

Week 25: April 12, 2025

Shabbat Message

## **Tzav / *Command* / צַו**

**[Leviticus 6:1-8:36](#)**

## **My Way or Yah's Way**

### **The Good Things of Yehovah**

#### **Introduction**

This Torah portion is another continuation of basically what we have gone over the last 2 weeks however it dives a little deeper in the offerings than previously. We see the Torah of the Burnt Offering, The Torah of the Grain offering, also the Sin and Guilt offerings. Each time you see Torah of the such and such it means the instructions concerning these things. We are to have

exact instructions on how to handle the different offerings and consecration of the Kohanim.

They were to be set apart and consecrated from head to toe with blood. Remember our priesthood is a separate priesthood that is consecrated with blood from head to toe. We are to be consecrated by blood from head to toe. Don't go out into the world ministering without being consecrated with the Blood of Yeshua. This is what the Torah is all about.

### **Leviticus 7:18-21**

1. The word imputed (Hb Chashav) refers to the act of counting or evaluating (25:27). If the meat was not eaten or burned up within the required time, the offering was an abomination, meaning tainted and desecrated.
2. the general principle regarding the purity of the flesh was the threat of defilement through contact. The clean must eat only clean meat, or the consequences were severe.
3. If the person who ate this sacrifice was ceremonially clean, he was cut off, which meant either excommunicated for worship (22:3) or premature death by the intervention of Elohim. This stern warning was given because of the communal nature of the peace offerings. (1 Cor 11:27-32) contains a similar warning who took of the Lord's Supper unworthily. The abominable thing (Hb sheqets) is the same term that designated unclean food. 11:10, 20:25 or an idol (Deut 7:26).

### **Leviticus 7:22-27**

1. An offering's fat and blood belonged to Yehovah, and they could not be eat (3:17,17:6).  
the fat was the best portion, and the blood represented the life of the animal that had been surrendered to Elohim. (Deut 12:23; Acts 15:29).
2. Animal fat that came from a source other than a sacrifice could be used for household purposes (e.g. oil), but the blood from an animal could never be eaten (3:16-17, 17:13).
3. In any of your dwellings refers to any domestic dwelling place, setting apart the people's homes from the sanctuary (3:17; 23:3,21; Exod 12:20; Num 35:29).

### **Leviticus 7:28-36**

1. After detailing the procedure about the laity and the disposal of the bread and meat, the passage focuses on the portions of the peace offering presented to Yehovah that which belonged to the priest.
2. Why sacrifice the fat part of the meat? Because the fat is best part of the meat or the most valuable part of the meat.
3. According to some scholars...Biologically, the fat is used by the body to store excess energy in good times for hard times; let us make an analogy; fat is the “money” your body needs to survive. When there is a temporary excess of money coming in, on payday or harvest season, you will first spend that money on this week’s grocery bill, and then you will store the surplus in a bank. Then in the downtime between your next payday you will draw on that reserve. If you have a well paying job or low expenses, then you will continue to have an excess every month and save that money back for your retirement,

children, and grandchildren.

4. And that is, in a nutshell, what fat is designed to do. When you take in more carbohydrates (starches and sugars primarily) than your body will use between now and the next meal, the excess is primarily stored as fat; the fat is deposited in various parts of your body and when you fast (voluntarily or involuntarily) these fat cells are broken down and used for energy. And now we have enough groundwork laid, I can tell you what fat MEANS, and WHY God chose it for Himself.
5. Fat is considered by many cultures, particularly those in the middle east, to be a delicacy. And as we saw, only the visceral fat is prohibited. Here God promises that they will eat the fat of the land. There is also a dual meaning because here the fat (the same Hebrew word is used as elsewhere in Leviticus) is pictured as a blessing of plenty of food and good land. Because the fat is one of the end products of metabolism in the body, God uses it to represent the end product of working a good productive land – in that sense, the fat would also represent the bottles of wine and oil, the barns full of hay and the bins full of grain for the next year.

### **Leviticus 7:30-31**

1. His own hands refers to individual layperson, emphasizing that the gift came voluntarily from the owner.
2. Since the fat belonged to Yehovah, it must have be burned up, and the breast was given to the priests collectively, symbolizing that he sacrifice has been accepted by Yehovah.

The expression for waved as a wave offering describes the (Hb tenuphah offering).

3. The worshipper presented it as a dedicatory gift (elevation offering) to Yehovah. This symbolized the transfer of the gift portion from the owner's possession.

### **Leviticus 7:32-33**

1. The officiating priest received the right shoulder (or thigh Num 18:18-19) as a heave offering (Hb Terumah).
2. The breast and the thigh were meaty portions that provided a regular stipend for the priestly families, showing the generosity of Yehovah.
3. The owner first burned the fat on the altar to Yehovah. Then the owner apportioned the meat as a gift from Yehovah to his servants, His priests.

### **Take Away**

1. Each offering is a representation of what either what Yeshua has done for us or of our Fellowship with him .
2. You can trace Acts 15 back to this Torah portion and many others regarding abstaining from blood.
3. We are to give the best that we have to Yehovah; and to also take care of the Levites and to not neglect the role of the Pastor/Rabbi.

# Application

1. Today I will be give the best of what I have to Yehovah without holding back.
2. I will continue to honor Yehovah with my giving not just of my finances, but of my time, resources, and my whole life.
3. I will make Yehovah a priority in my life and seek him in how best to give of my life.

Beth Ohr Messianic Congregation

Torah Cycle 2024-2025