

Vayikra 2022

This week's Torah portion, Vayikra/"And He Called" (Leviticus 1:1-6:7), launches us into the book commonly known as Leviticus, but in Hebrew also called Vayikra! It details the 5 types of offerings (olah/burnt, minchah/meal, shelamim/peace, chatat/sin, and 'asham/trespass) to be brought to the completed Tabernacle and the launching of the Tabernacle service. From previous studies, its quite clear that the physical Tabernacle as His sole dwelling place, the Levitical priesthood, and the sacrificial system are all a result of Israel's refusal of what is originally offered and intended at Sinai – a return and restoration to the Edenic condition of Adam prior to the fall where Israel would become the living Tabernacle or dwelling place, and a nation of priests! With that foundation, we must then ask what do the details of the Tabernacle's protocol reveal regarding Israel's status while waiting to be returned and restored?

Leviticus 1:1-2

Called: Strong's #7121 qara' קָרָא to call out, recite, read, cry out, proclaim or summon; this term qara'/vayikra' is seen throughout the Genesis Creation account (Gen. 1:5, 8, 10, & 2:23) all following an act of separation or dividing. Upon the separation, something is vayikra' – called to! It would seem to infer then that as Yahweh vayikra – calls forth, that He as well is calling forth to something that has been divided or separated off!

Divided: Strong's #914 badal בָּדַל to divide, separate, sever, detach, make a distinction, or disjoin; בָּדַל root infers that which is weak and emptied out, seeming to hint at a need and waiting to be filled. Each time there is a division in the Creation account it seems to be followed up by a corresponding filling of what had been divided! Therefore the act of dividing/badal serves to both emphasize the need of being filled as well as serves to make room for one to be fruitful and multiply, which goes hand in hand with subduing and having dominion in creation (Gen. 1:28)!

*The antithesis of this is the condition of being "without form and void" or waste and desolate/tohu v'bohu, the condition of the earth in Gen. 1:2! It then seems this mandate that Adam is given, and now Israel as they are vayikra/called to, deals directly with addressing this condition. It's interesting to note as well that this phrase in Hebrew has a numerical value of 430, the number of years associated with Israel's exile in Egypt!

By choosing the term vayikra, it's revealing and teaching Israel of their current condition, they have been separated in order to make room to be filled, become fruitful, subdue and have dominion! Yet if they remain separate from Him, they are in a weakened empty condition, bringing waste and desolation, unable to subdue or have dominion until they are joined once again to Him!

*Badal has a numerical value of 36, which is also the same value as the phrase 'ayyehkah אַיִכָּה "Where are you?" – a question asked by Yahweh in **Gen. 3:9** when Adam hides from the voice that was vayikra' – calling having failed to fulfill this very mandate!

It seems then that the entirety of Vayikra can be summed up in that one question – where are you? It is a calling forth of the one that has been separated and disjoined from the Creator! In fact this is further emphasized in the phrase found here in vs. 2 – "...if any man of you bring an offering..." in Hebrew it is written as "adam ki yakriv mikem" the term for "man" used here is Adam! He's waiting on Adam! The rest of this phrase infers "when Adam offers a sacrifice of you/of oneself!" He's waiting on the Adam to offer/present himself!

*As long as he chooses to remain hidden/separate, there is not one capable of being fruitful or walking in dominion!

Another interesting connection is found between Vayikra and Adam in the Hebrew text! Vayikra וַיִּקְרָא is written with a diminished/smaller א which seems to correspond to the enlarged א found in **1 Chronicles 1:1** (genealogical record) in the name Adam! The Rabbi's explain this as Mosheh's humbleness rectifying Adam's pride – but could there be a drastically different explanation?

*The question Vayikra asks is where are you Adam? Yet Israel responds with presenting a diminished fallen (א) Adam, not the Adam that walks in authority and power, created to subdue and have dominion, cloaked in the Glory of Yahweh, a living Tabernacle – a repeat of what took place in the Garden after the fall!

This is approximately the 3,000th year since the fall of Adam in the Garden or the 3rd day (**Ps. 90:4, 2 Pet. 3:8**)! **Hosea 6:2** – "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

This should have been a resurrection of Adam as Israel became a nation of Kings and Priests capable of wearing the mantle that Adam had, walking in the same authority and power, representing Yahweh on the earth as the place where His Glory resided! Hence the question!

Raise: Strong's #6965 quwm קוּם to rise up or stand up, to establish; can also infer to grow up, to become a man (mature sons and daughters), as well as to arise and stand up in order to accomplish something! It seems to infer there's work to be done!

Connecting these dots back to what's taking place here at Sinai, **Ex. 26:30** – "And thou shalt rear up/quwm the tabernacle according to the fashion thereof which was shewed thee in the mount." – the Living Stones Tabernacle resurrected! The living stones tabernacle – Israel, was to fulfill the mandate that Adam had left undone (be fruitful, multiply, subdue, and have dominion!) Yet in **Ex. 32**, we find this term used 3x's to describe Israel's actions of rising up/quwm in regards to making and worshipping the Molten Calf!

This generation chooses to raise up/resurrect a body to be inhabited/filled not by Yahweh, but by another (just like the nachash/serpent in the Garden)! Mosheh alone is recorded and charged with raising up/quwm the body/Tabernacle (Ex. 40) that would be a physical pattern and demonstration of the form of the body of Adam that should have been presented, yet now remains in a fallen state tainted by death!

*The sacrificial system detailed here in Leviticus serves to not only point towards the future completed work of Messiah, but was also an indicator that there was not one on the scene yet capable of taking on the mantle of the Adam, not one capable of being fruitful (producing life), subduing or having dominion over the waste and desolate condition! It was a continual proclamation that Adam remained in a fallen compromised state!

Hence upon the completion of the physical Tabernacle, the first thing revealed – Vayikra' – a calling to the one who has been disjoined and separate, where are you Adam? The call isn't answered until Yeshua, our Messiah, is offered as the last Adam and follows the pattern of being raised up/quwm on the third day! This is why the sacrifices cease shortly after because the last Adam presented Himself, there was no need for the pattern established of Adam in a fallen state, the question echoing through the centuries, where are you?

*With this understanding, the true intent behind the future coming 3rd Temple and re-institution of the sacrificial system is unveiled! Once again the Nachash will attempt to compromise and expose Adam (the Body of Messiah – the body of the Last Adam) as one who is unclean and in a fallen state challenging for the position of King and Priest and unleash waste and desolation upon the earth, unless there is one capable of taking dominion!

Now with the foundation laid, let's take a closer look at the specific focus of this parshah – the offerings!

Offering: Strong's #7123 qorban קָרְבָּן offering, oblation; yet this is the first time this term is ever used in the Scriptures! From the root #7126 qarab קָרַב to come near, to approach, enter into, or draw near; it is once again a call to the one who is divided and severed off to draw near

*With this being the first usage of qorban, our understanding of this word comes from its root and the way it is used! The first 2 references of this word qarab deal with Abraham and Sarah, and Sarah's potential compromise by another! 1) Gen. 12:11 – entering Egypt where Sarah is taken into Pharaoh's house 2) Gen. 20:4 – regarding Sarah being taken into Abimelech's house

Not only is Sarah (like Israel) a picture of the house/Bride, but Sarah as well comes from the same Hebrew root stem as the name Israel – שָׂר. It is no accident that Israel has also qarab/entered into Pharaoh's house and just recently been delivered out! The dry bones/exiles as well are being called out of Egypt (aka Babylon). But what about this second house that Sarah entered? If Israel refuses to draw near to build the living stones Tabernacle, is this the other option? Will they also enter Abimelech's house?

Abimelech is the king of Gerar, as well as a title of the king of the Philistines. Quite interesting that directly upon leaving the house of Pharaoh/Egypt, we're told in **Exodus 13:17** – “And it came to pass, when Pharaoh had let the people go, that Elohim led them not through the way of the land of the Philistines, although that was near (qarab)...” – it's made very clear the way of the Philistines is not Yahweh's choice for Israel!

Abimelech: Strong's #40 'Avimelek אַבִּימֶלֶךְ my father is king; numerical value = 103, the same as 'egel (#5695) עֵגֶל calf, first seen describing the molten calf that Israel brings to life, rather than the dwelling place for the Glory of Yahweh! It is this very action that gives birth to the Levitical priesthood while exiling the firstborn from this role!

Gerar: Strong's #1642 Gerar גֵּרָר a lodging place; from the root meaning to drag away, further emphasizing it seems the disjointed and separate condition they now find their selves in!

*Last Shabbat, Shepherd John made the statement “to remove anything from it's intended sanctuary is to usher in tohu v'bohu” (waste and desolate)! Do you realize what just happened here?

Before the Tabernacle is ever built, Israel's actions of building the molten calf exile them from their intended Sanctuary and role as a nation of kings and priests, just like Adam's actions in the Garden! They unleash a tohu v'bohu condition! This is what it means to enter into Abimelech's house, the very path upon leaving Egypt they are warned of! Adam was created to stand in opposition, subdue and have dominion over this. Hence once Israel unleashes this again, the question is asked “where are you, Adam?” Where is the one capable of standing against this?

It's no accident that in 1 Samuel 4, it is the nation of the Philistines once again that are instrumental in bringing a tohu v'bohu condition to Israel with something being removed from the sanctuary! The Ark of the Covenant is taken in battle, and Ichabod is born!

1 Samuel 4:22 – “And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of Elohim was taken...”

Ichabod: Strong's #350 'Iy-kavod אֵי-כָבוֹד no glory; the first part of his name comes from the root 'ay (#335) אַי where? – first seen in **Gen. 3:9** – “Where/'ay are you (Adam)?” Where is the one capable of subduing and having dominion, and restoring the Glory?

We find the answer is given **John 18:6** by our Messiah Yeshua in the Garden of Gethsemane – “As soon then as he had said unto them, I am he, they went backward, and fell to the ground.” He responds with all the authority and the power of the “I AM” title – the same name that delivered Israel out of the house of Pharaoh, now

came to deliver Israel out of the house of Abimelech – the waste and desolate condition of their exile!

This is then why Peter boldly declares in **1 Peter 2:9** – “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:” – we’ve been set free from Abimelech’s house!

This pattern will continue, as the exiles are called out of Egypt, once again we are warned to not go the way of the Philistines – don’t abdicate and compromise the role of kings and priests that we’re being entrusted with once more! You were created and charged with standing in opposition to the one that would attempt to bring waste and desolation. To allow this position to be compromised means there is not one capable of subduing and having dominion in the days ahead! At the same time that the enemy is attempting to foment and cover the earth again in a *tohu v’bohu* condition by giving birth to Ichabod, a body/temple with no Presence, you are now the one charged with standing up and declaring that there is in fact a place where the Glory/Kavowd resides!

***Isaiah 60:2** – “For, behold, the darkness shall cover the earth, and gross darkness the people: but Yahweh shall arise upon thee, and his glory shall be seen upon thee.”

From Messiah’s first coming (on the 4th day/4,000th year) to His second on the 7th day (7,000th year), once again reveals a pattern of 3 days/3,000 years! This then seems to point towards the fact that once again there will be an opportunity for something to be resurrected/quwm, something to come into fullness/maturation!

What now is being resurrected? Once again, simultaneously there is the genuine and the counterfeit! Continuing to look at this, the value of the phrase Vayikra = 317, the same as the term yabbashah (#3004) יַבֵּשׁ הַיָּבֵשׁ dry land, dry ground (also first seen in the Creation account after a *badal*/separation and is then *vayikra* – called); from the root #3001 *yabesh* יַבֵּשׁ to make dry, wither; same term used to describe the dry bones of Ezekiel 37 (vs. 11)!

*Remember to remove anything from it’s intended sanctuary is to usher in *tohu v’bohu* (waste and desolate)!

As long as the dry bones of the exiles of the House of Israel remain disjoined, separated, and detached *tohu v’bohu* (waste and desolation) reigns without one standing in the stead of the Adam to subdue it and have dominion over it! It seems to indicate that while in exile we as well are likened unto Adam in a fallen state, yet upon our reuniting will *quwm*/be resurrected and restored, being given the chance to have placed upon us the mantle of a nation of Kings and Priests as we come together to fill up the stature of the Man (**Ephesians 4:13** – “Till we all come in the unity of the faith, and of the knowledge of the Son of Yah, unto a perfect man, unto the measure of the stature of the fullness of Messiah:”). **Where are you?**

