

Parashah Vayikra - וַיִּקְרָא

"and he called"

Torah portion:

Leviticus 1:1 - 6:7

Exodus 30:11-16 (2014 Shabbat Shekalim)

Numbers 28:9-15 & Exodus 12:1-20 (2015 Shabbat HaCodesh)

Haftarah portion:

Isaiah 43:21 - 44:23

1 Samuel 15:1-34 (2019 Shabbat Zakhor)

Ezekiel 45:16 - 46:18 (2015 Shabbat HaCodesh)

Brit Chadashah/New Testament portion:

Hebrews 10:1-18

Hebrews 13:10-15

We often read surrounding N.T. scripture because it is such a blessing to do so.

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[Good New Testament commentary from John Parsons](http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Vayikra/vayikra.html)

<http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Vayikra/vayikra.html>

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Leviticus. 4:27

Leviticus 4:27 "And if any one of the common people sin unwittingly (בְּשִׁגְגָה), in doing any of the things which Jehovah hath commanded not to be done, and be guilty"

Hebrew for Christians/John Parsons has an interesting wording for this verse:

"if a person offends and performs any of the commandments of the LORD that should not be done, and is guilty". John points out that the Rabbinical thought is that this is speaking of doing commandments "devoid of heart".

This slightly different wording brings "His" commandments (1Jn. 2:3, 3:23) and Hagar (Gal.4:30) to mind.

1 John 2:3 And in this we-are-coming-to-know that we-have-come-to-know-and-still-know him, if we-might-be-keeping HIS (1Jn.3:23) commandments.

That is to say, we can only keep HIS commandments if we are *right hearted* in Messiah Jesus.

1 John 3:23 "And this is his commandment, in-order-that we-might-trust in-the name of-his son Jesus Messiah and we-might-be-cherishing one-another according-as he-gave commandment to-us."

That is to define his commandments...

Also interesting differences here:

Leviticus 5:17 "And if any one sin, and do any of the things which Jehovah hath commanded not to be done; though he knew it not (וְלֹא יָדָע), yet is he guilty, and shall bear his iniquity.

18 And he shall bring a **ram without blemish** out of the flock, according to thy estimation, for a trespass-offering, unto the priest; and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knew it not, and he shall be forgiven”.

What are the differences between "he knew it not" & "unwittingly" (4:27) & why does it require a ram? For "unwittingly (בְּשִׁגְגָה)" (Lev.4:27) Thayer's lexicon has "error, fault, committed through inadvertence." Also coming to mind here are future "4th temple" (or third) sacrifices... As also "the doing of a commandment devoid of heart" (i.e. as opposed to "casting out the maidservant") might speak to Messianic & Rabbinical Judaism's Torah Observance? And that with Heb.10:28-29, and 1 Jn.2:3 "know HIS (1 Jn.3:23) commandments". In a "weaker brother" sense, much lovingkindness is seen here. Would this ram prefigure Jesus on the cross ("forgive them, they don't know what they are doing" Lu.23:34a) and the "redemption-back" of Rom. 3:24? There will be a standing again of the dead in Messiah (1 Thes. 4:16), they will look on him whom they pierced and mourn (Zechariah 12:10) , all Israel will be saved (Rom. 11:26). God is powerful to graft-in again those now in "distrust" (Rom.11:23). Another question: "Are the future sacrifices REALLY physical in the sense of our "today" physical? It seems as the sanctuary of the God is in you (1Cor.3:16), then they are not the physical type of reality. There is a physical body of the soul, and there is a physical body of the spirit. Recall that Jesus ate with the disciples after his resurrection.

1 Corinthians 15:44 "It-is-being-sown (a) body of-the-soul, it-is-being-raised (a) body of-the-spirit. If there-is (a) body of-the soul, there-is also of-the spirit."

The body of the spirit:

Luke 24:43 "And having-taken he-ate in-sight of-them"

Yet another question arises...*does the body of the spirit have blood in it?* The soul of the flesh is in the blood:

Leviticus 17:11 "For the life (נֶפֶשׁ - *nephesh*) of the flesh (הַבָּשָׂר) is in the blood; and I

have given it to you upon the altar to make atonement for your souls (עַל-נַפְשׁוֹתֵיכֶם):

for it is the blood that maketh atonement by reason of the life (בַּנֶּפֶשׁ)."

נֶפֶשׁ - *nephesh* is better translated "soul".

"For the *soul* of the flesh is in the blood" and I have given it to you upon the altar to make atonement for your *souls*: for it is the blood that maketh atonement by reason of the *soul*."

So! The "soul" also continues? I need to study this @ R.H. Mount...

The King James confuses the subject by translating *nephesh* as soul 475x, life 117x, person 29x, mind 15x, heart 15x, creature 9x, body 8x, himself 8x, yourselves 6x, dead 5x, will 4x, desire 4x, man 3x, themselves 3x, any 3x, appetite 2x, misc 47x.

Why suggest there is not blood in Jesus' resurrected body? *It is our propitiation, he shed it for us.* This "new" body had a hole in it, i.e. a wound where he was pierced in the side, yet this - fatal - wound was no longer fatal, that is, it was not bleeding. Why wasn't it bleeding? How perplexing for us, and how perplexing for Thomas. Do we doubt this also? I think at best we admit we cannot understand this...for on the other hand, how can a body process food without blood? Yet Jesus ate after his resurrection...and walked through walls. Apparently this new body is not a "human" body and functions differently?

John 20:27 "Afterwards he-is-saying to-the Thomas: You-bring your finger here, and note my hands; and you-bring your hand and **you-cast into my side;** and you-be-becoming not unbelieving, BUT trusting."

I'm hopeful that Jesus will treat my little trust in a similar manner: "Hey, come here inside me, I've got things to do. *Let's go!*"

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At times certain verses fly around in the Messianic assembly's cyclonic whirl of what passes there as "sound doctrine". Note that in the Messianic assembly the emphasis is often primarily on what a person does, rather than what YHVH Elohim Yeshua the Messiah has done for us:

quote from a Messianic source:

(((NOTICE THE WORD "" IF "" IN THESE VERSES)))

JOHN 15:14.

JESUS SAID, ...YOU ARE MY FRIENDS "" IF "" YOU DO WHATSOEVER I HAVE COMMANDED YOU TO DO.

JOHN 8:31 AND 32.

"" IF "" YOU CONTINUE IN MY WORD, YOU ARE MY DISCIPLES INDEED, THEN YOU SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.

1 JOHN 1:7.

BUT "" IF "" WE WALK IN THE LIGHT, AS HE IS IN THE LIGHT, WE HAVE FELLOWSHIP ONE WITH ANOTHER, AND THE BLOOD OF JESUS CHRIST HIS SON CLEANSSES US FROM ALL SIN.

JOHN 14:15.

JESUS SAID "" IF "" YOU LOVE ME, KEEP MY COMMANDMENTS.

1 JOHN 2:3 AND 4.

BY THIS WE KNOW THAT WE KNOW HIM, "" IF "" WE KEEP HIS COMMANDMENTS. IF ANY MAN SAY'S I KNOW HIM, BUT DO NOT KEEP HIS COMMANDMENTS, HE IS A LIAR, AND THE TRUTH IS NOT IN HIM.

end quote

All these verses are true! But along with "if", we should also equally delineate the Holy Spirit's use of the words "" I "", "" MY "", and "" HIS "".

And IF we know him, those verses are not in conflict with the following verses:

1 John 3:23 And this is **"" HIS "" commandment**, in-order-that we-might-trust in-the name of-his son Jesus Messiah and we-might-be-cherishing one-another according-as he-gave commandment to-us.

v24 And the (one) keeping **"" HIS "" commandments** is-remaining in him and he in him; and in this we-are-coming-to-know that he-is-remaining in us, out-of the Spirit which he-gave to-us.

Mark 12:29 But the Jesus answered him, That first-of-all of-the commandments, (is) you-be-hearing, Israel, **Jehovah our God Jehovah is one.**

v30 And you-will-cherish Jehovah your God out-of your **total heart** and out-of your **total soul** and out-of your **total intellect** and out-of your **total strength**. This (is the) first commandment.

This commandment requires that we know who Jehovah our God is.

Jesus has explained this:

John 10:30 **"I and the father are one."**

v31 **And (the) like second (is) this: You-will-cherish your neighbor as yourself.** Another commandment greater of-these is not.

Note the distinction Jesus makes: **you keep my commandments. I kept and still keep my Father's commandments:**

John 15:10 If YOU-might-keep **my commandments**, YOU-will-remain **in my charity**, according-as I myself-have-kept-and-am-still-keeping **the commandments of-my Father**, and I-am-remaining in **his charity**.

Jump to: [How the commandments are kept - in His love](#)

www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#How_the_commandments_are_kept:_

John 6:28 They-said therefore to him, What might-we-be-doing, in-order-that we-might-be-working the works-of-the God?

John 6:29 The Jesus answered and said to-them, This is the work-of-the God, in-order-that you-might-trust with-reference-to whom that (one) dispatched.

Again:

JOHN 8:31 AND 32.

"" IF "" YOU CONTINUE IN MY WORD, YOU ARE MY DISCIPLES INDEED, THEN YOU SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.

So again, if we know Him and His word, the truth (Jesus) gives us freedom:

Galatians 4:21 **YOU-be-saying to-me, the (ones) willing to-be under law, are-YOU not hearing the law?**

v24 **Which-things are being-allegorized: for these (women) are two covenants,** on-the-one-hand one from mount Sinai, bearing with-reference-to slavery, one-who is Hagar.

v30 **BUT what is-saying the scripture? You-cast-out the maidservant and her son;** for by-no-means will the son of-the maidservant inherit with the son of-the free-woman.

Not freedom to sin, but freedom from the law of sin and death in the law of the spirit of the life in Messiah:

Romans 8:2 "For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death."

2 Corinthians 3:17 **But the Lord is the Spirit; but the-place-where the Spirit of-Jehovah (is), there (is) freedom.**

1 Corinthians 6:19 Or are-YOU not knowing-absolutely that YOUR body is (the) sanctuary of the Holy Spirit in YOU, whom YOU-are-having from God, and YOU-are not of-yourselves?

v20 For YOU-were-bought-in-the-market of-(a)-price; YOU indeed glorify the God in YOUR body.

Ephesians 5:30 "Because we-are members of his body."

How?

God loved us first:

John 3:16 "For thus the God cherished the world so-that he-gave his son, namely-the only-begotten, in-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal."

So that by His love, we might keep his word:

1 John 2:5 But who might-be-keeping his word, truly in this (one) the charity of-the God has-been-made-perfect-and-is-still-perfect. In this we-are-coming-to-know that we-are in him.

Matthew 27:51 "And behold the veil of-the sanctuary was-split into two, from from-above till below"

That veil was his flesh!

John 14:6 "The Jesus is-saying to-him, **I myself-am the way and the truth and the life. No-one is-coming to the Father unless through me.**"

Hebrews 10:19-20 "Having therefore brothers, boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,
Which (entering-in) he-dedicated for-us (a) way recently-slain and living, **through the veil, this is his flesh,**"

1 Corinthians 3:16 "Are YOU not knowing absolutely that YOU are the sanctuary of the God, and the spirit of God is dwelling [οἰκεῖ - oikei] in YOU?"

Hebrews 13:10 We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat.

Hebrews 4:3 "For we, the (ones) having-trusted, are-going-in into the rest, according-as he-has-said-and-still-says: As I-swore in my wrath; if they-will-go-in into my rest; and-yet of-the works having-been-come-to-pass from casting-down of-(a)-world."

Habakkuk 2:4b "but the righteous shall live by his faith.(trust)"

Romans 10:8 BUT what is-it-saying? The saying is near you, in your mouth and in your heart; the saying of-the trust which we-are-preaching is this:

v9 That **if you-might-confess with your mouth Jehovah Jesus, and you-might-trust in your heart that the God raised him out-of dead (ones), you-will-be-saved**

Hebrews 10:1 For the law having (a) shadow of-the future good-(things), not itself the image of-the things, according-to (each) year by the same sacrifices which they-are-offering with-reference-to the perpetuity it-is never being-able to-make-perfect the (ones) coming-near;

v2 Since would-they not have-ceased being offered? because the (ones) serving, once having-been-cleansed-and-still-cleansed, (would) still be-having not-one conscience of-sins.

v3 But in them (a) remembrance of-sins according-to (each) year; (Lev. 16:34)

v4 For (it-is) **impossible** (for) blood of-bulls and he-goats to-be-removing sins.

v5 On-this-account coming-in into the world **he-is-saying: You-willed** not sacrifice and offering, but you-yourself-rendered (a) body thoroughly-fit for-me; (Ps.40:6)

v6 You-thought not well (of) total-burnt-offerings even concerning sin.

v7 Then **I-said: Behold I-am-present**, in (the) heading of-(a)-little-book it-has-been-written-and-is-still-written concerning me, to-do, the God, **your Will**. (Ps. 40:7)

v8 More-above saying that sacrifice and offering and total-burnt-offerings even concerning sin **you-willed not, nor you-thought-well** (of), **they-which are-being-offered according-to the law,**

v9 Then **he-has-said-and-is-still-saying: Behold I-am-present to-do, the God, your**

will. He-is-carrying-off the first in-order-that the second might-stand; (Ps. 40:8)

v10 In which **will** we-are having-been-made-holy-and-are-still-holy **through the offering all-at-once of the body of the Messiah Jesus.**

v11 And on-the-one-hand every priest has-stood-and-still-stands publicly-ministering according-to (each) day and often offering the same sacrifices, they-which are never being-able to-lift sins from-around (them);

v12 He, on-the-other-hand having-offered one sacrifice in-behalf-of sins with-reference-to the perpetuity (was) seated in right (hand) of-the God,

v13 Henceforth waiting-long till his enemies might-be-placed (a) footstool of his feet.

v14 For by-one offering he-has-made-perfect-and-still-makes-perfect with-reference-to the perpetuity the (ones) being-made-holy.

v15 But the Holy Spirit also is-witnessing to-us; for after to-have-said-before-and-still-saying;

v16 This (is) the covenant which I-myself-shall-covenant with them after those days, Jehovah is saying: Giving my laws on their hearts, and on their intellects I-shall-inscribe them,

v17 And of-their sins and their lawlessnesses I-shall by-no-means still be-mindful.

v18 But where-in-which forgiveness of-these, (there is) not-still (an) offering in-behalf-of sins.

v19 Having therefore brothers, **boldness-of-speech** with-reference-to the **entering-in of-the holy-ones in the blood of-Jesus,**

v20 Which (entering-in) he-dedicated for-us (a) way recently-slain and living, **through the veil, this is his flesh,**

v21 And (having) (a) great priest upon the household of-the God,

v22 **Let-us-be-going-to (God) with (an) authentic heart in certainty of-trust, (having) the hearts having-been-sprinkled-and-still-sprinkled from (an) evil conscience and (having) the body having-been-and-still-bathed with-clean water;**

v23 **Let-us-be-holding-fast the confession of-the hope unwavering,** for the (one) having-himself promised (is) trustworthy,

v24 And let-us-be-taking-note-of one-another with-reference-to (an) irritation of-charity and of-fine works,

v25 Not abandoning the leading-together-completely of-ourselves, according-as custom with-certain-ones, BUT comforting, and by-this-much more for-as-long-as YOU-are-looking-to the day drawing-near.

v26 For of our sinning voluntarily after (we) took **the thorough-knowledge of-the truth,** no-more (a) sacrifice concerning sins is-being-left-behind,

v27 But certain fearful long-waiting-for of-judgement and zeal of-future fire to-be-eating the (ones) set-over-against.

v28 Some-one **having-disregarded** (a) law of-Moses, upon two or three witnesses if-dying-off separate-from pities;

v29 To-how-much of-worse **vengeance** are-YOU-thinking will-he-be-thought worthy, the (one) **having-trodden-down the Son of-the God** and **having-considered the blood of-the covenant, in which he-was-made-holy,** common, and **having-insulted-within the Spirit of-the favor?**

(Jesus' sacrifice is not common: don't compare it to the everyday Levitical sacrifices.)

v30 For we-are-knowing-absolutely the (one) having-said: To-me an-avenging, I myself will-repay; and again: Jehovah will-judge his people.

v31 (A) fearful (thing) to-fall-into hands of-(a)-living God.

v32 But YOU-yourselves-be-being-mindful-again (of) the former days, **in which having-been-enlightened** YOU-persevered much contest of-sufferings,

v33 This on-the-one-hand, (ones) being-made-spectacles both with-reproaches and in-tribulations; this on-the-other-hand, having-become **partners** of-the (ones) thus turning-themselves-about.

v34 For YOU also suffered-together with-the prisoners, and YOU-welcomed the seizing of YOUR goods with joy, coming-to-know yourselves to-be-having (a) better and remaining existence.

v35 Might-YOU not be-casting-off therefore YOUR **boldness-of-speech**, one-which is-having great compensation. (Make the connection to the New Covenant @vs19. i.e. “don’t give up your graceful entrance to the presence of YHVH by trying to justify yourself via the Mosaic law.)

v36 For YOU-are-having need of-perseverance in-order-that having-done **the will** of-the God YOU-might-obtain-for-yourselves the promise.
(The Will of the God is the New Covenant/Testament.)

v37 For still (a) little moment, **the (one) coming will-be-present** and he-will not linger,

v38 But my just (one) **will-himself-live out-of-trust**, and if he-himself-might-shrink-back, my soul is not thinking-well in him.

v39 But we ourselves are not of-shrinking-back with-reference-to destruction, BUT of-**trust** with-reference-to possession of-soul.

Hebrews c13

v1 **Let brotherly-love be-remaining.**

v2 YOU-be not forgetting of-the love-of-stranger; for through this some escaped-notice (of the fact of) having-entertained angels.

v3 YOU-yourselves-be-being-mindful of-the prisoners as having-been-bound-and-still-bound-together (with them), of-the (ones) being-afflicted as also yourselves being in (a) body.

v4 The marriage (is) honorable among all and the conjugal-bed (is) undefiled; but male-prostitutes and adulterers the God will-judge.

v5 The manner (is) not-loving-silver, being-yourselves-sufficed with-the (things) being-alongside; for he himself has-said-and-still-is-saying: By-no-means might-I-drop you neither by-no-means might-I-abandon you; (Deut. 31:6; Josh. 1:5)

v6 So-that being-confident we-are-saying: **Jehovah (is a) helper to-me, I-myself-shall not fear; what will MAN do to-me?** (Psalm 118:6)

v7 YOU-be-having-in-memory of-the (ones) governing of-YOU, they-who spoke to-YOU **the word of-the God**, of-whom observing-again the outcome of-the conduct YOU-be-imitating **the trust**,

v8 **Jesus Messiah the same yesterday and today and with-reference-to the ages.**

v9 YOU-be not being-brought-away by-various and strange doctrines; for (it is) fine the heart to-be-being-made-firm by-favor, not by-foods, in which the (ones) walking-around were not profited.

v10 **We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat.**

v11 For of-which living-creatures the blood concerning sin is-being-brought-in into the holy-places through the chief-priest, of-these the bodies are-being-burned-(up) without the encampment.

v12 On-this-account Jesus also, in-order-that he-might-make-holy the people through his-own blood, he-suffered without the gate.

v13 Furthermore-now let-us-be-going-out to him without the encampment, bringing his reproach. (i.e. outside the camp of Israel)

v14 For we are not having here (a) remaining city, BUT we-are-seeking-after the (one) future.

v15 **Through him** therefore let-us-be-bringing-up (a) **sacrifice of-acclaim** through all (time) to-the God, **this is fruit of-lips confessing to his name.**

The name (HaShem) above all names is Jesus/Yeshua. Thus Yeshua is YHVH:

Romans 10:4 For Messiah (is) finish of-law with-reference-to righteousness to-every (one) trusting.

v5 For Moses is-writing the righteousness the (one) out-of the law, that the MAN having-done them will-himself-live in them.

Leviticus 18:5

v6 But the righteousness out-of trust is-saying thus: **Might-you not say** in your heart: Who will-ascend into the heaven? This is to-lead-down Messiah;

v7 Or: Who will-descend into the abyss? This is to-lead-up Messiah out-of dead (ones).

v8 BUT what is-it-saying? **The saying is near you, in your mouth and in your heart; the saying of-the trust which we-are-preaching is this;**

v9 That **if you-might-confess with your mouth Jehovah Jesus, and you-might-trust in your heart that the God raised him out-of dead (ones), you-will-be-saved;**

Deuteronomy 30:14; Philippians 2:9-11; John 10:30

v10 For with-heart he-is-being-trusted with-reference-to righteousness, but with-mouth he-is-being-confessed with-reference-to salvation.

v11 For the scripture is-saying: **Every one trusting on him will not be-disgraced.**

Isaiah 28:16

v12 For (there) is not strict-order both of-Jew and of Greek. For the same Jehovah of-all, being-rich with-reference-to all the (ones) calling-on him;

v13 For every (one) whosoever might-call-on the name of-Jehovah will-be-saved.

Philippians 2:5 "YOU-be-having this opinion in YOU which also (is) in Messiah Jesus,

v6 **Who existing in form of-God** considered not the being equal with-God (a thing for) seizure,

v7 BUT he-emptied himself having-taken form of (a) slave, having-become in similitude of-MEN;

v8 And having-been-found in-figure as MAN he-humbled himself having-become obedient as-far-as death, but death of-(a)-cross.

v9 and on-this-account the God exceedingly-exalted him and bestowed-a-favor to-him the name (Hebrew: *HaShem*), namely-the-one above every name,"

v10 "In-order-that in the name (Hebrew: *HaShem*) of-Jesus every knee might-bend of-(those)-in-(the)-heavenly and of-(those)-earthly and of-(those)-subterranean,

v11 And every tongue might-acknowledge that Jesus Messiah (is) Jehovah with-reference-to glory of-God (the) Father,"

Cont. Hebrews 13:16 But of-the doing-well and participation YOU-be not forgetting; for **with-sacrifices such-as-these** the God is-being-well-pleased.

v17 YOU-be-relying-on the (ones) governing of-YOU and YOU-be-submitting; for they themselves are-being-sleepless in-behalf-of YOUR souls as to-be-giving-back-themselves (an) account; in-order-that they-might-be-doing this with joy and not groaning; for this (is) unprofitable to-YOU.

v18 YOU-be-praying concerning us; for we-ourselves-are-being-persuaded that we-are-having (a) fine conscience, in all (things) willing to-be conducting-ourselves rightly.

v19 But I-am-entreating (YOU) more-excessively to-do this, in-order-that I-might-be-restored to-YOU more-quickly.

v20 But the God of-the peace, the (one) having-led-up out-of dead (ones) the shepherd of-the sheep, namely-the great (shepherd) in blood of-(an)-eternal covenant, our Lord Jesus,

v21 To-render YOU thoroughly-fit in every good-(thing) with-reference-to doing **his will**, doing in YOU the (thing) well-pleasing in his sight through Jesus Messiah, to-whom (be) the glory with-reference-to the ages of-the ages: Amen.

v22 But I-am-entreating YOU, brothers, YOU-be tolerating of-**the word of-the entreaty**; for even through small-amounts I-sent-an-epistle to-YOU.

v23 YOU-be-coming-to-know our brother Timothy (is) having-been-and-still-(is)-released, with whom if he-might-be-coming more-quickly, I-shall-see YOU.

v24 YOU-greet all the (ones) governing YOU and all the holy (ones). The (ones) from Italy are-greeting YOU.

v25 **The favor** (of God be?) with all of-YOU. Amen.

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