

Parashat Tzav - צַו

"command"

**Torah portion:**

Leviticus 6:8 - 8:36

Zachor: Deut. 25:17-19

**Haftarah portion:**

Jeremiah 7:21 - 8:3

Jeremiah 9:22-24

We read from Jer. 7:21 through ch9. No reason to omit part.

(Shabbat HaGadol 2015, 2018) Malachi 3:4-24

**Brit Chadashah/New Testament portion:**

Hebrews 7:23 - 8:6

We often read surrounding N.T. scripture because it is such a blessing to do so.

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**A summary of this Torah portion:**

**Upon the Levitical priesthood the law was given.**

**Leviticus 7:37** This is **the law of** the burnt-offering, of the meal-offering, and of the sin-offering, and of the trespass-offering, and of the consecration, and of **the sacrifice** of peace-offerings;

38 which Jehovah commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto Jehovah, in the wilderness of Sinai.

**The Law - of -**

the sacrifices:

the burnt-offering

the meal-offering

the sin-offering

the trespass-offering

the consecration

the peace offerings

**- which Jehovah commanded Moses in mount Sinai.**

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Noting in Lev. ch. 8 Moses acts as priest, although he is not in the "Aaronic" priesthood.

Deuteronomy 18:15 "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, **like unto me**; unto him ye shall hearken;"

"like unto me" - **Yeshua** also was **not** in the Aaronic line, or even a Levite, but rather of the tribe of Judah:

**Brit Portion: Hebrews 7:14** For (it-was) evident-before that our Lord has-risen (and continues) out-of-Judah, and with-reference-to which tribe Moses spoke not-one (thing) concerning priests.

Jesus is a Jew out of Judah - a Jew's Jew, that is, you can't get any more Jewish.

Israel shall "hearken" to Yeshua. "Hearken"; i.e. "listen" and "obey".

Some in the Messianic assembly claim that the only part of the law that was rendered-inactive. The book of Hebrews thoroughly refutes such vanity, as here:

**Hebrews 7:11** If on-the-one-hand therefore perfectness was through the Levitical priestly-office, for upon it the people has-been-given-and-still-is given-the-law, what need still (a) different priest to-be-standing-up according-to the arrangement of-Melchisedec and (he is) to-be-being-said not according-to the arrangement of-Aaron?

That is; **Upon the Levitical priesthood the law was given.**

**Thus it remains physically impossible to keep the law since 70 A.D., the fall of Jerusalem and destruction of the Temple**

It has been spiritually impossible at least since Yeshua stopped the Temple sacrifices.

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Related: [One Just Act](#)

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**"But (a) sum on the (things) being-said"**

**Romans 8:2** "For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death."

**Hebrews 7:1** For this the Melchisedec, king of-Salem, priest of-the God namely-the most-high, the (one) having-met-together with-Abraham returning from the chopping-in-pieces of-the kings and [having-] blessed him, (Gen.14:18)

v2 To-whom also Abraham parted (a) tithe from all, firstly on-the-one-hand being-translated king of-justice, thereafter on-the-other-hand also king of-Salem, which is king of-peace,

(Note, here, Salem is not a place.)

v3 Without-father, without-mother, without-genealogy, neither beginning of-days nor having finish of-life, but having-resembled-and-still-resembling to-the Son of-the God, he-is-remaining (a) priest with-reference-to the perpetuity.

(Melchisedec is immortal.)

For a bit more on **Hebrews ch.7**, jump to: [King of Salem, King of peace](#)

[www.Cotopaxi-Colorado.com/Torah-Torah.htm#King\\_of\\_Salem](http://www.Cotopaxi-Colorado.com/Torah-Torah.htm#King_of_Salem)

For **Hebrew ch.8**, Jump to [I Love Hebrews \(vs. the killing letter\)](#)

[www.Cotopaxi-Colorado.com/Torah-Torah.htm#I\\_love\\_Hebrews!](http://www.Cotopaxi-Colorado.com/Torah-Torah.htm#I_love_Hebrews!)

cont. Hebrews 7:4 But YOU-be-observing how-great this-man (was) to-whom Abraham, the patriarch, gave (a) tithe also out-of the chief-spoils.

v5 And the (ones) on-the-one-hand out-of the sons of Levi taking the priest's-office are-having (a) commandment to-be-taking-tithe-from the people according-to the law, that-is, of their brothers, although having-come-out, out-of the loin of-Abraham;

v6 On-the-other-hand the (one) not having-genealogy-being-traced out-of them has-tithed of-Abraham, and he-has-blessed-and-still-blesses the (one) having the promises.

v7 But separate-from all contradiction the lesser (thing) is-being-blessed by the better (person).

v8 And here on-the-one-hand MEN dying-off are-taking tithes, there on-the-other-hand (one) being-witnessed-about that he-is-living.

v9 And as to-say (a) maxim, through Abraham even Levi, the (one) taking tithes was-tithed-and-is-still-tithed;

v10 For he-was still in the loin of-the father when Melchisedec met-together with-him.

v11 If on-the-one-hand therefore perfectness was through the Levitical priestly-office, **for upon it the people has-been-given-and-still-is given-the-law**, what need still (a) different priest to-be-standing-up according-to the arrangement of-Melchisedec and (he is) to-be-being-said not according-to the arrangement of-Aaron?

v12 For (the arrangement) of-the priestly-office being-transferred out-of necessity (a) transfer is-coming-to-pass of-law.

v13 For upon whom these (things) are-being-said, has-shared-and-still-shares of-a-different tribe, and from which not-one has-paid-attention-nor-still-pays-attention to-the altar;

v14 For (it-was) evident-before that our Lord has-risen (and continues) out-of Judah, and with-reference-to which tribe Moses spoke not-one (thing) concerning priests.

v15 And it-is still more-exceedingly obvious, if (a) different priest is-himself-standing-up according-to the similarity of-Melchisedec,

v16 **Who** has not become-and-still-is according-to (a) law of (a) fleshy commandment BUT according-to power of (an) indestructible life.

v17 For it-is-being-witnessed that: you (are a) priest with-reference-to the age according-to the arrangement of Melchisedec.

**Hebrews 13:8** "Jesus Messiah the same yesterday and today and with-reference-to the ages."

**John 1:1** The Word was in (the) beginning, and the Word was with the God, and the Word was God.

v2 This (one) was in (the) beginning with the God.

v3 All-(things) came-to-be through him, and separate-from him but-not one-(thing) came-to-be which has-come-to-be-and-still-is.

cont. Hebrews 7:18 For on-the-one-hand (there)-is-coming-to-pass (a) **disregarding** of (a) leading-before commandment because-of the weak(ness) and futil(ity) of-it.

v19 For the law made-perfect not-(even)-one (thing), on-the-other-hand guidance-on-into of-better hope, **through which we-are-drawing-near-to-the God**.

v20 And according-to as-much-as not separate-from taking-an-oath, for on-the-one-hand they-are having-become-and-still-are priests separate-from taking-an-oath,

v21 On-the-other-hand the (one) with taking-an-oath through the (one) saying-to him: Jehovah

swore, and he-will not regret (it), you (are a) priest with-reference-to the age according-to the arrangement of-Melchisedec.

v22 According-to this-much also Jesus has-become-and-still-is surety of (a) **better covenant**.

v23 And the (ones) on-the-one-hand having-become-and-still-are priests are many-more because-of being-hindered to-be-remaining-beside **by-death**;

v24 **The (one)** on-the-other-hand because-of his to-be-remaining with-reference-to the age he-is having the priestly-office inviolable.

v25 Whence also he-is-being-able to-be-saving with-reference-to the completing (of) all the (ones) coming to-the God through him, always living with-reference-to be-interceding in their behalf.

v26 For such-as-this (a) chief-priest was-suitable to-us also, hallowed, not-bad, undefiled, having-been-and-still-separated from the sinners, and having-become higher (than) the heavens;

v27 **Who is not having** necessity according-to (a) day, as-altogether the chief-priests, formerly in-behalf-of (their) own sins to-be-bringing-up sacrifices, thereafter of-the (sins) of-the people; for **this (thing) he-did all-at-once having-brought-up himself**.

v28 For the law is-establishing MEN chief-priests having weakness, but **the word of-the taking-an-oath, namely-the (oath) after the law (establishes) (a) Son having-been-made-perfect-and-still-perfect with-reference-to the age**.

**Hebrews 8:1** But (a) sum on the (things) being-said; we-are having (a) chief-priest such-as-this, who sat in right (hand) of-the throne of-the greatness in the heavens,

v2 (A) Public-minister of-the holy-(ones) and of-**the tabernacle, namely the authentic**, which the Lord fastened, not MAN.

v3 For every chief-priest is-being-established with-reference-to (his) to-be-offering both gifts and sacrifices; whence necessary this (chief-priest) also be-having something he-might-offer.

v4 If therefore on-the-one-hand he-was on earth, but he-was not (a) priest, (there) being the (ones). offering the gifts according-to the law [νόμον];

v5 They-who are-serving (a) copy and (a) shadow of-the (things) in-(the)-heavenlies, according-as Moses was-and-still-is-divinely-informed **of-future (things)** to-be-accomplishing the tabernacle; for, you-be-seeing, he-is-stating, you-will-make all-(things) **according-to the pattern namely-the (one) having-been-pointed-to for-you in the mountain**;

v6 Now on-the-other hand he-has-reached-and-still-has (a) more-diverse public-ministry, by-as-much-as he-is also mediator of-a-better COVENANT, one-which has-been-given-a-law [νενομοθέτηται] on better promises.

**NOTE! The New Covenant has a law – i.e. instruction/Torah.**

v7 For if that first (covenant) was faultless, (a) place was not being-sought of-a-second.

[Hebrews ch8 here quotes Jeremiah ch31, which I'll include:]

Hebrews 8:8 For finding-fault with-them he-is-saying: Behold days are-coming, Jehovah is saying, and I-shall-finish-completely upon the household of-Israel and upon the household of-Judah (a) new-quality COVENANT,

Jeremiah 31:31 Behold, the days come, saith Jehovah, that I will make a new COVENANT with the house of Israel, and with the house of Judah:

Heb 8:9 **Not according-to the covenant which I-made to-their fathers** in (a) day of-my having-taken-hold of-their hand to-lead them out-of (the) land of-Egypt, because they themselves remained not in my COVENANT, and I myself neglected of-them, Jehovah is-saying.

Jer 31:32 **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 brake, although I was a husband unto them, saith Jehovah.

Heb 8:10 Because this (is) the COVENANT which I-shall-myself-COVENANT to-the household of-Israel after those days, Jehovah is-saying, giving my laws [νόμους i.e. the New Covenant Torah] into their intellect, and I-shall-inscribe them on their hearts, and I-shall-be-to-them with-reference-to God and they themselves will-be to-me with-reference-to (a) people.

Jer 31:33 But this is the COVENANT that I will make with the house of Israel after those days, saith Jehovah: I will put my law [תורתִי – torah – i.e. the New Covenant Torah] in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people:

Heb 8:11 And they-might not teach each (one) his citizen and each (one) his brother, saying: You-come-to-know the Lord, because they-will all know me absolutely from little till great of-them.

Heb 8:12 Because I-shall-be propitious [ἵλεως -G2436- hileōs] to their unrighteousnesses, and of their sins I (by no means) might-be still mindful.

Jer 31:34 and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive [סלח -H5545-salach, LXX: ἵλεως] their iniquity, and their sin will I remember no more.

Heb 8:13 In saying new-quality he-has-made the first (covenant) old-and-it-is-still-old; but the (thing) being-made-old and growing-aged (is) near of-vanishing.

**1 Corinthians 1:30** "But out-of him YOU yourselves-are in Messiah Jesus, who became wisdom to-us from God, both righteousness and holiness and redemption."

Shema:

Our wisdom is from/in/by Jesus alone.

Our righteousness is from/in/by Jesus alone.

Our holiness (sanctification) is from/in/by Jesus alone.

Our redemption is from/in/by Jesus alone.

[Oh look, Purim.](http://www.seekgod.ca/hr/hrfaqs4a1.htm)

<http://web.archive.org/web/20170214111747/http://www.seekgod.ca/hr/hrfaqs4a1.htm>

**The Rabbinical mandate that you get drunk is not biblical.**

Reading the Book of Ester is a blessing. Thanking God is a sacrifice.

Be Holy.

Zachor: Deut. 25:17-19 Remembering to forget Amalek.

### **Showy wisdom vs. Showing wisdom**

**Micah 7:7**

"But as for me,

I will look unto Jehovah;

I will wait for the God of my salvation:

my God will hear me."

**Micah 7:8** "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness (בְּחֹשֶׁק בַּחֹשֶׁק bachoshek), Jehovah will be a light unto me."

**Psa 18:11** (ASV) *He made darkness (חֹשֶׁק choshek) his hiding-place, his pavilion round about him, Darkness (חַשְׁכָּה chashekah) of waters, thick clouds of the skies.*

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Words:

**Ecclesiastes 7:16** "Be not righteous (צַדִּיקִים tsaddiyq) overmuch; neither make thyself overwise (וְאַל־תִּתְחַכֵּם) : why shouldst thou destroy thyself? "

It seems some run the wrong way with this.

Note: Young's Literal Translation has "show" rather than "make", which also seems to fit better in light of Proverbs 4:7:

**Proverbs 4:7** "Wisdom (חִכְמָה chokmah) is the principal thing; therefore get wisdom (חִכְמָה chokmah); Yea, with all thy getting get understanding (בִּינָה biynah)."

Say what then?

**Ecclesiastes 7:16** "Be not righteous overmuch; neither make thyself overwise: why shouldst thou destroy thyself? " Note: Young's Literal Translation has "show" rather than "make", which also seems to fit better in light of Proverbs 4:7: "Wisdom is the principal thing; therefore get wisdom; Yea, with all thy getting get understanding." That is, wisdom is good, but "making a show" of wisdom is not so good. It is good to be able to explain your theology (1 Peter 3:15), prove all things (1 Thes. 5:21), and study to show yourself approved unto God (2 Tim.2:15).

**2 Timothy 2:15** "You-be-diligent yourself to-stand-along-side approved to-the God, (a) workman unashamed, cutting-straight the word-of-the truth."

*Study to show...thyself...approved...unto God.*

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## The Holy and the Profane

In distinguishing the holy from the profane, these passages seem considerable:

**1 Cor.10:18** "YOU-be-looking-at the Israeli according-to flesh; are not the (ones) eating the sacrifices partners of-the altar?"

**Hebrews 13:10** "We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat."

And merciful, I think:

**Gen. 1: 5** "And God called the light Day, and the darkness (חֹשֶׁךְ choshek) he called Night. And there was evening and there was morning, one (אֶחָד echad) day (יוֹם yowm)."

In this "echad" perhaps an allowance is seen for the redemption-back (@Rom3:24-25 & 11:26) to the observant Jew AND the hope of God's lovingkindness extended to **the profane** as at Rom. ch14 (for instance, to the Messianic "weaker brother" that follows Hagar/Sinai for merit -the spiritual adultery @Rom.7:1-6 - - as opposed to "God's first love" @1Jn.5:3).

**Leviticus 10:10** "and that ye may make a distinction between the holy and the common, and between the unclean and the clean;

so then distinguish four things, and in that, between two sets of things:

**the holy | the common**

**the unclean | the clean**

It comes to mind that this must have come to Peter's mind at **Acts 10:12-14**.

## **Holy | Common?**

### **body of the spirit | body of the soul**

**1 Corinthians 15:44** "It-is-being-sown (a) body of-the-soul, it-is-being-raised (a) body of-the-spirit. If there-is (a) body of-the soul, there-is also of-the spirit."

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Consider these things with Romans 11:11-12 in mind. Fear YHVH.

Consider these things with Galatians 4:21-27 in mind. Shout for joy to YHVH.

**Romans 8:2** "For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death."

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Omitted by the Rabbis for this week's portion:

**The false pen of the scribes:**

**Jeremiah 8:8** How do ye say, We are wise, and the law of Jehovah is with us? But, behold, **the false pen of the scribes hath wrought falsely**. 9 The wise men are put to shame, they are dismayed and taken: lo, they have rejected the word of Jehovah; and what manner of wisdom is in them?

**Jeremiah 8:20** The harvest is past, the summer is ended, and we are not saved. 21 For the hurt of the daughter of my people am I hurt: I mourn; dismay hath taken hold on me. 22 Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?

**Jeremiah 9:3** And they bend their tongue, as it were their bow, for falsehood; and they are grown strong in the land, but not for truth: for they proceed from evil to evil, and they know not me, saith Jehovah.

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**1 John 2:22** Who is the liar if not the (one) denying that **Jesus is the Messiah?** The antichrist is this (one), the (one) denying **the Father and the son.**

v23 Every (one) denying **the son** neither is-hating **the Father**; **the (one) confessing the son** also is-having **the Father.**

Of course, God is going to change the Jews' hearts.

One of Jesus' New Covenantal laws that he decreed applies here:

**Matthew 5:43** YOU-heard that it-was-said, You-will-cherish your neighbor and **you-will-hate your enemy.**

v44 But **I myself-am-saying to-YOU, YOU-be cherishing YOUR enemies,** YOU-be-blessing the (ones) cursing-against YOU, YOU-be-doing rightly the (ones) hating YOU, and YOU-be-praying in-behalf-of the (ones) mistreating YOU and persecuting YOU;

Israel will have a change of heart, and become born from above in the New Covenant relationship with God, and then they will also be the son of the free woman.

**Zechariah 12:10** And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; **and they shall look unto me whom they have pierced; and they shall mourn for him,** as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

**Romans 11:26** And thus **all Israel will-be-saved,** according-as it-has-been-and-still-is-written: The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.

v27 And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins

**Hallelujah!**

**Pray for The Peace of Jerusalem.**

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**Contact [nelson@cotopaxi-colorado.com](mailto:nelson@cotopaxi-colorado.com)**