

פרשת צו / Parashat Tzav

Shabbat Nissan 10, 5769, April 4, 2009
32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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The Importance of the Thank Offering.

השבועות הזה קוראים / This Week's Reading

תורה: Leviticus 6:8-8:36
הפטרה: Jeremiah 7:21-8:3 9:22-23
הברית: Hebrews 7:24-8:6
החדשה

- 10 In *Vayikra / Leviticus 1:1-5:26* HaShem calls to Moshe from the Ohel Moed (Tent of Meeting) and gives him the mitzvot on the korbanot (קרבנות, sacrifice), the animal and meal offerings which are brought to the sanctuary. The offerings include (i) the “ascending offering” (olah) that is wholly raised to HaShem by the fire on top the Altar, (ii) the “meal offering” (minchah) prepared with fine flour, olive oil and frankincense (iii) the “peace offering” (shelamim), whose meat is eaten by the one bringing the offering after parts of the animal are burned on the Altar and part is given to the Kohanim (priests), (iv) the different types of “sin offerings” (chatat) brought to atone for transgressions committed erroneously by the Kohen Hagadol (High Priest), the king, or the ordinary people, and (v) the “guilt offering” (asham) brought by one who is in doubt whether he transgressed a divine prohibition, or has committed a disloyal act against HaShem by swearing falsely to defraud a fellow man. In this week’s triennial cycle reading (*Vayikra / Leviticus 6:8-8:36*) we find the shelamim (“peace offering”). This was a nedavah (freewill) offering (eaten by the one bringing it) given as a way of expressing thanks to HaShem on joyous occasions. Semichah is performed, though instead of viddui (וידוי, confession), praise to the Lord is offered. The offerer must “wave” the offering before the Lord and part of the meat is given to the Kohanim (priests). The peace offering is an offering presented as thanksgiving to HaShem. The Shalmei Todah (“thank offerings”) were to be given whenever a person had reason to recite the Birkat Hagomel for deliverance from danger. This offering included no less than 40 loaves of bread (10 with chametz and 30 without) that had to be consumed within 24 hours. The requirement for so much food was so that family and friends would come together and celebrate the goodness of the Lord for His acts of mercy and deliverance.
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- 35 In this week’s study I would like to look at the significance of the thank offerings and peace offerings in relation to our lives today. It is interesting to note while reading these verses, *Vayikra / Leviticus 6:8-8:36*, that there is a certain expediency eating the sacred flesh. The Shalemi Todah must be eaten within 24 hours see *Vayikra / Leviticus 7:15* while a votive or a freewill offering may be eaten on the first and second days but not upon the third day, see *Vayikra / Leviticus 7:16-17*.
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ויקרא 7:11-18

11 וְזֹאת תֹּדֶת זֶבַח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה: אִם
 12 עַל־תּוֹדָה יִקְרִיבוּ וְהִקְרִיב אֶל־זֶבַח הַתּוֹדָה חֲלֹת
 מִצּוֹת בְּלוּלֹת בַּשֶּׁמֶן וְרִקְיָן מִצּוֹת מִשְׁחִים בַּשֶּׁמֶן וְסֹלֶת
 13 מִרְפֶּכֶת חֲלֹת בְּלוּלֹת בַּשֶּׁמֶן: עַל־חֲלֹת לֶחֶם חֲמֵץ
 14 יִקְרִיב קֶרְבָּנוֹ עַל־זֶבַח תּוֹדָת שְׁלָמָיו: וְהִקְרִיב מִמֶּנּוּ
 אֶחָד מִכָּל־קֶרְבָּן תְּרוּמָה לַיהוָה לִבְהֶן הַזֶּרֶק אֶת־זֵדִים
 15 הַשְּׁלָמִים לוֹ יְהוָה: וּבֶשֶׂר זֶבַח תּוֹדָת שְׁלָמָיו בְּיוֹם
 16 קֶרְבָּנוֹ יֹאכַל לֹא־יֵנִיחַ מִמֶּנּוּ עַד־בֹּקֶר: וְאִם־נִדָּר אִו
 17 נִדְּבָה זֶבַח קֶרְבָּנוֹ בְּיוֹם הִקְרִיבוֹ אֶת־זֶבְחוֹ יֹאכַל
 18 וּמִמָּחָרֹת וְהַנּוֹתָר מִמֶּנּוּ יֹאכַל: וְהַנּוֹתָר מִבֶּשֶׂר הַזֶּבַח
 19 בְּיוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשְׂרֶף: וְאִם הָאֶכָּל יֹאכַל מִבֶּשֶׂר
 זֶבַח שְׁלָמָיו בְּיוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ
 לֹא יִחְשֹׁב לוֹ פְּגוּל יְהִיָּה וְהַנֶּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ עֹנֶה
 תְּשָׂא: וְהַבֶּשֶׂר אֲשֶׁר יֵנַע בְּכָל־טָמֵא לֹא יֹאכַל בָּאֵשׁ

Vayikra / Leviticus

7:11-18

7:11 'Now this is the law of the sacrifice of peace offerings which shall be presented to the Lord.

7:12 'If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil.

7:13 'With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of leavened bread.

7:14 'Of this he shall present one of every offering as a contribution to the Lord; it shall belong to the priest who sprinkles the blood of the peace offerings.

7:15 'Now as for the flesh of the sacrifice of his thanksgiving peace offerings, it shall be eaten on the day of his offering; he shall not leave any of it over until morning.

7:16 'But if the sacrifice of his offering is a votive or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what is left of it may be eaten;

7:17 but what is left over from the flesh of the sacrifice on the third day shall be burned with fire.

7:18 'So if any of the flesh of the sacrifice of his peace offerings should ever be eaten on the third day, he who offers it will not be accepted, and it will not be reckoned to his benefit. It shall be an offensive thing, and the person who eats of it will bear his own iniquity. (NASB)

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The offering of thanksgiving (todah), the sacrifice brought in fulfillment of a vow (neder), or a freewill offering (nedavah), of these the todah differs from the other shelamim (peace) offerings in two ways (i) it is accompanied by an elaborate offering of bread and (ii) it must be eaten on one day and the ensuing night while the other shelamim may be eaten over two days time. King David wrote these things honor the Lord (*Tehillim / Psalms 50:23*). The elaborate offering procedure and restrictions on time in the consumption of the sacred food are so to honor the Lord following His instructions for celebrating thanks in his presence, in the Ohel Moed (Tent of Meeting).

Psalms 50:23

50:23 'He who offers a sacrifice of thanksgiving honors Me; And to him who orders his way aright I shall show the salvation of God.' (NASB)

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The peace offerings, unlike other sacrifices, were not ordained to be offered in fixed and regular course. The only constantly-recurring peace offering appears to have been that of the two firstling lambs at Shavuot (Pentecost) see *Vayikra / Leviticus 23:19*. The general principle of the peace offering appears to have been that it should be entirely spontaneous, offered as occasion should arise, from the feeling of the offerer himself, see *Vayikra / Leviticus 19:5*. In *Vayikra / Leviticus 7:11-17* peace offerings are divided into (i) "offerings of thanksgiving" and (ii) "vows or freewill offerings." The vow or freewill offering regards that of for

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70 example the Nazarite on the completion of his/her vow as shown in *Bamidbar /*
Numbers 6:14. The offering of the peace offering is found to occur in the Tanach
two times by the people on a large scale during times of either unusual solemnity
or great rejoicing. The two cases in the Tanach are located at *Shoftim / Judges*
75 *20:26* and *2 Shmuel / 2 Samuel 24:26*. In these cases the peace offerings are
mentioned and offered with burnt offerings at a time of national sorrow and
fasting.

וְמָה לַיהוָה לִבְהוֹרֵק אֲתֵימָר
15 וּבִשְׂרָר וְבָרַח תִּוְדֶה שְׁלָמֹו בְיָוִם
16 הַ מִּמֶּנּוּ עַד-בֹּקֶר; וְאִם-נִדְרָה אִי

80 As we study the Torah and we see the thanksgiving offering you may be
wondering what may be the spiritual significance. The modern man is not
accustomed to using the word “sacrifice” accept metaphorically while the author
here in the Torah is referring to real, physical thank offerings. In the absence of
the Temple in Yerushalayim (Jerusalem) the physical aspect of the thank offering
is not possible. The relevance for the thanksgiving offering for us today however
is threefold.

85 First, giving thanks expresses our relationship with HaShem. The
thanksgiving offering was simply called Today in the Hebrew text for “thanks,”
and was part of the peace offerings. If a person offers the peace offering along
with his/her sacrifice of thanksgiving he/she shall offer the peace offering for
thanksgiving as it is described in *Vayikra / Leviticus 7:12-15*. You may be
90 wondering why there is a particular grouping of these two types of offerings, the
peace offering with the thank offering? Reading through the Ketuvei Shelachim
(Apostolic Writings) we may gain some insight into this question. There cannot
be true thanksgiving to G-d without first having true peace with G-d. The concept
of true thanksgiving and having true peace with HaShem is understood by the
95 Shelachim (Apostles) and is brought into perspective in relation to our Lord and
Savior Yeshua by the Apostle Shaul (Paul) in *Romans 5:1 Therefore, having been*
justified by faith, we have peace with God through our Lord Jesus Christ, 5:2
through whom also we have obtained our introduction by faith into this grace in
which we stand; and we exult in hope of the glory of God. (NASB) Having been
100 made at peace with HaShem by His Messiah Yeshua shouldn't we have a thankful
heart towards the Lord? Lacking a thankful heart before the Lord perhaps
suggests a lack genuine peace with G-d. What do you think about that? Shaul
taught that Yeshua is our sin offering and becomes the way of peace with G-d.

105 Secondly, let's develop this concept of thanksgiving a little further.
Thanksgiving expresses our reliance upon the Lord as we express our thanks for
His kindness, blessing, salvation, restoration, the list could go on for there are
many things to be thankful for. While offering thanks before the Lord there
appears to be an expediency in consuming the sacred flesh shown in *Vayikra /*
Leviticus 7:15. Vayikra / Leviticus 7:15 'Now as for the flesh of the sacrifice of
110 *his thanksgiving peace offerings, it shall be eaten on the day of his offering; he*
shall not leave any of it over until morning. (NASB) There appears to be a
urgency for thanksgiving that is expressed here in the verse. The meal could not
be left over until morning; the giving of thanks cannot wait. The tendency on our
behalf today is when we pray asking the Lord for help we wait to see what
115 happens, to see how things turn out before we give thanks to G-d. Does this pose
a problem within the context of the Thank offering we are studying here? Our

inpatient society today with instant entertainment, the instant message and rapid response mentality sets us up to sin before HaShem. Once having prayed for the Lord's help we should not wait to give thanks for His hearing our prayer and be thankful always. Biblical faith trusts and testifies even in the midst of the problems we have similarly to what Shaul wrote in *1 Thessalonians*.

1 Thessalonians 5:18

5:18 in everything give thanks; for this is God's will for you in Christ Jesus. (NASB)

The essential meaning of this verse in *1 Thessalonians* is understood in the eating of the sacred flesh in the torah don't wait to see how things turn out; give thanks to the Lord immediately. Interestingly, those who left over the "Todah" for a later time committed sin and were not accepted before HaShem. *Vayikra / Leviticus 7:18 'So if any of the flesh of the sacrifice of his peace offerings should ever be eaten on the third day, he who offers it will not be accepted, and it will not be reckoned to his benefit. It shall be an offensive thing, and the person who eats of it will bear his own iniquity. (NASB)*

Thirdly, thanksgiving expresses our resolve before HaShem. In ancient Yisrael at any moment one could be attacked by the philistines or some other conquering enemy forces. Circumstances were always difficult whether philistine forces, roman forces, or just difficulties in life, giving a thank offering truly became one of faith and shows ones resolve before G-d. Regardless of how we feel we need to demonstrate our faith even in the midst of our pain and trouble. One way to begin doing this is by allowing Yeshua the Messiah to establish Himself as your peace as HaShem is reconciling you back to himself. Consider what Yeshua said prior to His leaving to return to the Father in Heaven in *Yochanan / John 20*.

Yochanan / John 20:21-23

20:21 So Jesus said to them again, 'Peace be with you; as the Father has sent Me, I also send you.' 20:22 And when He had said this, He breathed on them and said to them, 'Receive the Holy Spirit. 20:23 'If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained.' (NASB)

The peace offering symbolizes our being in a right relationship with G-d. Without having a right relationship with the Most High G-d it would be impossible for His Ruach Hakodesh (Holy Spirit) to come and dwell within us. Everything we learn or think about has to have some practical application for our lives. Every time we pray to the Lord asking for healing of the sick, feed the poor, knock sense into politicians and for all the other needs of mankind. We should preface all of this by praising HaShem for being the ultimate kindness and mercy and for being in complete control of all things. Don't wait for to see the results of your prayer, praise the Lord immediately for His answer and response which will come within His timing.

Heavenly Father,

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Help me to begin my relationship with you in a new way by allowing Yeshua the Messiah to establish Himself as my peace between you and me. I believe Yeshua gave Himself on my behalf and His blood was shed as my chatat (sin) offering. Thank you Lord for your kindness and mercy and all your blessings, help me now to be a blessing to you. No matter what situation has befallen me I praise your name in all things.

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I pray all these things in Yeshua's name. Amen!

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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

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