



**Parasha Vayikra**

March 21, 2026

*Torah: Leviticus 1:1-5:26*

*Haftarah: Isaiah 43:21-44:23*

*Ketuvim Shlichim: Hebrews 10:1-18*

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This week we entered into a new book, Vayikra. Meaning and He called. But before this we see at the end of Exodus an event occurs where the glory of the LORD filled the Tabernacle. *“Then the cloud covered the Tent of Meeting, and the glory of ADONAI filled the Tabernacle. Moses was unable to enter into the Tent of Meeting, because the cloud resided there and the glory of ADONAI filled the Tabernacle. (Exodus 40:34)* Moses just learned a valuable lesson if he didn’t already know, that our God is a holy God and mere men cannot just enter into His presence unless summoned. The building of the Tabernacle was a success and we see that the presence of God has taken residence serving as the dwelling place for the Divine Presence but this poses a problem. How can unholy men come near to a Holy God? For God has taken residence in the Tabernacle but was unapproachable. Not even Moses could come near when the cloud settled upon it and the glory of the LORD filled the Tabernacle.

And even though men may desire to have communion and fellowship with God, within our hearts we also resist Him. **Jeremiah 17:9** says, *“The heart is deceitful above all things, and incurable—who can know it?* And with this in mind then how can we ever come near Him? Moses might have contemplated this for a brief while he beheld the glory of the Divine Presence, which would temporarily bar him from drawing near but would ultimately seclude man from ever coming near to a transcended God while we remain in our sinful state and then Vayikra. And He called. God called Moses to come near to explain how men could come and approach a Holy God.

And so when we open up the book of Leviticus we see how this is to be done. How the sons of Israel will be given the ability to draw near to their creator. As Adonai calls out to Moses from the Tent of Meeting, He instructs him, *“Speak to Bnei-Yisrael, and tell them: When anyone of you brings an offering to ADONAI, you may present your offering of livestock, from the herd or from the flock. (Leviticus 1:2)* Adonai says that Moses is to speak to the sons of Israel and say, **ki yaq-rib mik-kem qor-ban**, when you bring an

offering. But unlike our bibles which might translate the word *offerings* as sacrifices in place of the Hebrew word *korban*, it's important to know that neither offerings or sacrifices offers the reader a satisfactory definition in its place. For the word "sacrifice" might imply that the person bringing it must deprive himself of something he cherishes. And though the word "offering" may sound better implying a payment of sorts, a fee, tribute, or gratuity, but just like the word "sacrifice" it still falls short.

For the Hebrew word "korban" implies more than just an offering or a sacrifice, for the root of *korban* is *karav*, a Hebrew verbal root that can be translated as meaning "to come near". *Korban* is also associated with a gift. As if the offerer is bringing a gift to the LORD in order to create closeness between himself and the Creator. With this God's people are able to commune and fellowship with their God even though He is transcending and far above anything that we can grasp in our finite understanding and yet He makes a way that we can still have an earthly relationship with Him.

And so we have it. A perfect and Holy God who has not only decided to come down and Tabernacle amongst His people Israel but to also make it to where they can also draw near to Him even though we are flawed and daily must die to sin and our own fleshly desires and wants.

In the first parasha of Vayikra we deal with five different offerings: The Olah (**burnt offering**), The Minchah (**grain offering**), The Shelamim (**peace offering**), The Chatat (**sin offering**), and The Asham (**guilt offering**). Now we know that without a Temple in Jerusalem that none of these can be fulfilled or officiated today. But how can we look at these things of the past, from ancient Israel as something that may be applicable to our lives today. Out of the five offerings an Israelite could bring only two were in accordance with sin and mandatory while the other three were voluntary.

So beginning with the olah offering, which was an offering that was wholly consumed on the altar. This *korban* brought by the offerer symbolized complete submission or surrender and devotion to God. Here we have the worshiper reaching a point in their lives where they want to surrender all to the LORD in an act of giving their entire being to Him and not just a portion of their lives. Olah means that which goes up or ascends as that will become their new status as a person who has now ascended and come near to God spiritually.

For we see this kind of dedication with Hannah as she was praying at the House of Adonai in Shiloh when it says, "*So she made a vow and said, 'ADONAI-Tzva'ot, if You will indeed look upon the affliction of Your handmaid, remember me and not forget Your handmaid, but grant Your handmaid a son, then I will give him to ADONAI all the days of his life and no razor will ever touch his head.'*" (1 Samuel 1:11) And soon after the birth of Samuel,

Hannah honors her vow for scriptures says that she brought the boy unto Eli the High Priest and says unto him, *“For this boy I prayed, and ADONAI has granted me my petition that I asked of Him. So I in turn dedicate him to ADONAI—as long as he lives he is dedicated to ADONAI.”* Then he bowed in worship there before ADONAI. **(1 Samuel 1:27-28)**

We also see this kind of dedication of the Nazarite which was a voluntary, temporary vow of separation and dedication to God found in Numbers 6, which could be taken by both men and women. It required strict abstinence from all grape products (wine, raisins), prohibition of cutting the hair, and avoiding contact with dead bodies. This commitment symbolized a special state of holiness, set apart for divine service for a specified period of time. In scriptures we know that Samson was a Nazarite who was dedicated from birth. **(Judges 13:5)** Many say Samuel was whose mother Hannah vowed to never let a razor touch his head. **(1 Samuel 1:11)** John the Baptist resembled an eternal Nazarite vow who was set apart from birth and appeared to have sustained from alcohol. **(Luke 1:15)** And Lastly, we have the Apostle Shaul who took a vow in Cenchræe **(Acts 18:18)**, and later participated in purification rites associated with the vow **(Acts 21:23-24)**.

Regardless, if all these men were under a Nazarite vow or not they all resembled an olah. For they lived their lives in complete surrender, devotion, and dedication to Adonai. Shaul admonishes believers to do the same. *“I urge you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice—holy, acceptable to God—which is your spiritual service. Do not be conformed to this world but be transformed by the renewing of your mind, so that you may discern what is the will of God—what is good and acceptable and perfect.”* **(Romans 12:1-2)**

So like the offerer who would bring the olah offering in the Temple in order that they may be near to God in a lifelong service to Him we as believers in Messiah must dedicate our very lives for the service of the Kingdom. Surrendering all; our hands, our feet, and minds, for His purpose by refusing to conform to this world and being wholly dedicated to His cause and mission for our lives.

Now let's look into the Minchah or the grain offering. This offering dealt with the work of our hands, dedicating daily labor, sustenance, and skill to God. It was also a poor man's offering to those who could not afford an animal sacrifice on the altar, meaning it was not necessarily a thanksgiving for prosperity or bountiful blessings when bringing this offering though it very well could have been depending on the status of the offerer. Now in religious Jewish circles this offering is associated with what is considered as the Minchah Prayer

Service, which is often performed in the afternoons when most people are deeply engaged in their daily work.

**Psalm 90:17** says, *Let the favor of the Lord our God be upon us. Establish the work of our hands for us— yes, establish the work of our hands.* And during the Torah service after the Torah is read the Chazzan would pray a blessing over the reader and in the blessings being pronounced it speaks of sending blessings and prosperity on all the works of his hands. **Ma’aseh Yadiyiv** - “Works of his hands”, **Ma’aseh Yadeinu** - “Works of our hands”. The very workings of our hands are very important to the kingdom of God. Without the workings of our hands the Minchah offering could not have been possible. For unlike animal sacrifices which exist in nature, the Minchah offering exists of fine flour, oil, and frankincense – elements that require human labor and effort to prepare.

And regarding our hands when it comes to God’s Kingdom, Yeshua says, *“No one who has put his hand to the plow and looked back is fit for the kingdom of God.”* (**Luke 9:62**) This walk and work of God’s Kingdom will take dedicated followers who are wholly committed to the call without using their hands to keep grasping on to those things of the past. Dedicated hands, an unwavering commitment to labour for the sake of the Kingdom of God. In the Gospels of Matthew, Yeshua goes throughout the cities and towns teaching in the synagogues and proclaiming the God News of the kingdom and healing those with infirmities when he is suddenly moved with compassion for the people and He looked to the disciples and said, *“The harvest is plentiful, but the workers are few. Therefore pray to the Lord of the harvest that He may send out workers into His harvest field.”* (**Matthew 9:37-38**)

God is looking for His people to come with a Minchah so that He can bless the very works of our hands. And for us to give of our time and to labor for His cause and His purpose so that the Kingdom of our God can grow.

Now when you look at the third offering the Shelamim or what is more popularly known as the peace offering that was brought by the offerer in a show of thanksgiving to God for His kindness, or either to fulfill a vow or to celebrate in fellowship. So if God have blessed me in a way that I could comfortably provide for my family and I wanted to thank God for His blessings than I would give of this offering or if I had a child who injured themselves and through prayer Adonai healed them then I would bring this offering to the place God has appointed, give the breast and thigh to the priest, and burn the fat around the entrails, kidneys, and liver upon the altar as a pleasing aroma to the LORD. And the rest I would

take home, invite family and friends to eat in a festive meal celebrating Adonai's healing of the child.

In John when speaking to the disciples Yeshua tells them *“Shalom I leave you, My shalom I give to you; but not as the world gives! Do not let your heart be troubled or afraid. (John 14:27) Yeshua commands the disciples to not be afraid or have troubled hearts. He said have Shalom and be at peace!* So when the offerer came into the Tabernacle or Temple with a shelamim offering they were at peace with their Heavenly Father. For if the LORD heals my child then I'm at peace that He can and will do it again. If the LORD keeps me in my times of trouble and despair then I have ultimate assurance that He can and will do it again. This kind of peace or Shalom is worthy of thanksgiving, its worthy of the praise given from the offerer to our King.

Now we move from offerings regarding dedication, works, shalom and thanksgiving which were all voluntary offerings and move into the final two offerings. The Chatat – Sin offering and the Asham – Guilt offering. Both dealt with sin, focusing primarily with atonement and purification for unintentional or sins of ignorance. The High Priest would bring a sin offering if his sins brought guilt upon the people, the entire congregation brought one when they sinned unintentionally and were guilty, a leader brought a male of the goat, the common people brought one rich or poor. There were also Hospecial circumstances which caused an Israelite to bring a sin offering such as the purification of a leper, the ending of a nazarite vow, or women after childbirth.

In the Brit Chadasha we see a couple examples. Like in Luke where there's a leper that comes to Yeshua and begs for healing and Yeshua heals him but gives him this command. He tells the leper, *“Go and show yourself to the kohen. Then bring an offering for your cleansing, just as Moses commanded, as a testimony to them.” (Luke 5:14)* Also we see Miriam come to bring a sin offering after the birth of Yeshua in accordance with the Torah in Luke the 2nd chapter. *“And when the days of their purification were fulfilled, according to the Torah of Moses, they brought Him to Jerusalem to present to ADONAI. As it is written in the Torah of ADONAI, “Every firstborn male that opens the womb shall be called holy to ADONAI.” So they offered a sacrifice according to what was said in the Torah of ADONAI: “a pair of turtle doves, or two young pigeons.” (Luke 2:22-24)*

These both were sin offerings being offered according to Leviticus. And just like the Chatat offering being offered up for unintentional sins we have the Asham – the guilt offering. But unlike other offerings, the guilt offering specifically requires restoring what was wrongfully taken or damaged. These things included even taken of the holy things of the LORD. The *asham* acted as a form of "reparation," acknowledging that offenses against others are

also offenses against God, requiring both repayment to the victim and a sacrifice at the Temple.

When I look at scriptures and ponder upon these two offerings, both the Chutat and the Asham I think upon how important their symbolism was for humanity's redemption. The efficacy of each for every individual person on this earth. Shaul writes, *"For what was impossible for the Torah—since it was weakened on account of the flesh—God has done. Sending His own Son in the likeness of sinful flesh and as a sin offering, He condemned sin in the flesh— so that the requirement of the Torah might be fulfilled in us, who do not walk according to the flesh but according to the Ruach. (Romans 8:3-4)*

Isaiah speaks on the atoning work of the mashiach who in Isaiah 53 is the suffering servant who dies for the sins of the people. The text foretells of Messiah's rejection, vicarious suffering, and ultimate exaltation. Verse 10 says, *"Yet it pleased ADONAI to bruise Him. He caused Him to suffer. If He makes His soul a guilt offering, He will see His offspring, He will prolong His days, and the will of ADONAI will succeed by His hand. (Isaiah 53:10)* Only Yeshua fulfills this. He voluntarily makes His soul an "asham" to bear the iniquities of many. And in return the Father highly exalts him. *"Therefore I will give Him a portion with the great, and He will divide the spoil with the mighty— because He poured out His soul to death, and was counted with transgressors. For He bore the sin of many, and interceded for the transgressors". (Isaiah 53:12)* Oh how thankful we are that Yeshua did this for us. He voluntarily took upon the disgrace, the shame, and the agony of a Roman cross. Telling the Father not to take them or us but instead to take Him so that fallen humanity might live. Glory to the Father.

So as we see, all of the offerings in Vayikra hold its beauty and its spiritual relevance for each believer to glean from in our daily walk in Messiah. If you want you can see their fulfillment in the Messiah as many scholars say that Yeshua was all of the offerings in one. But however you choose to study this subject, be led by the ruach and seek His guidance. For we are a chosen people, a royal priesthood, a holy nation, a people for God's own possession so that we may proclaim the praises of the One who called you out of darkness and into His marvelous light. Shabbat Shalom!