

Vayikra  
“And he called”

Torah Reading: Leviticus 1:1 - 5:26

Haftarah Reading: Isaiah 43:21 - 44:23

## Study Notes

### Leviticus

- The title of the book is derived from the Septuagint (LXX). It probably reflects the oldest title for the book in Hebrew “The Instructions for the priests”.
- The present Hebrew title is derived from the opening words in Hebrew “and He called”.
- The outline of the book is as follows:
  - a. Laws and Sacrifices - Chapters 1-7
  - b. Consecration of Priests - Chapters 8-10
  - c. Purity and Purification - Chapters 11-15
  - d. Day of Atonement - Chapter 16
  - e. Personal Holiness - Chapters 17-26
  - f. Tithes and Vows - Chapter 27

### Outline

- The purposes for the sacrifices
- The names of the sacrifices
- The procedure for the sacrifices
- Summary and conclusion

### The Purposes for the Sacrifices

- Why did God institute the sacrifices? Commentators are not unified in their opinions.
- Maimonides believe their sole purpose was to keep Israel away from idol worship. That they have no intrinsic value of their own.
- Nachmanides believes they have a judicial purpose because of the the sin of the people
- Munk taught that ‘man recognizes that he himself would deserve to die, were it not for a merciful God, who is ready to accept a sacrifice in his place.’
- The term ‘sacrifice’ gives us a hint. The Hebrew root means “to bring near”. The purpose could be that the offerings were intended to bring the offerer near to God.

### The Olah Offering - Chapter 1

- The translation of ‘olah’ connotes “going up”. This offering was completely burnt and is called a ‘burnt offering’ because it was totally consumed.
- Sin is at the core of this offering (Lev. 1:4). The offerer was to place his hand on the head of the sacrifice. This implied a confession of sin.
- Provision is made so the rich and the poor can give an appropriate offering. From a bull down to doves.
- None of this offering was eaten by the priests.

### The Minhah Offering - Chapter 2

- This is a grain offering. The first hint of its purpose is that it was very often offered with the olah offering (Josh. 22:23, Judges 13:19,23, I Kings 8:64).
- The second hint is that it is not an animal sacrifice where blood was shed. Therefore it cannot be an atoning sacrifice.
- The word 'minhah' is used elsewhere in Scripture to denote a gift.
- Many commentators view this offering as a gift, a response to God's forgiveness given through the olah offering.
- Salt was also to be added to the minhah (2:13). Salt is a preservative and a symbol of purity. It appears to represent the covenant with God is both one of purity and permanence.

### The Shlamim Offering - Chapter 3

- "Shlamim", or "peace offering". Basically, this offering does not atone for sin. An animal was sacrificed but not all of it was burnt.
- The way the animal was sectioned indicates that the intention of the one who offered it was to eat it.
- Most likely this offering was used for a fellowship meal where the participants would be at wonderful peace with each other and with God. Most likely this followed the olah where they had just received forgiveness.

### The Hatat Offering - Chapter 4

- The purpose of this offering was for when a person sinned unconditionally.
- Some of the times the hatat was required were, a woman after childbirth, people with certain skin diseases, and the dedication of priests, altar, and the Levites.
- Notice the gravity of the sin of the priest. It required the most valuable animal, the bull.

### The Asham Offering - Chapter 5

- The most common translation is "guilt offering". It denotes a very serious sin.

### The Procedure for the Sacrifices

- The study of the ritual is important because it has bearing on the fulfillment of the sacrificial system in Yeshua
- Substitute (4:3), Confession (4:4), Identification (4:4), Blood Death (4:4-5), Exchange of Life (4:20).