

וַיִּקְרָא

Vayyiqra

(and He summoned)

Vayyiqra [Leviticus] 1:1-5:26

In English Bibles 1:1-6:7

Without Defect

Vayyiqra (Leviticus) 1:3

“If his offering is a burnt offering from the herd, he shall offer it a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before YHWH.”

The phrase that has caught our attention here is the phrase “without defect”, which occurs 11 times throughout this Parasha. YHWH commands us that when we bring an offering to Him it is to be without defect; i.e., it is to be whole, complete, and perfect. This concept speaks of giving from a heart that is filled with His love and devotion to Him without reservation. As YHWH commands us to love Him with all of our minds, hearts, and strength, this is seen when we bring an offering to Him which is without defect.

At first, one might expect to find this phrase “without defect” to be connected with each and every offering listed. However, that is not the case. Of course, we should not expect to find this phrase in regards to the meal offering; however, what we do find is that the meal offering is not to be offered with leaven. It is to be unleavened. In reality, it is the same concept. It is to be perfect; i.e., without sin.

When we investigate which offerings are listed, in which this phrase is not present, we find three listed. First is the burnt offering if that which is being offered is of birds. A burnt offering is to be offered up completely by fire to YHWH. There is to be nothing left or saved aside for the Kohanim or the Levi'im (Levites). The only things that are not to be burnt in a burnt offering of birds are the feathers and the crop of a bird.

Having grown up on the farm, I know what burning feathers smell like. YHWH showed great wisdom here in commanding the feathers to be cast to the side and not to be burnt, as burning feathers are anything but a “pleasing aroma” that goes up before YHWH.

The shalom (peace) offering when it is of the herd (cattle) or of the flock (sheep) is to be offered without defect. However, if a person chooses to offer up a shalom offering from the goats, it is not required to be without defect. Please do not run off on some tangent in your thinking at this point. Let us carefully investigate why this phrase “without defect” is missing from this offering.

What comes to mind in this case is Yeshua’s teaching found in Matithyah (25) concerning the separating of the sheep and the goats. The sheep are placed to the right and the goats are placed to the left. The sheep are symbolic of true believers and the goats are those who do not shema His Voice (obey Torah). The sheep are invited into His eternal rest. The goats go away into eternal punishment.

Here is a question for our consideration. Can a shalom offering truly bring true shalom between YHWH and the one giving the offering if it is not without defect? Why would anyone want to give an offering to the King of the universe that was defective? It becomes a matter of the heart, actually revealing the condition of the heart, as the condition of the heart is reflected in the physical condition of the offering. The lesson here seems clear, that, YHWH wants us to choose to do the best we can do for Him in all cases and at all times.

The other offering in which we do not find the phrase “without defect” is the sin offering for the whole congregation (Vayyiqra 4:13-21). Before this offering is listed we find the sin offering for the Kohen Gadol. He is to bring a sin offering that is without defect.

After the sin offering for the whole congregation is listed we find the sin offering for a leader in Yisrael, which is to be without defect. Next, we find the sin offering for the individual Israeli; again, it is to be without defect.

So, why is the sin offering for the whole congregation not specifically required to be without defect?

Each of the other sin offerings is for an individual, whether that individual be the spiritual leader or political leader or just some individual citizen of Israel. However, the sin offering for the whole congregation is for many individuals. So, what difference does this make?

Consider carefully that when the congregation as a whole sins there will be varying degrees of sin present in the whole congregation, from those who actually committed the sin, down to those who were only vaguely aware of it, on down to those who did not know anything about it at all. Some of those in the congregation, who did not know about it, may have even spoken up to stop the sin before it was actually committed, but because they were unaware of it, could not do so until after the fact. Hence, it becomes known. But, because they are a part of the congregation of Israel, they share the guilt. However, because there will be those who are basically “innocent” (without sin in this instance) the offering is not without defect.

In other words, the offering is not perfect because that which is being atoned for is not in “perfect” need of atonement. Furthermore, here is a picture clearly showing that Mashiach is a vital part of the

congregation of Yisrael and as such is never in need of a sin offering, illustrating precisely why this sin offering for the whole congregation is not offered without defect.

Now let us prayerfully consider what Yeshua's Blood offering actually does.

Qolsosyn [Colossians] 1:13-14

13 who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love;

14 in whom we have our redemption, the forgiveness of our sins:

When we come to the knowledge of the truth, and then accept His truth, repenting of our sins (sin = Torah breaking), Yeshua then transfers us out of the kingdom of darkness into His Kingdom of Light. He makes this transfer possible by forgiving us of all our past Torah breaking sins. He accomplishes this by and through His Blood.

Once we are part of His Kingdom, He then expects us to act like subjects of His Kingdom. Basically, what this means, is that we agree to keep His commandments, known as the "Torah." We obey His commandments because we love Him (Exodus 20:6; John 14:15). We do not keep His commandments for salvation; He already saved us and has brought us into His Kingdom.

Please note the following passage of Scripture which we find in the same context as the previous passage in Hebrews 10:18.

Ivrim [Hebrews] 10:26-27

26 For if we sin willfully after that we have received the knowledge of the truth, there remains no more a sacrifice for sins,

27 but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.

The operative word above seems to be "willfully." We cannot willfully continue to break His Torah after He saves us and brings us into His Kingdom of Light.

However, according to Torah, if we unknowingly sin and break a commandment, and then that sin is made known to us, then YHWH has prescribed a certain remedy. That remedy is to follow and obey Torah.

As we quoted above:

Ivrim [Hebrews] 10:4

For it is impossible that the blood of bulls and goats should take away sins.

The sin sacrifices that YHWH commands us to do, in accordance with Torah commandments, do not remove our guilt or sin; Yeshua's Blood does that.

Yochanan Aleph [1st John] 1:9

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

But, let us not be deceived into thinking that being a part of His Kingdom is just something that we simply believe. No, rather it is something that we do!

Yochanan Aleph [1st John] 3:7-8

7 Little children, let no man lead you astray; he that does righteousness is righteous, even as he is righteous:

8 he that does sin is of the devil; for the devil sinned from the beginning. To this end was the Son of Elohim manifested, that He might destroy the works of the devil.

We are not to practice lawlessness (Torah-lessness). The world and the system of this world which is also called Babylon and Egypt desires to convince you that man's ways are better. Babylon disregards YHWH, His Voice and His commandments believing that they can be their own god and do as they please. This leads one only to destruction, now and in the world to come.

If we are going to separate ourselves from the Babylonian system, then we must obey the Voice of YHWH, totally and completely without defect (without reservation)!

ABBA YHWH, please give us wisdom and insight into Your Torah that we may do and live; in the name of Yeshua our Mashiach. Amein.

Shabbat Shalom

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