

Parashat Kedoshim

פרשת קדשים

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The First Fruits of Death and the Zavakh Shilamim (Peace Offering).

השבועות הזה קוראים / This Week's Reading

תורה: Leviticus 19:1-20:27

הפטרה: Amos 9:7-15

הברית: Luke 16-17

החדשה

10 *Triennial cycle: Vayikra / Leviticus 19:1-27*

In this week's Parashat, Parashat Kedoshim (*Vayikra / Leviticus 19:1-20:27*), within the first eight verses of the Parashat we find that the Lord commands (i) to be holy because He is Holy, (ii) to respect our parents and keep God's Shabbats (Sabbaths), (iii) to not turn to idols or make graven gods, and (iv) to make a Zavakh Shilamim (Peace Offering) in order to be accepted. Within the command to bring the Zavakh Shilamim it is written that on the third day the offering it is not to be eaten. The text says "*v'im heachol yeachel bayom hashlelshi pigul hu lo yeratseh*" meaning "*if it is eaten on the third day, it is an offense and it will not be accepted*" according to the NASB. The Hebrew text says "if it is eaten on the third day, 'he' is pigul, an abomination; 'he' will not be accepted. Note that the pronoun "hu" (he) can refer to person or thing. Here the offering of the Zavakh Shilamim, will not be accepted and it will be considered an abomination before God if eaten on the third day. Have you ever wondered why God considers the third day the point at which the Zavakh Shilamim becomes a pigul (abomination)?"

ויקרא 19:1-8

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תְּהִיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ: אֲנִי יְהוָה אֱלֹהֵיכֶם: אֶל־תִּפְנֹוּ אֶל־הָאֱלֹהִים וְאֶל־הַמַּסֻּכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחֶהוּ: בְּיוֹם זִבְחֹכֶם יֹאכַל וּמִמָּחֳרָת וְהַנּוֹתָר עַד־יוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשְׂרָף: וְאִם הָאֹכֵל יֹאכַל בְּיוֹם הַשְּׁלִישִׁי פְּגוּל הוּא לֹא יִרְצָה: וְאֹכְלוֹ עֹנֵו וְיִשָּׂא כִּי־אֶת־קֹדֶשׁ יְהוָה הִלָּל וְנִכְרַתָּה הַנֶּפֶשׁ הַזֹּאת מֵעַמּוּהָ: וְנִקְצַרְכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה פְּאֵת

Vayikra / Leviticus 19:1-8

19:1 Then the Lord spoke to Moses, saying: 19:2 'Speak to all the congregation of the sons of Israel and say to them, 'You shall be holy, for I the Lord your God am holy. 19:3 'Every one of you shall reverence his mother and his father, and you shall keep My sabbaths; I am the Lord your God. 19:4 'Do not turn to idols or make for yourselves molten gods; I am the Lord your God. 19:5 'Now when you offer a sacrifice of peace offerings to the Lord, you shall offer it so that you may be accepted. 19:6 'It shall be eaten the same day you offer it, and the next day; but what remains until the third day shall be burned with fire. 19:7 'So if it is eaten at all on the third day, it is an offense; it will not be accepted. 19:8 'Everyone who eats it will bear his iniquity, for he has profaned the holy thing of the Lord; and that person shall be cut off from his people. (NASB)

motif

n. main idea, predominant subject, recurring theme; unique design (of a piece of art, music, book, etc.)

30 The expression of the “third day” appears in many narratives in the Torah
and in fact throughout the entire Bible (Tanach and the Ketuvei Shelachim).
Classical Christian theology teaches that these “three day motifs” have certain
significance that illustrates a certain divine principle. Commentators on the
Revised Standard Version (RSV) bible note that the third day motif is unique and
35 that the most significant occurrences of these “three day motifs” are found in the
following portions of the Scriptures:

1. God called Avraham to take a journey to a certain place to offer his
son Yitzchak (Isaac) as a burnt sacrifice. The text reports that “*On the
40 third day Avraham looked up and saw the place in the distance*” where
he was supposed to perform this ritual (*Bereshit / Genesis 22:4*). But
just as Avraham drew the knife to slay his son Isaac, who was lying on
the altar Avraham had made, God stopped his hand and provided a
ram caught in a nearby thicket with which to perform the sacrificial
ritual. Here Yitzchak was redeemed by the life of the ram.
2. In *Bereshit / Genesis 42:18*, Yoseph (Joseph), as Prime Minister of
Egypt, imprisoned his brothers. Then we read, “*On the third day
45 Yoseph said to them, ‘Do this and you will live’*”
3. Moshe led the children of Yisrael out of captivity in Mitzrayim
(Egypt) to Mount Sinai. Under God’s direction Moshe then said to the
people, “Prepare for the third day because on the third day the LORD
will come down on Mount Sinai” to meet with you (see *Shemot /
50 Exodus 19:11*). The third day motif is mentioned three times in this
portion of scripture, see verses *19:11* and *19:16*. And it is believed
55 that the repeated use of the “third day motif” in the biblical narratives
divinely indicates their paramount importance.
4. As Joshua prepared the children of Yisrael to take the Promised Land,
he said, “*Prepare your provisions; for in three days you are to cross
60 over the Jordan*” River (*Yehoshua / Joshua 1:11*).
5. During Purim, “*On the third day Queen Esther put on her royal robes
65 and stood in the inner court of the king*” (see *Esther 5:1*). When she
made her request to the king (her husband) she obtained salvation for
her people saving all of her people from annihilation throughout the
entire Persian Empire.
6. King Hezekiah of Judah was sick unto death. God said to him through
the prophet Isaiah: “*I have heard your prayer, I have seen your tears;
70 indeed, I will heal you; on the third day you shall go up to the house of
the LORD,*” that is, the Beit HaMikdash, the temple at Jerusalem
(*Melachim bet / 2 Kings 20:5*).
7. The nevi Hosea prophesied saying that in the future that a Jewish
75 remnant will say of God, “*After two days he will revive us; on the*

third day he will raise us up, that we may live before him” (Hosea 6:2).

- 80 8. Yeshua used the third day motif by recounting the story of the prophet
Jonah being swallowed by a big fish and being spewed out alive unto
dry land as a “sign” (type) of his own impending death and
resurrection. He said, “For just as Jonah was three days and three
85 nights in the belly of the sea monster, so for three days and three
nights the Son of Man will be in the heart of the earth” (Matthew
12:40).

The Jewish Sages have also recognized this phenomenon of the third day motif in
the Scriptures. It is concluded that this scriptural phenomenon of “three days”
90 reveals a divine principle, that God will rescue Yisrael or a righteous person on
the third day of some great crisis (*Sanhedrin 97a; b. Rosh Hashanah 31a;*
Berakoth 5.2; Sanhedrin 11.6; Midrash Rabbah, Esther 9.2 (on Esther 5:1);
Midrash Rabbah, Deuteronomy 7.6 (on Deuteronomy 28:12); Midrash Rabbah,
95 *Genesis 56.1 (on Genesis 22:4); Pirke de Rabbi Eliezer 51 (73b-74a); Tanna de-*
be Eliyyahu, page 29). The question remains however, why did God choose the
third day? While researching this topic, I found that most commentaries were not
interested in the “why” question. Most commentaries were more interested in the
use of the number to create parallelisms within the Bible that tell of God’s
redemption, deliverance, resurrection, and salvation of His people.

100 The creation week provides for us an explanation for the seventh day
observance of Shabbat, since God rested on the seventh day. To try and answer
the question why God uses the “third day motif” in the Bible, we begin our study
on the use of the number three starting with the creation week. So, what
happened on the third day of the week that would provide us with background
105 information that can give meaning for the Zavakh Shilamim becoming an
abomination if eaten on the third day?

בראשית 1:9-12

9 וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מָקוֹם
10 אֶחָד וַתֵּרָאֵה הַיַּבְשָׁה וַיְהִי-כֵן׃ וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה
אֶרֶץ וְלַמְּקוֹה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי-טוֹב׃
11 וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע
עֵץ פְּרִי עֹשֶׂה פְרִי לְמִינֵוֹ אֲשֶׁר זֶרְעוֹ-בּוֹ עַל-הָאָרֶץ וַיְהִי-
12 כֵן׃ וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ
עֹשֶׂה-פְרִי אֲשֶׁר זֶרְעוֹ-בּוֹ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב׃
13 וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי׃

Bereshit / Genesis 1:9-12

1:9 Then God said, ‘Let the waters below the heavens be gathered into one place, and let the dry land appear’; and it was so. 1:10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. 1:11 Then God said, ‘Let the earth sprout vegetation: plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them’; and it was so. 1:12 The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. (NASB)

110 According to the Torah, on the third day, God created the earth, the land, plants
that yield seed, fruit trees, all of the vegetation of the earth. So the third day
represents the earth. As we know, according to the Scriptures, after Adam and

115 Eve sinned eating from the tree of the knowledge of good and evil, God said in *Bereshit / Genesis 3:17-18* Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; aCursed is the ground because of you; in toil you will eat of it All the days of your life. “Both thorns and thistles it shall grow for you; And you will eat the plants of the field; The earth was cursed and God made the proclamation that man will return to the earth as dust (see *Bereshit / Genesis 3:19*), meaning that he will die. So, based upon our understanding of the third day of the creation week, God created the earth and the plants of the field. Also, as a result of the sin of Adam and Eve, the earth was cursed, and man would return to the earth meaning that he will die.

125 Forensic Pathology is a branch of science concerned with determining the cause of death by examining a dead body and today Doctors using forensic science are able to determine the time of death of the body. Studies of the human body after death have revealed a number of things. For example, within 36 hours, the human body goes through a number of changes, ranging from stiffening (rigor mortis) and cooling to room temperature. (*Stærkeby, M. "What Happens after Death?" In the University of Oslo Forensic Entomology <http://www.cienciaforense.com/Pages/Entomology/Overview.htm>*). At the moment of death the process of cellular death begins. As the cells die our immune system ceases and our bodies begin to attract flies to lay their eggs. The first flies to arrive to lay their eggs are called “blow flies.” The eggs that are laid contain larva that can take up to 24 hours before maturing and hatching. After the larva hatch, they begin to consume the dead tissues. The most interesting fact about the blow fly larva is that after three days, evidence of the blow fly larva have disappeared meaning that the blow fly larva have matured and become flies. So what can we say about these things? According to Forensic Science, the “first fruits of death” becomes evident on the third day (i.e. the growth product of the dead body is life from the flies laying their eggs). The fruit of the dead body matures on the third day. Is it surprising then that God would forbid eating the Zavakh Shilamim (Peace Offering) on the third day? The scriptures say that if the Peace offering is consumed on the third day, you will bear your iniquity and you have profaned the holy thing of God. The reason being, if the Zavakh Shilamim were to be consumed on the third day, you would be uniting yourself with the death of the body.

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160 Examining the cases in the Scriptures on the third day motif, it is amazing how God has chosen the time for redemption, salvation, and resurrection to be constrained to a three day period. Yeshua (Jesus) referenced (prophesied) that in three days he would be released from the earth, not only drawing a parallel with Jonah’s experience of imprisonment and release from the great fish but also drawing a parallel with the third day the earth was created. The curse resulting from the fall of man resulted in death, the body returning to dust. Here, the third day is a picture of death. If Yeshua would not have been raised on the third day, he would not have beaten death since death itself produces its fruit in three days (flies). This also provides insight into why Yeshua had to go to the cross (be nailed to a tree) in order to redeem mankind. In the ritual of the atoning sacrifice, the korban was to take on the sins of the person bringing the offering before God. Yeshua, being free from sin needed to die being nailed to the tree (the cross) to

take on the curse (see *Devarim / Deuteronomy 21:23*), to take on our sins, all of the sins of mankind. Then, on the third day Yeshua was raised from the grave, his body literally did not see corruption as the scriptures say in *Acts 2:31 he (David) looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay. (NASB)*. This is exactly what happened, Yeshua was raised on the third day, his body was not in the grave long enough to produce the first fruits of corruption. (In addition to this, note also that temperature is a factor in the decomposition of a body. Yeshua was laid in a cool tomb; this would also offset (delay) the effects of decomposition.)

Throughout scripture God is concerned with life. He (God) is presented as the redeemer of Yisrael and of you and me. He provided a way for us to have life and life more abundantly. The three days are a very significant part of God's plan of redemption, salvation, and deliverance from the curse of death. Here we see that God is in control, from the design found within His creation to the divine intervention and restoration after a time of trial expressed as bayom Shelishi "on the third day." I believe that the third day restoration is found most significant in *Hosea 6:1-2* where HaShem tells His prophet saying:

הושע 6:1-2

בְּצַר לָהֶם יִשְׁחַרְנֵנִי: לְכוּ וְנִשְׁוֹבָה אֶל־יְהוָה כִּי הוּא יִרְפֵּנוּ וְיִרְפְּאֵנוּ יְיָ וְיַחַבְּשֵׁנוּ: יַחֲנִינוּ מִיָּמִים בְּיוֹם הַשְּׁלִישִׁי
 יִקְמְמוּ וְנַחֲיָה לְפָנָיו: וְנִדְעָה נִרְדְּפָה לְדַעַת אֶת־יְהוָה
 כְּשֶׁחָר נָכוֹן מוֹצְאוֹ וַיָּבֹא כְּנֹשֶׁם לָנוּ כַּמְלָקוֹשׁ יוֹרֵה

6:2 'He will revive us after two days; He will raise us up on the third day, That we may live before Him. (NASB) A time will come and has come today, let us return to the Lord as it is written in the Scriptures so that He will heal us, restore us, redeem us, and deliver us from our troubles. Let us live before Him and bring glory to His Name.

The Apostle Paul (see *1 Corinthians 15:3-8*) testified that the timing of Yeshua's resurrection was not according to man's time but "according to the Scriptures." saying "For I delivered to you as of first importance which I also received, that Christ died for our sins and in accordance with the scriptures, that he was buried, then he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive..."

We know today, based on forensic science, that the third day motif is very important for Yeshua having been raised on day three and this is done according to God's design. According to the Torah, God created the heavens and the earth, including you and me. It is by God's design and plan that we draw near to Him. It is by God's design that we are saved by the blood. And it is by God's design that we have life in Yeshua the Messiah. It is unfortunate thought that some of us would rather "achieve" the kingdom than "receive" the kingdom. We know in our heads that salvation is all about God's grace and not what we deserve, but sometimes we still want to earn something. Perhaps we do good deeds in an

attempt to “repay” God. Perhaps we take ideas like discipleship and sacrifice and turn them into spiritual achievements and take pride in them. But in our own strength we can do nothing at all ... there is no room for pride in God’s kingdom!

205 We know that the command to not eat the Zavakh Shilamim on the third day is specifically because of God’s design, He commanded it, so it was not to be done. The purpose was that we would not profane His name and the holy thing by uniting ourselves with death. This is what the scriptures suggest! Now, is there anything in your life that might be profaning His name? God provided a way to draw near to Him in His Son Yeshua the Messiah. This is God’s design that the Messiah would take on our sins and lay his life down on our behalf (See *Isaiah 53*). Do you have faith in Yeshua that he died for you and was raised in three days or are you rejecting Yeshua and profaning His name in an attempt to make your own way to heaven? If you do not believe in Yeshua, in his death and his bodily resurrection, then you are essentially profaning the holy thing of God and you will for certain bear your iniquity like it says of those who eat the Zavakh Shilamim on Yom Shelishi (the third day). If you have not yet placed your faith in God’s Messiah, Yeshua (Jesus), come say the following prayer with me.

220 Heavenly Father,

Have mercy upon my soul. I do not want to profane Your holy Name and the way that You have established for my forgiveness, redemption, and salvation. I believe that You sent Your Son Yeshua, to lay His life down on my behalf to make atonement for my sins. I do not want to live in rebellion any longer; I repent of my sins, please forgive me and have mercy upon me. Today I make Yeshua Lord of my life. Send me Your Holy Spirit Lord and help me to live my life for You. Thank You Lord for loving me and sending Your Son Yeshua. In Yeshua’s name I pray.

Amen!

What to pray: *Ask the Lord to help you to understand His ways so that you can obey Him and be pleasing in His sight.*

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever