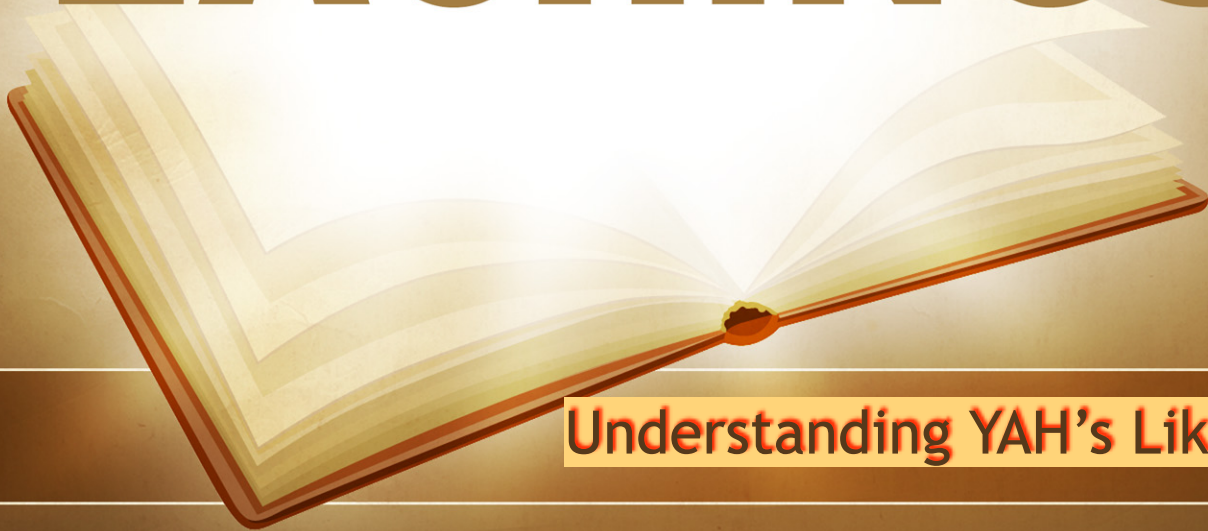


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

24 Vayyiqra (וַיִּקְרָא)— Hebrew for “and He called,”



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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim calls to Moses from the Tent of Meeting, and communicates to him the laws of the korbanot, the animal and meal offerings brought in the Sanctuary. These include:

- The “ascending burnt offering” (olah) that is wholly raised to Elohim by the fire atop the altar;

TOPICS IN THE PARSHA

THIS WEEK TORAH PARASHAT

- Five varieties of “meal offering” (minchah) prepared with fine flour, olive oil and frankincense; This represents Elohim’s people as we are the wheat of **YeHoVah** harvest, and the frankincense symbolizes our prayerful communication which ascends as a fragrant aroma and the olive oil was the binder symbolizing the Spirit of Truth unifying all Elohim’s people together!

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

- The “peace offering” (shelamim), whose meat was eaten by the one bringing the offering, after parts are burned on the altar and parts are given to the kohanim (priests); Through the ages, eating together has always been a symbol of peaceful relations and covenant between men and tribes.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

- The different types of “sin offering” (chatat) brought to atone for transgressions committed erroneously by the high priest, the entire community, the king or the ordinary Jew; pointing to the Spotless Lamb of Elohim who would take away the sins of the World!

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

- The “guilt offering” (asham) brought by one who has misappropriated property of the Sanctuary, who is in doubt as to whether he transgressed a divine prohibition, or who has committed a “betrayal against Elohim” by swearing falsely to defraud a fellow man.

We now begin with the 3rd book of Mosheh and what we see here, is a clear continuation from Shemoth (Exodus), where we left off, in our last Torah portion.

The Dwelling Place was now built and we see a shift taking place, to the clear and specific instructions regarding that which must take place in the Dwelling Place and we see the clear pictures of how we, The Tabernacle of Elohim, are to serve Him, as He makes His Dwelling among us!

Laws for Burnt Offerings

Lev 1:1 And יהוה called to Mosheh, and spoke to him from the Tent of Appointment, saying,

Lev 1:2 “Speak to the children of Yisra’ēl, and say to them, ‘When anyone of you brings an offering to יהוה, you bring your offering of the livestock, of the herd or of the flock.

Lev 1:3 'If his offering is an ascending offering of the herd, let him bring a male, a perfect one. Let him bring it at the door of the Tent of Appointment, for his acceptance before יהוה.

Lev 1:4 'And he shall lay his hand on the head of the ascending offering, and it shall be accepted on his behalf to make atonement for him.

Lev 1:5 'And he shall slay the bull before יהוה. And the sons of Aharon, the priests, shall bring the blood and sprinkle the blood all around on the slaughter-place which is at the door of the Tent of Appointment.

Lev 1:6 'And he shall skin the ascending offering and cut it into its pieces.

Lev 1:7 'And the sons of Aharon the priest shall put fire on the slaughter-place, and lay the wood in order on the fire.

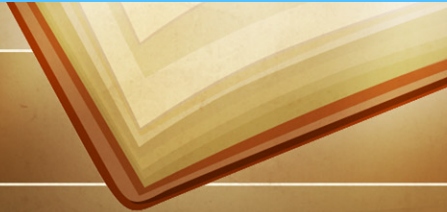
Lev 1:8 'And the sons of Aharon, the priests, shall arrange the pieces, with the head and the fat on the wood which is on the fire on the slaughter-place.

Lev 1:9 'But its entrails and its legs he washes with water. And the priest shall burn all of it on the slaughter-place as an ascending offering, an offering made by fire, a sweet fragrance to יהוה.

Lev 1:10 'And if his offering is from the flock, from the sheep or from the goats as an ascending offering, let him bring a male, a perfect one.

Lev 1:11 'And he shall slay it on the north side of the slaughter-place before יהוה. And the sons of Aharon, the priests, shall sprinkle its blood on the slaughter-place all around.

Lev 1:12 'And he shall cut it into its pieces, with its head and its fat, and the priest shall arrange them on the wood which is on the fire on the slaughter-place.




Lev 1:13 'But the entrails and the legs he washes with water. And the priest shall bring it all and burn it on the slaughter-place. It is an ascending offering, an offering made by fire, a sweet fragrance to יהוה.

Lev 1:14 'And if the ascending offering of his offering to יהוה is of birds, then he shall bring his offering of turtledoves or young pigeons.

Lev 1:15 'And the priest shall bring it to the slaughter-place, and shall wring off its head, and burn it on the slaughter-place, and its blood shall be drained out at the side of the slaughter-place.

Lev 1:16 'And he shall remove its crop with its feathers and throw it beside the slaughter-place on the east side, into the place for ashes.



Lev 1:17 'And he shall split it at its wings, but not sever it. And the priest shall burn it on the slaughter-place, on the wood that is on the fire. It is an ascending offering, an offering made by fire, a sweet fragrance to יהוה.



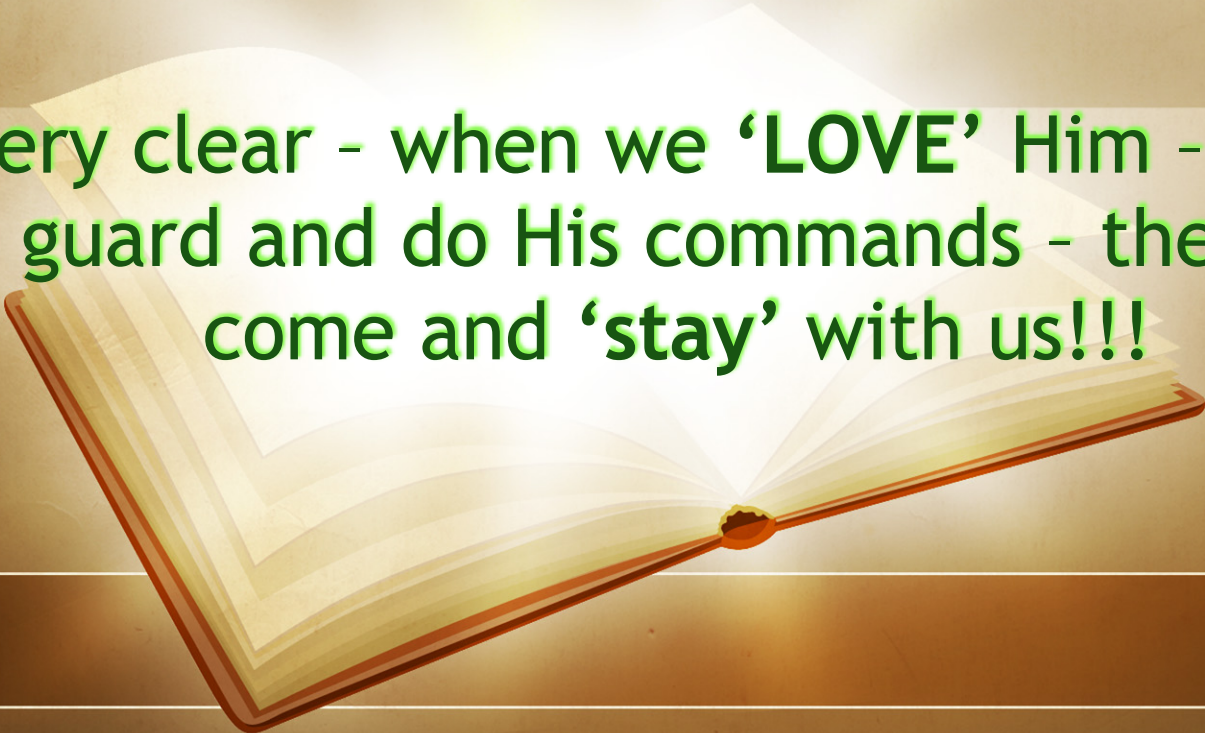
The name of this book, stems from the first word that is used here at the beginning of Chapter 1, and that is the Hebrew word וַיִּקְרָא Vayyiqra, which means, '*and He called*'.

This comes from the root word קָרָא qara (kaw-raw')- Strong's H7121 which means, '*to call, proclaim, read, make a proclamation, summons, read aloud, i.e., to speak aloud something, reciting what has been written down*'.

יהוה spoke to Mosheh from the Tent of Appointment, which is clear evidence that **יהוה** had in fact ‘moved in’ and was dwelling among His people, as they had built the Tabernacle as He had commanded.

When we do what His Word says and follow His ways, then He makes His dwelling with us and we can hear His voice speaking to us through the instructions of the Torah:

Yohanan/John 14:23 “**יהושע** answered him, “If anyone loves Me, he shall guard My Word. And My Father shall love him, and We shall come to him and make Our stay with him.”



It is very clear - when we **'LOVE'** Him - that is to hear, guard and do His commands - then He will come and **'stay'** with us!!!

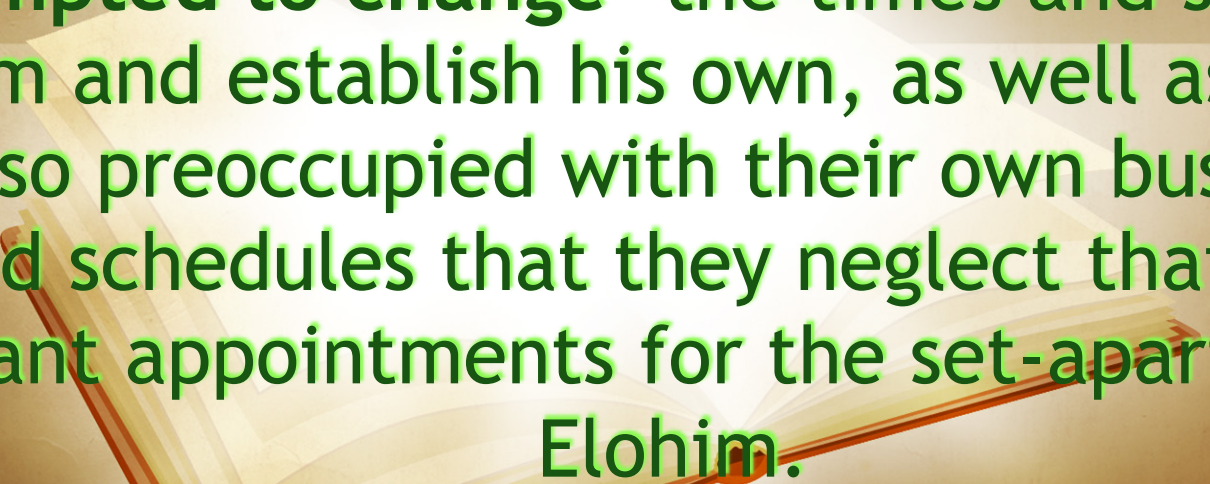
We are a “called out people” and when we begin to understand more and more the importance of the Torah, we see that just as יהוה used Mosheh to call the Yisra’ēlites out of Mitsrayim, so it is still the same today, as many who are beginning to hear the Truth are being called out, once again by the hearing of ‘Mosheh’, or better understood as ‘the hearing of the Torah’, and as we follow The Torah of Elohim, we will find that we will be building His Way and hence He guarantees that He will make His stay with us - the Living Torah will now abide in us, as He writes His instructions upon our hearts!

What is worth taking note of, is that from this root verb קרא qara (kaw-raw')- Strong's H7121 meaning, 'proclaim, call, read, summons, invite, to be called out', we get the Hebrew word that is translated as 'gathering', which is the noun מִקְרָא miqra (mik-raw')- Strong's H4744, which means, 'assembly/ group/ convocation/ a collective of people gathered for a purpose/a calling together', and is used 23 times in Scripture, all being related to the 'set-apart gatherings' of the assembly of the people of Elohim!

The Sabbaths and Appointed Times of יהוה are the set-apart gatherings that are to be proclaimed and kept by a set-apart and called out people of Elohim!

To neglect the gathering would be to neglect and reject the clear calling of Elohim unto His set-apart Bride!





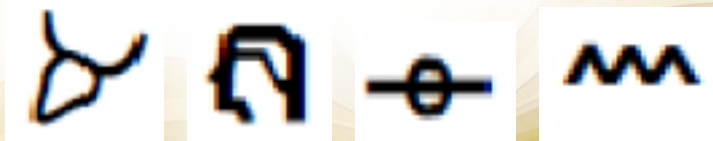
Sadly, what we see in the world today, is a total neglect of these very clear appointments we are to have with our Creator, while the enemy has **‘attempted to change’** the times and seasons of Elohim and establish his own, as well as keeping people so preoccupied with their own busy lifestyles and schedules that they neglect that most important appointments for the set-apart people of Elohim.

These appointments were firmly established at creation and were always intended for all to keep.


Why I am emphasizing this is to simply highlight the clear picture we see in Scripture, in regards to the clear call that is given to a chosen and set-apart, called out people and when we therefore, begin to study this powerful book of **Vayyiqra/Leviticus**, we are reminded how these clear instructions that are contained herein, are vital for a true set-apart and called out people of Elohim, as we diligently guard to hear and do all that He has commanded us to do and have ears that are ready to hear and obey that which our Master and Elohim has spoken and called out to us through His Word!

We can glean some further insight and clarity, when looking at these words in the pictographic script.

The Hebrew word מִקְרָא **miqra** (mik-raw')- Strong's H4744 is pictured in the ancient pictographic script as follows:



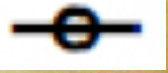
Mem - ׀:

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.

Knowing that this letter represents '**water**', we are also able to see how this can render for us the meaning of '**washing**' or '**cleansing**'.

Quph - קָ:

This is the letter 'quph', which is pictured as , and is a '**horizon**' and depicts the elements of '**time**', as it pictures the sun in its rising and setting. It therefore carries the meaning of '**circle**' or '**to go around**', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

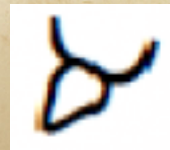
Resh - ר:




The ancient script has this letter 'resh' 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**.

This letter can mean '**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.

Aleph - א:



The ancient script has this letter as  and is pictured as '**the head of an ox**', and represents '**strength**', meaning '**muscle**' as the ox is the strongest of the livestock animals.

This also carries the meaning of '**yoke**', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the '**red heifer**' sacrifice that **יהושע** Messiah fulfilled!

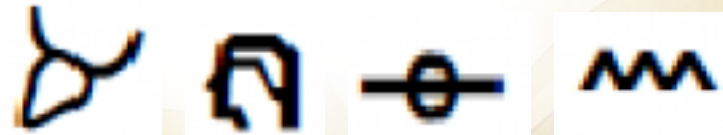
This word, as mentioned, is derived from the root verb קרא *qara* (kaw-raw')- Strong's H7121, which is pictured in the ancient pictographic script as follows:



In his AHLB (Ancient Hebrew Lexicon of the Bible) Jeff Benner explains how each 3 letter root word comes from a 2 letter parent root and the parent root of this word is קר - where he explains that the

pictograph  is a picture of the sun at the horizon and the gathering of the light, and the pictograph  is a picture of the head of a man.

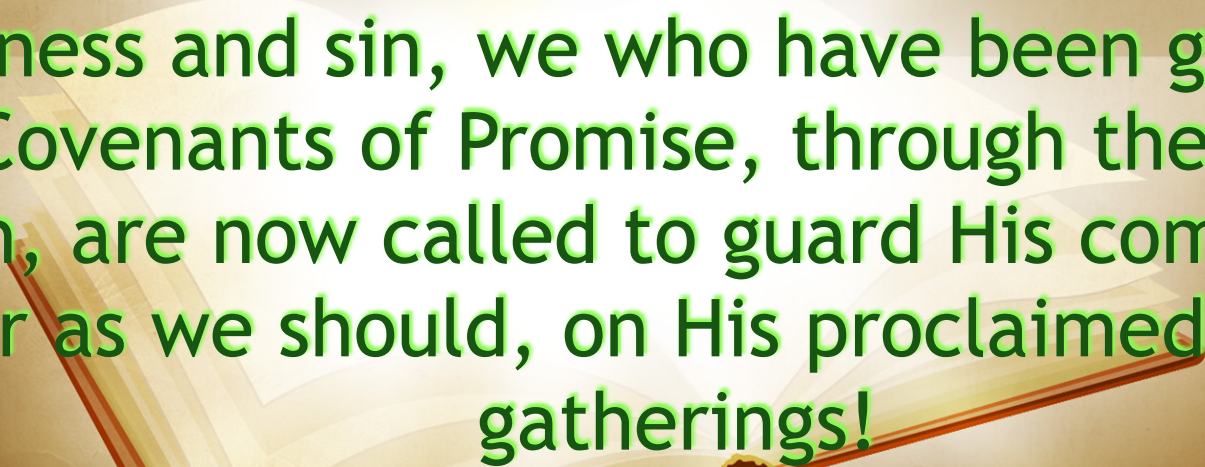
Combined these mean **“GATHER THE MEN”** or **“GATHER TO THE HEAD”** and can have the understanding of the meeting, or bringing together, of people or objects, by arrangement.



What we can therefore see, through the ancient pictographic rendering of the word מִקְרָא miqra (mik-raw')- Strong's H4744, is that, in terms of this giving us the understanding of having a proclaimed calling together, or gathering, we can see the following meaning, for us, who are in יהושע Messiah, our Head:

**CLEANSED TO CONTINUALLY GATHER TO OUR
HEAD
WHO IS OUR STRENGTH!**

Having been cleansed and redeemed from all lawlessness and sin, we who have been grafted in to the Covenants of Promise, through the blood of Messiah, are now called to guard His commands and gather as we should, on His proclaimed set-apart gatherings!



Here in this chapter 1 of Vayyiqra/Leviticus, we see that it begins with יהוה calling to Mosheh from the Tent; whereas before, He had called to Mosheh from the bush, from the mountain and from the cloud:

Shemoth/Exodus 3:4 “And יהוה saw that he turned aside to see, and Elohim called to him from the midst of the bush and said, “Mosheh! Mosheh!” And he said, “Here I am.”

Shemoth/Exodus 19:3 “And Mosheh went up to Elohim, and **יהוה** called to him from the mountain, saying, “This is what you are to say to the house of Ya'aqob, and declare to the children of Yisra'ěl:”

Shemoth/Exodus 24:16 “And the esteem of **יהוה** dwelt on Mount Sinai, and the cloud covered it for six days. And on the seventh day **He called to Mosheh out of the midst of the cloud.**”

What we see here, is a wonderful progression from this word וַיִּקְרָא - 'Vayyiqra', being used in all of these occasions, giving us a clear shadow picture of good things to come!

Firstly, 'Elohim' called to Mosheh from the midst of the bush!

What is interesting here, is that we see that Elohim called Mosheh whilst Mosheh had not yet being given the instruction that the Great I AM is to be called יְהוָה.

Although previous generations had called on the Name, His Name had been 'lost' or forgotten and taken off their lips, and from the midst of the bush Elohim reveals Himself to Mosheh.

For many of us, we are able to see the same pattern, as most of us were called out from the religious system of enslavement to man's traditions, whilst not knowing, or fully understanding, the Name of the Creator and Saviour, as it had been 'hidden', under the trash heap of inherited lies; and it is out of that trash heap of tradition that Elohim calls us to Himself.

Then, at the 2nd ‘calling’ unto Mosheh, we see that
יהוה called to him from the mountain.

What happened at the mountain?

The receiving of the ‘Ketubah’ (Marriage Covenant)
- the Ten Words!

His Name had been announced and the nation had
been delivered and had now, “at the foot of the
mountain”, received the Covenant!



The 3rd 'calling' unto Mosheh, was from the midst of the cloud, on the seventh day, and now, here at the beginning of Vayyiqra (Leviticus), we see the 4th 'calling' unto Mosheh from the completed Tent of Appointment.

When looking at these in their clear order, I could not help but see such a wonderful picture of the plan of יהוה, as also reflected in His Feasts.

By this I mean the following:

1 - The first time that Elohim called, is a picture of calling us out of 'Mitsrayim/Babylon' so to speak, and directs/points us to the Feasts of Pěsaḥ and Unleavened Bread, as we see that it is upon hearing the clear call, and our response, to '**come out from her My people**', that we accept His sacrifice and are '**washed**' in the Blood of The Lamb.

We all need to have a '**burning bush**' experience, so to speak, where Elohim meets us where we are at and we hear the clear instruction of Elohim that calls us out of slavery!

In a true response to this call to deliverance we need to take that very light of the burning bush (presence of יהוה) and call others out too. It is at this point where we discover and begin to learn the wonder of His Name and call upon His Name!!!

All who call upon His Name shall be delivered! We see that upon the hearing of His Name and the application of the Blood on the doorposts Yisra'el was redeemed and 'washed', as a picture of immersion as they passed through the Sea of Reeds, putting to death the old and never to see their oppressors again!

2 - The second 'calling' is from the mountain, and this is where **יהוה** entered into a Marriage Covenant at Shabuoth with the nation of Yisra'ěl, 50 days after the waving of sheaf of the first.

While Yisra'ěl had broken this Covenant through disobedience, it is by His mercy and great Love for us that **יהוה** gave His only begotten son Yeshua Messiah in the Flesh and redeemed, once again, a Bride unto Himself, and at Shabuoth / Feast of Weeks we see the Renewed Torah / Marriage Covenant being written upon the hearts of the true believers.

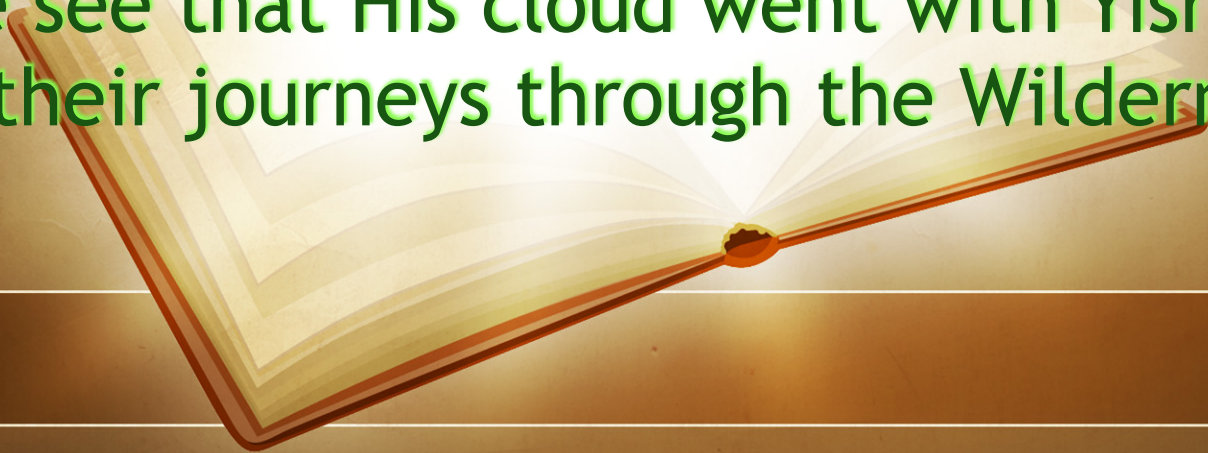
This calling speaks not only of our redemption and deliverance from slavery, but now also our acceptance and commitment to walking in the Torah as a faithful remnant Bride!

3 - The third calling, from the cloud, came after the cloud had covered the mountain for 6 days, and on the 7th day **יהוה** called out to Mosheh.

This, for me, speaks clearly of Yom Teruah - the great announcement in the 'air' as Heaven resounds with the last trumpet call for a ready Bride who has made herself ready.

It is at Yom Teruah (1st of the 7th month) that the **awakening blast** of His coming will be greatly announced, and the call for the endurance of the set-apart ones is clear, as the wrath of Elohim is poured out during this period between Yom Teruah and Yom Kippur and the clear divide between sheep and goats will be evident.

The cloud covering for 6 days is also a great encouragement for us as it speaks of the presence of יהוה that never leaves us nor forsakes us, just as we see that His cloud went with Yisra'ël in all their journeys through the Wilderness!



4 - The fourth and final calling to Mosheh, is from the Tent of Meeting, and this, for me, clearly speaks as a shadow picture of the period from Yom Kippur, where יהושע will come out of the Most Set-Apart Place and trample the winepress of His enemies, and take unto Himself His Redeemed Bride, to the time where He will enter into the rejoicing Wedding Feast of Sukkoth with His Bride!

So, as we start this great 3rd book of Mosheh, we can clearly see the wonderful picture of יהושע dwelling with us, and it also clearly shows us the true service of the Tabernacle, and the means of how we are to draw near to our Loving Creator.

We also see a picture of these '4 callings' that I have briefly spoken about, being pictured for us in Hazon/ Revelation 14, as we see the deliverance of those who are sealed by the Name on their foreheads and sing the song of deliverance, just as the Yisra'ēlites sang the song of Mosheh, after coming through the Sea of Reeds!

And in Hazon/Revelation, we see the picture of the announcement of the Good News to those dwelling on the earth, declaring to the nations to fear Elohim and give esteem to Him alone, after which the next messenger makes the resounding announcement that Babel is fallen, after which the 3rd messenger announces that those who receive the mark of the beast and refuse to enter in to the marriage Covenant of Yisra'el with יהוה, will drink of the wrath of Elohim, with the clear call being given for the endurance of the set-apart ones - they are those who are guarding the commands of Elohim and belief in יהושע!

And at this, we see the announcement from the 'cloud' that "blessed are those who die in the Master from now on", as the One on the cloud was One like the Son of Adam, having on His head a golden crown, and in His hand a sharp sickle ready to reap; after which we see in verse 15 another messenger coming out of the Dwelling Place, calling with a loud voice, which is the 4th call from the Dwelling Place, "it is time to reap and destroy", as we see the clear picture of when יהושע will come out of the dwelling place at Yom Kippur and trod the winepress of the wrath of Elohim.

The Lamb and the 144,000

Rev 14:1 And I looked and saw a Lamb standing on Mount Tsiyon, and with Him one hundred and forty-four thousand, having His Father's Name written upon their foreheads.

Rev 14:2 And I heard a voice out of the heaven, like the voice of many waters, and like the voice of loud thunder, and I heard the sound of harpists playing their harps.

Rev 14:3 And they sang a renewed song before the throne, and before the four living creatures, and the elders. And no one was able to learn that song except the hundred and forty-four thousand who were redeemed from the earth.

Rev 14:4 They are those who were not defiled with women, for they are maidens. They are those following the Lamb wherever He leads them on. They were redeemed from among men, being first-fruits to Elohim and to the Lamb.

Rev 14:5 And in their mouth was found no falsehood, for they are blameless before the throne of Elohim.

The Messages of the Three Angels

Rev 14:6 And I saw another messenger flying in mid-heaven, holding the everlasting Good News to announce to those dwelling on the earth, even to every nation and tribe and tongue and people,

Rev 14:7 saying with a loud voice, “Fear Elohim and give esteem to Him, because the hour of His judgment has come. And worship Him who made the heaven and the earth, and sea, and fountains of water.”


Rev 14:8 And another messenger followed, saying, “Babel is fallen, is fallen, (b) Isa 21:9 that great city, because she has made all nations drink of the wine of the wrath of her whoring.” Footnote: bAlso see Jer 51:8.

Rev 14:9 And a third messenger followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark upon his forehead or upon his hand,

Rev 14:10 he also shall drink of the wine of the wrath of Elohim, which is poured out undiluted into the cup of His wrath. And he shall be tortured with fire and sulphur before the set-apart messengers and before the Lamb.

Rev 14:11 “And the smoke of their torture goes up forever and ever. And they have no rest day or night, those worshipping the beast and his image, also if anyone receives the mark of his name.”

Rev 14:12 Here is the endurance of the set-apart ones, © here are those guarding the commands of Elohim and the belief of יהושע. Footnote: cSee also Rev 12:17.




Rev 14:13 And I heard a voice out of the heaven saying to me, "Write, 'Blessed are the dead who die in the Master from now on.' " "Yes," says the Spirit, "in order that they rest from their labours, and their works follow with them."

The Harvest of the Earth

Rev 14:14 And I looked and saw a white cloud, and sitting on the cloud was One like the Son of Adam, Dan 7:13 having on His head a golden crown, and in His hand a sharp sickle.

Rev 14:15 And another messenger came out of the Dwelling Place, crying with a loud voice to the One sitting on the cloud, "Send Your sickle and reap, because the hour has come for You to reap, because the harvest of the earth is ripe."

Rev 14:16 And the One sitting on the cloud thrust in His sickle on the earth, and the earth was reaped.



Rev 14:17 And another messenger came out of the Dwelling Place which is in the heaven, and he too held a sharp sickle.

Rev 14:18 And another messenger came out from the slaughter-place, having authority over the fire, and he cried with a loud cry to him having the sharp sickle, saying, "Send your sharp sickle and gather the clusters of the vine of the earth, because her grapes are ripe."

Rev 14:19 And the messenger thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of Elohim.

Rev 14:20 And the winepress was trodden outside the city, and blood came out of the winepress, up to the bridles of the horses, for about one thousand six hundred stadia (d). Footnote: d Approx. 296 kilometres or 184 miles.

The stage is set - and we each have our unique part to serve in the Master's clear plan of redemption, and we must be found to be doing what He has 'called' us to do and be as we make every effort to keep our garments clean and pure and undefiled in order that we are able to 'draw near' to Elohim and worship Him with our all!

As we begin our journey through Vayyiqra/Leviticus we start by learning how we are to draw near to יהוה, and it is imperative that we understand the concept of what is translated into English as 'offering'.

OFFERINGS

The Hebrew word for 'offering' is קָרְבָּן Qorban (kor-bawn')- Strong's H7133 and means more than what is described as 'offering' or 'sacrifice'.

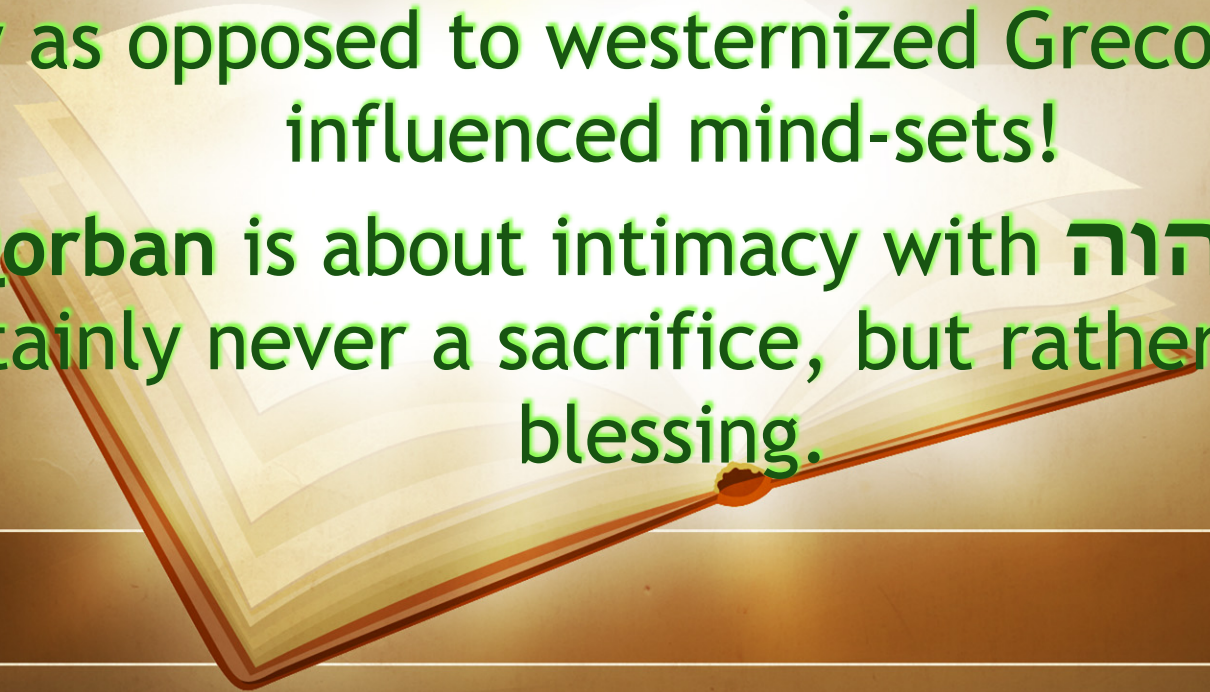
Basically, the root of this word denotes **“being or coming into the most near and intimate proximity of the object (or subject)”**.

A secondary meaning entails actual contact with the object.

The root that this word comes from is קָרַב *qarab* (kaw-rab')- Strong's H7126 which means '*to come near, approach, appear, bring near, come forward, draw near*', and so, what we must clearly understand, is that these offerings that are being described in **Vayyiqra/Leviticus** are not seen in the Hebrew mind-set as something cruel and terrible, but rather as the very means and way in which we are to 'draw near' to **יהוה**.

The mind-set of cruelty and terrible sacrifices must be dispelled, as we learn to understand the Hebrew way as opposed to westernized Greco-Roman influenced mind-sets!

קָרְבָּן Qorban is about intimacy with יהוה, which is certainly never a sacrifice, but rather a huge blessing.



Too many people get very squeamish when they come to these parts of the Torah as they lack the ability in grasping the concept of drawing near to **יהוה**, so we are not to look at 'קָרְבָּן Qorban' (offering) as something grotesque and vulgar but rather it is an approach to our Husband!

It is not just simply about killing animals and feeding the priests, although these aspects play an important role; however, in fulfilling those aspects we see just how it is a means for us, the Bride, who are cleansed and ready and fervently drawing near to our Husband.

Now, יהוה is calling as a Husband from His Tent, for Yisra'ěl to come and be with Him there and offer ourselves to Him.

But He would not want us to come dirty and not have taken a bath first, or come dressed like a warrior or something else that is not very becoming of a prepared bride.

He therefore begins to give clear instructions as to the way He wants to be approached, so we will know how we are to be a bride who is pleasing to Him and be able to fully draw near to Him.


We are to draw near to Elohim, and He has given us
His Sabbaths and Appointed Times where we can
collectively, as His Preparing Bride, draw near unto
Him together as one!

But woe to the one who draws near while he is
unclean!

In the ancient pictographic text, the Hebrew word
קָרְבָּן Qorban - Strong's H7133 is depicted as follows:




Quph - קָ:

This is the letter 'quph', which is pictured as , and is a '**horizon**' as it is a picture of the sun at the horizon and the gathering of the light and depicts the elements of '**time**', as it pictures the sun in its rising and setting.


It therefore carries the meaning of '**circle**' or '**to go around**', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times and can therefore also give us the meaning of '**gathering**'.

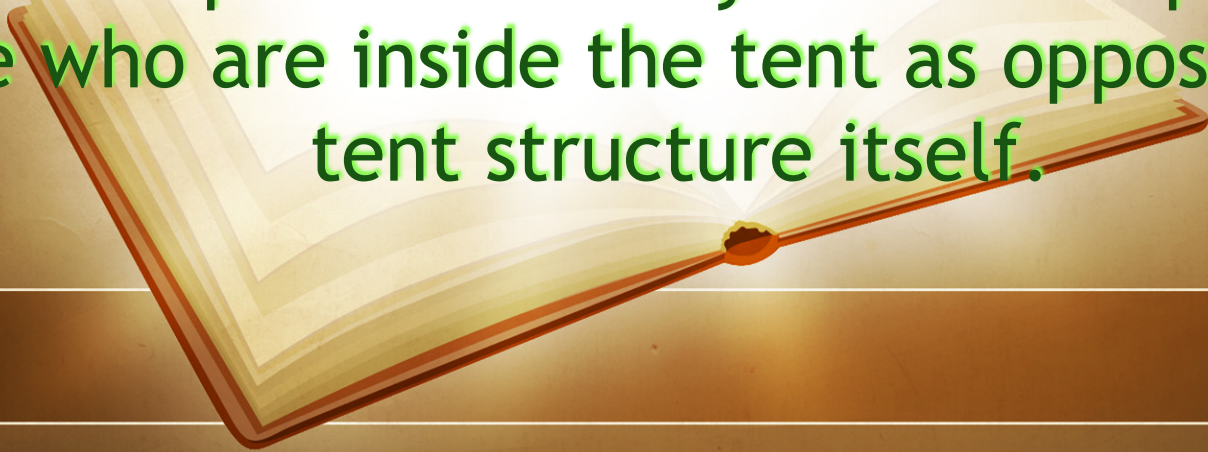
Resh - ר:

The ancient script has this letter 'resh' 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**.


This letter can mean '**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.

Beyt - بَیْت:

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.



Nun - נ:

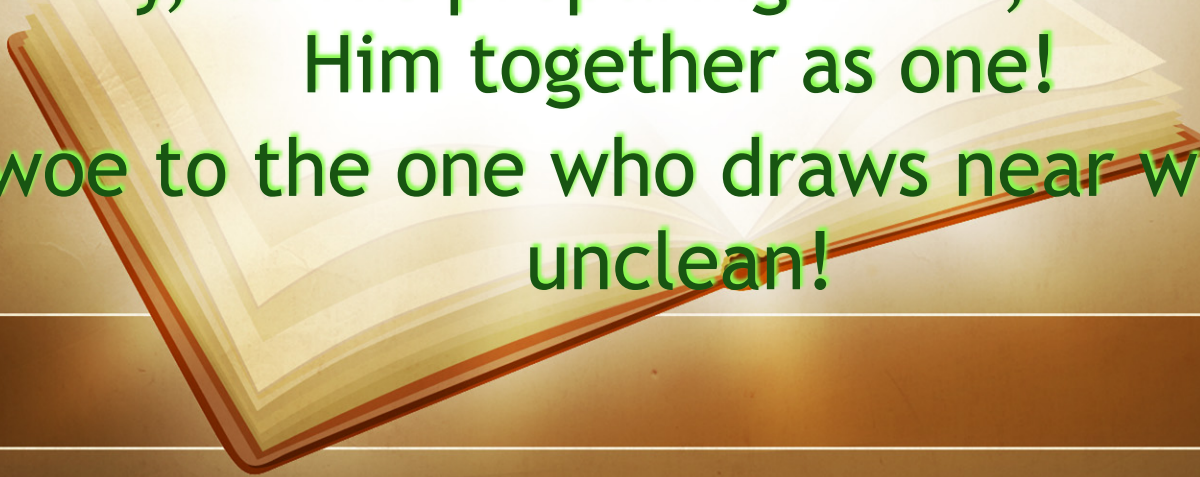
The ancient pictographic script has this letter pictured as , which pictures a ‘**sprouting seed**’ and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one’s life expectancy. We also know that ‘**The Seed**’ is Messiah!

As we consider this word for offering - קָרְבָּן Qorban (kor-bawn')- Strong's H7133 - and how it teaches us the means by which we are able to draw near to יְהוָה, we can see the powerful lesson of our Master's offering of Himself, giving us the ability to walk in the abundant life that He has given us. In the context of what we are discussing here, we can see the following being declared by this word, in its pictographic form:

GATHERING TO THE HEAD OF THE HOUSE IS LIFE!

As a true and trustworthy servant and ambassador of Messiah, being a daily living sacrifice, we are to draw near to Elohim, and He has given us His Sabbaths and Appointed Times where we can collectively, as His preparing Bride, draw near unto Him together as one!

But woe to the one who draws near while he is unclean!



The Greek word that is used in the LXX (Septuagint - Greek translation of the Tanak) for 'draw near' is ἐγγίζω eggizō (eng-id'-zo)- Strong's G1448 which means, 'to make near, come near, approach, draw near, come close', and we see this word used in:

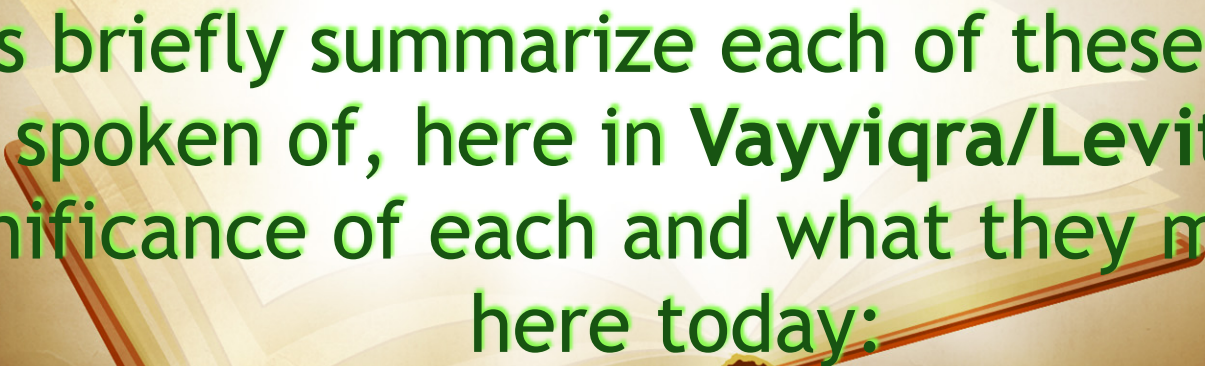
Ya'aqob/James 4:8 "Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!"

Ya'aqob was, in essence, giving us a reminder that we are to cleanse our hearts and minds, when drawing near to Elohim and we learn how important it is for us to not bring in 'uncleanness' into fellowship, but rather, we are to have hearts and minds that have been cleansed and set-apart unto Elohim.

This, in many ways, is a warning against bringing in disruption, division and rebellion into the gathering of the set-apart ones on יהוה's Appointed Times!

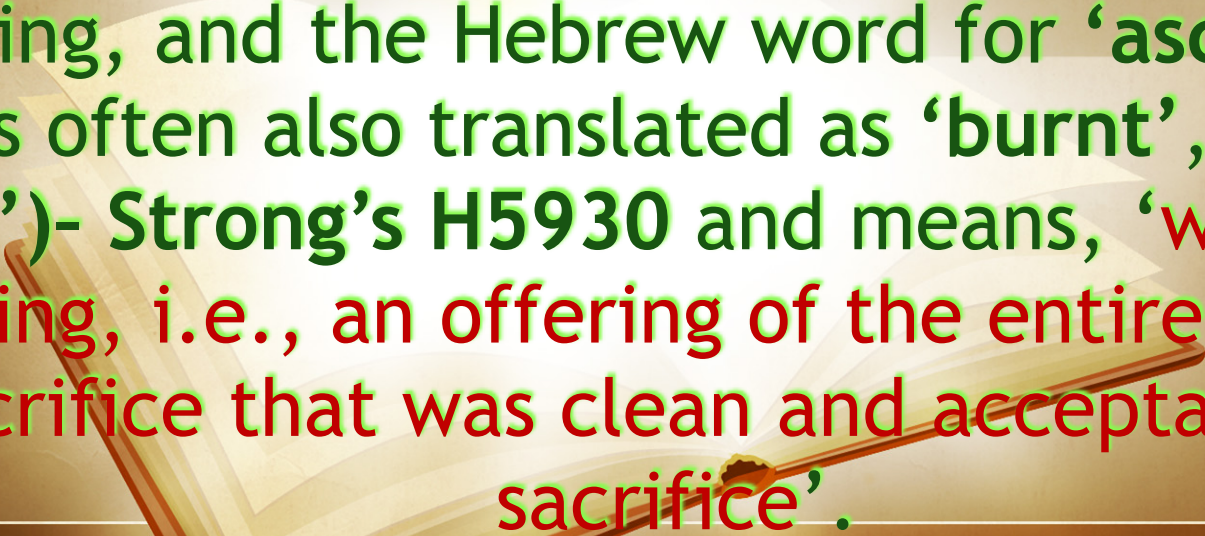
Ya'aqob/James 5:8 "You too, be patient. Establish your hearts, for the coming of the Master has drawn near."

Let us briefly summarize each of these offerings being spoken of, here in Vayyiqra/Leviticus, and the significance of each and what they mean for us, here today:



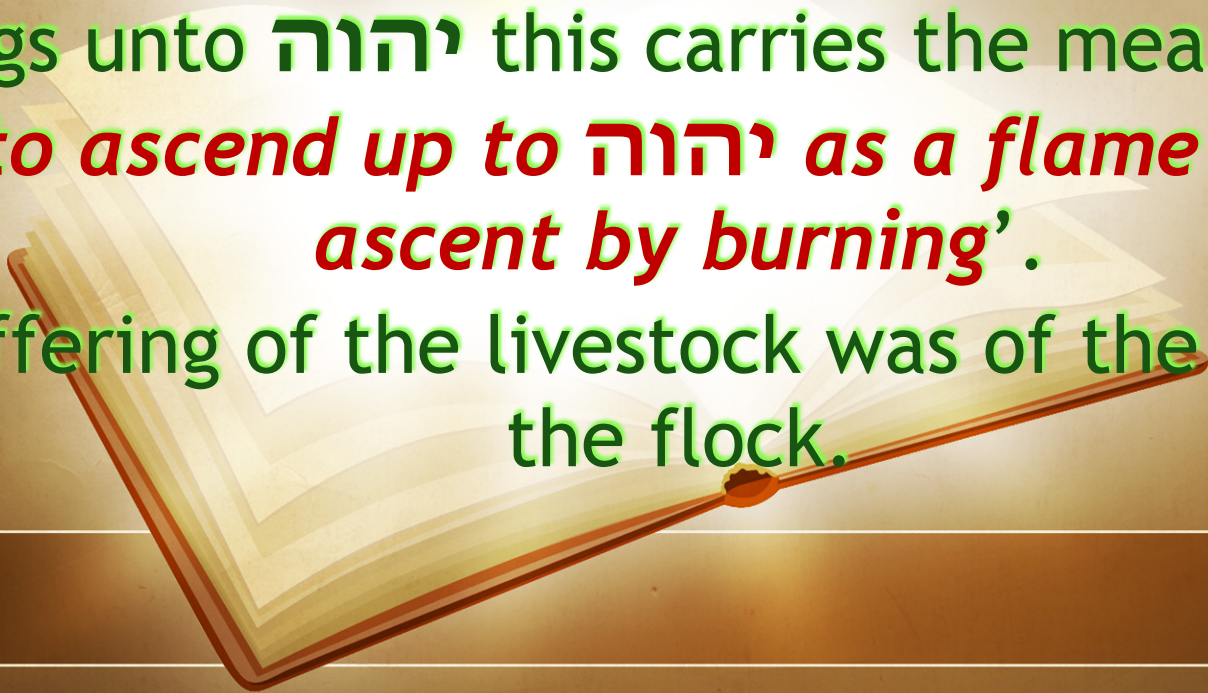
1 - Ascending offering (1:3-17)

The first offering that is mentioned is the ascending offering, and the Hebrew word for 'ascending', which is often also translated as 'burnt', 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 יְהוָה this carries the meaning of, *‘to cause to ascend up to יְהוָה as a flame and smoke ascent by burning’*.

The offering of the livestock was of the herd or of the flock.

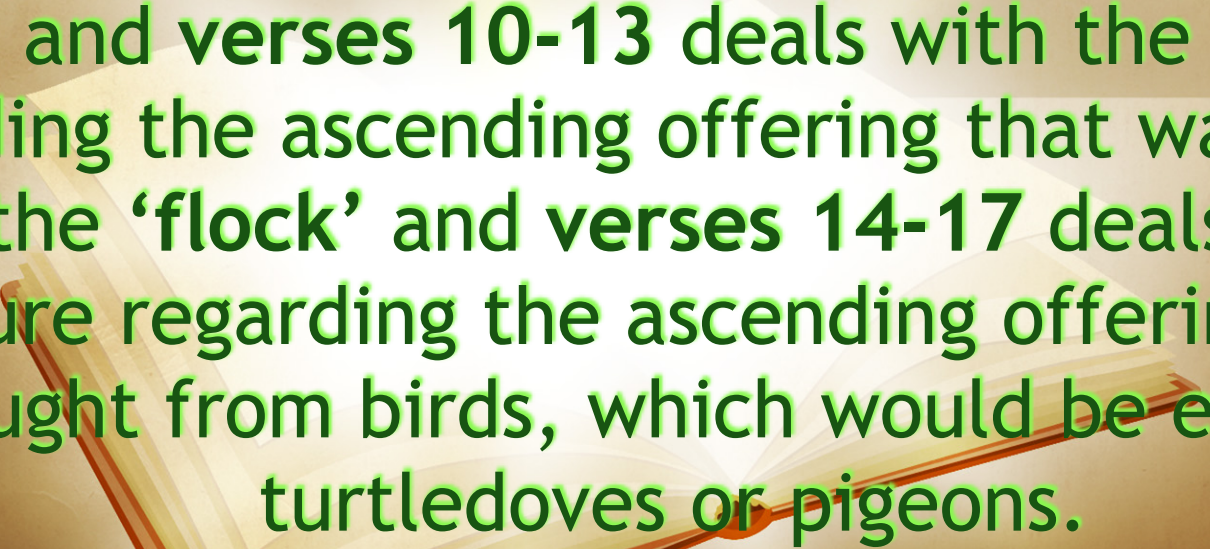


The Hebrew word that is translated as 'livestock' is
בְּהֵמָה behemah (be-hay-maw')- Strong's H929
which means, '*animal, beast, cattle, herd*'

The Hebrew word that is translated as 'herd' comes
from the root word בָּקָר baqar (baw-kawr')-
Strong's H1241 which means, '*herd, cattle, ox,
oxen, bulls*'.

The Hebrew word that is translated as 'flock' comes
from the root word צֹאן tson (tsone)- Strong's
H6629 which means, '*small cattle, sheep, goats,
flock*'.

Verses 3-9 deals with the procedure regarding the ascending offerings that was brought from the 'herd' and verses 10-13 deals with the procedure regarding the ascending offering that was brought from the 'flock' and verses 14-17 deals with the procedure regarding the ascending offering that was brought from birds, which would be either of turtledoves or pigeons.



This first offering, which is the ascending offering, speaks of repentance, as one would bring their voluntary ascending offering, to repent for failing to perform the required instructions of **יהוה**.

This offering, like the offerings for the materials for the Tabernacle, must come from a willing heart, and cannot be brought under duress or with any hardness of heart!

This is a true picture of true repentance, as the person bringing the ascending offering would come to the door of the Tent of Appointment - this once again is a picture of coming to **יהושע** Messiah:

Yohanan/John 10:7 “יהושע therefore said to them again, “Truly, truly, I say to you, I am the door of the sheep.”

Yohanan/John 10:9 “I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.”



In verses 4-5 we see that the one bringing the offering, would bring a male bull, sheep or goat, a dove or a pigeon to the entrance of the Tent of Meeting.

There he would lay his hand on the head of the animal and it shall be accepted on his behalf to make atonement for him.



By doing this, the man offering the **עֹלָה** olah (o-law')- Strong's H5930 would transfer his sin to the animal and the animal would die in his place to be atonement for the man.

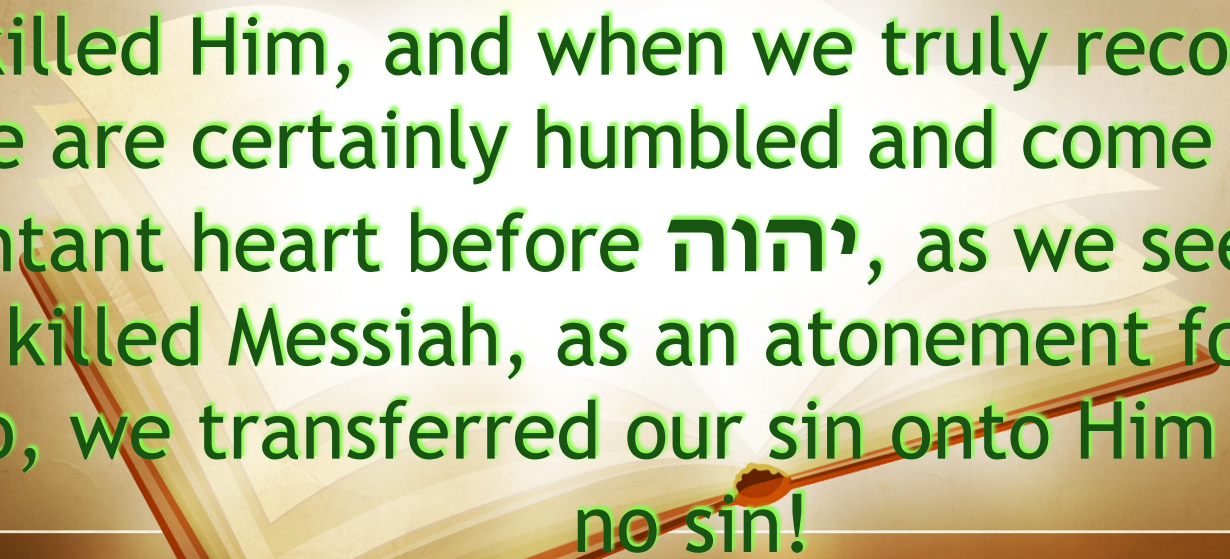
Then, the one bringing the ascending offering would slay the bull before **יהוה**.

This is very important for us to understand here - the priest did not slay the bull offering of another - each individual would have to slay their own bull.

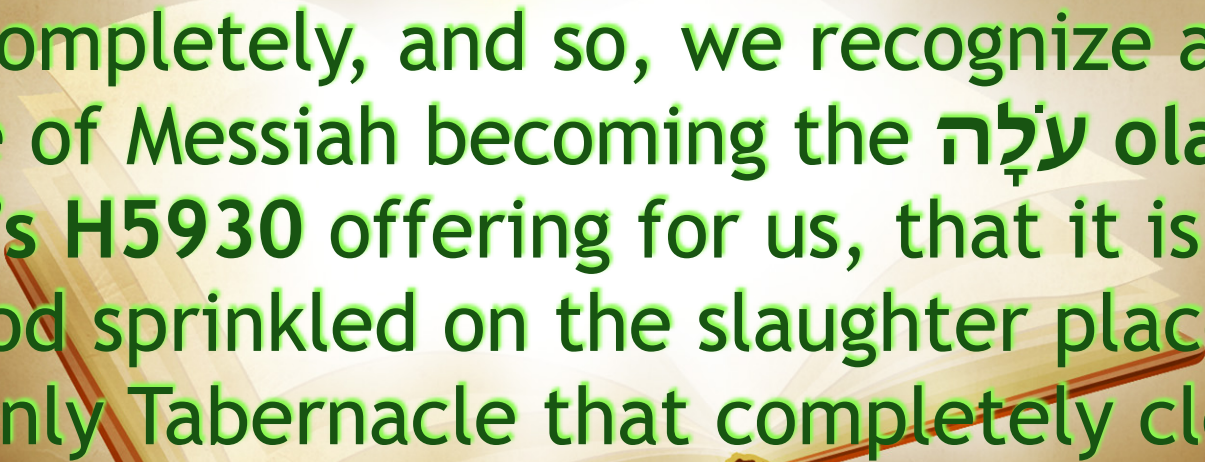
He would then have to watch the life of that animal drain out and the animal die before him and recognize that this animal that he has just killed is an atonement sacrifice for his sins in order that he can now draw near to יהוה.

What we are to realize, is that this is a clear picture for us of יהושע Messiah becoming our Atoning sacrifice that we all have offered up and killed by our sin!

We need to recognize that it was not necessarily only the Pharisees of the Day that killed Messiah, but rather, it was also me and you - for our sin is what killed Him, and when we truly recognize that, we are certainly humbled and come with a repentant heart before יהוה, as we see that our hand killed Messiah, as an atonement for our sins and so, we transferred our sin onto Him who knew no sin!

An illustration of an open book with a bookmark, positioned diagonally across the lower half of the image. The book is open to a page with a light beige background, and the pages are slightly curved. A small, dark, textured bookmark is placed between the pages. The background of the entire image is a warm, golden-brown color with a subtle, textured pattern.

Here, in Vayyiqra/Leviticus, the animals being offered up could only 'cover' sin and not take it away completely, and so, we recognize as a shadow picture of Messiah becoming the עֹלָה olah (o-law')-Strong's H5930 offering for us, that it is only by His Blood sprinkled on the slaughter place of the heavenly Tabernacle that completely cleanses us.



Ib'rim/Hebrews 7:25-27 "Therefore He is also able to save completely those who draw near to Elohim through Him, ever living to make intercession for them. 26 For it was fitting that we should have such a High Priest - kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens, 27 who does not need, as those high priests, to offer up slaughter offerings day by day, first for His own sins and then for those of the people, for this He did once for all when He offered up Himself."

If it were a male from the herd, the priest would catch the blood in a bowl and sprinkle it on all four sides of the bronze altar, but if a sheep or goat was used, the blood was sprinkled on the north side of the altar and if a pigeon or dove was brought then the blood was drained out at the side of the slaughter place.

What we must also understand here, is that the one bringing the offering needed to be skilled in killing the animal, as well as being able to skin it and cut it into its pieces and rightly divide the pieces!

If one was not skilled in this regard, can you imagine: if the one bringing the bull did not know how to do these? There would be chaos, especially when dealing with a 1000 pound bull!!!

If the animal was not slaughtered and divided in a skilled manner and with precision, the sacrifice would not be acceptable to יהוה.

This is a HUGE lesson for us, as we must realize that we cannot draw close to יהוה any which way we feel, with ‘just a quick prayer in our heart’ and think that we will be heard and accepted.

Mishlě/Proverbs 15:8 “The slaughtering of the wrong ones is an abomination to יהוה, but the prayer of the straight is His delight.”

Drawing near to יהוה requires skill and precision, in hearing, guarding and doing all He commands, and in order to do that, we are to be a diligent hearing and doing people!!!

Drawing near to Elohim is not as 'easy and simple' as twisted Christian theology makes it sound, when they say things like, "Oh just come to the front and receive the Saviour...! and all will be acceptable and fine" ... NO it doesn't work like that!!!

The Tabernacle is a picture of the Kingdom and the Kingdom rules and instructions for righteous living; so, if we expect someone else to do the "dirty work" for us - even יהושע - we are violating a Kingdom principle.

There are parts we cannot do; the priest will handle the blood, and take it to the altar, where we cannot come, and for that we are grateful, and so we are truly thankful that **יהושע** Messiah offered up His Own Blood for us and, as High Priest, could ‘handle the blood’ and sprinkle it on the Heavenly Slaughter Place once for all!

However, we have a part in it too, in our drawing near, which requires skill, as each one of us is responsible to acquire knowledge, discernment, and skill, being presentable before Elohim:

Timotiyos Bět/2 Timothy 2:15 “Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth.”



Kěpha Bět/2 Peter 1:5-10 “And for this reason do your utmost to add to your belief uprightness, to uprightness knowledge, 6 to knowledge self-control, to self-control endurance, to endurance reverence, 7 to reverence brotherly affection, and to brotherly affection love. 8 For if these are in you and increase, they cause you to be neither inactive nor without fruit in the knowledge of our Master **יהושע** Messiah. 9 For he in whom these are not present is blind, being shortsighted, and has forgotten that he has been cleansed from his old sins. 10 For this reason, brothers, all the more do your utmost to make firm your calling and choosing, for if you are doing these matters you shall never stumble at all.”

The **עֹלָה** olah offering symbolizes complete dedication and a giving of our all, as we offer up our bodies as a living sacrifice, as we have laid our hands on the HEAD - Messiah, so that we can be pleasing in presenting to Him our reasonable worship that is due:

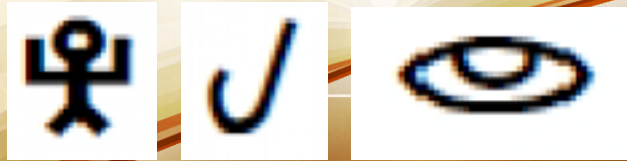
Romiyim/Romans 12:1-2 “I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering - set-apart, well-pleasing to Elohim - your reasonable worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.”

The offering from the herd would be slain before יהוה and blood sprinkled all around the slaughter place.


The ascending offering from the flock would be slain on the north side and blood sprinkled all around; and these slaughterings were done by the one presenting the offering while the priest would handle the blood; and with the ascending offering of the birds the priests would handle everything - he would sever its neck (not completely) and take out the crop and throw it out on the east side (place for ashes) and drain out the blood on the side of the slaughter place.

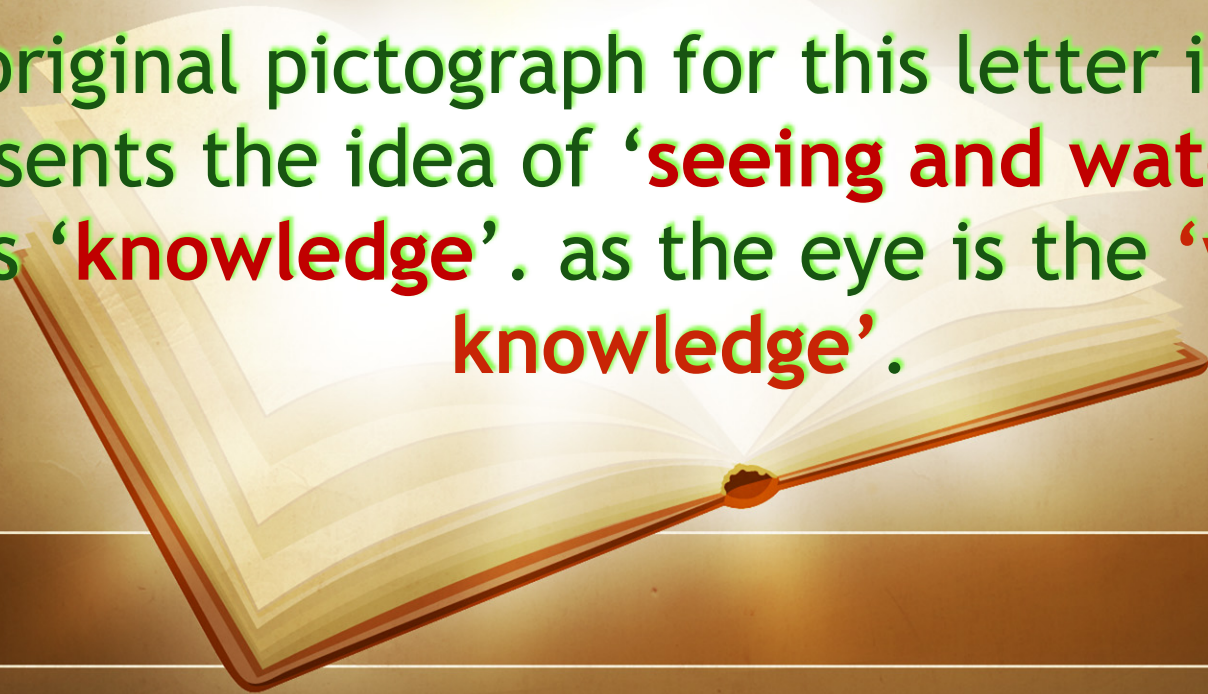
In order to gain a deeper understanding of the significance of the ascending offering - the olah - let us take a look at this word, in its ancient pictographic form:

In the ancient pictographic script, the Hebrew word for 'ascending offering' - עֹלָה olah - Strong's H5930 and the word up 'up' - אָלַח alah (aw-law') - Strong's H5927, looks like this:

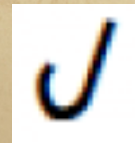



Ayin - א:

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




Lamed - ל:



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

Hey - הֵּ:



The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift 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 - Strong's H5930, 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!

As we go through this Torah portion, we take note that the clear requirement for the animals that were to be brought for the various offerings, was that they were to be 'perfect'.

The Hebrew root word that is used here for ‘perfect’ is תָּמִים tamiym (taw-meem’)- Strong’s H8549, which means, ‘perfect, without blemish, complete, sound, and blameless, without defect’.

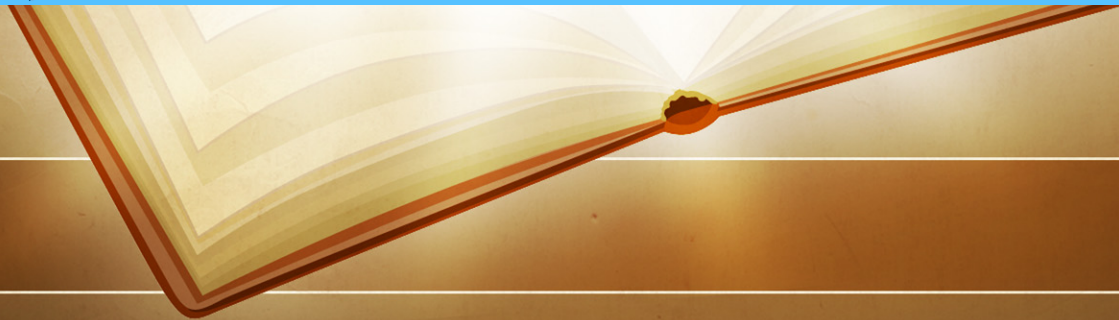
Now, when we see the requirements for these animals to be תָּמִים tamiym (taw-meem’)- Strong’s H8549, we are able to see how יְהוֹשֻׁעַ, our High Priest met the requirements of all these offerings, in being a blameless, perfect, complete sacrifice without defect:

lb'rim/Hebrews 7:26 “For it was fitting that we should have such a High Priest - kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens,”



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?"

Kěpha Aleph/1 Peter 1:18-19 “knowing that you were redeemed from your futile behavior inherited from your fathers, not with what is corruptible, silver or gold, 19 but with the precious blood of Messiah, as of a lamb unblemished and spotless”



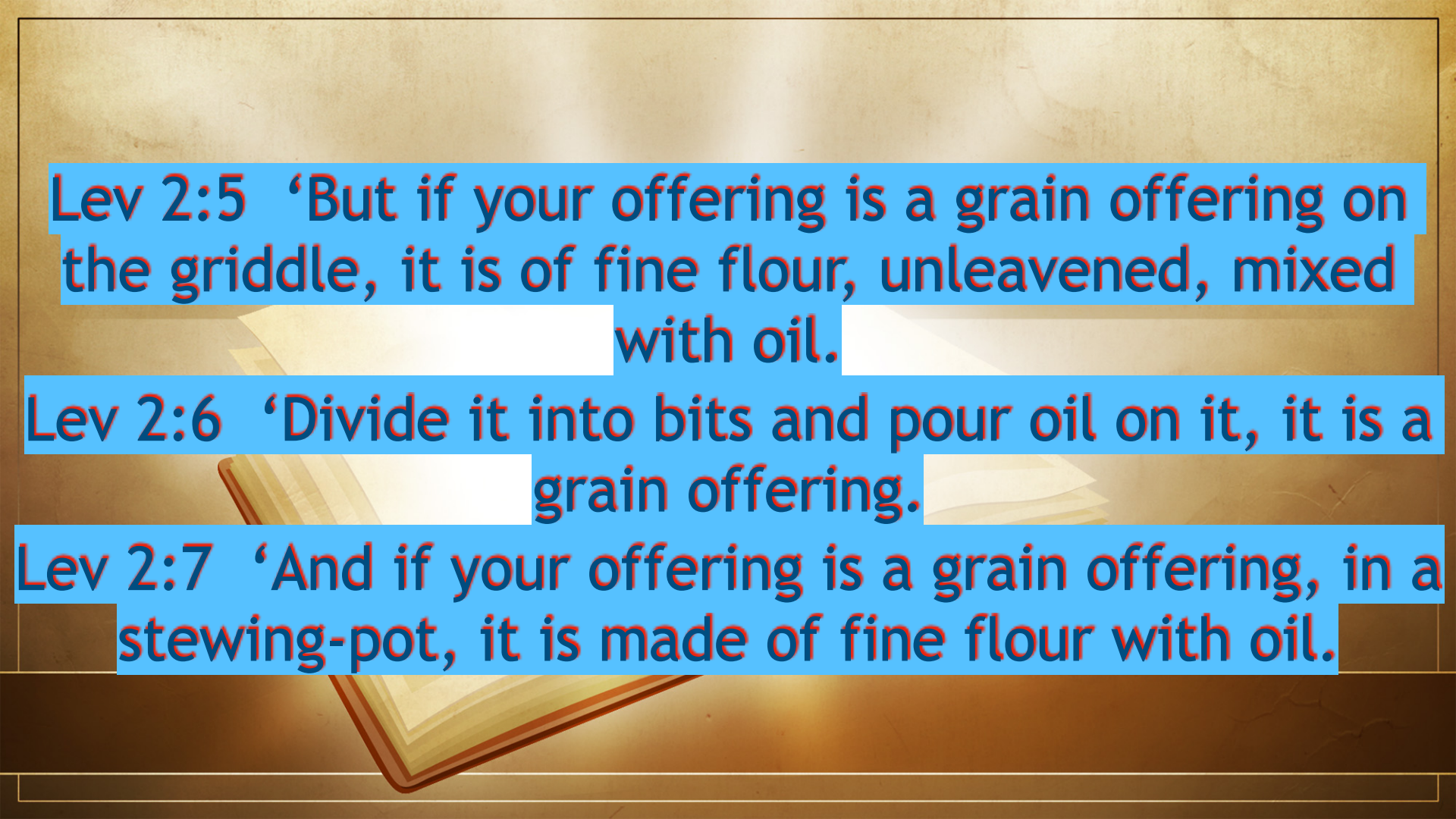
Laws for Grain Offerings

Lev 2:1 'And when anyone brings a grain offering to יהוה, his offering is to be of fine flour. And he shall pour oil on it, and put frankincense on it,

Lev 2:2 and he shall bring it to the sons of Aharon, the priests, and he shall take from it his hand filled with fine flour and oil with all the frankincense. And the priest shall burn it as a remembrance portion on the slaughter-place, an offering made by fire, a sweet fragrance to יהוה.

Lev 2:3 'And the rest of the grain offering is for Aharon and his sons, most set-apart of the offerings to יהוה by fire.

Lev 2:4 'And when you bring as an offering a grain offering baked in the oven, it is of unleavened cakes of fine flour mixed with oil, or unleavened thin cakes anointed with oil.



Lev 2:5 'But if your offering is a grain offering on the griddle, it is of fine flour, unleavened, mixed with oil.

Lev 2:6 'Divide it into bits and pour oil on it, it is a grain offering.

Lev 2:7 'And if your offering is a grain offering, in a stewing-pot, it is made of fine flour with oil.

Lev 2:8 'And you shall bring to יהוה the grain offering that is made of these, and shall present it to the priest, and he shall bring it to the slaughter-place.

Lev 2:9 'And the priest shall take from the grain offering a remembrance portion, and burn it on the slaughter-place, an offering made by fire, a sweet fragrance to יהוה.

Lev 2:10 'And the rest of the grain offering is for Aharon and his sons, most set-apart of the offerings to יהוה made by fire.

Lev 2:11 '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.

Lev 2:12 'Bring them to יהוה as an offering of the first-fruits, but they are not burned on the slaughter-place for a sweet fragrance.

Lev 2:13 'And season with salt every offering of your grain offering, and do not allow the salt of the covenant of your Elohim to be lacking from your grain offering. With all your offerings you bring salt.

Lev 2:14 'And if you bring a grain offering of your first-fruits to יהוה, bring for the grain offering of your first-fruits green heads of grain roasted on the fire, crushed heads of new grain.

Lev 2:15 'And you shall put oil on it, and lay frankincense on it. It is a grain offering.

Lev 2:16 'And the priest shall burn the remembrance portion, from its crushed grain and from its oil, with all the frankincense, an offering made by fire to יהוה.

CHAPTER 2

2 - Grain Offering (2:1-16)

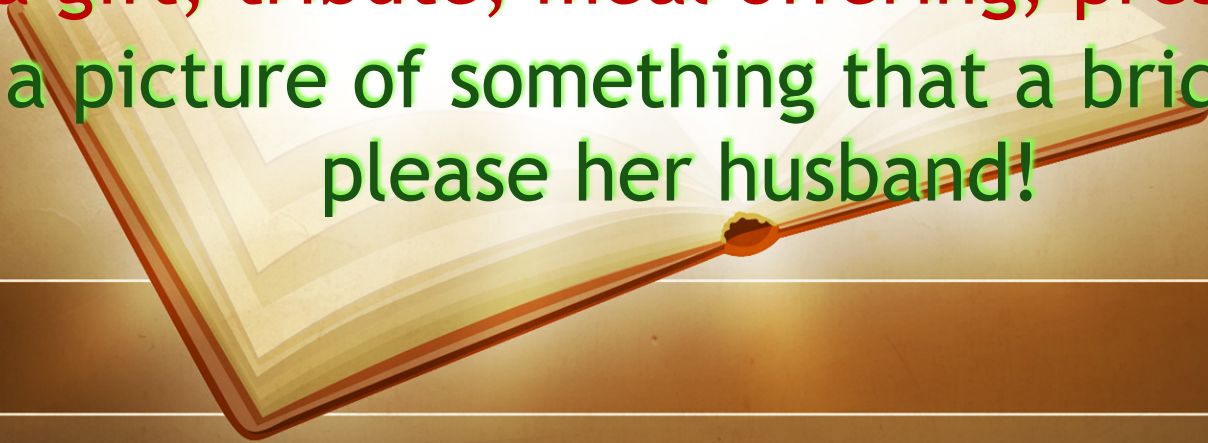
Once again, the word used here for offering is קָרְבָּן Qorban (kor-bawn')- Strong's H7133 - which, as we have mentioned, is a way to draw near to יְהוָה.

This 'grain' offering speaks of a meal offering or tribute to יְהוָה 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!

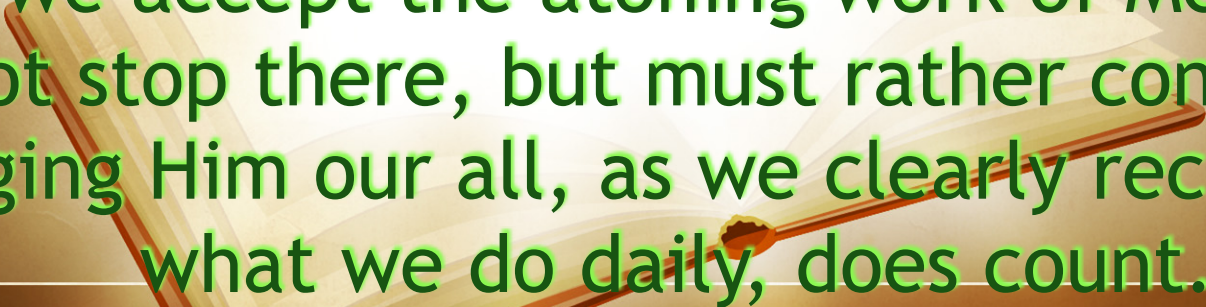
The grain offering, in the Hebrew, is known as מִנְחָה minḥah (min-khaw')- Strong's H4503 and means, 'a gift, tribute, meal offering, present'.

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 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 recognize that what we do daily, does count.




In the ancient pictographic script, the word מִנְחָה
minḥah (min-khaw')- 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 - ن:

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!**



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.

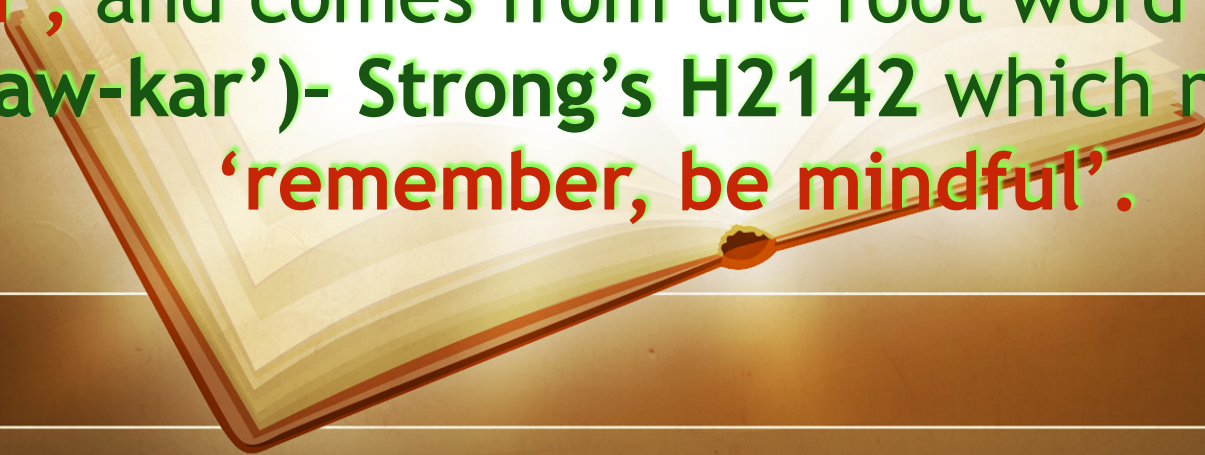


The Remembrance portion:

The Hebrew word for 'remembrance portion' is

אֶזְכָּרָה azkarah (az-kaw-raw')- Strong's H234

which means, '**a memorial offering, remembrance portion**', and comes from the root word - זָכַר zakar (zaw-kar')- 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.

Lukas/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, symbolizing 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 (zaw-kar')- Strong's H2142 which means 'to remember, or be mindful, or bring to remembrance', is pictured as follows:




Zayin - ז:



The ancient pictographic script has this letter pictured as 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 symbolizes 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:

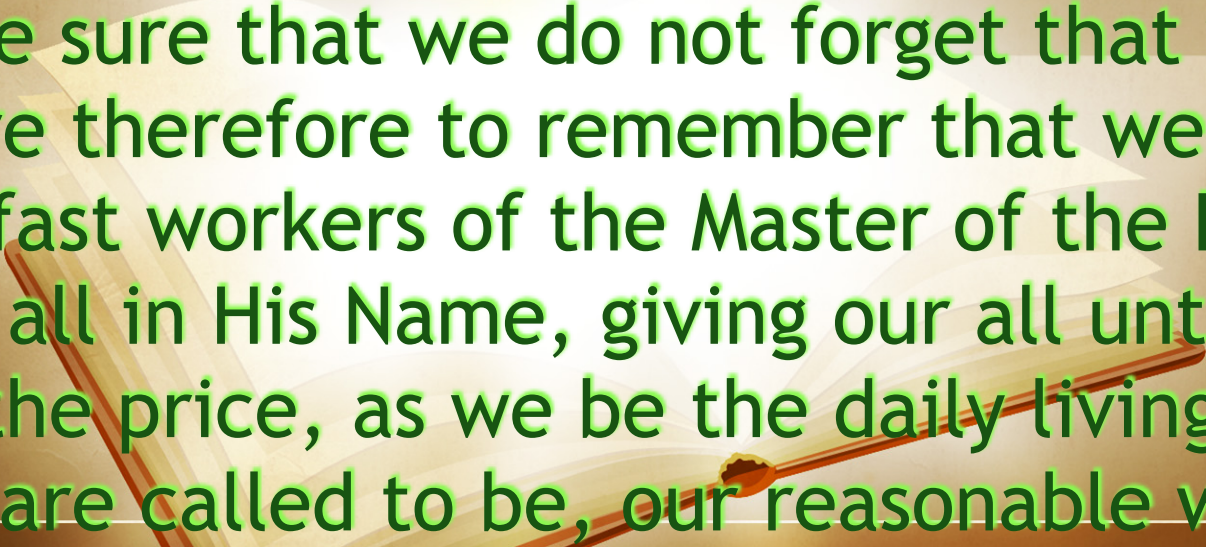


The ancient script has this letter pictured as , which is '**the head of a man**' and carries the meaning of '**top, beginning, first, chief**', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our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

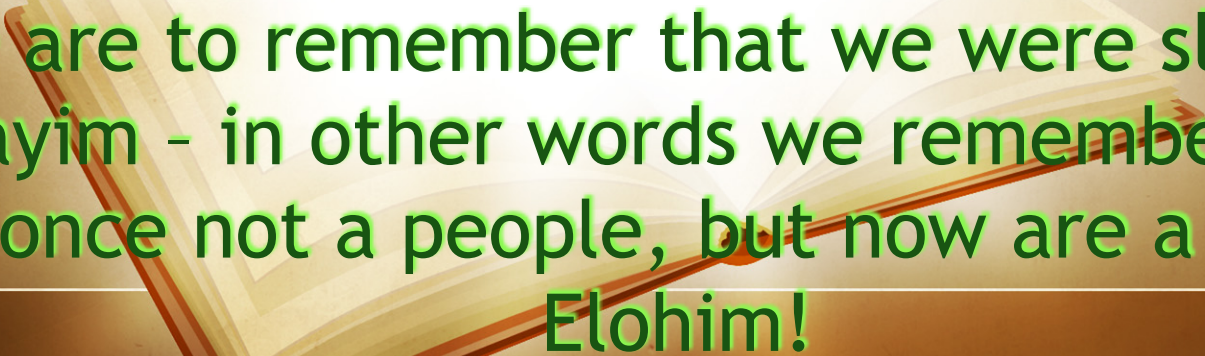
This picture of remembrance teaches us to not give up!!

Luqas/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!

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!

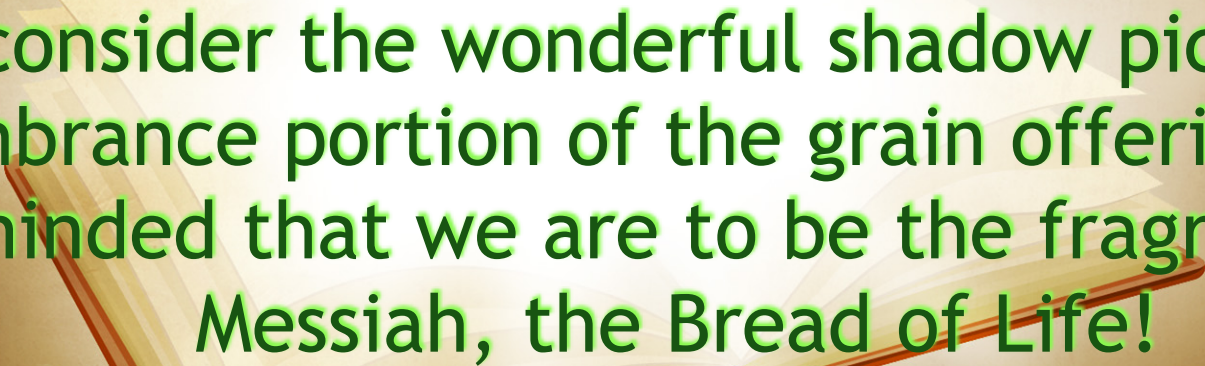


We were bought at a price, by the Blood of Messiah,
our Passover Lamb; and this call to remember that
we were slaves in Mitsrayim is for the clear purpose
of remembering who we are NOW!

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 לְבָנָה leḇonah (law-ban')- Strong's H3835 and comes from the primitive root verb word לָבַן laban (law-ban')- 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.

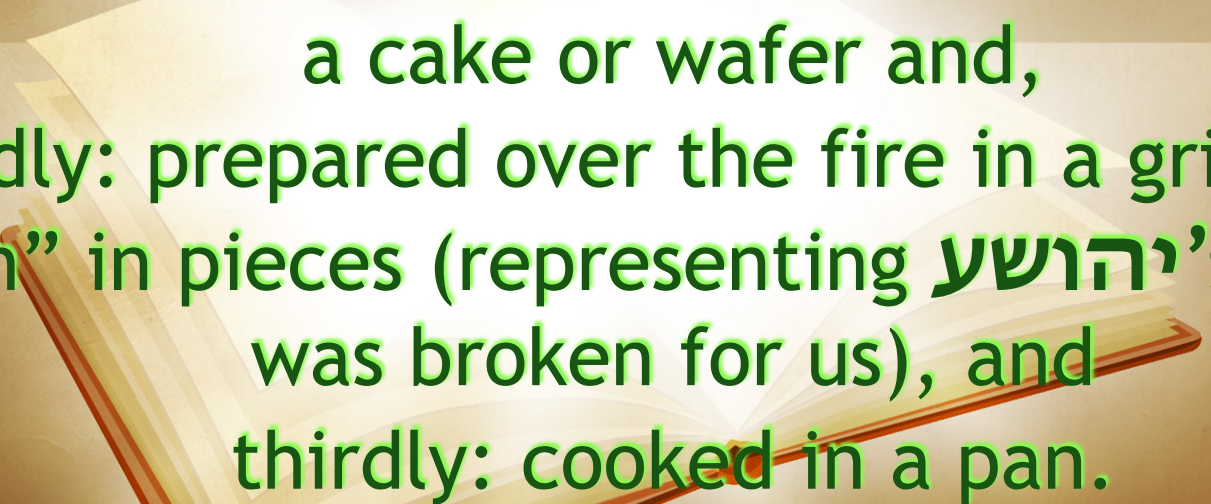
This represents to us a picture of purity and being clean and made as white as snow through the Blood of Messiah!

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!

An open book with a small, dark, textured object resting on its pages. The book is open, showing multiple pages. The object is positioned near the center of the open pages. The background is a warm, brownish-gold color with a subtle texture.

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:

Lev 2:11 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 - חָמֵץ ḥamets (khaw-mates')- Strong's H2556 - which means, 'to be sour or leavened, or that which is leavened'

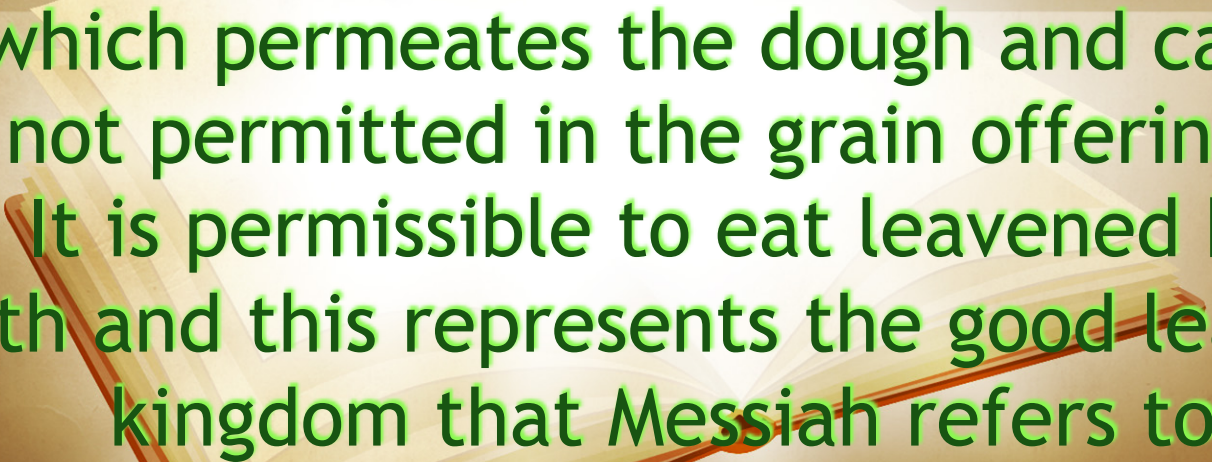
What is interesting to note is that the Hebrew word for vinegar - חֹמֶץ ḥomets (kho'-mets)- Strong's H2558 is derived from חָמֵץ ḥamets and clearly shows that vinegar is something that should be removed from our homes for Matzot/Unleavened Bread!

2 - שָׂאָר seor (seh-ore')- Strong's H7603 which means 'leaven, swelling by fermentation' and comes from the word שָׂאָר shaar(shaw-ar')- Strong's H7604 which means, 'to remain, left over and to swell up'.

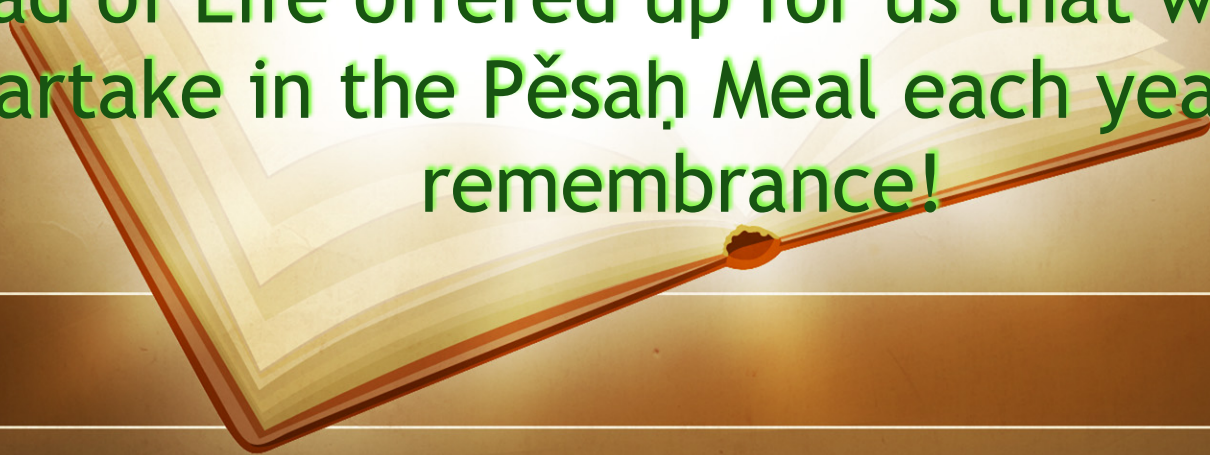
With these two words being used, it is clear for us to see that which leaven represents for us - sin!

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!




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 mad-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; it renders the slaughtered animal unsusceptible to outside influences, reminding us that the absolute Covenant of **יהוה** is not to be altered.

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.

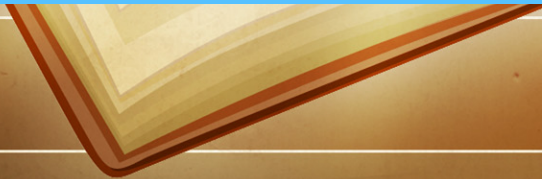
It can be ground up finer and finer yet is still always salt.

In fact, the Hebrew word for salt, which is מֶלַח melah (meh'-lakh)- 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?

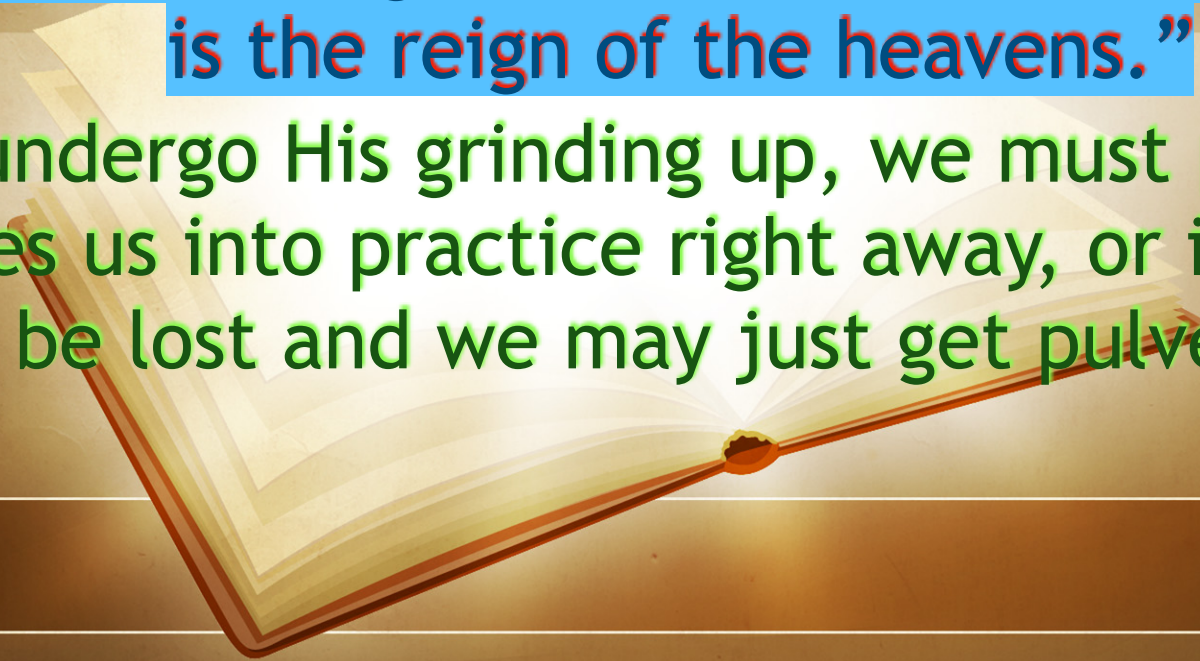
By sitting idle for long periods and not doing what is required or by adding foreign chemicals in the mix.

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 pulverized!!!



Luqas/Luke 20:18 “Everyone who falls on that stone shall be broken, but on whomever it falls, he shall be pulverized.”

Marqos (Mark) 9:49-50 “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 “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 / Yeḥezqēl
(Ezekiel) 43:24 / Bemidbar (Numbers) 18:19

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

Scattered on site of a devoted city - Shophetim
(Judges) 9:45

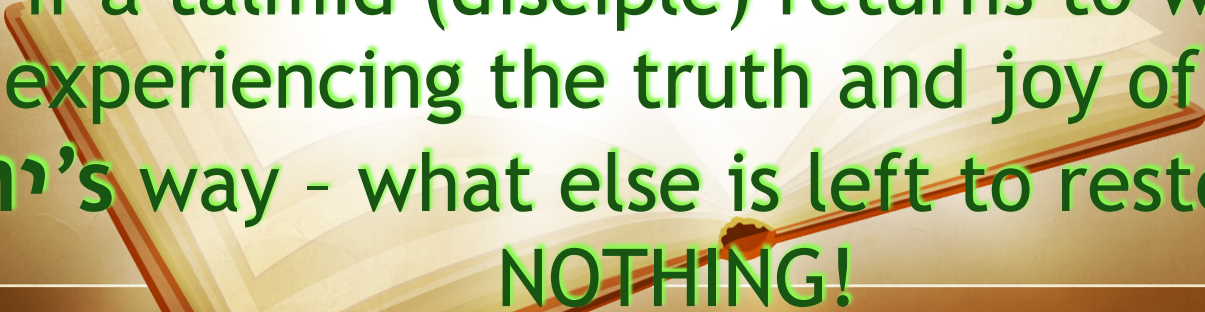
An illustration of an open book with a bookmark, positioned diagonally across the bottom half of the slide. The book is open to a page with a light beige background, and the bookmark is a small, dark, circular object. The book's pages are slightly curved, and the binding is visible in the center.

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!



Salt Without Taste Is Worthless

Luk 14:34 “The salt is good, but if the salt becomes tasteless, with what shall it be seasoned?”

Luk 14:35 “It is not fit for land, nor for manure; they throw it out. He who has ears to hear, let him hear!”



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 neutralized with what will the earth be salted?

The Greek word used for 'tasteless' is μωραίνω moraine (mo-rah'-ee-no)- Strong's G3471 which means 'lose its flavour, become neutralized or become foolish - that which is without knowledge'!

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

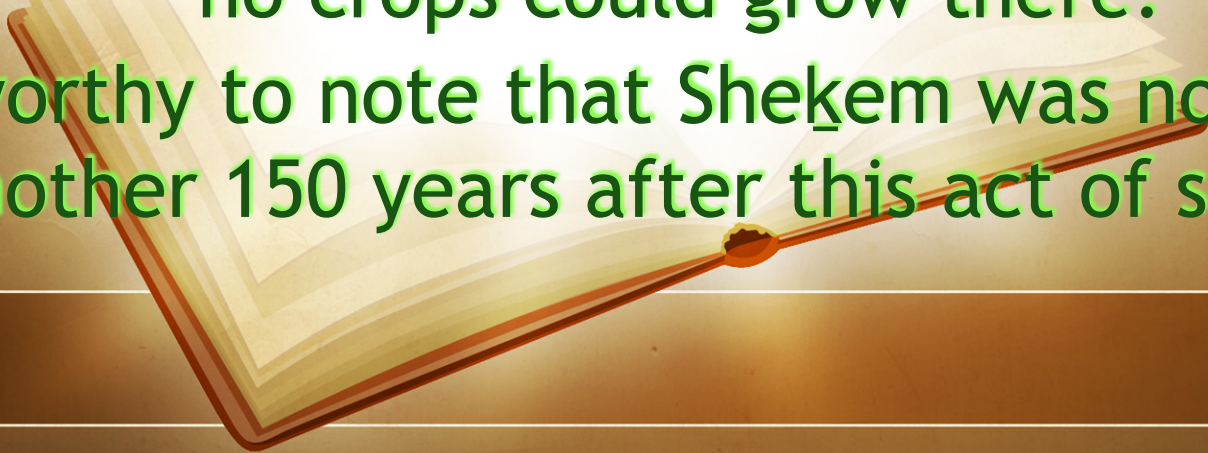
By mixing with foreign substances - anything that is not in line with obedience to the purity of the Word!

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.

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

It is worthy to note that Shekem 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 your backyard so to speak as you have not used the salt required which has now become ineffective and useless!

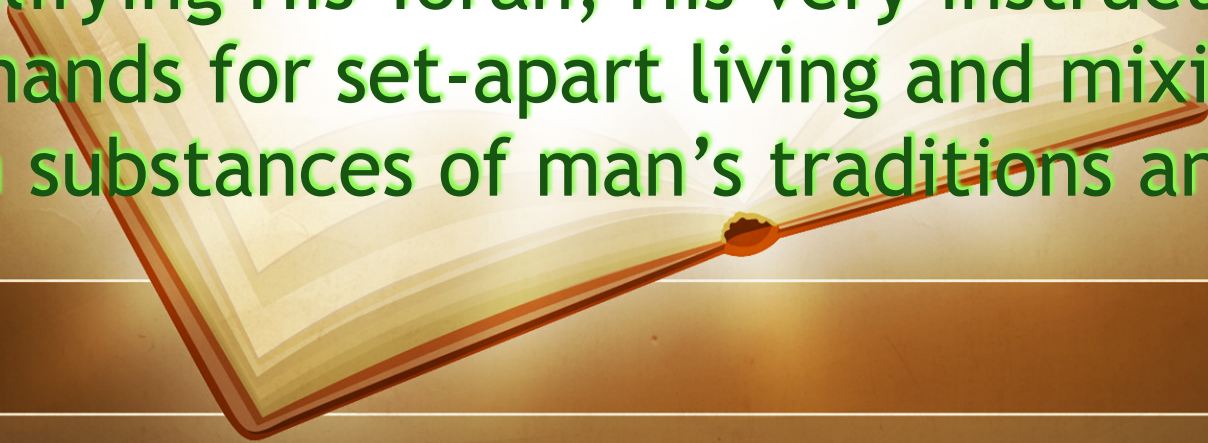
Living sacrifices, offered with salt - this is total dedication - **excuses are a sign that there is no salt in you!!!**

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!**

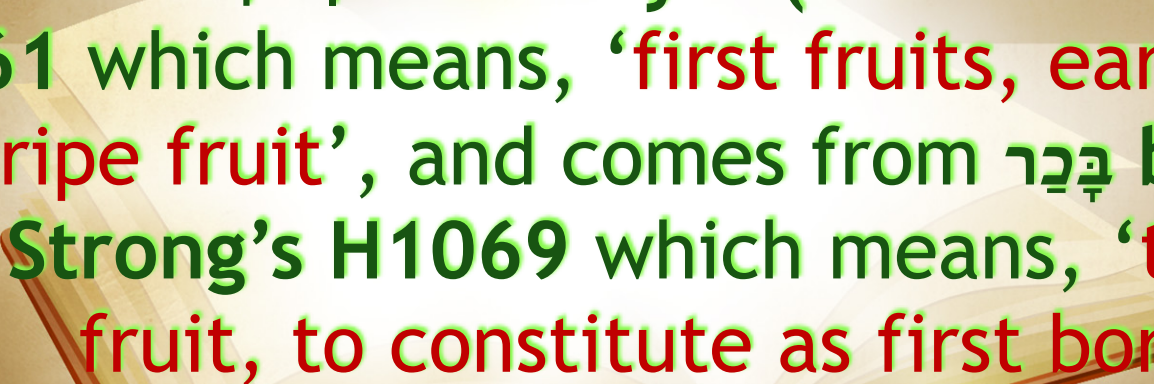
We, in Messiah, are the salt of the earth - we are to
be seasoned with salt - and pulverised to be of
great value!!!

Verse 14-15 - first fruit offering of grain

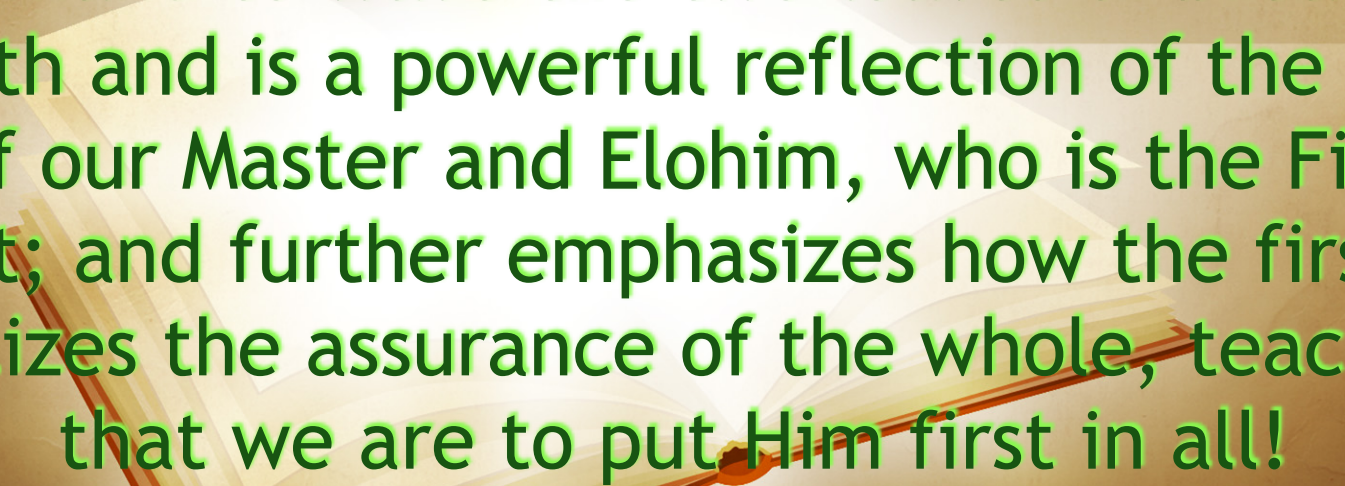
Here we see that the first fruit offering of the grain was to be green heads of grain roasted on the fire, new heads crushed.

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 (bik-koor')- Strong's H1061 which means, 'first fruits, early ripened thing, ripe fruit', and comes from בָּכַר baḵar (baw-kar')- 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 emphasizes how the first fruits symbolizes the assurance of the whole, teaching us that we are to put Him first in all!



Laws for Peace Offerings

Lev 3:1 'And if that which he presents is a slaughtering of peace offerings, if he is bringing it of the herd, whether male or female, he brings a perfect one before יהוה.


Lev 3:2 'And he shall lay his hand on the head of his offering, and slay it at the door of the Tent of Appointment. And the sons of Aharon, the priests, shall sprinkle the blood on the slaughter-place all around.

Lev 3:3 'And from the slaughtering of peace offerings he shall bring a fire offering to יהוה, the fat that covers the entrails and all the fat that is on the entrails,

Lev 3:4 and the two kidneys, and the fat that is on them by the loins, and the appendage on the liver which he removes with the kidneys.


Lev 3:5 'And the sons of Aharon shall burn it on the slaughter-place upon the ascending offering, which is on the wood, which is on the fire, as an offering made by fire, a sweet fragrance to יהוה.

Lev 3:6 'And if that which he presents is from the flock, for a slaughtering of peace offerings to יהוה, male or female, he brings a perfect one.



Lev 3:7 'If he is bringing a lamb as his offering,
then he shall bring it before יהוה,

Lev 3:8 and shall lay his hand on the head of his
offering, and slay it in front of the Tent of
Appointment, and the sons of Aharon shall sprinkle
its blood on the slaughter-place round about.



Lev 3:9 'And from the slaughtering of peace offerings he shall bring near - as a fire offering to יהוה - its fat, all the fat tail which he removes close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails,

Lev 3:10 and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.

Lev 3:11 'And the priest shall burn them on the slaughter-place as food, an offering made by fire to יהוה.

Lev 3:12 'And if his offering is a goat, then he shall bring it before יהוה,

Lev 3:13 and shall lay his hand on its head and slay it before the Tent of Appointment. And the sons of Aharon shall sprinkle its blood on the slaughter-place all around.

Lev 3:14 'And from it he shall bring his offering, as an offering made by fire to יהוה, the fat that covers the entrails and all the fat that is on the entrails,

Lev 3:15 and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.

Lev 3:16 'And the priest shall burn them on the slaughter-place as food, an offering made by fire for a sweet fragrance. All the fat belongs to יהוה.

Lev 3:17 'An everlasting law throughout your generations in all your dwellings: you do not eat any fat or any blood.' ”



CHAPTER 3

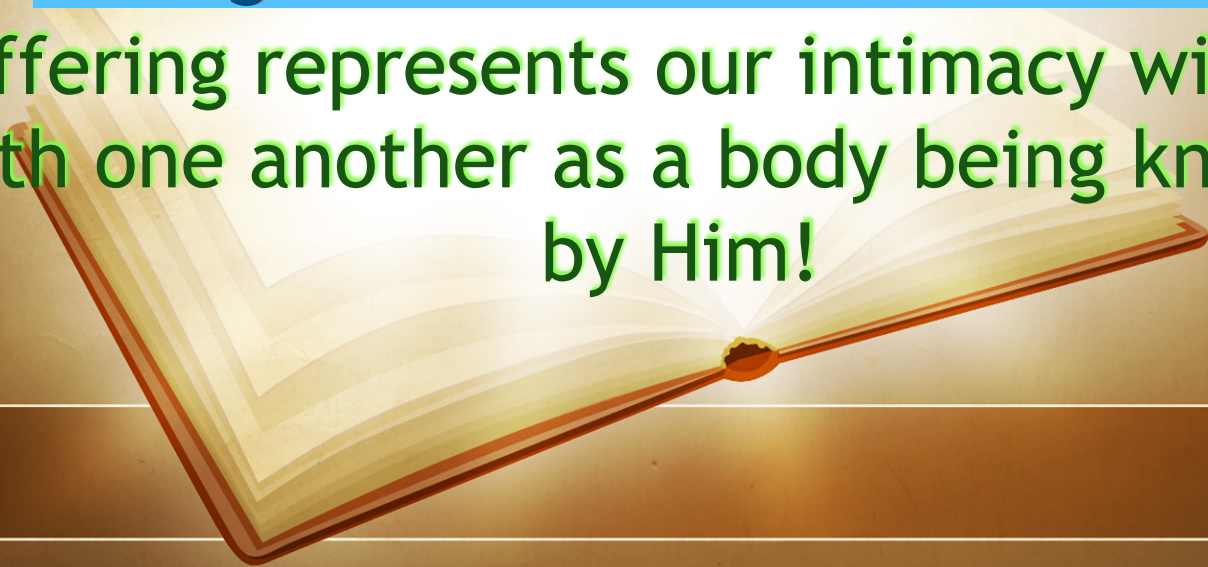
3 - Peace offerings (3:1-17)

The Peace offering speaks of our fellowship.

Now that we have been atoned for and share in the Meal offering of Pěsaḥ, remembering our Messiah, we are now able to draw near to Elohim for now we have peace with Him!

Romiyim/Romans 5:1 “Therefore, having been declared right by belief, we have peace with Elohim through our Master יהושע Messiah”

This offering represents our intimacy with Messiah and with one another as a body being knit together by Him!



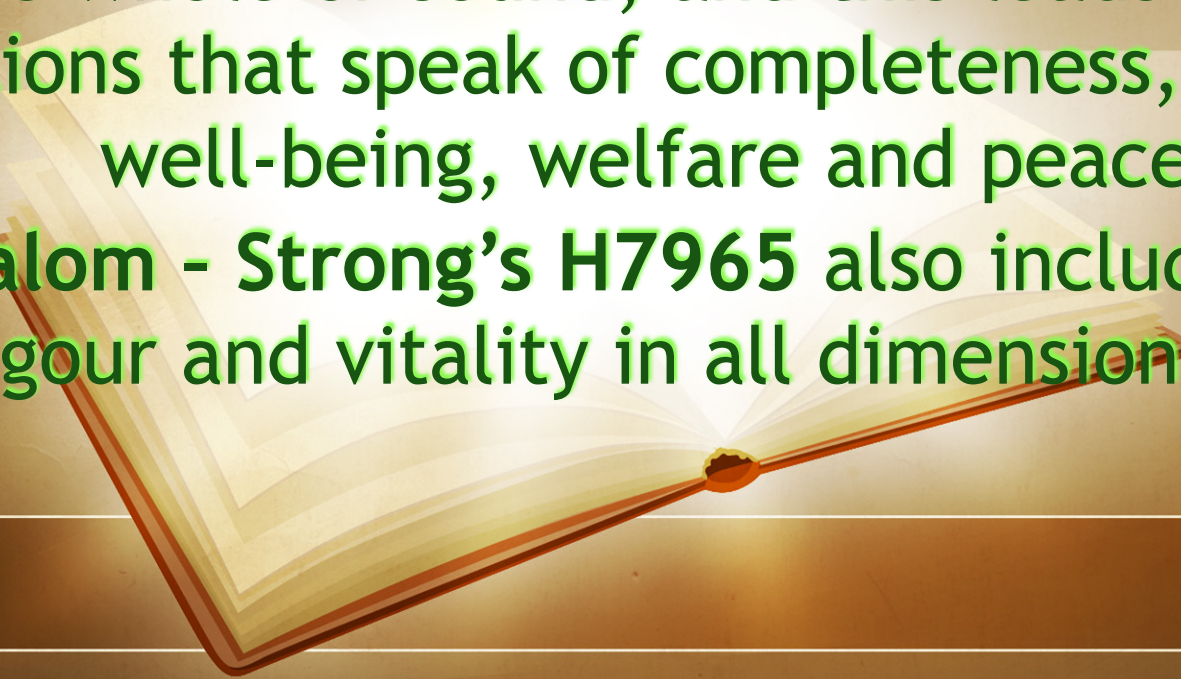
The Hebrew word that is used here for the peace offerings is שְׁלָמִים shelemim which comes from the word שָׁלֵם shelem (sheh'-lem)- Strong's H8002 which means, 'a sacrifice for alliance or friendship, peace offering' and in turn, this comes from the word שָׁלַם shalem (shaw-lam')- Strong's H7999 which means, 'to be complete or sound, finished, fully repay, make and end, make full restitution'.

This is such a wonderful picture, as we dig into the meaning of these words, for they all declare the great and full restitution that Messiah has done for us that we may be complete and sound in Him!

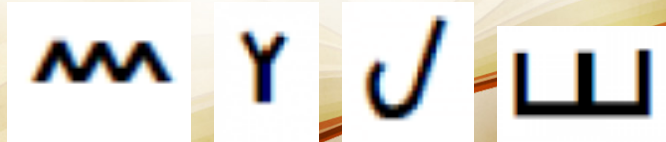
A word that is derived from this root verb is שָׁלוֹם **shalom (shaw-lome')- Strong's H7965** which means, 'completeness, soundness, welfare, peace, prosperity, health, safety, security'.

The root meaning of שָׁלוֹם shalom - Strong's H7965 is to be whole or sound, and this leads to various translations that speak of completeness, wholeness, well-being, welfare and peace.


שָׁלוֹם shalom - Strong's H7965 also includes the idea of vigour and vitality in all dimensions of life.



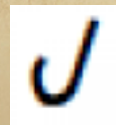
Shalom carries a wealth of meaning that is almost impossible to summarize in a few sittings, yet the concept of shalom entails a completeness and wholeness in our Master and Elohim, who has redeemed us from enslavement to the chaos of sin! In the ancient pictographic text, the Hebrew word שָׁלוֹם shalom - Strong's H7965 looks like this:




Shin - שׁ:


This is the letter '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.

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.

Waw/Vav - ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is 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**' as well as '**bind**'.

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. Knowing this letter represents '**water**', we are also able to see how this can render for us the meaning of '**washing**' or '**cleansing**'.

Now when looking at this word in the ancient pictographic script, we are able to recognize what the true Shalom of Elohim brings and does for us, for its ancient meaning could be rendered, among others, as follows:

**THAT WHICH DESTROYS OR BREAKS THE FALSE
AUTHORITY**

THAT BOUND US TO THE CHAOS OF THE NATIONS!

And further renders the meaning:

**THE WORD OF THE GOOD SHEPHERD
THAT SECURES FOR US A COMPLETE CLEANSING!**

This word speaks of a complete restoration of what was lost and broken and ensures the provision for what is needed to make one whole and complete, lacking nought! For we have been given all we need for life and reverence, having been grafted into the Covenant of Peace by the Blood of Messiah!

The Greek word that is used for 'peace' is εἰρήνη eirēnē (i-ray'-nay)- Strong's G1515 which means, '*peace, welfare, undisturbed, rest and quietness*', and is also understood as having exemption from the rage and havoc of war, and speaks of security, safety, prosperity, and felicity which is the quality or state of being peaceful!

The blessing of obedience is the complete fullness of the shalom that we have with our Master and with that shalom comes His strengthening joy that equips us to stand and fight the good fight of the belief and not be afraid of our enemies, as we remain faithful in standing firm in Him, for it is He who fights for us!

Shalom, victory and fruitfulness are truly the bountiful blessings that our Master promises us, as we guard His covenant that He has grafted us into!

This peace offering was brought as a freewill offering in thanksgiving for peace, friendship and fellowship that they experienced with יהוה, and His faithfulness to fulfil the Covenant to them.

It was a volunteer gift to bless יהוה or to be offered as praise to Him.



Qolasim/Colossians 1:19-23 "Because in Him all the completeness was well pleased to dwell, 20 and through Him to completely restore to favour all unto Himself, whether on earth or in the heavens, having made peace through the blood of His stake. 21 And you, who once were estranged and enemies in the mind by wicked works, but now He has completely restored to favour 22 in the body of His flesh through death, to present you set-apart, and blameless, and unreprouable before Him, 23 if indeed you continue in the belief, founded and steadfast, and are not moved away from the expectation of the Good News which you heard, which was proclaimed to every creature under the heaven, of which I, Sha'ul, became a servant"

We now are able to continually partake in this voluntary offering of peace as we fellowship together in unity of spirit and allow our hearts to be knit together as one, and as a body we can draw near to Elohim each and every week on His Shabbat, His Feast Days and be further equipped to dwell in peace with one another.

As we make our good and bold confession in Messiah, this peace offering speaks of our putting our hands where our mouth is, as the term to give thanks, in Hebrew, gives the meaning of reaching out with the hands in order to give back and not to take!

We are to come and share our gifts and talents and give our all back unto יהוה in reaching out with our hands and being an active doer of His Word and not just a hearer only!

Once again, we see that these peace offerings are of animals and are to be perfect one's, reiterating to us that we cannot come with half-hearted approach to fellowship and expect everyone else to do all the work - we each have a part to play and each part requires perfect obedience and uncompromised worship!

Engaging in this standard of drawing near to Elohim with a pure heart we need to ensure that we are not carrying grudges or hurts and offences with others:

Mattithyahu/Matthew 5:23-24 “If, then, you bring your gift to the altar, and there remember that your brother holds whatever against you, 24 leave your gift there before the altar, and go, first make peace with your brother, and then come and offer your gift.”

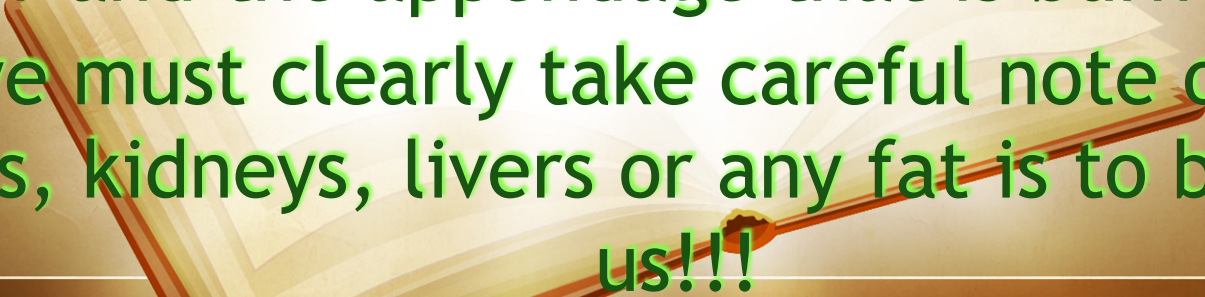
While difficulties may arise between brothers who are returning to Torah, when we put aside our differences, encourage each other and practice what we are learning through the meal offerings and the elevation offerings in our communication - this will bring healing and health to the whole body of Messiah.

Loving one another is contagious and becomes a sweet aroma before יהוה and calls for commitment and dedication to be about building the Master's Way!

All of the offerings discussed so far, are voluntary offerings from the heart and as we see how **יהושע** willingly gave of Himself for us, let us too with a pure heart and clean hands become true servants of the Most High and serve **יהוה** with our all as we serve one another daily in both our words and actions, becoming a pleasing aroma to **יהוה**.

Verse 11 & 16

In verse 11 we see the translation of the Hebrew words often being done in a manner that seem to suggest that the fat tail, the fat that covers the entrails, the kidneys and the fat that is on them, the liver and the appendage that is burnt is as food! What we must clearly take careful note of is that no entrails, kidneys, livers or any fat is to be eaten by us!!!



The phrase that is translated as ‘as food, an offering made by fire’, in the Hebrew is written as - לֶחֶם אִשָּׁה - ‘lehem ishshah’, which comes from the two root words:

- 1) לֶחֶם lehem (lekh'-em)- Strong's H3899 which means, ‘*bread, food, meal*’ and
- 2) אִשָּׁה ishshah (ish-shaw')- Strong's H801 which means, ‘*offering made by fire*’, and therefore, what we see being instructed here is that all the fat, kidneys, entrails, liver and appendages were ‘food for the fire’ unto יְהוָה.

This is repeated in verse 16 and we also are told in verse 5 that the fat and all the kidneys, liver etc. are to be burned - an offering made by fire to **יהוה**.

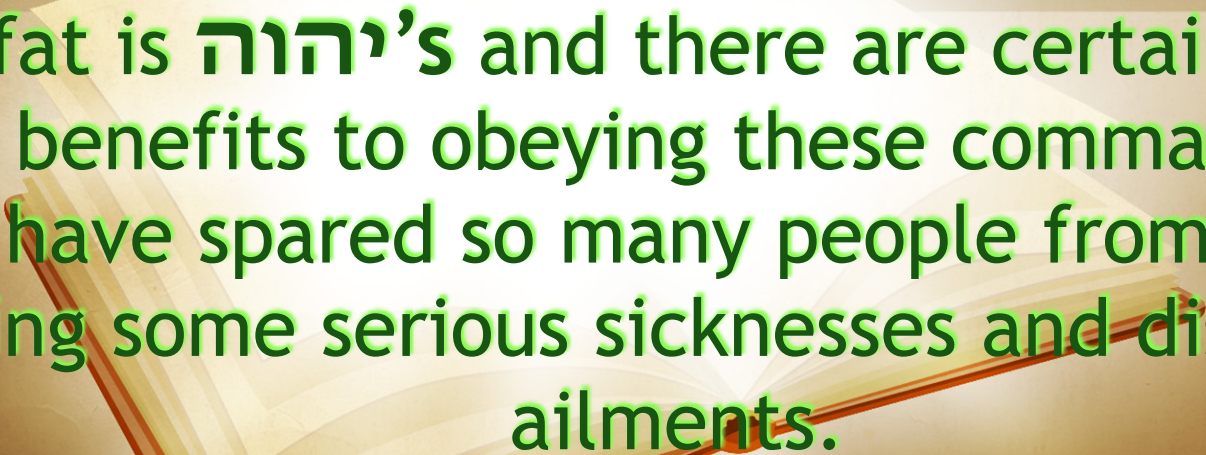
Verse 16 emphasizes this, by clearly reminding us that ALL the fat belongs to **יהוה**, and is further emphasized in the following verse:



Verse 17: No Fat and No Blood!

An everlasting law wherever we may dwell - do not eat the fat or any blood!!!

The fat is **יהוה's** and there are certainly many health benefits to obeying these commands, which would have spared so many people from physically suffering some serious sicknesses and diseases and ailments.



So many today, are disregarding these instructions, claiming that they do not have to obey these because they are “under grace”, which is a lie, as it is clear that this is a law for all generations and we also know that **יהושע** said that He did not come to destroy the Torah - it is our life and we are to walk in it.

Repeatedly, we see **יהוה** warning us to not drink or eat any blood, for whoever does will be cut off and this again is repeated in **Ma'asei/Acts 15** when instructing the newly grafted in gentiles on what should not be done and stopped with immediate effect and continue to learn the Torah each week where Mosheh is read!

With regards to fat - we must realize that יהוה is very clear - the fat is His and we must heed this. This refers to the layer of fat that is under the skin and around the internal organs that is removed when 'skinning and cleaning' the animal and not the fat which is incapable of being cut out. However, we must take careful not that this fat which is cut out is often used by many butchers in the preparation of meats such as sausages and "droë wors" whereby they often add sheep fat that is not permissible to eat.


What this also reminds us of is that the best belongs to יהוה, and we would do exceedingly well to always bear that in mind, as the word for fat is also used idiomatically for the 'best of the land' (Berěshith/Genesis 45:18) where we may use the English term, 'cream of the crop'.

So many today will 'skim' from the top so to speak and give יהוה, from what is left and this is abominable before Him and not an acceptable form of worship.

Laws for Sin Offerings

Lev 4:1 And יהוה spoke to Mosheh, saying,

Lev 4:2 “Speak to the children of Yisra’ĕl, saying,
‘When a being sins by mistake against any of the
commands of יהוה, which are not to be done, and
shall do any of them:



Lev 4:3 'If the anointed priest sins, bringing guilt on the people, then he shall bring to יהוה for his sin which he has sinned a young bull, a perfect one, as a sin offering,

Lev 4:4 and he shall bring the bull to the door of the Tent of Appointment before יהוה, and shall lay his hand on the bull's head, and slay the bull before יהוה.

Lev 4:5 'And the anointed priest shall take some of the bull's blood and bring it to the Tent of Appointment,

Lev 4:6 and the priest shall dip his finger in the blood and sprinkle some of the blood seven times before יהוה, in front of the veil of the set-apart place.

Lev 4:7 'And the priest shall put some of the blood on the horns of the slaughter-place of sweet incense before יהוה, which is in the Tent of Appointment, and pour all the blood of the bull at the base of the slaughter-place of the ascending offering, which is at the door of the Tent of Appointment.

Lev 4:8 'Then he takes all the fat of the bull as the sin offering, the fat that covers the entrails and all the fat which is on the entrails,


Lev 4:9 and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys,

Lev 4:10 as it was taken from the bull of the slaughtering of peace offerings. And the priest shall burn them on the slaughter-place of the ascending offering.




Lev 4:11 'But the skin of the bull, and all its flesh,
with its head and legs, its entrails and dung -

Lev 4:12 all of the bull - he shall bring outside the
camp to a clean place, where the ashes are poured
out, and burn it on wood with fire. Where the ashes
are poured out it is burned.



Lev 4:13 'And if the entire congregation of Yisra'ël strays by mistake, and the matter has been hidden from the eyes of the assembly, and they have done against any of the commands of יהוה, which are not to be done, and shall be guilty,


Lev 4:14 when the sin which they have sinned becomes known, then the assembly shall bring a young bull for the sin, and bring it before the Tent of Appointment.



Lev 4:15 'And the elders of the congregation shall lay their hands on the head of the bull before יהוה, and the bull shall be slain before יהוה.

Lev 4:16 'And the anointed priest shall bring some of the bull's blood to the Tent of Appointment,

Lev 4:17 and the priest shall dip his finger in the blood and sprinkle it seven times before יהוה, in front of the veil,



Lev 4:18 and put some of the blood on the horns of the slaughter-place which is before יהוה, which is in the Tent of Appointment, and pour all the blood at the base of the slaughter-place of ascending offering, which is at the door of the Tent of Appointment.

Lev 4:19 'Then he takes all the fat from it and shall burn it on the slaughter-place.

Lev 4:20 'And he shall do with the bull as he did with the bull as a sin offering - so shall he do it. And the priest shall make atonement for them, and it shall be forgiven them.

Lev 4:21 'And he shall bring the bull outside the camp, and burn it as he burned the first bull. It is a sin offering for the assembly.

Lev 4:22 'When a ruler sins, and by mistake has done against any of the commands of יהוה his Elohim which are not to be done, and shall be guilty,

Lev 4:23 or if his sin which he has sinned is made known to him, then he shall bring as his offering a buck of the goats, a male, a perfect one.

Lev 4:24 'And he shall lay his hand on the head of the goat, and slay it at the place where they slay the ascending offering before יהוה. It is a sin offering.


Lev 4:25 'And the priest shall take some of the blood of the sin offering with his finger, and shall put it on the horns of the slaughter-place of ascending offering, and pour its blood at the base of the slaughter-place of ascending offering,

Lev 4:26 and burn all its fat on the slaughter-place,
like the fat of the slaughtering of the peace
offerings. And the priest shall make atonement for
him for his sin, and it shall be forgiven him.

Lev 4:27 'And if any being of the people of the land
sins by mistake by doing against any of the
commands of יהוה which are not to be done, and
shall be guilty,

Lev 4:28 or if his sin which he has sinned shall be made known to him, then he shall bring as his offering a female goat, a perfect one, for his sin which he has sinned.

Lev 4:29 'And he shall lay his hand on the head of the sin offering, and slay the sin offering at the place of the ascending offering.

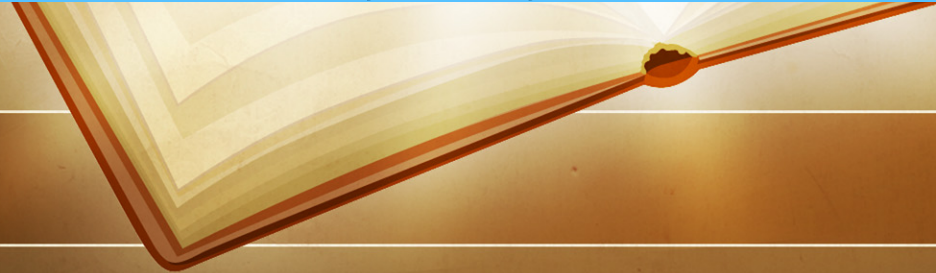


Lev 4:30 'And the priest shall take some of its blood with his finger, and shall put it on the horns of the slaughter-place of ascending offering, and pour all the blood at the base of the slaughter-place,

Lev 4:31 then remove all its fat, as fat is removed from the slaughtering of the peace offerings. And the priest shall burn it on the slaughter-place for a sweet fragrance to יהוה. And the priest shall make atonement for him, and it shall be forgiven him.

Lev 4:32 'And if he brings a lamb as his sin offering, he brings a female, a perfect one.

Lev 4:33 'And he shall lay his hand on the head of the sin offering, and slay it as a sin offering at the place where they slay the ascending offering.



Lev 4:34 'And the priest shall take some of the blood of the sin offering with his finger, and shall put it on the horns of the slaughter-place of ascending offering, and pour all the blood at the base of the slaughter-place.

Lev 4:35 'Then he removes all its fat, as the fat of the lamb is removed from the slaughtering of the peace offerings. And the priest shall burn it on the slaughter-place, according to the fire offerings to יהוה. So the priest shall make atonement for his sin that he has sinned, and it shall be forgiven him.

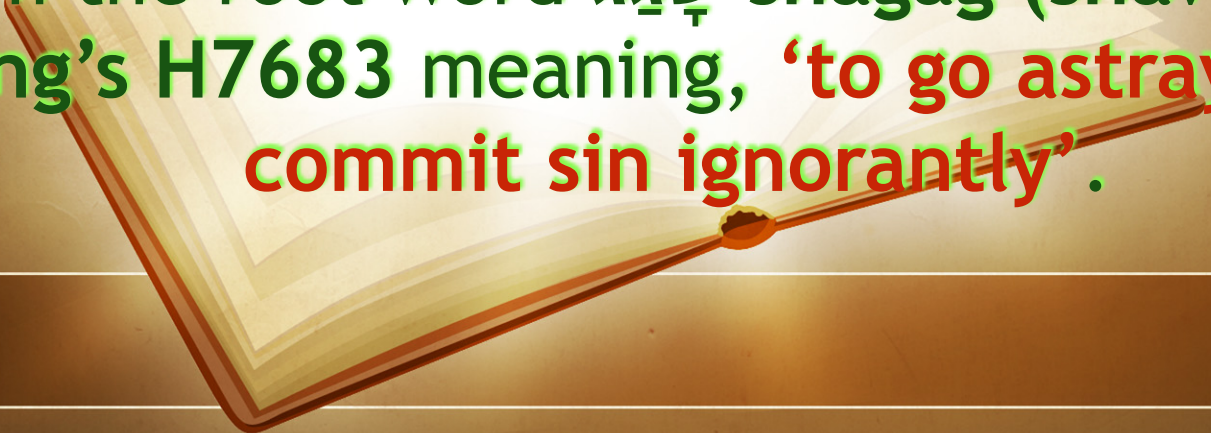
CHAPTER 4

4 - Sin offering (4:1-5:13)

Here in Chapter 4, we see a very careful construct of what must take place when one sins:

In verse 2 we see the term that is repeated throughout 'by mistake' and this is important for us to realize. The sin offering spoken of here is for when a being sins by mistake.

The word in Hebrew for 'by mistake' is שגגהּ
shegagah (sheg-aw-gaw')- Strong's H7684 and
means, **'sin of error, inadvertent sin'** and comes
from the root word שגג shagag (shaw-gag')-
Strong's H7683 meaning, **'to go astray, to err,
commit sin ignorantly'**.



The Hebrew root word for 'sin' is חָטָא ḥata (khaw-taw')- Strong's H2398 which means, 'to miss the mark, do wrong, incur guilt, fail to reach', and when understand the root meaning of the Hebrew word 'Torah', one clearly sees that to sin is to walk against or contrary to the Torah, for we are clearly reminded of the following:

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

Let us take a look at the Hebrew Word 'Torah':

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

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

TO AIM OR POINT IN THE RIGHT DIRECTION

and MOVE IN THAT DIRECTION

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

In other words, it means that you aim or point in the right direction and you move in that direction. You can see that this meaning is way different as to how we understand the **'burden'** that is typically associated with the word **'Law'**.

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

The original language spoken and written by 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 Yehudah 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.

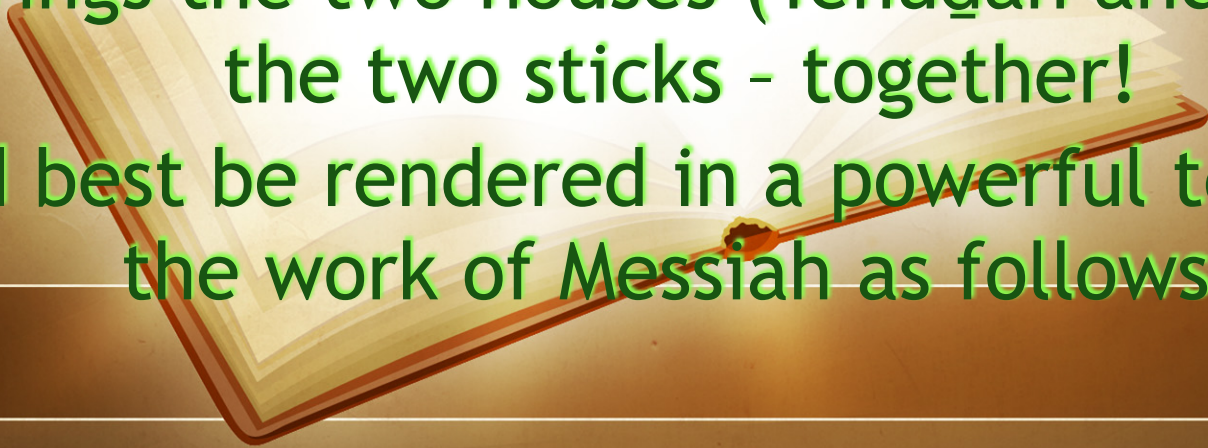
Hey - ה:

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

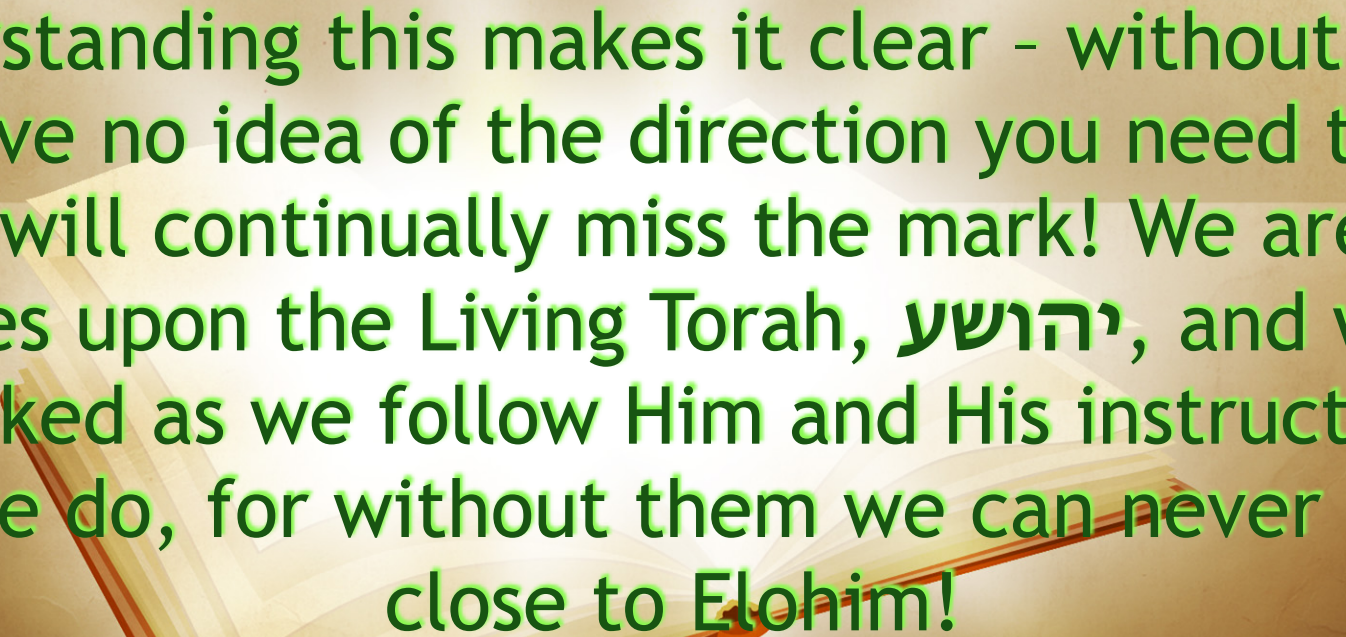
**‘To a cross is nailed the son of the highest, it is
revealed in Torah’**

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!

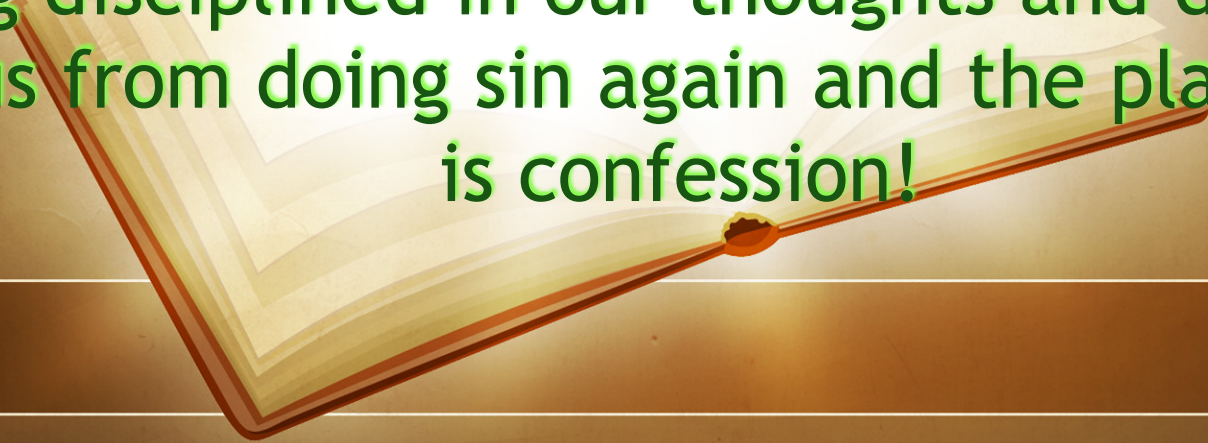
יהושע tells us that His yoke is easy - His yoke is His Torah (that is - His instructions and teaching)!



Understanding this makes it clear - without Torah you have no idea of the direction you need to walk in and will continually miss the mark! We are to fix our eyes upon the Living Torah, **יהושע**, and walk as he walked as we follow Him and His instructions in all we do, for without them we can never draw close to Elohim!

When understanding the 'sin offering', we can see that the sacrifice removes the guilt, but it does not remove the possibility of repeating the offense!

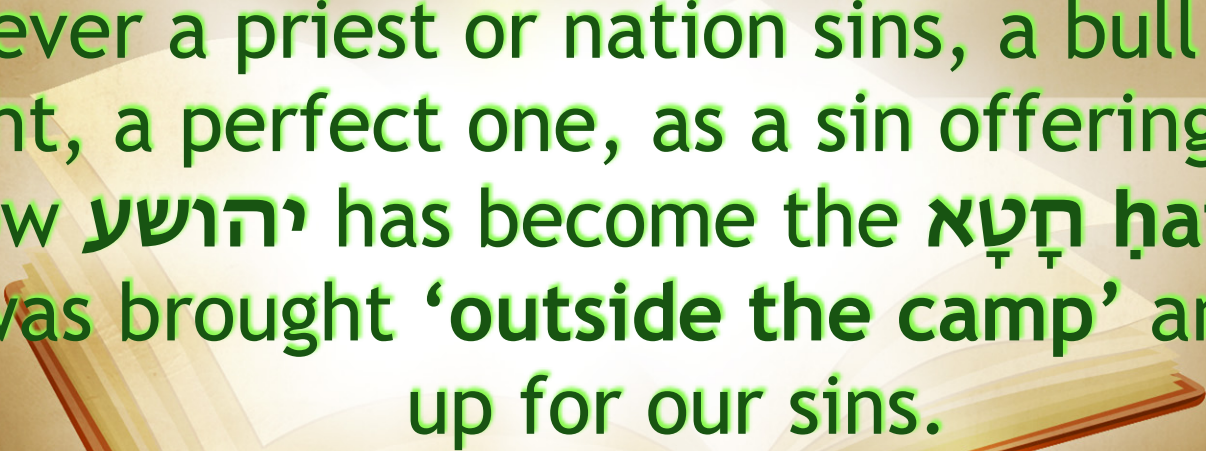
Being disciplined in our thoughts and deeds will keep us from doing sin again and the place to start is confession!



In this chapter 4 we see that the instructions are given in the order of 'priest, nation, ruler, being of the people'

The חַטָּאת ḥata (khaw-taw')- Strong's H2398 offering was required to atone for **unintentional sin**, resulting from carelessness or laxness and is to be accepted as a personal responsibility for our lack of judgment that defiles the Tabernacle. This was offered by the priests and the congregation, as well as by individuals.

Whenever a priest or nation sins, a bull was to be brought, a perfect one, as a sin offering. Here we see how יהושע has become the חַטָּא ḥata offering that was brought 'outside the camp' and offered up for our sins.



In verse 6 and 17 we see that for regulations for both the priest who sins and when the entire nation strays that the priest is to sprinkle some of the blood of the bull 7 times before יהוה, in front of the veil. The number 7, as we all know, speaks of fullness and completion and speaks of the completed atoning work of יהושע being our bull offering, and the shadow picture of the blood sprinkled on the veil is of that of יהושע's flesh being ripped open for us that the veil could be torn and we have access to the Most Set-Apart Place.

The Full Assurance of Faith

Heb 10:19 So, brothers, having boldness to enter into the Set-apart Place by the blood of יהושע,

Heb 10:20 by a new and living way which He instituted for us, through the veil, that is, His flesh, Heb 10:21 and having a High Priest over the House of Elohim,

Heb 10:22 let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water.^b Footnote: ^b Eze 36:25.

We need to understand the urgency of walking steadfast and staying in the righteousness of Messiah as we meditate daily upon His Torah, for if we sin intentionally after coming to the knowledge of truth there remains no more sacrifice:

lb'rim/Hebrews 10: 26 “For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins”

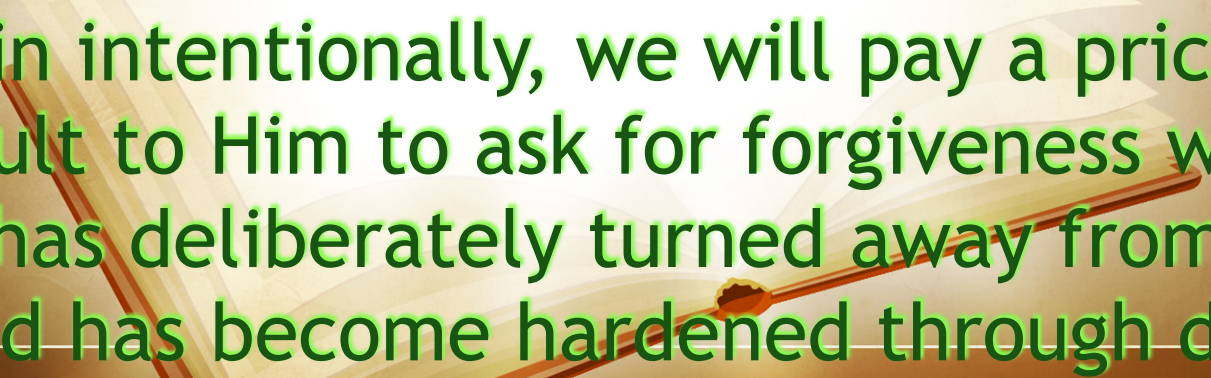
There is no sacrifice for willful sin!!!

And so, when we come to the realization that we have sinned we must repent immediately and turn to Messiah and confess to Him, that we may be cleansed:



Yohanan Aleph/1 John 1:6-10 “If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin. 8 If we say that we have no sin, we are misleading ourselves, and the truth is not in us. 9 If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His Word is not in us.”

We do not just say 'sorry' with our lips alone, but when we confess and repent and say 'sorry' for walking in error of His ways, we must also show it through our actions and not mere words alone! If we sin intentionally, we will pay a price, and it is an insult to Him to ask for forgiveness when one's heart has deliberately turned away from the truth and has become hardened through deceit.



A broken heart and a contrite spirit, He is yet to deny, and so when we become aware of our sin - repent immediately and walk right!

What is interesting to note, is this chapter, is that if a ruler sins by mistake, then he is to bring a male goat and if a being of the people sins, he is to bring a female goat and so, even here we see the order in the kingdom, as the ruler, which represents the husband who is head of the home and the being, represents the female/wife, as pictured through what must be brought and we see the consistency of יהוה's established order.

Lev 5:1 'And when a being sins in that he has heard the voice of swearing, and is a witness, or has seen, or has known, but does not reveal it, he shall bear his crookedness.

Lev 5:2 'Or when a being touches any unclean matter, or the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping creatures, and it has been hidden from him, he is unclean and guilty.

Lev 5:3 'Or when he touches uncleanness of man, any of his uncleanness by which he is unclean, and it has been hidden from him, when he shall know it, then he shall be guilty.


Lev 5:4 'Or when a being swears, speaking rashly with his lips to do evil or to do good, whatever it is that a man swears rashly with an oath, and it has been hidden from him, when he shall know it, then he shall be guilty of one of these.

Lev 5:5 'And it shall be, when he is guilty of one of these, that he shall confess that in which he has sinned,

Lev 5:6 and shall bring his guilt offering to יהוה for his sin which he has sinned, a female from the flock, a lamb or a female goat as a sin offering. And the priest shall make atonement for him, for his sin.

Lev 5:7 'And if he is unable to bring a lamb, then he shall bring to יהוה, he who has sinned, two turtledoves or two young pigeons, one for a sin offering and the other for an ascending offering.

Lev 5:8 'And he shall bring them to the priest, who shall bring near that which is for the sin offering first, and nib off its head from its neck, but not sever it.



Lev 5:9 'And he shall sprinkle some of the blood of the sin offering on the side of the slaughter-place, and the rest of the blood shall be drained out at the base of the slaughter-place. It is a sin offering.

Lev 5:10 'And he shall prepare the second as an ascending offering according to the right-ruling, and the priest shall make atonement for him, for his sin which he has sinned, and it shall be forgiven him.

Lev 5:11 'But if he is unable to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ĕphah of fine flour as a sin offering. He puts no oil on it, nor does he put any frankincense on it, for it is a sin offering.

Lev 5:12 'And he shall bring it to the priest, and the priest shall take his hand filled with it as a remembrance portion, and burn it on the slaughter-place according to the offerings made by fire to יהוה. It is a sin offering.

Lev 5:13 ‘And the priest shall make atonement for him, for his sin that he has sinned in any of these, and it shall be forgiven him. And it shall be the priest’s, like a grain offering.’ ”

Laws for Guilt Offerings

Lev 5:14 And יהוה spoke to Mosheh, saying,

Lev 5:15 “When a being commits a trespass, and has sinned by mistake against the set-apart matters of יהוה, then he shall bring to יהוה as his guilt offering a ram, a perfect one, from the flock, with your valuation in sheqels of silver according to the sheqel of the set-apart place, as a guilt offering.

Lev 5:16 “And he shall make good for the sin that he has done against that which is set-apart, and shall add one-fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and it shall be forgiven him.

Lev 5:17 “And when any being sins, and has done what is not to be done, against any of the commands of יהוה, though he knew it not, yet he shall be guilty and shall bear his crookedness.

Lev 5:18 “Then he shall bring to the priest a ram, a perfect one, from the flock, with your valuation, as a guilt offering. And the priest shall make atonement for his mistake he committed unintentionally, though he did not know it, and it shall be forgiven him -

Lev 5:19 it is a guilt offering, he was truly guilty before יהוה.”

CHAPTER 5

Verse 1 speaks clearly to us that we cannot plead ignorance when we witness others sinning - to do so is to sin!

We all equally have a responsibility to keep each other in check:

Ya'aqob/James 5:19-20 "Brothers, if anyone among you goes astray from the truth, and someone turns him back, 20 let him know that he who turns a sinner from the straying of his way shall save a life from death and cover a great number of sins."

Galatiyim/Galatians 6:1-2 "Brothers, if a man is overtaken in some trespass, you the spiritual ones, set such a one straight in a spirit of meekness, looking at yourself lest you be tried too. 2 Bear one another's burdens, and so complete the Torah of Messiah."

This specifically says that when a being hears the voice of swearing - meaning that an oath has been taken and is witness to it yet keeps quiet will be held accountable!

If you heard someone make a promise and did not remind him of his responsibility if he seemed to be neglecting it, you would share his punishment, whereas if you did warn him, he alone would bear the guilt.

Yehezqěl/Ezekiel 33:2-7 “Son of man, speak to the children of your people, and you shall say to them, ‘When I bring the sword upon a land, and the people of the land shall take a man from their borders and shall make him their watchman, 3 and he sees the sword coming upon the land, and shall blow the ram’s horn and shall warn the people, 4 then whoever shall hear the sound of the ram’s horn and shall not take warning, if the sword comes and takes him away, his blood is on his own head.

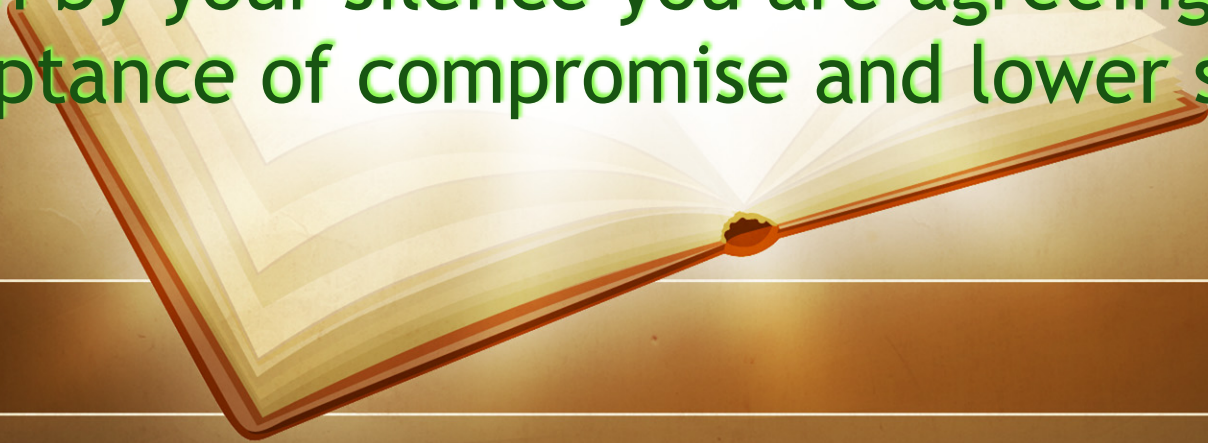
5 'He heard the sound of the ram's horn, but he did not take warning, his blood is on himself. But he who takes warning shall deliver his being. 6 'But if the watchman sees the sword coming and shall not blow the ram's horn, and the people shall not be warned, and the sword comes and takes any being from among them, he is taken away in his crookedness, and his blood I require at the watchman's hand.' 7 "And you, son of man, I have made you a watchman for the house of Yisra'ěl. And you shall hear a word from My mouth and you shall warn them for Me."

We are his watchmen and we must do well to not be found asleep!

So, what we see from this is that it not only speaks about not making oaths and breaking them ourselves but also when you are witness to an oath.

A good example of this will be to all who attend a wedding ceremony, for all the guests become witnesses to the oath of marriage between the man and women being joined together, and each witness has a responsibility to speak up when they witness either party breaking the oath or vows that were spoken!

By not holding others to the standard they have acknowledged and accepted - that being the Torah - then by your silence you are agreeing to your acceptance of compromise and lower standard!



We are also reminded by this that our yes must be
yes and our no be no:

Ya'aqob/James 5:12 "But above all, my brothers,
do not swear, either by the heaven or by the earth
or with any other oath. But let your Yes be Yes, and
your No, No, lest you fall into judgment."

Do not make promises you cannot keep!

Verse 2-3 - touching that which is unclean!


**Yeshayahu/Isaiah 52:11 “Turn aside! Turn aside!
Come out from there, touch not the unclean. Come
out of her midst, be clean, you who bear the vessels
of יהוה.”**



Qorintiyim Bet/2 Corinthians 6:14-18 “Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness? 15 And what agreement has Messiah with Beliya'al? Or what part does a believer have with an unbeliever?”



16 And what union has the Dwelling Place of Elohim with idols? For you are a Dwelling Place of the living Elohim, as Elohim has said, "I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people." 17 Therefore, "Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you. 18 "And I shall be a Father to you, and you shall be sons and daughters to Me, says יהוה the Almighty."

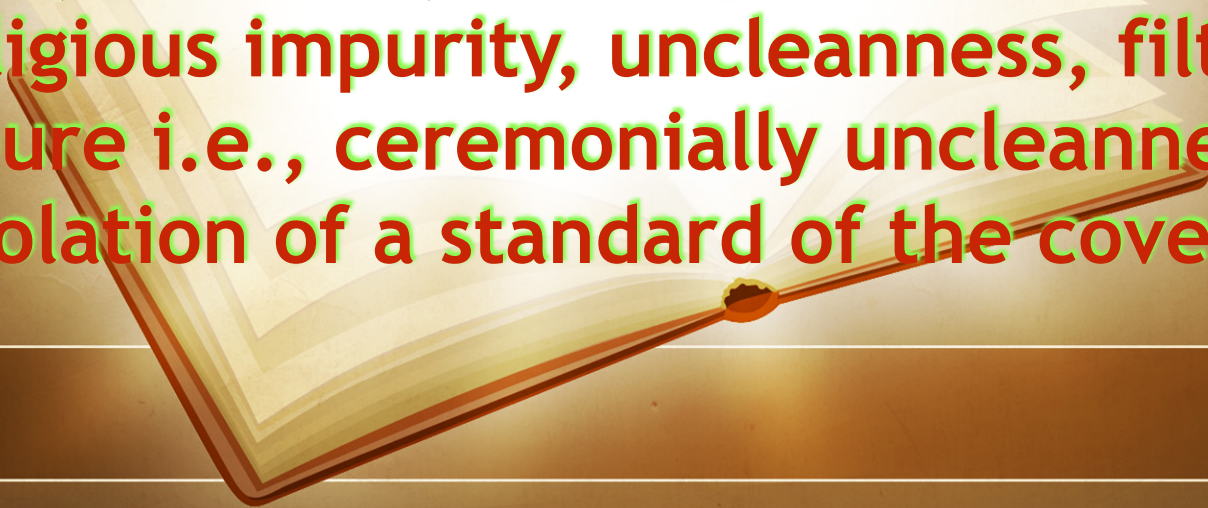


In Wayyiqra/Leviticus 5 verse 3, when it says, 'when he touches the uncleanness of man', what does this mean?

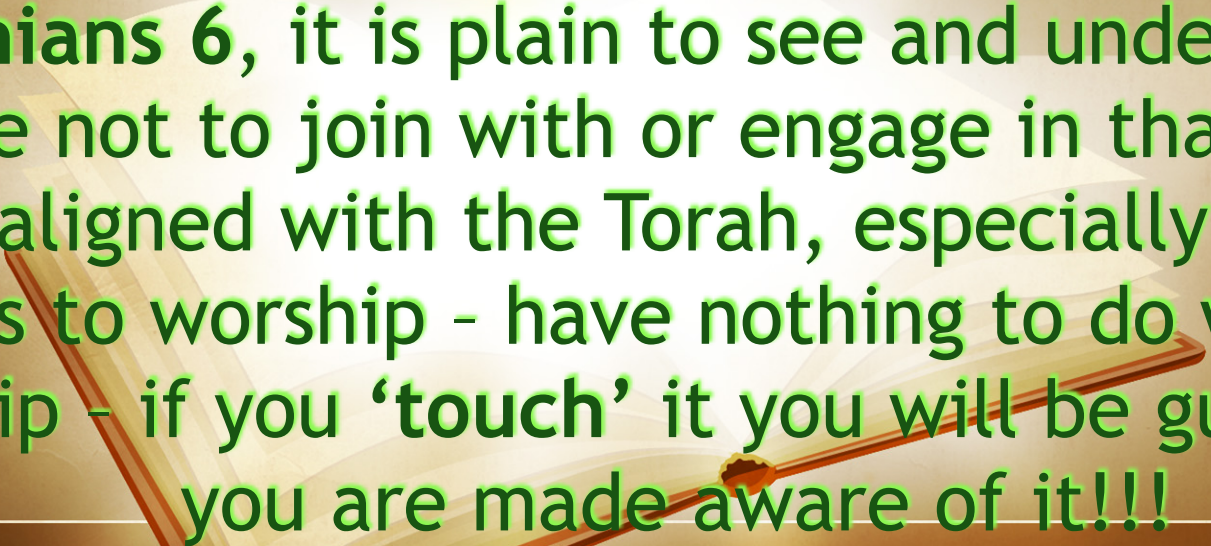
As we look at the Hebrew words, we get greater insight and clarity for us as a clear instruction for us today.

The Hebrew root word for touch/touches is נָגַח naga (naw-gah')- Strong's H5060 which means, 'to touch, strike, reach, cause to touch, join' and is also translated as, 'lay a hand upon' as a euphemism for 'lying with a woman'.

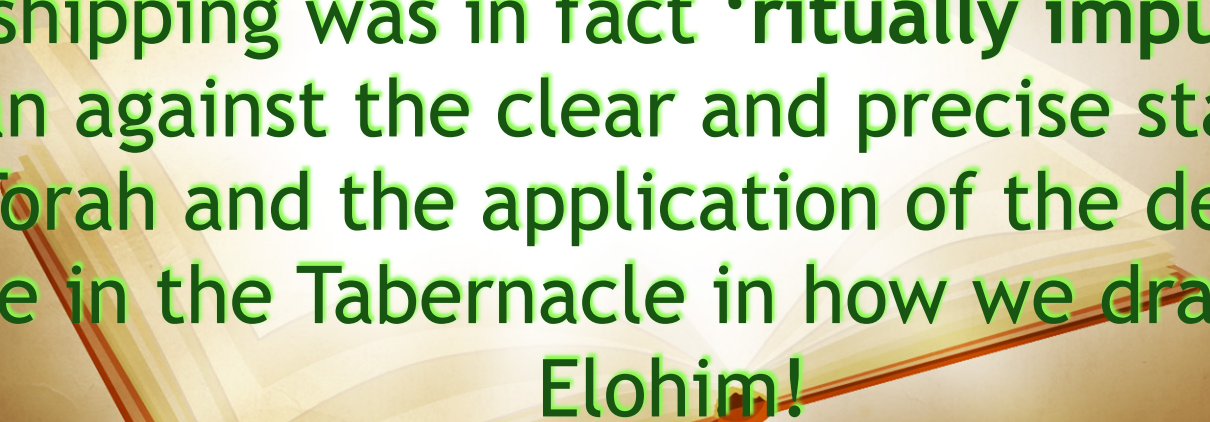
The Hebrew word that is translated as
'uncleanness' comes from the root word טְמֵאָה
tumah (toom-aw')- Strong's H2932 which means,
'religious impurity, uncleanness, filthiness,
impure i.e., ceremonially uncleanness for a
violation of a standard of the covenant'.



When understanding these words, and then mirroring them with the words of Qorintiyim Bet/2 Corinthians 6, it is plain to see and understand that we are not to join with or engage in that which is not aligned with the Torah, especially when it comes to worship - have nothing to do with false worship - if you 'touch' it you will be guilty when you are made aware of it!!!



For most of us, we have had it made known very clearly to us that the way in which we were worshipping was in fact **'ritually impure'** and unclean against the clear and precise standards of the Torah and the application of the design and service in the Tabernacle in how we draw near to Elohim!

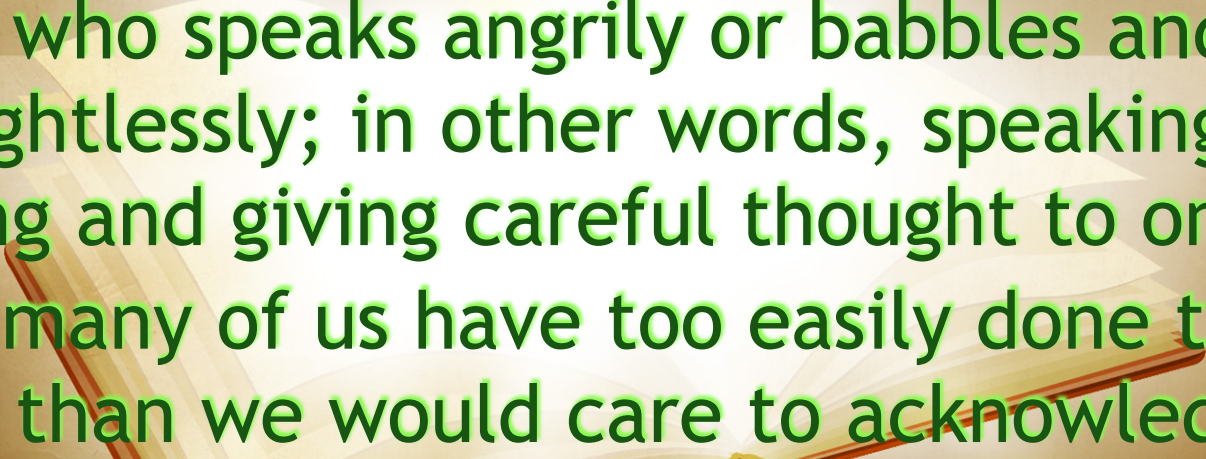


Hazon/Revelation 18:4 “And I heard another voice from the heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.”

Yirmeyahu/Jeremiah 51:6 “Flee from the midst of Babel, and let each one save his life! Do not be cut off in her crookedness, for this is the time of the vengeance of יהוה, the recompense He is repaying her.”

Mishlě/Proverbs 9:6 “Leave the simple ones and live, and walk in the way of understanding.”

Verse 4 speaks about speaking rashly and speaks of one who speaks angrily or babbles and speaks thoughtlessly; in other words, speaking without thinking and giving careful thought to one's words! How many of us have too easily done that more than we would care to acknowledge?



This also relates to rash oaths or vows, which a man was afterwards unable, or which it would have been sinful, to perform.

Mishlě/Proverbs 20:25 “It is a snare for a man to say rashly, “It is set-apart,” And only later to reconsider his vows.”

Mishlě/Proverbs 18:7 “A fool’s mouth is his ruin, and his lips are the snare of his life.”

This is a lesson for us to watch what we say and not speak foolishly without having considered the very words that comes out of our mouths:

Mishlě/Proverbs 5:1-2 “My son, listen to my wisdom; Incline your ear to my understanding, 2 so as to watch over discretion, and your lips guard knowledge.”

Ya'aqob/James deals with this issue very clearly as he says that out of the same mouth comes blessing and cursing and this should not be so, especially for us who are set-apart and called out for a service unto

יהוה!

Verse 5 is a great instruction for us - when you are guilty, do not procrastinate - just confess and repent and do not do it again!

Most of us, if not all, have fallen in this regard to 'touching', doing or saying, that which we should not and when we come to the realization of what we have done, we must immediately confess:

Tehillah/Psalm 32:5 "I acknowledged my sin to You, and my crookedness I did not hide. I have said, "I confess my transgressions to יהוה," and You forgave the crookedness of my sin. Selah."

We come and confess our sins to the One whom we have sinned against and whenever we sin or are lawless, it is against His Word and so, we confess and acknowledge our sin before Him and seek His forgiveness and cleansing, which He promises to give us:

Yohanan Aleph/1 John 1:8-10 “If we say that we have no sin, we are misleading ourselves, and the truth is not in us. 9 If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His Word is not in us.”

Mishlě/Proverbs 28:13 “He who hides his transgressions does not prosper, but he who confesses and forsakes them finds compassion.”

Tehillah/Psalm 51:1-4 “Show me favour, O Elohim, according to Your kindness; according to the greatness of Your compassion, blot out my transgressions. 2 Wash me completely from my guilt, and cleanse me from my sin. 3 For I know my transgressions, and my sin is ever before me. 4 Against You, You alone, have I sinned, and done evil in Your eyes; that You might be proven right in Your words; be clear when You judge.”

The entire Tehillah/Psalm 51 is a wonderful declaration of a truly repentant heart and when we come before יהוה in repentance and confession we certainly find His compassion and cleansing, and then we need to be careful in keeping ourselves clean, touching, doing and speaking not that which is unclean.

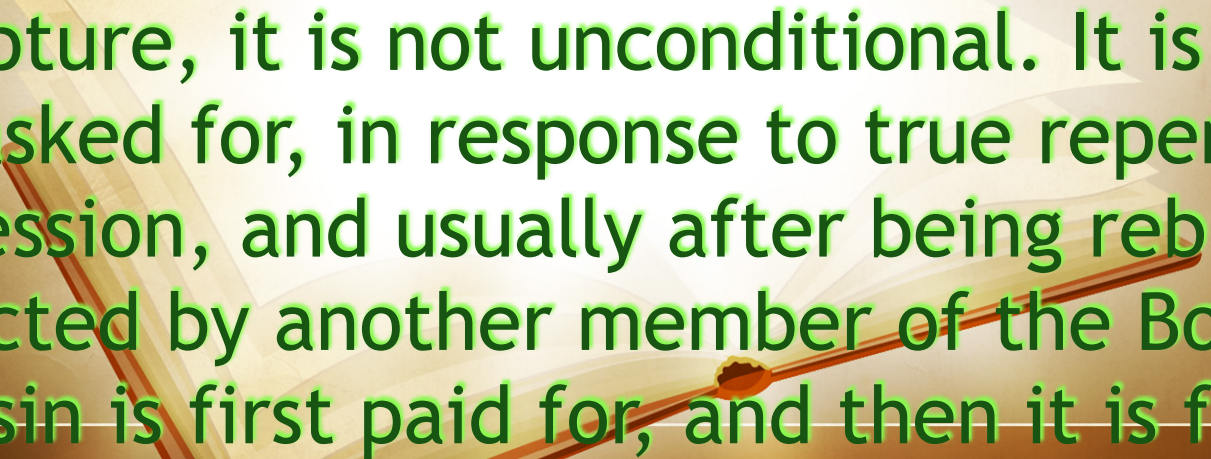


Praise יהוה that His provision for a guilt offering that cleanses us He provided through the willing sacrifice of Messiah, and what we see, from this passage in **Chapter 5** of this torah portion, is the clear provision He has provided for us all, through the atoning work of יהושע, our Redeemer and Saviour, on the stake becoming the sin offering for us, which we must not take lightly or ignore!

Verse 16 - add 1/5th to it!

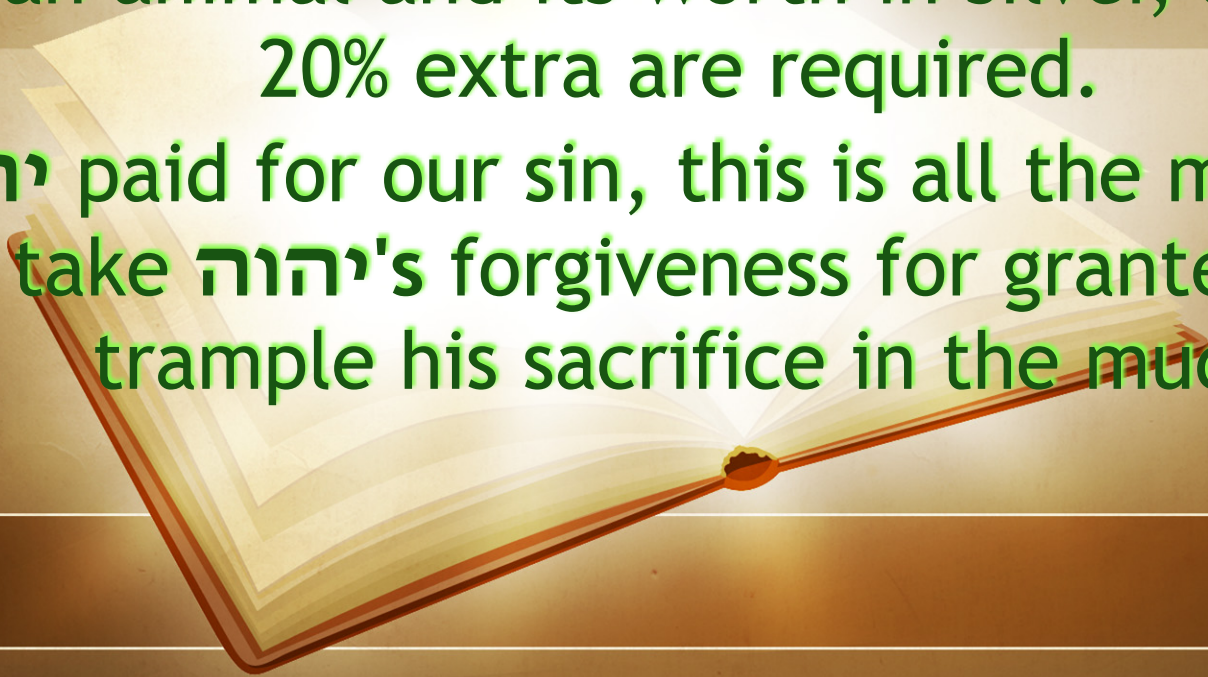
Forgiveness is not the blank check that many make it out to be.

In Scripture, it is not unconditional. It is only given when asked for, in response to true repentance and confession, and usually after being rebuked and corrected by another member of the Body. Here, the sin is first paid for, and then it is forgiven.

An open book with a red bookmark and a small brown object on the page.

Both an animal and its worth in silver, as well as
20% extra are required.

If יהושע paid for our sin, this is all the more reason
to not take יהוה's forgiveness for granted; will we
trample his sacrifice in the mud?

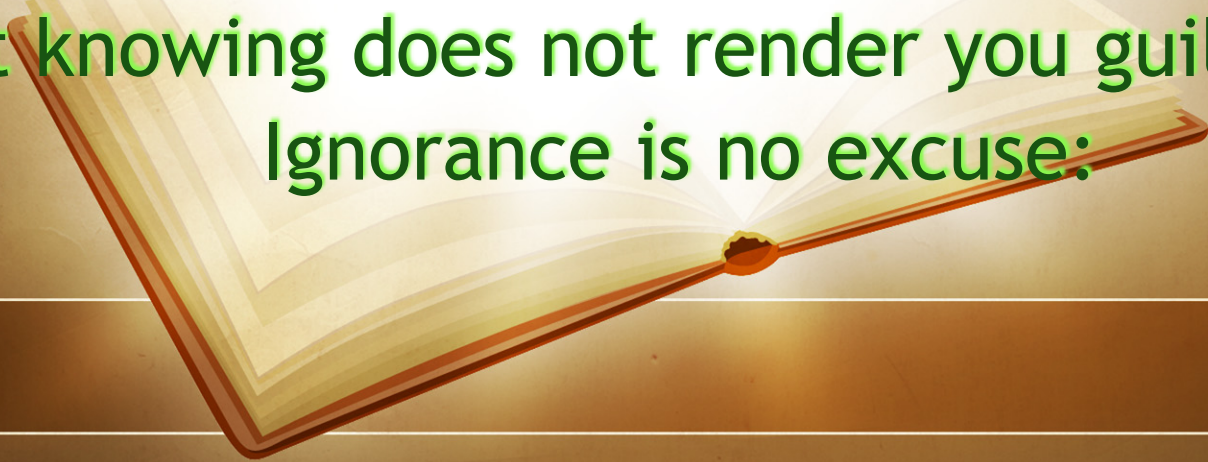


lb'rim/Hebrews 9: 13-14 “For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, 14 how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?”


We are cleansed to serve the Living Elohim and no more serve the dead works of the flesh and this does cost us, for we cannot take for granted that which He has become for us - there is a price to pay for which many sadly do not understand - it costs us our life for **יהושע** said that whosoever shall lose his life for His sake shall save it!

Verse 17 is very clear - you are guilty when you do not walk according to the Torah, even if you did not know.

Not knowing does not render you guiltless!!!
Ignorance is no excuse:



Ma'asei/Acts 17:30-31 "Truly, then, having overlooked these times of ignorance, Elohim now commands all men everywhere to repent, 31 because He has set a day on which He is going to judge the world in righteousness by a Man whom He has appointed, having given proof of this to all by raising Him from the dead."



By the resurrection of Messiah, we have been given
the proof that יהוה will judge the world in
righteousness and there is no excuse for any to not
call upon Him and be saved!


If done unintentionally, it can be paid for and
forgiven at that point.

But ignorance is no excuse, for since we have the
Torah right in front of us, to be unaware of it we
have to indeed be ignoring it.

Ib'rim/Hebrews 10:26-29 "For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins, 27 but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents. 28 Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses. 29 How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour?"

When we do something wrong inadvertently, we are still truly guilty, contrary to popular belief today and we need to understand this.

To simply say, "**I am sorry**" and not change, is not enough; saying no more than that and not making right, by changing your actions and deeds, is not even truly apologizing, which merely means providing an explanation of why something was done.



We can often find people saying, “I am sorry” and even explain why they are apologizing for what they have done, yet they may go ahead and do it again!

To say sorry and even explain why, yet not do anything to change and ensure it is not done again, is inappropriate. The only acceptable response, is to fix what one broke!

Just because something erroneous is done unintentionally, does not remove the guilt.

We must take responsibility for our words and actions and do what is right, according to the Torah - This is the mature way of thinking!

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,

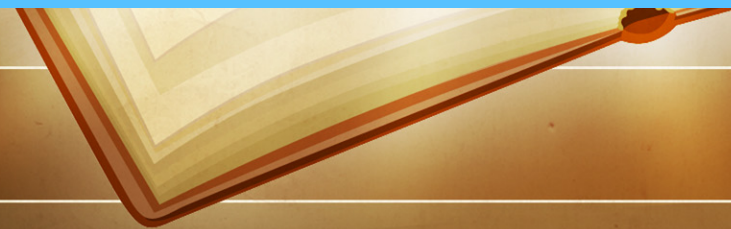
Lev 6:3 or has found what was lost and has lied concerning it, or did swear falsely, so that he sins in regard to any one of all these that a man does,

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.

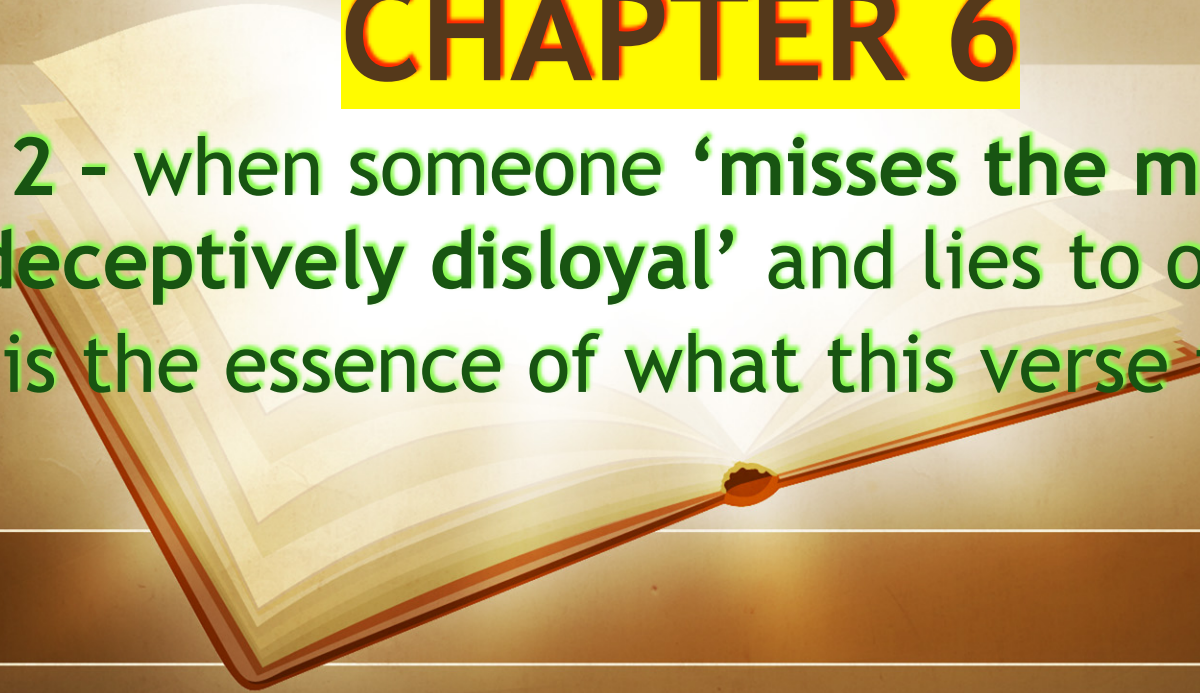
Lev 6:6 “Then he brings his guilt offering to יהוה, a ram, a perfect one, from the flock, with your valuation, as a guilt offering, to the priest.

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.”



CHAPTER 6

Verse 2 - when someone 'misses the mark' and is
'deceptively disloyal' and lies to others!
That is the essence of what this verse is stating.



Sin, in Hebrew, as already discussed, is the word חָטָא ḥata (khaw-taw')- Strong's H2398 meaning, **'to miss the mark, do wrong, incur guilt, fail to reach'**, and the root words that are translated here as 'committed a trespass' are מָאַל ma'al (maw-al')- Strong's H4603 and מָאַל ma'al (mah'-al)- Strong's H4604.

The repetition of this word gives great emphasis, as the second word here comes from the first and simply has different vowel pointing.

Both carry the meaning of being unfaithful or acting treacherously, while the application of the first carries the picture of deliberately committing that which is wrong and, in a sense, can mean **‘to cover up, or act covertly’** and the application of the second, speaks of that which is covered up or done with wrong motive - and that is to **‘sin and be unfaithful’**, hence the reason for me stating that it speaks of being deceptively disloyal.

Both of these words are used in:

Yehoshua/Joshua 7:1 “But the children of Yisra’ēl committed a trespass regarding that which is under the ban, for Aḱan son of Karmi, son of Zabdi, son of Zerah, of the tribe of Yehudah, took of that which is under the ban. And the displeasure of יהוה burned against the children of Yisra’ēl.”

In the Hebrew text, the phrase ‘the children of Yisra’ël committed a trespass’ is written as:

-וַיִּמְעַלוּ בְּנֵי יִשְׂרָאֵל מַעַל

‘vayima’alnu b’nei- Yisra’ël ma’al’

This can be literally translated as: ‘in trespassing/
acting unfaithfully the children of Yisra’ël
trespassed’

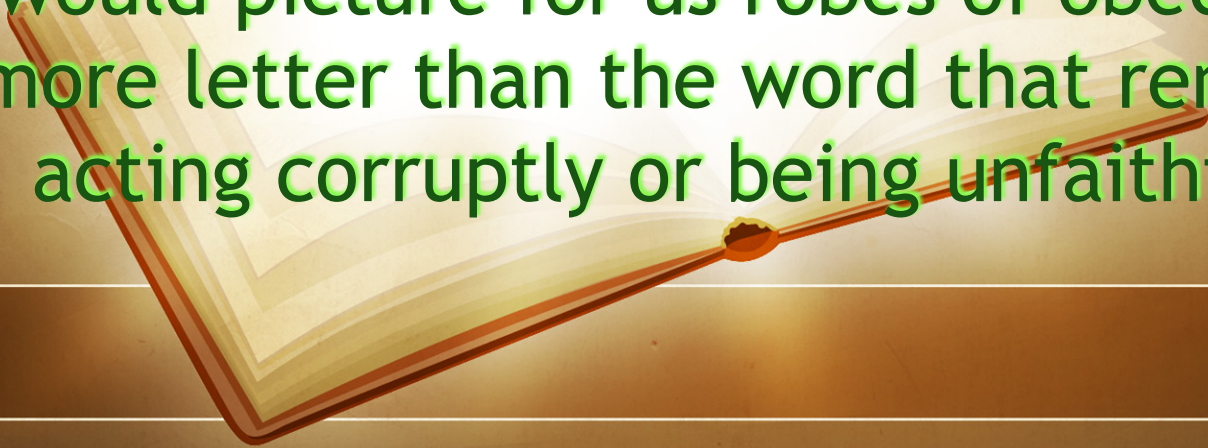
The Hebrew word vayima'alu - comes from the root verb לַעַל ma'al (maw-al')- Strong's H4603 and means, **'to act unfaithfully or treacherously, violate, break faith'**, and the other root word that is translated as **'trespassed'** is the noun לַעַל ma'al (mah'-al)- Strong's H4604 which comes from the root verb. The repetition of this word in this sentence gives great emphasis, as the second word here comes from the first and simply has different vowel pointings.

The ESV (English standard version) translates this as 'The children of Yisra'ël broke faith'.

What is interesting to take note of, is that a derivative of this root word מַעַל ma'al (maw-al')-

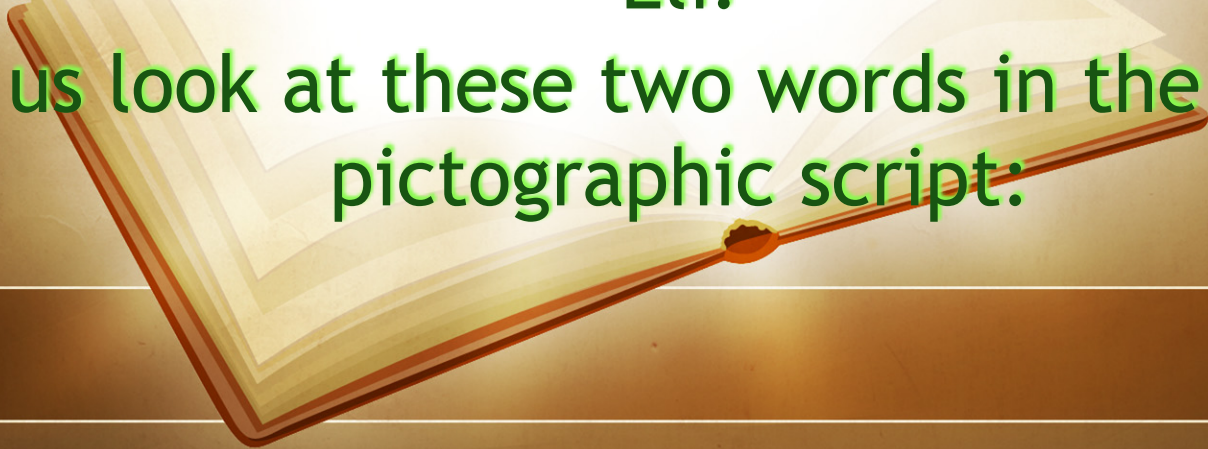
Strong's H4603 is the Hebrew noun מַעֵיל me'il (meh-eel')- Strong's H4598 which means, 'robe, mantle'.

This is what got me digging a little deeper and then it struck me, as I looked at the difference between these two words, and that is that the word for robe, which would picture for us robes of obedience, has one more letter than the word that renders one acting corruptly or being unfaithful.



And so, when we look at these words in the ancient script, we see a clear picture and message being given that we also see being portrayed in the difference between Shemu'ěl and the two sons of Ėli.

Let us look at these two words in the ancient pictographic script:

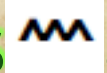


מַעַל maal (maw-al')- Strong's H4603 and means,
'to act unfaithfully or treacherously, violate,
break faith':


√ ◉ M




Mem - מ:

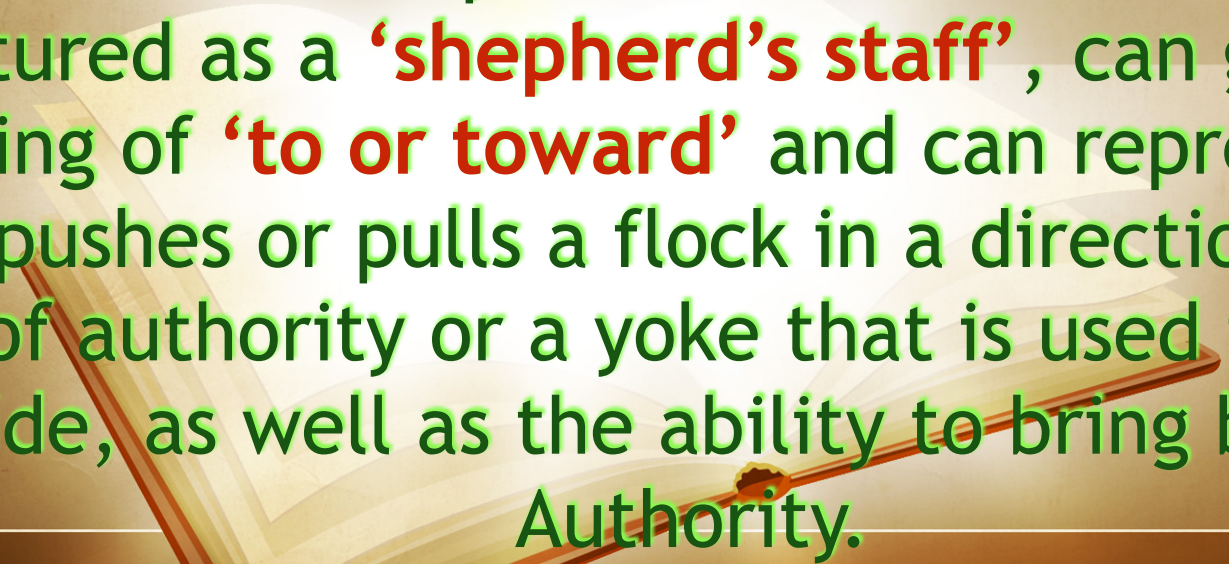
The ancient script has this letter as  and is pictured as **‘water’**, and also carries the meaning of **‘chaos’** (from the storms of the sea) and can also picture that which is **mighty or massive as well as the unknown**. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents **‘water’**, we are also able to see how this can render for us the meaning of **‘washing’ or ‘cleansing’**.

Ayin - א:

The original pictograph for this letter is  and is pictured as 'an eye' 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.



מֵעֵל meil (meh-eel')- Strong's H4598 which means, 'robe, mantle, cloak, i.e., an exterior garment which covers an inner tunic; and can also be described as a 'sleeveless coat'.

וְעַל מֵעֵל

The difference as you can see is the additional letter:

Yod - י

In the Ancient Script, this is the letter 'yad or yod' which is pictured as - י - which is the picture of an arm and hand and carries the meaning of '**work, make, throw**' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

Now, when we understand the meaning behind these individual letters, we see what makes the difference between serving faithfully and being unfaithful or corrupt in service.

The difference between the two words that we are looking at, is the picture of a hand or arm and hand.

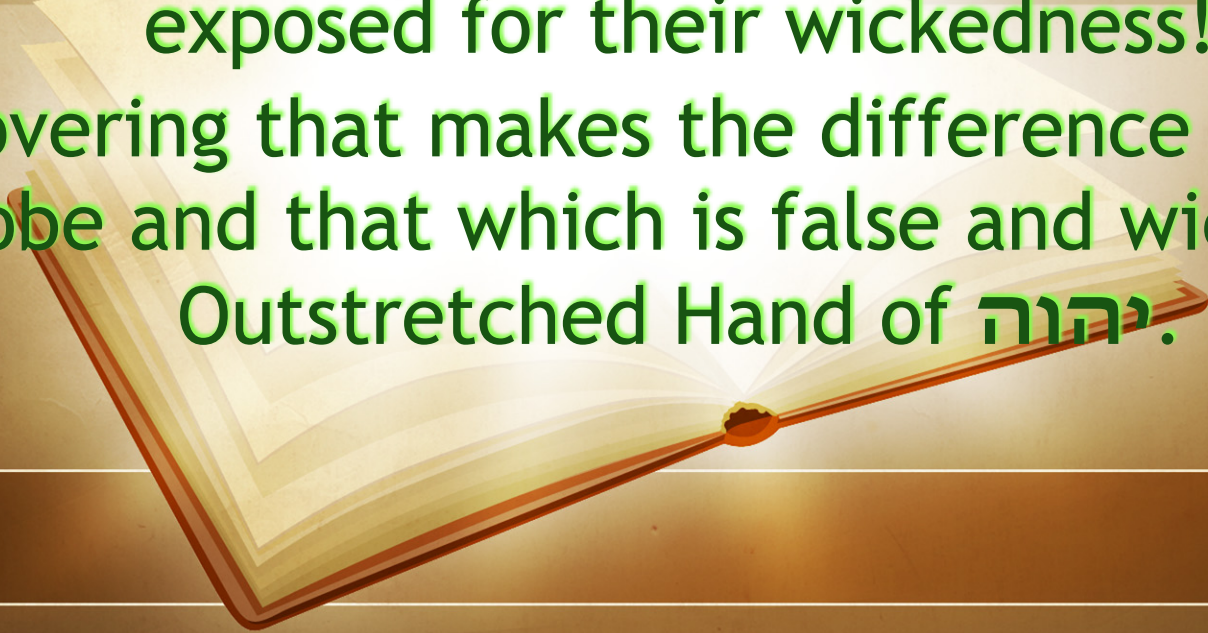


And so, when we look at the word for robe, we can see the clear message of how **יהוה**, out of the chaos of the waters, set His order in place through His instructions.

Man had sinned and was naked and exposed and **יהוה** saw how man needed a covering, which He sent through the work of His Outstretched Arm and Right Hand - **יהושע** Messiah, in order to redeem us back under His Rod of instructions, being forever robed in righteousness!

Without the true covering, our works will be
exposed for their wickedness!

The covering that makes the difference between a
true robe and that which is false and wicked is the
Outstretched Hand of יהוה.



When you take away the hand - there is no salvation
and it is just a works-based wickedness and
treacherous service being delivered, that is
abominable before יהוה.

The removal of the commands of Elohim and the
idea of the false teachings that the Torah is no
longer applicable is a removal of the Hand and Arm
of יהוה.

The robe that Shemu'el wore each year is a picture of us having been clothed in the robes of righteousness as we walk in the Torah and we follow the Creators cycle each year, starting with every Shabbat!

Any other attempts at worship that do not follow His clear instructions, are nothing more than man-made traditions and rules that have removed the Hand of יהוה!


Yeshayahu/Isaiah 61:10 “I greatly rejoice in יהוה,
my being exults in my Elohim. For He has put
garments of deliverance on me, He has covered me
with the robe of righteousness, as a bridegroom
decks himself with ornaments, and as a bride
adorns herself with her jewels.”



When Dawid brought back the Ark of Elohim, we are told that not only did Dawid wear a robe of fine line, but so did the Lěwites:

Dibre haYamim Aleph/1 Chronicles 15:27 “And Dawid was dressed in a robe of fine linen, as were all the Lěwites who bore the ark, the singers, and Kenanyah the leader of the service with the singers. And Dawid wore a linen shoulder garment.”

Our robes of righteousness are to guard to do all His commands:



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.”

Yohanan Aleph 2:29 “If you know that He is righteous, you know that everyone doing righteousness has been born of Him.”

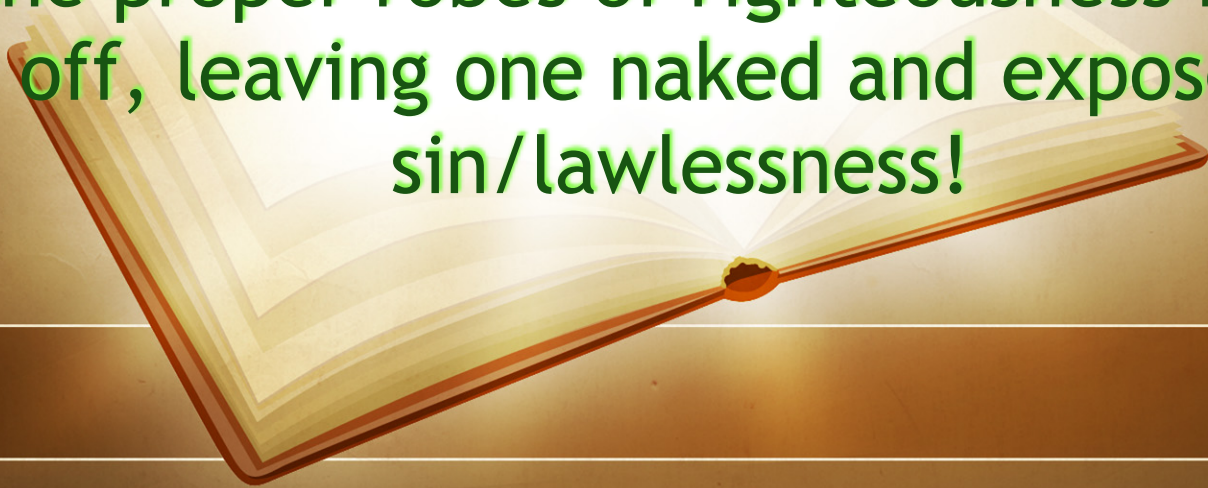
Yohanan Aleph 3:7 “Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous.”

Yohanan Aleph 3:10 “In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother.”

Hazon/Revelation 7:13-14 “And one of the elders responded, saying to me, “Who are these dressed in white robes, and where did they come from?” 14 And I said to him, “Master, you know.” And he said to me, “These are those coming out of the great distress, having washed their robes and made them white in the blood of the Lamb.”

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.”

To 'commit a trespass' or 'act treacherously' is to be doing something that is unrighteous and shows that the proper robes of righteousness have been thrown off, leaving one naked and exposed for their sin/lawlessness!



A very good example of this is in the account as recorded in **Ma'asei/Acts 5 :1-11**, as we see how H̄ananyah, with Shappirah his wife missed the mark and were deceptively disloyal by holding back from **יהוה** the full price of the land that they sold and which they had promised to give the full purchase price as an offering to **יהוה**; in reality they did it in order to look righteous, while their hearts were filled with lies, as they lied not to men but to Elohim and brought the punishment of death upon themselves through their wicked and disloyal deception!

Sadly, there are many today who are falling into this same trap of falsehood and deception as they are 'putting on a show' before others in their claim at walking in obedience to the Torah and will attend Sabbath Meetings and perform the minimum requirements necessary for the Feasts of יהוה, while their lives outside of His Appointed Times do not measure up to the standard of that which they misleadingly and deceptively proclaim.

We must learn from the account of Hananyah and Shappirah his wife, so as to not be found 'missing the mark' and being 'deceptively disloyal'!

If we bring an offering in an unworthy manner then it is not a freewill offering at all but is rather seen as **‘committing a trespass against יהוה’**.

There will be consequences if we do this and act deceptively in any manner, and if we do this what we must realize is that we will be found to have misappropriated **“יהוה’s property.”**

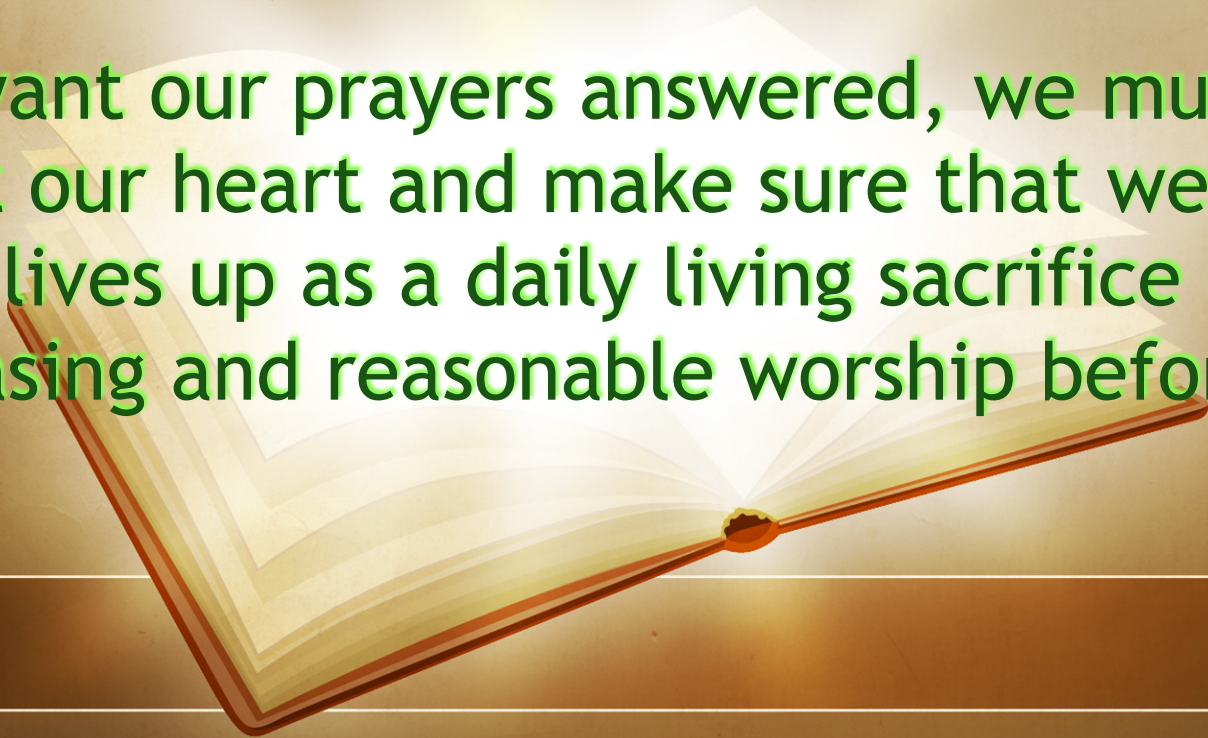
Those who say they are believers and slander or speak behind people's backs or share negatively about others, we must know that to do this is a sin before יהוה.

Also, if we lie by manipulation of words, body language, or in any wrong deeds to an individual, or even in business deals and act shrewdly for self-gain, know that this too is a sin before יהוה.

If we vow to give the whole tithe, which is a requirement of Torah, and we do not do so, then we lie and rob **יהוה**.


We who are in covenant and called to serve as a set-apart, called out and royal priesthood, to minister in **יהוה's** House, need to make a clear distinction between the set-apart and profane and between the clean and unclean in order that our thoughts and practices are in line with the Torah of **יהוה**.

If we want our prayers answered, we must carefully look at our heart and make sure that we truly offer our lives up as a daily living sacrifice that is a pleasing and reasonable worship before יהוה.

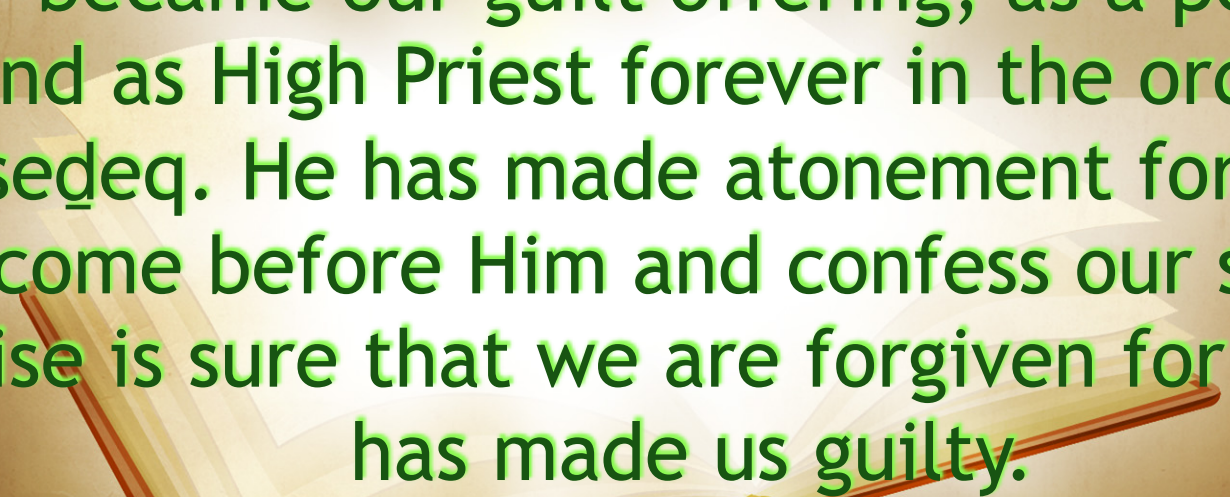


Verse 5 speaks of making right and we know that before we can come to bring an offering to יהוה, we must first make right with our brother:

Mattithyahu/Matthew 5:23-24 “If, then, you bring your gift to the altar, and there remember that your brother holds whatever against you, 24 leave your gift there before the altar, and go, first make peace with your brother, and then come and offer your gift.”



יהושע became our guilt offering, as a perfect ram
and as High Priest forever in the order of
Malkitsedeq. He has made atonement for us, and as
we come before Him and confess our sins, the
promise is sure that we are forgiven for whatever
has made us guilty.




Therefore, let us do our utmost to stay pure in order that by the blood of יהושע we can with boldness draw near to יהוה with our hearts cleansed in Him:

lb'rim/Hebrews 10: 22 “let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water.”

**VAYYIQRA - AND HE CALLED - HAVE YOU HEARD?
ARE YOU DRAWING NEAR?
HE WHO HAS EARS LET HIM HEAR!!!**

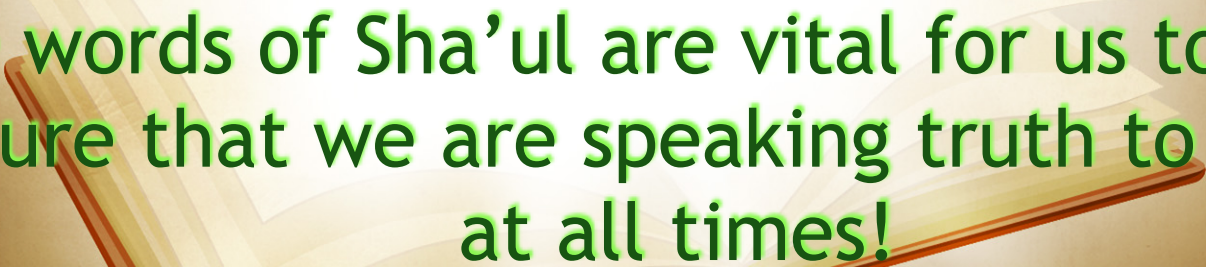


In terms of that which given to us, in Wayyiqra/
Leviticus 6:1-7, we are able to see a clear lesson
on making sure that we let no falsehood be evident
in our lives but rather be faithful in serving and
worshipping in Spirit and Truth.



Eph'siyim/Ephesians 4:25 "Therefore, having put off the false, speak truth, each one with his neighbour, for we are members of one another."

These words of Sha'ul are vital for us to hear and make sure that we are speaking truth to each other at all times!

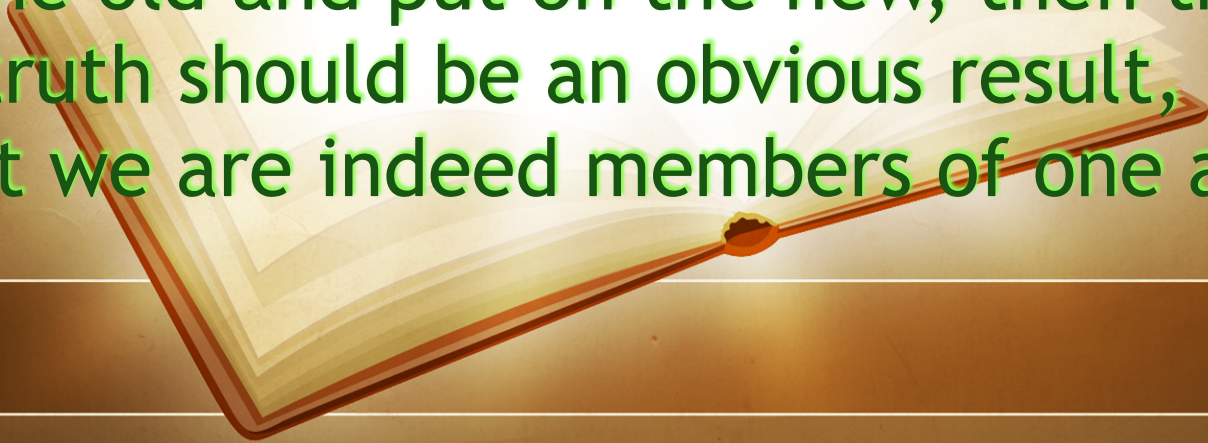


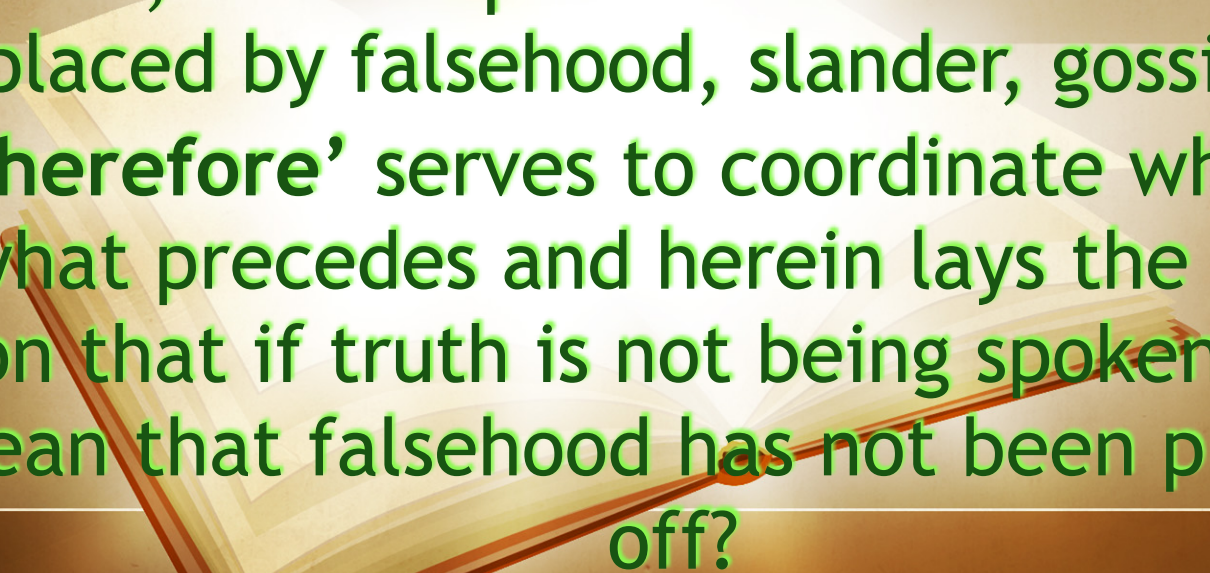
In a time where somebody's word cannot be fully trusted we recognize how the tongue of falsehood and lies seems to be the norm of society, which is a very frightening thing indeed and one that should cause the true remnant Bride of Messiah to be on guard against as we make sure that the words that flow from our lips are words of Truth.

Words of Truth that is faithfully and trustworthily followed up by the proper actions of righteousness in adherence to that which flows from our lips!

After having made clear that we are to guard the unity of the Spirit and be built up in the Master, as a body that is knit together, and no longer walks as the nations do, he calls believers to put off the old man of corruption and put on the renewed man, in righteousness and set-apartness of the truth and having said that, he begins this statement, in verse 25, with a **‘therefore’**, which is the Greek word **διό** **dio** (dee-o’)- **Strong’s G1352**, which is a conjunction that means, **‘therefore, for this reason, on which account, wherefore, so then’** and is used as a relatively emphatic marker, of a result of that which has been spoken before, as this conjunction brings together a complex sentence in logic, if and only if each of its components is true!

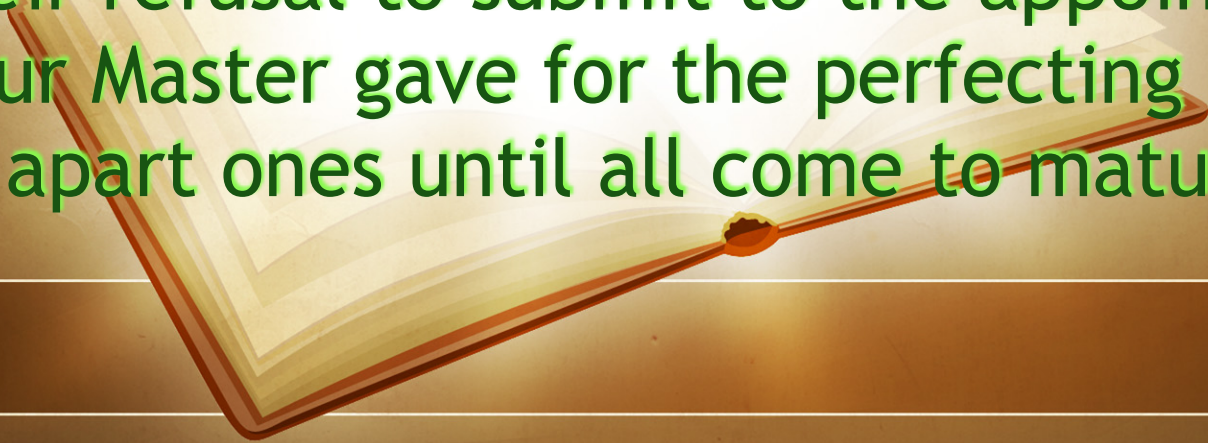
In others words, this conjunction highlights that if what has preceded these words, is in fact true, and that the believers are walking in unity and have put off the old and put on the new, then the call to speak truth should be an obvious result, recognizing that we are indeed members of one another.



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While this may make sense ‘in word’, what we must ask is if the action of this truth is being done ‘in works’ too, or has lips of truth been overshadowed and replaced by falsehood, slander, gossip and lies? This ‘**therefore**’ serves to coordinate what follows with what precedes and herein lays the beckoning question that if truth is not being spoken then does that mean that falsehood has not been properly put off?

If this is the case then this would simply reveal that believers who are not speaking truth are not being properly built up in unity and maturity; perhaps due to their refusal to submit to the appointed order that our Master gave for the perfecting of the set-apart ones until all come to maturity.



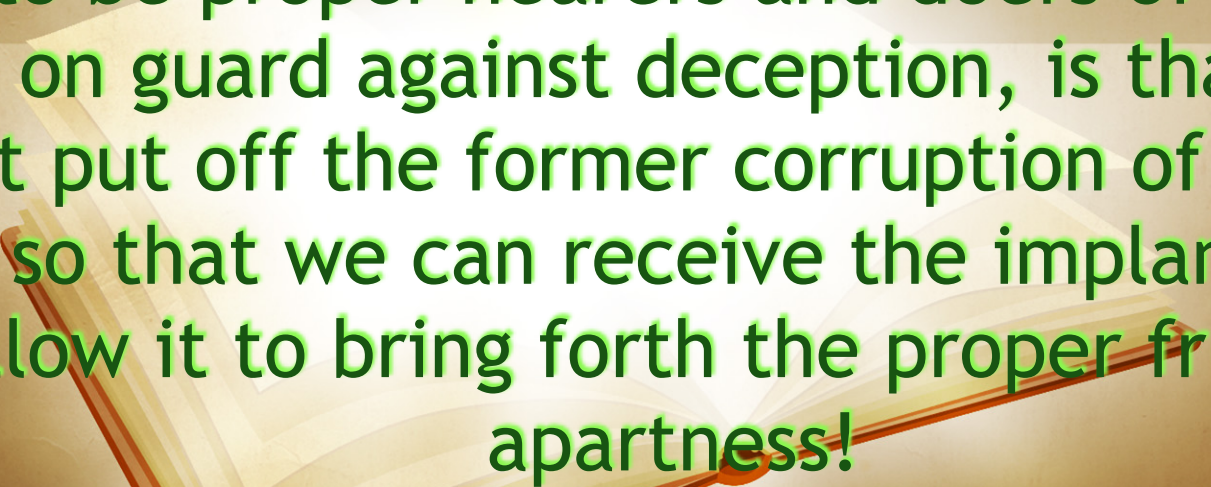
As I consider these words of Sha'ul I am greatly concerned about the state of the body of Messiah, as there is much falsehood that has not been put off, which leaves the body, as a whole, in a crippling state where truth is not being properly spoken, or rather that while **'words of truth'** may be seen to be uttered from many lips, the corresponding actions that do not live up to words that are spoken reveal the sad truth that many hearts are far from Elohim, despite much lip service that is being rendered in vain.

The Greek word that is translated as 'put off' comes from the verb ἀποτίθημι apotithēmi (ap-ot-eeth'-ay-mee)- Strong's G659 which means, 'lay aside, put off, lay down, cast off'.

In Ya'aqob this word is translated as 'put away':

Ya'aqob/James 1:21-22 "Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives. 22 And become doers of the Word, and not hearers only, deceiving yourselves."

What is abundantly clear in Scripture, is that in order to be proper hearers and doers of the Word, and be on guard against deception, is that we have to first put off the former corruption of the sinful flesh, so that we can receive the implanted Word and allow it to bring forth the proper fruit of set-apartness!



The proper putting off and putting on is a clear instruction we see being given to us in Scripture, and in order to properly put on the armour of light we must put off all darkness:

Romiyim/Romans 12:11-13 “The night is far advanced; the day has come near. So, let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master **יהושע** Messiah, and make no provision for the lusts of the flesh.”

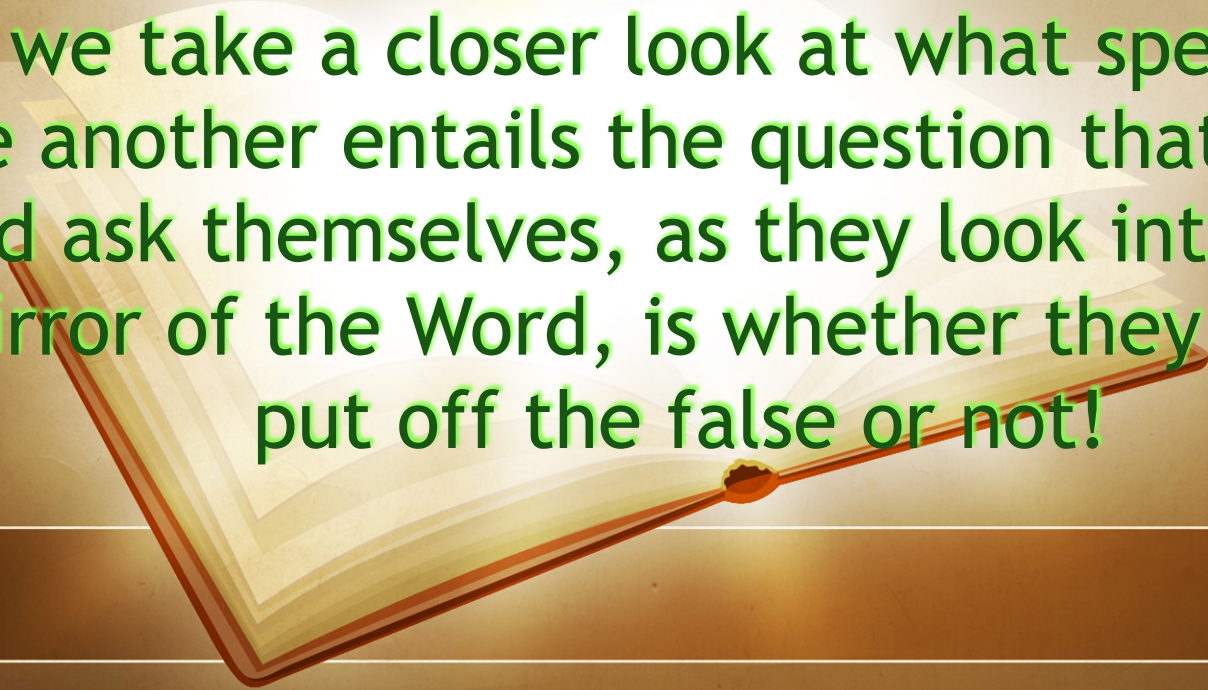
Sha'ul was not simply content to explain a Truth and leave it, he always applied it to practical living and here in this letter he makes mention of the very things that we are to put off and why!

We are to put off all lying and speak truth to one another for we are all members of each other.

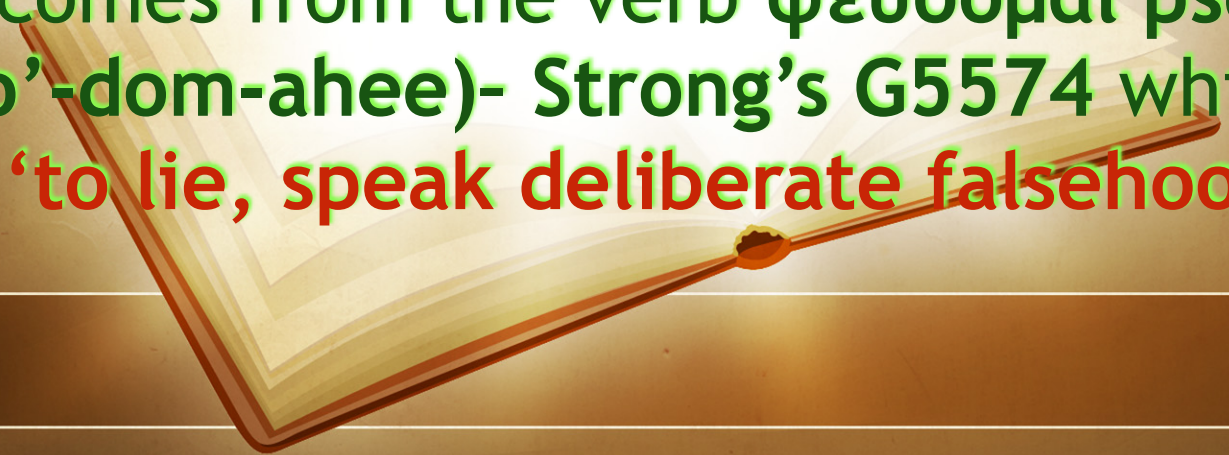
This is a very important thing he is teachings us here, for lying will only corrupt the garments of the Bride and darken out the light that we are to shine!

Therefore, having put off the false...!

Before we take a closer look at what speaking truth to one another entails the question that each one should ask themselves, as they look intently into the mirror of the Word, is whether they have truly put off the false or not!



The Greek word that is translated here as 'false' is the noun ψεῦδος pseudos (psyoo'-dos)- Strong's G5579 which means, 'falsehood, lies, untruth', and comes from the verb ψεύδομαι pseudomai (psyoo'-dom-ahee)- Strong's G5574 which means, 'to lie, speak deliberate falsehoods'.



This noun - ψεῦδος pseudos - Strong's G5579 - can also be understood as a conscious and intentional falsehood and be crafty in presenting whatever is not what it seems to be!

In other words when falsehood has not been properly and obediently put off and cast aside then it may appear as something that it is not and have an appearance of truth yet cannot be followed up by proper actions.

Why I am highlighting this, is to emphasis a great concern that we see among many who are a part of the body of Messiah yet find themselves so easily reverting to ways of falsehood that may offer lips that say all the right kind of words yet their actions do not match up, rendering their words no longer as the truth that they may have appeared to be but rather are exposed as falsehood, which highlights the immaturity that the body, as a whole, is in and teaches us the urgency for the true perfecting of set-apartness that needs to happen before our Master returns!

Sha'ul goes on to say the following:

Eph'siyim/Ephesians 4:29 "Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers."


We are to have put off all falsehood and speak truth, making sure that no corrupt word comes out of our mouths!




The Greek word that is translated as 'corrupt' in verse 29 is σαπρός sapos (sap-ros')- Strong's G4550 which means, 'rotten, worthless, bad, unwholesome', and is used to describe a 'rotten' tree, in:



Mattithyahu/Matthew 7:17-19 “So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire.”



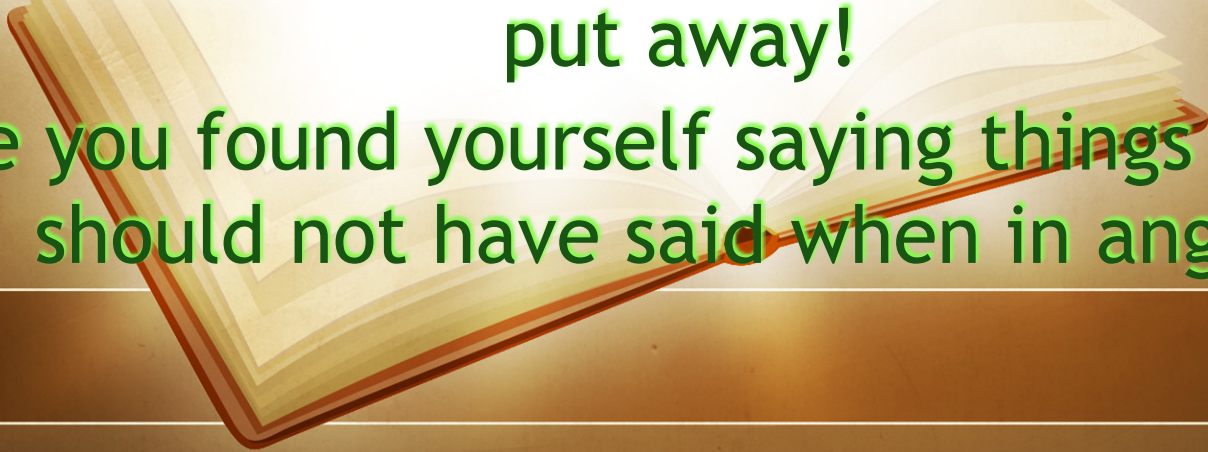
Luqas/Luke 6:44-45 “For each tree is known by its own fruit. For they do not gather figs from thorns, nor do they gather grapes from a bramble bush. 45 “The good man brings forth what is good out of the good treasure of his heart, and the wicked man brings forth what is wicked out of the wicked treasure of his heart. For out of the overflow of the heart his mouth speaks.”



Our words reveal a lot and will clearly reveal if the
old man has been put off or not!

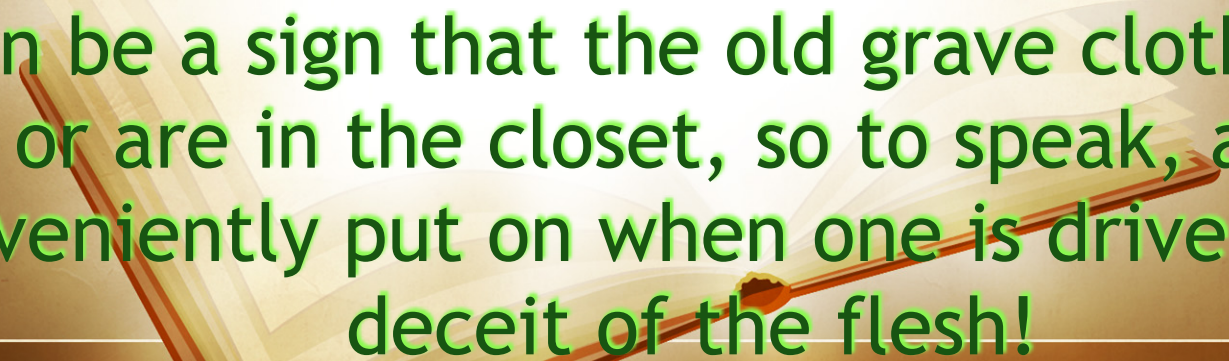
When our speech is not corrupt then all bitterness,
wrath, displeasure and uproar and slander will be
put away!

Have you found yourself saying things that you
should not have said when in anger?



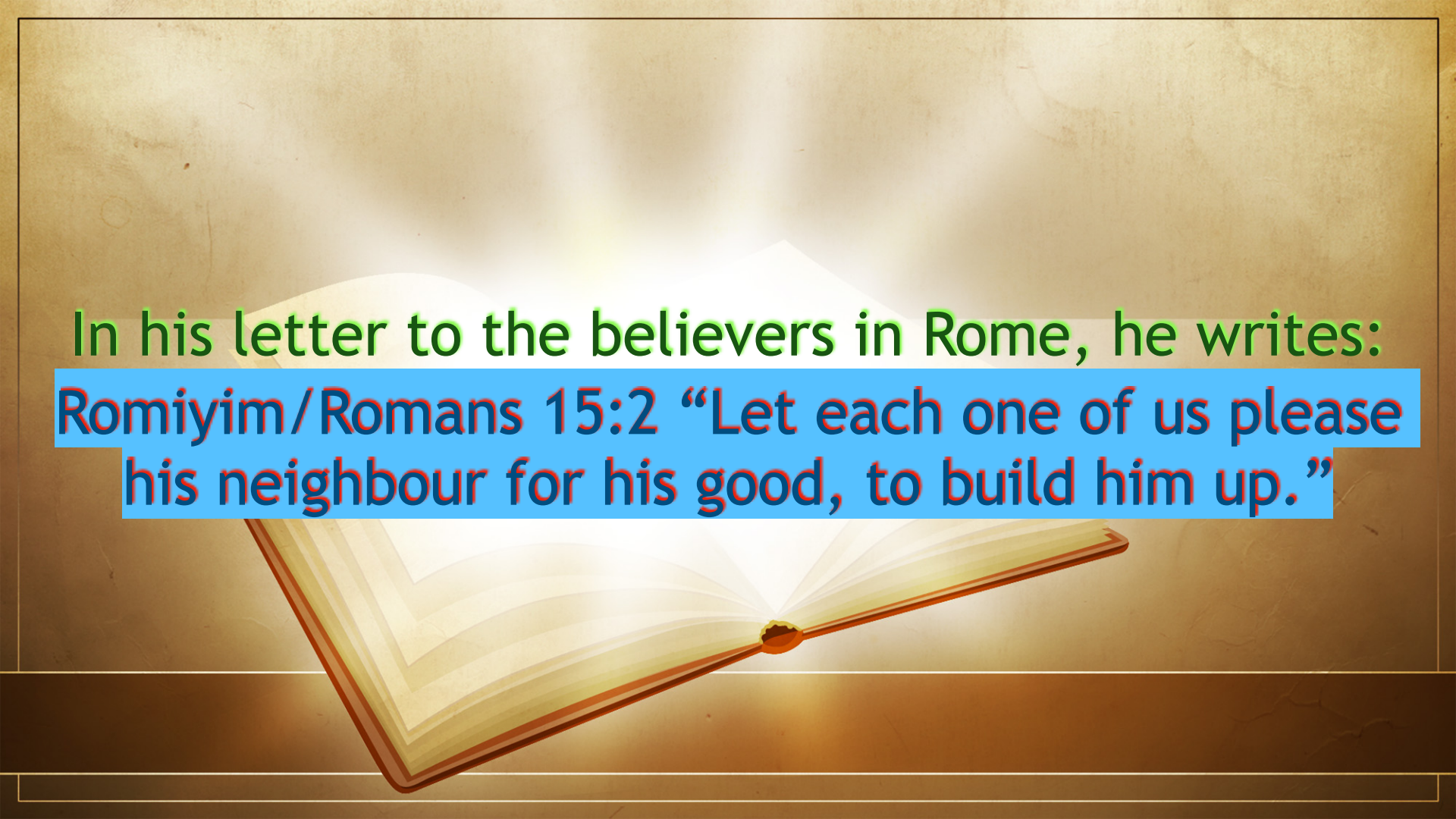
Sha'ul teaches us not to sin when we are wroth!
How often have you allowed displeasure to cause
you to have speech that is corrupt and you end up
slandering another?

This can be a sign that the old grave clothes are still
on or are in the closet, so to speak, and are
conveniently put on when one is driven by the
deceit of the flesh!

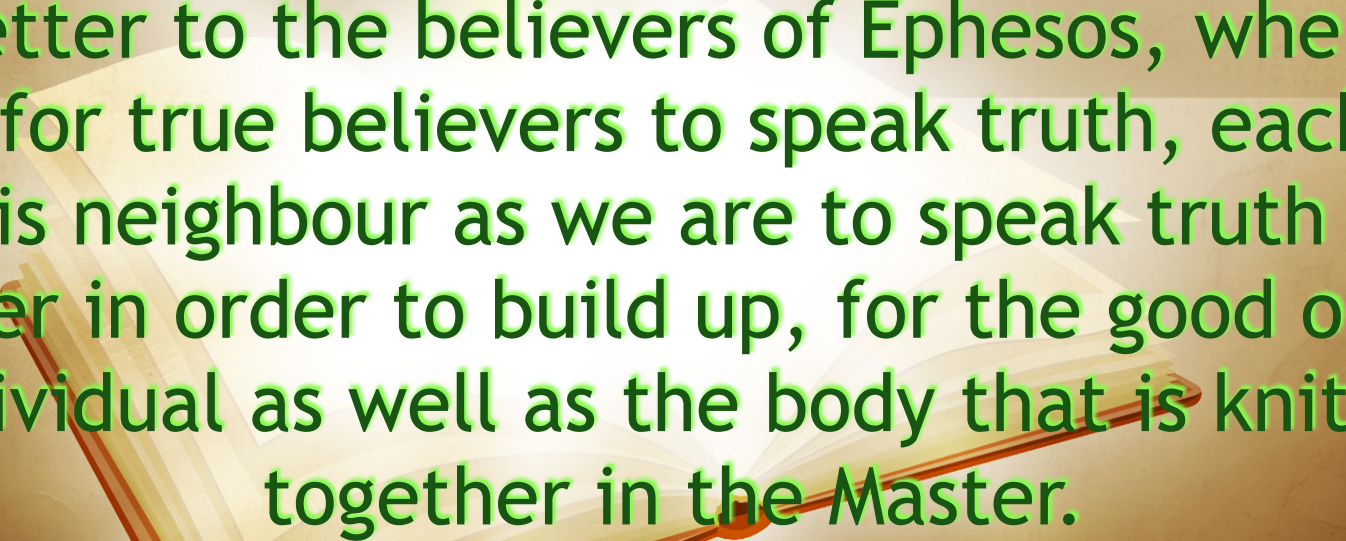
An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the bookmark is a vibrant red. The background is a textured, parchment-like surface in shades of tan and brown, with a subtle gradient and some darker, mottled areas.

Ya'aqob warns us about how dangerous the tongue can be, and how out of the same mouth can proceed blessings and cursings and this should not be so!

We are to guard our lips and when we put off the corruption of the flesh and walk according to the Spirit our speech will be wholesome and true as our speech is seasoned with salt!



In his letter to the believers in Rome, he writes:
**Romiyim/Romans 15:2 “Let each one of us please
his neighbour for his good, to build him up.”**



This goes perfectly in sync with the instruction in his letter to the believers of Ephesos, where he calls for true believers to speak truth, each one with his neighbour as we are to speak truth to one another in order to build up, for the good of each individual as well as the body that is knitted together in the Master.

The Greek word that is used for 'build up' is οἰκοδομή oikodomē (oy-kod-om-ay')- Strong's G3619 which means, 'building a building, edifying, strengthening', which comes from the words:

1) οἶκος oikos (oy'-kos)- Strong's G3624 which means, 'a house, dwelling, descendants, family' and

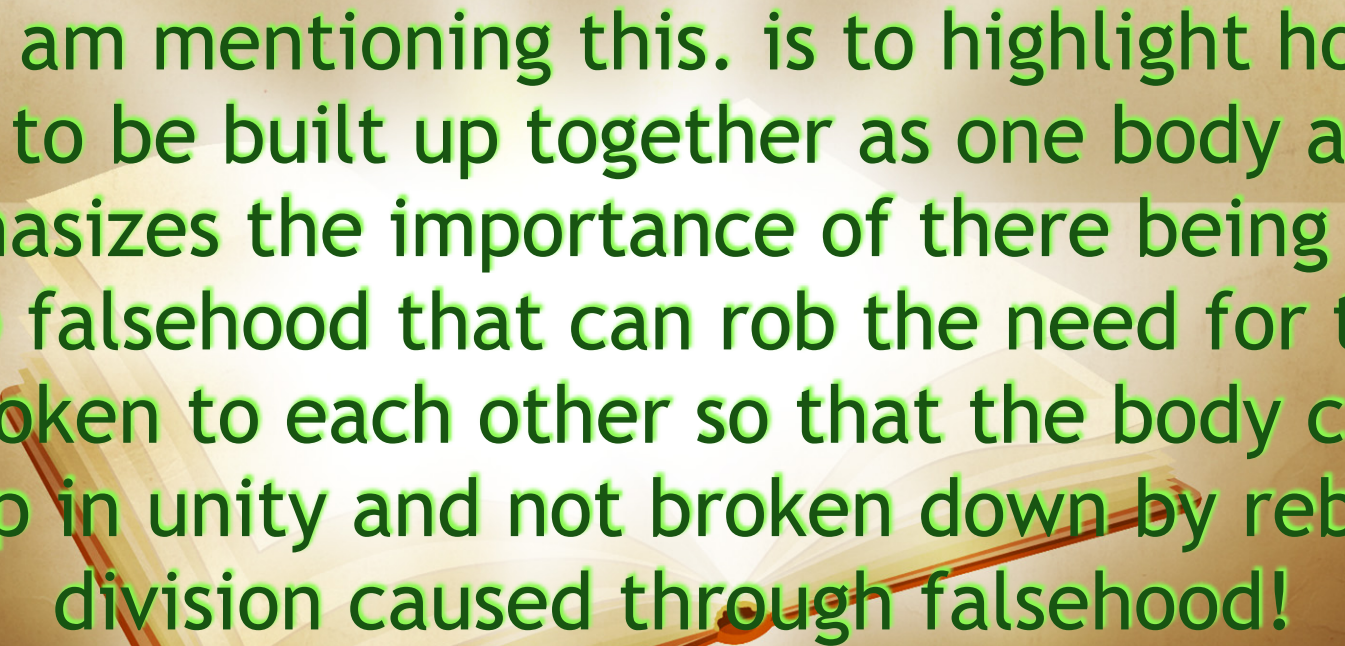
2) δῶμα dōma (do'-mah)- Strong's G1430 which means, 'house, dwelling'.

This makes perfect sense as we understand that we (plural) are the House (singular) of Elohim:

Qorintiyim Aleph/1 Corinthians 3:16 “Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you?”



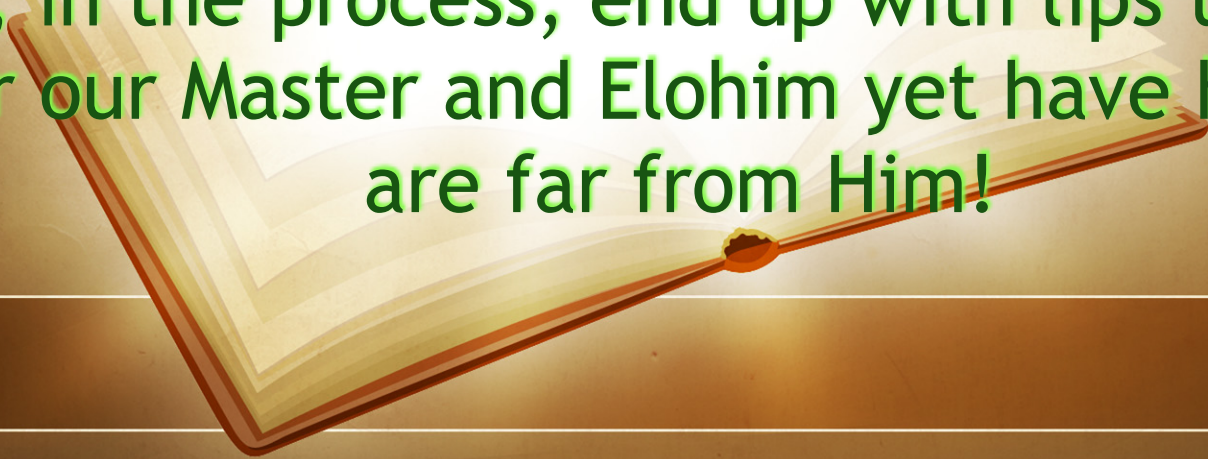
The 'you are' that is highlighted here, is the Greek word ἐστέ este (es-teh')- Strong's G2075 and is written in the second person plural of the word of εἰμί eimi (i-mee')- Strong's G1510 which means, 'I exist, I am, stay, remain', while the Greek word for 'Dwelling Place' is ναός naos (nah-os')- Strong's G3485 which means, 'to inhabit, a temple, sanctuary' is written in the noun singular nominative tense.



Why I am mentioning this. is to highlight how we are all to be built up together as one body and this emphasizes the importance of there being unity with no falsehood that can rob the need for truth to be spoken to each other so that the body can be built up in unity and not broken down by rebellious division caused through falsehood!

What causes truth to be withheld from being spoken as it should be clear, as it is due to a result of falsehood that is not being properly put off that leaves the assumed truth being spoken to be revealed as a twisted lie that hurts and breaks down as opposed to encouraging and building up. What is worth taking note of is that both Sha'ul and Kěpha warned about false teachers that would tickle the ears, twist the truth and deny the Master!

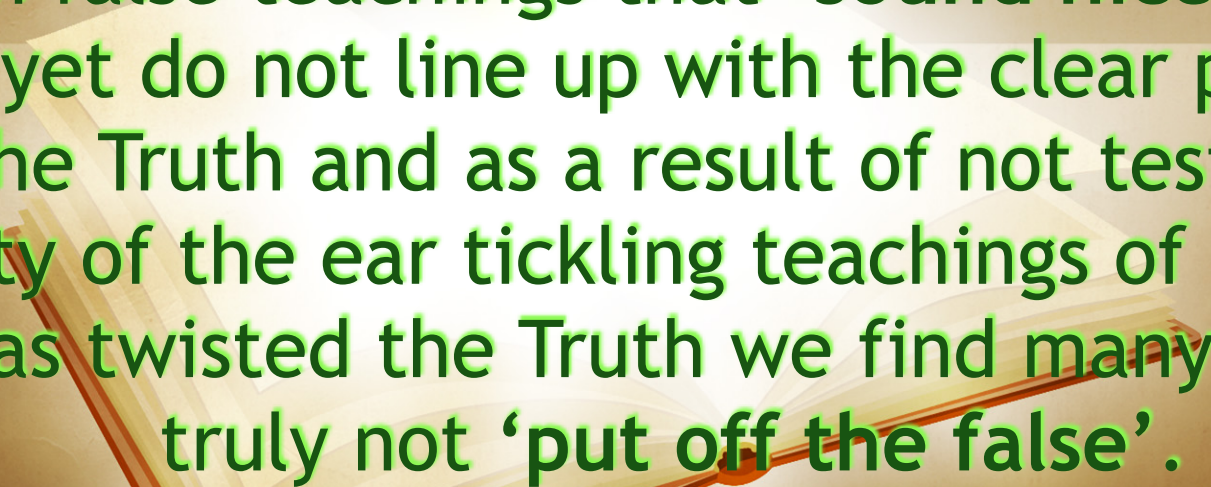
Sadly, many follow the falsehood of these false teachers and false prophets and refuse to cast off or put off the false teachings that tickle their ears and, in the process, end up with lips that may honour our Master and Elohim yet have hearts that are far from Him!



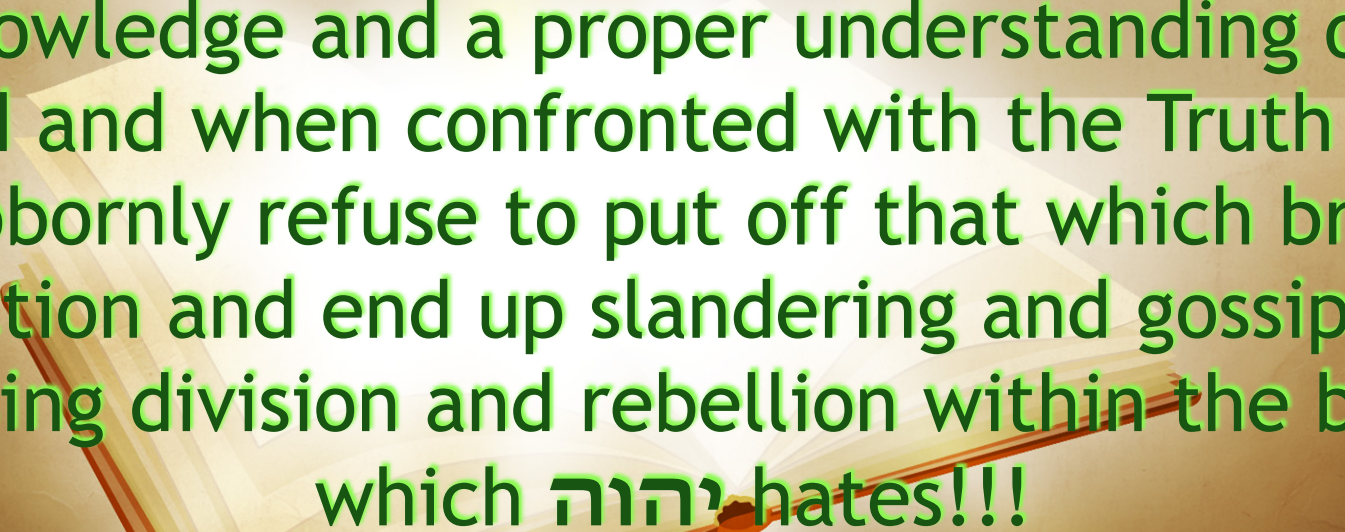
Kěpha Bết/2 Peter 2:1-3 “But there also came to be false prophets among the people, as also among you there shall be false teachers, who shall secretly bring in destructive heresies, and deny the Master who bought them, bringing swift destruction on themselves. 2 And many shall follow their destructive ways, because of whom the way of truth shall be evil spoken of, 3 and in greed, with fabricated words, they shall use you for gain. From of old their judgment does not linger, and their destruction does not slumber.”

Timotiyos Bět /2 Timothy 4:3-4 “For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear, 4 and they shall indeed turn their ears away from the truth, and be turned aside to myths.”

Heaping up teachers that tickle the ear is a clear reference to false teachers that cause people to turn their ears from the truth as they bring in destructive heresies that cause division in the body.

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Today, we see how some are being led astray through false teachings that ‘sound nice’ and ‘feel right’ yet do not line up with the clear plumb line of the Truth and as a result of not testing the validity of the ear tickling teachings of falsehood that has twisted the Truth we find many who have truly not ‘put off the false’.



In the process, they cling to falsehood due to a lack of knowledge and a proper understanding of the Word and when confronted with the Truth they stubbornly refuse to put off that which brings destruction and end up slandering and gossiping and causing division and rebellion within the body, which יהוה hates!!!

The instruction that Sha'ul gave Timotiyos before telling him that there will be a time when many will not bear sound teaching was clear, as we see in:

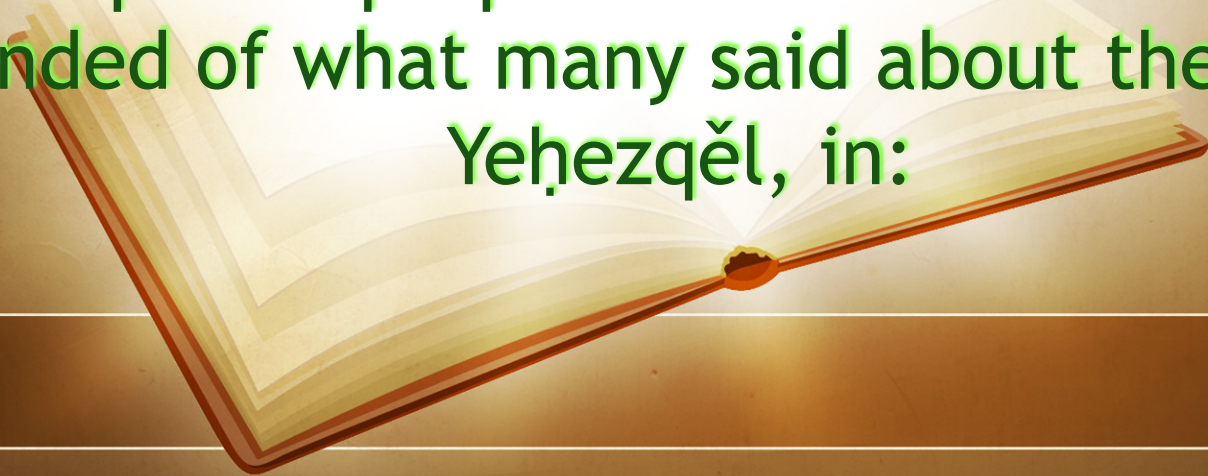
Timotiyos Bět / 2 Timothy 4:2 “Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching.”

Timotiyos is clearly instructed to be urgent in his teaching that will often come with the need to appeal, warn and even reprove the hearer, which may not always be very ear tickling to the one who has not put off the false!

In other words, we also realize that speaking the Truth may not necessarily be something that tickles and soothes the ear, especially if being reprovved for being found to have falsehood still being present in one's life!



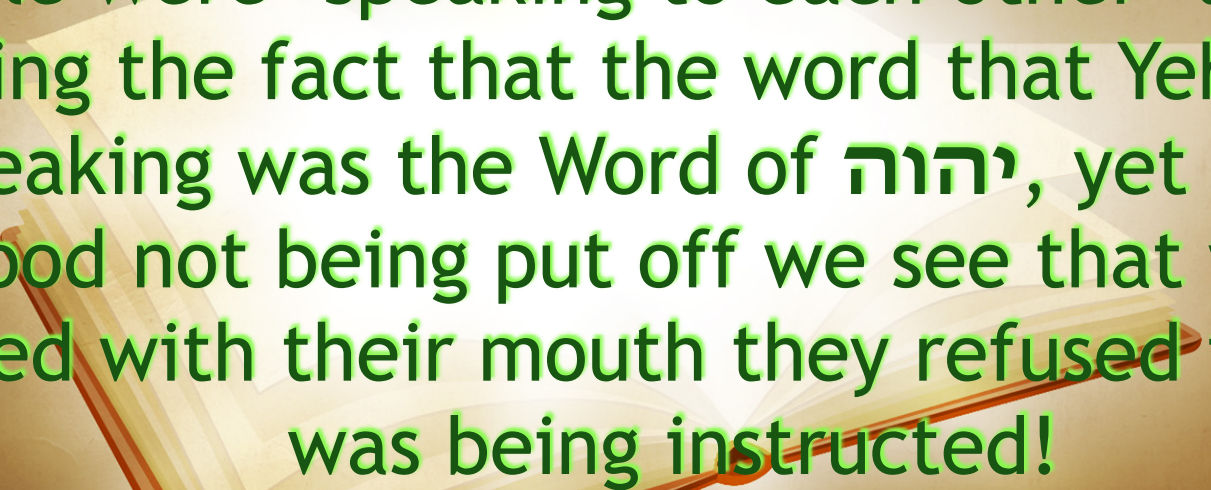
As I was considering the danger of not putting of
the false and having vain lip service that is not
backed up with proper obedience and unity, I was
reminded of what many said about the prophet
Yehezqěl, in:



Yehezqěl/Ezekiel 33:30-32 “As for you, son of man, the children of your people are talking about you beside the walls and in the doors of the houses. And they speak to each other, each saying to his brother, ‘Please come and hear what the word is that comes from יהוה.’”

31 “And they come to you as people do, and they sit before you as My people, and they hear your words, but they do not do them. For with their mouth they show much love - their hearts pursue their greedy gain. 32 “And see, you are to them as a very lovely song of one who has a pleasant voice and playing well on an instrument. And they hear your words, but they do not do them.”

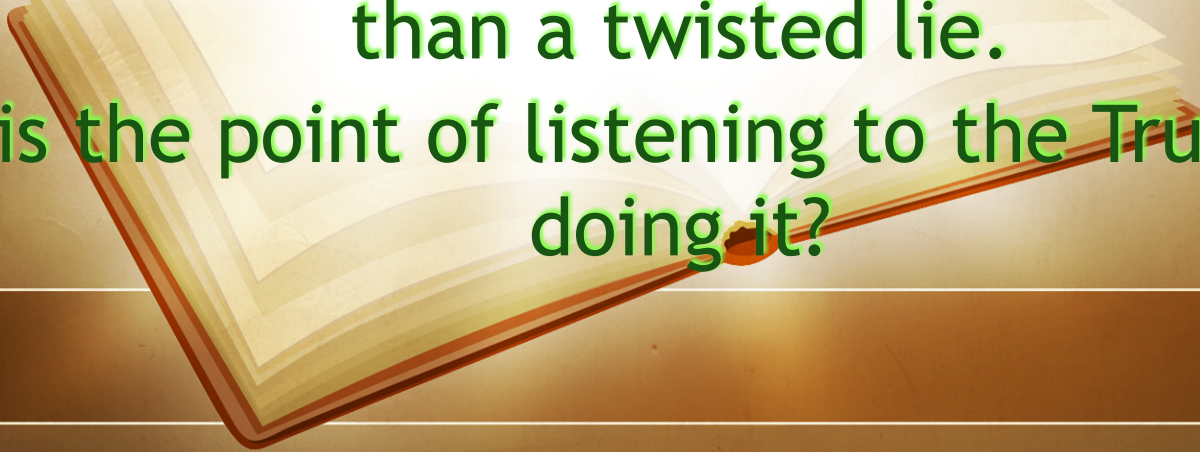
What you will notice here, in this passage, is that people were 'speaking to each other' the Truth regarding the fact that the word that Yehezqěl was speaking was the Word of יהוה, yet due to falsehood not being put off we see that while they flattered with their mouth they refused to do what was being instructed!



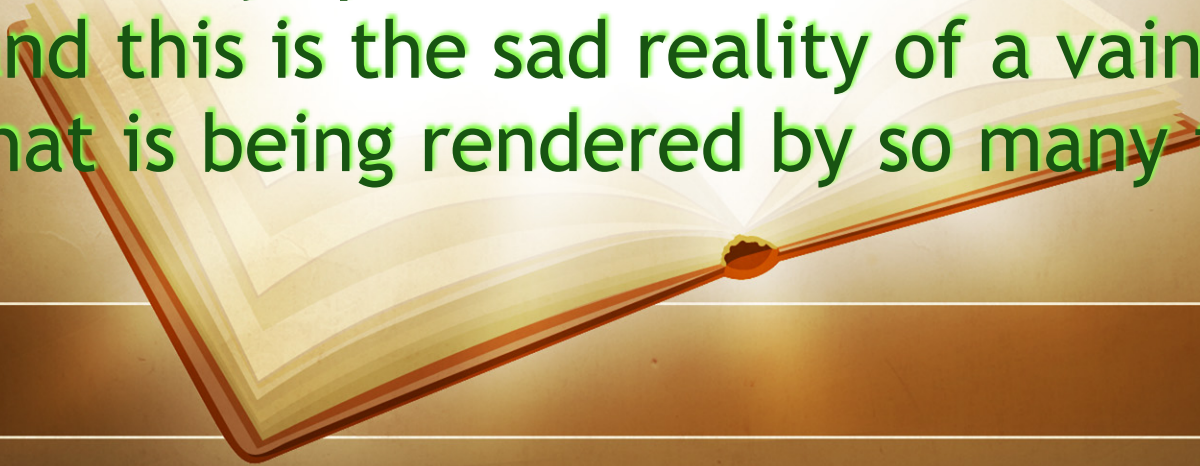
We have seen this similar attitude by some in these last days as they will often speak flattering words of one who teaches the Torah and even tell others to hear the one who speaks the Word of יהוה yet none of them actually do what is being taught in Truth, which highlights the reality that falsehood has not been properly put off!

This can be seen by their actions of disobedience or refusal to submit to the authority of the Word that is being taught, which renders the 'assumed truth' being spoken to their neighbours as nothing more than a twisted lie.

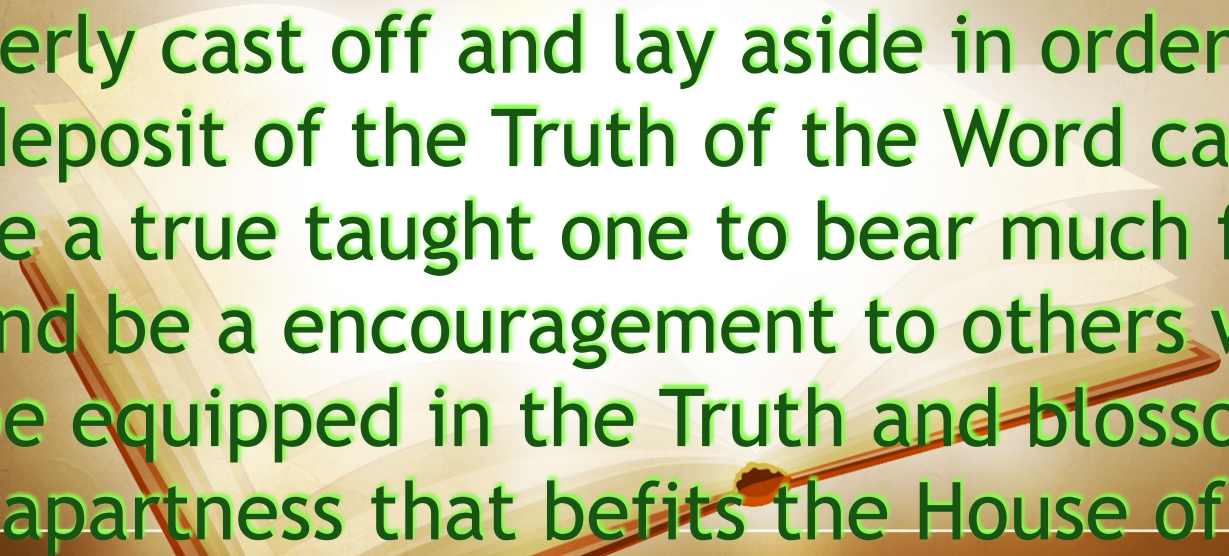
What is the point of listening to the Truth and not doing it?



So many are simply **'putting on a religious show'** as they refuse to **'put off the false'** and are therefore unable to truly speak truth to the building up of the body and this is the sad reality of a vain lip service that is being rendered by so many today.



We are to speak Truth and in order to do that properly, we must make sure that all falsehood is properly cast off and lay aside in order that the Good deposit of the Truth of the Word can grow and cause a true taught one to bear much fruit that lasts and be a encouragement to others who in turn can be equipped in the Truth and blossom in true set-apartness that befits the House of Elohim!



In the days of Yirmeyahu we also take note of how wicked the state of Yisra'el was as people twisted their words and did not keep their word that had been spoken to others!

Yirmeyahu/Jeremiah 9:3-6 “And they bend their tongue like a bow. Falsehood, and not truth, prevails on the earth. For they proceed from evil to evil, and they have not known Me,” declares

4 יהוה “Let everyone beware of his neighbour and not trust any brother. For every brother catches by the heel, and every neighbour walks with slanderers. 5 “And everyone deceives his neighbour, and no one speaks the truth. They have taught their tongue to speak falsehood, and have wearied themselves to crook. 6 “You live in the midst of deceit; through deceit they have refused to know Me,” declares יהוה.”

Falsehood prevails on the earth!

This could be a clear description of the wicked and deceitful generation that we live, in the midst of today!

Just as Yirmeyahu lived, in the midst of deceit, so we recognize how similar the days are that we are living in now.

