

פרשת תצוה / Parashat Tetzaveh

Shabbat Adar 13, 5770, February 27, 2009
32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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Internalizing the Sacrifice

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 27:20-30:10
הפטרה: Ezekiel 43:10-43:27
הברית: Hebrews 13:10-17
החדשה

10 In this week's reading from the triennial cycle (*Shmot / Exodus 29:19-30:10*) we find a mitzvah (command) for Aaron and his sons to eat the flesh of the sacrifice, the things by which atonement was made. Have you ever wondered why the priest is required to internalize the sacrifice that made atonement (here in our verse the sacrifice that made their ordination and consecration)? This week I
15 would like to look at the meaning behind the priestly mitzvah to internalize the sacrifice.

שמות 29:31-34

31 אֲשֶׁר יִבָּא אֶל־אֹהֶל מוֹעֵד לְשֵׁרֶת בְּקֹדֶשׁ: וְאֵת אֵיל
32 הַמִּלֻּאִים תִּקַּח וּבִשְׁלַת אֶת־בָּשָׂרוֹ בְּמָקוֹם קָדֹשׁ: וְאָכַל
אֶהְרֶן וּבָנָיו אֶת־בָּשָׂר הָאֵיל וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסֶּל
33 פֶּתַח אֹהֶל מוֹעֵד: וְאָכְלוּ אֹתָם אֲשֶׁר כִּפֹּר בָּהֶם לְמִלֵּא
34 אֶת־יָדָם לְקֹדֶשׁ אֹתָם וְזָר לֹא־יֹאכַל בִּי־קֹדֶשׁ הֵם: וְאִם־
וְיָתֵר מִבָּשָׂר הַמִּלֻּאִים וּמִן־הַלֶּחֶם עַד־הַבֶּקֶר וְשָׂרֵפֶת
35 אֶת־הַנּוֹתֵר בָּאֵשׁ לֹא יֹאכַל בִּי־קֹדֶשׁ הוּא: וְעָשִׂיתָ

20 Rashi's commentary says that *"to consecrate them, for through these milu'im offerings they will have been inaugurated and will have become consecrated for the office of kehunah, they are sacred, that is they are of the highest degree of sanctity."* Rashi suggests that internalizing the sacrifice, eating them so that it shall be atoned through them, to inaugurate them to consecrate
25 them. He suggests that the milu'im offering leads to the inauguration which then in turn leads to the consecration. I don't feel that Rashi adequately answers our question thus, the question on the purpose for internalizing the sacrifice remains.

30 Shaul (Paul) expresses very clearly his understanding in *1 Corinthians 10* as he comments on the "cup of blessing" and the breaking of bread. In addition to that, Yeshua appears to be drawing a parallel to these verses (*29:31-33*) when he

Shmot / Exodus 29:31-34
29:31 'You shall take the ram of ordination and boil its flesh in a holy place. 29:32 'Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting. 29:33 'Thus they shall eat those things by which atonement was made at their ordination and consecration; but a layman shall not eat them, because they are holy. 29:34 'If any of the flesh of ordination or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy. (NASB)

speaks to the people about drinking his blood and eating his flesh in *John 6:48-60*.

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1 Corinthians 10:15-18

1Cor10:15 I speak as to wise men; you judge what I say. 10:16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? 10:17 Since there is one bread, we who are many are one body; for we all partake of the one bread. 10:18 Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? 10:19 What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? (NASB)

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John 6:48-60

6:48 'I am the bread of life. 6:49 'Your fathers ate the manna in the wilderness, and they died. 6:50 'This is the bread which comes down out of heaven, so that one may eat of it and not die. 6:51 'I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.' 6:52 Then the Jews began to argue with one another, saying, 'How can this man give us His flesh to eat?' 6:53 So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. 6:54 'He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. 6:55 'For My flesh is true food, and My blood is true drink. 6:56 'He who eats My flesh and drinks My blood abides in Me, and I in him. 6:57 'As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. 6:58 'This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever.' 6:59 These things He said in the synagogue as He taught in Capernaum. 6:60 Therefore many of His disciples, when they heard this said, 'This is a difficult statement; who can listen to it?' (NASB)

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Yeshua says that “*I am the bread of life*” and then proceeds to tell the people that this bread that he gives is his own flesh and that he gives it for the life of the world. As a result of what Yeshua said the people began to grumble (6:42), the grumbling quickly became disputing about eating his flesh (6:52) which then led to the people saying that this is a “hard teaching” a difficult word that they couldn’t bear to listen too (6:60). This teaching became a huge barrier for many of Yeshua’s talmidim (disciples), as a result, most of Yeshua’s disciples left, they were not able to merely be just casual hearers following him around since this seemed to be an apparent contradiction to the Torah. Studying the Ketuvei Shelachim (Apostolic Writings) in Greek, the most literal sense of the text implies that of cannibalism and would present a serious problem if that was what Yeshua really meant. This would certainly call into question whether one should have faith in him. I am sure this is what many of those who followed him were

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thinking and after having heard this teaching turned from him and no longer followed him.

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ΚΑΤΑ ΙΩΑΝΗΝ 6:53

Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες 52
Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν;
εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν 53
μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πῖνετε
αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ὁ τρώγων 54

85 The Greek word “Sarka” (flesh, σάρκα) used here is also used to refer to human nature in general, the physical, emotional, mental, and volitional aspects of human existence. From a Greek context, Yeshua wants us to live, feel, think, and act like him by the power of the Ruach HaKodesh (The Holy Spirit). The high view of Scripture that we hold to be true does not eliminate the use of metaphorical and symbolic language. The listeners of Yeshua were obviously shocked by what they heard; those that left obviously were looking for reason to not obey his teaching and call to repentance. The metaphor Yeshua used here is that of his flesh, it draws a parallel with the text from our reading this week, eating the flesh of the sacrifice. Note also that the same kind of metaphor is used in *Midrash Rabbah to Ecclesiastes 2:24* “There is nothing better for a man that he should eat and drink.” The midrash quotes from rabbis of the 3rd and 4th centuries (i.e. Rabbi Tanchuma said in the name of Rabbi Nachman ben-Rabbi Shmuel ben-Nachman, and Rabbi Menachma, etc.). The point of the *Midrash Rabba on Ecclesiastes* is that the Jewish understand allows for symbolic interpretation of “food and drink.” Thus, to eat the flesh of the son of man from a rabbinic perspective is to absorb his entire way of being and living. This follows through from the Greek use of the word “σάρκα” and the priestly mitzvah to internalize the sacrifice to participate in the altar. Similarly to drink his blood would be to absorb his self-sacrificing attitude and his very life since “the life of the flesh is in the blood” (*Vayikra / Leviticus 17:11*). Those who are open to the truth, who seeks the truth, will be open to this kind of interpretation, and I feel it follows through with the context of what Yeshua has done on our behalf (in the Ketuvei Shelachim) the laying down of Yeshua’s life for the forgiveness of our sins. The Torah text on internalizing the sacrifice was to foreshadow what Yeshua would do on our behalf. Yeshua’s statement on the Pesach (Passover) meal just before his death drives this point through when he said “This is my body” as a reference to the breaking of the bread. There has been much theologizing about the nature of the identification between the bread and Yeshua’s body, and the blood and Yeshua’s atoning sacrifice. The things the priest was to eat which made atonement is most assuredly a foreshadowing of Yeshua the Messiah. G-d has shown us in His Word the true path to eternal life that is found by faith in Yeshua the Messiah and backed by the truth of his Torah. Yeshua is not always obvious in the Torah, he is hidden through symbolisms and reserved for those who are

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willing to search for him, find him, recognize him and believe in him. Are you ready today to begin searching for and believing in Yeshua the Messiah?

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Be Blessed in Yeshua 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