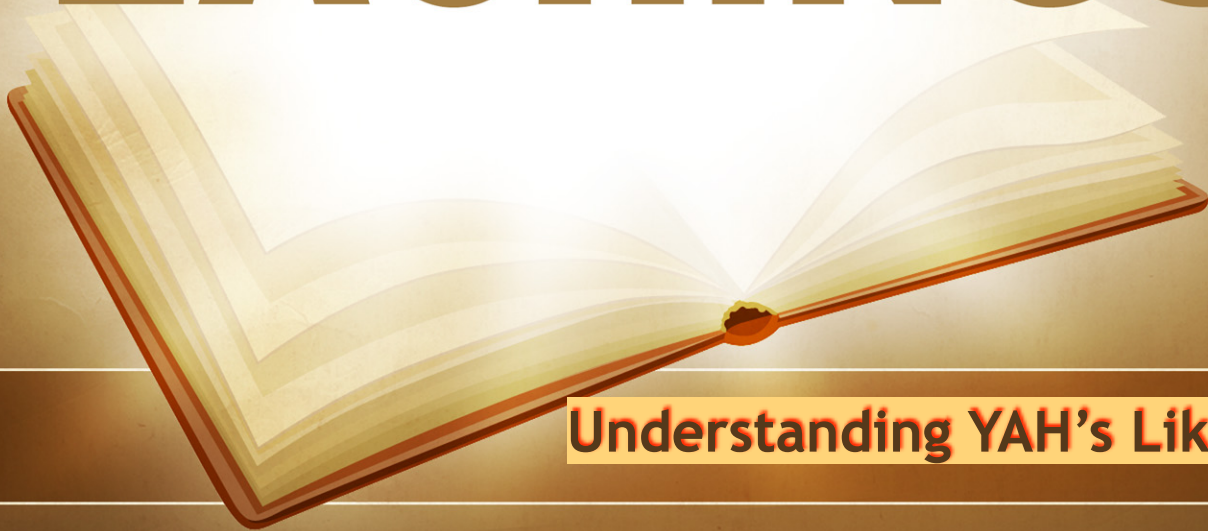
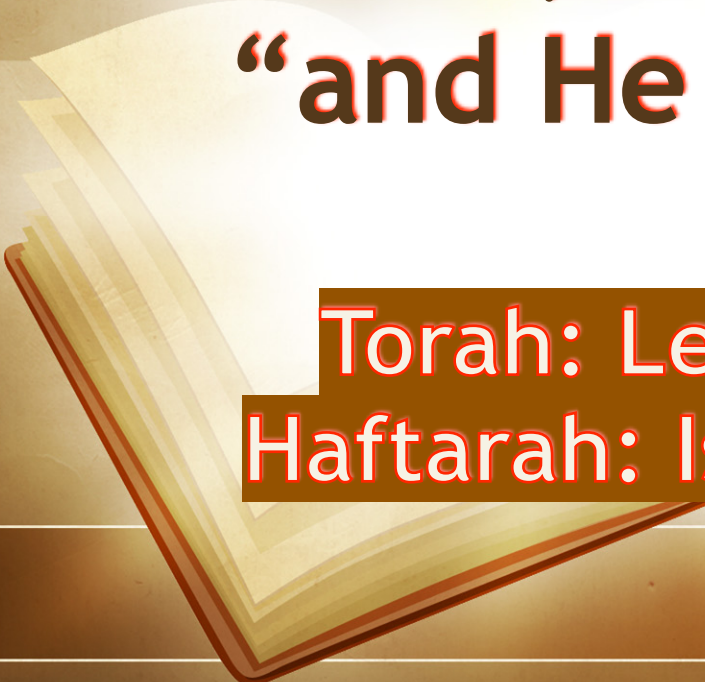


TORAH TEACHINGS



Understanding YAH's Likes and dislikes



#24 Torah Parashah
Vayikra (וַיִּקְרָא)— Hebrew for
“and He called”

Torah: Leviticus 1:1-5:26
Haftarah: Isaiah 43:21-44:23



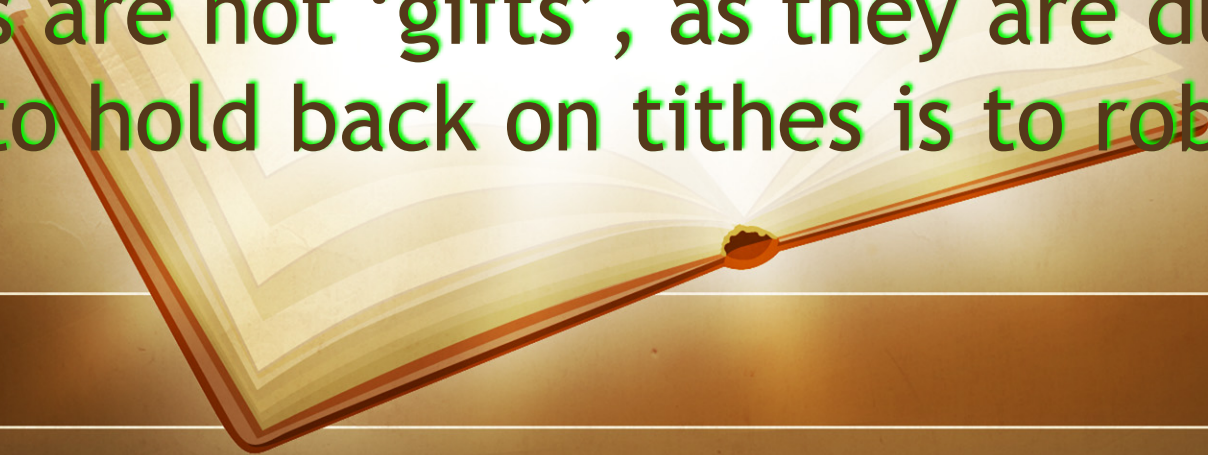
CHAPTER 2

Grain Offering (2:1-16)

Once again, the word used here for offering is **קֹרְבָן** Qorban - **Strong's H7133** - which, as we have mentioned, is a way to draw near to **יְהוָה**.



This 'grain' offering speaks of a meal offering or tribute to יהוה and is seen as a tribute or gift and is not as part of Tithes, as tithes are not 'gifts', as they are due by all, and to hold back on tithes is to rob Elohim.



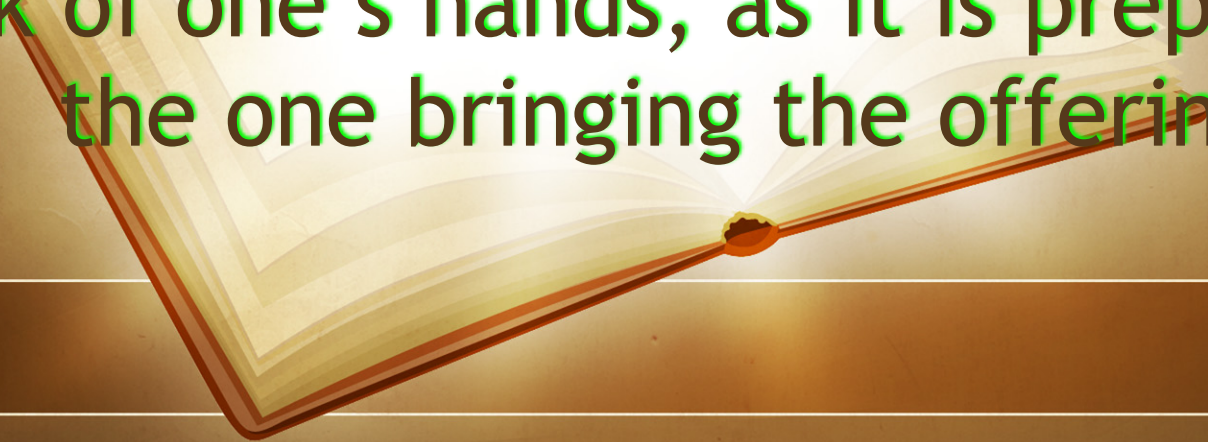
These offerings are voluntary and are above that which is required or due!

The grain offering, in the Hebrew, is known as **מִנְחָה** **minḥah** - **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 it is symbolic of the work of one's 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 clearly
recognise that what we do daily,
does count.**




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




Mem - ך



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




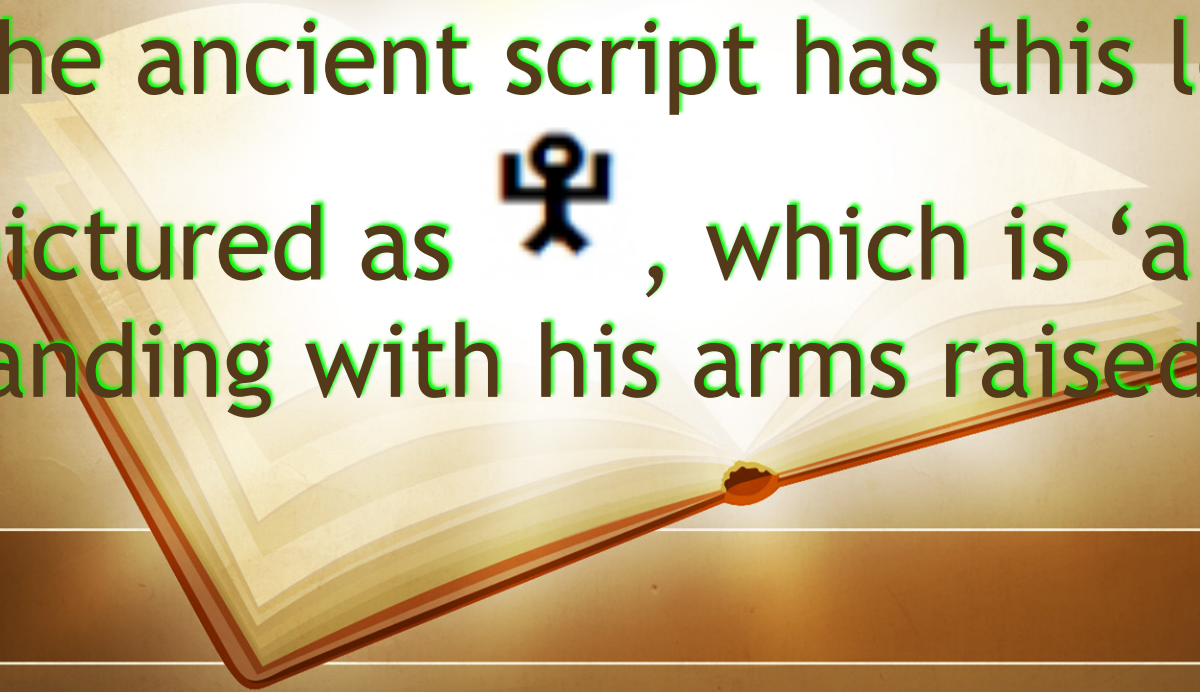
The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'SEPARATION', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security 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 recognise
the picture of stones being built up to
make a complete wall, having been
separated from the world and built up in
the master!

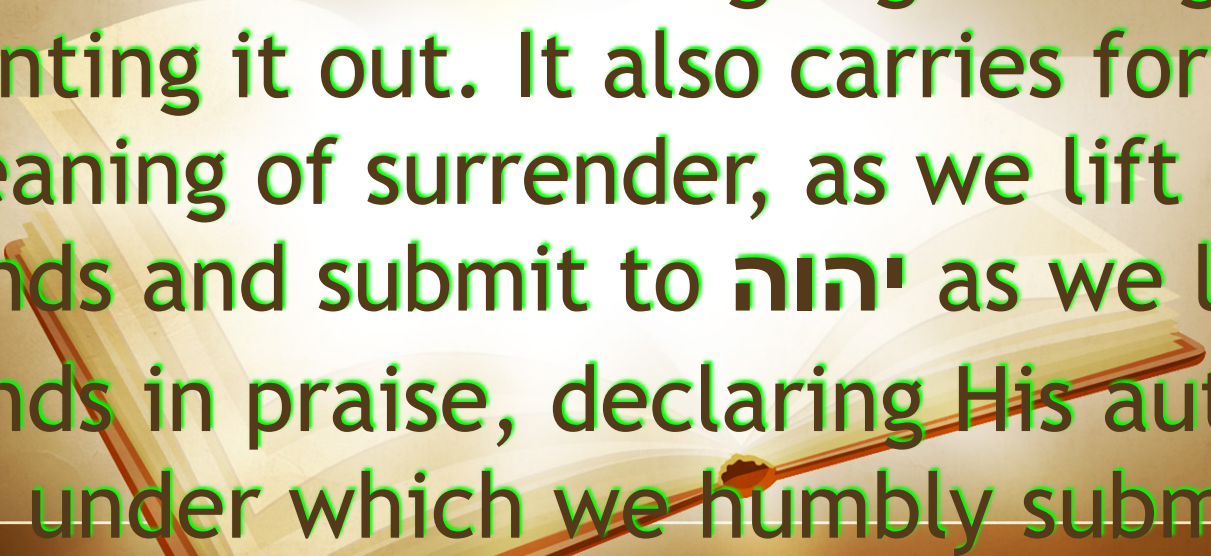


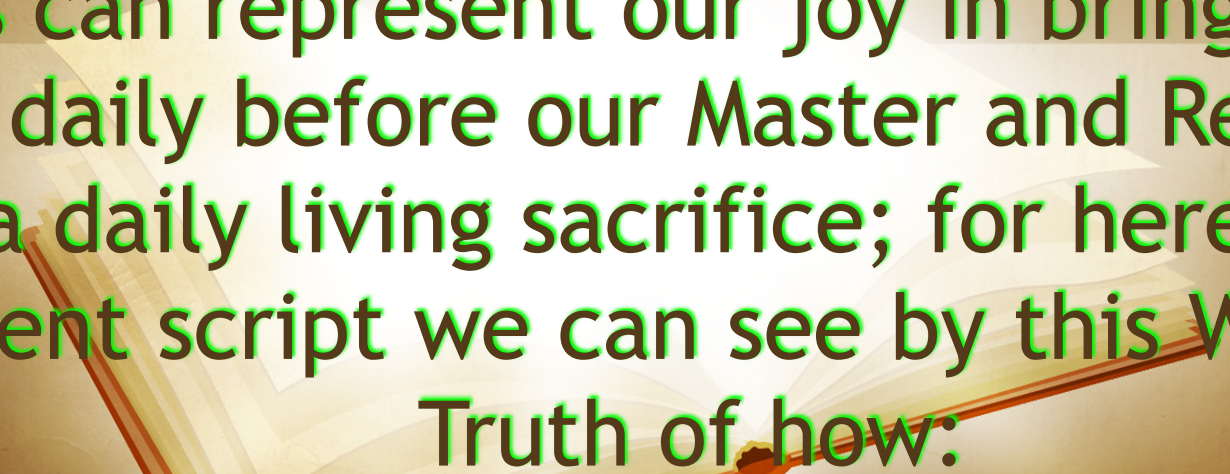
Hey - ה

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 IMMERSUED 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!**

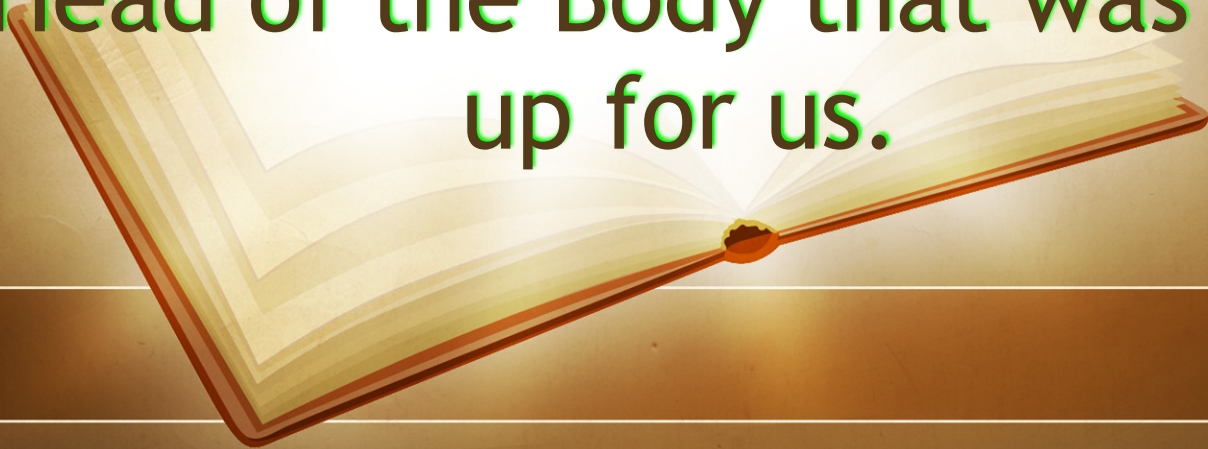


This offering was brought with fine flour, oil and frankincense, and the priests would take, from his hand filled with fine flour and oil and all the frankincense, a remembrance portion and burn it on the slaughter place, as an offering made by fire, a sweet fragrance to יהוה.

The Remembrance portion:

The Hebrew word for 'remembrance portion' is אֶזְכָּרָה azkarah - Strong's H234 which means, 'a memorial offering, remembrance portion', and comes from the root word - זָכַר zakar - Strong's H2142 which means, 'remember, be mindful'.

The remembrance portion is clearly a wonderful shadow picture of יהושע Messiah, who is the Bread of Life and the Head of the Body that was offered up for us.



Luqas/Luke 22:19

“And taking bread, giving thanks, He broke it and gave it to them, saying, “This is My body which is given for you, do this in remembrance of Me.”

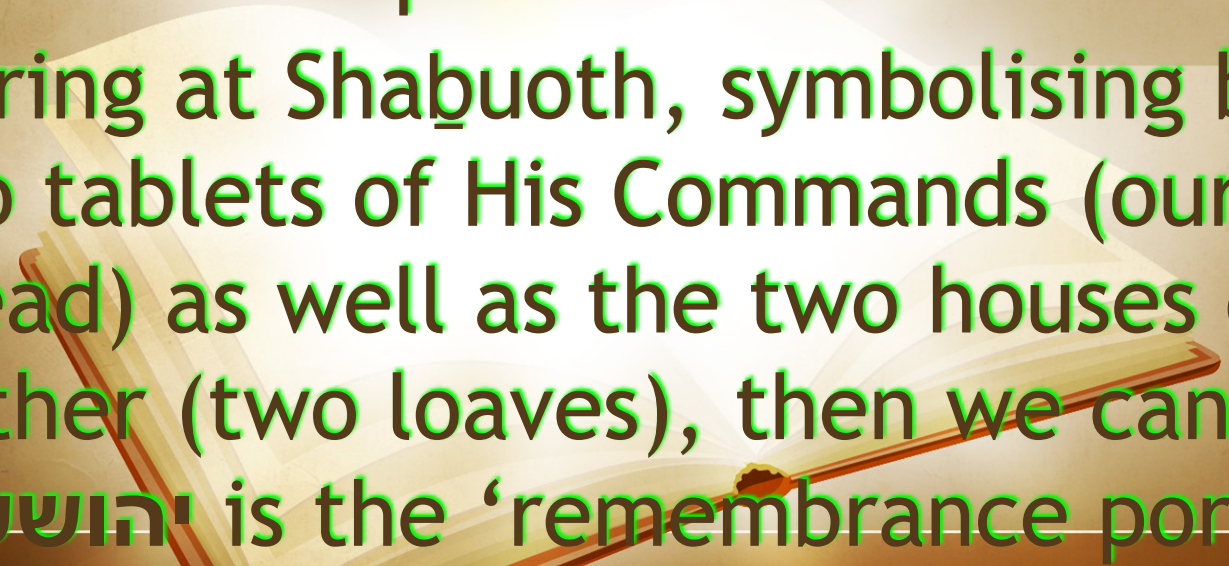


Eph'siyim/Ephesians 5:2

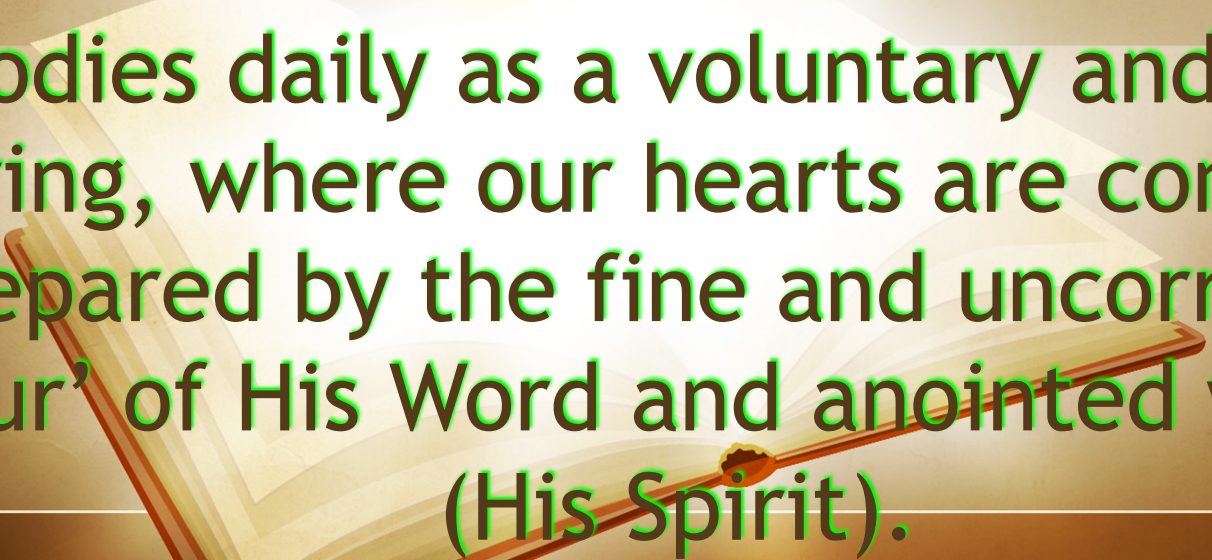
“And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance.”



When we understand that we are His body,
as we see pictured in the two loaves of
bread that is presented to יהוה as a wave
offering at Shabuoth, symbolising both the
two tablets of His Commands (our lawful
Bread) as well as the two houses coming
together (two loaves), then we can see how
יהושע is the 'remembrance portion'



that was taken and offered up as a sweet smelling fragrance to יהוה, and now we too become imitators of Messiah and offer up our bodies daily as a voluntary and pleasing offering, where our hearts are continually prepared by the fine and uncorrupted 'flour' of His Word and anointed with oil (His Spirit).



The remembrance portion teaches us that we are to remember that we are His! We belong to our Master and Elohim, who has bought us at a price, by His Body and Blood!




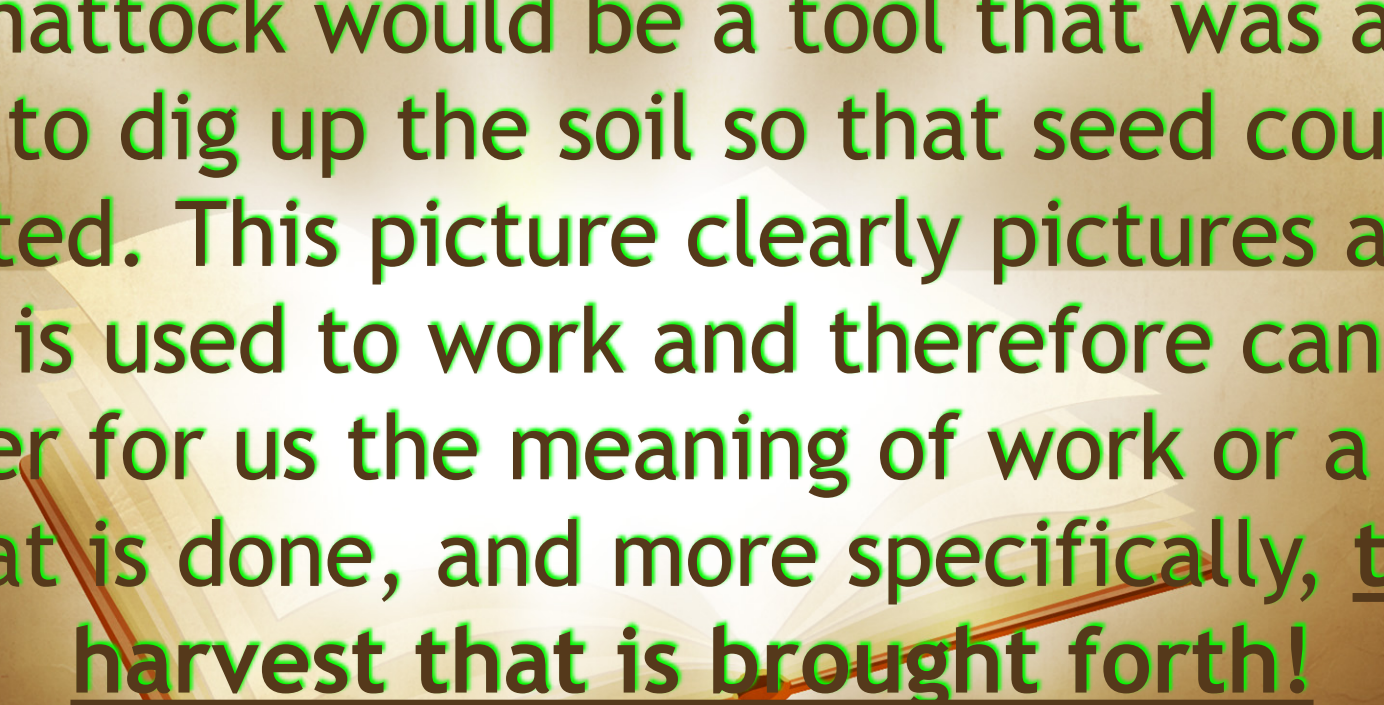
In the ancient pictographic script, Hebrew word זָכַר *zakar* - Strong's H2142 which means 'to remember, or be mindful, or bring to remembrance', is pictured as follows:



זָכַר

Zayin - ז

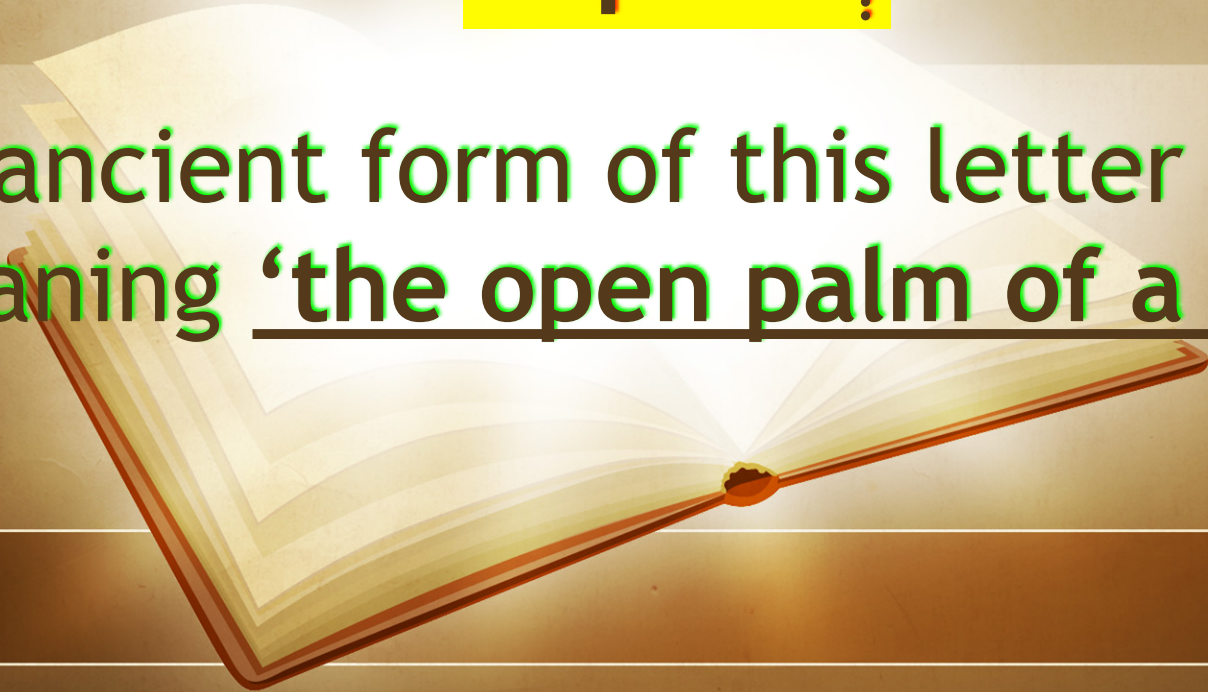
The ancient pictographic script has this letter pictured as , which is a mattock (a sharp digging tool such as an axe or pick) and carries the meaning of 'a weapon or tool that cuts, farming instrument'.



A mattock would be a tool that was also used to dig up the soil so that seed could be planted. This picture clearly pictures a tool that is used to work and therefore can also render for us the meaning of work or a work that is done, and more specifically, the harvest that is brought forth!


Kaph - כּ

The ancient form of this letter is  -
meaning 'the open palm of a hand'.



The meaning behind this letter is 'to bend and curve' from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

Resh - ר

The ancient script has this letter pictured as , which is 'the head of a man' and carries the meaning of 'top, beginning, first, chief', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Our true life of praise unto יהוה, our Head,
begins when we fear Him, for He is the
beginning of our strength, and true
separated praise entails a true fear of the
One who is Chief over us!

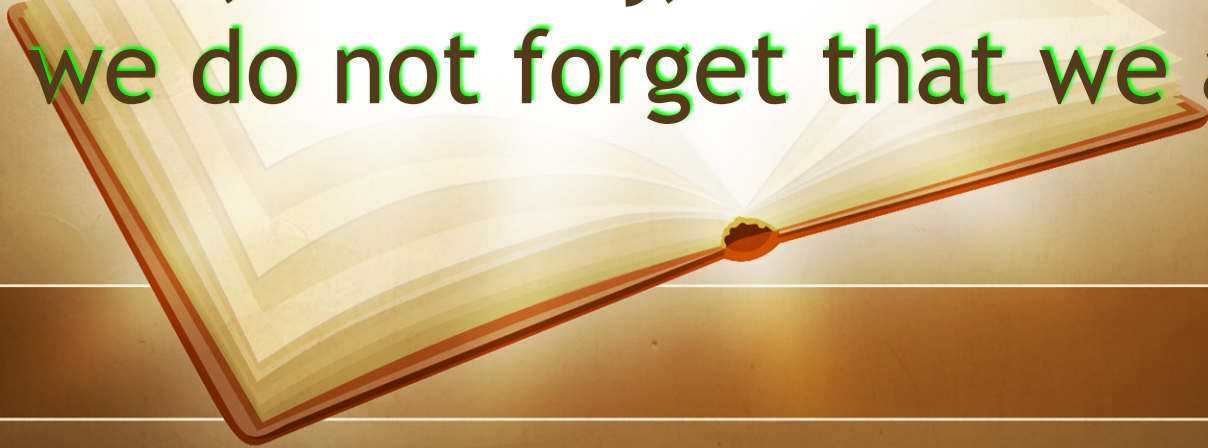


As we consider this root word that is understood as 'remember', in its pictographic form, we are able to glean the following:

THE HARVEST WORKED BY OUR HEAD!



The Remembrance portion, of the grain offering, is a very clear reminder to us that we, His Body, are to make sure that we do not forget that we are His.



We are therefore to remember that we are to be steadfast workers of the Master of the Harvest as we do all in His Name, giving our all unto Him who paid the price, as we be the daily living offering, we are called to be, our reasonable worship!



We, as ambassadors of His reign have a clear commission to go and make taught ones, and in our remembrance that we are no longer slaves but servants, we also must remember that the harvest is ripe!

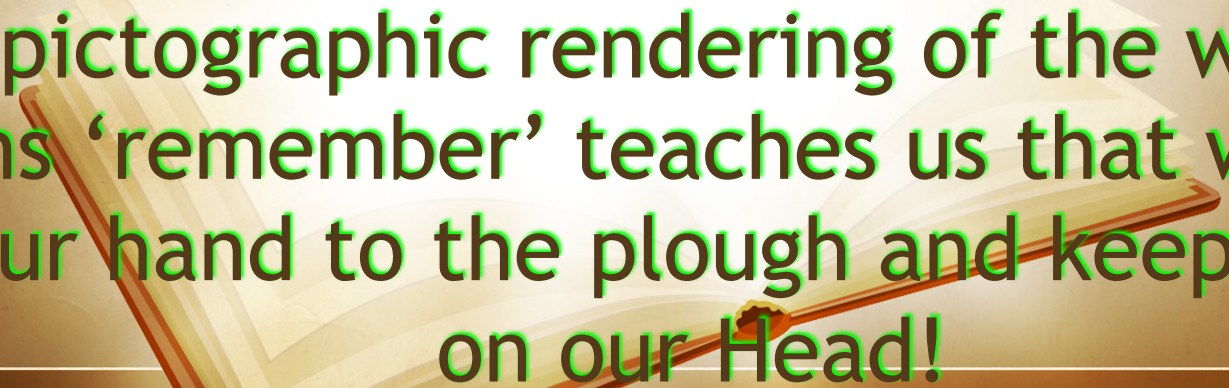


Mattithyahu/Matthew 9:37-38 “Then He said to His taught ones, “The harvest truly is great, but the workers are few. 38 “Pray then that the Master of the harvest would send out workers to His harvest.”

This picture of remembrance teaches us to
not give up!!

Lukas/Luke 9:62 “But יהושע said to him, “No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim.”

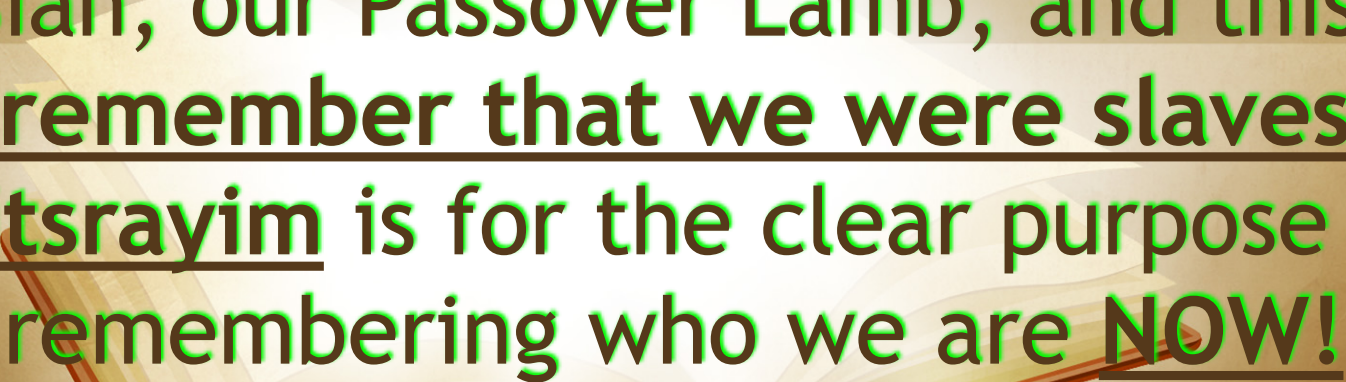
This pictographic rendering of the word that means ‘remember’ teaches us that we are to put our hand to the plough and keep our eyes on our Head!

An illustration of an open book with a glowing light emanating from its pages, set against a background of a plough and a head. The book is open, and the pages are glowing with a bright light. The background is a textured, brownish-gold color. The plough and head are faintly visible in the background, with the plough being a simple wooden frame and the head being a large, rounded shape. The overall scene is lit with a warm, golden light.

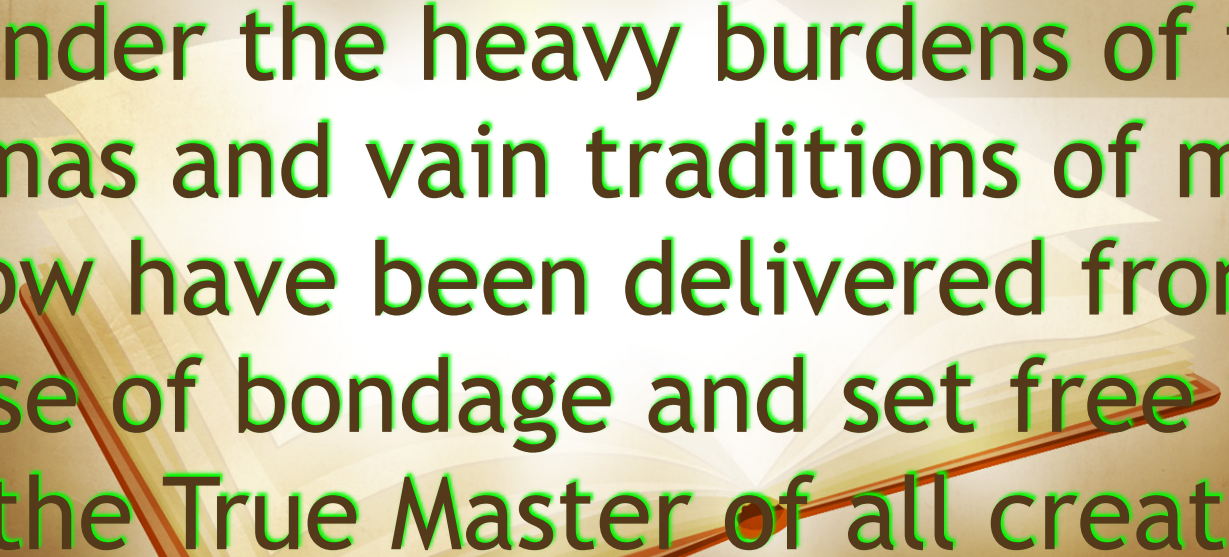
In Debarim/Deuteronomy 16:12 we are told to **remember** that we were slaves in Mitsrayim and we shall guard and do these laws'.

We are to remember that we were slaves in Mitsrayim - in other words we remember that we were once not a people, but now are a people of Elohim!

We were bought at a price, by the Blood of
Messiah, our Passover Lamb; and this call
to remember that we were slaves in
Mitsrayim is for the clear purpose of
remembering who we are NOW!

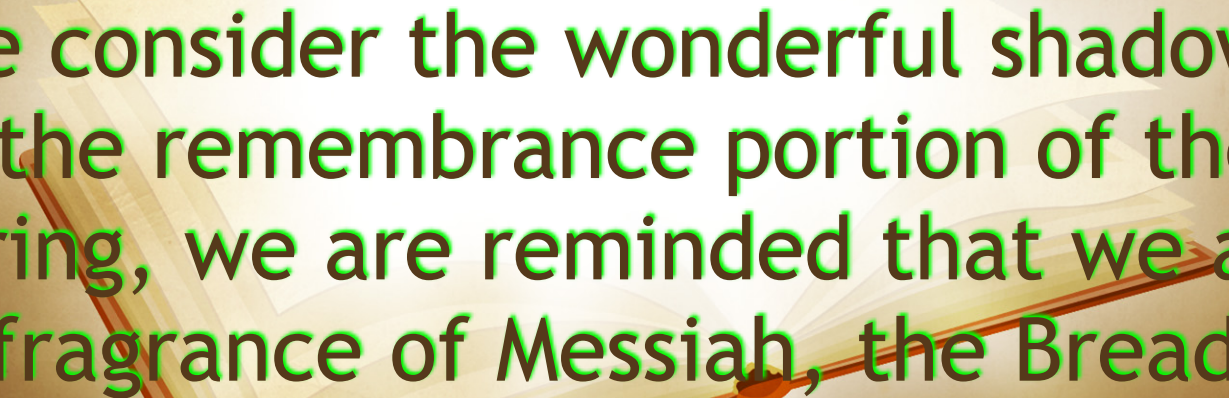


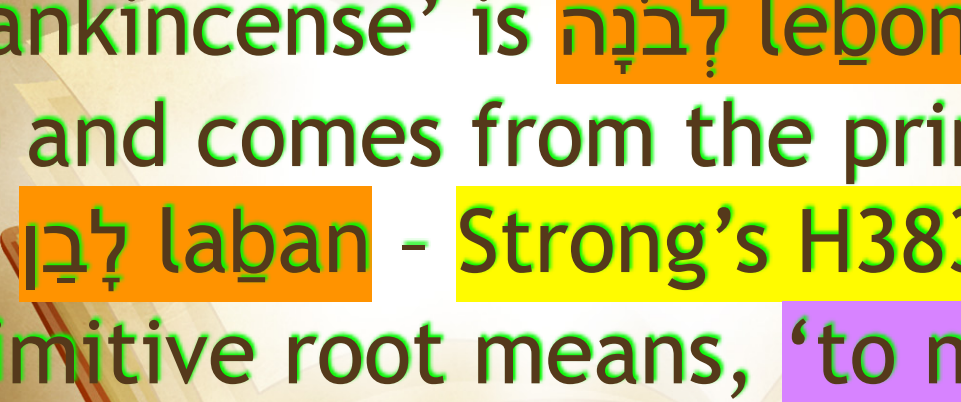
We were once a people who were enslaved to the world and held fast under the heavy burdens of false dogmas and vain traditions of man, but now have been delivered from the house of bondage and set free to obey the True Master of all creation!



This verse is very clear - remember that you were once a slave in Mitsrayim, **so now you shall obey the Torah!!!**

As we consider the wonderful shadow picture of the remembrance portion of the grain offering, we are reminded that we are to be the fragrance of Messiah, the Bread of Life!

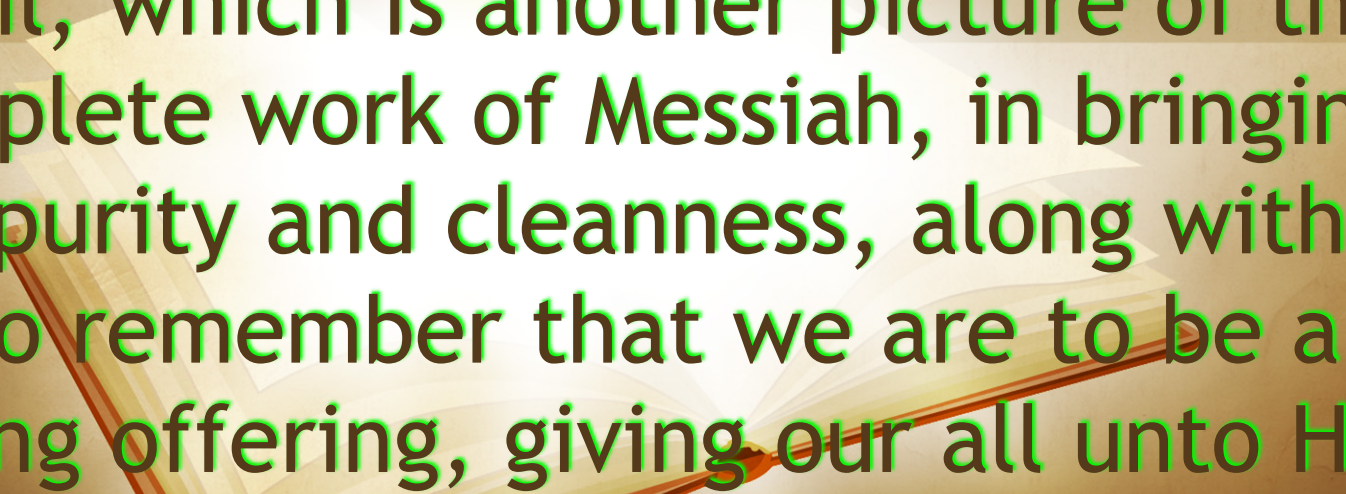




The Hebrew word that is translated as 'frankincense' is לְבֹנָה lebonah - Strong's H3835 and comes from the primitive root verb word לָבַן laban - Strong's H3835 which, in its primitive root means, 'to make white'.

Frankincense is a fragrant, milky, resinous gum in granules or globules from trees of the genus *Boswellia carterii* or *B. papyrifera* or *B. thurifera* of the family Burseraceae (related to the Turpentine trees), crushed to powder and used as incense.

This represents to us a picture of purity and being clean and made as white as snow through the Blood of Messiah!



All of the frankincense was offered up with the remembrance portion of fine flour and oil, which is another picture of the complete work of Messiah, in bringing us His purity and cleanness, along with our call to remember that we are to be a daily living offering, giving our all unto Him!

There were different ways of preparing the **מִנְחָה**
minḥah.

Firstly: as an unleavened cake baked in the oven
as a cake or wafer and,

Secondly: prepared over the fire in a griddle
then “broken” in pieces (representing **יהושע**'s
body that was broken for us), and

Thirdly: cooked in a pan.

Verse 11 - no leaven and no honey



In verse 11 we are told that no grain offering or **מִנְחָה** minḥah, that is brought to יהוה, is to be made with leaven, for we do not burn any leaven or honey in an offering made by fire to יהוה.



The word 'leaven' is used twice here in English, while in the Hebrew text, there are two different words that are used:

No grain offering which you bring to יהוה is made with leaven, for you do not burn any leaven or any honey in an offering to יהוה made by fire.

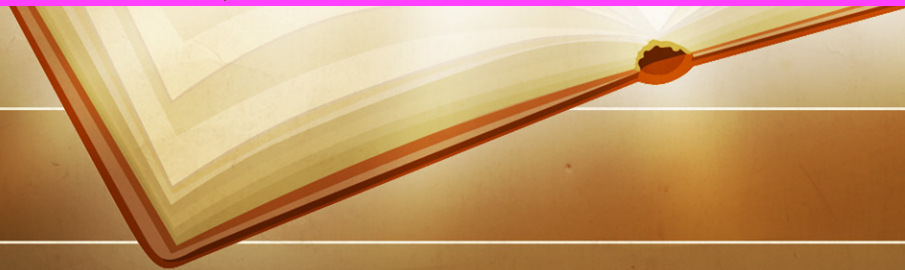
1 - **חַמֵּץ** ḥamets - **Strong's H2556** - which means, 'to be sour or leavened, or that which is leavened'



What is interesting to note is that the Hebrew word for vinegar - **חַמֵּץ** ḥomets - **Strong's H2558** is derived from **חַמַּץ** ḥamets and clearly shows that vinegar is something that should be removed from our homes for **Matzot/Unleavened Bread!**



2 - שֵׂאֵר seor - Strong's H7603 which means 'leaven, swelling by fermentation' and comes from the word שָׂאֵר shaar- Strong's H7604 which means, 'to remain, left over and to swell up'.



With these two words being used, it is clear for us to see that which leaven represents for us - **sin!**

Especially the sin of pride which **'puffs up'!**



That which permeates the dough and causes it to rise is not permitted in the grain offering made by fire. It is permissible to eat leavened bread at Shabuoth and this represents the good leaven of the kingdom that Messiah refers to.



However, this remembrance portion being offered up from the grain offering is a picture of **יהושע**, being offered up at Pěsaḥ/Passover being the sinless and perfect Lamb and the Perfect Word/Bread of Life offered up for us that we are to partake in the Pěsaḥ Meal each year as a remembrance!

An open book with a glowing yellow text box in the center. The book is open, showing its pages, and is set against a textured, light brown background. The text box is bright yellow and contains the text "Why no honey?" in a bold, black, sans-serif font. The book's pages are slightly curved, and the spine is visible in the center. The overall lighting is soft and warm, highlighting the book and the text box.

Why no honey?

Here honey represents deception as it is 'artificially sweetening the flour' and speaks volumes to us as a picture of our lives in drawing near through Messiah.

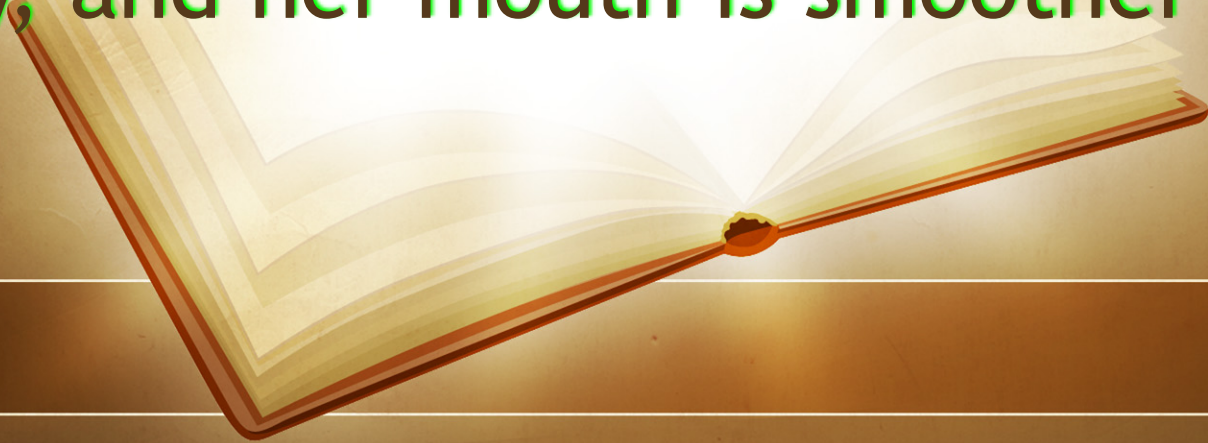
We cannot come before Him with any form of deception or coated sweet approach that has not dealt with sin but rather has been covered and 'sugar coated' with compromise.

His Slaughter-Place is a place of honesty and transparency and we cannot try to sweeten that which is not to be sweetened through deceptive theologies and man-made doctrines that present a falsified system of drawing near to Elohim.



Mishlě/Proverbs 5:3

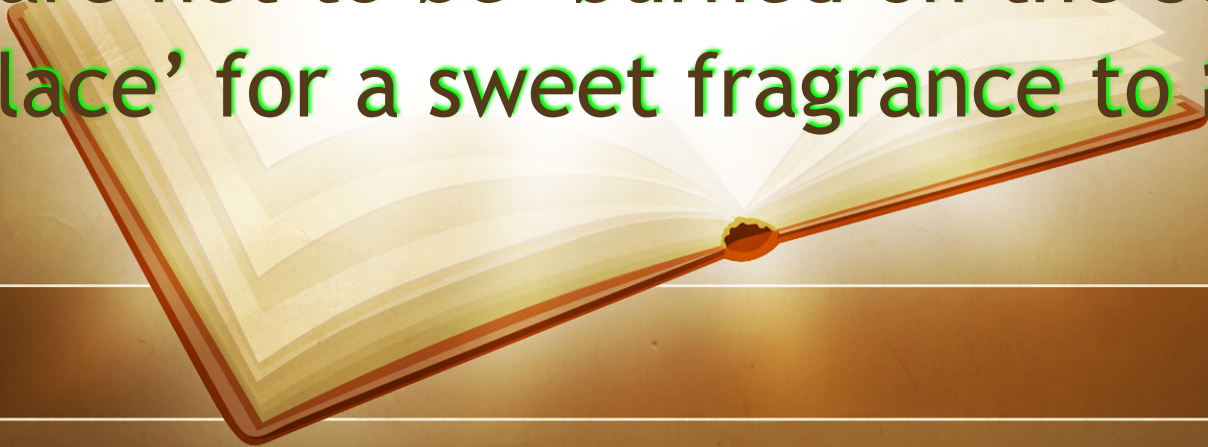
“For the lips of a strange woman drip honey, and her mouth is smoother than oil”



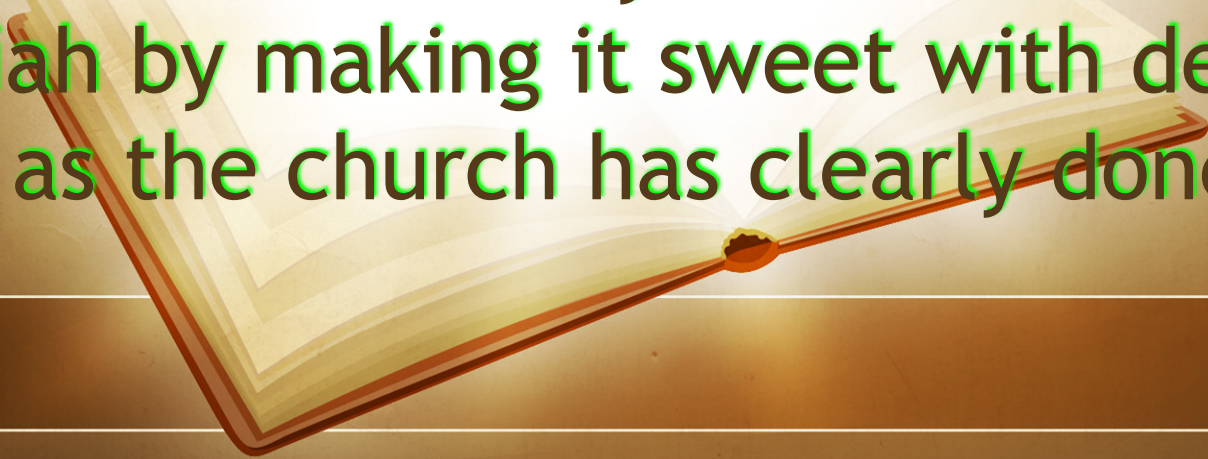
I firmly believe that this command is referring to our Pěsaḥ Meal in that we are not to have honey in the unleavened bread that is made.



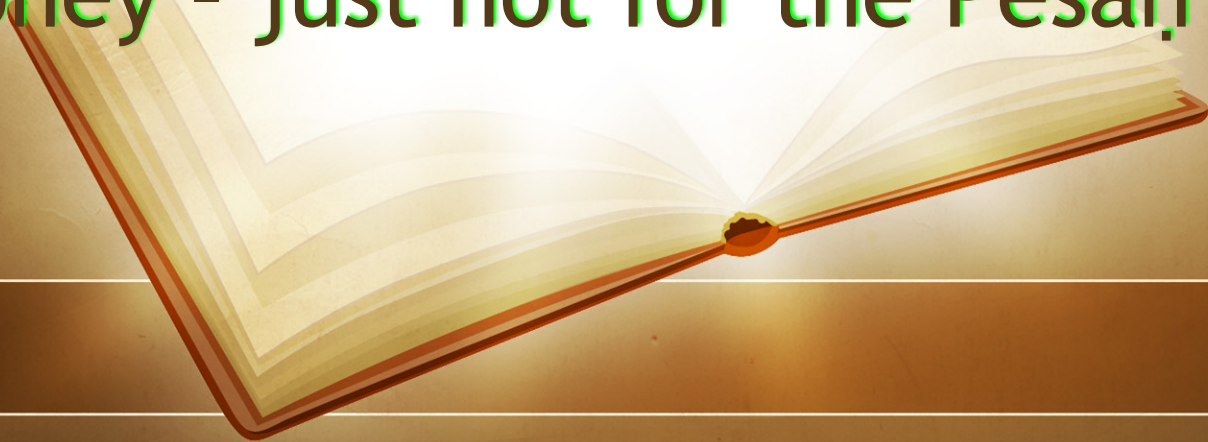
We can have honey in the rest of the week of Matzot as it clearly states that in verse 12, we can bring honey as an offering of first fruits but are not to be 'burned on the Slaughter Place' for a sweet fragrance to יהוה.



In having the Pěsaḥ meal, done in remembrance of the work of Messiah, we must not have honey, and this also reminds us that we cannot try to reduce the work of Messiah by making it sweet with deception, as the church has clearly done!!!



For the rest of Matzot we certainly can
make our *Matzot/Unleavened Bread* with
honey - just not for the Pěsaḥ Meal!

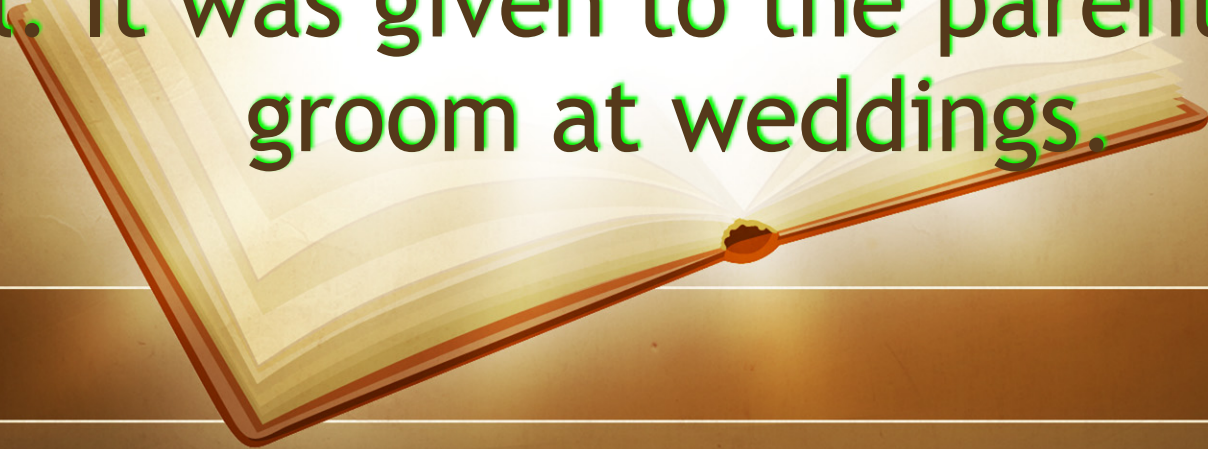


SALT

Salt preserves, and so, it is a picture of eternity and the perpetuity of the covenant.



A covenant of salt is part of a meal in which one promises to protect the one who is sealing the agreement through a meal. It was given to the parents of the groom at weddings.



Salt is also a cleansing and healing agent;
and it renders the slaughtered animal
unsusceptible to outside influences,
reminding us that the absolute Covenant of
יהוה is not to be altered.

It can be ground up finer and finer yet is
still always salt.

In fact, the Hebrew word for salt, which is מֶלַח melah - Strong's H4417 comes from the word that means 'to rub together, pulverise'.



Salt cannot be destroyed by heat or water but can be destroyed by another chemical agent.

There is no safety net if salt loses its savour; there is nothing we can add to salt to make it salty again.

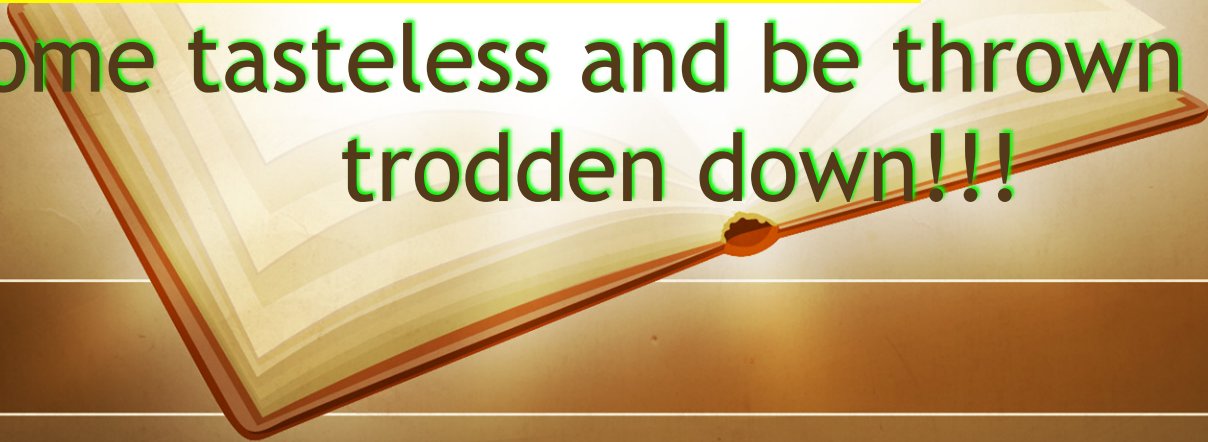


Mattithyahu/Matthew 5:13

“You are the salt of the earth, but if the salt becomes tasteless, how shall it be seasoned? For it is no longer of any use but to be thrown out and to be trodden down by men.



What יהושע was saying here, was that if you mix in a chemical substance, such as false teachings and traditions of men to the pure Covenant of יהוה, then you can become tasteless and be thrown out and trodden down!!!



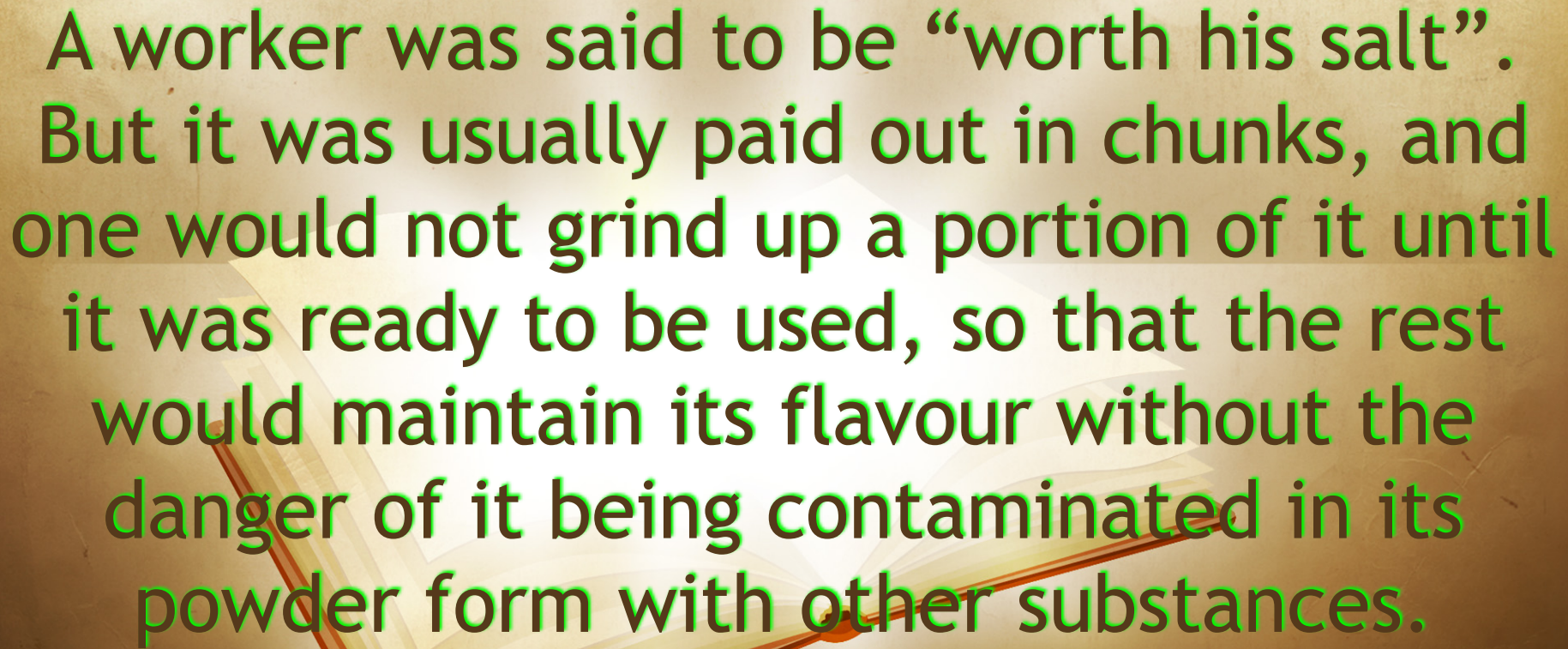
So how can salt lose its taste?

By sitting idle for long periods and not doing what is required or by adding foreign chemicals in the mix.



Salt was actually enough of a prized commodity in Roman times that soldiers received it as payment, for the term “salary” comes from the word for “salt”.

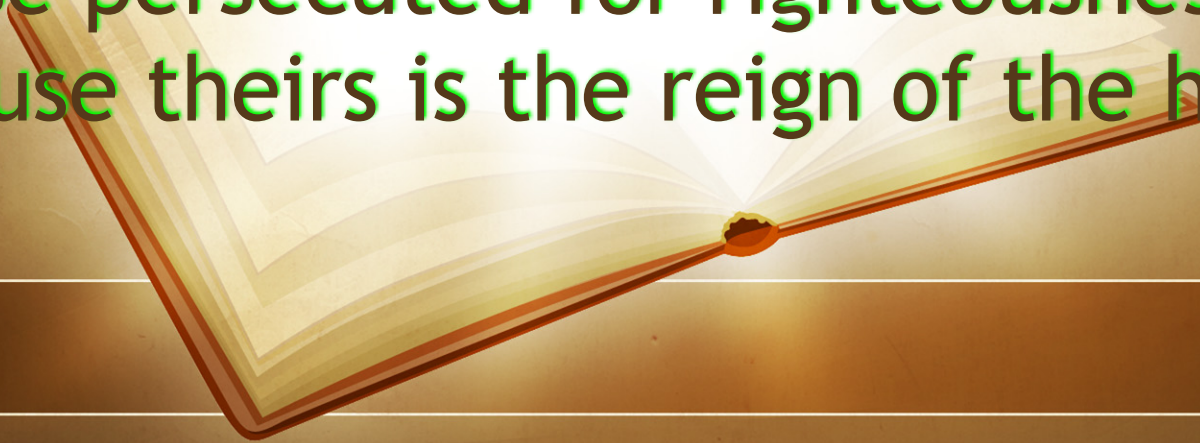




A worker was said to be “worth his salt”. But it was usually paid out in chunks, and one would not grind up a portion of it until it was ready to be used, so that the rest would maintain its flavour without the danger of it being contaminated in its powder form with other substances.

The context for יהושע's calling us 'the salt of the earth' was persecution.

Mattithyahu/Matthew 5:10 "Blessed are those persecuted for righteousness' sake, because theirs is the reign of the heavens."



If we undergo His grinding up, we must put what it teaches us into practice right away, or its purpose will be lost and we may just get pulverised!!!



Luqas/Luke 20:18

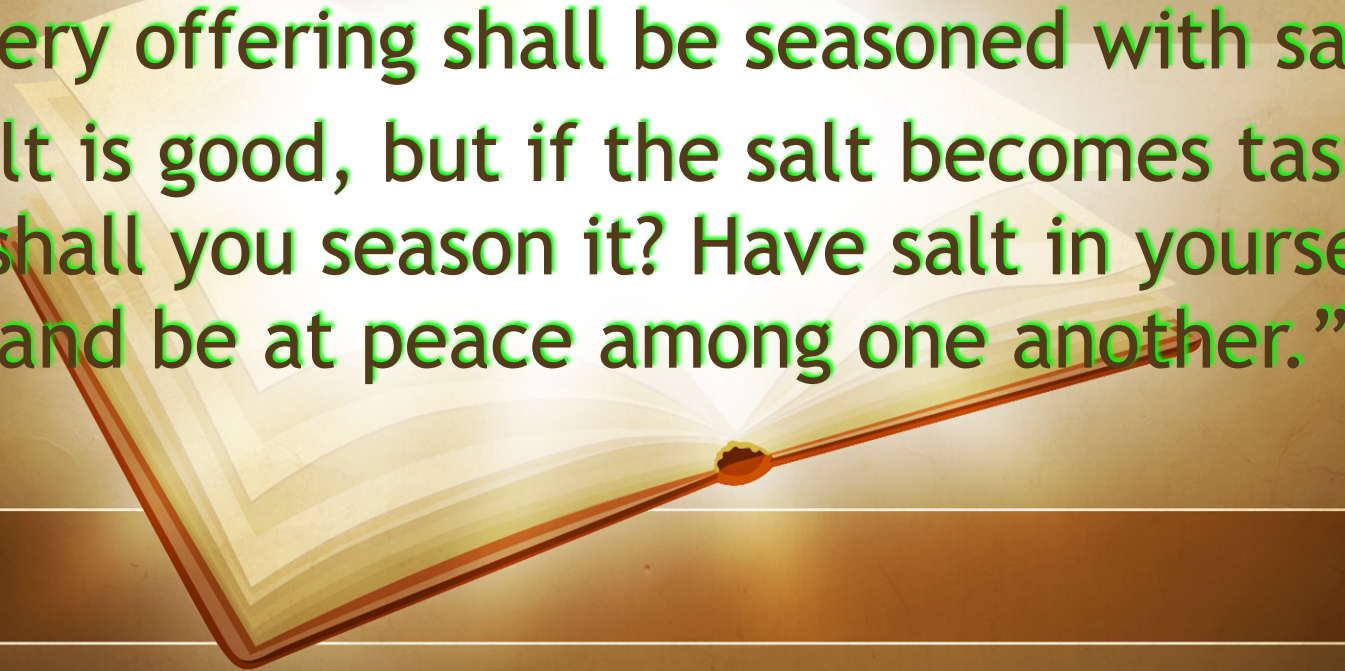
“Everyone who falls on that stone shall be broken, but on whomever it falls, he shall be pulverised.”



Marqos (Mark) 9:49-50

49 “For everyone shall be seasoned with fire, and every offering shall be seasoned with salt.

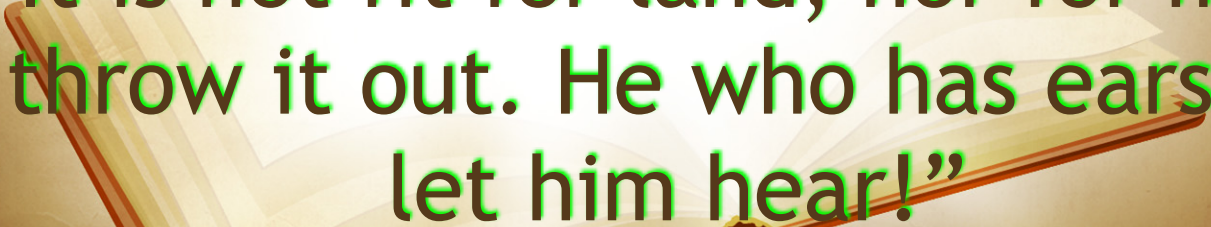
50 “Salt is good, but if the salt becomes tasteless, how shall you season it? Have salt in yourselves, and be at peace among one another.”



Luqas (Luke) 14:34-35

34 “The salt is good, but if the salt becomes tasteless, with what shall it be seasoned?

35 “It is not fit for land, nor for manure, they throw it out. He who has ears to hear, let him hear!”



Salt is used for:

Seasoning - Iyob / Job 6:6


Offerings - Wayyiqra (Leviticus) 2:13 / Yehezqěl (Ezekiel) 43:24 / Bemidbar (Numbers) 18:19

Purifying waters - Melakim Bět (2 Kings 2:20-21)

Scattered on site of a devoted city -

Shophetim (Judges) 9:45

The English word 'seasoned' comes from the French word 'assaisonner', which means to ripen; and so, the idea of salt also bringing to maturity that which is not, through seasoning, is a great picture of how the Word matures us as we season ourselves with it constantly.



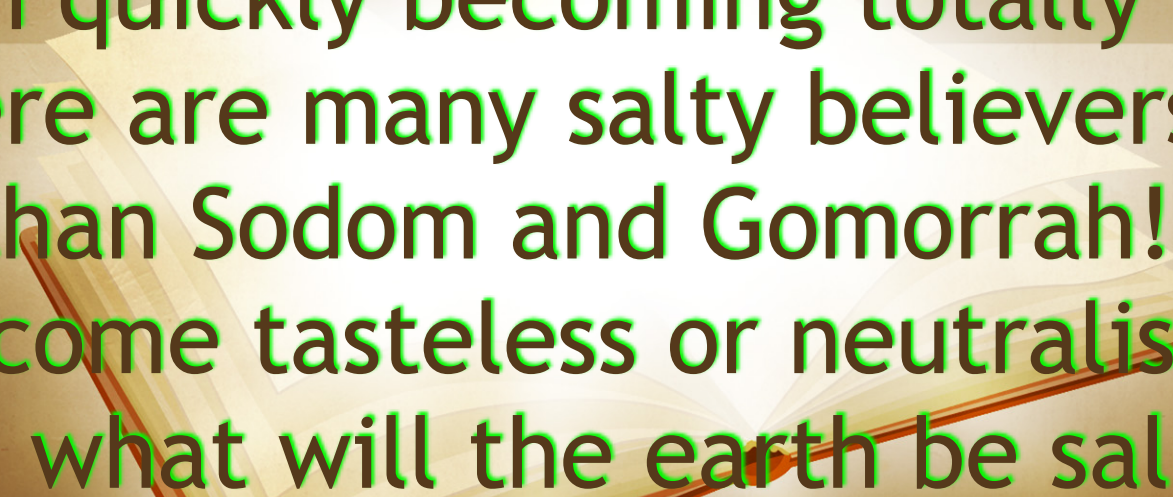
When maturing meat - it is the salt that brings to maturity the meat keeping it from any bacteria.

As followers of the Messiah, as a daily living offering, we are called in a sense to be 'salty' believers'.



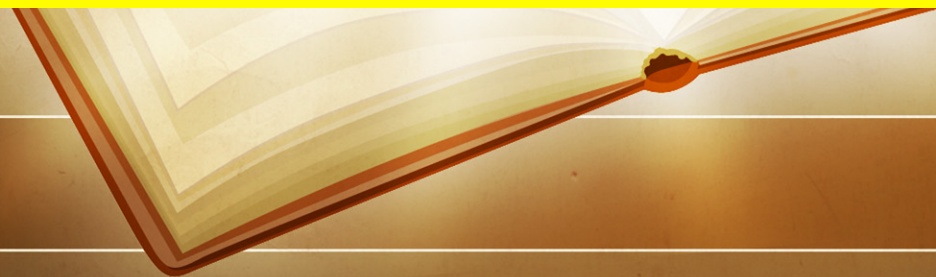
Salt represents also a person's willingness to do what **יהושע** demands of His talmidim (disciples). In Luqas/Luke 14:34-35 which we read we see that if the willingness turns into unwillingness - in other words - if a talmid (disciple) returns to worldly ways after experiencing the truth and joy of following **יהוה's** way - what else is left to restore him?

NOTHING!



We are the salt of the earth - in other words we are here to preserve the world from quickly becoming totally corrupt - there are many salty believers - more than Sodom and Gomorrah! If we become tasteless or neutralised with what will the earth be salted?

The Greek word used for 'tasteless' is
μωραίνω moraine - **Strong's G3471**
which means 'lose its flavour, become
neutralised or become foolish - that
which is without knowledge'!



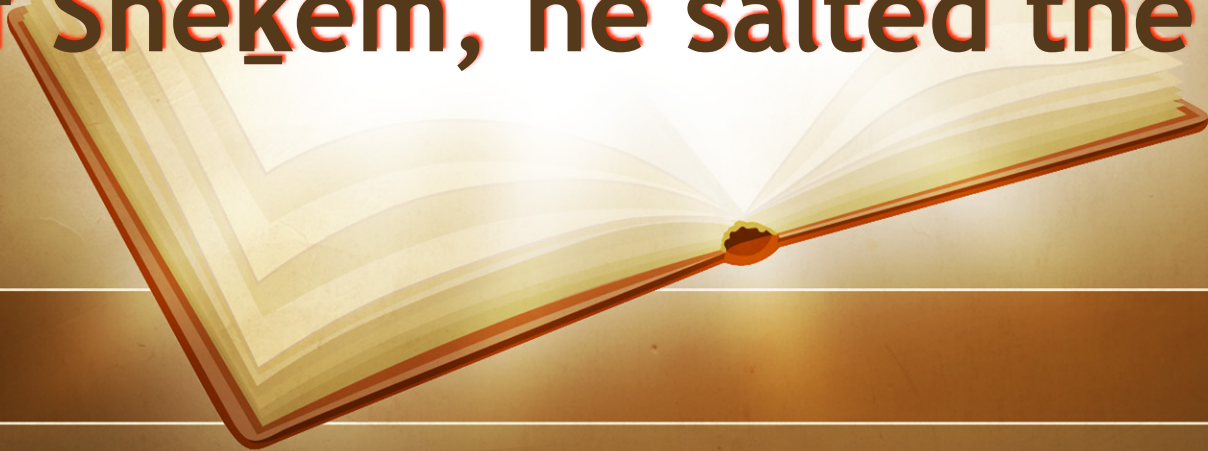
How are we 'neutralised' or rather, how are we brought to the point of being 'of no effect'?

By mixing with foreign substances - anything that is not in line with obedience to the purity of the Word!

Salt was used in war time when a city was captured - the crops and soil would be salted in order that the enemy's city would no longer be able to produce from the ground - destroying the productivity of the enemy.



In **Shophetim/Judges 9:45** we see **Abimelek** after conquering the city of **Shekem**, he salted the city.



Jdg 9:45 And Abimelek fought against the city all that day, and captured the city and killed the people who were in it. And he broke down the city and sowed it with salt.




Salting a city was a ritual to symbolise the perpetual desolation of the city, salting it around so no crops could grow there.

It is worthy to note that Shek_{em} was not built for another 150 years after this act of salting!



We are the salt of the earth, and through being crushed through persecution, as we walk in total obedience to the Word, we salt the earth preventing the evil crops of the enemy from growing where we have walked and we take back ground. Every place where your foot shall tread!



As we walk in obedience to the witness of
יהושע not even the gates of hades will be
able to stand - and we destroy the very
working of the seed of the enemy in and
around our lives!



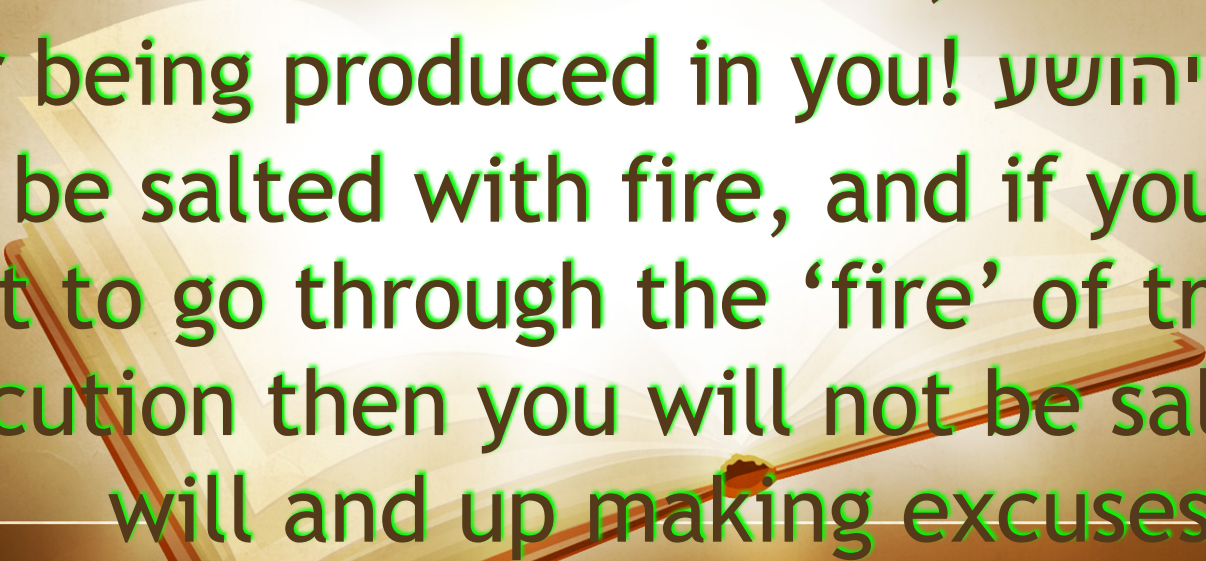
This speaks to us corporately as a body of Messiah as well as individually - perhaps there are still some evil crops growing in our backyard so to speak as you have not used the salt required which has now become ineffective and useless!



Living sacrifices, offered with salt - this is total dedication - excuses are a sign that there is no salt in you!!!



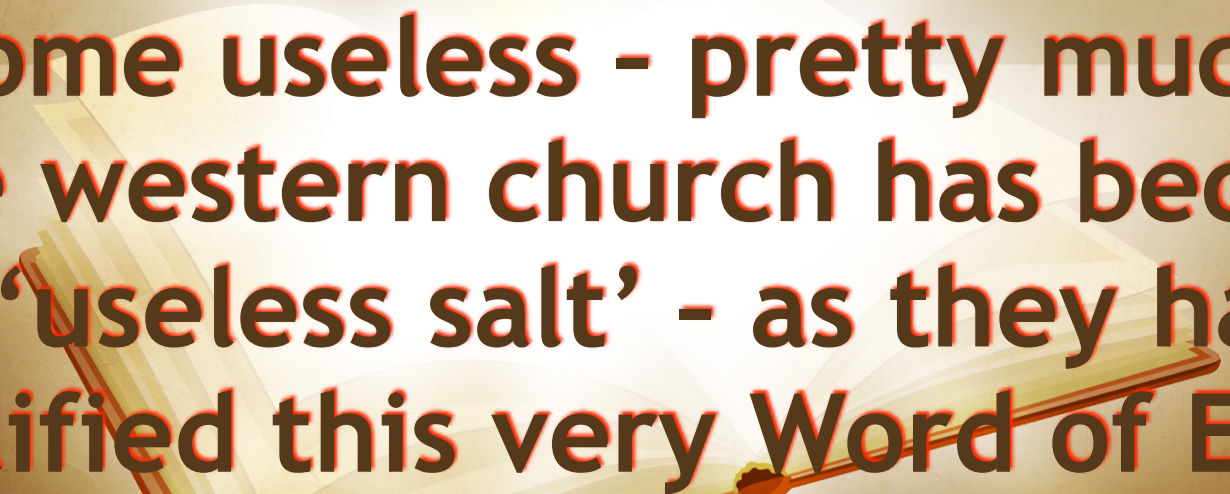
Yes, trying to excuse pure dedication and devotion to following the unadulterated Word of יהוה shows that salt, His salt, is not in or being produced in you! יהושע said we will be salted with fire, and if you do not want to go through the 'fire' of trials and persecution then you will not be salted - and will end up making excuses!



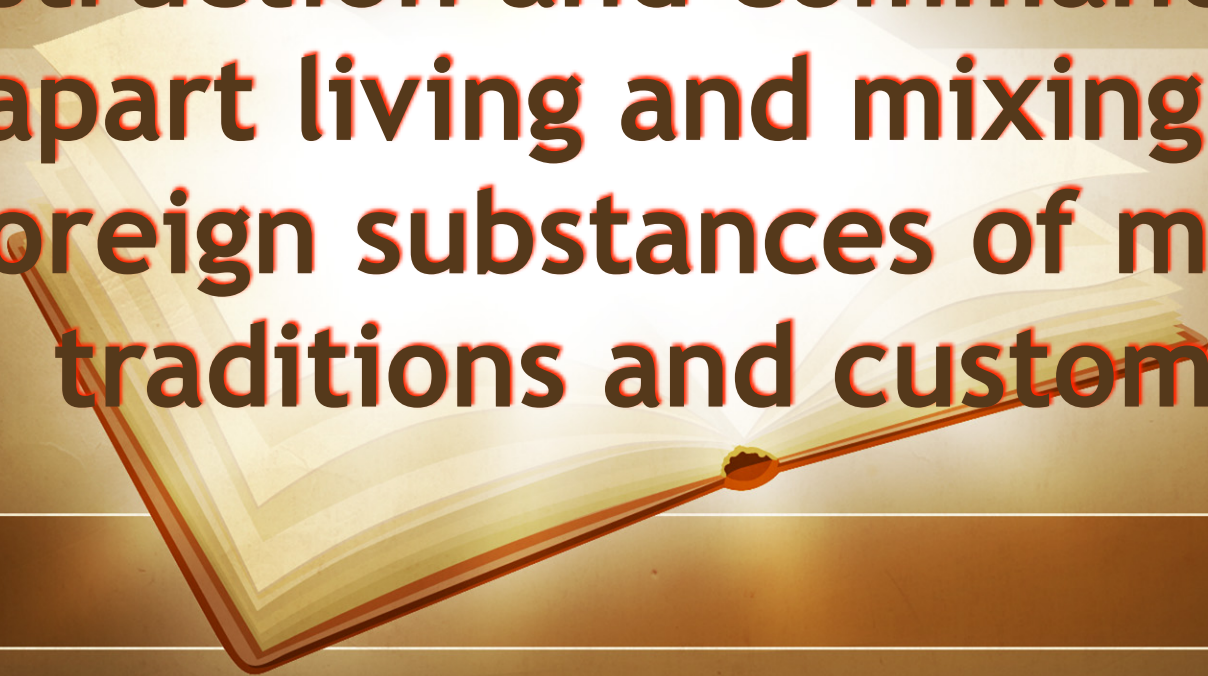
**יהוה is a consuming fire and the
fire of His Torah is His salt that is
produced in us, that seasons us -
to preserve us and protect us
from contamination.**



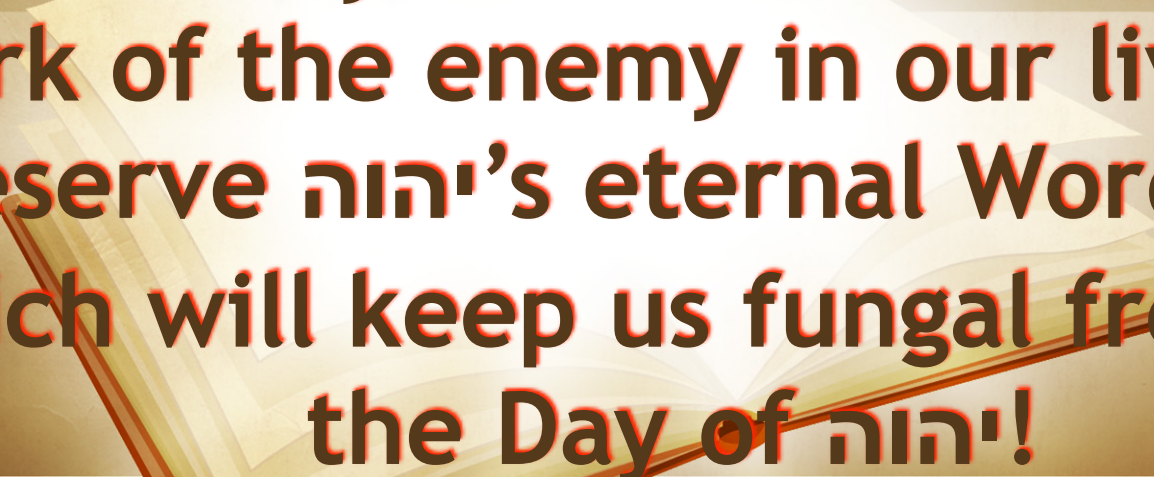
**When one tries to remove the salt
by nullifying the Word, they
become useless - pretty much what
the western church has become -
'useless salt' - as they have
nullified this very Word of Elohim!**



Nullifying His Torah, His very instruction and commands for set-apart living and mixing it with foreign substances of man's traditions and customs!



As we are seasoned with salt and are actively living as the salt of the earth may we truly render null and void the work of the enemy in our lives and preserve יהוה's eternal Word in us, which will keep us fungal free until the Day of יהוה!

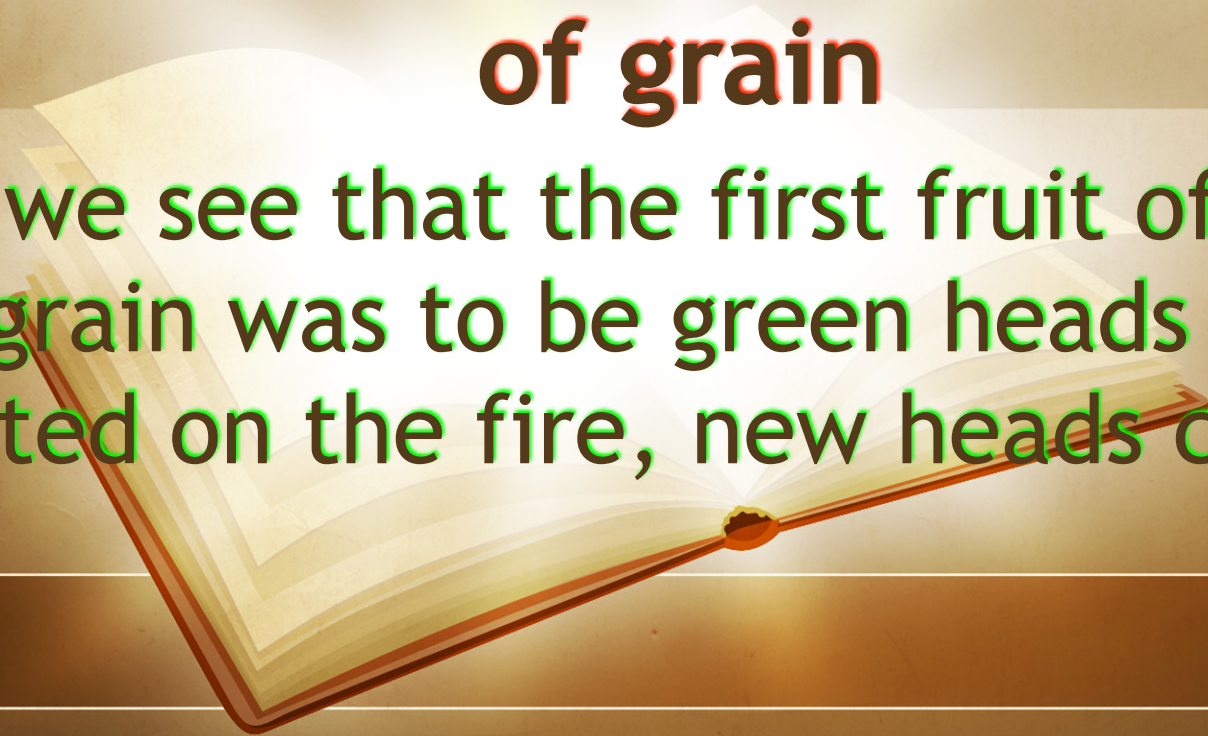


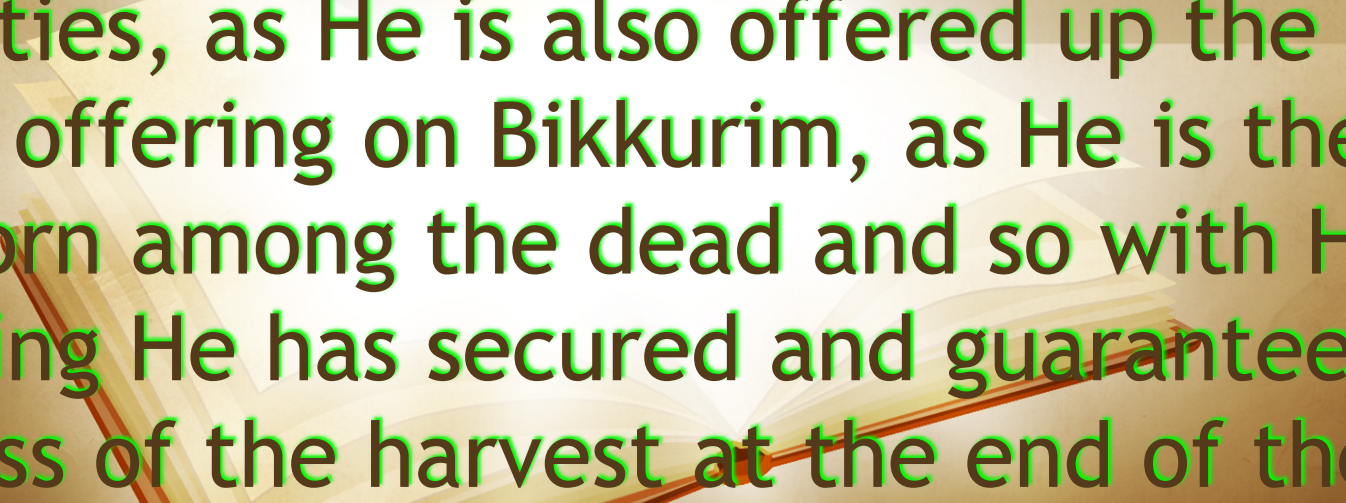
**We, in Messiah, are the salt of
the earth - we are to be seasoned
with salt - and pulverised to be of
great value!!!**



Verse 14-15 - first fruit offering of grain

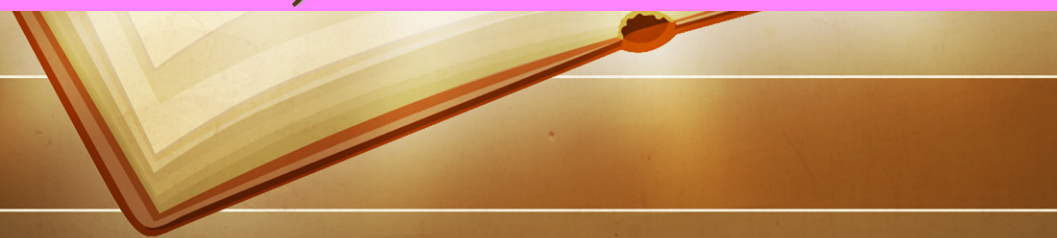
Here we see that the first fruit offering of the grain was to be green heads of grain roasted on the fire, new heads crushed.





The emphasis is now pictured here of a crushing and so we see a wonderful shadow picture of Messiah who was crushed for our iniquities, as He is also offered up the 'first-fruit' offering on Bikkurim, as He is the first born among the dead and so with His offering He has secured and guaranteed the fullness of the harvest at the end of the age!

The Hebrew word that is translated here as 'first fruits' is בִּכּוּרִים bikkuriym - Strong's H1061 which means, 'first fruits, early ripened thing, ripe fruit', and comes from בָּכַר baḵar - Strong's H1069 which means, 'to bear new fruit, to constitute as first born'.



The Hebrew term **בִּכּוּרִים** bikkuriym is found in Wayyiqra/Leviticus 23:17, in reference to the command to wave the two loaves of bread on Shabuoth and is a powerful reflection of the perfect work of our Master and Elohim,



who is the First and the Last; and further emphasises how the first fruits symbolises the assurance of the whole, teaching us that we are to put Him first in all!



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

