

## Vayiqra- Sacrifices Who Needs Them

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### Vayiqra- Sacrifices Who Needs Them



Vayiqra [Leviticus] 1:1-5:26

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### The Olah [Ascending Burnt Offering] Instruction

**Vayiqra [Leviticus] 1:** 1 And יהוה called to Mosheh and spoke to him from the Tent of Meeting [the Mishkan], 2 "Speak to the children of Yisra'el and say to them, 'When anyone of you brings an offering to יהוה, you shall bring your offering of the livestock, of the herd or of the flock. 3 'If his offering is an ascending burnt offering [olah] of the herd, let him bring a male, a perfect one. Let him bring it at the entrance of the Tent of Appointment, for his acceptance before יהוה. 4 'And he shall lay his hand on the head of the ascending burnt offering and it shall be accepted on his behalf to make atonement for him. 5 'And he shall slaughter the bull before יהוה. And the sons of Aharon, the priests, shall bring the blood and sprinkle the blood all around on the altar which is at the entrance of the Tent of Appointment. 6 'And he shall skin the ascending burnt offering and cut it into its pieces. 7 'And the sons of Aharon the priest shall put fire on the altar and lay the wood in order on the fire. 8 'And the sons of Aharon, the priests, shall arrange the pieces, with the head and the fat on the wood which is on the fire on the altar. 9 'But its entrails and its legs he washes with water. And the priest shall burn all of it on the altar as a burnt offering, an offering made by fire, a sweet fragrance to יהוה. 10 'And if his offering is from the flock, from the sheep or from the goats as a burnt offering, let him bring a male, a perfect one.

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## Offering Procedures Explained

**11** 'And he shall slaughter it on the north side of the altar before יהוה. And the sons of Aharon, the priests, shall sprinkle its blood on the altar all around. **12** 'And he shall cut it into its pieces, with its head and its fat and the priest shall arrange them on the wood which is on the fire on the altar. **13** 'But the entrails and the legs he washes with water. And the priest shall bring it all and burn it on the altar. It is an ascending burnt offering, an offering made by fire, a sweet fragrance to יהוה. **14** 'And if the burnt offering of his offering to יהוה is of birds, then he shall bring his offering of turtledoves or young pigeons. **15** 'And the priest shall bring it to the altar and shall wring off its head and burn it on the altar and its blood shall be drained out at the side of the altar. **16** 'And he shall remove its crop with its feathers and throw it beside the altar on the east side, into the place for ashes. **17** 'And he shall split it at its wings, but not sever it. And the priest shall burn it on the altar, on the wood that is on the fire. It is an ascending burnt offering, an offering made by fire, a sweet fragrance to יהוה.

**Torah Portion:** [Vayiqra \[Leviticus\] 1:1- 5:26 \[Hebrew\], 6:7 \[English\]](#)

### Introduction:

The oldest name of the book of **Vayiqra** [Leviticus] that we are now turning to is “**Torat Kohanim**” (**Laws of the Priests**) since our portion of Torah today is a rather heavy portion comprised of a vast array of various laws pertaining to offerings that were the function of the Priesthood & initially for Yisrael who were to be the Priestly Nation. This section then deals with how the people were to draw near to Yahweh who now resided in a cloud of Glory over the Ark of the Testimony.

### The Summary of Our Reading:

1. Laws pertaining to the **Olah** or ascending offerings are given concerned with cattle, sheep or goats.
2. The 3 types of voluntary offerings are discussed.
3. The barley Firstfruits offering, the **Bikkurim** offering at Pesach [Passover] & salt added with no leavened products to be included.
4. The Shelamim [Peace Offering] & prohibitions against consuming blood & specific fats are raised even those in the dwellings.
5. The Sin Offering for accidental transgressions are detailed.
6. Finally the “Guilt Offering” for taking Mishkan property & swearing falsely regarding money owed is detailed.

### The Complexity of the Sacrifices:

We must now remember where Yisrael has come from to begin to appreciate all these laws found within **Vayiqra**.

## Failure with the Golden Calf



Yisrael had formerly made a **well-meaning** Oath to obey all that YHWH had said & then within 40 days they made a **Golden Calf** incurring the wrath YHWH who wished to destroy them had it not been for Mosheh & now they were given all these required offerings which now enabled them to draw near to YHWH through the Kohanim [**Priests**] in the tabernacle which now include:

## 1. Olah [**Ascending**] Offering





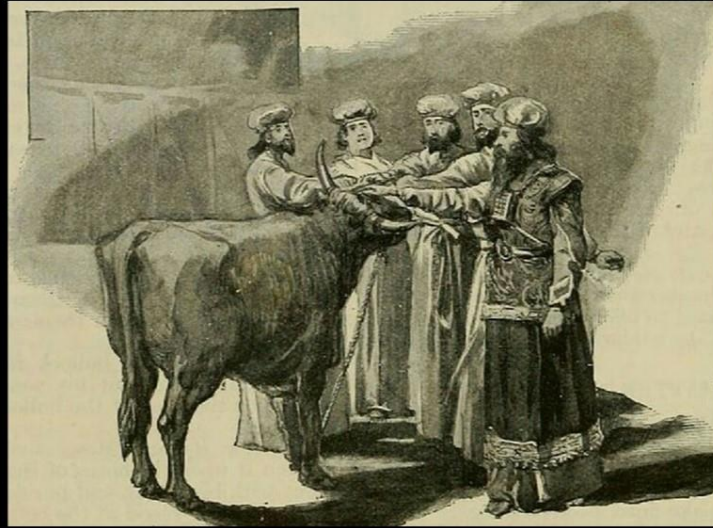
## 2. The Minchah [Grain] Offering



## 3. The Shelamim [Peace] Offering

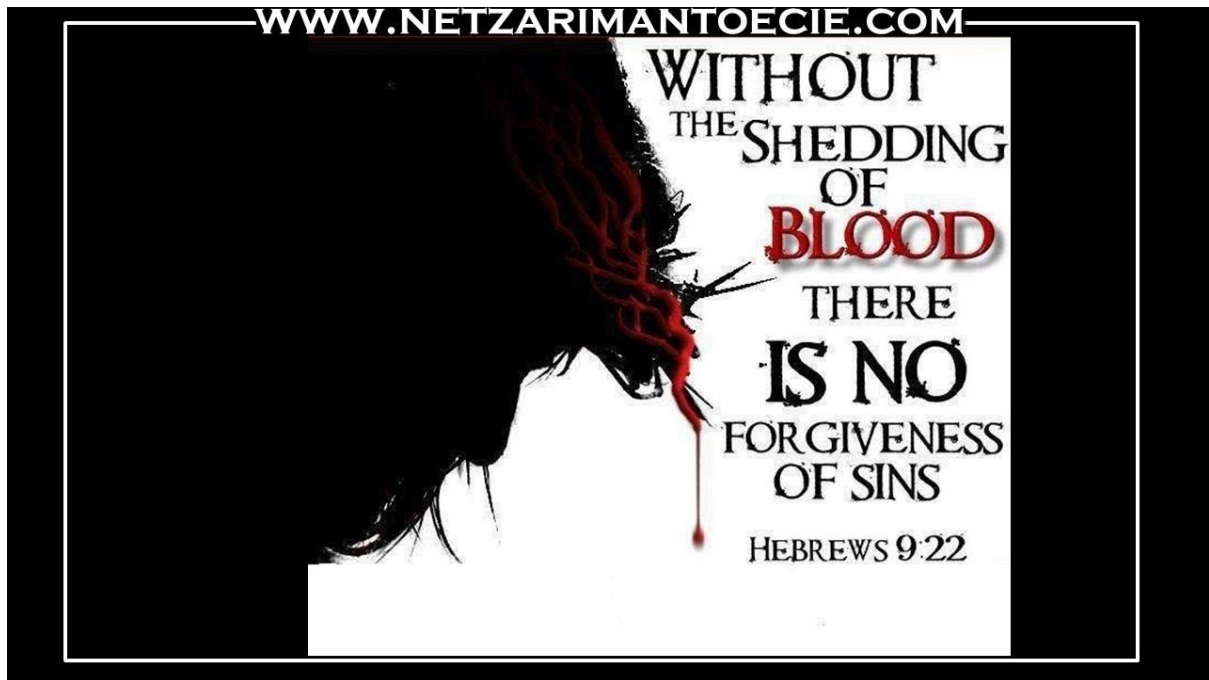


## 4. The Unintentional Sin Offering



## 5. The Trespass or Guilt Offering

As believers today we are prone to think that all these details are of little importance and do no longer apply to us, however we do need to discern the root purpose that they represent lest we fail to fully understand the spiritual principles that are behind the blood sacrifice and substitutionary atonement making it truly difficult to understand the significance of **Yeshua's death** on the tree.



We read in Hebrews that without the shedding of blood there is no forgiveness of sin  
**[Hebrews 9:22]**

Yeshua's shed blood then cannot fully impact our soul unless we come to understand the gravity both emotionally & spiritually that the laws of blood sacrifices were meant to reveal to Yisrael through all these sin-offerings found in **Leviticus**.

To fully grasp their significance, we must understand that the Atonement of these offerings did not in any way equate to Salvation but rather to a means of covering sin just as **Yom Kippur (the Day of Atonements)** had the meaning of coverings for the sins of the Nation. Therefore, the sacrifices were a means of **cleansing & sanctification** so through these a person was washed by YHWH and able to enter his presence though there were then things that the person still must do as surely, we are called to do too.

What however was the purpose for these sacrifices and what did they achieve.

### **Qorban and Qarab**

The **Semitic root "QRB"** (Hebrew: קרב) (means "be near"; other words from the root include *qarov* "close" and *qerovim* "relatives."

Traditionally the etymology is from the verb stem **"qarab"** and indicates the purpose to bring man close to YHWH the Elohim of Yisrael.

The answer is found in the word for sacrifices which is translated as “Qorban” which at its root has the meaning of **“closeness”**, so Vayiqra is all about how to draw near to YHWH who is truly the most Kadosh [Holy] elohim and which is achieved through the aspects of **purity & sacrifices**.

It is in fact our iniquities and sins that separate us from YHWH and prevent us from establishing or maintaining a close relationship with Him. We Read in:

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**YeshaYahu (Isaiah)**  
**59:2** “But your iniquities have separated you from your Elohim; your sins have hidden His face from you, so that He will not hear.”



**YeshiYahu (Isaiah) 59:2** “But your iniquities have separated you from your Elohim; your sins have hidden His face from you, so that He will not hear.”

Therefore, without these readings we truly cannot grasp the gravity & concept of the **blood sacrifice** to atone for sin. This core concept in the plan of redemption helps us to rightly understand the sacrificial death of Yeshua the Messiah. Today even Jews cannot see the truth of Yeshua though it stares them in the face. The atoning sacrifice therefore is meant to re-establish a right relationship with YHWH because the meaning behind atonement is about a resolution of a dispute with a reconciliation of a relationship. Much like a covenant in which animals are slaughtered & breaking the covenant requires the death of the perpetrator. This process therefore then allows for drawing near to YHWH.



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The Fig Leaf Coverup

We can however also receive much understanding concerned with covering of Sin by going back to the story of **Adam** who by his sin was stripped naked of the glory of YHWH that would have enveloped him but then tried to cover himself with an inferior covering of **fig leaves** which we know was totally insufficient.

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It was only when YHWH covered Adam that he was appropriately covered. Was it not YHWH who was 1st to **skin an animal** to cover the nakedness of Adam? Therefore, the whole principle of the sacrifice to cover sins began in the garden by the hand of **YHWH** himself though we know this setup the principle that would finally be fulfilled by the atoning death of Yeshua Himself.





Even the Priests were only clean because they were covered with the **exquisite garments** prescribed by Yahweh that represented the glory & Holiness of YHWH & then went through ritual cleansing when they would wash their hands in the bronze laver to set a precedence on how to draw near to YHWH in a spiritual sense.

What we begin to see is that everything the Priest did, was symbolic of what must be done for each of us. Therefore, the details are significant like:



**Cutting off the Head:** which speaks of confession of sin. This speaks of renewing the mind as in **Romans 12:1-2**

**Rom 12:1-2** I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering – set-apart, well-pleasing to Elohim – your reasonable

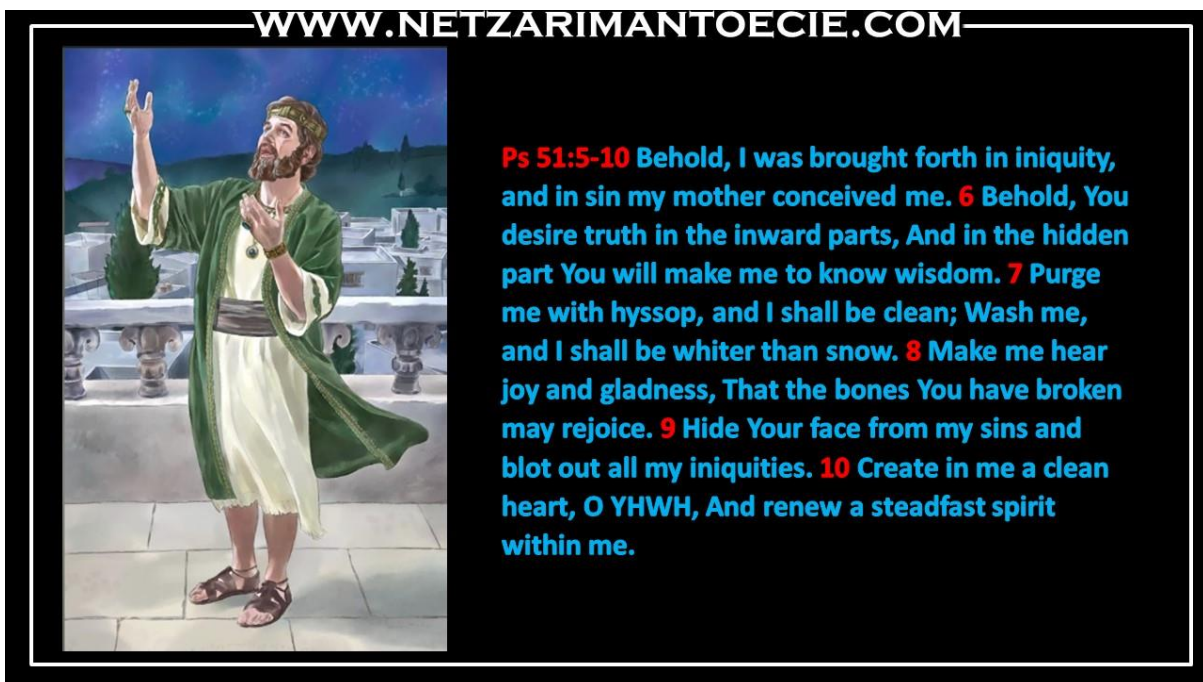
worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well pleasing and perfect desire of Elohim.

**The separating of the Legs:** This speaks of separating from the World since the legs touch the ground. Yeshua tells his **Talmidim** (Disciples) in:



**Yahuchanan (John) 13:10**, "He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you."

**The Inner Parts:** These were to be washed just as our inner parts need cleansing.



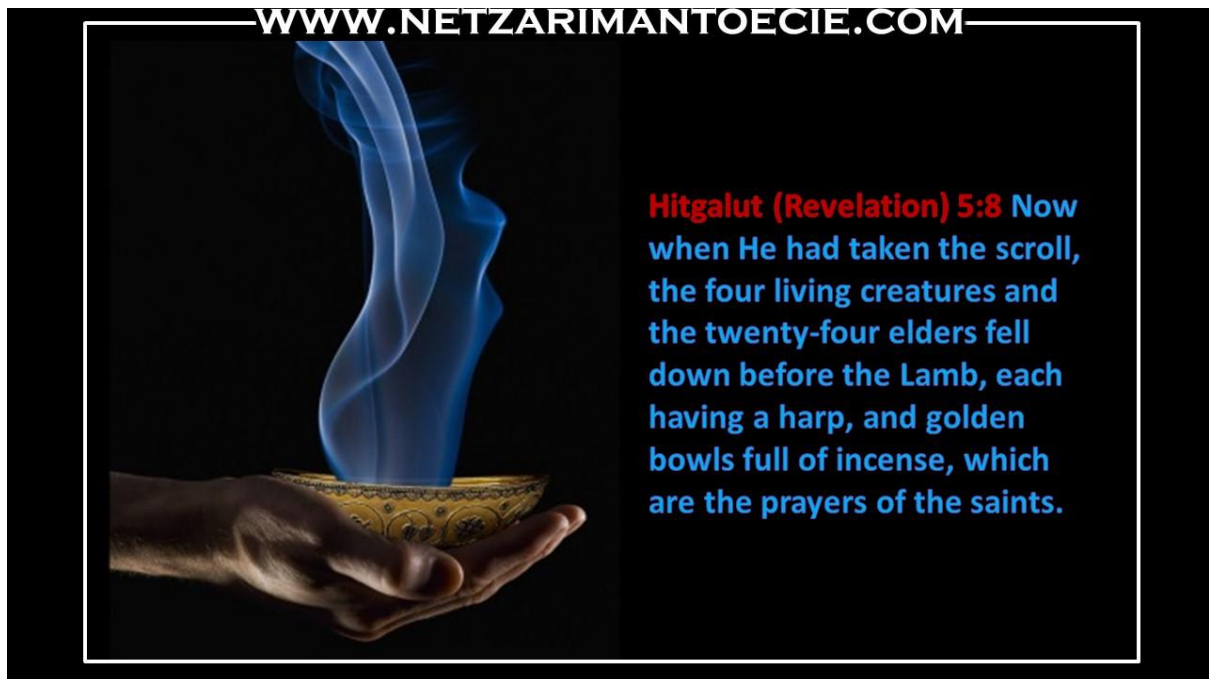
**Ps 51:5-10** Behold, I was brought forth in iniquity, and in sin my mother conceived me. **6** Behold, You desire truth in the inward parts, And in the hidden part You will make me to know wisdom. **7** Purge me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow. **8** Make me hear joy and gladness, That the bones You have broken may rejoice. **9** Hide Your face from my sins and blot out all my iniquities. **10** Create in me a clean heart, O YHWH, And renew a steadfast spirit within me.

**The Skin removed:** This speaks of our nakedness because of sin.

Just as Adam's attempt at covering himself with fig leaves was insufficient so our attempt of covering up our sin will be insufficient. We too need the covering of **Yeshua**. If we do not accept the covering of YHWH we will settle for a cover-up.

**The Fat:** This Speaks of a heart that becomes fat, hard and sluggish. This speaks of excess & pride.

Most importantly, the most significant part of the process is not what is burnt since it becomes ash and is cast out but rather it is what goes up, the ascending offering (**the Olah**) or the sweet aroma which can be seen as our **worship, prayers, and sanctification**. It is more than, about being a living sacrifice (**Rom 12:1**) since prayers and intercession are like sweet smelling incense: **Ps 141:1-2 Rev 8: 3-8**. It is also about our spiritual sacrifice: **1 Pet 2:4-9, Eph 5:1-6** and our model is always Messiah Himself: **Eph 5:1-2**.



**Hitgalut (Revelation) 5:8** Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.

If then the sacrifices that were performed allowed for closeness & intimacy how then is Messiah Yeshua reflected in this concept of bringing all peoples close to YHWH. It is beautifully revealed in the following Scripture:





**Ephesians 2:11** Therefore keep in mind that you were once Goyim (Gentiles) in the flesh who are called the uncircumcision by what is called the circumcision made in the flesh by hands, **12** that at that time you were without Messiah, excluded from the citizenship of Yisrael and strangers from the covenants of promise, having no expectation and without Elohim in the World. **13** But now in Messiah Yeshua you who once were far off have been brought near by the blood of the Messiah.

Just as the sacrifices brought Yisrael near to have intimacy with YHWH so too we see that now through the blood of Yeshua all have been brought near as further detailed in:

**Ephesians 2:14- 16** For He is our peace, who has made both one and having broken down the wall of separation, **15** having abolished in His flesh the enmity – the Torah of the commands in dogma – [Man made Rules- The 18 Edicts] so as to create in Himself one renewed man from the two, thus making peace, **16** and to completely restore to favour both of them unto Elohim in one body through the execution Tree.

What we need to grasp from all this reading is that the work of the Blood sacrifice was the work of YHWH through man's obedience to cleanse & sanctify man from sin that he could draw near to YHWH who is exceedingly **Kadosh (Holy)** & that before him no sinner could stand though this still does not yet equate to Salvation.

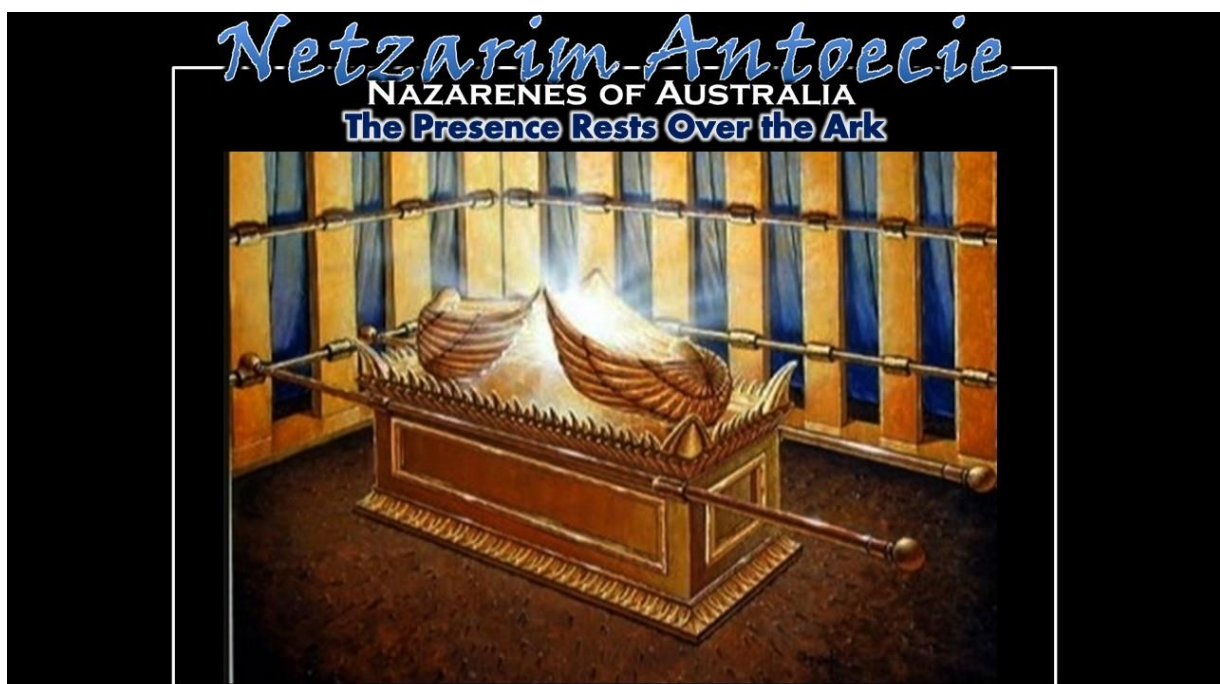
Salvation then is through "**chesed**" therefore favour or grace, by faith which is the response of man by which Salvation is received.

My summary of Vayiqra:



To understand the book of Vayiqra we need to remember that **Shemoth (Exodus)** finished with the cloud of the presence falling on the **Mishkan** or the **Tabernacle** and through the entire book of **Vayiqra (Leviticus)** Yisrael does not travel but remains beneath the Mountain of Sinai.

To further understand why we have an exhaustive list of commandments concerning sacrifices which are generally translated as **Qorban** the root meaning is in fact the idea of drawing near. Therefore, now we come to understand that the sacrifices & purity rituals were a means that Yisrael could draw near to YHWH whose presence now dwelt with them in the **Mishkan** (the Tabernacle) above the Mercy Seat upon the Ark.



These sacrifices were therefore Atonements, but this did not equate to Salvation but the means to purify and sanctify oneself so that they could enter into the presence just as the Priests needed to do daily since YHWH is most **Kadosh** (Holy) and must be approached through a process of purification and sanctification and through blood. We remember that the two sons of Aaron were struck dead because they came with strange fire not according to the instructions of YHWH which I hope amplifies the importance of his instructions. Salvation however was by grace but also had to do with man's response after YHWH had opened the door to enter his presence.

The deeper truth is that everything the Priest did was symbolic of what must be done for each of us, but it also points to **Yeshua Ha Mashiach (the Messiah)** as the perfect complete sacrifice with man's response being faith & a journey of sanctification the result of the confidence of our salvation. With that thought we could say that a most appropriate **Haftarah** reading should then have been from **YeshaYahu 53** but is not so I will quote it here:



**YeshaYahu (Isaiah) 53: 4** Surely, He has borne our griefs and carried our sorrows; Yet we esteemed Him stricken, Smitten by Elohim, and afflicted. **5** But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

This then shows us that it was the role of Yeshua to bring us near to YHWH by bearing our sins that we can now call him **ABBA (Father)** but with that wondrous privilege now comes also responsibilities as a **set-apart** faithful follower of our Adonai (**Master**).

### **Conclusion:**

It is now our responsibility to value Yeshua's sacrifice that achieved what all these sacrifices were meant to be able but also so much more. If we begin to see Yeshua in light of these sacrifices and what they were meant to reveal and achieve, it will help us to intensify our heart for YHWH who willingly gave his son, the role of these sacrificial animals because his



heart was to draw us near. May we never become complacent when we think of the **Master's** sacrifice for us so that we might live a truly **Kadosh** (Holy) life which literally means to be set-apart from the world as Yisrael was called to be for we read concerning these sacrifices these words in:

**Ivri'im (Hebrews) 10:1** For the Torah, having a shadow of the good matters to come and not the image itself of the matters, was never able to make perfect those who draw near with the same slaughter offerings which they offer continually year by year.

**Haftarah: YeshaYahu (Isaiah) 43:21- 44:8**

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**Haftarah:**  
**YeshaYahu (Isaiah) 43:21-**  
**44:8**

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## YHWH Challenges Yisrael To Defend Herself

**Yeshayahu[Isaiah] 43:21** This people I have formed for Myself, let them declare My praise. **22** "But you have not called on Me, O Ya'aqob, for you have been weary of Me, O Yisra'el. **23** "You have not brought Me the sheep for your ascending burnt offerings, nor have you honoured Me with your slaughterings. I have not burdened you to serve with grain offerings, nor wearied you with incense. **24** "You have not bought Me sweet cane with silver, nor have you satisfied Me with the fat of your slaughterings. You have only burdened Me with your sins, you have wearied Me with your crookednesses. **25** "I, I am He who blots out your transgressions for My own sake and remember your sins no more. **26** "Remind Me, let us enter into judgment, together; relate it, that you might be declared right. **27** "Your first father sinned, and your interceders have transgressed against Me. **28** "So I shall defile the chief ones of the Sanctuary and I have delivered up Ya'aqob to the curse and Yisra'el to scorn.

**Yeshayahu[Isaiah] 44: 1** "But now hear, O Ya'aqob My servant and Yisra'el whom I have chosen. **2** Thus says הוה' who made you and formed you from the womb, who helps you, 'Do not fear, O Ya'aqob My servant and Yeshurun [upright ones], whom I have chosen. **3** 'For I pour water on the thirsty and floods on the dry ground.

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## The Promise That YHWH is the First & the Last

I pour My Spirit on your seed and My blessing on your offspring, <sup>4</sup> and they shall spring up among the grass like willows by streams of water.' <sup>5</sup> "One says, 'I belong to יהוה; another calls himself by the name of Ya'aqob; another writes on his hand, 'for יהוה,' and names himself by the name of Yisra'el. <sup>6</sup> "Thus said יהוה, Sovereign of Yisra'el and his Redeemer, יהוה of hosts, 'I am the First and I am the Last, besides Me there is no Elohim. <sup>7</sup> 'And who is like Me? Let him call and declare it and lay it before Me, since I appointed the everlasting people. And the events that are coming and those that do come, let them declare these to them. <sup>8</sup> 'Do not be terrified, nor be afraid. Have I not since then made you hear and declared it? You are My witnesses. Is there an Eloah [Mighty One] besides Me? There is no other Rock, I know not one.' "

Within our reading is found the high point of grace in the **Tanakh** [O.T.] Though Yisrael is totally unworthy YHWH devised a means that he could pardon their sins without compromising His holiness & Justice. Through all these sacrifices there was a process by which Yisrael could state her case & reveal her repentance & plead for forgiveness of sin and the sacrifices were a means for covering sins until the final payment could be made by **Yeshua the Messiah** upon the execution tree. In all of Yisrael's history YHWH has always revealed himself as her saviour & through Yeshua, He was also fully revealing Himself to be the saviour of the entire World for all who would accept it. All the faithful remnant truly exists for one primary purpose, which is to magnify Him & declare the good news of Yeshua to the whole world to the praise of Elohim.

## Netzarim Ketuvim: Ivri'im (Hebrews) 10:1-18

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**Netzarim Ketuvim:**  
**Ivri'im (Hebrews) 10:1-18**

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**The Perfection Of The One Time Sacrifice Of Yeshua**

**Ivri'im [Hebrews] 10:** **1** For the Torah, having but a shadow of the good matters to come and not the appearance of the image itself of the matters, was never able to make perfect those who draw near with the same slaughter offerings which they offer continually year by year. **2** Otherwise, would they not have ceased to be offered? Because those who served, once cleansed, would have had no more consciousness of sins. **3** But in those offerings is a reminder of sins year by year. **4** For it is impossible for blood of bulls and goats to take away sins. **5** Therefore, in His coming into the world, He says, "Slaughtering and meal offering You did not desire, but a body You have prepared for Me. **6** "In ascending burnt offerings [Olah] and offerings for sin You did not delight. **7** "Then I said, 'See, I come – in the roll of the book it has been written concerning Me – to do Your desire, O Elohim.'" **8** Saying from above [aforementioned], "Slaughter and meal offering and ascending burnt offerings and offerings for sin You did not desire, nor delighted in," which are offered according to the Torah, **9** then He said, "See, I come to do Your will, O Elohim." He takes away the first to establish the second. **10** By that desire we have been sanctified through the offering of the body of יהושע Yeshua [Yahusha] Messiah once for all. **11** And indeed every priest stands day by day doing service and repeatedly offering the same slaughter offerings which are never able to take away sins.



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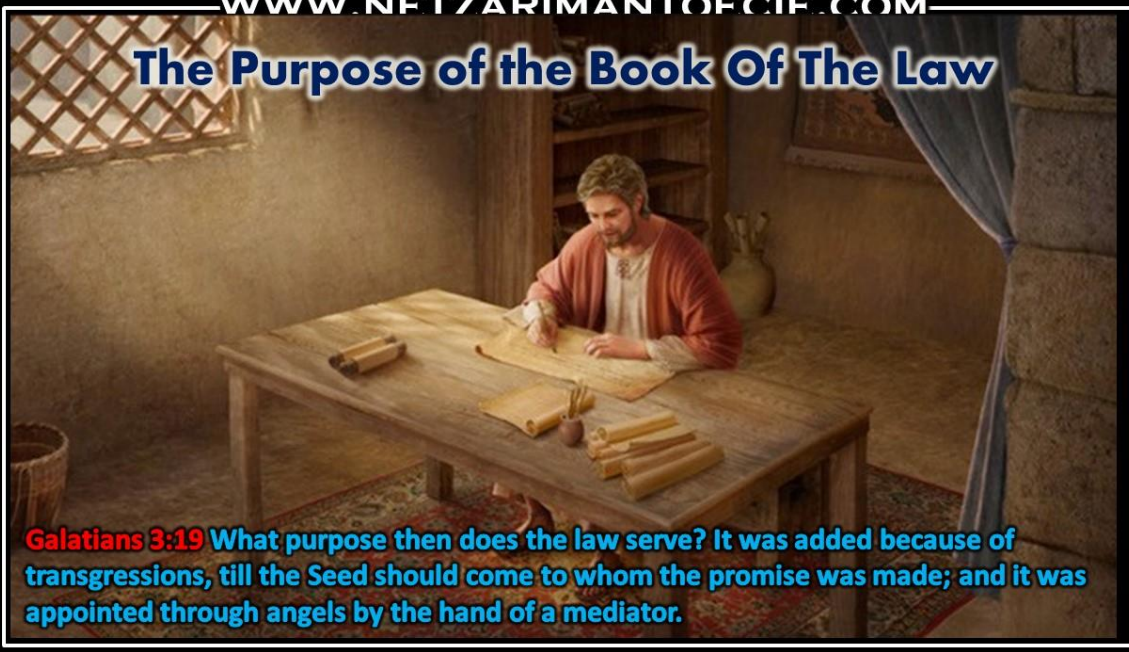
The Briyth Chadashah [New Covenant]

12 But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Elohim, 13 waiting from that time onward until His enemies are made a footstool for His feet. 14 For by one offering He has perfected for all eternity those who are being sanctified. 15 And even the Holy Spirit [Ruach Ha Qodesh] also witnesses to us, for after having said before, 16 "This is the covenant that I shall make with them after those days, says יהוה, I shall place My laws within them and upon their hearts I shall write them," 17 and, "Their sins and their lawlessnesses I shall remember no more." 18 behold, where there is forgiveness of these matters, there is no longer a slaughter offering for sin.

Our reading clearly reveals that all the sacrifices of the Levitical system were only a shadow of the once-for-all sacrifice of Yeshua which is far superior with better promises. Knowing that the perfection of Yeshua's sacrifice, has the power to eliminate guilt as a one-time sacrifice we can understand the inferiority of the animal sacrifices since these had to be repeated constantly year by year. Through Yeshua's perfect sacrifice even YHWH promises not to remember the sins. Therefore the Sacrificial system which was introduced after the golden calf great sin can be seen as a temporary covering of sin and more a preparation for the coming of Messiah to perfect the process to obtain release from Sin & Guilt as Shaul [Paul] alludes to regarding the Book of the Law in:

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## The Purpose of the Book Of The Law



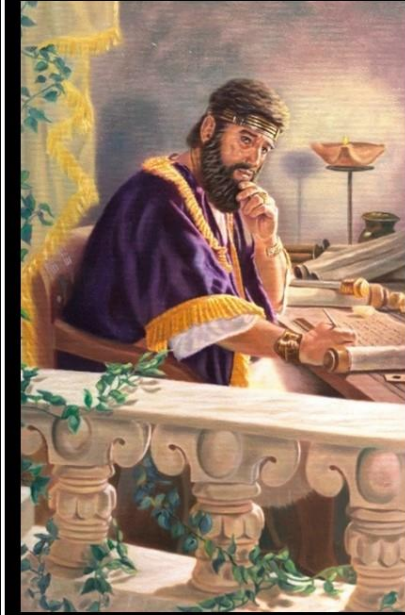
**Galatians 3:19** What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.

**Galatians 3:19** What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.

This then includes the Levitical sacrificial system which Yisrael employed right up until the sacrificial death of Yeshua. YHWH's ultimate purpose was for obedience to do His will which Yeshua did & by that removed the 1<sup>st</sup> to establish the 2<sup>nd</sup> being his perfect one-time sacrifice.

**Tehillim: Mizmor [Psalm] 33:1-22**

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**Tehillim:**  
**Mizmor [Psalm]**  
**33:1- 22**

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## The Joy of YAHWEH

**Mizmor [Psalm] 33** :1 Shout for joy in יהוה, you righteous! Praise is fitting for the upright! 2 Praise יהוה with the lyre; Sing to Him with an instrument of ten strings. 3 Sing to Him a new song; Play skillfully with a shout of joy. 4 For the Word of יהוה is upright, And all His works are done in faithfulness, 5 Loving righteousness and right-ruling; The earth is filled with the lovingkindness of יהוה. 6 By the Word of יהוה the heavens were made, And all their host by the Spirit of His mouth, 7 Gathering the waters of the sea together as a heap; Laying up the deep in storehouses. 8 Let all the earth fear יהוה; Let all the inhabitants of the world stand in awe of Him. 9 For He spoke, and it came to be; He commanded, and it stood fast. 10 יהוה brings the counsel of the nations to naught; He frustrates the plans of the peoples. 11 The counsel of יהוה stands forever, The plans of His heart to all generations. 12 Blessed is the nation whose Elohim is יהוה, The people whom He has chosen as His own inheritance. 13 יהוה looks from the heavens; He sees all the sons of men. 14 He looks out from His dwelling place, On all the inhabitants of the earth – 15 He who fashions the hearts of all, He who understands all their works. 16 The sovereign is not saved by the multitude of an army; A mighty man is not delivered by great strength. 17 A horse is a futile means of deliverance; Neither does it rescue any by its great power.

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## The Promised Provision of YAHWEH

**Mizmor [Psalm] 33** :18 See, the eye of יהוה is on those fearing Him, On those hoping for His lovingkindness, 19 To deliver their soul from death, And to keep them alive during scarcity of food. 20 Our soul has longed for יהוה; Our help and our shield is He. 21 For our heart rejoices in Him, For we have put our trust in His Holy Name. 22 Let Your lovingkindness, O יהוה, be upon us, Even as we have hoped and waited for You.

This wondrous **Mizmor** or **Psalm** encourages all those who have truly seen that the word of Yahweh is upright & perfect, to shout for joy with all that is within them & with all the skill and passion one possesses. Furthermore, Yahweh should be exalted because He is completely Sovereign over all natural history and human history. It is by our heartfelt praise that we surely demonstrate that we understand and have complete faith in His absolute Sovereignty over our own providence through which we might live a life of confidence in our final destiny for all eternity. Let all that has breath praise Him continually. **Amein!**

**Shavua Tov Aleykhem! [A Good Week unto You]**