

Parashah #24  
(Updated 3.28.09)

Vayikra ~ ויקרא ~ And he called

Torah: Vayikra/Leviticus 1:1~5:26 (6:7)

Haftarah: Yesha'yahu/Isaiah 43:21~44.23

B'rit Hadashah: Romans 8:1-13; Ivrim/Hebrews 10:1-14 & 13:10-16

According to the Chumash, the Book of Leviticus is called the (Toe-raht Koe-hah-neem) **Torat Kohanim/Torah of the Priests** because most of the book deals with the laws of the Temple service and other laws relating to the priests and their responsibilities. With the destruction of the Temple, prayer, (ah-vo-dah lehv) **avodah lev/service of the heart** replaced the (ah-vo-dah kor-bah-note) **avodah korbanot/service of the sacrifices**.

One more little tidbit . . . **Vayikra/Leviticus** is considered the **heart** of Torah. The main reason has to do with the fact that it is the third book in the five books of Torah. Another interesting aspect, is such a G~d thing, in my opinion and that is the English name of this book is Leviticus and the abbreviation of it is Lev. In Hebrew the word **lev** (לב) means **heart**.

In our Parashah reading for today, we learn that **Vayikra** means **He called** or literally **and He called**.

### CHAPTER 1

In **Sh'mot/Exodus 3:4** HaShem "called" to Moshe from the burning bush on Mt. Sinai.

In **Sh'mot/Exodus 19:3 & 19:20** HaShem "called" to Moshe from Mt. Sinai.

In **Sh'mot/Exodus 24:16**, HaShem "called" to Moshe from out of the thick cloud on the top of Mt. Sinai. And now, in **Vayikra/Leviticus 1:1** we find HaShem "calling" Moshe from the **Mishkan/Tabernacle**.

Usually, we find HaShem speaking to, saying, or commanding Moshe but seldom "calling" him. "Calling" him or "called" to him (Moshe) is rarely used and perhaps is indicative of the specific times HaShem did call Moshe. HaShem's holiness would prohibit Moshe from entering into the L~rd's presence until he was called. Remember, last week we learned that Moshe couldn't enter into the Tabernacle because the Presence of HaShem was so heavy. Consequently, HaShem wanted to reassure Moshe that the Tabernacle had been built to benefit him and his people, not to exclude them. Because Moshe was His servant, HaShem desired to have intimate fellowship with him, so He initiated the relationship: He called.

When HaShem called to Moshe from the burning bush, he repeated his name, saying "Moshe, Moshe". The Sages tell us that when HaShem repeats a person's name, it is an expression of special affection. For instance, the expressions "Moshe, Moshe", "Avraham, Avraham", "Ya'akov, Ya'akov", "Sh'mu'el, Sh'mu'el", are said to signify love and encouragement according to **Numbers Rabbah 14:21** which was quoting **Sh'mot/Exodus 3:4; B'resheet/Genesis 22:1; B'resheet/Genesis 46:2** and **Sh'mu'el Alef/1<sup>st</sup> Samuel 3:10**.

Today, as His servants, HaShem is also calling us to draw near to Him. Whether it's in a crowded auditorium or in the privacy of our prayer closet, it makes no difference to Him. Regardless of when or where He calls, it will not escape the confines of the Tabernacle/Temple (**1 Corinthians 3:16**). Just as the people outside the Tabernacle did not hear the voice of Adonai, His voice to you will not be heard by those around you. HaShem always broadcasts on the same frequency; it's up to us to adjust our receivers to tune into what He is telling each one of us.

### **What A Bloody Mess!!!!**

Another week and more revelation! I remember when I finally came to the realization that the priests were not the ones who did the sacrificing. In all of **Vayikra/Leviticus Chapter 1** you read phrases like . . .

- "he must offer . . ."
- "he is to bring . . ."
- "he is to lay his hand . . ."
- "he is to slaughter . . ."

- “he is to skin . . .”
- “he is to wash . . .”
- “he is to cut into pieces . . .”

The “he” mentioned was the family leader, people like you and me.

The **cohanim/priests** were responsible for . . .

- presenting the blood
- splashing the blood against the altar
- putting fire on the altar
- arranging the wood
- arranging the pieces of the sacrifice
- causing it to go up in smoke

**Vayikra/Leviticus 1:2** speaks of bringing “an offering to HaShem”. When the word HaShem is used, it represents the tetragramaton, the Four Letter Name of G~d, which **always** represents **His Attribute of Mercy** and is always used in connection with offerings. **Elohim** is never used in connection with offerings as it **always** represents **His Attribute of Judgment**.

The **Burnt Offering** comes from the Hebrew word (oh-lah) **olah** (עלה), meaning **to rise up** or **ascending** just as smoke rises up from the burnt offering. Additionally, it was completely burned up, i.e. completely consumed on the altar, ascending as a soothing aroma to HaShem. Oh, one last thing, one of the sages quoted in the Stone Edition of the Artscroll Chumash “states that it is called **olah** because it is superior to all other offerings because it is voluntarily brought and is offered on the Altar in its entirety.” (**Vayikra/Leviticus 1:1-17; 6:8-13**) The **olah** was offered during the three feast days of (Pay-sahk) Pesach, (Shah-voo-oat) Shavuot and (Sue-coat) Sukkot and it was also offered by the (Kohen Hah-Gah-dole) **Cohen HaGadol/High Priest** on (Yome Kip-poor) **Yom Kippur/Day of Atonement** as well as a woman who had given birth.

## CHAPTER 2

I found it interesting, in **verse 1**, that the English word(s) **anyone** or **a person** was translated from the Hebrew word (neh-fehsh) **nefesh** (נפש) which means **soul**.

In **verse 11** we learn that no leaven OR honey is to be brought to the altar for a fragrant aroma; it is not to go up in smoke as an offering. Now, it can be brought as an offering of first fruits but not to be burned on the altar.

According to Rabbi Chinuch, “The prohibition against offerings of leaven and fruit-honey conveys a moral lesson regarding the full range of man’s service of G~d. Man should not be sluggish, as symbolized by the slow process of leavening; nor should he be obsessed with the pursuit of pleasures, as symbolized by the sweetness of honey.”

Then in **verse 13** we are instructed to season, not only every grain offering with salt, but we are to “offer salt with all your offerings”. Salt symbolizes G~d’s immutable covenant, because it preserves what was and inhibits change. Then to top it all off, our G~d is a Southern G~d because He likes “grits and olive oil”!! Check it out; **verse 16** in the Complete Jewish Bible.

Throughout this entire chapter, the **cohen/priest** causes only a “reminder portion” to go up in smoke because the remainder of these offerings belongs to Aharon and his sons.

The **Grain Offering**, from the Hebrew (men-kah) **minchah** (מנחה), which means **to cause to rest**, is an offering of flour, oil and frankincense. Rabbi Hirsch comments that “the name **minchah** implies “a tribute to a superior” and Rabbi Youlus says it means “a gift offering”. As the staple of the human diet, grain represents our very existence; this meal offering proclaims the bearer’s acknowledgment that his life is in G~d’s hands. The oil symbolizes comfort, and the frankincense represents joy and satisfaction. By means of his offering, the owner acknowledges that these, too, are from G~d alone.” (**Vayikra/Leviticus 2:1-16; 6:14-23**)

This particular offering is SO symbolic of our Messiah Yeshua. He was born in a city called Bethlehem, in

Hebrew (Bayt Leh-kehm) **Beit Lechem** (בֵּית לֶחֶם), which means **house of bread**. While He was still there, men from the east brought frankincense, just like the grain offerings were offered with frankincense. The grain offerings were anointed with oil. **Messiah** means **anointed one**. The grain offerings were prepared unleavened and Messiah's life was one free of sin and corruption. In **Yochanan/John 6:41**, Yeshua said He was the bread that came down from heaven, and just as the matzah was shared with the priest, at Yeshua's Last Seder, He broke the matzah and gave it to His (tahl-me-deem) **talmidim/disciples**, instructing them to "take, eat . . . this is My body, which is given for you" (**Mattityahu/Matthew 26:26; Luke 22:19**).

### CHAPTER 3

This chapter is about the Peace Offerings. According to **verse 17**, we are not to consume any fat or any blood. Now, I wouldn't think of eating or drinking blood and I wouldn't eat just plain old fat but a steak with marbled fat has been another matter. I don't go out to eat very often but when I do, I usually order a salad or sometimes I order a steak; because that's something I normally don't cook that at home. The tastiest steak is one that is well marbled with . . . fat, of course! I'm thinkin' I'm gonna need some time in my prayer closet on this one. And like, "D-U-U-U-U-H-H-H!!!" what have the doctors been advising for the last several years? Limit fat intake. Gee, it's too bad we haven't been given this directive sooner! "Oh, but Batyah . . . that's under the LAW!!!! We're not under the law anymore." No, we are not under the law anymore but HaShem sure did give us some good advice concerning our dietary intake and that was . . . how many thousands of years ago????? Oh well . . .

The **Peace Offering**, or (Sh-lah-meem) **Sh'lamim** is from the Hebrew word **shalom** meaning **peace** (שָׁלוֹם). This offering, is also called the Fellowship offering and symbolizes the desire for peace with HaShem. (**Vayikra/Leviticus 3:1-17; 7:11-36**) In one of the commentaries I read, I learned the following: In the year 70 CE, the second Jewish Temple in Jerusalem was destroyed by the Romans and the Jewish people were in a panic because they could no longer offer sacrifices. Rabbi Yochanan ben Zakkai and other scholars, who lived during the 1<sup>st</sup> Century, introduced a new approach to serving G~d that no longer required the bringing of physical sacrifices. They were able to institute this change because they believed that the Jewish people would always have the potential to observe the Torah under any kind of circumstances, therefore, they instituted prayer as a substitute for physical sacrifices until the Temple would be rebuilt. Since bringing a sacrifice is an act of getting closer to G~d, the believed that through prayer this could be accomplished.

### CHAPTER 4

**Vayikra/Leviticus 4:12** speaks of taking the entire bull "outside of the camp." When **B'nei Isra'el/Children of Israel** were in the Wilderness, this meant outside all three camps: the camps of the (Sheh-key-nah) **Shechinah**, of the Levites, and of the Israelites. This perhaps will make more sense when we begin schlepping across the desert.

In my readings, the most simple, impressive, explanatory meanings for **offering** and **sacrifice** are these:

- **Offering** implies a gift which satisfies the receiver.
- **Sacrifice** implies giving up something that is of value to oneself for the benefit of another.

I would like to share some (Eve-reet) **Ivrit/Hebrew** with you concerning the sacrifices from the (Say-fer Vah-yee-krah) **Sefer Vayikra/Book of Leviticus**. The general term for **sacrifice** is **korban**. This has been translated as sacrifice but it really comes from the Hebrew word (kah-rahv) **karav** which means **to draw near**. In other words, it's not the killing of the animal or even the shedding of the animal's blood but rather **drawing near to HaShem** that makes a difference. Let's read **Vayikra/Leviticus 10:3**, "Moshe said to Aharon, "This is what Adonai said: 'Through those who are near me I will be consecrated, and before all the people I will be glorified.'" The shedding of the sacrificial blood is important but the main purpose is to draw a man or woman near/close to G~d.

According to our friend, Rabbi Ya'akov Youlus in Jerusalem, the Torah puts emphasis on the intentions of the person who is bringing a sacrifice. The intention or attitude of the person is primary and the sacrifice, itself, is secondary.

The **Sin Offering**, from the Hebrew root word (khet) **chet**, means **sin** but it can also mean **to purify**. If you recall, several weeks ago, we learned the symbol for this root word (ך) was painted over the doorposts when **B'nei Yisrael/Children of Israel** left (Mitz-rah-yeem) **Mitzrayim/Egypt**. This offering is also referred to as (khaht-taht) **Chatat** (חַטָּאת). (**Vayikra/Leviticus** 4:1-5:13; 6:24-7:7)

## CHAPTER 5

The variable-offering is addressed in **verses 1-13** and Torah lists three specific sins which this variable offering covers:

- the sin of denying testimony (**verse 1**)
- the sin of contaminating the holy things (**verses 2-3**)
- the sin of false or unkept oaths. (**verse 4**).

**Verses 14-26** tell us about the guilt-offerings with specific mention in **verses 17-19** "in case of doubt".

The **Trespass Offering** comes from the Hebrew word (ah-shahm) **asham** (אַשָׁם) which simply means **guilt**. Someone, who sinned unintentionally, made this offering once they became aware of their sin. As I looked at that Hebrew word **asham** I thought it was interesting that those are the very letters that begin the English word "ashamed" which usually transpires when we are guilty of something. (**Vayikra/Leviticus** 5:14-6:7; 7:1-7)

I can remember when **verses 17-19** really hit home with me. "If someone sins by doing something against any of the **mitzvot/commandments** of Adonai concerning things which should not be done, he is guilty, even if he is unaware of it; and he bears the consequences of his wrongdoing . . . concerning the error which he committed, even though he was unaware of it; and he will be forgiven. It is a guilt offering – he is certainly guilty before Adonai."

Let's make this relevant to our daily lives. Many of us are beginning to see that the things we have been taught, ways which are opposed to Torah, are wrong. We have observed holidays which are not only opposed to the stated ways of Torah but are pagan in their origin. Consequently, we have suffered through our ignorance . . . from sickness in our bodies to our children not walking with HaShem to a host of other things. It is time for us to admit our wrongdoing, turn away from man's ways, ask forgiveness through the work of Yeshua and turn to the ways of Torah.

April is a perfect time to put action to our words . . . April is the month when we make a decision regarding Easter or Passover. It takes very little research to find out that Easter is NOT biblical. It was not observed in the Book of Acts, but was instituted by Constantine in the fourth century. It is a celebration to the fertility goddess, Ishtar. Come on, bunnies laying eggs???? And where did the colored eggs come from anyway? They were eggs dipped in the blood of sacrificed babies, at dawn on Sunday morning! Are colored eggs really child's play? Does anyone really think that one was from the Bible?

On the other hand, Passover is biblical. It is a celebration HaShem refers to as everlasting. We know that Yeshua observed Passover, as well as His disciples, which is found in the Book of Acts. Rabbi **Sha'ul/Saul/Paul** admonished the Corinthians as well as the Colossians to observe the feasts. For those of us who remember WWJD, I ask you, What Would Jesus/Yeshua Do? Would He observe a pagan ritual or a Biblical Feast? I think we can figure out the answer to that one!

There are three additional offerings . . .

The **Sacrifice of Thanksgiving** or **thank offering** comes from the Hebrew word (toe-dah) **todah** (תּוֹדָה) meaning **thanksgiving**.

The **Voluntary Offering** or **freewill offering** comes from the Hebrew word (neh-deh-vah) **nedevah** (נִדְבָה) meaning **to give willingly** for no other reason than because one wants to give something to the L~rd.

The **Consecration** or **Ordination Offering** is from the Hebrew word (mill-oo-eem) **miluim** (מִלוּאִים) which comes from a root meaning **completeness** or **to be full**.

These terms speak to one critical issue; through sin, man has separated himself from G~d and Adonai, **Himself**, provided a way of return. The way is outlined in the sacrificial system and is fulfilled in the offering of **Yeshua HaMashiach/Jesus the Messiah** on the altar of Calvary. According to **Vayikra/Leviticus 17:11**, it is the blood of the sacrifice that makes atonement (at ~ one ~ ment) for our souls and establishes peace between us and HaShem.

Then there is the guilt-offering for thefts which concludes the parashah reading for this week

**Vayikra ~ וַיִּקְרָא ~ And he called**  
**Haftarah: Yesha'yahu/Isaiah 43:21~44.23**

I read an interesting commentary by Torah Teacher, Ariel ben-Lyman HaNaviy and I would like to share with you some of his comments concerning what he calls the “prophetic servant theme” which is introduced in **Yesha'yahu/Isaiah 41:8**. The theme, specifically the Hebrew word (ahv-dee) **ahvdi** translated as **my servant** continues through the following chapters and verses:

- Yesha'yahu/Isaiah 41:9
- Yesha'yahu/Isaiah 42:1
- Yesha'yahu/Isaiah 42:19
- Yesha'yahu/Isaiah 43:10
- Yesha'yahu/Isaiah 44:1 & 2
- Yesha'yahu/Isaiah 44: 21 & 26
- Yesha'yahu/Isaiah 48:20
- Yesha'yahu/Isaiah 49:5-7
- Yesha'yahu/Isaiah 50:10
- Yesha'yahu/Isaiah 52:13 ending with
- Yesha'yahu/Isaiah 53:11

Ben-Lyman encourages us and I quote: “to go back and read the entire section beginning with **Chapter 41:8** and don't stop 'til you get through **Chapter 53**. I can assure you that most Christians don't read this much. To be sure, most just start in Chapter 53! No wonder our Jewish brethren interpret the servant as Isra'el while the Church interprets him as Yeshua. My suggestion is that both are right to a degree.

The (p'shaht) **p'shat/plain or literal** meaning of most of these instances is to Isra'el, the servant of HaShem. But in a (reh-mehz) **remez/hint** and even a (drawsh) **drash/searching** the prophet **Yesha'yahu/Isaiah**, under the inspiration of the **Ruach HaKodesh/Holy Spirit** meant the coming servant Messiah! The Jewish nation as a whole cannot see in these verses the **remez** or the **drash**, but only the **p'shat**. This is proof of their spiritual blindness through their ever-increasing “defensive theology”. On the other hand, the Christians, as a whole, cannot see in the same verses the **p'shat**, but only the **remez** and **drash**, which is proof of their stubborn pride through their ever increasing “replacement theology”.

**Here is the key:** Yeshua personifies the Jewish people. He is the prophetic servant chosen by HaShem to suffer on account of all peoples in the world. He is the model servant of the Jewish people, chosen to represent the perfect picture of what a servant of servants should look like. He is the quintessential Jew! And as the One chosen to atone for the sins of the world by the Holy One, Himself, (as seen in every facet of the Temple sacrifices) He alone is worthy to be worshipped as Meshiach!”

In closing (the first one) let's re-read **Yesha'yahu/Isaiah 44:1-23** I believe I can and will be reading Yesha'yahu with even deeper meaning and clarity than ever before, from both sides of the fence.

As an aside from this same scripture reading, check out **44:12**. “If he doesn't drink water, he grows tired”. That just blessed me, being an observant water drinker for several years; I now have the scriptural basis for doing so!!!

## Jewish Tradition

When the Temple was destroyed, tradition teaches that the Divine Presence departed. They believe that a taste of that holiness still remains at the Western Wall. In addition, all synagogues and places of Torah study are considered to be miniature Temples where one can feel the Divine Presence there as well. May it be so!

### Vayikra ~ ויקרא ~ And he called

**B'rit Hadashah: Romans 8:1-13; Ivrim/Hebrews 10:1-14 & 13:10-16**

**Romans 8:1-13** I have a question here . . . is it the Torah that is weak or is it us? Actually, I think the Torah works in us to bring us to HaShem. It makes us aware of what He says is and is not sin. Torah should be a guide in our lives each and every day. If the Torah fails us, it is because we have failed it. The Torah can only work in us if we have the faith to live it out in our lives daily.

Many believe that **verse 1** makes Torah null and void because of Yeshua's sacrifice. I believe that verse is greatly misunderstood. Yeshua's death **doesn't free us from the obligation of Torah** but **it does free us from the penalty of Torah** which brought death, often by stoning. Through Messiah Yeshua, we have eternal life but only if we ask for forgiveness and place our faith in HaShem. Our eternal life through Yeshua does not remove the Torah from guiding our lives. To know what is right and wrong, we need to look to the Torah, not to the "New" Testament. The Renewed Covenant is just that – renewed!!!

**Ivrim/Hebrews 10:1-14** First of all, **verse 1**, says "For the Torah has in it a shadow of the good things to come . . ." I think we can all agree, each year, as we study Torah, we see more and more foreshadows of Yeshua.

The sacrificial system **for sin** was abolished after the final sacrifice of Yeshua. However, the daily, continual sacrifices, the tamid and other (core-bah-note) **korbanot/sacrifices** to HaShem were not meant to atone for sin. That is why Rabbi **Sha'ul/Saul/Paul (Acts 21:25 and 24:17)** and Yeshua's other **talmidim /disciples** continued to worship in the Temple and offer sacrifices until the Temple was destroyed in 70 AD approximately 40 years after Yeshua's death.

**Ivrim/Hebrews 13:10-16** As believers, our altar is in heaven. Yeshua made the once-for-all sacrifice of Himself on the altar "outside the camp". Just as the sin offering was burned outside the camp, so Yeshua's death took place "outside the camp". Our "continual offerings" should be those of praise to HaShem as we await the second coming of our Messiah.

**The corresponding Psalm for this Torah portion is: Psalm 50**