

Notes: March 20 2021

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Righteous Before Adonai

Technically, next week is Shabbat Ha Gadol, but because we are having our Seder on the day before the evening when the Passover is to begin, I am recognizing today as this congregations Shabbat Ha Gadol in that it is to be the Shabbat before the Passover.

Shabbat Ha-Gadol is the Shabbat before [Pesach \(Passover\)](#). This special Shabbat commemorates a preparation for the original Pesach in Egypt. Shabbat Ha-Gadol (The Great Sabbath) commemorates the 10th day of Nissan, when the Hebrew slaves took the lambs that they were going to offer for Pesach and tied them up outside their homes, to keep until they offered it on the 14th (Ex. 12:3-6).

[Exo 12:3](#) Speak to all the assembly of Isra'el and say, 'On the tenth day of this month, each man is to take a lamb or kid for his family, one per household —

[Exo 12:4](#) except that if the household is too small for a whole lamb or kid, then he and his next-door neighbor should share one, dividing it in proportion to the number of people eating it.

[Exo 12:5](#) Your animal must be without defect, a male in its first year, and you may choose it from either the sheep or the goats.

[Exo 12:6](#) " 'You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra'el will slaughter it at dusk.

On the 10th day, the Passover Lamb is to be selected. This is the first action that begins the preparation for

Passover.

And thus we read of this sacrifice.

Exo 12:26 When your children ask you, 'What do you mean by this ceremony?'

Exo 12:27 say, 'It is the sacrifice of Adonai's Pesach [*Passover*], because [*Adonai*] passed over the houses of the people of Isra'el in Egypt, when he killed the Egyptians but spared our houses.' " The people of Isra'el bowed their heads and worshipped.

Exo 12:28 Then the people of Isra'el went and did as Adonai had ordered Moshe and Aharon—that is what they did.

The Hebrew word used here for sacrifice is...

זָבַח

zevach

zeh'-vakh

From **H2076**; properly a *slaughter*, that is, the *flesh* of an animal; by implication a *sacrifice* (the victim or the act): - offer (-ing), sacrifice.

This was truly a sacrifice for the children of Isra'el in that they were take from their own flocks and thus make a sacrifice to Adonai. Their actions were intended to affirm their willingness to listen to Him through His servant Moshe.

Yet in this week's parshah Vayikra, we are introduced to the five different sacrifices / offerings and their purpose.

- The Olah (Burnt Offering) – The whole offering

The burnt offering was the only sacrifice entirely consumed upon the altar, and therefore it is sometimes called the whole offering. (Signifies complete dedication of life to God)

- The Mincha (Grain / Meal) Offering – The gift

The grain offering was a tribute offering made in order to secure or maintain the divine favor, indicating that the fruits of a person's labor should be dedicated to God. Usually brought by a person of modest means.

- Zevach Shelamim – Sacrifice of Well Being (Peace)

The peace offering was designed to provide expiation and permits the one who makes the offering to eat the meat of the sacrifice. It was often given on a joyous occasion. Consumed by the person / family who brings it.

- The Chatat – Sin Offering

The sin offering was employed to remove impurity from the sanctuary.

To atone for sins committed unknowingly / unintentionally (the High Priest, entire community, king, or ordinary person), especially where no restitution was possible.

- The Asham – Guilt Offering

The trespass offering, also referred to as the guilt offering or the offering of reparation, was given for violation of the sanctity of the property of God or of another person, usually by use of a false oath.

To atone for sins committed unknowingly, especially where restitution was possible.

Yet none of these sacrifices are known by the Hebrew word zevach.

In parashah Vayikra the word zevach is not used. What is used 91 times is the word korban

קרבן קרבן

qorbân qûrbân

kor-bawn', koor-bawn'

From [H7126](#); something *brought near* the altar, that is, a sacrificial *present*: - oblation, that is offered, offering.

The Hebrew word *korbon*, which the Torah uses to describe animal offerings, is not a sacrifice (as in, giving something up), and it is not an offering (as in, bringing a gift to the gods). Rather, *korbon* means "to come near." These help a person get closer to God.

In the Temple, we take the animal parts and elevate them onto the altar of God. This is a personal declaration of intent to elevate our material resources to a higher level – to direct it toward the service of God.

Within the New Covenant writings we have been introduced to the concept of korban and some of the traditions associated with it.

Mar 7:9 Indeed," he said to them, "you have made a fine art of departing from God's command in order to keep your tradition!

Mar 7:10 For Moshe said, 'Honor your father and your mother,' and 'Anyone who curses his father or mother must be put to death.'

Mar 7:11 But you say, 'If someone says to his father or mother, "I have promised as a korban" ' " (that is, as a gift to God) " ' "what I might have used to help you," ' "

Mar 7:12 then you no longer let him do anything for his father or mother.

Mar 7:13 Thus, with your tradition which you had handed down to you, you nullify the Word of God! And you do other things like this."

Here, the Pharisees released a child from supporting his parents; and even deemed it sacrilege if he afterwards gave anything for their use.

For which the Prophet Malachi speaks of directly...

Mal 3:7 Since the days of your forefathers you have turned from my laws and have not kept them. Return to me, and I will return to you," says Adonai-Tzva'ot. "But you ask, 'In respect to what are we supposed to return?'

Mal 3:8 Can a person rob God? Yet you rob me. But you ask, 'How have we robbed you?' In tithes and voluntary contributions.

Mal 3:9 A curse is on you, on your whole nation, because you rob me.

Yeshua's words are strikingly direct as He intended them to be and thus align with the Prophet. The altar of Adonai by which the offering, the korban enables us to come close to Him is being used for other means with human intention. We see this all too often when Scripture is understood in a way where it was not meant to be, whether through ignorance or malice.

On this Shabbat Ha Gadol, this time of preparation for the Passover, what can we say of Yeshua, our Passover Lamb.

First, He is truly a zevach, a sacrifice both of Himself and for us.

Joh 10:17 "This is why the Father loves me: because I lay down my life—in order to take it up again!

Joh 10:18 No one takes it away from me; on the contrary, I lay it down of my own free will. I have the power to lay it down, and I have the power to take it up again. This is what my Father commanded me to do."

Yeshua was neither the victim nor the perpetrator of any "Passover plot" but was the fulfiller of God's eternal plan that the eternal Word ([Joh 1:1-2](#)) humble himself by taking human form and dying for the sins of humanity.

[Joh 3:16](#) "For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.

[Joh 3:17](#) For God did not send the Son into the world to judge the world, but rather so that through him, the world might be saved.

The lamb of the family could become like a pet and thus loved by the family. Thus when selecting the lamb for Passover, the family would have to give that which they grew fond of, sacrificing to Adonai that which they loved. Thus the Passover Lamb became a true sacrifice for the family. A sacrifice that Adonai could understand in that He could relate because what He asked of us, He did also.

A true sacrifice is one that comes from that which is precious and rare, that which is of great value. Value is not always based on a monetary figure, but based on the value we place on it. It may be worth nothing to someone else, yet to us, it is priceless, that which cannot be replaced by any means.

Thus the sacrifice of Adonai, not sparing His only son, speaks to the cost associated with His sacrifice and that the value that He places upon His creation...US!

For Adonai, this was not korban. He did not need to draw closer unto Himself, but this is korban to us.

The Passover Lamb as an offering enables us to draw close to Adonai. On the Passover, Adonai instructed the children of Isra'el to sacrifice a lamb, apply its blood to the doorposts of their homes, thus Adonai would protect them from the tenth and final plague. It would be through this sacrifice that not only death would Passover the children of Israel, but would lead to their release from the bondage of Egyptian slavery and thus enable them to come close, to be brought near (korban) to Adonai.

Exo 5:1 After that, Moshe and Aharon came and said to Pharaoh, "Here is what Adonai, the God of Isra'el, says: 'Let my people go, so that they can celebrate a festival in the desert to honor me.' "

Exo 5:2 But Pharaoh replied, "Who is Adonai, that I should obey when he says to let Isra'el go? I don't know Adonai, and I also won't let Isra'el go."

Exo 5:3 They said, "The God of the Hebrews has met with us. Please let us go three days' journey into the desert, so that we can sacrifice to Adonai our God. Otherwise, he may strike us with a plague or with the sword."

For this is korban to us. It is because of the Passover Lamb and its sacrifice that we have been brought near to Adonai. Yeshua the Passover Lamb has done the same thing...brought us near to Adonai. He not only brought the Jewish people near, but also the nations have been brought near.

Eph 2:11 Therefore, remember your former state: you Gentiles by birth—called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised—

Eph 2:12 at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God.

Eph 2:13 But now, you who were once far off have been brought near through the shedding of the Messiah's blood.

Eph 2:14 For he himself is our shalom—he has made us both one and has broken down the m'chitzah which divided us

Eph 2:15 by destroying in his own body the enmity occasioned by the Torah, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new humanity and thus make shalom,

Eph 2:16 and in order to reconcile to God both in a single body by being executed on a stake as a criminal and thus in himself killing that enmity.

Thus it was through the sacrificial system that the means of righteousness could be sustained and thus enable us to draw near to Adonai. We read of Z'kharyah and Elisheva the parents of Yochanan the Immerser:

Luk 1:5 In the days of Herod, King of Y'hudah, there was a cohen named Z'kharyah who belonged to the Aviyah division. His wife was a descendant of Aharon, and her name was Elisheva.

Luk 1:6 Both of them were righteous before God, observing all the mitzvot and ordinances of Adonai blamelessly.

Observing all the mitzvot include the sacrificial system when they had transgressed. Thus they were blameless because they followed all the ways of Adonai.

And thus Sha'ul conveys this insight...

Rom 12:1 I exhort you, therefore, brothers, in view of God's mercies, to offer yourselves as a sacrifice, living and set apart for God. This will please him; it is the logical "Temple worship" for you.

Rom 12:2 In other words, do not let yourselves be conformed to the standards of the `olam hazeh. Instead, keep letting yourselves be transformed by the renewing of your minds; so that you will know what God wants and will agree that what he wants is good, satisfying and able to succeed.

On this Shabbat Ha Gadol, offer yourselves as zevach a sacrifice in order for you to be korban whereby you can come close to Adonai through Yeshua our Passover Lamb who was a zevach that we may be korban. Thus it is through His sacrifice we have been made righteous before Adonai.

Rom 3:21 But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear—although the Torah and the Prophets give their witness to it as well—

Rom 3:22 and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

Rom 3:23 since all have sinned and come short of earning God's praise.

Rom 3:24 By God's grace, without earning it, all are granted the status of being considered righteous before him, through the act redeeming us from our enslavement to sin that was accomplished by the Messiah Yeshua.