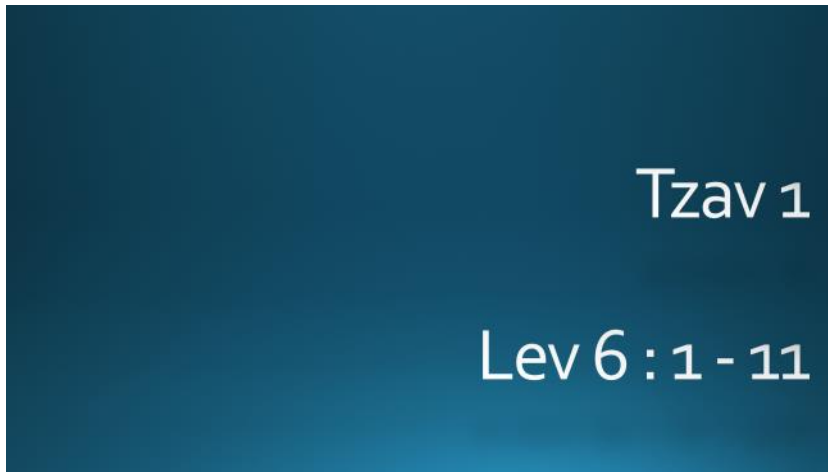


Tzav 1

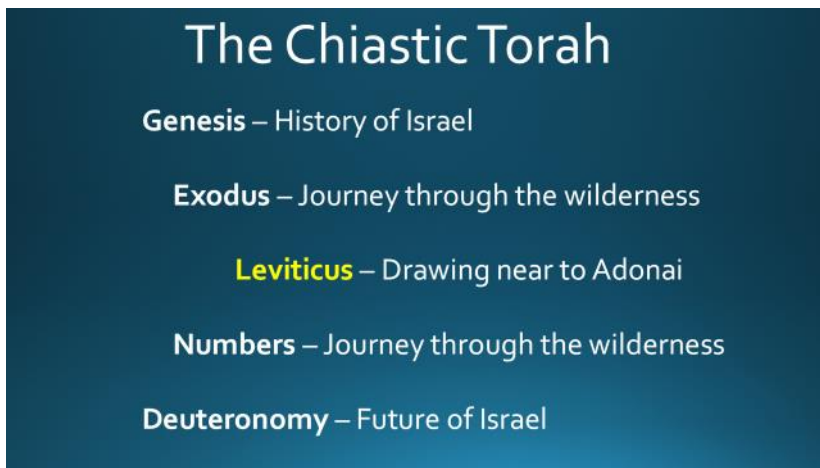
Friday, December 4, 2015 8:07 PM



REVIEW

The primary theme taught by Leviticus concerns how to draw near to Adonai

Torah Chiastic Structure



- A. Bereshit (Genesis) - Pre-history Israel
 - B. Shemot (Exodus) - Israel's journey through the wilderness
 - C. Vayikra (Leviticus) - focus is on drawing near to Adonai
 - B1. Bemidbar (Numbers) - Israel's journey through the wilderness

TORAH

Tzav - "Command"

Lev 6:1-11

6 (8) *Adonai* said to Moshe, 2 (9) "Give this order <or, command> to Aharon and his sons: 'This is the law for the burnt offering [a]: it is what goes up [b] on its firewood upon the altar all night long, until morning; in this way the fire of the altar will be kept burning.

The location of the Altar is very exactly defined, and is never to be changed... It is a commonly-held tradition that the place where David and Solomon built the Altar on the threshing floor of Arona, is the very place where Abraham built an altar and bound Isaac upon it; this is where Noah built [an altar] when he came out from the ark; this is where Cain and Abel brought their offerings; this is where Adam the First Man offered a korban when he was created--and it is from [the earth of] this place that he was created. Thus the Sages have said: Man was formed from the place of his atonement.

(Maimonides)

3 (10) When the fire has consumed the burnt offering on the altar, the *cohen*, having put on his linen garment and covered himself with his linen shorts, is to remove the ashes and put them beside the altar. 4 (11) Then he is to remove those garments and put on others, before carrying the ashes outside the camp to a clean place.

Clothes in which he cooked for his master, should not be worn when serving a goblet to his master.

(Talmud, Yoma 23b)

5 (12) In this way, the fire on the altar will be kept burning and not be allowed to go out. Each morning, the *cohen* is to kindle wood on it, arrange the burnt offering and make the fat of the peace offerings go up in smoke. 6 (13) Fire is to be kept burning on the altar continually; it is not to go out.

There are times when we believe ourselves to be "above it all" as the spirituality of the moment transports beyond the so-called trivialities of physical life. Conversely, there are times when we feel overwhelmed by those very "trivialities." Says the Torah: the fire on your internal Altar must--and can--be kept burning at all times. No moment in your life is too exalted or too debased to sustain your passion and enthusiasm in the fulfillment of the purpose to which you were created, which is to raise up to G-d the materials of your everyday existence.

(The Lubavitcher Rebbe)

We are all to make ourselves korbanot - the whole burnt offering, giving our entire selves and what is most important to us

Let us never let the fire go out in our temple - our bodies - as we serve Adonai

7 (14) “This is the law for the grain offering: the sons of Aharon are to offer it before *Adonai* in front of the altar. 8 (15) He is to take from the grain offering a handful of its fine flour, some of its olive oil and all of the frankincense which is on the grain offering; and he is to make this reminder portion of it go up in smoke on the altar as a fragrant aroma for *Adonai*. 9 (16) The rest of it Aharon and his sons are to eat; it is to be eaten without leaven in a holy place — they are to eat it in the courtyard of the tent of meeting. 10 (17) It is not to be baked with leaven. I have given it as their portion of my offerings made by fire; like the sin offering and the guilt offering, it is especially holy. 11 (18) Every male descendant of Aharon may eat from it; it is his share of the offerings for *Adonai* made by fire forever through all your generations. Whatever touches those offerings will become holy.”

Ten miracles were performed for our forefathers in the Holy Temple: No woman ever miscarried because of the smell of the holy meat. The holy meat never spoiled. Never was a fly seen in the slaughterhouse. Never did the High Priest have an accidental seminal discharge on Yom Kippur. The rains did not extinguish the wood-fire burning upon the altar. The wind did not prevail over the column of smoke [rising from the altar]. No disqualifying problem was ever discovered in the Omer offering, the Two Loaves or the Showbread. They stood crowded but had ample space in which to prostrate themselves. Never did a snake or scorpion cause injury in Jerusalem. And no man ever said to his fellow "My lodging in Jerusalem is too cramped for me."

Pirkei Avot (Ethics of the Fathers) 5:5

HAFTARAH

Jer 7:21-28

21 Thus says *Adonai-Tzva'ot*, the God of Isra'el: "You may as well eat the meat of your burnt offerings along with that of your sacrifices. 22 For I didn't speak to your ancestors or give them orders concerning burnt offerings or sacrifices when I brought them out of the land of Egypt. 23 Rather, what I did order them was this: 'Pay attention to what I say. Then I will be your God, and you will be my people. In everything, live according to the way that I order you, so that things will go well for you.' 24 But they neither listened nor paid attention, but lived according to their own plans, in the stubbornness of their evil hearts, thus going backward and not forward. 25 You have done this from the day your ancestors came out of Egypt until today. Even though I sent you all my servants the prophets, sending them time after time, 26 they would not listen or pay attention to me, but stiffened their necks; they did worse than their ancestors. 27 So tell them all this; but they won't listen to you; likewise, call to them; but they won't answer you. 28 Therefore, say to them,

'This is the nation that has not listened to the voice of *Adonai* their God.

They won't take correction; faithfulness has perished; it has vanished from their mouths.

BRIT CHADASHAH

1 Pt 2:21-25

21 Indeed, this is what you were called to; because the Messiah too suffered, on your behalf, leaving an example so that you should follow in his steps.

22 **“He committed no sin,
nor was any deceit found on his lips.”**^[a]

23 When he was insulted, he didn’t retaliate with insults; when he suffered, he didn’t threaten, but handed them over to him who judges justly. 24 **He himself bore our sins**^[b] in his body on the **stake**,^[c] so that we might die to sins and live for righteousness — **by his wounds you were healed.**^[d] 25 For you used to be **like sheep gone astray**, but now **you have turned to**^[e] the Shepherd, who watches over you.

Footnotes:

- a. [1 Peter 2:22](#) Isaiah 53:9
- b. [1 Peter 2:24](#) Isaiah 53:4, 12
- c. [1 Peter 2:24](#) Deuteronomy 21:22–23
- d. [1 Peter 2:24](#) Isaiah 53:5
- e. [1 Peter 2:25](#) Isaiah 53:6