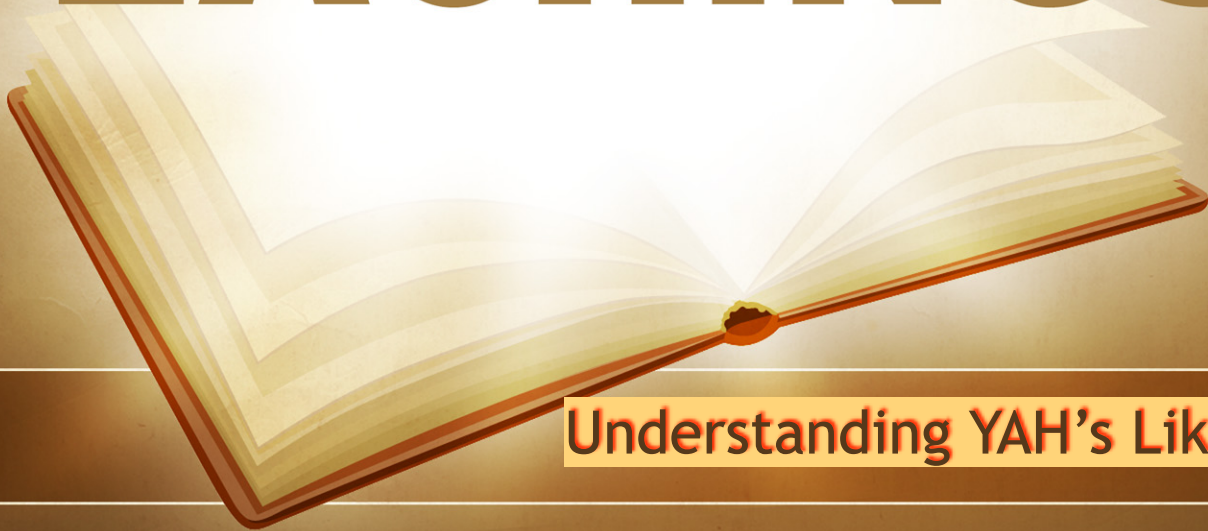


TORAH TEACHINGS



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

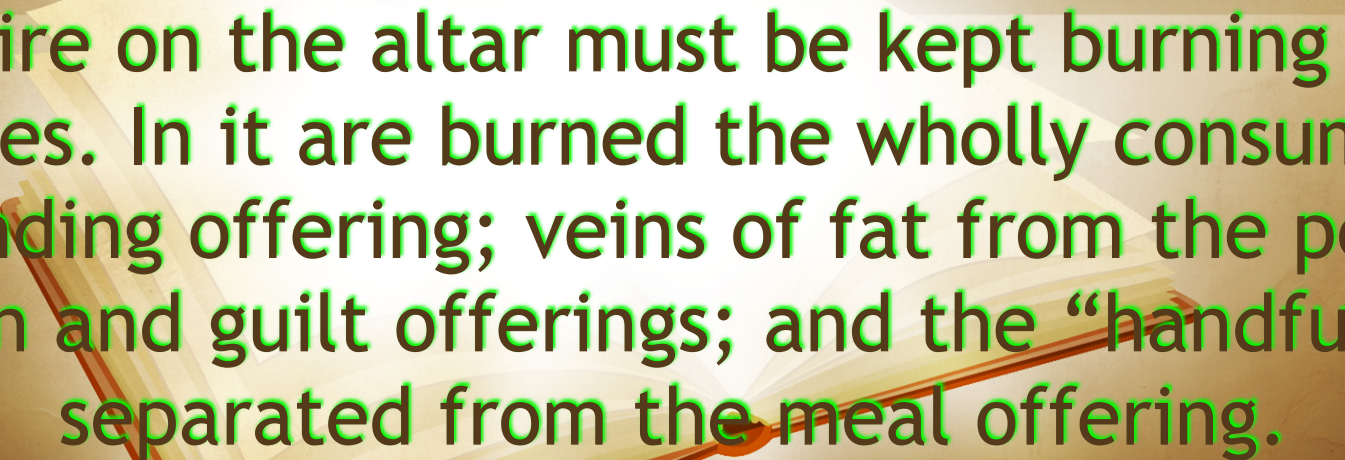
Elohim instructs Moses to command Aaron and his sons regarding their duties and rights as kohanim (“priests”) who offer the korbanot (animal and meal offerings) in the Sanctuary.



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

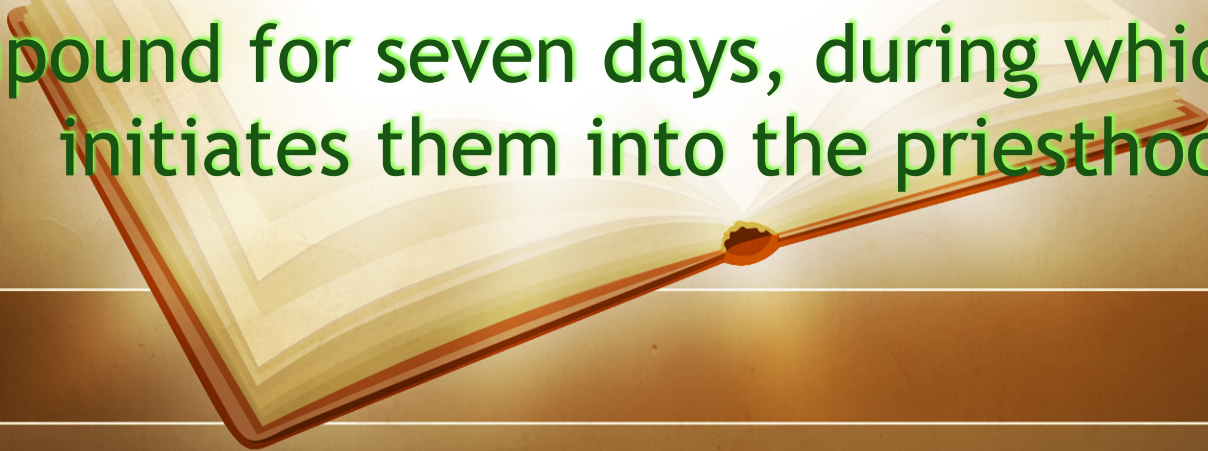
The kohanim eat the meat of the sin and guilt offerings, and the remainder of the meal offering.

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.



Lev 6:27 'All that touches its flesh is to be set-apart. And when its blood is sprinkled on any garment, you wash that on which it was sprinkled, in a set-apart place.

Lev 6:28 'But the earthen vessel in which it is cooked is to be broken. And if it is cooked in a bronze pot, then it is scoured and rinsed in water.

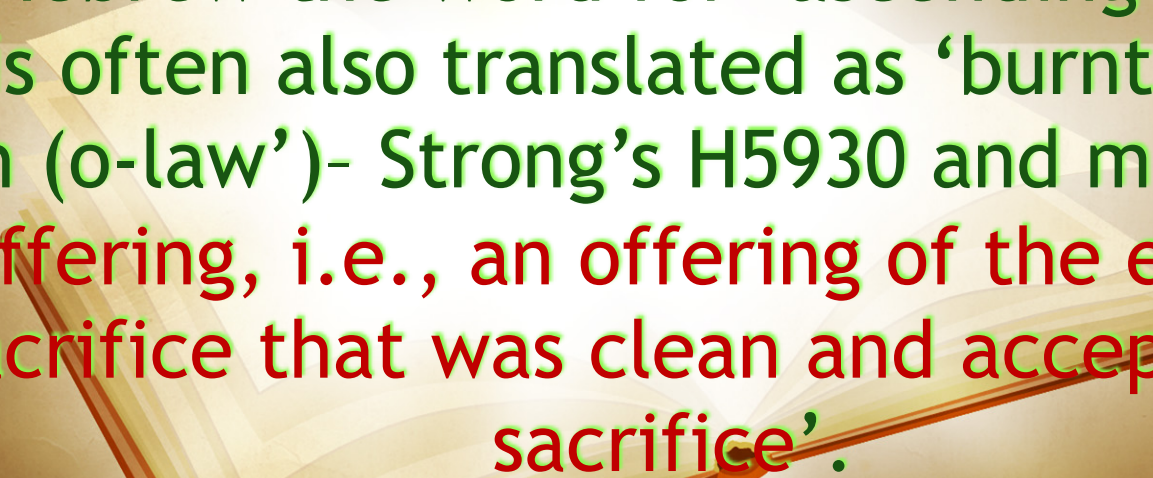
Lev 6:29 'Every male among the priests eats it, it is most set-apart.

Lev 6:30 'And no sin offering from which any of the blood is brought into the Tent of Appointment, to make atonement in the set-apart place, is eaten, it is burned with fire.

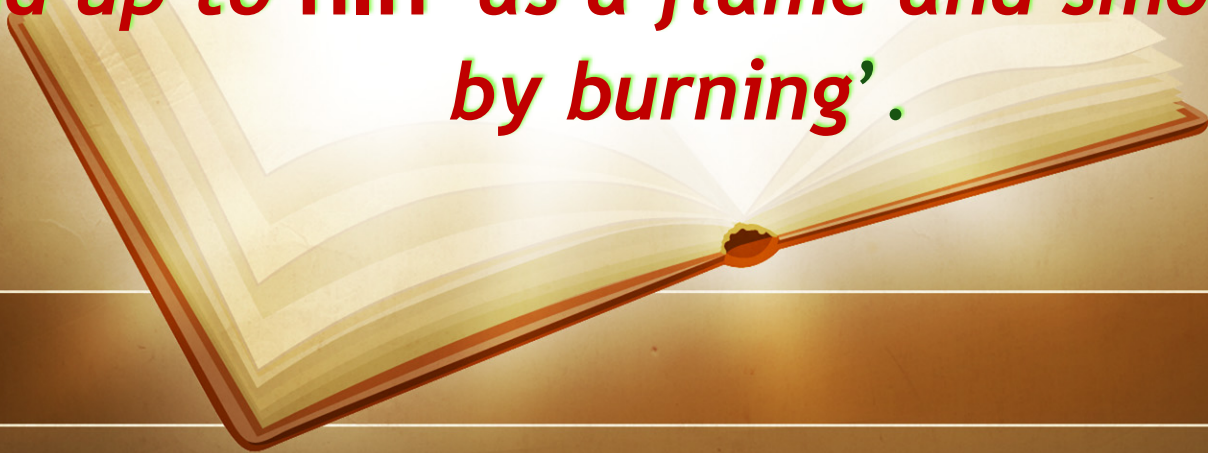


Ascending offering:

The first offering is the ascending offering, and in the Hebrew the word for 'ascending offering', which is often also translated as 'burnt offering', is עֹלָה olah (o-law')- Strong's H5930 and means, 'whole burnt offering, i.e., an offering of the entire part of a sacrifice that was clean and acceptable for sacrifice'.



This עֹלָה olah offering speaks of that which ‘goes up’ or ‘ascends’ and in the essence of these offerings unto יהוה this carries the meaning of, ‘*to cause to ascend up to יהוה as a flame and smoke ascent by burning*’.




The olah offering represents a giving totally of oneself to יהוה and with the Torah of the ascending offering being clear in that the fire is not to be put out but kept burning then we are able to recognize how we are to continually keep our eyes fixed on and looking to our Master יהושע Messiah, the Prince and Perfecter of our belief, as we offer up our lives as a daily living offering, for this is our reasonable worship!

A Living Sacrifice

Rom 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.


Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.

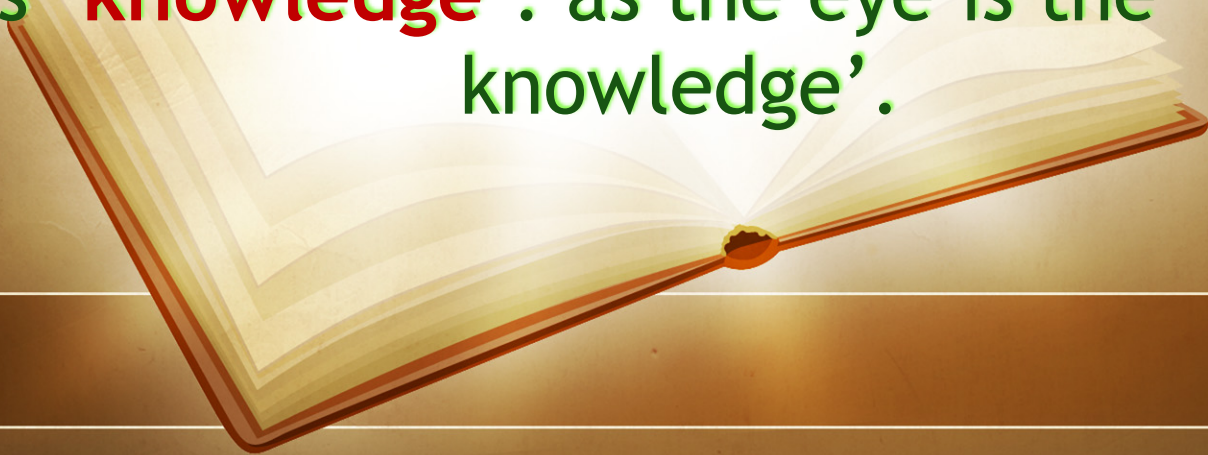


In the ancient pictographic script, the Hebrew word
for 'ascending offering' - עֹלָה olah - Strong's H5930
- looks like this:

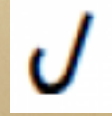



Ayin - א:

The original pictograph for this letter is  and represents the idea of '**seeing and watching**', as well as '**knowledge**'. as the eye is the 'window of knowledge'.




Lamed - ל:



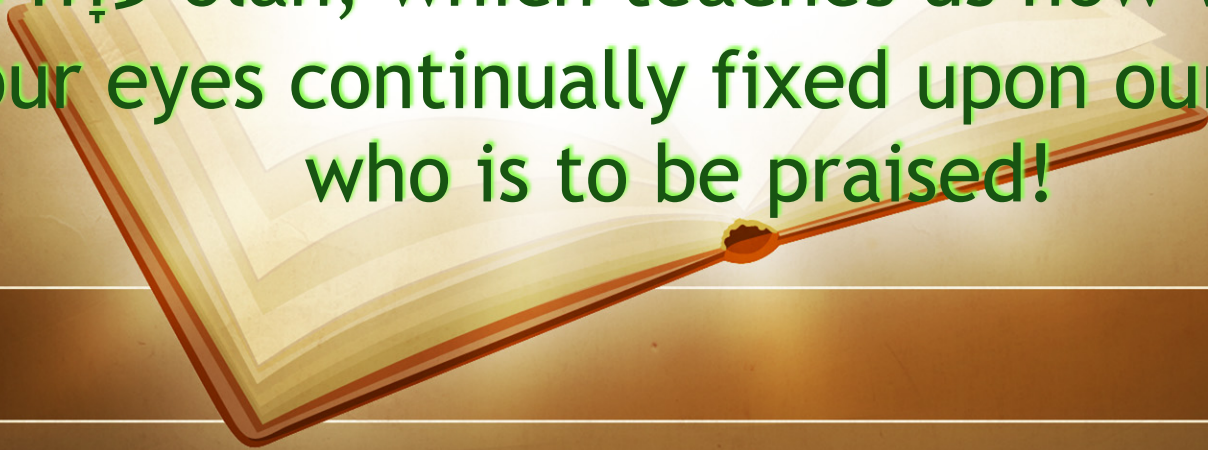
The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Hey - ה:



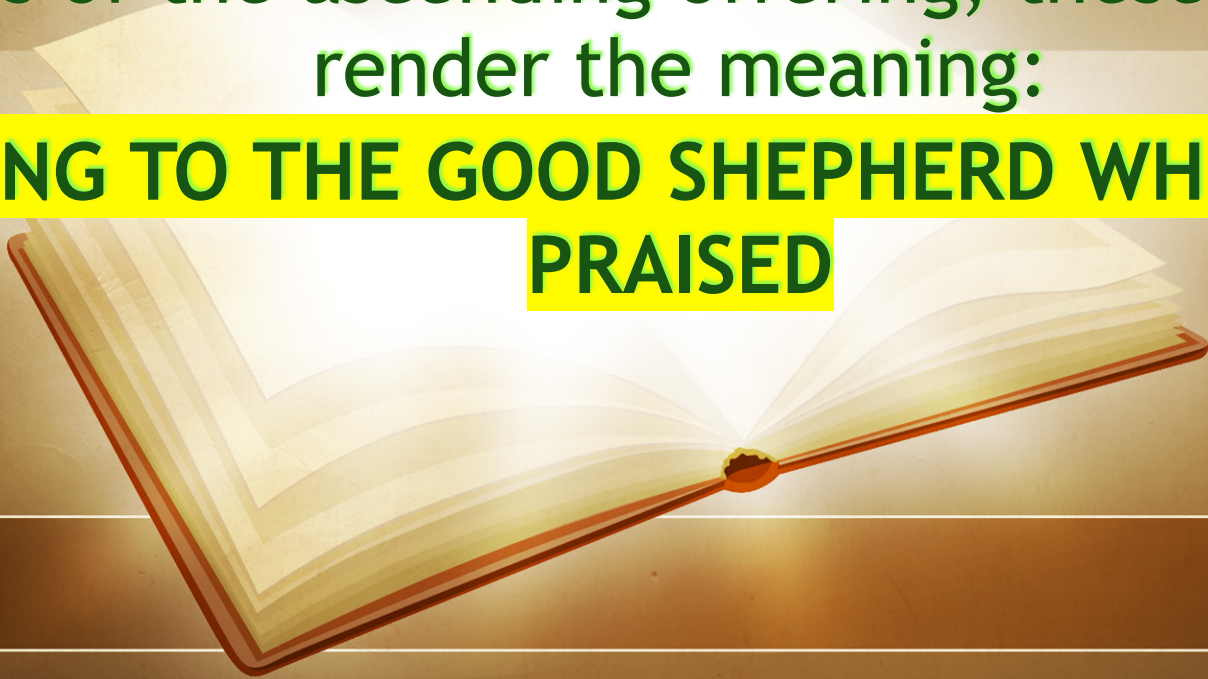
The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, 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 considering the ascending offering and the clear Torah of this offering that requires the fire to never be put out we are able to recognize the clear lesson portrayed in the pictograph rendering of this word עֹלָה olah, which teaches us how we are to have our eyes continually fixed upon our Shepherd who is to be praised!



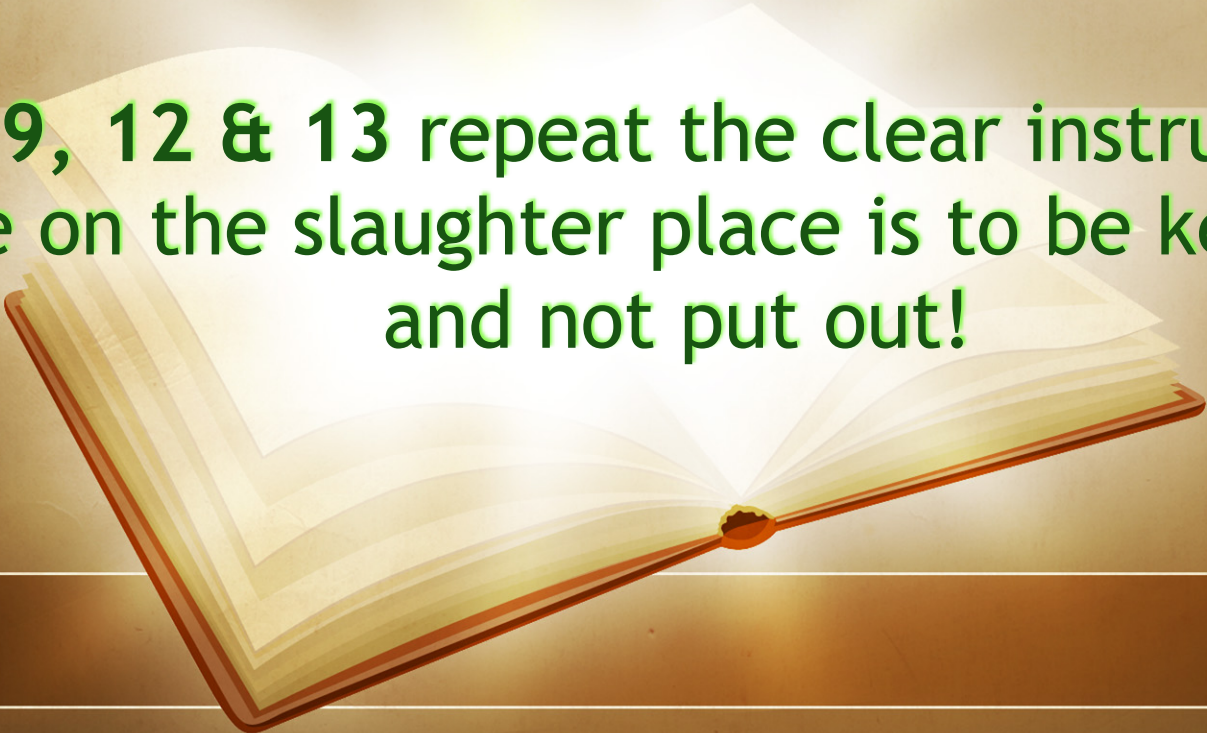
In terms of the ascending offering, these letters can
render the meaning:

**LOOKING TO THE GOOD SHEPHERD WHO IS TO BE
PRAISED**



With the eye representing knowledge and experience we can also see how this can render our need to continually experience the staff as we lift our hands in surrendered praise, and this ought to be reflected in our lives being a daily living offering that is well pleasing to our Master and Good Shepherd!

Keep the Fire burning!



Verse 9, 12 & 13 repeat the clear instruction that the fire on the slaughter place is to be kept burning and not put out!

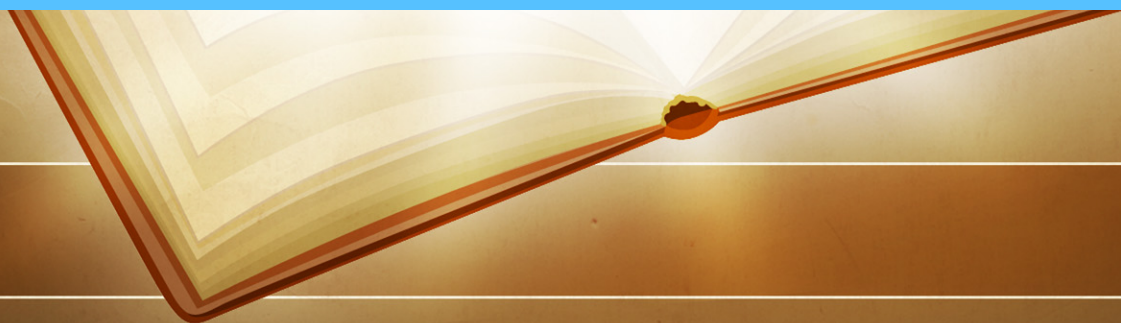
The Hebrew word used here for 'slaughter-place' is מִזְבֵּחַ **mizbeah** (miz-bay'-akh)- Strong's H4196, which comes from the root verb זָבַח **zabach** (zaw-bakh')- Strong's H2076 meaning, '*to offer a sacrifice, sacrificed*', and with the fire that was to be kept burning on it and the ascending offering to be burned on it, we are able to recognize how we are to be a continual 'daily living offering' unto Elohim, never letting the fire of His Word go out!

Tehillah/Psalm 4:5 “Offer slaughterings of righteousness, and trust in יהוה.”

Here in this Psalm the verb translated as ‘offer’ is the word זָבַח **zabāḥ** (zaw-bakh’)- Strong’s H2076, from which we get the noun that is translated as ‘slaughterings’, which is זֶבַח **zebāḥ** (zeh'-bakh)- Strong’s H2077. We ‘offer’ up our lives as a living ‘sacrifice’ with joy and thanksgiving, and we take note that with the זֶבַח **zebāḥ** offering, there is to be a pure expression of appreciation:


Tehillah/Psalm 107:22 “And let them bring
slaughterings of thanksgiving, and relate His works
with rejoicing.”

Tehillah/Psalm 116:17 “I bring You a slaughtering of
thanksgiving, and call upon the Name of יהוה.”



In these two verses, we see again the two root words being used, and so, we can begin to understand the following text that we see in:

Ib'rim/Hebrews 13:15 “Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.”



It was the responsibility of the priest to ensure that the fire would not burn out and so one of the most critical roles in the duty of the priests was to make sure that the fire was maintained!

Kěpha Aleph/ 1Peter 2:9 “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”

We as a chosen and set-apart royal priesthood have
a responsibility.


And that is to keep alive and burning the flame of
His presence within us at all times!

We are to guard the flame, be keepers of the flame
and maintain the flame - and this takes diligence
and discipline in keeping a watchful eye on what we
do in our daily lives!

Our hearts should constantly be in a state of
unceasing preparation and readiness for יהוה's will
in our lives!

And as we know, that Scripture makes it clear that יהוה is a consuming fire, our lives are to be consumed by that fire and what keeps fire burning well? The fat that burns well, keeps the fire burning until the next offering would be brought and as we have seen, that the fat is יהוה's; what we then can deduce from this, is that we are to continually give Him what is due - and that is our all - for He bought us at a price and we are His!

This was in regard to the Ascending offering - and what we must realize that we, the Living Stones, being built up in Him as His Dwelling Place are to continually keep the fire burning by offering up our lives in obedience and when we miss the mark, we are to deal with it straight away and do the right thing in correcting our missing the mark.



A Living Stone and a Holy People

1Pe 2:1 Having put aside, then, all evil, and all deceit, and hypocrisies, and envying, and all evil words,

1Pe 2:2 as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it,


1Pe 2:3 if indeed you have tasted that the Master is good.

1Pe 2:4 Drawing near to Him, a living Stone -
rejected indeed by men, but chosen by Elohim and
precious -

1Pe 2:5 you also, as living stones, are being built
up, a spiritual house, a set-apart priesthood, to
offer up spiritual slaughter offerings acceptable to
Elohim through יהושע Messiah.

1Pe 2:6 Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.” Isa 28:16.

1Pe 2:7 This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,” Psa 118:22.



1Pe 2:8 and “A stone of stumbling and a rock that makes for falling,” Isa 8:14 who stumble because they are disobedient a to the Word, to which they also were appointed. Footnote: aSee Joh 3:36, Heb 3:18.

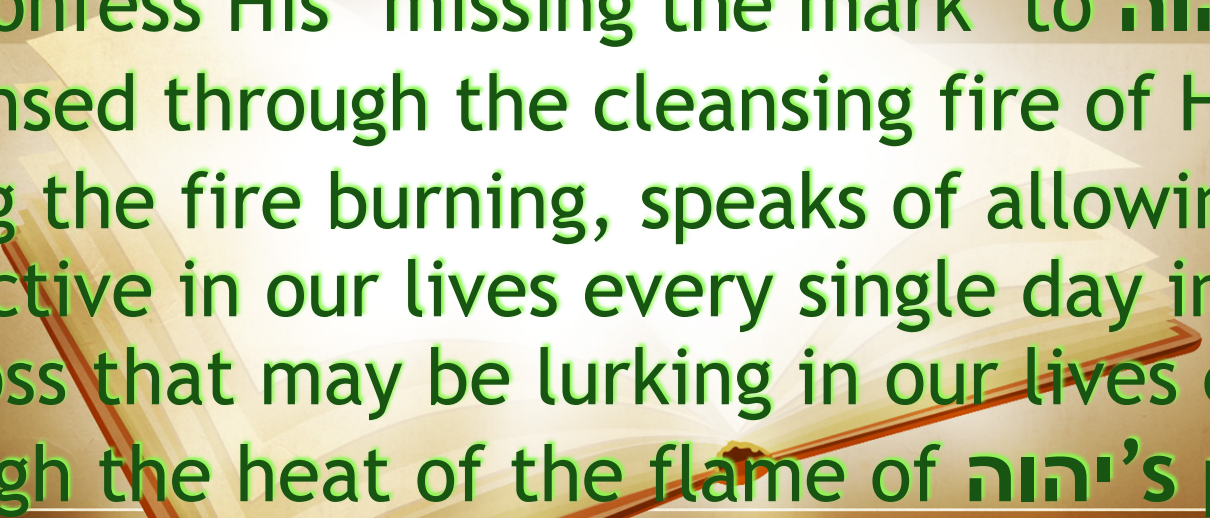
1Pe 2:9 But you are a chosen race, b Deu 10:15 a royal priesthood, c Isa 61:6 a set-apart nation, d Exo 19:6 a people for a possession, e Isa 43:2 that you should proclaim the praises of Him who called you out of darkness into His marvelous light, Footnotes: bAlso see Isa 43:20. cAlso see Isa 66:21. dAlso see Deu 7:6. eAlso see Exo 19:5, Tit 2:14.

1Pe 2:10 who once were not a people, f but now the people of Elohim; f who had not obtained compassion, f but now obtained compassion. f Hos 1:9-10, Hos 2:23. Footnote: fAlso see Isa 65:1, Hos 1:9, Isa 63:16, Isa 64:8, Rom 9:25-26.

1Pe 2:11 Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the being,

1Pe 2:12 having your behavior among the nations good so that when they speak against you as evil-doers, let them, by observing your good works, g esteem Elohim in a day of visitation. Footnote: g Mat 5:16.

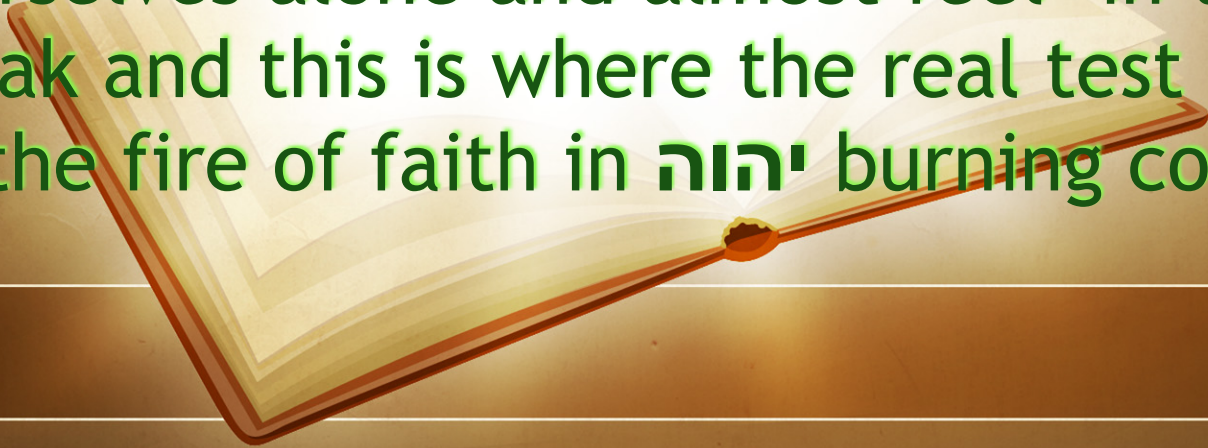
In a community of living stones, this is how we ensure the transparency among us so that the fire of truth is kept burning and the next person may come and offer up/confess His 'missing the mark' to יהוה and be cleansed through the cleansing fire of His Word. Keeping the fire burning, speaks of allowing His Word to be active in our lives every single day in order that any dross that may be lurking in our lives can surface through the heat of the flame of יהוה's presence.



What is also key to understanding this instruction, to keep the fire burning, is that while everyone went to sleep, it was the duty of the priest who was on duty to keep watch and make sure the fire would not go out, so that the morning offering would be able to be done correctly and on time.

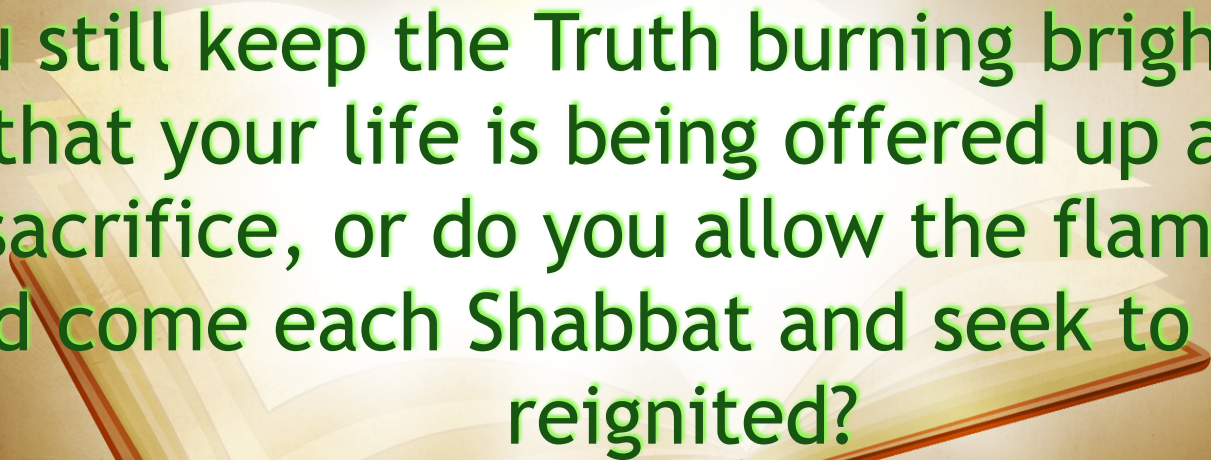
When we see the term 'like a thief in the night', in speaking of the day of **יְהוָה**, we are reminded that we are to be watchful and awake and not be found sleeping and the fire gone out!

What is also critical for us to understand is that while the priest who was on duty may have been alone in the dark, he had a huge responsibility and so too do we need to recognize that we may often find ourselves alone and almost feel 'in the dark' so to speak and this is where the real test of keeping the fire of faith in יהוה burning comes.



How are you during the week, when you are at work
or with others who do not follow Torah?

Do you still keep the Truth burning bright for all to
see that your life is being offered up as a daily
living sacrifice, or do you allow the flame to go out
and come each Shabbat and seek to have it
reignited?

An illustration of an open book with a flame on its spine, symbolizing the 'burning bright' mentioned in the text. The book is open, showing its pages, and a small flame is depicted on the central binding. The background is a textured, parchment-like surface.

When Mosheh saw the burning bush, and how the presence of יהוה never burned up the bush but kept aflame, he took notice and drew near, and he in turn was to take that very same passion and fiery presence of יהוה to an enslaved people, who at first would not hear the Truth, yet Mosheh had to keep the Truth burning very bright for all to see; and it is no different today - we have a mighty responsibility to keep the fire burning and stir up the gift of Elohim which is in us:

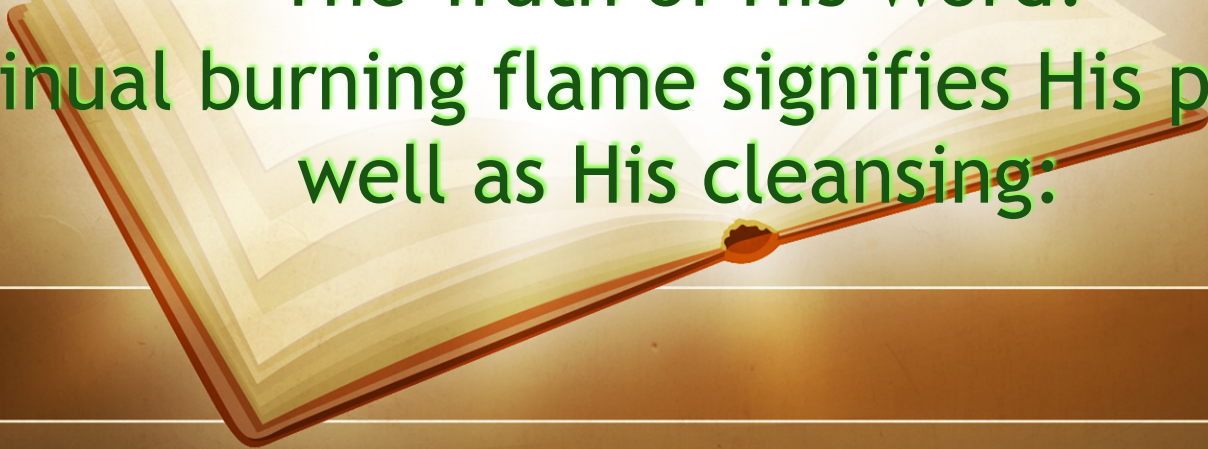
Timotiyos Bět/2 Timothy 1:6-7 “For this reason I remind you to stir up the gift of Elohim which is in you through the laying on of my hands. 7 For Elohim has not given us a spirit of cowardice, but of power and of love and of self-control.”



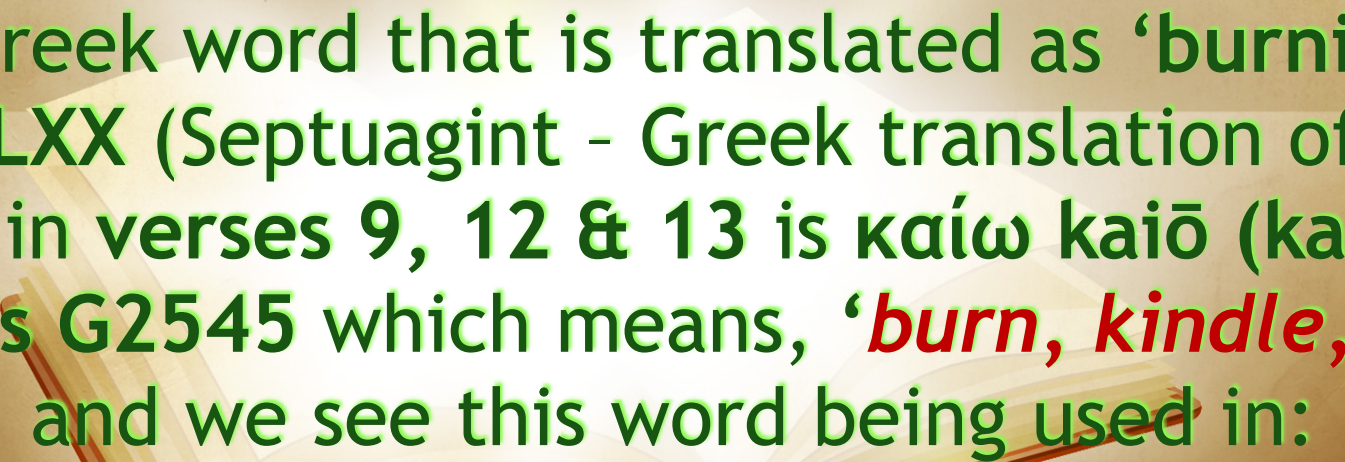
The Greek word used here for 'stir up' is ἀναζωπυρέω anazōpureō (an-ad-zo-poor-eh'-o)- Strong's G329 and means '*to kindle afresh, stir up, inflame one's mind*' and comes from the word ἀνά ana (an-ah')- Strong's G303 which denotes '*upwards*', and is also a compound of the root of both: ζῶν zoon (dzo'-on)- Strong's G2226 meaning '*alive, living creature*' and πῦρ pur (poor)- Strong's G4442 which means, '*fire, burning*'.

Often, this verse is translated as “‘fan into flame’
the gift of Elohim”, and we can see why, in the
context of our much-needed ability in our daily
service as priests to keep alive the burning flame of
The Truth of His Word!

A continual burning flame signifies His presence as
well as His cleansing:



Yeshayahu/Isaiah 4:4-6 “When יהוה has washed away the filth of the daughters of Tsiyon, and rinsed away the blood of Yerushalayim from her midst, by the spirit of judgment and by the spirit of burning, 5 then יהוה shall create above every dwelling place of Mount Tsiyon, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night, for over all the esteem shall be a covering, 6 and a booth for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain.”



The Greek word that is translated as 'burning' in the LXX (Septuagint - Greek translation of the Tanak) in verses 9, 12 & 13 is καίω kaiō (kah'-yo)-Strong's G2545 which means, '*burn, kindle, light*', and we see this word being used in:

Lukas/Luke 12:35-36 “Let your loins be girded and your lamps burning, 36 and be like men waiting for their master, when he shall return from the wedding, that when he comes and knocks they open to him immediately.”

It is also translated as ‘light’ in verse 15, in:

Mattithyahu/Matthew 5:14-16 “You are the light of the world. It is impossible for a city to be hidden on a mountain. 15 “Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house. 16 “Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.”

This parable highlights for us the clear message of how we are to keep our lamps burning and let our light of obedience shine brightly before all!

These words of our Master and Elohim, **יהושע** Messiah, are words we need to carefully consider as we earnestly seek to serve Him in Spirit and Truth, making sure that we are shining the light of His Truth continually and consistently, as we do our utmost to properly reflect His Truth in our daily lives before all!

We, as taught ones (disciples) of Messiah, are the light of the world!

This is certainly a wonderful thing indeed, yet comes with a very clear responsibility - and that is to shine continually!

The Greek word that is translated as 'light' in Mattithyahu/Matthew 5:14 is φῶς phōs (foce)- Strong's G5457 which means, 'light, fire' which comes from the word φαός phaos which means, 'to shine or make manifest, especially by rays'.

This Greek word is used in the LXX (Septuagint - Greek translation of the Tanak - O.T.) in the following verse:

Shemoth/Exodus 27:20 “And you, you are to command the children of Yisra’ēl to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually.”

The Hebrew word that is translated as ‘light’ in this verse is מֵאֹר ma’or (maw-ore’)- Strong’s H3974 which means, ‘a luminary, light, shining’, and comes from the root word אָרָא or (oor) (ore)- Strong’s H215 meaning, ‘to be or become light, give light, shine’.

The Hebrew word that is used here for ‘**lamp**’ is נֵר
ner (neer)- Strong’s H5216 meaning, ‘*lamp,
candle, light*’.

Now, a lamp in ancient times would primarily be a vessel with a wick for burning a liquid such as oil, in order to produce light; and as one would walk the lamp would typically be carried in one’s hand!

