

Tzav (Command) **Vayikra (Leviticus) 6:1-8:36**

Well, here we are with the offerings again. Why repeat these same offerings? At first glance, it seems that we are reading mostly what we read last week in Parashat Vayikra. Is יהוה (Yahwey) just restating for emphasis? We'll try and figure that out.

A close examination of the two reveals a fundamental difference. Notice that Parashat Vayikra is addressed to **the children of Israel**:

Vayikra 1:2 "Speak to **the children of Israel**, and say to them: 'When any one of you brings an offering to יהוה, you shall bring your offering of the livestock -- of the herd and of the flock.

Whereas Parashat Tzav is specifically aimed at **the priestly division of the Levites**:

Vayikra 6:9 "Command **Aaron and his sons**, saying, 'This *is* the Torah of the burnt offering....

This distinction is further evidenced by the fact that Chapters 1-6 (Vayikra) focus on “**what**” can be offered, and chapters 6-8 (Tzav) focus on the instructions to the priesthood on “**how**” to offer up the offerings. We could say that last week’s reading was the **instruction manual to the individuals of Israel** and this week we have **the instruction manual for the priesthood**. This should be very interesting to **us** since **we belong to the priesthood!**

1 Peter 2:9 But you *are* a chosen generation, **a royal priesthood**, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

Revelation 1:6 and has made us kings and **priests** to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

That does not mean that we will offer sacrifices at the rebuilt temple. There have been **changes to this priesthood**:

Hebrews 7:11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that **another priest** should rise **according to the order of Melchizedek**, and not be called according to the order of Aaron? ¹² **For the priesthood being changed, of necessity there is also a change of the law.** ¹³ For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. ¹⁴ For *it is* evident that our Adonai arose from Judah, of which tribe Moses spoke nothing concerning priesthood. ¹⁵ And it is yet far more evident if, **in the likeness of Melchizedek, there arises another priest** ¹⁶ who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. ¹⁷ For He testifies: "**You are a priest forever According to the order of Melchizedek.**"

Praise Yah! **The priesthood of Melchizedek is what we are now a part of.** The priesthood of Melchizedek is the **heavenly kingdom** that Yeshua said has **now come**:

Matthew 10:7 "And as you go, preach, saying, 'The **kingdom of heaven is at hand.**'

Yeshua told many parables about the **kingdom of heaven**. He compares it to a **treasure**.

Matthew 13:44 " Again, the **kingdom of heaven** is like **treasure** hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.⁴⁵ " Again, the **kingdom of heaven** is like a merchant seeking **beautiful pearls**,⁴⁶ "who, when he had found one pearl of great price, went and sold all that he had and bought it.

Matthew 13:52 Then He said to them, "Therefore every scribe instructed concerning the **kingdom of heaven** is like a householder who brings out of his **treasure things new and old.**"

This is what I see in these verses. The **treasure** that is found is **this** knowledge: **Yeshua** has become the **High Priest in the order of Melchizedek**, and that makes **us priests** that **serve** with Him in the **heavenly courts**...that **kingdom** whose **pattern** was given to Moses on Mt. Sinai and built according to **precise details**. Though we are a part of this **heavenly kingdom**, we still dwell here on earth and the **Torah instructions are part of the hidden treasure**. Of course you see in Matthew 13:52 that those Torah instructions include **the new (Melchizedek)** and the **old (Shabbat, festivals, kosher eating, etc.)**.

Okay, back to the tabernacle. What exactly was the job of the **priests**? **The priests were to assist** the ones bringing the offering that they might become **closer to יהוה**. They were **responsible for the spiritual well-being** of the nation. Though they had a **set apart and chosen position**, they were simply **servants of the people**.

Matthew 23:11 "But he who is greatest among you shall be your **servant**."

Let's take a look at the **altar** since this is where our Torah portion begins:

Vayikra 6:9 "Command Aaron and his sons, saying, "This *is* the Torah of the burnt offering: The burnt offering *shall be* on the **hearth** upon the altar all night until morning, and **the fire of the altar shall be kept burning on it**."

Remember the **tabernacle** is made up of **the body of Messiah**. Therefore the **altar** can be seen as being made up of some of these **living stones**:

1 Peter 2:5 you also, as **living stones**, are being built up a **spiritual house**, a **holy priesthood**, to offer up spiritual sacrifices acceptable to Adonai through Messiah Yeshua.

יהוה lit the first **fire** on the altar Himself (Vayikra 9:24), but it had **to be kept burning**. What kept the fire burning was **the constant obedience of the people bringing their sacrifices**. This is what **fueled the fire for the next person**. One person's worship **added fuel** for the next. Therefore the altar represented **unity and identification with Israel**.

There is another major difference between last week's Torah portion and this week's. The offerings are listed in a different order:

<u>Vayikra</u>	<u>Tzav</u>
Burnt	Burnt
Grain	Grain
<i>Peace</i>	Sin
Sin	Guilt
Guilt	<i>Peace</i>

The peace offering has lost its place in the **middle** and finds itself at the **end**. Why do you suppose this is so? Remember that Vayikra was addressed **to the one making the offering**. For him the offerings have been divided into **two groups** – the first three are **voluntary** and the last two are **commanded**. From **the Priest's perspective**, however, we find **two other divisions**: those that are **“most holy”** and those that are **“holy”**. The **burnt, grain, sin, and guilt** all belong to the **“most holy”**. Of the portions that can be eaten, **the “most holy” may be eaten for only one day and only within the boundaries of the Tabernacle**. The **peace offering** finds itself in a category of its own. **Most** of the offerings were in fact **peace offerings** and this Torah portion focuses much of its attention on this category.

To begin our study of the **peace offering**, let's return to a few of the details of the peace offering from last week:

Vayikra 3:3 'Then he shall offer from the **sacrifice of the peace offering** an offering made by fire to יהוה. The **fat** that covers the **inward parts** and all the **fat** that *is* on the **inward parts**,⁴ 'the two **kidneys** and the **fat** that *is* on them by the flanks, and the **fatty lobe attached to the liver** above the kidneys, **he shall remove**;⁵ 'and Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* on the wood that *is* on the fire, *as* an offering made by fire, a sweet aroma to יהוה.

The **fat** is cut away revealing the **inward parts.....our inner motives**:

Hebrews 4:12 For the word of Adonai *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and **is a discerner of the thoughts and intents of the heart**.

The **kidneys** and **liver** are organs that work together to **filter the blood to purify it**. The Hebrew word for **kidneys** (כִּלְיֹתַי) is also a word for the **mind** (Isaiah 26:2), not the **emotions**. **The mind is what rules our lives** and we must put that on the **altar** to subject **our will** to יהוה's **will**. A person with a kidney problem is often told to drink a lot of **water**. Returning to the **“water of the Word”** is what **purifies our mind**. The Hebrew word for **liver** (כִּבְדָּה) is the word for **heavy, important or glory**. We must also put **our own glory up on the altar** that we may in turn **glorify Him**.

Now let's take a look at this week's reading for the information given to the **priests** concerning **the peace offering of thanksgiving**:

Vayikra 7:11 ' This *is* the Torah of the **sacrifice of peace offerings** which he shall offer to יהוה:¹² 'If he offers it for a **thanksgiving**, then he shall offer, **with** the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil.¹³ 'Besides the cakes, *as* his offering he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering.¹⁴ 'And from it he shall offer one cake from each offering *as* a heave offering to יהוה. It shall belong to the priest who sprinkles the blood of the peace offering.¹⁵ ' The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning.

These verses kind of pick up where the verses in chapter 3 of Vayikra left off. There are actually **three** different types of **peace offerings** mentioned this week:

- **Thanksgiving**
- **Vow**
- **Free will**

Our study will focus around the **thanksgiving offering**. An **animal offering** is offered with particular **grain/bread offerings**. יהוה even has something to say about the way we come to Him in **thanksgiving!** There are **four** different **breads** being offered:

1 Corinthians 10:17 For we, *though many, are one bread and one body*; for we all partake of that **one bread**.

There is an interesting little picture here. First of all, these are some of the reasons that I found why someone may bring a **thanksgiving offering**:

- **Gratitude** to the Almighty for one's well-being
- **Abundance of joy** in their lives
- **Deliverance** from great danger
- For יהוה's goodness

So you can see that the thanksgiving offering was not done because of **sin**, but to express **general gratitude and thankfulness**. In the **giver's** mind, **he was the one up on the altar....giving up his own life, that he might rise up (in smoke) and become one with the Almighty**.

Matthew 16:25 "For **whoever desires to save his life will lose it**, but whoever loses his life for My sake will find it.

Psalms 116:12 What shall I render to יהוה *For* all His benefits toward me?¹³ I will take up the cup of salvation (Yeshua), **and call upon the name of יהוה**.¹⁴ **I will pay my vows to יהוה** Now in the presence of all His people.¹⁵ **Precious in the sight of יהוה Is the death of His saints**.¹⁶ O יהוה, truly I *am* Your **servant**; I *am* Your **servant**, the son of Your maidservant; You have loosed my bonds.

Now we're not finished with this story yet. We have **the death of the saint, who has given up his life on the altar** to become יהוה's **servant**. Also, according to Vayikra 7:15, **this sacrificed animal must be totally eaten in the same day**. In order to eat all this, he would declare a **feast** with the priests and anyone else in the Temple whom he could invite. This would give the one who brought the thanksgiving offering **more opportunities to share his thankfulness**. The meal itself becomes **part of the drawing near for everyone!**

Psalm 107:22 Let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing.

What else is it about the **peace offerings** that make them **different** than the others? I found something quite interesting, though I can't give you all the reasons for it. The Hebrew word for **sacrifice, zevach** (זָבַח) seems to only be identified with **one** of these offerings...**the peace offering**. In our Greek mindset, they all seem to be **sacrifices**...yet the others are all only referred to as **offerings** (korban), or a way of **drawing near**. The **peace offering** is also a korban, but why is it singled out as a **sacrifice**?

The **root** meaning of the word **sacrifice** (zevach - זָבַח) according to the **Etymological Dictionary of Biblical Hebrew** is **"to nourish"** or **"to act for a higher purpose"**. Let's take a look at some verses that use this word:

Exodus 12:10 'You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire...**27** "that you shall say, 'It is **the Passover sacrifice** (zevach - זָבַח) of יהוה, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' "So the people bowed their heads and worshiped.

This **sacrifice (zevach)** is the **Passover Lamb!** What else does Scripture say of this **sacrifice**?

Exodus 23:18 "You shall **not offer the blood of My sacrifice with leavened bread**; nor shall the fat of My sacrifice **remain until morning**.

Do you notice the similarities between the **peace/thanksgiving offering sacrifice** and the **Passover lamb sacrifice**? **Both must be eaten the day they are sacrificed. Both are eaten with bread, however the Passover Lamb is only eaten with unleavened bread.** Now there is something else you may not have caught. **The Passover Lamb sacrifice** is the only **sacrifice** in the Scripture that is called **"My Sacrifice."** Is there a **connection** between the **Passover Lamb** and the **Peace offering**? If so, then we can make some interesting observations.

In Vayikra 6:9 (English Bible numbering), the word translated **"hearth"** or **"burning"** has two **smaller letters** that make up the Hebrew word:

מִקְדָּה

Irregular letters always have a **special hidden teaching**. This verse is the **only place** in the Scriptures where this word appears. The **hearth** was the **center** of the Hebrew **family's life**. I'd like to suggest that **this hearth is pointing us back to the individual family hearth where the**

Passover lamb was roasted. Only **unleavened bread** was to be eaten with the **Passover Lamb**. This would make sense since it is **יהוה's** sacrifice. **Our peace offering** is eaten with **leavened and unleavened bread**.

Now remember that the **peace offerings are eaten by the one making the offering and shared by others as a sort of meal**. The Israelites also shared in a **similar meal** before leaving for the Exodus. Is it too far out there to suggest that **Yeshua, as the peace offering Passover Lamb was asking His disciples to feast with Him?** Indeed, He was about **to offer up Himself**.

John 6:53 Then Yeshua said to them, "Most assuredly, I say to you, **unless you eat the flesh of the Son of Man** and drink His blood, you have no life in you.⁵⁴ **Whoever eats My flesh** and drinks My blood **has eternal life**, and I will raise him up at the last day.⁵⁵ **For My flesh is food** indeed, and My blood is drink indeed.⁵⁶ **He who eats My flesh** and drinks My blood abides in Me, and I in him.

Let's try to recap the **peace/thanksgiving offering** and the **Passover Lamb**:

- Of the 5 types of tabernacle offerings, only the **Peace offerings are called sacrifices** (Zevach - זֶבַח)
- The **Passover lambs** of Exodus 12 were called **sacrifices** (Zevach - זֶבַח)
 - יהוה actually called the **lamb**, "**His sacrifice**"
 - The **family** ate the **lamb sacrifice**, none to be left by morning
 - Eaten with **unleavened bread** (appropriate for יהוה's **sacrifice**)
 - Israelites were to "**remember**" this day (Exodus 13:3)
- The **Peace offering/thanksgiving offering**
 - The one who **brought** the offering **shared his feast**, none to be left by morning
 - The offering becomes the **substitute for the giver**
 - The **smoke from his good motives rises up to heaven**
 - Eaten with **unleavened and leavened bread** (appropriate for **man's sacrifice**)
 - "**Remembering**" and being **thankful** for יהוה's goodness
- **Yeshua's Passover**
 - **Feast** shared
 - Again **Yeshua** will become the Father's sacrifice - "**His sacrifice**"
 - Yeshua said they must **eat "His flesh"** (**He offers Himself** up to become the **Peace offering**)
 - Eaten with **unleavened bread**
 - This meal was to be a **remembrance** (1 Corinthians 11:24)

I hope that you can see the **connections** between the **Passover Lamb and the Peace offering**. By offering "**His flesh**"...**the Peace offering**... at the **Passover meal**, Yeshua was offering "**Peace**" to His followers. And check out the very first **word** He said to them when He made His appearance to the disciples **after His resurrection**:

John 20:19 the doors were shut where the disciples were assembled, for fear of the Jews, Yeshua came and stood in the midst, and said to them, "**Peace** *be* with you.".... the disciples were glad when they saw Adonai. ²¹ So Yeshua said to them again, "**Peace** to you! **As the Father has sent Me, I also send you.**"

And again...

John 20:26 And after eight days His disciples were again inside, and Thomas with them. Yeshua came, the doors being shut, and stood in the midst, and said, "**Peace** to you!"

The disciples continued on with the message:

Acts 10:36 "The word which *Yah* sent to the children of Israel, **preaching peace through Messiah Yeshua**-- He is Adonai of all –

Romans 5:1 Therefore, having been justified by faith, **we have peace with Yah through our Adonai Messiah Yeshua,**

Galatians 1:3 Grace to you and **peace** from Yah the Father and our Adonai Messiah Yeshua,

Today we are the **temple** of יהוה. We must continue to **offer the peace offering of thanksgiving, sharing the good news** (perhaps in a **meal**) with others:

2 Corinthians 2:14 Now **thanks be to Yah** who always leads us in triumph in Messiah, and through us diffuses the fragrance of His **knowledge** in every place.

Hebrews 13:15 Therefore by Him let us continually offer **the sacrifice of praise to Yah**, that is, **the fruit of our lips, giving thanks to His name.**

Colossians 3:15 And **let the peace of Yah rule in your hearts**, to which also you were called in **one body**; and **be thankful.**

Hebrews 12:14 Pursue **peace** with all *people*, and holiness, **without which no one will see Adonai:**

Is it any wonder as we pursue **the peace of יהוה**, that the enemy has perverted the concept of **peace** in our world? Consider the so called "**peace treaties**" that we make with our **enemies**.... giving away **the land of the Almighty** and ignoring His desires. A world unable to make **peace** watches the deliberate slaughter of **human "sacrifices"**. Torah commands for the **sprinkled blood** are replaced with the **splattered blood** of innocent children, elderly, and even young men in their schools in the midst of seeking Torah. Residents in fanatic Islamic communities hand out candy and "**give thanks**" for these murders.

Truly the world has been turned **upside down**. Still we find **hope** in His **promises!**

Isaiah 26:3 You will keep *him* in **perfect peace (shalom, shalom)**, *Whose mind is stayed on You*, Because he trusts in You. ⁴ Trust in יהוה forever, For in YAH (יה), יהוה, *is everlasting strength.*

Philippians 4:7 and the **peace** of Yah, which **surpasses all understanding**, will guard your hearts and minds through **Messiah Yeshua**.

Shabbat Shalom!

Ardelle

Psalm 100:4 Enter into His gates with **thanksgiving**, *And* into His courts with praise. Be **thankful** to Him, *and* **bless His Name!**

Baruch HaShem, יהוה!