

# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

# # 24 Vayyiqra (וַיִּקְרָא)— Hebrew for “and He called,”



Torah: Leviticus 1:1-5:26  
Haftarah: Isaiah 43:21-44:23



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Elohim calls to Moses from the Tent of Meeting, and communicates to him the laws of the korbanot, the animal and meal offerings brought in the Sanctuary. These include:

- The “ascending burnt offering” (olah) that is wholly raised to Elohim by the fire atop the altar;

# TOPICS IN THE PARSHA

## THIS WEEK TORAH PARASHAT

- Five varieties of “meal offering” (minchah) prepared with fine flour, olive oil and frankincense; This represents Elohim’s people as we are the wheat of **YeHoVah** harvest, and the frankincense symbolizes our prayerful communication which ascends as a fragrant aroma and the olive oil was the binder symbolizing the Spirit of Truth unifying all Elohim’s people together!



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

- The “peace offering” (shelamim), whose meat was eaten by the one bringing the offering, after parts are burned on the altar and parts are given to the kohanim (priests); Through the ages, eating together has always been a symbol of peaceful relations and covenant between men and tribes.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

- The different types of “sin offering” (chatat) brought to atone for transgressions committed erroneously by the high priest, the entire community, the king or the ordinary Jew; pointing to the Spotless Lamb of Elohim who would take away the sins of the World!



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

- The “guilt offering” (asham) brought by one who has misappropriated property of the Sanctuary, who is in doubt as to whether he transgressed a divine prohibition, or who has committed a “betrayal against Elohim” by swearing falsely to defraud a fellow man.

We now begin with the 3rd book of Mosheh and what we see here, is a clear continuation from Shemoth (Exodus), where we left off, in our last Torah portion.

The Dwelling Place was now built and we see a shift taking place, to the clear and specific instructions regarding that which must take place in the Dwelling Place and we see the clear pictures of how we, The Tabernacle of Elohim, are to serve Him, as He makes His Dwelling among us!



The name of this book, stems from the first word that is used here at the beginning of Chapter 1, and that is the Hebrew word וַיִּקְרָא Vayyiqra, which means, '**and He called**'.

This comes from the root word קָרָא qara (kaw-raw')- Strong's H7121 which means, '**to call, proclaim, read, make a proclamation, summons, read aloud, i.e., to speak aloud something, reciting what has been written down**'.

**יהוה** spoke to Mosheh from the Tent of Appointment, which is clear evidence that **יהוה** had in fact ‘moved in’ and was dwelling among His people, as they had built the Tabernacle as He had commanded.

When we do what His Word says and follow His ways, then He makes His dwelling with us and we can hear His voice speaking to us through the instructions of the Torah:

Yohanan/John 14:23 “**יהושע** answered him, “If anyone loves Me, he shall guard My Word. And My Father shall love him, and We shall come to him and make Our stay with him.”





It is very clear - when we 'LOVE' Him - that is to hear, guard and do His commands - then He will come and 'stay' with us!!!

We are a “called out people” and when we begin to understand more and more the importance of the Torah, we see that just as יהוה used Mosheh to call the Yisra’ēlites out of Mitsrayim, so it is still the same today, as many who are beginning to hear the Truth are being called out, once again by the hearing of ‘Mosheh’, or better understood as ‘the hearing of the Torah’, and as we follow The Torah of Elohim, we will find that we will be building His Way and hence He guarantees that He will make His stay with us - the Living Torah will now abide in us, as He writes His instructions upon our hearts!

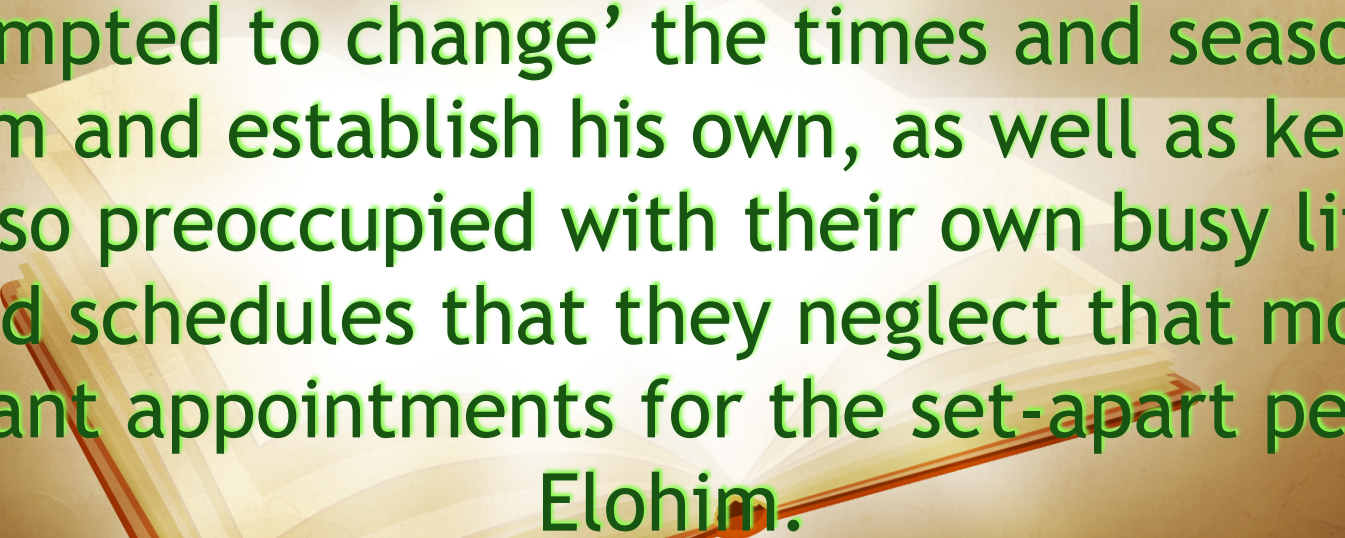


What is worth taking note of, is that from this root verb קרא qara (kaw-raw')- Strong's H7121 meaning, 'proclaim, call, read, summons, invite, to be called out', we get the Hebrew word that is translated as 'gathering', which is the noun מִקְרָא miqra (mik-raw')- Strong's H4744, which means, 'assembly/ group/ convocation/ a collective of people gathered for a purpose/a calling together', and is used 23 times in Scripture, all being related to the 'set-apart gatherings' of the assembly of the people of Elohim!

The Sabbaths and Appointed Times of יהוה are the set-apart gatherings that are to be proclaimed and kept by a set-apart and called out people of Elohim! To neglect the gathering would be to neglect and reject the clear calling of Elohim unto His set-apart Bride!







Sadly, what we see in the world today, is a total neglect of these very clear appointments we are to have with our Creator, while the enemy has ‘attempted to change’ the times and seasons of Elohim and establish his own, as well as keeping people so preoccupied with their own busy lifestyles and schedules that they neglect that most important appointments for the set-apart people of Elohim.

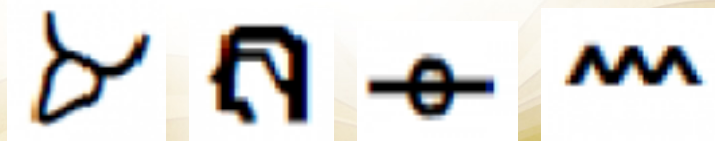
These appointments were firmly established at creation and were always intended for all to keep.

Why I am emphasising this is to simply highlight the clear picture we see in Scripture, in regards to the clear call that is given to a chosen and set-apart, called out people and when we therefore, begin to study this powerful book of Vayyiqra/Leviticus, we are reminded how these clear instructions that are contained herein, are vital for a true set-apart and called out people of Elohim, as we diligently guard to hear and do all that He has commanded us to do and have ears that are ready to hear and obey that which our Master and Elohim has spoken and called out to us through His Word!




We can glean some further insight and clarity, when looking at these words in the pictographic script.

The Hebrew word מִקְרָא **miqra** (mik-raw')- Strong's H4744 is pictured in the ancient pictographic script as follows:



Mem - ׀:

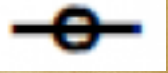
The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

Knowing that this letter represents 'water', we are also able to see how this can render for us the meaning of '**washing**' or '**cleansing**'.




## Quph - קֹפֶה:

This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Resh - ר:




The ancient script has this letter 'resh' as -  - and is pictured as '**the head of a man**' and has the meaning of the **head of a man** as well as **chief, top, beginning or first**.

This letter can mean 'top' - as in the top or head of a body; and 'chief' - as in head of a tribe or people, as well as the one who rules the people.



## Aleph - א:





The ancient script has this letter as  and is pictured as '**the head of an ox**', and represents '**strength**', meaning '**muscle**' as the ox is the strongest of the livestock animals.

This also carries the meaning of '**yoke**', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the '**red heifer**' sacrifice that יהושע Messiah fulfilled!

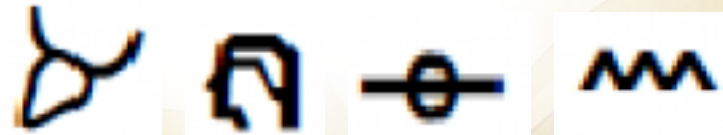
This word, as mentioned, is derived from the root verb קרא **qara (kaw-raw')**- Strong's H7121, which is pictured in the ancient pictographic script as follows:





In his AHLB (Ancient Hebrew Lexicon of the Bible) Jeff Benner explains how each 3 letter root word comes from a 2 letter parent root and the parent root of this word is קַ - where he explains that the pictograph  is a picture of the sun at the horizon and the gathering of the light, and the pictograph  is a picture of the head of a man.

Combined these mean **“GATHER THE MEN”** or **“GATHER TO THE HEAD”** and can have the understanding of the meeting, or bringing together, of people or objects, by arrangement.

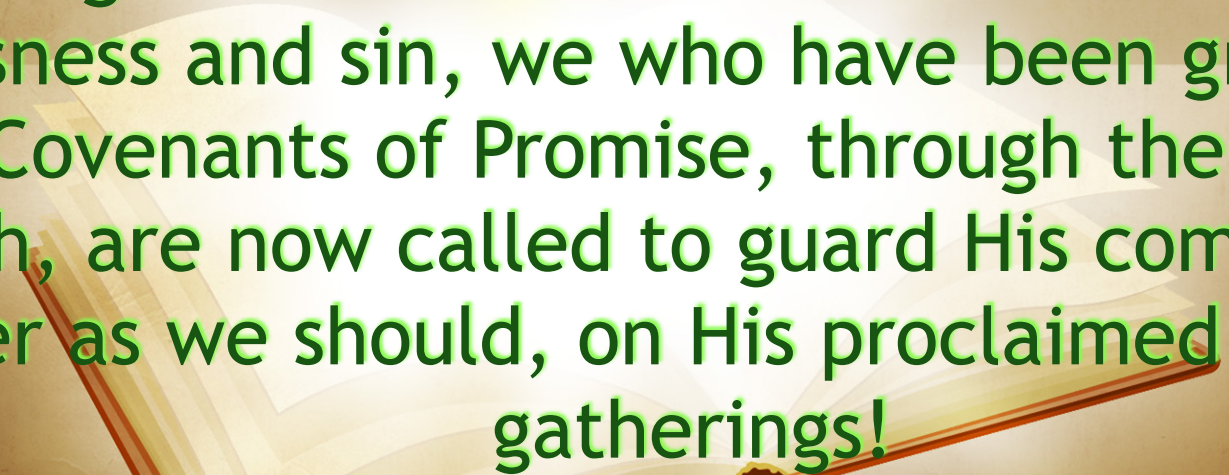




What we can therefore see, through the ancient pictographic rendering of the word מִקְרָא **miqra** (mik-raw')- **Strong's H4744**, is that, in terms of this giving us the understanding of having a proclaimed calling together, or gathering, we can see the following meaning, for us, who are in **יְהוֹשֻׁעַ**

Messiah, our Head:

**CLEANSED TO CONTINUALLY GATHER TO OUR  
HEAD  
WHO IS OUR STRENGTH!**



Having been cleansed and redeemed from all lawlessness and sin, we who have been grafted in to the Covenants of Promise, through the blood of Messiah, are now called to guard His commands and gather as we should, on His proclaimed set-apart gatherings!



Here in this **chapter 1 of Vayyiqra/Leviticus**, we see that it begins with **יהוה** calling to Mosheh from the Tent; whereas before, He had called to Mosheh from the bush, from the mountain and from the cloud:

Shemoth/Exodus 3:4 “And **יהוה** saw that he turned aside to see, and Elohim called to him from the midst of the bush and said, “Mosheh! Mosheh!” And he said, “Here I am.”

Shemoth/Exodus 19:3 “And Mosheh went up to Elohim, and **יהוה** called to him from the mountain, saying, “This is what you are to say to the house of Ya‘aqob, and declare to the children of Yisra’ĕl:”

Shemoth/Exodus 24:16 “And the esteem of **יהוה** dwelt on Mount Sinai, and the cloud covered it for six days. And on the seventh day He called to Mosheh out of the midst of the cloud.”



What we see here, is a wonderful progression from this word וַיִּקְרָא - 'Vayyiqra', being used in all of these occasions, giving us a clear shadow picture of good things to come!

Firstly, 'Elohim' called to Mosheh from the midst of the bush!

What is interesting here, is that we see that Elohim called Mosheh whilst Mosheh had not yet being given the instruction that the Great I AM is to be called יהוה.

Although previous generations had called on the Name, His Name had been 'lost' or forgotten and taken off their lips, and from the midst of the bush Elohim reveals Himself to Mosheh.

For many of us, we are able to see the same pattern, as most of us were called out from the religious system of enslavement to man's traditions, whilst not knowing, or fully understanding, the Name of the Creator and Saviour, as it had been 'hidden', under the trash heap of inherited lies; and it is out of that trash heap of tradition that Elohim calls us to Himself.



Then, at the 2nd ‘calling’ unto Mosheh, we see that  
**יהוה** called to him from the mountain.

What happened at the mountain?

The receiving of the ‘Ketubah’ (Marriage Covenant)  
- the Ten Words!

His Name had been announced and the nation had  
been delivered and had now, “at the foot of the  
mountain”, received the Covenant!



The 3rd 'calling' unto Mosheh, was from the midst of the cloud, on the seventh day, and now, here at the beginning of Vayyiqra (Leviticus), we see the 4th 'calling' unto Mosheh from the completed Tent of Appointment.

When looking at these in their clear order, I could not help but see such a wonderful picture of the plan of יהוה, as also reflected in His Feasts.

By this I mean the following:



**1 - The first** time that Elohim called, is a picture of calling us out of 'Mitsrayim/Babylon' so to speak, and directs/points us to the Feasts of Pěsaḥ and Unleavened Bread, as we see that it is upon hearing the clear call, and our response, to '**come out from her My people**', that we accept His sacrifice and are '**washed**' in the Blood of The Lamb.

We all need to have a '**burning bush**' experience, so to speak, where Elohim meets us where we are at and we hear the clear instruction of Elohim that calls us out of slavery!

In a true response to this call to deliverance we need to take that very light of the burning bush (presence of יהוה) and call others out too. It is at this point where we discover and begin to learn the wonder of His Name and call upon His Name!!!

All who call upon His Name shall be delivered! We see that upon the hearing of His Name and the application of the Blood on the doorposts Yisra'el was redeemed and 'washed', as a picture of immersion as they passed through the Sea of Reeds, putting to death the old and never to see their oppressors again!



**2 - The second** 'calling' is from the mountain, and this is where יהוה entered into a Marriage Covenant at Shabuoth with the nation of Yisra'ěl, 50 days after the waving of sheaf of the first.

While Yisra'ěl had broken this Covenant through disobedience, it is by His mercy and great Love for us that יהוה gave His only begotten son Yeshua Messiah in the Flesh and redeemed, once again, a Bride unto Himself, and at Shabuoth / Feast of Weeks we see the Renewed Torah/Marriage Covenant being written upon the hearts of the true believers.

This calling speaks not only of our redemption and deliverance from slavery, but now also our acceptance and commitment to walking in the Torah as a faithful remnant Bride!

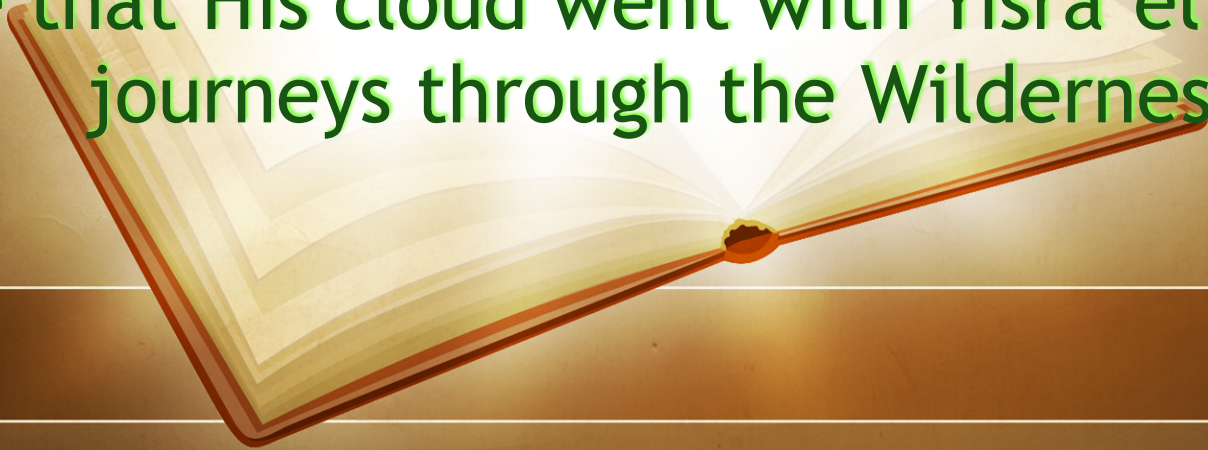
**3 - The third** calling, from the cloud, came after the cloud had covered the mountain for 6 days, and on the 7<sup>th</sup> day יהוה called out to Mosheh.

This, for me, speaks clearly of Yom Teruah - the great announcement in the 'air' as Heaven resounds with the last trumpet call for a ready Bride who has made herself ready.

It is at Yom Teruah (1<sup>st</sup> of the 7<sup>th</sup> month) that the **awakening blast** of His coming will be greatly announced, and the call for the endurance of the set-apart ones is clear, as the wrath of Elohim is poured out during this period between Yom Teruah and Yom Kippur and the clear divide between sheep and goats will be evident.



The cloud covering for 6 days is also a great encouragement for us as it speaks of the presence of יהוה that never leaves us nor forsakes us, just as we see that His cloud went with Yisra'ël in all their journeys through the Wilderness!



4 - The fourth and final calling to Mosheh, is from the Tent of Meeting, and this, for me, clearly speaks as a shadow picture of the period from Yom Kippur, where יהושע will come out of the Most Set-Apart Place and trample the winepress of His enemies, and take unto Himself His Redeemed Bride, to the time where He will enter into the rejoicing Wedding Feast of Sukkoth with His Bride!