

Tzav (command) Torah Portion 25 Leviticus 6:1-8:36 (6:9-8:36 KJV)

Background: This Torah portion begins after Moses had assembled the Tabernacle and the Glory of יהוה had covered it and Moses had been given the instructions on how to offer many of the sacrifices. This is relating how sinful man can be purged of sin and be enabled to approach the holy Elohim.

The theme of Leviticus is How sinful man draws near to a Holy Elohim

Tzav (צו) = Command

Events in this Torah portion:

- יהוה told Moses to command Aaron and his sons about the **Evening Elevation Offering**
- The fire on the Altar shall remain burning, it shall not go out
- יהוה told Moses to command Aaron and his sons about the **Morning Elevation Offering**
- יהוה told Moses saying this is the law concerning the Grain Offering
- Whatever touches the Grain Offering shall become holy
- יהוה told Moses concerning the **Inaugural Offerings** offered by Aaron and his sons
- יהוה told Moses saying command Aaron and his sons concerning the Sin Offering
- Whatever touches its flesh shall become holy
- This is the law of the Guilt Offering
- This is the law of the Feast Peace Offering as a Thanksgiving Offering
- This is the law of the Feast Peace Offering as a vow or donation
- יהוה told Moses saying any **fat on organs** of oxen, sheep or goats you shall not eat
- יהוה told Moses you shall not consume any blood
- יהוה told Moses that Feast Peace Offerings shall be waved before יהוה by the man's own hands (along with the priests hands)
- יהוה told Moses take Aaron and his sons to the entrance of the tent of meeting
- Moses immersed them in water and put the Priestly garments on Aaron
- Moses took the Oil of Anointment and anointed the Tabernacle
- Moses poured the Oil of Anointment on Aaron's head
- Moses brought Aaron's sons forward and dressed them in their Priestly Garments
- Moses brought the Sin Offering bull, Aaron and his sons leaned their hands on it
- Moses slaughtered it and placed the blood on the horns of the Altar and poured the rest at the base of the Altar
- Moses took the fat on the organs and caused them to go up in smoke
- Moses burned the bull with its hide, flesh and waste outside the camp.
- Moses took the Ram Elevation Offering and Aaron and his sons leaned their hands on its head and he slaughtered it
- Moses threw the blood of it on the Altar all around

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- Moses washed the innards and the feet with water
- Moses caused the entire ram to go up in smoke on the Altar
- Moses brought the 2nd ram, Aaron and his sons leaned their hands on its head
- Moses slaughtered it and placed some of the blood on the middle part of Aaron's right ear, right thumb and big toe on his right foot.
- Moses brought forth Aaron's sons and placed some of the blood on the middle part of their right ear, right thumb and big toe on their right foot and threw the rest of the blood on the Altar
- Moses took the fat, the tail and all the fat on the innards, the diaphragm, the liver, the two kidneys and their fat and the right thigh and one oily bread loaf, one wafer and placed them on the fats and on the right thigh.
- Moses put it all on Aaron's palms and on the palms of his sons and waved them before יהוה
- Moses took them from their hands and caused them to go up in smoke
- Moses took the breast and waved it before יהוה
- Moses took from the **Oil of Anointment** and some of the blood that was on the Altar and sprinkled it on Aaron and his sons
- Moses told Aaron and his sons to cook the flesh at the entrance to the tent of meeting and eat it along with the bread
- Moses told Aaron and his sons they must not leave the Tent of Meeting for seven days

Trespass Offering

Leviticus 6:1-7 And יהוה spoke to Moses, saying, 2 If a soul sin, and commit a trespass against יהוה, and lie to his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbor; 3 Or have found that which was lost, and lied concerning it, and swear falsely; in any of all these that a man does, sinning by it: 4 Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he had deceitfully gotten, or that which was delivered to him to keep, or the lost thing which he found, 5 Or all that about which he has sworn falsely; he shall even restore it in the **principal**, and shall add the fifth part more to it, *and* give it to him to whom it belongs, in the day of his **Trespass Offering**. 6 And he shall bring his Trespass Offering to יהוה, a ram without blemish out of the flock, with your estimation, for a Trespass Offering, to the priest: 7 And the priest shall make an **atonement** for him before יהוה: and it shall be forgiven him for anything of all that he has done in trespassing therein.

Principal =to shake the head, (application of place, time, rank),forefront, principal, ruler, sum (s# 7218 ראש) (roshe)

Trespass-Offering = guilt, a fault, sin-offering, offering for guiltiness, trespass-offering (s# 817 אשם) (aw-shawm')

Atonement = to cover, condone, placate, cancel, appease, make atonement, cleanse, forgive, be merciful, pardon (s# 3722 כפר) (kaw-far')

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Comment: The sixth and seventh chapters talk about offerings that have already been discussed, Olah, Minchah, Shalamim (Shalom), Chatas (sin) and Asham (Guilt) from the viewpoint of the people, but now it is discussed from the viewpoint of the Priests duties concerning these offerings. Many people today believe that these offerings are no longer important because they have all been done away with since Messiah has died for all our sins. This is not true as we can see by the offerings that Paul offered many years after the death of Messiah. These offerings can not be offered at present because there is no Altar but this can change very soon. Many priest have now been trained from when they were children and an Altar could be built at any time.

Jots and Tittles: Leviticus 6:9 (6:2 in Hebrew)

Leviticus 6:8-9 And יהוה spoke to Moses, saying 9 Command Aaron and his sons, saying: This is the law of the Burnt-Offering: It is the Burnt-Offering (that stays) **on the flame** (מקודה), on the Altar, all night until the morning, and the fire of the Altar should be kept aflame on it.

The small Mem (מ) in the word for **on the flame** like all mems is related to water. It is also related to the breaking of water at the birth of a child. The normal mem is open at the bottom and is counted as an open womb. This is unlike the mem sofit that is closed. The mem sofit is used in Isaiah chapter nine showing that Messiah was to come from a closed womb meaning a virgin. The mem sofit is only to be used as the last letter of a word, but is used in the middle in this verse in Isaiah. However the small mem in Leviticus 6:9 represents the very soul of a person. Hebraic thought interprets this mem to represent the innermost being of a person. The location of the soul. Following this line of logic this small mem would mean that we are to place our very soul on the Altar when we place a sacrifice on the Altar. The Apostle Paul may have had this in mind when he said in Romans chapter twelve I beseech you therefore, brethren, by the mercies of Elohim, that **you present your bodies a living sacrifice**, holy, acceptable to Elohim, *which is* your reasonable service.

Reference: Monty Judah article on Jots and Tittles

The fire on the Altar shall never go out

Leviticus 6:8-13 And יהוה spoke to Moses, saying, 9 Command Aaron and his sons, saying, This *is* the law of the **Burnt Offering**: It *is* the Burnt Offering, because of the burning on the Altar all night till the morning, and the fire of the Altar shall be burning on it. 10 And the priest shall put on his linen garment, and his linen breeches shall he put on his flesh, and take the ashes which the fire has consumed with the Burnt Offering on the Altar, and he shall put them beside the Altar. 11 And he shall take off his garments, and put on other garments, and carry the ashes outside the camp to a clean place. 12 And the fire on the Altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the Burnt Offering in order on it; and he shall burn the fat of the **Peace Offerings**. 13 The fire shall ever be burning on the Altar; it shall **never go out**.

Burnt offering = go up to, ascending, cause to burn (s# 5930 עלה) (o-law) This offering was burned up completely

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Peace-Offering (peace offering) = sacrifice of thanks, peace offering (s# 8002 **שלם**)

(sheh'-lem) from (s# 7999 **שלם**) (shaw-lam') to be safe, completed, friendly, reciprocate, make amends, prosper, make restitution, restore, reward

Elevation offering = go up to, ascending, cause to burn (s# 5930 **עלה**) (o-law) This offering was burned up completely

Morning & Evening Sacrifice = continuity, perpetuity (s# 8548 **תמיד**) (ta-meed)

A lamb was offered each morning before any other sacrifices were offered and a lamb was offered as the last sacrifice of each day. These offerings were made each day of the year, even on Sabbath and festivals. During the second Temple period each tribe sent a witness who were known as the **standing men**. They all would stand and observe that these two offerings were being offered. Everyone in Israel was aware of the two times each day that these offerings were being prepared and offered for them. These are the two appointed times of prayer that Paul commented that we should pray continually meaning that we should always pray at nine and three o'clock.

No or Never = no, not never, without (s# 3808 **לא**) (lo)

Forever = long duration (s# 5769 **עולם**) (o-lawm) there is no Hebrew word equal to our word forever, to say forever requires more than one word (**לא עולם**)

Stone Edition Chumash (page 568, 569, 571)

The Priest received nothing but the hide from the Olah (Elevation offering). All the meat was burned completely. The Grain, Sin and Guilt offerings could be eaten by the Priests only, however if these offerings were offered by the Priest for his own sin then no one was to eat it, including other Priests. Each Priest was required to bring a Grain-offering on the first day of his Temple service. The High Priest was required to bring a Grain-offering every single day. First order of the day is to remove the ashes from the Altar and place two (2) new logs on the Altar fire. The priest was to remove the ashes with his priestly garments on but was to change to older worn Priestly garments when he carried them outside the camp. The fire was never to go out. A priest was left on duty all night to insure that the fire continued to burn. The offering offered by the Priests were somewhat different from those offered by the people. Oil and Frankincense must be included in the Priest's Grain Offerings. The Priests must bring the Sacred vessel containing the Grain Offering and touch it to the southwest corner of the Altar. Priests are considered like the Altar, they may not consume leavened bread while they are near the Altar just as the Altar does not consume leaven. **The Grain Offering must be offered on three occasions** 1. The first time a new Priest performs Temple service 2. The High Priest must offer it when he is made High Priest and again for the daily offering every day. If he had never served as a Priest he would bring it three (3) times that day. 3. The High Priest must offer half the Grain Offering with the morning sacrifice and half with the evening sacrifice

The Schottenstein Edition Interlinear Chumash (page 644)

Altar Fire was never to go out : The fire that came from heaven to light the wood on the Altar in the next Torah portion was kept burning for **116 years**. This time includes the **39 years** in the wilderness, the **14 years** that the Tabernacle was in Gilgal, the **13 years** that it was in Nob and the **50 years** that it was in Gibeon. The fire burned continuously during these years. A small fire was maintained on the Altar even when the Altar was being moved from camp to

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camp. This fire was covered with a Brass pan to allow the fire to burn slowly. There was a Stone Altar at Shiloh for **369 years** but it is stated by Rav. Nachman bar Yitchak that the fire on the Brazen Altar was never allowed to go out. This would be a **total of 485 years** that the fire from Heaven burned on the Brass Altar without going out.

Joseph Good teaching on the Second Temple period

Keep the Fire burning: The High Priest or the person in charge of the Temple would speak to the Priest in charge of keeping the fire on the Altar burning for the Evening Sacrifice. The priests were assigned their duties by lots. The fire would burn all night and was never to go out. The fire that **יהוה** had placed on the Altar when the Tabernacle was dedicated was never allowed to burn out. This fire was kept burning in three locations on top of the fifteen foot high Altar in the Temple. The High Priest during Temple times would leave but would come back to the Temple early in the morning while it was still dark. He would sneak in without making any noise. He would first go and check the Altar to see that the fire was burning brightly. If the fire was not burning brightly or was about to go out, he would scoop some coals from the Altar into a fire pan and go looking for the Priest who was on duty. When he found him asleep he would place the coals on the edge of his clothing. When the coals set his linen clothes on fire he would wake up and quickly remove them. He would then have to go home in disgrace, everyone would know he had failed to do what he was required to do. If the Priest on the other hand had stayed awake and done his duty he would be praised for doing a good job. What happened to him depended on what he had done. Our reward is dependent on what we do willingly for **יהוה** not just on believing or thinking good thoughts. Belief without works is a foreign concept to Hebrew thought. The High Priest was said **to Come as a thief in the night**. This is the idiom that Paul was referring to when He said that Messiah would come as a thief in the night. Messiah was not coming quickly to take them all away as many believe today because they don't understand this idiom. This is a mistake that is often made when we don't understand something in the Scriptures we make up something that sounds right to us or that fits our theology. The reference that Paul made to the **thief in the night** was well known at the time of his writing and everyone understood what he was saying back then. We on the other hand have been cut off from our Hebraic roots and don't have a clue. The High Priest (Yeshua) will come as a thief in the night to those who are not keeping the Festivals that we have been commanded to keep and/or not doing the work that He has commanded us to do. He has commanded us to **watch and pray**. Those who are not obeying Him will be judged by fire.

Related Scripture: Messiah said He will come as a thief

Revelations 16:15 Behold, I come as a thief. **Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame.**

Related Scripture: Paul talks about Messiah returning as a thief

1 Thessalonians 5:1-11 But of the **times and the seasons**, (the Festivals) brethren, you have no need that I write to you. 2 For yourselves know perfectly that the day of **יהוה** so comes as **a thief in the night**. 3 For when they shall say, peace and safety; then sudden destruction comes on them, as travail on a woman with child; and they shall not escape. 4 **But you, brethren, are not in darkness, that that day should overtake you as a thief.** 5 You are all the children of

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light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore **let us not sleep**, as others do; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that are drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. 9 For Elohim has not appointed us to wrath, but to obtain salvation by Adonai Yeshua the Messiah, 10 Who died for us, that, whether we are wake or sleep, we should live together with Him. 11 Therefore comfort yourselves together, and edify one another, even as also you do.

Related Scripture: Pray 24 hours a day?

1 Thessalonians 5:17 Pray without ceasing.

Comment: This verse that Paul wrote to the congregation in Thessalonica means to pray twice a day at the time of the morning and evening sacrifices. These two times are known as the **appointed times of prayer**. The Sacrifices are not now being offered since the Temple is not operating, however the appointed times of prayer are still our opportune time to offer prayer and any other time that we feel the need. Daniel prayed three times a day, which would include the times of the morning and evening times and at noon. Remember that the Temple was destroyed during the time he was in Babylon. **Daniel was praying facing Jerusalem at the time of the evening sacrifice** (appointed time of prayer) when the angel Gabriel came to him to reveal prophecy about the end of days. **We can and should pray at anytime** we feel the need, but we are told to pray at these two times every day. These times should be at 9 AM and 3 PM our local time. This will mean that prayers will be offered up in each time zone continually throughout the world on every hour of the day and night.

Related Scripture: Daniel was praying at the time of the Evening Sacrifice

Daniel 9:21 Yes, while I was speaking in prayer, even the man Gabriel, who I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the **evening oblation** (*evening sacrifice*).

Related Scripture: Peter & John at the time of the evening Sacrifice

Acts 3:1-8 Now Peter and John went up together to the Temple at the **hour of prayer**, *being the ninth hour* (3PM). 2 And a certain man lame from his mother's womb was carried, who they laid daily at the gate of the Temple which is called Beautiful, to ask alms of them that entered the Temple; 3 Who seeing Peter and John about to go into the Temple asked an alms. 4 And Peter, fastening his eyes on him with John, said, Look on us. 5 And he looked at them, expecting to receive something from them. 6 Then Peter said, **Silver and gold have I none; but such as I have I give to you: In the name of Yeshua the Messiah of Nazareth rise up and walk.** 7 And he took him by the **right** hand, and lifted *him* up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the Temple, walking, and leaping, and praising Elohim.

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Aaron and his sons shall eat of the Grain offerings

Leviticus 6:14-18 And this *is* the law of the **Grain Offering**: the sons of Aaron shall **offer** it before **יהוה**, before the Altar. 15 And he shall take of it a **handful**, of the flour of the grain offering, and of the oil and all the frankincense which *is* on the Grain Offering, and shall burn *it* on the Altar *for* a sweet savor, *even* the memorial of it, to **יהוה**. 16 And the remainder of it shall Aaron and his sons eat: with unleavened bread shall it be eaten in the Holy Place; in the court of the Tabernacle of the congregation they shall eat it. 17 It shall not be baked with **leaven**. I have given it *to them for* their portion of My offerings made by fire; it *is* most holy, as *is* the Sin Offering, and as the Trespass Offering. 18 All the males among the children of Aaron shall eat it. *It shall be* a statute forever in your generations concerning the offerings of **יהוה** made by fire: everyone that touches them shall be holy.

Grain Offering (grain offering) = to apportion, bestow, a donation, sacrificial offering grain (s# 4503 **מנחה**) (min-khaw')

Offer = bring near (s# 7126 **קרב**) (kaw-rab)

Handful = a grasp, handful (s# 7062 **קמצ**) (ko'-mets) from (s# 7061 **קמצ**) (ko'-mats) to grasp with the hand, take a handful, This is as much as can be held with the three middle fingers against the palm

Leaven = Leaven (s# 2557 **חמצ**) (chaw-mates)

Aaron and his sons offer Grain Offerings

Leviticus 6:19-25 And **יהוה** spoke to Moses, saying, 20 This *is* the offering of Aaron and of his sons, which they shall offer to **יהוה** in the day when he is anointed; the tenth part of an ephah of fine flour for a Grain Offering **perpetual**, half of it in the morning, and half of it at night. 21 In a pan it shall be made with oil; *and when it is* baked, you shall bring it in: *and* the baked pieces of the Grain Offering shall you offer *for* a sweet **savor** to **יהוה**. 22 And the priest of his sons that is **anointed** in his stead shall offer it: *it is* a **statute** forever to **יהוה**; it shall be completely burned (*not eaten by priests*). 23 For every Grain Offering for the priest shall be completely burned: it shall not be eaten.

Perpetual = to stretch, constant, regular(daily) sacrifice (s# 8548 **תמיד**) (taw-meed')

Savor = odor as if blown, savour, scent, smell (s# 7381 **ריח**) (ray'-akh')

Anointed = anointed, usually a consecrated person, king, priest, Messiah (s# 4899 **משיח**) (maw-shee'akh)

Statute = an enactment, appointment (time, space, quantity, labor, usage) (s# 2706 **חק**) (khole)

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Aaron is instructed about the Sin Offering

Leviticus 6:24-30 And יהוה spoke to Moses, saying, 25 Speak to Aaron and to his sons, saying, This *is* the law of the **Sin Offering**: In the place where the Burnt Offering is killed shall the Sin Offering be killed before יהוה: it *is* most holy. 26 The priest that offers it for sin shall eat it: in the holy place shall it be eaten, in the court of the Tabernacle of the congregation. 27 Whatever shall touch the flesh of it shall be holy: and when there is sprinkled of the blood on any garment, you shall wash that where it was sprinkled in the holy place. 28 But the earthen vessel where it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be scoured, and rinsed in water. 29 All the males among the priests shall eat of: it *is* most holy. 30 And no Sin Offering, of *any* of the blood is to be brought into the Tabernacle of the congregation to be in the Holy Place, shall it be eaten: it shall be burnt in the fire.

Sin Offering = an offence, offender, purification for sin (s# 2403 חטאה) (khat-taw-aw')

Stone Edition Chumash (page 572) **Location of sin offering**: The sin offering is slaughtered in the same place that the Elevation offering is slaughtered. This roundabout way of telling us the location of its slaughter which alludes to the underlying cause of sin. The Elevation offering is slaughtered in the northern part of the courtyard. The Hebrew word for **Northern** is also the word for **Hidden**. This implies that **sin is a result of hidden thoughts** that start the process that leads to the act of sin.

North = north (s# 6828 צפון) (tsaw-fone)

Hidden = hidden (s# 6837 צפון) (tsaw-fon)

Trespass Offerings & Sin Offerings

Leviticus 7:1-9 Likewise this *is* the law of the Trespass Offering: it *is* most holy. 2 In the place where they kill the **Burnt Offering** shall they kill the Trespass Offering: and the blood of it shall he sprinkle round about on the Altar. 3 And he shall offer of it all the fat; the rump, and the fat that covers the inwards, 4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away: 5 And the priest shall burn them on the Altar *for* an offering made by fire to יהוה: it *is* a Trespass Offering. 6 Every male among the priests shall eat of: it, It shall be eaten in the Holy Place: it *is* most holy. 7 As the Sin Offering *is*, so *is* the Trespass Offering: *there is* one law for them: the priest that makes atonement with it shall have *it*. 8 And the priest that offers any man's Burnt Offering, *even* the priest shall have to himself the skin of the Burnt Offering which he has offered. 9 And all the Grain Offering that is baked in the oven, and all that is dressed in the frying pan, and in the pan, shall be the priest's that offered it.

Trespass Offering = sin, trespass offering (s# 819 אשמה) (ash-maw')

Stone Edition Chumash (page 573,574) Guilt offerings may be given by anyone The word "they" tells us that the Guilt offering may be offered by many different types of people including **women, converts** and **gentile** slaves of Hebrews. **Sheep's tail**: The parts that are listed of the

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Asham (Guilt offering) include the tail. The only tail that can be offered is the tail of a sheep. Only sheep can be offered for a Asham or Guilt offering.

Comment: This may be pointing to Messiah "The Lamb slain from the foundation of the earth."

Grain Offerings for Thanksgiving Offerings

Leviticus 7:10-13 And every Grain Offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another. 11 And this *is* the law of the sacrifice of Peace Offerings, which he shall offer to יהוה. 12 If he offers it for a **Thanksgiving**, then he shall offer with the sacrifice of Thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. 13 Besides the cakes, he shall offer *for* his offering **leavened bread** with the sacrifice of Thanksgiving of his Peace offerings.

Thanksgiving (offering) = Thanks (s# 8426 תודה) (to-daw)

Stone Edition Chumash (page 575) **Thanksgiving offering** is offered by someone who has survived a life threatening crisis. He would bring this offering in gratitude to יהוה for delivering him from death. The Thanksgiving offering is like the Peace offering except the Thanksgiving offering is eaten for a day and a night, but the Peace offering is eaten for two days and the night in between. It is said that we offer a Thanksgiving offering because we recognize one miracle that יהוה has given. Many other miracles are given that we don't recognize, so the offering may only be eaten one day because other miracles are for another day. The Thanksgiving offering also is different because it must be accompanied by forty (40) unleavened loaves. The number of loaves comes from the belief that ten loaves of each kind were to be offered per the Talmud. Half of the dough is used to make the thirty (30) unleavened loaves which includes oil and the other half is used to make ten (10) leavened loaves without oil. The leavened loaves represent sin and the reason for the troubles that they were delivered from. The unleavened loaves represent cleansing from sin, purity of life and their oil represents the filling of the Holy Spirit. None of the leavened loaves are placed on the Altar. **Sages teach** that when Messiah comes and brings perfection to the world there will no longer be a need for Sin Offerings because **everyone will know Elohim**, but there will always be a need for Thanksgiving Offerings

Related Scripture: Thanksgiving offerings given for deliverance from death

Psalms 107:1-22 O give thanks to יהוה, for [he is] good: for His mercy [endures] forever. 2 Let the redeemed of יהוה say [so], who He has redeemed from the hand of the enemy; 3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south. 4 They wandered in the wilderness in a solitary way; they found no city to dwell in. 5 Hungry and thirsty, their soul fainted in them. 6 Then they cried to יהוה in their trouble, [and] He delivered them out of their distresses. 7 And He led them forth by the right way, that they might go to a city of habitation. 8 Oh that [men] would praise יהוה [for] His goodness, and [for] His wonderful works to the children of men! 9 For He satisfied the longing soul, and filled the hungry soul with goodness. 10 Such as sit in darkness and in the shadow of death, [being] bound

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in affliction and iron; 11 Because they rebelled against the words of Elohim, and condemned the counsel of the most High: 12 Therefore He brought down their heart with labor; they fell down, and [there was] none to help. 13 Then they cried to יהוה in their trouble, [and] He saved them out of their distresses. 14 He brought them out of darkness and the shadow of death, and broke their bands asunder. 15 Oh that [men] would praise יהוה [for] His goodness, and [for] His wonderful works to the children of men! 16 For He has broken the gates of brass, and cut the bars of iron asunder. 17 Fools because of their transgression, and because of their iniquities, are afflicted. 18 Their soul abhorred all manner of meat; and they draw near to the gates of death. 19 Then they cry to יהוה in their trouble, [and] He saves them out of their distresses. 20 He sent His word, and healed them, and delivered [them] from their destructions. 21 Oh that [men] would praise יהוה [for] His goodness, and [for] His wonderful works to the children of men! 22 And let them sacrifice the sacrifices of Thanksgiving, and declare His works with rejoicing.

Related Scripture: Sin will be forgiven by the renewed Covenant

Jeremiah 31:31-34 Behold, the days come, says יהוה, that I will make a **New Covenant** with the house of Israel, and with the house of Judah: 32 Not according to the Covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which My Covenant they broke, although I was an husband to them, says יהוה: 33 But this [shall be] the Covenant that I will make with the house of Israel; After those days, says יהוה, I will put My Torah in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be My people. 34 **And they shall teach no more every man his neighbor, and every man his brother, saying, Know יהוה: for they shall all know Me, from the least of them to the greatest of them,** says יהוה: for I will forgive their iniquity, and I will remember their sin no more.

Comment: Notice that the New or Renewed Covenant is only made with Israel and Judah. It is not made with gentiles. However gentiles can be grafted into Israel and be equal in all ways before the Father. There is not a Covenant that יהוה made with gentiles. His Covenant that He made with Abraham and his descendants allows anyone who is willing to be joined with Abraham and be in Covenant with יהוה.

Time allowed to eat the Offering

Leviticus 7:14-18 And of it he shall offer one out of the whole oblation *for* an **Heave Offering** to יהוה, *and* it shall be the priest's that sprinkled the blood of the Peace Offerings. 15 And the flesh of the sacrifice of his Peace Offerings for Thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. 16 But if the sacrifice of his offering *is* a vow, or a voluntary offering, it shall be eaten the same day that he offered his sacrifice: and on the next day also the remainder of it shall be eaten: 17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. 18 And if *any* of the flesh of the sacrifice of his Peace Offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed to him that offered it: it shall be an abomination, and the soul that eats of it shall bear his iniquity.

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Abomination = disqualified, unclean, abominable (s# 6292 פגול) (pig-gool')

Stone Edition Chumash (page 576) **vow or a donation** - This refers to a Peace offering which is offered because a person wants to come closer to יהוה. A **vow** is when a person obligates himself to bring a Peace offering. The **Donation** refers to when someone picks a particular animal and sets it aside for a Peace offering. **Offerings can be Disqualified** - Any thoughts of the person performing the blood service or performing part of the service or eating the meat after the allowed time period or placing the animal parts on the Altar the next day will cause the sacrifice to be disqualified. The Hebrew word for this is "pigul" which means abominable. The offering can become **pigul** during any of the four stages of an offering.

Four Stages of an Offering

1. **Slaughter** (שחיטה)
2. **Receiving** the blood (קבלה)
3. **Bringing** the blood to the Altar (הולכה)
4. **Throwing** or applying the blood to the Altar (זריקה)

Unclean People can not eat of the Offerings

Leviticus 7:19-21 And the flesh that touches any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all those who are clean shall eat of it. 20 But the soul that eats *of* the flesh of the sacrifice of Peace Offerings, that *pertain* to יהוה, having his uncleanness on him, even that soul shall be **cut off** from his people. 21 Moreover the soul that shall touch any unclean *thing*, as the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of Peace Offerings, which *pertain* to יהוה, even that soul shall be cut off from his people.

Cut off (from his people) = cut off, cut off body part, kill, cut covenant (s# 3772 כרת)

(kaw-rath) spiritual excision. This refers to what God will do to this person not what men must do to the guilty party. This could also mean that the person will die early.

Stone Edition Chumash (page 577) **When a penalty is not stated** - Any offense that does not specify the punishment for it's violation is punishable by lashes. Any uncontaminated person may eat of a Feast Peace Offering, not just the owner. The owner of the animal would normally bring friends and family to share in this meal. Strangers in the Temple as well as Levites would also be invited to join in. If a person eats of the Peace Offering while he is ritually unclean then he will be **cut off from his people**. This could be a person who touches the body of a dead unclean animal. Touching the body of a dead Kosher animal does not make a person unclean and touching the living body of a nonkosher animal does not make one unclean.

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Cut off (from his people) = cut off, cut off body part, kill, cut covenant (s# 3772 כרת) (kaw-rath) spiritual excision. This refers to what יהוה will do to this person not what men must do to the guilty party. This could also mean that the person will die prematurely.

Fat and Blood are not to be eaten

Leviticus 7:22-27 And יהוה spoke to Moses, saying, 23 Speak to the children of Israel, saying, You shall eat no manner of **fat**, of ox, or of sheep, or of goat. 24 And the fat of the beast that dies of itself, and the fat of that which is torn with beasts, may be used in any other use: but you shall in no wise eat of it. 25 For whoever eats the fat of the beast, of which men offer an offering made by fire to יהוה, even the soul that eats *it* shall be cut off from his people. 26 Moreover you shall not eat any manner of blood, *whether it is* of fowl or of beast, in any of your dwellings. 27 Whatever soul *it is* that eats any manner of blood, even that soul shall be cut off from his people.

Comment: The fat that is not to be eaten is the fat that is around the organs. The fat that is in the muscle is called by a different Hebrew word. The fat that is on the organs is a darker color because that is where toxins are concentrated. This fat containing toxins is to be burned on the Altar. The fat of animals that are slaughtered to be eaten by their owners, not for a sacrifice, that fat within the muscle may be eaten.

Parts of the Sacrifices are given to the priests for their service

Leviticus 7:28-34 And יהוה spoke to Moses, saying, 29 Speak to the children of Israel, saying, He that offers the sacrifice of his Peace Offerings to יהוה shall bring his oblation to יהוה of the sacrifice of his Peace Offerings. 30 His own hands shall bring the offerings of יהוה made by fire, the fat with the breast, shall he bring it, that the breast may be waved *for* a wave offering before יהוה. 31 And the priest shall burn the fat on the Altar: but the breast shall be Aaron's and his sons'. 32 And the right shoulder shall you give to the priest *for* an Heave Offering of the sacrifices of your Peace Offerings. 33 He among the sons of Aaron, that offers the blood of the Peace Offerings, and the fat, shall have the right shoulder for *his* part. 34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their Peace Offerings, and have given them to Aaron the priest and to his sons by a statute forever from among the children of Israel.

Stone Edition Chumash (page 579) The person who brings a Peace offering shall bring **with his own hands** the portion that will be offered to יהוה and given to the Priests as their portion. Before this is offered the person holds the portion and waves it in all four directions and up and down signifying that יהוה controls existence everywhere. This service only takes place in the Peace offering. This enables a normal person who is not a Priest to recognize that he too is יהוה's servant. The person holds the portion and the Priest places his hands under his and they **wave it before יהוה** together.

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Stone Edition Chumash (page 579) **Process of a Wave Offering:**

1. The offering is cut into the prescribed parts and a Priest brings them with the fat on top of the breast and thigh.
2. The Priest transfers the parts to the owner, and in the process reverses the order of the parts so that the fat is under the breast and thigh. A second Priest places his hands under the hands of the one who is offering the sacrifice, and they perform the waving ritual together.
3. They then hand the parts to a third Priest and turn them over again so that the fat is on top of the breast and the thigh. This Priest takes the fat for burning and the breast and thigh are given to all the Priests as their portion.

The Schottenstein Edition Interlinear Chumash (page 657) The **breast of the waving** and the **thigh of the raising up** - Both the breast and the thigh are waved and raised together but the Scripture always associates the breast only with waving and the thigh only with raising up. After the two Priests have helped the person to offer up the wave offering and the three parts (the fat, the thigh and the breast) are back in order, the fat is placed on the Altar and the thigh and the breast are distributed to the Priests.

The Portions Presented to Aaron and his sons

Leviticus 7:35-38 *This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of יהוה made by fire, in the day when he presented them to minister to יהוה in the priest's office; 36 Which יהוה commanded to be given them of the children of Israel, in the day that he anointed them, by a statute forever throughout their generations. 37 This is the law of the Burnt Offering, of the Grain Offering, and of the Sin Offering, and of the Trespass Offering, and of the consecrations, and of the sacrifice of the Peace Offerings; 38 Which יהוה commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations to יהוה, in the wilderness of Sinai.*

Moses takes Aaron and his sons to consecrate them as Priests

Leviticus 8:1-4 And יהוה spoke to Moses, saying, 2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bull for the Sin Offering, and two rams, and a basket of unleavened bread; 3 And gather all the congregation together to the door of the Tabernacle of the congregation. 4 And Moses did as יהוה commanded him; and the assembly was gathered together to the door of the Tabernacle of the congregation.

Stone Edition Chumash (page 581) **Take Aaron and his sons** The word **take** signifies "win him over with words." Moses had to convince Aaron and his sons to take the Priesthood. Aaron may have felt unworthy because of the incident of the golden calf.

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Comment: This is a perfect example of grace in the Torah. יהוה says later in Ezekiel 33 that **He will not remember the sin of a man if he turns from his sinful lifestyle and lives righteous before Him.**

Related Scripture: Grace of our Creator

Ezekiel 33:1- 20 Again the word of יהוה came to me, saying, 2 Son of man, speak to the children of your people, and say to them, When I bring the sword on a land, if the people of the land take a man of their coasts, and set him for their **watchman**: 3 If when he sees the sword come on the land, he blows the trumpet, and warn the people; 4 Then whoever hears the sound of the trumpet, and does not take warning; if the sword come, and take him away, his blood shall be on his own head. 5 He heard the sound of the trumpet, and did not take warning; his blood shall be on him. But he that takes warning shall deliver his soul. 6 But if the watchman see the sword come, and does not blow the trumpet, and the people are not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. 7 So you, O son of man, **I have set you a watchman to the house of Israel**; therefore you shall hear the word at My mouth, and warn them from Me. 8 When I say to the wicked, O wicked *man*, you shall surely die; if you do not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at your hand. 9 Nevertheless, if you warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but you have delivered your soul. 10 Therefore, O son of man, speak to the house of Israel; This you shall speak, saying, If our transgressions and our sins *are* on us, and we pine away in them, how should we then live? 11 Say to them, *As* I live, says Adonai Elohim, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn you, turn you from your evil ways; for why should you die, O house of Israel? 12 Therefore, you son of man, say to the children of your people, **The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall by it in the day that he turns from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sins.** 13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he has committed, he shall die for it. 14 Again, **when I say to the wicked, You shall surely die; if he turns from his sin, and does that which is lawful and right;** 15 **If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.** 16 None of his sins that he has committed shall be mentioned to him: he has done that which is lawful and right; he shall surely live. 17 Yet the children of your people say, The way of Adonai is not equal: but as for them, their way is not equal. 18 When the righteous turns from his righteousness, and commits iniquity, he shall even die thereby. 19 **But if the wicked turn from his wickedness, and does that which is lawful and right, he shall live thereby.** 20 Yet you say, The way of Adonai is not equal. O you house of Israel, I will judge you every one after his ways.

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Moses put Priestly Garments on Aaron and on his sons

Leviticus 8:5-13 And Moses said to the congregation, This *is* the thing which **יהוה** commanded to be done. 6 And Moses brought Aaron and his sons, and washed them with water. 7 And he put on him the **Tunic**, and clothed him with the **Robe**, and put the Ephod on him, and put the skillfully woven **Sash** of the Ephod on him, and he girded him with the skillfully woven belt of the **Ephod**, and bound *it* to him. 8 And he put the **Breastplate** on him: also he put in the Breastplate the **Urim** and the **Thummim**. 9 And he put the **mitre** on his head; also on the mitre, in front, he put the **Golden Plate**, the holy Crown; as **יהוה** commanded Moses. 10 And Moses took the anointing oil, and anointed the Tabernacle and all that *was* in it, and sanctified them. 11 And he sprinkled on the Altar seven times, and anointed the Altar and all his vessels, both the laver and his foot, to sanctify them. 12 And he poured the anointing oil on Aaron's head, and anointed him, to sanctify him. 13 And Moses brought Aaron's sons, and put coats on them, and girded them with garments, and put priestly head coverings on them; as **יהוה** commanded Moses.

Tunic = to cover, a shirt, coat, garment, robe (s# 3801 **כתנת**) (koot-to'-neth)

Robe = from s# 4603, in the sense of covering, a robe, upper and outer garment, cloak, coat, mantle, robe (s# 4598 **מעיל**) (meh-eel')

Sash = a belt, girdle (s# 73 **אבנט**) (ab-nate')

Ephod = a girdle, ephod or High Priest's shoulder-piece, also generally an image (s# 646 **אפוד**) (ay-fode')

Breastplate = contain, sparkle, pocket to hold Urim & Thummim (s# 2833 **חשן**) (kho'shen)

Urim = plural of s# 217, oracular brilliancy of the figures in the High Priest's breastplate (s# 224 **אורים**) (oo-reem') (s# 217 **אור**) plural of flame, the East(as being the region of light), fire, light

Thummim = plural of s# 8537, perfections, one of the epithets of the objects in the High Priest's Breastplate as an emblem of complete Truth (s# 8550 **תמים**) (toom-meem')

Completeness = prosperity, innocence, integrity, perfect, simplicity, upright (s# 8537 **תם**)

Turban (Miter) = from s# 6801, a tiara, official turban of a king or high priest, diadem, mitre (s# 4701 **מצנפת**) (mits-neh'-feth) (s# 6801 **צנף**) (tsaw-naf') prim root, to wrap, roll or dress, violently turn

Golden Plate Head-plate = from s# 6692, glistening, a burnished plate, a flower (as bright colored), a wing (as gleaming in the air) (s# 6731 **ציץ**) (tseets) The last thing that was placed on Aaron was the gold Head Plate that had the inscription (**קדש ליהוה**) Holy to **יהוה**. This shows the holiness of His name and the final seal of the approval of the Creator and that we can not be complete without Him.

Stone Edition Chumash (page 582) **Tabernacle and Aaron Anointed:** Moses took the oil of anointment and anointed the Tabernacle and everything in it, he sprinkled the Altar seven

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times. Moses poured the anointing oil on Aaron's head, then he placed some between his eyebrows and with his finger he drew one spot of oil to the other.

The Schottenstein Edition Interlinear Chumash (page 658) The entire assembly was gathered to witness the anointing of Aaron and his sons.

Comment This is very similar to the crowning of a king. It is also a type and shadow of the anointing of Messiah when He returns. It is believed that this took place on the 23rd of Adar seven days before the Tabernacle was permanently erected on the first of Nissan on a New Moon. Moses had Aaron and his sons take a ritual bath, water immersion, baptism did not begin in the New Testament. In fact we see ritual cleansing from the very first chapter of Genesis when Elohim cleansed the world with the waters. Every year on Yom Kippur (day of Atonement) the High Priest had to be immersed in water before he went into the Holy of Holies. This is the only day of the year that he went into the Holy of Holies, and he went in four times on this day and he had to take a **Taval** (ritual bath) each time before he entered the Holy of Holies

Immersed (washed) = to lave the whole or part of a thing, bathe (self) (s# 7364 רחץ)
(raw-khats')

The Bull for the sin offering

Leviticus 8:14-17 And he brought the bull for the Sin Offering: and Aaron and his sons laid their hands on the head of the bull for the Sin Offering. 15 And he slaughtered *it*; and Moses took the blood, and put *it* on the horns of the Altar round about with his finger, and purified the Altar, and poured the blood at the bottom of the Altar, and sanctified it, to make reconciliation on it. 16 And he took all the fat that *was* on the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* on the Altar. 17 But the bull, and his hide, his flesh, and his dung, he burnt with fire outside the camp; as יהוה commanded Moses.

The Schottenstein Edition Interlinear Chumash (page 661) Moses took the blood. Although Moses is not mentioned until the blood service, he performed the slaughter as well. During the seven days of dedication from the 23rd of Adar until Rosh Chodesh Nissan (*New Moon of the 1st month*), Moses served as Kohen Gadol and performed the entire service (Sifra) Moses purified the Altar, removing it from its previous secular status and inducting it into a state of holiness. He sanctified it so that it could be able to be used to effect atonement for sinners (Rashi).

The First Ram was a Burnt Sacrifice

Leviticus 8:18-21 And he brought the ram for the Burnt Offering: and Aaron and his sons laid their hands on the head of the **ram**. And he killed *it*; and Moses sprinkled the blood on the Altar round about. 20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. 21 And he washed the inwards and the legs in water; and Moses burnt the whole ram on the Altar: *it was* a Burnt Sacrifice for a sweet savor, *and* an offering made by fire to יהוה; as יהוה commanded Moses.

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Ram = Male sheep, anything strong, political chief, pilaster (s# 352 **איל**) (ayil) this word is the root word from which the word Elohim (God) is derived from.

Comment: The first ram was placed on the Altar and burned up completely. No part of the animal was to be eaten.

Moses took the blood of the Second Ram and anointed Aaron and his sons

Leviticus 8:22-28 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands on the head of the ram. 23 And he slaughtered *it*; and Moses took the blood of it, and put *it* on the tip of Aaron's **right ear**, and on the thumb of his **right hand**, and on the great **toe** of his **right foot**. 24 And he brought Aaron's sons, and Moses put the blood on the tip of their right ear, and on the thumbs of their right hands, and on the great toes of their right feet: and Moses sprinkled the blood on the Altar round about. 25 And he took the fat, and the rump, and all the fat that *was* on the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder: 26 And out of the basket of unleavened bread, that *was* before **יהוה**, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and on the right shoulder: 27 And he put all on Aaron's hands, and on his sons' hands, and waved them *for* a wave offering before **יהוה**. 28 And Moses took them from off their hands, and burnt *them* on the Altar on the Burnt Offering: they *were* consecrations for a sweet savor: it *is* an offering made by fire to **יהוה**.

The Schottenstein Edition Interlinear Chumash (page 662)

The ram of the inauguration, (**שלמים**), Peace-offering, that completed the Kohanim's consecration (Rashi). Ranban explains the function of the three inauguration offerings and in the process shows why only the Peace-offering ram is called "**the inauguration ram.**" ?the bull Sin-Offering came to sanctify the Altar (v.15) and the ram Burnt-Offering came, like all voluntary burnt-offerings, to achieve Divine favor for the Kohanim on whose behalf it was offered (see 1:3). The ram Peace-Offering came as an expression of gratitude to God for having allowed the Kohanim the greatest privilege of being His servants. Since the Peace-Offering ram was the final step in the process, it could be called the (**איל המלאים**), **inauguration ram**. When this offering was completed, the Kohanim were finally sanctified sufficiently to perform the Temple service.

Moses took the Anointing oil & the Ram's blood anointing Aaron and his sons

Leviticus 8:29-30 And Moses took the breast, and waved it *for* a Wave Offering before **יהוה**: *for* of the ram of consecration it was Moses' part; as **יהוה** commanded Moses. 30 And Moses took of the anointing oil, and of the blood which *was* on the Altar, and sprinkled *it* on Aaron, *and* on his garments, and on his sons, and on his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

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Aaron and his sons remain at the door of the Tabernacle for seven days

Leviticus 8:31-33 And Moses said to Aaron and to his sons, Boil the flesh *at* the door of the Tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. 32 And that which remains of the flesh and of the bread shall you burn with fire. 33 And you shall not go out of the door of the Tabernacle of the congregation *in* seven days, until the days of your consecration are at an end: for seven days shall he consecrate you. 34 As he has done this day, *so* יהוה has commanded to do, to make an atonement for you. 35 Therefore shall you abide *at* the door of the Tabernacle of the congregation day and night seven days, and keep the charge of יהוה, so that you do not die: for so I am commanded. 36 So Aaron and his sons did all the things which יהוה commanded by the hand of Moses.

Comment: Aaron and his sons were required to stay by the door of the Tabernacle for seven days. We might think that this would be impossible since most people have the need to go to the bathroom more often than that. However we know that Moses was on the mountain in the presence of יהוה for forty days and nights. We would also believe that it would be nearly impossible to go without eating for this long. People who go on hunger strikes do not normally last much more than fifty days and that is without doing any work or movement. The difference is being in the presence of the Creator of the universe. All life comes from His presence, He is well able to make it possible for His creatures to be able to exist and actually to thrive in conditions that would normally bring destruction. Remember that Moses' face glowed when he came down from the mountain. That is like life in super drive. Remember that Moses lived to be one hundred and twenty years and he was in perfect health the day he died. We are told in His word that those who obey יהוה will live with Him forever. Eternal life can only be obtained by being in His presence.

Tzav (command) Torah Portion 25 Leviticus 6:1-8:36 (6:9-8:36 KJV)

Aaron & His sons are Anointed as Priests	Messiah & we will be Anointed as Priests
<p>Aaron the High Priest was bathed before he was dressed in garments of beauty and splendor Leviticus. 8:7-9 And he put on him the Tunic, and girded him with the Robe , and put the Ephod on him, and put the skillfully woven Sash of the Ephod on him, and he girded him with the skillfully woven belt of the Ephod, and bound <i>it</i> to him. 8 And he put the Breastplate on him: also he put in the Breastplate the Urim and the Thummim. 9 And he put the mitre on his head; also on the mitre, in front, he put the Golden Plate, the holy Crown; as יהוה commanded Moses.</p>	<p>Zechariah 3:1-5 And he showed me Joshua (Yeshua) the High Priest standing before the angel of יהוה, and hasatan standing at His right hand to resist Him. 2 And יהוה said to hasatan, יהוה rebuke you, O hasatan; even יהוה that has chosen Jerusalem rebuke you: <i>is not this a brand plucked out of the fire?</i> 3 Now Joshua (Yeshua) was clothed with filthy garments,(filthy garments = our sins) and stood before the angel. 4 And He answered and spoke to those that stood before Him, saying, Take away the filthy garments from Him. And to Him he said, Behold, I have caused your iniquity to pass from you, and I will clothe you with a change of raiment. 5 And I said, Let them set a fair mitre on His head. So they set a fair mitre on His head, and clothed him with garments. And the angel of יהוה stood by.</p>
<p>Leviticus 8:5-6 And Moses said to the congregation, This <i>is</i> the thing which יהוה commanded to be done. 6 And Moses brought Aaron and his sons, and washed them with water.</p>	<p>Matthew 3:16 And Yeshua, when he was baptized, went up straightway out of the water: and, behold, the heavens were opened to Him, and He saw the Spirit of Elohim descending like a dove, and lighting on Him:</p>
<p>Leviticus 8:10 And Moses took the anointing oil, and anointed the Tabernacle and all that <i>was</i> in it, and sanctified them.</p>	<p>Revelations 15:5 And after that, I looked, and, behold, the Temple of the Tabernacle of the Testimony in heaven was opened:</p>
<p>Aaron is anointed with the anointing oil</p>	<p>The very anointing oil that was used to anoint Aaron and his sons will be used to anoint Yeshua as King of the world when He returns. This oil has been hidden for over 3,500 years</p>
<p>Aaron was given a gold head piece which was called a Crown</p>	<p>Revelations 1:6 And has made us kings and priests to Elohim and his Father; to Him <i>be</i> glory and dominion forever and ever. Amen</p>

Tzav (command) Torah Portion 25 Leviticus 6:1-8:36 (6:9-8:36 KJV)

Aaron & His sons are Anointed as Priests	Messiah & we will be Anointed as Priests
<p>Aaron and his sons are anointed <i>Exodus 28:40-41</i> And for Aaron's sons you shall make coats, and you shall make for them belts, and head coverings shall you make for them, for glory and for beauty. 41 And you shall put them on Aaron your brother, and his sons with him; and shall anoint them, and consecrate them, and sanctify them, that they may minister to Me in the priest's office.</p>	<p><i>Zechariah 3:8-9</i> Hear now, O Yeshua the High Priest, You, and Your fellows that sit before You: for they <i>are</i> men wondered at: for, behold, I will bring forth My servant the BRANCH. 9 For behold the stone that I have laid before Yeshua; on one stone <i>shall be</i> seven eyes: behold, I will engrave the graving thereof, says יהוה of hosts, and I will remove the iniquity of that land in one day.</p>
<p>Aaron's sons are given garments of glory and splendor. we will receive our reward of a new glorified body as a garment after Messiah has been crowned</p>	<p>We shall be given a glorified Body 1 John 3:2 Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.</p>
<p>Moses was faithful in all his house</p>	<p>Hebrews 3:1-3 Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Messiah Yeshua; 2 Who was faithful to Him that appointed Him, as also Moses was faithful in all his house. 3 For this <i>man</i> was counted worthy of more glory than Moses, inasmuch as He who has built the house has more honor than the house.</p>
<p>Hebrew 5:1-4 For every high priest taken from among men is ordained for men in things <i>pertaining</i> to Elohim, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason of this he ought, as for the people, so also for himself, to offer for sins. 4 And no man takes this honor to himself, but he that is called of God, as <i>was Aaron</i>.</p>	<p>Hebrew 5:5-9 So also Messiah glorified not Himself to be made an High Priest; but He that said to Him, You are my Son, today have I begotten You. 6 As He said also in another <i>place</i>, You <i>are</i> a priest forever after the order of Melchizedek. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to Him that was able to save him from death, and was heard in that he feared; 8 Though He were a Son, yet He learned obedience by the things which He suffered; 9 And being made perfect, He became the author of eternal salvation to all them that obey Him;</p>

Tzav (command) Torah Portion 25 Leviticus 6:1-8:36 (6:9-8:36 KJV)

Aaron & His sons are Anointed as Priests	Messiah & we will be Anointed as Priests
<p>Garments of Splendor: Aaron's sons are given garments of glory and splendor <i>Exodus 28:40-41</i> And for Aaron's sons you shall make coats, and you shall make for them belts, and head coverings shall you make for them, for glory and for beauty. 41 And you shall put them on Aaron your brother, and his sons with him; and shall anoint them, and consecrate them, and sanctify them, that they may minister to Me in the priest's office.</p>	<p>Garments of Splendor: we will receive our reward of a new glorified body as a garment after Messiah has been crowned <i>Revelations 22:12</i> And, behold, I come quickly; and My reward is with Me, to give every man <u>according as his work</u> shall be</p>

Related Scripture: **Our sins are purged by Messiah's Blood**

Hebrews 9:11-14 But Messiah becoming a High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; 12 **Neither by the blood of goats and calves, but by His own blood** He entered in once into the Holy Place, having **obtained eternal redemption** *for us.* 13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh: 14 How much more shall the blood of Messiah, who through the eternal Spirit offered Himself without spot to Elohim, purge your conscience from dead works to serve the living Elohim?

Related Scripture: **Sacrifices were to show us the work of Messiah**

Hebrew 10:1-31 For the Torah being a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make those who come perfect. 2 For then they would have ceased to be offered? because the worshippers once purged should have had no more conscience of sins. 3 But in those *sacrifices there is* a remembrance again *made* of sins every year. 4 **For it is not possible that the blood of bulls and of goats should take away sins.** 5 Therefore when He came to the world, He said, **Sacrifice and offering You would not, but a body have You given Me;** 6 In Burnt Offerings and *sacrifices* for sin You have had no pleasure. 7 Then I said, Behold, **I come (in the volume of the book it is written of Me,) to do Your will, O Elohim.** 8 Above when He said, Sacrifice and offering and Burnt Offerings and *offering* for sin You would not, neither had pleasure *in them*; which are offered by the Torah; 9 Then He said, Behold, I come to do Your will, O Elohim. He took away the first, that He may establish the second. 10 By which we will be sanctified through the offering of the body of Yeshua the Messiah once *for all.* 11 And every priest stands daily ministering and offering many times the same **sacrifices, which can never take away sins;** 12 But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of Elohim; 13 From then on expecting till His enemies be made His footstool. 14 **For by one offering He has perfected forever those that are sanctified.** 15 *Through* the Holy Spirit also is a witness to us: for after He had said before, 16 **This is the Covenant that I will make with them after those days, said יהוה, I will put My Torah in their hearts, and in their minds will I write them;** 17 And their sins and iniquities will I remember no more. 18 Now where remission of these *is, there is* no more offering for sin. 19 Having therefore, brethren, boldness to enter in the holiest by the blood of Yeshua, 20 By a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh; 21 And *having* a

Tzav (command) **Torah Portion 25 Leviticus 6:1-8:36 (6:9-8:36 KJV)**

High Priest over the house of Elohim; 22 Let us draw near with a true heart in full assurance of faith, having our **hearts sprinkled** from an evil conscience, and our bodies **washed** with pure water. 23 Let us hold fast the profession of *our* faith without wavering; (for He *is* faithful that promised;) 24 And let us consider one another to **provoke to love and to good works**: 25 **Not forsaking the assembling of ourselves together**, as the manner of some *is*; but exhorting *one another*: and so much the more, as you see the day approaching. 26 **For if we sin willfully after we have received the knowledge of the truth, there remains no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.** 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much worse punishment, suppose you, shall he be thought worthy, who has trodden under foot the Son of **יהוה**, and has counted the blood of the Covenant, which He was sanctified, an unholy thing, and has done despite to the Spirit of grace? 30 For we know Him that has said, Vengeance *belongs* to Me, I will recompense, says Elohim. And again, Elohim shall judge His people. 31 **It is a fearful thing to fall into the hands of the living Elohim.**

Comment: The blood of animals can't cleanse us from sin. The sacrifices were to teach us of our need for redemption and to foreshadow the work of Messiah. The Hebrew word translated **Sacrifices**, actually means **to come near**. This is showing us that we can only come near to a holy Elohim through the offering of blood. Offering of sacrifices was never to pay for sins, it said that the sins were covered and were forgiven. The Hebrew word that is translated as **covered** is related to the word **Kiprot** (**כפרת**) which is the Mercy Seat on top of the Ark of the Covenant. This is showing that sins are only paid for by the work of Messiah. Moses was told that **יהוה** (Yeshua) would speak to him from the Mercy Seat. Also the Day of Atonement was pointing to the fact that our sins are covered each year on that day. We still sin each year and need that covering until Messiah comes and sets us free of sin. Messiah said I come in the volume of the book. This means that the Torah and the prophets are written about Him and it was **יהוה's** plan from the beginning or actually before the beginning (Lamb slain before the foundation of the earth) for Messiah to die to remove our sins. It was not plan "B." Verse sixteen says that He has placed His Torah in our hearts to give us the desire to obey and in our minds to enable us to know how to obey. This is not doing away with the Torah, it is placing it inside of us so that our goal in life will be to obey to please Him. This is what was foretold in Jeremiah 31:31-33. Sin is still breaking **יהוה's** commands just like it was before.

Related Scripture: Sin is breaking the Commandments

I John 3:4 Whoever commits sin transgresses also the law (Torah): for sin is the transgression of the law (Torah). Messiah died once to pay for sin, if a person willfully continues to sin with no regard for His commandments they can only look to the coming of their destruction.

Comment: This is a fearful thing to look to destruction with no hope. The phrase "**forsake not the assembling of yourselves together**" means to continue to come to Jerusalem for the three pilgrimage feasts. This does not mean as many would have you to believe today to continue to come to church each Sunday. There was not a church at the time this was written, nor was it required to come to the Temple every Sabbath.

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Six Stand Alone **את**'s

Leviticus 8:1-3 from the Schottenstein Edition Interlinear Chumash. The stand alone Aleph Tav's I have underlined.

1 וידבר יהוה אל-משה לאמר: 2 קח את-אהרן ואת-בניו אתו

ואת הבגדים ואת שמן המשחה ואת פר החטאת ואת שני

האילים ואת סל המצות 3 ואת כל-העדה הקהל אל-פתח

אהל מועד

Leviticus 8:1-3 יהוה spoke to Moses saying 2 Take Aaron and his sons with him and the garments and the oil of anointment and the bull of the Sin Offering and the two rams and the basket of matzos 3 and the entire assembly gather to the entrance of the Tent of Meeting.

Related Scripture: Messiah says He is the (**את**) the first and last

Revelations 1:8 I am Aleph(א) and Tav(ת), the beginning and the ending, says Adonai, which is, and which was, and which is to come, the Almighty.

Related Scripture: Messiah says He is the (**את**) the first and last

Revelations 1:11 Saying, I am Aleph(א) and Tav(ת), the first and the last: and, What you see, write in a book, and send *it* to the seven congregations which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Related Scripture: Messiah says He is the (**את**) the first and last

Revelations 21:6 And he said to me, It is done. I am Aleph(א) and Tav(ת), the beginning and the end. I will give to him that is thirsty of the fountain of the water of life freely.

Related Scripture: Messiah says He is the (**את**) the first and last

Revelations 22:13-16 I am Aleph(א) and Tav(ת), the beginning and the end, the first and the last. 14 **Blessed are they that do His commandments**, that they may have the right to the **tree of life**, and may enter in through the gates into the city. 15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whoever loves and makes a lie. 16 I Yeshua have sent My angel to testify to you these things in the congregations. I am the root and the offspring of David, *and* the bright and morning star. 17 And the Spirit and the bride say,

Tzav (command) **Torah Portion 25 Leviticus 6:1-8:36 (6:9-8:36 KJV)**

Come. And let him that hears say, Come. And let him that is thirsty come. And whoever will, let him take the water of life freely.

These verses in Revelations say that Messiah **Yeshua said He is the Aleph(א) Tav(ת)**, the first and last letter of the Hebrew alphabet. This has several meanings. It is like when we want to say everything is included, we say "**from A to Z.**" This means that Messiah is everything, nothing exists except by Him. It also means that He is the first and the last, meaning He existed before anything was created and He will still exist if everything is destroyed. We know that there are 611 times that the stand alone Alef Tav's (**את**) happen in the Torah, and we know that many Rabbis attach special significance to the Aleph Tav when it is not connected to the next word by a dash as in the first verse of Genesis. Therefore, it would seem logical to replace the **Aleph Tav's** in these verses in Leviticus with the Name **Yeshua**.

Leviticus 8:1-3 יהוה spoke to Moses saying 2 Take Aaron and his sons with him and **Yeshua (את)** the garments and **Yeshua (את)** the oil of anointment and **Yeshua (את)** the bull of the sin offering and **Yeshua (את)** the two rams and **Yeshua (את)** the basket of matzos 3 and **Yeshua (את)** the entire assembly gather to the entrance of the Tent of Meeting.

Related Scripture: Yeshua the Garments

Isaiah 61:1-3 The Spirit of Adonai **יהוה is on me**; because **יהוה** has anointed me to preach good tidings to the meek; He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; 2 To proclaim the acceptable year of **יהוה**, and the day of vengeance of our Elohim; to comfort all who mourn; 3 To appoint to them that mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the **garment of praise for the spirit of heaviness**; that they might be called trees of righteousness, the planting of **יהוה**, that He might be glorified.

Comment: Yeshua gives us the spirit of praise as a garment to cover us in times of trouble and distress. He said He will be with us always.

Related Scripture: Yeshua and the Oil of Anointment

Hebrews 1:8-9 But **to the Son He said**, Your throne, O Elohim, *is* forever and ever: a scepter of righteousness *is* the scepter of Your kingdom. 9 You have loved righteousness, and hated iniquity; therefore Elohim, **even your Elohim, has anointed You with the oil of gladness above Your fellows.**

Related Scripture: Yeshua and Anointing Oil

James 5:14-15 Is any sick among you? let him call for the elders of the congregation; and let them pray over him, anointing him with **oil in the name of Adonai (Yeshua)**: 15 And the prayer of faith shall save the sick, and Adonai shall raise him up; and if he has committed sins, they shall be forgiven him.

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Comment: Yeshua brings healing through His power and our obedience to anoint with oil with the prayer of faith.

Related Scripture: Yeshua and the Bull of the Sin Offering

Exodus 29:36 And you shall offer every day a **bull** for a **Sin Offering** for atonement: and you shall cleanse the **Altar**, when you have made an atonement for it, and you shall anoint it, to sanctify it.

Comment: We know that the Altar and the Temple were destroyed (cleansed by fire) forty years after Messiah's death. He was the Sin Offering (singular) He, through His death wiped out the ordinances that were written against us, namely that we and our ancestors had turned away from Him and worshiped idols. His death allowed us to be brought back into the Covenant.

Related Scripture: Yeshua and the two Rams

Genesis 22:13 And Abraham lifted up his eyes, and looked, and behold behind *him* a **ram caught in a thicket by his horns**: and Abraham went and took the ram, and offered him up for a Burnt Offering instead of his son.

Comment: He was foreshadowed by the ram that was caught in the thicket by His horns or because of His horns. Horns represent power and hasatan believed that he had power over Him because of the corrupt high priests. He did not know that this was exactly the plan of יהוה. The number two may be a hint of the dual nature of His appearance on earth or the blowing of the ram's horn at Sinai and at the return as shown in *1 Thessalonians 4:15-18*

Related Scripture: Trump or Ram's Horn at Yeshua's Return

1 Thessalonians 4:15-18 For this we say to you by the word of Adonai, that we which are alive *and* remain until the coming of Adonai shall not prevent them which are asleep. 16 For Adonai Himself shall descend from heaven with a shout, with the voice of the archangel, and with the **trump of Elohim**: and the dead in Messiah shall rise first: 17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet Adonai in the air: and so shall we ever be with Adonai. 18 Therefore comfort one another with these words.

Related Scripture: Yeshua the Basket of Matzos

Exodus 12:5-8 Your lamb shall be without blemish, a male of the first year: you shall take *it* out from the sheep, or from the goats: 6 And you shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, where they shall eat it. 8 And they shall eat the flesh in that night, roasted with fire, and **unleavened bread**; *and* with bitter *herbs* they shall eat it.

Comment: He alone has a sinless life (*unleavened bread*) that we might be saved through Him.

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Related Scripture: Yeshua and the Entire Assembly

Revelations 7:9 After this I beheld, and, behold, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Related Scripture: We shall be like Yeshua

1 John 3:2 Beloved, now are we the sons of Elohim, and it does not yet appear what we shall be: but we know that, when He (*Yeshua*) shall appear, **we shall be like Him**; for we shall see Him as He is.

Comment: This great multitude in the future had believed on Him and followed His commandments and were now part of His family. **The entire assembly were like Him.**

Related Scripture: Faith causes us to have works

James 2:17-20 Even so faith, if it has not works, is dead, being alone. 18 Yes, a man may say, you have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. 19 You believe that there is one God; you do well: the devils also believe, and tremble. 20 But will you know, O vain man, that **faith without works is dead?**

Related Scripture: Be ready for His Return

Luke 21:22-36 For **these are the days of vengeance**, that all things which are written may be fulfilled. 23 But woe to them that are with child, and to them that nurse, in those days! for there shall be great distress in the land, and wrath on this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the **times of the Gentiles is fulfilled**. 25 And there shall be **signs in the sun, and in the moon, and in the stars**; and on the earth distress of nations, with perplexity; the sea and the waves roaring; 26 **Men's hearts failing them for fear**, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then shall they see the **Son of man coming in a cloud with power and great glory**. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws near. 29 And He spoke to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, you see and know of your ownselves that summer is now near at hand. 31 So likewise you, when you see these things come to pass, know that the kingdom of Elohim is near at hand. 32 Truly I say to you, **This generation shall not pass away, till all is fulfilled**. 33 Heaven and earth shall pass away: but My words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overwhelmed with suffering, and drunkenness, and cares of this life, and [so] that **day come on you unawares**. 35 For as a snare shall it come on all **those** that dwell on the face of the whole earth. 36 **Watch therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.**