

TORAH TEACHINGS



Understanding YAH's Likes and dislikes



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

Torah: Leviticus 6:8-8:36

Haftarah: Jeremiah 7:21-28; 9:22-23

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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



TOPICS IN THE PARSHA

THIS WEEK TORAH PARASHAT

The fire on the altar must be kept burning at all times. In it are burned the wholly consumed ascending offering; veins of fat from the peace, sin and guilt offerings; and the “handful” separated from the meal offering.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

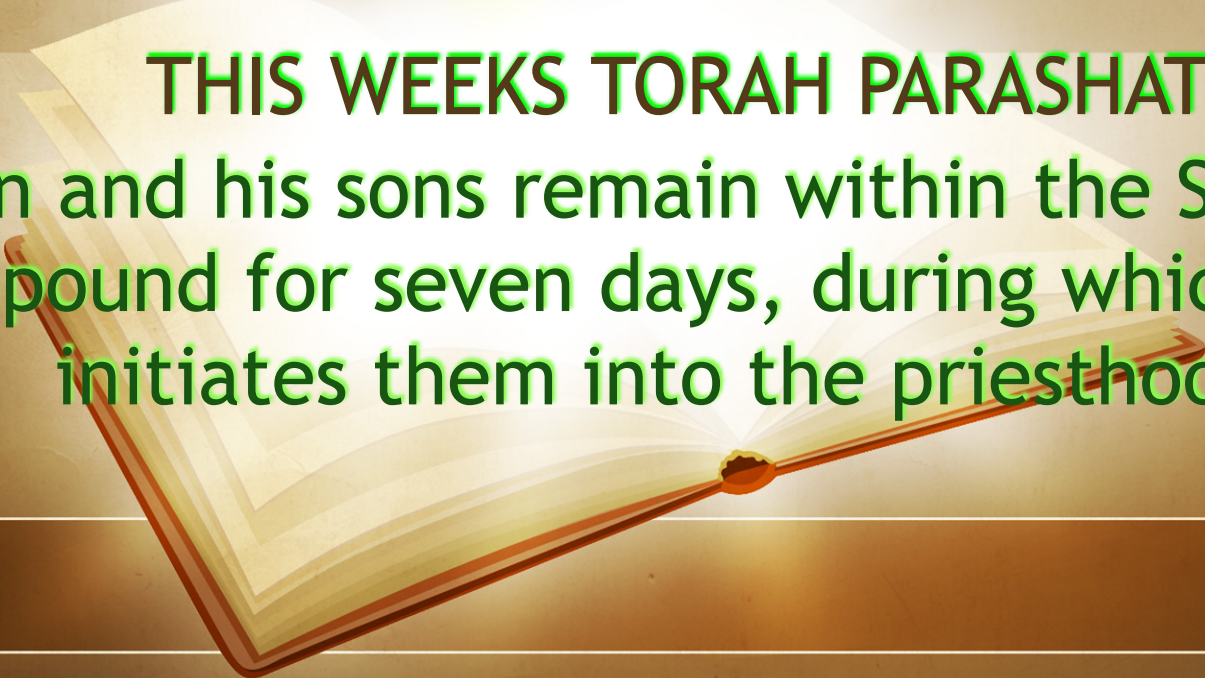
The kohanim eat the meat of the sin and guilt offerings, and the remainder of the meal offering.

The peace offering is eaten by the one who brought it, except for specified portions given to the kohen. The holy meat of the offerings must be eaten by ritually pure persons, in their designated holy place and within their specified time.

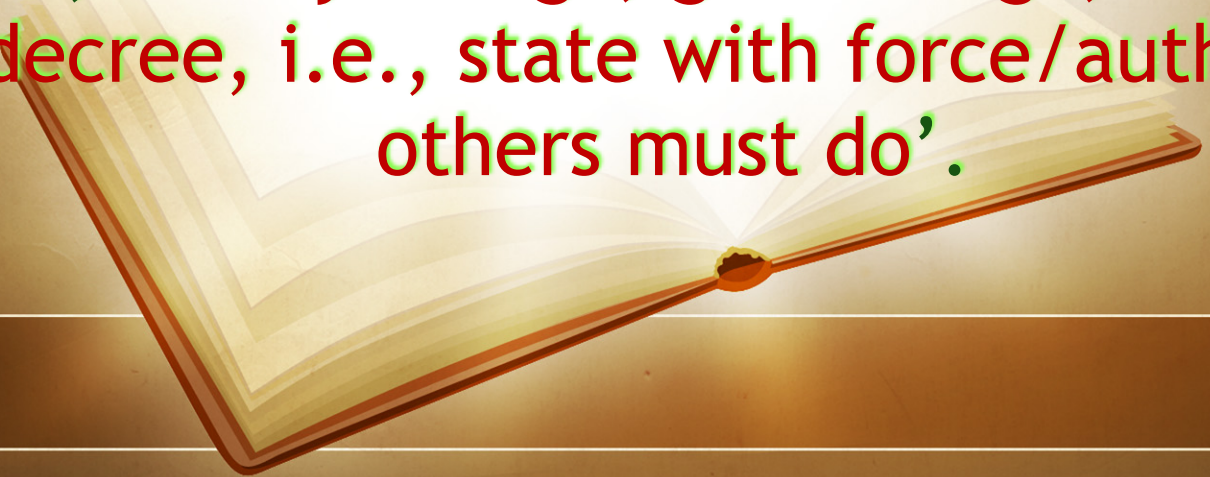
TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Aaron and his sons remain within the Sanctuary compound for seven days, during which Moses initiates them into the priesthood.



This week's Torah portion is called צו 'tsav', which means **'COMMAND'** and comes from the root word צָוָה tsavah (tsaw-vaw')- Strong's H6680 which means, **'to lay charge, give charge, command, order, decree, i.e., state with force/authority what others must do'**.

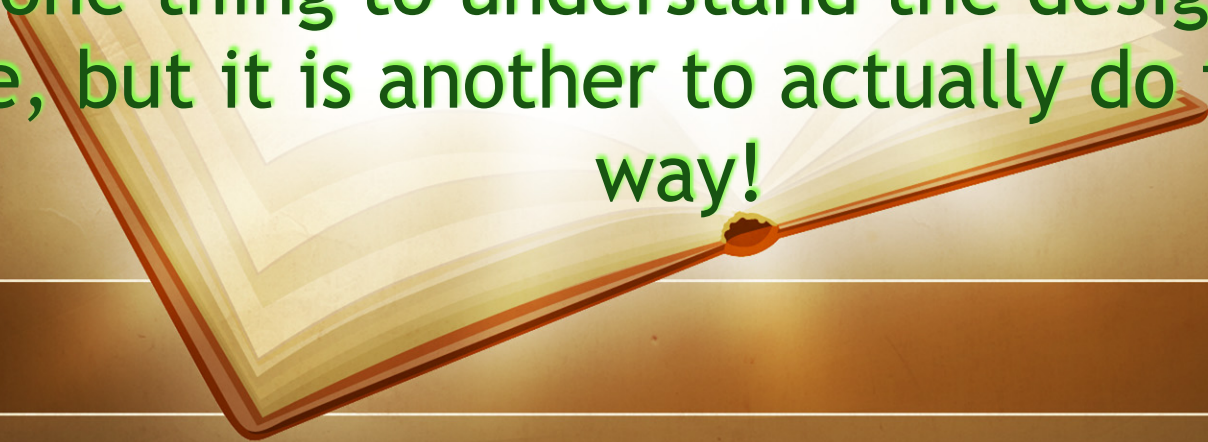


Mosheh would now give the orders and decrees, concerning how Aharon and his sons would offer up the offerings that have been described in great detail.

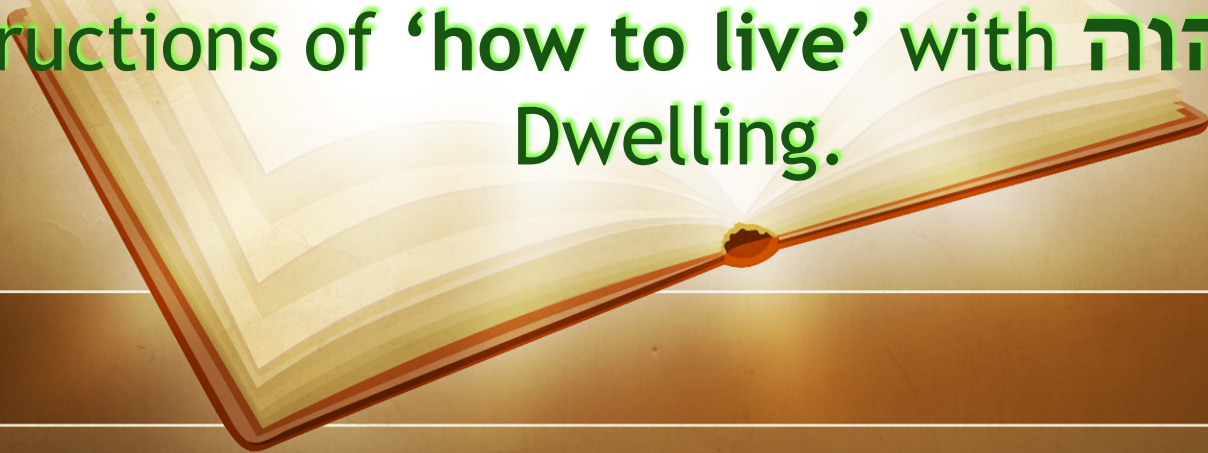
Going chronologically through the Word, we have seen that the Tabernacle was now built and the clear instructions regarding each offering had been given and now, it goes one step further - Mosheh was to tell Aharon and his sons that this was how it was going to be!

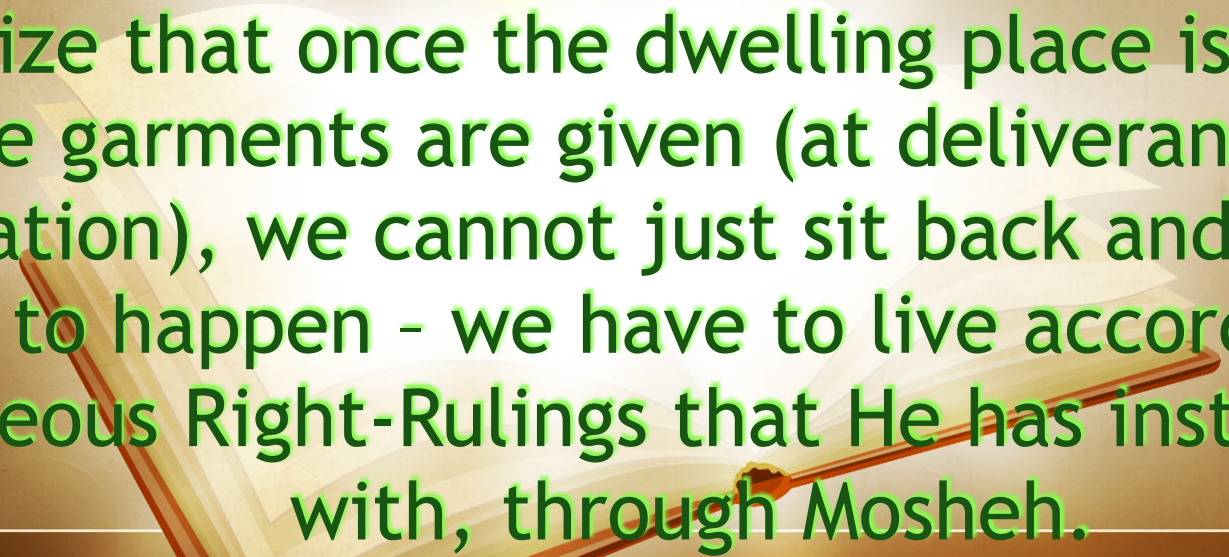
This is very important for us to recognize, as we see in the Scriptures that יהוה has taken care of every detail of how we are to draw near to Him and how we are to continually serve and praise Him!

It is one thing to understand the design and its service, but it is another to actually do it the right way!



So, in essence, what we see progressing from this point, is that now that the Tabernacle is built and the priestly garments are made - it is now the instructions of 'how to live' with יהוה in His Dwelling.





What we are to remember, is that we are the Dwelling Place of Elohim and so too, do we need to recognize that once the dwelling place is set up and the garments are given (at deliverance and salvation), we cannot just sit back and wait for things to happen - we have to live according to the Righteous Right-Rulings that He has instructed us with, through Mosheh.

And so, we are to uphold the ‘Dwelling Place’, through an accurate service and function in Messiah or else we may just be found to be doing the opposite and ‘destroying the Dwelling Place’!

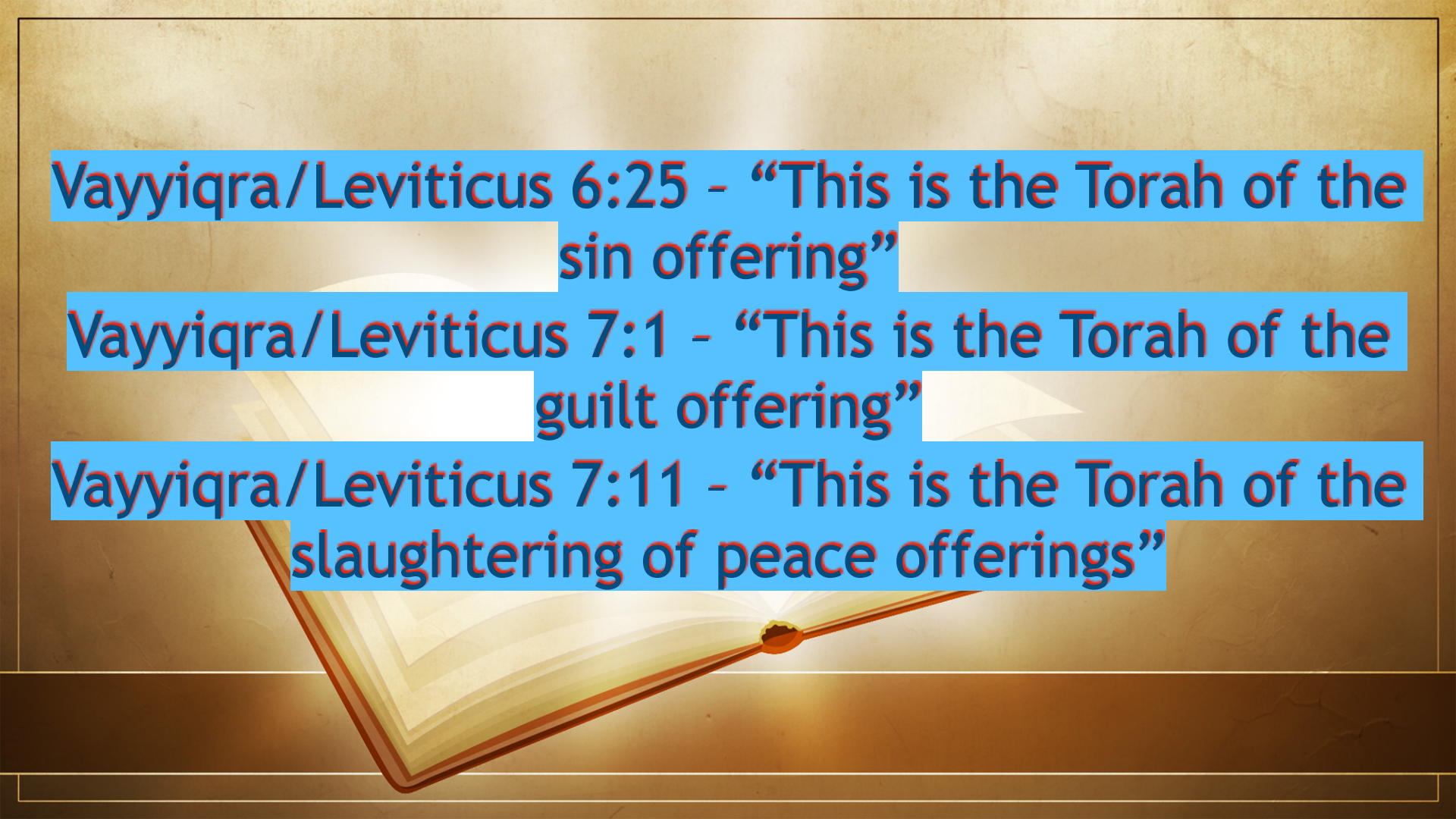
Qorintiyim Aleph/1 Corinthians 3:16-17 “Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you? 17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.”

This is the Torah of the ...!

As you will notice here, in this Torah portion, in the giving of the clear instructions for each offering, it is made very clear that there is a specific ‘Torah’ given for each:

Vayyiqra/Leviticus 6:9 - “This is the Torah of the ascending offering”

Vayyiqra/Leviticus 6:14 - “This is the Torah of the grain offering”



Vayyiqra/Leviticus 6:25 - “This is the Torah of the sin offering”

Vayyiqra/Leviticus 7:1 - “This is the Torah of the guilt offering”

Vayyiqra/Leviticus 7:11 - “This is the Torah of the slaughtering of peace offerings”

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

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

**TO AIM OR POINT IN THE RIGHT
DIRECTION**

and

MOVE IN THAT DIRECTION

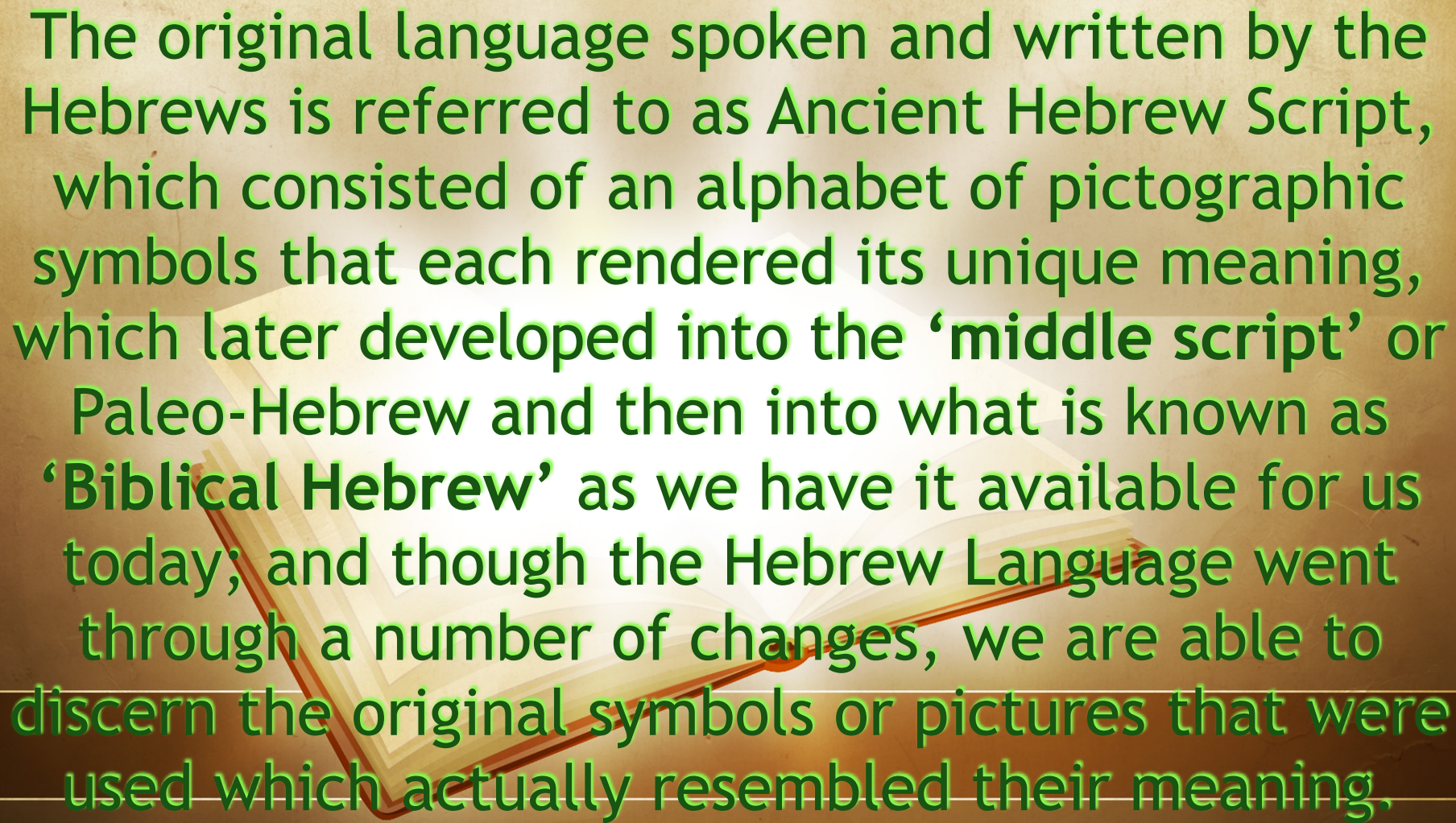


The Torah gives us our 'direction' and bearings as we sojourn here, looking forward to the sure and promised hope of the return of our King and Teacher of Righteousness!

In other words, it means that you aim or point in the right direction and you move in that direction.

You can see that this meaning is way different as to how we understand the 'burden' that is typically associated with the word 'Law'.

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

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

The original language spoken and written by the Hebrews is referred to as Ancient Hebrew Script, which consisted of an alphabet of pictographic symbols that each rendered its unique meaning, which later developed into the ‘middle script’ or Paleo-Hebrew and then into what is known as ‘Biblical Hebrew’ as we have it available for us today; and though the Hebrew Language went through a number of changes, we are able to discern the original symbols or pictures that were used which actually resembled their meaning.

Each symbol or picture carried a meaning or meanings and when symbols were collectively put together, they would spell a word that carried a meaning or clear description.

The Hebrew word תּוֹרָה **torah** (to-raw')- Strong's H8451 is a combination of four symbols:

In the ancient pictographic script, it is written as follows:




And in the Biblical Hebrew text it is written as follows:


תּוֹרָה

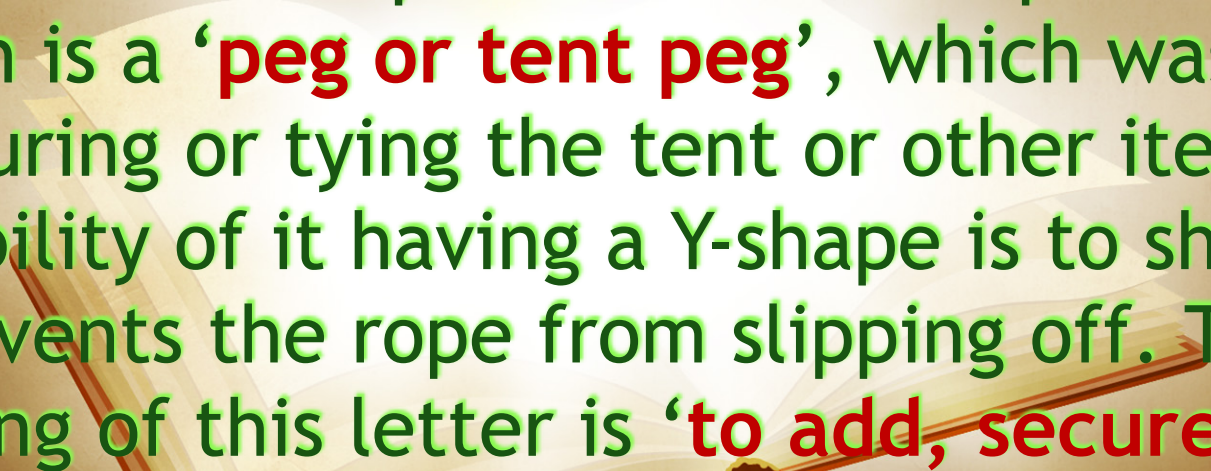


Taw/Tav - ת:

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us the meaning of, '**seal, covenant, mark or sign**'; as this once again points to the complete work of Messiah by the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el 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:

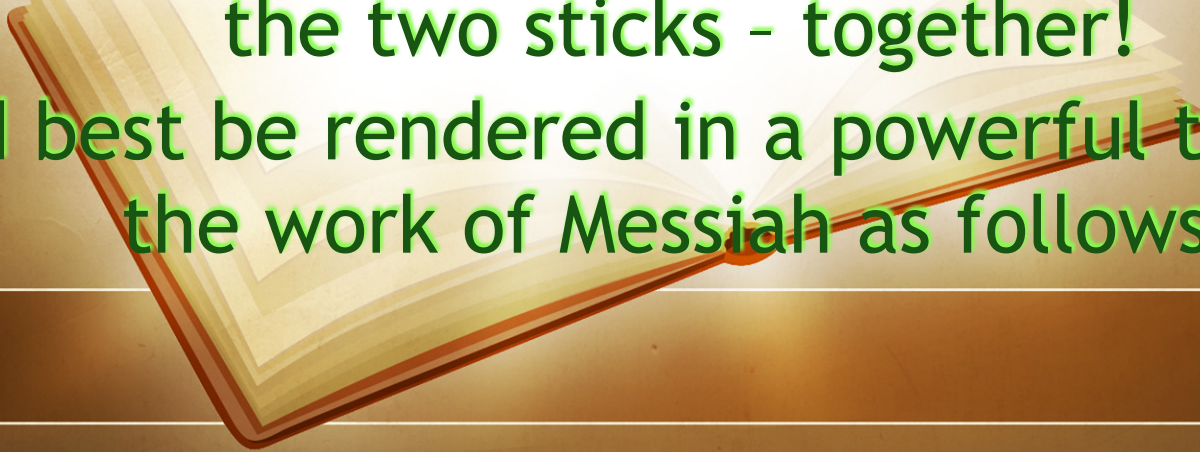


The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’.

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 Messiah, it is revealed in
Torah’

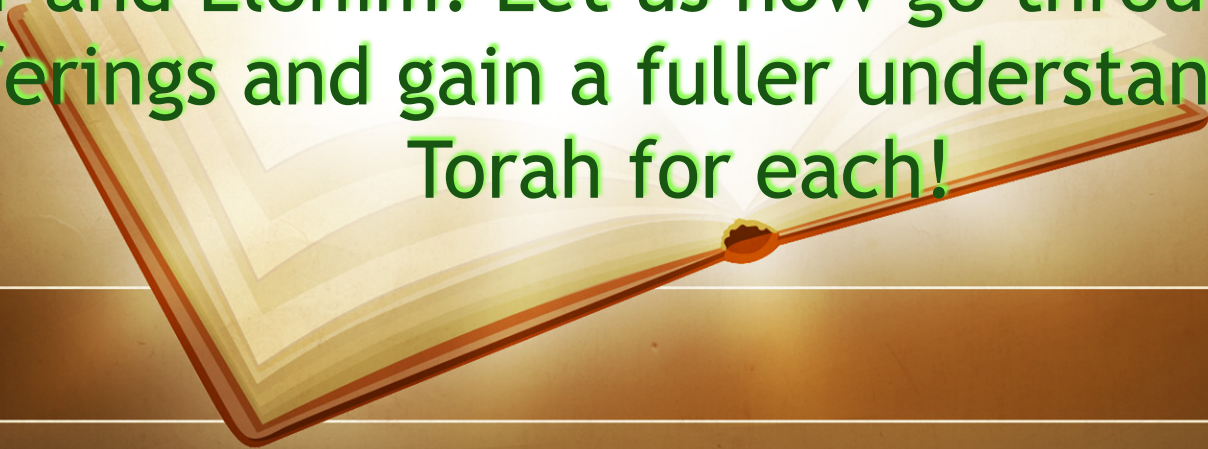
Wow - how awesome is this!!!

Now - does this sound like a heavy law??? Not at all - this description or definition does not make me think of fines or of a judge or of punishment or even of prison!

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



Each and every offering was to be done according to the prescribed Torah, as we are able to see the perfect fulfillment of each slaughtering and offering that shadow pictured the wonderful work of our Master and Elohim! Let us now go through each of the offerings and gain a fuller understanding of the Torah for each!



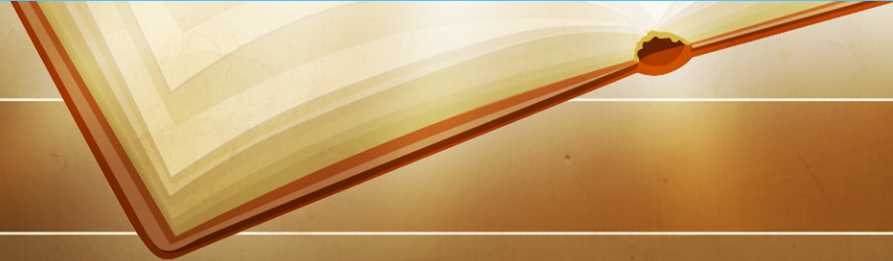
Lev 6:1 And יהוה spoke to Mosheh, saying,

Lev 6:2 “When any being sins, and committed a

trespass against יהוה, and has lied to his neighbour

about a deposit, or about a pledge, or about a

robbery, or shall extort from his neighbour,



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

Lev 6:4 then it shall be, when he sins, and shall be guilty, that he shall return what he took by robbery, or what he has extorted, or the deposit which was deposited with him, or the lost item which he found,

Lev 6:5 or all that about which he swore falsely. He shall repay its total value, add one-fifth more to it, and give it to whom it belongs, on the day of his guilt offering.

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

Lev 6:7 “And the priest shall make atonement for him before יהוה, and he shall be forgiven for whatever he did that made him guilty.”

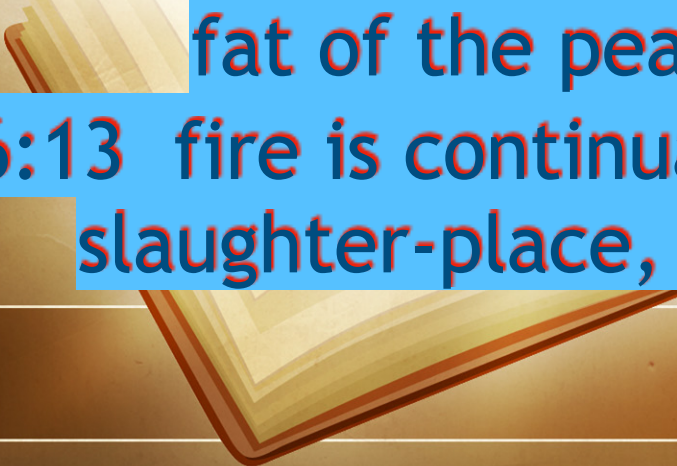
The Priests and the Offerings

Lev 6:8 And יהוה spoke to Mosheh, saying,

Lev 6:9 "Command Aharon and his sons, saying, 'This is the Torah of the ascending offering: This is the ascending offering, because it is burned on the slaughter-place all night until morning, and the fire of the slaughter-place is kept burning on it.'

Lev 6:10 'And the priest shall put on his linen garment, and put his linen trousers on his body, and shall take up the ashes of the ascending offering which the fire has consumed on the slaughter-place, and shall put them beside the slaughter-place.

Lev 6:11 'And he shall take off his garments, and put on other garments, and shall bring the ashes outside the camp to a clean place.



Lev 6:12 'And the fire on the slaughter-place is kept burning on it, it is not put out. And the priest shall burn wood on it every morning, and arrange the ascending offering on it, and shall burn on it the fat of the peace offerings -

Lev 6:13 fire is continually kept burning on the slaughter-place, it is not put out.

Lev 6:14 'And this is the Torah of the grain offering: The sons of Aharon shall bring it near before יהוה, in front of the slaughter-place,

Lev 6:15 and shall take from it with his hand from the fine flour of the grain offering, and from its oil, and all the frankincense which is on the grain offering, and shall burn it on the slaughter-place for a sweet fragrance, as its remembrance portion to

יהוה.

Lev 6:16 'Then Aharon and his sons eat the rest of it. It is eaten with unleavened bread, in the set-apart place. They eat it in the courtyard of the Tent of Appointment.

Lev 6:17 'It is not baked with leaven. I have given it to them as their portion of My offerings made by fire, it is most set-apart, like the sin offering and the guilt offering.

Lev 6:18 'All the males among the children of Aharon eat it - a law forever in your generations concerning the offerings made by fire to יהוה. All that touches them is to be set-apart.' ”

Lev 6:19 And יהוה spoke to Mosheh, saying,

Lev 6:20 “This is the offering of Aharon and his sons, which they bring near to יהוה, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it in the evening.

Lev 6:21 “It is made on a griddle with oil. Bring it in mixed, bring the baked portions of the grain offering near, a sweet fragrance to יהוה.

Lev 6:22 “And the anointed priest from among his sons, who is in his place, prepares it - a law forever to יהוה. All of it has to be burned,

Lev 6:23 and every grain offering for the priest is completely burned, it is not eaten.”

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

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

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

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

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

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

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



Ascending offering:

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

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




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

A Living Sacrifice

Rom 12:1 I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering - set-apart, well-pleasing to Elohim - your reasonable worship.


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

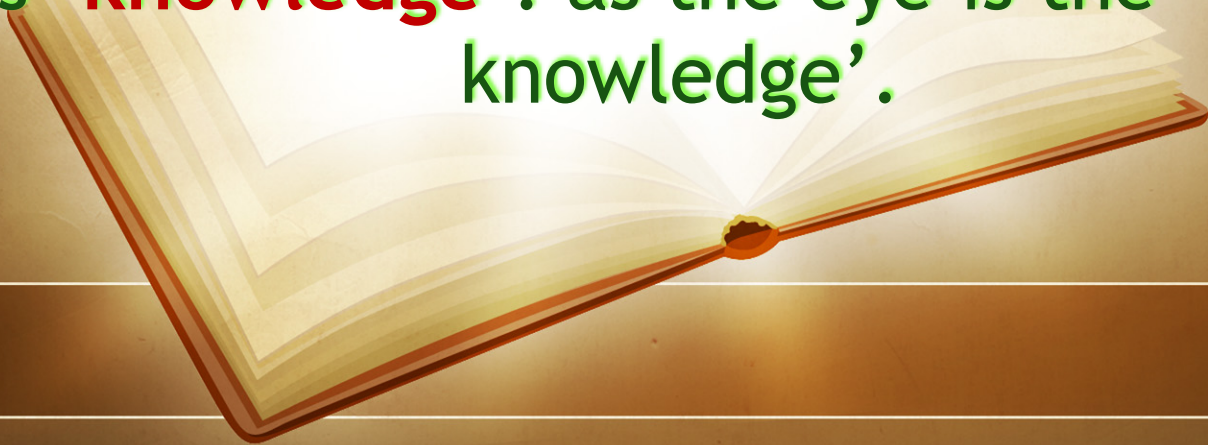
In the ancient pictographic script, the Hebrew word for 'ascending offering' - עֹלָה olah - Strong's H5930 - looks like this:



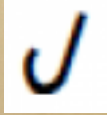
𐤀 𐤅 𐤓

Ayin - א:

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




Lamed - ל:

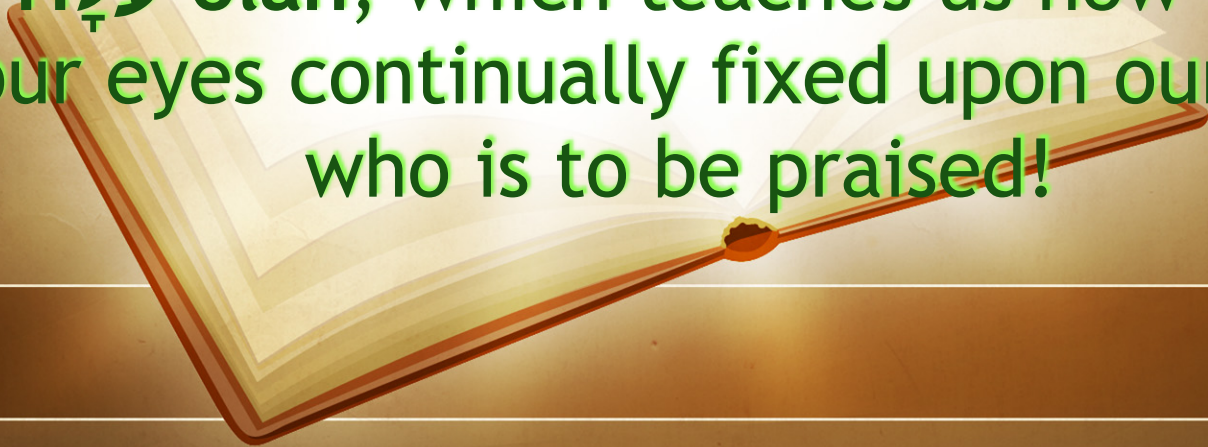
The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back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

Hey - הָ:



The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sight and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

When considering the ascending offering and the clear Torah of this offering that requires the fire to never be put out we are able to recognize the clear lesson portrayed in the pictograph rendering of this word עֹלָה olah, which teaches us how we are to have our eyes continually fixed upon our Shepherd who is to be praised!



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

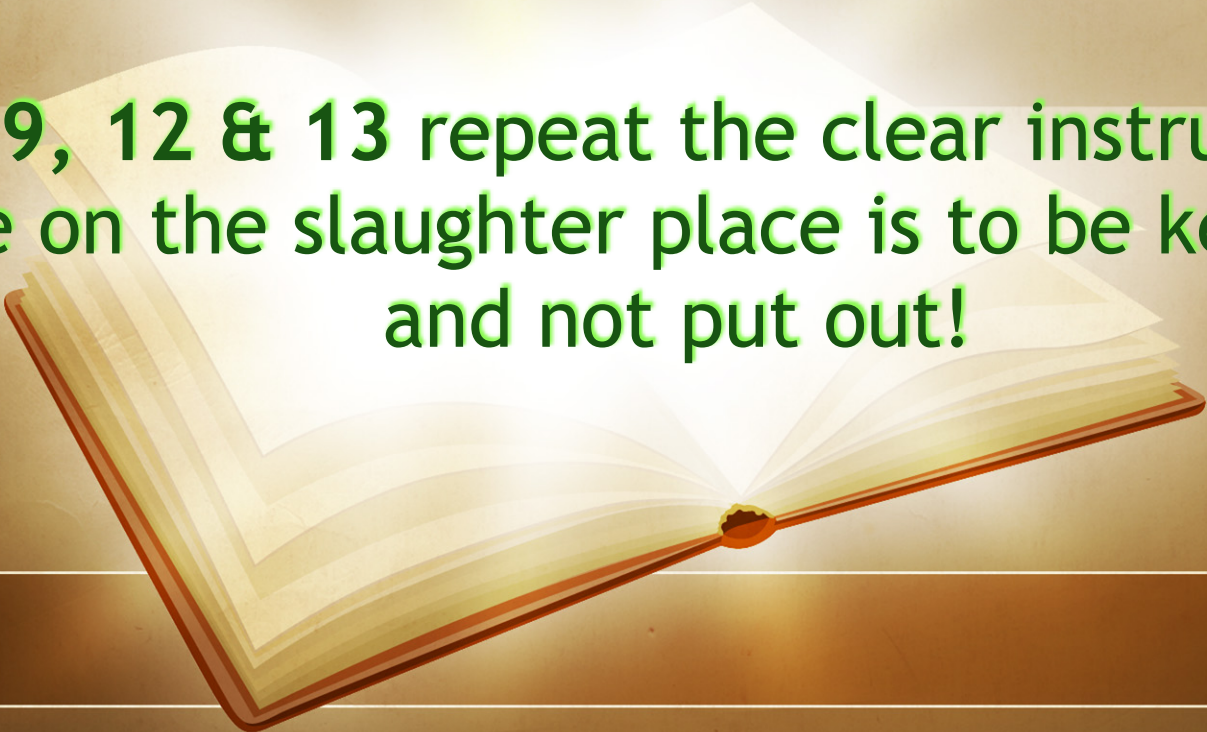
**LOOKING TO THE GOOD SHEPHERD WHO IS TO BE
PRAISED**



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

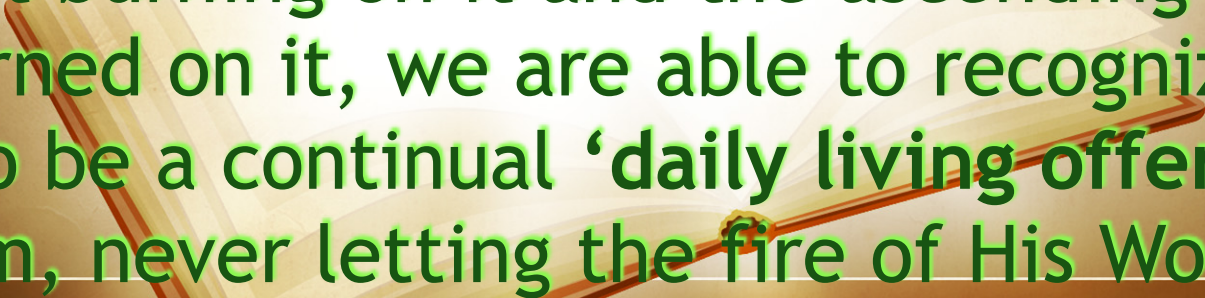
Keep the Fire burning!





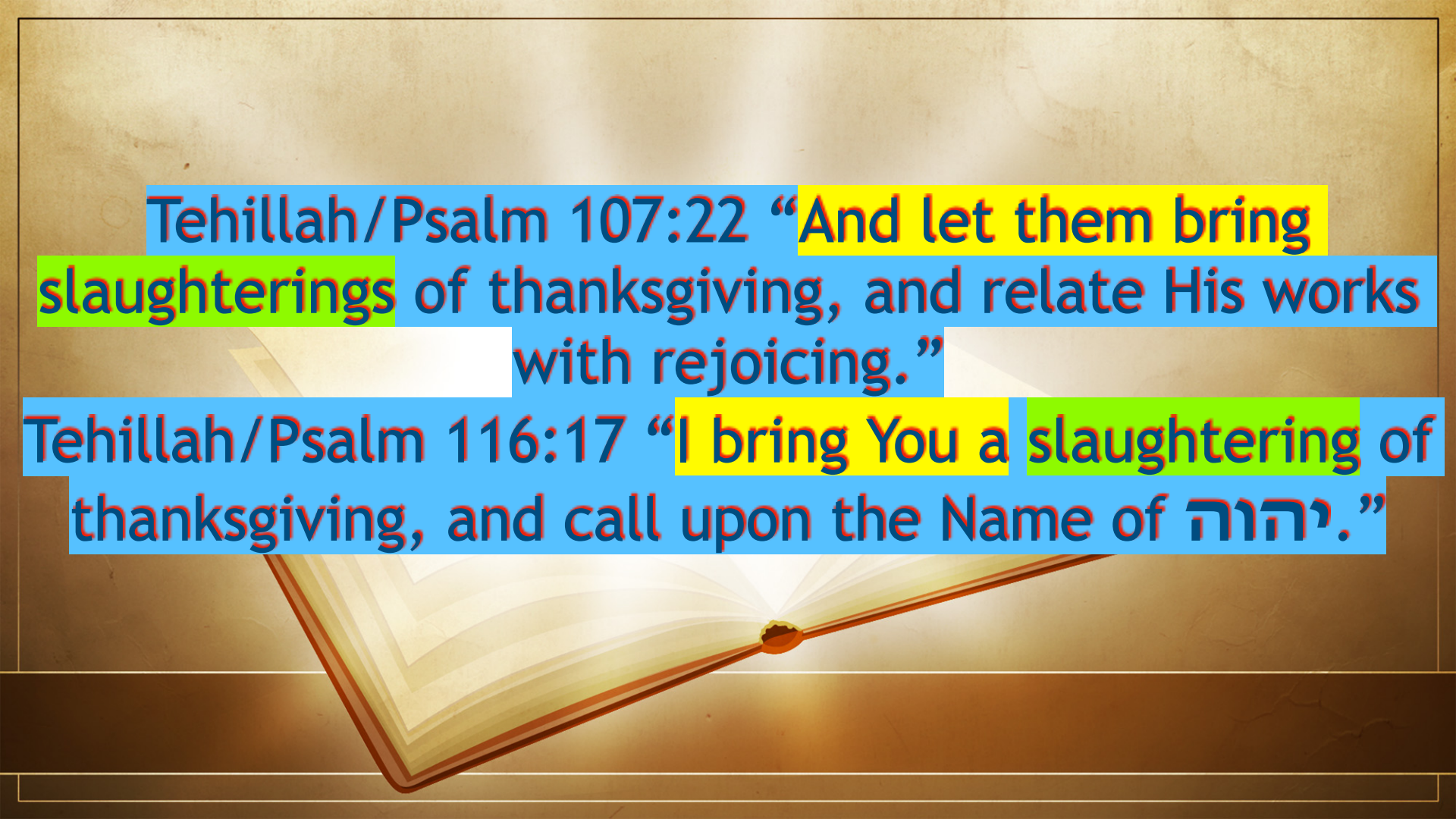
Verse 9, 12 & 13 repeat the clear instruction that the fire on the slaughter place is to be kept burning and not put out!

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



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

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

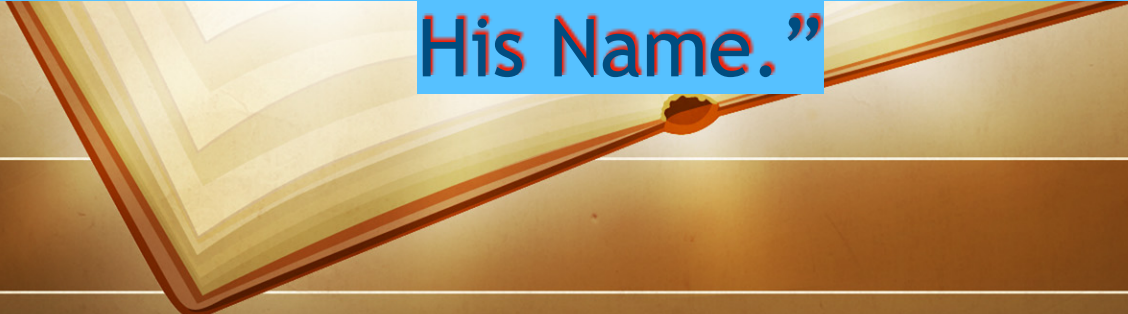


Tehillah/Psalm 107:22 “And let them bring slaughterings of thanksgiving, and relate His works with rejoicing.”

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

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

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



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

Kěpha Aleph/ 1Peter 2:9 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light”

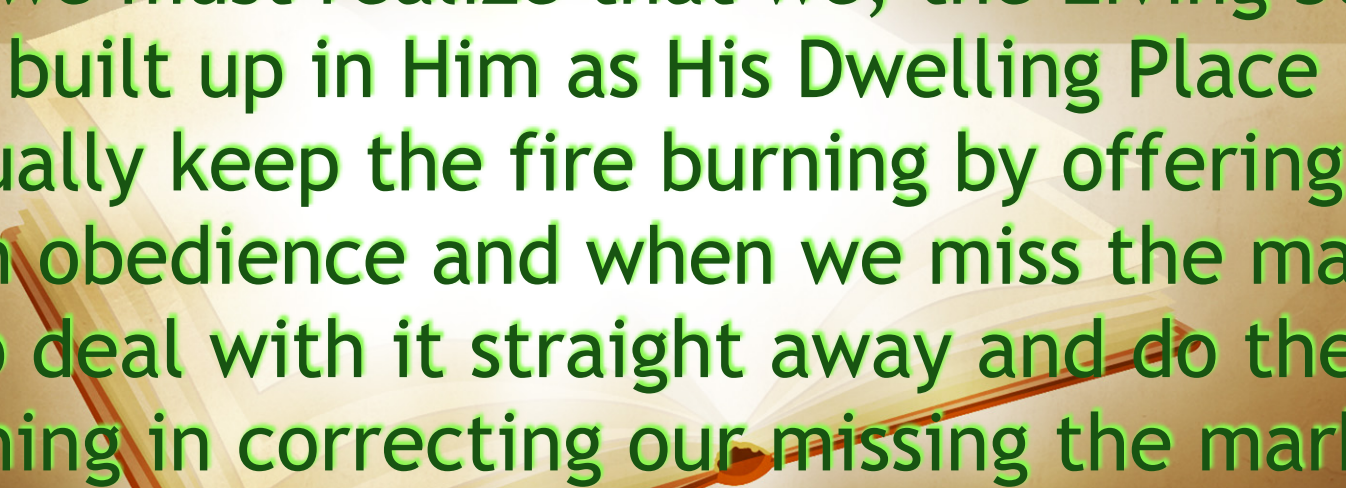
We as a chosen and set-apart royal priesthood have a responsibility.

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

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

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

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



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

A Living Stone and a Holy People

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

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

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

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

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

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

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

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

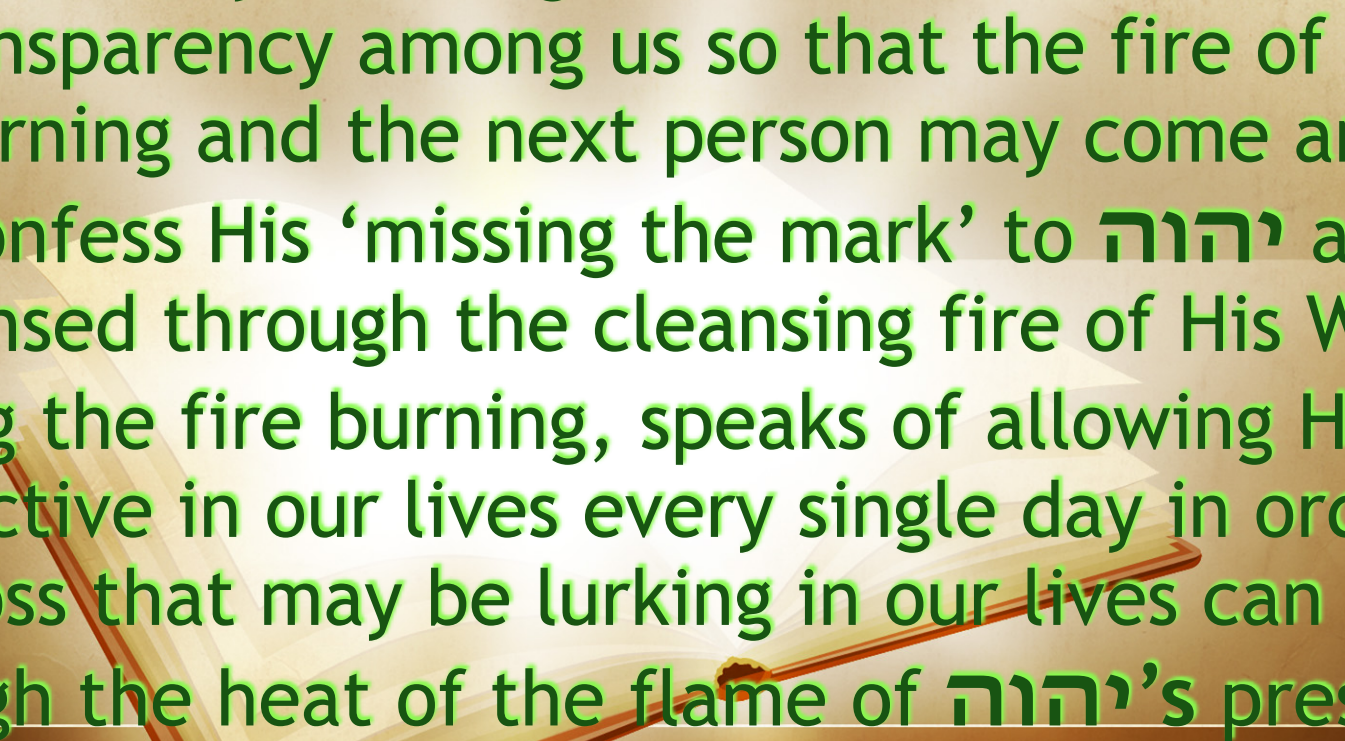
1Pe 2:9 But you are a chosen race, (b) Deu 10:15 a royal priesthood, (c) Isa 61:6 a set-apart nation, (d) Exo 19:6 a people for a possession, (e) Isa 43:2 that you should proclaim the praises of Him who called you out of darkness into His marvelous light,

Footnotes: b Also see Isa 43:20. c Also see Isa 66:21. d Also see Deu 7:6. e Also see Exo 19:5, Tit 2:14.

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

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

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



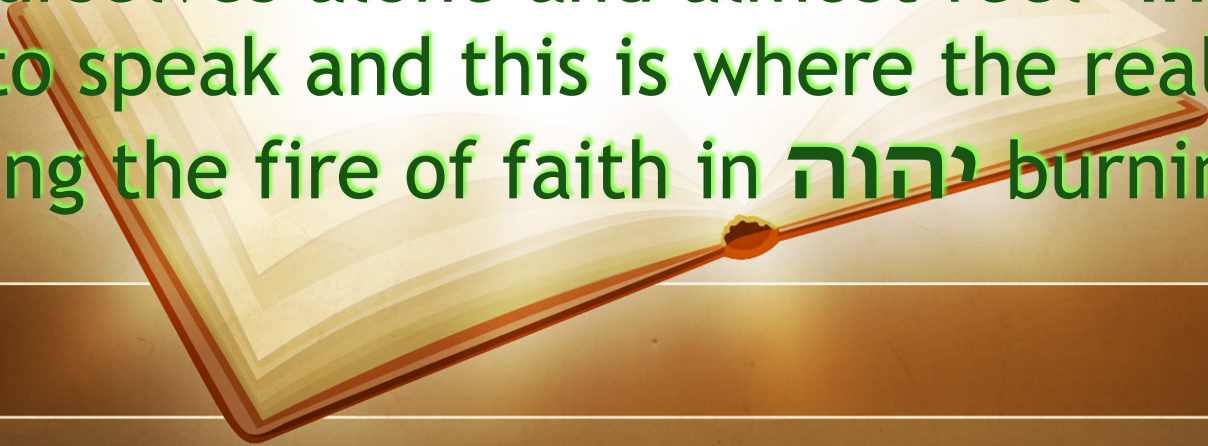
In a community of living stones, this is how we ensure the transparency among us so that the fire of truth is kept burning and the next person may come and offer up/confess His 'missing the mark' to יהוה and be cleansed through the cleansing fire of His Word.

Keeping the fire burning, speaks of allowing His Word to be active in our lives every single day in order that any dross that may be lurking in our lives can surface through the heat of the flame of יהוה's presence.

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

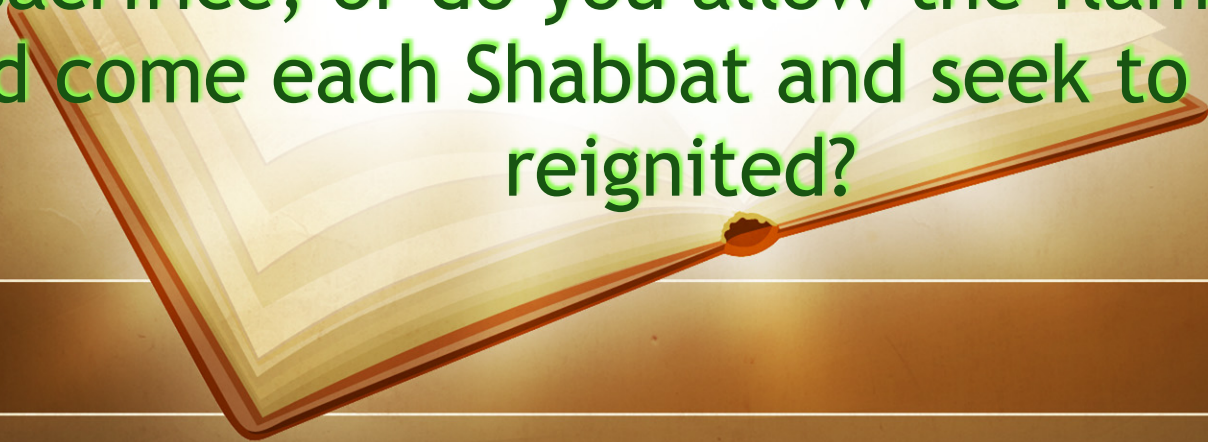
When we see the term 'like a thief in the night', in speaking of the day of **יְהוָה**, we are reminded that we are to watchful and awake and not be found sleeping and the fire gone out!

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



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

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



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

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



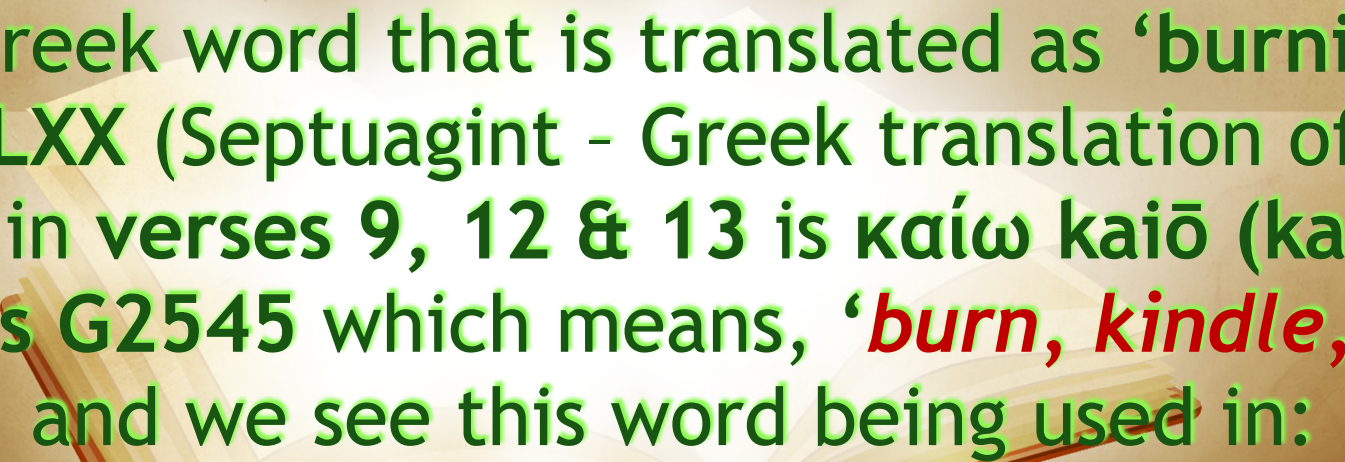
The Greek word used here for 'stir up' is ἀναζωπυρέω anazōpureō (an-ad-zo-poor-eh'-o)- Strong's H329 and means '*to kindle afresh, stir up, inflame one's mind*' and comes from the word ἀνά ana (an-ah')- Strong's H303 which denotes '*upwards*', and is also a compound of the root of both: ζῶον zoon (dzo'-on)- Strong's G2226 meaning '*alive, living creature*' and πῦρ pur (poor)- Strong's G4442 which means, '*fire, burning*'.

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

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



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



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

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

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

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

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

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

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

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

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

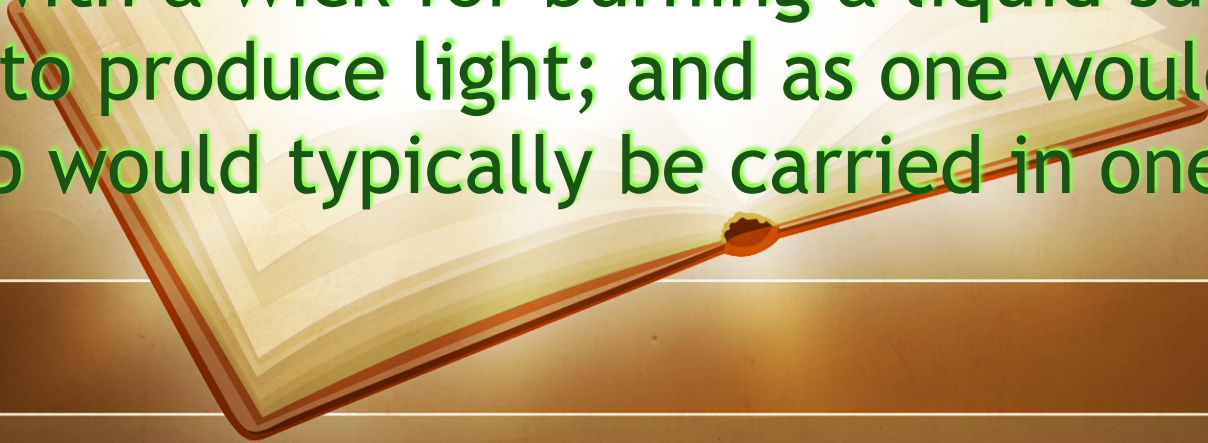
This Greek word is used in the LXX (Septuagint - Greek translation of the Tanak - O.T.) in the following verse:

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

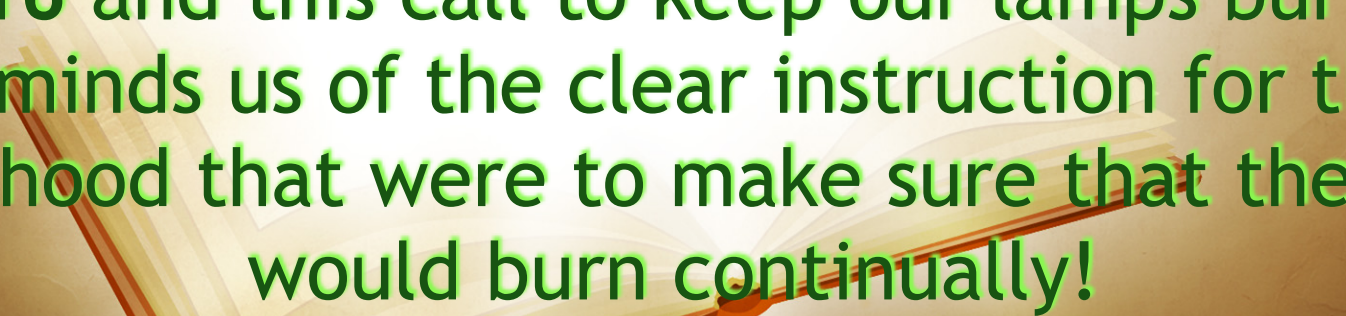
The Hebrew word that is translated as ‘light’ in this verse is **מָאֹר** ma’or (maw-ore’)- Strong’s H3974 which means, ‘a luminary, light, shining’, and comes from the root word **אָר** or (oor) (ore)- Strong’s H215 meaning, ‘to be or become light, give light, shine’.

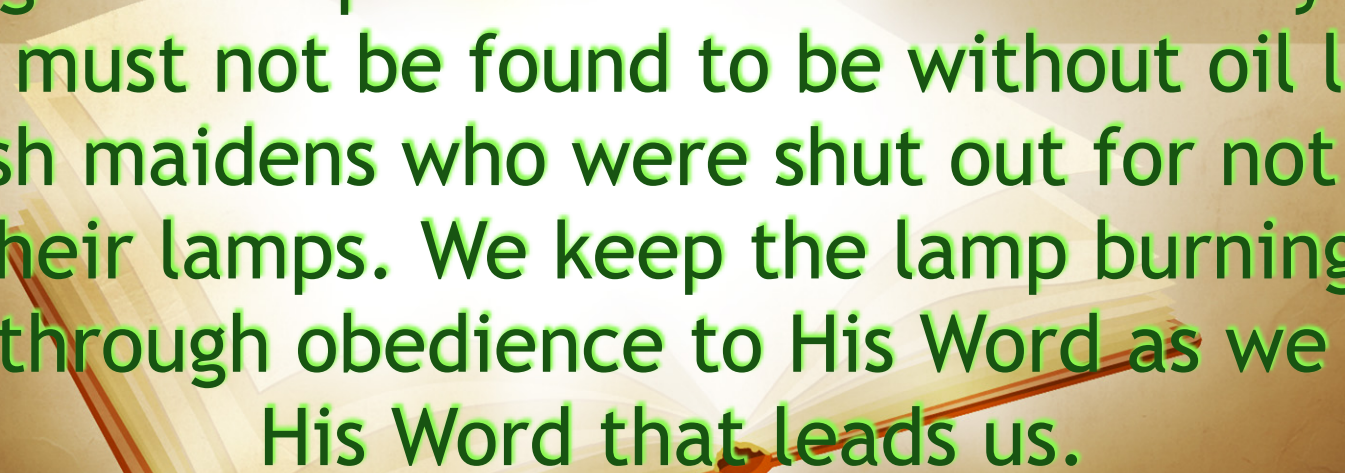
The Hebrew word that is used here for ‘**lamp**’ is נֵר
ner (neer)- Strong’s H5216 meaning, ‘*lamp,
candle, light*’.

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



The Greek word used in *Mattithyahu/Matthew 5:15* for 'lamp' is **λύχνος luchnos** (lookh'-nos)- Strong's **G3088** and is the Greek word used in the **LXX** (Septuagint) for the Hebrew word **נֵר ner** - Strong's **H5216** and this call to keep our lamps burning, reminds us of the clear instruction for the priesthood that were to make sure that the lamp would burn continually!





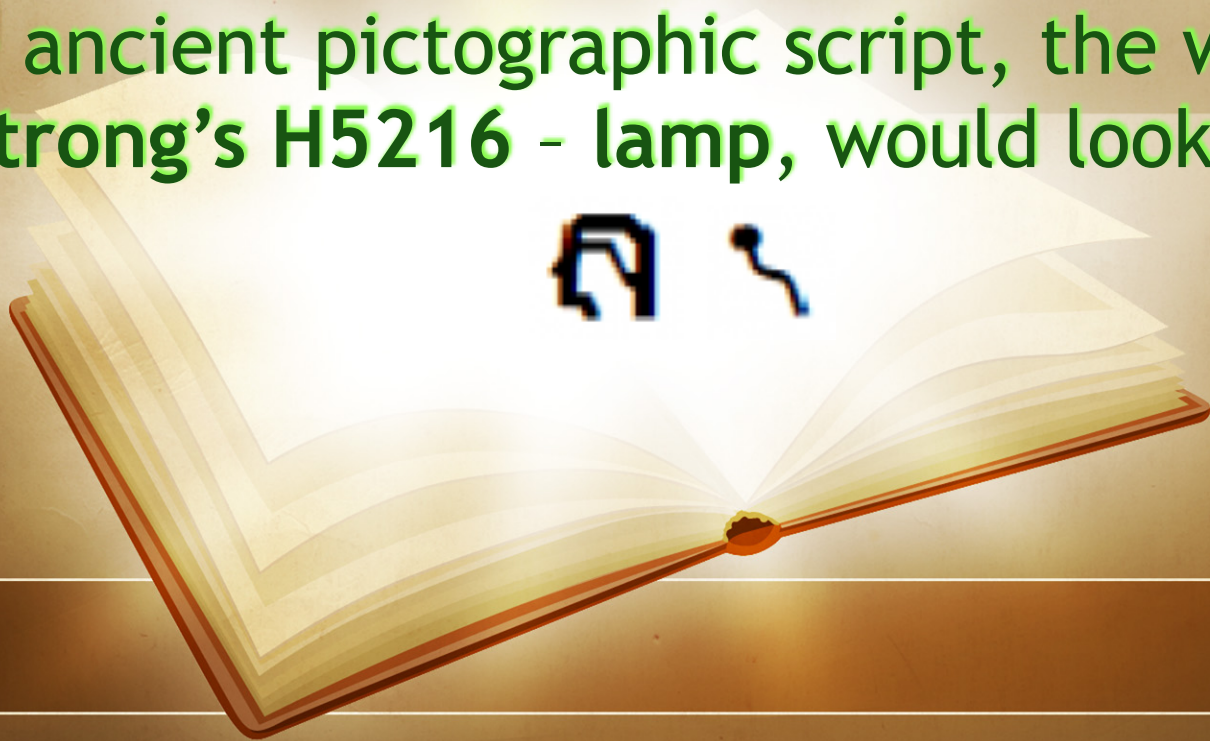
There is a responsibility for all of Yisra'el (that includes you and me) to be bringing clear oil and allowing the lamp of His word to continually burn in us. We must not be found to be without oil like the 5 foolish maidens who were shut out for not having oil in their lamps. We keep the lamp burning, so to speak, through obedience to His Word as we walk in His Word that leads us.

The command given in Shemoth/Exodus 27:20 is
seen again in:


Wayyiqra/Leviticus 24:2 “Command the children of
Yisra’ěl that they bring to you clear oil of pressed
olives for the light, to make the lamps burn
continually.”



In the ancient pictographic script, the word for נֵר - Strong's H5216 - lamp, would look as follows:




Nun - ن:

This is the letter 'nun' (ن), which in the ancient text is pictured as , which is a 'spouting 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

Resh - ר



The ancient script has this letter 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**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people. In terms of us seeing these letters, being expressed as **‘lamp’**, we are able to clearly identify who it is who gives us our light and who is our lamp - **יהושע** Messiah, The Word made flesh, who is our Head and is The Seed!

This pictograph rendering of the word for lamp, נֵר
ner - Strong's H5216, can have the following
meaning:

LIFE IN THE HEAD!



In terms of us seeing these letters, being expressed as 'lamp', we are able to clearly identify who it is that gives us our light and who our lamp is - it is **יהושע** Messiah, who is our Head and we know that He is The Seed!

Timotiyos Bět/2 Timothy 2:8 "Remember that **יהושע** Messiah, of the seed of Dawid, was raised from the dead according to my Good News"

Galatiyim/Galatians 3:16 "But the promises were spoken to Abraham, and to his Seed. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Messiah."

We who are grafted in to Messiah by His blood become the seed of Abraham:

Galatians 3:29 “And if you are of Messiah, then you are seed of Abraham, and heirs according to promise.”

יהושע Messiah, The Light of the world, has caused us to be equipped to shine His truth and be a light to the nations, as we walk according to His commands.



As we, the remnant seed who are guarding the commands of Elohim and possess the witness of **יהושע** Messiah, shine the Truth we will be under severe attack from the enemy who will try to put out the Light of Elohim in our lives:

Hazon/Revelation 12:17 “And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of **יהושע** Messiah.”

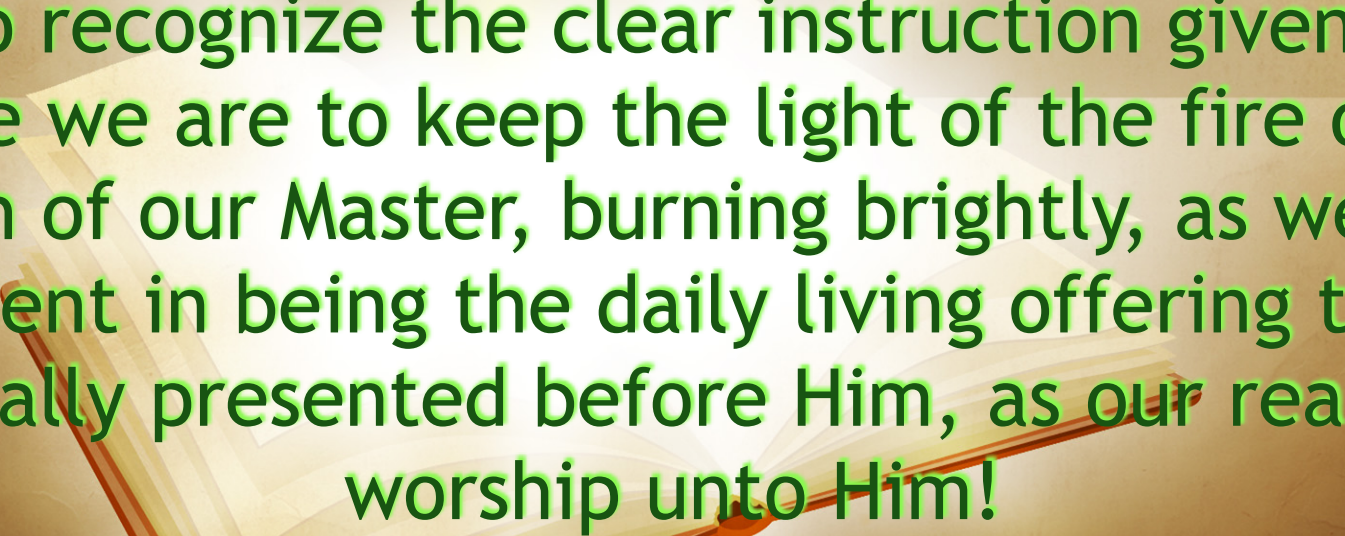
This word for lamp: נֵר ner - Strong's H5216, is also used in:

Shemu'el Bēt/2 Samuel 22:29 “For You are my lamp, O יהוה, and יהוה makes my darkness light.”

Shemoth/Exodus 25:37 “And you shall make seven lamps for it, and they shall mount its lamps so that they give light in front of it.”

This was part of the instructions given for the construction of the Tabernacle and the lampstand with its seven lamps that were to be in the Set-Part Place giving light over the table of showbread, and this is also a clear pointing to the seven lampstands as seen in **Hazon/Revelation 2 & 3**, and how **יהושע** walks in the midst of these!

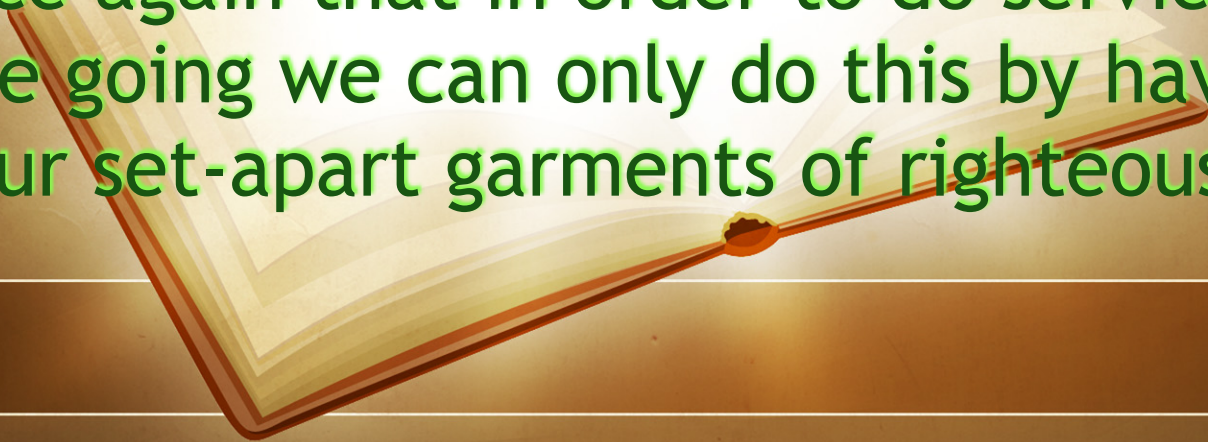




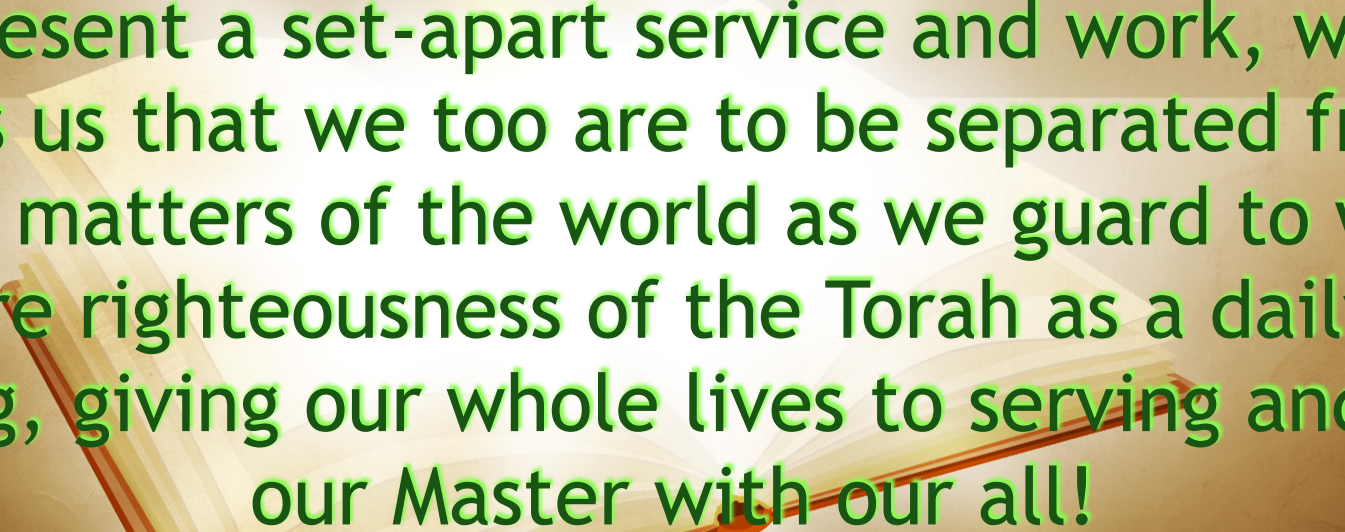
So, when we see the instruction being given to the priests, that the fire was to burn continually, we are able to recognize the clear instruction given to us, where we are to keep the light of the fire of the Truth of our Master, burning brightly, as we are obedient in being the daily living offering that is continually presented before Him, as our reasonable worship unto Him!

Verse 10 - put on the linen garment

The word for 'linen' in Hebrew means white linen and is thought to be from the word that means, 'to be separated, apart, or isolated', and so here we see once again that in order to do service and keep the fire going we can only do this by having put on our set-apart garments of righteousness!



The Hebrew root word that is translated here for 'put on' is לָבַשׁ labash (law-bash')- Strong's H3847 which means, '*wear, put on, be clothed, apparel, dress*', and the Hebrew root word that is translated here as 'linen' is בָּד bad (bad)- Strong's H906 which means, '*white linen*' and we see this word also being used, in Hebrew, in reference to separation: בָּד bad (bad)- Strong's H905 which means, '*alone, besides, apart, separation*' and comes from the primitive root word בָּדַד badad (baw-dad')- Strong's H909 which means, '*to be separated, isolated, lonely*'.



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

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

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

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

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

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


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

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

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

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

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

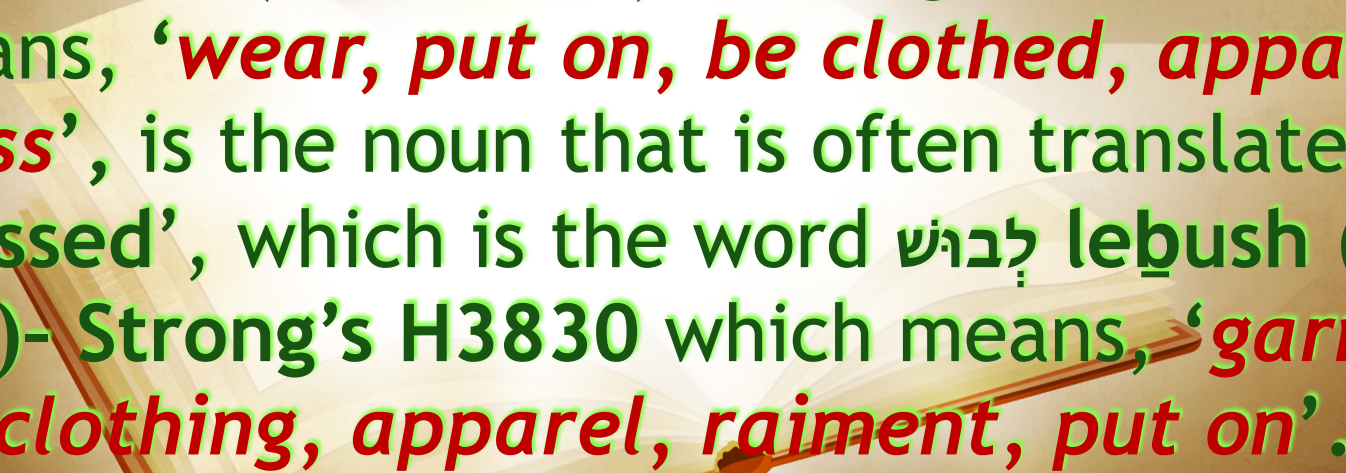


By 'putting on' the 'white linen' of righteousness we are, in effect, submitting to the clear authority of the Word of Elohim and functioning according to His perfect design for His House, which we are for we are the Dwelling place of Elohim!

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

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






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


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

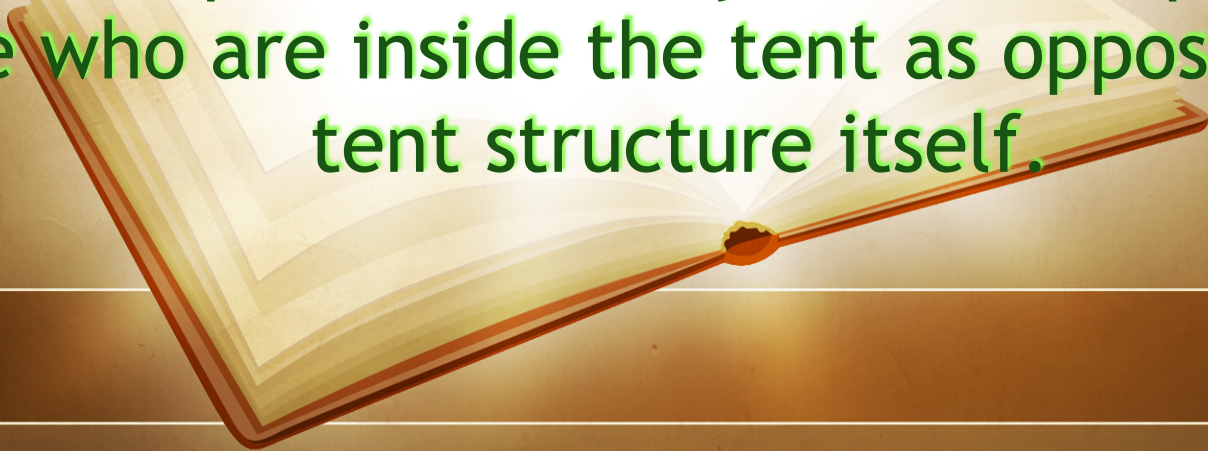


Lamed - ל:


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

Bet - ב:


The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.



Waw/Vav - ו:

The ancient script has this letter pictured as , which is a **‘peg or tent peg’**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **‘to add, secure or hook’**.

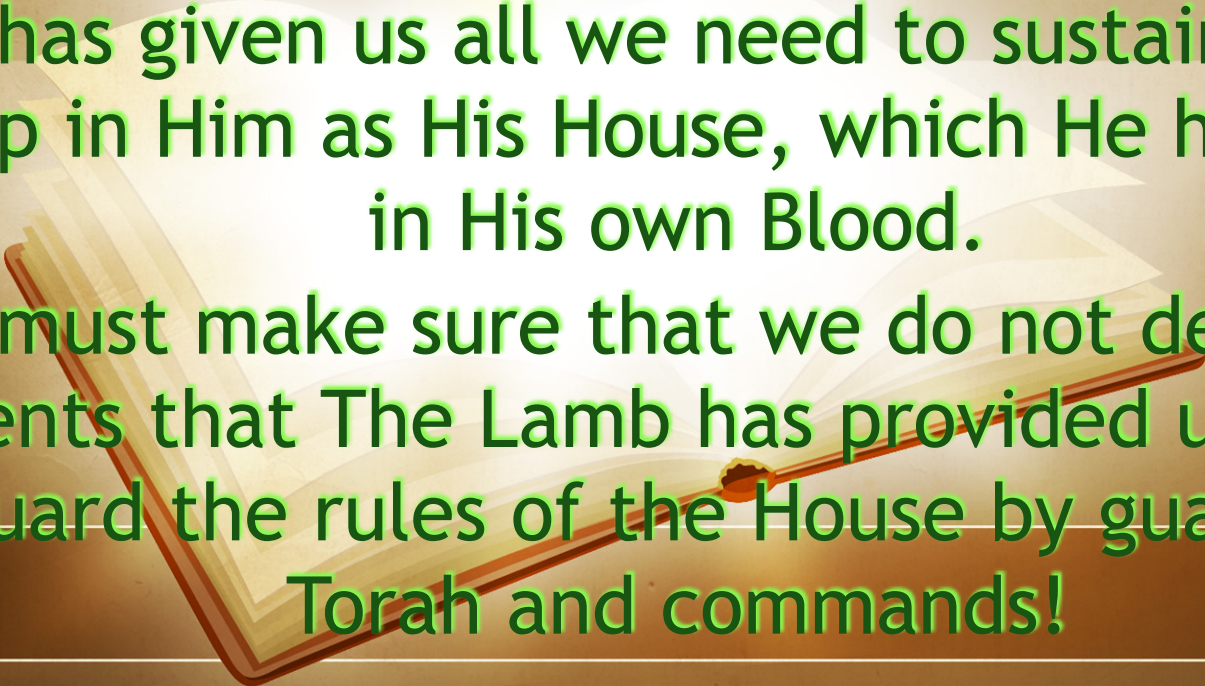
Shin - שׁ:

This is the letter 'sin/shin' which in the ancient script is pictured as: , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food. This can give us the meaning of WORD or Words.

As one looks at this pictographic rendering of this word לְבוּשׁ le**bu**sh - Strong's H3830, when speaking of the garments of righteousness that we have been clothed in through the Blood of the Lamb, we take note of the following meaning:

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





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

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



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

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


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

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



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

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



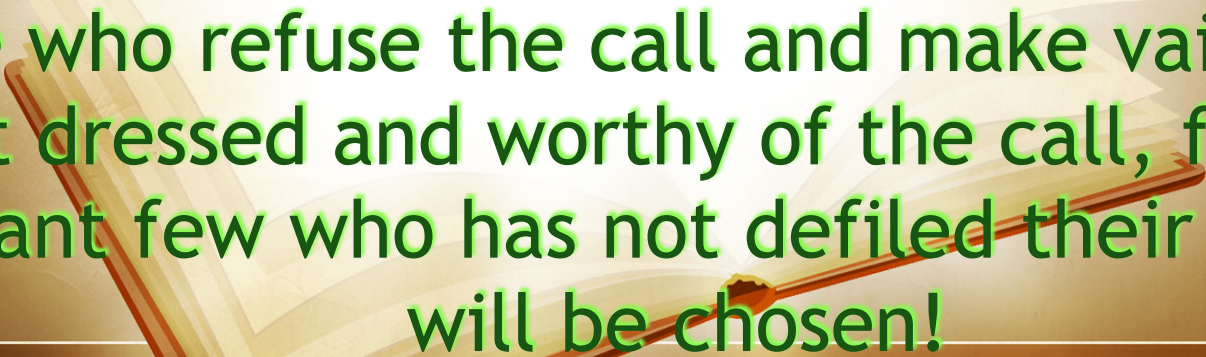
This was to the assembly in Sardis, who were told to
'wake up and repent'.

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

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

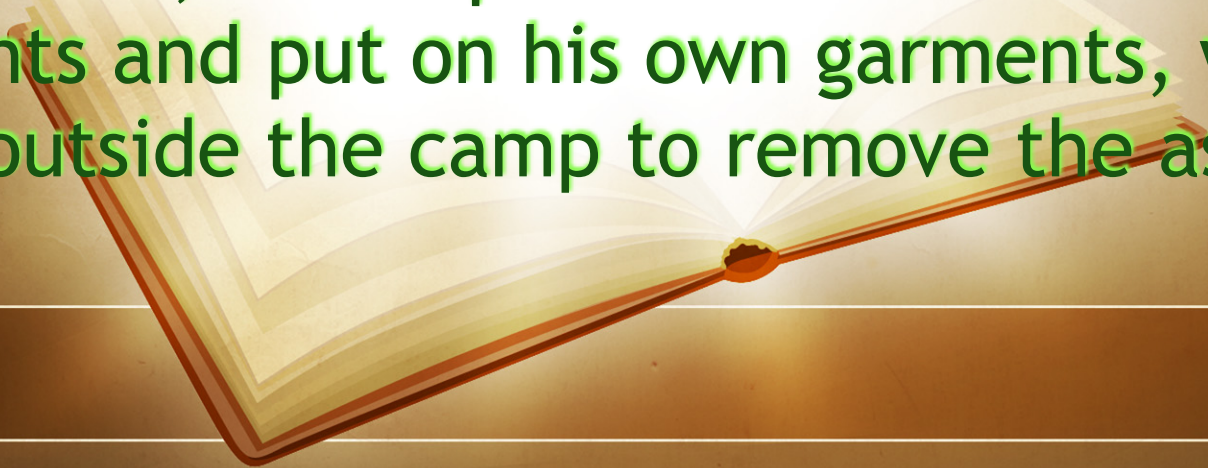
The reason for me highlighting the various Greek and Hebrew words, in terms of being dressed, is to make it abundantly clear that Scripture teaches us what the correct dress code is for anyone who hears the call and invitation to come!

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




Verse 11 - Take off his garments!

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



We see similar wording in Yehezqěl:

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



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

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

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

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

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


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

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

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

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

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




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

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

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

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



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

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

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

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

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

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

It is His word that makes us clean as we cleanse ourselves daily through the washing of His Word. It is He who makes us clean - really clean - by His Blood!

This Word טָהַר **taher** - Strong's H2891 is also used in Wayyiqra/Leviticus 16:19 where the high priest would sprinkle the blood of the sin offering on the horns of the altar and all around, seven times - 7 as we know signifies perfection and so there is a perfect cleansing, and our perfect reconciliation by the Blood of **יהושע**!

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

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

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

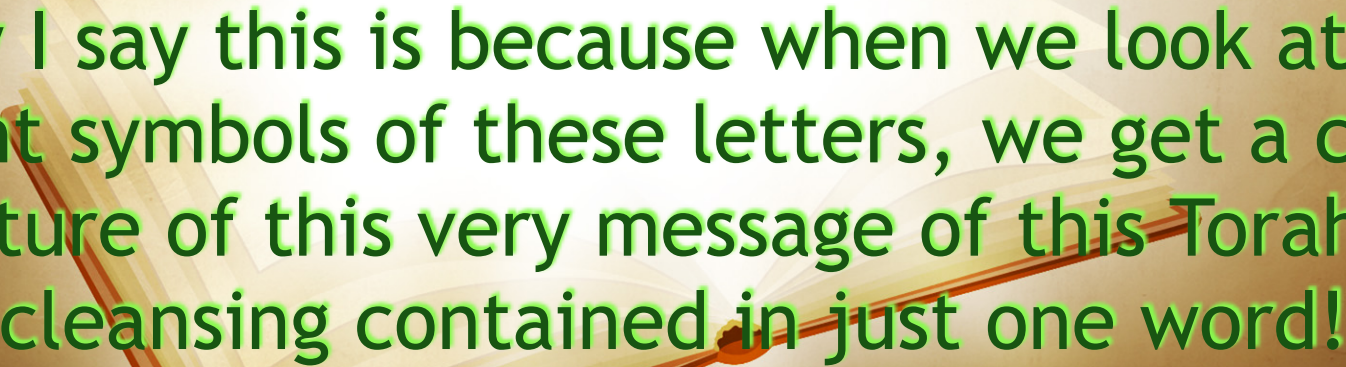
It is through the one-time atoning sacrifice of
Messiah that He will טָהַר taher His Bride.

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

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

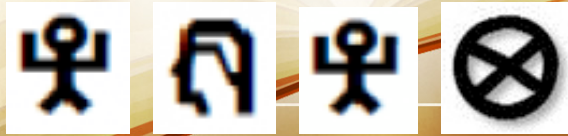
As we look at the Hebrew word טְהוֹרָה tahorah (tohor-aw')- Strong's H2893 we see a wonderful picture in this word alone, that speaks of our need to come to Messiah who cleanses us from all sin.

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




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

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




Tet - ט:



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


Hey -הּ:



The original pictograph for this letter is , a ‘**man standing with his arms raised out**’. The Modern Hebrew and original name for this letter is “hey”. The Hebrew letter means “**behold**”, as when looking at a great sight. This word can also mean “**look, breath, sigh and reveal or revelation from the idea of revealing a great sight by pointing it out**”. It also carries for us the meaning of “**surrender**” as we “**lift up our hands and submit**” to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

Resh - ר:

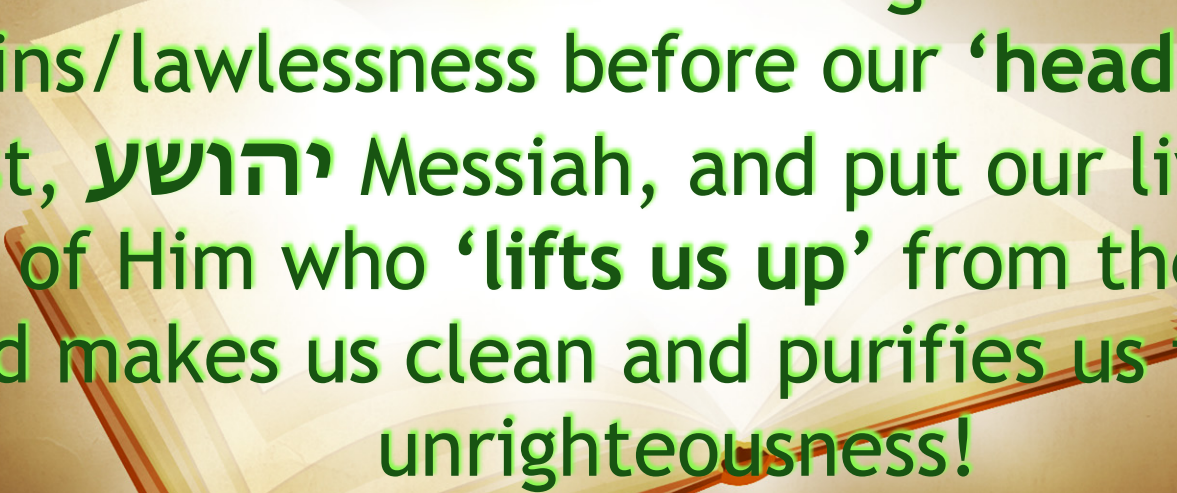


The Ancient picture for this letter is , the “**head of a man**”. This letter has the meanings of head or man as well as “**chief, top, beginning or first**”

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

ט ה ו ⊗





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



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

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

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

Grain offering (6:14-18)

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



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

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

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

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

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

A pictograph representing the letter Mem (M), consisting of a vertical line with a hook at the top and a vertical line at the bottom.


A pictograph representing the letter Nun (N), consisting of three vertical lines of equal height.

A pictograph representing the letter He (H), consisting of a vertical line with a hook at the top and a vertical line at the bottom.


A pictograph representing the letter Kaf (K), consisting of a vertical line with a hook at the top and a vertical line at the bottom.

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. 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:

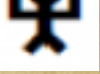
The ancient pictographic script has this letter pictured as , which pictures a **‘sprouting seed’** and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one’s life expectancy, and can carry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

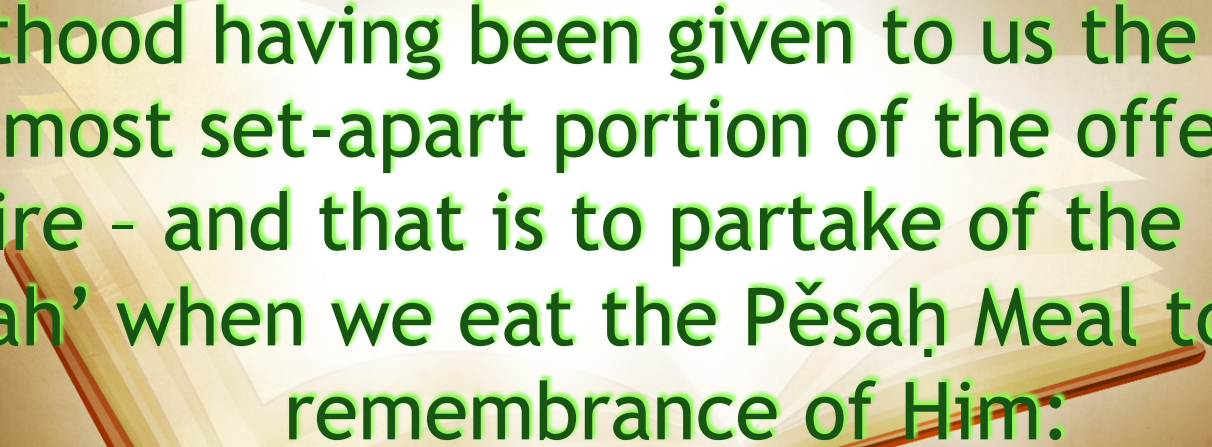
This can also be understood as:

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!



Verse 17 - no leaven!

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



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

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



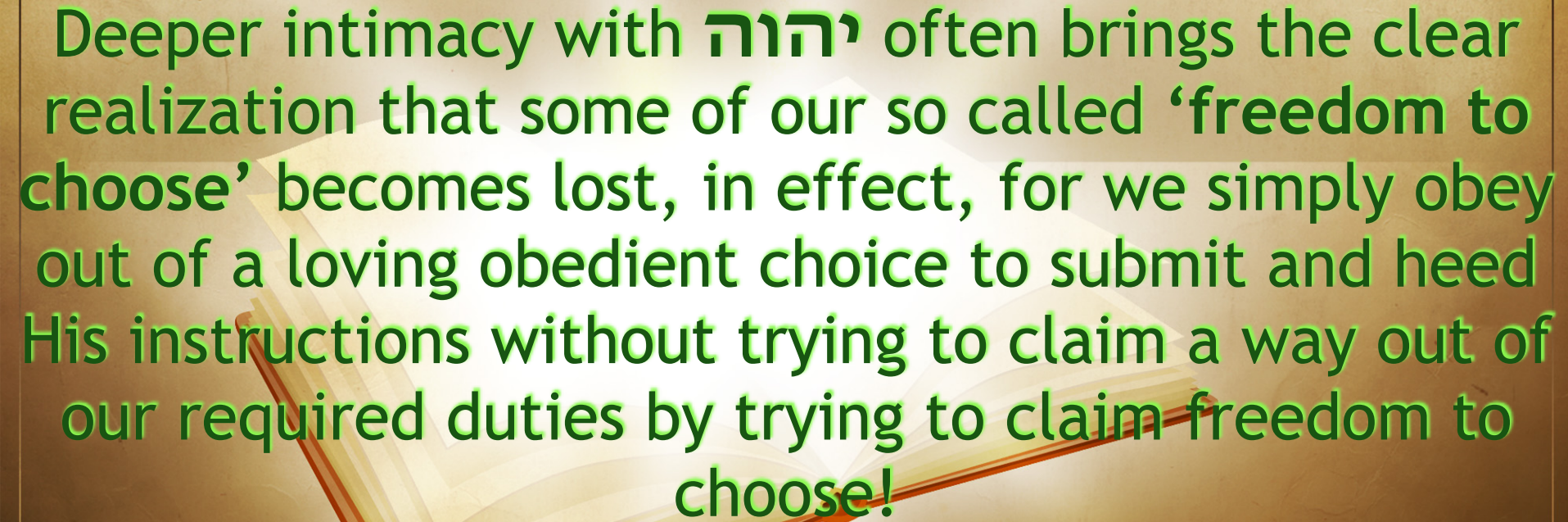
Ordination (6:19-23)

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

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

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

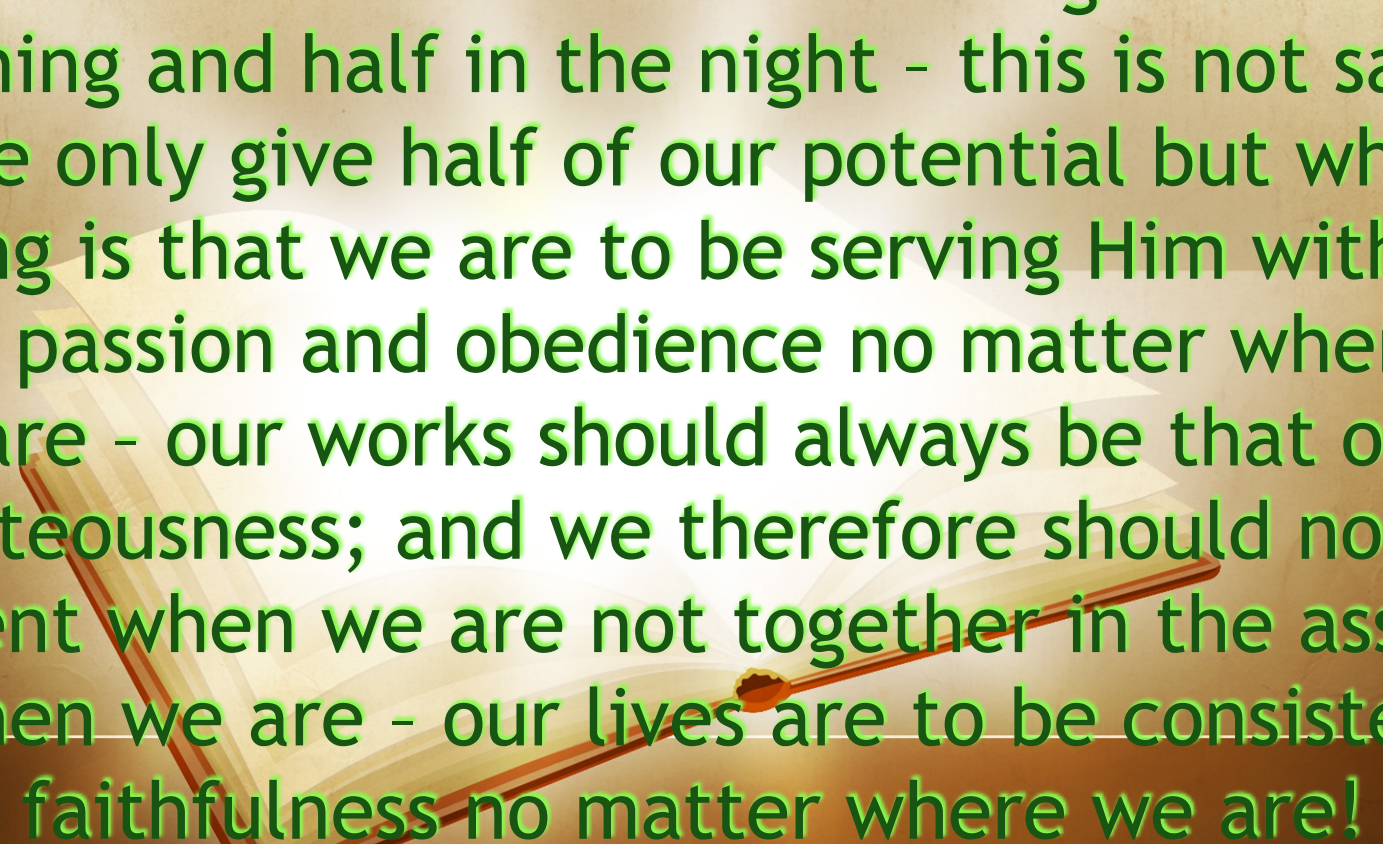
Although the grain offering was usually a voluntary offering, what we see here is the clear instruction of what Aharon and his sons were to bring - 1/10th of an ephah of fine flour, and so here יהוה calls for a specific requirement of those who would serve Him and 'carry the nation upon their shoulders'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



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

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

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



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

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

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

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

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

Sin Offering (6:25-30)

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

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

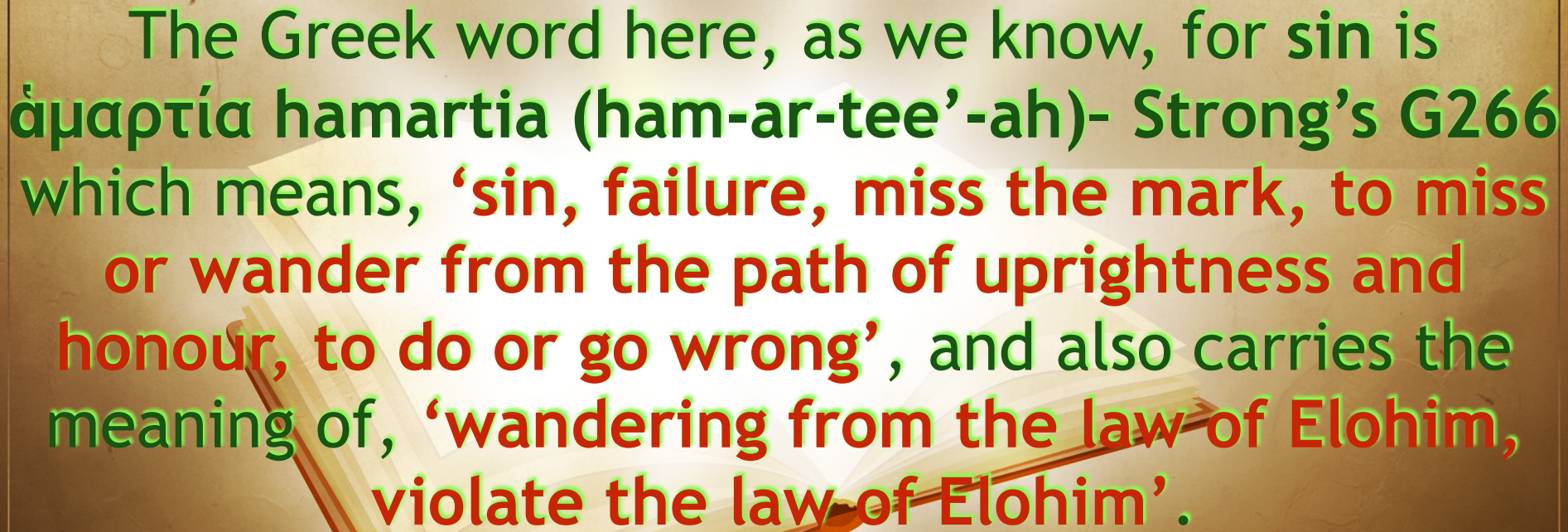
This word comes from the root word חָטָא ḥata (khaw-taw')- Strong's H2398 meaning, '*to miss the mark, do wrong, incur guilt, fail to reach*', and when understanding the root meaning of the word 'Torah', one can clearly see that to sin is to walk against, or walk contrary to, the Torah, for:

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

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

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

Sin is lawlessness!



The Greek word here, as we know, for sin is ἁμαρτία hamartia (ham-ar-tee'-ah)- Strong's G266 which means, **'sin, failure, miss the mark, to miss or wander from the path of uprightness and honour, to do or go wrong'**, and also carries the meaning of, **'wandering from the law of Elohim, violate the law of Elohim'**.


We also know, yet I will once again remind you, that the Greek word used for 'lawlessness' is ἀνομία anomia (an-om-ee'-ah)- Strong's G458 meaning, **'lawlessness or lawless deeds, unrighteousness'** and comes from the word ἀνομος anomos (an'-om-os)- Strong's G459 meaning, **'lawless or without law, transgressors'**.

This verse spells it out very plainly for those who seem to miss the fact that to not walk in the Torah is sin!

It is as though Yoḥanan was spelling out this fact very bluntly and straightforward for those who struggle with a Greek mind-set and see no need to walk in the Torah - well right here in the Greek it is clear - If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

ἁμαρτία hamartia (ham-ar-tee'-ah)- Strong's G266
is ἀνομία anomia (an-om-ee'-ah)- Strong's G458

Titos/Titus 2:11-14 “For the saving Gift of Elohim has appeared to all men, 12 instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age, 13 looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour **יהושע** Messiah, 14 who gave Himself for us, to **redeem us from all lawlessness** and to cleanse for Himself a people, His own possession, ardent for good works.”



The Greek word that is translated here as 'redeem' is λυτρόω lutroō (loo-tro'-o)- Strong's G3084 which literally means, 'to release by paying a ransom, redeem' - in other words Messiah has paid the price for us and released us from lawlessness by paying the ransom for our lives with His Blood.

Sha'ul tells us in:

Romiyim/Romans 6:18 "And having been set free from sin, you became servants of righteousness."

So, in other words we can see that The Master
יהושע Messiah has redeemed us and set us free
from all lawlessness and sin, in order that we never
wander from or violate the Torah.

What we must also take note of is that
unrighteousness is sin:

Yohanan Aleph/1 John 5:17 “All unrighteousness is
sin, and there is a sin not unto death.”

The Greek word used here for 'unrighteousness' is the noun ἀδικία adikia (ad-ee-kee'-ah)- Strong's G93 which means, **'unrighteousness, iniquity, wrong, deed violating law and justice'** and as an adjective speaks of one who is wicked and unjust. ἀδικία adikia (ad-ee-kee'-ah)- Strong's G93 IS ἁμαρτία hamartia (ham-ar-tee'-ah)- Strong's G266

The Greek renders a very clear message that many do not realize in their stubbornness to walking in the Torah, and their rejection of the Torah makes them **'lawless'** who are doing **'lawlessness'**, which the wages thereof shall be death, for the wages of sin is death!

Understanding this, we can see the following:
ἀδικία adikia (ad-ee-kee'-ah)- Strong's G93 is
ἁμαρτία hamartia (ham-ar-tee'-ah)- Strong's
G266, which is ἀνομία anomia (an-om-ee'-ah)-
Strong's G458

UNRIGHTEOUSNESS is SIN which is LAWLESSNESS

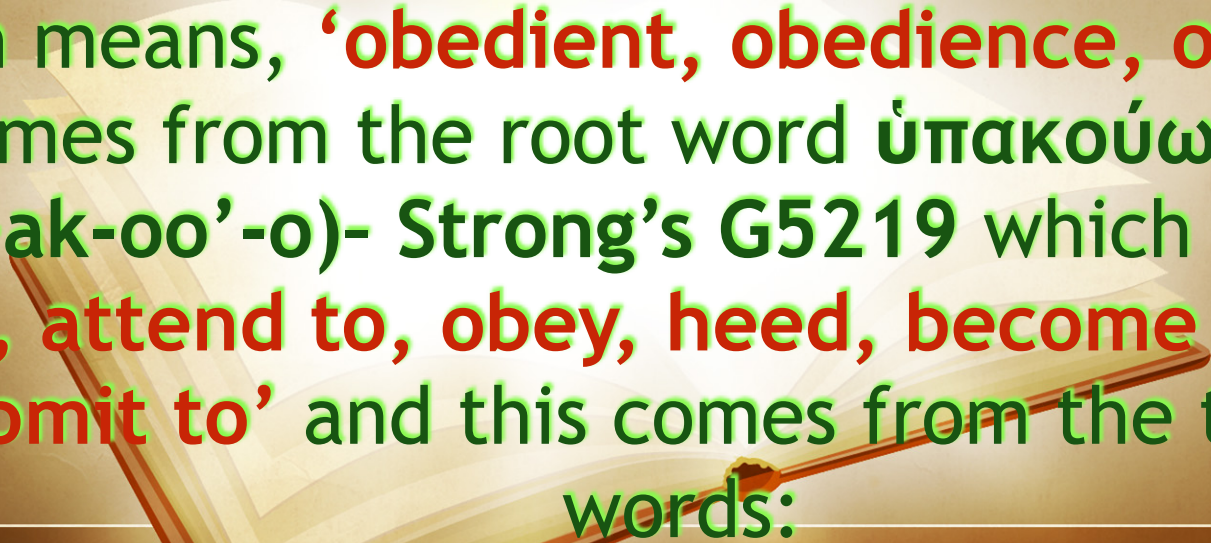
What is clearly being expressed here in this proverb is the complete contrast between the wages for righteousness, which is to guard to do all the commands and Torah of Elohim, and the wages for unrighteousness, which is lawlessness and sin!

Life and death - walk in righteousness and your wages shall be life!

Sha'ul reminds us, in his letter to the romans, that **all that is not of belief is sin** (Romans/Romiyim 14:23), which highlights that a proper belief, entails an obedience to the Torah, or as Sha'ul calls it, in Romans/Romiyim 16:26, a **'belief obedience'**.

Rom 14:23 But he who doubts, if he eats, is condemned, because it is not of belief, and all that is not of belief is sin.

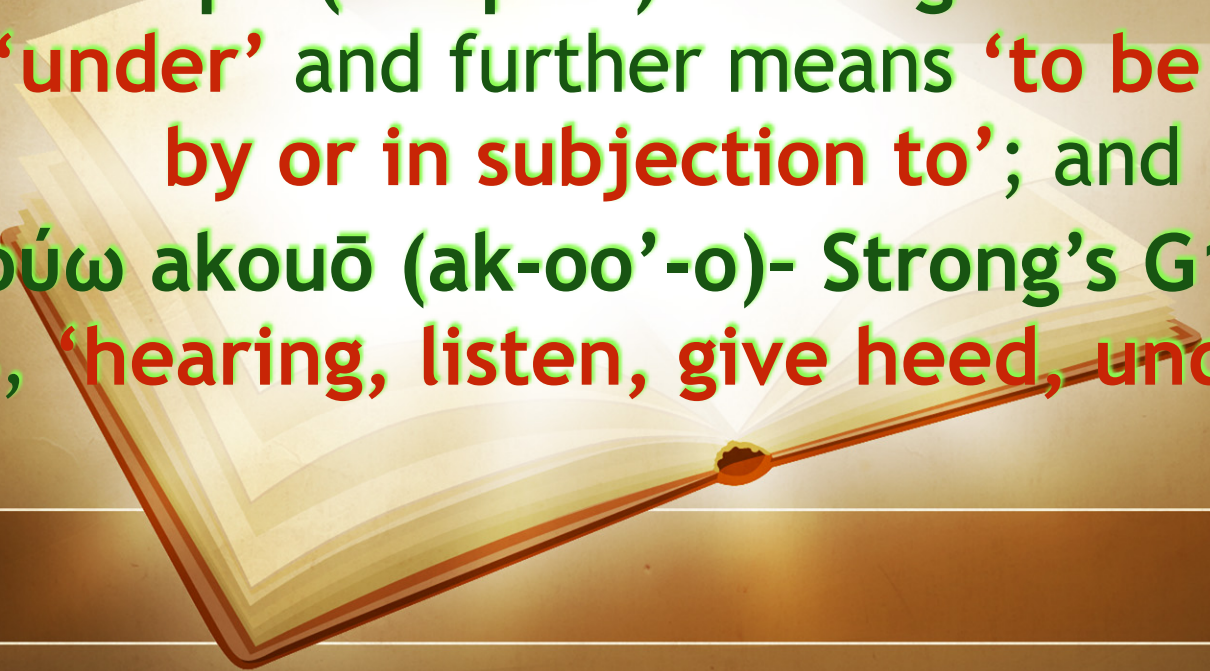
Rom 16:26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the command of the everlasting Elohim, for belief-obedience.



The Greek word that is translated as 'obedience' is ὑπακοή hupakoē (hoop-ak-o-ay')- Strong's G5218 which means, **'obedient, obedience, obey'**, and this comes from the root word ὑπακούω hupakouō (hoop-ak-oo'-o)- Strong's G5219 which means, **'to listen, attend to, obey, heed, become obedient, to submit to'** and this comes from the two Greek words:

1) ὑπό hupo (hoop-o')- Strong's G5259 which means **'under'** and further means **'to be controlled by or in subjection to'**; and

2) ἀκούω akouō (ak-oo'-o)- Strong's G191 which means, **'hearing, listen, give heed, understand'**.



This word ὑπακοή hupakoē (hoop-ak-o-ay')-
Strong's G5218 is used in:

Kēpha Aleph/1 Peter 1:13-16 “Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favour that is to be brought to you at the revelation of יהושע Messiah, 14 as obedient children, not conforming yourselves to the former lusts in your ignorance, 15 instead, as the One who called you is set-apart, so you also should become set-apart in all behaviour, 16 because it has been written, “Be set-apart, for I am set-apart.” (Lev 11:44, Lev 19:2)

Wages for wickedness is sin which leads to death!

Yeshayahu/Isaiah 3:10-11 “Say to the righteous it is well, for they eat the fruit of their doings. 11 “Woe to the wrong - evil! For the reward of his hand is done to him.”

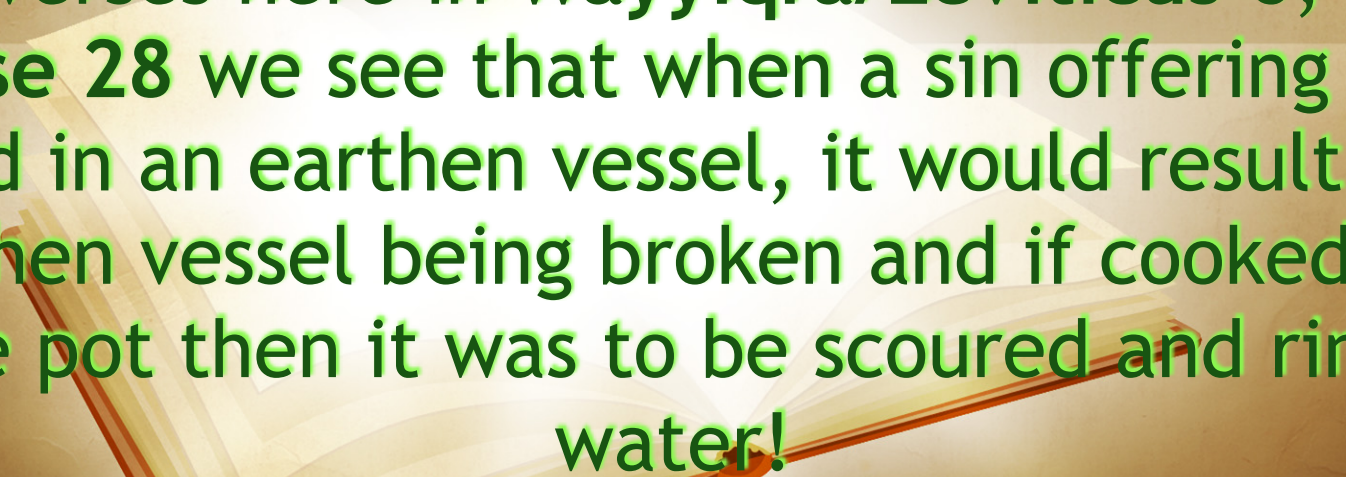
Romiyim/Romans 6:23 “For the wages of sin is death, but the favourable gift of Elohim is everlasting life in Messiah יהושע our Master.”

Sha'ul encourages us in his letter to the believers in Corinth to be steadfast in righteousness, knowing that our labour of loving obedience will not be in vain, for the wage of the righteous is life:

Qorintiyim Aleph/1 Corinthians 15:58 “Therefore, my beloved brothers, be steadfast, immovable, always excelling in the work of the Master, knowing that your labour is not in vain in the Master.”

He also tells us in:

Galatians 6:7-9 “Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap. 8 Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit. 9 And let us not lose heart in doing good, for in due season we shall reap if we do not grow weary.”



What we can add to our understanding, through these verses here in **Wayyiqra/Leviticus 6**, is that in **verse 28** we see that when a sin offering that is cooked in an earthen vessel, it would result in the earthen vessel being broken and if cooked in a bronze pot then it was to be scoured and rinsed in water!

Let us consider these verses for a moment:

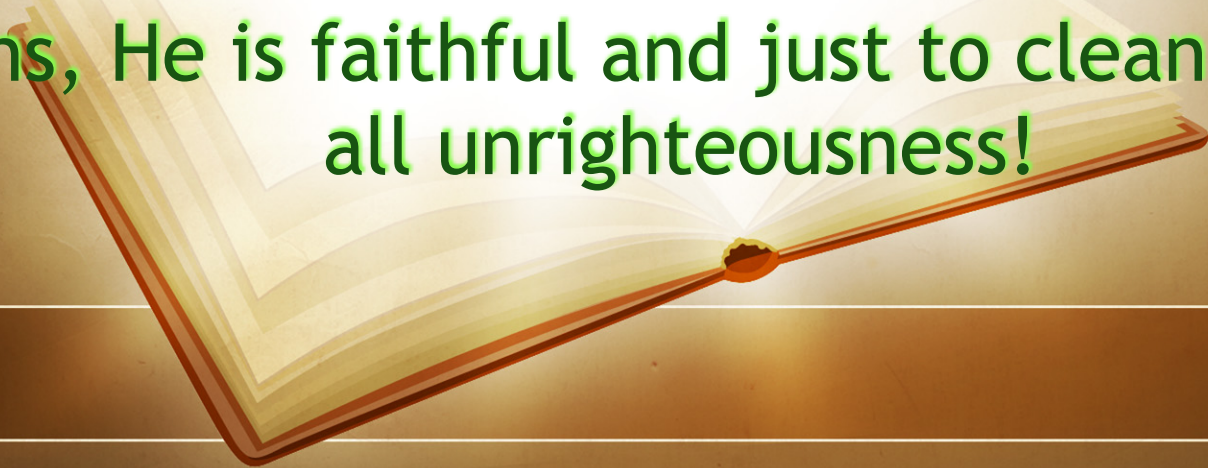
Qorintiyim Bět / 2 Corinthians 4:7-10 “And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim, and not of us - 8 being hard pressed on every side, but not crushed; being perplexed, but not in despair; 9 being persecuted, but not forsaken; being thrown down, but not destroyed; 10 always bearing about in the body the dying of the Master יהושע, that the life of יהושע might also be manifested in our body.”

Tehillah/Psalm 103:14 “For He knows how we are made; He remembers that we are dust.”

יהוה remembers that we are dust!

We are earthen vessels and we are to guard the treasure of His Word; despite the pressure and persecutions we may face and our ability to not be crushed or destroyed by these pressures from the world is that we remain steadfast in walking in His Torah as we follow Messiah in every way!

However, when we find that we have 'missed the mark' we do have an advocate, a High Priest, who intercedes for us and when we come and confess our sins, He is faithful and just to cleanse us from all unrighteousness!



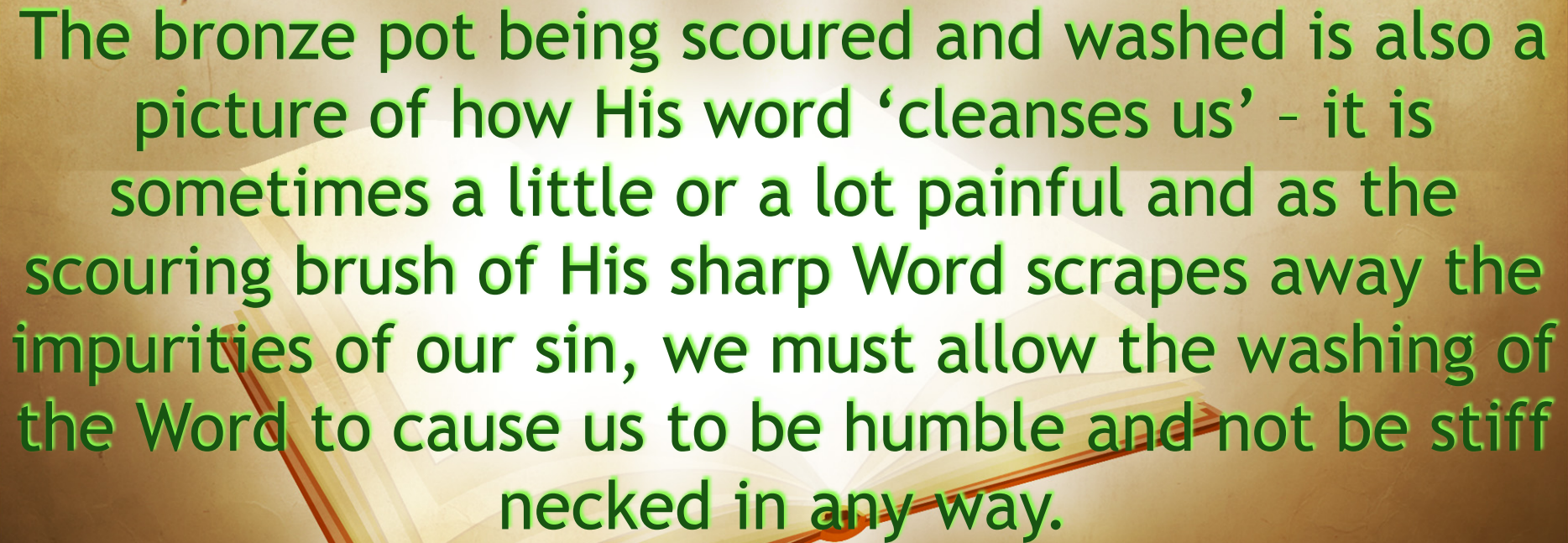
This is the picture of our clay vessels being broken and also picture for us 'losing our life' as we humbly surrender before Him and seeing how we are preserved:

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

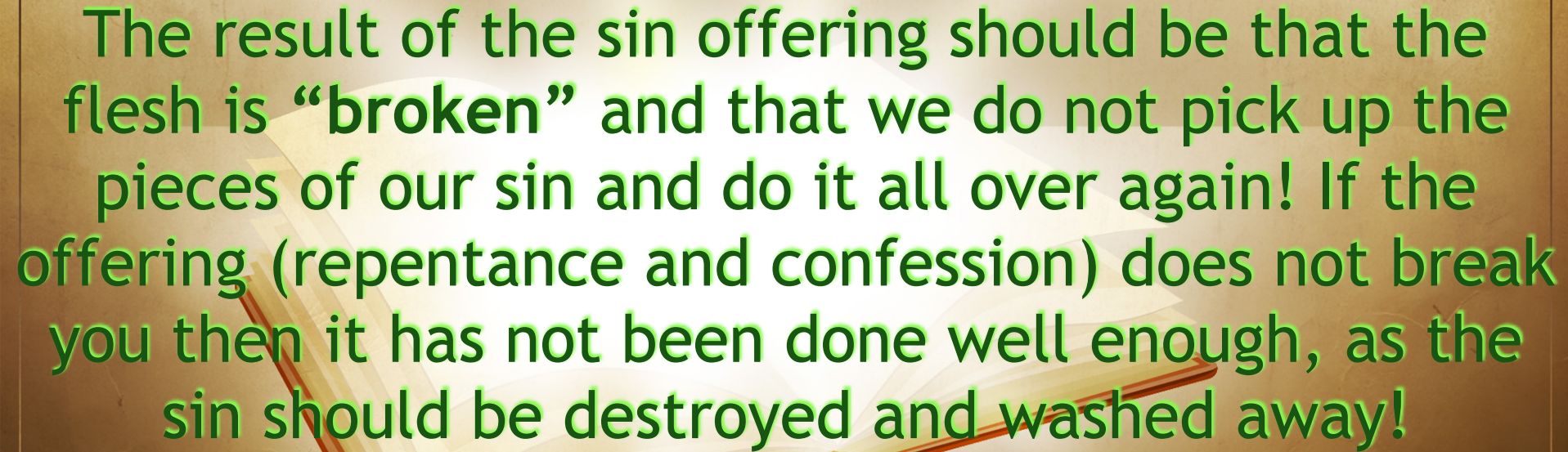
Tehillah/psalm 51:17 "The slaughterings of Elohim are a broken spirit, a heart broken and crushed, O Elohim, These You do not despise."

Dawid understood how to draw close and confess and bring his 'sin offering' to יהוה, and yes, we may be broken - in fact we will be broken as our sin is confessed before our Maker; and all praise to Him the Potter who picks up our broken pieces and shapes us again to once again hold His treasures - through the Body and Blood of Messiah!

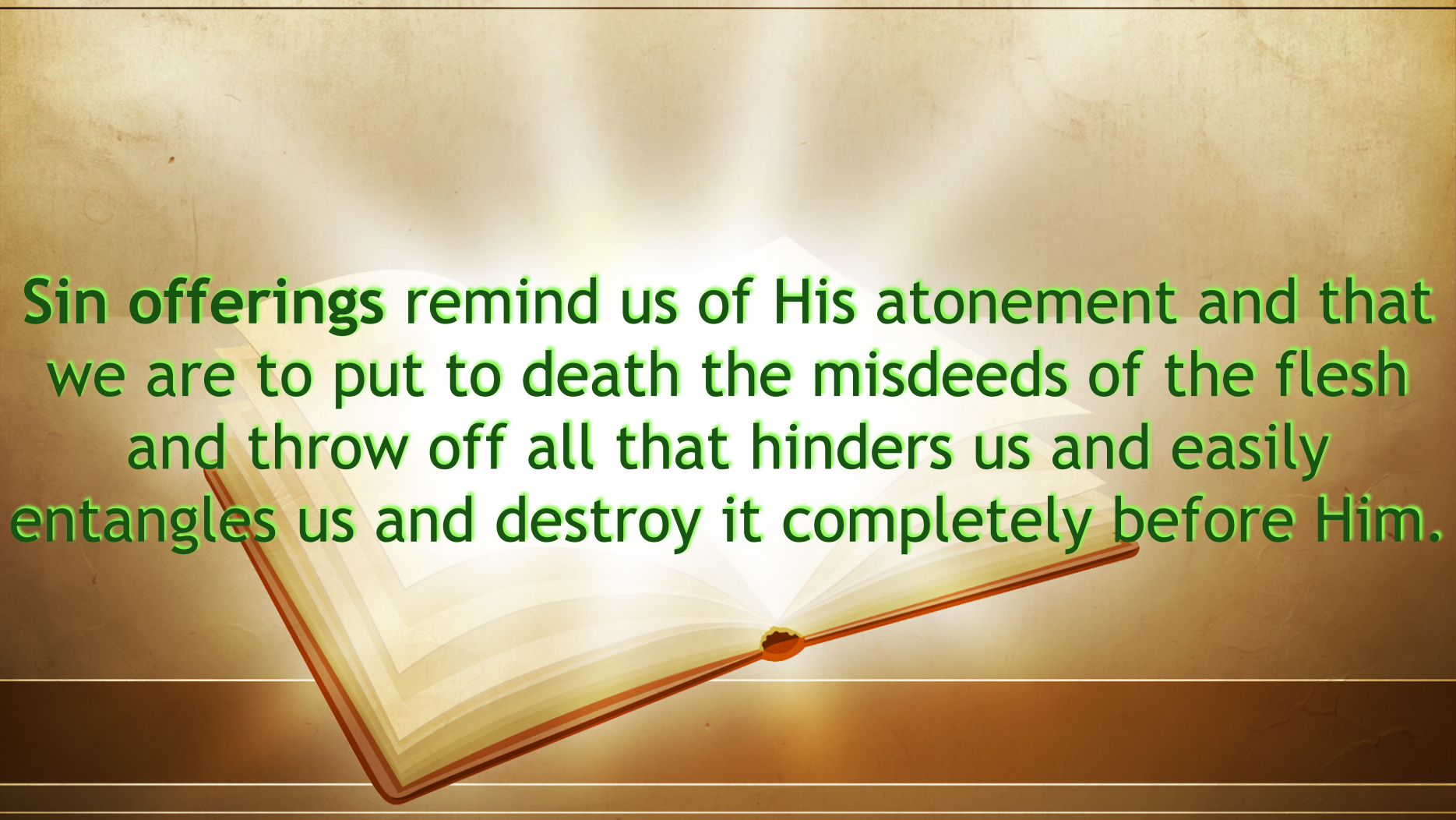
When we are 'broken' or smashed before Him because of our sin, He takes up the 'dust' of our brokenness and once again 'reshapes' us, having our impurities removed!



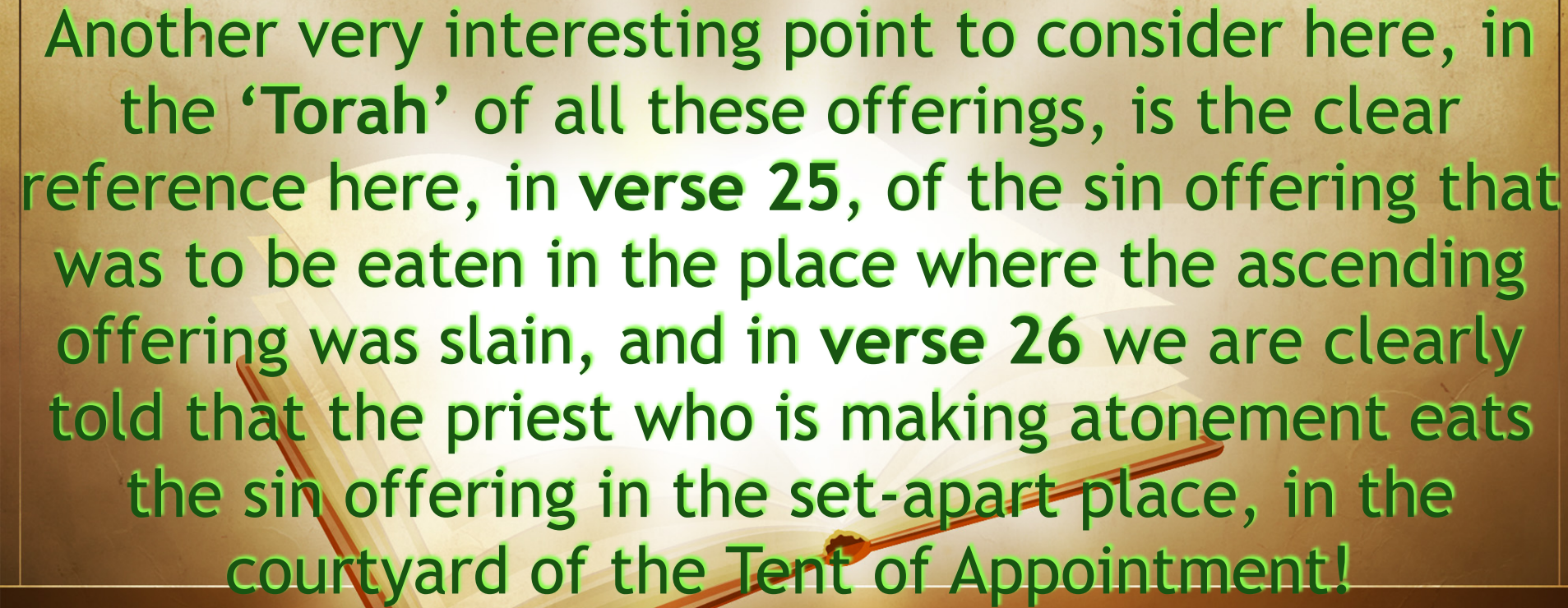
The bronze pot being scoured and washed is also a picture of how His word 'cleanses us' - it is sometimes a little or a lot painful and as the scouring brush of His sharp Word scrapes away the impurities of our sin, we must allow the washing of the Word to cause us to be humble and not be stiff necked in any way.



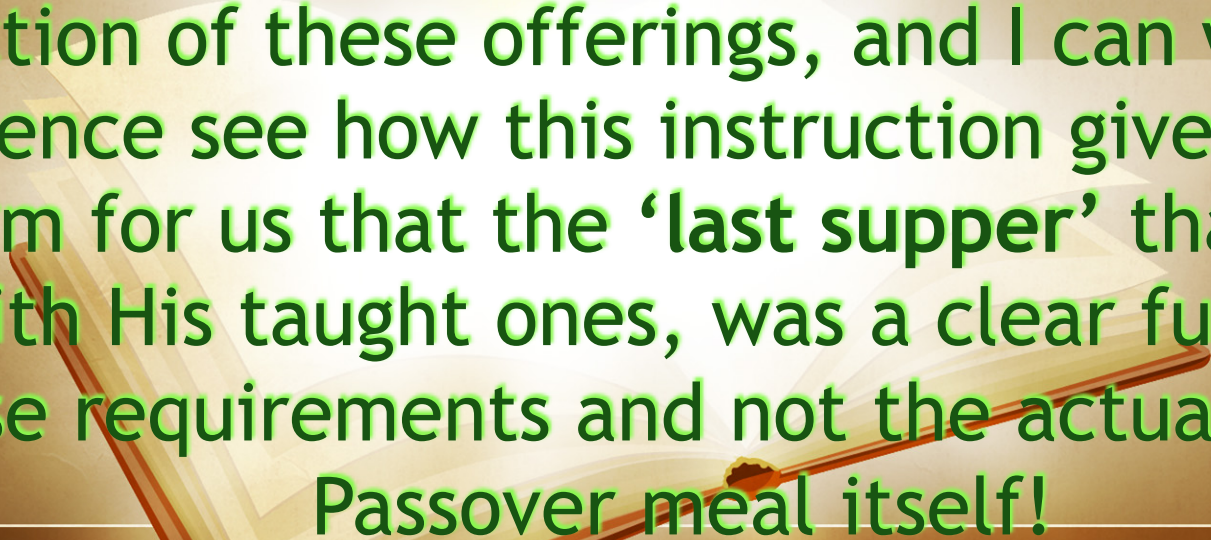
The result of the sin offering should be that the flesh is “**broken**” and that we do not pick up the pieces of our sin and do it all over again! If the offering (repentance and confession) does not break you then it has not been done well enough, as the sin should be destroyed and washed away!

An open book is the central focus, with its pages glowing from a bright light source behind it. The background is a textured, warm-toned surface, possibly parchment or aged paper, with a subtle gradient from light to dark. The book's cover is a dark reddish-brown color. The text is overlaid on the book and background in a vibrant green color.

Sin offerings remind us of His atonement and that we are to put to death the misdeeds of the flesh and throw off all that hinders us and easily entangles us and destroy it completely before Him.



Another very interesting point to consider here, in the 'Torah' of all these offerings, is the clear reference here, in **verse 25**, of the sin offering that was to be eaten in the place where the ascending offering was slain, and in **verse 26** we are clearly told that the priest who is making atonement eats the sin offering in the set-apart place, in the courtyard of the Tent of Appointment!



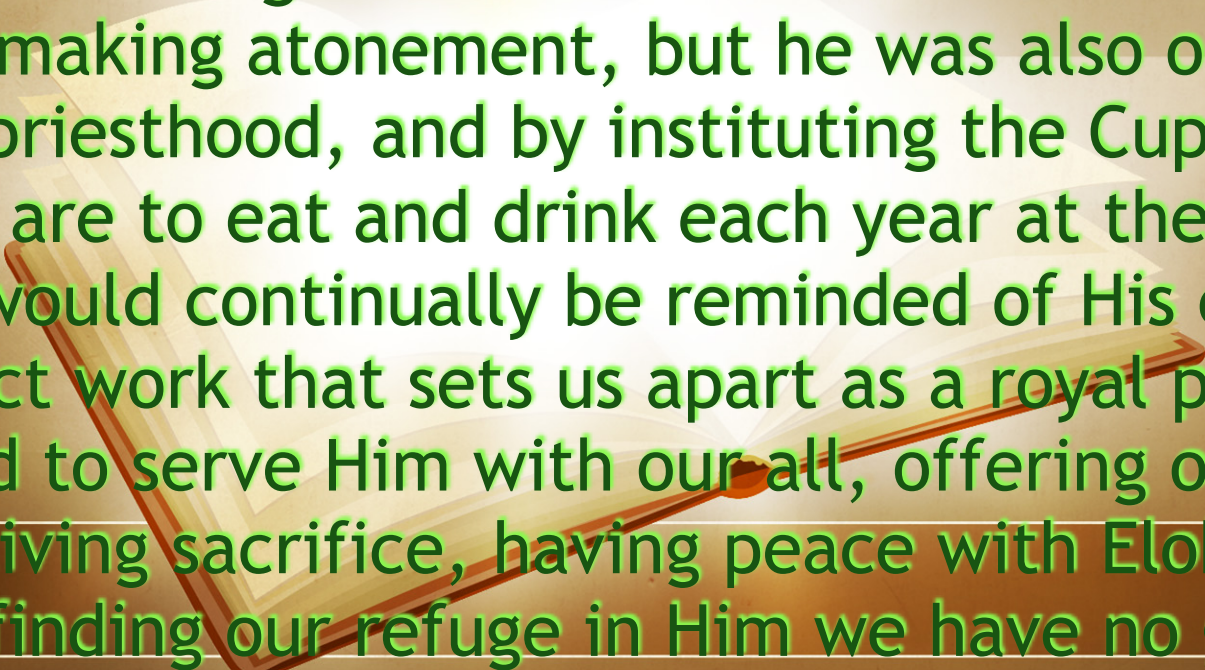
As I was pondering on this, it made a clear picture for me, as we consider the holistic picture of the collection of these offerings, and I can with much confidence see how this instruction given here can confirm for us that the **‘last supper’** that Messiah had with His taught ones, was a clear fulfilment of these requirements and not the actual Pěsaḥ/
Passover meal itself!

Many have debated and argued as to the events that occurred the night that Messiah had His last meal and while some have tried to explain that this was the Pěsaḥ Meal, we must understand that it could not have been as the Pěsaḥ Lamb, that is Messiah had not yet been slain!

However, we must take note of the critical importance of this last meal that He had with His taught ones, as it was certainly necessary in order to fulfil the complete requirements of the Torah, as He was the priest who was making atonement, and according to the Torah of the offerings, He was to eat of the sin offering!

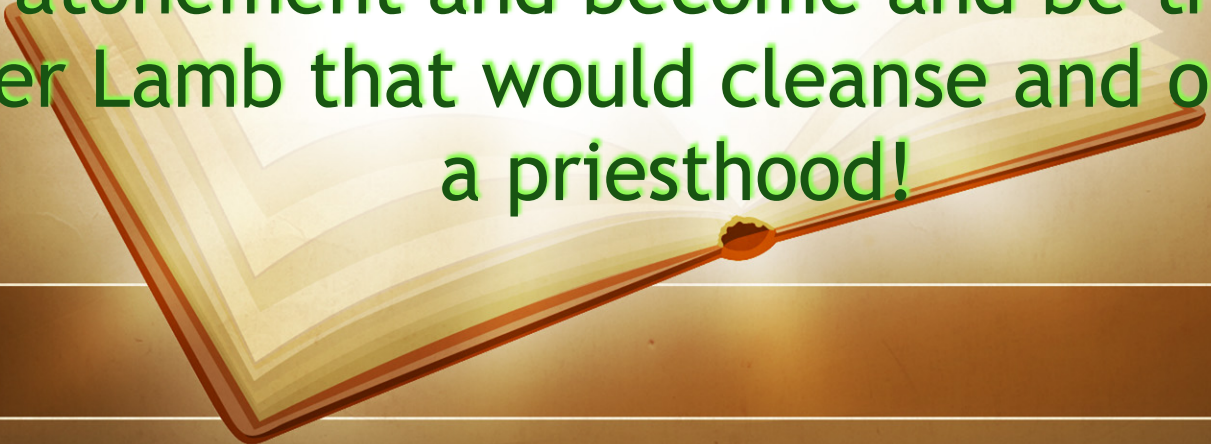
What is another clear picture for us, is that the instruction is given for it to be eaten in the courtyard of the Tent of Appointment!

The Pěsaḥ Meal symbolically represents for us the Table of The Master, which is portrayed by the showbread table that is inside the Set-Apart Place and not in the courtyard of the Tent!



When we further understand this Torah portion we are able to see that what Messiah was doing by having a last 'set-apart' meal with his taught ones, was that He was not only fulfilling this Torah and thus able to be the priest who is making atonement, but he was also ordaining His royal priesthood, and by instituting the Cup and Bread that we are to eat and drink each year at the Pěsaḥ Meal, we would continually be reminded of His clear and perfect work that sets us apart as a royal priesthood, enabled to serve Him with our all, offering our lives as a daily living sacrifice, having peace with Elohim and by finding our refuge in Him we have no guilt!

It was necessary for Messiah to have this very important meal with His taught ones, as this would make Him legally able to be the One who could make atonement and become and be the Perfect Passover Lamb that would cleanse and ordain us as a priesthood!



Lev 7:1 'And this is the Torah of the guilt offering - it is most set-apart.

Lev 7:2 'The guilt offering is slain in the place where they slay the ascending offering, and its blood is sprinkled on the slaughter-place all around.

Lev 7:3 'Then he brings from it all its fat: the fat tail and the fat that covers the entrails,

Lev 7:4 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 7:5 'And the priest shall burn them on the slaughter-place as an offering made by fire to יהוה. It is a guilt offering.

Lev 7:6 'Every male among the priests eats it. It is eaten in the set-apart place, it is most set-apart.

Lev 7:7 'The guilt offering is like the sin offering, there is one Torah for them both: the priest who makes atonement with it, it is his.

Lev 7:8 'And the priest who brings anyone's ascending offering, the skin of the ascending offering which he has brought is the priest's, it is his.

Lev 7:9 'And every grain offering that is baked in the oven and all that is prepared in the stewing-pot, or on a griddle, is the priest's who brings it, it is his.

Lev 7:10 'And every grain offering mixed with oil, or dry, is for all the sons of Aharon, for all alike.

Lev 7:11 'And this is the Torah of the slaughtering of peace offerings which is brought to יהוה:

Lev 7:12 'If he brings it for a thanksgiving, then he shall bring with the slaughtering of thanksgiving unleavened cakes mixed with oil, and unleavened thin cakes anointed with oil, or cakes of finely blended flour mixed with oil.

Lev 7:13 'Besides the cakes, he brings as his offering leavened bread together with the slaughtering of thanksgiving of his peace offerings.

Lev 7:14 'And from it he shall bring one cake from each offering as a contribution to יהוה: to the priest who sprinkles the blood of the peace offerings, it is his.

Lev 7:15 'As for the flesh of the slaughtering of his peace offerings for thanksgiving, it is eaten the same day it is offered, he does not leave any of it until morning.

Lev 7:16 'And if the slaughtering he brings is a vow or a voluntary offering, it is eaten the same day that he brings his slaughtering, and what is left of it is eaten the next day,

Lev 7:17 but whatever is left of the flesh of the slaughtering on the third day is burned with fire.

Lev 7:18 'However, if any of the flesh of the slaughtering of his peace offerings is eaten at all on the third day, it is not accepted. It is not reckoned to him who brings it, it is unclean to him, and the being who eats of it bears his crookedness.

Lev 7:19 'And the flesh that touches that which is unclean is not eaten, it is burned with fire. And as for the clean flesh, all who are clean eat of it.'

Lev 7:20 'But the being who eats the flesh of the slaughtering of peace offerings that belongs to יהוה, while he is unclean, that being shall be cut off from his people.'

Lev 7:21 'And when a being who touches that which is unclean, of the uncleanness of man, or of the uncleanness of beast, or of any unclean abomination, and shall eat the flesh of the slaughtering of peace offerings that belongs to יהוה, that being shall be cut off from his people.' "

Lev 7:22 And יהוה spoke to Mosheh, saying,

Lev 7:23 “Speak to the children of Yisra’ěl, saying,
‘Do not eat any fat, of bull or sheep or goat.

Lev 7:24 ‘And the fat of a dead body, and the fat of
what is torn, is used for any purpose, but you do not
eat it at all.

Lev 7:25 ‘For whoever eats the fat of the beast of
which men bring as an offering made by fire to
יהוה, even the being who eats it shall be cut off
from his people.

Lev 7:26 ‘And do not eat any blood in any of your dwellings, of bird or of beast.

Lev 7:27 ‘Any being who eats any blood, even that being shall be cut off from his people.’ ”

Lev 7:28 And יהוה spoke to Mosheh, saying,

Lev 7:29 “Speak to the children of Yisra’ěl, saying, ‘He who brings his slaughtering of peace offerings to יהוה brings his offering to יהוה from the slaughtering of his peace offerings.

Lev 7:30 'With his own hands he brings the offerings made by fire to יהוה. He brings the fat with the breast, to be waved as a wave offering before יהוה.

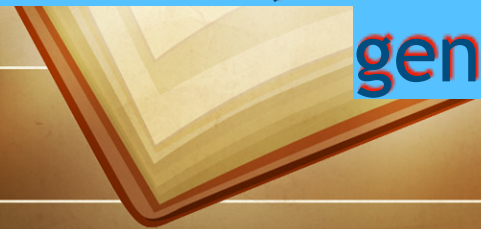
Lev 7:31 'And the priest shall burn the fat on the slaughter-place, but the breast shall be Aharon's and his sons.'

Lev 7:32 'And the right thigh you give to the priest as a contribution from the slaughtering of your peace offerings.

Lev 7:33 'He among the sons of Aharon, who brings the blood of the peace offerings, and the fat, the right thigh is his for a portion.

Lev 7:34 'For the breast of the wave offering and the thigh of the contribution I have taken from the children of Yisra'ěl, from the slaughterings of their peace offerings, and I give them to Aharon the priest and to his sons, as a law forever, from the children of Yisra'ěl.' ”

Lev 7:35 This is the anointed portion for Aharon and the anointed portion for his sons, from the offerings made by fire to יהוה, on the day when Mosheh presented them to serve as priests to יהוה, Lev 7:36 which יהוה commanded to be given to them by the children of Yisra'el, on the day that He anointed them, a law forever throughout their generations.



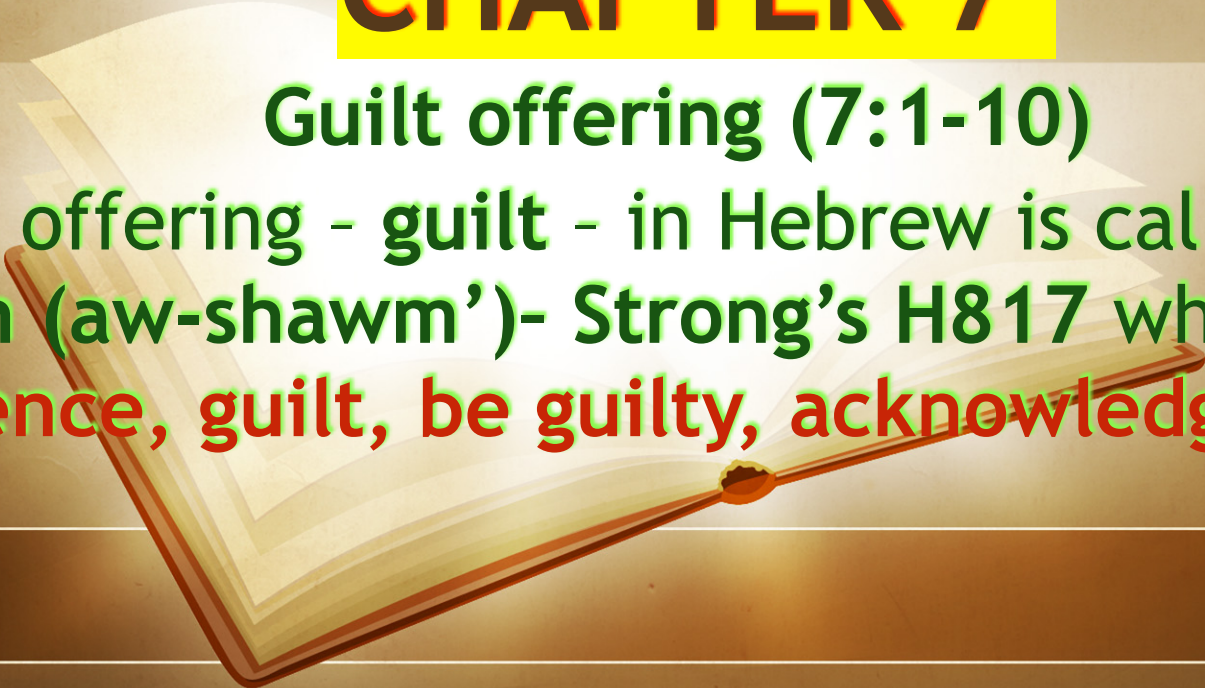
Lev 7:37 This is the Torah of the ascending offering, of the grain offering, and of the sin offering, and of the guilt offering, and of the ordinations, and of the slaughtering of peace offerings,

Lev 7:38 which יהוה commanded Mosheh on Mount Sinai, on the day when He commanded the children of Yisra'el to bring their offerings to יהוה, in the Wilderness of Sinai.

CHAPTER 7

Guilt offering (7:1-10)

This offering - guilt - in Hebrew is called אֲשָׁמָה **asham** (aw-shawm')- Strong's H817 which means 'offence, guilt, be guilty, acknowledge guilt'.



The regulations for the אָשָׁם asham (aw-shawm')- Strong's H817 offering are also considered as most set-apart.

If we walk in dishonour, we will incur the guilty consequence of that sin. יהושע has fulfilled the

אָשָׁם asham (aw-shawm')- Strong's H817

requirements for the past, present and future,

however יהוה requires us to be accountable for the sin and the guilt that incurs from our dishonouring thoughts and actions by taking responsibility for them and repenting.

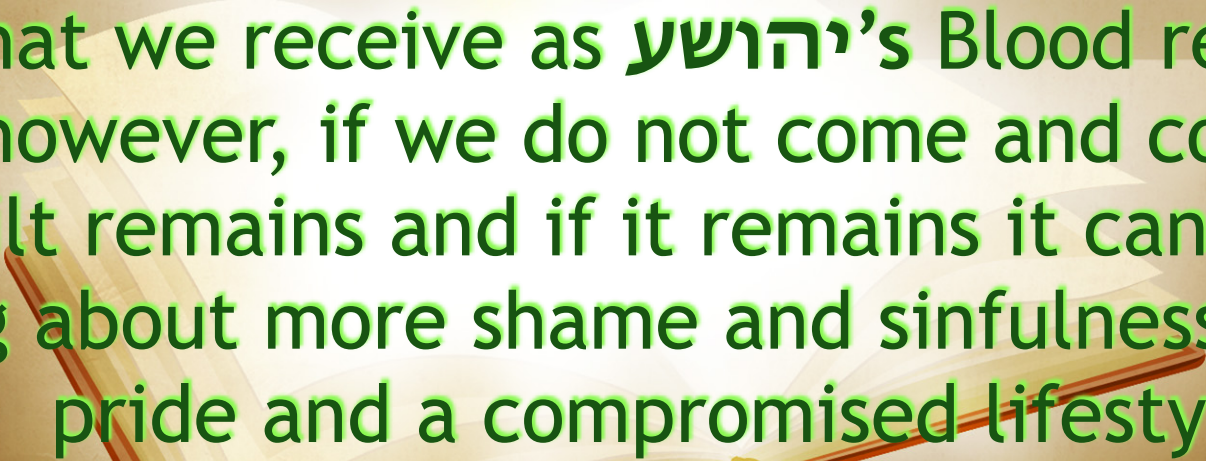


Verse 2 - The guilt offering was slain in the place of the ascending offering.

What we see here is that guilt requires action and here an offering was required.

The guilty party could not take back the animal that was given and so we need to learn that we cannot hide our guilt and try to excuse it away.

Owning up to one's guilt brings the release from guilt that we receive as יהושע's Blood removes our guilt; however, if we do not come and confess then our guilt remains and if it remains it can fester and bring about more shame and sinfulness through pride and a compromised lifestyle.



When most people 'feel' guilty, it is most likely because they are and we will do well to go back a couple of chapters - to Chapter 5 and clearly see that to sin means 'missing the mark', which we all have been found guilty of, and to not deal with it through confession, will only breed a deadly cancerous guilt that will eat you up inside while others may not be able to see the discomfort that you are going through - and sadly so many put themselves through this each and every day, instead of simply adhering to the obedient application of taking ownership of one's guilt and confessing it - yes it will cost you, but you cannot afford not to!

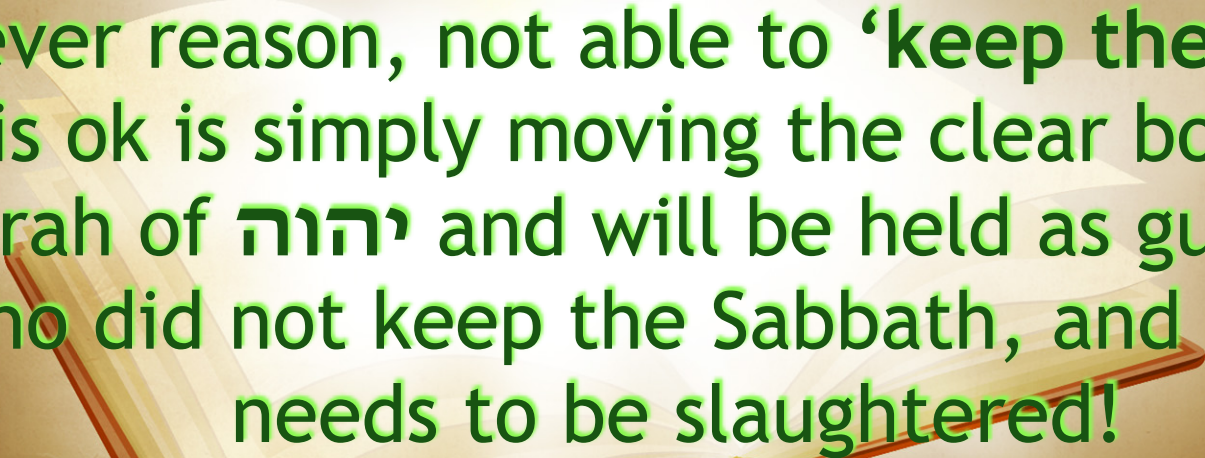
What we also saw from our previous portion, is that when we sit and remain silent, when we have witnessed a wrongdoing or an oath that has been broken, then we too bear the guilt of that crookedness and although many may use the excuse that it has nothing to do with them, יהוה says that it does – we are held accountable for even those things and words that we are witness to, even if we have simply been an ‘innocent’ bystander!

Failure to hold one another accountable, makes us guilty in His eyes, and we cannot allow any form of compromise for the sake of so-called peace to be allowed!

When you start compromising by not speaking up when others are missing the mark, then in effect you too are moving the target of your obedience away from the True mark of pure and undefiled worship.

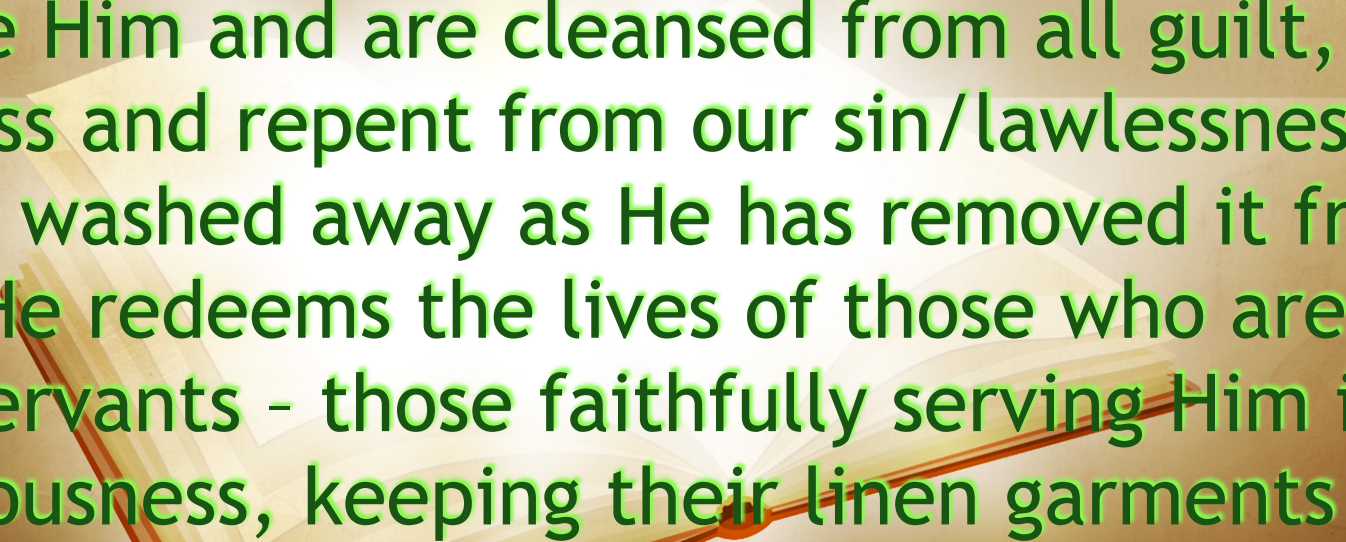
When you do not speak up then you 'lower the standard' and make it harder for others to know the True mark.

For instance, telling someone who was, for whatever reason, not able to 'keep the Sabbath' that it is ok is simply moving the clear boundaries of the Torah of יהוה and will be held as guilty as the one who did not keep the Sabbath, and this 'guilt' needs to be slaughtered!



We need to realize how all of our actions affects those around us and when we compromise, we in turn affect others within the community, especially new believers, and may lead them to be in a position of compromise due to the 'lesser' standards of righteousness that we are found guilty of and this needs to be owned up to and confessed!

Tehillah/Psalm 34:22 “יהוה redeems the lives of His servants, and none of those taking refuge in Him are guilty.”



When we **'take refuge'** in Messiah and are broken before Him and are cleansed from all guilt, as we confess and repent from our sin/lawlessness, our guilt is washed away as He has removed it from us, as He redeems the lives of those who are His servants - those faithfully serving Him in righteousness, keeping their linen garments clean!

As a redeemed servant of the Most-High, we must remind ourselves that we have been cleansed from our sin and our Master has removed them from us and we are no longer guilty, as we take refuge in Him, stay in Him and walk in His ways!

Therefore, do not let the guilt of past sins cripple your ability in walking upright and bearing the fruit of repentance, as witnessed through a life of obedience and submission to His Torah!

Verse 3-4 - Bring all the fat

The fat is יהוה's and what this also pictures for us is that the best belongs to Him and so too do we offer up our best, especially when we have been found guilty - we do not just try to scrape through with the 'minimum requirements' but rather give our utmost in doing what we should have been doing in the first place - and that is be obedient!!!

Tehillah/Psalm 51:6 "See, You have desired truth in the inward parts, and in the hidden part You make me know wisdom."

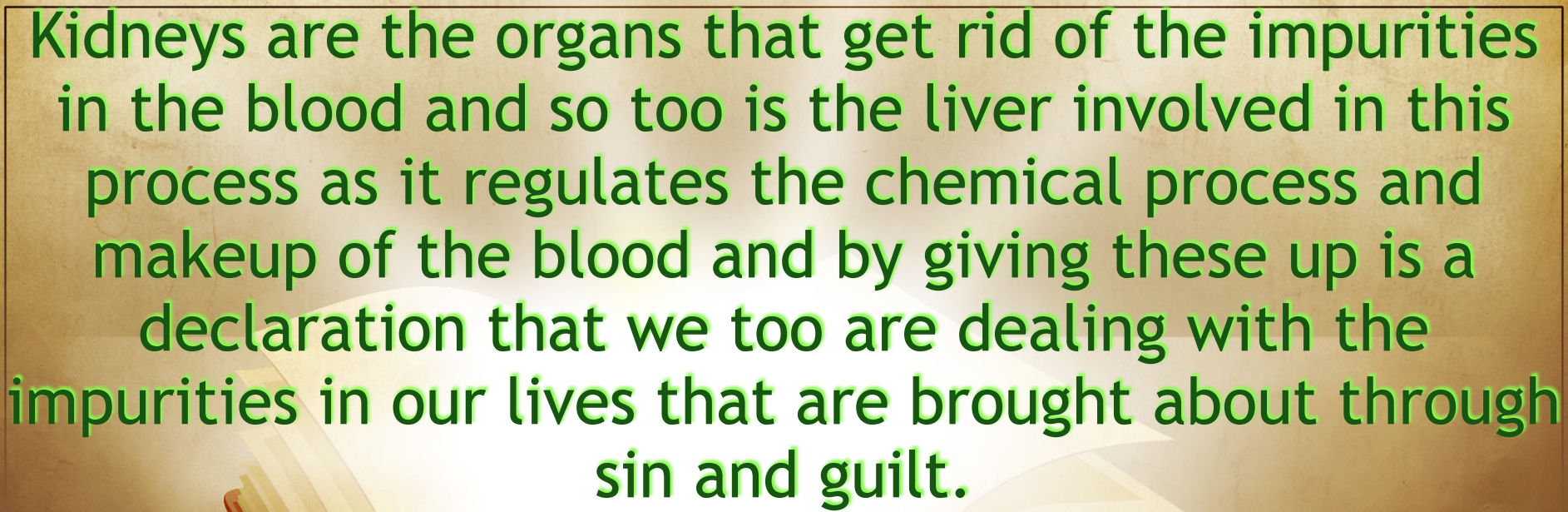
The picture of the 'inner parts' being offered up and burned, speaks of that which יהוה truly desires from us - and that is truth from deep within as opposed to a superficial outward mask of obedience that quickly fades when no one else is looking!

Bringing the fat, speaks of doing what is true and right and just in making right that which we have been guilty of and if we do not deal with the guilt, it can often drive a once close relationship into the ground.

We might be able to come up with other reasons not to be around them, in order to avoid what they might say or do about our guilt, instead of coming back to them and clearing the air by confessing.

If we confess, the weight of the burden will be gone, because we will now have a brother to help us carry it away.

But pride keeps the guilt stuck to us. Removing the fat speaks of removing the deepest inner hurts and guilt that can cause rot if not dealt with. Offering up the kidneys speaks of letting go of our emotions that can often hinder us from confessing our guilt.




Kidneys are the organs that get rid of the impurities in the blood and so too is the liver involved in this process as it regulates the chemical process and makeup of the blood and by giving these up is a declaration that we too are dealing with the impurities in our lives that are brought about through sin and guilt.

The picture of these offerings primarily is about the work of **יהושע**, our High Priest, without which we would not be able to draw near to Elohim; and now in view of all this, we too ought to offer up our best every single day, well pleasing to Him in every way!

Verse 5 - and the priest shall burn them

The priest would burn these guilt offerings with fire and here we see the powerful work of Messiah being offered up as our guilt offering for sin and therefore, we who are 'in Him' have now a responsibility to walk in righteousness and guard the Torah.



When we come, and confess and offer up our confession of guilt we must not leave the altar with unfinished business:

Kěpha Aleph/1 Peter 4:1-2 “Therefore, since Messiah suffered in the flesh, arm yourselves also with the same mind, because he who has suffered in the flesh has ceased from sin,² so that he no longer lives the rest of his time in the flesh for the lusts of men, but according to the desire of Elohim.”


Arm yourself with the same mind and **BE DONE WITH SIN!**

Verse 8 - The covering

The priest who brings anyone's ascending offering -
the skin of that offering is the priests!

This is a wonderful picture for us in that **יהושע**, our High Priest, by becoming the ascending offering for us; He has become our covering in that when He redeemed us, we were covered or rather clothed in His Righteousness:

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.”



Ib'rim/Hebrews 10:19-22 “So, brothers, having boldness to enter into the Set-apart Place by the blood of יהושע,

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

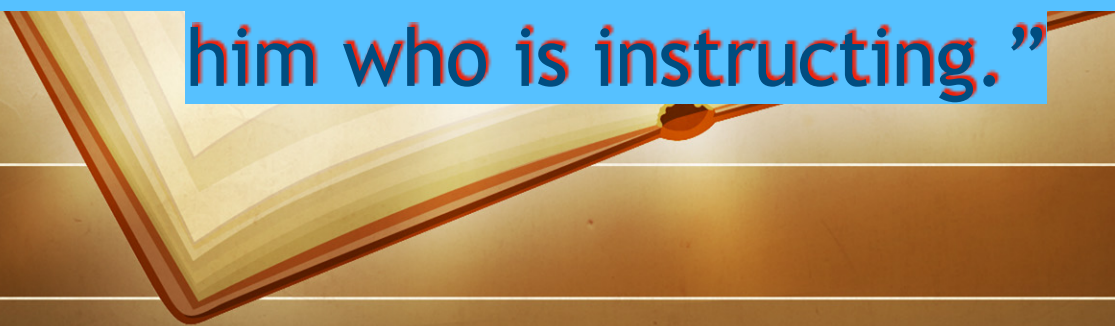
Verse 10 - for all alike

Every grain offering is for all the sons of Aharon, all alike! All priests are permitted to partake of the grain offerings, whereas the other offerings go to the priest who officiates over the slaughtering of the particular animal that is brought as an offering.

Who are these 'priests' now?

Those who are called and are serving יהוה and His House with their all and every member would do well to remember those who teach them:

Galatiyim/Galatians 6:6 “And let him who is instructed in the Word share in all that is good, with him who is instructing.”



Peace offering (7:11-21)

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 word used here for the peace offerings is שְׁלָמִים
shelemim for the word שְׁלָם

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 meaning, **'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

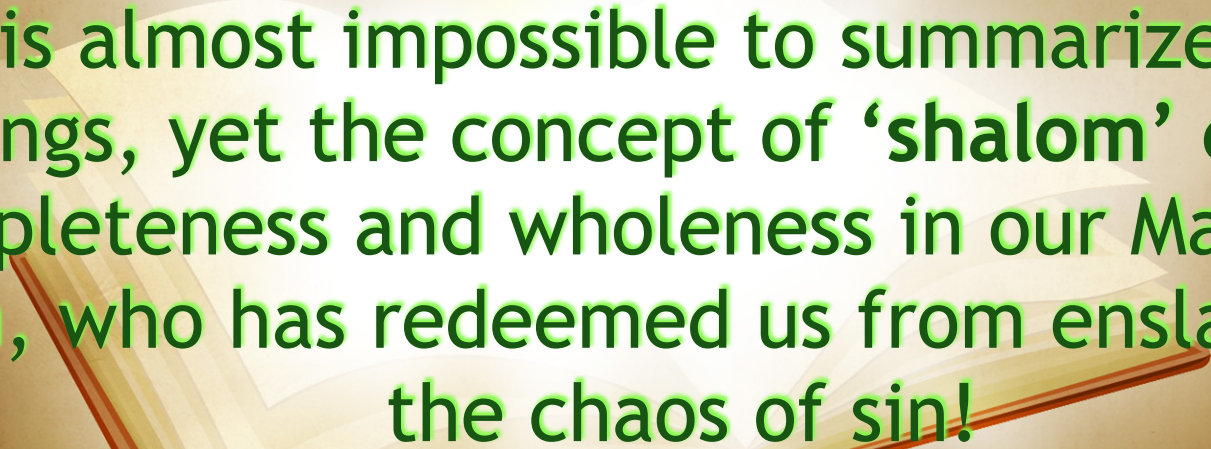
great and full restitution that Messiah has done for us

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 (shaw-lome')- 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.

This word שָׁלוֹם shalom (shaw-lome')- Strong's H7965 also includes the idea of vigour and vitality in all dimensions of life.




The word '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:


𐤑 𐤏 𐤓 𐤐

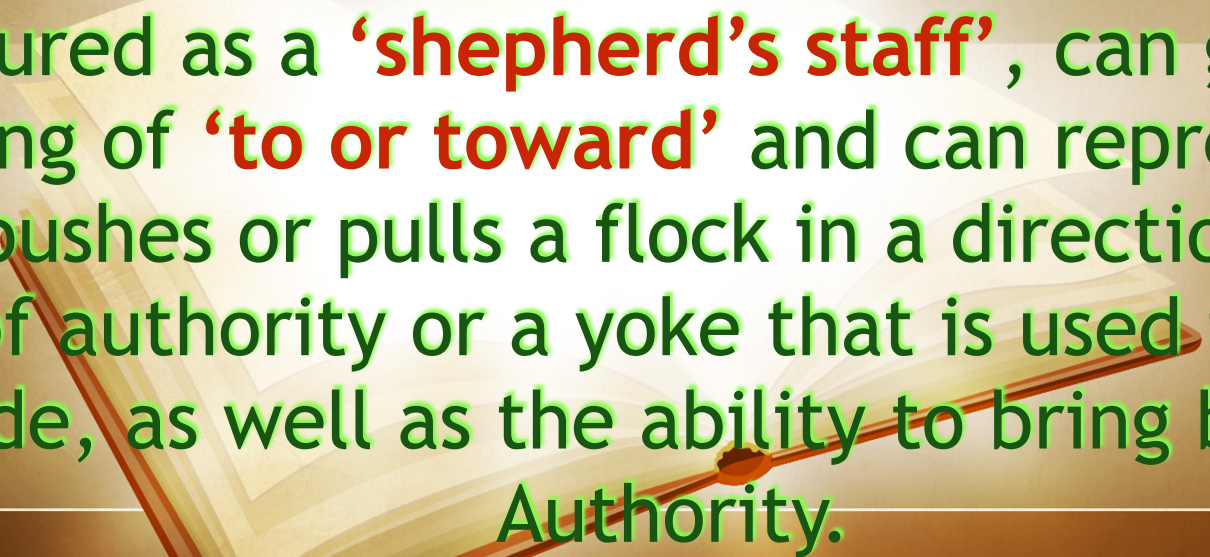


Shin - שׁ:

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 - 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.

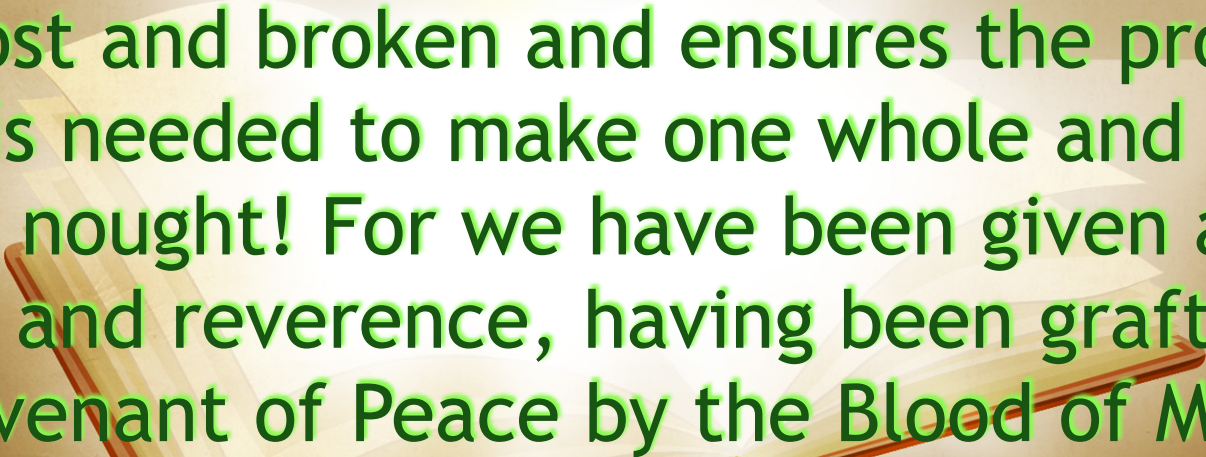
We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.

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!

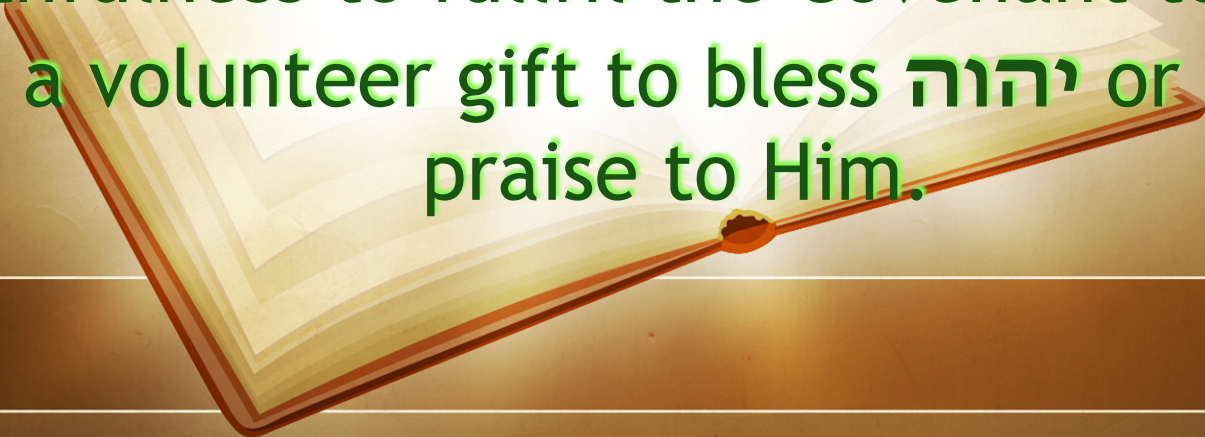
And further renders the meaning:

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

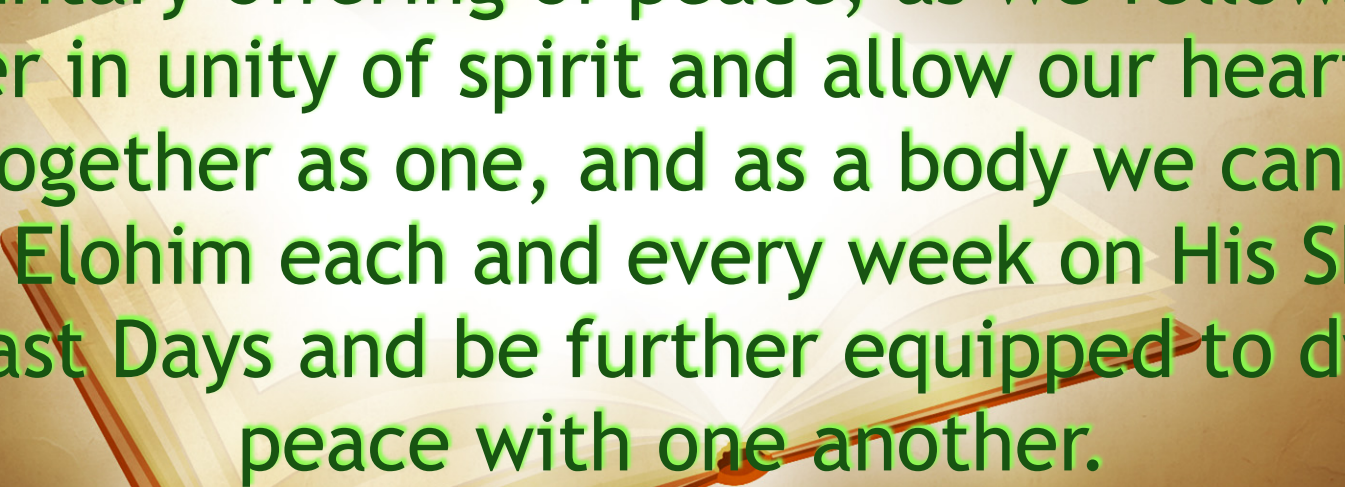


This word speaks of a complete restoration of what was lost and broken and ensures the provision for what is needed to make one whole and complete, lacking nought! For we have been given all we need for life and reverence, having been grafted into the Covenant of Peace by the Blood of Messiah!

This peace offering was brought as a freewill offering in thanksgiving for peace, friendship and fellowship they experienced with יהוה and His faithfulness to fulfil the Covenant to them. It was a volunteer gift to bless יהוה or 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 unreprouvable 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 are now 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 you may notice here in these verses - יהוה sets a standard, and that is with the peace offerings, unleavened bread must be brought too and this clearly speaks of community as bread is a picture of community:

Qorintiyim Aleph/1 Corinthians 10:17 “Because there is one bread, we, who are many, are one body, for we all partake of the one bread.”

What this pictures for us here, in regards to the peace or thanksgiving offerings, is that we cannot truly offer up a thanksgiving offering if we are not serving His Body, our community!!!

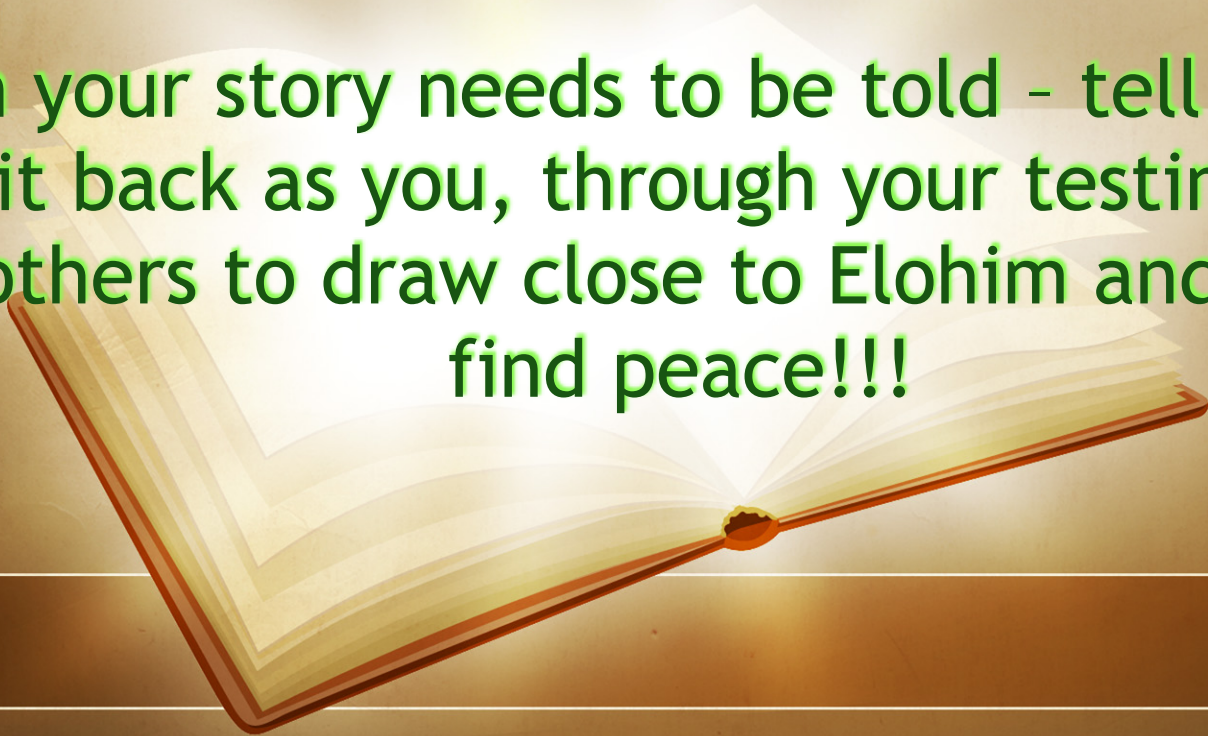
Verse 15 - eaten on the same day!

The flesh of the peace offering was to be eaten the same day.

Now, you have to realize that a peace offering was a voluntary offering and when someone brought a bull, which could weigh anything from 600 to 1000 lbs, you just think how much meat this is and it had to be eaten that same day!

There was no ways that one person could eat that much in one day and so, he would have to share and it would not be a quiet affair by no means - many would be called to share in the 'good news' of this offering of thanks unto Elohim and so too do we need to realize that we ought to share our good news with others and not wait until weeks later to tell the rest of the community what we are thankful for, and just as many would in essence 'draw near' to Elohim through one man's peace offering, so too must we realize just how important our giving thanks and testimony of His Goodness enables many to draw near to Him with praise and thanksgiving too!

When your story needs to be told - tell it - don't hold it back as you, through your testimony, can cause others to draw close to Elohim and help them find peace!!!



Verse 18 - 3rd day not accepted

The slaughtering of the peace offering may, if it was a vow or a voluntary offering, be eaten on the next day.

However, on the 3rd day it was not allowed to be eaten as this would render the offering to be regarded as unaccepted and would be regarded as unclean to him who brought it and anyone who eats of it would be guilty too!

This is perfect picture of the work of Messiah and the Appointed Times of Elohim.

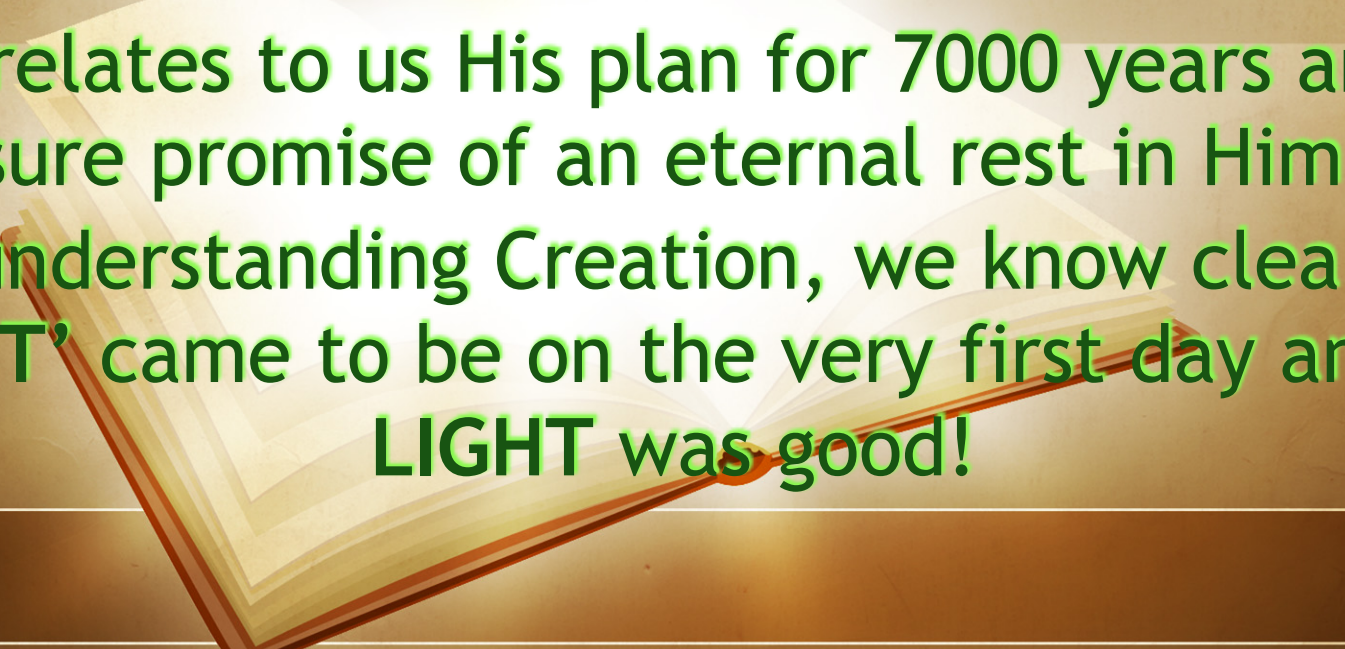
For 2 days the peace offering would be acceptable to eat! **יהושע**, our High Priest, through His sacrifice and offering of Himself, we have peace with Elohim and we are able to 'eat' of the flesh of this peace offering for 2 days only.

Let me explain this wonderful picture being described here:

Kěpha/Peter tells us that we should not let one matter be hidden from us:

Kěpha Bět/2 Peter 3:8 “But, beloved ones, let not this one matter be hidden from you: that with יהוה one day is as a thousand years, and a thousand years as one day.”

Here is a wonderful clue, into the great plan and appointed times of יהוה, for when this one matter is hidden from you then you will not understand His Plans and the fullness of His Word.



However, when understanding this then it makes great sense in that the Creation week of 7 days in itself relates to us His plan for 7000 years and the sure promise of an eternal rest in Him!

When understanding Creation, we know clearly that **‘LIGHT’** came to be on the very first day and the **LIGHT** was good!

On the 4th day gave the appointment for the 'lights' and gave them for His Appointed Times (Feasts) and gave the rule in order to separate the light from the darkness.

When we understand that which Kěpha tells us what should not be hidden from us, then we are able to clearly see how, **יהושע**, The **LIGHT** of the world, who was in the beginning, came and dwelt among us on the 4th day (4th Millennium) and through His sacrifice separated the light from the darkness and called us out of darkness into His marvelous light!

Being our peace offering, we have been 'clothed in Him' and we have been permitted to eat of His Flesh for 2 days (5th and 6th Millennium).

Anyone who is found to 'eat' or try to partake in sharing in His offering on the 3rd day (7Th Millennium) will bear his own crookedness for the peace offering is no longer accepted, as the 2 days are over!



It is crucial for us to understand this, for we see the same picture being given at Mount Sinai when Yisra'el was given '2 days' to get ready and on the 3rd Day:

Shemoth/Exodus 19:10-11 “And יהוה said to Mosheh, “Go to the people and set them apart today and tomorrow.

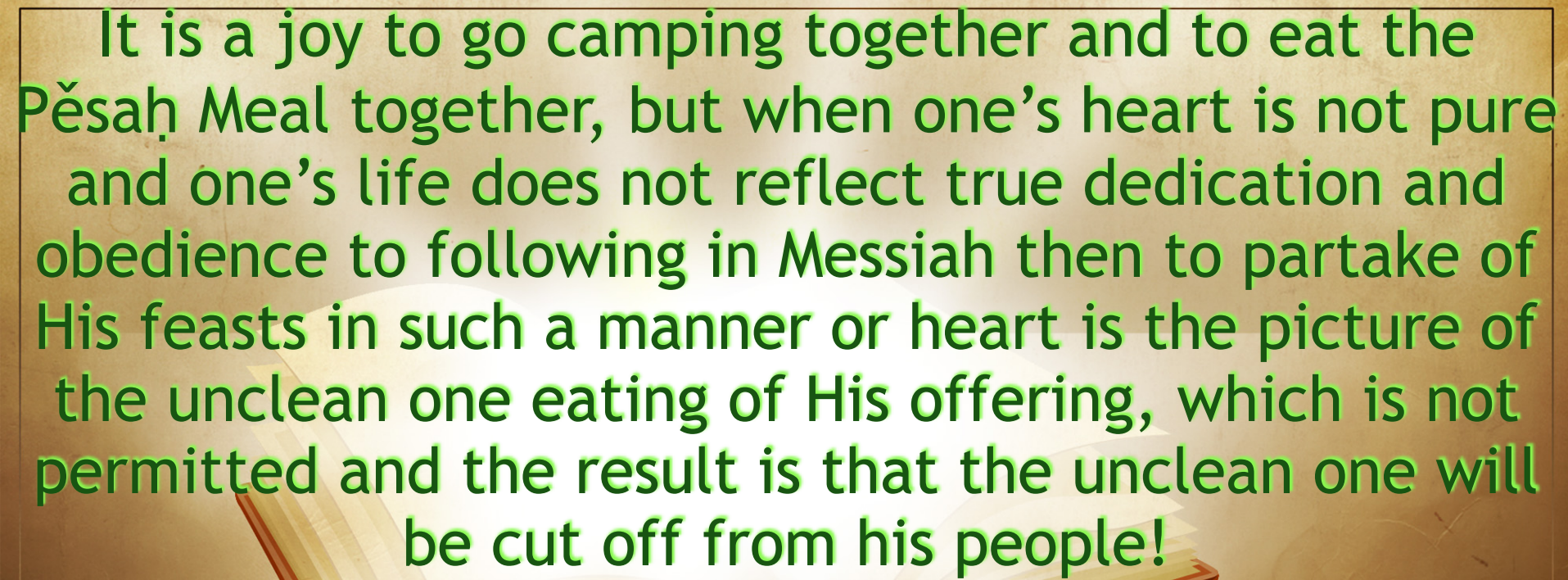
And they shall wash their garments, 11 and shall be prepared by the third day. For on the third day יהוה shall come down upon Mount Sinai before the eyes of all the people.”

2 Days to wash their garments and be prepared by the 3rd - this was the allocation for The Bride to prepare herself, for on the 3rd Day He came down before the eyes of all.

This will once again happen, as we shall see that on the 3rd day (that is the 7th day or 7th millennium) **יהושע** shall come down and every eye shall see Him and those who did not eat of His flesh during the 2 days permitted will be found guilty and would bear their own crookedness, while those who have partaken in the Peace Offering of Messiah during the 2 days will be cleansed from all guilt and death shall no longer have mastery over them!

Verse 20 - no unclean may eat of it

A person cannot draw near with proper thanksgiving if he is selfish or has not dealt with His sin and guilt and walks full of pride. He must come to celebrate what יהוה has done, not because there is food to be had. Nor should anyone celebrate Pěsaḥ/Passover because he enjoys roast lamb or Sukkoth/Tabernacles because he likes to go camping, while neglecting to understand the work and ministry of Messiah.



It is a joy to go camping together and to eat the Pěsaḥ Meal together, but when one's heart is not pure and one's life does not reflect true dedication and obedience to following in Messiah then to partake of His feasts in such a manner or heart is the picture of the unclean one eating of His offering, which is not permitted and the result is that the unclean one will be cut off from his people!

That is why there is clear instruction for no foreigner of unclean one to be allowed to eat the Pěsaḥ Meal, and we need to be clear about the consequences of not heeding these instructions!

Verse 22-27 - Do not eat fat or blood

The fat and blood are very important elements to יהוה and must not be brought into our bodies.

Our bodies are living temples of יהוה and we are responsible for keeping them clean and keeping defilement far from us.

This instruction is to bless us and give us a long life.

If we bring contamination into our temples in disobedience to יהוה's word, sickness, disease and even death may result.

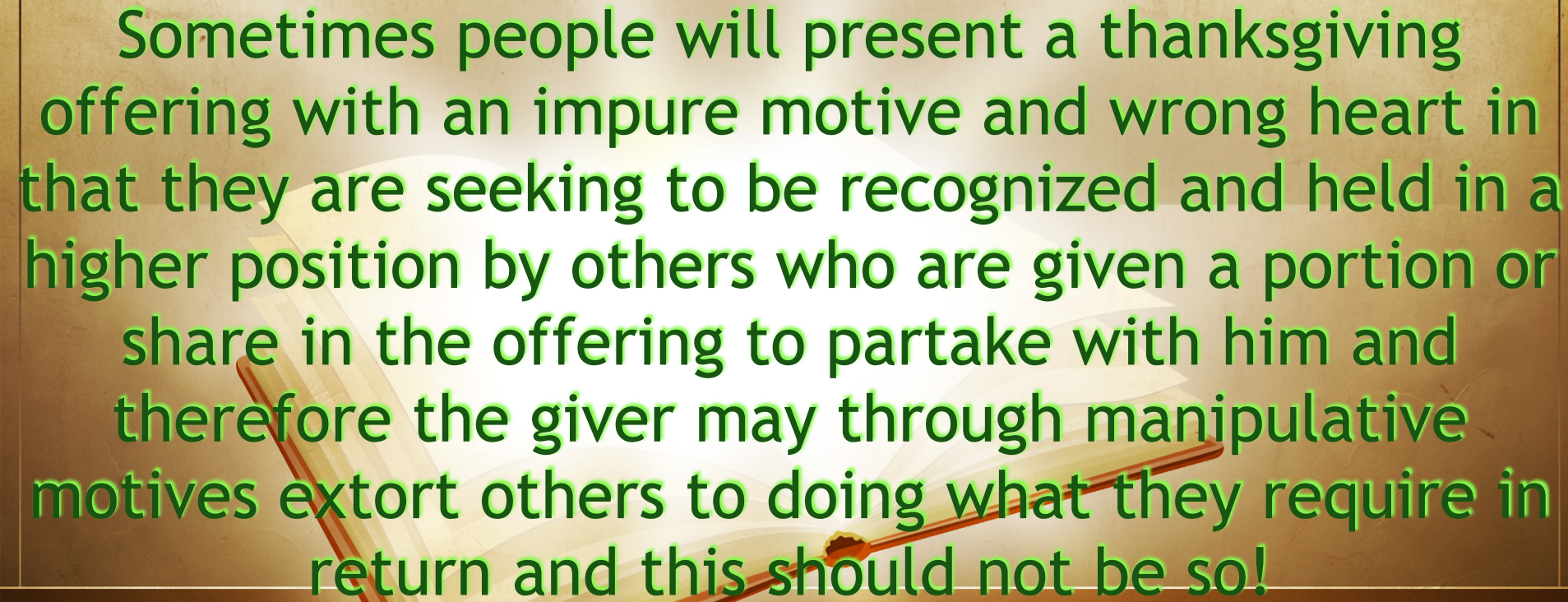


The choice is ours, and we would do well to remember that obedience brings the blessings.
Read Wayyiqra/Leviticus 17:10-16!!!

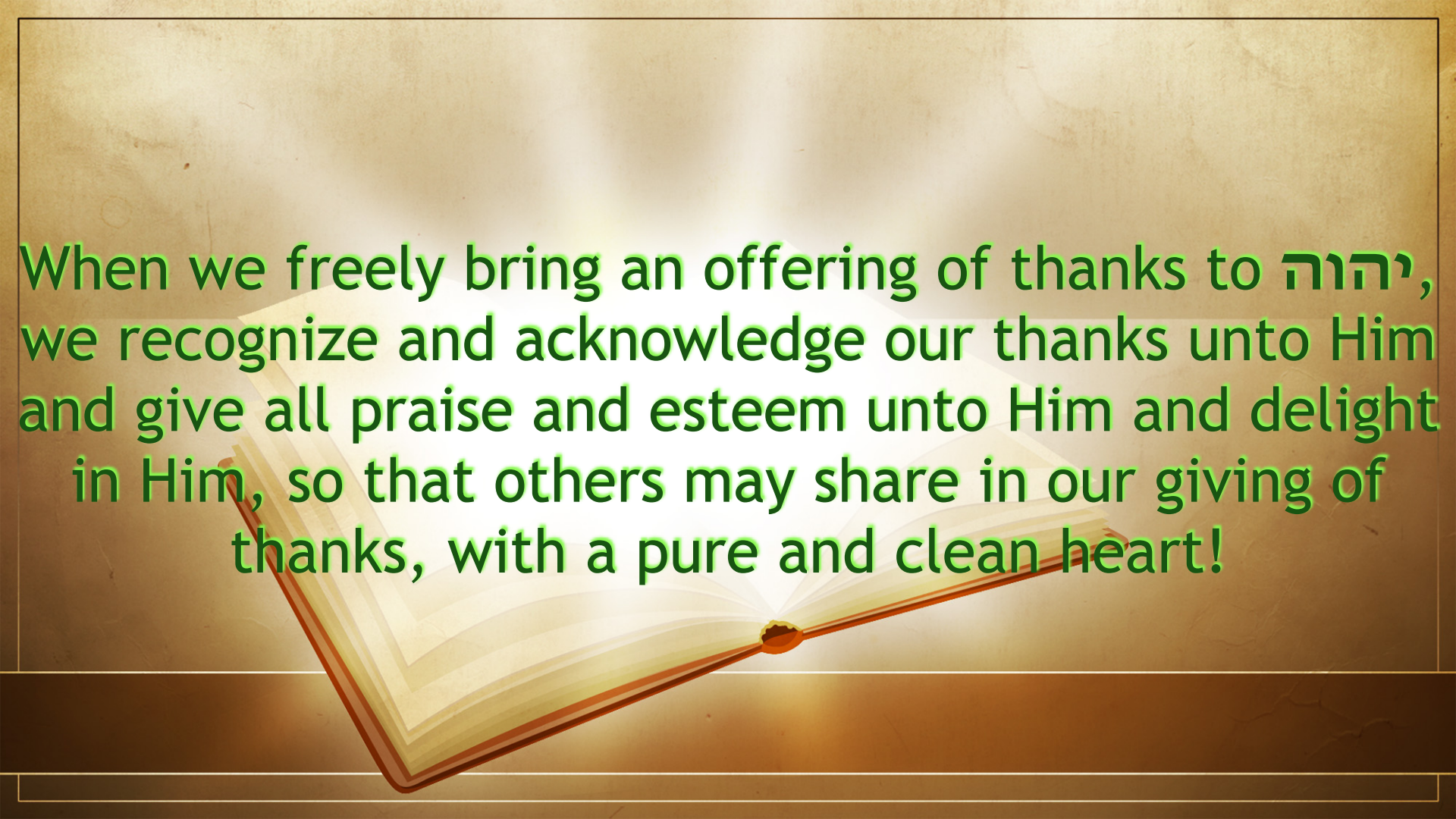
Verse 29 - The offerings are always brought to יהוה

Even though a person may bring a peace offering to share with others and others may certainly benefit from it by having a satisfying meal; what we must note is that the offering is still brought to יהוה and not to the people who may share in the offering!

Even though the intention of the peace offering was to share with others it is still an offering to יהוה and therefore there must not be an expectation of a return from those who share in the offering by the one who brought the offering!!!



Sometimes people will present a thanksgiving offering with an impure motive and wrong heart in that they are seeking to be recognized and held in a higher position by others who are given a portion or share in the offering to partake with him and therefore the giver may through manipulative motives extort others to doing what they require in return and this should not be so!



When we freely bring an offering of thanks to יהוה, we recognize and acknowledge our thanks unto Him and give all praise and esteem unto Him and delight in Him, so that others may share in our giving of thanks, with a pure and clean heart!

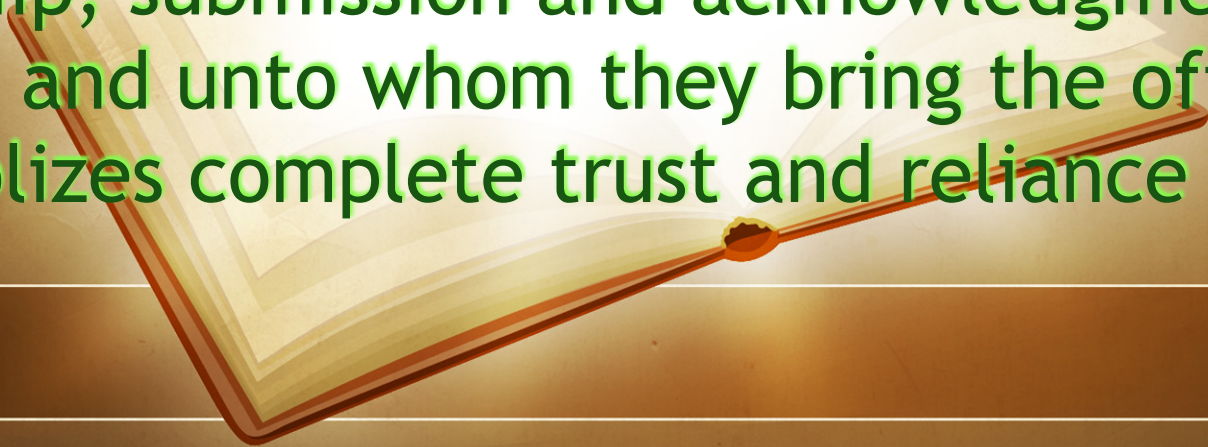
Verse 30 - bring it yourself

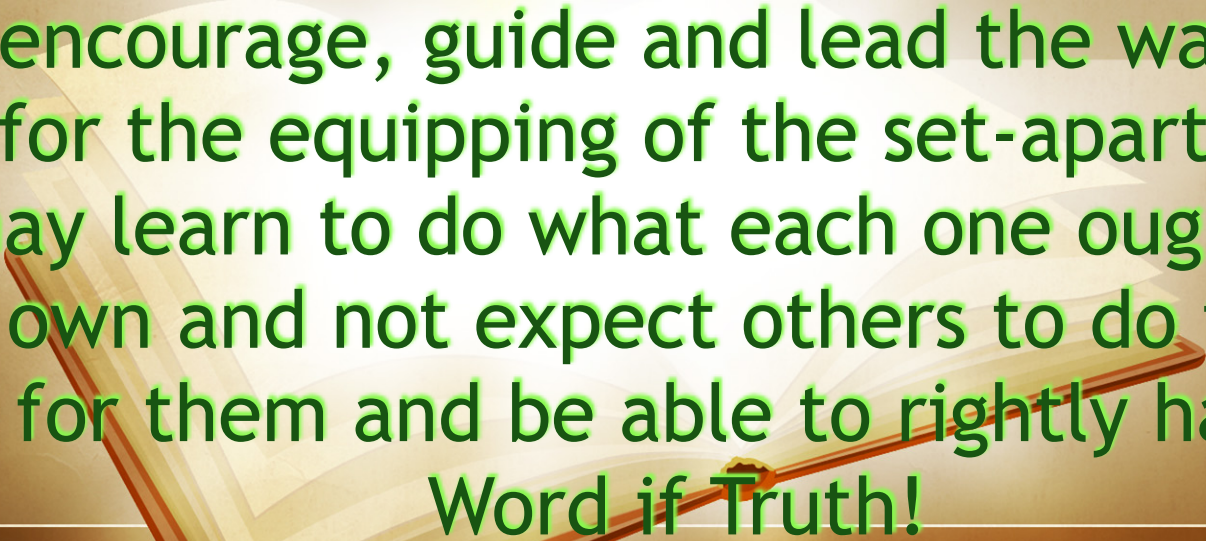
With your own hands, you are to bring the offerings made by fire to יהוה and you cannot pass on your responsibility to others! You bring the fat and wave the offering as a wave offering, after which the priest would burn the fat but the breast was for Aharon and his sons.

Each one is responsible for working out their own deliverance with fear and trembling and one cannot expect another to be the one **'bringing your offering'**.

When you brought your offering, you would have to know how to slaughter and skin and cut up the animal and remove the fat in the correct way and then present it as a wave offering, before the priest would take it from your hands and burn the fat!

This speaks of being skilled in the Word and able to rightly divide the Truth and the wave offering speaks of each individual's hands being lifted in worship, submission and acknowledgment of who יהוה is and unto whom they bring the offering, as it symbolizes complete trust and reliance upon Him.





Although we are given teachers and pastors and apostles and prophets and evangelists that may teach, encourage, guide and lead the way; they are given for the equipping of the set-apart ones that they may learn to do what each one ought to do on their own and not expect others to do their own work for them and be able to rightly handle the Word of Truth!

No matter what offering was to be brought, whether it was animal, bird or grain, it was to be brought by the one offering it - the rich could not 'hire' another to do it him and the poor alike was not excluded or restricted from the ability in being able to bring his own offering; as we have clearly learnt that these offering speaks of how we are to draw near to יהוה, and while we may certainly intercede for one another; each one of us must come before יהוה as we are and draw close to Him, cleansing our hands and purifying our hearts before Him, humbling ourselves before Him that He may lift us up.

Consecration of Aaron and His Sons

Lev 8:1 And יהוה spoke to Mosheh, saying,

Lev 8:2 “Take Aharon and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of unleavened bread,

Lev 8:3 and assemble all the congregation at the door of the Tent of Appointment.”

Lev 8:4 And Mosheh did as יהוה commanded him, and the congregation was assembled at the door of the Tent of Appointment.

Lev 8:5 And Mosheh said to the congregation, “This is the word יהוה commanded to be done.”

Lev 8:6 So Mosheh brought Aharon and his sons and washed them with water,

Lev 8:7 and put the long shirt on him, and girded him with the girdle, and dressed him in the robe, and put the shoulder garment on him, and girded him with the embroidered band of the shoulder garment, and with it tied the shoulder garment on him,

Lev 8:8 and put the breastplate on him, and put the Urim and the Tummim in the breastplate,

Lev 8:9 and put the turban on his head. And on the turban, on its front, he put the golden plate, the set-apart sign of dedication, as יהוה had commanded Mosheh.

Lev 8:10 And Mosheh took the anointing oil and anointed the Dwelling Place and all that was in it, and set them apart.

Lev 8:11 And he sprinkled some of it on the slaughter-place seven times, and anointed the slaughter-place and all its utensils, and the basin and its base, to set them apart.

Lev 8:12 And he poured some of the anointing oil on Aharon's head and anointed him, to set him apart.

Lev 8:13 And Mosheh brought the sons of Aharon and put long shirts on them, and girded them with girdles, and put turbans on them, as יהוה had commanded Mosheh.

Lev 8:14 And he brought the bull for the sin offering, and Aharon and his sons laid their hands on the head of the bull for the sin offering,

Lev 8:15 and it was slain. And Mosheh took the blood, and put some on the horns of the slaughter-place all around with his finger, and cleansed the slaughter-place. And he poured the blood at the base of the slaughter-place, and set it apart, to make atonement for it.

Lev 8:16 And he took all the fat that was on the entrails, and the appendage on the liver, and the two kidneys with their fat, and Mosheh burned them on the slaughter-place.

Lev 8:17 And the bull, and its skin, and its flesh, and its dung, he burned with fire outside the camp, as יהוה had commanded Mosheh.

Lev 8:18 And he brought the ram of the ascending offering, and Aharon and his sons laid their hands on the head of the ram,

Lev 8:19 and it was slain. And Mosheh sprinkled the blood on the slaughter-place all around,

Lev 8:20 and he cut the ram into pieces. And Mosheh burned the head, and the pieces, and the fat,

Lev 8:21 and he washed the entrails and the legs in water. And Mosheh burned the entire ram on the slaughter-place. It was an ascending offering for a sweet fragrance, and an offering made by fire to יהוה, as יהוה had commanded Mosheh.

Lev 8:22 And he brought the second ram, the ram of ordination, and Aharon and his sons laid their hands on the head of the ram,

Lev 8:23 and it was slain. And Mosheh took some of its blood and put it on the tip of Aharon's right ear, and on the thumb of his right hand, and on the big toe of his right foot.

Lev 8:24 And he brought near the sons of Aharon, and Mosheh put some of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet. And Mosheh sprinkled the blood on the slaughter-place all around,

Lev 8:25 and took the fat and the fat tail, and all the fat that was on the entrails, and the appendage on the liver, and the two kidneys and their fat, and the right thigh,

Lev 8:26 and from the basket of unleavened bread that was before יהוה he took one unleavened cake, and a cake of bread anointed with oil, and one thin cake, and put them on the fat and on the right thigh,

Lev 8:27 and placed all these in the hands of Aharon and in the hands of his sons, and waved them as a wave offering before יהוה.

Lev 8:28 Mosheh then took them from their hands and burned them on the slaughter-place, on the ascending offering. They were ordinations for a sweet fragrance. It was an offering by fire to יהוה.

Lev 8:29 And Mosheh took the breast and waved it, a wave offering before יהוה. It was Mosheh's portion of the ram of ordination, as יהוה had commanded Mosheh.

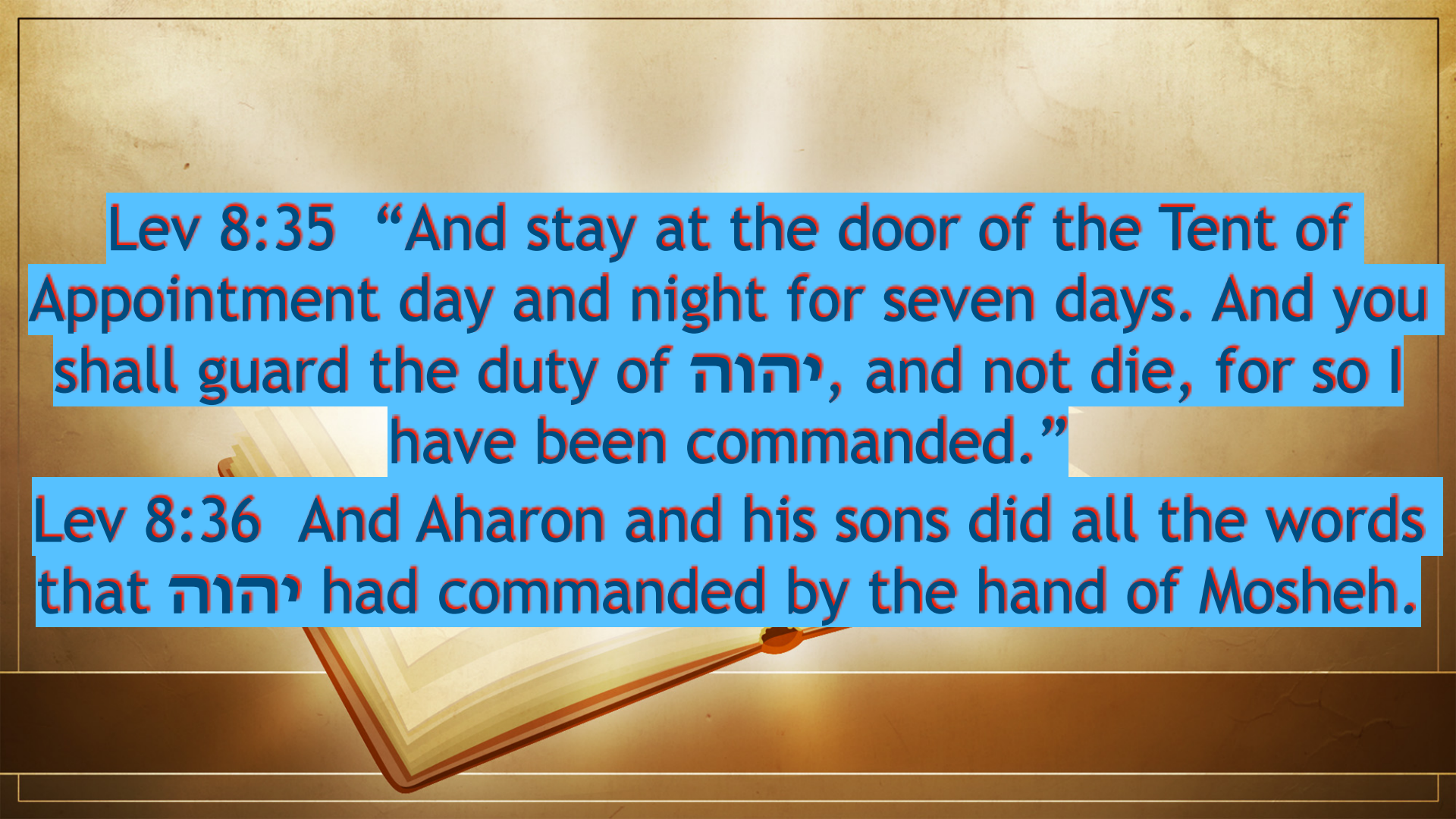
Lev 8:30 And Mosheh took some of the anointing oil and some of the blood which was on the slaughter-place, and sprinkled it on Aharon, on his garments, and on his sons, and on the garments of his sons with him. And he set apart Aharon, his garments, and his sons, and the garments of his sons with him.

Lev 8:31 And Mosheh said to Aharon and his sons, “Cook the flesh at the door of the Tent of Appointment, and eat it there with the bread that is in the basket of the ordinations, as I have commanded, saying, ‘Aharon and his sons are to eat it.’”

Lev 8:32 “Then burn the rest of the flesh and the bread with fire.

Lev 8:33 “And do not go outside the door of the Tent of Appointment for seven days, until the days of your ordination are completed - for he fills your hands for seven days.

Lev 8:34 “יהוה has commanded to do, as he has done this day, to make atonement for you.



Lev 8:35 “And stay at the door of the Tent of Appointment day and night for seven days. And you shall guard the duty of יהוה, and not die, for so I have been commanded.”

Lev 8:36 And Aharon and his sons did all the words that יהוה had commanded by the hand of Mosheh.

CHAPTER 8

Ordination of Aharon and his sons

After all the regulations for the offerings were given, יהוה had Mosheh bring Aharon and his sons, along with the anointing oil, the bull for the burnt offering, the two rams and a basket containing bread made without yeast.

He also asked him to assemble all the congregation at the door to the Tent of Appointment.

There Mosheh washed and dressed Aharon in his High Priest garments and Aharon's sons in their linen robes.

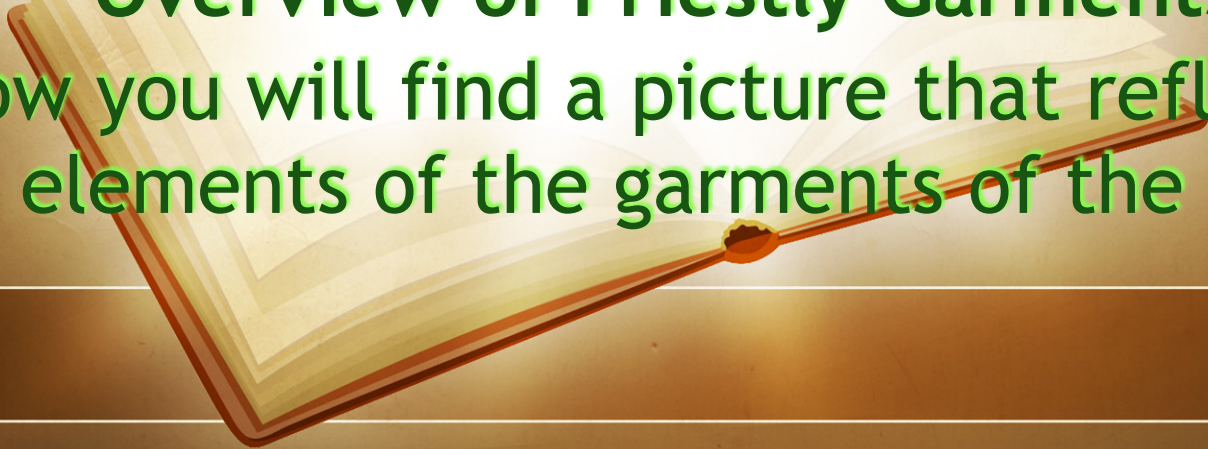
The required bull was offered for the sin of dishonour/chatas, and when the blood had set-apart the slaughter-place and made atonement for it, they took the bull with its hide, flesh and offal and burned it outside the camp.

Mosheh first washed Aharon and his sons and then clothed them - this is a wonderful picture of how **יהושע** Messiah, The Living Torah, washes us when He sets us apart for service unto Him as a chosen royal priesthood, and how He clothes us with His garments of righteousness!

All of the instructions had been given, the Dwelling Place was set-apart and now the priesthood was set-apart and ordained fit for service!

Overview of Priestly Garments:

Below you will find a picture that reflects the various elements of the garments of the high priest.



The Breastplate: **חֹשֶׁן**

With the settings of 12 stones in 4 rows. And hidden in breastplate was the Urim and Tummim for right-ruling

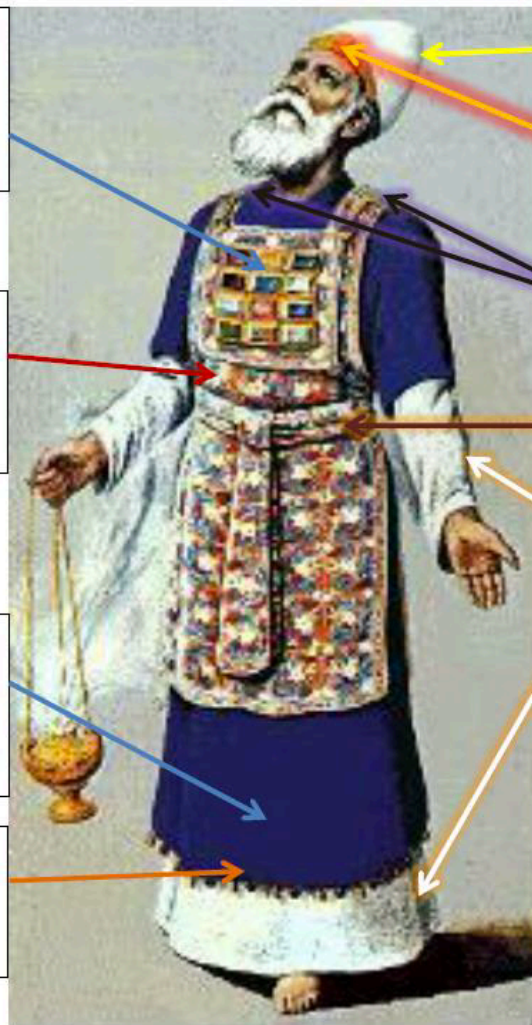
The Shoulder garment: **אֶפֶוד**

Of gold, of blue and scarlet material, and of fine linen – (Verse 6)

Shoulder garment Robe: **מְעִיל**

The Robe of the shoulder garment to be a garment all of blue (verse 31)

Golden bells and pomegranates of blue and purple and scarlet material all around the hem (Verse 33-34)



Turban: **מִצְנֶפֶת**

Made of fine linen (verse 39)

Plate of clean gold on forehead and engraved with:

קֹדֶשׁ לַיהוָה

Set-Apart (**hodesh**) to יהוה

2 Shoham stones – each stone with 6 names of tribes (verse 9-12)

Girdle: **אֲבֵט**

Made of woven work (verse 39)

Embroidered long shirt:

וְכַתְּנֵת תְּשֻׁבֵּץ

Made of woven fine linen (Verse 39)

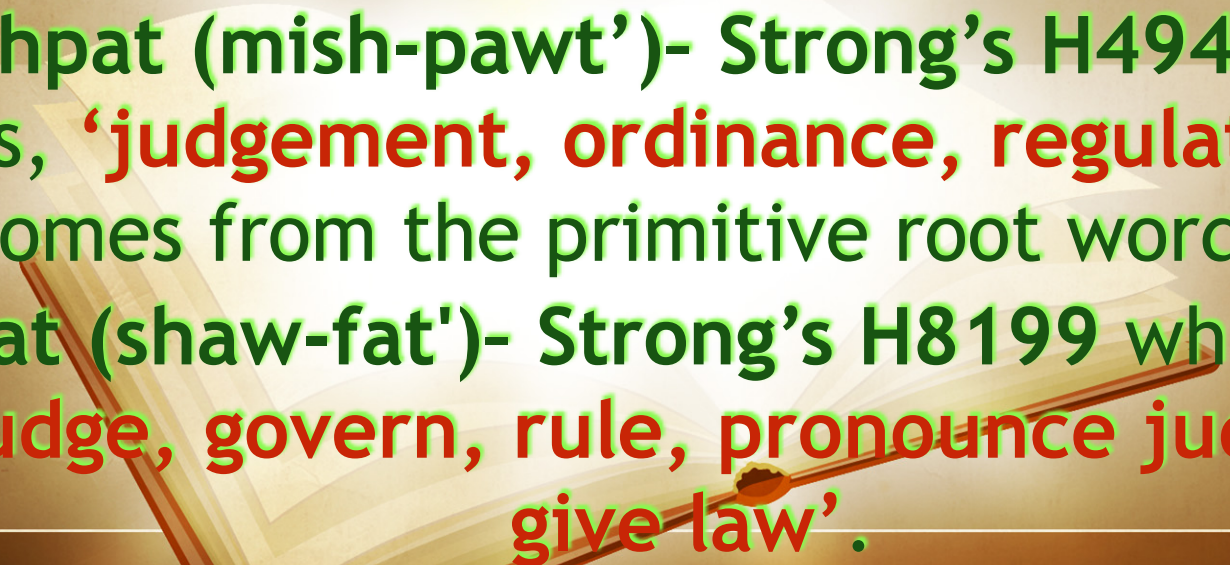
1 - The Breastplate:

The Hebrew word for 'breastplate' is חֹשֶׁן ḥoshen (kho'-shen)- Strong's H2833 which means, **'breastplate, breast-piece, pouch'** and it was made of gold, of blue and purple and scarlet material, and fine woven linen.

It held the stones bearing the names of the Yisra'ēlites safely in place and also carried the urim and tummim.

A breastplate of 'right-ruling'!

The Hebrew word for 'RIGHT-RULING' is מִשְׁפָּט mishpat (mish-pawt')- Strong's H4941 which means, **'judgement, ordinance, regulations'** and comes from the primitive root word שָׁפַט shaphat (shaw-fat')- Strong's H8199 which means, **'to judge, govern, rule, pronounce judgement, give law'**.



Yeshayahu/Isaiah 33:22 “for יהוה is our Judge,
יהוה is our Lawgiver, יהוה is our Sovereign, He
saves us”

There is only One who gives us the Law by which we
must live and by which we are governed and these
judgements and right-rulings and regulations given
by Him we must DO!!!

2 - The Shoulder garment:

The word for shoulder garment, in Hebrew, is אֶפֹּד **ephod** (ay-fode')- Strong's H646 which was a priestly garment, like a shoulder cape or mantle.

This was the 'outer garment' worn by the priests that was white, however the High Priests ephod was more costly - woven of gold, blue, purple, scarlet, and linen threads.

An ephod was a priestly garment, like a shoulder cape or mantle.

In Shemu'ěl Bět/2 Samuel 6:14 we are told that Dawid was wearing a linen shoulder garment when he was dancing before יהוה with all his might when they brought back the Ark of Elohim, after it had been at the house of Oběd-Edom for three months, and so pictures for us a wonderful reflection of wearing true and pure garments of praise and service unto Elohim as we 'carry/bear' His presence daily!

Shemu'ěl too wore an ephod, even as a youth:

Shemu'ěl Aleph/1 Samuel 2:18 “But Shemu'ěl was attending before יהוה- a youth, wearing a linen shoulder garment.”

The word in verse 18 translated as ‘wearing’ or in other translations as ‘clothed’ is קָגַר

ḡagar (khaw-gar’)- Strong’s H2296 and carries the meaning, ‘to gird, gird on, gird oneself, be armed, dressed, come trembling’ and can carry the essence of being ‘belted’ as in girded up and ready!

What was he 'wearing' or 'girded up with and ready'?

An אֶפֹּד ephod - Strong's H646 - 'outer garment of priest'!!!

This verse we see here, describing what Shemu'el was doing, is an example of pure devotion in contrast to the wickedness of the sons of Ĕli, who defiled their duty as priests.

The 'ephod' represents for us the need for us to be girded up and ready to do the good works of the Torah that has been prepared beforehand for us to do and speaks of being ready, attending to the required duty of the royal set-apart priesthood in Messiah, keeping the lamps burning as we wait for His soon return:

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

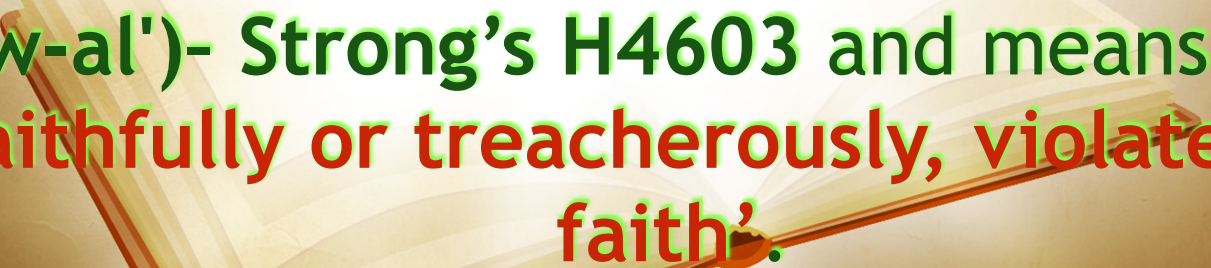
3 - A Robe:

The Hebrew word that is translated as 'robe' comes from the root word מְעִיל me'il - 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'**.

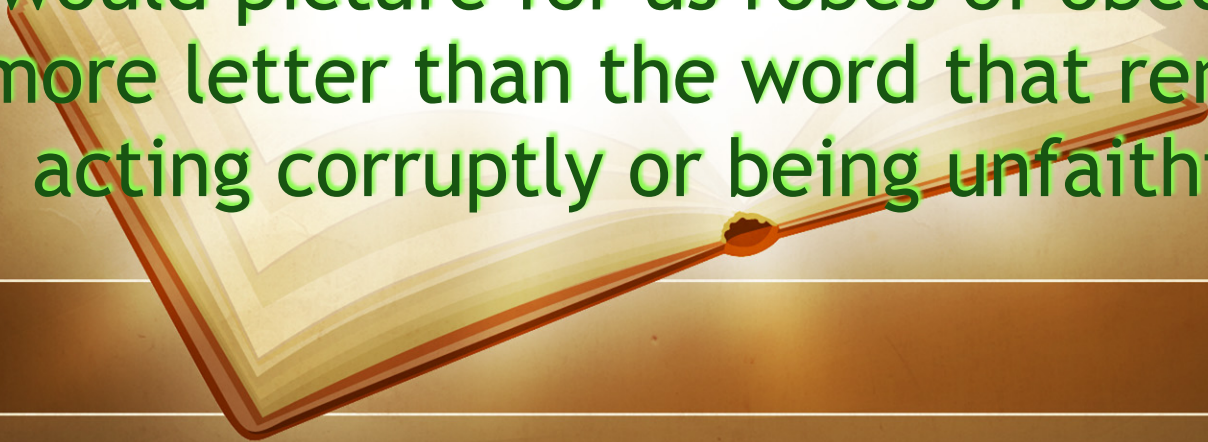
This word, in the Hebrew, for 'robe', has a very powerful lesson for us, in terms of what we are discussing here, in that we are to be robed in true garments of righteousness and walk in them!

The Hebrew word is מְעִיל me'il (meh-eel')-
Strong's H4598 and means, 'robe, mantle'.

What is interesting and worth taking note of, is that
this word comes from the root word מַעַל maal
(maw-al')- Strong's H4603 and means, 'to act
unfaithfully or treacherously, violate, break
faith'.



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'el and the two sons of Ěli.




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':

The image shows the pictographic script for the Hebrew word 'maal'. It consists of three symbols: a hook-like shape representing the letter 'מ' (Mem), an eye-like shape representing the letter 'א' (Aleph), and a wavy line representing the letter 'ל' (Lamed).

מ א ל


Mem - מֶמֶ:

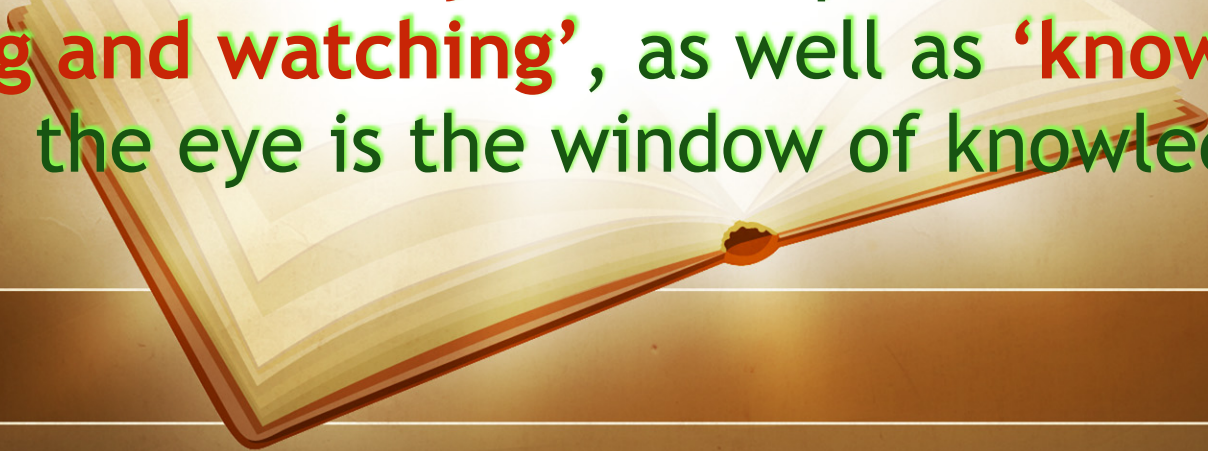
The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown.

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

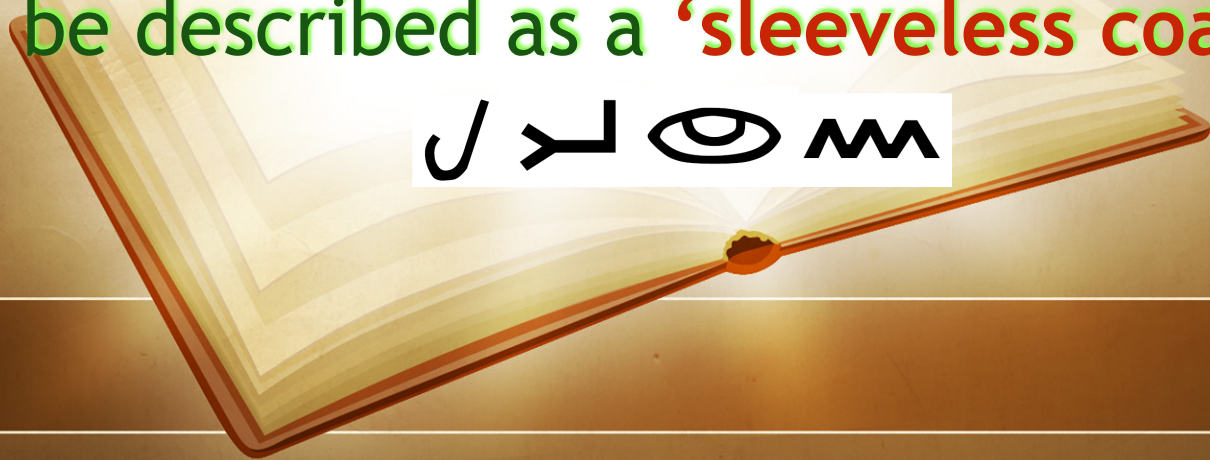


Lamed - ל:

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.

מְעִיל 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''.

וְעִיל מְעִיל



The difference as you can see is the additional letter:

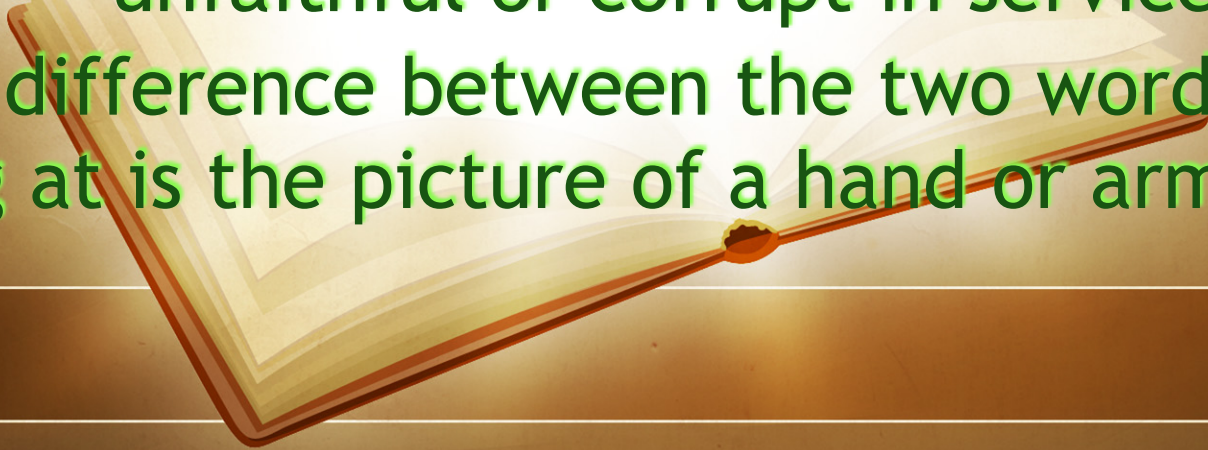
Yod - י

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 we are looking at is the picture of a hand or arm and hand.



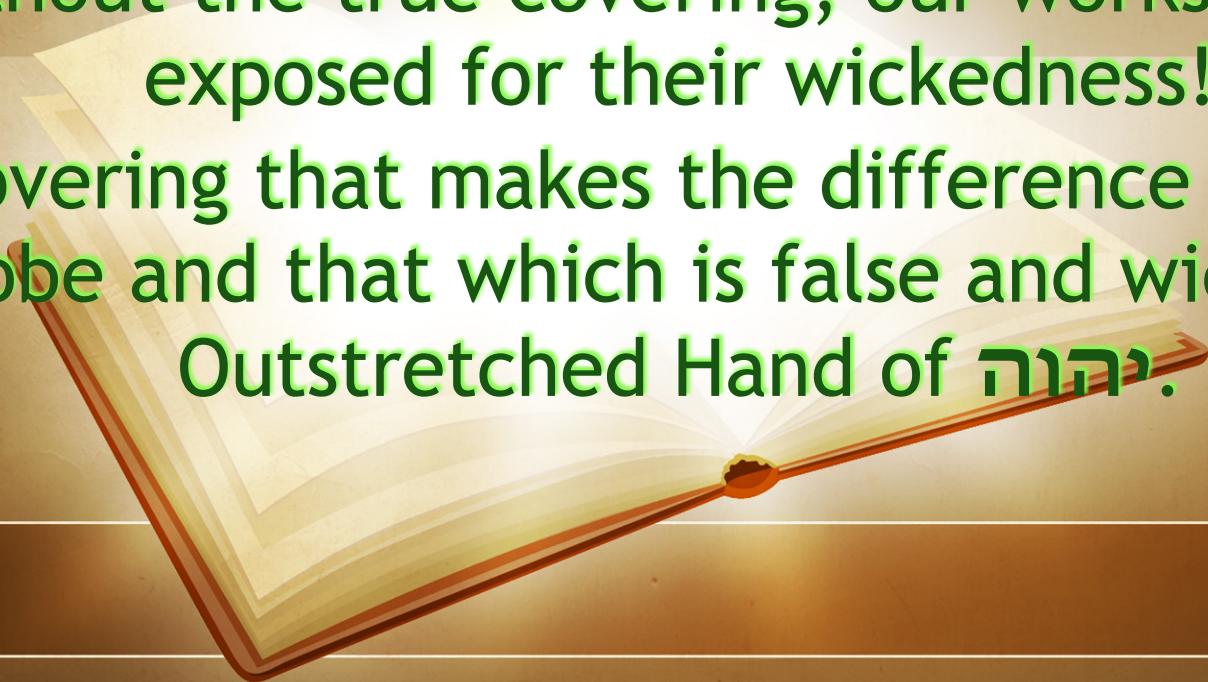
And so, when we look at the word for robe, we can see the clear message of how יהוה, out of the chaos of the waters, set His order in place through His instructions.

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.”

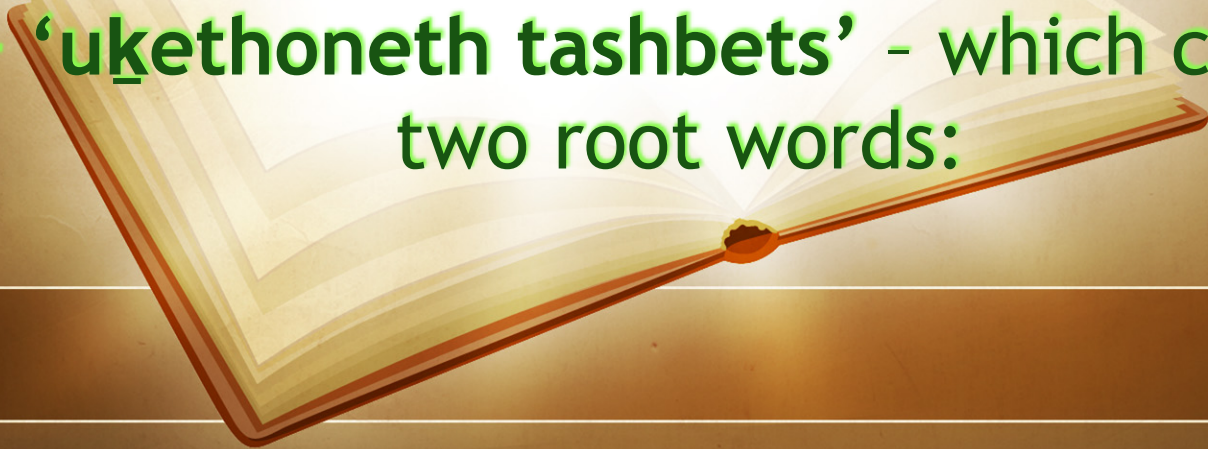
Hazon/Revelation 19:8 “And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.”



4 - An Embroidered long shirt:

The Hebrew phrase that is translated as ‘an embroidered long shirt’ is written as **וְכֵתֹנֶת**

תְּשֻׁבֵץ - ‘**ukethoneth tashbets**’ - which comes from two root words:



1) כְּתֹנֶת kethoneth (keth-o'-neth)- Strong's H3801
which means, 'a tunic, garment, clothing as a
covering more complete than a loincloth, a basic
garment reaching the knees' and

2) תְּשֻׁבֵץ tashbets (tash-bates')- Strong's H8665

which means, 'checkered work, special woven
fabric, i.e., a decorative fabric special either

because of the variegated pattern of the weaving,
or the special threads (silver or gold?) that would
be interwoven with it'.

The Hebrew word כְּתֹנֶת kethoneth is used to describe the 'coat' that Yisra'ěl made for his son Yosēph in:

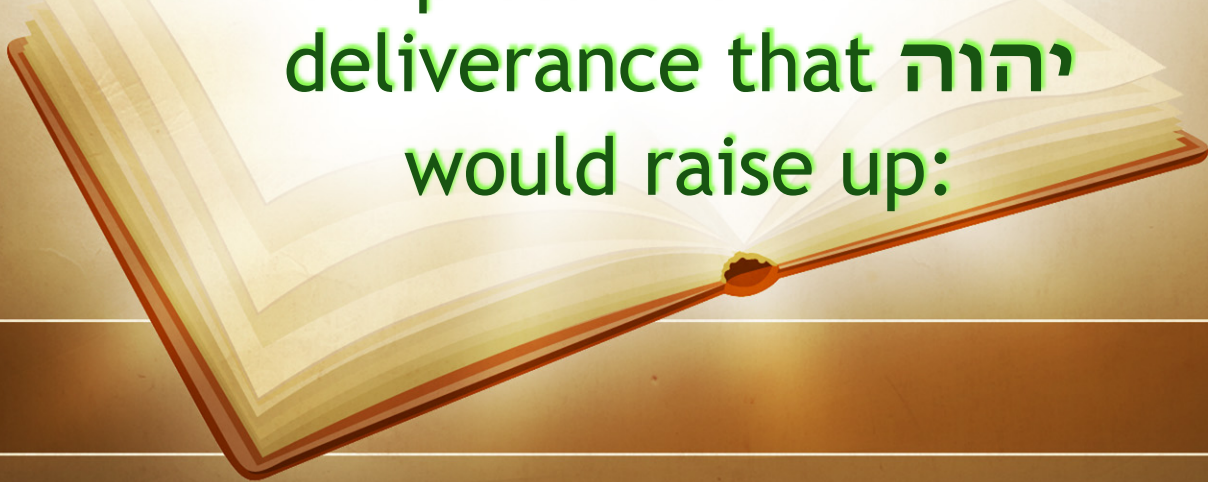
Berēshith/Genesis 27:3 “And Yisra'ěl loved Yosēph more than all his children, because he was the son of his old age. And he made him a long robe.”

This kind of robe/coat was not an ordinary coat, but was seen as a royal robe, and was a robe typically worn by the king's daughters - a robe that went to the wrists and the knees or even to the ankles.

Tamar, who was raped by Abshalom, tore her 'robe' that was defiled:

Shemu'ěl Bět/2 Samuel 13:18-19 “And she had on a long coat, for the sovereign's maiden daughters wore such garments. And his servant put her out and bolted the door behind her. 19 And Tamar put ashes on her head, and tore her long coat that was on her, and put her hand on her head and went away crying bitterly.”

We again see this word being used in Yeshayahu, which prophesied of what יהוה would do and was a powerful shadow picture of Messiah to come - the deliverance that יהוה would raise up:



Yeshayahu/Isaiah 20:20-22 “And it shall be in that day, that I shall call My servant Elyaqim son of Hilqiyahu. 21 ‘And I shall put your robe on him, and strengthen him with your girdle, and give your authority into his hand. And he shall be a father to the inhabitants of Yerushalayim and to the house of Yehudah. 22 ‘And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens.”

5 - A Turban:

The Hebrew word that is translated as 'turban' is

מִצְנֶפֶת mitsnepheth (mits-neh'-feth)- Strong's

H4701 which means, 'turban, head-wrap,

headband, i.e., an ornamental headdress cap

made by wrapping cloth around and around on

the head' and comes from the primitive root word -

צָנַף tsanaph (tsaw-naf)- Strong's H6801 which

means 'to wrap, wind up together, roll you

tightly'.

6 - A Girdle:

The Hebrew word that is translated as 'girdle' is אֲבֵנֶט **abnet** (ab-nate')- Strong's H73 - **'girdle/sash worn around the waist'**.

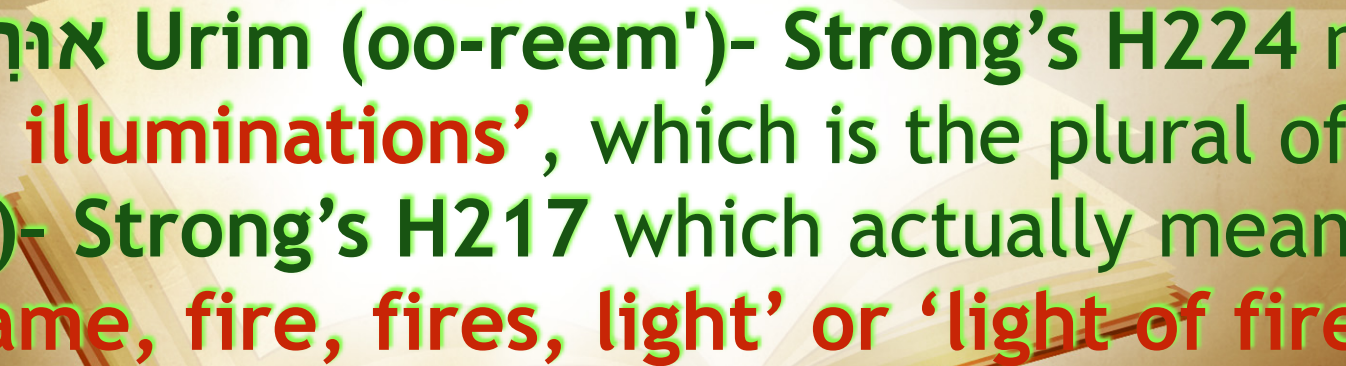
These garments were only for the service and use in the Set-Apart service in the Tabernacle. The priests would not wear these garments out on the street, so to speak, and this carries a great picture for us in that the priests would be dressed according to the commands of Elohim, in order to serve before Him as priests.

Now we, as a chosen people, a called out royal priesthood are to be reminded that we too are to have our garments of righteousness continually on as we serve him daily as a set-apart people!

We cannot **'dress'** like the world and think we can be of service to Him! His instructions for our 'wear' is clear and accurately defined in the Torah and we must daily cleanse ourselves and clothe ourselves in His righteousness as He has instructed us to.

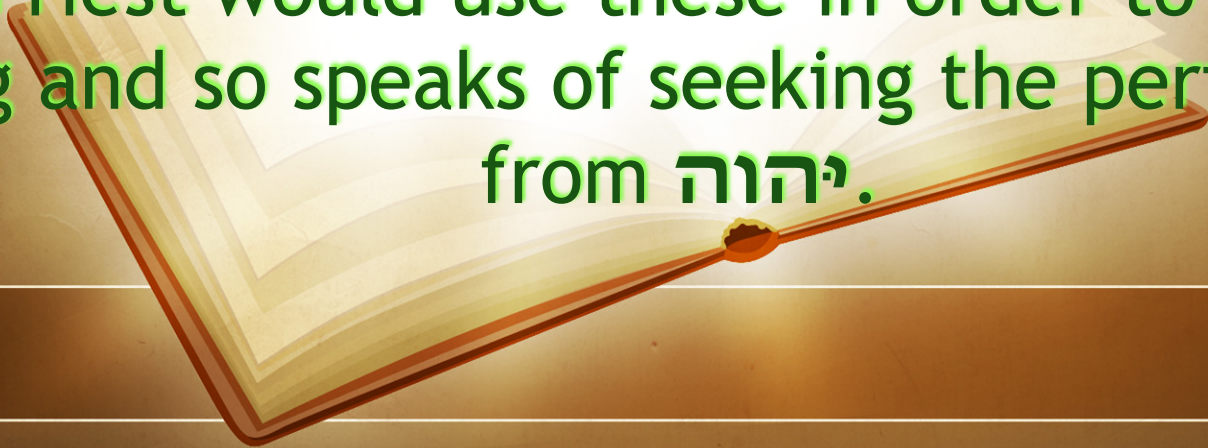
Verse 8 - Urim and Tummim

1) אֲוִרִים Urim (oo-reem')- Strong's H224 means 'lights, illuminations', which is the plural of אֹרֶךְ ur (oor)- Strong's H217 which actually means, 'a flame, fire, fires, light' or 'light of fire'.



2) תְּמִיִּם Tummim (toom-meem')- Strong's H8550 which means **'perfections'** and is the plural of תֵּמוֹם tom (tome)- Strong's H8537, and carries the meaning of **'perfections'**, and comes from the primitive root word תָּמַם tamam (taw-mam')- Strong's H8552 which means, **'to be complete, to be finished, be at an end, blameless'**, from which we get the word תְּמִיִּם tamiym (taw-meem')- Strong's H8549 which means, **'complete, whole, sound, perfect, without blemish, blameless'**.

While there is no evidence to clearly tell us what the Urim and Tummim consisted of, be it stones or any other substance, what we can see is that the High Priest would use these in order to get right-ruling and so speaks of seeking the perfect truth from יהוה.



What is very interesting and worthy of noting is that the first letter of Urim is the א 'aleph' and the first letter of Tummim is the ת 'tav':

Hazon/Revelation 1:8 "I am the 'Aleph' and the 'Tav', beginning and end," says יהוה "who is and who was and who is to come, the Almighty."

Yeshayahu/Isaiah 44:6 "Thus said יהוה, Sovereign of Yisra'el, and his Redeemer, יהוה of hosts, 'I am the First and I am the Last, besides Me there is no Elohim.'"

So, what are the urim and tummim?

They are the things that illuminate and perfect!

We know that יהושע is the Light and He was the Perfect Lamb, and so this represents for us our need to hunger and thirst for righteousness and be perfect before Elohim, for He is perfect and we are called to be the salt and light, which we can only be when we seek out His Right-Ruling and walk according to that which is to be upon our heart - His Torah (notice the positioning of the Urim and Tummim in the breastplate - by the heart!!!)

He writes His Torah on our hearts and so, it is in our hearts and in mouths, that we may do it!

In our Master, **יהושע** Messiah, is life and the life is the light of men!!! (Yohanan/John 1:4)

Those who are in the Master and stay in Him have life and life abundantly and need not fear the darkness of evil.

When we consider the clear picture of Yisra'el having light while Mitsrayim were in thick darkness we are also able to recognize the joy of having the strength and power of our Master giving us secure light in our sojourning.

What is worth taking note of, in terms of the Hebrew word for light, we are able to see a powerful Truth being given to us through the ancient pictographic of this word:

The Hebrew word that is translated as 'light' - אור (ore)- Strong's H216 is written in the ancient pictographic script as follows:

The image shows the pictographic representation of the Hebrew word 'light' (אור) in three black symbols on a white background. The first symbol is a stylized 'A' shape, representing the letter 'Aleph' (א), which is a pictograph of a hand. The second symbol is a vertical 'Y' shape, representing the letter 'Vav' (ו), which is a pictograph of a man. The third symbol is a stylized 'O' shape with a tail, representing the letter 'Resh' (ר), which is a pictograph of a snake.