



PARASHAT TZAV

פרשת צו

Leviticus 6:8-8:36

(Leviticus 6:1-8:36 in Jewish Bibles)

by
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& his kids

Note to the adult teacher: It will be necessary for you to give the scriptural context and background for each of the points listed below.

Great Discoveries in This Week's Parashah (Torah Portion)

- 6:8 The Law of the Elevation or Burnt (Olah) Offering
- 6:14 The Meal or Grain (Minchah) Offering
- 6:24 The Sin (Chatat) Offering
- 7:1 The Guilt (Asham) Offering
- 7:11 The Thanksgiving (Todah) or Peace (Shelamim) Offering
- 7:19 Eating in a State of Contamination
- 7:22 Fat and Blood Not to Be Eaten
- 7:28 The Parts of the Offering to Be Burned and Those Given to the Priests as Gifts
- 8:1 Consecration of Aaron and His Sons for the Priestly Service in the Tabernacle

Exploring This Week's Parashah

1 Six Types of Offerings Made on the Altar of Sacrifice in the Tabernacle

Burnt or Elevation (Olah) Offering (Leviticus 1:3-17)

This offering involved the burning of the entire animal on the altar of sacrifice. This burnt offering pictured the sufferings of Yeshua, the Son of Elohim, for the sins of the world when he died on the cross.

The burning of the animal also pictured the punishment that all sinners deserve and that which unrepentant sinners (those who refuse to admit their sins and then turn away from their sins) will experience.



- (a) What is the punishment for sinners who refuse to repent of their sins? (Read Revelation 20:15; Ezekiel 18:4; Romans 6:23.)



Yeshua took that punishment for us upon himself at the cross.

Meal (Minchah) Offering (Leviticus 2:1-16; 6:14-23)

This offering was made of finely ground wheat flour mixed with oil, salt and frankincense (and water). It was brought by people too poor to afford anything else.

These offerings contained no leaven, which in Scripture is a picture of the sin of pride, malice (the desire to do evil) and hypocrisy, nor did they contain honey, which is a picture of fleshly, worldly and sinful pleasure. These sinful characteristics were not to be found in Yeshua, who, by contrast, was the perfect example of humility, love and sincerity, and was free of all those evil works that leaven pictures.

For this offering, the priests would grind wheat grain into flour and then sift it again and again through smaller and smaller sieves until only the purest and finest flour remained. This represents the purity of the character (the heart and mind) of Yeshua who, while in the flesh, was tempted to sin, but lived without ever sinning.

Pure olive oil was mixed in with the fine flour along with frankincense (a sweet-smelling incense made from the sap of a tree), which symbolizes the fruits of the YHVH's Spirit mixed with wisdom and humility.



(b) What are the fruits of the Spirit of Elohim? (Read Galatians 5:22-26.)

Frankincense speaks of the prayer and intercession of Yeshua as a go-between or mediator between his people and the Father.



(c) What are our prayers like before the throne of our Father in heaven? (Read Revelation 5:8; 8:3-4 and Psalm 141:2.)

All the sacrifices were seasoned with salt, without which the unleavened bread would be flat in taste. This teaches us that without Yeshua, who is the spiritual bread of life (read John 6:35, 48-51), man's life is unsavory or tasteless (dull, boring, empty and meaningless), and without believers full of Yeshua living on earth, the world would become an unsavory or tasteless place to YHVH.


This offering could be baked or fried. If fried, it was done so in oil and broken into several pieces. One piece was burned up in the fire, and the other pieces were eaten by Aaron and his sons. The unleavened bread in this offering may represent Yeshua's death, burial and resurrection with which the believer must identify when he eats the unleavened bread and drinks the fruit of the vine during the communion at the Passover Seder each year. It may also point to the dual nature of Yeshua the Messiah—his divinity and humanity.

Peace or Fellowship (Shelamim) Offering (Leviticus 3:1-7; 7:1-36)

The offerer brought this offering not because he had sinned, but to express his thanks to Elohim and to seek friendship or communion with him. The priests and the offerer barbecued the meat of this offering and ate it in a meal that also included unleavened bread with oil and fine flour. This offering was a sign of a healthy and loving relationship between the offerer, the priests and Elohim.

There can be no peace (shalom) between a man and his Creator until our sin is first paid for. This happens when we put our trusting faith in Yeshua's sacrifice for our sins when he died on the cross. We must then repent of our sins, and turn away from them and obey Yeshua. Only then can we have true fellowship with our Heavenly Father.



-  (d) How do we identify with the death of Yeshua? (See Romans 6:3-6; Ephesians 2:14; Philippians 3:10; 2:5-8; 4:2; 2:14.) What is one of Yeshua's messianic titles that speaks of his peacemaking mission? (See Isaiah 9:6.)


PERFECTION =
hitting the bullseye


Sin (Chatat) Offering (Leviticus 4:1-35; 6:24-30)

This sacrifice involved offering a bull or a lamb on the altar of sacrifice and was eaten by the priests. It speaks of man's sinful nature leading to sins committed in ignorance for which man (including believers) needs forgiveness on an ongoing basis. (Read 1John 1:9.)


-  (e) What is the scriptural definition of sin? (Read 1John 3:4.)

Sin is disobedience to the will of Elohim (not loving YHVH with all our heart, soul, mind and strength) and not loving our neighbor as ourself. Sin was a serious matter and could only be atoned for (covered over, forgiven) by the creative act of YHVH's mercy and forgiveness coupled with the sinner paying for or making restitution for the evil done.

-  (f) Is everyone guilty of sinning? (Read Romans 3:23.)

-  (g) What does Scripture say to someone who thinks that he has never sinned? (Read 1John 1:8.)

Everyone is guilty of sin and needs to have his sins covered (atoned for) by the blood of Yeshua. Everyone needs YHVH's forgiveness.

-  (h) Have you repented of your sin and asked Yeshua to forgive you?



Trespass or Guilt (Asham) Offering (Leviticus 5:14-19; 6:5-7; 7:1-7)

This sacrifice was for specific known sins or for "missing the mark" involving accidental sin caused by carelessness.



This offering was for sins or wrongs committed against Elohim and one's fellow man. This sin involved not a state of being (what a person was), but an act of evil (what a person had done). The emphasis is not on the sinner, but on the act of wrong committed.

Restitution (paying something back to the person who we sinned against) for a trespass sin involved paying money to the injured party, plus a penalty of one-fifth. This is different than the sin offering where no money was paid.

The sinner also brought an offering of a ram without blemish, which the priests roasted and then ate in a set-apart (holy) place of the tabernacle.




Drink (Necak) Offering (Genesis 35:14; Exodus 29:40-41; Numbers 28:7-10, 14-15, 24, 31)

This offering was made of strong wine poured out upon an existing offering and pictured the blood of Yeshua being poured out when he died for our sins on the cross.



Paul refers to himself (his life and ministry) as being poured out like a drink offering to the service of YHVH while he was imprisoned (Philippians 2:17 and 2 Timothy 4:6).

2 The Twice Daily Burnt Offerings


Exodus 29:38-46, Leviticus 6:1-6 and Numbers 28:1-8 speak of two sacrifices that the priests offered up to YHVH on behalf of the Israelites every day of the year.

-  (i) At what times each day did the priests offer up these two sacrifices? (Read Exodus 29:39 and Numbers 28:4.) What kind of animal did the priests offer? (See Exodus 29:39 and Numbers 28:3.)
-  (j) Read Exodus 29:42; Leviticus 6:9, 10, 12 and Numbers 28:3, 6 where you will find the term "burnt offering." The Hebrew word for this is "olah" meaning "to step, go up, ascend" and is a reference to the smoke of the burnt offering ascending to YHVH in heaven.
-  (k) What did YHVH think of the smell of the smoke that came up to him? (Read Exodus 29:41 and Numbers 28:2.)

The Torah uses another word to describe these twice daily burnt/olah offerings. It is the Hebrew word "tamid" (pronounced tah-meed). You find this word in Exodus 29:38 and Numbers 28:2, 6 and it is used with the words "burnt offering." Tamid means "to stretch, continual, constant, regular" and is translated in our Bibles by the English words "continual, daily, evermore, perpetual, always."

-  (l) If you put the meanings of the Hebrew words olah and tamid together? What do you come up with?
-  (m) It was YHVH's heart desire that these offerings be coming up to him continually—non-stop. Why do you think that was?

Now turn to and read Numbers 28:3. At the end of the verse, we read the following speaking about the twice daily sacrifices, "you shall be careful to offer to Me at their appointed time" (NKJV). The word "appointed time" in the Hebrew is "moed" and is a reference to anything that YHVH commands his people to do at a set and regular time. These are regular times when he wants to meet with his people. Examples of a moed would be the weekly Sabbath and YHVH's annual sabbaths, such as Passover/Unleavened Bread, Pentecost, Trumpets, Atonement, Tabernacles and the Eighth Day (Shemini Atzeret). So what is YHVH saying here? He is saying that the twice daily burnt offerings were appointed or set times when he chose to meet with his people.

-  (n) Have you ever made a doctor or dentist appointment? If you tell the doctor you will be there, you're there, right? It's not good to miss the appointment. You even get out of school to go to the doctor. Well, YHVH makes appointments to meet with us, as well. This is not a doctor that we're meeting with, but the Creator of the universe, our Father in heaven! Think of that! He wants to meet with his people twice a day because he loves them so much! How do we meet with him? Do you meet with him twice a day—in the morning and evening?



3 Prayer and Our Daily Devotions to Yeshua: A Picture of Sacrifice

The tabernacle and the sacrificial offerings have long passed away, but there are spiritual lessons that we can learn from them that apply to us today—thousands of years later. Some of the authors of Scripture knew that there was more to the offerings than just killing and sacrificing sheep, goats and bulls. Behind these sacrifices were some deep spiritual meanings that were important to YHVH's heart. He hoped that Israel would learn these lessons by

doing the sacrifices. Little-by-little, the righteous servants YHVH used to write the Scriptures began to come to an understanding of these deeper lessons.

The work of the priests, such as working in the tabernacle and offering sacrifices, was an act of worship to YHVH.



(o) Read Numbers 4:19, Joshua 22:27 and 2 Chronicles 8:14.

In these verses, you will see the word "service" or a similar word. In Hebrew, this is the word "avodah" meaning "labor, servitude, work." In the case of the priests, the work of the tabernacle was how they worshipped YHVH. So in this context, avodah relates to how and what we do in order to worship YHVH and to show him our love and devotion.



(p) Remember how often the priests offered up the daily sacrifices? What times of the day did they offer them?



(q) What are some other things that the servants of YHVH did twice a day—in the morning and evening? (Read Psalm 113:3.)



(r) Does Scripture teach us about some other kinds of "sacrifices" that do not involve slaughtering animals, but involve serving or worshipping YHVH just the same? (Note Psalm 141:2; Romans 12:1; Hosea 14:2.)



(s) Remember how the smoke from the burnt offerings went up and was a pleasing aroma to YHVH? Well, what does that smoke remind YHVH of? (Read Revelation 5:8; 8:3-4 and Psalm 141:2.)



(t) What else do the Scriptures liken the animal sacrifices to? (Look at Psalms 69:30-31; 107:22; 116:17.)



(u) Remember how the twice daily burnt offerings were "continual burnt offerings/olah tamid"? What other types of "sacrifices" does the Word of Elohim teach us should be continual? (Read Hebrews 13:15 and compare this with Jeremiah 33:11.)

As the morning and evening sacrifices were offered at the beginning and end of each day, this is an example to us of what pleases YHVH regarding our twice-daily devotions (prayer, worship, praise, Scripture reading and study) to him in the morning and evening.

The morning is a time to start the day out by worshipping YHVH, and by seeking his guidance and wisdom for the new day through prayer and the study of his Word. The evening, on the other hand, is a time to count our blessings and to thank him for the day he just helped you get through.

Before going to sleep, ask YHVH, who is the Guardian of Israel, to watch over you and your loved ones, and to place your lives in his safe keeping as you sleep (Psalm 4:8). Daniel prayed to YHVH three times a day (Daniel 6:10, 13). David praised YHVH seven times a day (Psalm 119:164). How many times a day do you worship YHVH and pray and study YHVH's Word?



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Ashes

Baked Pieces

Big Toe

Blood

Boiled

Burnt Offering

Cake

Congregation

Consecrate

Ear Lobe

Earthenware Vessel

Entirely

Evening

Fat Portions

Griddle

Hearth

Iniquity

Matzoh

Morning

Ordination

Peace

Priest May Eat

Purified

Sacrifice

Seven

Slaughtered

Smoke

Thumb

Thummin

Urim

Whole

Wood