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Vayikra

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Leviticus 1:1 to 5:26 (English: 5:19)

Isaiah 43:21 to 44:23

Hebrews 10: 1-18

Romans 8:1-13

Review:

Reviewing our studies, we find the book of Genesis/*Bereshit*, is full of personal testimonies of how the families of Yahweh walked in His principles. We learned about our *identity as part of Israel* through Yahweh's covenants and our heritage in His Kingdom. We also learned there is an order to Yahweh's kingdom, as a pattern for life for us emerged through the story of Noah. Yahweh first calls us and then has us prepare a dwelling place for Him, beginning with our separating from the unclean influences in our lives and surroundings. Noah did this before he started to build a dwelling place for Yahweh. The dwelling place, called an ark, was to be made according to the pattern Yahweh gave him and not according to Noah's own pattern. Upon completion, the ark/dwelling place began to come alive with light and life. Once Noah's family was on board and animals in place, it was time for the protected voyage *over* the waters of tribulation and death. This vessel, guided in the safe hands of Yahweh's Spirit, kept them separated from the realm of death and they were preserved in Yeshua for their deliverance. This is the same for us today. When the bride walks in Yeshua's principles, she is always kept separated and safe from destruction and those planning evil intent against her. Yahweh is jealous for His bride and will deliver her from the enemy. Notice, that it was the ungodly that tasted death and was lifted off the earth and not the bride.

In the second book of Moses called Exodus/*Shemot*, we see this same pattern emerge but in much deeper detail. The pattern given Noah of separating and building a dwelling place for Yahweh is now referenced in a tabernacle called *mishkan* in Hebrew. This pattern was so important to Yahweh that He dedicated thirteen chapters describing it in His word/*Torah*. No other subject had such condensed focus as the tabernacle/*mishkan*. The tabernacle was the representation of Yeshua and our walk in His Kingdom.

The tabernacle was not for the nations but for believers. The outer court that surrounded the Tabernacle was where the believer learned how to walk and where the Levites performed duties on behalf of the believers. But it was only the priesthood (who came out of the Levites) that were allowed into the Tabernacle itself. Not all Israel was Israel. In other words, not all believers became priests. (Romans 9:6-13).

And the Levites who went far from Me, when Israel went astray, who strayed away from Me after their idols, they shall bear their iniquity. Yet they shall be ministers in My sanctuary, as gatekeepers of the house and ministers of the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. Because they ministered to them before their idols and caused the house of Israel to fall into iniquity, therefore I have raised My hand in an oath against them," says the Lord GOD, "that they shall bear their iniquity. And they shall not come near Me to minister to Me as priest, nor come near any of My holy things, nor into the Most Holy Place; but they shall bear their shame and their abominations which they have committed. Nevertheless I will make them keep charge of the temple, for all its work, and for all that has to be done in it. But the priests, the Levites, the sons of Zadok, who kept charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they shall stand before Me to offer to Me the fat and the blood," says the Lord GOD. They shall enter My sanctuary, and they shall come near My table to minister to Me, and they shall keep My charge (Ezekiel 44:10-16).

This Ezekiel scripture is prophetic and spoke of the future, thus it is still applicable today.

In *Exodus* we see that the Israelites separated themselves from the unclean realm first physically, then in their attitudes and behaviors as they received the pattern and built the tabernacle. Yahweh separated them from their enemy and brought them forth out of Egypt as a bride and betrothed Himself to her at Mount Sinai. The earthly tabernacle/*mishkan* represented the heavenly dwelling of Yahweh, and was a shadow of the Tabernacle already prepared for His bride. The priestly garments were also described as *the armor of Yahweh* and are the wedding garments of the bride.

The book of *Exodus* revealed the lifestyle of the bride starting with the *outer court* of the tabernacle/*mishkan*.

Now in the book of Leviticus/*Vayikra* Yahweh instructs us (the bride) how to walk and enter *the inner courts* of the tabernacle/*mishkan* as a royal priesthood and holy nation (Exodus 19:5-6; 1 Peter 2:9). Only the priest is allowed to enter the tabernacle/*mishkan*, thus it is important the bride understand the principles of the tabernacle/temple (Ezekiel 43: 10-12). Learning to walk in His courts correctly brings abundant life. *Leviticus* is where we gain understanding of life in Yeshua, called *Spirit Life*, which provides oil for the bride's lamp.

The book of *Leviticus* sets forth Yahweh's *moral principles*—called commandments—that govern life in heaven, the mishkan and the earth. With these principles, the bride is given the opportunity to prepare her heart and life as she makes herself ready for the coming of her bridegroom. These principles of His mishkan and kingdom are still in place today and the bridegroom is returning soon (Hebrews 8:2).

While *Exodus* gave us the pattern of the mishkan starting with a blueprint, the gathering of all the materials, the building process, then the completed structure so the builder can say, "You can move in now!" The third book, *Leviticus* is a prophetic look at the process of entering into Yeshua's kingdom and details of how to live in the bridal chamber.

Therefore everyone who **hears these words of mine and puts them into practice** is like a wise man *who built his house on the rock*. The rain came down, and streams rose, and the winds blew and beat against the house; yet it did not fall, because it had its foundation on the rock. But **everyone who hears these words of mine and does not put them into practice** is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash (Matthew 7:24-27).

Thus says the LORD/*Yahweh*: "Heaven is My throne, And earth is My footstool. Where is the house that you will build Me? And where is the place of My rest?" (Isaiah 66:1).

Once the mishkan was built, Yahweh shared the instructions for the *continual offerings* that the Israelites were to bring to Him. The offerings revealed the heart of the people who served Him. They were designed to lubricate the heart, to keep it soft and teachable toward Yahweh, leading the people in a *redeemed lifestyle* which supported the betrothal covenant they made with Him at Mount Sinai. The principle of the offerings was to elevate the bride and keep sin far from her.

As mentioned earlier, offerings are different than tithes. Tithes are the 10% portion of the full 100% from Yahweh. Yahweh included the 10% in our increase for us to offer back to Him. The remaining 90% is ours to keep and is where the offerings derive from. Offerings do not come from tithes but from the bride's own personal possession (the 90%), so it was imperative that she understand this stage of the process as the tabernacle is built on *offerings*.

Offerings are the bride's seed. The seed is the Word of Yahweh. The bride sows seed by speaking the Word of God first in her own heart. The seed (word) sown (spoken) must confirm the pattern/word already written on her heart by Yahweh. And after the seed roots and grows in her spirit it will then work in her physical life to *produce abundance*. Thus she becomes a doer of the Word.

But be doers of the word, and not hearers only, deceiving yourselves (James 1:22).

If it is a true incorruptible seed it will take root and bear much Godly fruit as it is sown into a healthy heart/rich soil. This is how the tabernacle is built today. If the seed planted does not match Yahweh's Word/seed it is by definition a corruptible, counterfeit seed which will produce corruptible, counterfeit fruit along with useless brambles or weeds. This is foreign

to Yahweh's kingdom design. It is like walking your life in reverse and not forward.

Therefore hear the parable of the sower: 'When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty (Matthew 13:18-23).

After the Israelites completed Yahweh's dwelling and dedicated it, it was time to learn how to live with Him in His residence (1 Corinthians 6:12-20). This is the whole purpose of *Leviticus*. Contained within Yahweh's loving instructions are His steadfastly established principles and appointed times that He predestined and designed before creation to give us maximum life in His House/Kingdom. These instructions give us unlimited blessings and abundant life with Him. There are areas in the mishkan that are for common use (outer court) and areas that are holy (Holy and Most Holy areas) and both lead to a redeemed lifestyle if walked out properly. The book of *Leviticus* is directed to the priesthood, as they were the caretakers of the dwelling of Yahweh on behalf of the twelve tribes of Israel.

The priesthood originated from all twelve tribes of Israel. "Israel is My son, My firstborn. (Exodus 4:23). The firstborn priests who ministered before Yahweh came from their birth position in their tribal family lines. "Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine." (Exodus 13:2). It was during the time Moses was receiving the betrothal covenant from Yahweh on Mount Sinai that the 'sons of Israel' adulterated themselves before the golden calf thus setting aside their firstborn status *for a season*, until the time of Messiah. "I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine, *because all the firstborn are Mine. On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I am the LORD.*" (Numbers 3:12-13).

Today, the firstborn sons of Israel have been redeemed and restored through the death and resurrection of Yeshua, the Messiah. The pattern and teaching given us in *Leviticus* are vital for the restoration of the priesthood. According to scripture, this priesthood will operate in the order of Melchizedek, serving as kings and priests representing Yahweh to the Nations (Exodus 19:5-6; 1 Peter 2:9).

Peter spoke this quote from Exodus to believers (us) knowing he was speaking to the elect in the Melchizedek order from the twelve tribes of Israel: "*But you are a chosen people, a royal priesthood, a holy nation, a people belonging to Yahweh, that you may declare the praises of Him who called you out of darkness into his wonderful Light.*" (1 Peter 2:9; Exodus 19:5-6).

The Abrahamic covenant establishes our redemption/salvation. The Mosaic covenant is our "how-to manual" describing how to walk in our redemption (Abrahamic Covenant). The book of *Leviticus* is a part of the Mosaic covenant and is our instruction booklet of how to live in the tabernacle/Kingdom with Yahweh. Without *Leviticus* (our instruction book), we will not know *how* to live in the bridal chamber as it is a manual for life. Obeying His instructions is operating in the *realms of life* which leads to abundant blessings. *Doing* what He has asked us to do is called "*faith*" (holiness) (Hebrews 11). This is how He knows we love Him: when we *do* what He has asked us to do by walking in obedience to His Word which contains His love, His will and purpose for our lives. (John 13:34-15:17).

If we choose not to follow Yahweh's instructions for life, we incur the folly of our own choices and can likewise enter into the realms that bring death. It is our choice. In history, or *His-story*, some have taught Yahweh's *loving* instructions in a manner that brought man's legalism and death (called under bondage to the law) upon the people. The early church fathers discarded Yahweh's Torah (His *loving* teaching and instruction) altogether, calling His teaching (Torah) *nomos* (law) instead of life. *Nomos* is a word that relates to the *law of sin and death*, not the *law of life*. Being separated from Yahweh's teaching and instruction for so long, the people saw Torah as a strange thing. But Yahweh said He would bring us back to His loving kindness, His teaching and instruction, and restore us in the last days (Hosea 8:12; Amos 8:11-13; Jeremiah 31:31-34; Hebrews 8:8-12). See www.sheepfoldcleanings.com Devarim/Words: Deuteronomy 1 for a deeper study on the word: *Nomos*.

Yeshua showed us *His kingdom* through the prophetic picture of the tabernacle. He showed us *His life and His love* by His Word, the embodiment of the Living Torah. This is the heart of Yahweh called Spirit Life.

The Book of Leviticus ~ Vayikra

Leviticus opens with the five offerings called *corban* in Hebrew, meaning: to come near to Yahweh. The offerings are: the *elevation*/burnt offering, the *meal*/grain offering, *fellowship* / peace offering, *sin* offering and *guilt* offering.

Leviticus 1 ~ Offerings

Who brought these offerings? The Sages say, "The offerings *effectiveness* depended upon the high moral and spiritual character of those who live by the discipline of His Word - Torah." The purpose of the offerings was to bring an unclean status of the soul into a clean status and to bring a redeemed people into a holy lifestyle. If we examine the reasons behind each type of sacrifice we cannot fail to note that the sacrificial service was clearly meant to serve Yahweh beyond the outer court of the tabernacle/*mishkan*. The offerings were to prepare a people to serve Him in the Holy Place.

Leviticus 1:1-17 Elevation Offering: *The Olah* ~ A Volunteer Offering

In Hebrew the elevation offering is called the *olah*, meaning: to cause to ascend up to Yahweh as a flame and smoke ascent by burning. In Greek *olah* is *holocausta*, which conveys its meaning as being wholly burnt. The elevation offering is also called the burnt offering. The olah is brought by a person to atone for his sins of impure thoughts. These thoughts tend to spread out from the mind (soul) to the body and hence lead us astray physically. That is why Yahweh designed it as a volunteer offering in the tabernacle. The other reason for the olah was failing to perform a required action of Yahweh.

But each one is tempted when he is drawn away by his *own* desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death (James 1:14-15).

This first offering helped purify the heart and mind, and thus keep the tabernacle clean. The *olah* was brought—like the offerings of material for the tabernacle—from a *willing* heart. "Those whose heart was willing and whose heart moved him to bring to Yahweh." The olah was not to be brought with a hard heart or under duress. Conditional offerings would not be acceptable to Yahweh (Exodus 35:5, 21; Isaiah 1:11-20).

The person bringing the sacrifice would bring a male bull, sheep or goat, a dove or a pigeon to the entrance of the Tent of Meeting. There he would place his hand on the head of the animal. By doing this the man offering the *olah* would transfer his *sin* to the animal and the animal would die in his place to be atonement for the man. It is interesting to note that the hand was placed on the head of the animal, as the mind is where the soul of man is. Then the priest would draw a knife across the throat of the animal, cutting the main artery of life-giving blood to that animal. The man would then have to watch the life of that animal drain out and the animal die before him. If it were a male from the herd, the priest would catch the blood in a bowl and sprinkle it on all four sides of the bronze altar, but if a sheep or goat was used, the blood was sprinkled on the north side of the altar.

The animal *olah* offerings could only cover the sin, not take it away permanently. Today it is only Yeshua's sinless blood sacrificed as an *olah* on our behalf sprinkled on the altar in the heavenly tabernacle that cleanses us. Yeshua's blood not only covered our sin but also took it away once and for all.

Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself (Hebrews 7:27).

He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption (Hebrews 9:12).

The Israelites were commanded to place two logs always on the brazen altar morning and evening. The two wood pieces can represent the two ends of a torah scroll. The fire represents Yahweh's word as it is the altar that cleanses the sin from within the offering. Animals represent people in scripture. His Word is a consuming fire. Our sin is atoned and taken away by the sacrifice of Yeshua. Upholding and obeying His word day and night refines us by fire. The two logs can also represent the Two Houses of Israel, the House of Israel and the House of Judah, who is the mouth piece of Yahweh's word. If we continue to offer ourselves on the altar, the sinful nature of the soul will burn away making us fit for life in the bridal chamber. (Acts 10: 9-29; Jeremiah 23:29; Revelation 6:9; Isaiah 44:15-20)

I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, 'Yahweh is our God/*Elohim*' (Zechariah 13:9).

John answered them all, 'I baptize/*mikvah* you in water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize/*mikvah* you with the Holy Spirit/*Ruach HaKodesh* and with **fire**' (Luke 3:16).

The olah was washed, skinned, cut in pieces and placed on the fire of the altar to be burned whole, causing it to go up in smoke – a pleasing aroma to Yahweh (Leviticus 1:13,17).

Question: Does the olah apply to believers today? Positively, the elevation offering is still in effect. Since the tabernacle is in us and we are ministering priests before Yahweh, what would the offering be today? The *olah* is how we elevate other people before Yahweh. When Yahweh dwells in us and we fellowship with each other, Yahweh dwells in our midst. This becomes the elevation/*olah* offering. It is all about how we treat people and how we handle others; this reveals our approach to Yahweh. Treating others well is the elevation offering. When we come face to face with others we come presence to presence with Yahweh as Yeshua dwells *within* us.

In Matthew 18:20 Yeshua said, "For where two or three are gathered together in My name, I am there in the midst of them."

Elevation sacrifice first comes from within, from the heart. Before we can love and elevate others we first need to love ourselves. If we have self-respect it will also cause us to respect others and inspire others to respect themselves. Self-abasement will not elevate ourselves or others; it will in fact destroy us. Life comes from serving others. If we are depressed, serving others will literally deliver us from death to life. To elevate and inspire people brings blessings into our own lives as well as the lives of others. Doing so without adding burdens or guilt to anyone is the heart of the *olah* offering. Serving people with care and sincerity, with respect for one another will resurrect the dead. Manipulation of people by emotions, speaking superficially, sarcastically, with harshness or evil intent cause a death process in ourselves as well as those we treat in this manner.

Reaching out to people, treating them lovingly, politely and elevating them higher than ourselves - this is the *olah* offering today. Loving our neighbor as our self is obeying Yahweh's principles that govern His Kingdom. Even if that person has harmed us in the past, the choice is still ours to forgive and love unconditionally. Herein lies a true test of our character that promotes moving on to higher ground in our walks with Yahweh. This is the first sacrifice in His Tabernacle that presents us with the option: Will we offer our *olah* as a freewill offering to Yahweh?

Leviticus 2:1-16 Meal Offering: *The Minchah ~ A Volunteer Offering*

The meal offering, called *minchah* in Hebrew, also known as the grain offering, was a freewill, volunteer sacrifice, a gift of gratitude before Yahweh. It was made of fine flour, oil and incense. The priest took a handful from the portion offered and burned it on the altar. This was called the *memorial offering* and represented Yeshua. He is the Bread of Life and is our memorial offering. The rest of the meal offering belonged to the Priesthood and *is a most holy part of the offering*.

And He (*Yeshua Ha Mashiach*) took bread, gave thanks and broke it, and gave it to them, saying, 'This is My body which is given for you; do this in *remembrance* of Me' (Luke 22:19).

There were different ways of preparing the *minchah*. First, as an unleavened cake baked in the oven as a cake or wafer and, second, prepared over the fire in a griddle then "broken" in pieces (representing Yeshua's body that was broken for us). The third manner was to cook it in a pan.

But He (*Messiah Yeshua*) was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed (Isaiah 53:5).

The presentation of flour as an offering was very labor-intensive. First the wheat had to be planted and cared for by watering and weeding before the harvest. The grains were then crushed and ground into flour that was sifted (13 times) before being offering to Yahweh. The meal offering was to be a pleasing aroma to Yahweh, made without yeast or honey.

If the offering was made with yeast and honey it was at the time of the Feast of Pentecost/ *Shavuot* and was called the firstfruits offering. Firstfruit offerings were made with crushed heads of the new grain roasted in fire, with oil and incense on them. The memorial portion was also removed, and all were symbols of Yeshua.

One Sabbath Yeshua was going through the grain fields, and his disciples began to pick some heads of grain, rub them in their hands and eat the kernels. Some of the Pharisees asked, 'Why are you doing what is unlawful on the Sabbath?' Yeshua answered them, 'Have you never read what David did when he and his companions were hungry? He entered the house of Yahweh, and taking the consecrated bread, he ate what is lawful only for priests to eat. And he also gave some to his companions.' Then Yeshua said to them, 'The *Son of Man* (supreme Messianic term for Yahweh in the flesh) is Lord/Master of the Sabbath' (Luke 6:1-5).

Leviticus 2:13 Salt of the Covenant

Season all your grain offerings with salt. Do not leave the Salt of the Covenant of your God out of your grain offerings; add salt to all your offerings (Leviticus 2:13).

As Children of Yahweh we are joined to Him through a Covenant of Salt (Numbers 18:19; 2 Chronicles 13:5; Matthew 5:13). Salt is a preservative that prevents decay and corruption. It is eternal, purifying, never changing, and abiding forever. Salt is the very symbol of Yahweh's character and reliability—His faithfulness. The term "Covenant of Salt" is indicative of the everlasting nature of the Covenant relationship between the children of salt, and their Creator Yahweh.

The qualities found in salt are the qualities found in the character and attitude of the priesthood, the bride of Yeshua.

You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled underfoot by men (Matthew 5:13).

For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another (Mark 9:49-50).

Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one (Colossians 4:6).

The teaching on salt reminds us we are to never lose our flavor. Believers are to be preservers of Yahweh's Word. His Torah must be shared with the Spirit of Life. Torah studied or shared without Spirit brings death. We must worship in SPIRIT (Yeshua) AND TRUTH (Torah: His teaching and instruction). The world religions in Yeshua's day were known by the temporal and shifting doctrines and short-term commitment of the worshipper to the particular god that was in vogue at the time.

It is Yahweh's desire to be sealed with us in an eternal covenant relationship, seasoned with salt. Salt also symbolized hospitality. Yahweh's people should be the world's most hospitable people. Salt also heals. In the past, when you settled a dispute with your neighbor you would then invite the person into your home to share a dish of salt. Each of you would lick your finger, dip it in the salt and then eat the salt together. This was the symbol of friendship that healed the rift. This is why the offerings we make to Him are salted, to heal any innocent violation or offence we have made to Yahweh or our fellow man.

Salt is pure, germs cannot live in it; in the same way, believers also are to be pure. Salt purifies; as such, believers are called to be the salt of the earth (Matthew 5:13). They purify the world by not accepting false philosophies, dishonest ways of doing business, selfish desires, etc. Salt added for the flavor and satisfaction of a meal represents how believers should add spiritual interest, hope and excitement to other people's lives. Salt produces thirst; the believer should produce spiritual thirst in those around them.

Lack of salt in the diet leads to an energy graveyard; a month without salt and a person would die a slow agonizing death – you consider the (spiritual) analogy! Sodium regulates the passage of nutrients into the cells. Without it, nutrients cannot enter your cells and you have malnutrition and exhaustion no matter how good your diet. Without Yahweh we would be spiritually starved and morally exhausted.

Salt is life: One of the best ways to maintain health is to replenish it with natural organic elements contained in *real sea-salt or Himalayan salt*, not synthetic substitutes. Without salt, we run out of electrolytes, and without electrolytes, our batteries die out. Just a *small* amount each day recharges the cells, and energizes the mind and body.

Salt Baths: The antiseptic and hygienic healing powers of salt-water baths are well known from the ancient world to modern times. They are rich in minerals and microelements and have wonderful therapeutic properties. The healing properties include rehabilitating the skin, the immune system, circulatory system, respiratory system and much more. People come from all over the world to sit and enjoy the therapy that comes from the high content of salt from the Dead Sea. There are also therapeutic cosmetic companies who sell the mud and cosmetics made from the Dead Sea for their healing qualities.

At Hebrew weddings the Covenant of Salt is shared between the bride and the groom in response to the covenant they were making between each other held for them in eternity with Yahweh.

Question: Do we do the Meal offering today? Yes we do. The *minchah* is the communion between Yahweh and ourselves and represents the bridal covenant relationship we have with Yeshua, who is the Bread of Life. Coming on the Sabbath to “break” the unleavened bread with Him continually reminds us of the betrothal commitment we made and the Covenant that is between us. During Shabbat, people bring their meal offering to share with one another. They take great care in its preparation, as it is an offering to Yahweh. The meal offering always accompanied the elevation offering as a memorial of thanksgiving to Yahweh. Today, we purpose to serve each other and bless Yahweh!

Cornelius stared at him in fear. ‘What is it, Lord?’ he asked. The angel answered, ‘Your prayers and gifts to the poor have come up as a *memorial offering* before God’ (Acts 10:4).

Leviticus 3:1-17 Fellowship/Peace Offering: *The Shelamim* ~ A Volunteer Offering

Shelamim is a Hebrew word from *shalem* or *shalom*, meaning a peace, friendship or fellowship offering to Yahweh. This was brought as a freewill offering in thanksgiving for the peace, friendship and fellowship they experienced with Yahweh and His faithfulness to fulfill the Covenant to them. It was a volunteer gift to bless Yahweh or offered as praise to Him. This offering was of animals (male or female from the herd or goat); the lives of the animals were substituted for those of the Israelites.

Question: Do we do the Fellowship Offering today? Yes, the Fellowship/Peace offering is still in place today. It was to be “a lasting ordinance for the generations to come.” We are called to assemble to come near to His Presence. This is a volunteer offering of the heart, where brothers come together in peace as a group to praise and worship and offer thanksgiving to Yahweh. Staying outside the assembly/*ekklesia* of Yahweh on the Sabbath (with no fellowship) does not constitute keeping the fellowship offering.

How is our approach to Yahweh, His Sabbath, His Feast days and our neighbors? Do we approach with arguments, quarrels or unfinished business called unforgiveness? Do we come grumpy, sloppy or with selfish or envious motives toward our neighbor? Do we entertain negative or unclean thoughts and judgments toward others? Have we spoken harshly or unkindly to family or friends in the name of righteousness? Approaching Yahweh in a sinful nature contaminates the whole camp, ourselves included, as we have touched the unclean realm that brings death. When we come to fellowship and worship in that spirit, what type of *fellowship gift* are we offering and will it be accepted before a holy God? Yahweh had us bring the fellowship offering to check our hearts before approaching Him. These are considerations in respect to the soul. Leviticus is set out to show us how to approach a holy God in His House and others in a holy manner.

The separation that has existed between the Two Houses of Israel is beginning to weaken. The wall of hostility that has existed for generations is being brought down by those who show a humble and contrite spirit towards others. Forgiveness, healing and restoration are the true heart of the remnant, the bride of the Messiah. The bride prepares herself by making reconciliation. With this, the House of Israel and the House of Judah become one in the Messiah. They are being brought together by the Holy Spirit/*Ruach Ha Kodesh* and

are receiving healing by returning to Yahweh's teaching and instructions. Together again in the Father's hand, they in turn will bring healing to the Nations (Ephesians 2:14-22).

Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift (Matthew 5:23-24).

Yes, difficulties may arise between brothers who are returning to Torah. However when we put aside our differences, encourage each other and practice what we are learning through the meal offerings and the elevation offerings in our communication – this will bring healing and health to the whole body of Yeshua. It is our peace offering, a sacrifice, and a gift of worship to Yahweh. May we put into practice the offerings Yahweh is teaching us today.

Loving one another can be contagious; this is an aroma before Yahweh. May we firstly practice this in our own homes with our own families and then in our congregations and see if the situations that may have bothered us before begin to change. It is a question of the heart. Elevating our brothers, breaking bread together and fellowshiping in Yahweh's Name, if done in the right heart of Torah, is health and blessing to all. This is the *freewill offering gift* we bring to Yahweh.

The first three offerings are all *voluntary* offerings from the heart. They are the *heartbeat of the Tabernacle*. If we give willingly, from a pure clean heart, we bless Yahweh, others and ourselves. This is the key behind the offerings. May we become true servants of Yahweh and serve one another by blessing in our words and actions at all times, our fellow man.

This is a lasting ordinance for the generations to come, wherever you live: ***You must not eat any fat or any blood*** (Leviticus 3:17).

Right at the end of the teaching for the three volunteer offerings, Yahweh commands us not to eat anything with fat or blood in it. He also adds that this will be a commandment for all generations, which means *this principle is still in place today*. Yeshua's death and resurrection was not a synonymous for "do away with Torah and all the Torah principles" We can't throw the baby out with the bath water. We need the principles that hold the universe together and we need the principles of morality just as much as we need the principles that rule and regulate the temple maintenance like food and clothing. None of these have changed. Man tried to change them through theology but Yahweh has not changed. If we ingest fat or blood our behavior and attitudes will alter before Yahweh, potentially bringing a hardening of heart upon us, thus we will cease to bring our freewill offerings to Him (More on this in the next study – *Tzav*: Leviticus 6).

Leviticus 4:1-5:13 Sin Offering: *The Chatas* ~ A Required Offering

The sin offering, or *chatas* in Hebrew, was the first of the two *required* offerings we are to bring before Yahweh. The *chatas* was required to atone for *unintentional sin* resulting from carelessness or laxness, and is to be accepted as a personal responsibility for our lack of judgment that defiles the Tabernacle (ourselves included). This was offered by the priests and the congregation, as well as by individuals. When the sacrifice was offered for a priest or the congregation, a bull was slaughtered. The blood was applied in three ways, first sprinkled seven times in the Holy Place, toward the veil, in front of the Holy of Holies. Secondly the blood was smeared on the horns of the golden altar of incense and, thirdly, the blood was *poured out* on the ground at the bottom of the brazen altar where the fat and kidneys were burned. The remainder of the bull was burned outside the camp to complete the atonement for *unintentional sin*. In an offering for a leader, in which case a male goat was required, or an individual, when a female goat/lamb or bird was to be offered, the blood was placed only on the brazen altar. It was a *required* offering since *no one* in Israel was without sin.

Leviticus 5:14-6:7 Guilt Offering: *The Asham* ~ A Required Offering

The guilt offering was called *asham* in Hebrew and spoke of the covering of guilt. The *asham* was a *required* offering. A person who *unintentionally* misappropriated, for personal use, sanctuary property would be held responsible and was viewed as guilty regardless of his intention. Secondly, the *asham* was brought when there was a doubt as to whether a sin had been committed or not. And, thirdly, the *asham* was for an intentional trespass against Yahweh in that one lied under oath, defrauded his fellow man by cheating, stealing, lying, or did not return lost property to his neighbor. In so doing he was guilty and his sin was before Yahweh. He offered a bull and made restitution for the full amount plus added a fifth as penalty. Basically every case of *asham* involved some inherent status destruction of some sort, rather than a simple mistake.

Question: Do we do the Sin and Guilt Offerings today? Yes. Yeshua appropriated the sin and guilt offering for us *today*. Through Yeshua's death and resurrection the way has been made clear for us to approach a Holy God and make restitution for the sinful nature of our souls. If we have sinned against our neighbor, that is toward Yahweh as well. We need to repent. If we have made a vow to Yahweh or to a person, that which was spoken becomes holy and belongs to the sanctuary. If we do not act on the vow or do not intend to act upon it, then that which was holy is rendered unclean. By our thought or deed we contaminate not only ourselves but the interaction with our fellow man also, bringing defilement into the sanctuary. That is why vows and oaths are very serious in Yahweh's Kingdom. We must be very careful what we promise and how we speak to each other, as this inherently affects our walks and His Tabernacle on a physical and spiritual level.

An example of the importance of truthful words in scripture is Ananias and Sapphira, who sold a piece of property and promised or *vowed* the amount they received to Yahweh. In the process they decided not to give the full amount promised, but held back a portion for their own personal use. Once given to Yahweh *it becomes holy*. Ananias and Sapphira defiled the offering with their unclean thoughts and deeds, thus bringing death upon themselves (Acts 5:1-11).

Our words are powerful in the universe. What we speak will come towards us. Speak blessing and receive blessings which enable the body, soul and spirit to prosper. Speak curses or negative words and receive to fruit of poverty and destruction physically, emotionally and /or spiritually. Many are sick among us enslaved by their thoughts and mouths. Their hearts have been deceived and do not magnify the truth behind the image they were made in. What we sow, we reap. "*For as he thinketh in his heart, so is he*" (Proverbs 23:7 KJV).

Bringing an offering in an unworthy manner is not a freewill offering. There will be consequence if we do, and in so doing we will have misappropriated "Yahweh's property." If we are believers and we speak behind people's backs or share negatively about our neighbor, this is a sin before Yahweh. If we lie by manipulation of words, by our body language, in wrong deeds to an individual or in business transactions, this is a sin before Yahweh. If we vow to give the whole tithe and do not, we lie and rob Yahweh. If we are in covenant and called to serve as a royal priesthood to minister in Yahweh's House we need to make a distinction between clean and unclean thoughts and practices. If we want our prayers answered, we suggest looking very carefully at our heart practices in light of these offerings.

Therefore no one will be declared righteous in his sight by observing the law; rather, ***through the law (Torah) we become conscious of sin*** (Romans 3:20-25).

For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins. Therefore, when Yeshua came into the world, he said: 'Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased. Then I said, "Here I am-- it is written about me in the scroll-- I have come to do your will, O God" (Psalm 40:6-8).

First he said, 'Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them' (although the law required them to be made). Then he said, 'Here I am, I have come to do your will.' He sets aside the first (the sacrificial system) to establish the second. And by that will, we have been made holy through the sacrifice of the body of Yeshua the Messiah once for all.

Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest [Yeshua] had offered for all time one sacrifice for sins, he sat down at the right hand of God. Since that time he waits for his enemies to be made his footstool, because by one sacrifice he has made perfect forever those who are being made holy.

The Holy Spirit also testifies to us about this. First he says: 'This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds' (Jeremiah 31:33). Then he adds, 'Their sins and lawless acts I will remember no more' (Jeremiah 31:34). And where these have been forgiven, there is no longer any sacrifice for sin.

Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Yeshua, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the House of Yahweh, let us draw near to Yahweh with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us

from a guilty conscience and having our bodies washed with pure water (Hebrews 10:2-22).

In closing: We live in a world and society deficient of a sense of purity and holiness. It is full of compromise, loose morals, and *lawless* living, a society *devoid of Torah*. Today, through a return to scripture, we are being shown a better way. Today we are those twelve living stones Moses assembled in the desert, being fitted together to form the Tabernacle of Yahweh. Yahweh is calling to us from within the tabernacle between the cherubim to draw us closer to Him. We are called to be in this world but not of it.

You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to Yahweh through Yeshua (1 Peter 2:5).

Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Yeshua, he does not belong to Yeshua. But if Yeshua is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. And if the Spirit of him who raised Yeshua from the dead is living in you, he who raised Messiah from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

Therefore, brothers, we have an obligation-- but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of Sonship. And by him we cry, 'Abba, Father' (Romans 8:5-15).

Return, O Virgin Israel, return.

Prayer of Repentance, Redemption and Salvation

Confession:

I believe that the Messiah/*Yeshua Ha Mashiach* is the promised Son of Yahweh, the Messiah of Israel. He was crucified for my sins, was buried and arose the third day according to the scriptures. I believe He is ascended up into the heavens and all power in heaven and earth is given unto Him. I believe He has promised to return and all that believe in Him are immersed into His Name will receive remission of sins, the gift of the Holy Spirit/*Ruach Ha Kodesh* and citizenship in the Israel of Yahweh (the land of our inheritance). I receive and confess this day Yeshua of Nazareth as my personal Lord and Savior.

Lord God, God of Abraham, Isaac and Jacob, I ask You now to forgive me of my disobedience, iniquities and transgressions. I ask You to forgive my forefathers for turning their backs on Your Torah. I forgive all those who hurt me physically, spiritually and emotionally. I ask that all evil influences be bond and not permitted to operate in my life according to Torah, and that your Holy Spirit be loosed to operate in my life according to Torah, to rule and reign in my life, and to help me walk out Your Will. I ask this in the name of my Lord and Savior, Yeshua Ha Mashiach (Yeshua the Messiah). Amen.

Once you have prayed this prayer, we suggest a mikvah, an immersion in water for status change from unclean to clean realm as a final cleansing.

Shabbat Shalom,
Carl and Julie Parker

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