



Set apart to YAH

Parashat tzav (25) – Command

Torah: Wayyiqra 6:8 to 8:36

Haftarah: Yirmeyahu 7:21 to 8:3; Yirmeyahu 9:22-23

Apostolic Writings: *Ib`rim* 7:24 to 8:6

The main purpose of the book *Wayyiqra* is not only to reveal YAH's moral actions to His chosen people through the restoration of the priesthood, but also to teach us concerning the covenant of our eternal inheritance. The *mishkan* shows us the example of Life – *Yeshua*'s image and Kingship according to which redeemed people should reflect their daily walk:

Ib`rim 3¹ Therefore, set-apart brothers, partakers of the heavenly calling, closely consider the Emissary and High Priest of our confession, Messiah **יהושע**,

Last week we covered sacrifices 101, the basics of when and why certain sacrifices take place. Offerings introduce a composition for the dedication of the tabernacle, YAH's dwelling place among His people. Those who paid close attention to the information from the first three *aliyot*, the reading passages for the first three days of our study plan, would have noticed that there is a repetition of the five types of offerings in chapters 6 and 7, but in different order. The following table shows this quite clearly, as well as the fact that the aim of each is shifted slightly:

Parashat Wayyiqra (nation)	Parashat tzav (priests)
עולה (<i>olah</i> , burnt offering; 1:1-17)	עולה (<i>olah</i> , burnt offering; 6:1-6)
מנחה (<i>minchah</i> , grain offering; 2:1-16)	מנחה (<i>minchah</i> , grain offering; 6:7-16)
זבח שלמים (<i>zevach sh'lamim</i> , peace offering, 3:1-17)	חטאת (<i>chatat</i> , sin offering; 6:17-23)
חטאת (<i>chatat</i> , sin offering, 4:1-35 [+5:1-13] ¹)	אשם (<i>asham</i> , transgression offering; 7:1-10)
אשם (<i>asham</i> , transgression offering, 5:14-26)	זבח השלמים (<i>zevach hash'lamim</i> , peace offering; 7:11-21, 28-34)

In the first column, chs. 1-5, the nation is addressed, while only the priests are addressed in column 2, chs. 6 and 7. We also note an extra command here:

¹ The added part is complicated because it is explicitly described as a *chatat*, but can also be seen as *asham*. A good description is available from Yitzhaq Feder's "[A Sin Offering for Birth Anxiety](#)", *TheTorah.com*(2016)

Wayyiqra 6⁹”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.** [emphasis added]

Burnt offerings by the priests also indicated that they would have to give up their regular methods of income. From now on, they were solely dependent on the favour of *YAH* and what He would provide with contributions from the children of *Yisra’el*. We learn three times in *Torah* the importance of keeping the fire going constantly (cf. 6:9, 12, 13). The most important reason for this command is because *YAH* lit the fire (cf. 9:24), as we will learn next week, in His will. A similar event occurred shortly after *Shelomoh* completed the first temple (cf. *Dibrei haYamim Bēt* 7:1). Fire represents *YAH*’s Presence (cf. *Debarim* 4:24). The eternal fire is a sign to us that we will always have access to *YAH* – we have constant contact with Him.

Three elements are needed to get a fire to burn: fuel, oxygen, and heat. If any one of these is missing, a fire cannot burn. In the case of the altar of burnt offering, the heat was in the flames and glowing coals; oxygen was in the surrounding air. All that was needed was the fuel, and this had to be provided by the priests in the form of wood, something obtained from the life and death of a tree. *Torah* is like a tree of life (cf. *Mishlĕ* 3:19). *Yeshua* compared himself to a tree (cf. *Luqas* 23:31; *Yoĥanan* 15:1). From this we learn that the fuel that keeps the lamp in our lives burning, is *Torah* and our Messiah. The life and death of *Yeshua* created enough fuel to keep our lamp burning forever in the Presence of *YAH*.

Every day we add fuel through our prayers, our study of Scripture, praise and attendance of *Shabbat* meetings. The only way our lamp can keep burning is to add fuel, something that must happen daily, as with the altar at the tabernacle. The Hebrew word for air is רוּחַ (*Ru-ach*), which can also translate as ‘spirit’. This is the Spirit of *YAH* which provides the oxygen in our spiritual life, something that should always be present in our prayers and also when we study Scripture. The heat is the קִנְיָה (*ka-va-Nah*), our dedication and purposefulness of our love for *YAH*. You are responsible yourself for keeping this lamp, this fire, constantly burning in your life!

Something we mentioned last week and should be repeated here, as confirmation: every *Torah*-believer’s altar is the *Shabbat* table – especially a table that is set before sunset for a covenant meal with the candle, wine, bread and salt. This is what *YAH* provides as a place for a set-apart gathering. The table represents the charity and hospitality of the *Torah*-believer’s home, as well as teachings to children, family and fellow believers with the necessary examples set; therefore *Torah* requires vigilant upkeep of this.

The *olah* described here for the priests was for impure thoughts or if they defaulted by not performing the prescribed rituals. This offering remained on the altar throughout the night. In the morning the priest would take the ashes from the altar and put it next to the altar on the ground. He was to remove his official robes, replacing them with ordinary linen clothes, after which he would pick up the ashes and move it to a clean place outside the camp. The lesson we learn from this is that only our best clothes are used for a *Shabbat* gathering. We also see a very interesting picture here...

Yeshua was arrested on the Mount of Olives and had to go through an illegal trial for six hours. When it was decided to crucify him, they stripped him of all his clothes, except the linen pants. They cast the lot for his seamless linen under garment after he was nailed to the torture stake (cf. *Yoĥanan* 19:23-24). However, after his death, *Yeshua* was wrapped in linen cloths (cf. *Yoĥanan* 19:40) before he was placed in the tomb. Here we see that the remains, just like the ashes, were taken outside the ‘camp’, outside the place of sacrifice, to a clean place, because the grave in which he was placed had never been used before. In this way we get a complete preview of *Yeshua*’s torture and burial when we study the burnt offering, because he was sacrificed in his entirety, nothing was left. It also reminds us that our sins are completely removed, in order to start anew.

This new beginning is something the high priest had to live out daily through his daily sacrifice. He had to bring a grain offering, the same sacrifice that a poor person would bring, for two reasons. Firstly, when a

needy person brought his sacrifice, he should not feel inferior in any way. Secondly, the high priest had to realise that he was no better than the poorest of his brothers. Only his office distinguishes him from the rest of the people, and then only when he is on duty. This offering may not be eaten either – it was the only grain offering that was not eaten at all. This teaches the nation that the priests and high priest not only serve *YAH*, but that they also worship Him, thereby setting an example for the nation, and also for us. It should therefore be the goal of every teacher, even to this very day, to ensure that *Torah*-believers are convinced of their actions as well as their commitment to *YAH*.

The priests sometimes experienced various difficulties. Sometimes it would also affect their health, since they still had to wear only linen clothes and go with bare feet to perform their tasks, even during the colder winter months. Only the favour of *YAH* protected them from disease and in the midst of all these complicated tasks they still had to remain joyful while performing their service. Every person appointed by *YAH* pays a higher price to carry out his ministry. There is a greater requirement for discipline, prayer, study, dedication, effort, and responsibility. Along with this can also be included late nights, fasting, envy, gossip from and misunderstandings with fellow believers, as well as prosecution by especially those who do not walk on the Way of Truth. It is therefore important to also regularly intercede for our teachers, to dedicate them in prayer to *YAH* for the necessary support and encouragement. Any person who educates others in *Torah* is entitled to contributions and sacrifices from the students who benefit from it, as we are taught:

- ☞ *Qorintiyim Aleph 9* ¹³Do you not know that those serving the Set-apart Place eat from the Set-apart Place, and those attending at the slaughter-place have their share of the offerings of the slaughter-place? ¹⁴So also the Master instituted that those announcing the Good News should live from the Good News.
- ☞ *Galatiyim 6* ⁶And let him who is instructed in the Word share in all that is good, with him who is instructing.
- ☞ *Timotiyos Aleph 5* ¹⁷Let the elders who rule well be counted worthy of double respect, especially those who labour in the word and teaching. ¹⁸For the Scripture says, “**You shall not muzzle an ox while it treads out the grain,**” and “**The labourer is worthy of his wages.**” [emphasis original]

The trespass offering of a priest was completely set apart and slaughtered in the same place as all the other offerings. Blood was once again sprinkled on the altar for cleansing and the חֶלֶב (*Che-lev*), the fat protecting the intestines, is removed along with the kidneys and sent up in smoke. Note that only the fat of sacrifices was used on the altar. The fat of every other animal that was slaughtered, such as for personal use, was used for many other things, like making soap, for example (*cf.* 7:24). This fat was mixed with ash, olive oil and salt and was used only for washing cooking utensils and clothes. Soap for hygienic purposes only came into use around the sixteenth century. We should also note that this prohibition of fat only applied to domestic animals; there is still no prohibition in Scripture for animals of the field (*cf.* 7:22-26), as long as it stays within the rules of *Torah*. Any sacrifice had to be taken from a domestic flock or herd and therefore wild animals could never serve as sacrifices. This could be a good topic for a *midrash*...

A priest who brings a *sh’lamim* can use it for two reasons:

1. Peace offering. It is brought with unleavened flat cakes of fine flour mixed with oil, one of which is used as a wave offering and may only be eaten by the priest. The rest is shared with all the other priests on duty, but all must be eaten on the same day. The lesson here is that we recognise *YAH* in all that He gives us, that we do not delay in making a sacrifice and that we do so while sharing.
2. Voluntary or vow offering. Only meat is mentioned here and anything left over until the third day must be destroyed by fire. Any person who is clean (set apart) may eat of it, but a person eating it on the third day is to be cut off from his people. This is possibly more with regards to health issues than anything else, as the meat would go bad and result in serious illness or death.

A peace offering could literally be brought by any person, with the proviso that the person brought it personally:

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

At first glance, v. 29 seems a bit strange, until v. 30 gives us the clarification. Someone who offers a peace offering must offer it with his own hands; he cannot send it through someone else. Every other offering had to be made through a middle man, the priest, but the peace offering requires the person to do it himself – no middle man. This helps us understand how *YAH* wants to have a personal relationship with anyone who wants to bring thanks to Him, who wants to praise and worship Him. Although we are to go through a middle man, the priest, for sin and temptations, we cannot accomplish our gratitude through a third party – it is something that is done personally. A thanksgiving offering can be brought for several reasons:

- 🥂 someone who has successfully completed a long journey;
- 🥂 someone who was sick and recovered;
- 🥂 someone (or a couple) welcoming a new baby into the family;
- 🥂 someone who has experienced a miracle of any kind.

There are many other reasons why we should want to bring thanksgiving offerings to *YAH*; we also learn that it is something that will never stop, not even after the return of our Messiah (*cf. Yeshayahu* 66:20; *Zekaryah* 14:21 *et al*). Although we would have no reason to bring sin offerings and trespass offerings in a perfect world, thanksgiving offerings will never cease, because we will always have something to be grateful for. On the contrary, we are commanded to express our gratitude before *YAH*:

Mizmor 100 ⁴Enter into His gates with thanksgiving, And into His courts with praise. Give thanks to Him; bless His Name.

In his walk on earth, *Yeshua* taught us several times about gratitude, even reprimanding people who did not express their gratitude. Shortly after he had healed ten lepers, only one came to thank him:

Luqas 17 ¹⁷And יהושע answering, said, “Were there not ten cleansed? But where are the nine? ¹⁸“Was no one found to return to give praise to *Elohim*, except this foreigner?”

On another occasion, shortly before his death, he taught the *talmidim* how to express gratitude:

Luqas 22 ¹⁹And taking bread, giving thanks, He broke it and gave it to them, saying, “This is My body which is given for you, do this in remembrance of Me.”

One of the verses that I personally use regularly in my inner room is something that originated deep under the sea:

Yonah 2 ⁹but I will sacrifice to You with the voice of thanksgiving; I will fulfill that which I have vowed. Salvation (*Yeshua*) belongs to *YAHWEH*! [Hebrew Roots Bible 2012]

There are many ways in which we can also express our gratitude to *YAH*:

- 🥂 We must remember Him, literally. He should always be part of our thoughts, our conversations, our actions. It is impossible to show gratitude to *YAH* when He is not part of your life.
- 🥂 Acknowledge His hand. Realise daily that we are part of a family, a circle of friends, that we are in good health, endowed with talents, skills and possibly a good job.
- 🥂 Prayer should not be out of habit or need, but must be done out of love. Our prayer life should be a joy for each of us and *YAH* will receive it in the same way.
- 🥂 Turn away from sin. The fact that we have the privilege of being able to put sin behind us is already something to be grateful for. It is a blessing to know that we are being cleansed from sin and this gratitude should be something unprecedented.
- 🥂 Obey the commands of *YAH*. Our Father gives us everything we need – all He asks is that we obey His commands and we can show our gratitude by not deviating from them, teaching others to do the same.

☞ Serve others. Through service (avodah) to others, we show gratitude to YAH for the abilities He gives us. *Yeshua* taught us:

Mattithyahu 25 ⁴⁰“And the Sovereign shall answer and say to them, ‘Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.’”

The last way to show gratitude to YAH, is by means of our weekly contributions for *Shabbat*. It begins at sunset on day 6 when we thank Him during the *qidush* for the week that has passed, following the example with wine and bread that *Malkitsedeq* taught *Abram*, and *Yeshua* confirmed shortly before his death. Our attendance at a meeting during *Shabbat* is another form of gratitude for the Word of YAH, not only to hear it, but also to experience it as part of our walk of life.

With all the rules in place, it is now time to take action. Every set-apart person, whether high priest or priest, is well aware of the task that has been assigned to each one and now the time of truth is dawning. *Mosheh* serves as acting high priest to inaugurate *Aharon* and his sons as the first priests for the nation of *Yisra'el*. They are all washed and fully dressed as we learned from previous studies (cf. *Shemoth 29* in full), after which we see:

Wayyiqra 8 ¹²“And he poured some of the anointing oil on *Aharon's* head and anointed him, to set him apart.”

Aharon is set apart on earth with a heavenly set-apartness, but the result of this foreshadows the heavenly high priest being set apart. At that moment the prophetic words of *Dawid* are fulfilled:

Mizmor 133 ¹A song of ascents. By *Dawid*: Oh, how good, how pleasant it is for brothers to live together in harmony. ²It is like fragrant oil on the head that runs down over the beard, over the beard of *Aharon*, and flows down on the collar of his robes. [Complete Jewish Bible]

First, take a look at the opening of this quote: a song of ascents. This literally means going up to the festivals – a command given various times in Scripture. Precious oil would drip again on a feast day, as we will soon see. Here on earth, we annually hold a dress rehearsal of what we will experience in eternal life, something that will never pass:

Zekaryah 14 ¹⁶“And it shall be that all who are left from all the nations which came up against *Yerushalayim*, shall go up from year to year to bow themselves to the Sovereign, יהוה of hosts, and to celebrate the Festival of *Sukkot*.”

In his mind's eye *Dawid* probably experienced the opportunity during which the first earthly high priest was inaugurated at the tabernacle in the wilderness hundreds of years earlier. In fact, he describes poetically how the oil runs down into *Aharon's* beard and his clothes, comparing it to the beautiful result of unity between brothers, kindred spirits. However, these words also speak prophetically of what would happen hundreds of years later with the setting apart and anointing of the heavenly High Priest. After *Yeshua* was raised from the dead and clothed with immortality in a heavenly priestly robe, he was anointed with the Spirit of blessing for his new task. This anointing ran down his beard, then onto his clothes, and finally dripped onto the ground where 120 obedient men waited. (cf. *Ma'asei 2* in its entirety). They were together in unity (cf. *Ma'asei 1:15*) as *Dawid* indicated, waiting for the promise of YAH of which *Yeshua* had told them.

The heavenly oil dripped on the *talmidim* of *Yeshua* while a sound like a mighty windstorm filled the room. Tongues like fire descended and divided, and it sat on each person. They began to speak in different languages, so much so that a large crowd of people who had gathered together outside were amazed at hearing the *b'sorah*, good news of salvation, in his native language! Everyone heard about the great deeds of YAH and was surprised to hear them for the first time, bringing them to repentance. Many people accepted the message they heard and were baptised, so that three thousand lives were added – the three thousand who were killed after the sin of the golden calf. It is also for this reason why *Aharon's* first sacrifice had to be a sin offering, in order that forgiveness could be made for him as he had yielded to the nation's request.

This same anointing is destined for every *Torah*-believer, but there are two conditions:

1. *Wayyiqra* 7²³ "Speak to the children of *Yisra'el*, saying, 'Do not eat any fat, of bull or sheep or goat.
2. *Wayyiqra* 7²⁶ 'And do not eat any blood in any of your dwellings, of bird or of beast.

As mentioned earlier, the rule of fat is specifically that which protects the intestines, but it is healthier to abstain from any excessive eating of animal fat. Fat in Scripture refers not only to physical fat, but also to what it can produce, such as spiritual illness. Blood is pertinently mentioned and there are several reasons why we should drain the blood and not eat it with the meat.

Slaughter takes place by means of the method of שחיטה (*she-Chi-tah*), a way in which a שוחט (*Sho-chet*), butcher, slits the animal's throat without hesitation and a practised hand, using a חלף (*cha-Laf*), a broad-bladed, surgically sharp knife. In this way the trachea, oesophagus, jugular artery, jugular veins and vagus nerve are severed instantly. This method ensures that pain is kept to a minimum and the animal dies almost immediately, while no clotting of blood occurs in the veins. The animal is then hung upside down for at least three hours while blood drains spontaneously. After this, the skin is cut off, the entrails are removed and the process starts, washing the animal under running water and removing any excess blood. If any veins still contain blood, they are cut out and discarded before the meat is packaged. Some butchers even soak the meat in salt to remove any blood that may still be present. Blood can be considered the ideal environment in which micro organisms grow, such as bacteria, viruses and parasites, consequently causing and transmitting diseases, such as aids, blood poisoning and more.

By the way, it is only in clean animals where the trachea, oesophagus, jugular artery, jugular veins and vagus nerve are located close to each other; this is not the case in unclean animals! An unclean animal therefore takes longer to die and often requires more than one cutting action! Here we see another proof of *YAH*'s undeserved favour – even to the animals that may be used for sacrifices.²

We read of many customs and rituals in Scripture for which there is no explanation. Although we sometimes find a spiritual connection through serious study that could link it to these rituals, there are still more questions than answers. Even *Mosheh* didn't necessarily understand everything that *YAH* assigned to him, but he acted in obedience, as we repeatedly read the words: "which יהוה commanded *Mosheh*". *Shelomoh*, in all his wisdom, also did not understand certain things, such as the red heifer³. This compels us to study Scripture intensely daily, to plead for wisdom from *YAH* to not only understand Scripture, but also make it our own so as to live our lifestyle to the fullest. This can only happen when we simply do things without a 'why?' and do what *YAH* tells us. Our obedience should therefore be greater than our search for truth, because in time truth will be revealed to us.

When the second ram of dedication is brought, we again see how *Aharon* and his sons place their hands on the head of the ram. This is not only about transferring something from themselves to the ram, but also about identifying themselves with the ram, putting themselves in its place. When this animal is killed and sacrificed to *YAH*, it is as if they are also symbolically sacrificed to *YAH*. As this animal offers its life on my behalf, as a priest, I should dedicate myself in the sacred service of *YAH*, being completely sold out to Him. I no longer live for myself, but have sacrificed my life entirely to Him:

Romiyim 12¹ call upon you, therefore, brothers, through the compassion of *Elohim*, to present your bodies a living offering – set-apart, well-pleasing to *Elohim* – your reasonable worship.² And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of *Elohim*.

2 This information was kindly provided by Johan Kriel, in his own words.

3 "Solomon said: Concerning all these [ordinances of the *Torah*] I have stood and investigated [their meaning], but the chapter of the Red Heifer I have been unable to fathom. When I labored therein and searched deeply into it, 'I said, I will get wisdom, but it was far from me.'" *Kohelet Rabbah* 7:36, Soncino Press Edition

After being consecrated, *Aharon* and his sons have to stay in the tabernacle for a full week. This is the only portion of time that the enemy has not yet been able to manipulate in any way. We learn from a young man who was in exile:

Dani'el 7²⁵ and it speaks words against the Most High, and it wears out the set-apart ones of the Most High, and it intends to change appointed times and law, and they are given into its hand for a time and times and half a time.

Some months on the pagan calendar have become as few as 28 days and others as many as 31 days; days and months got named over time. During Creation *YAH* only numbered days and later we even learn that months were also known only by numbers. Weeks are the only part of time that the enemy has not yet been able to thwart and is the time period that *YAH* established for the duration of the first and the last festivals. We now encounter five men, newly appointed to their offices as priests, to remain in the tabernacle for the period of a festival, in order to remain set apart, something that reminds us of the Feast of Unleavened Bread, since they brought unleavened bread to the altar for their consecration. They had to stand there, probably without food, the comfort of a bed and no roof over their heads. The price of success is sometimes great, but the reward that awaits is much greater. However, we once again realise the importance of studying *Torah* and why this *sidrah* is sanctioned for this time of year.

In conclusion, it is important to mention the following. Meat in a supermarket and from regular butchers are not necessarily slaughtered according to scriptural regulations and may therefore still contain blood. There is also uncertainty about the types of food these animals were fed and what chemical rubbish they had been treated with for any ailments. Some of these products may therefore be detrimental for human consumption, but it is difficult to determine, even prove. It is important to enquire whether the meat is from grass-fed animals and that no chemical substances had been administered at any given time. Unfortunately the quality of clean meat is more expensive than the average, but at least it doesn't contain any substances that are harmful to humans. It would be best to go to a *kosher* butcher, but these are few and far between in our country. *Kosher* also doesn't always mean purely organic and it reminds us of something similar: *halaal*, which is strictly forbidden, for the reason mentioned below.

Halaal is certainly not a way out, for the four good reasons mentioned here and should be avoided altogether:

1. During slaughter, the animal is blessed by an imam, an Islamic priest, who dedicates the slaughter to Allah, their god. Words such as "Bismillah Allah-hu-Akbar" are uttered, which translates as "In the name of Allah, the greatest".
2. According to Islam, there is no god but Allah and they believe he never had a son, therefore Shariah laws are not reconcilable with the Way of Truth, as we know that *Yeshua* is the son of *YAH*.
3. After the Islamic prayers and blessings are pronounced over the animal, it becomes a ritual slaughter, a sacrifice dedicated to an idol. According to Scripture, anything we eat that is dedicated to an idol is tantamount to idolatry (cf. *Hazon 2:14, 20*).
4. The purchase and consumption of *halaal* products strengthens the power of Allah above the power of *YAH*. A portion of the income from *halaal* products is also used in various ways against every person who does not follow the Islamic faith. The use of *halaal* products makes us subject to and slaves of Allah.

As *Torah*-believers, it is extremely important that we, as far as possible, refrain from anything that could affect our lives, our bodies, or our way of life negatively. Food is something that no human being can live without, so it should be one of the first items on our list to consider buying products only bred, grown, slaughtered and cultivated according to the instructions and processes prescribed by *YAH*.

The *haftarah* for this week also touches on sacrifices, but for no other reason than obedience:

Yirmeyahu 7²² "For I did not speak to your fathers, or command them in the day that I brought them out of the land of *Mitsrayim*, about matters of ascending offerings or slaughterings. ²³"But this word I

did command them, saying, 'Obey My voice, and I shall be your *Elohim*, and you be My people. And walk in all the ways that I have commanded you, so that it be well with you.'

YAH is clearly not concerned about sacrifices – that's a side issue. For Him, it's all about obedience, something that most of us lack. We are obsessed with our own things and do certain things the way we think *YAH* would like it. One of the best examples can be seen when king *Shaul*, in his impatience not wanting to wait for *Shemu'el* to bring a sacrifice, decided to do it himself:

Shemu'el Aleph 15 ²²Then *Shemu'el* said, "Does יהוה delight in ascending offerings and slaughterings, as in obeying the voice of יהוה? Look, **to obey is better than a slaughtering**, to heed is **better** than the fat of rams. [emphasis added]

Shelomoh, the king who brought us many proverbs and other sayings, confirms this:

Shelomoh 5 ¹Guard your steps when you go to the House of *Elohim*. And draw near to listen rather than to give the slaughtering of fools, for they do not know that they do evil.

We touched on this earlier where *Shaul* also warns us not to be conformed to this world (*cf. Romiyim 12:2*). We are not allowed to eat their food, we are not allowed to act like them, and we are not allowed to dress like them. There are many other things to mention, but it is important that we humbly submit to *YAH* in order for *Ruach* to lead us. Changes in a new life don't happen overnight; it's a gradual process of letting go of certain habits and customs, learning new and set-apart customs as ordained by *YAH*. Therefore we have to start at a point and gradually work through all the things *Ruach* makes us aware of. Always keep the title of this study in mind: you are set apart to *YAH*. When you can live it to the fullest, in accordances with rules set out in *Torah*, you have achieved success in your life.

My sincere thanks to my faithful and beloved *Torah*-friend, Johan Kriel, for his input regarding blood and various other information we discussed and learned here.

Shabbat shalom!

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Sources:

Unless otherwise stated, all text is quoted from *The Scriptures* (2009)⁴. Due to personal belief, the word 'God' is replaced with the Hebrew '*Elohim*' or sometimes inflections thereof.

You Can Understand the Bible: Study Guide Commentary Series – Dr. Bob Utley

Albert Barnes' Notes on the Bible

Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Book of the Upright

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⁴ <https://isr-messianic.org/>