

# “Abomination”

There are Six (6) things that אַיָּאֵל (Yahuah) **Hates**, Seven (7) that are an “**Abomination**” to him: 17 **Haughty eyes (1)**, a **Lying tongue (2)**, and **Hands that shed innocent blood (3)**, 18 a **Heart that devises wicked plans (4)**, **Feet that make haste to run to evil (5)**, 19 a **False witness who breathes out lies (6)**, and One (1) **who sows Discord among brothers (7)**. 20 My Son, keep your **Father's Commandment**, and Do Not forsake your Mother's teaching. **Proverbs 6:16-20**

**Abomination:** (from Latin abominare, "to deprecate as an ill omen"). Tau (†) (Mark/Sign), Uau (א) (Vav/Waw) = Add, Secure, Hook), Ayin (ע) = Watch, know, Bet (ב) = Family of House, Hei (ה) = Look, Reveal, **Breath**.

## Definition from Webster’s dictionary:

That which is exceptionally loathsome, hateful, sinful, wicked, or vile

- a person who is loathsome or disgusting
- an action that is vicious or vile; an action that arouses disgust or abhorrence;

Strong's #H8441 a disgusting thing, abomination, abominable

1.in ritual sense (of unclean food, idols, mixed marriages)

2.in ethical sense (of wickedness etc)

תּוֹעֵבָה Tubah,; or תַּעֲבָה tubah; feminine active participle of H8581; properly, something disgusting (morally), i.e. (as noun) an abhorrence; especially idolatry or (concretely) an idol:—abominable (custom, thing), abomination.

The meaning of Hebrew word Tubah is often translated as "abomination" or "detestable" in English. It can refer to the breaking of either a moral or ritual law.

In Scripture some things are called an abomination while others are unclean. What is the difference?

## Clean and Unclean Animals

**Leviticus 11** And אַיָּאֵל (Yahuah) spoke to Moshah (Moses) and Aaron, saying to them, 2 “Speak to the people of Yasharal (Israel), saying, These are the living things that you may eat among all the animals that are on the earth. 3 Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat. 4 Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you. 5 And the rock badger, because it chews the cud but does not part the hoof, is unclean to you. 6 And the hare, because it chews the cud but does not part the hoof, is unclean to you. 7 And the

pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. **8** You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you.

**9** “These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat. **10** But anything in the seas or the rivers that does not have fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is detestable to you. **11** You shall regard them as detestable; you shall not eat any of their flesh, and you shall detest their carcasses. **12** Everything in the waters that does not have fins and scales is detestable to you. **13** “And these you shall detest among the birds; they shall not be eaten; they are detestable: the eagle, the bearded vulture, the black vulture, **14** the kite, the falcon of any kind, **15** every raven of any kind, **16** the ostrich, the nighthawk, the sea gull, the hawk of any kind, **17** the little owl, the cormorant, the short-eared owl, **18** the barn owl, the tawny owl, the carrion vulture, **19** the stork, the heron of any kind, the hoopoe, and the bat.

**20** “All winged insects that go on all fours are detestable to you. **21** Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground. **22** Of them you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind. **23** But all other winged insects that have four feet are detestable to you.

**24** “And by these you shall become unclean. Whoever touches their carcass shall be unclean until the evening, **25** and whoever carries any part of their carcass shall wash his clothes and be unclean until the evening. **26** Every animal that parts the hoof but is not cloven-footed or does not chew the cud is unclean to you. Everyone who touches them shall be unclean. **27** And all that walk on their paws, among the animals that go on all fours, are unclean to you. Whoever touches their carcass shall be unclean until the evening, **28** and he who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you.

**29** “And these are unclean to you among the swarming things that swarm on the ground: the mole rat, the mouse, the great lizard of any kind, **30** the gecko, the monitor lizard, the lizard, the sand lizard, and the chameleon. **31** These are unclean to you among all that swarm. Whoever touches them when they are dead shall be unclean until the evening. **32** And anything on which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. It must be put into water, and it shall be unclean until the evening; then it shall be clean. **33** And if any of them falls into any earthenware vessel, all that is in it shall be unclean, and you shall break it. **34** Any food in it that could be eaten, on which water comes, shall be unclean. And all drink that could be drunk from every such vessel shall be unclean. **35** And everything on which any part of their carcass falls shall be unclean. Whether oven or stove, it shall be broken in pieces. They are unclean and shall remain

unclean for you. **36** Nevertheless, a spring or a cistern holding water shall be clean, but whoever touches a carcass in them shall be unclean. **37** And if any part of their carcass falls upon any seed grain that is to be sown, it is clean, **38** but if water is put on the seed and any part of their carcass falls on it, it is unclean to you.

**39** “And if any animal which you may eat dies, whoever touches its carcass shall be unclean until the evening, **40** and whoever eats of its carcass shall wash his clothes and be unclean until the evening. And whoever carries the carcass shall wash his clothes and be unclean until the evening.

**41** “Every swarming thing that swarms on the ground is detestable; it shall not be eaten. **42** Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for they are detestable. **43** You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them. **44** For I am **יְהוָה** (Yahuah) your Aluhym (God). Consecrate yourselves therefore, and be Qadosh (holy), for I am Qadosh (holy). You shall not defile yourselves with any swarming thing that crawls on the ground.

**45** For I am **יְהוָה** (Yahuah) who brought you up out of the land of Mitsryim (Egypt) to be your Aluhym (God). You shall therefore be Qadosh (holy), for I am Qadosh (holy).”

**46** This is the Torah (Instructions) about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground, **47** to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.

Unclean is one of the worst translation mistakes in Scripture.

### **UNCLEAN – טמא – TaMaY**

Has no relationship to cleanliness or hygiene. For example, in the most extreme example, contact with a dead body makes one TaMaY. Taking care of the dead is an obligation. However, we must be aware of how contact with death affects us and make sure to counteract the effects with life-enhancing activity.

“TaMaY is a complex concept meaning that we become subconsciously overwhelmed by a debilitating and disturbing sense of hopelessness, gloom, personal inadequacy and even death.”

### **ABOMINATION – תועבה – TU'BAH - טוֹעֵבָה**

**Abomination** (from Latin abominare, "to deprecate as an ill omen"). Tau (†) (Mark/ Sign), Uau (ך) (Vav/Waw) = Add, Secure, Hook), Ayin (ע) = Watch, know, Bet (ב) = Family of House, Hei (ה) = Look, Reveal, Breath.

So, Abomination is a Sign/Mark that secures and adds, watching and knowing the family

of this house. Look to Reveal Breath.

A Tubah (abomination), is something that we should avoid. There is no need for or positive side of encountering it. When "Tubah" refers to the breaking of a ritual law it might be better translated "ritually improper," or "involves foreign religious cult practice." Some of the "Tubah" passages are considered without significance to believers today. Many activities which were "Tubah" transgressions to the ancient Yasharalites (Israelites) simply do not apply to modern cultures.

Three (3) Hebrew words connote abomination: תועבה (tubah), שֶׁקֶז (shekez, sheqez) or שִׁקְקֹז (shikkuz, shiqquz), and פִּגְגֹּל (piggul); Tubah is the most important of this group. It appears in Scripture 116 times as a noun and 23 times as a verb and has a wide variety of applications, ranging from food prohibitions (**Deuteronomy 14:3**), Idolatrous practices (**Deuteronomy 12:31; 13:15**), and Magic (**Deuteronomy 18:12**) to Sex offenses (**Leviticus 18:22**) and Ethical wrongs (**Deuteronomy 25:14–16; Proverbs 6:16–19**).

Common to all these usages is the notion of irregularity, that which offends the accepted order, ritual, or moral.

A-bom-i-na'-shun (piggul, tubah, sheqets (shiqquz)): Three (3) distinct Hebrew words are rendered in the English Bible by "Abomination," or "Abominable thing," (except in **Genesis 43:32; 46:34**) referring to things or practices abhorrent to אַיָּהוָה (Yahuah), and opposed to the ritual or moral requirements of His religion. It would be well if these words could be distinguished in translation, as they denote different degrees of abhorrence or loathsomeness.

The word most used for this idea by the Hebrews and indicating the highest degree of abomination is Tubah, meaning primarily that which offends the religious sense of a people. When it is said, for example, "The Mitsryim (Egyptians) might not eat bread with the Hebrews; for that is an abomination unto the Mitsryim (Egyptians)," this is the word used; the significance being that the Hebrew were repugnant to the Mitsryim (Egyptians) as foreigners, as of an inferior caste, and especially as shepherds **Genesis 46:34**.

The feeling of the Mitsryim (Egyptians) for the Greeks was likewise one of repugnance. Herodotus (ii.41) says the Mitsryim (Egyptians) would not kiss a Greek on the mouth, or use his dish, or taste meat cut with the knife of a Greek. Among the objects described in the Tanakh (Old Testament) as "Abominations" in this sense are heathen Aluhym (gods) and everything connected with the worship of such Aluhym (gods). When Pharaoh, remonstrating against the departure of the children of Yasharal (Israel), exhorted them to offer sacrifices to their Aluhym (God) in Mitsryim (Egypt), Moshah (Moses) said: "Shall we sacrifice the abomination of the Mitsryim (Egyptians) i.e. the animals worshiped by them which were taboo, Tubah, to the Yasharalites (Israelites) before their eyes, and will they not stone us?" **Exodus 8:26**.

It is to be noted that, not only the heathen idol itself, but anything offered to or associated with the idol, all the paraphernalia of the forbidden cult, was called an "Abomination," for it "is an abomination to אַיָּהוָה (Yahuah your Aluhym)" **Deuteronomy 7:25, 26.**

The writer here adds, in terms quite significant of the point of view and the spirit of the whole law: `Neither shall you bring an abomination into your house and thus become a thing set apart (cherem = tabooed) like unto it; You shall utterly detest it and utterly abhor it, for it is a thing set apart' (tabooed). Tubah is even used as synonymous with "Idol" or Heathen deity, as in **Isaiah 44:19; Deuteronomy 32:16; 2 Kings 23:13; and Exodus 8:22.**

Everything related to Magic or Divination is likewise an Abomination (Tubah); as are sexual transgressions **Deuteronomy 22:5; 23:18; 24:4**, especially Incest and other unnatural offenses; Homosexuality (Sexual relations between a man and another man or a woman and another woman), Sodomy (any contact between the genitals and anus of another), Bestiality (sexual relations between a human and a animal), Pedophilia (recurrent sexual urges, fantasies or acts towards children), Voyeurism (a psychosexual disorder in which a person derives sexual pleasure and gratification from looking at the naked bodies and genital organs or observing the sexual acts of others (pornography). The voyeur is usually hidden from view of others.

Do you not know that the unrighteous will not inherit the kingdom of אַיָּהוָה (Yahuah)? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites . . . will inherit the kingdom of אַיָּהוָה (Yahuah). **1 Corinthians 6:9-10**

It is to be noted, however, that the word takes on in the later usage a higher ethical and spiritual meaning: as where "divers measures, a great and a small," are forbidden **Deuteronomy 25:14-16**; and in **Proverbs** where "lying lips" (**12:22**), "the proud in heart" (**16:5**), "the way of the wicked" (**15:9**), "evil devices" (**15:26**), and "he that justifies the wicked, and he that condemns the righteous" (**17:15**), are said to be an Abomination in אַיָּהוָה (Yahuah)'s sight. At last, prophets and sages are found to unite in declaring that any sacrifice, however free from physical blemish, if offered without purity of motive, is an abomination: `Bring no more an oblation of falsehood an incense of Abomination it is to me' **Isaiah 1:13, Jeremiah 7:10.**

"The sacrifice of the wicked" and the prayer of him "who turns away his ear from hearing the Turah (law)," are equally an Abomination **Proverbs 15:8; 21:27; 28:9.**

Another word rendered "Abomination" in the King James Version is sheqets (detestation, detestable thing) or shiqquts (detested thing, abominable idols (1), abomination (4), abominations (5), detestable (1), detestable idol (3), detestable idols (2), detestable things (10), detested things (1), filth). It expresses generally a somewhat less degree of horror or religious aversion than [tubah], but sometimes seems to stand about on a level with it in meaning.

In **Deuteronomy 14:3**, for example, we have the Command, "You shall not eat any Abominable thing," as introductory to the laws prohibiting the use of the unclean animals, and the word there used is [tubah].

But in **Leviticus 11:10-13,20,23,41,42, Isaiah 66:17, Ezekiel 8:10** sheqets is the word used and likewise applied to the prohibited animals; as also in **Leviticus 11:43** sheqets is used when it is Commanded, "You shall not make yourselves Abominable."

Then sheqets is often used parallel to or together with tubah of that which should be held as detestable, as for instance, of idols and idolatrous practices **Deuteronomy 29:17; Hosea 9:10; Jeremiah 4:1; 13:27; 16:18; Ezekiel 11:18-21; 20:7, 8** to Milcom, the Aluhym (god) of the Ammonites, which is spoken of as the detestable thing sheqets of the Ammonites **1 Kings 11:5**.

Still even in such cases tubah seems to be the stronger word and to express that which is in the highest degree abhorrent. The other word used to express a somewhat kindred idea of abhorrence and translated "Abomination" in the King James Version is piggul (foul thing, refuse, offense (1), offensive thing (1), unclean (1), unclean meat (1) ; but it is used in the Hebrew Scripture only of sacrificial flesh that has become stale, putrid, tainted **Leviticus 7:18; 19:7; Ezekiel 4:14; Isaiah 65:4**.

Driver maintains that it occurs only as a "technical term for such state sacrificial flesh as has not been eaten within the prescribed time," and, accordingly, he would everywhere render it specifically "refuse meat." Compare lechem meghoal, "the loathsome bread" (from ga'al, "to loathe") **Malachi 1:7**.

A chief interest in the subject for believers grows out of the use of the term in the expression "Abomination of Desolation" **Matthew 24:15 and Mark 13:14**.

### **Partial list of scriptures referring to Abominations:**

...because the Mitsryim (Egyptians) could not eat food with the Hebrews, for that is an abomination to the Mitsryim (Egyptians)." If Mitsryim (Egyptians) religious belief were unchanged to the present time, this would imply that if the President of Mitsryim (Egyptians) sat down with the Prime Minister of Israel for a meal, the President would consider this an abomination. Fortunately, the religious beliefs of Mitsryim (Egyptians) have changed significantly from Tanakh (Old Testament) times. **Genesis 43:32**

**Isaiah 66:17** "Those who sanctify and purify themselves to go to the gardens, Following one in the center, Who eat swine's (Pig's) flesh, detestable things and mice, Will come to an end altogether," declares אַיָּאֵל (Yahuah).

And all that Do not have fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: . **Leviticus 11:10**

Whatsoever has no fins or scales in the waters that shall be an abomination unto you. **Leviticus 11:12**

And these are they which you shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray. **Leviticus 11:13**

All fowls that creep, going upon all four (4), shall be an Abomination unto you **Leviticus 11:20**

But all other flying creeping things, which have four (4) feet, shall be an Abomination unto you. **Leviticus 11:23**

And every creeping thing that creeps on the earth shall be an Abomination. It shall not be eaten." **Leviticus 11:41**

Whatsoever goes upon the belly, and whatsoever goes upon all four (4), or whatsoever has more feet among all creeping things that creep upon the earth, them you shall not eat; for they are an Abomination **Leviticus 11:42**

And You shall not let any of your seed pass through the fire to Molech, neither shall you profane the name of your Aluhym (Elohim): I am אַיָּהוָה (Yahuah).<sup>22</sup> You shall not lie with mankind, as with womankind: it is abomination.<sup>23</sup> Neither shall you lie with any beast to defile yourself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion **Leviticus 18:21-23**

You shall therefore keep my statutes and my judgments, and shall not commit any of these Abominations; neither any of your own nation, nor any stranger that sojourns among you:<sup>27</sup> For all these Abominations have the men of the land done, which were before you, and the land is defiled **Leviticus 18:26-27**

If a man also lie with mankind, as he lies with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

**Leviticus 20:13**

The graven images of their Aluhym (gods) shall you burn with fire: you shall not desire the silver or gold that is on them, nor take it unto you, lest you be snared therein: for it is an Abomination to אַיָּהוָה (Yahuah) Aluhym (God). **Deuteronomy 7:25**

Neither shall you bring an Abomination into your house, lest you be a cursed thing like it: but you shall utterly detest it, and you shall utterly abhor it; for it is a cursed thing.

**Deuteronomy 7:26**

Take heed to yourself that you be not snared by following them, after that they be destroyed from before you; and that you inquire not after their Aluhym (gods), saying, How did these nations serve their Aluhym (gods)? even so will I do likewise. <sup>31</sup> You shall not do so unto אַיָּהוָה (Yahuah) your Aluhym: for every abomination to אַיָּהוָה (Yahuah), which he hates, have they done unto their Aluhym (gods); for even their sons and their daughters they have burnt in the fire to their Aluhym (gods).<sup>32</sup> What thing soever I command you, observe to do it: you shall not add thereto, nor diminish from it.

**Deuteronomy 12:30-32**

There shall not be found among you any one that makes his son or his daughter to pass through the fire, or that uses divination, or an observer of times, or an enchanter, or a witch. 11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.12 For all that do these things are an Abomination unto **אֲשֵׁרָא** (Yahuah): and because of these Abominations **אֲשֵׁרָא** (Yahuah) your Aluhym does drive them out from before you.13 You shall be perfect with **אֲשֵׁרָא** (Yahuah) your Aluhym.

### **Deuteronomy 18:10-13**

A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an Abomination to **אֲשֵׁרָא** (Yahuah) your Aluhym." Some might consider that this prohibition would include a woman wearing male jeans or a man wearing a kilt. **Deuteronomy 22:5**

You shall not bring the hire of a whore, or the price of a dog, into the house of **אֲשֵׁרָא** (Yahuah) your Aluhym for any vow: for even both these are abomination unto **אֲשֵׁרָא** (Yahuah) your Aluhym. **Deuteronomy 23:18**

But you shall have a perfect and just weight, a perfect and just measure shall you have: that your days may be lengthened in the land which **אֲשֵׁרָא** (Yahuah) your Aluhym gives you.16 For all that do such things, and all that you do unrighteously, are an Abomination unto **אֲשֵׁרָא** (Yahuah) your Aluhym. **Deuteronomy 25:15-16**

Should we again break your commandments, and join in affinity with the people of these abominations? would not you be angry with us till you had consumed us, so that there should be no remnant nor escaping? **Ezra 9:14**

Frowardness is in his heart, he devises mischief continually; he sows discord. 15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.16 These six (6) things does **אֲשֵׁרָא** (Yahuah) hate:, seven (7) are an Abomination unto him:17 A proud look, a lying tongue, and hands that shed innocent blood,18 An heart that devises wicked imaginations, feet that be swift in running to mischief,19 A false witness that speaks lies, and he that sows discord among brethren.20 My son, keep your father's Commandment, and forsake not the Turah (law) of your mother: **Proverbs 6:14-20**

Envy not the oppressor, and choose none of his ways.32 For the froward is Abomination to **אֲשֵׁרָא** (Yahuah): but his secret is with the righteous.33 The curse of **אֲשֵׁרָא** (Yahuah) is in the house of the wicked: but he Baruk (blesses) the habitation of the just. **Proverbs 3:31-33**

Hear; for I will speak of excellent things; and the opening of my lips shall be right things. 7 For my mouth shall speak truth; and wickedness is an Abomination to my lips. 8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them. **Proverbs 8:6-8**

They that are of a froward heart are Abomination to **אֲשֵׁרָא** (Yahuah): but such as are upright in their way are his delight. **Proverbs 11:20**

Lying lips are Abomination to אַיָּאֵל (Yahuah): but they that deal truly are his delight.  
**Proverbs 12:22**

Poverty and shame shall be to him that refuses instruction: but he that regards reproof shall be honored. 19 The desire accomplished is sweet to the soul: but it is Abomination to fools to depart from evil. 20 He that walks with wise men shall be wise: but a companion of fools shall be destroyed. **Proverbs 13:18-20**

The sacrifice of the wicked is an Abomination to אַיָּאֵל (Yahuah): but the prayer of the upright is his delight. **Proverbs 15:8**

The way of the wicked is an Abomination unto אַיָּאֵל (Yahuah): but he loves him that follows after righteousness. **Proverbs 15:9**

The thoughts of the wicked are an abomination to אַיָּאֵל (Yahuah): but the words of the pure are pleasant words. **Proverbs 15:26**

Every one that is proud in heart is an Abomination to אַיָּאֵל (Yahuah): though hand join in hand, he shall not be unpunished. **Proverbs 16:5**

He that justifies the wicked, and he that condemns the just, even they both are Abomination to אַיָּאֵל (Yahuah). **Proverbs 17:15**

He that turns away his ear from hearing the Turah (law), even his prayer shall be Abomination. **Proverbs 28:9**

Were they ashamed when they had committed Abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith אַיָּאֵל (Yahuah). 16 Thus saith אַיָּאֵל (Yahuah), Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and you shall find rest for your souls. But they said, we will not walk therein. **Jeremiah 6:15-16**

Will you steal, murder, and commit adultery, and swear falsely, and burn incense unto Ba'al (The Lord), and walk after other Aluhym (gods) whom you know not; 10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these Abominations? 11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith אַיָּאֵל (Yahuah). **Jeremiah 7:9-11**

Now is the end come upon you, and I will send mine anger upon you, and will judge you according to your ways, and will recompense upon you all your Abominations. **Ezekiel 7:3**

Now will I shortly pour out my fury upon you, and accomplish mine anger upon you: and I will judge you according to your ways, and will recompense you for all your Abominations. **Ezekiel 7:8**

Will you judge them, son of man, will you judge them? cause them to know the

Abominations of their fathers. **Ezekiel 20:4**

When you therefore shall see the Abomination of desolation, spoken of by Daniel the prophet, stand in the Kudesh (Holy) place, (whoso reads, let him understand:) **Matthew 24:15**

And there shall in no wise enter into it any thing that defiles, neither whatsoever works Abomination, or makes a lie: but they which are written in the Lamb's book of life.

**Revelation 21:27**

In conclusion; we should consider all that is written within these scriptures and begin to consider how we should make a concerted effort to eliminate anything in our lives that could be considered an Abomination, so not to be held accountable for choosing to ignore these very clear warnings to us about our lives and the choices we make each and every day. These scriptures are given not to condemn us but to convict us of our sins so we can see the error of our ways so we can repent and desire change.

I believe this study was inspired to show how these Abominations are in complete alignment with the 10 commandments and also to show that we must surrender our lives daily to the will of our Father, to crucify our flesh daily, plead the Blood of the Lamb over our lives so we can be purified and forgiven of our sins daily, and ask the Ruch ah Qodesh to help us make changes in how we view our relationship and responsibility of living a life pleasing to our Savior, to honor him and be thankful for what he has done to save us.

IF AFTER READING THIS STUDY YOUR EYES ARE OPENED TO HOW YOU MAY BE SINNING AGAINST YOUR CREATOR, IT WOULD BE WELL ADVISED TO REPENT AND TURN AWAY FROM THESE ABOMINATIONS, IT WILL TAKE YOUR EFFORT AND PRAYER, ASKING THE RUCH AH QODESH TO HELP MAKE THESE CHANGES IN YOUR LIFE, BUT I CAN ASSURE YOU YOUR EFFORT WILL BE REWARDED AND BARUK (BLESSED) AND BY DOING THIS YOU WILL ENTER INTO A DEEPER MORE MEANINGFUL RELATIONSHIP WITH OUR ADON AND SAVIOR **וְיֵשׁוּעַ** (YAHUSHA) HAMASHIACH.