



Parasha: VAYIKRA/AND HE CALLED

Torah Portion: VAYIKRA/LEVITICUS 1:1-6:7

Tanak: ISAIAH 43:21-44:23, 48:12-49:3, EZEKIEL 18:1-18,
ZECHARIAH 5:3-6:15Brit Hadasha: MATT. 18:15-17, EPH. 5:1-10, JAMES 1:13-15,
JAMES 5:16-20, REV. 5:6-10

Visit us online at:
www.resTorah.com

resTorah Staff**BENYAMIN DAVIS**
Executive/Artistic Director**VICTORIA DAVIS**
Assistant Director**ANA CHAPMAN**
Associate Director

resTorahtories**BENYAMIN DAVIS**
Editor-in-Chief/Art Director**ANA CHAPMAN**
Associate Editor**resTorahtories ©2007**

resTorah staff is available for teaching engagements and worship event/conference direction. Visit our web-site for more information or other resources.

Now that the Tabernacle and its contents are completed, along with the set-up, it is time to peer within at the various settings of the various curtains. Through the foremost details of the entrance's setting YHVH instructed the sons of Israel through Moshe the involved directives of the sacrificial system. Not only will these sacrifices be the continuing endeavors regarding the Altar of Burnt Offering, but they will lead mankind to the ultimate sacrifice of Yeshua who was the lamb unblemished and spotless.¹

We can look backward and forward in time to find other fulfillments of sacrifice for the atonement of mankind. In the beginning to counteract the original sin, YHVH, Himself, sacrificed an animal as a covering for Adam and Eve. This covering was not only to cover up the physical nakedness of man, but this was a blood sacrifice to cover the essence of their transgression against YHVH. Yet, we see clearly that even with the sacrifice YHVH made on their behalf, they were abolished from the Garden; and the Garden was sealed from the curse of man, woman and the serpent as decreed. While forgiveness is real, so is the consequence of sin actual. Spiritually, for every evil deed, there is an equal and opposite reaction to counter balance its occurrence. Herewith, just as a stone is thrown into water and the ripples circles outwardly the ramifications of sin undulate throughout our lives.

Our sinful actions have consequences. When we sin, the consequence of that sin must take place. We become spiritually ostracized from YHVH. In order for right standing to take affect, a redemptive action must be executed with a completely innocent creature. The ultimate fulfillment for our sinful nature is the pure and unblemished offering of Yeshua. In this, YHVH

stepped out of Himself and bore the reproach of all mankind upon His Own Body in order to restore us to Himself. This, of course, was to be the future aspect of the fulfillment of the sacrificial system.

Moreover, this does not nullify the system by abolishment, but establishes the system in perfection through Yeshua, YHVH Himself, completed the work that man could never accomplish due to the corruption of his sin nature.

Most will argue that the sacrificial system is done away with and the fulfillment of Torah is accomplished through Yeshua. However, there are many references in Torah² about the continual (*tamyid* meaning perpetual) and the perpetual (*olam* meaning forever, continuous, everlasting) obligations of offerings and their portions. Moreover, Ezekiel 44 teaches about the sons of Tzadok who will offer burnt offerings and the fat of burnt offerings. So, there are other uses for the sacrificial system that perhaps we may not understand in total and the aspect of Yeshua will still be declared through those sacrifices, as well as, the continual keeping of Torah as we remember for all of eternity.

YHVH has given all of Torah, including the sacrificial system, to point us to Himself. We will not ever grow weary or stop looking to Him for all the sustenance of our needs. YHVH is the only sufficient aspect of everything concerning humanity. What was important to YHVH a long time ago will always be important to Him; furthermore, if it was important to prophesy Yeshua through the sacrificial system, then it will always be important to look back unto Yeshua and all of His redemptive work throughout scripture and most of all His sacrifice of His own body on the execution stake.

¹Peter 1:19²Vayikra 10:14-15, 20:19-21, Bamidbar 19:9-10, 28³Matthew 25

Shavu Halacha/Weekly Walking:

Much of the sacrificial system involves giving to YHVH that which is considered of great value. It goes beyond the idea of seeking forgiveness, and forges on to the idea of what we desire to render to YHVH as to what He has already bestowed to us as stewards. This speaks past the animal offerings where a particular lamb will be missed for its milk, wool and meat, or the ox that would have been used for seasonal plowing and breeding. Sacrifices go into the depths of our pockets, minds and hearts to reach those areas that are touched by YHVH's mercy as He allows us to be fellow heirs with Yeshua. It is thankfulness for the grace we have found to be brought into a Torah lifestyle and reside as His kings and priests according to the structure set apart by YHVH in Messiah.

Our daily lives should be sacrificially yielded to YHVH first and to others second. This includes our families and the commandments to love our wives and children and how we are to be the priests of our homes and the bread winner for our households. It also includes the surrender of our finest for those around us that are the poor, needy, widows, orphans and Levites. Even Yeshua addressed this as giving a cloak, walking a mile and feeding the needy and that we do this to Him as we do it to the least of these.³ In the coming days, search out what you are able to offer as a sacrifice of love to YHVH and serve Him by giving of yourself to Him and others around you.

Day 1

PARASHA:

LEV. 1:1-17

TORAH STUDY

PRAYER LEAVES

1. *Vayikra*, the Hebrew name of both this week’s parasha and the book we are now reading, means *and He called*. This speaks of YHVH calling to Moshe to speak to the sons of Israel concerning the offerings. The name this book used by most around the world is *Leviticus*, meaning *belonging to Levites*. An assumption immediately arises due to the name and the first contents of this third book of the Torah. Most people would say that it really only pertains to the Levites in their roles as Priests. Yet, the vast majority of the book speaks to all of the sons of Israel. Even the opening chapters, were we look to the Priesthood to take care of the sacrificial system, Moshe was to, “Speak to the sons of Israel.” Discuss the differences in understanding this book of Torah when know that it was written for all of Israel to understand and not only the Levites.

Moreover, cite examples in Vayikra that pertains to all of Israel. If, by Yeshua, we are now all priests and kings in Him, then, even if Vayikra were written to the Priesthood, how should we apply these passages?

2. YHVH first speaks about the kinds of various offerings in this opening chapter. At first, YHVH makes declaration about any offering and what they may be from, the herd or the flock or of the birds (see verse 14). The Hebrew word used for offering is *korban* which means offering or sacrifice at surface level in our English translations. However, there is much more to the work *korban* in the Hebraic mind set. This word literally means *to come close* or *to draw near to Elohim*. In other words, the use of the offering is for the sole purpose to stand in the gap so that the person making the offering may draw closer to the Creator. In what ways do you see the *korban* as a way to draw closer to Elohim?

How does Yeshua fit the description and definition of *korban*?

3. The whole burnt offering, or *’olah* in Hebrew, is the first application of sacrifice that YHVH shares with the sons of Israel. This is important due to the fact the whole burnt offering was to be continually ongoing. The Hebraic aspect of *’olah* is that the offering belongs to YHVH. Portions are not kept back or burned outside of the Tabernacle, as was the case for sin offerings. Whether this is from the herd, flock or bird, it was to be an offering by fire, a soothing aroma to YHVH. How does the continuous aspect and the whole offering correlate with each other for this offering?

4. There are different reasons for making an offering from the herd, flock or bird. Later, we will see in the sin offerings how oxen are used for offerings for the Priests, Tabernacle and the whole congregation of Israel. 'Olah made from the herd were to be slaughtered at the doorway of the Tent of Meeting. This would, more than likely, be between the Altar of Burnt Offering and the Laver in front of the door (the west side of the Altar, in line with the Altars and the Mercy Seat). Moreover, we cannot assume that the sin offering is the only sacrifice made for the sake of atonement. In verse 4, we are told by that laying his hand on the head of the burnt offering, it may be accepted for the presenter to make atonement on his behalf. With these things in mind, what correlation did the whole burnt offering from the herd have to do with the place where it was to be slaughtered?

5. Likewise, an *'olah* from the flocks had a specific place to be slaughtered, on the northward side of the Altar. In Jeremiah 16:14-15, where YHVH declares "Therefore behold, days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who brought up the sons of Israel out of the land of Egypt;' but, 'As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.'" What does this passage and the burnt offerings from the flocks slaughtered on the north side of the altar and this declaration have to do with each other?

6. Yeshua was continually offering Himself to the Father and then back to the people, based upon what He heard the Father say. He did not do anything from the position of man's flesh, but always lived in the Ruach. How does this show forth Yeshua's life as fulfilling the Torah for a whole burnt offering?

7. The whole burnt offering, even as the name sake of the Altar, was to be upon the Altar continuously. It was offered by the Priests each morning and each evening. It also had the other burnt offerings placed upon it from everyone bringing them daily. The *'olah* was the foundation of the entire sacrificial system, made prior to any sin, peace, guilt or grain offering (although each *'olah* would be offered with a grain offering). It was also the last offering made each day, as a reminder to YHVH in the form of a soothing aroma, of His people. Discuss the *'olah* as foundation, the use of the previous night's *'olah* for the morning *'olah* as a foundation for all other offerings.

How does this picture Yeshua as the foundation/corner stone for all of what we believe and who we are to YHVH?

Day 2

PARASHA:
LEV. 2:1-16

TORAH STUDY

PRAYER LEAVES

Midrash Point:

Grain offerings brought either raw, or cooked in the oven, on the griddle or in a pan all were acceptable offerings. Each was used as an offering by themselves and for the use with every whole burnt offering.

One could, however, ascertain the care taken and the value for each offering as given by the one offering it. If harvest time had past, raw grain would be the easiest way to make an offering, yet, it would not be an effective way for the Priests to partake of their portion. Whereas, the presentation of the grain could have been presented as baked or fried. These variations were presented to the Priesthood and could serve as their portions from the offerings.

Not only would this express the love and sacrifice of time and efforts of the one offering it, but it would show the people who were giving more of themselves with each offering.

Priests might even look forward to certain families coming to present grain offerings and such, as they would be favored in their recipes and time given for making the priests' food.

1. The next set of offerings that YHVH expounds upon are the grain offerings. In Hebrew, it is called the *minchah* meaning gift, tribute, offering that is not flesh. The *minchah* was to contain oil, frankincense and salt. All of these were placed together, but a portion which contained the frankincense, was taken out as a memorial offering to be placed on the Altar as a soothing aroma to YHVH. Each of these had specific meanings as part of the soothing aroma. What does each of these represent and how do they each point to Messiah?

Grain: _____

Oil: _____

Frankincense: _____

Salt: _____

2. Later, in Vayikra 6:15, we will see the use of the *minchah* commanded with each of the burnt offerings. One might deduce that the portions left over for the priest's portions could have been used for the continual burnt offerings at morning and evening. What is the significance of having a grain offering with every burnt offering, as YHVH's memorial portion?

We know that man does not live by bread alone, but by every Word that proceeds out of the mouth of Elohim. What does the grain represent as important to continually remember and to be received as a soothing aroma, both to YHVH and man?

3. The portion of the *minchah* that was left after the memorial portion was offered belonged to Aaron and his sons. It was to be consumed within the Tabernacle and whoever touched it would be holy as will be discussed in future chapters. This portion represents aspects of YHVH giving Himself to the Priests and the sons of Israel giving part of themselves to YHVH. Discuss how these are correlated to the *minchah* and other symbolisms, as well.

4. Torah gives five distinctive kinds of grain offerings; four would have used flour beaten fine from a whole grain. Verse 1 speaks of the raw grain offering, verse 4 teaches about the grain baked in an oven, verse 5 is about a grain offering made from frying, verse 7 discusses grain offerings made in a pan, and verse 14 teaches about the *minchah* presented as early ripened ears. Each would have had their specific purposes and the one offering them have had their reasons to present an offering in a particular manner. What is the significance of each?

5. Discuss how each grain offering had pieces that were offered and why this would be important to note in respect to Yeshua and our lives as believers.

Furthermore, the grain, whether raw or cooked, began as a grain that was finely ground into a powder. Then it was worked with from that state. How does this relate to our walk in Messiah and at what time are we used by YHVH?

6. No leaven was ever to be used in the grain offerings. What does leaven represent and why would it never be allowed with any offerings to YHVH?

7. The action of Yeshua dying for our sin, and our atonement is made significant in the light that He never sinned and was completely void of leaven. We must receive this as our ultimate sacrifice. Therefore, looking at the elements of the Last Supper or the Lord's Supper, should we be partaking of this with either leaven outstanding in our lives or, the actual leaven in the bread that is Yeshua's Body broken for us?

We are to be living sacrifices¹ in Yeshua for YHVH to view, smell and have His way with. As such, our lives should be devoid of leaven as well. How do we define leaven: and how do we remove this from our lives? Additionally, what Feast is commanded for us to observe for this specific purpose?

7. What is the significance of not offering up any honey with any grain offering?

8. The first fruits of grains were not to be burned as a soothing aroma. Later, we will understand this as very important. The priesthood would wave the first fruits (barley or wheat). By this action of a wave offering, the first fruits would then be sacrosanct so that only the priesthood could eat of it. How does this point to Messiah? Moreover, how does this prove that Yeshua did not go to the place of torment prior to resurrection?

Additionally, we are to partake of Messiah's Body in the eating of the Bread. Correlate this action to the priest's portion of the first fruits.

¹Romans 12:1

Day 3

PARASHA:
LEV. 3:1-17

TORAH STUDY

PRAYER LEAVES

1. Peace offering is also a thanksgiving offering and can be a freewill or a votive (fulfilling a vow) offering, as well. The Hebrew word used for peace offering is *shelem* a derivative of *shalam* meaning to be in a covenant of peace or to be at peace, make peace (alliances), to be complete or be finished (vows). This offering was voluntary as a sacrifice of thanks. Even within the aspect of completing a vow, the vow would be voluntarily entered into. Peace alliances and agreements were made out of community and relationship, not because Torah commanded alliances. A modern day equivalent would be a company giving a yearly appreciation dinner for its clients, vendors and employees. It could just represent a company thank you, or symbolize a deal that has been completed. Discuss the practical uses for a peace offering for then, and, how this would be applicable today.

2. Just as the presenter would lay his hand on the animal prior to sacrifice of a burnt offering, he would also lay his hand on the head of the animal for a peace offering. We know that this was for atonement for the individual making sacrifice. What does this atonement mean in terms of both the burnt offering and the peace offering? Do each of these have the same meaning?

3. The *olah* was to be a male from the herd or the flocks. The *shelem* was to be male or female. Why did YHVH give a differentiation between the genders of the animals for particular offerings? How would one gender over the other be more a sacrifice for the one presenting the offering and what difference does that make in peace and burnt offerings?

Likewise, both offerings could be made from the herd or the flock. What would the difference be in the sacrificial act and species? How should this have affected the one offering it?

4. While the burnt offerings allowed for doves and pigeons for the sacrifice, the peace offering does not. Why would there be a difference in this between the two offerings?

5. The fat from the entrails and all that covers the kidneys; the kidneys and the liver from all the animals described were to be offered in smoke. What makes each of these important for the soothing aroma?

The lamb, however, is the only animal that has the fat tail removed for this offering. What does the fat tail have to do with Messiah, the lamb of Elohim?

6. We have entered into a Covenant with YHVH and Him with us. By acquiescing to His invitation when YHVH invites us into His Covenant and accepting in our hearts to do so is the same as taking a vow to be Covenant keepers. We continuously fight with our flesh and there is an ongoing enmity between the seed of Righteousness and the seed of the serpent. In this light, how did Yeshua become our peace offering?

7. One might assume that the person making the sacrifice (slaughtering the animal) was the priest and not the person bringing the offering. However, YHVH starts Vayikra with “speak to the sons of Israel.” Moreover, the benefit of placing the hand upon the head of the offering for atonement would be meant for the one who was offering a sacrifice for himself. Discuss the worth of each person placing their own hand onto the head of their offering. What is the significance of doing this as transfer of guilt?

How do we see Yeshua having hands laid upon Him prior to execution? What importance does this have with the peace offering?

8. We have read in this chapter how all of the fat was to be offered on the Altar. All of the fat belonged to YHVH and none of the fat or blood was ever to be consumed by man. The fat along with the lobe of the liver and the two kidneys (and the lamb’s fat tail) were to be offered up by the priest “in smoke on the Altar as food, an offering by fire to YHVH.” Torah later reveals that the soul of the animal is in the blood; and, when sacrificed, the blood is drained out. Why are these portions forbidden for man to eat?

Do any of these forbidden portions that were offered in smoke, have to do with aspects of YHVH that remain hidden from us? If so, what do they have to do with?

Day 4

PARASHA:

LEV. 4:1-26

TORAH STUDY

PRAYER LEAVES

1. There is a pattern that is readily seen in this parasha. After calling Moshe, YHVH then says, "Speak to the sons of Israel." He then prescribes the three offerings, *'olah* (burnt offering), *minchah* (grain offering) and *shelem* (peace offering). These three offerings make up the sacrifices that are freely given or given with the other offerings. They are also the prescribed daily offerings and are all soothing aromas to YHVH. The next set of offerings begins at the beginning of chapter 4, where YHVH repeats the words, "Speak to the sons of Israel." What follows are the instructions for the sin, guilt offerings for the anointed priest, the common people, leader and the whole congregation. These are for the forgiveness of sin (sin offering) and the atonement for one's sin (guilt offering). Discuss the distinctiveness of these types of offerings in contrast to each other. Why would YHVH make a division between these different offerings?

2. The Hebrew word for sin is *chata*, meaning to miss the way or miss the mark, incur guilt, forfeit and to purify from uncleanness. *Chatta'ah* means sin, sinful, sin offering and punishment for sin. Reading ahead in this chapter, how do you see this offering differing from the peace or burnt offerings? How do you understand these differences to be appropriate for forgiveness?

3. The sin offerings that will be discussed today were to be made on behalf of the anointed priest (who brings guilt on the people), the congregation as a whole (who commits error) or the leader (who sins and unintentionally does any wrong). Interestingly, the whole congregation and the leader who brought a sin offering are atoned for and are forgiven. Torah, however, does not state that the priest, who (unintentionally according to verse 2) brought guilt on the people, has atonement or is forgiven. Why would there be a difference here, or is there forgiveness and it is just not spoken of in this passage?

4. The hide, all the flesh with the head, legs, entrails and refuse of a bull for the sin offering were to be taken out to where the ashes were poured out and burned. Whereas, we see that the burnt offering was entirely consumed on the Altar. Later, the red heifer will be treated the same way in terms of being burned outside the Tabernacle, at a clean place. What is the significance of the place to where the remaining of the bull of a sin offering was to be burned?

How does this pertain to the death of Yeshua; and how is Yeshua represented by a bull?

5. What is the difference between a bull for the priest and the congregation in contrast to the goat for a leader? What spiritual implications do these different sacrifices have?

6. In the burnt and peace offerings, the blood of the sacrifice was sprinkled upon the Altar, yet with sin offerings for the priest or the whole congregation, the blood is sprinkled seven times before YHVH in front of the veil. Then, some of the blood is placed upon the horns of the Altar of Incense while the rest is poured out at the base of the Altar of Burnt Offering. Moreover, the blood of the goat for the leader is placed on the horns of the Altar of Burnt Offering and the rest of it was to be poured out at the base of the same Altar. First, why would there be a difference in placement of the blood?

Secondly, discuss the following aspects of the blood placement. How do the following pertain to atonement, forgiveness and Yeshua:

Sprinkling on the veil seven times:

Placement on the horns of the Altar of Incense:

Placement on the horns of the Altar of Burnt Offering:

7. Discuss the aspects of the priest and the elders for the whole congregation and the leader as they pertain to sin within the community. Why does YHVH make distinction for these people within their positions for the atonement and forgiveness of sin?

Day 5

- PARASHA:
LEV. 4:27-5:10
- TORAH STUDY
- PRAYER LEAVES

1. The typical person that has sinned unintentionally was to bring a female goat as a sacrifice in contrast to a leader who was to bring a male goat. Why does YHVH give this distinction through the gender of goats for unintentional sin? What did this mean to the guilty party as they brought their correct gender to sacrifice?

2. One thing we have not discussed to this point in pertaining to the sacrifices is that each was to be without defect. The Hebrew word for defect is *tamiym* meaning complete, whole, entire, and sound. These criteria would pertain to the entire sacrifice, inside and out. If a defect was found within the animal during the slaughtering process of the animal it would be deemed unfit for any part of the offering and was to be replaced with an unblemished offering. The people would be dismayed to discover that their offering was substandard, although their hearts presented the offering in good faith as an unblemished sacrifice from their substance. This gives us real insight to the hidden parts of our hearts that are not completely yielded to YHVH. It also would have been a test from YHVH to be found within the presenter to see how they would react. Discuss this reaction from your point-of-view. In today's world how are we to present our sacrifices unto YHVH and how should we rectify a flawed offering?

This blemish free aspect of sacrifice alludes to the spotless Lamb that Yeshua is on our behalf. It also speaks to the unblemished state that we are to be in when Yehsua returns for His spotless bride. Discuss how we are to become spotless and what role do we play in maintaining that purity.

3. A female lamb could be substituted for a female goat for a common person making a sin offering. The lamb would be treated just like the lamb of a peace offering. Discuss the differences between this offering and the peace offering that sets them apart from one another.

4. Torah teaches us in verses 4:27-35, that the common person that sins unintentionally and does not realize it immediately, he is consequently made aware of the sin he committed which renders him guilty of this sin. This gives us insight to the responsibility we have to seek forgiveness and repentance when we find out about a sin that we committed. In contrast, this also speaks of the grace that YHVH has for not knowing about sin or walking in ignorance, not that we should deliberately not seek truth, but that He is merciful to forgive when we do find out about sin in our lives. Discuss ways in which we unintentionally sin and then must repent and seek forgiveness. How should we approach this type of ignorance in others?

5. At the beginning of Vayikra 5, we turn the corner, once again. We are introduced to sin offerings for people who are guilty where blameworthiness is evident (not necessarily rebellion), and is abundantly clear that there is unavoidable uncleanness i.e. burying a dead relative. How do you see a difference between the guilt-bearer in contrast to unintentional offender that becomes apparent later?

6. In not testifying when one sees or knows the truth, corpse contamination from an unclean animal, contamination from human uncleanness, or swearing thoughtlessly are all to be atoned for as guilt offense. There is a difference between sin and guilt as seen in these passages. Discuss the differences in sin and the guilt that is bore by those that commit these acts.

7. Verse 5:5 directly states that a guilty person is to confess his offense as sin. How does this pertain to us in confessing our sins to others and to YHVH? Use other scriptural contexts for your answer.

In what ways do you see the Messiah making these confessions on our behalf for these types of guilt offerings?

8. Give examples of ways in which we are guilty of these things, even though we have not intentionally sinned against YHVH. Why are we still guilty of these things, even though we did not act with rebellion to the Covenant?

9. If the guilty individual cannot afford a female lamb or goat, then either two turtle doves or two young pigeons may be offered. One was for the sin offering and the other was for a burnt offering. In this case the sin offering is made first, and then the burnt offering is made with the second bird. How do you understand this replacement and their order as important in regards to atonement and how does this represent the sacrifice of Yeshua?

Day 6

PARASHA:

LEV. 5:11-6:7

TORAH STUDY

PRAYER LEAVES

1. YHVH gave every man of Covenant the ability to make atonement for himself by decreasing the assessment of the sacrifice accordingly. The preference of sacrifices were the female goat or lamb, next the offering of two doves or two young pigeons, and now we see that provision is made for specific type of grain offering, without oil or incense, could be used for sin offering. Discuss this aspect of the sacrificial system, where anyone could take part in the Covenant by sacrifices. Why would this availability be important to YHVH?

2. The grain used for the sin offering was devoid of oil and frankincense. It was commanded to be a tenth of an *ephah* (tenth of a bushel) of plain, fine flour. The memorial portion would then be taken from the grain offering of fine flour, by the priest, and offered in smoke on the Altar. The remainder becomes the priest's portion. This mirrors Yeshua when He was stripped of everything of this earth and was offered up as a sacrifice for mankind's sins, although, men looked upon Him as cursed. Correspondingly, just prior to His sacrificial death He had presented Himself to the disciples as Bread broken for them. Discuss how the grain offering for sin and the offering of Messiah parallel one another in these scenarios.

3. YHVH venerates His holiness and encapsulates what He deems as holy. These things that He regards as holy were the Tabernacle, its contents, the priesthood, their garments, the sacrifices offered, the offering once it is made holy by a wave offering or by taking out a portion from the Tabernacle. A person is held guilty if he acts unfaithfully and sins unintentionally against such holy items. These two actions seem to be in opposition to each other, but it is possible to act unfaithful and to sin unintentionally. In what ways can you describe this taking place? Site examples for then and for now, based on Torah exposed sins, not on traditional doctrine.

4. The unintentional sin of unfaithful action is a more serious breach of Covenant to YHVH. It is no longer a male or female goat or lamb, but a ram, an adult and matured male goat or sheep that would be used for studding and other duties. Not only was this considered more valuable, but a value was literally placed on the animal according to the value of silver in shekel form of the sanctuary. This value would be added to the fifth part of the worth of holy aspect he sinned against. Why would the offering of the animal not be sufficient for covering the cost of defilement of a holy item?

What do we add to the sacrifice of Messiah as a fifth of the price to what we have defiled in our ancestry or our lives currently?

5. If a person sins and is unaware of his sin, he is still guilty, and a ram is sufficient as a sin offering without a fifth added to it. Compare the differences between this type of sin and offering to that of the sin and offering discussed in verse 5:1-11.

6. A distinction is made in two places within today's reading: verse 5:14 and in 6:1. YHVH comes to Moshe at either different times with these instructions, or sets a different tone, either way, there appears to be a disconnect from the previous sin offerings in both accounts. Discuss why YHVH might place these pauses or dividing lines where He does in regard to the sin offering descriptions.

7. As one sins intentionally and acts unfaithfully to the Covenant of YHVH, they are guilty. This is not an accident, but it is outright rebellion against YHVH and His commands. We know, however, that not everything is as it appears. Just because one might steal or lie, while it is flagrant sin, it could be for reason that he felt compelled to rebel. We are not talking about stealing a sheep just so you can have a feast without using your own, or killing someone because they cut you off in traffic. List other ways in which one might sin and break Covenant without having a premeditated heart motive to intentionally hurt or rebel against YHVH.

8. What does this last sin offering say in regards to complete rebellion as one seeks atonement for that sin? According to Yeshua, the violation which determines the type of offering to be sacrificed is not sufficient as merely an act of outward obedience. The heart must be in one accord with the action of repentance and seeking forgiveness before true atonement is completely made. This is evident as we know that Messiah died for all of man, yet, sadly, all of mankind will not make it into the kingdom of Heaven; not even all good intentional "church goers" will make it into eternity with the King. In all of the offerings discussed this week, describe the heart attitude that must accompany each offering and how that would effect the reasons why one would bring an offering, whereas, what kind of offering it would be and what is the outcome of that sacrifice which is made?

Shabbat

□ PARASHA:
LEV. 1:1-6:7

□ RESTORATORY—
MIDRASH

□ PRAYER LEAVES

A few parashot ago, we discovered how Moshe pitched the tent away from the main encampment. “Whenever Moshe would go out to it, the people would arise and stand each at the entrance of his own tent and gaze after Moshe until he entered the tent.” When Moshe entered the Tent of Meeting, the pillar of cloud would descend and YHVH would speak to him.¹

Now we observe the Tent of Meeting is erected in its fullness, according to the pattern given to Moshe upon Mt. Sinai. While nothing was taking place within the new Tabernacle, however, YHVH calls to Moshe from this Tent of Meeting. It is the first activity to take place and YHVH used this first encounter to continue a dialogue with Moshe. Moreover, the first conversation held at the new Tent of Meeting was not additional commands of the Covenant for the people to adhere to, but His words were instructions and commands for the future relationship of how man would approach YHVH, give thanks, make vows, atone for sin and seek forgiveness.

At long last, YHVH had brought a nation together, after delivering them out of Egypt. These people had received, confirmed and entered into the Covenant with YHVH. It was the restored, or renewed, Covenant from the fall at the Garden. Now, as a way of continual communion with the chosen people that walked in Covenant with Him, YHVH was ready to reveal how man would be acceptable once again.

This was the pattern that was established in the Garden when YHVH first slain an animal for the covering of Adam and Eve. It was continued when Abel brought the firstlings of his flock and their fat portions as offerings to YHVH, while Cain brought only the grain offerings produced from his sweat from the ground. While both could be appropriate as offerings, the heart of man was what YHVH sought. Even as Abel died, the sacrificial system was in motion. The first born was trying to devour the second born through death. Likewise, our flesh tries to consume the first fruits of Messiah within us on a daily basis. This obviously was the antithesis of YHVH’s will to draw man unto Himself; however, it did succeed in bringing Abel directly nearer to Him. This setting illustrates the parallel of Adam, the first man, and Yeshua as the second Adam. Man’s evil agenda was to swallow up Yeshua when they sentenced Him to death in a resentful rage. The victorious outcome was that Messiah triumphed over death due to His perfect nature, and became the first fruit of all creation to be presented to YHVH. Now we are presented in Messiah as we die in Him and are resurrected in the newness of His Life. Our old “adam” is dead and we are creatures that have been offered to YHVH as liv-

ing and holy sacrifices.² Until Messiah, we only had the animal sacrificial system to observe how our sins were atoned for by an animal for a transitory time. The death of the animal was temporal in the ability to cover sin, as it did not suffer or endure temptation the way man did. The substitution of an animal as proxy for the man’s plight was merely a shadow of what was yet to come. Moreover, Yeshua did suffer and endured every temptation known to man and did not sin.³ His ability to sympathize with mankind was so great, that His sacrifice was everlasting. Yeshua’s sacrifice is a portrayal of the continual burnt offering to the Father. Thus, His sacrifice is also the foundation of all other sacrifices that He made on our behalf and that we make in His name. Yeshua’s sacrifice presents to us a picture of the continual burnt offering that was made morning and evening every day at the Tabernacle. Those offerings were the foundation offerings for every other sacrifice offered in fire and smoke. They were also the means by which the lights and the Altar of incense were maintained. They are the ongoing picture of how we should offer ourselves in the Righteousness of Yeshua. To offering ourselves in any other way would be strange fire and sacrificing to false gods.

Atonement does not equate forgiveness; it is a heart issue that YHVH is dealing with. This compares to the unblemished animal being offered for any of the offerings by fire and then, upon the slaughtering of an innocent animal for the sacrifice and a revealing of imperfection within the animal is discovered. This is paramount in our walk in Yeshua as He applies His atonement to cover our sin, but our hearts must connect with that atonement for repentance to take place. At this moment forgiveness is readily given by YHVH, as we walk before Him without blemishes in our hearts, where only YHVH can scrutinize.

As a continuation of this extensive journey through Torah, thus far, we have observed a similar thread running parallel along our sojourning with the reality of a very powerful sacrificial system in place. Another example of the sacrificial practice was seen when Noah built an altar to YHVH and took of every clean animal and of every clean bird and offered burnt offerings on the altar. And YHVH smelled the soothing aroma;⁴ Adonai saw the heart of Noah and then promised never to curse the ground on account of man and never destroy every living thing again. Further, as we continue our sojourn alongside the Patriarchs we see the obedience of Abraham offering up his and Sarah’s only promised son, Isaac, unto YHVH. Abraham took the wood of the burnt offering and laid it on Isaac his son, and

¹Shemot 32:7-11

²Romans 12:1

³Hebrews 4:15

⁴B’reisheet 8:20-21

he took in his hand the fire and the knife. Isaac was to be a substitute for a lamb. However, just before Abraham plunged the knife into Isaac, YHVH saw his heart and intercepted his actions and stopped him from killing Isaac. A beautiful picture of provision was discovered in the thicket—a ram caught by his horns. Moving on we see Ya'akov sacrifice on the mountain before his encounter with his estranged brother, Esau. YHVH accepted his sacrifice and gave him favor with Esau and his servants. Ya'akov gained so much favor from YHVH that He changed his name from Ya'akov to Israel. We further see that Ya'akov offered sacrifices to the Elohim of his father Isaac when he came to Beersheba. Ya'akov became the progenitor of the nation of Israel.

As the twelve tribes of Israel were placed into the crucible of Egypt, this fledgling nation was forged into the people of YHVH. Then, Moshe came to the forefront to lead them out into the wilderness so they could go sacrifice to Adonai. However, on the evening before they were to leave the dictates of Pharaoh and the task masters of the Egyptians, YHVH had instituted a Passover sacrifice unto Himself; the blood of the sacrificed lamb was to be placed on the lintels and doorposts of each member of Israel's tribal family homes. Also, they made unleavened bread to eat with the Passover lamb; the lamb was roasted over fire and they were to eat it with the unleavened bread and bitter herbs. No leftovers were to remain of the lamb which was to be burned with fire. A sacrificial lamb was slain for each household that evening which atoned for their sins and spared them from incurring the plague of death which afflicted every firstborn found within Egypt without the blood of the lamb upon their lintels and doorposts. After the children of Israel departed from Egypt and YHVH miraculously led them across the Red Sea into the wilderness they were confronted with the holy and righteous Elohim. YHVH spoke to Moshe after He had spoken all the words of His Covenant on Mount Sinai and commanded Moshe "to make an altar of earth for Him, and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you."⁵

The premise of the sacrificial system began from the creation. However, it actually began in the heart of the Father—YHVH, Who before the creation of the world knew the beginning from the end and through His great plan made provision for mankind to commune with Him. Even as we have witnessed the various sacrifices throughout Torah thus far, we can see the definitive plan of YHVH unfolding. At this time we have been brought nigh to the entrance

of the Tabernacle and have been instructed in all the types of sacrifices, their specific processes, and their purposes. Here we come face to face with the consequences of our sin. Now as we enter into His presence, we are to present ourselves as a living and holy sacrifice. The sacrifice of ourselves runs parallel with the sacrifices we find in this week's parasha. We are to give all the substance of ourselves unto YHVH to satisfy His requirements. We are to give Him our hearts, soul, mind and body. The foundation of the sacrificial system was made consummate in Yeshua haMashiach. He is the High Priest of our confession. Through His blood as the lamb of YHVH He offers the sacrifice of Himself up to YHVH for sin once and for all. Messiah became the holy and blameless sacrifice for us. Through His magnanimous act of giving He has sanctified us as His bride and in the future He shall present her in all her glory having no spot or wrinkle or any such thing; but that she should be holy and blameless.⁶

"For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins but a certain terrifying expectation of judgment, and the fury of a fire which will consume the adversaries. Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses."⁷ Yeshua told the Pharisees of His day that they were hypocrites because "This people honors Me with their lips, but their heart is far away from Me, But in vain do they worship Me, teaching as doctrines the precepts of men."⁸ Yeshua came to seek and save the lost sheep of the House of Israel.⁹ He came to harvest the souls and the hearts of men. He saw into men's hearts such as the Pharisees and knew that they invalidated the word of YHVH in order to replace it with their traditions. Yet they gave korban/offerings unto YHVH and in this they justified breaking the commandment to honor their father and mother or speaking evil of them through their giving unto YHVH.

Let this be a lesson to us. The offering of sacrifices is about the heart of man coming back to the Creator so that we can be restored back to our original glorious estate. YHVH judges the thoughts and intentions of all hearts. He weighs our motives. We are to remember that we are the royal priesthood called out from the nations. The function of a priest is, first and foremost, to minister unto YHVH, then to stand in the gap of others and offer sacrifices of substance, praise, intercession, and giving. "But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always."¹⁰

⁵Shemot 20:24

⁶Ephesians 5:27

⁷Hebrews 10:26-28

⁸Mark 7:6-7

⁹Matthew 15:24

¹⁰1 Samuel 2:35

