

## Treasures of the Torah

*“Again, the kingdom of heaven is like a merchant in search of fine pearls,  
46 and upon finding a single pearl of great value,  
he went and sold all that he had and bought it.  
Matthew 13:45*

*‘It Is Done’*



**March 21st 2026**  
**Vayikra - ‘He Called’**  
**Leviticus 1:1 - 5:26**

Shabbat Shalom Talmidim,

Let us begin by reading the opening verse to this Parsha.

*1 The Lord called to Moses and spoke to him from the tent of meeting. He said, 2 “Speak to the Israelites and say to them: ‘When anyone among you brings an offering to the Lord, bring as your offering an animal from either the herd or the flock.’*

*3 “If the offering is a burnt offering from the herd, you are to offer a male without defect. You must present it at the entrance to the tent of meeting so that it will be acceptable to the Lord. 4 You are to lay your hand on the head of the burnt offering, and it will be accepted on your behalf to make atonement for you’.”*

As we read this, we remember that our last passage in Exodus, tells us that the Mishkan or the tabernacle had now been erected and YHVH has come to dwell within His sanctuary. This indicates that all of the preparations had been completed and that the design of the tabernacle was completed exactly, according to the plan given to Moses.

We forget that YHVH had to sanction and declare that everything was right.

In the book of Leviticus we will be introduced to the rules and laws of sacrifice, and those pertaining to the priests and to the whole of society. YHVH will put in place the laws that will see, hopefully, Israel as a growing nation, function well, and in the presence of God.

As modern day believers, it is hard to align ourselves with the practices of these ancient people. Even more, as westerners our culture is very different from the middle eastern culture of today, let alone those of the people of the past.

We have discovered that the tabernacle pattern given to Moses, holds the plan of the redemption and restoration of YHVH's house. From this moment on, we will begin to see the foreshadows laid within the sacrificial and priestly laws. We will also see how the feasts of YHVH will reveal to us prophecy to come.

The social, civil and judicial laws, written all this time ago, will go on to affect the future of our world right up to this day. This tells us that what has been revealed to us is in fact a framework of deep truth that will underpin the salvation of YHVH's people and the wellbeing of all the human race.

We have journeyed thus far, from the beginning of the creation of the cosmos and through a world of trouble, and the selection and separation of a group of people who will come to be called the people of the covenant, the children of YHVH.

We have witnessed the lineage of Israel through the prophecy given to Abraham and to the other patriarchs, Isaac and Jacob.

Moses, a Prince of Egypt and a Hebrew from the tribe of Levi, has been chosen to bring an enslaved nation into freedom. The Hebrews have witnessed the plagues and judgements against the gods of Egypt, and have been reminded that YHVH, the God of Abraham, Isaac and Jacob is their God.

The book of Leviticus, reiterates the calling of a people and in particular the prophecy for them as becoming a royal priesthood. The book is therefore also known as the 'Torah Kohanim, the 'instructions of the priests'. This book in essence, will lay down the structure of worship for the whole people and how the priests are to administer this worship toward the Lord.

Leviticus will also relate to these people, who not so long ago came out from a totally pagan nation. Learning how to obey and observe YHVH's law, will reform and reshape them into being a holy people.

Moses is commanded by YHVH, to speak these words to Israel: Lev 19:6 .... 'You shall be holy, for I, your God, YHVH, am holy.'

The book of Leviticus is very much a legal document and so it can be hard to read and understand, as most legal documents are. However, it will help us if we understand that the laws within are broken down and therefore do not pertain to everyone, for example, a priest is not the layman, so therefore he looks to the laws that he must observe. However the judicial, civil and health and safety laws, including the kosher dietary laws pertain to all the community.

Obedience to the commands shows our love for Him. Yeshua said, 'if you love Me you will obey my commands'.

The royal command, to love the Lord your God and your neighbour looks at fulfilling the laws established in this priestly book.

This verse emphasises how important the establishment of the law is to the growth in all of us. This book is considered an essential part in the early education of a child as a young child, less resistant to its learning than an older person who is a lot more settled in their ways.

*1. Proverbs 22:6 Train up a child in the way he should go; even when he is old he will not depart from it.*

*2. Deuteronomy 6:5-9 Love the Lord your God with all your heart, with all your soul, and with all your strength. Take to heart these words that I give you today. Repeat them to your children. Talk about them when you're at home or away, when you lie down or get up. Write them down, and tie them around your wrist, and wear them as headbands as a reminder. Write them on the doorframes of your houses and on your gates.*

The effort of the law helps us to consider our approach and holiness to God. The journey through the tabernacle sets for us the pathway to this holiness. We notice now, that this incredible journey begins and ends with two aspects of holiness. We begin by entering into a process of separation from the world and end by being totally separated, entirely.

At this final stage there is no vestige of this world remaining in the one who has been saved.

In the Genesis account, we therefore see the need for YHVH to recreate that which was ultimately destroyed in the flood. Exodus sees the regeneration of Israel, and YHVH creating a sacred space upon the earth to commune with His people.

The Levitical, priestly process and the sacrificial system instituted, reveal even more clearly the process of YHVH's plan for the total re-generation event.

Through the sacrificial system of the shedding of blood, we are shown that the our own level of personal sacrifice is needed. The dedicated animals for sacrifice, take our place.

YHVH, as in Abraham's story, when we see the ram taking the place of the young Isaac, provides for us a replacement. Abraham had a personal relationship with YHVH and knew the Torah that was passed down to him by his fathers. Isaac would have been taught the word by his father Abraham and thus we see that a separation had already begun. In Leviticus, we are told, as part of the priestly duties — their preparation for the daily tasks — that the priest had to observe ritual cleanliness in order to present the sacrifices.

The priests were unique among the people. They were the firstborn upon the males and were forbidden, unlike the rest of the tribes, to own any portion of land. Their portion is the Lord.

*Numbers 26: 62 The registration of the Levites totalled 23,000, every male a month old or more; they were not numbered among the other Israelites, because no inheritance was given to them among the Israelites.*

*Deut 18:1 The Levitical priests—indeed the whole tribe of Levi—shall have no portion or inheritance with Israel. They are to eat the offerings made by fire to the LORD; that is their inheritance. 2 Although they have no inheritance among their brothers, the LORD is their inheritance, as He promised them. 3 This shall be the priests' share from the people who offer a sacrifice, whether a bull or a sheep: the priests are to be given the shoulder, the jowls, and the stomach. 4 You are to give them the firstfruits of your grain, new wine, and oil, and the first wool sheared from your flock. 5 For the LORD your God has chosen Levi and his sons out of all your tribes to stand and minister in His name for all time.*

In our overview of the Parsha, we are introduced to the types of sacrifices (korban) that the Kohanites (priests) must learn to present to the Lord.

The sacrifices are to be presented on behalf of the people and also the priest, will, through the system, be allowed to bring his own personal offerings.

The sacrifices in this parsha :

**Burnt Offering** (the Korban olah)

Lev 1: 1 The Lord called to Moses and spoke to him from the tent of meeting. He said, 2 “Speak to the Israelites and say to them: ‘When anyone among you brings an offering to the Lord, bring as your offering an animal from either the herd or the flock.’

3 “‘If the offering is a burnt offering from the herd, you are to offer a male without defect. You must present it at the entrance to the tent of meeting so that it will be acceptable to the Lord.

**4 You are to lay your hand on the head of the burnt offering, and it will be accepted on your behalf to make atonement for you.’ ”**

The animal is completely burned - it is an ‘offering of fire’ a fragrant aroma to YHVH. This is considered a freewill offering unto the Lord. We see this type in Noah’s offering.

In this type of offering, the person laid their hands upon the head of the animal as an act of transmission. This is an atoning sacrifice. People of all status could present this offering. For the wealthy, a bull, sheep or goat. For the poor, birds or flour could be given.

**The Grain offering** (Minchah, freewill offering) Lev 2:1,

2 “‘When anyone brings a grain offering to the Lord, their offering is to be of the finest flour. They are to pour olive oil on it, put incense on it 2 and take it to Aaron’s sons the priests. The priest shall take a handful of the flour and oil, together with all the incense, and burn this as a memorial portion on the altar, a food offering, an aroma pleasing to the Lord. 3 The rest of the grain offering belongs to Aaron and his sons; it is a most holy part of the food offerings presented to the Lord.’”

It was to be presented with olive oil mixed with flour. This may take the form of a bread or matzah. A small portion was burned up as a fragrant aroma and the rest given to the priests to eat.

**Peace offering** ( freewill - fellowship offering) Lev 3:1-5. These offerings were not given as atonement but were given as a thanksgiving offering to remember the relationship between YHVH and the people. The offering would be shared and often taken as a meal, with salt, between friends and family.

**Sin offering /Purification offering** (Korban Chatat) made for unintentional sin)

The Lord said to Moses, Lev 4:2 “Say to the Israelites: ‘When anyone sins unintentionally and does what is forbidden in any of the Lord’s commands—

3 “‘If the anointed priest sins, bringing guilt on the people, he must bring to the Lord a young bull without defect as a sin offering for the sin he has committed.’”

There is no sacrifice available for intentional sin.

This sacrifice was not given for atonement but was given as part of the act of confession and repentance. This sacrifice could be offered on an individual, corporate or national level.

**Guilt /Trespass offering** - Lev 5: 14 The Lord said to Moses: 15 “When anyone is unfaithful to the Lord by sinning unintentionally in regard to any of the Lord’s holy things, they are to bring to the Lord as a penalty, a ram from the flock, one without defect and of the proper value in silver, according to the sanctuary shekel. It is a guilt offering.”

This may come as part of being ritually unclean, touching a dead body or unclean animal, or the act of speaking an oath or acting irreverently toward the sacred things. Doves and pigeons were an acceptable offering for the poor. In addition, recompense and compensation, were made to a person to whom an act was committed.

The types of animals offered throughout the sacrifices are: A bull, heifer, sheep, ram, goat, pigeon or dove. All of these have symbolic meanings. Perhaps you may want to study this for yourselves.

Overall, we see that the offerings are a means of restoring the closeness of a person or nation to God. The word 'Korban' means 'bringing close'. In this Parsha which means 'and He called', it seems applicable that the very act of YHVH calling Moses to Himself is reflected in the whole purpose of the sacrifices, which as we have seen, restores our own closeness and approach to God.

Christ became the whole of the sacrifices for us and thus fulfilled the law pertaining to them. His atonement for us has now made it possible that we can come to the throne room of God with boldness and confidence.

*Heb 4:15 For we do not have a High Priest who is unable to sympathise and understand our weaknesses and temptations, but One who has been tempted [knowing exactly how it feels to be human] in every respect as we are, yet without [committing any] sin. 16 Therefore let us [with privilege] approach the throne of grace [that is, the throne of God's gracious favor] with confidence and without fear, so that we may receive mercy [for our failures] and find [His amazing] grace to help in time of need [an appropriate blessing, coming just at the right moment].AMP*

Let us see how Yeshua fulfilled the sacrifices.

The Sin Offering/Purification offering (this offering cleansed the people and priests alike of unintentional sin. The offering of an unblemished animal had to be presented) - 2 Corinthians 5:21 He made Christ who knew no sin to [judicially] be sin on our behalf, so that in Him we would become the righteousness of God [that is, we would be made acceptable to Him and placed in a right relationship with Him by His gracious lovingkindness].

The Purification offering (voluntary)- Hebrews 9:14 how much more will the blood of Christ, who through the eternal [Holy] Spirit willingly offered Himself unblemished [that is, without moral or spiritual imperfection as a sacrifice] to God, cleanse your conscience from dead works and lifeless observances to serve the ever living God?

The Guilt/Trespass offering - All of us like sheep have gone astray,  
We have turned, each one, to his own way;  
But the Lord has caused the wickedness of us all [our sin, our injustice, our wrongdoing]  
to fall on Him [instead of us].

Peace offering (a peace meal offering to be shared)— Isaiah 53:5 But He was wounded for our transgressions,  
He was crushed for our wickedness [our sin, our injustice, our wrongdoing];  
the punishment [required] for our well-being fell on Him,  
and by His stripes (wounds) we are healed.

Grain offering ( voluntary gift offering to the Lord)— John 12:24 I assure you and most solemnly say to you, unless a grain of wheat falls into the earth and dies, it remains alone [just one grain, never more]. But if it dies, it produces much grain and yields a harvest.

Burnt offering ( an atonement offering to be burned up. The fire must remain alight)— Acts 1:9 And after He said these things, He was caught up as they looked on, and a cloud took Him up out of their sight.

If Yeshua fulfilled these sacrifices, then you might argue that there is no longer anything that we can offer. So how are we to live and what has our Saviour left for us to do?

For those who are in Christ, the sacrificial offerings of the priests are transferred to us. As living stones and holy temples, believers offer the sacrifices of praise, in response of all the things YHVH has done for us: Heb 13: 15-16, Romans 11:33-36, Romans 12:1

We are to give of ourselves, substance and time and we are to love each other as ourselves. In these things we fulfil the greatest command. Mark 12:30

I hope that we have come to understand that the lives of our ancient family, until our redeemer came, was wrapped up in ritual and observance. The sacrificial system became normal for them. In the most part, we find as human beings a difficulty in laying down habits. As we find a semblance of things in them, we make tradition and they become ritual and religious. These things mean nothing to YHVH. The life of an animal, a substitute, is offered and burned up. The person can come back time and time again to offer up sacrifices because they continually sin. This is why the atonement of Messiah Yeshua is a once and for all sacrifice, which can never be re-offered. We, who are in receipt of this wonderful gift, by YHVH's grace, are called to live as sacrificial living sacrifices, holy and acceptable to the Lord.

*Romans 12 Therefore I urge you, brothers and sisters, by the mercies of God, to present your bodies [dedicating all of yourselves, set apart] as a living sacrifice, holy and well-pleasing to God, which is your rational (logical, intelligent) act of worship. 2 And do not be conformed to this world [any longer with its superficial values and customs], but be transformed and progressively changed [as you mature spiritually] by the renewing of your mind [focusing on godly values and ethical attitudes], so that you may prove [for yourselves] what the will of God is, that which is good and acceptable and perfect [in His plan and purpose for you].*

We can now proceed onward by knowing that YHVH does not require of us the giving of sacrificial animals to make atonement for our sins and misdemeanours. Our beautiful Messiah Yeshua has done all of that for us.

Our part is to remain faithful, imitating Him in the lives we lead in this world, and in doing so reflecting the image of God to all of creation. Yeshua has told us that we are to be a light to the nations, and also to be like salt. Salt, to the ancient mind, represented a covenant.

### **The Salt Covenant**

In Leviticus 2:11 -13 we read: 11 “No grain offering that you bring to Adonai is to be made with leaven, because you are not to cause any leaven or honey to go up in smoke as an offering made by fire to Adonai. 12 As an offering of firstfruits you may bring these to Adonai, but they are not to be brought up onto the altar to make a fragrant aroma. **13 You are to season every grain offering of yours with salt — do not omit from your grain offering the salt of the covenant with your God, but offer salt with all your offerings.’ ”**

Salt was to be added to the offering as it was burned up. Salt was given to the priests as a gift and was considered a holy offering.

At the meal, salt was taken with bread and symbolised the friendship and peace between all who sat at the table. We also see that medicinally salt was used for healing and is given today as saline, to replace the loss of bodily fluids through dangerous dehydration.

As part of the dietary laws, the eating of blood is prohibited, because it holds and symbolises the life of the animal. Lev 17:11 'For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.' 12 This is why I told the people of Isra'el, 'None of you is to eat blood, nor is any foreigner living with you to eat blood.'

Salt is therefore used to extract the remaining blood in the meat as part of the cooking process. Salt is used also on the Sabbath and in the Passover seder.

Salt was an integral part of ancient cultural practices. It was therefore a very valuable commodity, so much so that the scriptures tell us:

2 Chronicles 13: we read Abijah, the king of Judah, proclaimed this to the forces of Jeroboam king of Israel:

4 And Abijah stood on Mount Zemaraim, in the hill country of Ephraim, and said, Hear me, O Jeroboam and all Israel! 5 Ought you not to know that the Lord, the God of Israel, gave the kingship over Israel to David forever, even to him and to his sons by a **covenant of salt**? 6 Yet Jeroboam son of Nebat, a servant of Solomon, son of David, **rose up and rebelled against his lord [the king]**.

Jeroboam had driven out the priests of Israel, for they had turned to worshipping idols. Abijah, reminds Jeroboam, that Judah has not done so and that his priests remain faithful, worshipping the Lord, YHVH.

..10 But as for us, the Lord is our God, and we have not forsaken Him. We have priests ministering to the Lord who are sons of Aaron, and Levites for their service.

11 They offer to the Lord every morning and every evening burnt sacrifices and incense of sweet spices; they set in order the showbread on the table of pure gold and attend to the golden lampstand, that its lamps may be lighted every evening. For we keep the charge of the Lord our God, but you have forsaken Him.

Our beautiful Saviour Yeshua, became the atonement offering for us. The word atonement comes from the word, Kippur (Kapar). It means to atone or to become a covering, even as a fence of protection around something vulnerable.

The word, 'Kapporet', comes from the word Kapar. It is otherwise used as the term for the mercy seat, which rests upon the ark of the covenant.

Our following parsha ,Tzav, will elaborate on the specifics of each korban. As for this study, we have but touched on the complexities of all the observances the priests had to learn.

For us, we must endeavour to reflect our Messiah in every way. However, we do realise that sometimes the going gets tough, and we will fail. We know, though, that our shortfall has been filled through His precious sacrifice. He came to fulfill the requirement of the law, that we may have life in Him.

*Ephesians 5:1- 2 Therefore become imitators of God [copy Him and follow His example], as well-beloved children [imitate their father]; 2 and walk continually in love [that is, value one another—practice empathy and compassion, unselfishly seeking the best for others], just as Christ also loved you and gave Himself up for us, an offering and sacrifice to God [slain for you, so that it became] a sweet fragrance. AMP*

In the meantime we must continue with all humility and obedience to the Lord, for this is what He requires — to emulate the way in which we have been taught.

Micah 6 With what shall I come before the Lord and bow myself before God on high? Shall I come before Him with burnt offerings, with calves a year old?

7 Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He has showed you, O man, what is good. And what does the Lord require of you but to do justly, and to love kindness and mercy, and to humble yourself and walk humbly with your God?

AMP

1 Samuel 15:22

Sh'mu'el said, "Does Adonai take as much pleasure in burnt offerings and sacrifices as in obeying what Adonai says? Surely obeying is better than sacrifice, and heeding orders than the fat of rams."  
CJB

We look to the portion of the priests, knowing and looking forward to our own inheritance, which is in Christ. The sacrificial system, cannot give a person salvation. This is found in Christ alone, and faith in Him. Having become the complete and whole offering, there is no longer need for such observances. However, we are told that the offering will resume during the millennial reign of our Lord and His saints. Ezekiel 43 & 46, This will be a study for the future.

Lamentations 3:

22 *Because of the loving devotion of the LORD we are not consumed, for His mercies never fail.*

23 *They are new every morning; great is Your faithfulness!*

**24 "The LORD is my portion," says my soul, "therefore I will hope in Him."**

25 *The LORD is good to those who wait for Him, to the soul who seeks Him.*

26 *It is good to wait quietly for the salvation of the LORD.*

Numbers 6:

**24 'Y'varekh'kha Adonai v'yishmerekha.**

**[May Adonai bless you and keep you.]**

**25 Ya'er Adonai panav eleikha vichunekka.**

**[May Adonai make his face shine on you and show you his favour.]**

**26 Yissa Adonai panav eleikha v'yasem l'kha shalom**

**[May Adonai lift up his face toward you and give you peace.]**



Until next time

Shabbat Shalom  
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### **Additional readings**

TORAH : LEVITICUS 1:1-5:26

PROPHETS : ISAIAH 43:21-44:23

GOSPEL : MATTHEW 5:23-30

### **Glossary**

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (Aggadah) and occasionally the Jewish religious laws (halakha), which usually form a running commentary on specific passages in the Hebrew Scripture (Tanakh)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (Talmud Bavli), although there is also an earlier collection known as the Jerusalem Talmud (Talmud Yerushalmi) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and

forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.

Rashi, whose real name is Shlomo Yitzchaki was born in France in the 11th century. Rashi wrote a comprehensive commentary on the Talmud and commentary on the Hebrew Bible.

Moses ben Maimon, also known as Maimonides became better known by the acronym Rambam. He was born in 1138 in Cordoba, Spain. He was a Sephardic Jew and influential philosopher. He is considered to be among the greatest of Torah Scholars.

Nachmanides- 13th century French Jewish Philosopher, commonly known by the acronym; Rambam.