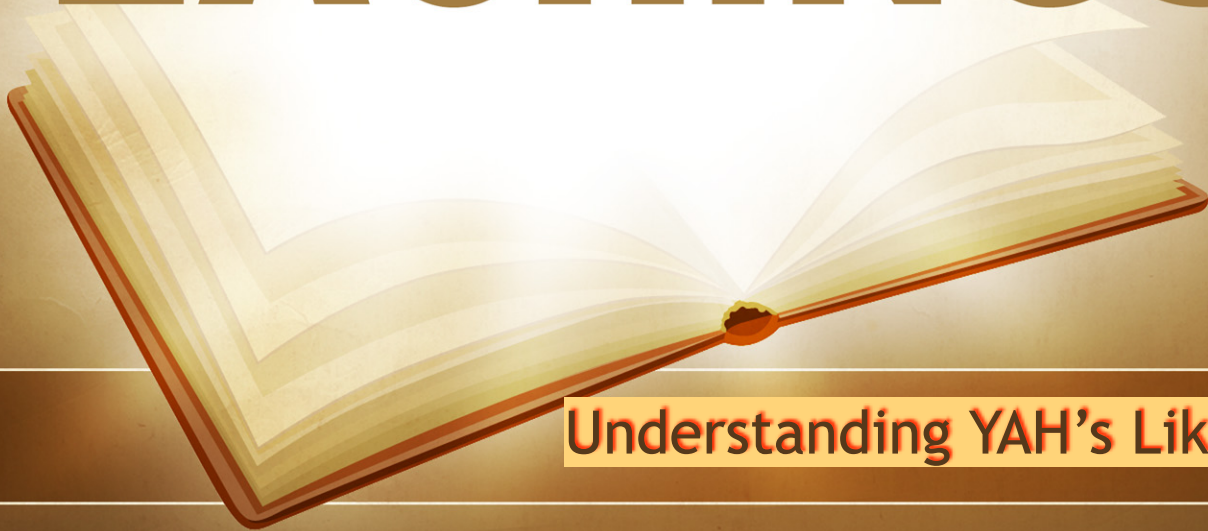


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

25 Tzav (יצ) – Hebrew for “command,”

Torah: Leviticus 6:1-8:36
Haftarah: Jeremiah 7:21-28; 9:22-23

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

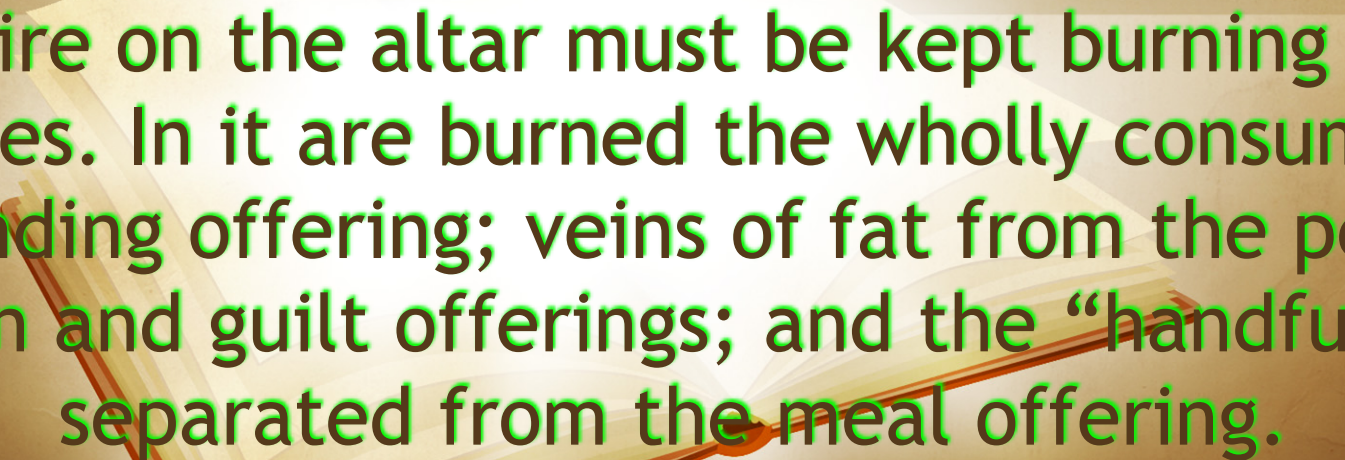
Elohim instructs Moses to command Aaron and his sons regarding their duties and rights as kohanim (“priests”) who offer the korbanot (animal and meal offerings) in the Sanctuary.



TOPICS IN THE PARSHA

THIS WEEK TORAH PARASHAT

The fire on the altar must be kept burning at all times. In it are burned the wholly consumed ascending offering; veins of fat from the peace, sin and guilt offerings; and the “handful” separated from the meal offering.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

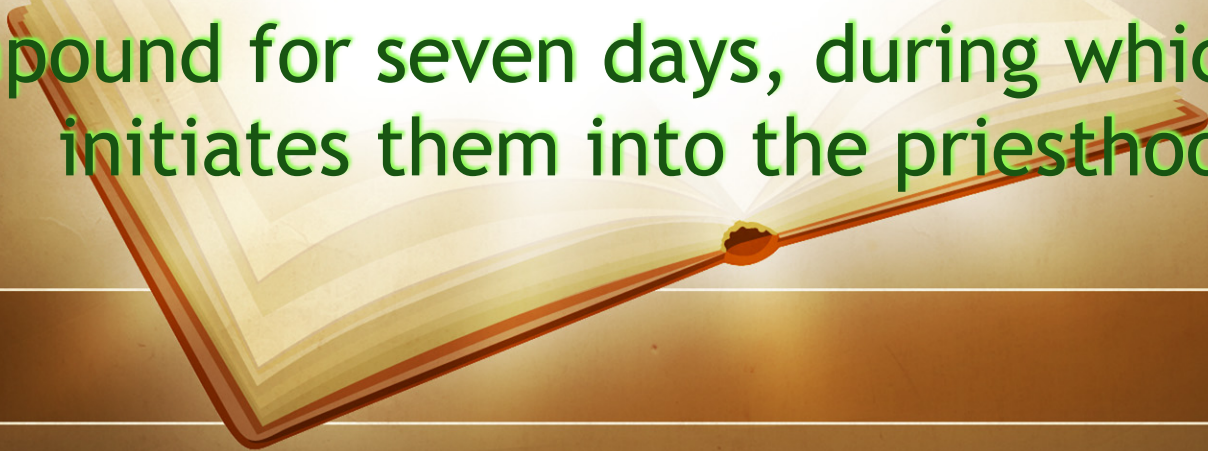
The kohanim eat the meat of the sin and guilt offerings, and the remainder of the meal offering.

The peace offering is eaten by the one who brought it, except for specified portions given to the kohen. The holy meat of the offerings must be eaten by ritually pure persons, in their designated holy place and within their specified time.

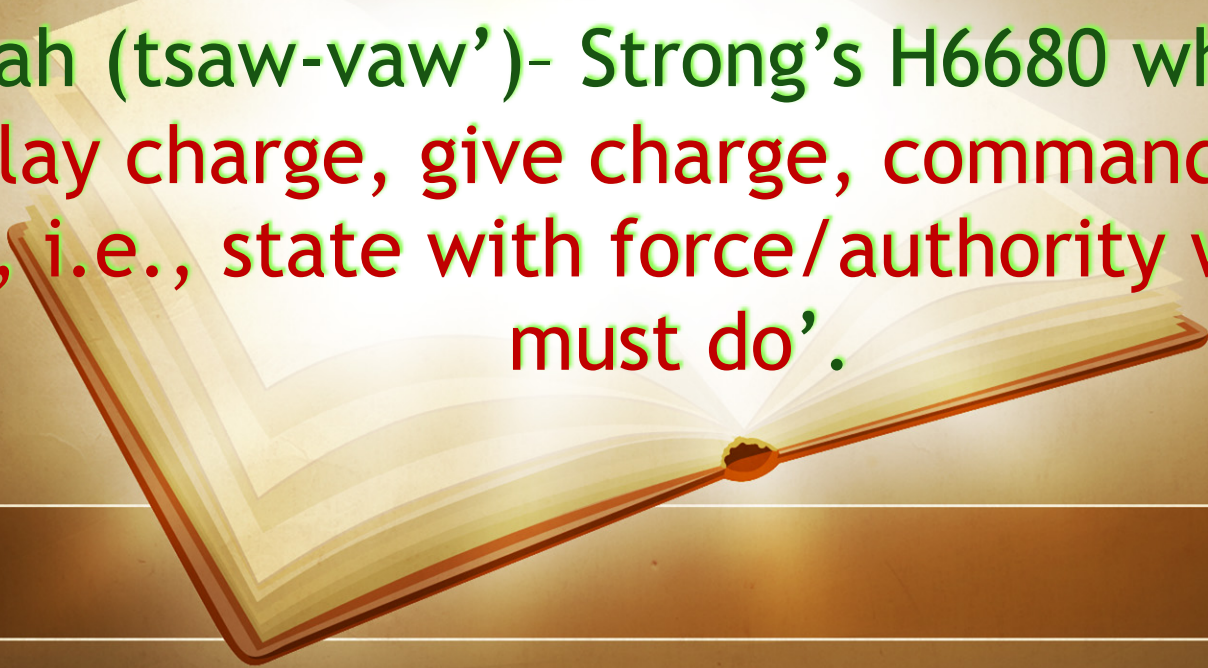
TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Aaron and his sons remain within the Sanctuary compound for seven days, during which Moses initiates them into the priesthood.



This week's Torah portion is called צו 'tsav', which means 'COMMAND' and comes from the root word צוה tsavah (tsaw-vaw')- Strong's H6680 which means, 'to lay charge, give charge, command, order, decree, i.e., state with force/authority what others must do'.

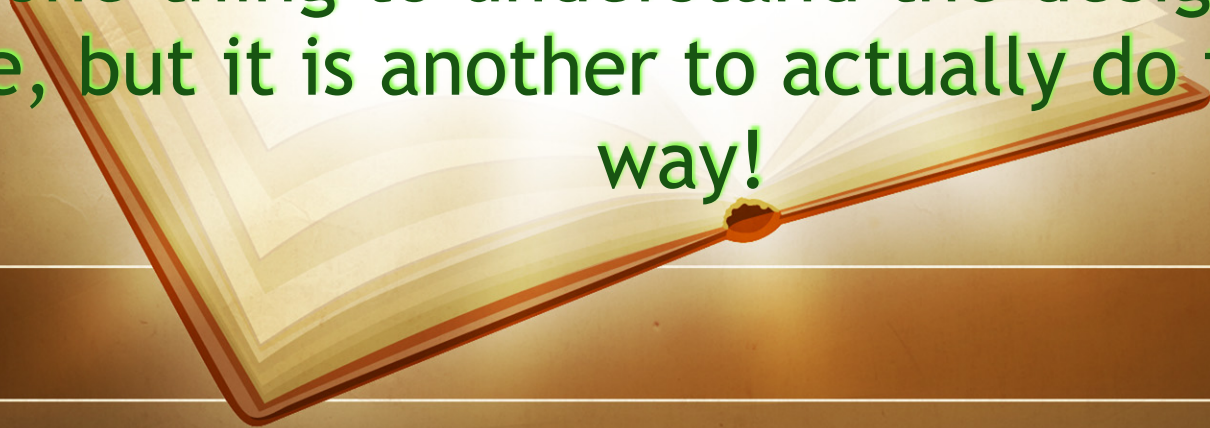


Mosheh would now give the orders and decrees, concerning how Aharon and his sons would offer up the offerings that have been described in great detail.

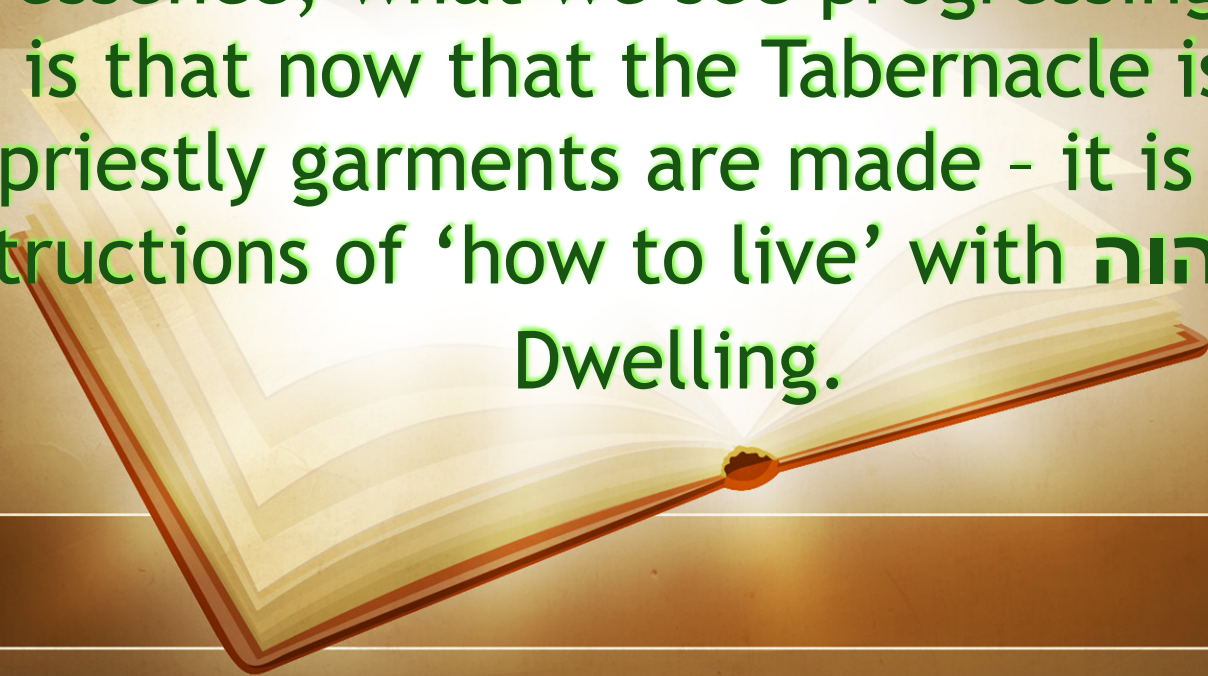
Going chronologically through the Word, we have seen that the Tabernacle was now built and the clear instructions regarding each offering had been given and now, it goes one step further - Mosheh was to tell Aharon and his sons that this was how it was going to be!

This is very important for us to recognise, as we see in the Scriptures that יהוה has taken care of every detail of how we are to draw near to Him and how we are to continually serve and praise Him!

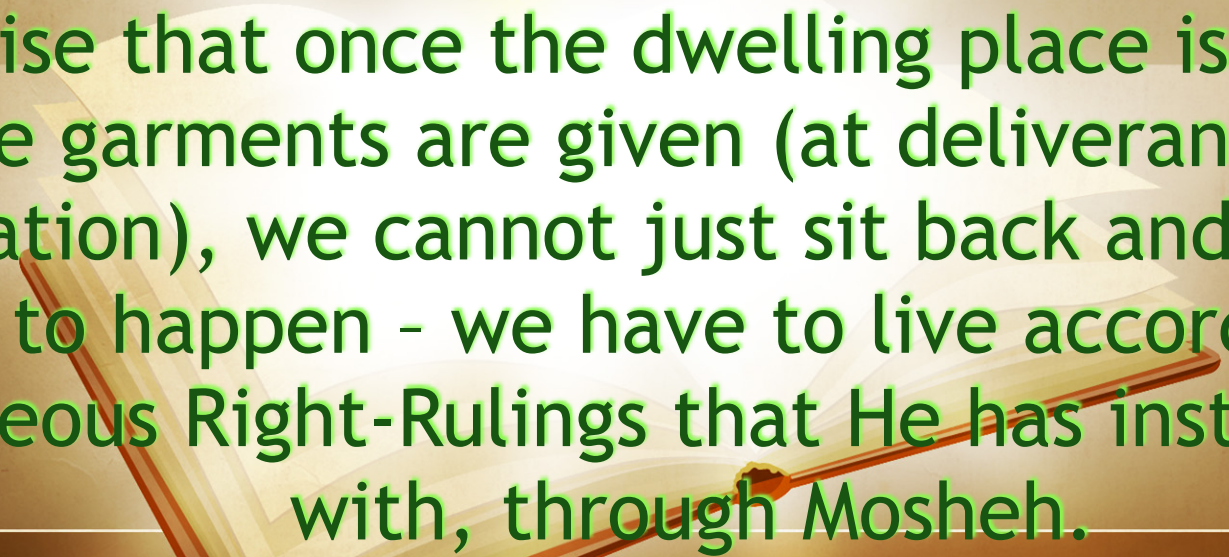
It is one thing to understand the design and its service, but it is another to actually do it the right way!



So, in essence, what we see progressing from this point, is that now that the Tabernacle is built and the priestly garments are made - it is now the instructions of 'how to live' with יהוה in His Dwelling.



What we are to remember, is that we are the Dwelling Place of Elohim and so too, do we need to recognise that once the dwelling place is set up and the garments are given (at deliverance and salvation), we cannot just sit back and wait for things to happen - we have to live according to the Righteous Right-Rulings that He has instructed us with, through Mosheh.



And so, we are to uphold the 'Dwelling Place', through an accurate service and function in Messiah or else we may just be found to be doing the opposite and 'destroying the Dwelling Place'!

Qorintiyim Aleph/1 Corinthians 3:16-17 "Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you? 17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are."

This is the Torah of the!

As you will notice here, in this Torah portion, in the giving of the clear instructions for each offering, it is made very clear that there is a specific 'Torah' given for each:

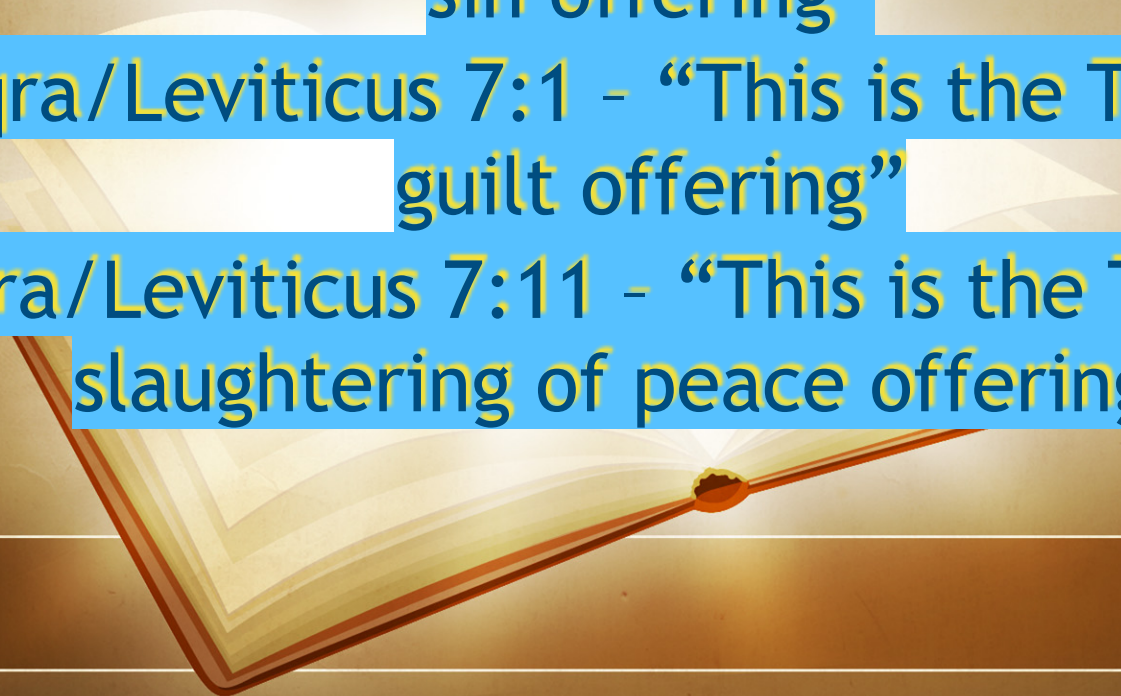
Vayyiqra/Leviticus 6:9 - "This is the Torah of the ascending offering"

Vayyiqra/Leviticus 6:14 - "This is the Torah of the grain offering"

Vayyiqra/Leviticus 6:25 - “This is the Torah of the
sin offering”

Vayyiqra/Leviticus 7:1 - “This is the Torah of the
guilt offering”

Vayyiqra/Leviticus 7:11 - “This is the Torah of the
slaughtering of peace offerings”



The Hebrew word תּוֹרָה torah (to-raw')- Strong's H8451 means, **'utterance', 'teaching', 'instruction' or 'revelation' from Elohim**.

Other definitions include: **'information that is imparted to a student; direction; body of prophetic teaching; instruction on Messianic Age; body of priestly direction'**, and comes from the primitive root verb יָרָה yarah (yaw-raw')- Strong's H3384 meaning, **'to shoot, throw, instruct, direct, teach'**, which therefore can give us the understanding of **'Torah'** to mean the following:

**TO AIM OR POINT IN THE RIGHT
DIRECTION**

and MOVE IN THAT DIRECTION



The Torah gives us our 'direction' and bearings as we sojourn here, looking forward to the sure and promised hope of the return of our King and Teacher of Righteousness!

In other words, it means that you aim or point in the right direction and you move in that direction.

You can see that this meaning is way different as to how we understand the 'burden' that is typically associated with the word 'Law'.

It is also interesting and wonderful for me how the word Torah clearly reveals the Messiah, let me show you how.

The original language spoken and written by the Hebrews is referred to as Ancient Hebrew Script, which consisted of an alphabet of pictographic symbols that each rendered its unique meaning, which later developed into the 'middle script' or Paleo-Hebrew and then into what is known as 'Biblical Hebrew' as we have it available for us today; and though the Hebrew Language went through a number of changes, we are able to discern the original symbols or pictures that were used which actually resembled their meaning.

Each symbol or picture carried a meaning or meanings and when symbols were collectively put together, they would spell a word that carried a meaning or clear description.

The Hebrew word תּוֹרָה **torah** (to-raw')- Strong's **H8451** is a combination of four symbols:

In the ancient pictographic script, it is written as follows:




And in the Biblical Hebrew text it is written as
follows:


תּוֹרָה



Taw/Tav - ת:

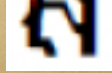
The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us the meaning of, '**seal, covenant, mark or sign**'; as this once again points to the complete work of Messiah by the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el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

Waw / Vav - i:

The ancient script has this letter pictured as , which is 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**'.


Resh - ר:



The ancient script has this letter written 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, begging or first**. It means '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.

Hey - ה:

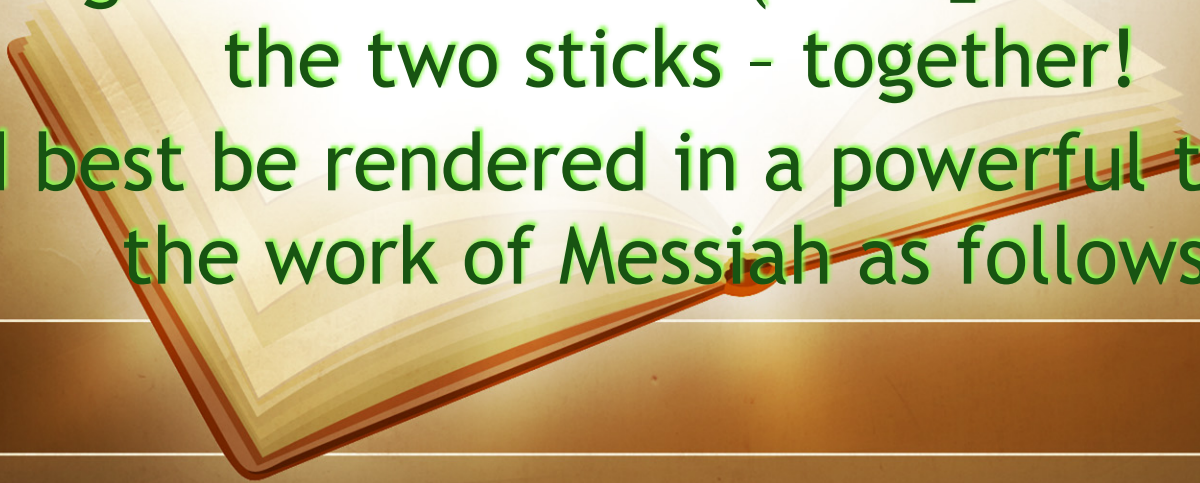


The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’.


The meaning of this letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

When we consider these pictographic symbols and their meanings, we can clearly see by the word rendered as 'Torah' the wonderful work of Messiah, who secures for us the Covenant in His own Blood that brings the two houses (Yehudāh and Yisra'ēl) - the two sticks - together!

It could best be rendered in a powerful testimony of the work of Messiah as follows:



**BEHOLD THE MAN, MESSIAH OUR HEAD, WHO BY
HIS OWN BLOOD RENEWED THE COVENANT,
NAILING TO THE 'STAKE' THAT WHICH WAS
WRITTEN AGAINST US, AND SECURING THE
COVENANT IN ORDER THAT THE TWO STICKS CAN
BE BROUGHT BACK TOGETHER IN HIM, WHOM WE
PRAISE**



Other definitions based on this word could also
render:

‘What comes from the man nailed to the ‘cross’
or upright pole’

and

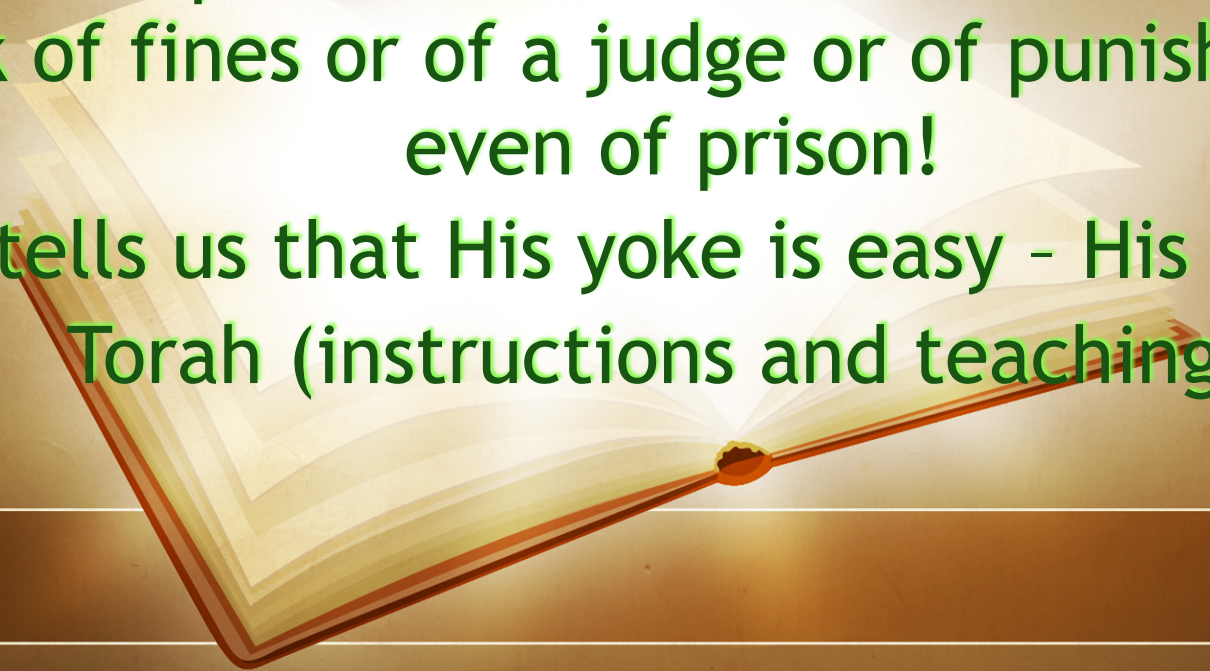
‘Behold the man who secures the covenant’
and

‘To a cross is nailed the Messiah, it is revealed in
Torah’

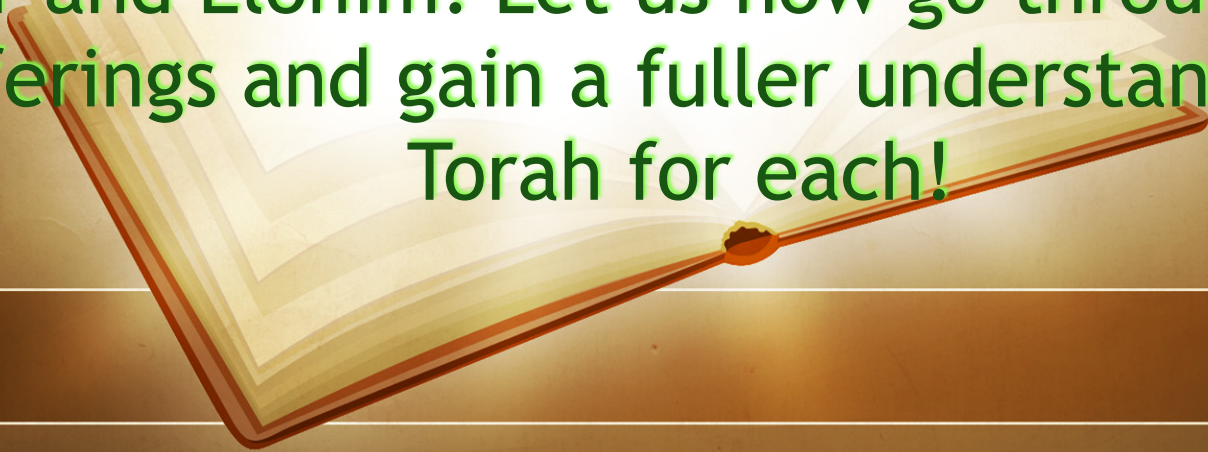
Wow - how awesome is this!!!

Now - does this sound like a heavy law??? Not at all -
this description or definition does not make me
think of fines or of a judge or of punishment or
even of prison!

יהושע tells us that His yoke is easy - His yoke is His
Torah (instructions and teaching)!



Each and every offering was to be done according to the prescribed Torah, as we are able to see the perfect fulfillment of each slaughtering and offering that shadow pictured the wonderful work of our Master and Elohim! Let us now go through each of the offerings and gain a fuller understanding of the Torah for each!




Lev 6:1 And יהוה spoke to Mosheh, saying,

Lev 6:2 “When any being sins, and committed a trespass against יהוה, and has lied to his neighbour about a deposit, or about a pledge, or about a robbery, or shall extort from his neighbour,



Lev 6:3 or has found what was lost and has lied concerning it, or did swear falsely, so that he sins in regard to any one of all these that a man does,
Lev 6:4 then it shall be, when he sins, and shall be guilty, that he shall return what he took by robbery, or what he has extorted, or the deposit which was deposited with him, or the lost item which he found,



Lev 6:5 or all that about which he swore falsely. He shall repay its total value, add one-fifth more to it, and give it to whom it belongs, on the day of his guilt offering.


Lev 6:6 “Then he brings his guilt offering to יהוה, a ram, a perfect one, from the flock, with your valuation, as a guilt offering, to the priest.

Lev 6:7 “And the priest shall make atonement for him before יהוה, and he shall be forgiven for whatever he did that made him guilty.”

The Priests and the Offerings

Lev 6:8 And יהוה spoke to Mosheh, saying,

Lev 6:9 "Command Aharon and his sons, saying, 'This is the Torah of the ascending offering: This is the ascending offering, because it is burned on the slaughter-place all night until morning, and the fire of the slaughter-place is kept burning on it.'



Lev 6:10 'And the priest shall put on his linen garment, and put his linen trousers on his body, and shall take up the ashes of the ascending offering which the fire has consumed on the slaughter-place, and shall put them beside the slaughter-place.


Lev 6:11 'And he shall take off his garments, and put on other garments, and shall bring the ashes outside the camp to a clean place.

Lev 6:12 'And the fire on the slaughter-place is kept burning on it, it is not put out. And the priest shall burn wood on it every morning, and arrange the ascending offering on it, and shall burn on it the fat of the peace offerings -

Lev 6:13 fire is continually kept burning on the slaughter-place, it is not put out.

Lev 6:14 'And this is the Torah of the grain offering: The sons of Aharon shall bring it near before יהוה, in front of the slaughter-place,

Lev 6:15 and shall take from it with his hand from the fine flour of the grain offering, and from its oil, and all the frankincense which is on the grain offering, and shall burn it on the slaughter-place for a sweet fragrance, as its remembrance portion to יהוה.



Lev 6:16 'Then Aharon and his sons eat the rest of it. It is eaten with unleavened bread, in the set-apart place. They eat it in the courtyard of the Tent of Appointment.

Lev 6:17 'It is not baked with leaven. I have given it to them as their portion of My offerings made by fire, it is most set-apart, like the sin offering and the guilt offering.

Lev 6:18 'All the males among the children of Aharon eat it - a law forever in your generations concerning the offerings made by fire to יהוה. All that touches them is to be set-apart.' ”

Lev 6:19 And יהוה spoke to Mosheh, saying,

Lev 6:20 “This is the offering of Aharon and his sons, which they bring near to יהוה, beginning on the day when he is anointed: one-tenth of an ěphah of fine flour as a daily grain offering, half of it in the morning and half of it in the evening.

Lev 6:21 “It is made on a griddle with oil. Bring it in mixed, bring the baked portions of the grain offering near, a sweet fragrance to יהוה.

Lev 6:22 “And the anointed priest from among his sons, who is in his place, prepares it - a law forever to יהוה. All of it has to be burned,

Lev 6:23 and every grain offering for the priest is completely burned, it is not eaten.”