

TORAH TEACHINGS



Understanding YAH's Likes and dislikes



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

Torah: Leviticus 6:8-8:36

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

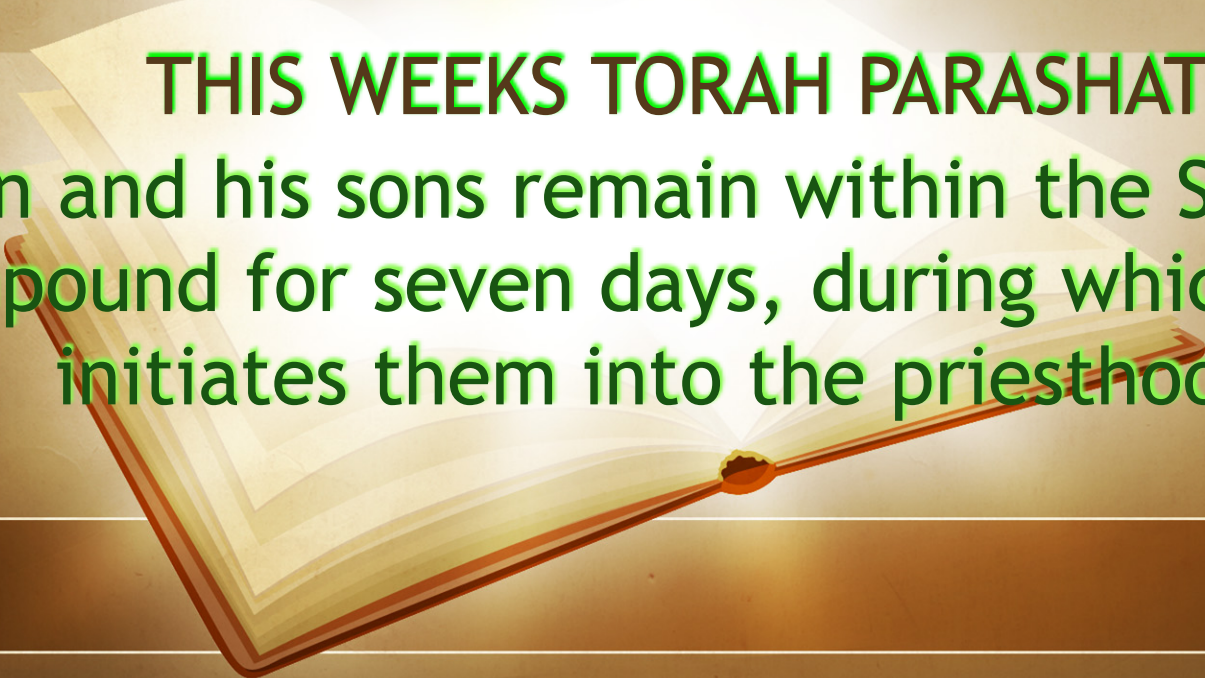
The kohanim eat the meat of the sin and guilt offerings, and the remainder of the meal offering.

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.

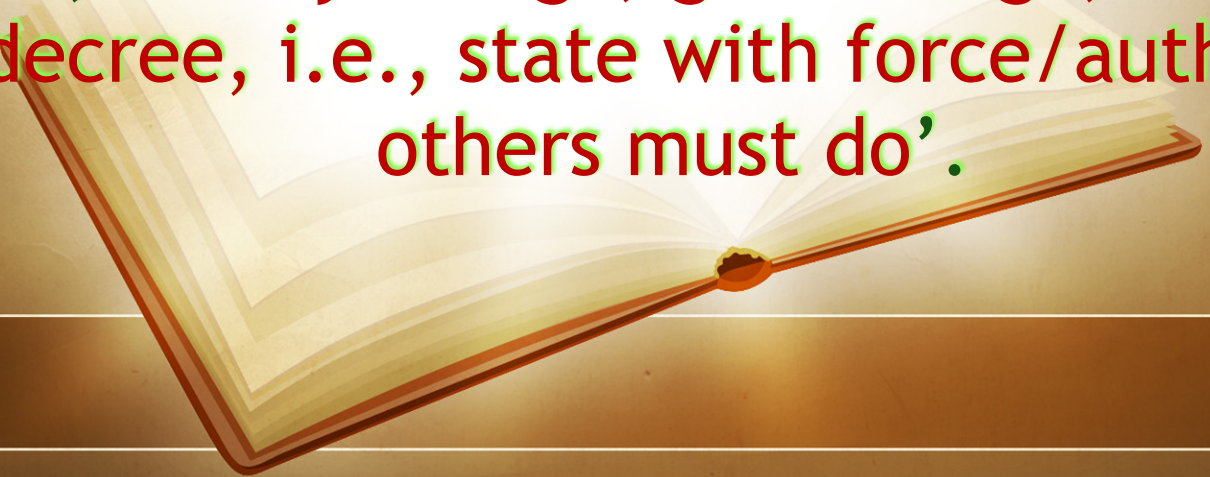
TOPICS IN THE PARSHA

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 צָוָה 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'**.

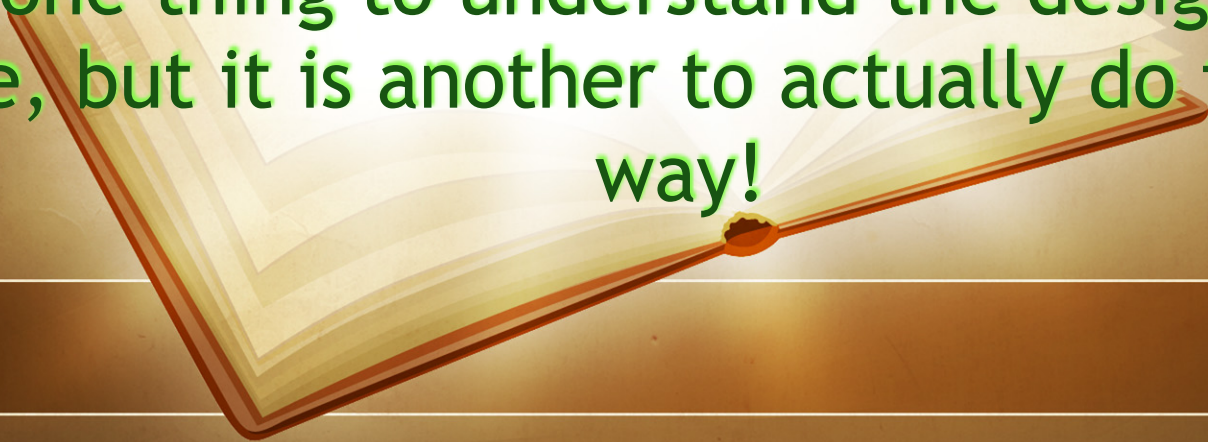


Mosheh would now give the orders and decrees, concerning how Aharon and his sons would offer up the offerings that have been described in great detail.

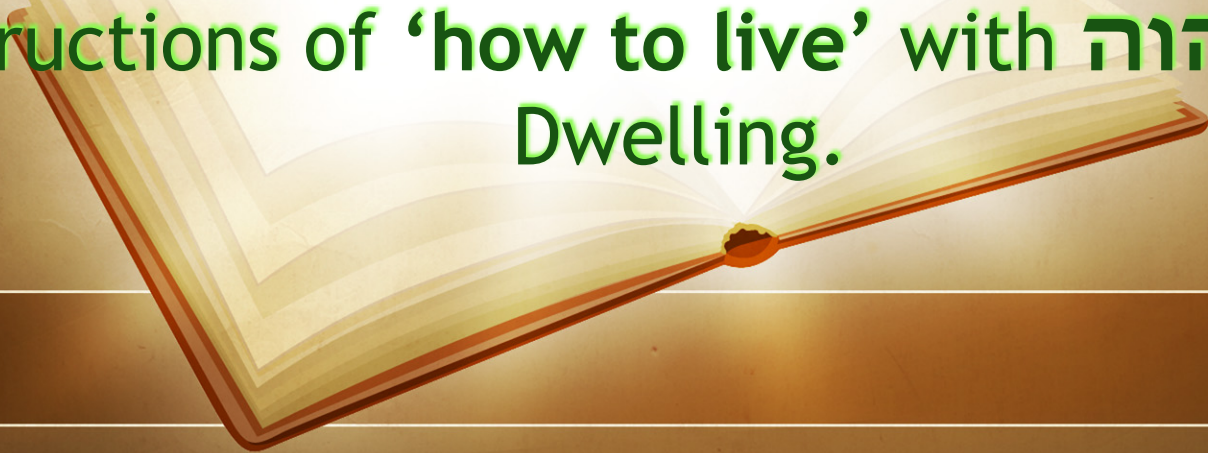
Going chronologically through the Word, we have seen that the Tabernacle was now built and the clear instructions regarding each offering had been given and now, it goes one step further - Mosheh was to tell Aharon and his sons that this was how it was going to be!

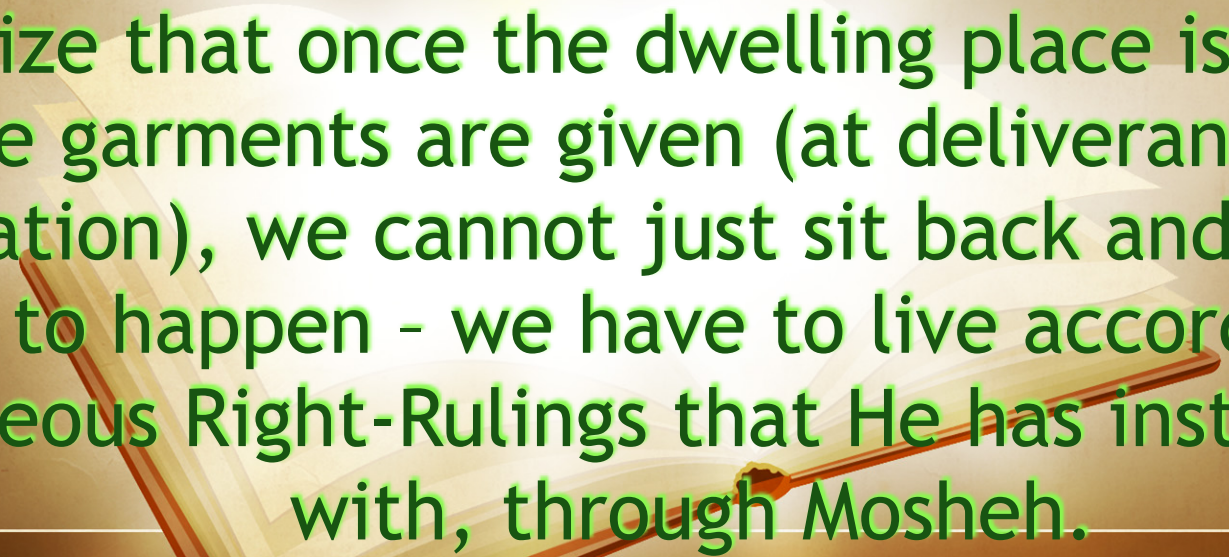
This is very important for us to recognize, as we see in the Scriptures that יהוה has taken care of every detail of how we are to draw near to Him and how we are to continually serve and praise Him!

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 recognize 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’!

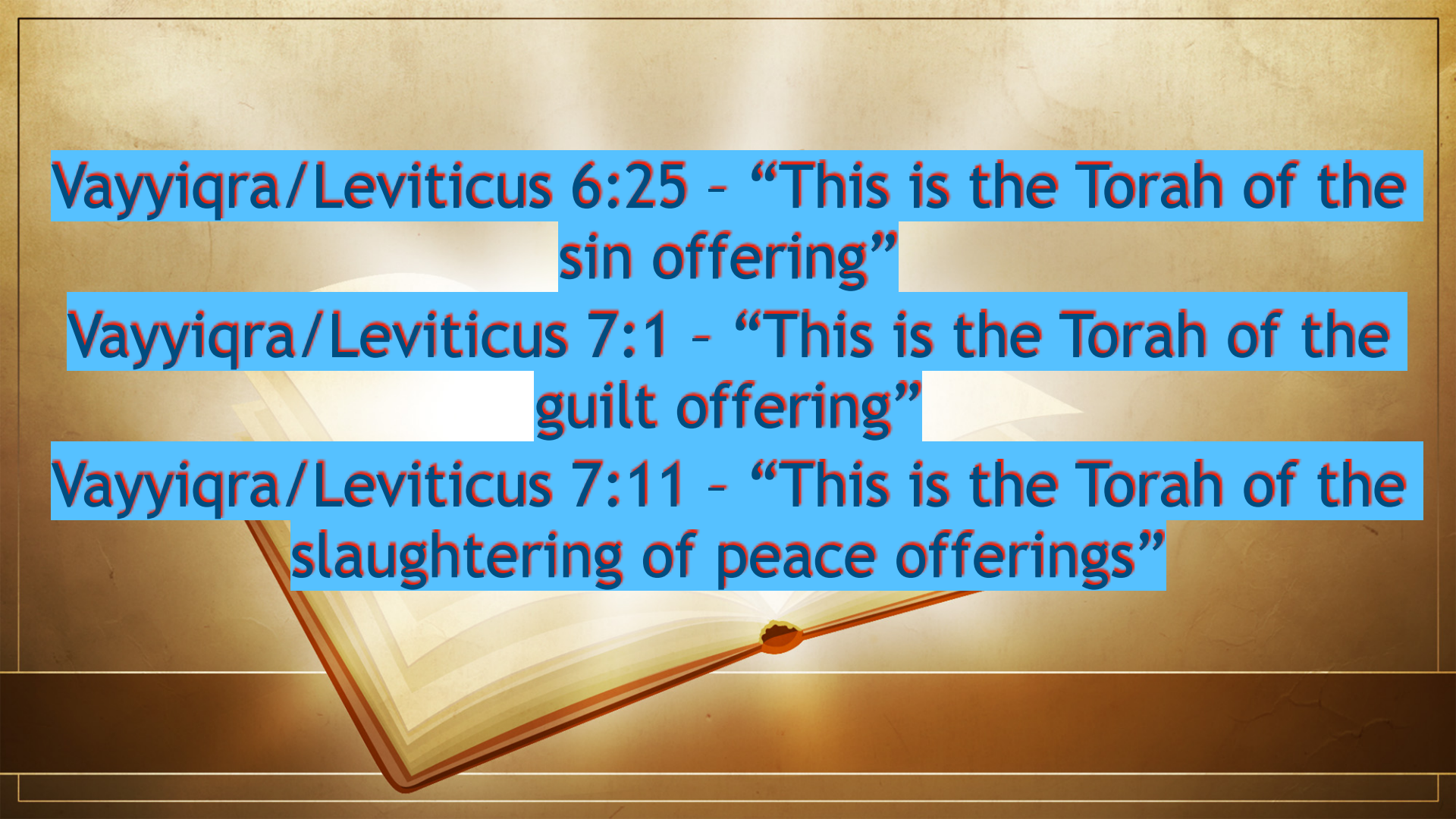
Qorintiyim Aleph/1 Corinthians 3:16-17 “Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you? 17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.”

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

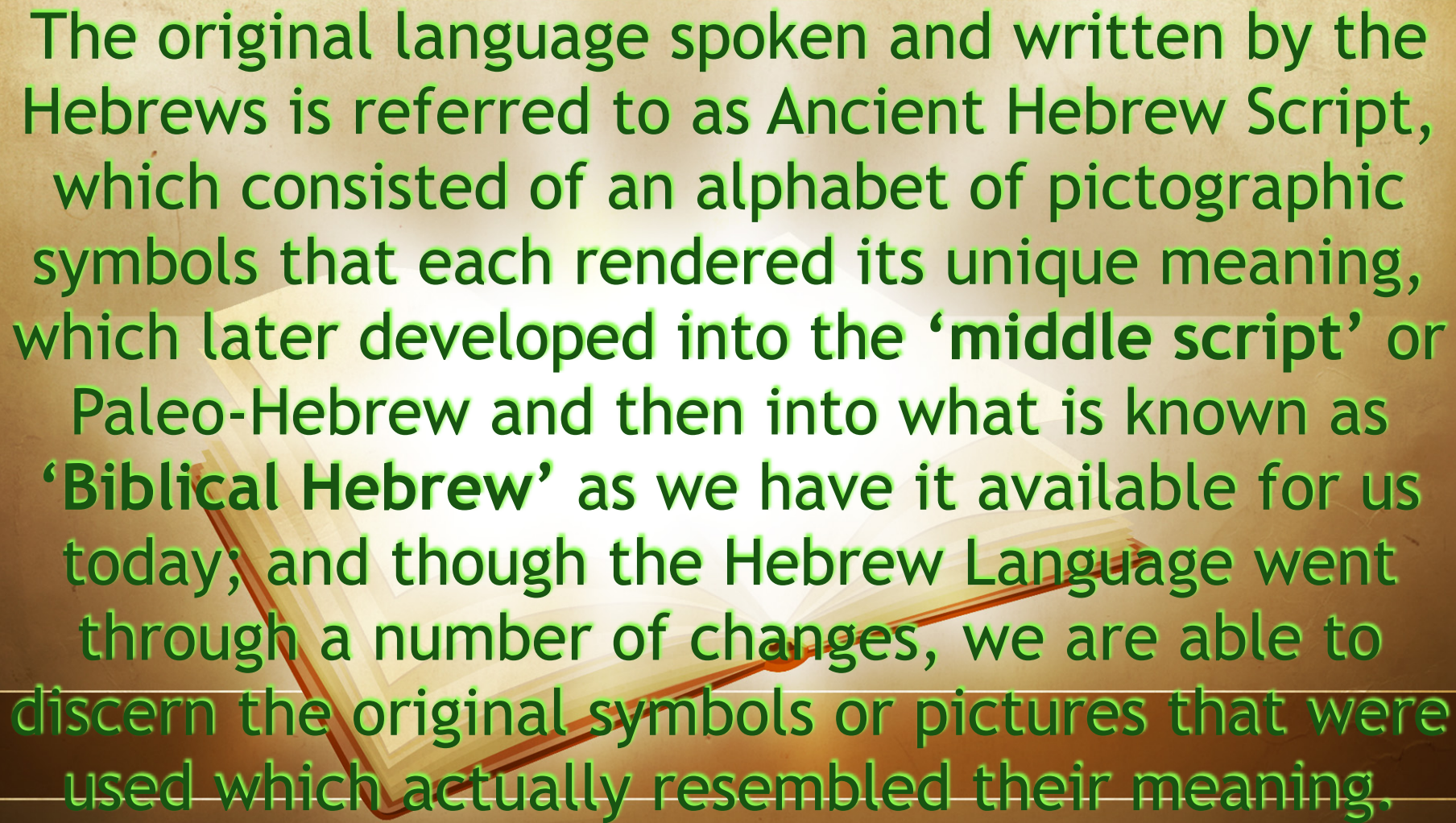


The Torah gives us our 'direction' and bearings as we sojourn here, looking forward to the sure and promised hope of the return of our King and Teacher of Righteousness!

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 background of the slide features a faint, artistic illustration of an open book with a red bookmark. The text is overlaid on this background in a green, serif font. The text describes the evolution of the Hebrew language from its original pictographic form to the modern form used in the Bible.

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

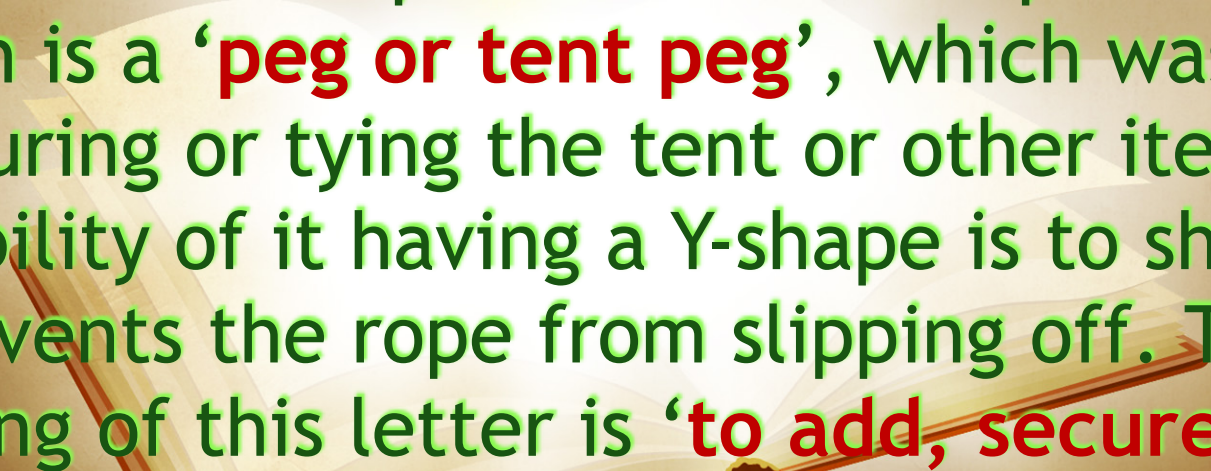


Taw/Tav - ת:

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'ël and Yehudāh together in Him, as One; for He is not only the '**aleph**', but is also the '**tav**' - that is - the beginning and the end of all creation!


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’**.




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, beginning 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:

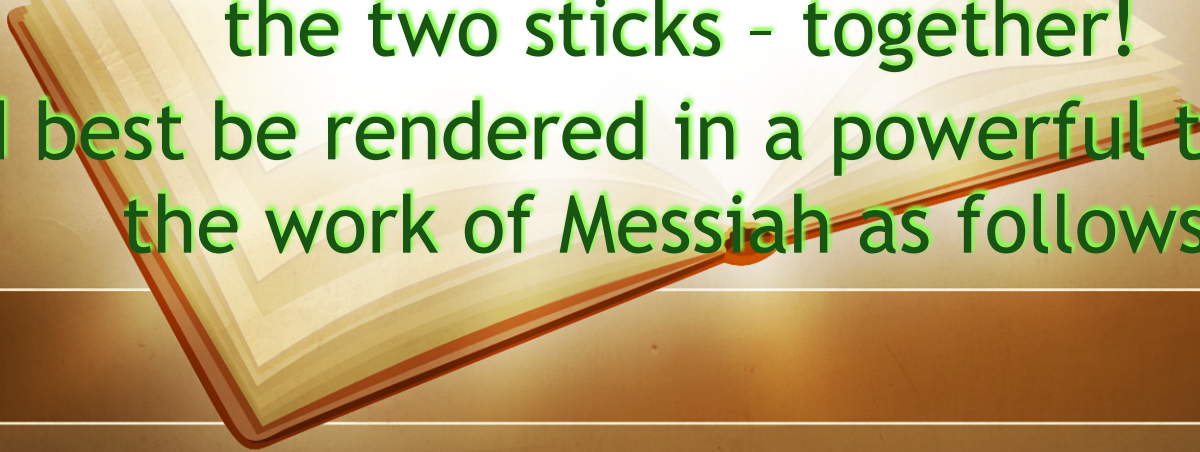


The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’.

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’

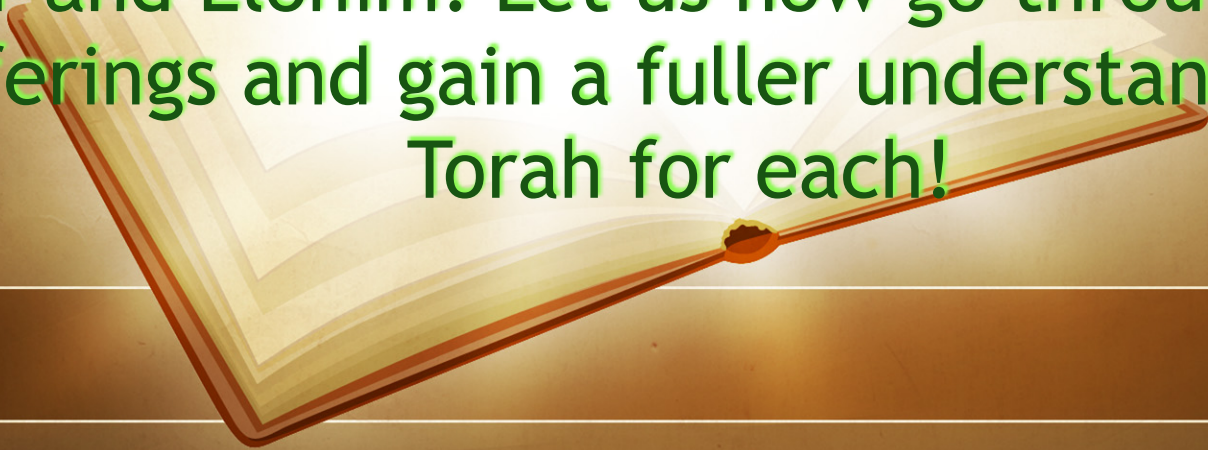
Wow - how awesome is this!!!

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!



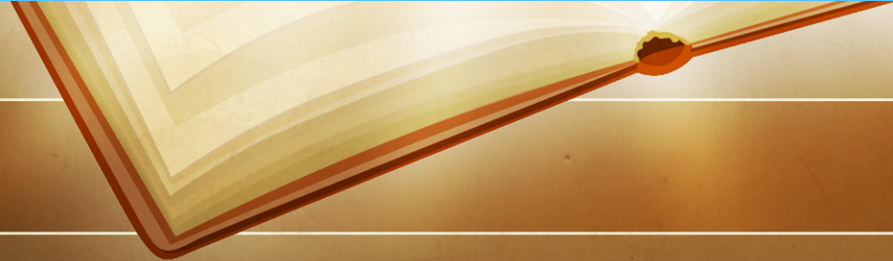
Lev 6:1 And יהוה spoke to Mosheh, saying,

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.”

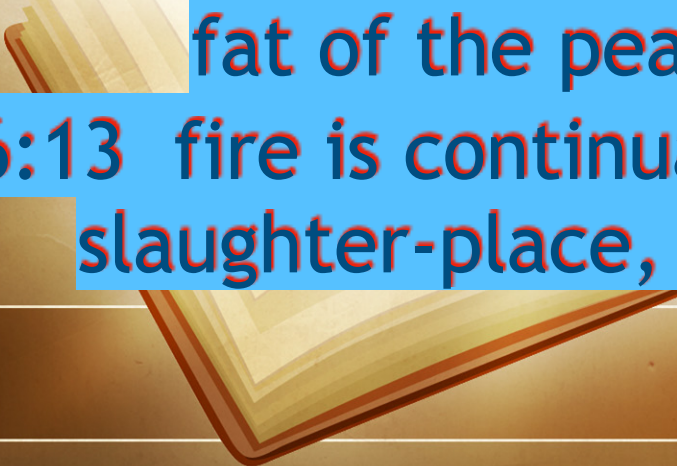
The Priests and the Offerings

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 ephah 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.”

Lev 6:24 And **יהוה** spoke to Mosheh, saying,

Lev 6:25 “Speak to Aharon and to his sons, saying,
‘This is the Torah of the sin offering: In the place
where the ascending offering is slain, the sin
offering is slain before **יהוה**, it is most set-apart.

Lev 6:26 ‘The priest who is making atonement eats
it, in the set-apart place it is eaten, in the
courtyard of the Tent of Appointment.

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.

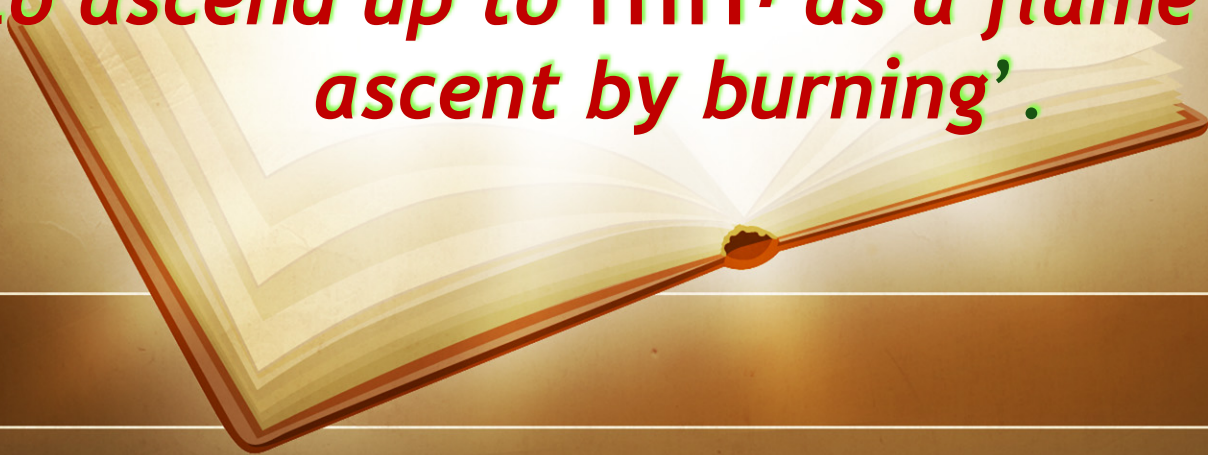
Lev 6:30 'And no sin offering from which any of the blood is brought into the Tent of Appointment, to make atonement in the set-apart place, is eaten, it is burned with fire.'



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.

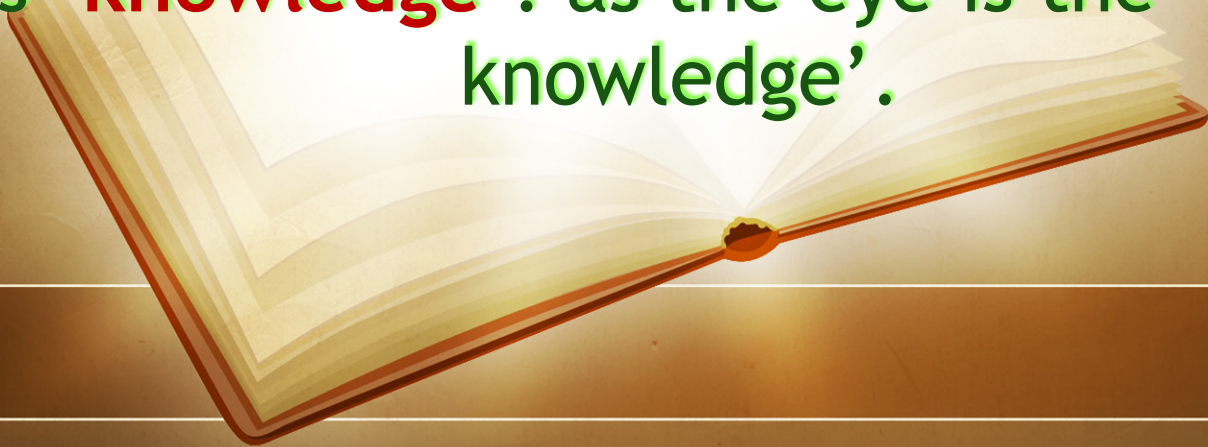
In the ancient pictographic script, the Hebrew word for 'ascending offering' - עֹלָה olah - Strong's H5930 - looks like this:



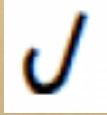
𐤀 𐤅 𐤓

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:

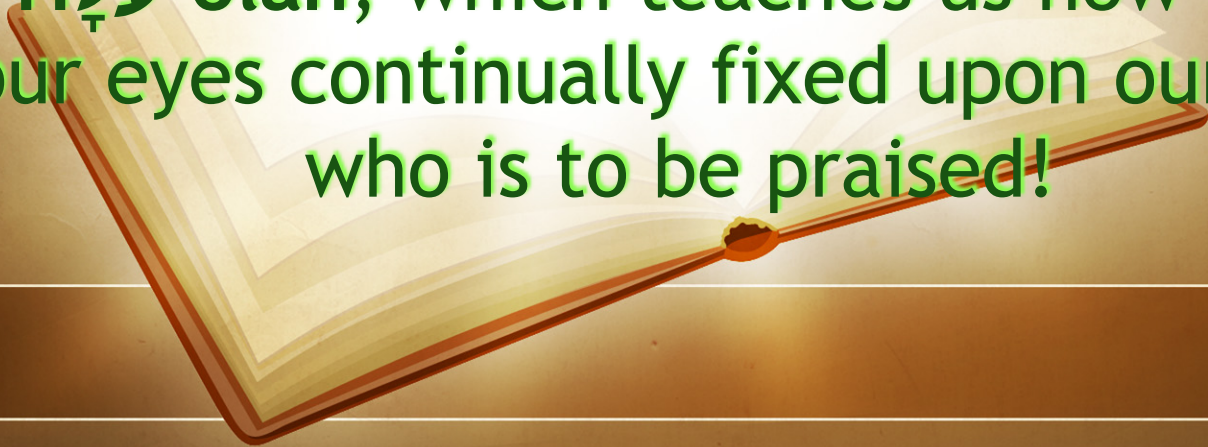
The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back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

Hey - הָ:



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, sight 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:

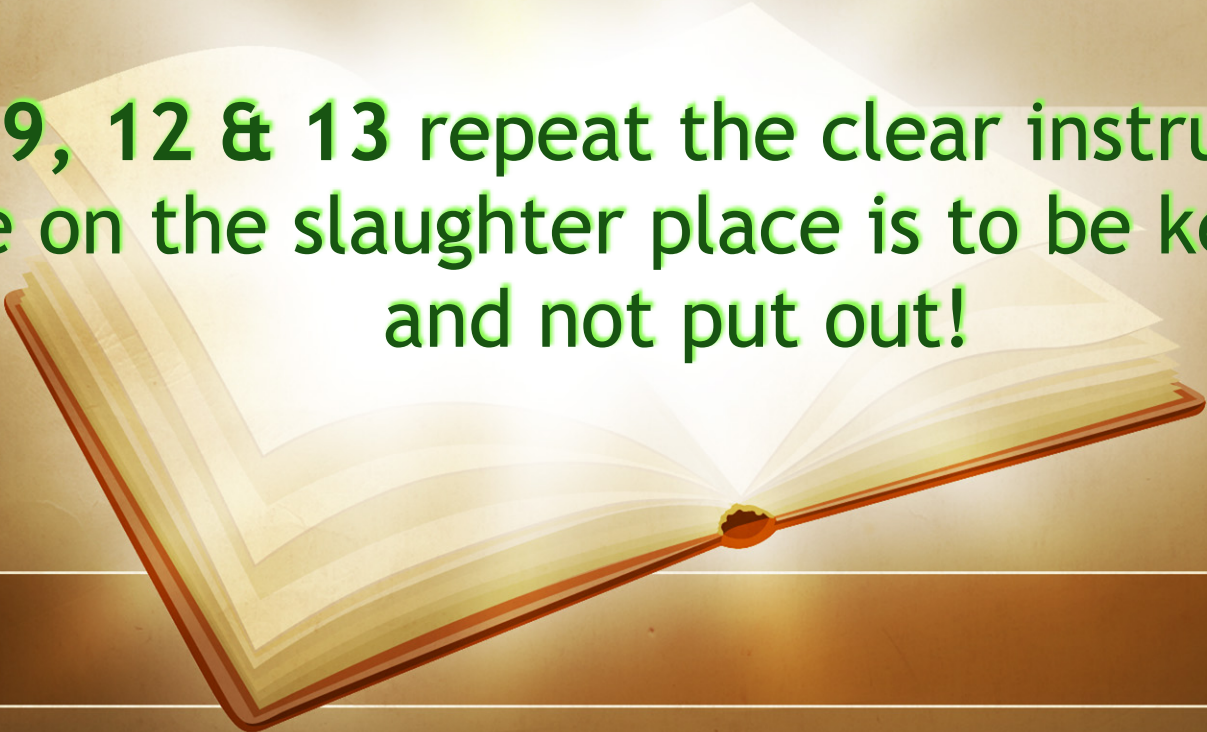
**LOOKING TO THE GOOD SHEPHERD WHO IS TO BE
PRAISED**



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!

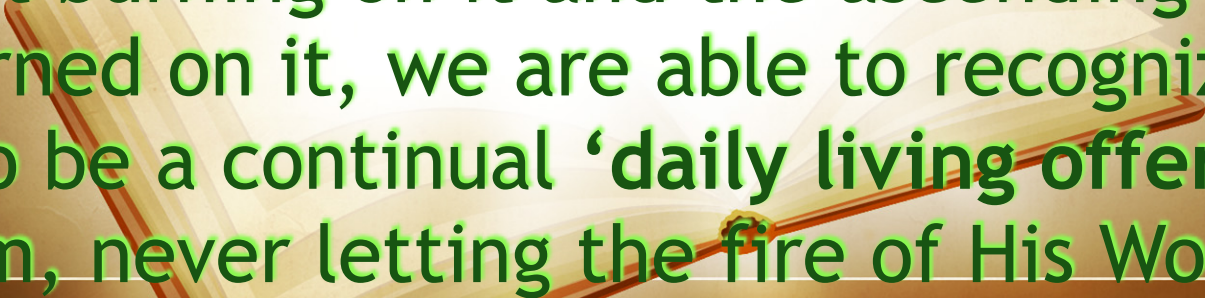
Keep the Fire burning!





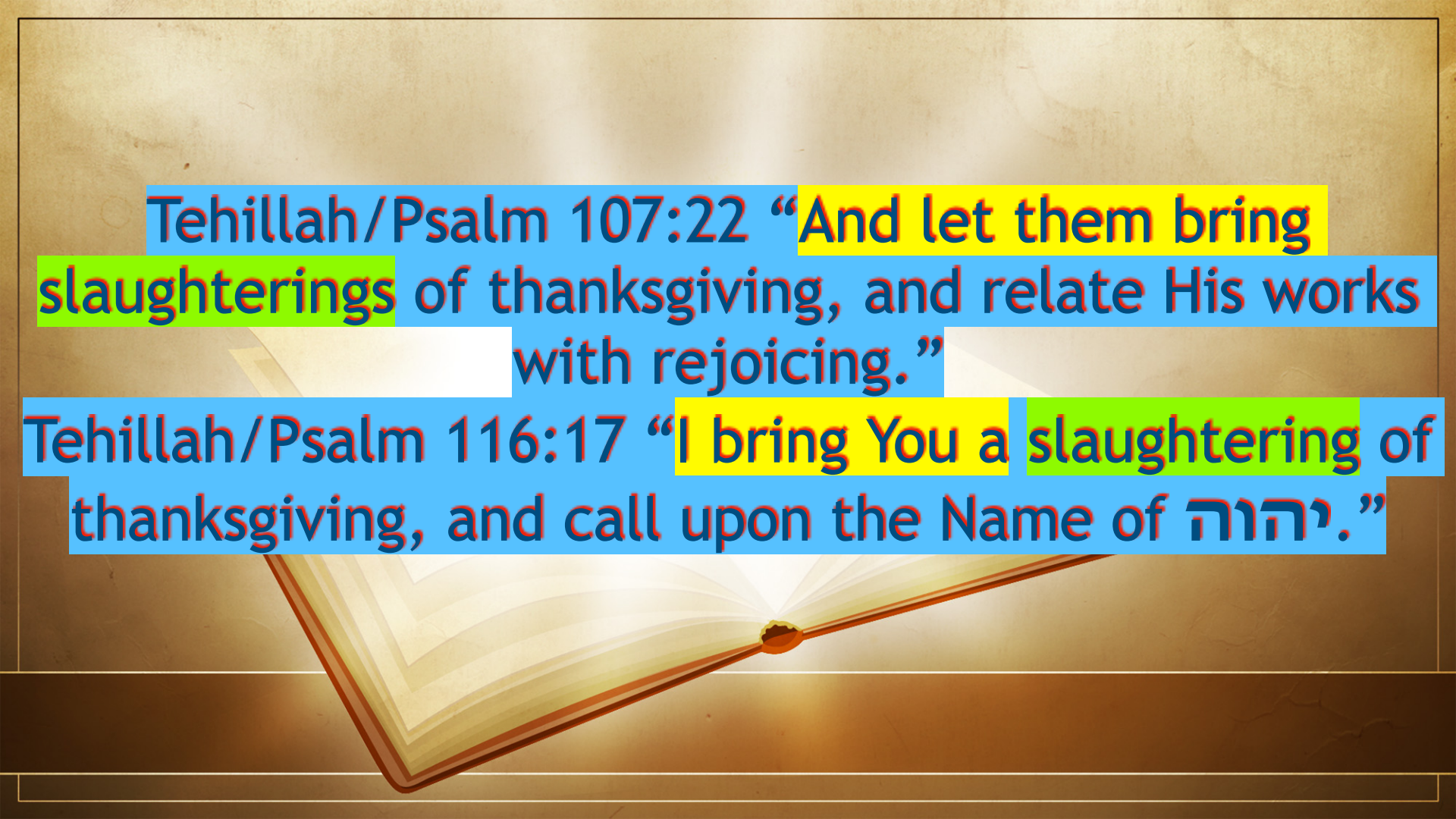
Verse 9, 12 & 13 repeat the clear instruction that the fire on the slaughter place is to be kept burning and not put out!

The Hebrew word used here for ‘slaughter-place’ is מִזְבֵּחַ mizbeah (miz-bay’-akh)- Strong’s H4196, which comes from the root verb זָבַח zābāḥ (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:

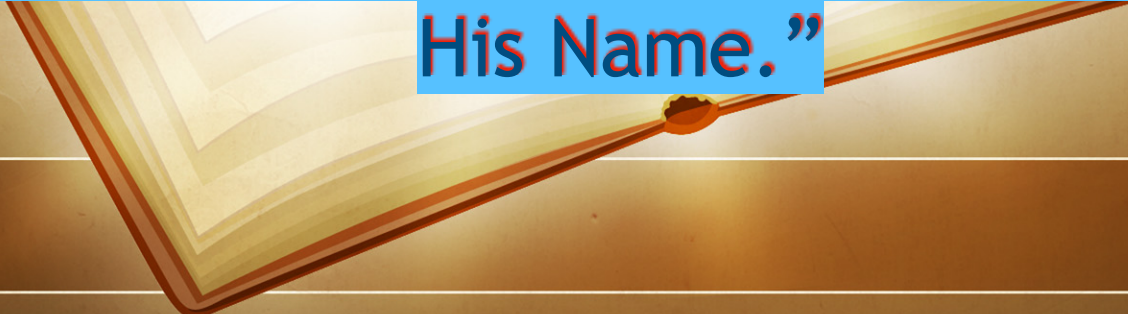


Tehillah/Psalm 107:22 “And let them bring slaughterings of thanksgiving, and relate His works with rejoicing.”

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”

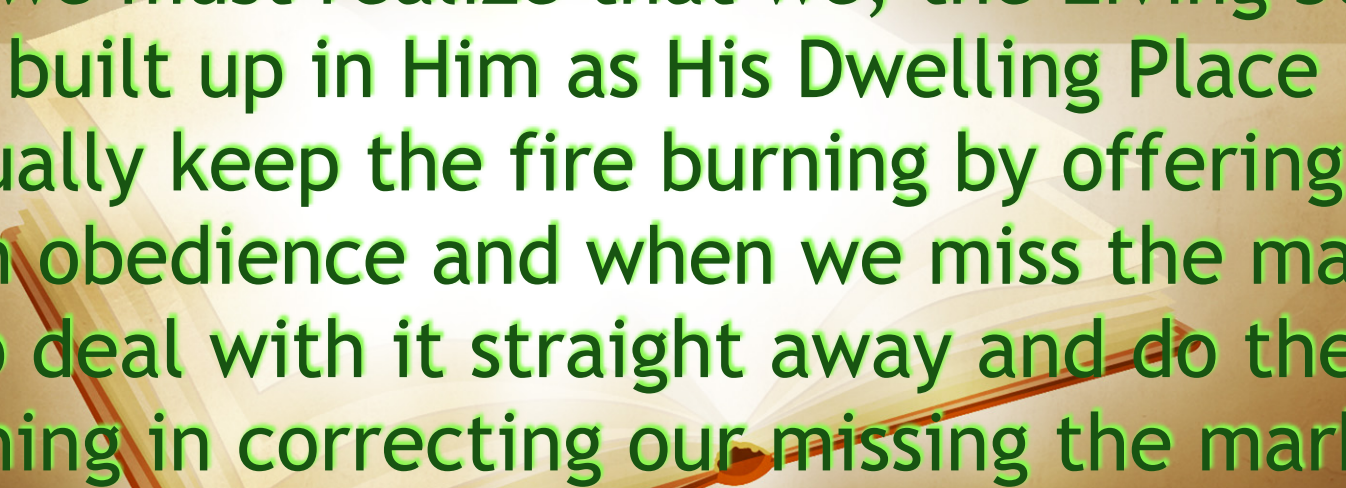
We as a chosen and set-apart royal priesthood have a responsibility.

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: a See 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: b Also see Isa 43:20. c Also see Isa 66:21. d Also see Deu 7:6. e Also 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: f Also 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.