

## PARSHA TZAV (COMMAND) PART 2: *LEV 6:12-7:38 MAL 3:4-12 LUKE 6:46-49*

**Lev 6:12-30 (6:5-23)** *In this way, the fire on the altar will be kept burning and not be allowed to go out. Each morning, the cohen is to kindle wood on it, arrange the burnt offering and make the fat of the peace offerings go up in smoke. Fire is to be kept burning on the altar continually; it is not to go out. " This is the law for the grain offering: the sons of Aharon are to offer it before YHWH in front of the altar. He is to take from the grain offering a handful of its fine flour, some of its olive oil and all of the frankincense which is on the grain offering; and he is to make this reminder portion of it go up in smoke on the altar as a fragrant aroma for YHWH. The rest of it Aharon and his sons are to eat; it is to be eaten without leaven in a holy place — they are to eat it in the courtyard of the tent of meeting. It is not to be baked with leaven. I have given it as their portion of my offerings made by fire; like the sin offering and the guilt offering, it is especially holy. Every male descendant of Aharon may eat from it; it is his share of the offerings for YHWH made by fire forever through all your generations. Whatever touches those offerings will become holy.' "* **YHWH** said to Moshe, *"This is the offering for YHWH that Aharon and his sons are to offer on the day he is anointed: two quarts of fine flour, half of it in the morning and half in the evening, as a grain offering from then on. It is to be well mixed with olive oil and fried on a griddle; then bring it in, break it in pieces and offer the grain offering as a fragrant aroma for YHWH. The anointed cohen who will take Aharon's place from among his descendants will offer it; it is a perpetual obligation. It must be entirely made to go up in smoke for YHWH; every grain offering of the cohen is to be entirely made to go up in smoke — it is not to be eaten."* **YHWH** said to Moshe, *"Tell Aharon and his sons, 'This is the law for the sin offering: the sin offering is to be slaughtered before YHWH in the place where the burnt offering is slaughtered; it is especially holy. The cohen who offers it for sin is to eat it — it is to be eaten in a holy place, in the courtyard of the tent of meeting. Whatever touches its flesh will become holy; if any of its blood splashes on any item of clothing, you are to wash it in a holy place. The clay pot in which it is cooked must be broken; if it is cooked in a bronze pot, it must be scoured and rinsed in water. Any male from a family of cohanim may eat the sin offering; it is especially holy. But no sin offering which has had any of its blood brought into the tent of meeting to make atonement in the Holy Place is to be eaten; it is to be burned up completely.*

In **v12** “a continuous fire” this fire was kept burning even through the night. The High Priest (Cohen Gadol) would occasionally check up on the priest’s assigned to the night watch and make sure that the Fire was still burning {the fire of the offering and the Menorah} (read **Num 4:16**), when the Cohen Gadol did this, he was referred to as the “Thief in the Night”

This is described in the Mishnah...

"Sometimes he came at the cock-crowing, sometimes a little earlier, sometimes a little later. He came and knocked, and they opened to him. Then said he unto them, All ye who have washed, come and cast lots." (Mishnah, Tamid, i.1 2 as quoted in *The Temple and Its Services* by Dr. Edersheim, 1874, p.120) Any priest found to be sleeping or not ready suffered severe consequences.

“Light” is synonymous with the Torah and Yeshua...

**Prov 6:23** *For the mitzvah is a lamp, Torah is light, and reproofs that discipline are the way to life.*

**John 8:12** *Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."*

**Prov 13:9** *The light of the righteous [shines] joyfully, but the lamp of the wicked will be extinguished.*

This is all synonymous with Yeshua’s return...

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**Mark 13:34-37** *"It's like a man who travels away from home, puts his servants in charge, each with his own task, and tells the doorkeeper to stay alert. So stay alert! for you don't know when the owner of the house will come, whether it will be evening, midnight, cockcrow or morning — you don't want him to come suddenly and find you sleeping! And what I say to you, I say to everyone: stay alert!"*

This passage is in reference to the coming of Messiah Yeshua, at the Day of Judgment. It is interesting that Yeshua used words very much like those used in the Mishnah in reference to the night Watch of the priests. Yeshua is our High Priest (Cohen Gadol). His coming will be suddenly and when no man expects it. Thus, we should live every moment as if Yeshua will come that moment. If we are not prepared for his knocking, then we will suffer severe consequences.

**1Thes 5:2** *because you yourselves well know that the Day of the Lord will come like a thief in the night. When people are saying, "Everything is so peaceful and secure," then destruction will suddenly come upon them, the way labor pains come upon a pregnant woman, and there is no way they will escape.*

**2Peter 3:10** *However, the Day of the Lord will come "like a thief." On that Day the heavens will disappear with a roar, the elements will melt and disintegrate, and the earth and everything in it will be burned up.*

**Rev 3:3** *So remember what you received and heard, and obey it, and turn from your sin! For if you don't wake up, I will come like a thief; and you don't know at what moment I will come upon you.*

**Rev 16:15** *("Look! I am coming like a thief! How blessed are those who stay alert and keep their clothes clean, so that they won't be walking naked and be publicly put to shame!")* (A picture of the light)

In **v17** *"the offering is not to be presented with Leaven"* an obvious symbol or representation of Sin (read **1Cor 5:6-8**)

In **v18** & **v27** *"whatever touches those offerings will become Holy."* & *"Whatever touches its flesh will become holy; if any of its blood splashes on any item of clothing, you are to wash it in a holy place"* Reminds me of when YHWH came down onto Sinai, and the whole Mountain was Holy...

**Exo 19:12** *You are to set limits for the people all around; and say, 'Be careful not to go up on the mountain or even touch its base; whoever touches the mountain will surely be put to death.* (see also **Exo 19:18**)

**Psa 104:32** *When he looks at the earth, it trembles; when he touches the mountains, they pour out smoke.*  
(read **Psa 144:5**)

Later in the book of Hebrews, Paul has a midrash on Mt.Sinai, and the Priesthood...

**Heb 12:14-24** *Keep pursuing shalom with everyone and the holiness without which no one will see the Lord. See to it that no one misses out on God's grace, that no root of bitterness springing up causes trouble and thus contaminates many, and that no one is sexually immoral, or godless like Esau, who in exchange for a single meal gave up his rights as the firstborn. For you know that afterwards, when he wanted to obtain his father's blessing, he was rejected; indeed, even though he sought it with tears, his change of heart was to no avail. For you have not come to a tangible mountain, to an ignited fire, to darkness, to murk, to a whirlwind, to the sound of a shofar, and to a voice whose words made the hearers beg that no further*

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*message be given to them —for they couldn't bear what was being commanded them, "If even an animal touches the mountain, it is to be stoned to death"; and so terrifying was the sight that Moshe said, "I am quaking with dread." On the contrary, you have come to Mount Tziyon, that is, the city of the living God, heavenly Yerushalayim; to myriads of angels in festive assembly; to a community of the firstborn whose names have been recorded in heaven; to a Judge who is God of everyone; to spirits of righteous people who have been brought to the goal; to the mediator of a new covenant, Yeshua; and to the sprinkled blood that speaks better things than that of Abel.*

From Keil and Deilitzsch Commentary...

*Every one that touches them (the most holy offerings) becomes holy.*" קִדְּשׁ does not mean he shall be holy, or shall sanctify himself... the word is not to be interpreted by **Num 17:2-3**, or **Deut 22:9**, or by the expression "shall be holy" in **Lev 27:10**, **Lev 27:21**, and **Num 18:10**, but by **Isa 65:5**, "touch me not, for I am holy." The idea is this, every layman who touched these most holy things became holy through the contact, so that henceforth he had to guard against defilement in the same manner as the sanctified priests (**Lev 21:1-8**), though without sharing the priestly rights and prerogatives. This necessarily placed him in a position which would involve many inconveniences in connection with ordinary life.

*In v22 "the anointed Cohen"* that is the Cohen Gadol (the High Priest)

*In v29 "Any male from a family of cohanim may eat the sin offering; it is especially holy."* Now there could be a small picture of Yeshua and his Heavenly (Malki-Tzedek) Priesthood here...

Just as in the Levitical Priesthood, only heavenly priest partake of his body, and we as believers are heavenly priest's (**Rev 1:6**, **Rev 5:10** & **Rev 20:6**) and partake of the sin offering Yeshua gave us, every Passover! (**Mark 14:22**, **Luke 22:19**, & **1Cor 11:24**)

**Mat 26:26** *While they were eating, Yeshua took a piece of matzah, made the b'rakhah, broke it, gave to the talmidim and said, "Take! Eat! This is my body!"*

This would then mean that when we do this physically on earth, it should be Shadow of what we will be doing in Heaven/New Jerusalem as "Heavenly Priest's!

**Lev 7:1-10** *"This is the law for the guilt offering: it is especially holy. They are to slaughter the guilt offering in the place where they slaughter the burnt offering, and its blood is to be splashed against all sides of the altar. He is to offer all its fat — the fat tail, the fat covering the inner organs, the two kidneys, the fat on them near the flanks, and the covering of the liver, which he will remove with the kidneys. The cohen will make them go up in smoke on the altar as an offering made by fire to YHWH ; it is a guilt offering. Every male from a family of cohanim may eat it; it is to be eaten in a holy place; it is especially holy. The guilt offering is like the sin offering; the same law governs them — it will belong to the cohen who uses it to make atonement. "The cohen who offers someone's burnt offering will possess the hide of the burnt offering which he has offered. "Every grain offering baked in the oven, cooked in a pot or fried on a griddle will belong to the cohen who offers it. But every grain offering which is mixed with olive oil or is dry will belong to all the sons of Aharon equally.*

In Hebrew there are two words for "fat". In the above portion the word references the fat covering the inner organs... Strong's **H2459**

חלב חלב *kheh'-leb, khay'-leb*

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From an unused root meaning to *be fat*; *fat*, whether literally or figuratively; hence the *richest* or *choice part*: - X best, fat (-ness), X finest, grease, marrow.

Why is the meat of the guilt and sin offering for the Individual Cohen who present's it, but the flour/matzah portion of the same offering, is for the entire community of Cohanim? Any thoughts? Yeshua seems to represent the unleavened matzah scripturally...

**Lev 7:11-18** " *This is the law for the sacrifice of the peace offerings offered to YHWH: If a person offers it for giving thanks, he is to offer it with the thanksgiving sacrifice of unleavened cakes mixed with olive oil, matzah spread with olive oil, and cakes made of fine flour mixed with olive oil and fried. With cakes of leavened bread he is to present his offering together with the sacrifice of his peace offerings for giving thanks. From each kind of offering he is to present one as a gift for YHWH; it will belong to the cohen who splashes the blood of the peace offerings against the altar. The meat of the sacrifice of his peace offerings for giving thanks is to be eaten on the day of his offering; he is not to leave any of it until morning. But if the sacrifice connected with his offering is for a vow or is a voluntary offering, then, while it is to be eaten on the day he offers his sacrifice, what remains of it may be eaten the next day. However, what remains of the meat of the sacrifice on the third day is to be burned up completely. If any of the meat of the sacrifice of his peace offerings is eaten on the third day, the sacrifice will neither be accepted nor credited to the person offering it; rather, it will have become a disgusting thing, and whoever eats it will bear the consequences of his wrongdoing.*

These verses pick up where the verses in chapter 3 of Vayikra left off. There are actually three different types of peace offerings mentioned this week:

- **Thanksgiving**
- **Vow**
- **Free will...**

Also So far in Leviticus we have covered many "offerings" the word for "offering" in Hebrew is "Korban", in v11 scripture changes gears and the word used is "Zebach זבח" (Strong's H2077) or "sacrifice" in English, this word is used 16 more times in this chapter alone, let's look at some of the other uses of the word "Zebach" ...

**Exo 12:27** say, 'It is the sacrifice (Zebach זבח) of YHWH's Pesach [Passover], because [YHWH] passed over the houses of the people of Isra'el in Egypt, when he killed the Egyptians but spared our houses.' " The people of Isra'el bowed their heads and worshipped.

**Exo 23:18** "You are not to offer the blood of my sacrifice (Zebach זבח) with leavened bread, nor is the fat of my festival to remain all night until morning.

**Exo 34:25** You are not to offer the blood of my sacrifice (Zebach זבח) with leavened bread, and the sacrifice of the feast of Pesach is not to be left until morning.

Do you notice the similarities between the peace/thanksgiving offering sacrifice (Zebach זבח) and the Passover lamb sacrifice (Zebach זבח)? Both must be eaten the day they are sacrificed (this one could be eaten on the next day). Both are eaten

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with bread, however the Passover Lamb is only eaten with unleavened bread. Now there is something else you may have noticed. The Passover Lamb sacrifice is the only sacrifice in the Scripture that is called "My Sacrifice." Is there a connection between the Passover Lamb and the Peace offering? I believe there is.

In v17 *"However, what remains of the meat of the sacrifice on the third day is to be burned up completely."*

There are many important verses about the "Third day" in scripture and they all hold significant meaning, If Jacque (My Mother) were here she would tell you about "Life Death and the Number Three". This passage could be alluding to the Messiah, consider the following...

***Luke 24:45-46** Then he opened their minds, so that they could understand the Tanakh, telling them, "Here is what it says: the Messiah is to suffer and to rise from the dead on the third day;*

***1Cor 15:3-4** For among the first things I passed on to you was what I also received, namely this: the Messiah died for our sins, in accordance with what the Tanakh says; and he was buried; and he was raised on the third day, in accordance with what the Tanakh says;*

Where in the Tanakh does it say he will be raised from the dead after three days? The best answer I can give you is **Hosea 6:1-2**, which seems to be talking about Israel (and could also be the Messiah) but other than that verse in **Hosea**, that's it, this is why many Bible scholars believe that most of the Tanakh passages about the third day point to Messiah!

There are so many similarities between the "Peace" offering and Yeshua's "Zebach" Sacrifice, By offering "His flesh"....the Peace offering.... at the Passover meal, Yeshua was offering "Peace" to His followers. And check out the very first word He said when He made His appearance to the disciples after His resurrection...

***John 20:19-21** In the evening that same day, the first day of the week, when the talmidim were gathered together behind locked doors out of fear of the Judeans, Yeshua came, stood in the middle and said, "Shalom aleikhem!" Having greeted them, he showed them his hands and his side. The talmidim were overjoyed to see the Lord. "Shalom aleikhem!" Yeshua repeated. "Just as the Father sent me, I myself am also sending you.*

And again...

***John 20:26** A week later his talmidim were once more in the room, and this time T'oma was with them. Although the doors were locked, Yeshua came, stood among them and said, "Shalom aleikhem!"*

The disciples continued on with the message:

***Acts 10:36** "Here is the message that he sent to the sons of Isra'el announcing shalom through Yeshua the Messiah, who is Lord of everything.*

***Rom 5:1** So, since we have come to be considered righteous by God because of our trust, let us continue to have shalom with God through our Lord, Yeshua the Messiah.*

***Gal 1:3** Grace and shalom to you from God our Father and from the Lord Yeshua the Messiah,*

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**Lev 7:19-38** *Meat which touches something unclean is not to be eaten but burned up completely. As for the meat, everyone who is clean may eat it; but a person in a state of uncleanness who eats any meat from the sacrifice of peace offerings made to YHWH will be cut off from his people. Anyone who touches something unclean — whether the uncleanness be from a person, from an unclean animal or from some other unclean detestable thing — and then eats the meat from the sacrifice of peace offerings for YHWH, that person will be cut off from his people.' " YHWH said to Moshe, "Say to the people of Isra'el, 'You are not to eat the fat of bulls, sheep or goats. The fat of animals that die of themselves or are killed by wild animals may be used for any other purpose, but under no circumstances are you to eat it. For whoever eats the fat of animals of the kind used in presenting an offering made by fire to YHWH will be cut off from his people. You are not to eat any kind of blood, whether from birds or animals, in any of your homes. Whoever eats any blood will be cut off from his people.' " YHWH said to Moshe, "Say to the people of Isra'el, 'A person who offers his sacrifice of peace offerings to YHWH is to bring part of his sacrifice of peace offerings as his offering for YHWH. He is to bring with his own hands the offerings for YHWH made by fire — he is to bring the breast with its fat. The breast is to be waved as a wave offering before YHWH. The cohen is to make the fat go up in smoke on the altar, but the breast will belong to Aharon and his descendants. You are to give the right thigh from your sacrifices of peace offerings to the cohen as a contribution. The descendant of Aharon who offers the blood of the peace offerings is to have the right thigh as his share. For the breast that has been waved and the thigh that has been contributed I have taken from the people of Isra'el out of their sacrifices of peace offerings and given them to Aharon the cohen and to his descendants as their share forever from the people of Isra'el.' " On the day when Aharon and his sons were presented to serve YHWH in the office of cohen, this portion was set aside for him and his descendants from the offerings for YHWH made by fire. On the day they were anointed, YHWH ordered that this be given to them by the people of Isra'el. It is their share forever through all their generations. This is the law for the burnt offering, the grain offering, the sin offering, the guilt offering, the consecration offering and the sacrifice of peace offerings which YHWH ordered Moshe on Mount Sinai on the day he ordered the people of Isra'el to present their offerings to YHWH, in the Sinai Desert.*

In **v21** “Anyone who touches something unclean — whether the uncleanness be from a person, from an unclean animal or from some other unclean detestable thing” What is clean or unclean as an animal? See **Lev 11**.

Also a couple times in the above verses you see “Whoever does “xyz” will be cut of from his people (Israel)” and how being outside the camp (illustrated by Yeshua’s parables) is like being outside the Kingdom of Heaven, As we discussed last week.

In **v23** we are not to eat the fat of Bulls, sheep, or goats. The word used is “kheh'-leb” which is not the fat on the flesh (which is shemen), but rather the fat on the inner organs.

In **v26** we are not to eat any kind of blood, later in Leviticus an explanation is given...

**Lev 17:11-14** *For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.' This is why I told the people of Isra'el, 'None of you is to eat blood, nor is any foreigner living with you to eat blood.' "When someone from the community of Isra'el or one of the foreigners living with you hunts and catches game, whether animal or bird that may be eaten, he is to pour out its blood and cover it with earth. For the life of every creature — its blood is its life. Therefore I said to the people of Isra'el, 'You are not to eat the blood of any creature, because the life of every creature is its blood. Whoever eats it will be cut off.'*

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In **v32** the right thigh of the offering is given as a contribution to the Cohen, perhaps this was the meaning of Jacobs right thigh being touched and dislocated? (In **Gen 32:24-25**)

In **v36** it says... *"On the day they were anointed (The Cohanim), YHWH ordered that this be given to them by the people of Isra'el. It is their share forever through all their generations."* The Hebrew word used here for "forever" is "olam". "Olam" means forever, and also means in the future, as in "Olam Haba" that is "the world to come" (Heaven). So most certainly Levites will be serving in "Ezekiel's Temple", but also this seems to point to the Heavenly priesthood of Malki-Tzedek, which will go on in the "world to come".

Notice in it says in **v37 & 38** that... These instructions were the instructions of **YHWH** received by Moses on Mt.Sinai. All too often I've heard people try to put the Torah into Categories, like "Ceremonial Laws" or "Cleanliness laws" and "Dietary laws", then they go on to say Yeshua abolished "this" part or "that" part while saying that only the "Ten Commandments" are relevant. Well guess what? In the portion we just read above (Parsha Tzav) "Dietary laws", "Ceremonial laws" and "Cleanliness laws" were all given on Sinai along with the Ten Commandments! You cannot "dissect" the Torah in to portions that "laws" that are relevant and others that are not, as they were all given on Sinai!

**Haf-Torah...** (This is the only part of the Torah that preachers think "Jesus" didn't abolish)...

***Mal 3:4-12*** *Then the offering of Y'udah and Yerushalayim will be pleasing to YHWH, as it was in the days of old, as in years gone by. "Then I will approach you for judgment; and I will be quick to witness against sorcerers, adulterers and perjurers; against those who take advantage of wage-earners, widows and orphans; against those who rob the foreigner of his rights and don't fear me," says YHWH-Tzva'ot. "But because I, YHWH, do not change, you sons of Ya`akov will not be destroyed. Since the days of your forefathers you have turned from my laws and have not kept them. Return to me, and I will return to you," says YHWH -Tzva'ot. "But you ask, 'In respect to what are we supposed to return?' Can a person rob God? Yet you rob me. But you ask, 'How have we robbed you?' In tenths and voluntary contributions. A curse is on you, on your whole nation, because you rob me. Bring the whole tenth into the storehouse, so that there will be food in my house, and put me to the test," says YHWH -Tzva'ot. "See if I won't open for you the floodgates of heaven and pour out for you a blessing far beyond your needs. For your sakes I will forbid the devourer to destroy the yield from your soil; and your vine will not lose its fruit before harvest-time," says YHWH -Tzva'ot. "All nations will call you happy, for you will be a land of delights," says YHWH-Tzva'ot.*

**Brit-Chadesha...**

***Luke 6:46-49*** *"Why do you call me, 'Lord! Lord!' but not do what I say? Everyone who comes to me, hears my words and acts on them — I will show you what he is like: he is like someone building a house who dug deep and laid the foundation on bedrock. When a flood came, the torrent beat against that house but couldn't shake it, because it was constructed well. And whoever hears my words but doesn't act on them is like someone who built his house on the ground without any foundation. As soon as the river struck it, it collapsed and that house became a horrendous wreck!"*

Shabbat Shalom! Written by Jesse Himango, Tabernacle of David Ministries 2-24-11