

Vayikra (and He called) Torah Portion 24 Leviticus 1:1-5:26

Background: This Torah portion begins after Moses had assembled the Tabernacle and the Glory of יהוה had covered it and Moses could not enter the Tent of Meeting. The cloud would be on the Tabernacle by day and the Fire would be on the Tabernacle by night. The cloud would raise up and the people would travel on their journey. If the cloud did not move then they did not journey. We are now instructed in the offerings that are to be offered on the Copper Altar. These are to teach us how we (sinful people) are to approach a Holy Elohim.

The English name of the book Leviticus is derived from the Greek name Levitikon which means "the book of the Levites." This is misleading in that יהוה makes a distinction between the Priesthood which are descendants of Aaron and Levites who are also descendants of Levi but not through Aaron. The Levites were given the duty of transporting and setting up the Tabernacle but were not allowed to function as Priests or even allowed to look on the Holy Articles of the Tabernacle before they were covered for transport. Even Moses' sons were not allowed to be Priests because they were not sons of his brother Aaron. Reference: Wikipedia.org

Leviticus is the middle book of the Torah

Being the middle you could say that it is the heart of the Torah. The first two books, Genesis and Exodus have an EDLS (Equal Distance Letter Spacing or Torah Code) with a skip spacing of every fifty letters spelling out the word "**Torah**." The last two books of the Torah Numbers and Deuteronomy have an EDLS with a skip spacing of every fifty letters spelling out the word "**Torah**" backward. The Book of Leviticus has a EDLS every fifty letters spelling the name "**יהוה**." This shows the great importance of this book being the heart of the Torah. The book of Leviticus also contains the **middle letter of the Torah**. This could be looked at as the heart of hearts of the Word of יהוה. This Jot and Tittle in Leviticus 11:42 points to the absolute necessity of purity to approach a Holy Elohim.

The theme of Leviticus is How sinful man draws near to a Holy Elohim.

The word Leviticus, or Vayikra in Hebrew means "and He called." This Hebrew word is used in the first verse of the first chapter of this book. This is the theme of this book. The Holy Elohim is calling to His people to come to Him in holiness through the atonement of these sacrifices that point to the atoning sacrifice of Yeshua. His desire is to dwell with His people, but they must be cleansed or else they will die if they come into His presence unclean.

Vayikra (וַיִּקְרָא) = and He called

Events in this Torah portion:

- יהוה called to Moses concerning when a man brings an offering
- יהוה explained the elevation-offerings of a bull
- יהוה explained the elevation offering of a sheep or goat
- יהוה explained the elevation offering of fowl

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- **יהוה** explains the meal or grain offering
- **יהוה** explains the feast peace-offering of cattle
- **יהוה** explains the feast peace-offering of sheep
- **יהוה** explains the feast peace-offering of a goat
- **יהוה** explains the offering for a Kohen who commits an unintentional sin
- **יהוה** explains the offering for the assembly who commits an unintentional sin
- **יהוה** explains the offering for a ruler who commits an unintentional sin
- **יהוה** explains the offering for a person who commits an unintentional sin
- **יהוה** explains the offering for a person who commits a sin in regard to an oath
- **יהוה** explains the offering for a person who commits treachery in regard to the holies
- **יהוה** explains the offering for a person who commits a sin unaware
- **יהוה** explains the offering for a person who commits a sin by lying to his comrade

Offerings of the heard or flock

Leviticus 1:1-9 And **יהוה** called (*and He called = Vayikra*) Moses, and spoke to him out of the Tabernacle of the **congregation**, saying, 2 Speak to the children of Israel, and say to them, If any **man** of you **bring** an **offering** to **יהוה**, you shall bring your offering of the cattle, *even* of the herd, and of the flock. 3 If his offering *is* a **burnt sacrifice** of the herd, let him offer a male without **blemish**: he shall offer it of his own voluntary will at the door of the Tabernacle of the congregation before **יהוה**. 4 And he shall put his hand on the head of the burnt offering; and it shall be accepted for him to make **atonement** for him. 5 And he shall kill the bull before **יהוה**: and the priests, Aaron's sons, shall bring the **blood**, and sprinkle the blood round about on the Altar that *is by* the door of the Tabernacle of the congregation. 6 And he shall flay the **Burnt Offering**, and cut it in pieces. 7 And the sons of Aaron the priest shall put fire on the Altar, and lay the wood in order on the fire: 8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order on the wood that *is on* the fire which *is on* the Altar: 9 But his inwards and his legs he shall wash in water: and the priest shall burn all on the Altar, *to be* a Burnt **Sacrifice**, an offering made by **fire**, of a **sweet** savor to **יהוה**.

Meeting (congregation) = a fixed time or season, festival, an assembly, congregation, place of meeting (s#04150 **מועד**) (mo-ade')

Man (man) = ruddy, human being, mankind, man (s#0120 **אדם**) (aw-dawm')

Offer (bring) = bring near, present, make ready, stand (s#07126 **קרב**) (kaw-rab)

Offering (offering) = brought near the Altar, sacrificial present, (s#07133 **קרבן**) (kor-bawn')

Blemish (blemish) = integrity, truth, without blemish, undefiled (s#08549 **תסים**) (taw-meem')

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Sacrifice (sacrifice) = going up in smoke, ascent, burnt offering, consumed completely (עלה) (o-law') related word (עלה) (o-law') iniquity, perverseness, unjust, unrighteousness

Atonement (atonement) = to cover, condone, placate, cancel, appease, make atonement, cleanse, forgive, be merciful, pardon (כפר) (kaw-far')

Blood (blood) = blood, juice of grape, bloodshed, guiltiness (דם) (dawn)

Fat (fat) = to be greasy, suet, fat (פזר) (peh'-der)

Fire (fire) = fire, burnt offering, sacrifice (אשה) (ish-shaw')

Savor (savor) = odor as if blown, savor, scent (ריח) (ray'-akh)

JOT and Tittle

Stone Edition Chumash (page 544) **Leviticus 1:1** "And He called" (ויקא) The small aleph in this word indicates that יהוה wished to speak to Moses and purposefully called to him. יהוה's prophecy to Balaam in Numbers 23:16 uses this same word without the aleph (ויקר). This word without the aleph has two connotations: **chance** (מקרה) and **spiritual contamination** as in **I Samuel 20:26**. This implies that, while יהוה had a reason to speak to Balaam, He did not do so lovingly. In this verse, the summons to Moses is spelled with a miniature א, as if to make it appear like the word used for Balaam. The commentators find homiletical insights in this usage, among them: In his monumental humility, Moses wished to describe יהוה's revelation to him with the same uncomplimentary word used for Balaam - without an א as an expression of affection. Too humble to do so wholeheartedly, Moses wrote a small א.

Animal Offerings

Stone Edition Chumash (page 545) The male animal offering shall be brought to the entrance to the tent of meeting and they shall place their hands on its head and confess their sins over it and slaughter it. The blood shall the Priest take and throw it on the Altar all around. They shall skin the animal and cut the animal into pieces and place them on the Altar in a particular order. They shall arrange the wood on the fire and arrange the head and the fats that are to be burned. The fats that are on the organs are not to be eaten. They are to be burned up completely. The intestines and its feet are to be washed with water.

Let him offer = [Lit. Let him bring near]

Comment: The offering from the flock (sheep or goats) shall be a male, it shall be slaughtered at the side of the Altar to the **North** and the blood shall be thrown on the Altar. Its head and its fats shall be arranged on the wood on the fire on the Altar. The word for male is (זכר) which means to remember or to speak or act on behalf of. The Hebrew word for **north** is spelled exactly the same way that the word for **hidden** is spelled. This may be a hint that through this and other offerings, sin will be hidden for a period of time. It may hint that they will be hidden or covered until the time of the atoning death of Messiah.

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Offerings of sheep or goats

Leviticus 1:10-13 And if his offering *is* of the flocks, *namely*, of the **sheep**, or of the **goats**, for a Burnt Sacrifice; he shall bring a male without blemish. 11 And he shall kill it on the side of the Altar northward before **יהוה**: and the priests, Aaron's sons, shall sprinkle his blood round about on the Altar. 12 And he shall cut it into pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* on the Altar: 13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* on the Altar: *it is* a Burnt Sacrifice, an offering made by fire, of a sweet savor to **יהוה**.

Sheep (sheep) = young sheep, lamb (s#03775 **כשב**) (keh'-seb)

Goats (goats) = she-goat, goat's hair, kid (s#05795 **אז**) (aze)

Sweet (sweet) = restful, pleasant, delight, sweet odor (s#05207 **ניחוח**) (nee-kho'-akh)

Offerings of fowl

Leviticus 1:14-17 And if the burnt sacrifice for his offering to **יהוה** *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons. 15 And the priest shall bring it to the Altar, and wring off his head, and burn *it* on the Altar; and the blood shall be wrung out at the side of the Altar: 16 And he shall pluck away its crop with its feathers, and cast it beside the Altar on the east part, by the place of the ashes: 17 And he shall divide it with the wings, *but* shall not divide *it* completely: and the priest shall burn it on the Altar, on the wood that *is* on the fire: *it is* a burnt sacrifice, an offering made by fire, of a sweet savour to **יהוה**.

Dove Offerings

Stone Edition Chumash (page 549) If ones offering to **יהוה** is an elevation offering of fowl. It shall be of one of two kinds of doves. One type of bird is the **Turtledove**. It is acceptable only after they become mature. The indication that they are mature is the appearance of a ring around their neck. They can not be offered before they have matured and have this ring. The other bird that can be offered is the **Young doves**. They are only acceptable before they develop a ring around their neck. After this ring appears around their neck they can not be offered. We also see that the head of the offering is mentioned with the birds that are offered. In the case of the birds, the head is not cut off, but it is niped. This may point to the loss of the will. When we place our lives on the Altar we give up our will to control our lives. These offerings were made by those who could not afford to offer a more expensive offering.

Fine Flour Offerings

Leviticus 2:1-3 And when any will offer a grain offering to **יהוה**, his offering shall be *of* fine flour; and he shall pour **oil** on it, and put **frankincense** on it: 2 And he shall bring it to Aaron's sons the priests: and he shall take out his handful of the flour and of the oil with all the frankincense and the priest shall burn the **memorial** of it on the Altar, *to be* an offering made by fire, of a sweet savor to **יהוה**: 3 And the remainder of the **grain offering** *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of **יהוה** made by fire.

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Meal Offering (grain offering) = to apportion, bestow, a donation, sacrificial offering grain (s#04503 מנחה) (min-khaw')

Oil (oil) = grease, liquid as from olive, richness, anointing (s#08081 שמן) (sheh'-men)

Frankincense (frankincense) = frankincense as of its whiteness(s#03828 לבנה) (leb-o-naw')

Memorial portion = reminder, remembrance-offering (s#0234 אזכרה) (az-kaw-raw')

Comment: The meal or flour offering must include oil and frankincense which is the hardened sap of a particular tree. It has an aroma that is pleasant. The oil is mixed in with the flour but the frankincense is sprinkled on top of it. The Priest takes a portion of this with his three middle fingers and places it on the Altar to be burned. This amount that he picks up is called a "kometz." All that is left that is not burned up will be eaten by Aaron and his sons. All meal offerings that are to be placed on the Altar are to be unleavened. The part that is burned on the Altar is called the memorial portion. This is the word which means to remember also means to act and speak on behalf of.

kometz = a grasp, handful (s# 7062 קמץ) (ko'-mets) from (s# 7061 קמצ) (ko'-mats) to grasp with the hand, take a handful,
This is as much as can be held with the three middle fingers against the palm

Bread Offerings

Leviticus 2:4-11 And if you bring an oblation of a grain offering baked in the oven, *it shall not be leavened* cakes of fine flour **mingled** with oil, or unleavened wafers anointed with oil. 5 And if your oblation *be* a grain offering *baked* in a pan, it shall be *of* fine flour unleavened, mingled with oil. 6 You shall divide it in pieces, and pour oil on it, *it is* a meal offering. 7 And if your oblation *is* a meal offering *baked* in the fryingpan, it shall be made *of* fine flour with oil. 8 And you shall bring the grain offering that is made of these things to **יהוה**: and when it is presented to the priest, he shall bring it to the Altar. 9 And the priest shall take from the grain offering a memorial of it, and shall burn *it* on the Altar: *it is* an offering made by fire, of a sweet savor to **יהוה**. 10 And that which is left of the grain offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of **יהוה** made by fire. 11 No grain offering, which you shall bring to **יהוה**, shall be made with leaven: for you shall burn no leaven, nor any honey, in any offering of **יהוה** made by fire.

Mingled (mingled) = to overflow, to mix, anoint, confound, mingle (s#01101 בלל) (baw-lal')

Leaven (leaven) = barm or yeast cake (as swelling by fermentation) (s#07603 שאר) (seh-ore')

Stone Edition Chumash (page 551) All offerings of flour were to be baked unleavened. This Torah portion is always right before Passover, when we are to be purging our homes of leaven. Fruit honey or the honey from bees are never allowed to be offered on the Altar. This may be because pagan gods were often placated with honey on their altars. This is not like our Elohim. We cannot receive favor from Him by only giving Him things so that He will not hold

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us accountable. We must obey Him in the things that He has commanded us to do and then offer sacrifices to come closer to Him.

Firstfruit Grain Offering

Leviticus 2:12-16 As for the oblation of the firstfruits, you shall offer them to יהוה: but they shall not be burnt on the Altar for a sweet savour. 13 And every oblation of your grain offering shall you season with **salt**; neither shall you diminish the salt of the Covenant of your Elohim to be lacking from your grain offering: with all your offerings you shall offer salt. 14 And if you offer a meat offering of your firstfruits to יהוה, you shall offer for the grain offering of your firstfruits green ears of grain dried by the fire, *even* grain beaten out of full ears. 15 And you shall put oil on it, and put frankincense on: it is a grain offering. 16 And the priest shall **burn** the memorial part of it, of the beaten grain and *part* of the oil of it, with all the frankincense *it is* an offering made by fire to יהוה.

Burn (burn) = idea of fumigation in a close place driving out occupants, smoke, burn on Altar (s#06999 קטר) (kaw-tar')

Salt (salt) = powder as salt easily pulverized and dissolved (s#04417 מלח) (meh'-lakh)

First Fruit of the Barly Harvest

Joseph Good (teaching on 2nd Temple period) **The Omer** - The second day of Pesach (Passover) the first of the barley was harvested for the "First Fruits" offering of the Temple. The growing barley was marked for cutting before the first day of Unleavened Bread. A group of Priests would leave the Temple as the sun was about to set at the end of the first day of Unleavened Bread which is a holy day. They would go to the field within a Sabbath days journey and wait for the sun to set. They would then ask each other three times "has the sun set that we may cut this sheaf of barley." This was to be sure that they were not breaking the Sabbath. After they had all agreed they cut the barley and brought it back to the Temple where it was beaten with sticks to remove the grain without bruising it. The grain would then be placed in a pan with many very small holes in it and the grains would be passed over the fire. This made the grain hard enough to be able to grind it to very fine flour. The grain would then be ground all night until it was so fine that it would not stick to a persons hand when they put their hand in the flour. This flour was then mixed with water to make a dough and it was then taken and touched to the Altar. A memorial portion was then burned on the Altar. This dough was baked into bread and offered up to יהוה. No other barley could be eaten from this years crop until after this offering was made.

Salt & Offerings

Stone Edition Chumash (page 553) Salt is always required on meal offerings and on all offerings Salt has two main physical properties. It is destructive to many materials and even prevents plants from growing. The other property it has is that it preserves things such as stored food and even wood that is treated with it. This tells us that it must be used properly to receive the benefits. The offerings to Elohim are like this if they are performed correctly with a pure heart then we will be preserved through our obedience to His commands. If we bring offerings

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with the intent of only appeasing Elohim or do not perform them properly because we don't consider them important then they will bring destruction into our lives.

Peace Offering of the Herd

Leviticus 3:1-5 And if his oblation *be* a sacrifice of **Peace Offering**, if he offer *it* of the herd; whether *it is* a male or female, he shall offer it without blemish before **יהוה**. 2 And he shall lay his hand on the head of his offering, and kill it *at* the door of the Tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood on the Altar round about. 3 And he shall offer of the sacrifice of the peace offering an offering made by fire to **יהוה**; the **fat** that covers the inwards, and all the fat that *is* on the inwards, 4 And the two **kidneys**, and the fat that *is* on them, which *is* by the flanks, and the **caul** above the liver, with the kidneys, it shall he take away. 5 And Aaron's sons shall burn it on the Altar on the burnt sacrifice, which *is* on the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savor to **יהוה**.

Peace-Offering (peace offering) = sacrifice of thanks, peace offering (s#08002 **שלם**)

(sheh'-lem) from (s#07999 **שלם**) (shaw-lam') to be safe, completed, friendly, reciprocate, make amends, prosper, make restitution, restore, reward

Fat (fat) = to be fat (lit. or fig.), richest or choice parts, grease, marrow (s#02459 **חלב**) (khay'-leb)

Caul (caul) = lobe or flap of liver as if redundant or overhanging (s#03508 **יתרת**) (yo-theh'-reth)

Kidney (kidney) = fem. a kidney (only in the plural), fig. the mind as interior self (s#03629 **כליה**) (kil-yaw') from (s#03627 **כלי**) (kel-ee') something prepared, any apparatus as an utensil, dress, vessel, weapon, Armour, bag,

The Peace Offering (**שלמים**)

Stone Edition Chumash (page 553) **Rashi:** The Peace Offering or "**Shelamim Offering**" is related or derived from the word "shalom" or peace because a portion is given to the Altar, Priests and even to the one who offers it. He or she in turn shares this meal with friends, family, Levites and even strangers in Jerusalem. This act brings peace to those around the one who offers it. **Ramban:** Says that the "**Shelamim Offering**" is related to "wholeness." The word for wholeness (**שלמות**) also comes from the word Peace (**שלום**)

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Peace Offering of the Flock

Leviticus 3:6-11 And if his offering for a sacrifice of peace offering to יהוה is of the flock; male or female, he shall offer it without blemish. 7 If he offers a lamb for his offering, then shall he offer it before יהוה. 8 And he shall lay his hand on the head of his offering, and kill it before the Tabernacle of the congregation: and Aaron's sons shall sprinkle the blood of it round about on the Altar. 9 And he shall offer of the sacrifice of the peace offering an offering made by fire to יהוה; the fat of it, and the whole rump, it shall he take off hard by the backbone; and the fat that covers the inwards, and all the fat that is on the inwards, 10 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. 11 And the priest shall burn it on the Altar: it is the food of the offering made by fire to יהוה.

Stone Edition Chumash (page 554) The flock (צאן) includes both sheep and goats however the service is different depending on which animal is used so both procedures are given. It is the food of the fire (לחם אשה) (Lechem of the fire) This tells us that the fat of the organs is used as fuel like oil to keep the fire burning.

Comment: The fat that is on the innards, the fat on the flanks, the fat that is on the diaphragm, with the liver and with the kidneys shall not be eaten whether or not the animal is offered as a sacrifice or if it is slaughtered for eating somewhere else. The fat that is in the meat may be eaten. We know that the fat that is near the organs absorb toxins from various sources and is not good for our health. These two kinds of fat are called by two different Hebrew words. **Blood may never be eaten.** Life is in the blood. You must pour the blood on the ground and cover it before you are to eat meat that you have slaughtered. The blood of animals that are to be offered on the Altar is placed on the Altar.

Peace Offering of the goats

Leviticus 3:12-17 And if his offering be a goat, then he shall offer it before יהוה. 13 And he shall lay his hand on the head of it, and kill it before the Tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood of it on the Altar round about. 14 And he shall offer of it his offering, even an offering made by fire to יהוה; the fat that covers the inwards, and all the fat that is on the inwards, 15 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. 16 And the priest shall burn them on the Altar: it is the food of the offering made by fire for a sweet savor: all the fat is יהוה'S. 17 It shall be a perpetual statute for your generations throughout all your dwellings, that you eat neither fat nor blood.

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Offering for the sin of the High Priest

Leviticus 4:1-12 And יהוה spoke to Moses, saying, 2 Speak to the children of Israel, saying, If a **soul** shall sin through **ignorance** against any of the commandments of יהוה concerning things which ought not to be done, and shall do against any of them: 3 If the priest that is anointed sins according to the sin of the people; then let him bring for his sin, which he has sinned, a young bullock without blemish to יהוה for a sin offering. 4 And he shall bring the **bullock** to the door of the Tabernacle of the congregation before יהוה; and shall lay his hand on the bullock's head, and kill the bullock before יהוה. 5 And the priest that is anointed shall take of the bullock's blood, and bring it to the Tabernacle of the congregation: 6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before יהוה, before the vail of the sanctuary. 7 And the priest shall put *some* of the blood on the **horns of the Altar** of sweet incense before יהוה, which *is* in the Tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the Altar of the **burnt offering**, which *is* at the door of the Tabernacle of the congregation. 8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covers the inwards, and all the fat that *is* on the inwards, 9 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away, 10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them on the Altar of the burnt offering. 11 And the **skin** of the bullock, and all his flesh, with his head, and with his **legs**, and his inwards, and his dung, 12 Even the whole bullock shall he carry forth outside the camp to a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

Soul (soul) = a breathing creature, soul, (s#05315 נפש) (neh'-fesh)

Ignorance (ignorance) = a mistake or inadvertent transgression (s#07684 שגגה) (sheg-aw-gaw') from (s#07683 שגג) (shaw-gag') to stray, go astray, sin ignorantly

Bullock (bullock) = a bullock as breaking forth in wild strength, dividing the hoof (s#06499 פַּע) (par)

Horns of Altar (horns of altar) = a horn as projecting, a flask, cornet, a peak of a mountain, ray of light, figuratively power (s#07161 קַרן) (keh'-ren)

Burnt offering = go up to, ascending, cause to burn (s#05930 עלה) (o-law) This offering was burned up completely

Hide (skin) = skin as naked, hide, leather (s#05785 עור) (ore)

Legs (legs) = leg from knee to ankle of men or locust (only in dual form) (s#03767 כרע) (kaw-raw')

Comment: The sin of the High Priest brings sin on the people. This sin must be atoned for so that the connection to the Father through the High Priest will be open for the forgiveness of the sins of the people. This is why the sacrifice for the High Priest is much more costly than the same sin if it were committed by a person who was not a priest. The High Priest must bring a bull (male-initiates) to atone for his sin. These verses are the required offerings for unintentional

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sins. They can not be offered for sin that is committed knowingly. If the High Priest commits a sin unintentionally it will bring a sin on the people. The High Priest is the person who represents the people of Israel before יהוה. If this connection is broken by a sin even an unintentional one, then the people's ability to be in right relationship with the Creator is broken. The High Priest has no one to offer a sacrifice for him, he must offer it himself. One thing that is different about this offering is that the blood of the animal is placed on the Altar of Incense. All other unintentional sin offerings place the blood on the Copper Altar in the courtyard. He then sprinkles the blood toward the Vail before the Holy of Holies. He then takes the rest of the blood and pours it at the base of the Copper Altar that is in the Courtyard. The reason that the blood is placed in two locations may be because the blood on the Golden Altar atones for the sin of the High Priest and the blood on the Copper Altar atones for the sin of the people that was a result of the sin of the High Priest. This sin or broken relationship was a result of an act of the High Priest affecting the whole community. This shows us the need we have to have a High Priest that is perfect before the Father.

Offering for a sin of the whole Congregation

Leviticus 4:13-21 And if the whole **congregation** of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of יהוה *concerning things* which should not be done, and are guilty; 14 When the sin, which they have sinned against it, is known, then the **congregation** shall offer a young bullock for the sin, and bring him before the Tabernacle of the congregation. 15 And the elders of the congregation shall lay their hands on the head of the bullock before יהוה: and the bullock shall be killed before יהוה. 16 And the priest that is anointed shall bring of the bullock's blood to the Tabernacle of the congregation: 17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before יהוה, *even* before the vail. 18 And he shall put *some* of the blood on the horns of the Altar which *is* before יהוה, that *is* in the Tabernacle of the congregation, and shall pour out all the blood at the bottom of the Altar of the burnt offering, which *is at* the door of the Tabernacle of the congregation. 19 And he shall take all his fat from him, and burn *it* on the Altar. 20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. 21 And he shall carry out the bullock outside the camp, and burn him as he burned the first bullock: *it is* a sin offering for the congregation.

Congregation (congregation) = sense of fixture, assemblage, company, congregation
(s#05712 עדה) (ay-daw')

Congregation (congregation) = assembly, company, congregation (s#06951 קהל)
(kaw-hawl')

Comment: If the congregation sins unintentionally they shall bring a young bull to the Tent of Meeting and the elders shall lean their hands on its head. This shows that the elders were more responsible than the people because they are to watch over the people to prevent them from falling into sin. They should have been aware of the commandments and prevented this from happening. The Priest shall sprinkle the blood seven times before יהוה toward the Curtain

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before the Holy of Holies. This points, I believe, to the fact that sin may be forgiven for seven thousand years. The beginning of the eighth thousand year period after the thousand year reign of Messiah sin will be no more. Notice that the Copper Altar is referred to as the Elevation Altar. The word in Hebrew that means elevation is the word "**olah**" which denotes an offering that is completely consumed. This word also implies that the one who offers this offering is elevated. This is the same word that Messiah used when He said "If I be **LIFTED UP**, I will draw all men to Me." Notice too that the bull is removed to the outside of the camp and burned..

יהוה Glory of the Father

Liver = Liver, glory, heavy (S# 3516 כבד)

Spirit The work of the Spirit

Diaphragm= Lobe/flap of the liver as if redundant or overhanging, caul (S# 3508 יתרת)

Yeshua 1st & 2nd Coming

Kidneys = a kidney as an essential organ, fig. the mind (as the interior self) kidneys, reins (S# 3629 כלית)

Offering for the sin of a Ruler

Leviticus 4:22-26 When a ruler has sinned, and done *somewhat* through ignorance *against* any of the commandments of **יהוה** his God *concerning things* which should not be done, and is guilty; 23 Or if his sin, that he has sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: 24 And he shall lay his hand on the head of the goat, and kill it in the place where they kill the burnt offering before **יהוה**: it is a sin offering. 25 And the priest shall take of the blood of the sin offering with his finger, and put *it* on the horns of the Altar of burnt offering, and shall pour out his blood at the bottom of the Altar of burnt offering. 26 And he shall burn all its fat on the Altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

Comment: If a ruler sins unintentionally. He shall bring a male goat and place his hands on the head of the goat and confess the sin. The Priest shall take from the blood of the goat with his **forefinger** and place it on the horns of the Elevation Offering Altar and pour the rest of the blood at the base of the Altar. The forefinger is used in this offering. This may be a veiled hint relating the forefinger, the finger used in pointing, and the king being the most visible person in the kingdom. King David may have offered this sacrifice after the sin with Bathsheba even though this sin was not hidden from him.

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Related Scripture: David may have offered this offering

2 Samuel 12:18-23 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spoke to him, and he would not hear our voice: how will he then harm himself, if we tell him that the child is dead? 19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said to his servants, Is the child dead? And they said, He is dead. 20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and **came to the house of יהוה, and worshiped**: then he came to his own house; and when he commanded, they set bread before him, and he ate. 21 Then his servants asked him, What is this that you have done? you fasted and weep for the child, *while it was alive*; but when the child was dead, you arose and ate bread. 22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether יהוה* will be gracious to me, that the child may live? 23 But now he is dead, therefore why should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

Offering for a sin of a common person

Leviticus 4:27-31 And if any one of the common people sin through ignorance, while he does *somewhat against* any of the commandments of יהוה *concerning things* which ought not to be done, and is guilty; 28 Or if his sin, which he has sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he has sinned. 29 And he shall lay his hand on the head of the sin offering, and slay the sin offering in the place of the burnt offering. 30 And the priest shall take of the blood with his finger, and put *it* on the horns of the Altar of burnt offering, and shall pour out all the blood there at the bottom of the Altar. 31 And he shall take away all the fat, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* on the Altar for a sweet savour to יהוה; and the priest shall make an atonement for him, and it shall be forgiven him.

Comment: If an individual commits a sin by doing something that is commanded not to do, he shall become guilty. This seems to imply that the guilt happens when he understands that what he has done is a sin. He shall bring a she goat unblemished for the sin he committed. Since the goat required is a female, this may imply that his guilt is not as great since females are created to respond not initiate as males are created. The sin is atoned for by placing the blood on the horns of the Altar and pouring the remainder at the base of the Altar. Notice also that the Elevation offering and Peace offering are mentioned in the location where the blood is to be placed. The Elevation offering is burned up completely and the Peace Offering can only be given by a person who is in right fellowship with Elohim. This seems to be an extra hint that a person who brings these offerings is brought closer to Elohim not just forgiven.

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Offering of a female Lamb

Leviticus 4:32-35 And if he brings a lamb for a sin offering, he shall bring a female without blemish. 33 And he shall lay his hand on the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. 34 And the priest shall take of the blood of the sin offering with his finger, and put *it* on the horns of the Altar of burnt offering, and shall pour out all its blood at the bottom of the Altar: 35 And he shall take away all its fat, as the fat of the lamb is taken away from the sacrifice of the Peace offerings; and the priest shall burn them on the Altar, according to the offerings made by fire to **יהוה**: and the priest shall make an atonement for his sin that he has committed, and it shall be forgiven him.

Trespass Offering for hidden sins

Leviticus 5:1-6 And if a soul sin, and another hear the voice of swearing, and *is* a witness, whether he has seen or known *of it*; if he does not make known what he knows, then he shall bear his iniquity. 2 Or if a soul touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it is hidden from him; he also shall be unclean, and guilty. 3 Or if he touch the uncleanness of man, whatever uncleanness *it is* that a man shall be defiled with, and it is hid from him; when he remembers *it*, then he shall be guilty. 4 Or if a soul **swear**, **pronouncing** with *his* lips to do evil, or to do good, whatever *it is* that a man shall pronounce with an **oath**, and it is hid from him; when he remembers *it*, then he shall be guilty in one of these. 5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he has sinned in that *thing*: 6 And he shall bring his Trespass Offering to **יהוה** for his sin which he has sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

Swear (swear) = to be complete, to swear as by repeating a declaration seven times, adjure, charge by an oath, take an oath (s#07650 **שבע**) (shaw-bah') from (s#07651 **שבע**) (sheh'-bah) cardinal number, seven, full, seven times, a week, seventeen, seventeenth

Pronouncing (pronouncing) = to babble, to vociferate angrily, pronounce, speak (unadvisedly) (s#0981 **בטה**) (baw-taw')

Oath (oath) = fem. pass. part., something sworn, an oath, curse (s#07621 **שבועה**) (sheb-oo-aw')

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Trespass-Offering (trespass offering) = guilt, a fault, sin-offering, offering for guiltiness, trespass-offering (שׁוֹמֵט **שׁוֹמֵט**) (aw-shawm')

Comment: Leviticus 5:1 is the requirement of a witness to declare what he has seen another person do or what he has heard them say. The witness must step forward and give this evidence. This will be a sin for the witness if he withholds any information. If a person makes himself unclean by anything and he does not remember that he did it, he will be guilty when it comes to his mind. He must then seek forgiveness for the uncleanness by offering a Trespass offering.

Related Scripture: Punishment for sin by one who did not know

Luke 12:41-49 Then Peter said to him, Adonai, do You speak this parable to us, or even to all? 42 And Yeshua said, Who then is that faithful and wise steward, who *his* lord shall make ruler over his household, to give *them their* portion of food in due season? 43 Blessed *is* that servant, who his lord when he comes shall find so doing. 44 Of a truth I say to you, that he will make him ruler over all that he has. 45 But if that servant says in his heart, My lord delays his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 6 The lord of that servant will come in a day when he does not look for *him*, and at an hour when he is not aware, and will cut him asunder, and will appoint him his portion with the unbelievers. 47 And that **servant, which knew his lord's will, and prepared not *himself*, nor did according to his will, shall be beaten with many *stripes*.** 48 But **he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*.** For to whoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 49 I am come to send fire on the earth; and what will I (*do*), if it be already kindled?

Trespass Offering with Doves

Leviticus 5:7-10 And if he is not able to bring a lamb, then he shall bring for his Trespass, which he has committed, two turtledoves, or two young pigeons, to **יהוה**; one for a sin offering, and the other for a burnt offering. 8 And he shall bring them to the priest, who shall offer *that* which *is* for the sin offering first, and ring off his head from his neck, but shall not divide *it* completely: 9 And he shall sprinkle of the blood of the sin offering on the side of the Altar; and the rest of the blood shall be rung out at the bottom of the Altar: *it is* a sin offering. 10 And he shall offer the second *for* a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he has sinned, and it shall be forgiven him.

Comment: Many poor people were not able to offer a lamb for a Trespass offering. Doves could be substituted for those who were unable to bring a lamb. A poor person who was living in the land of Israel could catch a dove in a trap and not need any money. Those who could afford a lamb were not allowed to substitute a dove, each person was to provide as they were able to. If a wealthy person only brought an offering suitable for a poor person they would be guilty and would not be forgiven and may well have suffered consequences for this act.

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Trespass Offering of grain

Leviticus 5:11-13 But if he is not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil on it, neither shall he put *any* frankincense on it: for it *is* a sin offering. 12 Then shall he bring it to the priest, and the priest shall take his **handful** of it, *even* a memorial portion, and burn *it* on the Altar, according to the offerings made by fire to **יהוה**: it *is* a sin offering. 13 And the priest shall make an atonement for him as touching his sin that he has sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a grain offering.

kometz = a grasp, handful(s# 7062 **קמץ**) (ko'-mets) from (s# 7061 **קמץ**) (ko'-mats) to grasp with the hand, take a handful, This is as much as can be held with the three middle fingers against the palm

Comment: An Ephah is about a bushel, so a tenth of an Ephah would be a tenth of a bushel or about 3.5 Liters. To visualise this amount think of a 2 Liter bottle of Pepsi along with another 2 Liter bottle that is 3/4 full. Sorry I like Pepsi over Coke. The memorial portion that the priest would remove and burn on the Altar would be the amount that he could pickup with his three middle fingers against his palm.

Offering for a Trespass against the Holy things of the Tabernacle

Leviticus 5:14-19 And **יהוה** spoke to Moses, saying, 15 If a soul commit a trespass, and sin through ignorance, in the holy things of **יהוה**; then he shall bring for his trespass to **יהוה** a ram without blemish out of the flocks, with your estimation by shekels of silver, after the shekel of the sanctuary, for a Trespass Offering: 16 And he shall make amends for the harm that he has done in the holy thing, and shall add the fifth part to it, and give it to the priest: and the priest shall make an atonement for him with the ram of the Trespass Offering, and it shall be forgiven him. 17 And if a soul sin, and commits any of these things which are forbidden to be done by the commandments of **יהוה**; though he did not know *it*, yet he is guilty, and shall bear his iniquity. 18 And he shall bring a ram without blemish out of the flock, with your estimation, for a Trespass Offering, to the priest: and the priest shall make an atonement for him concerning his ignorance where he erred and knew *it* not, and it shall be forgiven him. 19 It *is* a Trespass Offering: he has certainly trespassed against **יהוה**.

Comment: If a person commits treachery and sins unintentionally against the Tabernacle or Temple. The term treachery against the holies of Elohim implies that property that belongs to Elohim for use by the Levities and Priests was taken or used for wrong purposes. This is a serious crime and requires a greater offering to bring atonement. This offering is only to be brought by a person that committed this offense without knowing that he did it or that he did not know that it was prohibited. If this sin was committed knowingly he could not bring this offering. The misconception that many have is "If I don't know it is wrong I will not be punished for it" is not true. **We are held accountable to know right and wrong** from the Torah that we have all been given.

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Trespass Offering for taking from others

Leviticus 5:20-26 (Lev. 6:1-6:7) And יהוה spoke to Moses, saying, 21 If a soul sin, and commit a trespass against יהוה, and lie to his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbor; 22 Or has found that which was lost, and lied concerning it, and swear falsely; in any of all these that a man does, sinning in it: 23 Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered to him to keep, or the lost thing which he found, 24 Or all that which he has sworn falsely; he shall even restore it in the principal, and shall add a fifth part more, *and* give it to him to who it belongs, in the day of his Trespass Offering. 25 And he shall bring his Trespass Offering to יהוה, a ram without blemish out of the flock, with your estimation, for a Trespass Offering, to the priest: 26 And the priest shall make an atonement for him before יהוה: and it shall be forgiven him for anything of all that he has done in trespassing.

Comment: If a person lies about a pledge or a loan or he claims that the property was stolen when it was not, or he does anything to cheat another person out of property or money, he shall return the property in question and add a fifth to the value. This means that the amount that would be paid back would be one and one fourth of the amount that was taken, so that the amount added would be a fifth of the total given. An Example: if ten shekels was taken twelve and a half would be required to be paid back. The two and a half added is one fifth of twelve and a half that was paid.