

וצ פרשת / Parshiot Tzav

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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5

Don't get caught pushing your car!

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 I thought this week we would begin by looking at an excerpt from the book titled "The Renewed Mind: Becoming the Person God Wants You to Be" (Bethany House publisher) by Larry Christenson. Larry wrote the following short story about a man who had received a brand new car from his Father.

15 A young man named Sinner once received from his Father a beautiful, bright-red convertible. He named it Salvation; the car was sparkling, new, clean, modern, and powerful. It delighted the young man so much, especially because it was a gift and He could never have afforded it. So delighted, the boy even changed his name from Sinner to Saved. He took great pride in the car polishing his car every week, looking it over from front to back, top to bottom, inside and out. He took pictures of it, sent the pictures to friends. He also never tired of telling others about the gift saying: "My Father gave it to me. It was free!"

20 So, days later, Saved was seen out on the highway, pushing Salvation. An individual named Helper walked up and introduced himself and asked if he could assist. "Oh, no thanks, I'm just out enjoying my new car," as he wiped the sweat off his face. "I just had a little trouble because my bumper kept cutting my hands, especially on these hills. But then a nice man helped me. He showed me how to mount little rubber cushions right here, underneath the bumper, and now I can push this thing for hours without a blister. Also, I've been trying something new lately. They use it over in England. You put your back against the car, lift, and it works like a charm, especially on muddy roads."

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30 Helper asked, "Have you pushed the car very far?" Saved replied "Well, about 200 miles altogether. It's been hard, but since it was a gift from my Father, that's the least I can do in return to thank him." Helper opened the door on the right side of the car and said, "Get in." After a little hesitation, he decided it was worth a try and he slid in on the passenger side and rested for the first time since he'd been given the car.

35 Helper walked around, opened the door, slide behind the wheel, and started the car. "What's all that noise?" He said. Moments later they were moving down the highway quietly, at fifty six miles an hour. He was

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taken aback. It all seemed to fall into place. It was even exciting. He knew he needed this Salvation Car to be admitted through the gate at the end of the highway, but somehow he felt that getting there was his responsibility.

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While reading through this week's parsha (*Vayikra / Leviticus 8:1-36*), Moshe is consecrating Aharon and his sons, I thought about this story / analogy of salvation that draws a parallel between someone who receives a car from his Father but doesn't understand how the car operates and works versus salvation. Here the author uses this analogy in an attempt to explain or clarify the nature of our salvation however I feel this story falls short of explaining the actual relationship between works and salvation. The story leads one to believe that salvation is a process whereby all one needs to do is believe and then sit back and enjoy the ride. This analogy suggests a sort of "easy" salvation on the part of the one who receives the gift of salvation.

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In this week's reading (*Vayikra / Leviticus 8:22*) Moshe presents the second ram called the ram of ordination and Aharon and his sons lay their hands upon the head of the ram. Here is where we find that faith comes into the picture, faith that Aharon and his sons sins are transferred to the ram prior to Moshe slaughtering the ram.

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ארקיו 8:22-28

22 מֹשֶׁה׃ וַיִּקְרַב אֶת־הָאֵיל הַשְּׁנִי אֵיל הַמְּלֵאִים וַיִּסְמְכוּ
23 אֹהֶרֶן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל׃ וַיִּשְׁחֹט וַיִּקַּח
מֹשֶׁה מִדָּמּוֹ וַיִּתֵּן עַל־תְּנוּפֵי אֹזְנֵי־אֹהֶרֶן הַיְמָנִית וְעַל־בִּהֶן
24 יָדוֹ הַיְמָנִית וְעַל־בִּהֶן רִגְלוֹ הַיְמָנִית׃ וַיִּקְרַב אֶת־בְּנֵי
אֹהֶרֶן וַיִּתֵּן מֹשֶׁה מִן־הַדָּם עַל־תְּנוּפֵי אוֹנָם הַיְמָנִית וְעַל־
בִּהֶן יָדָם הַיְמָנִית וְעַל־בִּהֶן רִגְלָם הַיְמָנִית וַיִּזְרַק מֹשֶׁה
25 אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃ וַיִּקַּח אֶת־הַחֶלֶב וְאֶת־
הָאֵלֶּה וְאֶת־כֶּלֶחֶלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֵת יִתְרַת
הַכֹּהֵן וְאֶת־שְׁתֵּי הַכֹּלִיֹּת וְאֶת־חֶלְבֵהֶן וְאֵת שׁוֹק הַיְמִינִי׃
26 וּמִסֵּל הַמַּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה לָקַח חֶלֶת מַצָּה אַחַת
וְחֶלֶת לֶחֶם שֶׁמֶן אַחַת וְרִקִּיק אֶחָד וַיִּשֶׂם עַל־הַחֶלְבִּים
27 וְעַל שׁוֹק הַיְמִינִי׃ וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי אֹהֶרֶן וְעַל כַּפֵּי
28 בָּנָיו וַיִּנָּף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה׃ וַיִּקַּח מֹשֶׁה אֹתָם
מֵעַל כַּפֵּיהֶם וַיִּקְטֹר הַמִּזְבֵּחַ עַל־הָעֹלָה מִלְּאִים הֵם
29 לְרִיחַ נִיחֹחַ אֲשֶׁה הוּא לַיהוָה׃ וַיִּקַּח מֹשֶׁה אֶת־הַחֹהֶה

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Moshe putting some of the blood upon the lobe of Aharon's right ear, thumb of his right hand and big toe of his right foot is indicative of the process of ordination where one is authorized to perform the religious ceremonies in the

Vayikra / Leviticus 8:22-28

8:22 Then he presented the second ram, the ram of ordination, and Aaron and his sons laid their hands on the head of the ram. 8:23 Moses slaughtered it and took some of its blood and put it on the lobe of Aaron's right ear, and on the thumb of his right hand and on the big toe of his right foot. 8:24 He also had Aaron's sons come near; and Moses put some of the blood on the lobe of their right ear, and on the thumb of their right hand and on the big toe of their right foot. Moses then sprinkled the rest of the blood around on the altar. 8:25 He took the fat, and the fat tail, and all the fat that was on the entrails, and the lobe of the liver and the two kidneys and their fat and the right thigh. 8:26 From the basket of unleavened bread that was before the Lord, he took one unleavened cake and one cake of bread mixed with oil and one wafer, and placed them on the portions of fat and on the right thigh. 8:27 He then put all these on the hands of Aaron and on the hands of his sons and presented them as a wave offering before the Lord. 8:28 Then Moses took them from their hands and offered them up in smoke on the altar with the burnt offering. They were an ordination offering for a soothing aroma; it was an offering by fire to the Lord. (NASB)

70 Mishkhan (Tabernacle). Note also that afterwards the blood was sprinkled around
the altar in *Vayikra / Leviticus 8:24*.

A lot of confusion results from reading the Torah and the belief that Moshe, Aharon, and his sons are performing works for their salvation. (Note that this typically results from a misunderstanding of the covenantal relationship.) This issue is compounded in the Ketuvei Shelachim (Apostolic Writings) where we are told by Rav Shaul (Paul) in his letter to the Ephesians:

Ephesians 2:8-9

80 *2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 2:9 not as a result of works, so that no one may boast. (NASB)*

And we are also told by James:

James 2:14

85 *2:14 What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? (NASB)*

90 These difficulties and misunderstanding on works and salvation have led to centuries of commentaries on the issue. Do the difficulties disappear when we critically examine the etymology of the verses in question? Does knowing the meaning of the words, their cultural and contextual usage in Scripture as the definitions were originally intended help? Like the story of the man pushing his car, there is a fundamental misunderstanding on works versus salvation. I have found that some arguments are appealing to some people but how does one explain, elucidate, or reconcile faith, works, and salvation? Studying the words of Yeshua in the Ketuvei Shelachim, there are two things we know for certain.

What we know for certain

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1. We are saved not by something we do but by something G-d does.
 2. Salvation produces fruit.

105 Shaul (Paul) wrote to the Philippians "Therefore, my dear friends, as you have always obeyed — not only in my presence, but now much more in my absence — continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose" (*Philippians 2:12-13*). The Philippians, to which Shaul is writing, according to the scriptures, have been diligent in their obedience. Shaul is saying that our work is to accomplish His (G-d's) purposes. One of the main issues is concerning that of knowing how and if we are truly in Yeshua the Messiah? If true salvation is as impacting on a believer's life as it should be there should be verifiable evidence that is manifest in one's life. As a result of this reasoning, some have suggested that we must maintain certain works in order to be saved take for example Torah observance.

115 We are however saved by grace, and we are judged by works which are the

necessary fruit of our salvation (see *Matthew 25:31-46; Revelation 20:13*). So the real question is whether you or I are manifesting the fruit of salvation in Yeshua the Messiah or not? The fruit of salvation is the evidence that really disseminates between those who have the presence of G-d in their life and those persons that do not have His presence. How do you demonstrate obedience to G-d and more importantly how do you demonstrate that G-d's word has authority over you and your life? This is the type of obedience Rav Shaul (Paul) was speaking of in *Philippians 2:12-13*. Shaul also lists the fruit of the spirit in *Galatians 5:22-23* as: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

The story at the beginning of the parsha suggests that once one has faith that leads to salvation, one can simply sit back and enjoy the ride. The fact is that faith is always accompanied by works which are the result of the fruit of our salvation. The next question then is how will you choose to work out your salvation? How will you live a life of obedience before the Lord? This is a very serious matter and not something that one may say is simply a matter of sitting back and enjoying the ride. A true believer struggles because there is a war between the spirit and the flesh. Our walk before the Lord is no joy ride.

This week I want you to prayerfully consider these things. Consider whether there is evidence in your life for true salvation that consists of the following: a love for G-d, consistent repentance from sin, genuine humility, devotion to bringing glory to G-d and His name, a strong and consistent prayer life, an attitude of selfless love, separation from the ways of the world, a consistent desire for spiritual growth and finally an obedient life (living obediently to the word of the Lord). Concerning the Torah observant life, consider your act of service to others and your act of service to the Lord. Torah observance is your act of service to the Lord in your body. The obedient life is done out of a relationship with G-d that is a result of the fruit of salvation being manifest in life, which means living a life in obedience to the "will" of G-d. This life is one that is submitted to the Lordship of Moshiach (Messiah, Christ) and says "Heavenly Father, Your Word has authority in my life for Your Glory!"

Understanding the relationship between faith and works is important. Works always follows faith and are the result of our salvation. Since Yeshua has made salvation possible through his blood, isn't it interesting how he uses the parable of the vine and vinedresser in *John 15:1-7*.

John 15:1-7

15:1 'I am the true vine, and My Father is the vinedresser. 15:2 'Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. 15:3 'You are already clean because of the word which I have spoken to you. 15:4 'Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. 15:5 'I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. 15:6 'If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. 15:7 'If

you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. (NASB)

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The fruit Yeshua is speaking of is works and unless we remain and abide in Yeshua we are unable to produce proper fruit in its proper way. That includes observing the Torah for the correct reasons. What we believe (believing in Yeshua, in His atoning death, and in His resurrection) results in G-d being able to work through us to produce the fruit of salvation which brings Glory to Himself. Just like G-d worked through Moshe in *Shmot / Exodus 17:11-13*.

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Shmot / Exodus 17:11-13

So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed. But Moses' hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. So Joshua overwhelmed Amalek and his people...

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What a great Torah example of G-d working through us. Note also the consistency in what Yeshua said in *John 15* and what is written in the Torah how G-d is working through us. *John 15:8 "My Father is glorified by this, that you bear much fruit, and so prove to be My disciples"*.

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Self examination is of utmost importance for us as believers, as much so as studying the Word of G-d and keeping our faith in Yeshua the Messiah. If we fail to do these things we will end up like the guy in that story pushing our cars by the sweat of our brow because we just don't have a clue.

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Don't get caught pushing your car.

Be Blessed in Yeshua our Messiah!

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