

## Parashat Tzav / פרשת צו

Shabbat Adar II 15, 5768, Mar. 22, 2008  
MATSATI.COM / Rightly Dividing The Word of G-d  
<http://www.matsati.com> | [matsati@matsati.com](mailto:matsati@matsati.com)

### The Reoccurring Korbanot

#### This Weeks Reading List:

Torah: Leviticus 6:8-8:36

Haftarah: Jeremiah 7:21-8:3 9:22-23

B'rit HaChadashah: Hebrews 7:24-8:6

In this week's parsha, Parashat Tzav, and last week's parsha, Parashat Vayikra, I can think of only one word "korban." Korban (קרבן) is Hebrew for "sacrifice" (plural: Korbanot קרבנות) and refers to a variety of sacrificial offerings that are commanded in the Torah. Korban is derived from the Hebrew root karov (קרב) which means to come close or draw near, and is a meaning that isn't conveyed so well from Standard English translations of "sacrifice" or "offering." In this and last week's parsha we find the details of the laws concerning what is called the five categories of korbanot:

#### Categories of Korbanot

1. These are the laws of the **Olah** (*Leviticus 6:2*) – the entire korban is burnt on the altar (mizbayach). The offerings can be from cattle (*Leviticus 1:1-9*), from sheep (*Leviticus 1:10-13*), and from fowl (*Leviticus 1:14-17*)

#### ויקרא 6:1-2

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: צו אֶת-אַהֲרֹן וְאֶת-בָּנָיו לֵאמֹר  
זֹאת תֹּרַת הַעֹלָה הוּא הָעֹלָה עַל מִזְבֵּחַ עַל-הַמִּזְבֵּחַ כָּל-  
הַלֵּילָה עַד-הַבֶּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּוּקֵד בּוֹ: וְלִבְשׁ הַכֹּהֵן מִיָּדוֹ

2. These are the laws of the **mincha**, (*Leviticus 6:7*) – a flour offering. These offerings are from plain flour mixed with oil and l'vonah (*Leviticus 2:1-3*), baked in the oven (*Leviticus 2:4*), baked on a griddle (*Leviticus 2:5-6*), on a pan (*Leviticus 2:7-13*), or from the first harvest (*Leviticus 2:14-16*).

#### ויקרא 6:7

הַמִּזְבֵּחַ לֹא תִכְבֶּה: וְזֹאת תֹּרַת הַמִּנְחָה הַקֶּרֶב  
אֶתָּה בְנֵי-אַהֲרֹן לִפְנֵי יְהוָה אֶל-פְּנֵי הַמִּזְבֵּחַ: וְהָרִים מִמֶּנּוּ

3. These are the laws of the **chatat** (*Leviticus 6:18*) – this offering is for general transgressions, and is organized in the Torah according to the transgressor. The transgressor is a high priest a bull is offered (*Leviticus 1:1-12*), the Beit Din, a bull is offered (*Leviticus 4:13-21*), the Prince a male goat (*Leviticus 4:22-26*), the layman a female goat of female lamb (*Leviticus 4:27-35*). For specific transgressions the following offerings are again organized according to the transgressor. For a rich person a female goat of lamb is offered (*Leviticus 5:1-6*), a poor person is to offer two birds (*Leviticus 5:7-10*), and for a very poor person plain flour offering (*Leviticus 5:11-13*).

### ויקרא 6:17-18

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־אֶהֱרֹן וְאֶל־בְּנָיו  
 לֵאמֹר זֹאת תּוֹרַת הַחֲטָאתִים בְּמָקוֹם אֲשֶׁר תִּשְׁחַט הָעֹלָה תִשְׁחַט  
 הַחֲטָאתִים לִפְנֵי יְהוָה קֹדֶשׁ קֹדֶשִׁים הוּא: הִכֵּתֵן הַמִּחְטָא 17, 18 19

4. These are the laws of the **asham** (*Leviticus 7:1*) – this offering is always a ram. This offering is made when one steals (if one takes from the temple property *Leviticus 5:14-16* or stealing from someone else *Leviticus 5:20-26*) or is unsure of the sin committed (*Leviticus 5:17-19*).

### ויקרא 7:1-2

זֹאת תּוֹרַת הָאֲשָׁם קֹדֶשׁ קֹדֶשִׁים הוּא: בְּמָקוֹם אֲשֶׁר יִשְׁחַטוּ  
 אֶת־הָעֹלָה יִשְׁחַטוּ אֶת־הָאֲשָׁם וְאֶת־דָּמּוֹ יִזְרֹק עַל־הַמִּזְבֵּחַ  
 סְבִיב: וְאֵת כָּל־חֵלְבּוֹ יִקְרִיב מִמֶּנּוּ אֵת הָאֵלִיָּה וְאֶת־הַחֵלֶב 1, 2 3

5. These are the laws of the **shlamim** (*Leviticus 7:11*) – a peace offering which is supposed to be eaten by the offender. The offerings can be from cattle (*Leviticus 3:1-5*), from sheep (*Leviticus 3:6-11*), and from goats (*Leviticus 3:12-17*).

### ויקרא 7:11

זֹאת תּוֹרַת זִבְחַ הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה: אִם עַל־תּוֹדָה 11, 12

In Exodus (Shmot) 25-31 and 35-39 we see the construction of the Ohel Moed (Tent of Meeting) where these korbanot are to be offered. Something to keep in mind is Moshe directed the construction of the Ohel Moed (Tent of Meeting) from seeing the true Ohel Moed upon har Sinai (mountain of Sinai). The Ohel Moed is only a copy of the Heavenly original, in the B'rit HaChadashah (NT) the apostle John tells us the Heavenly original is called the "Tent of Witness."

#### **Revelation 15:5**

*15:5 After this I looked, and the sanctuary (that is, the Tent of Witness in heaven) was opened (וְאֶתְחַרְיֶבֶן רְאִיתִי וְהִגָּה הַיְכָל מִשְׁכַּן הָעֵדוּת נִפְתַּח בְּשָׁמַיִם: ) (CJB)*

The “Tent of Meeting” speaks of G-d’s communicating with his people and demonstrates that G-d also dwells with his people. The “Tent of Witness” illustrates God’s witness to His own righteousness. This is really illustrated in Yeshua because it pleased G-d to have His whole being live in His son. (*Colossians 1:19*)

**John 5:37-40**

*5:37 "In addition, the Father who sent me has himself testified on my behalf. But you have never heard his voice or seen his shape; 5:38 moreover, his word does not stay in you, because you don't trust the one he sent. 5:39 You keep examining the Tanakh because you think that in it you have eternal life. Those very Scriptures bear witness to me, 5:40 but you won't come to me in order to have life! (CJB)*

**Romans 3:25-26**

*3:25 God put Yeshua forward as the kapparah for sin through his faithfulness in respect to his bloody sacrificial death. This vindicated God's righteousness; because, in his forbearance, he had passed over [with neither punishment nor remission] the sins people had committed in the past; 3:26 and it vindicates his righteousness in the present age by showing that he is righteous himself and is also the one who makes people righteous on the ground of Yeshua's faithfulness. (CJB)*

There is no conflict between the Levitical priesthood established by the Torah of Moshe and that of Yeshua. It is not necessary to think of Yeshua’s priesthood as superseding the Levitical one. The Torah says the earthly cohanim must be descendants of L’vi and *Numbers (Bamidbar) 25:12* speaks of HaShem’s “covenant of an everlasting priesthood” with Pinchas, the son of Aharon. But since Yeshua serves in heaven, he can be from the tribe of Yehudah (Judah, *Hebrews 7:13-14*) and can also have an eternal ministry (*Hebrews 7:23-25*). With an eternal ministry, we can have both forgiveness of sins and a restored relationship with HaShem by faith in Yeshua the Messiah.

**2 Corinthian 5:18-19**

*5:18 And it is all from God, who through the Messiah has reconciled us to himself and has given us the work of that reconciliation, 5:19 which is that God in the Messiah was reconciling mankind to himself, not counting their sins against them, and entrusting to us the message of reconciliation. (CJB)*

**Be Blessed in Yeshua our Messiah!**

\*\*\*\*\*

**הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:**

Hallelujah for our Lord, our Teacher, our Rabbi,  
“Yeshua” King Messiah forever and ever