

T^[h]urah (Torah/instruction) **Portions, Haftarah & the Good News** ויקרא “U’yaqra (And He called)”,

T^[h]urah (Torah / Instruction) **Haftarah** **Good-News**

U’yaqra (Leviticus) 1:1-5:26 Yashayahu (Isaiah) 43:21-44:23 Mark 7:1-30

Now, the Book of U’yaqra (Leviticus) opens in Chapter 1, verse 1;

וַיִּקְרָא אֱלֹהֵי מִשְׁחָה וַיְהוָה יוֹדֵבֵר יְהוָה אֵלָיו מֵאֵהֶל מוֹעֵד לֵאמֹר Lev. 1:1

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲדֹם כִּי־יִקְרִיב מִנְּךָ קָרְבָן לִיהוָה מִן־הַמִּבְרָחָה מִן־הַמִּבְקָל וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קָרְבַּנְכֶם: Lev. 1:2

Lev. 1:1 And Yahuah called unto Mushah (Moses), and spoke unto him out of the tabernacle of the congregation, saying,

Lev. 1:2 Speak unto the children of Yashra’al (Israel), and say unto them, If any man of you bring an offering unto Yahuah, you shall bring your offering of the cattle, *even* of the herd, and of the flock.

- **7133.** קָרְבָן **qorban**, *kor-bawn’*; or קָרְבָן **qurban**, *koor-bawn’*; from 7126; something brought near the altar, i.e. a sacrificial present:—oblation, that is offered, offering.
 - 7126. קָרַב **qarab**, *kaw-rab’*; a primitive root; to approach (causatively, **bring near**) for whatever purpose:—(cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) **draw near** (nigh), go (near), be at hand, **join**, be near, offer, present, produce, make ready, stand, take.

What literally says is “**adam ki yakriyb mikem**”, or “**when a man offers an offering of you**”. The essence of the “offering”, we offer ourselves.

The word “Adam” as the “man” (or mankind) that He created for the purpose of relationship with his Creator. In these “qarbanot” or “drawings near”, we bring to Yahuah our faculties, our energies, our thoughts and emotions. The physical form of the “qarban”, the animal offered on the altar, is only the external manifestation of an inner act. The real offering is “mikem”, “of you”. We give Yahuah something of ourselves.

We see more of the details of this, as we look at verses 3-13, we read;

אִם־עֹלָה קָרְבָנוּ מִן־הַבָּקָר זָכָר תָּמִים וְקָרִיבָנוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד וְקָרִיב אֹהֶל לְרִצְנוֹ לִפְנֵי יְהוָה: Lev. 1:3

וְסִמְנָה יָדוֹ עַל רֹאשׁ הָעֹלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָיו: Lev. 1:4

וְשָׁחַט אֶת־גֵּן הַבָּקָר לִפְנֵי יְהוָה וְהִקְרִיבוּ בְּנֵי אֶהֱרֹן הַכֹּהֲנִים אֶת־חֲדָשִׁים וְזָרְקוּ אֶת־חֲדָשִׁים עַל־הַמִּזְבֵּחַ סְבִיב אֹהֶל Lev. 1:5

וְהַפְשִׁיט אֶת־הָעֹלָה וְנִתְחַ אֶתָּהּ לְגִתְחִיהָ: מוֹעֵד: Lev. 1:6

וְנָחֲנוּ בְּנֵי אֶהֱרֹן חֲכֹתֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל־הָאֵשׁ: Lev. 1:7

וְעָרְכוּ בְּנֵי אֶהֱרֹן הַכֹּהֲנִים אֶת הַנִּתְחִים אֶת־הָרֹאשׁ וְאֶת־הַפָּדָר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ עַל־הַמִּזְבֵּחַ: Lev. 1:8

וְקָרְבוּ וְיָרְעוּ יְדִתֵן בָּמִים וְהַקְשִׁיר חֲכֹתֵן אֶת־הַכֹּל הַמִּזְבֵּחַ עֲלֶיהָ אֲשֶׁה רִיח־נִיחֹחַ לִיהוָה: Lev. 1:9

וְאִם־מִן־הַצֹּאן קָרְבָנוּ מִן־הַבְּשָׂמִים אוֹ מִן־הָעֵצִים לְעֹלָה זָכָר תָּמִים וְקָרִיבָנוּ: Lev. 1:10

וְשָׁחַט אֹהֶל עַל יָרֵךְ הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי יְהוָה וְזָרְקוּ בְּנֵי אֶהֱרֹן הַכֹּהֲנִים אֶת־דָּמֹו עַל־הַמִּזְבֵּחַ סְבִיב: Lev. 1:11

Lev. 1:12
 ונתת אתו לנתתיו ואת ראשו ואת פרדו ועקרו הכהן אתם על העצים אשר על האש אשר על המזבח:
 Lev. 1:13
 והקרב והקרבים ונתן בפנים והקריב הכהן את הכל והקטיר המזבחה עלה הוא אשה בית ניהם ליהנה:

“If his offering is a burnt offering of the herd, let him bring a male, a perfect one. Let him bring it at the door of the Tent of Meeting, for his acceptance before Yahuah. And he shall lay his hands on the head of the burnt offering, and it shall be accepted on his behalf to make atonement for him. **And he shall slaughter the bull before Yahuah.** And the sons of Aharan ^(Aaron), the priests, shall bring the blood and sprinkle the blood all around on the altar which is at the door of the Tent of Meeting. And he shall skin the burnt offering and cut it into its pieces. And the sons of Aharan ^(Aaron) the priest shall put fire on the altar, and lay the wood in order on the fire. And the sons of Aharan ^(Aaron), the priests, shall arrange the pieces, with the head and the fat on the wood which is on the fire on the altar. But its entrails and its legs he washes with water. And the priest shall burn all of it on the altar as a burnt offering, an offering made by fire, a sweet fragrance to Yahuah. And if his offering is from the flock, from the sheep or from the goats as a burnt offering, let him bring a male, a perfect one. And he shall slaughter it on the north side of the altar before Yahuah. And the sons of Aharan ^(Aaron), the priests, shall sprinkle its blood on the altar all around. And he shall cut it into its pieces, with its head and its fat, and the priest shall arrange them on the wood which is on the fire on the altar. But the entrails and the legs he washes with water. And the priest shall bring it all and burn it on the altar. It is a burnt offering, an offering made by fire, a sweet fragrance to Yahuah.”

We need to see how important these offerings are in greater detail, in verse 3.

- **7133.** קרבן **qorban**, *kor-bawn'*; or קרבן **qurban**, *koor-bawn'*; from 7126; something brought near the altar, i.e. a sacrificial present:—oblation, that is offered, offering. [Already defined see earlier notes].
- **5930.** עלה {**olah**, *o-law'*; or עולה {**ulah**, *o-law'*; feminine active participle of 5927; a step or (collectively, stairs, as ascending); usually a holocaust (as going up in smoke):—ascent, burnt offering (sacrifice), go up to. See also 5766.
- 5927. עלה {**alah**, *aw-law'*; a primitive root; **to ascend**, intransitively (be high) or actively (mount); used in a great variety of senses, primary and secondary, literal and figurative (as follow):—arise (up), (cause to) **ascend up**, at once, break (the day) (up), bring (up), (cause to) burn, **carry up**, cast up, + shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, **exalt**, excel, fall, fetch up, get up, (make to) go (away, up); grow (over) increase, lay, leap, levy, lift (self) up, light, (make) up, x mention, mount up, offer, **make to pay**, + perfect, prefer, put (on), **raise**, recover, **restore**, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.
- You can also see this pictographically Ayin ע means Eye, Lamad ל means Staff or to lead, to learn ^(Teach), And the Hey ה means to reveal.
Pictographically this says the eye learns what is revealed (Eyes is the lamp of the body).

- **1241.** בָּקָר **baqar**, *baw-kawr'*; from 1239; beef cattle or an animal of the ox **family of either gender** (as used for plowing); collectively, a **herd**:—beeve, bull (+ -ock), + calf,
 - 1239. בָּקָר **baqar**, *baw-kar*; a primitive root; properly, to **plough**, or (generally) **break forth**, i.e. (figuratively) **to inspect, admire, care for, consider**:—(make) **inquire (-ry), (make) search, seek out**.
- **2145.** זָכַר **zakar**, *zaw-kawr'*; from 2142; properly, remembered, i.e. a male (of man or animals, as being the most noteworthy sex):—x him, male, man(child, -kind). **[Pictographically means; tool in the palm of the hand to your Head]**.
 - 2142. זָכַר **zakar**, *zaw-kar'*; a primitive root; properly, **to mark (so as to be recognized), i.e. to remember**; by implication, to mention; also (as denominative from 2145) to be **male**:—x **burn (incense)**, x earnestly, be male, (make) mention (of), **be mindful**, recount, record(-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, x still, **think on**, x well
- **8549.** תָּמִים **tamiym**, *taw-meem'*; from 8552; entire (literally, figuratively or morally); also (as noun) integrity, **truth**:—**without blemish, complete, full, perfect, sincerely (-ity), sound**, without spot, **undefiled, upright(-ly), whole**.
 - 8552. תָּמַם **tamam**, *taw-mam'*; a primitive root; to complete, in a good or a bad sense, literal, or figurative, transitive or intransitive (as follows):—**accomplish, cease, be clean** (pass-)ed, consume, have done, (come to an, have an, make an) end, fail, **come to the full**, be all gone, x be all here, be (make) perfect, be spent, sum, be (shew self) upright, be wasted, whole.
- **7522.** רָצוֹן **ratsown**, *raw-tsone'*; or רָצַן **ratson**, *raw-tsone'*; from 7521; **delight** (especially as shown):—(be) **acceptable(-ance, -ed)**, delight, **desire**, favour, (good) **pleasure**, (own, self, voluntary) **will**, as...(what) would.
 - 7521. רָצָה **ratsah**, *raw-tsaw'*; a primitive root; **to be pleased with**; specifically, to satisfy a debt:—(be) accept(-able), accomplish, set **affection**, approve, consent with, delight (self), **enjoy**, (be, have a) favour(-able), **like, observe**, pardon, (be, have, take) please(-ure), **reconcile self**.
- **168.** אֹהֶל } **ohel**, *o'-hel*; from 166; a tent (as clearly conspicuous from a distance):—covering, (dwelling)(place), home, tabernacle, **tent**.
 - 166. אָהַל } **ahal**, *aw-hal'*; a primitive root; **to be clear**:—**shine**.
[Pictographically means; Strength is revealed through learning, Teachings].
- **4150.** מוֹעֵד **mow'ed**, *mo-ade'*; or מוֹעֵד **moled**, *mo-ade'*; or (feminine) מוֹעֵדָה **moweadah**(2 Chronicles 8:13), *mo-aw-daw'*; from 3259; properly, an **appointment**, i.e. a **fixed time** or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, **the place of meeting**; also a **signal** (as

appointed beforehand):—appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) **feast**, (appointed, due) season, solemn(-ity), synagogue, (set) time (appointed).

- 3259. יָצַד **ya'ad**, *yaw-ad'*; a primitive root; to fix upon (by agreement or **appointment**); by implication, **to meet** (at a stated time), to summon (to trial), to direct (in a certain quarter or position), **to engage (for marriage)**:—**agree**, (make an) appoint(-ment, a time), assemble (selves), **betroth**, gather (selves, together), meet (together), set (a time).
- **6440**. פָּנִים **paniyim**, *paw-neem'*; plural (but always as singular) of an unused noun (פָּנֶה **paneh**, *paw-neh'*; from 6437); **the face**, showbread [Shamuth ^(Exodus) 35:13, Bamidbar ^(Numbers) 4:7]
 - 6437. פָּנָה **panah**, *paw-naw'*; a primitive root; to turn; by implication, to face, i.e. **appear, look**, etc.:—appear, at (even-)tide, behold, **cast out, come on**, x corner, dawning, empty, go away, lie, look, **mark**, pass away, prepare, regard, (have) respect (to), (re-)turn (aside, away, back, face, self), x right (early).

Verse 3, is picture of us, that really should be the offering. In their root form is states,

We are to go up or ascend, to make payment to be restored. [how do we do this? By the eyes ^{which is the lamp of the body} to learn what is revealed אלה]. By drawing near to be inspected, considered, marked and remembered. Be made complete and upright, to delight or desire in self, which is our tent to shine as a signal on the appointed time. To be betroth and married in agreement in the face of Yahuah.

Verse 4. First, we see that the person bringing the offering, brings it to the door, or entrance to the Tent of Meeting. And there, “**he is to lay his hands on the head of the offering, and it shall be accepted on his behalf to make atonement for him**”. In laying his hands on the head of the offering, he is leaning on the animal, laying himself upon and identifying himself with his offering. This is a very dramatic picture of this “offering”, this “qarban” (drawing near) being “of you”.

Verse 9. The word translated as entrails (or inward parts) is

- **7130**. קָרֵב **qereb**, *keh'-reb*; from 7126; properly, the **nearest part**, i.e. the center, whether literal, figurative or adverbial (especially with preposition):—x among, x before, bowels, x unto charge, + eat (up), x **heart**, x him, x in, inward (x -ly, part, -s, **thought**), midst, + out of, purtenance, x therein, x through, x within self.

“Qereb” is defined as the “inner part” or “seat of thought and emotion or personality”. Also, the word translated as legs here is

- **3767**. כָּרַע **kara**, *kaw-raw'*; from 3766; the leg (from the knee to the ankle) of men or locusts (only in the dual):—leg.
 - 3766. כָּרַע **kara**{, *kaw-rah'*; a primitive root; **to bend the knee**; by implication, to sink, **to prostrate**:—**bow (down, self)**, bring down (low),

cast down, couch, fall, feeble, **kneeling**, sink, smite (stoop) down, subdue, x very.

So, in this process of drawing near to Yahuah, our High Priest washes our personality (our heart or inner man). By, “qara” or kneeling before Him, in the “waters” (“living waters”) of the “Mikuah”.

What a picture these offerings (qarban or drawing near) have been to mankind for all these generations. Of course the blood of bulls and goats never took away sin.

Next, T^[h]urah continues by telling us in verses 13,

וְהִקְרַב וְהִקְרִישׁ יָרֵחַן בְּמִנִּים וְהִקְרִיב הַפֶּתַח אֶת־הַכֹּל וְהִקְטִיר מִמֶּנּוּבָהּ עֲלֶהּ הוּא אֲשֶׁה גִיחַ לִיהוָה: ^{Lev. 1:13}

Lev. 1:13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: *it is* a burnt sacrifice, an offering made by fire, of a sweet savour unto Yahuah. **How is animals being cooked, becomes a sweet savour?**

- **5207.** נִיחֹוֹחַ **nichowach**, *nee-kho'-akh*; or נִיחֹוֹחַ **niychoach**, *nee-kho'-akh*; from 5117; properly, restful, i.e. pleasant; abstractly, **delight:—sweet** (odour).
 - 5117. נוּוַח **nuwach**, *noo'-akh*; a primitive root; **to rest**, i.e. settle down; used in a great variety of applications, literal and figurative, intransitive, transitive and causative (to dwell, stay, let fall, place, let alone, withdraw, **give comfort**, etc.):—cease, be confederate, lay, let down, (be) quiet, remain, (cause to, be at, give, have, make to) rest, set down. Compare 3241.
- **7381.** רֵיחַ **reyach**, *ray'-akh*; from 7306; odor (as if blown):—savour, scent, smell.
 - 7306. רוּחַ **ruwach**, *roo'-akh*; a primitive root; properly, **to blow, i.e. breathe**; only (literally) to smell or (by implication, perceive (figuratively, to anticipate, enjoy):—accept, smell, x touch, **make of quick understanding**.

What does this phrase mean, Sweet Savour”? “sweet fragrance” is also, from Hebrew, the “gratification of Yahuah’s Spirit”. **Literally to give comfort or a delight in His spirit.** So, this asks the question, “Why?” “How does the offering of an animal bring gratification to the Set-apart Spirit of Yahuah?” “His will was our will!

Remember When scripture states, Burnt offerings and Sin offerings He did not desire, but obedience? *Jer. 7:21-22; Hos. 6:6; Heb. 10:8/Ps. 40:6-8.*

He used these animals and pictures to teach us that He really wants obedience. The blood of the animals and the slaughters were a two-fold message. The burnt offerings and offerings in general was a picture of us drawing close to Him being inline with Him. Sin offering was not a desire for mankind to break His laws, but If it is done then it will cause death and separation from Him. You should have died but He gave us favor and the Animal took your place.

It's not the flesh of these animals that's important. It's their spiritual integrity that matters. They are pure and innocent. This is why Yahuah states throughout the T^[h]urah or instructions of animal offerings that they be perfect and without defect. This goes beyond the physical. Animals should show you a good picture of how we should be all the way to our death, for the Father.

Now, let's read on in U'yaqra ^(Leviticus) 2:1-16;

וּנְפֹשׁ פִּי־תִקְרִיב קִרְבָּן מִנְחָה לַיהוָה סֶלֶת יִהְיֶה קִרְבְּנֵי וַיִּצַק עָלֶיהָ שֶׁמֶן וַיִּתֵּן עָלֶיהָ לִבְנָה : Lev. 2:1
 אֶל־בְּנֵי אַהֲרֹן הַכֹּהֲנִים וְקִמְיֹן מִשֶּׁם מִלֹּא קִמְיֹן מִסֻּלְתָּהּ וּמִשְׁמֹנָהּ עַל כָּל־לִבְנֹתֶיהָ וְהַקְטִיר תִּפְחֹן אֶת־אֲזִקְרָתָהּ הַמִּזְבֵּחַ Lev. 2:2
 וְהִבִּיאָהּ
 אִשָּׁה רֵיחַ נִיחֹם לַיהוָה :
 וְהִזְזִיתָ לָּהּ מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֹדְשִׁים מֵאִשֵּׁי יִהְיֶה : Lev. 2:3
 וְכִי תִקְרַב קִרְבָּן מִנְחָה מֵאַפָּה תִגִּיד סֶלֶת חֲלוֹת מִצֹּחַ בְּלוּלָת בִּשְׁמֵן וְרִקְקֵי מִצֹּחַ מִשְׁתִּים בִּשְׁמֵן : Lev. 2:4
 וְאִם־מִנְחָה עַל־הַמִּנְחָה קִרְבְּנָהּ סֶלֶת בְּלוּלָה בִּשְׁמֵן מִצָּה תִהְיֶה : Lev. 2:5
 פָּתוּחַ אִתָּהּ פְּתִים וַיִּצַקְתָּ עָלֶיהָ שֶׁמֶן מִנְחָה הוּא : Lev. 2:6
 וְאִם־מִנְחָה מִרְחֹשֶׁת קִרְבְּנָהּ סֶלֶת בִּשְׁמֵן תַּעֲשֶׂה : Lev. 2:7
 וְהַבֹּאֵת אֶת־הַמִּנְחָה אֲשֶׁר יַעֲשֶׂה מֵאֲלֵה לַיהוָה וְהַקְרִיבָהּ אֶל־הַכֹּהֵן וְהִיִּשָּׂה אֶל־הַמִּזְבֵּחַ : Lev. 2:8
 וְהַרִים תִּפְחֹן מִן־הַמִּנְחָה אֶת־אֲזִקְרָתָהּ וְהַקְטִיר הַמִּנְחָה אִשָּׁה רֵיחַ נִיחֹם לַיהוָה : Lev. 2:9
 וְהִזְזִיתָ לָּהּ מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֹדְשִׁים מֵאִשֵּׁי יִהְיֶה : Lev. 2:10
 כָּל־הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לַיהוָה לֹא תַעֲשֶׂה חֶמֶץ כִּי כָל־שֶׂאֵל וְכָל־דָּבָשׁ לֹא־תִקְטְרוּ מִמֶּנּוּ אִשָּׁה לַיהוָה : Lev. 2:11
 קִרְבָּן רֵאשִׁית תִּקְרִיבוּ אִתְּם לַיהוָה וְאֶל־הַמִּזְבֵּחַ לֹא־יַעֲלוּ לְרֵיחַ נִיחֹם : Lev. 2:12
 וְכָל־קִרְבָּן מִנְחָתְךָ בַּמִּלַּח תִּמְלַח וְלֹא תִשְׁפִּית מִלַּח בְּרֵיחַ אֱלֹהֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קִרְבְּנֵי תִקְרִיב מִלַּח : Lev. 2:13
 וְאִם־תִּקְרִיב מִנְחָת בַּפּוּרִים לַיהוָה אָבִיב קִלּוֹי בָּאֵשׁ גֵּרֶשׁ פְּרָמֶל תִּקְרִיב אֶת מִנְחָת בַּפּוּרִיךָ : Lev. 2:14
 וְנָתַתָּ עָלֶיהָ שֶׁמֶן וְשִׁמְתָּ עָלֶיהָ לִבְנָה מִנְחָה הוּא : Lev. 2:15
 וְהַקְטִיר תִּפְחֹן אֶת־אֲזִקְרָתָהּ מִגֵּרֶשָׁה וּמִשְׁמֹנָהּ עַל כָּל־לִבְנֹתֶיהָ אִשָּׁה לַיהוָה : Lev. 2:16

“And when anyone brings a grain offering to Yahuah, his offering is to be of fine flour. And he shall pour oil on it, and put frankincense on it, and he shall bring it to the sons of Aharan ^(Aaron), the priests, and he shall take from it his hand filled with fine flour and oil with all the frankincense. And the priest shall burn it as a remembrance portion on the altar, an offering made by fire, a sweet fragrance to Yahuah. And the rest of the grain offering is for Aharan ^(Aaron) and his sons, most set-apart of the offerings to Yahuah by fire. And when you bring as an offering a grain offering baked in the oven, it is of unleavened cakes of fine flour mixed with oil, or unleavened thin cakes anointed with oil. But if your offering is a grain offering on the griddle, it is of fine flour, unleavened, mixed with oil. Divide it into bits and pour oil on it, it is a grain offering. And if your offering is a grain offering, in a stewing-pot, it is made of fine flour with oil. And you shall bring to Yahuah the grain offering that is made of these, and shall present it to the priest, and he shall bring it to the altar. And the priest shall take from the grain offering a remembrance portion, and burn it on the altar, an offering made by fire, a sweet fragrance to Yahuah. And the rest of the grain offering is for Aharan ^(Aaron) and his sons, most set-apart of the offerings to Yahuah made by fire. No grain offering which you bring to Yahuah is made with leaven, for you do not burn any leaven or any honey in an offering to Yahuah made by fire. Bring them to Yahuah as an offering of the first- fruits, but they are not burned on the altar for a sweet fragrance. And season with salt every offering of

your grain offering, and do not allow the salt of the covenant of your Alahiym to be lacking from your grain offering. With all your offerings you bring salt. And if you bring a grain offering of your first-fruits to Yahuah, bring for the grain offering of your first-fruits green heads of grain roasted on the fire, crushed heads of new grain. And you shall put oil on it, and lay frankincense on it. It is a grain offering. And the priest shall burn the remembrance portion, from its crushed grain and from its oil, with all the frankincense, an offering made by fire to Yahuah.

Verse 1 “Mincha” or “grain offering”.

- **4503.** מִנְחָה **minchah**, *min-khaw'*; from an unused root meaning to apportion, i.e. bestow; a donation; euphemistically, tribute; specifically a sacrificial offering (usually bloodless and voluntary):—**gift**, oblation, (meat) **offering**, **present**, sacrifice. [What is the difference between this offering and Cain’s offering? Gen. 3:13-4:5]. Cain’s offering was on a cursed ground, and has not been set-apart.

Now, “grain” is a picture of “people” in Scripture. of U’yaqra ^(Leviticus) reads; “**And when anyone brings a grain offering to Yahuah, his offering is to be of fine flour. And he shall pour oil on it, and put frankincense on it.**” As we’ve seen, an “offering”, “qarban”, is a “drawing near”. So, as we, the “grain”, offer ourselves (“yakrib mikem”), “draw near” to Alahiym as a gift. we are to come as “fine flour”. The word for “fine flour” here is

- **5560.** סֹלֶת **soleth**, *so'-leth*; from an unused root meaning to strip; flour (as chipped off):—(fine) flour, meal.
 - “saleth” (samech-lamed-tau) which literally means “peeled barley” or “grain with the outer shell (husk) peeled away, leaving the inner head, or self, exposed”. It also refers to grain that is sifted, shaken and re-sifted until it is very fine or refined. Now, to this “saleth” **oil is to be poured over** it. It is anointed if you will. [Pictographically We ם support the ך teachings or learning of the ן covenant].
- “frankincense” is put in it. Frankincense is
 - **3828.** לְבוֹנָה **lbonah**, *leb-o-naw'*; or לְבוֹנָה **lbonah**, *leb-o-naw'*; from 3836; frankincense (from its whiteness or perhaps that of its smoke):—(frank-)incense.
 - “lebanah” which comes from the root “laban” or “white/pure”. Lebanah (frankincense) is a pure sweet smelling substance that is a key ingredient in the Set-apart incense that is burned before Yahuah. In other words, when we come before Him, offering ourselves to our Alahiym, we set ourselves apart; we make ourselves ready, with our inner man exposed, anointed and or pure. Yahuah indeed completes this process in us. But we are to separate ourselves from that which defiles us. [ך Teachings ן in the House brings ן life]. Our prayers are like incense see Ps. 141:2; Rev. 8:3-4

Next, verse 2 states; “**and he shall bring it to the sons of Aharan ^(Aaron), the priests, and he shall take from it his hand filled with fine flour and oil with all the frankincense. And the priest shall burn it as a remembrance portion on the altar, an offering made by fire, a sweet fragrance to Yahuah.**” The priest reaches into it and takes a handful, a remnant,

which he places on the altar for a remembrance portion for Yahuah. And Alahiym says that this too is a “sweet fragrance to Yahuah”. This is a memorial or “remembrance portion”.

This portion is separated out, as a remnant, that is to be placed on the altar and Alahiym will remember this portion. He remembers, and He delivers His remnant.

- **3498.** יָתַר **yathar**, *yaw-thar'*; a primitive root; to jut over or exceed; by implication, to excel; (intransitively) to remain or be left; causatively, to leave, cause to abound, preserve:—**excel**, leave (a remnant), left behind, too much, make plenteous, **preserve**, (be, let) **remain(-der, -ing, -nant)**, **reserve**, residue, rest.

Now, we read in U'yaqra^(Leviticus) 2:3; **And the rest of the grain offering is for Aharan (Aaron) and his sons, most set-apart of the offerings to Yahuah by fire.**

Of all the portions of all the offerings that would go to the priests (remember the “terumah” or “priests” portions”), their portion of this “mincha” or “grain offering” was the “most set-apart of the offerings to Yahuah by fire”. So, the portion of this “ascent” to Yahuah, which is of the grain, the people, is the most set-apart. This is the picture that Kepha^(Peter) saw and understood regarding the giving of ourselves (the most set-apart of offerings) to Yahuah as we become “priests”, in 1 Kepha^(1st Peter) 2:9; **But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light,...**

Let's look again at U'yaqra^(Leviticus) 2:4-9; **And when you bring as an offering a grain offering baked in the oven, it is of unleavened cakes of fine flour mixed with oil, or unleavened thin cakes anointed with oil. But if your offering is a grain offering on the griddle, it is of fine flour, unleavened, mixed with oil. Divide it into bits and pour oil on it, it is a grain offering. And if your offering is a grain offering, in a stewing-pot, it is made of fine flour with oil. And you shall bring to Yahuah the grain offering that is made of these, and shall present it to the priest, and he shall bring it to the altar. And the priest shall take from the grain offering a remembrance portion, and burn it on the altar, an offering made by fire, a sweet fragrance to Yahuah.**

Now above, we have first the “grain offering” cooked in the “oven”. The Hebrew word here is “tanur” (tau-nun-uau-reish) which literally means “furnace” as in the “furnace of affliction”.

- And, in Yashayahu^(Isaiah) 48:10, Yahuah says to Yashra'al^(Israel); **“See, I have refined you, but not as silver; I have chosen you in the furnace of affliction.”** This offering prepared in the oven or furnace represents the “Passover” as it refers to the “deliverance” out of Mitsrayim^(Egypt), the “furnace of affliction”, which took Yashra'al^(Israel) to Sinai. *Different Hebrew word same concept.*

Then, we have the offering prepared in the “stewing pot”. The Hebrew word here is “marcheshet” (mem-reish-chet-shin-tav) which literally means “cauldron” and “boiling” or “refining pot”. Speaking of Erets Yashra'al^(Israel) in the very last days, Zakaryahu the prophet wrote these words from Yahuah in 13:8-9; **“And it shall be throughout all the**

soil,” declares Yahuah, “that two thirds therein are cut off and die, and one third is left therein. And I shall bring the third into fire, and refine them as silver is refined, and try them as gold is tried. They shall call on My Name, and I shall answer them. I shall say, „This is My people,” while they say, “Yahuah is my Alahiym.”

And again, we read in U'yaqra (Leviticus) 2:9; “And the priest shall take from the grain offering a remembrance portion, and burn it on the altar, an offering made by fire, a sweet fragrance to Yahuah.” We are to prepare our offering, prepare ourselves according to the season in which we live, and know that He remembers His portion (Yashra'al (Israel)) and will deliver us. And, in so doing, we will be that “sweet fragrance” or “bring gratification to the Spirit of Yahuah”

Verse 11; No grain offering which you bring to Yahuah is made with leaven, for you do not burn any leaven or any honey in an offering to Yahuah made by fire

So in Hebrew thought, “honey” represents the “sweetness of the Word” of Alahiym. Folks, this is a warning not to place “sin” and the “Word of Yahuah” upon the altar of our Alahiym.

This is the understanding from which we read in Ebriy (Hebrews) 6:4-6; For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Set-apart Spirit, and have tasted the good Word of Alahiym and the powers of the age to come, and fall away, to renew them again to repentance, having impaled for themselves the Son of Alahiym again, and put Him to open shame.

Verse 13 reminds us also; “And season with salt every offering of your grain offering, and do not allow the salt of the covenant of your Alahiym to be lacking from your grain offering. With all your offerings you bring salt.” The savor of the “salt of the covenant”, just as the covenant itself, is everlasting How long does salt last? Forever.

עם-זו יצרתני לִי תהלתִי וְסַפְרוּ: Is. 43:21
וְלֹא-אֲתִי קָרָאתָ וְעָקַב כַּדְּגִשְׁתָּ בִי וְשָׂרָאֵל: Is. 43:22
לֹא-הִבִּיאֲתָ לִי שֶׁהַ עֲלִיתִיךָ וְזִבְחִיךָ לֹא כַבְדִּתְנִי לֹא הִעֲבַדְתִּיךָ בְּמִנְחָה וְלֹא הוֹנֵגְתִּיךָ בְּלִבְוֹנָה: Is. 43:23
לֹא-קָנִיתִ לִי בְכֶסֶד קָנָה וְתֵלֵב וְזִבְחִיךָ לֹא תְרוֹנִיתִנִי אֲךָ הִעֲבַדְתָּנִי בְּחַטָּאוֹתֶיךָ הוֹנֵגְתִּי בְּעֹנֹתֶיךָ: Is. 43:24
אֲנֹכִי אֲנֹכִי הוּא מִתָּה פֶשַׁעֶיךָ לְמַעַנִי וְחַטָּאוֹתֶיךָ לֹא אֲזַכֵּר: Is. 43:25
הִזְכִּירְנִי נִשְׁפָּטָה יַחַד סֵפֶר אֶתָּה לְמַעַן תִּזְכָּדֶק: Is. 43:26
אֲבִיךָ תִּרְאֶשׁוֹן חֲטָא וּמְלִיצִיךָ פֶשַׁעוֹ בִּי: Is. 43:27
וְאַחֲלֵל שְׂרֵי קִרְשׁ וְאַתְנֶה לְחֶרֶם יַעֲקֹב וְיִשְׂרָאֵל לְגֵדוּפִים: Is. 43:28

In our Haftarah reading for this week, we read from Yashayahu (Isaiah) 43:21-28; “This people I have formed for Myself, let them relate My praise. But you have not called on Me, O Ya'aqub (Jacob), for you have been weary of Me, O Yashra'al (Israel). You have not brought Me the sheep for your burnt offerings, nor have you esteemed Me with your slaughtering. I have not caused you to serve with grain offerings, nor wearied you with incense. You have not bought Me sweet cane with silver, nor have you satisfied Me (Ruach nachat or sweet fragrance) with the fat of your slaughtering. You have only

burdened Me with your sins, you have wearied Me with your crookedness's. I, I am He who blots out your transgressions for My own sake, and remember your sins no more. Remind Me, let us enter into judgment, together; relate, that you might be declared right. Your first father sinned, and your interpreters have transgressed against Me. So I have profaned the chief ones of the set-apart place, and I have delivered up Ya'aqub ^(Jacob) to the curse, and Yashra'al ^(Israel) to scorn.

Yahuah first reminds us that “this people” He formed for Himself. The term “this people” is in the Hebrew “zu am”. The spelling here is “zayin-uau” “ayin-mem”. He says that, “this **people I have formed for Myself**”. The word for “formed” is “yatsar” and also means “pre-ordained”. In other words, Alahiym pre-ordained this people Yashra'al ^(Israel) to be His possession.

Yahuah then says that Ya'aqub ^(Jacob) has grown weary of Him and no longer calls upon Him. By referring to Ya'aqub ^(Jacob), Yashra'al ^(Israel) living in the flesh (before he was changed when wrestling with Alahiym), Yahuah is speaking primarily to the Northern Kingdom, who deserted Him and continues to live in the flesh. However, the prophet is also speaking to the apostate Yahudiym ^(Judah), who do not follow the T^[h]urah of Alahiym. He says that they / we no longer “draw near” (“qarab”) or seek to “ascend” to Him (“olah”) by bringing our offerings and burnt offerings, ourselves. We no longer bring Him “sweet cane” with “silver”. Remember from “Parsha Terumah” where we learned that “sweet cane” is in Hebrew “qaneh” which was a sweet reed plant used in the set-apart incense. “Silver” or “keseph” represents our love for Alahiym The root word means longing for, desire, pine after, and to fear. Also here, we have a great example of a Hebrew word-play, often used to emphasize the passage. What we read as “You **have not brought Me sweet cane with silver**” in Hebrew is; “qaneh qaneh keseph” which also means “You have not brought Me sweet savor with your love”. As we've learned, the “offerings”, the “drawing near” and “ascending” are a “sweet fragrance” and “bring gratification to the Spirit of Alahiym”. And remember too, it's not the smell of burning animal flesh that delights our Father. It's our “drawing near”, the offering of ourselves. Can you hear it in His tone in these verses? You can almost feel His broken heart in these as we read them.

He tells us to remind Him. He doesn't forget. He wants to hear us call to Him. He wants us to ask Him to enter into judgment with us. “Relate” (say it), He says, that we might be declared right, “Tsaddik” in Hebrew (Righteous).

וַעֲתָה שָׁמַע יַעֲקֹב עֲבָדֶי וְיִשְׂרָאֵל בְּתַרְתֵּי בּוֹ : [Is. 44:1](#)
 כֹּה-אָמַר יְהוָה עֹשֶׂה וְיֹצֵר מִבְּטֶן יַעֲזֹבֵךְ אֱלֹהֵי יִשְׂרָאֵל עֲבָדֶי יַעֲקֹב וְיִשְׂרָאֵל בְּתַרְתֵּי בּוֹ : [Is. 44:2](#)
 כִּי אֶצְקֶמְוֶם עַל-צִמָּא וְנִזְלִים עַל-יַבֻּשָׁה אֶצְקֶ רֹחַל עַל-יַדְיָךְ וּבִרְכָתִי עַל-צִאֲצָאִיךָ : [Is. 44:3](#)
 וְצִמְחוּ בְּבֵין הַצִּיּוֹר כַּעֲרָבִים עַל-יַבְלֵי-מָוֶם : [Is. 44:4](#)
 וְהָ יֵאמֹר לִיהוָה אֲנִי וְנָה יִקְרָא בְּשֵׁם-יַעֲקֹב וְזֶה יִכְתָּב יְדוֹ לִיהוָה וּבְשֵׁם יִשְׂרָאֵל יִכְתָּב : [Is. 44:5](#)
 כֹּה-אָמַר יְהוָה מֶלֶךְ-יִשְׂרָאֵל וְנֹאֲלֹו יְהוָה צְבָאוֹת אֲנִי רֵאשׁוֹן וְאֲנִי אַחֲרֹון וּמִבְלַעֲדֵי אֵין אֱלֹהִים : [Is. 44:6](#)
 וּמִי-כְמוֹנִי יִקְרָא וְיִגִּידָהּ וְיַעֲרֹכֶהָ לִי מִשׁוּמֵי עַם-עוֹלָם וְאַתְנִזֹת וְאַשְׁרֵר תְּבִאֲנָה וְגִידוּ לְמוֹ : [Is. 44:7](#)
 אֶל-תִּפְחָדּוּ וְאֶל-תִּרְאוּ הֲלֹא מֵאֲזוּ הַשְּׁמַעְתִּיךָ וְהִגַּדְתִּי וְאַתֶּם עַדִּי תִגְשׁוּ אֱלֹהִים מִבְּלַעֲדֵי וְאֵין צוֹר בְּלִי-יָדְעָתִי [Is. 44:8](#)

Now, the promise in Yashayahu ^(Isaiah) 44:1-8; “But now hear, O Ya’aqub ^(Jacob) My servant, and Yashra’al ^(Israel) whom I have chosen. Thus said Yahuah who made you and formed you from the womb, who helps you, “Do not fear, O Ya’aqub ^(Jacob) My servant, and Yashurun, whom I have chosen. For I pour water on the thirsty, and floods on the dry ground. I pour My Spirit on your seed, and My blessing on your offspring, and they shall spring up among the grass like willows by streams of water.” “One says, “I belong to Yahuah; another calls himself by the name of Ya’aqub ^(Jacob); another writes with his hand, “Unto Yahuah,” and names himself by the name of Yashra’al ^(Israel). Thus said Yahuah, Sovereign of Yashra’al ^(Israel), and **his Redeemer**, Yahuah of hosts, “I am the First and I am the Last, besides Me there is no Alahiym. And who is like Me? Let him call and declare it, and lay it before Me, since I appointed the everlasting people. And the events that are coming and those that do come, let them declare these to them. Do not fear, nor be afraid. Have I not since made you hear, and declared it? You are My witnesses. Is there an Aluah besides Me? There is no other Rock, I know not one.”

Family, let us study well the “Instructions” and “Teachings” of the “qarbanot” (offerings, drawings near). And, as we learn and practice these offerings, let it be that Yahuah counts it to us, as if we have kept these commands in all their details and implications. We’ll be looking much more closely at the offerings and their specific commands, as the weeks progress.

Jer. 33:11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise Yahuah of hosts: for Yahuah *is* good; for his mercy *endures* for ever: *and* of them that shall bring the sacrifice of praise into the house of Yahuah. For I will cause to return the captivity of the land, as at the first, says Yahuah.

Heb. 13:15 By him therefore let us offer the sacrifice of praise to Alahiym continually, that is, the fruit of *our* lips giving thanks to his name.

Heb. 13:16 But to do good and to communicate forget not: for with such sacrifices Alahiym is well pleased.

Hoshea 14:1-2; O Yashra’al ^(Israel), Shubah ^(return) to Yahuah your Alahiym, for you have stumbled by your iniquity. Take Dabariym ^(words) with you, and return to Yahuah. Say to Him, “Take away all iniquity, and receive what is good as we render the young bulls of our lips.”