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Grafted In Fellowship
Parsha: Tzav / "Command"

NOTE: The following are the general notes used for the teaching. They were primarily meant for reminders of the topic I wanted to cover, and do not include all that was said during the teaching.

Command!

Slide 5

In the Torah scroll, the word is written as tzav.
The proper word spelling is actually: tzavah - #6680.

Slide 6

We have already seen this word in previous teachings.
In fact, one of our Torah portions came from this word: Tetzaveh! (you shall command)
Do you see tsav within the word?

Slide 7

We have already seen this word in previous teachings.
We have learned about mitzvah (mitzvot).

Slide 8

So we know this word as commandment, BUT...

Slide 9

The word can also mean commander/governor!
It has the same spelling, just different vowel points!
You can determine which word to use based on context.
However, should the commandments be the commander of our lives?
Shouldn't they "govern" what we do or don't do?

Slide 10

Remember, back in Parsha Yitro, we discussed how the mitzvot are not to be considered "commandments"?
In truth, the word truly does mean "commandments", but we tend to have a negative connotation to commandments thinking it means "we must" – which leads us to the word "law".
God wants to team up with us, join with us as a friend! That is what the mitzvot are! We see it as legalism/law. NO! God is saying He wants to team up with us!

The very purpose of the mitzvot is not to get us into the next world, but to connect us to God in this world!

Bad rap!

Slide 12

We eat burgers and steaks, but we just don't think about the process, the source, of getting the steak.
Ultimately, it was God Who provided the food source for us.
The same is true for the sacrifices provided for us to offer.

God wants to bring us closer – korban. (last week we saw how offering means korban)
There is something deeper than filling our stomach.

Slide 13

All of the sacrifices are food sources. We are putting our sacrifice higher than our stomach.

Slides 21

Is all of this true? Yes, but there is more to what is going on than this simple description allows.

Slides 23

If we just describe the ingredients, does this really tell us anything?
But if we experience it, then we realize that it is actually...

Slides 24

Hallah Bread!

Slides 25-26

We need to realize we (individually) are not the Tabernacle, but we (corporately) are the Tabernacle. One person might be the curtain (or the salt in the recipe), another person might be the tent stake (or the flour). It is only when all the ingredients come together that we get the bread! We need to realize that we can't forsake gathering together, or the bread will be missing some salt!

In the Greek mindset, you are on your own. In the Hebrew mindset, it is all about community.

Fire!

Slide 29

This is not ordinary fire.
But it was their responsibility to maintain it.
God sanctifies us and sets us apart, but then it is up to us to maintain the sanctity.

Slide 31

Can you tell that It is important to God that we keep the fire burning?
He mentions it twice!
Actually three times if you include verse 9 (and the fire of the altar shall be kept burning on it.)

Slide 35

If any one thing is missing, the fire will not burn.
The fire in the Tabernacle (both at Moses and Solomon's time) fell from heaven.
The air was there, so the only thing needing to be added was the wood.

Slide 36

What this teaches us is how important it is to keep the heavenly fire burning on our personal altar. Have you ever heard of someone say they no longer have the passion/fire for God in their life any longer?
This tells us they let the fire go out!
It is our responsibility to fan the flames to keep the fire going, to keep it from going out!
If your personal fire has gone out, maybe you stopped putting wood on the altar!
Every morning, more wood had to be out on the fire! What is the wood?

Slide 37

We are talking “spiritually” in this respect, not literally!

Slide 39

Psalm 1:1 Blessed *is* the man

Who walks not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful;

2 But his delight *is* in the law of the Lord,

And in His law he meditates day and night.

Slide 40

The setting is wisdom, which is gained from obeying God’s Torah!

Slide 41

The Messiah also compared himself to a tree,

Slide 42

This is a Hebrew idiom.

It is saying if they kill a righteous person (green tree), what will they do to the wicked people (dry tree).

We see Messiah is the tree of life, He is the Torah!

What this teaches us is that the flammable material that keeps the flame alive in our hearts is the Torah and the Messiah!

The life and death of the Messiah has created in us enough fuel for us to burn forever!

Slide 43

Every morning, more fuel must be added to the fire so it will burn in our hearts constantly!

The fire had to be tended to every morning.

If we want to get the passion going again, we must stir up the ashes!

We need to add more wood! Fuel is added to the fire by prayer and studying the scriptures!

Remember, this was a COMMAND!

Keep the fire going!

We need to take it seriously!

Slide 44

Another key is that it must be Spirit breathed times of prayer and scripture reading.

The word for wind is ruach, which is the air.

But ruach is also the word for Spirit!

This teaches us that the Spirit of God is the oxygen for the spiritual fire!

If all you are doing is reading the scriptures mechanically, it is dead—that is liturgy.

Not only do we need to be reading and studying the scripture, but we need the Spirit—the air, so it is Spirit breathed!

Otherwise it is just religion—no good.

Slide 45

A religious life without faith is like offering a sacrifice on a cold altar.

It is lifeless and earthbound, not ascending to heaven.

The flames of the altar are likened unto the Messiah: 1) only He can light it; 2) but it is our responsibility to tend to the altar, to remove the ashes to stoke the flames and offer a fresh sacrifice consisting of our obedience—our lives (we no longer offer animals)!

We are the living sacrifice!

Slide 46

We are telling God we are completely giving this day to Him!
We should not be separating the religious from the secular.
When we go to work, everything we do is as unto the Lord!
We think the week is ours and we can do as we please, but then be religious one day a week. NO!
Every day is to the Lord!

Slide 47

If we are keeping the commandments without faith in Messiah it is just ritual.
But combined with faith, the circuit between heaven and earth is closed and the fire falls!
Think of a car battery.
If there is corrosion on the terminal, there is no connection.
We have to get the corrosion (sin) out of our lives, confess, and ask God to fan the flames (the Holy Spirit) to come and breath on it.
As the Holy Spirit blows on our prayer time and study time, we will see a huge difference!

Ashes

Slide 53

The amazing thing is, that it was not the priest, but the person who brought the sacrifice would put his hands on the sacrifice and it implies leaning on—you are investing your entire identity onto the sacrifice. The person bringing the sacrifice also is responsible for killing the sacrifice! You are passing your identity onto the animal, and the animal is being consumed and it rises to God!

Slide 54

When the Jew is reading this, they immediately understand the significance back to Leviticus!

Slide 55

This is a direct reference back to Exodus.
Moses took the blood of the covenant and sprinkled the blood on the people!
The people had to wash their clothes, but the priests had to mikvah prior to entering the tent, and then wash their hands and feet at the Laver.

Angry God?

Slide 50

I have read some commentaries that state the ashes are the trash left over from the previous day's sacrifices.
In one sense this is true.
We must clean up the fire and get it ready for the new day.
Our fire needs to be tended, we cannot let all the past sacrifices continue to build up.
So we can look at this as starting each day new...cleaning up from yesterday, taking out the ashes, and today is a new day.
How many times we tend to dwell on the past and let it overwhelm us?
God's Word shows us how to handle each day!

Slide 51

And yet, the ashes are still holy!

The priest came into the Tabernacle, changed into his priestly garments.

He then tended the fire, setting the ashes to the side.

Then he changed back into his regular clothing.

Then he took the ashes to a place outside of camp to a clean place!

So even our previous day's activities are important to God.

We still need to be careful that we live each day for God.

Will we make mistakes? Yes. But don't dwell on them.

Give it to God. He will take care of it.

Rethinking Holy!

Slide 57

Notice that the items touching the holy is made holy, it is elevated.

The holy does not lose its holiness!

This means a pan or any other item coming in contact with the grain offering, takes on the same level of sanctity.

Slide 58

This is a wonderful example of Yeshua!

When we touch Him (confessing Him and placing our faith in Him), we share in His sanctity!

His sanctity is contagious!

We are made holy by Him!

He freely associates with all of us, His own sanctity is not diminished.

Instead, we are elevated!

Slide 59

But at the same time, by way of His touching us, He has taken on our uncleanness, he took on our sin, and carried them to the cross!

Remember what the word picture for Chatat shows us? -- sin (chatah) taken to the cross (tav)

He is the Sin Offering (Chatat)?

Slide 61

If the offering is within the earthen vessel, the pot then takes on the smell and the juices of the offering.

It then takes on the sanctity of the meat offering.

This means it cannot be removed from the sanctuary or used for something else.

So the clay pot has to be broken.

Slide 62

Paul compared believers to jars of clay containing valuable treasure.

Though our mortal bodies are perishable and temporary like a clay jar the treasure contained within them is Holy and immortal: the death and resurrection of Yeshua.

Slide 63

We need to be broken as well!

A clay pot used to prepare a sin offering was no longer just an ordinary clay pot!

It was something holy connected to the sin offering!

Yeshua can be compared to the sin offering through His death and resurrection.

Therefore, we are like the clay pots containing the treasure.
The presence of Yeshua in us consecrates us forever!
Though we still occupy mortal bodies, we are not ordinary clay pots.
We are holy because of the holy treasure within us—we are no longer common!
We are now a treasure!
We need to realize that we are no longer common!
No...not to walk around as “holier than thou” but we need to realize what we are through Christ!
Too many times we find ourselves jumping back into the mud, like a pig to the mire and the dog to his vomit.

Slide 64

The garment that has some of the blood splashed on it must be cleaned inside the sanctuary, and the most holy blood has to be removed before it can be removed.
The garment takes on the status of the most holy sacrifice.
If they can't get the blood out of the garment, the garment does not go out.
It is not because the blood caused uncleanness, but because the garment became so sacred that it could not be brought outside the sanctuary.
We tend to think of washing something that has a stain as a negative connotation.
In this case, the washing is to remove something with a positive connotation.
What is positive? The blood of the sin offering. The blood of the Messiah.
The blood of the sin offering is washed out of the garment so it is not defiled by being taken outside the sanctuary.

Slide 65

Some translations render common as “unclean”, but the Greek word is actually *koinos* which means common.
Now that we are studying the sacrifices, can you see that Rabbi Sha'ul was using this imagery in his writings?

Order

Slide 67

In the *parashat Tzav*, the Sages discuss the peace offerings.
In this commentary, Rabbi Shimon says, "Only he who is at peace may offer up a peace offering."
(*Leviticus Rabbah 9:8*)

Slide 68

We need to understand the greatness of peace, and the relationship of the peace offerings to the other offerings.
The Sages note that the peace offerings are listed last in the list of sacrifices and priestly rules of Leviticus 7.

Slide 69

In actual sacrificial practice, sin offerings, guilt offerings and burnt offerings always take priority over peace offerings.
For example, in Leviticus 8 we see Moses offers a sin offering, a burnt offering and only then a peace offering.

Slide 70

This pattern speaks to us of our approach to God.

Before we may draw near to God, before we may enjoy the fellowship of peace with God, partaking in the table of the LORD, we must first deal with the obstacles to fellowship.

Slide 71

The sin offering acknowledges our unworthiness, our sinful and errant hearts and our uncleanness before the pure, righteous, infinite God

Slide 72

The burnt offering represents total giving over to God, a surrender to His absolute sway and an abandonment of self.

Slide 73

Only after the impurity of sin has been cleansed and the self has been surrendered to God is the worshipper ready to enjoy peace and fellowship with the Almighty as symbolized by the peace offering.

Slide 75

In *Leviticus Rabbah* 9:9. Rabbi Shimon bar Yochai says, "Great is peace, since all the blessings are comprised of peace, as it says in Psalm 29:11.

Slide 76

Rabbi Hezekiah said that the commandment to seek peace is greater than the other commandments. Whereas a person is only obligated to perform the other commandments if the opportunity to perform them arises, with peace, it is written, "Seek peace and pursue it." (Ps 34:14)

Slide 77

The *Midrash Rabbah* ends the discussion by pointing out that the peace offering is listed last whenever sacrifices are prescribed, thereby illustrating that peace is the culmination and the climax of all things.

Slide 78

In this passage, the *Midrash Rabbah* understands Isaiah 52:7 as prophecy of the coming of Messiah. It is the announcement of the gospel of peace.

Messiah is called "Peace," as the *Midrash Rabbah* says, "who announces peace."

Slide 79

Paul invokes the same passage regarding the beautiful feet of those who bring the Gospel and announce peace.

Slide 80

Messiah is the peacemaker!

Moses was a Priest?

Slide 82

Before Aaron and his sons were inaugurated as priests, Moses officiated over the Tabernacle.

Slide 87

Moses instituted the Aaronic priesthood, but he himself was not a member of it. Moses was not made a priest by the agency of human institution, nor did he inherit the status. His priesthood was in a class by itself.

Slide 88

His priesthood was birthed out of his face-to-face relationship with God atop Mount Sinai. The Aaronic priesthood was limited to entering the Holy of Holies only once per year. Moses could enter at any time.

Slide 89

Moses went into the Holy of Holies when God called him. He was not restricted to one time a year.

Slide 96

The anointing ceremony symbolizes a consecration by marking an object as set apart for ritual use.

Slide 100-101

The seven-fold anointing points toward Messiah, who is anointed with the seven-fold anointing of the Spirit of God.

Resources:

El Shaddai Ministries (www.elshaddaiministries.us)

First Fruits of Zion (www.ffoz.org)

Gateways to Torah, Rabbi Russell Resnik

Partners in Torah (www.partnersintorah.org)

Chumash

Tikkun

Judaism 101 (<http://www.jewfaq.org/index.htm>)

Chabad of Pierce County (www.chabadpiercescounty.com)

Saltshakers (<http://www.hebrewroots.com>)