

Parashat Tzav

The framework of this *parasha* indicates that it does not appear in its correct chronological place, rather it appears in its logical place, since the focus of this *parasha* is not sacrifices, but the priests and the Tabernacle. In fact, this *parasha* was given long before, at Mount Sinai (see v. 38). The famous question of the Talmudic Sages “why are the laws of *shemitta* placed at Mount Sinai?” can be raised here, as well, given that the only sacrifices that were brought at that time were the peace-offerings (*shelamim*) that were brought in conjunction with receiving the *luhot ha-berit*.

Of course, the entire Torah was given at Sinai, and was disseminated to the people in a piecemeal manner over time so that it could be learned and digested in an appropriate manner. Nevertheless, it is reasonable to ask whether there is a need for a repetition of these laws that appeared earlier in the Torah.

Our *parasha* appears in a different order than the previous one, since it is being presented to the *kohanim*. This time it is given in the order of degrees of holiness – first the holiest sacrifices (note that the chapter is divided almost perfectly into two parts and that the word “*kodesh*” appears only in the first half and not in the second), and then the simple sacrifices.

While at first glance this appears to be a jumble of information, in fact there is logic in the order, and even symmetry. Effectively, the Torah is a work of poetry with paragraphs, chorus and rhythm.