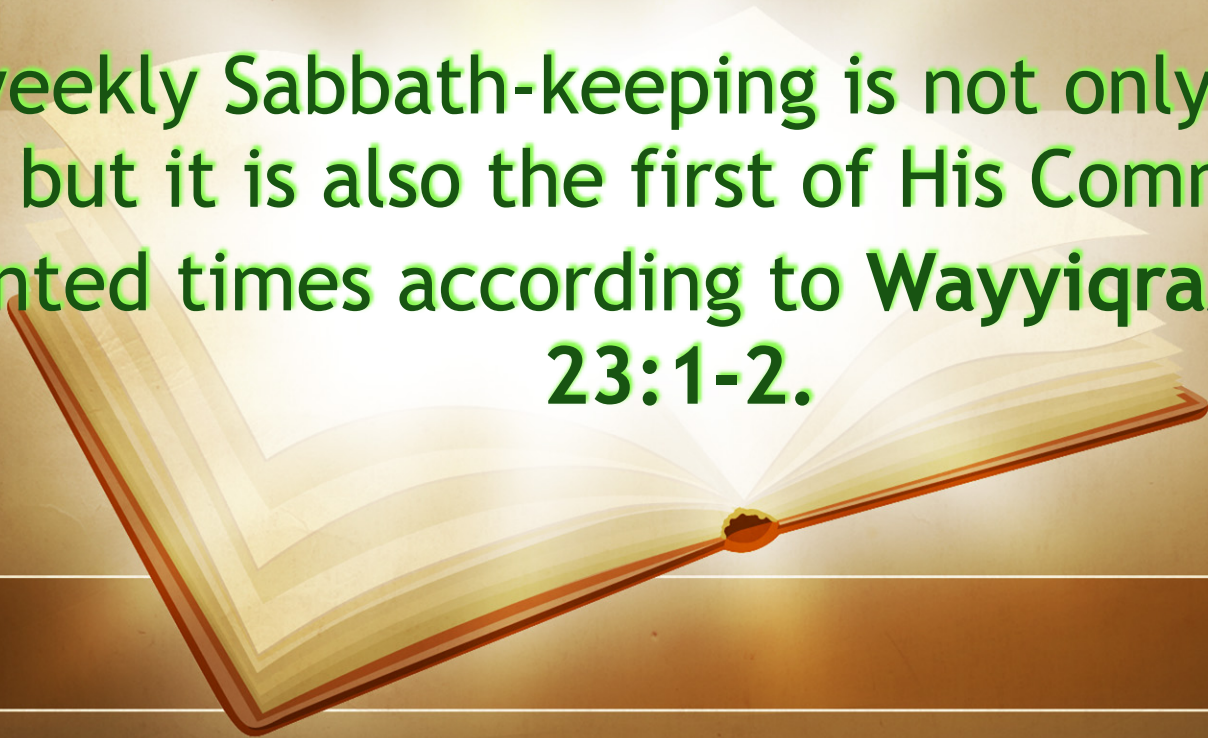
Elohim's sign, the Sabbath, represents His mighty power to rule as Creator and Saviour, and it is a sign forever between us as children of Yisra'ěl and Elohim!!!

lb'rim/Hebrews 4:9 “So there remains a Sabbath-keeping for the people of Elohim.”

You cannot get any clearer than this verse, although it has sadly been twisted into teaching that this Sabbath rest being spoken of only refers to the millennial reign.

The Greek word that is used here for 'Sabbath-keeping' is σαββατισμός sabbatismos (sab-bat-is-mos)- Strong's G4520 which literally means 'a Sabbath keeping' or 'Sabbath observance' and is very clear in its instruction for us today, that to keep Sabbath is still of vital importance - after all it is an everlasting sign for us - a sign that will prove to be a critical dividing factor in showing who truly worships Elohim and who does not!

The weekly Sabbath-keeping is not only a sign for us, but it is also the first of His Commanded Appointed times according to Wayyiqra/Leviticus 23:1-2.



יהוה has given us this day as a sign of His everlasting covenant and what we must therefore also realize is that the enemy will always have a counterfeit sign in seeking any means at luring people into the delusion of false worship, making people believe that they are in fact worshipping the Creator when clearly, they are in error, by having the wrong 'sign' of their worship.

Verse 4 - יהוה now repeats once again the emphasis of how His Appointed Times are to be set-apart gatherings, proclaimed at the correct appointed times and not at man's inherited appointed lies of tradition. After understanding the vital significance, the Sabbath plays and is for us each week, we are then further equipped to gather on the rest of our Creator's Appointments! Let us now take a look at the yearly cycle of the appointed Times of **יהוה**:

Verse 5 - 14:

PĚSAḤ - MATZOT - OMER RĚSHIYTH:

PASSOVER - UNLEAVENED BREAD - WAVING OF THE
FIRST SHEAF

In the first new moon, on the 14th day between the evenings, is the Pěsaḥ to יהוה. Here we see, that right at the beginning of the year, the first of the yearly appointed times, and what we must first understand, is when the year begins, because if we do not know that then we will be unable to correctly keep this feast of Pěsaḥ; and if that be the case, the rest of the year would be out of sync too - Timing is extremely important!

So, when does the year begin for us?

The answer is found in:

Shemoth/Exodus Chapter 12:2 “This new moon is the beginning of new moons for you, it is the first new moon of the year for you.”

A highly critical verse for a nation being delivered from many generations of slavery - one we today need also take very careful care to hear, guard and do as we also have come out of many years/centuries of inherited lies.

You will also notice that in Shemoth/Exodus 12: 1
that יהוה spoke to Mosheh in Mitsrayim -
that is to also show us today just how He also
clearly spoke to us while we were still in
Mitsrayim (A False Church) so to speak and it is now
clear that a new way of things was truly about to
begin.

What we must take careful note of here is that יהוה
did NOT at this point change His own
established order and calendar of His Appointed
Times.

What He was doing was telling His called-out nation
to strip away all that they had followed
under an enslaved regime and return now to His
Way and His reckoning of time!

For over 400 years or so, Yisra'ěl were under the influence of a sun/solar calendar which was a direct worship unto the pagan deity Ra, which יהוה had now clearly shown by His Mighty wonders and power that Ra was no mighty one at all and destroyed the seeming evidence of such erroneous beliefs.

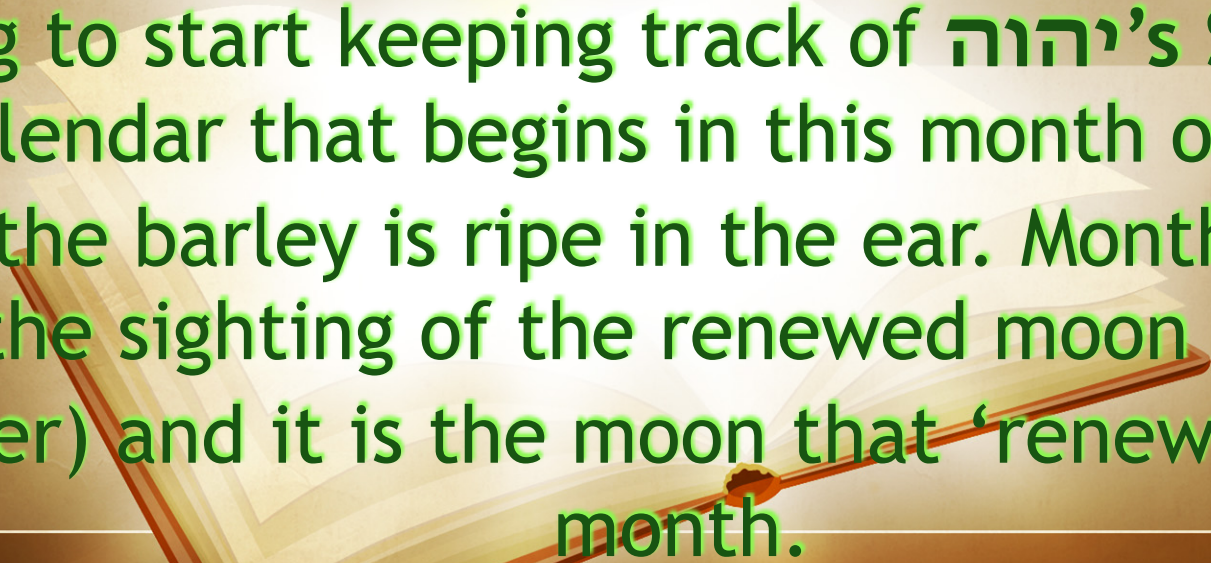
In order for Yisra'ěl to be on their wonderful journey of freedom, having been set free from bondage, by the Mighty work Hand of Elohim, they had to get back to the beginning!

This was, always has been, and is the beginning of the year, according to יהוה; and Yisra'el had lost this, under the Mitsrayim way of calendar keeping, that was centred around sun-worship.

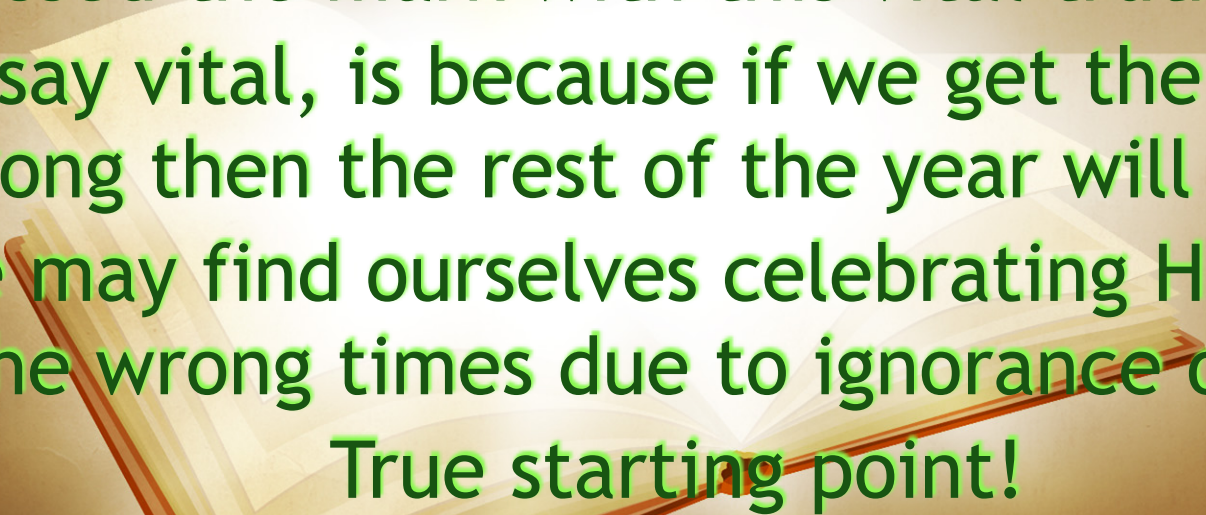
יהוה was setting back, in order, His timing and calendar that was instituted at Creation.

This was the first instruction that was given to a nation and the essence was simply this, “have nothing to do with sun-worship and get in line with My Word!”.

For us who have come out of Mitsrayim, we too may have found it very confusing at first, when trying to start keeping track of יהוה's Scriptural calendar that begins in this month of Abib, when the barley is ripe in the ear. Months begin at the sighting of the renewed moon (first sliver) and it is the moon that 'renews' every month.



There are many in the Torah walk that have sadly missed the mark with this vital truth - and why I say vital, is because if we get the beginning wrong then the rest of the year will be out and we may find ourselves celebrating His Feasts at the wrong times due to ignorance of the True starting point!




Many Torah observant believers claim to follow what has been labelled the 'Enoch calendar', which sets aside the renewal of the moon for determining the months and holds that the moon is merely there for various 'planting' seasons of various plants and vegetables.

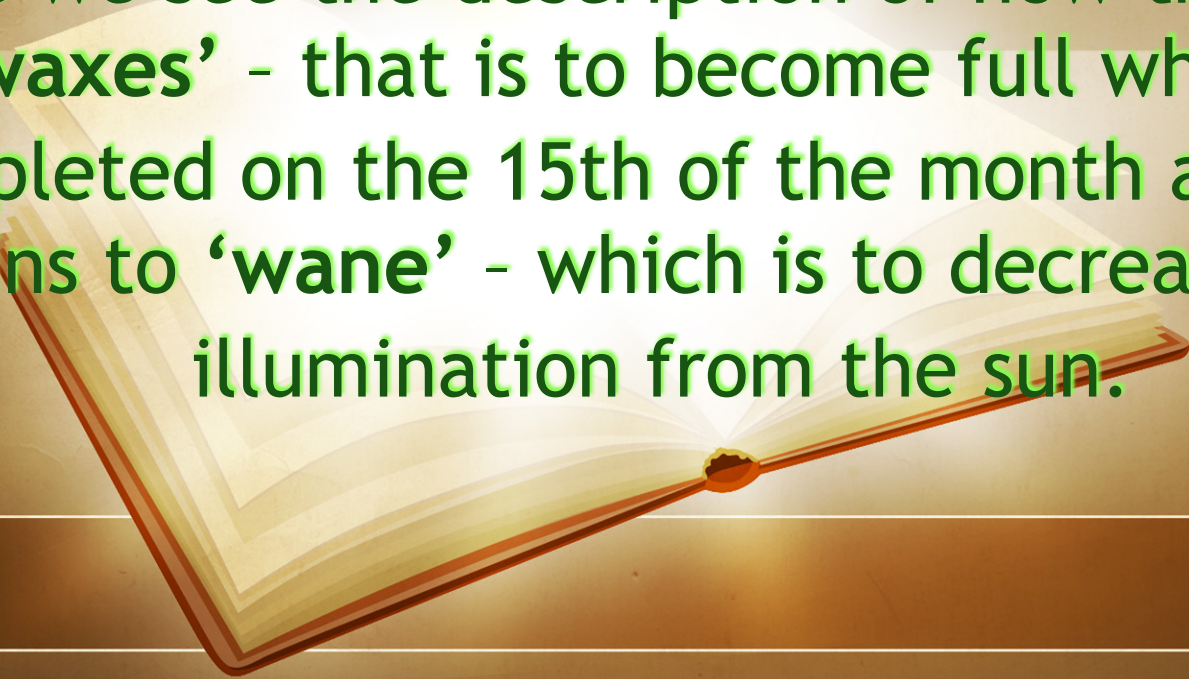
I will quote a couple of verses from Hānōk which clearly speaks of the moon giving the marker for months:

Hanok chapter 78:: 6-7

“When the moon begins its cycle, it appears in the sky one half of a seventh part; it will become fully illumined from the fourteenth day; 7 it completes its illumination the fifteenth, becoming fulfilled according to the sign of the year and becoming fifteen parts. Thus the moon waxes in fifteen parts.”




Here we see the description of how the moon
‘waxes’ - that is to become full which is
completed on the 15th of the month and then
begins to ‘wane’ - which is to decrease in its
illumination from the sun.



: 11 “During all the seasons when the moon is made to run its cycle, the light is being beamed into it the moon facing the sun until the illumination of the moon is completed in the course of fourteen days; and when it is lit completely, it radiates light in the sky.”





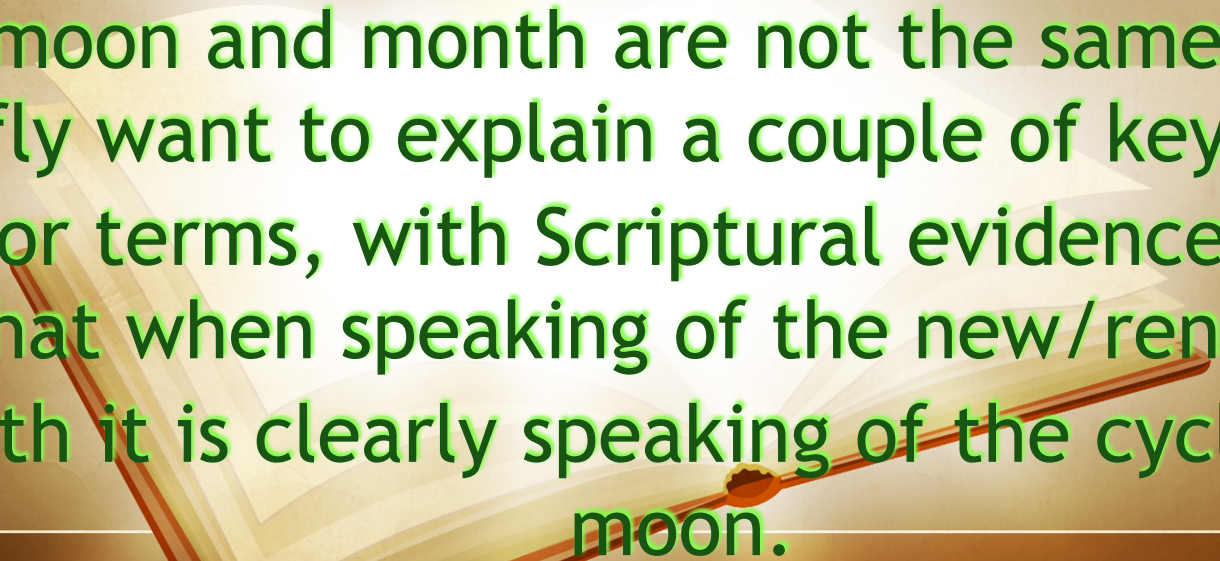
During all the seasons, the moon is made to run its
cycle of illumination - so it clearly not only
appointed for seasons but also for the marker of the
monthly cycle!

This next verse is the one that I like to show as it is
clear when the month begins and lines up
with our text in Shemoth:

: 12 “On the first day, it is called the new moon because on that day the illumination begins to set upon it.”

The first day of the month is when we ‘SEE’ the illumination begin and so it is also clear that the month cannot begin on what some call the ‘dark moon’ either.

Other arguments to whether our text here in Shemoth/Exodus is referring to the moon, are that moon and month are not the same, and so I briefly want to explain a couple of key Hebrew words or terms, with Scriptural evidence that show that when speaking of the new/renewed month it is clearly speaking of the cycle of the moon.



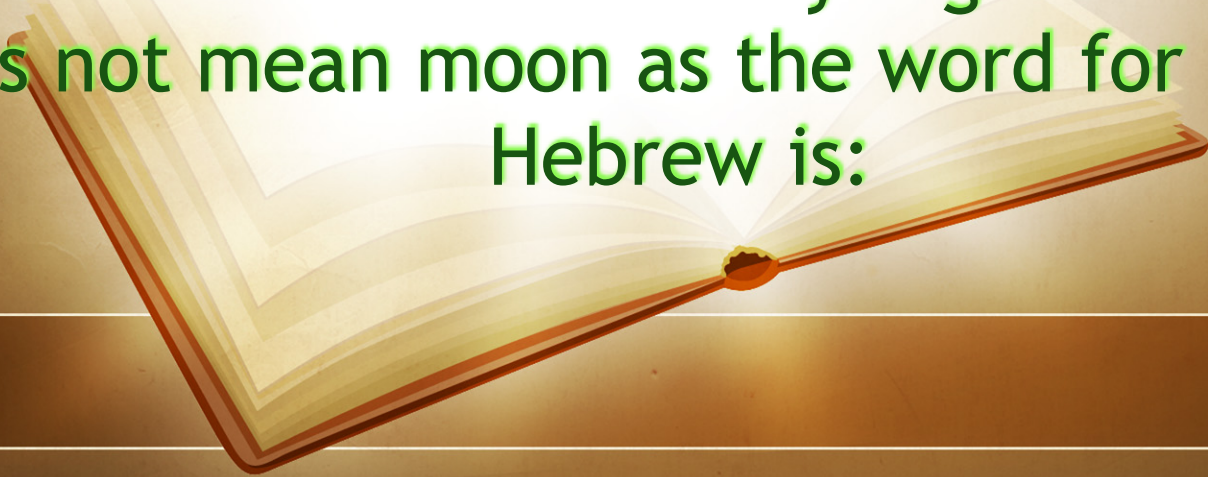
For many of you this may seem insignificant, but I want to briefly present to you from Scripture when our year begins and this is very significant.

So please bear with me!

The Hebrew root words that are used for the translated phrase, '**beginning of new moons**', in the Scriptures 2009 translation or, in other translations as, '**beginning of months**', which is transliterated as '**rosh hodesh**' is:

1 ראש rosh (roshe)- Strong's H7218 which means,
'head or beginning or source' - that is: the
beginning point. It speaks of the starting point and
also carries the meaning of **'head'** as in the
crucial part of the body and is also translated as
chief. In the context of the passage in question
it is a clear beginning point of the year.

2) חֹדֶשׁ ḥodesh (kho'-desh)- Strong's H2320 which means, '**month**' and by extension also translated and understood as moon Many argue that this word does not mean moon as the word for moon in Hebrew is:



יָרַח yareah (yaw-ray'-akh)- Strong's H3394 which is the word that is used for **moon**, as is first used in **Berěshith/Genesis 37:9**.

Gen 37:9 And he dreamed still another dream and related it to his brothers, and said, "See, I have dreamed another dream, and see, the sun and the **moon** and the eleven stars bowed down to me."

In the Scriptural text, it is understood that the word hodesh also refers to the moon. In fact, there is another word that also describes the moon, when it is full as in:

Mishlě/Proverbs 7:20 “He took a bag of silver with him; He comes home on the day of the covering.”

This is a wonderful pointer to our Messiah coming to be united with His Bride for Sukkot/Tabernacles which begins on the 15th of the 7th month (which is the full moon).

The Hebrew root word that is translated here as ‘covering’ is: כֶּסֶה *kese* (keh’-seh)- Strong’s H3677 which means ‘**full moon**’ or ‘**the full covering of the moon**’ - that is, when it is fully illumined!

Another Hebrew word that is used also for moon is: לְבָנָה *lebanah* (leb-aw-naw’)- Strong’s H3842 which refers to the full moon when it is fully ‘**white**’, coming from the root word which means to be or become white and is used in:

Yeshayahu/Isaiah 24:23 “And the moon shall blush,
and the sun shall be ashamed, for יהוה
of hosts shall reign on Mount Tsiyon, and in
Yerushalayim, and before His elders, in esteem!”

This speaking once again of His second coming when
the ‘white moon’ will be turned red -
Blood Moon - at His Appointed Time!!!

Now, why I am showing you these, is to show you the various words that are used to describe the moon and therefore, through a couple of Scriptures, I will too show you why month and moon are interchangeable and are clearly thought of as the same, in the Hebraic mind:

Melakim Aleph/1 Kings 6:38 “And in the eleventh year, in the month Bul, the eighth month, the house was completed in all its matters and according to all its plans. Thus he built it for seven years.”

Month - this is the Hebrew word יָרֵחַ yareah (yaw-ray'-akh)- Strong's H3394, while the next word for **month** - is חֹדֶשׁ hodesh (kho'-desh)- Strong's H2320.

Here in the same verse we have both words being used to describe the month, showing us that month and moon are interchangeably used in Scripture.

Another example is seen in:

Melakim Aleph/1 Kings 8:2 “And all the men of Yisra’ěl assembled to Sovereign Shelomoh at the festival in the month of Ėythanim, which is the seventh month.”

(colour coded as above)

Another witness that shows 2 verses referring to the same reference to a specific month/moon:

Melakim Aleph/1 Kings 6:1 “And it came to be, in the four hundred and eightieth year after the children of Yisra’ěl had come out of the land of Mitsrayim, in the fourth year of the reign of Shelomoh over Yisra’ěl, in the month of Ziw, which is the second month, that he began to build the House of יהוה”.

The reference or definitive marker of time here for us, is the month of Ziw - with the word month being used here coming from the word - חֹדֶשׁ **hodesh** (kho'-desh)- Strong's H2320, while in reference to the same month in:

Melakim Aleph/1 Kings 6:37 “In the fourth year the foundation of the House of יהוה was laid, in the month Ziw.”

Same month name, but this time the word for month is יָרֵחַ **yareah** (yaw-ray'-akh)- Strong's H3394.

If that is not enough for you, just one verse later I have a 3rd witness of both words being used in the same verse for the month:

Melakim Aleph/1 Kings 6:38 “And in the eleventh year, in the month Bul, the eighth month, the house was completed in all its matters and according to all its plans. Thus he built it for seven years.”

Both יָרֵחַ yareah (yaw-ray'-akh)- Strong's H3394 and חֹדֶשׁ hodesh (kho'-desh)- Strong's H2320 are used in reference to the clear meaning of month, showing us that the understanding of moon and month are the same!