



TZAV/COMMAND
Vayikra/Leviticus 6:1(8)-8:36

As pointed out last week, we will be spending the next several weeks in **Vayikra**, the **heart** of the **Torah**. In fact, we can look at the **whole Torah** as one **large chiastic**:

- A. **Bereshith** (Genesis) - **Pre-history Israel**
- B. **Shemot** (Exodus) - **Israel's journey through the wilderness**
- C. **Vayikra** – **focus is on drawing near to the Almighty**
- B1. **Bemidbar** (Numbers) – **Israel's journey through the wilderness**
- A1. **Devarim** (Deuteronomy) – **Israel's future**

Vayikra is the **center** of our **chiastic** and therefore the **focal point**. At the **center of Vayikra** is **Chapter 19**, known as the “**holiness code**”:

Vayikra 19:2 "Speak to all the congregation of the children of Israel, and say to them: 'You shall be holy, for I אלהים your Elohim am holy.

Holiness was the **goal** of the **Israelites** from the time they **received the revelation** on **Mount Sinai**:

Shemot 19:5 'Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.⁶ 'And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."

In the book of **1st Peter**, we are reminded of the **continued importance** of **holiness**:

1 Peter 1:15 but as He who called you is holy, you also be holy in all your conduct,¹⁶ because it is written, "Be holy, for I am holy."

When **Peter** reminded the people to “**be holy**”, was he just **using a cliché** or was there a **Hebrew understanding** that gave **specific meaning** to the word “**holy**”? Our **answers** can be found in the book of **Vayikra**, mostly in what we can **learn** from the **sacrifices and the service of the priests**. This is why the book takes on the **central location** of the **Torah**. The **korban** (drawing near) **offerings** and the **purity laws** were intended to **enable the Israelites to live in close proximity** to אלהים. This was the **ideal**...

Yet we know that hundreds of years later, the **prophets** made statements about the whole **institution of sacrifices** that **seemed to belittle its importance**. During a time of **moral and spiritual decline**, the prophet **Amos** declared:

Amos 5:21 "I hate, I despise your feast days, And I do not savor your sacred assemblies.²² Though you offer Me burnt offerings and your grain offerings, I will not accept them, Nor will I regard your fattened peace offerings.²³ Take away from Me the noise of your songs, For I will not hear the melody of your stringed instruments.²⁴ But let justice run down like water, And righteousness like a mighty stream.

Isaiah chimes in with:

Isaiah 1:11 "To what purpose is the multitude of your sacrifices to Me?" Says אלהים. "I have had enough of burnt offerings of rams And the fat of fed cattle. I do not delight in the blood of bulls, Or of

lambs or goats.¹² "When you come to appear before Me, Who has required this from your hand, To trample My courts?¹³ **Bring no more futile sacrifices; Incense is an abomination to Me. ...**¹⁶ "Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil,¹⁷ Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow.

Then **Jeremiah** makes a statement that seems to totally refute the necessity of sacrifices:

Jeremiah 7:22 "For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices."²³ "But this is what I commanded them, saying, 'Obey My voice, and I will be your Elohim, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.'

By the **time of Jeremiah**, the people were **confusing the means with the end**. They saw **sacrifices** as an **end in themselves**. They **did not** see the **sacrifices** as **pointing to something deeper** in the idea of **serving Elohim**. When a person brought a **korban**, a **sacrifice** meant to **"draw near"**, it should have **paralleled the renouncing their own will, their own power and their self-sufficiency**. As they **repented**, the **death of the animal** represented the **"old self"**, so that the **"new self"** might be **born**.

Pagan nations also had **sacrificial systems**. When these **nations sacrificed** to their **gods** it was for the purpose of **placating those gods**. After the **routine** of the **sacrifice**, these **pagans** were **free to live** their lives as they chose. From **outside appearances**, their **sacrifices** were not that much **different** than **those performed** by the nation of **Israel**.

The system of **sacrifices** given by the **Father** to His **chosen people** was **designed** to bring about certain **fundamental transformations** in **individuals** and the **nation as a whole**. **Amos, Jeremiah, and Isaiah** were aware that the people had **lost this understanding**. The **transformation** was **not occurring**, and the **holy act** of **korban** often mirrored a **pagan sacrifice**. The **prophets** were **not against the institution**, but they **recognized** that they had slipped **into idolatry**.

In the **1st century**, the **purity of worship** that should have characterized the sacrifices was **severely compromised**. The **Gospels** portray for us the **passion** that **Yeshua** had for the activity that was going on in the **Temple**:

John 2:14 *And He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business.*¹⁵ *When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.*¹⁶ *And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"*¹⁷ *Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up."*

Okay, now let's take a serious look at what we can learn about **"drawing near"** from our parasha. At first glance it seems that we are reading mostly **what we read last week** in **parashat Vayikra**. Quickly, however, we realize that the two sets of **commands** are **addressed to wholly different audiences**. **Last week's parasha** opened with **יהוה** **instructing Moshe** to **"speak 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'....

This week in our parasha, the command is aimed specifically at the **priestly division of the Levites**:

Vayikra 6:9 "Command Aharon and his sons, saying, 'This is the law of the burnt offering...

Continuing with the **differences**, **parashat Vayikra** depicts the **average man of Israel** as **totally involved with the bringing of his offering**. In the case of the burnt offering, **he is the one** who will **bring his animal to the Tabernacle, place his hands upon the animal's head and slaughter it**:

Vayikra 1:3 ' If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before ייִי'.⁴ 'Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.'⁵ 'He shall kill the bull before ייִי' ...

In **contrast**, this week we read **nothing of the individual** who offers the sacrifice. We must point out, however, that **last week** was **not only about the individual**. There were **many instructions given to the priests** concerning **their participation** with the **sacrifice**. Vayikra 1 continues on:

Vayikra 1:5 ... and the priests, Aharon's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting.⁶ 'And he shall skin the burnt offering and cut it into its pieces.'⁷ 'The sons of Aharon the priest shall put fire on the altar, and lay the wood in order on the fire.'⁸ 'Then the priests, Aharon's sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar;⁹ 'but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to ייִי'.

As **parashat Vayikra** continues, the **procedures** for the **priests** will be detailed for **each particular animal**. With all of this detail, **why would we need another parasha** to give **MORE directions to the priests**? Is there **something more to add**? In fact, very soon into our parasha, we are made aware of a **new instruction**:

Vayikra 6:9 "Command Aharon and his sons, saying, 'This is the law 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.

We note that **our parasha picks up** where we **left off last week**. The **burnt offering** is to **burn on the altar all night long**. Next the Torah will **begin to list the instructions** for the clearing of the **ashes** from the altar and the **maintenance of a continual fire** (6:3-6). So whereas **last week** we were concerned with the **actual process of the offering**, the laws of the burnt offering presented by **this week's parasha** describe the **aftermath of the offering**.

Let's attempt to **summarize**. **Last week** we were focused on the **individual** as he was an **active participant** in the **"drawing near"** process of the **sacrifice**. **This week** we are focused on the role that the **priest** will play in the **ongoing, permanent features** of the **sacrifice**. More on that later.

Why should these instructions to the **priesthood matter to us**? Because as **believers in Messiah**, 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 Yah and Father, to Him be glory and dominion forever and ever. Amen.

That **does not mean** that we are **Levites**. There have been **changes** made to the **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 Aharon? 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 Moshe 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.**"

As **believers** in **Messiah Yeshua**, we are **privileged** to be a part of the **priesthood of Melchizedek**. 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.**"

Do you suppose the "**new treasure**" is this **change in the priesthood**? Are the "**old treasures**" the **Shabbat, festivals, kosher eating**, etc.?

Okay, now let's return to our **burnt offering** in the **Tabernacle**. We already mentioned that the **individual** bringing the sacrifice was **commanded** to "**place his hands on the head of the offering**":

Vayikra 1:4 'Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.

This procedure was **repeated** in **other animal offerings** (3:2, 4:4, 4:29). What was the **meaning** behind this **act**? On the **simplest level**, the act of "**placing of the hands**" signifies a **symbolic act of connection and ownership**. But there are a **couple of other stories** in the **Torah** that may help us to understand an **even deeper symbolism**.

When **Moshe** was told that **he would die soon**, he **requested** the **appointing of a successor**. Note **יהוה**'s **response**:

Bemidbar 27:15 Then Moshe spoke to **יהוה**, saying: ¹⁶ "Let **יהוה**, the Elohim of the spirits of all flesh, set a man over the congregation, ¹⁷ "who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of **יהוה** may not be like sheep which have no

shepherd." ¹⁸ And יְהוָה said to Moshe: **"Take Yehoshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him;**

By placing his hands upon Yehoshua as his successor, Moshe symbolically transfers some of His essence, his very identity to Yehoshua. It is a sort of "identity fusion". Because Moshe has transferred something to Yehoshua, Yehoshua becomes "of" Moshe! Don't miss the picture being painted for us here! Yehoshua is a type and shadow of Yeshua....this is the picture of Yeshua and Moshe fused together into one essence! Yehoshua will become Moshe's successor, but the laying of hands shows their inseparable identities.

Likewise the presenter of the sacrifice "fuses his identity" with the animal offered that will achieve atonement for him. There is another Torah picture of this sort of "substitution plus identity" that gives us an even greater understanding. Abraham was also commanded to bring a burnt offering:

Bereshith 22:2 Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

יְהוָה commanded Abraham to offer up that which was more important to him than his own self. By sacrificing his own son, he was also sacrificing his vision of the future nation. But as the story goes, at the last second Isaac is spared and Abraham lifts up his eyes to see a ram:

Bereshith 22:13 Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.

Abraham still sacrificed a burnt offering. The ram became a substitute for his son. Here is what the Jewish sage Rashi had to say about this:

"...what is (the meaning of) in place of his son? On every labor that he did, he prayed (to God) and said: Let it be your will that this be AS IF it was done to my son, as if my son was slaughtered, as if his blood was sprinkled..."

In other words, Abraham understood that the ideal of sacrifice of the self demands fulfillment, if only symbolically. Abraham interpreted the sudden appearance of the ram as an act of providence, as an act of divine mercy that allowed him to substitute the ram for his son. According to our Jewish sages...the story of Isaac constitutes not so much a test of his faith or courage, but the teaching of the lesson of total dedication to God, the offering of one's very self, and יְהוָה's MERCIFUL ACCEPTANCE OF A SUBSTITUTE!!! As you can see, the burnt offering was meant to point to our identity with and the merciful provision of a substitute sacrifice for our sins. Baruch HaShem!

Let's return to the commands for the priest as he deals with the daily upkeep of the Altar beginning in the morning:

Vayikra 6:9 "Command Aharon and his sons, saying, 'This is the law 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.' ¹⁰ 'And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar. ¹¹ 'Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place. ¹² 'And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering

in order on it; and he shall burn on it the fat of the peace offerings. ¹³ 'A **fire shall always** (tamid - תמיד) be **burning on the altar; it shall never go out.**

The **ashes** of the **previous night's daily sacrifice** were still considered to be **holy**. They were the **trace evidence** that **something holy had occurred**, and as **remnants** of that **holiness** they were **precious**. What might be considered **menial work** in the **eyes** of the **casual observer** was an **important job** in the **eyes of the Almighty**. It was an act of **humility** and even a **priest** was not too **high to clean and remove ash**.

Note the **repeat** of the expression that the **fire on the Altar is "kept burning"** (6:9, 12, 13). It is a **continual (tamid - תמיד) fire**. In **6:12** we see that the **priest adds wood** to ensure this **continual fire**, being **careful** that the **fire does not go out**. Carefully **reread** what **happens next**...I'll use **emphasis** in **verse 12** to make it simple to see:

*Vayikra 6:12 ... And the priest shall burn wood **on it** every morning, and lay the burnt offering in order **on it**; and he shall burn **on it** the fat of the peace offerings.*

"**On it**" is referring to the **fire**. The **fire** has become our **focal point**. The **fire** on the Altar must **burn continually** without interruption. **Where** did this **fire** come from initially? Next week we will see that the **fire descended from heaven** onto the Altar on the **eighth day** of the **consecration of the Tabernacle**:

*Vayikra 9:24 and **fire** came out from before יהוה and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces.*

The **continual fire** was the **Presence of the Shekhinah glory**, thus it was **important** that **this fire** did not **cease**. יהוה lit the **original fire** which **burned on the Altar**. That is why He **commanded** that it **never go out**. Only **this fire** will be **appropriate to burn** the **sacrifices necessary** for the people to "**draw near**" to the **Almighty**.

Do you remember the **details** of the **construction of this Altar**? It was made of **acacia wood**, covered with **bronze**. Note the **symbolism**:

- **Acacia wood** – The incorruptible wood - **Yeshua in the flesh**
- **Bronze** – **judgment**
- **Fire** – **His Glory**
- **Offerings** – **Yeshua's sacrifice**

To allow the **fire to go out** would **ruin the picture**. **Yeshua** is an **eternal sacrifice**, forever **satisfying the requirements** of the **Law**. The **continuity** of the **fire on the Altar** fused together every **single sacrifice** so that they could, symbolically, be seen as **ONE sacrifice for ALL**. Amazing!

Israel had to **carry this fire** with them wherever they went. **How** did they **keep the fire burning** when **transporting the Altar**? The **Tabernacle** was made to be **portable**. **Bemidbar 4:13** explains that when it was **time to move** the Tabernacle, they were to **take the ashes from the Altar** and **spread a purple cloth** over the top of it. **How** would this work if a **fire was continually burning** on the top of the Altar? **Rashi** explains that they **covered the holy flames** with a large, overturned copper pot. **Starved of oxygen**, the **fire would be reduced to hot, live coals** that could be **rekindled** when the coverings were removed from the Altar.

Today that **fire** has found a **resting place** in our **hearts**. We are **His Tabernacle** and the **fire of His Presence** now **burns within us**. Therefore we too **must not allow our fire to go out**. Each **new day** we should **begin**

with a **tending to the flame** upon which we can **lay our sacrifices**. **Remove yesterday's ashes, add fresh fuel, fan the coals, and stoke the fire of love in your heart.**

2 Timothy 1:6 For this reason I remind you to fan into flame the gift of הַקֹּדֶשׁ, which is in you through the laying on of my hands.

1 Thessalonians 5:19 Do not put out the Spirit's fire;

I'd like to change directions now and focus on the **peace offering**. To begin, let's return to the details of the **peace offering** from last week:

Vayikra 3:3 And he shall bring near from the sacrifice of the peace offering, a fire offering to הַקֹּדֶשׁ: all the fat that covers the inner parts or is connected to them, ⁴ both kidneys (kilyah - כִּלְיָהּ) with the fat on them near the loins, and the covering of the liver (kaved - כֶּבֶד), which he will remove with the kidneys. ⁵ Then Aharon's sons are to burn it on the altar on top of the burnt offering that is on the burning wood, as an offering made by fire, an aroma pleasing to הַקֹּדֶשׁ.

Notice that **fat is cut away revealing the inner parts...i.e. our inner motives:**

Hebrews 4:12 For the word of Yah 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** in order to **purify it**. The Hebrew word for **kidneys** (kilyah - כִּלְיָהּ) is also a word for the “**mind**” (Psalm 26:2), **not the emotions**. The “**mind**” is what must **rule our lives** and **that** is what we must **put on the altar** so that we are able to **subject our will to הַקֹּדֶשׁ's will**. A person with a **kidney problem** is often told to **drink a lot of water**. Consuming the “**water of the Word**” is what **purifies our mind**. The Hebrew word for **liver** (kaved - כֶּבֶד) 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 return to our parasha for this week and note the **information given** to the **priests** concerning the **peace offering** which was offered as a **thanksgiving offering**:

Vayikra 7:11 ' This is the law of the sacrifice of peace offerings which he shall offer to הַקֹּדֶשׁ: 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 הַקֹּדֶשׁ. 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 **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** is offered with a **choice** of **grain/bread offerings**. יהוה even has something to say **about the way we come to Him in thanksgiving!** Rav Sha'ul (Paul) alludes to these **many breads**:

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

There are several **reasons why** someone might **bring an offering of thanksgiving**:

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

The **thanksgiving offering** was **not done for reasons of sin** in a person's life, but **to express a general gratefulness 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.

Psalm 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.

In **Psalm 116**, 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, the **offerer** would declare a **feast**, inviting the **priests** and many other invited guests. This gives the one who brought the thanksgiving offering **more opportunities to share his thankfulness**. The meal itself becomes part of the **process for everyone “drawing near”!**

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? 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:

*Shemot 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**?

Shemot 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** (zevach - זֶבַח) and the **Passover lamb sacrifice** (zevach - זֶבַח)? **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**? I believe there is.

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** (the altar of sacrifices) 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** on 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 Shemot 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 (Shemot 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**
- **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** (His sinlessness)
- This meal was to be a "**remembrance**" (1 Corinthians 11:24)

I hope that you can see the **connections** between **Yeshua, 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 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 **Tabernacle** 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 commands. A **world unable to make peace** watches the deliberate slaughter of **human "sacrifices"** (suicide bombers). **Torah instructions** for the **sprinkled blood** are replaced with the

splattered blood of innocent children, and the elderly. Residents in fanatic Islamic communities hand out candy and “give thanks” for atrocious 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.

Daily, let’s keep our fire stoked that we may enter into His Presence with the **proper attitude:**

Psalm 100:4 Enter into His gates with thanksgiving, And into His courts with praise. Be thankful to Him, and bless His name (בְּרַכּוּ שְׁמוֹ).

Shabbat Shalom!

Ardelle