

## **VAYIKRA (AND HE CALLED) LEVITICUS 1:1-2:16, ISAIAH 48:12-49:3, EPHESIANS 5:1-10**

The book of **Vayikra** (Leviticus), is the **3rd book of Moshe**, it is the **heart of the Torah**... In **Genesis** and **Exodus** every 50<sup>th</sup> letter in Hebrew spells Yud-Hey-Vav-Hey or **YHWH**. Then in **Numbers** and **Deuteronomy** every 50<sup>th</sup> Hebrew letter spells Hey-Vav-Hey-Yud or **HVHY** (**YHWH** backwards) thus pointing to the book of Vayikra (Leviticus). It's an ancient Jewish tradition that little boys who are beginning to read will begin their study of the Torah with the book of **Vayikra** (Leviticus). Jewish teacher **Avraham Yehoshua Greenbaum** writes:

*"...the Torah code of sacrifices and purification may appear ancient, primitive, complicated and irrelevant. But if we are willing to explore the Torah with the fresh eyes of children, ready to take the word of G-d on trust, with faith and belief, we can discover that the sacrificial system contains the keys to repentance and the healing of the soul and the entire world."*

**Mark 10:15** "Assuredly, I say to you, **whoever does not receive the kingdom of Yah as a little child will by no means enter it.**"

**Vayikra** (Leviticus) contains **247 of the 613 instructions** in the **Torah**

In Hebrew there are many words for/different kinds of "OFFERINGS" in **Leviticus** chapters **1 & 2** the word for "offering" (*kor-bawn*) differs from the most common words for "Offering" {other "offerings" ... **H4503 min-khaw'** **Gen 4:3** (Grain Offering), **H5930 o-law** **Gen 22:2** (Burnt offering), **H5262 neh'-sek** **Gen 35:14** (Drink Offering), **H2403 khat-taw-aw** **Exo 29:14** (Sin Offering), **H8573 ten-oo-faw** **Exo 29:24** (Wave Offering), **H801 ish-shaw** **Exo 29:25** (Fire Offering ~ Aroma), **H8641 ter-oo-maw'** **Exo 29:27** (Heave/Contribution Offering), **H817 aw-shawm'** **Lev 5:6** (Guilt Offering), **H4394 mil-loo'** **Exo 7:37** (Ordinance Offering), **H8002 shelem** **Exo 20:24** (Peace Offering)}

### **Strong's H7133**

קָרְבַּן קָרְבַּן

*kor-bawn', koor-bawn'*

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

"Korbawn" or "Gift Offering/Free will Offering" is used 10 times in this parsha... **Lev 1:2, 1:3, 1:10, 1:14, 2:1, 2:4, 2:5, 2:7, 2:12, & 2:13**

The "Keil and Delitzsch" Commentaries make the connection between the greek word **κορβᾶν** "kor-ba"n (G2878) is derived from Hebrew "Korbawn" as in...

**Mark 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," ' ' "*

The other "Offering" we see in this parsha is...

### **Strong's H5930**

עֹלָה עֹלָה

*o-law', o-law'*

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Feminine active participle of [H5927](#); a *step* or (collectively *stairs*, as *ascending*); usually a *holocaust* (as *going up* in smoke): - ascent, burnt offering (sacrifice), go up to. See also [H5766](#). (Burnt Offering)

Now burnt offerings (“o-law”) are associated with guilt, sin and peace offerings...

### - **Sin/Guilt**

**Lev 5:7** *'But if he cannot afford a lamb, then he shall bring to YHWH his **guilt offering** (H817 aw-shawm) for that in which he has sinned, two turtledoves or two young pigeons, one for a **sin offering** (H2403 khat-taw-aw) and the other for a **burnt offering** (H5930 o-law).*

**Lev 9:2** *and he said to Aaron, "Take for yourself a calf, a bull, for a **sin offering** (H2403 khat-taw-aw) and a ram for a **burnt offering** (H5930 o-law), both without defect, and offer them before YHWH.*

### - **Peace**

**Lev 9:22** *Then Aaron lifted up his hands toward the people and blessed them, and he stepped down after making the **sin offering** (H2403 khat-taw-aw) and the **burnt offering** (H5930 o-law) and the **peace offerings** (H8002 shelem).*

**Num 6:14** *'He shall present his offering (H7133 kor-bawn) to YHWH: one male lamb a year old without defect for a **burnt offering** (H5930 o-law) and one ewe-lamb a year old without defect for a **sin offering** (H2403 khat-taw-aw) and one ram without defect for a **peace offering** (H8002 shelem),*

In fact sin and guilt offerings are so closely related that Yeshua was prophesied to be a “guilt” offering in **Isaiah 53:10**, but is also referred to as a sin offering in **2Cor 5:21**. Keep this in mind as we read the parsha...

**Lev 1:17** *Then YHWH called to Moses and spoke to him from the tent of meeting, saying, "Speak to the sons of Israel and say to them, 'When any man of you brings an offering (H7133 kor-bawn) to YHWH, you shall bring your offering (H7133 kor-bawn) of animals from the herd or the flock. 'If his offering (H7133 kor-bawn) is a burnt offering (H5930 o-law) from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before YHWH. 'He shall lay his hand on the head of the burnt offering (H5930 o-law), that it may be accepted for him to make atonement on his behalf. 'He shall slay the young bull before YHWH; and Aaron's sons the priests shall offer up the blood and sprinkle the blood around on the altar that is at the doorway of the tent of meeting. 'He shall then skin the burnt offering (H5930 o-law) and cut it into its pieces. 'The sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. 'Then Aaron's sons the priests shall arrange the pieces, the head and the suet over the wood which is on the fire that is on the altar. 'Its entrails, however, and its legs he shall wash with water. And the priest shall offer up in smoke all of it on the altar for a burnt offering (H5930 o-law), an offering (H801 ish-shaw) by fire of a soothing aroma to YHWH. 'But if his offering (H7133 kor-bawn) is from the flock, of the sheep or of the goat, for a burnt offering (H5930 o-law), he shall offer it a male without defect. 'He shall slay it on the side of the altar northward before YHWH, and Aaron's sons the priests shall sprinkle its blood around on the altar. 'He shall then cut it into its pieces with its head and its suet, and the priest shall arrange them on the wood which is on the fire that is on the altar. 'The entrails, however, and the legs he shall wash with water. And the priest shall offer all of it, and offer it up in smoke on the altar; it is a burnt offering, an offering (H801 ish-shaw) by fire of a soothing aroma to the YHWH. 'But if his offering (H7133 kor-bawn) to YHWH is a burnt offering (H5930 o-law) of birds, then he shall bring his offering from the turtledoves or from young pigeons. 'The priest shall bring it to the altar, and wring off*

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*its head and offer it up in smoke on the altar; and its blood is to be drained out on the side of the altar. 'He shall also take away its crop with its feathers and cast it beside the altar eastward, to the place of the ashes. 'Then he shall tear it by its wings, but shall not sever it. And the priest shall offer it up in smoke on the altar on the wood which is on the fire; it is a burnt offering (H5930 o-law), an offering (H801 ish-shaw) by fire of a soothing aroma to YHWH.*

There are several interesting teachings just on the Hebrew of the first word **Lev 1:1** “Then YHWH called to Moses”, or in Hebrew “YHWH<sup>H3068</sup> qara<sup>H7121</sup> mosheh<sup>H4872</sup>”, or “מֹשֶׁה וַיִּקְרָא יְהוָה”. It is unusual the way the word appears in the ancient Torah scrolls. Its final letter (Hebrew reads right to left), the **aleph** (א) is written much **smaller** than the **other letters**:

וַיִּקְרָא

In its appearance the **aleph** (א) is **very insignificant**. The **standard size letters** (without the small aleph) spell out the word **vayikar** (ויקר), which can mean “**and he encountered**” or “**and he chanced upon**”. Unlike **vayikra** (ויקרא), which refers to a “**calling**” or a “**purposeful meeting by request**”, **vayikar** (ויקר) suggests an “**accidental meeting**” or just a “**mere event**”.

The sages have pointed out the **differences** between the **call to Moshe** which begins Vayikra “Then YHWH called to Moses” (**Lev1:1**) and **YHWH's** appearance to the pagan prophet Bilaam:

**Numbers 23:16** Then YHWH met Balaam, (**vayikar** - ויקר) *and put a word in his mouth, and said, "Go back to Balak, and thus you shall speak.*

**YHWH** reveals Himself to the pagan Balaam by an incomplete form of address (**vayikar** - ויקר), whereas to the prophets of Israel He appears in a complete form of address containing the aleph (**vayikra** - ויקרא). It is worth noting that **pictographically**; the **aleph** (א) is an **ox head**, representing **power and strength**. The **golden calf** that the Israelites worshipped showed their **association** with **Elohim** and the **ox**. The **aleph** points to the **Almighty** as many of the **titles** for **YHWH** begin with the letter **aleph** – **El, Elohim, El Shaddai, Elohay Tzvaoth**, etc... **YHWH**, by virtue of His **leaving off the aleph** in His **appearance to balaam** (**vayikar** - ויקר), **did not completely reveal Himself** to the **pagan Balaam**. His **call to Balaam** was only for the **purpose of accomplishing His will**.

An interesting **contrast** on the **small aleph** in **Lev 1:1**, is that you can find a **large aleph** in the ancient scrolls at the **beginning of the first word** in **1 Chronicles 1:1**: אדם This is the word “**Adam**”. The “**small aleph**” is understood to represent the **humility of Moshe** (**Num 12:3**), whereas the “**large aleph**” represents the **arrogance of Adam**, or **man in general**. We know that the cause of the first sin was the **arrogant attitudes** of **Adam and Chava** (Eve) who believed the words of the serpent who told them that if they ate from the tree of the knowledge of good and evil **they would become as great as Elohim! Moshe and Yeshua**...both portrayed very **humble people**. Just one last thought on the aleph. Mostly, the **aleph** is a **silent letter** at the **end of a word**. The **small aleph** teaches us that we must be very **sensitive** to the **call**. For **those who look**, it

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will be **visible**. For **those who listen**, you will **hear the difference**. If you do not **look or listen**, **vayikra** - ויקרא will become **vayikar** - ויקר. **We do not want to be without the aleph!**

*Rev 21:6 And he said to me, "It is done! I am the 'Aleph' and the 'Tav,' the Beginning and the End. To anyone who is thirsty I myself will give water free of charge from the Fountain of Life.*

Some final notes on this chapter... The altar being used here in **Lev 1** seems to be the altar outside the tent...

*Exo 29:42-43 Through all your generations this is to be the regular burnt offering at the entrance to the tent of meeting before **YHWH**. There is where I will meet with you to speak with you. There I will meet with the people of Isra'el; and the place will be consecrated by my glory.*

Also note in **v3** & **10** the selection from the herd or flock must be **perfect** and **without defect**, in **v4** hands are laid upon the head, for **transference of sin** (see **Exo 28, Lev 4 & 8**), and in **v13** the **feet** must be **washed**. Then **v17** the bird is not to be torn apart or **broken**, all strong pictures of Messiah's death, consider the following...

*1Pe 1:18-20 You should be aware that the ransom paid to free you from the worthless way of life which your fathers passed on to you did not consist of anything perishable like silver or gold; on the contrary, it was the costly bloody sacrificial death of the Messiah, as of a lamb without defect or spot. God knew him before the founding of the universe, but revealed him in the end times for your sakes.*

*John 1:29 The next day, Yochanan saw Yeshua coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!"*

*Isa 53:6 We all, like sheep, went astray; we turned, each one, to his own way; yet **YHWH** laid on him the guilt of all of us.*

*Luke 7:44 Then, turning to the woman, he said to Shim'on, "Do you see this woman? I came into your house — you didn't give me water for my feet, but this woman has washed my feet with her tears and dried them with her hair!"*

*John 19:36 For these things happened in order to fulfill this passage of the Tanakh: "Not one of his bones will be broken." (see also **Psa 34:20-21, Exo 12:46, & Num 9:12**)*

Now back to the Parsha...

**Lev 2:1-16** "Anyone who brings a grain offering to **YHWH** is to make his offering (**H7133** kor-bawn) of fine flour; he is to pour olive oil on it and put frankincense on it. He is to bring it to the sons of Aharon, the cohanim. The cohen is to take a handful of fine flour from it, together with its olive oil and all its frankincense, and make this reminder portion go up in smoke on the altar as an offering (**H801** ish-shaw) made by fire, a fragrant aroma for **YHWH**. But the rest of the grain offering will belong to Aharon and his sons; it is an especially holy part of the offerings (**H4503** min-khaw) for **YHWH** made by fire." "When you bring a offering (**H7133** kor-bawn) of grain offering (**H4503** min-khaw) which has been baked in the oven, it is to consist of either unleavened cakes made of fine flour mixed with olive oil or matzah spread with olive

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oil. If your offering (**H7133** kor-bawn) is a grain offering (H4503 min-khaw) cooked on a griddle, it is to consist of unleavened fine flour mixed with olive oil; you are to break it in pieces and pour olive oil on it — it is a grain offering. If your offering (**H7133** kor-bawn) is a grain offering (H4503 min-khaw) cooked in a pot, it is to consist of fine flour with olive oil." 'You are to bring the grain offering (H4503 min-khaw) prepared in any of these ways to **YHWH**; it is to be presented to the cohen, and he is to bring it to the altar. The cohen is to remove the reminder portion of the grain offering (H4503 min-khaw) and make it go up in smoke on the altar as an offering made by fire, a fragrant aroma for **YHWH**. But the rest of the grain offering (H4503 min-khaw) will belong to Aharon and his sons; it is an especially holy part of the offerings for **YHWH** made by fire. No grain offering (H4503 min-khaw) that you bring to **YHWH** is to be made with leaven, because you are not to cause any leaven or honey to go up in smoke as an offering made by fire to **YHWH**. As an offering (**H7133** kor-bawn) of firstfruits you may bring these to **YHWH**, but they are not to be brought up onto the altar to make a fragrant aroma. You are to season every grain offering of yours with salt — do not omit from your grain offering (H4503 min-khaw) the salt of the covenant with your **Elohim**, but offer salt with all your offerings (**H7133** kor-bawn)." 'If you bring a grain offering (H4503 min-khaw) of firstfruits to **YHWH**, you are to bring as the grain offering (H4503 min-khaw) from your firstfruits kernels of grain from fresh ears, dry-roasted with fire. Put olive oil on it, and lay frankincense on it; it is a grain offering (H4503 min-khaw). The cohen is to cause the reminder portion of it, its grits and olive oil, with all its frankincense, to go up in smoke; it is an offering (H801 ish-shaw) made by fire for **YHWH**.

In **v11** it says "you are not to cause any leaven or honey to go up in smoke as an offering made by fire to **YHWH**" I believe the reason this is, is because leaven is a representation of sin...

**1Co 5:7** Get rid of the old leaven, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah, has been sacrificed. So let us celebrate the Seder not with leftover leaven, the leaven of wickedness and evil, but with the matzah of purity and truth.

Honey seems to represent the Torah...

**Psa 19:9-11** The fear of **YHWH** is clean, enduring forever. The rulings of **YHWH** are true, they are righteous altogether, more desirable than gold, than much fine gold, also sweeter than honey or drippings from the honeycomb. Through them your servant is warned; in obeying them there is great reward.

**Psa 119:102-104** I don't turn away from your rulings, because you have instructed me. How sweet to my tongue is your promise, truly sweeter than honey in my mouth! From your precepts I gain understanding; this is why I hate every false way.

The "**salt of the covenant**" in **v13** seems to represent **YHWH's** Covenant and His people Israel...

**Num 18:19** All the contributions of holy things which the people of Isra'el offer to **YHWH** I have given to you, your sons and your daughters with you; this is a perpetual law, an eternal covenant of salt before **YHWH** for you and your descendants with you."

**2Ch 13:5** Don't you know that **YHWH**, the **Elohim** of Isra'el, gave rulership over Isra'el to David forever, to him and his descendants, by a covenant of salt [which is unbreakable]?

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**Mat 5:13** *"You are salt for the Land. But if salt becomes tasteless, how can it be made salty again? It is no longer good for anything except being thrown out for people to trample on."*

**Mark 9:50** *Salt is excellent, but if it loses its saltiness, how will you season it? So have salt in yourselves — that is, be at peace with each other."*

**Luke 14:34** *Salt is excellent. But if even the salt becomes tasteless, what can be used to season it?*

Throwing out the Torah, is to be “tasteless” before **YHWH**, but on the contrary following **YHWH’s** Torah is as to be a “salted” sacrifice before him!

To **understand** more fully the **sacrifices** and some **very important** and **misunderstood concepts** of the **Brit Chadasha**, we must also understand that there are **two basic types of sins**:

- **Intentional**
- **Unintentional**

The definitions of these words can vary slightly from our Western mindset. It appears that only those sins committed in out-right rebellion are termed as “**intentional**”. Sins committed because of carelessness, or omission, or because of perhaps fear are usually defined as **unintentional**. However, the important point to remember is that under the Levitical system, there is **NO sacrifice for intentional sin**. That meant technically **EVERYONE** could be found guilty under the Law because **all have sinned!**

**Ecc 7:20** *For there is not a just man on earth who does good and does not sin.*

**Num 15:30-31** *'But the person who does anything defiantly,... he shall be cut off from among his people. 'Because he has despised the word of YHWH, and has broken His commandment, that person shall be completely cut off; his guilt shall be upon him.' "*

The sacrificial system atoned for unintentional sins. These sins were still serious because they resulted in impurity that could keep **YHWH** from dwelling in the Tabernacle. Thus the lesson learned is that even when we are merely careless or insensitive in our treatment of others, the risk is there for banishing the Almighty from our presence. Now if you committed a sin of rebellion (intentional), then you would be turned over to “The Law”. In these cases the Law would deal directly with the offender, imposing real punishments. This is the same way our justice system works today. The punishment for intentional sin was either death or banishment from the camp. To an Israelite, banishment was as good as death because now you were separated from **YHWH**. Obviously, many Israelites lived in fear of being brought to trial for “intentional sins”. **Romans 3:23** speaks to where we **all stand**:

**Romans 3:23** *for all have sinned and fall short of the glory of God,*

The penalty for sin is DEATH:

**Ezekiel 18:4** *"Behold, all souls are Mine; The soul of the father As well as the soul of the son is Mine; The soul who sins shall die."*

But look at what Yeshua has accomplished for us:

**Romans 3:24** *being justified freely by His grace through the redemption that is in Messiah Yeshua, 25 whom Elohim set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance Elohim had passed over the sins that were previously committed,*

**John 3:16** *"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."*

**Romans 5:11** *And not only that, but we also rejoice in God through our Master Messiah Yeshua through whom we have now received the reconciliation.*

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Don't miss the point here! Under the Levitical system (The Law), there was **NO reconciliation for those who sinned intentionally**. And **all were guilty** of some form of rebellion. But through the order of **Melchizedek**, of which **Yeshua is Priest and King**, we can now obtain forgiveness for all sins, even intentional sins! **Before Yeshua**, under the Levitical system, sin could be handled in **one of two ways**:

- **By the Sacrificial system (upon committing an unintentional sin)**
- **By the Law (intentional sin)**

Our sinful actions have consequences. In order for right standing to take effect, a redemptive action must be executed upon a completely innocent creature. The sacrificial system was a system of grace because you escaped death by the innocent animal which paid for your sin. We are still under this system of grace because now through **faith in Yeshua**, He has become our payment for sin! And He is a better way because His blood is good for both intentional and unintentional sin by virtue of the order of Melchizedek! This is the Gospel of Messiah! Now we can better understand verses like this:

***Galatians 1:6*** *I marvel that you are turning away so soon from Him who called you in the grace of Messiah, to a different gospel, 7 which is not another; but there are some who trouble you and want to pervert the gospel of Messiah.*

***Galatians 3:10*** *For as many as are of the works of the Law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."*

***Galatians 3:13*** *Messiah has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree")'*

**- The curse of the law was death for intentional sin**

Isn't it awesome what a **bit of perspective** will **accomplish** for us in **understanding the Scriptures**? Now read what **Paul** had to say in **Romans**:

***Romans 6:15-18*** *What then? Shall we sin because we are not under law but under grace? Certainly not! Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness.*

Do you understand now how the law has **not** been "abolished"?!! We still must attempt to keep His commandments. Obedience still leads to righteousness. But we have "been set free from sin" because now there is forgiveness from "intentional sin" because of the sacrifice of Yeshua. But without Yeshua, an offender is still under the curse of the Law (Death).

The **earthly Levitical system** was meant to be a **picture of how the heavenly worked**. **All earthly systems are inferior to what they shadow**. **Yeshua is a High Priest** of the **heavenly order of Melchizedek**:

***Psalms 110:4*** *YHWH has sworn And will not relent, "You are a priest forever according to the order of Melchizedek."*

The **Law never failed** because it was **never designed to forgive intentional sin**. The **requirements of the Torah are still in force**. It's just that **today** we have the **Spiritual option**:

***Romans 8:2*** *For the law of the Spirit of life in Yeshua the Messiah has made me free from the law of sin and death. 3 For what the law could not do in that it was weak through the flesh (it was an earthly system), Yah did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit (this is the heavenly system).*

The **Melchizedek (means "king of righteousness) system**, where the **High Priest** is the "**Priest of the Almighty**" was prophesied:

***Gen 14:18*** *Then Melchizedek king of Salem brought out bread and wine; he was the priest of El*

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***Elyon (God Most High).***

***Psa 110:4 YHWH has sworn And will not relent, "You are a priest forever According to the order of Melchizedek."***

***Hebrews 10:16 "This is the covenant that I will make with them after those days, says hwhy: I will put My laws into their hearts, and in their minds I will write them," then He adds, "Their sins and their lawless deeds I will remember no more." Now where there is remission of these, there is no longer an offering for sin.***

So what can we gain from study of the sacrifices? First of all, be aware that these Levitical sacrifices had nothing to do with "being saved" or with "eternal salvation". They were and they are about worshiping **YHWH**. What we learn from them can benefit us as we too desire to improve our relationship with the Almighty and as we learn how to "draw near" that He may dwell in our midst.

Shabbat Shalom! Written by Jesse Himango, Tabernacle of David Ministries 1-5-11