



**“Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶ and upon finding a single pearl of great value, he went and sold all that he had and bought it.
Mathew 13:45**

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Adar 28

VaYikra - And He Called

Leviticus 1:1–6:7

Isaiah 43:21–44:23

Romans 8:1–13

This week's Parsha is the first in the book of Leviticus, which in this week's Torah Pearl we will look at the different sacrifices, what the blood is given for, while at the same time give a brief overview of the book of Leviticus and its place within the scriptures.

Leviticus is the third book of the five Books of Moses, and thus the central book of the writings of Moses. The content of Leviticus is the bedrock of the Torah, in essence, the first two books, that of Genesis and Exodus combined are the prelude, and therefore Numbers and Deuteronomy are the postlude. Within the book of Genesis, we see outlined the origins of humanity, creation, and sin, and how the LORD (YHVH) chooses Abram, and that his ancestors will become a great nation who will be set apart unto God. We see that through the choosing of Abram and the setting aside of Israel as a holy people, that salvation will come through the seed of Abraham. That the LORD (YHVH) chose Abraham and his descendants to be His vessel which would bring about the redemption of creation, thus all humanity and creation are blessed through Messiah, the seed of Abraham, the King of Israel, Yeshua HaMashiach. That through the seed of Abraham the ultimate *Korbanot* is offered which will atone for all sin including intentional sins.

In Exodus, we see the shaping and molding of the people, the children of Israel into a Kingdom, a nation set apart unto God. As the children of Israel entered into a covenant with the LORD (which we know it was Messiah who communed with them at Sinai) and where thus betrothed to the LORD, as His people, His Bride, who would be a light to the Gentiles, which this light was to lead the Gentiles to the LORD (YHVH), so they too could have a relationship with Him and be grafted in.

It is the Torah, that is the light, which the light of the Torah is the light of Messiah, that is evident in the lives of Israel and believers when they walk in obedience to the word of the LORD (YHVH), as we follow in the footsteps of Messiah Yeshua and walk along the narrow path, the path of righteousness, which is the Torah. Just as the Psalmist wrote ***Thy word is a lamp unto my feet, and a light unto my path.*** (Psalms 119:105)

In Leviticus, we see how the people are to live a life set apart unto God, and how they will become a peculiar people, a holy nation who will be a light to the Gentiles by observing and keeping the Torah. That within Leviticus we see how God makes provision for the people to draw close to Him and have a relationship with Him, even when they have sinned against Him. Thus, within the various sacrifices and offerings, we see how they could receive atonement for their sin, and thus be brought close to God and commune with Him as His people. This act of redemption through sacrifices shows us the heart of God, that He desires above all to know and walk with His people, furthermore it reveals the reality of sin and the consequences of sin. That sin brings death, yet through the substitution of an animal or a grain offering, they could have atonement for their sins and thus make restitution to God. Therefore, allowing them to walk and commune with Him. What we need to however understand is that not all the sacrifices within this parsha are for sin, but that many of them are a free will offering. Yet, they all allowed the offerer to draw close to God, and commune with Him.

The book of Leviticus is the first book a Jewish child is taught, they do not commence with Genesis or Exodus, but this book, the book of Leviticus. Many argue that this book is very dry, and difficult to read and understand, which it is true for one to comprehend the complexities of the sacrifices requires a person to study the word of God and the temple writings.

Although there is little dramatic action within the book of Leviticus, it is within the pages of this book the Sages argue that the real action takes place; that of the inner life of the individual's soul and the soul of the community in their communion with the LORD. The Talmud compares the studying of the Laws outlined in Leviticus to like that of slaying a lion, since it is the most difficult book to comprehend within the Torah, as it is filled with intricate rules and complex laws, which enable Israel to come near to the LORD, to worship Him and have their sins forgiven. It is a manual to live a life set apart unto the LORD, which this is the essence of the Torah, that of instructions on how to live a life set apart as holy unto YHVH.

Yet, if we take this notion of a lion, that if one is able to grasp the book of Leviticus one has slain a lion. We see in scripture two different images of a lion, that of the devil who prowls around believers seeking whom he may devour and Messiah, the lion of Judah. What we must understand is that the devil is seeking to usurp Messiah, who is the true lion of Israel. Thus, when we keep Torah, when we have grasped the intricacies of it, and have them written upon our heart, we have then learnt to overcome the devil, the lion who prowls around seeking to devour us. Thus, we have slain the lion, who seeks us to follow the desires of the flesh. Therefore, in defeating the devil, through resisting him and following the Torah we have taken on the Yoke, and the image of our Master, who is Messiah the Lion of Israel, which in doing this we are seeking to live a life set apart. Remember, if we resist the devil we are humbling ourselves to God, but if we submit to temptation then we are humbling ourselves to the devil and resisting God. It is only as we do as we take captive our thoughts and bring them into submission to the word of God will we be able to resist the devil and overcome the lion. Thus, showing ourselves to be mature in our faith, and that we have mastered and comprehended the Torah, which has been written on our hearts.

Leviticus 1:1-2 “and He called.”

The LORD called to Moses and spoke to him from the tent of meeting. He said, ²“Speak to the Israelites and say to them: ‘When anyone among you brings an offering to the LORD, bring as your offering an animal from either the herd or the flock.

The Parsha commences with God calling Moses. The act of God calling Moses draws a parallel to when God called Abraham and thus the children of Israel is seen in the first word of this book from which the book derives its Hebrew name from; Vayikra, meaning “and He called.” The Rabbis argue that the prefix “and” connects the end of Exodus with the beginning of Leviticus. Yet, it also connects it with the calling of Abraham and the Patriarchs. Yet, we see in the act of God calling to Moses that Moses could not meet with God until the Glory of God rested and filled the Tabernacle, thus calling Moses to meet/commune with Him. Furthermore, God could not have filled the Tabernacle and thus call to Moses until He had revealed the plans for the Tabernacle, which then required Moses to communicate these and build it. Thus, enabling God to call and meet with Moses. What we need to understand is that when God calls us, it requires an action from us, to respond to the call and do something. Before God could meet with Moses, He would call out to him, to beckon him to come. Then He would speak with him. In this we see how God calls us to draw close to Him, to seek Him so that He can speak to us, to impart revelation. The question is do you hear God calling you? Do you spend time drawing close to God, seeking His face, His purpose for your life? For it is only as we do will we mature in our faith and fulfill the calling on our life. Some might say, well, God does not speak to me, which my response is, didn’t you hear the call of God when you accept His gift of salvation. Did you not hear the shepherd’s voice when He (Yeshua our Messiah) called you by name and you accepted Him as your King and Lord? The reality is every believer has heard the voice of God, which the voice of the word of God is Messiah, however, many believers do not once saved learn to hear and understand the voice of God when it is speaking to them. As the church teaches through a Greek modal that we need spiritual leaders to impart knowledge and understanding, to tell us what God says to us. However, scripture informs us that God does speak to us. ***My sheep hear my voice, and I know them, and they follow me: ²⁸ And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*** (John 10:27-28)

Friends, God, wants us to communicate with Him, He wants to speak to us, which it is a characteristic of a mature believer who knows and identifies the voice of the master. For it comes through spending time with Him, through seeking His face and meditating upon the word of God. I know my wife because I have spent time getting to know her, speaking with her, therefore I know what she likes and does not like, I know the difference between her voice and that of my daughters who sound very similar to their mother, but they are not the voice of my beloved, my wife.

The offerings

Tractate *Zevachim* in the Mishnah, *Tosefta*, and Babylonian Talmud interpreted the law of animal sacrifices in Leviticus 1–5.^[1] The Mishnah taught that a sacrifice was slaughtered for the sake of six things: (1) for the sake of the sacrifice for which it was consecrated, (2) for the sake of the offerer, (3) for the sake of the Divine Name, (4) for the sake of the altar fires, (5) for the sake of an aroma, and (6) for the sake of pleasing God, and a sin-offering and a guilt-offering for the sake of sin. Rabbi Jose taught that even if the offerer did not have any of these purposes at heart, the offering was valid, because it was a regulation of the court, since the intention was determined only by the priest who performed the service.^[2]

The sacrifices/offerings which are outlined in this Parsha are split into distinct offerings, however, what we must first understand is that the word for sacrifice in the Hebrew denotes a different meaning than the one ascribed in the English or the Greek. In Hebrew, it is the word *Karban* which means to “draw near.” Thus, in this, we see that the purpose of the sacrifice (*Karban*) is to allow the person, and or nation of Israel to draw near to God. If it is a sin offering then it allows reconciliation

between the LORD (YHVH) and the person(s) who have sinned, through the transgressing of the Torah, for sin is the transgression of the Law (1 John 3:4). Therefore, the sacrifice makes restitution to God for the sin committed, which in doing so allows the person(s) to commune with God once again.

We must further understand that our offering must be brought with a joyful heart and with thanks giving to the LORD. Exodus 25:2 ***Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.*** 2 Corinth. 9:7 ***Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.***

That if you have something against your brother, you are to put it right prior to making your offering. Matthew 5:23-24 (NKJV) ***23 Therefore if you bring your gift to the altar, and there remember that your brother has something against you, 24 leave your gift there before the altar, and go your way. First, be reconciled to your brother, and then come and offer your gift.***

The act of being joyful of heart and not holding anger or something against a brother is also relivent when we bring our worship, our offerings before the LORD (YHVH), which our lives should be lived in a way that is worship to God. Therefore, before we commence the day or end it we should ensure that we are right with the LORD and with others.

Does God delight in sacrifices? The reality is no, He does not, but the LORD gave them so that we could have a relationship with Him. So that we could draw close to Him and be reconciled, while at the same time paying the debt for the sin committed. However, we cannot extrapolate from the passages within scripture which state the LORD hates or detests Israel's sacrifices and new moon offerings to mean that He did not require them. The reason for God hating them is that we cannot come before God, confess our sins, make restitution through a sacrifice and then go away and continue to sin as Israel did. For the LORD hates this, it is hypocrisy and profanes His Holy Name and His word. It is this which the author of the book of Hebrews writes ***If we deliberately go on sinning after we have received the knowledge of the truth, no further sacrifice for sins remains,*** (Hebrews 10:26) That being Messiah's sacrifice is the only sacrifice that paid for intentional sin, all the ones recorded in the Torah only paid the price for unintentional sin. There was no sacrifice in the Torah for intentional sin! This was paid for by Messiah the Lamb of God who was slain before the foundations of the earth. For those who have not studied this, I encourage you to do so as it is a great study.

Friends, God hates the shedding of blood, however, due to sin He gave Israel the commandments so that they could draw close to Him and commune with Him. However, when one offered the required sacrifice as prescribed within Leviticus, then one had to do so with a right heart, and not out of a religious ritual and duty. Neither, did God seek them to bring the sacrifice and then go off and continue in their sin. for to do so brings shame and dishonour to the LORD and thus brings judgment upon the perpetrator and the nation if it goes unchecked.

Furthermore, Rabbis teach that prayer is greater than a sacrifice which Rabbi Isaac declared that prayer takes precedence over sacrifice ^[3]. Why is this? It is because if we seek the things of the LORD and spend time in His presence, in prayer and meditating on scripture, then we will not sin and thus need to offer any sacrifice for our sin.

Different types of Offerings in this Parsha-

The *korbanot* – the Offering

The following outline of the parsha shows the various forms of *Korbanot*, the voluntary and the mandatory offerings, and the specific instructions the LORD (YHVH) gave.

Korbanot N'dava – Voluntary offerings

Presented in 1:1-3:17 are the *olah*, *mincha*, and *shlamim korbanot* which the individual may bring, if he so desires. Note how they are described as “an offering of fire, a pleasing odor to the LORD. (1:9,13,17;2:2;3:5,11,16).

- A. *Olah* – the entire *Korban* is burnt on the altar (*Mizbe'ach*) Chapter 1
 - 1. *bakar* – from cattle
 - 2. *tzon*- from sheep
 - 3. *of*- from fowl
- B. *Mincha* – a flour offering – Chapter 2
 - 1. *solet*- plain flour mixed with oil and incense (*I'vonah*)
 - 2. *ma'feh tanur* – baked in the oven
 - 3. *al machvat* – prepared on a griddle
 - 4. *marcheshet* – prepared on a pan
 - 5. *bikurim* – offered from the first harvest
- C. *Shlamim* – a “peace offering,” part of which is eaten by the owners – Chapter 3
 - 1. *bakar*-from cattle
 - 2. *tzon* – from sheep
 - 3. *ayz*- from goats

Korban Chovah – Mandatory Offerings

Presented in 4:1-5:26 are the *chatat* and *asham korbanot* which the individual is instructed to bring if he transgresses the instructions of the LORD (YHVH).

- A. *Chatat* – 4:1-5:13
 - 1. For a General Transgression – organised according to the violator's status
 - a. *Par Kohen mashiach* (anointed Priest) – a bull
 - b. *Par he'elem davar* (bet-din, congregation) a bull
 - c. *Se'ir Nasi* (a ruler, political leader) – a male goat
 - d. *Nefesh* (layman) a female goat or female lamb
 - 2. For Specific Transgressions
 - a. A rich person – a female goat or lamb
 - b. A poor person – two birds
 - c. A very poor person – a plain *mincha* flour offering
- B. *Asham* – 5:14-5:26 - the animal is always an *ayil* (ram)
 - 1. *Asham me'iyilot* – taking something from Temple property

2. *Asham ta'luy* – being unsure if one had sinned
3. *Asham g'zeilot* – stealing from another

Korban N'dava Applied

If an individual wished to offer a Korban ndava (voluntary offering), the offerer first chose the category of Korban (*olah*, *mincha*, or *shlamim*) and then selected the appropriate animal or form of flour korban.

If one wished to offer an *Olah* – which was totally consumed on the altar then he chose from either *bakar* (cattle), *tzon* (sheep), or *of* (fowl). The Torah lists the precise instructions for offering each of these animals.

If one wished to offer a *Mincha* – a *korban* made from flour – then he chose one of the five different ways to present the flour. Given the simplicity of its contents, a meal-korban was inexpensive and was most likely to be brought by people too poor to afford anything more. Because such a person extended himself to bring a *korban* despite his poverty, the Torah assigned special value to his deed, as noted below. The name *Mincha* may imply a tribute to superior. As the staple of human diet, grain represents our very existence; thus, the meal-korban proclaimed the offerer's acknowledgment that his life was in the LORD's hands the oil symbolised comfort, and the frankincense represented joy and satisfaction. By this korban, the owner acknowledged that comfort, joy, and satisfaction are from the LORD alone.

If one wished to offer a *Shlamim* – a peace *korban*, part of which his consumed by the owners – then he chose between *bakar* (cattle), *tzon* (sheep), or *ayz* (goats). *Shlamim* were brought voluntarily by a person or a group of people who were moved to express their love for the LORD, their gratitude for his goodness, and to draw closer to him. The *shlamim* was brought as a tribute to the LORD when the Offerer recognised the LORD's ways and his constancy of goodness to him.

This *Korban N'dava* section includes several other details regarding the procedure for offering the various voluntary Korbanot. Before offering an *olah* or *shlamim*, the owner performed the act of *smicha*- resting all his weight on the animal – (see 1:4, 3:2,8,13). By doing *smicha*, the owner symbolically transferred his identity to the animal symbolising that he was offering the animal instead of himself. In addition to killing the animal, the Offerer also had to skin and cut the animal into pieces before the *Kohen* placed them on the Altar. One might see this concept of the korban as a replacement for the owner deriving from the *olah* that Abraham offered at the offering of Isaac, where the LORD provided a ram as an *Olah Tach Bno*, in place of his son (Gen. 22:13).

Even though Parsha *Vayikra* focuses on the details of what the owner and Offerer did with his *Korban*, this section also details certain procedures that were performed only by the *Kohen*. These details are included for in the context of the *Korban* system the kohen functions as *shaliach* (emissary) of the owner. Ideally, the owner should bring the korban himself and place it on the altar. However, in light of the events of the Golden Calf, the LORD decided to limit this work to the *Kohanim*, who were chosen to serve Him in the *Mishkan* and the *Beit HaMikdash* on behalf of the rest of the nation.

Korban Chovah Applied

In contrast to the voluntary *korban*, *N'dava*, an individual offered a *Korban Chovah* only if he committed a transgression. Therefore, this section is organised by the transgression, since the nature of the transgression committed determined which *korban* was required.

The specific animal brought for a *Chatat* depended upon the personal status of the violator. If the *Kohen Mashiach* (anointed priest) sinned, he brought a bull. If the *Nasi* (political leader) sinned, he brought a *se'ir* (male goat). A commoner brought a female goat or lamb. There was also a special *korban* in case of a mistaken *Halachic* ruling by the elders (i.e. the Sanhedrin – the supreme *Halachic* court), which resulted in the entire nation inadvertently sinning. In this case, the members of the Sanhedrin must bring a special *chatat korban*. See 4:13-21

This first category of *Korban Chovah*, better known as *chatat kavua* (the fixed chatat – 4:1-35) atone for the transgression of “any of the LORD’s *mizvot* (instructions)” by one unintentionally doing what the LORD instructed was not to be done. The unintentional violation (*shogeg*) of any prohibition that would otherwise be punishable by *karet* (spiritual excision) was covered by this *chatat kavua*. In addition, the offender had to know that he had unintentionally done what was prohibited. If the prohibition had been intentionally violated the offender would have been punished by *karet* (spiritual excision).

Note that the LORD’s grace covers sins unintentionally committed when the violation is unknown. But when one becomes aware of his sin, the *chatat kavua korban* was required. When one knew the loving instructions of the LORD, there were no excuses for intentional, rebellious disobedience even though an unintentional violation was covered by the *chatat kavua*.

The Torah then moves on to several instances of specific transgressions, detailed in chapter 5, that require either a *chatat oleh v'yored* or an *asham*. The *korban chata oleh v'yored* (5:1-13) was unique in that the type of *korban* brought depended entirely upon the individual’s financial status. When one transgressed one of the prohibitions detailed in 5:1-4, then – if he was:

- a. Rich – he brought a female sheep or goat;
- b. Middle class – he brought two birds;
- c. Poor – he brought a simple *mincha* flour korban.

One could suggest that the Torah offers this graduated scale because of the frequency of these specific transgressions, which may place too costly a burden upon individuals prone to these slips. These cases include accidental entry into the *Miskdash* while *tamei* (spiritually unclean 5:2) and violating a promise made on oath (5:4).

The final cases mentioned require korban asham:

- a. When one takes something belonging to Temple property (5:14-16)
- b. When one is unsure if he has sinned sufficiently that he must bring a *chatat* (5:17-19)
- c. When one falsely denies having illegally possessed someone else’s property (5:20-26).

These *korban* instructions made clear to Israel that when they transgressed against others, such *korbanot* must be accompanied by restitution. When a person sins and commits a trespass against the LORD by dealing deceitfully or through robbery or by fraud and realising his [her] guilt and he

would restore that which he [she] had gotten, he [she] shall repay and he [she] shall be forgiven (5:21-26).

Thus, we see that this the LORD's instituted system of *korbanot* (offerings) is rather complex but logical. When reviewed in this form it makes more sense than just casual reading of the scriptures. We must be clear in our distinctions about these *korbanot* because only the last two out of five *korbanot* involved sin. The first three were simply voluntary *korbanot* by the Lord's people to their Heavenly Father enabling them to draw near to Him.

We must further note that none of the *korbanot* offered covered intentional sin. for such sin can only be atoned for by the lamb of YHVH sacrificed before the foundations of the earth, Messiah Yeshua and the grace and mercy of God. However, to receive this atonement one had to confess their sin, turn from living a lawless life and accept the sacrifice made for them through Yeshua, which this bestows redemption and salvation. This gift cannot be purchased or earned so that no one can boast, but it is given freely but God because of His grace and mercy.

The blood is given to make atonement

Leviticus 1:3-9

³ "If the offering is a burnt offering from the herd, you are to offer a male without defect. You must present it at the entrance to the tent of meeting so that it will be acceptable to the LORD. ⁴ You are to lay your hand on the head of the burnt offering, and it will be accepted on your behalf to make atonement for you. ⁵ You are to slaughter the young bull before the LORD, and then Aaron's sons the priests shall bring the blood and splash it against the sides of the altar at the entrance to the tent of meeting. ⁶ You are to skin the burnt offering and cut it into pieces. ⁷ The sons of Aaron the priest are to put fire on the altar and arrange wood on the fire. ⁸ Then Aaron's sons the priests shall arrange the pieces, including the head and the fat, on the wood that is burning on the altar. ⁹ You are to wash the internal organs and the legs with water, and the priest is to burn all of it on the altar. It is a burnt offering, a food offering, an aroma pleasing to the LORD.

We see in the above passage how the burnt offering was to be presented, that the animal always had to be without defect and blemish. We further see how the person who brought it (in this and the other offerings) had to lay their hands on the head of the animal, which has they did they would confess their sin and then they would slaughter the animal. Then the priests would take the blood and splash it against the sides of the altar, after which they would then offer the sacrifice as set out. Yet, it is the aspect of the person who commits the sin (unless the offering was on behalf of the assembly) had to confess the sin onto the animal, and then kill the animal. Thus, the reality of what they had done was evident to them. That this animal's life had been taken to pay the price for their sin. Furthermore, there would be a financial cost to the person and their family, for them sinning. Can you imagine every time you sinned you had to do this, you would think twice before doing something? You would seek to know what God wanted you to do, so that you did not have to do this. It is important that we understand that one of the reasons for the Temple and the sacrifices were to teach the people what sin was and the consequences of it. That being it separated them from God, because of the sin. Thus, the sacrifice primary action was to bring them close again to God, to reconcile them. Furthermore, we need to understand that the Temple and the sacrifices will be offered in the Millennium. For believers who do not understand the OT then this seems very strange, and therefore they spiritualise the passages in Ezekiel which discuss this, or they argue that

the offerings are just free will offerings. However, it clearly states that sin offerings are made in this temple.

21 You are to take the bull for the sin offering and burn it in the designated part of the temple area outside the sanctuary.

22 "On the second day you are to offer a male goat without defect for a sin offering, and the altar is to be purified as it was purified with the bull. 23 When you have finished purifying it, you are to offer a young bull and a ram from the flock, both without defect. 24 You are to offer them before the LORD, and the priests are to sprinkle salt on them and sacrifice them as a burnt offering to the LORD.

25 "For seven days you are to provide a male goat daily for a sin offering; you are also to provide a young bull and a ram from the flock, both without defect. 26 For seven days they are to make atonement for the altar and cleanse it; thus they will dedicate it. 27 At the end of these days, from the eighth day on, the priests are to present your burnt offerings and fellowship offerings on the altar. Then I will accept you, declares the Sovereign LORD." Ezekiel 43:22-27

The purpose of blood

We see in Leviticus 17:11 that the blood of the animal was given to make atonement for sin, thus it is not to be consumed by us. This is repeated several times within scripture and especially in this chapter.

Leviticus 7:26 ***And wherever you live, you must not eat the blood of any bird or animal.***

Leviticus 7:27 ***Anyone who eats blood must be cut off from their people."***

Leviticus 19:26 ***"Do not eat any meat with the blood still in it. "Do not practice divination or seek omens.***

Deuteronomy 12:16 ***But you must not eat the blood; pour it out on the ground like water.***

Deuteronomy 12:23 ***But be sure you do not eat the blood, because the blood is the life, and you must not eat the life with the meat.***

Deuteronomy 12:24 ***You must not eat the blood; pour it out on the ground like water.***

It was in keeping this commandment not to consume blood that the First Jerusalem Council admonished that new believers should refrain from consuming the blood of animals, which this command is recorded twice in Acts 15.

Acts 15:20 ***Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood.***

Acts 15:29 ***You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell.***

In fact, all of the instructions given to new believers are in keeping with the Torah, for the disciples did not teach against the Torah but they taught the Torah, just as Messiah taught the Torah. We need to remember that it is the testimony of a false witness who states that Jesus taught against the Torah or that it was done away with. (Acts 6). Furthermore, if Messiah taught that, the Law was done away with then he would have been the anti-messiah for it is the anti-messiah in scripture who

is lawless. Thus, it is the spirit of the anti-messiah which is prevalent in the Body of Messiah today espousing that the Torah is done away with. For to teach such things is contrary to the word of God.

We need to understand that even though the blood of an animal had been given to make atonement, that atonement could also be made for those who cannot afford to bring an animal sacrifice, through bringing fine flour. This is why it states in Hebrews

Hebrews 9:22 (NIV) ***In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.***

Hebrews 9:22 (KJV) ***And almost all things are by the law purged with blood; and without shedding of blood is no remission.***

It states almost all things because God in His mercy and grace does not want to prevent anyone regardless of their resources to be able to make atonement for the sin they have committed, for them to be able to draw close to Him again. Thus, God has decreed that for those with limited resources, that they can bring fine flour as a sacrifice to atone for their sin.

Leviticus 5:11-13 ***“If, however, they cannot afford two doves or two young pigeons, they are to bring as an offering for their sin a tenth of an ephah of the finest flour for a sin offering. They must not put olive oil or incense on it, because it is a sin offering.¹² They are to bring it to the priest, who shall take a handful of it as a memorial portion and burn it on the altar on top of the food offerings presented to the LORD. It is a sin offering.¹³ In this way the priest will make atonement for them for any of these sins they have committed, and they will be forgiven.***

Leviticus 17

17 The Lord said to Moses, ²“Speak to Aaron and his sons and to all the Israelites and say to them: ‘This is what the LORD has commanded:³ **Any Israelite who sacrifices an ox, a lamb or a goat in the camp or outside of it** ⁴**instead of bringing it to the entrance to the tent of meeting to present it as an offering to the LORD in front of the tabernacle of the LORD—that person shall be considered guilty of bloodshed; they have shed blood and must be cut off from their people.** ⁵ This is so the Israelites will bring to the LORD the sacrifices they are now making in the open fields. They must bring them to the priest, that is, to the LORD, at the entrance to the tent of meeting and sacrifice them as fellowship offerings. ⁶**The priest is to splash the blood against the altar of the LORD at the entrance to the tent of meeting and burn the fat as an aroma pleasing to the LORD.** ⁷ They must no longer offer any of their sacrifices to the goat idols to whom they prostitute themselves. This is to be a lasting ordinance for them and for the generations to come.’

⁸ “Say to them: **Any Israelite or any foreigner residing among them who offers a burnt offering or sacrifice** ⁹**and does not bring it to the entrance to the tent of meeting to sacrifice it to the LORD must be cut off from the people of Israel.**

¹⁰ “I will set my face against any Israelite or any foreigner residing among them who eats blood, and I will cut them off from the people.¹¹ **For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.** ¹² Therefore I say to the Israelites, **“None of you may eat blood, nor may any foreigner residing among you eat blood.”**

¹³ “Any Israelite or any foreigner residing among you who hunts any animal or bird that may be eaten must drain out the blood and cover it with earth, ¹⁴ because the life of every creature is its

blood. That is why I have said to the Israelites, **“You must not eat the blood of any creature, because the life of every creature is its blood; anyone who eats it must be cut off.”**

¹⁵ “Anyone, whether native-born or foreigner, who eats anything found dead or torn by wild animals must wash their clothes and bathe with water, and they will be ceremonially unclean till evening; then they will be clean. ¹⁶ But if they do not wash their clothes and bathe themselves, they will be held responsible.”

We see in this passage that the people were offering sacrifices to other god's and not to YHVH. **They must no longer offer any of their sacrifices to the goat idols to whom they prostitute themselves.** Lev. 17:7

What we must understand is that when they offered a sacrifice to another god it resulted in the blood of the innocent crying out to the LORD for justice. Often the sacrificed animal or person's blood would be consumed as part of the ritual. It is because the demonic spirits seek to drink blood, which they especially seek the blood and flesh of that which has been created in the image of God.

Have you ever wondered why we see films which depict the drinking or eating of human blood and flesh? It is because the days we live in which are becoming more lawless with each passing day is preparing the populous of this planet for the anti-christ world system and the rise of the fallen angels and their offspring. For the Nephilim and Rephaim will once again be unleashed upon the earth as part of the judgment which is to come. Yet, for most believers, they are oblivious to this fact and not prepared for what is to come.

On a side note, the goat god which Israel was sacrificing to had its shrine on Mt. Hermon, it is on Mt. Hermon where the fallen angels came down to earth. It is this place, where Messiah stated, and the gates of hell will not prevail. What we need to understand is Mt Hermon is a gateway, a portal, just like that of CERN which allows demonic entities to enter our world. I encourage you to study this further as this is something the body of Messiah needs to understand in these days.

Friends, it is about time the church stopped reading the bible as a fairy-tale book and took hold of it as the word of God and stood firm on it. That they believed what is written within its pages and sport to be the people which the LORD had created them to be. For we are able to stand during the Day of the LORD, if we have made the LORD our habitation, if we have sort Him and His purposes for our life. If we are walking in faith and have the spiritual armour of God on at all times, which this is not a Roman soldiers armour, but rather the Priestly armour of a child of God who has been set aside for service unto the one true God YHVH.

That when the children of Israel offered human sacrifices to Baal, then they had committed murder and thus the blood of the innocent, those murdered cries out to God for Him to take action. We also see that a curse falls upon the perpetrator of the act, due to them murdering another person, who was created in the image of God. This is also the true of the unborn children who have been aborted due to their parents not wanting them, as an abortion is seen as just another form of contraception. Yet, the reality is the unborn child is a life which has been murdered in the womb and thus not fulfilled the purpose God knitted it together and ordained its life to be.

Genesis 4:10 ***The LORD said, “What have you done? Listen! Your brother's blood cries out to me from the ground.***

Genesis 9:6 ***“Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind.***

Friends, as we examine this parsha we see the compassion of God through the sacrifices available to bring us back into a right relationship with God. However, as already noted there is no provision other than through Messiah for intentional sin. all of the Korbanot in scripture are for unintentional sin. It is only through Messiah do we have salvation and redemption, it is through Messiah we receive forgiveness for wilful sin. however, this does not mean we have a free pass to sin, for this is bringing dishonour on Messiah and what He did for us.

As we study the book of Leviticus let us seek to understand what the LORD (YHVH) is saying to us, thus enabling us to overcome the lion which prowls around seeking to devour us. Let us in these days seek to understand the mysteries of our faith, while at the same time seek to proclaim the Good News of the Gospel of the Kingdom of God, as we prepare for the return of our Messiah.

As always there is so much more I could write, therefore I urge you to continue to study this parsha throughout the week along with spending time in prayer seeking to know the voice of God personally and what He is saying to you in these days.

May YHVH bless and keep you.

Shabbat Shalom

Nathan – Co-founder of Arrows of Ephrayim Ministries

www.arrowsofephrayim.com

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Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**, otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.