



Message 4-4-09
Tzav-Command
Leviticus 6:1-8:36
Jeremiah 7:21-8:3, 9:23-24 (22-23)
Luke 21:20-24

Introduction

This week's portion focuses on the ritual of sacrifice and the manner in which Aaron and his sons are to conduct themselves when they have been anointed to serve in the sanctuary on behalf of the people.

Leviticus 8:30-36

30 Then Moses took some of the anointing oil and some of the blood which *was* on the altar, and sprinkled *it* on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him. **31** And Moses said to Aaron and his sons, "Boil the flesh *at* the door of the tabernacle of meeting, and eat it there with the bread that *is* in the basket of consecration offerings, as I commanded, saying, `Aaron and his sons shall eat it.' **32** "What remains of the flesh and of the bread you shall burn with fire. **33** "And you shall not go outside the door of the tabernacle of meeting *for* seven days, until the days of your consecration are ended. For seven days he shall consecrate you. **34** "As he has done this day, so the LORD has commanded to do, to make atonement for you. **35** "Therefore you shall stay *at* the door of the tabernacle of meeting day and night for seven days, and keep the charge of the LORD, so that you may not die; for so I have been commanded." **36** So Aaron and his sons did all the things that the LORD had commanded by the hand of Moses.

The importance of this passage should not be lost on us. First it had to do with the consecration of Aaron, as the first High Priest of Israel and his sons at the first priests of Israel. Even more important than that is the fact that it was Moses who set them apart for their calling and he was a Levite as well. It would appear that Moses transcended the barrier of tribal identity to occupy a unique place in Israel or for that matter anywhere. He stood above the High Priest and the priests of Israel. The priests would seek the Almighty's will through the use of the Urim and the Thummin stones while Moses could speak directly to the Almighty without the need to go through anyone else in order to do that. While we see in Aaron the Messiah as our High Priest who stands in between we and the Almighty Moses did not need an intercessor. He stood apart from the nation of Israel and perhaps that is how the Holy One had meant it to be?

Isaiah 59:16 He saw that *there was* no man, and wondered that *there was* no intercessor; therefore His own arm brought salvation for Him; and His own righteousness, it sustained Him. **17** For He put on righteousness as a breastplate, and a helmet of salvation on His head; He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. **18** According to *their deeds*, accordingly He will repay, fury to His adversaries, recompense to His enemies; the coastlands He will fully repay. **19** So shall they fear the name of the LORD from the west, and His glory from the rising of the sun; when the enemy comes in like a flood, the Spirit of the LORD will lift up a standard against him. **20** "The Redeemer will come to Zion, and to those who turn from transgression in Jacob," says the LORD. **21** "As for Me," says the LORD, "this is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "from this time and forevermore."

The Son of the Mighty One of Israel is our intercessor. He stands in between us and the Father and more importantly between us and the Adversary Satan. If He is not there for us we are lost and the only welcome we can look forward to is the cold embrace of death. It is not something I would look forward to and I don't think any of you want to encounter that also? Moses stands a type and shadow of Yeshua as well as the Father. In Moses we can see so many things taking place and the symbolism of these things should not be lost on us. The story of the Exodus should not just be discussed around the Seder table but should be spoken about throughout the year. Moses is not a figure that should be left consigned to the pages of history. Israel, the forming of a nation, should teach us what we should do and not do as we labor at building the Israel of the Lord.

Romans 9:27 Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved.

The remnant will be saved! We need to ponder that statement for a moment because many of us seem to have lost sight of the fact that only a remnant of His people will be saved – and who exactly are His people? I have written two booklets, one titled *Who are the Children of Israel and Who is God's Covenant with?* Both of these can found on our website at www.etz-chayim.org on our articles page. They are free and may be copied and distributed as long as the proper credit is given. I go into depth there about the nation of Israel and what it means to be an Israelite and not an Israeli. There is a distinct difference between the two. An Israeli is one who is a citizen of the modern state of Israel and an Israelite is one who was there when the nation of Israel was formed and those who were added to the nation later on through birth as a native born or through grafting in or adoption.

Romans 11:17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, **18** do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root *supports* you. **19** You will say then, "Branches were broken off that I might be grafted in." **20** Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. **21** For if God did not spare the natural branches, He may not spare you either. **22** Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off. **23** And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. **24** For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

The Apostle Shaul states the case clearly. Obviously he understood what it was the Almighty was trying to do regarding the building of Israel. As the mixed multitude, who came out of Egypt, were added to Israel, so too, are the mixed multitude once more being added to Israel. Part of this mixed multitude is the dispersed of Ephraim whom the Mighty One had punished for their sin against Him. He gave them over to the Gentiles to become like them, to lose their identity but He promised that one day He would bring them back from their exile. In the interim He seeded them among the nations of the earth so that when He would call them home they would bring with them others who had joined themselves to them.

Some believe the prophecy that talks about the ten men taking hold of the fringes or tzitzit of the Jew is what this is speaking about.

Zechariah 8:23 "Thus says the LORD of hosts: `In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, "Let us go with you, for we have heard *that* God is with you.'"

3671 קַנָּף *kanaph* {kaw-nawf}

Meaning: wing, extremity, edge, winged, border, corner, shirt, extremity, skirt, corner (of garment)

Origin: from 03670; TWOT - 1003a; n f

Usage: AV - wing 74, skirt 14, borders 2, corners 2, ends 2, feathered 2, sort 2, winged 2, misc 8; 108

Where it says *sleeve* it would be better translated as *edge* or *corner* of the garment where the tzitzit or fringes are attached. You might be saying to yourself, "This is nothing more than a technicality." Yet it isn't! The use of term *fringe* or *tzitzit* should not be lost on us because it is through this particular Torah command that people will recognize the obedient of the Holy One of Israel. These fringes were once unique to the Jewish people and only the observant Jews. Today they are worn by those not native born to Israel but the spiritual children of Israel who have come to stand alongside their Jewish brothers and sisters.

Note that I have said, "Come to stand alongside." I did not say they have come to take the place of the Jewish part of Israel. They will become a spiritual and physical part of Israel in ever growing numbers as the end-times grow closer. As we approach the last days the Holy One will bring back the captives from the four corners of the earth. He will call back both Judah and Ephraim and those who have joined with them. The book of Hosea is the story of the Holy One's mercy on Ephraim as He kept them safe in the days of their exile. Judah was the physical remnant whom He had called out to stand before the nations and take the heat. As He built an army in the Wilderness during the days of Moses He is building a new army from among the ashes of Judah. Into this army He will add the multitude of Ephraim and together they will usher in the plan of the Almighty with His Son leading the way.

Jeremiah 7:29-34

29 `Cut off your hair and cast *it* away, and take up a lamentation on the desolate heights; for the LORD has rejected and forsaken the generation of His wrath.' **30** "For the children of Judah have done evil in My sight," says the LORD. "They have set their abominations in the house which is called by My name, to pollute it. **31** "And they have built the high places of Tophet, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not

command, nor did it come into My heart. **32** "Therefore behold, the days are coming," says the LORD, "when it will no more be called Tophet, or the Valley of the Son of Hinnom, but the Valley of Slaughter; for they will bury in Tophet until there is no room. **33** "The corpses of this people will be food for the birds of the heaven and for the beasts of the earth. And no one will frighten *them away*. **34** "Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. For the land shall be desolate.

In the days of Solomon he built high places for his foreign wives so that they could worship their foreign gods in Israel. This was forbidden by the Torah but it would seem that Solomon believed himself to be above the Torah. As important as the Torah was for Israel it was just as important to the kings of Israel.

Deuteronomy 17:14 "When you enter the land which the LORD your God gives you, and you possess it and live in it, and you say, 'I will set a king over me like all the nations who are around me,' **15** you shall surely set a king over you whom the LORD your God chooses, *one* from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman. **16** "Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, 'You shall never again return that way.' **17** "He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself. **18** "Now it shall come about when he sits on the throne of his kingdom, ***he shall write for himself a copy of this Torah*** on a scroll in the presence of the Levitical priests. **19** "It shall be with him and he shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes, **20** that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel.

If Solomon followed this commandment he must not have been paying attention what he was writing? Why – because he broke this commandment in several ways. He multiplied wives for himself; he amassed gold and silver and had many horses. He had set himself as being greater than any of subjects and the Mighty One of Israel. He sinned mightily against the Lord and because of his sin the kingdom would be split in two with his son holding onto only two tribes while the other ten tribes would go to Jeroboam, who would also sin mightily against the Lord.

The Bible is not the story of the sins of the Holy One's creation. It is the story of the redemption of that creation by its Creator. It would be through His Son that He would bring redemption to the true remnant that had remained faithful to Him down through the ages. In every generation there was a faithful remnant.

Luke 21:20-24

20 "But when you see Jerusalem surrounded by armies, then know that its desolation is near. **21** "Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. **22** "For these are the days of vengeance, that all things which are written may be fulfilled. **23** "But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people. **24** "And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

The words of this prophecy are being fulfilled in our day and have been fulfilled on down through the ages. The city chosen by the Holy One has had its share of the Gentiles coming against it throughout its history. We first hear of Jerusalem in the day of Abraham. Back then it was known as Salem under the rule of Melchizedek, king and priest of the Most High. From that time forward we read about it over and over, again and again. It is His city not ours, not the Jewish people, not anyone except for Him. He chose it for his own and David conquered it and set up his kingdom there. From that day forward the kings of Israel and of Judah would rule from Jerusalem.

In our day the nations of the earth want to divide the city in the false hope of a peace with the nations that currently surround, not only Jerusalem, but the land of Israel as well. What the Holy One has given to His people, His people are to hold it for Him, until His return to take up His throne. Some of the people living in the land are willing to trade land for peace in the false hopes that their enemies will keep their word. What blindness has come upon His people? They cannot see what lies before them because the Holy One has blinded their eyes to the truth so that His plan can be accomplished. What a day that will be when all eyes turn to the heavens and see the skies open wide to let the Lord of lords and the King of kings through as He makes His way back down to the earth from His place at the right hand of His Father.

Zechariah 14:4 And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, *Making* a very large valley; half of the mountain shall move toward the north and half of it toward the south. **5** Then you shall flee *through* My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the LORD my God will come, *and* all the saints with You. **6** It shall come to pass in that day *that* there will be no light; the lights will diminish. **7** It shall be one day which is known to the LORD-- neither day nor night. But at evening time it shall happen *that* it will be light. **8** And in that day it shall be *that* living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; in both summer and winter it shall occur.

AMEN!

What can we do for others? What can we offer them? Whatever that may be, it is an offering that gives light and warmth. When such service becomes an everyday thing, it is the "perpetual fire" called for by our reading.

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Tony Robinson at www.devoted.to/Torah (sign up)

Mark R. Ensign at mrensign@arn.net (request to be added to list)

Ardelle Brody [abrody@mchsi.com](posted on Mordecai's website along with his Torah commentary-an excellent woman's perspective)

May the Lord bless you and yours... *Mordecai Silver*

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