

פרשת ויקרא / Parashat Vayikra

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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Pleasing the Lord in faith and life

השבועות הזה קוראים / This Week's Reading

תורה: Leviticus 1:1-6:7

הפטרה: Isaiah 43:21-44:23

הברית: Hebrews 10:1-18

החדשה

10 When was the last time your faith was challenged? Has your faith been
challenged today, yesterday, last week, a month ago or longer? Whether your
faith has been challenged or not faith alone remains an everyday challenge. One
15 challenge is related to our understanding and interpretation of the teachings of G-
d. The understanding and interpretation of the teachings of G-d are different for
each of us. Differences arise as a result of the different situations we find
ourselves in. We are each unique and thus living our lives becomes a challenge
especially when we are faced with people and work that may be contrary to what
is written in the Word of G-d and how we should live. Now whether we are
20 challenged from difficulties in our walk, or directly from people of a different
faith how do you respond? When you are challenged in your faith what do you
do? Do you get angry or do you have a greater desire to dig deeper into the Word
of G-d to find the answers? Do you wait upon the Lord to hear His voice on what
you are seeking an answer for? It is easy to get angry and very difficult to have
25 patience and long suffering in our studies to get the answers we need that arise
from the challenges in our faith. It is even more difficult to be patient and long
suffering with people whom we are ministering to especially friends or family
who may be rebellious. In the study, interpretation, and challenges of our faith
Judaism actually takes an interesting perspective with respect to the importance of
the Word of G-d.

30 In the first century, the Beit Midrash (בית מדרש, house of study or school) is
one of the fundamental institutions of Judaism. The study of the divine revelation
and application of revelation was an integral part of Jewish piety. Such was the
charge given to Joshua, *Yehoshua / Joshua 1:8 'This book of the law shall not
35 depart from your mouth, but you shall meditate on it day and night, so that you
may be careful to do according to all that is written in it; for then you will make
your way prosperous, and then you will have success. (NASB)* King David also
wrote in the Psalms, *Tehilim / Psalms 1:1 How blessed is the man who does not
walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the
40 seat of scoffers! 1:2 But his delight is in the law of the Lord, And in His law he
meditates day and night. (NASB)* The study of G-d's revelation did not end with
the study of the scriptures, it included all of the branches of learning which dealt
with the interpretation of the scriptures and the application of their teachings to
life – exegesis, legal rules, religious, and moral lessons, etc. The study of

45 scriptures as well as prayer is considered ones act of worship, like it is called by
the name of the service of the altar (Avodah, “work”). In its original sense,
“avodah” was applied to sacrifices offered in the Beit HaMikdash (Temple in
Jerusalem). Avodah is also used to describe the epitome of the sacrificial right;
the complex and main service of the Cohen Hagadol (The High Priest) on for
example Yom Kippur (The Day of Atonement).

50 The true motivation for studying the Word of G-d or sharing His truth to others
is the love of G-d. A man does not say to himself that I study the scriptures and
share my faith so that I may become rich. Studying the scriptures enables us to
draw closer to the Lord. Now if the study of the scriptures and related materials is
meant to draw nearer to the Lord, we must be careful to remain humble in our
55 learning. Shaul in fact warns believers against such pride in Romans from great
learning.

Romans 12:3

60 *12:3 For through the grace given to me I say to everyone among you not to think
more highly of himself than he ought to think; but to think so as to have sound
judgment, as God has allotted to each a measure of faith. (NASB)*

Shaul warns believers against thinking themselves more highly than others; he
reminds believers that the measure of faith is a gift unequally distributed by G-d.
65 It is taught if you have learned a great deal of Torah, or scripture, do not claim
credit for yourself, for that is what you were made for. Humility therefore is the
condition of true learning.

In this week’s reading we find part of the “avodah” service of the Cohen
Hagadol (The High Priest) in the atoning sacrifice. There is a parallel in the book
70 of Hebrews from the Ketuvei Shelachim (Apostolic Writings) and Parashat
Vayikra. This week, the reading portion from the Ketuvei Shelachim and that of
the Torah presents a challenge to the traditional Christian interpretation of the
scriptures. I’ll explain further after we first examine the scriptures (כתבי הקודש)
in question.

Hebrews 10:15-18

75 *10:15 Whereof the Holy Ghost also is a witness to us: for after that he had said
before, 10:16 This is the covenant that I will make with them after those days,
saith the Lord, I will put my laws into their hearts, and in their minds will I write
them; 10:17 And their sins and iniquities will I remember no more. 10:18 Now
80 where remission of these is, there is no more offering for sin. (KJV)*

עברית 10:15-18

15 16 עולם: וגם־רוח הקדש יעד־לנו כזאת כי אחרי אמרו: זאת
הברית אשר אכרת אתם אחרי הימים ההם נאמ־יהוה נתתי
את־תורת־י בקרבם ועל־לבם אכתב־נה: יוסף יאמר ולעונם
17 ולחטאתם לא אזכר־עוד: ובאשר יש־שם סליחה לאלה אין
18 מקום לקרבן על־החטא: על־כן אחי בהיות לנו בטחון לבא
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שמות 3:1-10

1 ואם-יָבֵחַ שְׁלָמִים קָרְבָּנוֹ אִם מִן-הַבָּקָר הוּא מִקְרִיב
 2 אִם-זָכָר אִם-נִקְבָּה תָּמִים יִקְרִיבֵנוּ לִפְנֵי יְהוָה: וְסַמְךָ
 יָדוֹ עַל-רֹאשׁ קָרְבָּנוֹ וּשְׁחָטוּ פֶתַח אֹהֶל מוֹעֵד וְזָרְקוּ
 בְּנֵי אֹהֶלן הַכֹּהֲנִים אֶת-הַדָּם עַל-הַמִּזְבֵּחַ סָבִיב:
 3 וְהַקְרִיב מִזְבַּח הַשְּׁלָמִים אִשָּׁה לַיהוָה אֶת-הַחֶלֶב
 הַמְכַסֶּה אֶת-הַקֶּרֶב וְאֵת כָּל-הַחֶלֶב אֲשֶׁר עַל-הַקֶּרֶב:
 4 וְאֵת שְׁתֵּי הַכְּלִיֹּת וְאֶת-הַחֶלֶב אֲשֶׁר עֲלֵהן אֲשֶׁר
 עַל-הַבְּסָלִים וְאֶת-הַיִּתְרֹת עַל-הַכֶּבֶד עַל-הַכְּלִיֹּת
 5 יְסִירְנָה: וְהִקְטִירוּ אֹתוֹ בְּנֵי-אֹהֶלן הַמִּזְבֵּחַ עַל-הָעֵלָה
 אֲשֶׁר עַל-הָעֵצִים אֲשֶׁר עַל-הָאֵשׁ אִשָּׁה רִיחַ נִיחֹחַ
 לַיהוָה:
 6 וְאִם-מִן-הַצֹּאן קָרְבָּנוֹ לַיָּבֵחַ שְׁלָמִים לַיהוָה זָכָר אוֹ
 7 נִקְבָּה תָּמִים יִקְרִיבֵנוּ: אִם-כֶּשֶׁב הוּא-מִקְרִיב אֶת-
 8 קָרְבָּנוֹ וְהַקְרִיב אֹתוֹ לִפְנֵי יְהוָה: וְסַמְךָ אֶת-יָדוֹ עַל-
 רֹאשׁ קָרְבָּנוֹ וּשְׁחָט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי
 9 אֹהֶלן אֶת-דָּמֹו עַל-הַמִּזְבֵּחַ סָבִיב: וְהַקְרִיב מִזְבַּח
 הַשְּׁלָמִים אִשָּׁה לַיהוָה חֶלְבוֹ הָאֵלֶיָּה תְּמִימָה לְעֹמֶת
 הָעֵצָה יְסִירְנָה וְאֶת-הַחֶלֶב הַמְכַסֶּה אֶת-הַקֶּרֶב וְאֵת
 10 כָּל-הַחֶלֶב אֲשֶׁר עַל-הַקֶּרֶב: וְאֵת שְׁתֵּי הַכְּלִיֹּת וְאֶת-
 הַחֶלֶב אֲשֶׁר עֲלֵהן אֲשֶׁר עַל-הַבְּסָלִים וְאֶת-הַיִּתְרֹת
 11 עַל-הַכֶּבֶד עַל-הַכְּלִיֹּת יְסִירְנָה: וְהִקְטִירוּ הַכֹּהֲנִים הַמִּזְבֵּחַ
 לַחֵם אִשָּׁה לַיהוָה:

Vayikra / Leviticus 3:1-10

3:1 'Now if his offering is a sacrifice of peace offerings, if he is going to offer out of the herd, whether male or female, he shall offer it without defect before the Lord. 3:2 'He shall lay his hand on the head of his offering and slay it at the doorway of the tent of meeting, and Aaron's sons the priests shall sprinkle the blood around on the altar. 3:3 'From the sacrifice of the peace offerings he shall present an offering by fire to the Lord, the fat that covers the entrails and all the fat that is on the entrails, 3:4 and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys. 3:5 'Then Aaron's sons shall offer it up in smoke on the altar on the burnt offering, which is on the wood that is on the fire; it is an offering by fire of a soothing aroma to the Lord. 3:5 'Then Aaron's sons shall offer it up in smoke on the altar on the burnt offering, which is on the wood that is on the fire; it is an offering by fire of a soothing aroma to the Lord. 3:6 'But if his offering for a sacrifice of peace offerings to the Lord is from the flock, he shall offer it, male or female, without defect. 3:7 'If he is going to offer a lamb for his offering, then he shall offer it before the Lord, 3:8 and he shall lay his hand on the head of his offering and slay it before the tent of meeting, and Aaron's sons shall sprinkle its blood around on the altar. 3:9 'From the sacrifice of peace offerings he shall bring as an offering by fire to the Lord, its fat, the entire fat tail which he shall remove close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails, 3:10 and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys. (NASB)

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The traditional Christian teaching on these verses found in the book of Hebrews and its relation to Vayikra / Leviticus is related to the Lord taking away the Torah now that we have Yeshua and His shed blood. Is the Torah really passed away? Are G-d's ways for holy living no longer valid for us today now that we have a more perfect atoning sacrifice in Yeshua Hamoshiach? Does the body of believers today live a form of lawlessness by eating, drinking, worshipping, walking in ways that are contrary to G-d's instruction assuming all is well by simply keeping a moral life? These are all hard questions and in today's

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100 society where does it all fit? In last week's double portion (Parshiot Vayakhel-
Pikudei), we discussed the indwelling of G-d's Ruach (spirit). If G-d is
tabernacling within us shouldn't we be walking a life of holiness according to G-
d's instruction? How does this fit into classical Christian interpretation on Law
105 versus Grace? (Note: the idea of "Law versus Grace" suggests there is some kind
of contrast that can be made. Some sort of striking difference between Law and
Grace as if G-d's salvation was made by some other means prior to Yeshua the
Messiah) A casual reading of the text in Hebrews may lead one to believe G-d is
doing away with the Torah but is that really what the author is saying? Reading
110 through the text G-d does not take away the Torah; rather, He takes away the first
system of sacrifices and priesthood in order to set up the second within the
framework of one eternal Torah.

The taking away of this system also does not necessarily mean that there will
be a prohibition of all animal sacrifices by the Levitical priesthood. The point of
the author of Hebrews relates to only the sin offering "an offering for sins is no
115 longer needed." Because the second sin offering system in Yeshua is effectual in
a way that the first never was. The other animal sacrifices could in effect be
continued without eclipsing the preeminent role of Yeshua's once and for all
sacrifice and eternal high priesthood.

Having G-d's Torah writing upon one's heart and mind implies that G-d has
120 forgiven one's sins, so that an offering for sins is no longer needed. From the text
in Hebrews, the readers of the message should free themselves from their
compulsion to offer animal sacrifices as sin offerings (in the Beit HaMikdash, בית
המקדש) and instead be fully assured of the sufficiency of Yeshua's sacrifice of
himself on their behalf. In the first century the compulsion to continue to offer a
125 sin sacrifice would have been great however; today we have no such compulsion.
This causes a sort of disconnection between the time of the written text and today.
Nevertheless, we too should be convinced of the necessity of blood sacrifice and
atonement for sin while having assurance that Yeshua's blood sacrifice fulfills
that requirement. Does this do away with the Torah? No, this does not abolish
130 the Torah but requires a continuation of the Torah for the preeminent role of
Yeshua's blood atonement to continue on our behalf.

The author of Hebrews is specifically limiting what he says about the sin
offering. An offering for sins is no longer needed and is ruled out. But the other
sacrificial offerings remain part of G-d's order even after Yeshua's death, as
135 proved by Shaul's (Paul's) activity in the temple in *Acts 21:26* and his own
offering of sacrifices which he himself speaks of in *Acts 24:17*. With the
destruction of the Beit HaMikdash (Temple in Jerusalem), sacrificial offerings
become impossible; but if the Temple is rebuilt, thank offerings, meal offerings,
and praise offerings may be offered once again. The writer of the book of
140 Hebrews does not offer the possibility of the end of the sacrificial system in its
entirety, but only the end of animal sacrifices for sins.

In conclusion, does this present any difficulty for you today? If the Torah is
still valid for us today (according to the Scriptures it is) are you living your faith
in a way which is pleasing to the Lord? We have been taught for so many
145 centuries by the church that sacrifices in themselves have no value or efficacy
because they were only the "shadow of good things to come," and pointed the

Shelachim / Acts 21:26

21:26 Then Paul took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them. (NASB)

Shelachim / Acts 24:16

24:16 'In view of this, I also do my best to maintain always a blameless conscience both before God and before men. 24:17 'Now after several years I came to bring alms to my nation and to present offerings; 24:18 in which they found me occupied in the temple, having been purified, without any crowd or uproar. But there were some Jews from Asia (NASB)

worshippers forward to the coming of the great Cohen Hagadol (High Priest) who
in the fullness of the time, “was offered once for all to bear the sin of many.” Yes
Yeshua is our great Cohen Hagadol (High Priest), and Yeshua did offer himself
150 once and for all to bear the sin of many but were the sacrifices in the Temple
service of no value or efficacy? Was there really only a temporary economy to a
system of types and emblems which served their purposes and has now passed
away? According to the evidence we have in the Ketuvei Shelachim (Apostolic
155 Writings) we have two examples from Shaul (Paul) the sacrifice as a peace
offering may still be offered. From the text in the book of Hebrews we know G-d
has taken away the first system of sacrifices and priesthood in order to set up the
second within the framework of one eternal Torah. If there is an eternal Torah as
the scriptures indicate, and we are the dwelling place of G-d’s Ruach (Spirit) how
should we be living? As temples of G-d’s Holy Spirit we should be offering our
160 bodies as living sacrifices (See Romans 12:1-4). Have you ever wondered how
we can live that way and how we should be doing that? The offering of our
bodies is through living by G-d’s Holy ways found in the Torah.

165 Heavenly Father,

I believe and fully am assured of the sufficiency of Yeshua’s sacrifice which
was made on my behalf for the forgiveness of my sins. I understand the Torah
must continue in order for the preeminent role of Yeshua’s blood atonement to
continue onward for me. Yeshua please send your Ruach to come and tabernacle
170 in my body. I want to begin to live a life according to your ways for holy living.
Help me to begin to offer my body as a living sacrifice.

I pray all these things in Yeshua’s Name. Amen!

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Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever