



## *The favour of YAH towards His redemption*

*Parashat wayyiqra (24) – He called*

**Torah:** Wayyiqra 1:1 to 6:7

**Haftarah:** Yeshayahu 43:21 to 44:23

**Apostolic Writings:** Romiyim: 8:1-13

We are starting a new book in *Torah*, the third of five, or the middle of *Torah*, as it is also known. In the original text we see it starting with the conjunction, and, which indicates that this book is actually a sequel of what we have learned so far from both *Berëshith* and *Shemoth*. The word וַיִּקְרָא (*va-yiq-Ra*) is derived from the word קָרָא (*qa-Ra*), to call out, to exclaim, to declare. At this point YAH continues with teachings that not only concern בְּנֵי יִשְׂרָאֵל (*b'nei yis-ra-El*), the children of *Yisra'el*, but they are also important for us, as part of *Yisra'el*.

The English title, Leviticus, is derived from the name used in the Septuagint, *Leuticon*, which simply translates as “in connection with *Lěwi*”. Many people consider it a manual for priests, especially priests of the “olden days.” This is a dangerous statement, because there is also plenty of information about the role that the layman or the average person should play in relation to sacrifices. Although it has been assumed for centuries that this book was compiled by *Mosheh*, there has been doubt for the past 150 years that he actually wrote it himself. Of the 27 chapters, 20 start with “And יהוה spoke to *Mosheh*, saying,” or a similar opening. It is nowhere pertinently stated that *Mosheh* wrote this book. Although all the information contained in this book was obtained during the people’s stay at *Sinai*, most experts agree that this book was first written during 1446 bY. This is the book in which the most quotations from YAH occur and the content complements and completes the information we have learned in *Shemoth*.

The main theme of *Wayyiqra* is about being set apart, to practise a different lifestyle. Every aspect we learn of is given to enable us to live as a Kingdom of priests and a set-apart people (*cf. Shemoth 19:6; Wayyiqra 26:5; Kěpha Aleph 2:9-10 et al*). This is why clear explanations are given for the different sacrifices and the reasons why they were instituted. The people are taught what benefits there are by walking on the Way of Truth, but also that there are responsibilities attached to it. In *Berëshith* we studied the importance of trust; in *Shemoth* we learned how trust is established in worship and obedience. Now, in *Wayyiqra*, worship gets expanded, being the most important aspect we will be dealing with.

*Wayyiqra* is the first book taught to young Hebrew (*Jewish*) boys and the book least studied, or even read, by Christians. Among certain groups it has even been nicknamed, “The Bermuda Triangle of the Bible”! Many people do not realise the spiritual values of every line in Scripture, and without that insight the book indeed becomes boring and consequently neglected, even thrown out. This is why YAH teaches us:

*Yeshayahu 5* <sup>13</sup>Therefore my people have gone into exile, because they have no knowledge. And their esteemed men are starved, and their crowd dried up with thirst.

Are we not currently in exile, due to our slackness in opening YAH's Word, to study it diligently, and get to know His Character and Authority? Another prophet puts it a little stronger:

*Hosh'ea 4* <sup>6</sup>"My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the *Torah* of your *Elohim*, I also forget your children.

We are destroyed daily because of pushing YAH aside for money, for sports, for personal pleasure, for work, for status. How many people still practise personal quiet time? How many families sit around a table in the evening and open Scripture after dinner to thank YAH for their daily bread, but also for health, for the ability to work, to earn an income, or maybe for a hobby to enjoy? I dare say that nobody even thanks YAH for a glass of water. No, we simply open a tap, pour, drink and walk away – it's my human right!

Sorry to burst your bubble, but you and I, as humans and followers of *Yeshua*, on the Way of Truth, have no rights whatsoever. We have privileges, but they are bestowed upon us by YAH in His favour. Every decent parent taught his or her child from a young age to be thankful for something they received, and that is exactly what YAH expects of us – gratitude for what we do not deserve, but which He still gives us in love. This is what we will learn from the book *Wayyiqra*. We will also learn about offerings for gratitude, sins committed in innocence, offerings for specific transgressions and much more. As humans we are guilty of certain things and none of these were nailed to a cross or any other object – not by Jesus or anyone else!

We need to clear our minds of any worldly things and concentrate only on YAH's Word, now reaching the centre of *Torah* and also its shortest book. One of the advantages of being able to obtain information directly from the original text, can already be seen in the first word, *Wayyiqra*. The last letter of the word, א (Ah-lef), translates as "to learn [something]". It is written much smaller than the other letters and the basic explanation for this is to show *Mosheh's* humility:

וַיִּקְרָא אֶל־מֹשֶׁה וַיֵּדְבָר  
יְיָ אֵלָיו מֵאֵהָל מוֹעֵד

*Bemidbar 12* <sup>3</sup>And the man *Mosheh* was very humble, more than all men who were on the face of the earth.

The Hebrew word for 'humble' is עָנָו (*a-Nav*), something that also describes the character of *Yeshua*:

*Mattithyahu 11* <sup>28</sup>"Come to Me, all you who labour and are burdened, and I shall give you rest.  
<sup>29</sup>"Take My yoke upon you and learn from Me, for I am meek and humble [*anav*] in heart, and you shall find rest for your beings. <sup>30</sup>"For My yoke is gentle and My burden is light."

From the series "Sayings of our fathers"<sup>1</sup>, we are taught a very interesting lesson:

"Whoso receives upon himself the yoke of the Torah, from the yoke of the kingdom and the yoke of worldly care will be removed, but whoso breaks off from him the yoke of the Torah, upon him will be laid the yoke of the kingdom and the yoke of worldly care."

This *aleph* teaches us another important lesson that ties in directly with the *sidrah* for this week. We can read the letter *aleph* broken down into three parts: two letters י (yud) and one letter ו (vav). The letter value for *yud* is 10 and the letter value for *vav* is 6, giving us a total of 26. This the same total we get from the letter values of the tetragram, יהוה. This letter therefore represents YAH and is one of the reasons why

1 *Pirkei Avot 3:6*

*Torah* starts with ב (bet), the second letter, and not the first letter. However, this is a study in itself and should be done separately during a *midrash*.

When we look at the accompanying illustration of *aleph*, we see the top *yud* and bottom *yud* separated by the *vav*. This compares to the consequential separation of heaven and earth, due to the disobedience of *Adam* and *Hawwah*. The *vav* represents *Yeshua*, bringing about unity between man and *YAH*, something that can only be made possible by קָרְבָּנוֹת (*qor-ba-Not*), sacrifices. The singular is קָרְבָּן (*qor-Ban*), sacrifice, derived from the root קָרַב (*Qa-rav*), which translates as “to come closer” or “to bring closer”. Sacrifices are not only offered to *YAH*, but also a way of moving closer to Him. As a child, you brought a *qorban* before your parents when apologising for something you did wrong. Maybe it included a form of punishment, something you had to do to make up for your disobedience. This is not something invented by your parents, but was already present in *Eden*. *YAH* had to shed blood to cover, to atone for, the guilt of *Adam* and *Hawwah*, exactly what *Yeshua* had to do more than 2 000 years ago on behalf of you and I. He was the *vav*, who had to see to it that earth and heaven may be united again.



Some sacrifices are voluntary, while others are compulsory for each person. We learn of five types of sacrifices:

1. Burnt offering (voluntarily): *Wayyiqra* 1
2. Grain offering (voluntarily): *Wayyiqra* 2
3. Peace offering (voluntarily): *Wayyiqra* 3
4. Sin offering (compulsory): *Wayyiqra* 4
5. Trespass offering (compulsory): *Wayyiqra* 5-7

The first *qorban*, as mentioned above, is the עֹלָה קָרְבָּנוֹ (o-Lah qor'ba-No), burnt offering. This is a voluntary offering that is entirely burned as a pleasing fragrance to *YAH*. The principle of this is that we should live completely dedicated to *YAH* at all times. All that we are, all that we have, must be dedicated and consecrated to Him. We do not belong to ourselves. He created us for His glory, as we explained in a previous study. With our full dedication to *YAH* He will change our thoughts so that nothing personal or worldly remains. We will then be able to utter the words like *Yeshua* taught us:

*Mattithyahu* 6 <sup>10</sup>let Your reign come, let Your desire be done on earth as it is in heaven.

A progenitor of *Yeshua* and poet of stature teaches us<sup>2</sup>:

*Mizmor* 40 <sup>8</sup>Doing your will, my *Elohim*, is my joy; your *Torah* is in my inmost being.

This same poet and musician also teaches us:

*Mizmor* 143 <sup>9</sup>Deliver me from my enemies, O יְהוָה; I take refuge in You.

These enemies are anything or anyone who wants to lead you down a path that is not based on *Torah*. Therefore, we must continue with our burnt offering where the fat is removed, that which protects our entrails – our motives, our purpose and emotions. This makes us more susceptible to kicking out worldly thoughts. This can be compared to the circumcision of the heart (cf. *Debarim* 10:16). Here we also learn something that *Sha'ul* wrote down for us:

*Qorintiyim* Bēt 10 <sup>3</sup>For though we walk in the flesh, we do not fight according to the flesh. <sup>4</sup>For the weapons we fight with are not fleshly but mighty in *Elohim* for overthrowing strongholds,

<sup>2</sup> Cited from the Complete Jewish Bible, which is v. 9 in some translations.

<sup>5</sup>overthrowing reasonings and every high matter that exalts itself against the knowledge of *Elohim*, taking captive every thought to make it obedient to the Messiah,

The insides represent our feelings and desires, while the legs represent our walk and lifestyle. Our motives and lifestyle must be reflected in *Torah*, which also purifies it in order to be a pleasant fragrance before *YAH*. Everything of our old life must be consumed, because *YAH* has no pleasure in a life that is not completely devoted to Him. This new man, the new life in *YAH*, is the resurrection through *Yeshua* and brings us to a level where our previous life no longer has any value, as *Luqas* recorded the words of *Sha'ul*:

*Ma'asei 20* <sup>24</sup>“But I do not count my life of any value to me, so that I might accomplish my mission with joy, and the service which I received from the Master *יהושע*, to bear witness to the Good News of the favour of *Elohim*.”

Those who surrender their lives entirely to *YAH*'s spirit will also be exalted and lifted up like the smoke of the burnt offering. It still remains a voluntary offering and no one is forced to do it unless they want to experience the favour of *YAH* in their lives.

The second sacrifice we learn about, *קֶרֶבַן מִנְחָה* (*qor-Ban min-Chah*), grain offering, is also voluntary and represents our works. We learn from this that our works are brought before *YAH*, but it is seen as our service to others, the *avodah* we discussed last week. For this reason we learn from Scripture that only a portion was brought on the altar of burnt offering and the rest was eaten by the priests and the sacrificer's family. The incense represents our prayers (cf. *Mizmor* 141:2; *Ma'asei* 5:8) and because everything (2:2) goes up in smoke as part of the memorial sacrifice, we learn that no man, but only *YAH*, can be worshipped. We can't serve *YAH* without rendering service to our fellow human beings, especially those who *YAH* had appointed over us. *Sha'ul* summarises it beautifully:

*Qorintiyim Bět 8* <sup>5</sup>And, not as we had expected, they gave themselves first to the Master (*יהוה*), and then to us by the desire of *Elohim*,

One of the most important features of the *mincha* is that it must be unleavened. As we have pointed out before, leaven indicates self-exaltation, pride. No person can serve another with any form of selfishness. We do not serve others to be noticed by people, as we also learned last week. All things are to the esteem and praise of *YAH*, in full gratitude for His son who let himself be killed on a torture stake on our behalf. Honey may not be used for this sacrifice, as it promotes leavening of the dough, altering it into sour-dough. In this case we see honey as those vain words that people may utter, but never mean. Think of expressions like “he's got a honeyed tongue”, or even worse “honey in the mouth, gall in the heart”.

Every *mincha*, however, has to contain salt. Salt represents eternal value, something that never perishes. In this way *YAH* shows His imperishable love for everyone who walks on the Way of Truth. With the unchanging property of salt, it is in strong contrast to sour-dough. Tasteless food is improved by adding salt, and so our words should always be something that will be acceptable to others. Not every conversation necessarily has to be about the spiritual, as all food not only consist of salt; however, there should always be a form of piety in our conversations, without any frivolity.

Salt is also a brilliant preservative. Food with salt stays fresh for a longer time and its eternal characteristic is a reference to *YAH*'s everlasting covenant (cf. *Bemidbar* 18:19; *Dibrei haYamim Bět* 13:5). Here Scripture refers to a *בְּרִית מֶלַח* (*b'Rit Me-lach*), salt covenant, something that is unchangeably confirmed. There should always be salt on the table of a true believer, because it represents the altar of the believing household. A custom practised by most true believers is to perform a little ritual at the dawn of *Shabbat* and holy days, sprinkling bread with salt or dipping the bread into a little salt, whereby the user accepts and confirms the covenant, as is the case when drinking wine from the cup:

*Qorintiyim Aleph 11* <sup>24</sup>and having given thanks, He broke it [the bread] and said, "Take, eat, this is My body which is broken for you; do this in remembrance of Me." <sup>25</sup>In the same way also the cup, after supper, saying, "This cup is the **renewed covenant** in My blood. As often as you drink it, do this in remembrance of Me." [emphasis added]

Please note that this is not the institution of "holy communion" as the Roman Catholic church has been deceiving us for many years. This is a covenant meal, as the text expressly indicates. It can also be seen as a love meal between *Yeshua* and his *talmidim*, a farewell meal. As we have explained in the past, 'communion' is an abomination in *YAH*'s eyes, as it only relates to *Yeshua*'s death, a brief discussion which we will dwell on later.

The third and last voluntary offering, שְׁלָמִים קֶרְבָּנוֹ (*sh'la-Mim qor-ba-No*), is the peace offering. In this case any acceptable animal without defect can be brought: bull, heifer, lamb or goat, a ram or ewe. As with the burnt offering, the person offering the sacrifice lays his hand on the animal's head, a symbolic transfer of gratitude to *YAH* for the animal that is to be sacrificed. The difference between this offering and the burnt offering is that only the entrails and the fat that covers them are removed and burned. The rest of the peace offering is shared between the family that brings it and the priests, meaning we can also refer to this as a fellowship offering. It is extremely important to share everything you have, especially your food, and therefore we also promote this *sh'lamim* during our *Shabbat* meetings at the end of the study.

The explicit prohibition against eating fat only includes visceral fat, that which protects the intestines. All the fat and innards that protect it belong to *YAH*. We learn from this that *YAH* does not remove His protection away from us in any way. It is also a reference to the universe and how everything works and is maintained through *YAH*'s hand. *Yeshua*'s death and resurrection did not do away with *Torah* or any of the rules contained therein, since those rules still hold the universe together. Try jumping off a high building and see if the rule of gravity has been done away with. If it is still in place, why would any other rules, even one, have been abolished? We will always need rules for morality just as much as rules to maintain *YAH*'s temple, our bodies. When we disregard these rules and eat (visceral) fat or blood, our health will deteriorate greatly and this may also include withering our attitude and actions towards *YAH*. We may even lose our priesthood because of this, as we will learn next week, in the will of *YAH*.

The fourth offering is the first obligatory offering: חֲטָאת (*cha-Tat*), sin offering. This sacrifice is done for sins that were not committed intentionally, but were later discovered. This can happen when something is done out of ignorance, due to lack of information, carelessness or thoughtlessness, whether by a priest, a leader or even the entire nation. When the guilty party or the nation come to realisation of this transgression, an offering similar to the peace offering is to be brought. Please note that no deliberate sin can ever be forgiven, hence there is no sacrifice for it.

Man is and remains a sinner and is thereby removed from a relationship with *YAH*. Only by covering of the sin can the relationship be restored, but three things are necessary for that:

1. Replacement. Every sacrificial animal in *Yisra'el* involved the substitution of one life for another. A living being had to take the sinner's place as punishment for sin and that substitution had to be sinless. Animals are not morally responsible and were therefore the appropriate substitute.
2. Accusation or imputation. When the guilty person laid his hands on the innocent animal, he personally identified with that animal, enabling *YAH* to transfer the sin onto the animal. It was also a symbolic transfer of the nation's sins onto the animal that would serve as a replacement.
3. Death. This substitute, upon whom the sins of a person or the sins of the nation were transferred, now had to die. Atonement cannot take place without the shedding of blood, and in this way the sin was done away with so that forgiveness could take place. Blood is the essence



of life (cf. 17:11). Bloodshed is a visible declaration of life being shed and sin always brings death (cf. *Romiyim* 6:23).

An important revelation we learn in *Wayyiqra*, is the nature of salvation. Salvation actually means to buy, so we almost see salvation as something that someone purchases for themselves. When *YAH* redeemed the nation of *Yisra'el* out of *Mitsrayim*, they were in fact bought by Him. He gave them freedom and they would then be his special possession (cf. *Shemoth* 19:5-6). However, rules had to be laid down to maintain law and order, and this is where we get the different forms of sacrifices for forgiveness.

Any sinner who turns to *YAH* in true repentance and pleads for forgiveness, is treated with the utmost respect. So when someone went to the tabernacle with an offering, it would be visible for everyone to see. However, they would not know what type of offering it would be, whether a burnt offering or a sin offering. Since animals for both of these offerings were slaughtered in the same place, no one except the sinner and the priest would know the real reason. The sinner who had now repented was therefore protected from unnecessary slander and gossip. We can learn from this that *YAH* will in no way bring anyone to shame before his fellow citizens. Not only is the sinner forgiven, but his honour and reputation are protected. It teaches us to behave similarly towards people who disrespect or hurt us, never to belittle or embarrass anyone. Our love for our fellow man should be the same as our love for *YAH*, so that we won't need to place an innocent animal on the altar because of our shortcomings.

The last sacrifice is also obligatory and known as **דִּשְׁחָה** (*a-Sham*), trespass offering. Here we notice three specific cases that *Torah* teaches us not to do:

1. False testimony (5:1);
2. Contamination of consecrated items (5:2-3);
3. False oath or an oath not kept (5:4).

Sin is the transgression of a commandment. When *YAH* commands that something should or should not be done, but someone disregards that command, that person commits a sin and thus *YAH*'s revenge becomes awakened, causing serious consequences. At the same time and in His great favour, *YAH* grants the opportunity to receive forgiveness of unplanned or unconscious sin to every person who is completely devoted to Him, to effect reconciliation and prevent any negative consequences. Sin must be dealt with in every way possible. If the sinner does not return, full responsibility must be taken for it. If the sinner returns, *YAH* forgives the person. However, being ever so faithful and just, the sinner still needs to be punished.

Sin in itself cannot be forgiven, but the sinner can be forgiven. So when a sinner's sin is transferred to an innocent animal, that animal must die in the place of the sinner so that sin can be wiped out. This is all part of the earthly system, but it does not work that way in the heavenly system. For that, a greater sacrifice is required: the blood of a man who would die at the expense of every other sinner in the past, present, and future – one who walked the earth but was completely without sin. Just as the high priest annually took the blood of animals into the most set-apart area as atonement for himself and the nation, so *Yeshua* took his own blood to the most set-apart place in the heavenly tabernacle and accomplished eternal forgiveness for us, as well as access to the heavenly throne. We see it recorded three times in the *aliyah* of day 6 that the sinner's guilt will be forgiven (4:31, 35; 5:10). Not only is *YAH* forgiving, but He also takes pleasure in showing us favour:

*Mikah* 7 <sup>18</sup>Who is an *Ėl* like You – taking away crookedness and passing over the transgression of the remnant of His inheritance? He shall not retain His wrath forever, for He Himself delights in loving-commitment. <sup>19</sup>He shall turn back, He shall have compassion on us, He shall trample upon our crookednesses! And You throw all our sins into the depths of the sea!

Blessed is יהוה for His forgiveness through *Yeshua HaMashiach*, the eternal and perfect sacrifice!

A person who does not fulfil his promise or oath is guilty of a transgression and must bring an offering for it. A person who sins against his neighbour also sins against YAH. For this offense as well as theft, impurity of which he may initially be unaware of and only becomes aware of later, as well as concealment of evidence are all sins and therefore punishable. Stolen goods must be returned immediately and if this is not possible, full compensation must be given of the value, plus one-fifth of the value. Forgiveness can only be effected after the compensation has taken place. This should still be true until today in the lives of true believers.

Through his martyrdom and resurrection, *Yeshua* has seized our sin and guilt offerings. It is therefore necessary that we activate and sustain it, like the people of *Yisra'el* did it at the time. When we, as *Torah*-obedient believers, sin against a fellow believer, that sin is also committed against YAH. If we make a promise to a fellow believer, what was said becomes part of the set-apart gathering, even if it were to happen in private. If that promise or oath is not kept, or if it was never intended to be kept, that which was set apart becomes *tamei*, unclean. This insincere behaviour is sin and pollutes the congregation. In this way, the Kingship of YAH has been violated, teaching us to be very careful how we use our words. We see an excellent example that *Luqas* described in *Ma'asei* 5:1-11 regarding a dishonest agreement between the couple *Hananyah* and *Shappira* about property they had sold. Instead of bringing the full amount to the temple as promised, they agreed to withhold a portion for themselves and thereby signed their own death warrants.

Many people tend not to believe it, but the words we speak have a lot of power:

☞ *Mishlë* 18 <sup>21</sup>Death and life are in the power of the tongue, And those loving it eat its fruit.

☞ *Eph'siyim* 4 <sup>29</sup>Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.

*Yeshua* warns us:

*Mattithyahu* 12 <sup>36</sup>“And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment. <sup>37</sup>“For by your words you shall be declared righteous, and by your words you shall be declared unrighteous.”

During Creation YAH spoke words to bring all things into being. We are made in His image and therefore have similar characteristics. By being faithful to your word, *Ruach* is enabled to rule over your body, soul and spirit. When you speak blessings, you will receive blessings; when you speak curses, you will receive curses. Keep in mind that sin is measured by the distance from the mark that is a witness against us. Many people are sick as a result of them being addicted to their thoughts, actions and the words they utter. A *Torah*-believer reaps the harvest of what he or she sows, therefore it should preferably always correspond to YAH's Word.

Every offering brought to the holy place must be unblemished and pure. When we gossip, talk about other people behind their backs, we spread negative information about them and bring dishonour to YAH. When a believer lies by manipulation of words, body language or wrong actions, it is seen as a sin against YAH. It is important that we learn how to distinguish between what are the ways of YAH and the ways of a sinful world; we are then to live strictly according to His ways as part of a royal priesthood:

*Romiyim* 3 <sup>20</sup>Therefore by works of *Torah* no flesh shall be declared right before Him, for by the *Torah* is the knowledge of sin. <sup>21</sup>But now, apart from the *Torah*, a righteousness of *Elohim* has been revealed, being witnessed by the *Torah* and the Prophets, <sup>22</sup>and the righteousness of *Elohim* is through belief in יהושע Messiah to all and on all who believe. For there is no difference, <sup>23</sup>for all have sinned and fall short of the esteem of *Elohim*, <sup>24</sup>being declared right, without paying, by His favour through the redemption which is in Messiah יהושע, <sup>25</sup>whom *Elohim* set forth as an

atonement, through belief in His blood, to demonstrate His righteousness, because in His tolerance *Elohim* had passed over the sins that had taken place before, [emphasis original]

By adhering to *Torah* we are not absolved of sin, but we learn what sin is. By studying *Torah*, especially *Wayyiqra*, we also learn how to approach the throne of *YAH* with our peace offerings, guilt offerings, and sin offerings. He will not turn away anyone who approaches Him in humility and an honest desire to plead for forgiveness:

- ☞ *Ma'asei* 10<sup>43</sup> "To this One all the prophets bear witness, that through His Name, everyone believing in Him does receive forgiveness of sins."
- ☞ *Dibrei haYamim Bēt* 7<sup>14</sup> "and My people upon whom My Name is called, shall humble themselves, and pray and seek My face, and turn from their evil ways, then I shall hear from the heavens, and forgive their sin and heal their land."

In the entire book of *Wayyiqra* we will learn how sinners who return to *YAH*, are reunited with Him and can have fellowship with Him. Everything is made clear about the sinful nature of man and *YAH* being set apart. By neglecting this book, Christians impoverish themselves; if they were not so afraid of change and rejected the lie that Jesus nailed the law to the cross, *Wayyiqra* could teach them the difference between life and death. There are aspects such as the set-apartness of *YAH*, the necessity of living a set-apart lifestyle, the high price of humility and forgiveness, the privilege and responsibility to always bring the best before *YAH*, and the generosity of *YAH* which also teaches us as humans to live generously.

We learn three important lessons from the sacrifices as described in *Wayyiqra*:

1. The message you send with your burnt offering says: My whole life belongs to *YAH*.
2. The message you send with your grain offering says: I serve *YAH* with my whole life.
3. The message you send with your peace offering says: *YAH* is my joy and delight. I always want to be close to *YAH*, joined by family and friends; I want to spend time in *YAH*'s Presence to worship Him and also receive His blessings.

Our prayer is that this introduction to *Wayyiqra* will not only teach us to bring our offerings to the altar of *YAH* timely and regularly, but that we may have a fuller and deeper relationship with Him, so that we may also strengthen, build up and support our fellow believers, encouraging each other in every way to continue in this earthly battle.

*Shabbat shalom!*

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#### Sources:

Unless otherwise stated, all text is quoted from *The Scriptures* (2009)<sup>3</sup>. Due to personal belief, the word 'God' is replaced with the Hebrew '*Elohim*' or sometimes inflections thereof.

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<sup>3</sup> <https://isr-messianic.org/>



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