

Week 24: April 5, 2025

Shabbat Message

Vayikra / And He Called / וַיִּקְרָא

LEVITICUS 1:1-5:26

My Way or Yah's Way

Offerings, Incense and Blood!

Introduction

In this first Leviticus Torah portion it is name after Vayikra meaning "And He Called". This should resonate in all of us because He called to all of us. He called us to this fresh, new, vibrant, non bondage kind of life style. He called us to walk as He walked and celebrate what he celebrated and will celebrate, to worship the way He worshiped. The sacrifices all point to he ultimate sacrifice that Yeshua made for us on the cross. Romans 6:23 says For the Wages of Sin is death...it's very simple if you sin the wage is death. If you don't rest your body will wear out and

die eventually (Shabbat), if you don't eat right (you could die from disease or heart disease). If you don't worship Yehovah you will spiritually die. It's a wage that is very hard. Yehovah loves us so very much and has made great inroads to get us back to him through His Son Yeshua HaMashiach our King. During this journey through Leviticus or (Vayikra) look in every portion this year and see how He has called You. How does Leviticus apply to you on a personal level and how can you apply it to your heart and life.

Leviticus 4:2

1. Sins committed in ignorance (Heb Shegagah) are unintentional transgressions committed through neglect, not premeditated, defiant sins.
2. Although sin is serious requiring the cost of a substitutionary death, the sins and impurities were atoned for by the sin offering.
3. Yeshua is our ultimate substitutionary sin offering. (1 John 2:1-2).

Leviticus 4:3

1. The anointed priest refers to the high priest (6:22; 21:10; Exod 29:7).
2. As the representative of the people before Elohim, his sin which was probably some inadvertent error in carrying out prescribed rituals would also impact the purity of the people.
3. The traditional translation sin offering is better understood as "purification offering" since

involved the ritual removal of the impurities and provided forgiveness (Milgrom). The Hebrew noun (chatta'th) is related to the verb meaning "to purify" that is to decontaminate. Ezek 43:19-23).

Leviticus 4:4-6

1. Laying his hands on the animal indicates an identification of the person with the sacrificial animal that served as his substitute.
2. Seven indicates the thoroughness of the rite; this number occurs also in the accounts of the ordination rite, purification of lepers, the Day of Atonement and the ceremony of the red heifer.
3. The veil (Hb Parokhet) was the curtain that separated the holy place from the most holy place inside the tent canopy (Exod. 26:33). The sin offering on the day of Atonement had the sprinkling behind the veil before the mercy seat, whereas here the priest could go no farther than before the veil. It may be, that the veil represented the whole sanctuary (16:16), guaranteeing that the entire tabernacle was thus purged. Another possibility is that the veil represented the mercy seat (Hb kapporet) of the ark, which the priest could not approach except on the annual Day of Atonement.

Leviticus 4:7

1. The altar of sweet incense refers to the golden altar before the dividing curtain inside the

tent canopy, that Aaron lit each morning and evening (Exod 30:7-8). Only priests could offer the incense (2 Chron. 26:18). the word incense is (Hb Qetoret) is related the Hebrew word that means "to produce smooth by burning up" (Qatar).

2. The altar symbolizes intercessory prayer (Ps 141:2; Rev 5:8; 8:3-4). Thus by decontaminating this altar, the prayers of the priest and people could be received by Yehovah. The fragrance refers to a unique blend of spices that made a special perfume used in the tabernacle (Exod 30:34-38).
3. The four horns, one protruding from each of the altar's four corners (Exod 30:1-6; 38:2), conveyed the power of a formidable animal (Deut 33:17) and thus the efficacy (strength 1 Sam 2:10; Amos 3:14) of the altar's purpose. The disposal of the blood at the bottom of the altar, around which a trench probably ran, occurred only for the sin offering of the five offerings detailed in Leviticus 1-7, and also during the special ordination rites of Aaron's priesthood. The blood as the symbol of life, belonged solely to Elohim and could not be used for any other purpose. Pleading the blood is not Scriptural...no where does it say to do that. Where did it start? Ray Boltz....christian singer.

Leviticus 4:8-12

1. For the burning of the fat, let's look at the peace offering. (3:3-4:9, 16-17). The precise instructions for the bull's parts were necessary since the flesh of a sin offering taken from the flock could be eaten by the priest. (6:26).
2. Any sin offering whose blood was taken into the tent (6:30), such as prescribed for the rest and the congregation, could not be eaten .

3. A distinguishing feature of the sin offering was that the bull's remaining parts were taken without the camp unto a clean place "The Day of Atonement" where there were burned. However the burnt offering required the burning of the whole animal on the altar (except the hide). Yeshua died outside of Jerusalem. He was our sin offering.

Take Away

1. Sins committed in ignorance do have atonement. If you committed a sin in ignorance do not fear because Yeshua made a way.
2. All sacrifices come down to one thing and that is the Blood.
3. Someone had to be unclean in order to make another person clean... Yeshua!

Application

1. I will thank Yehovah for the provision of sacrifice that He made for me!
2. Yeshua HaMashiach's blood purifies me from All sin!
3. The more I get into Torah the more I find that it is for me!

Beth Ohr Messianic Congregation

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