

# צו

## TZAV/COMMAND Vayikra/Leviticus 6:1(8)-8:36

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The name of this week's Torah portion, **Tzav** (צו) is the Hebrew word for “**command**.” We begin with an elaborate list of details concerning the offerings. It has been suggested that whenever such an intricate list of “**commands**” is given, it has a lot to do with “**salvation**.”

When was the first time יהוה “**commanded**” (צוה)?

**Bereshith/Genesis 2:16** And יהוה Elohim **commanded** (צוה) the man, saying, "Of every tree of the garden you may freely eat; <sup>17</sup> "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

And of course, the Creator was not too happy with their disobedience in following His “**command**.” Disobeying His “**command**” took Adam and Chavah/Eve from life to death, a loss of “**salvation**.”

**Bereshith 3:11** And He said, "Who told you that you *were* naked? Have you eaten from the tree of which I **commanded** (צוה) you that you should not eat... <sup>17</sup> Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I **commanded** (צוה) you, saying, 'You shall not eat of it': "Cursed *is* the ground for your sake; In toil you shall eat *of* it All the days of your life.

Then there was the blueprint for Noach's ark which became the way by which יהוה “**saved**” mankind. All instructions “**commanded**” by יהוה had to be exactly followed or Noach and his family would have perished.

**Bereshith/Genesis 6:22** Thus Noach did; according to all that Elohim **commanded** (צוה) him, so he did.

We have also spent many chapters focused on the “**commanded**” details of the Tabernacle. יהוה's glory in their midst was their “**salvation**” as they made their way through the treacherous wilderness.

**Shemot/Exodus 39:32** Thus all the work of the tabernacle of the tent of meeting was finished. And the children of Israel did according to all that יהוה had **commanded** (צוה) Moshe; so they did.



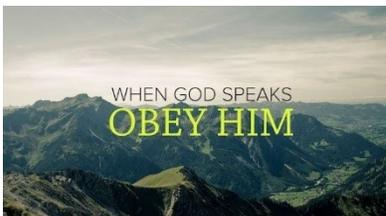
And now once again, יהוה speaks to Moshe with a “**command**.” Can we relate this “**command**” to some sort of “**salvation**”?

**Vayikra/Leviticus 6:8** Then יהוה spoke to Moshe, saying, <sup>9</sup> "**Command** (צו) Aharon and his sons, saying, 'This *is* the Torah of the burnt offering: The burnt offering *shall be* on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it.

Usually יהוה asks Moshe to “**speak**” (דבר) to the children of Israel or “**say**” (אמר) to them, but “**tzav**” (צו) is stronger language and indicates more of an urgency. “**Obedience**” to His “**command** (צויה)” is important in reversing the distance that the Almighty placed between Himself and His people beginning in the Garden of Eden. It’s going to take us to the very end of Scripture before יהוה can truly once again “ **dwell in the midst of His people**” in another Garden experience:

**Revelation 21:3** And I heard a loud voice from heaven saying, "Behold, the Tabernacle of Yah *is* with men, and **He will dwell with them**, and they shall be His people. Yah Himself will be with them *and be* their Elohim.

So, let’s consider the “**commanded**” offerings. There are two facets to the offerings. The first is physical – the animal was offered to יהוה following precisely very specific details. But this is not the most important thing as pointed out in the book of **1 Samuel**:



**1 Samuel 15:22** Then Samuel said: "Has יהוה *as great* delight in burnt offerings and sacrifices, as in obeying the voice of יהוה? Behold, **to obey is better than sacrifice**, *and* to heed than the fat of rams.

The second facet is the intent of the person bringing the offering – a proper heart attitude. As the above verse alludes to, the act of physically obeying and a proper heart attitude are not of equal value. In יהוה’s eyes, the intent, motive, and attitude of the person bringing the sacrifice is most important. Still there is a balance between the two. According to Sforzo, a 16<sup>th</sup> century commentator, being overly concerned with the physical aspect of the offering was the reason why Cain’s offering was rejected by Elohim. Cain thought יהוה was only interested in the physical gift. Because Cain had no intent of becoming closer to his Creator, his offering was rejected.

The nation of Israel became guilty of the physical-only mindset and was often rebuked by the prophets:

**Isaiah 1:11** "**To what purpose is the multitude of your sacrifices to Me?**" Says יהוה. "I have had enough of burnt offerings of rams and the fat of fed cattle. I do not delight in the blood of bulls, Or of lambs or goats. <sup>12</sup> "When you come to appear before Me, who has required this from

your hand, to trample My courts? <sup>13</sup> **Bring no more futile sacrifices**; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies -- I cannot endure iniquity and the sacred meeting. <sup>14</sup> Your New Moons and your appointed feasts My soul hates; They are a trouble to Me, I am weary of bearing *them*. <sup>15</sup> When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood. <sup>16</sup> **"Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil, <sup>17</sup> Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow.**

**Hosea 6:6** For **I desire mercy and not sacrifice**, And the knowledge of Elohim more than burnt offerings.

While our Torah portion is concerned with earthly offerings, they are intended to point to spiritual realities. We have recently been studying the earthly Tabernacle, earthly furnishings, earthly altars, earthly priests and now earthly offerings. The Creator gave the Israelites these things because they were not yet able to understand the heavenly order of Melchizedek and those things which existed in the spiritual realm. The intention of the Torah was always that it would be obeyed with a right heart, i.e., a “**circumcised heart**”:

**Devarim/Deuteronomy 6:6** " And these words which I **command** (צו) you today shall be **in your heart**.

**Devarim 10:16** "Therefore **circumcise the foreskin of your heart**, and be stiff-necked no longer.

On the night before Yeshua died, He showed how the earthly patterns of the priests’ ordination were shadows of what existed in the heavenlies. Quoting from **Yosef ben Avraham** ([treasuredinheritanceministry](#)):

This is exactly how earthly priests were consecrated to begin their service (Leviticus 8)

- Aaron and his sons (those born of his seed) were brought to the door (Lev 8:3; Exo 40:12)
- They were washed with water (Lev 8:6; Exo 40:12)
- They were clothed in linen priestly garments (Lev 8:13; Exo 40:13)
- Unleavened bread was placed in their hands and they were waved as a wave offering [a first fruit offering] (Lev 8:27)
- Some of the blood was put on their ears, on the thumbs of their right hands and on the big toes on their right feet (Lev 8:24); their garments were sprinkled with blood (Lev 8:30)
- They ate of ram and unleavened bread at the door (Lev 8:31)

Remember at the “last supper,” Messiah said, “What I am doing you do not understand now, but later you will understand.” Pay attention to what happened:

- He brought the disciples to Himself – the Door (remember they were priests [order of Melchizedek] because they were “born again” of His Seed)
- He washed them (only their feet at that time because they were already clean because of the Living Water He had spoken to them)
- He had been clothing them in garments of salvation and righteousness by saving them, turning them from their sin and showing them how to walk in His Father’s ways in both spirit and in truth.
- He took the bread and put it in their hands
- He took the wine and said it is as the blood of the covenant (Messiah did not drink of it)
- They ate a meal which included ram and unleavened bread

So it seems that Messiah – the High Priest in the order of Melchizedek – completely followed the protocol of consecrating the disciples as priests...but in the order not of this earth. This is the order of Melchizedek, we need to understand the transference. (end of quote)

Okay, let’s take a look at another concept, that is the transference of “**holiness**” as mentioned in **Parashat Tzav** in reference to the “**grain offering**” and the “**sin offering**”:

**Vayikra 6:14** ' This *is* the Torah of the **grain offering**: The sons of Aharon shall offer it on the altar before יהוה ... *It shall be* a statute forever in your generations concerning the offerings made by fire to יהוה. **Everyone who touches them must be holy.** ' "

**Vayikra 6:25** "Speak to Aharon and to his sons, saying, 'This *is* the **Torah of the sin offering**... *It is* most holy... <sup>27</sup> **Everyone who touches its flesh must be holy.**

There are similar passages in **Shemot/Exodus** with reference to coming in contact with “**holiness**”:

**Shemot 29:37** "Seven days you shall make atonement for the altar and sanctify it. And the **altar shall be most holy. Whatever touches the altar must be holy.**

**Shemot 30:25** "And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil. <sup>26</sup> "With it you shall anoint the tabernacle of meeting and the ark of the Testimony; <sup>27</sup> "the table and all its utensils, the lampstand and its utensils, and the altar of incense; <sup>28</sup> "the altar of burnt offering with all its utensils, and the laver and its base. <sup>29</sup> "You shall **consecrate them, that they may be most holy; whatever touches them must be holy.**

Using these verses as our references, in the book of **Haggai**, יהוה poses a question to the priests specifically about “**holiness**”:

**Haggai 2:11** "Thus says יהוה of hosts: 'Now, ask the priests *concerning the Torah*, saying, <sup>12</sup> "If one carries holy meat in the fold of his garment, and with the edge he touches bread or stew, wine or oil, or any food, will it become holy?" ' " Then the priests answered and said, "No." <sup>13</sup> And Haggai said, "If *one who is unclean because of a dead body* touches any of these, will it be unclean?" So the priests answered and said, "It shall be unclean." <sup>14</sup> Then Haggai answered and said, " 'So is this people, and so is this nation before Me,' says יהוה, 'and so is every work of their hands; and what they offer there is unclean."

The questions are about the transference of ritual purity and impurity, and of holiness to objects. Haggai is using the question about the ability of objects to transfer both holiness and uncleanness, to say that the Israelites are unable to offer a sacrifice that is considered clean and holy because they, themselves, have been defiled through their immoral and disobedient behavior (they were no longer fulfilling their role as a holy nation).

And then Rav Sha'ul (Paul), who was a master of the minutia of Torah, uses these same concepts to make a spiritual connection to the congregation at Corinth:

**1 Corinthians 7:14** For the unbelieving husband is sanctified (made holy) by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.

In true rabbinic midrashic fashion, Sha'ul extends this understanding of the transference of holiness to say it is possible for holiness to be transmitted from person to person. Just as ritual impurity has the ability to pass from one person to another, a certain kind of "holiness" also has the ability to become contagious. Where does this "transforming power" come from? Of course, it is from the power of the Holy Spirit living within the believer in Yeshua!

**Philippians 3:10** that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death

That's amazing, isn't it? The "resurrection power" somehow has the ability to rub off within the sacred covenant of marriage and permeate an entire family!

And one last thought as we look at the ordination ceremony of Aharon and his sons:

**Vayikra 8:22** And he brought the second ram, the ram of consecration. Then Aharon and his sons laid their hands on the head of the ram, <sup>23</sup> and Moshe killed *it*. Also, he took *some* of its blood and put it on the tip of Aharon's right ear, on the thumb of his right hand, and on the big toe of his right foot. <sup>24</sup> Then he brought Aharon's sons. And Moshe put *some* of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moshe sprinkled the blood all around on the altar.

The above procedure is exactly the same for the one who had to be purified from contagious skin diseases of tzara'at (a disfiguring skin condition revealing a spiritual fault, a very serious form of uncleanness):

**Vayikra 14:14** "The priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.

Obviously Aharon and his sons were not dealing with an outwardly visible skin disease, and yet they had to act out the very same procedure. Why? The connection was necessary to show that every man in his natural state is impure and in need of the cleansing blood of the sacrifice. Aharon, his sons, the Israelites, and each one of us are not fit to be able to come into the presence of יהוה. We are all unclean as those with skin diseases, even if there is no visible sign of it. Aharon and his sons represent mankind, unclean in their sins, but not always with an outward manifestation. It's a heart problem as the Almighty tells us:

**Jeremiah 17:9** " The heart *is* deceitful above all *things*, and desperately wicked; Who can know it?

I'll end then with an interesting quote from Solace (<https://safeguardingtheeternal.wordpress.com/>) as she sheds light on the reason for some of the details of how an animal was cut-up:

**Vayikra 7:1** 'Likewise this *is* the law of the guilt offering (it *is* most holy): <sup>2</sup> 'In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar. <sup>3</sup> 'And he shall offer from it all its fat. The fat tail and the fat that covers the entrails, <sup>4</sup> 'the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove

The kohen (priest) offers "fat," which is cut away to reveal our inner intentions (**Hebrews 4:12** – the Word is alive! It is at work and is sharper than any double-edged sword – it cuts right through to where soul meets spirit and joints meet marrow, and it is quick to judge the inner reflections and attitudes of the heart.) The organs that are being removed are the filters of the body, they strain out the poisons that could infect our life blood. The Hebrew word for kidney (kilyah) can mean mind, intellect and reigns. If we can offer our minds to God on the altar and allow His Word to counsel our intellect...we subject our will to God and become willing partners with God as our Teacher. Here at the altar stripped of any filters we might have, we are naked before HASHEM, and He sees our innermost intentions, motivations and deep into our hearts.

Shabbat Shalom!

*Ardelle*