



## צַוָּ Tzav Command

[Leviticus 6.1](#) (6.8 Eng.)—[8.36](#) / [Malachi 3.4—3.24](#) / [Luke 4—6](#)

### What Does it Mean?

2 cups warm water or milk  
2 pkgs dry active yeast  
6-7 cups bread flour  
1/2 cup sugar  
1 t. salt  
1/4 cup oil  
1 egg



Each of these means more than you see at first glance. The ingredients are the recipe for challah, bread for special occasions. The notes are the music for *Hinei Ma Tov*. The two people are me and my daughter on a trip to the ocean. None of these mean much unless you smell the bread baking, hear the music playing, or it's your family in the picture. That's how it is with Leviticus. Until you understand that Leviticus is the recipe for how to live together as the family of God, it doesn't mean as much.

צַוָּ Tzav Command [Leviticus 6.9,12](#) begins with the command concerning the burnt offering, which, once started, shall not go out. Your life is your burnt offering—don't let the fire go out! Jim Elliott, missionary to the Waodani tribe, was intent on giving everything he had for God. One of his quotes is, "Wherever you are, be all there."



Three things are needed for a burnt offering: fuel, air, and fire. Fuel is the sacrifice, air is the [רוּחַ הַקֹּדֶשׁ](#) [Ruach HaKodesh](#) Holy Spirit/Breath, which makes the Word alive, and God sends the fire. The fire falls from God on several occasions: the Tabernacle in the wilderness, [Leviticus 9.24](#), Solomon's Temple, [2 Chronicles 7.1](#), on Elijah's sacrifice, [1 Kings 18.38](#), and John the Baptist says that when Messiah comes, He will baptize us "with the Holy Spirit and with fire," [Matthew 3](#), which occurs in [Acts](#)

[2.1-4](#). If the sacrifice doesn't burn, it rots. We are the sacrifice. Fire purifies us. Otherwise, our rotting flesh pollutes those around us. By studying God's Word, praying, and living as [יֵשׁוּעַ](#) *Yeshua* Jesus/salvation teaches, we become "living sacrifices, holy and pleasing to God," [Romans 12.1](#). Living sacrifices naturally try to crawl off the altar, so we need the strength of the Spirit to stay there.

**Burning** [Leviticus 6.2](#) (6.8 in English versions) describes the law of the burnt offering with [מִקְדָּה](#) *moqedah* hearth/burning, its only use in the Bible. In manuscripts, and in the example below, the first letter in this word, מ, is written smaller than the other letters: [מִקְדָּה](#). מ *mem* water/symbolically chaos as in the flood, could refer to burning as another type of chaos. But the מ may also be a clue in a treasure map to the only two verses where the root [מִקְדָּה](#) *moked* burning mass/burning/hearth is used.



ב צו אֶת-אֶהְרֹן וְאֶת-בְּנָיו לֵאמֹר, זֹאת תֹּוֹרַת הָעֹלָה: הוּא הָעֹלָה עַל מִקְדָּה עַל-הַמִּזְבֵּחַ כָּל-הַלֵּילָה, עַד-הַבֶּקֶר, וְאֵשׁ הַמִּזְבֵּחַ, תִּקְדָּ בּוֹ.



**Treasure Map** The root word, [מִקְדָּה](#) *moqed* burning mass is used only in [Psalm 102.3](#) (English) and [Isaiah 33.14](#). Both refer to the time of Jacob's trouble and the return of Messiah.

In [Psalm 102.1-3](#) (Hebrew), the writer says that he is afflicted and hopes God won't hide His face in the day of trouble. The next verses describe what could be the Holocaust, which occurred in the 1930s and early 1940s. Verse 4 has [מִקְדָּה](#). Verses 5-8 talk of starving and enemies in verse 9. Ashes mixed with bread in verse 10. The writer is a victim in 11-12. In verses 13-14, God has mercy on Zion and this could mean the rebirth of [יִשְׂרָאֵל](#) *Yisra'el* Israel, which happened in 1948. Verse 15 describes "taking pleasure in her stones," and that happened in 1967, when Jews retook the Western Wall, ending nearly 2,000 years of being separated from it. That joy is still celebrated every year on Jerusalem Day, which usually falls in May or June and draws huge crowds. In verse 16, the nations fear [יְהוָה](#) *YHVH* The LORD, and that could be said to be true after [יִשְׂרָאֵל](#) has had so much success in war. Verse 19 says that this is written for the generation to come, using the word [אֶחָרֹן](#) *acharon*, which can mean the last generation (see Gesenius' Lexicon). Verses 26-28 are quoted in [Hebrews 1.10-12](#), and speak of the end of the heavens and the earth. So this passage, the first to use [מִקְדָּה](#) is giving a prophecy of the end times of the Jews and the earth.

**Fire Dwellers** [Isaiah 33.14](#), asks, "Who among us shall dwell with the everlasting/devouring [מִקְדָּה](#)?" Earlier it mentions devouring fire, which sounds like [Hebrews 12.29](#), that God is a consuming fire and to be feared. Verses 15-17 describe the people who dwell with the fire: those who walk and speak uprightly, refuse bribes and evil gain, don't listen to violence, and avoid looking at evil. These will have a strong defense. "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off." Later, in verse 22, this passage says [יְהוָה](#) is the King Who saves us.

**Who is the King Who Saves Us?** By comparing passages from Daniel and Revelation, the Bible shows us that **יְשׁוּעָה**, whose Name means salvation, is the King:

| <a href="#">Daniel 10.4-6</a>  | <a href="#">Revelation 1.12-15</a>  |
|--|---|
| Man clothed in linen, belt of gold, face like lightning, eyes like torches, legs like bronze, voice like a multitude | Son of Man clothed in a garment, sash of gold, eyes like burning fire, feet like bronze, voice like rushing waters      |
| Daniel 10.8-10   | Revelation 1.17   |
| Daniel passed out, revived by Man  | John passed out, revived by the First and Last, the Living One, <i>the One Who was dead</i> , but now is alive forever! |
| Daniel 10.13-14  | Revelation 1.19-20  |
| Prince of Persia resisted Michael for 21 days as he tried to deliver the prophecy about the time yet to come         | Prophecy of what is now and what is to come   |
| Daniel 10.18-20  | <a href="#">Revelation 19.11-16</a>   |
| Man strengthens Daniel, then returns to fight with the Prince of Persia  | KING OF KINGS AND LORD OF LORDS strikes down the nations  |

Daniel receives his prophecy on the 24<sup>th</sup> of Nisan, ten days after Passover. This is a sobering passage to keep in mind remember each Passover, especially considering modern Iran (Persia) with its continual threats to destroy **יִשְׂרָאֵל** and the United States, its promotion of Islam, and it's (Shia) belief in the Mahdi, a coming false messiah.

The next **תּוֹרָה** [Torah](#) Law/Instruction portion after this one is [Leviticus 9-11](#). In that portion, the glory of **יְהוָה** appears to all the people after Aaron makes a burnt offering. But Aaron's sons offer strange fire and die, similar to [Acts 5.13](#), when Ananias and Sapphira give a skewed offering with fatal results.

Who survives the fire? Not these four. Remember [Isaiah 33](#) if you want to see **יְשׁוּעָה**.

**Sealed** In [Revelation 7.2-8](#), an angel with the seal of the living God tells the other angels not to destroy until the servants of God are sealed on their foreheads. It's interesting that **ת** *tav*, the last letter of the aleph-bet, means covenant or seal, and the original **ת** that Moses would have recognized is a cross. Then the angel lists the twelve tribes of **יִשְׂרָאֵל**, each of which will have 12,000 sealed, for a total of 144,000. But the order given for the tribes is unusual: Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, Benjamin.



†

**Another Treasure Map** Why this order of tribes? Take a look at what the names of each tribe mean as given in [Genesis 29-30, 35, 41](#), and then see what happens when you put these meanings together in the order as given in Revelation:

[Genesis 29.35](#) *“I will praise יְיָ,”* Judah, praise.

[Genesis 29.32](#) Leah and Israel’s first son, Reuben, *“Behold, a son!”*

[Genesis 30.11](#) *“A troop comes,”* Gad, *good fortune.*

[Genesis 30.13](#) *“Happy am I,”* Asher, *happiness.*

[Genesis 30.8](#) *“I have wrestled,”* named him Naphtali, *my strife.*

[Genesis 41.51](#) *“God made me forget,”* Manasseh, *causing to forget.*

[Genesis 29.33](#) *“Because יְיָ has heard,”* Simeon, *to hear and obey.*

[Genesis 29.34](#) *“Now my husband will be joined to me,”* Levi, *joined.*

[Genesis 30.18](#) *“God has rewarded me,”* Issachar, *reward, recompense.*

[Genesis 30.20](#) *“Now will my husband dwell with me,”* Zebulun, *habitation.*

[Genesis 30.24](#) *“יְיָ shall add to me another son,”* Joseph, *יְיָ has added.*

[Genesis 35.18](#) But his father called him Benjamin, *the son at the right hand.*

*I will praise the LORD. Behold, a Son! Good fortune and happiness! I have wrestled and, in my strife, God made me forget. Because יְיָ has heard, my husband will be joined to me. God has rewarded me, now my husband will dwell with me. יְיָ has added to me another Son, the Son at the right hand of the Father!*

**Take out the Trash** [Leviticus 6.10-11](#) says that, after the sacrifice has burned, the priest shall put on his linen garments, remove the ashes, change, and carry the ashes outside the camp. In other words, even the priest takes out the trash. There is a story in Judaism of a man who thought he was above taking out the trash, so he demanded his wife do the chore. Their rabbi knew about this and came to the couple’s home one day—to take out the trash! He told the husband, “You may be above taking out the trash, but I’m not.”



**Clay Pots** [Leviticus 6.24-28](#) says that a garment sprinkled with blood during a sacrifice must have the blood removed from the garment in the holy place, an earthen vessel used in the sacrifice must be broken, but a bronze vessel may be heated and rinsed. The garment must be washed not because it is soiled by blood, but because the blood is holy and it must stay in the holy place. The clay vessel is porous, so it absorbs some of the holy sin offering and must be broken. But the bronze vessel does not absorb the sacrifice and so can be cleansed with fire and water. The apostle Paul would know all this about the pots, blood, and breaking.

**We are Clay Pots** Paul says in [2 Corinthians 4](#) that we are earthen vessels—clay pots—and we carry in us the light of **ישוע**, the light of the knowledge of the glory of God, the death and the life of **ישוע**. As clay absorbs blood, we absorb the lifeblood of **ישוע**. Eventually, we will be broken and given a new vessel at the resurrection. “Though outwardly we are wasting away, yet inwardly we are being renewed day by day.”



Think about how you feel if you are wearing a brand new shirt and you spill some food on it. “Oh, no! It’s a new shirt!” That’s how we should feel if we get sin on our earthen vessels. Our bodies are meant to carry divine treasure for the short time we have on this earth. Spilling any sin on them should be devastating, more than on any new garment.

Leavening represents sin in the Bible. It is during this month of Nissan, when the book of Leviticus takes place, that leaven is to be removed from the home as part of the Passover and the Feast of Unleavened Bread. It’s a symbol of getting sin out of our lives. It’s during this month, a few days before Passover, when [Matthew 21.12-13](#) says that **ישוע** enters the Temple and throws out all who are buying and selling there. They didn’t belong, it was contrary to the Law, it was sin—**ישוע** is removing the leaven!

As **ישוע** removes leaven from His Father’s house, we too need to remove sin from our own lives. We carry a treasure in these clay pots. Treat these pots with great care—not because they are clay pots, but because of the treasure they hold.

**Real Sacrifice = Real Love** The Haphtarah portion [Jeremiah 7.21-24](#), written about 900 years after **תורה**, is God telling **ישראל** that He did not command them to make burnt offerings or sacrifices when they came out of Egypt. Rather, God wants them to obey His voice out of love. But they did not listen, and listened to their own evil hearts instead. Jeremiah 7.25-26 adds that **ישראל** has disobeyed since coming out of Egypt.

God saves **ישראל** because of love. After salvation comes **תורה** and obedience. Like a parent, God wants a child who listens to Him out of love more than one who obeys strictly out of duty. Paul thanks God in [Romans 6.17](#) that although we were slaves to sin, we obey from the heart. Love is the right reason for obedience.

Dietrich Bonhoeffer, a loyal German, when he had to choose between faith and patriotism, chose faith out of love for God. He founded the Confessing Church contrary to the state church, smuggled Jews out of Germany, and even made an attempt on Hitler’s life, for which he paid with his own life. Love for God challenges everything else and leads to adventure, though life, as Dietrich Bonhoeffer’s, may be cut short.



**Back to the Future?** It is Jewish tradition that יהוה appears to Abraham in [Genesis 17.21](#) and [18.14](#) at the time which would later become Passover, and promises him Isaac at the same appointed time next year, Passover. Both passages use the word מועד *moed* appointed time/feast, also in [Leviticus 23.2,4,37,34](#). During this visit, יהוה also tells Abraham his plans for Sodom. Who is יהוה who appears to Abraham? It is a Man who eats and talks with him, tells him of the future, and goes by the holy Name of God. For these reasons, this and similar appearances are sometimes called pre-incarnation appearances of ישוע. ישוע appears to people before His birth generations later.

After this particular encounter, ישוע goes to Sodom to rescue Lot and his family before destroying it. Lot's wife dies, but his two daughters survive. In [Genesis 19.30-38](#), the two daughters end up having sons by their father Lot. The eldest daughter names her son מואב *Moab* From My Father and he becomes the Moabite nation. The younger daughter names her son בן-עמי *Ben-Ammi* Son of My People and he becomes the father of the Ammonite nation.

About 500 years later in [Ruth 1.4](#), a man of ישראל marries Ruth in מואב, and then dies. Ruth moves to ישראל and marries another man of ישראל, Boaz. [Ruth 4.13-22](#) shows that her son by Boaz, Obed, becomes the father of Jesse, the father of King David. David's son Solomon has a wife who in [1 Kings 14.21](#) is Naamah of בן-עמי. Her son Rehoboam succeeds his father Solomon as king of ישראל.

ישוע, Son of David, is descended from מואב and בן-עמי, sons of the two daughters of Lot. When ישוע meets with Abraham and goes on to rescue Lot and his daughters from Sodom, He is rescuing His own ancestors—at Passover—so that He can be born!

[Ezekiel 16.55](#) prophesies that Sodom and her daughters shall return to their former estate. In a sense, the spiritual energy of Sodom, which was evil, will be redeemed. And that is partly fulfilled when two of Sodom's daughters become ancestors of ישוע.

Glossary, in order of appearance:

|          |                       |                          |
|----------|-----------------------|--------------------------|
| צו       | <i>Tzav</i>           | Command                  |
| רוח הקדש | <i>Ruach HaKodesh</i> | Holy Breath/Spirit       |
| ישוע     | <i>Yeshua</i>         | Jesus/salvation          |
| מוקדה    | <i>moqedah</i>        | hearth/burning           |
| מ        | <i>mem</i>            | water/symbolically chaos |
| מוקד     | <i>moqed</i>          | burning mass             |
| ישראל    | <i>Yisra'el</i>       | Israel                   |
| יהוה     | <i>YHVH</i>           | The LORD/God's holy Name |
| אחרון    | <i>acharon</i>        | last generation          |
| תורה     | <i>Torah</i>          | Law/Instruction          |
| ת        | <i>tav</i>            | covenant/seal/cross      |
| מועד     | <i>moed</i>           | appointed time/feast     |
| מואב     | <i>Moab</i>           | From My Father           |
| בן-עמי   | <i>Ben-Ammi</i>       | Son of My People         |