

#25 *Tzav* Parsha Probe

Rabbi Eukel's **drash** on *Tzav* looks again at **Sacrifice²!**

We have been made to know that **New Covenant Lent** sacrifice is intended to bring the observant closer to **GOD**. We offer to *give up* something whose sacrifice will allow us to focus, draw nearer in sacred fellowship.



So, are “*Old Covenant*” Sacrifices of any worth to **ADONAI**?

Clearly, **ADONAI's** *Loving Command, Tzav, orders us*, again, to bring Sacrifice. We are made to know, however, that **ADONAI** does not need anything. Are Sacrifices, then, more **for** us and only **to ADONAI**?

Understanding the Hebrew word **karban** from the root **karov** translated as *sacrifice-offering*, means **bring closer**. Laying hands on the unblemished animal says, “Except for this acceptable substitute, my sins warrant separation [even death] from my **Holy GOD**.”

Embracing **ADONAI's** Loving Mercy and Grace, you are able to offer yourself as a *Holy Living Sacrifice*, acceptable to **ADONAI**. Cleansed by Blood, respond with *Isaiah*, “**Here I am. Send me!**”

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Leviticus 6:8—8:36; Jeremiah 7:21-8:3;
9:23-24; Hebrews 9:11-28; Psalms 1

Sacrifice²

Messiah Yeshua lovingly commands us to *Be & Do a disciplined disciple*: ASK questions. What ANSWERS do you hear? DISCUSS.

[1] Tzav details *Sacrifice-Offering* again.

Seems like for “*new testament only*” teachers this is beating a dead horse. Like a modern movie drama debating “*GOD is Dead*” philosophy, are we to conclude *Sacrifice is Dead*? If you reject Biblical Hebrew understanding, Sacrifice-karban, is to GOD, not for GOD, that brings you and I closer, then you might offer no *living sacrifice*. Yes?

Explain using Hosea 6:1-7.

Discuss (during *Oneg Shabbat*): The *ashes* of the sacrifice are a part of Tzav Lev 6:3-6. Coupled to ashes removed are garments changed and the order to *never ever* let the *Fire* go out. Consider and explain significance of how “old fire” is honored with the “new fire” for that day’s offerings.



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