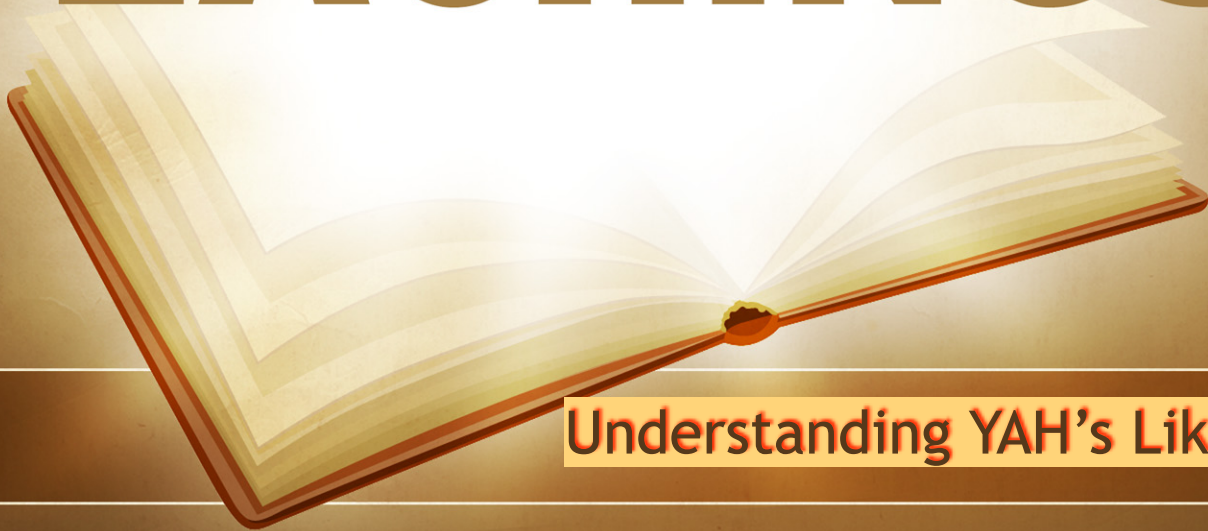


# TORAH TEACHINGS

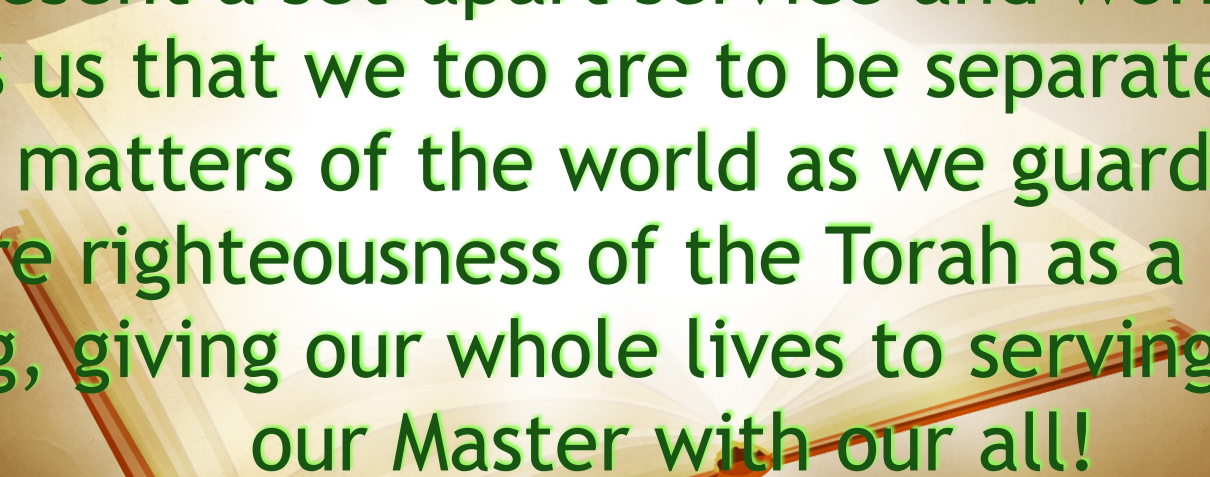


Understanding YAH's Likes and dislikes

# # 25 Tzav (יצ) – Hebrew for “command,”

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

Therefore, we can see how linen garments clearly represent a set-apart service and work, which teaches us that we too are to be separated from the fleshly matters of the world as we guard to walk in the pure righteousness of the Torah as a daily living offering, giving our whole lives to serving and loving our Master with our all!

An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the binding is a dark reddish-brown. The background is a textured, light brown surface, possibly parchment or aged paper, with a subtle gradient and some darker, mottled areas.

Hazon/Revelation 19:8 “And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.”

Hazon/Revelation 3:5 “He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.”

Fine linen speaks of purity, righteousness and the sinless life of Messiah and as we are clothed in Him, we are to walk in purity and walk in righteousness which is to do all He commands us to:

Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.”

The Righteous garments we are given to wear has been provided for in His Torah, through the Life, death and resurrection of the Living Torah - the Word made flesh!


We tend the slaughter place day and night by  
'putting on' יהוה's commandments and judging  
ourselves by His right standards.

Those who are judged and fit to wear these  
garments are those who overcome—whether self,  
the world's influences, or the need for security.

Let us be a people that tend the slaughter place  
daily as we offer up our lives as a living sacrifice - if  
the fire isn't burning then we cannot be offered up!

Going through the strict motions of the letter of the Torah in a strict legalistic approach only without the heart of pure and undefiled obedience is not a means of keeping a burning fire going!

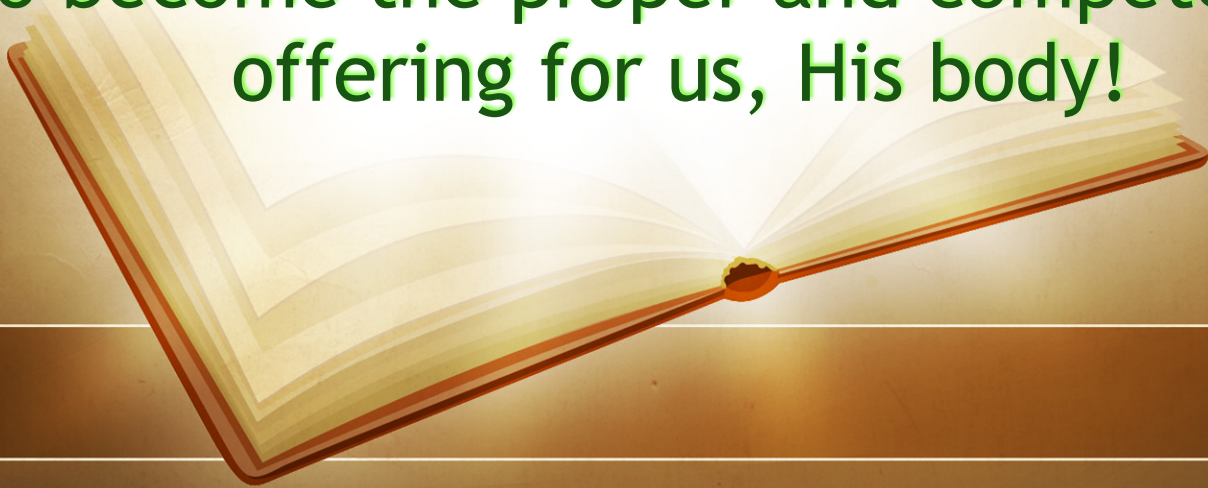
By us 'putting on' these clothes (linen of righteousness), we are, in effect, 'putting off' the call and luring of the world as we make it clear that we are a set-apart people busy with tending the slaughter place of יהוה!



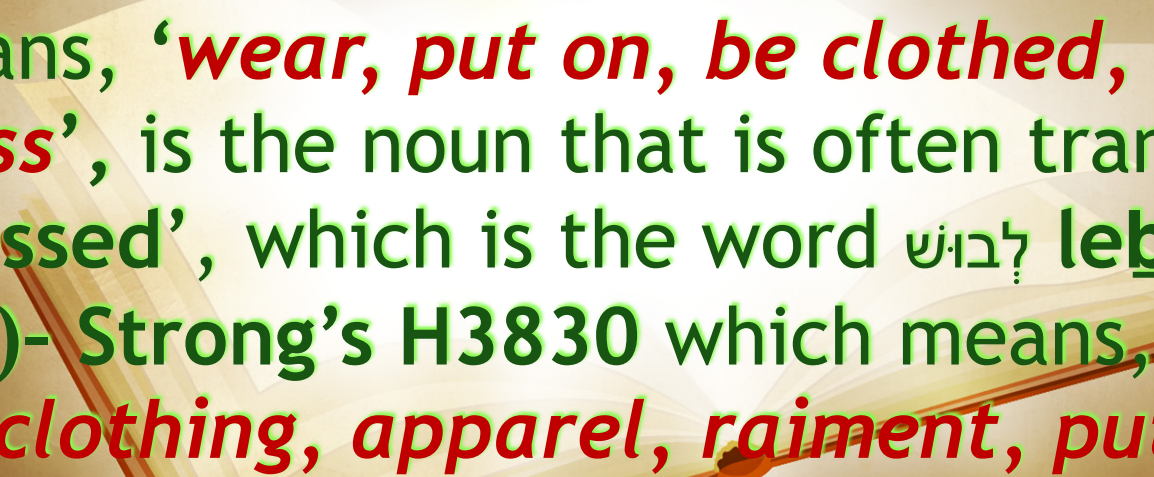
By 'putting on' the 'white linen' of righteousness we are, in effect, submitting to the clear authority of the Word of Elohim and functioning according to His perfect design for His House, which we are for we are the Dwelling place of Elohim!

Burnt offerings or ascending offerings - that is that which was completely burnt up as a pleasing aroma to יהוה symbolises total commitment to יהוה.

As High priest, **יהושע** Messiah, came and 'put on the linen garments' of righteousness in the flesh in order to become the proper and compete ascending offering for us, His body!



A Hebrew word that is derived from the root verb לָבַשׁ labash (law-bash')- Strong's H3847 which means, '*wear, put on, be clothed, apparel, dress*', is the noun that is often translated as 'dressed', which is the word לְבוּשׁ lebus (leb-oosh')- Strong's H3830 which means, '*garment, clothing, apparel, raiment, put on*'.




In the ancient pictographic text this word לבוש  
lebush - Strong's H3830 which means, '*garment,  
clothing, apparel, raiment, put on*' looks like this:


𐤀 𐤚 𐤁 𐤊

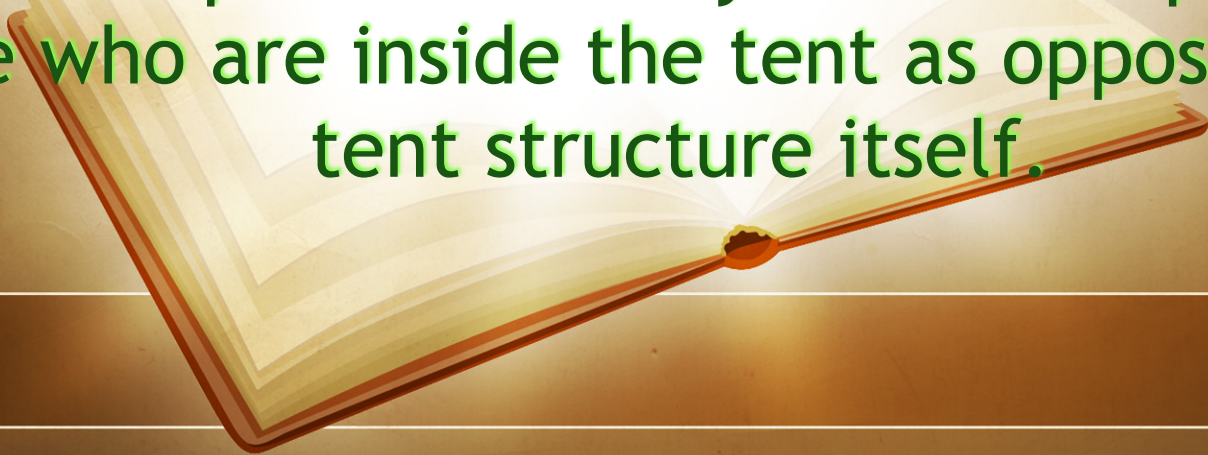


Lamed - ל:

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.


Bet - 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.




## Waw / Vav - ו:



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**'.

Shin - ש:

This is the letter 'sin/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. This can give us the meaning of WORD or Words.

As one looks at this pictographic rendering of this word לבוש le<sup>b</sup>ush - Strong's H3830, when speaking of the garments of righteousness that we have been clothed in through the Blood of the Lamb, we take note of the following meaning:

**THE AUTHORITY OF THE HOUSE  
IS MADE SECURE IN THE WORD**



What this clearly shows us, is that to be properly clothed in Truth we must guard the Word and submit to the authority of our Master and Elohim, for He has given us all we need to sustain us and be built up in Him as His House, which He has secured in His own Blood.

We must make sure that we do not defile the garments that The Lamb has provided us with, as we guard the rules of the House by guarding His Torah and commands!

In speaking of a wife/bride of noble character, in Mishlě/Proverbs 31, we are told in verse 22 how she is dressed:

Mishlě/Proverbs 31:22 “She shall make tapestry for herself; she is dressed in fine linen and purple.”




The Hebrew word used here for 'dressed' is לבוש *lebus* - Strong's H3830 which means, '**garment, clothing, apparel, raiment, put on**' and the Hebrew word that is used here for 'fine linen' is שש *shesh* (shaysh)- Strong's H8336 and the Greek word that is used in the LXX (Septuagint) for 'fine linen' is the noun βύσσος *bussos* (boos'-sos)- Strong's G1040 and from this word, we get the adjective βύσσινος *bussinos* (boos'-see-nos)- Strong's G1039 which is used in reference to the 'fine linen' that the Bride of the Lamb is given to be dressed in, in:

Hazon/Revelation 19:8 “And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.”



The Greek word that is translated as 'dressed' here in Hazon/Revelation 19:8 is περιβάλλω periballō (per-ee-bal'-lo)- Strong's G4016 which means, 'put on, clothe, wrap around, throw around', and this word is also translated as 'dressed' in the following verses:

Hazon/Revelation 3:5 "He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers."



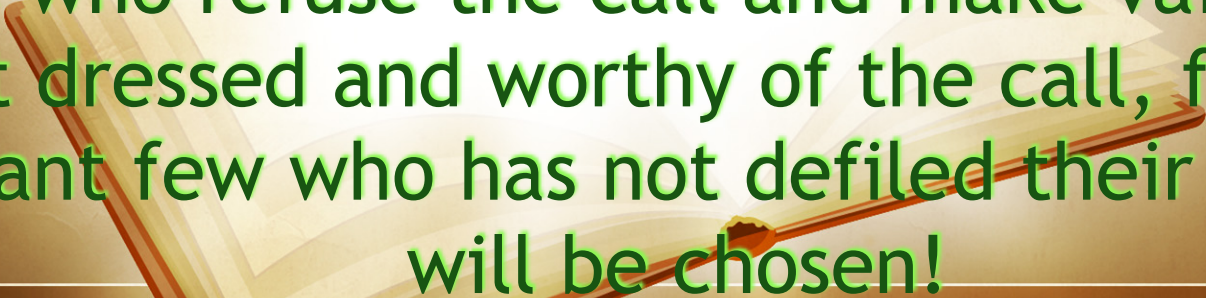
This was to the assembly in Sardis, who were told to 'wake up and repent'.

Hazon/Revelation 4:4 "And around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, dressed in white robes. And they had crowns of gold on their heads."

Hazon/Revelation 7:9 "After this I looked and saw a great crowd which no one was able to count, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands"

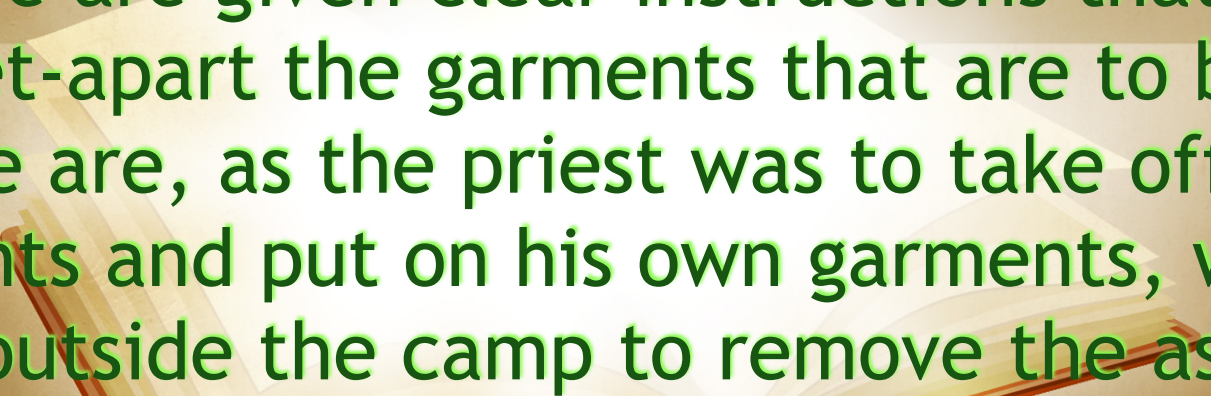
The reason for me highlighting the various Greek and Hebrew words, in terms of being dressed, is to make it abundantly clear that Scripture teaches us what the correct dress code is for anyone who hears the call and invitation to come!

Those who refuse the call and make vain excuses are not dressed and worthy of the call, for only the remnant few who has not defiled their garments will be chosen!




## Verse 11 - Take off his garments!

Here we are given clear instructions that show how the set-apart the garments that are to be used in service are, as the priest was to take off the linen garments and put on his own garments, when going outside the camp to remove the ashes!



We see similar wording in Yehezqěl:

Yehezqěl/Ezekiel 44:19 “And when they go out to the outer courtyard, to the outer courtyard to the people, they shall take off their garments in which they have attended, and shall leave them in the set-apart rooms, and shall put on other garments. And they shall not set apart the people in their garments.”



Here, in Yehezqěl, we see a clear reference to the Tsadoq priesthood that serves in the Millennial Temple and here, strict instructions are given, in regards to the set-apart garments that are to be removed when they go out to the people, and no people may be set-apart by the priests when the priests are in their own garments.

This teaches us a vital lesson of how the equipping of the body must be done according to the strict pattern and design and commands of Scripture.

Only when the priests are clothed in the prescribed set-apart garments, can they be in service, and of service, to יהוה and the people!

This changing of garments, makes us understand how important the set-apart linen garments were and a priest could not interact with the people and perform 'sacrificial duties' for the people, whilst in their own garments! What we can learn from this, is the importance of those who have been called and appointed by the Master to teach and equip the body, for they must be dressed in complete set-apartness in order to perform their respective roles and duties in the body.

There are many false teachers out there today, who are claiming to be teachers that are 'setting people apart' in righteousness, yet they have no regard for the Torah and commands of Elohim and are not guarding His Sabbaths and Feasts!

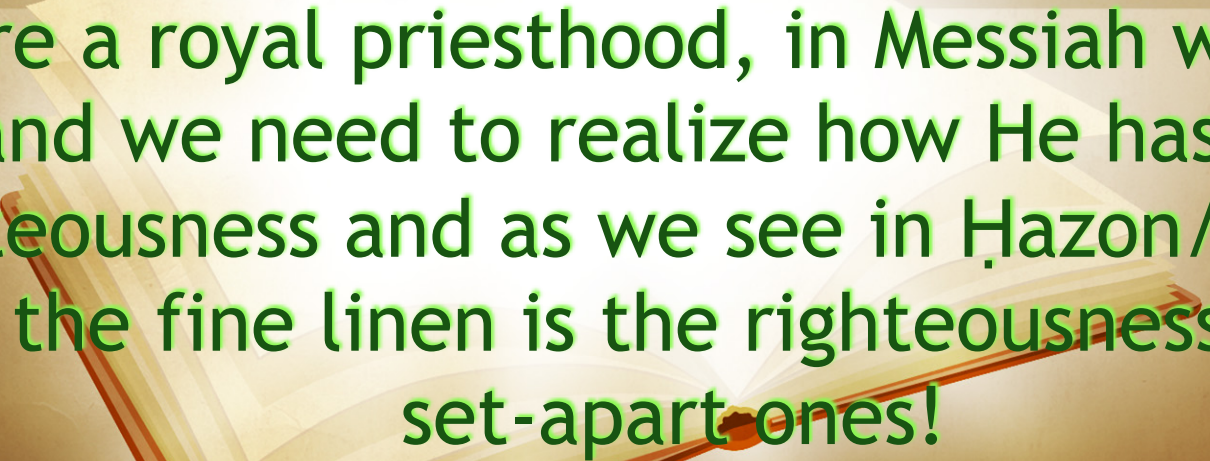
No matter how many degrees and doctorates of man that these teachers may have, if they are not properly dressed and functioning in the clear set-apart garments of righteousness, as prescribed in the Torah, then they are unable to be equipping people unto maturity!

None of the people were able to be set-apart by the priests who were in their own garments, as this would be similar to the sin of Nadab and Abihu, who brought 'strange fire' and were struck down by Elohim!

The picture of 'priests in their own garments', is one of how an assumed priest will try to perform the functions of a priest, in his own way, or in the falsified design of erroneous traditions and dogmas of man, that clearly contradict the Torah standards of Elohim!

יהוה is very particular about the required dress and functions of His priesthood, and to not adhere to this is to reject His authority and commands!

We are a royal priesthood, in Messiah who is our Head, and we need to realize how He has clothed us in righteousness and as we see in Hazon/Revelation 19:8, the fine linen is the righteousnesses of the set-apart ones!



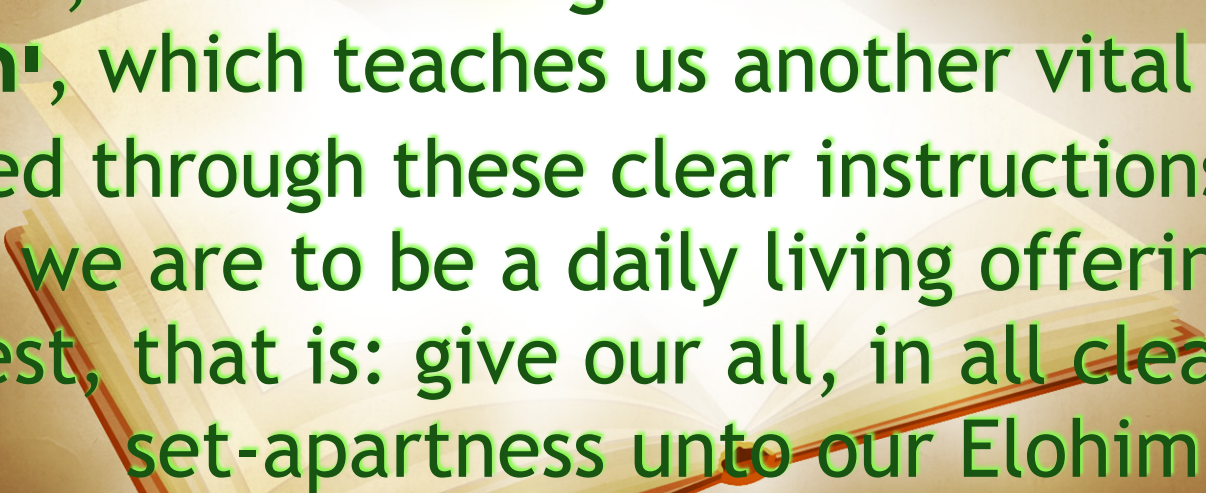
What we also take note of here, is that even the ashes of the burnt offering are to be collected and removed to a clean place outside of the camp! These ashes are not 'worthless leftovers' but actually picture for us what is left over after the fire has done its work!

The Hebrew root word that is translated here as 'ashes' is **דֶּשֶׁן** **deshen** (deh'-shen)- Strong's H1880 which means, '**fatness, ashes of fat, abundance**', and comes from the root verb **דָּשַׁן** **dashen** (daw-shane')- Strong's H1878 which means, '**to be fat, grow fat, anointed, prosper**'.

The ashes were to be taken to a clean place, which represents for us, in a manner of speaking, a place of selflessness!

That is to say that when the refining work of the Word causes us to become mature and not lack anything, we are able to have all pride and stubbornness stripped away and become a clean vessel that submits humbly to complete service to our Master and Elohim, having stripped away all selfishness and pride in every form!

With this root word having the meaning of ‘fat’ or ‘fatness’, we also recognize that all the fat belongs to יהוה, which teaches us another vital lesson, as pictured through these clear instructions! And that is that we are to be a daily living offering and give our best, that is: give our all, in all cleanness and set-apartness unto our Elohim!



We cannot be engaged in uncleanness, as we are to come out and be separate!

The Hebrew root word used here for 'clean' is the word טָהוֹר tahor (taw-hore')- Strong's H2889 which means, 'clean, pure, purity, who is clean', and the word for 'place' is the Hebrew word מָקוֹם maqom (maw-kome')- Strong's H4725 which means, 'standing place, place, home, country, ground'.

Metaphorically, we are able to recognize how we are to remain clean and set-apart, after the refining fire of the Word cleanses us and refines us as we offer up our lives as a daily live offering!

Being a living sacrifice that has been cleansed and set-apart for good use we are able to see how we can continue to walk in the cleansing of our Master as we stay in Him and abide in His commands, wherever we are!


The adjective טָהוֹר tahor (taw-hore')- Strong's H2889 comes from the root verb טָהַר taher (taw-hare')- Strong's H2891 and means the following: “to be clean; to cleanse; purify’ made clean”, “properly to be bright; to be pure - that is physically sound, clear, unadulterated, morally innocent”, “to be purged, purify, to declare something or someone clean.”

It is His word that makes us clean as we cleanse ourselves daily through the washing of His Word. It is He who makes us clean - really clean - by His Blood! This Word טָהַר **taher** - **Strong's H2891** is also used in **Wayyiqra/Leviticus 16:19** where the high priest would sprinkle the blood of the sin offering on the horns of the altar and all around, seven times - 7 as we know signifies perfection and so there is a perfect cleansing, and our perfect reconciliation by the Blood of **יהושע**!

We, as a set-apart and royal priesthood, now have a responsibility to cleanse ourselves through the cleansing which He has provided.

Ib'rim/Hebrews 9:11-14 “But Messiah, having become a High Priest of the coming good matters, through the greater and more perfect Tent not made with hands, that is, not of this creation, 12 entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption.

13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, 14 how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?"



It is through the one-time atoning sacrifice of  
Messiah that He will טָהַר **taher** His Bride.

Aharon was told to cleanse the Lěwites and so too  
do we see that it is our High Priest, **יהושע**, who  
cleanses us from dead works to serve the Living  
Elohim!

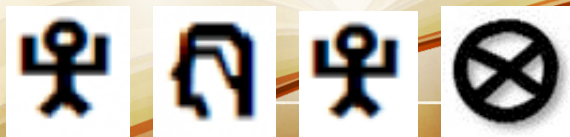
The word טָהַר **taher** (taw-hare')- Strong's H2891  
carries great insight for us, as we see and  
understand that a derivative of this word is טְהוֹרָה  
**tahorah** (toh-or-aw')- Strong's H2893 which  
means, '*cleansing, purifying*'.

As we look at the Hebrew word טָהוֹרָה tahorah (toh-or-aw')- Strong's H2893 we see a wonderful picture in this word alone, that speaks of our need to come to Messiah who cleanses us from all sin.

Why I say this is because when we look at the ancient symbols of these letters, we get a clearer picture of this very message of this Torah of cleansing contained in just one word!


The Hebrew word טְהוֹרָה tahorah - Strong's H2893 - read from right to left are the letters: ט -tet; ה -hay; ר -resh; ה -hay, and when you see this word as written in the ancient pictograph script we see the message clearly - let me show you:

The original pictograph of these letters (from right to left):




Tet - ט:



The original pictograph for this letter is , a **'container made of wicker or clay'**. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are **'basket, contain, store and clay'**.


## Hey -ה:



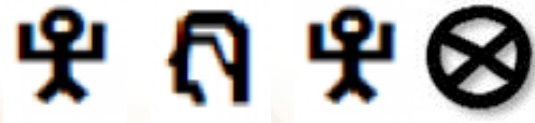
The original pictograph for this letter is , a ‘**man standing with his arms raised out**’. The Modern Hebrew and original name for this letter is “hey”. The Hebrew letter means “**behold**”, as when looking at a great sight. This word can also mean “**look, breath, sigh and reveal or revelation from 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!

Resh - ר:

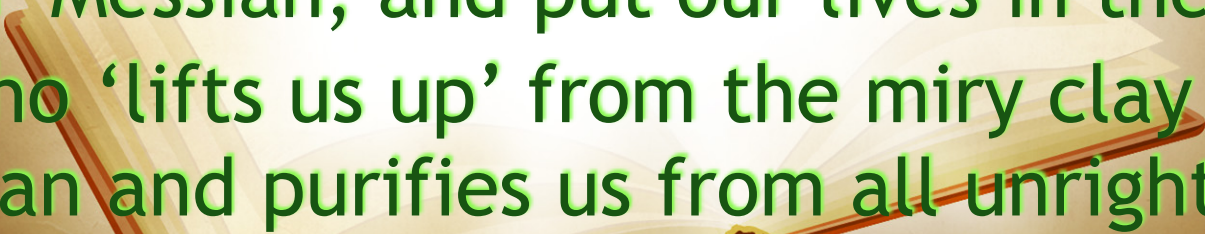


The Ancient picture for this letter is , the “**head of a man**”. This letter has the meanings of head or man as well as “**chief, top, beginning or first**”

Now in terms of the cleansing process we see the following message through this pictograph lettering of טהרה tahorah:



We, as 'clay baskets' come and surrender and 'raise our hands' in acknowledgement and confess our sins/lawlessness before our 'head' and High Priest, **יהושע** Messiah, and put our lives in the hands of Him who 'lifts us up' from the miry clay and makes us clean and purifies us from all unrighteousness!



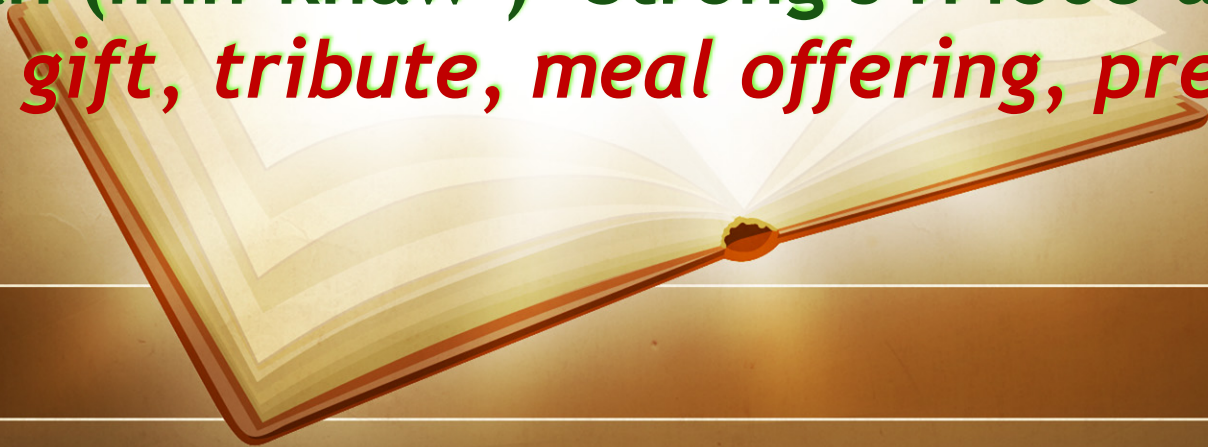
Qorintiyim Bet/2 Corinthians 4:7 “And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim, and not of us”

Yirmeyahu/Jeremiah 18:6 “O house of Yisra’ěl, am I not able to do with you as this potter?” declares יהוה.  
“Look, as the clay is in the hand of the potter, so are you in My hand, O house of Yisra’ěl!”

Iyob/Job 10:9 “Remember, please, that You have made me like clay. And would You turn me into dust again?”

## Grain offering (6:14-18)

The grain offering in the Hebrew is known as מִנְחָה  
minḥah (min-khaw')- Strong's H4503 and means,  
*'a gift, tribute, meal offering, present'*.



This is a picture of something that a bride brings to please her husband!

There is no blood in this offering and therefore does not represent atonement for sin, however it does still represent the one bringing it and is symbolic of the work of our hands, as it is prepared by the one bringing the offering.

Once we accept the atoning work of Messiah, we must not stop there, but must rather continue daily in bringing Him our all as we recognize clearly that what we do daily does count.


This offering was brought with fine flour, oil and frankincense, and the priests would take from his hand filled with fine flour and oil and all the frankincense a remembrance portion and burn it on the slaughter place as an offering made by fire, a sweet fragrance to יהוה.

In the ancient pictographic script, the word מִנְחָה minḥah - Strong's H4503 which means, '*a gift, tribute, meal offering, present*', is pictured as:



Mem - n:




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. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood**!

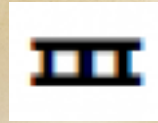
## Nun - נ:


The ancient pictographic script has this letter




pictured as , which pictures a ‘**sprouting seed**’ and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one’s life expectancy, and can carry the meaning of ‘**new life or renewal, rebirth**’.

Het - ה:



The ancient script has this letter as  which is a '**tent wall**', and carries a meaning of '**SEPARATION**', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a 'cutting off' of those who are outside. Hence this letter can mean '**established, secure**' as well as '**cut off, separated from**'. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Hey - ה:

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

This word can also mean “**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!

As we look at this word in the understanding of a gift offering or tribute, we can see how this can represent our joy in bringing our lives daily before our Master and Redeemer, as a daily living sacrifice; for here in the ancient script we can see by this Word the Truth of how:

**WE, WHO ARE IMMERSSED IN MESSIAH, HAVING DIED TO SELF, ARE RAISED TO NEW LIFE IN HIM TO BECOME A PART OF HIS BODY, THAT IS - HIS TABERNACLE, AS PICTURED BY THE TENT WALL, IN ORDER TO OFFER UP THE DAILY PRAISE DUE TO HIS NAME!!!**

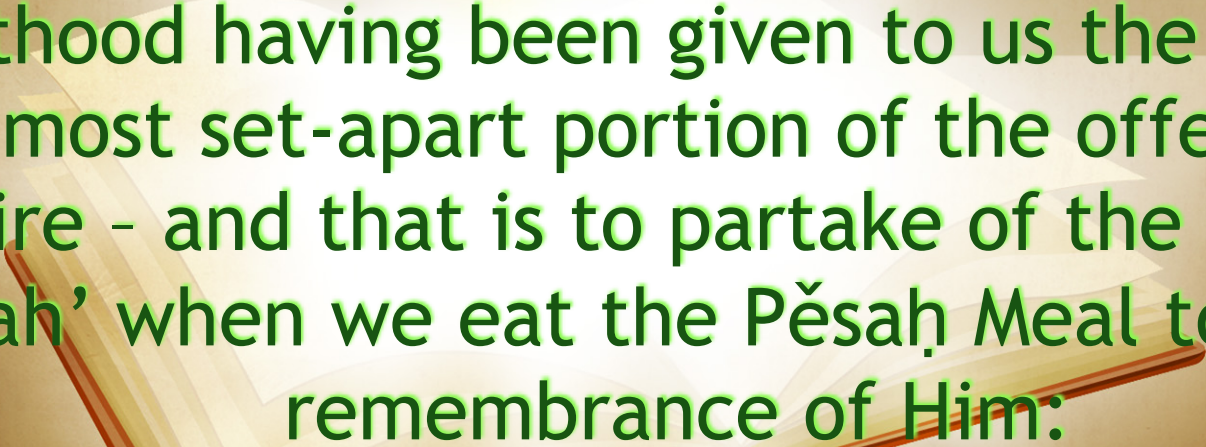
This can also be understood as:

**BY THE BLOOD OF MESSIAH, WE (HIS BODY) HAVE  
BEEN WASHED, RENEWED AND SEPARATED UNTO  
HIM AND WE SUBMIT AND GIVE OUR LIVES AS A  
DAILY LIVING OFFERING!**



## Verse 17 - no leaven!

Here we see the symbolic picture of us as a priesthood having been given to us the ability to have a most set-apart portion of the offerings made by fire - and that is to partake of the 'body of Messiah' when we eat the Pěsaḥ Meal together in remembrance of Him:



Qorintiyim Aleph/1 Corinthians 11:24-26 “and having given thanks, He broke it and said, “Take, eat, this is My body which is broken for you; do this in remembrance of Me.” 25 In the same way also the cup, after supper, saying, “This cup is the renewed covenant in My blood. As often as you drink it, do this in remembrance of Me.” 26 For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes.”

Yohanan/John 6:51 “I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.”



## Ordination (6:19-23)

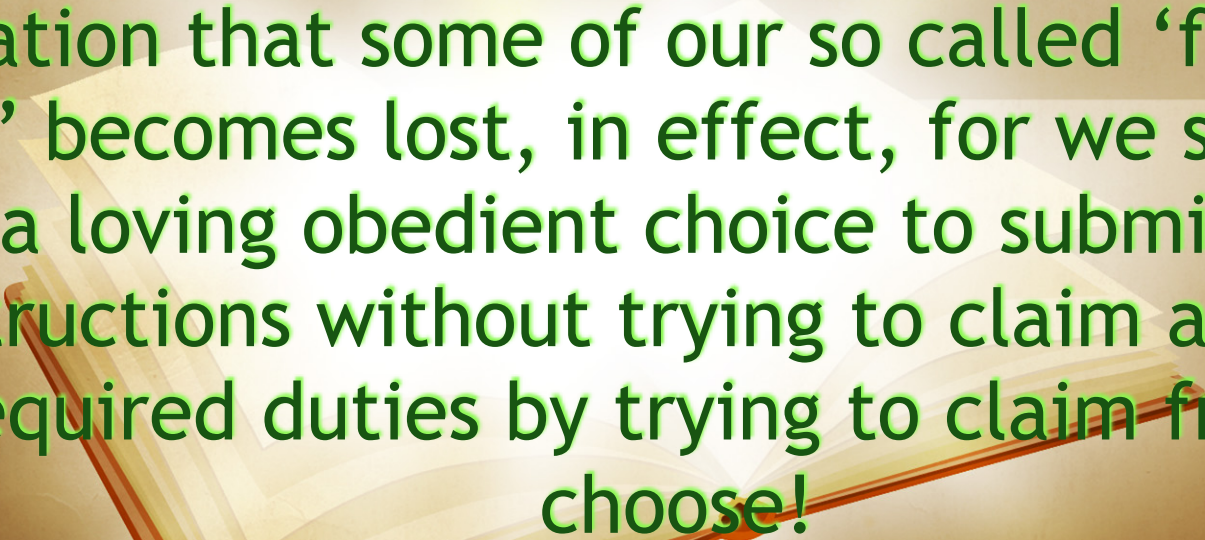
The second instruction of the grain offering, was used for the ordination and consecration of a High Priest, who came into office on the day he was anointed.

In verse 19, the term ‘anointed’, in Hebrew, is translated from the root word מָשַׁח *mashaḥ* (maw-shakh’)- Strong’s H4886 which means, ‘*to smear, anoint, paint, spread, anointing, anoint*’, and a derivative of this verb is the noun which is used in verse 22: מָשִׁיחַ *mashiaḥ* (maw-shee’-akh)- Strong’s H4899 which means, ‘*anointed*’

It was to be made without yeast, cooked on a griddle, broken and then completely burned. It was not to be eaten.


Although the grain offering was usually a voluntary offering, what we see here is the clear instruction of what Aharon and his sons were to bring - 1/10th of an ephah of fine flour, and so here יהוה calls for a specific requirement of those who would serve Him and 'carry the nation upon their shoulders' and tells them what their heart ought to be compelling them to bring!

Deeper intimacy with יהוה often brings the clear realization that some of our so called 'freedom to choose' becomes lost, in effect, for we simply obey out of a loving obedient choice to submit and heed His instructions without trying to claim a way out of our required duties by trying to claim freedom to choose!



While it is true that we have to choose, what we are to realize is that when we choose Him, we have, in essence, already set the tone for every choice from then on, to be in accordance with all of that which He asks of us!

We are a royal priesthood and as we have already mentioned that this requires our all and יהוה leaves no room for half-hearted measures in faithful worship unto Him!



Aharon and his sons were to bring half in the morning and half in the night - this is not saying that we only give half of our potential but what it is saying is that we are to be serving Him with the same passion and obedience no matter where we are - our works should always be that of righteousness; and we therefore should not be different when we are not together in the assembly as when we are - our lives are to be consistent in faithfulness no matter where we are!

Their offering was to be brought in mixed - that means already prepared and ready to be offered:

Tehillah/Psalm 141:2 “Let my prayer be prepared before You as incense, the lifting up of my hands as the evening offering.”

Tehillah/Psalm 5:3 “O יהוה, in the morning You hear my voice; I present myself to You in the morning, and I look up.”

Meat offering (grain) - symbolises our gratitude and acknowledgement to יהוה that all we have is from Him - our abilities and provision is from Him and is for Him.

## Sin Offering (6:25-30)

The word used here for 'sin offering' is from the root חָטָא ḥatta'ah (khat-taw-aw')- Strong's H2403 which means, '**sin, sinful thing, sin offering**'.

This word is often used to refer to the condition of sin, and appears many times alternating in meaning between sin: the reality of disobedience to יהוה, and sin-offering: the means of removing the guilt and penalty of sin before יהוה through the required sacrifice.

This word comes from the root word חָטָא ḥata (khaw-taw')- Strong's H2398 meaning, '*to miss the mark, do wrong, incur guilt, fail to reach*', and when understanding the root meaning of the word 'Torah', one can clearly see that to sin is to walk against, or walk contrary to, the Torah, for:

Yohanan Aleph/1 John 3:4 "Everyone doing sin also does lawlessness, and sin is lawlessness."

When shooting an arrow or other object to a target, the distance that one misses is measured with a cord. The wrong actions of one are also measured against the correct action!

The Torah is the 'chord' or 'plumb-line' that we are 'measured against', for we would not know what we have missed if there was no measuring line to guide and instruct us! Sinners are those who walk contrary to the Torah and 'miss the mark' of called for set-apartness and obedience to the torah.

**Sin is lawlessness!**