

Parashat Tzav- The Mystery of the Two Priesthoods



Torah: **Vayiqra [Leviticus] 6:1-8:36** Haftarah: **YermeYahu [Jeremiah] 7:21-8:3**

Netzarim Ketuvim: **Yahuchanan Moshe [Mark] 12:28-34**

Introduction: Our portion Tzav meaning to command is concerned with the instructions for Aharon & his sons in their Priestly service when they offer **Korbanot** the animal & meal offerings within the sanctuary. This reading therefore relates to the initiating of the Priests & what it means to be Set-apart or Holy before the living Elohim by diligently following all the instructions given. This also must be seen as significant for us too as Kepha [Peter] makes abundantly clear with regards our position today in this:

Kepha Aleph [1 Peter] 2:9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people,

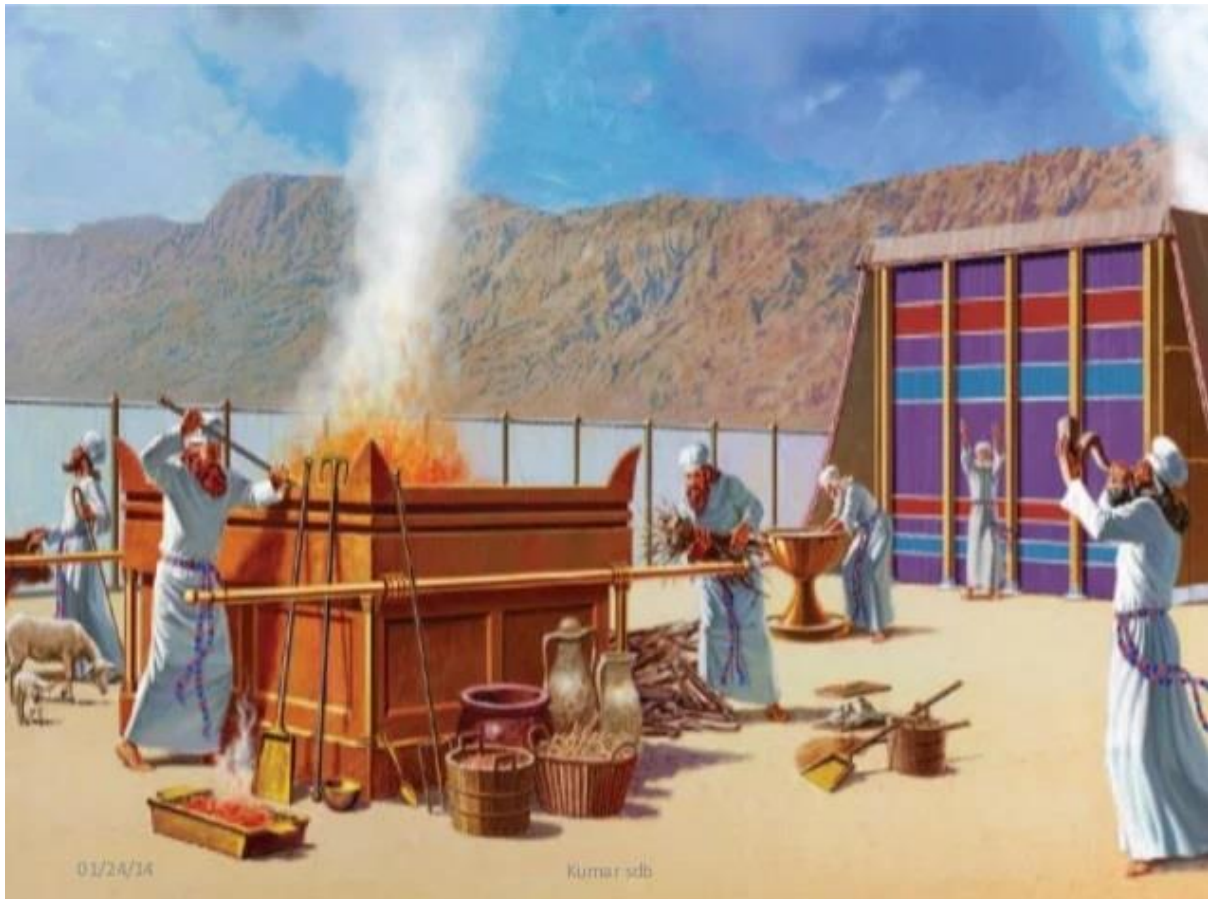
Summary of the Torah Portion:

1. Instructions relating to removal of ashes daily, the induction of Priests & details of the offerings for the priestly service is given.
2. More details are now given regarding the Olah [ascending Offering/Burnt Offering], the Minchah [the Grain Offering] the Sin Offering, the Trespass Offering & the Peace Offering.
3. The inauguration of the Mishkan [the Tabernacle] with Aharon & his sons inducted as Priests & anointed with Holy oil as well with the Mishkan & its vessels.

4. Mosheh further instructs a seven-day confinement to the Mishkan for the Priests detailing the consumption of the Sacrificial meats during this period.

The Higher Priesthood:

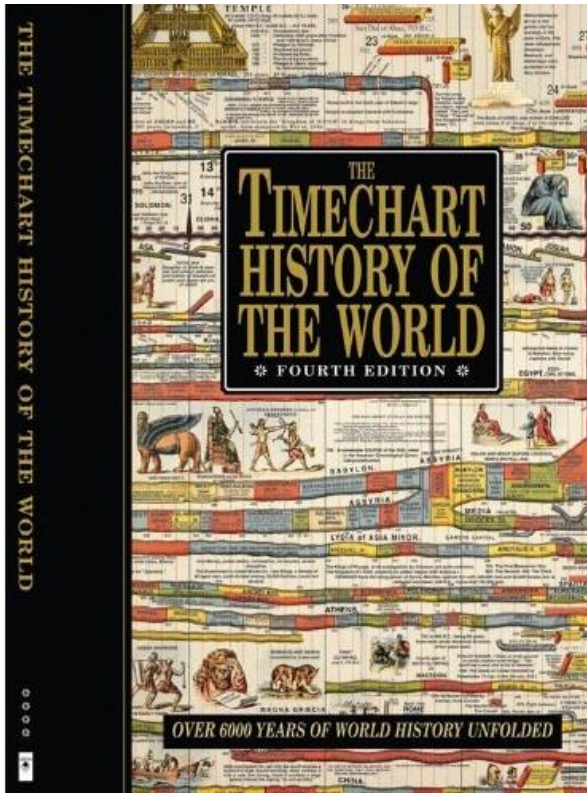
In our reading we come to see the establishment of the Levitical Priesthood which was only established after the failure of the Golden Calf. Just as we discovered last week the sacrifices served to draw Yisrael near to **YHWH** in the Mishkan and to atone for their various sins. However, we read an interesting statement from Hebrews in:



Ivri'im [Hebrews] 10:8 Slaughter & Meal offerings and offerings for sin You did not desire, nor delight in, which are offered according to the Torah, **9** then He said, “see, I come to do Your desire, O Elohim,” He takes away the first to establish the second.

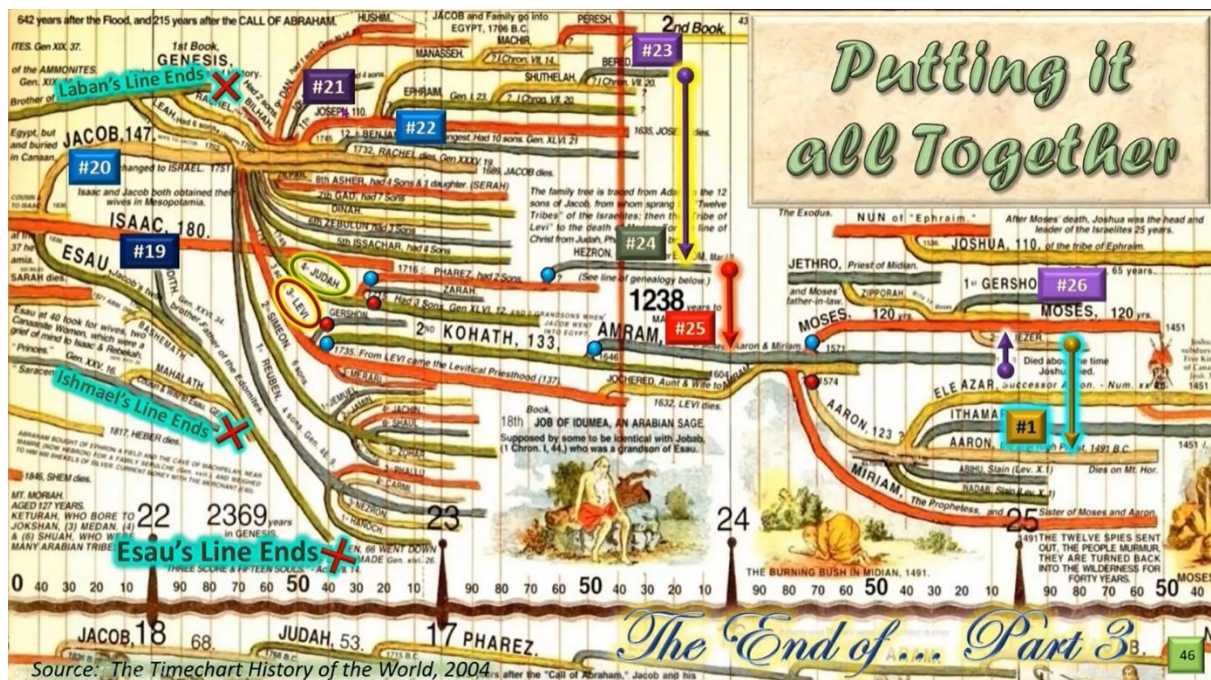
This surely suggests a change in the sacrificial system with the coming of our Master.

Mosheh himself we can determine was to be in a line of the Melki- Zedek Priests which can be seen by a unique Book tracing all the timelines from Adam called:



“The Timechart History of the World: 6000 Years of World History”

Mosheh was unique in His time as He served in the Heavenly Priesthood which always was Superior to the Earthly Levitical Priesthood. In the diagram detailing the Timelines which is a whole teaching in itself with then Mosheh being the 26th Melki-Zedek from Adam & the last before the Levitical Priesthood is introduced:



Mosheh served as Priest, Mediator & Sovereign being the aspects that represent the Melki-Zedek Priesthood of which our Master serves as detailed in:



Ivri'im [Hebrews] 6:20
Yahusha [Yeshua] has entered as a forerunner for us, having become High Priest forever according to the order of Melki-Zedeq.

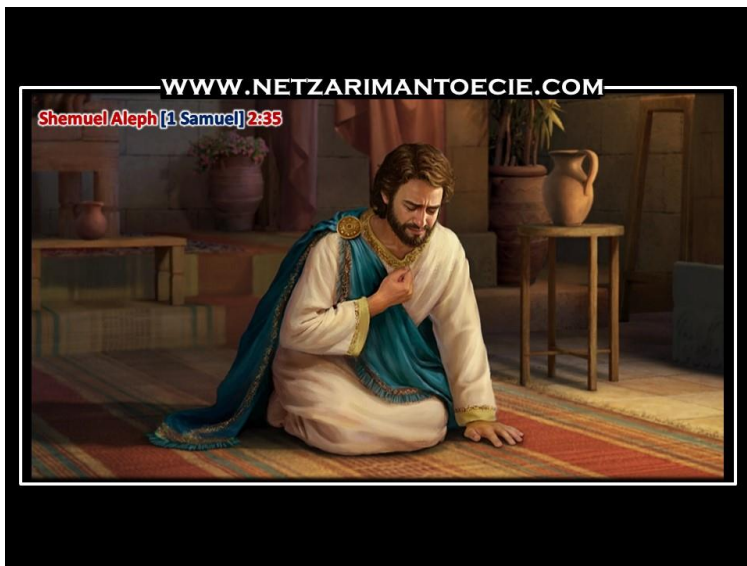
Therefore, we can now see the change of Priesthood of which we participate because **Kepha [Peter]** makes it plain that we are a Royal Priesthood which is the **Melki-Zedek Priesthood**.

We do see in the days of the **Mishkan [the Tabernacle]** that the Levitical Priesthood had greatly deteriorated since we read in:



Shemuel Aleph [1 Samuel] 3:2 And it came to pass at that time, while Eli was lying down in his place, and when his eyes had begun to grow so dim that he could not see, **3** and before the lamp of Elohim went out in the Mishkan [tabernacle] of YHWH where the ark of Elohim was.

This was a time where the **Shekinah** [the Glory] of Elohim was fading since we know that the sons of Eli being Priests were wicked with Eli's house about to be destroyed however we do also see a promise with these words found in:



Shemuel Aleph [1 Samuel] 2:35

Then I will raise up for Myself a faithful priest who will do according to what is in My heart and in My mind. I will build him a sure house and he will walk before My anointed forever.

This speaks of a faithful house different than the first and surely these words sound much like the promise of the New Covenant found in **YermeYahu [Jeremiah] 31:31 & Ivri'im [Hebrews] 8.**



It was always the Levitical Priesthood that had its Ark removed as we read with the story of Eli who died when he heard of the loss of the Ark & later in the days of YermeYahu [Jeremiah]. We also read that when the ark had been taken the daughter in law of Eli gave birth and as she died, she named the child **Ichabod**, crying out **"the Glory has departed from Yisrael!"**

Even in Yeshua's day there was no Ark & the only glory within the **Beyth Ha Mikdash** [the Temple] was when Yeshua was there because He says this in:



MatithYahu [Matthew] 23:38 See! Your house is left to you desolate, **39** for I say to you, you shall see Me no more till you say, “blessed is He who comes in the name of YHWH!”

What we do come to see is that the lesser Priesthood is blessed by the better as in **Hebrews 7:7** and then we read in:

Ivri'im [Hebrews] 7:11 Truly, then, if perfection were through the Levitical priesthood – for under it the people were given the Torah – why was there still need for another priest to arise according to the order of Malkitsedeq and not be called according to the order of Aharon? **12** For the priesthood being changed, of necessity there takes place a change of law also.

Therefore, what we come to see through Scripture is two unique Priesthoods with one being Elevated and the other being lowered since one is of the Earth & the other is Heavenly. We then are of the Superior Priesthood the Heavenly Priesthood of which Yeshua is the **Kohen Ha Gadol** [the High Priest].

The Relationship of the Physical Sacrifices with Yeshua:

We do read in **Vayiqra [Leviticus] 6:28** that the earthen vessel used with the sacrifice must be broken. Why was that? If we then are the earthen vessel how does that relate to us? We know that Shaul [Paul] who was an enemy of Yeshua was broken to become the great Apostle. We read this in:



Ma'esay Ha Shilychiym [Acts] 9:15 But the Master said to Ananias, "Go, for he [Shaul] is a chosen vessel of Mine to bear My Name before nations, sovereigns and the children of Yisra'ël. **16**"For I shall show him how much he has to suffer for My Name."

A Diamond begins as coal but becomes so valuable because it has done well under extreme pressure. It is the purpose of YHWH to take us who are lumps of coal & see how we do under pressure. If we think of ourselves & how we have been brought near these words must challenge us in:



Romiyim [Romans] 9:21 Does not the Potter have power over the clay, from the same lump to make one vessel for honour and another for dishonour?

It is how we possess our vessels that shows how the one-time perfect sacrifice of Yeshua has elevated us to Holiness for we read in:



CorinthYah Beyth [2 Corinthians] 4:7
And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim and not of us – **8** being hard pressed on every side, but not crushed; being perplexed, but not in despair; **9** being persecuted, but not forsaken; being thrown down, but not destroyed; **10** always bearing about in the body the dying of the Master Yeshua, that the life of Yeshua might also be manifested in our body.

The Great Summing Up:

The wonderful connection we can make to this week's Torah portion is that the desire to draw near through sacrifice with one's heart may teach us all to possess our own vessel diligently & purposefully in sanctification & holiness, to prepare us for the day & age in which we live. It is therefore our great call to reveal that treasure within us to our family, friends & the world around us.

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The fire was to never go out



We read in our Torah portion that the sacrifices were continually to be brought & that the fire on the Altar was not to go out. This surely means that our hearts must always be on fire for YHWH & our Master Yeshua and the fire needs to be continually fuelled with the word of Elohim and empowered by the **Ruach Ha Kodesh** [the Holy Spirit] which can only take place when we live in Holiness since we read from Kepha [Peter] a quote from Torah which says in:

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Kepha Quotes the Torah



Kepha Aleph [1 Peter] 1:16 because it is written, "Be holy, for I am holy."

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We know that prayer is like the offerings too that were brought at specific times since we read this in:

Tehillah [Psalm] 55:16-17 As for me, I will call upon Elohim and YHWH shall save me. **17** evening and morning and at noon I will pray and cry aloud and He shall hear my voice.

These are the three times the sacrifices are brought.



Tehillah [Psalm] 141:2 Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice.

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Surely this is a reminder of the sacrifices brought in the Mishkan. However, we have something far greater for we read in:



Ivri'im [Hebrews] 13:9 For it is good that the heart be established by grace [Chesed], not with foods which have not profited those who have been occupied with them. **10** We have an altar from which those who serve the earthly Tent of Meeting [Ohel Moed] have no authority to eat. **11** For the bodies of those beasts whose blood is brought into the Set-apart Place by the high priest for sin, are burned outside the camp. **12** And so Yeshua [Yahusha] also suffered outside the gate, to set-apart the people with his own blood. **13** Let us then go to Him outside the camp bearing His reproach. **14** For we have no lasting city here, but we seek the one coming.

We know that the sacrifice of Yeshua the Melki-Zedek offering was made at exactly the times of the **Tamid** [the daily] sacrifices in the Torah the **3rd, 6th & 9th** hour. Yeshua

has elevated the sacrifice and if we are living for the city above let us live as such in Holiness.

We then have two covenants as we have two Priesthoods, the Book of the Covenant & the Book of the Law for Shaul [Paul] gives us this example in:

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The Yerushalayim Above




Galatians 4:25 for this Haḡar is Mount Sinai in Arabia and corresponds to Yerushalayim which now is and is in slavery with her children. **26** But the Yerushalayim above is free, which is the mother of us all.

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Surely **Shaul** [Paul] is suggesting that the strict adherence to the book of the Law which we heard was unto Messiah he refers to as Slavery which must also relate to the Oral Torah and the Halacha or the traditions of the Elders.

The most profound text revealing the elevation of Yeshua that his work is complete is correctly translated in the Septuagint about 132B.C. but hidden in the Masoretic text in:

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The Septuagint



Tehillim 110: 4 YHWH has sworn and does not relent, "You are a Priest forever according to the order of Malkitsedeq **5** YHWH at your right hand shall smite sovereigns in the day of His wrath.

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This is the most powerful declaration of who Yeshua [Yahusha] is for He is YHWH at the right hand of Father YHWH. May we never fail to see the Majesty & Glory of Yeshua & live our life in that Knowledge.

Haftarah: YermeYahu [Jeremiah] 7:21- 27

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Haftarah:
YermeYahu
(Jeremiah) 7:21- 27

Our reading clearly points out that YHWH tells the prophet YermeYahu (Jeremiah) to rebuke Yisrael, saying that His primary intention in taking their forefathers out of Mitsrayim (Egypt) wasn't the sacrificial offerings, rather for them to obey his voice which we remember from the Covenant in:



Mosheh Reads the Book of the Covenant

Shemoth [Exodus] 24:7 And he took the Book of the Covenant and read it in the hearing of the people. And they said, "All that YHWH has spoken we shall do and hear."

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As already mentioned, the laws concerning sacrifices came after the Golden calf incident and were imposed upon the people through the Book of the Law as Shaul [Paul] declares in:

The Letter of Shaul to the Galatians



Galatians 3:19 What purpose then does the Book of the law serve? It was added because of transgressions [the Golden Calf], till the Seed [Yeshua] should come to whom the promise was made.

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Netzarim Ketuvim: Yahuchanan Mosheh [Mark] 12:28-34



It is quite possible that this particular P'rushim [Pharisee] or Scribe asked this particular question to cause Yeshua to show his unorthodox belief. By quoting the first part of the Shema Yeshua confirmed the practice of every pious Jew of reciting the daily Shema. The Pharisee also answered well to say that to love YHWH & one's neighbour is superior to sacrifices so Yeshua says he is not far from the kingdom. It is this thought that we must always hold to, that our religious service must never be placed above our love, lest we become elevated in our own eyes. May our love for our Master always stir us on to good deeds to the praise of our Heavenly Father.

Amen! Shavua Tov Aleykhem [A Good Week unto You]