

# leviticus\_5 (720p)

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## SUMMARY KEYWORDS

sin, god, guilty, verse, guilt offering, offering, meaning, oath, confess, rebellious spirit, people, judaism, deal, sin offering, israel, person, regard, ram, offer, lord

## SPEAKERS

Baruch Korman, Intro Voice

### Intro Voice 00:03

Shalom and welcome to via after yisrayl A Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher, Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zyra Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Baruch is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG That's one word love Israel dot o RG. Now, here's Baroque with today's lesson

### Baruch Korman 00:43

God has caused us to be known by his name. When we have entered into that new covenant, we have become by him a new creation. And we are known as a new people, a people of the kingdom, a people that he has placed His spirit within. And he has promised never to withdrawal that spirit, never to leave us nor forsake us and to work in our life to begin, and to complete his work in our life, that we might be in the end, His pleasing people. But now in this time, we need to realize that God expects us to be sensitive to the things that are displeasing to Him. And the Torah. Although the Torah is not an instrument of salvation, the Torah reveals how safe people should live, and how we should think, knowing the expectations of God and applying those expectations to our lives, that we think correctly so that we behave correctly, and that we are ambassadors of that kingdom. Well, with that said, ticket your Bibles and look with me to the book of Leviticus sefer Vayikra, the Book of Leviticus and chapter five, we're going to go through this chapter. And let me say before we begin, that, most Bibles, most Bibles that are written for the believer, they have 19 verses in this fifth chapter. But when we look at the Hebrew Bible, we find that there are 26 verses. And what we're going to do in this study is to look at the entire chapter from the position of the Septuagint, because most Bibles that are not in Hebrew, follow the Septuagint accounting. And that's what we'll do. So we will go through and based upon most of your Bibles, we will complete chapter five. But in the Hebrew, we'll complete chapter five next week, and move into chapter six. So with that said, let's begin. Again, we're talking about offerings. And here we're talking about offerings in regard to sin, acknowledging that we are guilty. And let me say, before we do anything else tonight, that this is foundational, that we agree with the standards of God, we'll see a verse that speaks to that. And let me share with you that nothing good is going to happen in your life spiritually, until you affirm that is you agree with the standards of God, we are not free to set our own

standards and believe that we are the people of God. God's people agree with him in regard to his standards of morality and justice, those things that are spiritual ceremonial, completely, we do not see although Christianity tends to think this way. We do not see this in the Bible, that there's a separation between the ceremonial laws and the moral laws. In the Scripture, we find one Torah, it is a unit. And if you remove anything from it, it ceases to be the Torah. That's why iatkos That is, James said, If you keep all the commandments, and stumble in one point, you're guilty of all the Torah is a unit of ceremonial commandments. commandments that relate to justice, and commandments that relate to a moral code. All of this is the law of God. Well look with me, as I said to this fifth chapter, and we're going to see that what's unique here is that depending upon one's financial ability, in this case, we're going to see that that God allows for those people who cannot afford what is commanded to offer up something that is less costly, not because sin is dealt with differently, but because God understands that not all people have the same financial means that they are able to, to provide. Therefore, he changes that based upon the situation of the people. This is also an application of God's grace that he offers to us. Let's begin chapter five, the Book of Leviticus Word says, They nephesh now we've come across this term before nephesh is soul, it can be understood every soul is an individual. So we don't believe as Judaism teaches, in the the soul returning, and one time that so enters into a body and this person is called Shimon. And then, generations later that same soul repeats, it's kind of recycled. And now this person was called rufen. We don't believe in the returning of souls, every soul is an individual. This is something that's very, very different in Judaism and relates to a type of reincarnation that the Scripture does not speak to at all. It is false. And this is one of the reasons I say that, although I'm Jewish, and I revere the Word of God, but that does not mean that I accept what Judaism embraces. Whether it be the Talmud, I believe that you can find some interesting things in the Talmud that gives us understanding helps us in discerning the meaning of words, different cultural, nuances that can be brought out from what's written in the missioner, or the Gomorrah, which is the Talmud. But but we need to see that there's a great portion of the rabbinical writings and writings of the sages which are in conflict with the Scripture. One of the things that I like to do is to take people to a place called bett Shari, and their Judaism was in a conflict between those led by Yehuda HaNasi, the the prince of the Sanhedrin, name, a name by by Judah, his name was Judah. And he wanted to see Judaism assimilate and embrace many of the things of other religions, things that are in conflict with the Scripture, unfortunately, his position one out, and Judaism embrace such things which are not part and not acceptable to those who are God fearing, based upon the instructions of the Scripture. So we need to remember that Leviticus chapter five, and a soul that should sin. And here's the voice of what, here's the voice of an oath. So one hears something. But this one sins in what will notice what it says he's a witness, that he is seeing something or know something, but if he does not testify, so here's the problem. This one is a witness, someone has taken an oath, he's either seen what's happened, or he's heard what happens, but he does not bear truth. He does not say what he has saw or what he has heard or what he is known, and therefore this one, it says, He will bear his own iniquity. So in this case, he's guilty, and he's going to suffer the consequences. But notice what it says in verse two, or the soul, that individual which it says here this one

### **Baruch Korman 09:45**

touches something that is unclean. Or, and now we're dealing with a carcass of an animal that is unclean, or the carcass of a In a domesticated animal, that would be one that is an animal, but also this one is unclean, or the carcass of creeping things, things that creep that are unclean. And what

happens? Well, they love men, men who he's guilty, he's touched these things, he has become ritually unclean. But this was forgotten this, this fact of what he did he forget the Hebrew term is they love men who it it became forgotten by him, the word literally means that it became invisible, it's an idiom in Hebrew, simply means that this was forgotten by him. And he, because of that, he is unclean, and this one is guilty. So just because he forgets, it does not mean that that just ignoring it puts him in a better position that God just just also forgets about it, what should be done? Well look at Versary. Or that he will touch something that is unclean of a man. So some type of uncleanness that happens in a human way, to all of his impurity which he will impure, be impure by it. So it's a large variety of things that can render someone impure, we call that Tom May, he is impure, he is defiled himself. And if this once it good, they they love the menu. If this fact that he has done this has been forgotten, this has gone up from his mind, he does not remember. But he knows it. Now. He is guilty. So again, whether he forgot it, or he remembered it, in the end, he's guilty. And all of this is laying the foundation for the need to do something. As we've said before, you cannot ignore sin, whether it's some sinful act as stealing something, or some other type of more your moral failure, or whether it's something ceremonial, ceremonial, something that has to do with a ritualistic practice, you didn't do anything immoral, but you touch something that you ought not touch that which is impure, and you ignore it, whether you have forgotten about it, or it's willful, you're still unclean, until it's dealt with. Look, if you would, to verse For another example, or the soul, that individual, that that will make an oath, he expresses it with his lips, whether it's an oath, to do something that is bad, or to do something that is good. Now an oath we ought to keep. So we regardless of what it is, we're obligated to keep it now, obviously, if it's something bad, we ought not do it, we should confess that as sin, I have not said that I'm breaking my oath, because I recognize that this oath to do that which is wrong, evil outside of God's will, ought not be done. So you think, Well, I didn't carry it out, but you made an oath. And therefore you need to deal not just with the fact that you didn't carry it out. In the sense, that's good. But you said something, and you didn't carry it out. That's bad. And therefore you need to deal with that. I want to say that and make sure that we're all in agreement. Obviously, if you pledge an oath to do something good, you should carry it out. If you don't, well, you need to deal with the fact that you said one thing, but you didn't carry it out. You didn't do it. Likewise, if you did something, or you said you were gonna do something, you took an oath, I'm going to do this. And it's not the right thing to do. Obviously, we don't want to do what is wrong. But we need to deal with the fact that we made an oath and we didn't keep it. If it's evil, it's good that we didn't keep it but we have to also deal with the fact that we made an oath we didn't do it. And therefore there is a dealing with the fact that it's a broken oath. That's what we're talking about, in this verse. So this one expresses whatever it might be. It says this man Express has to sit with an oath. But now whether it's a good thing or a bad thing, it says once again Vatan, a law memento, he forgets that this thing is just dislodged from his mind. And he doesn't do it. But when he knows it, when it becomes known to him, it says he is guilty of one of these things. So we've given a lot of examples of things that people can do, whether it's an oath, whether it's not testifying, as you should testify, or whether it's touching something that makes you unclean, regardless of these things, they are sinful, they are wrong. And we must recognize that and deal with it. Verse five, how do we deal with it, we'll look at this verse. And it shall come about that, that this one will be guilty. And the word here that we come across is basically word a Shem. Guilty. So I realized that some Bibles translated differently, but this is the simple meaning. Look again at verse five.

**Baruch Korman 16:12**

And it shall come about that he will be guilty of one of these things, what's the first thing that he does? The process begins with him confessing what? He has sinned. So he confesses it in an oral way, meaning I am guilty, I have done that, which is wrong. Now, what's important is this. This is the beginning step of repentance, you first must acknowledge what is done is wrong. It is sinful, it's a transgression. And this is something that's that's being ignored. today. We are receiving information, people oftentimes send us an article, something that they read in the paper, and I received something and I did some research on it. And that is that there are one very important denomination, the Church of England, that is embracing same sex marriage. And what we need to realize is this is in violation of God's moral standards. A true believer must agree repentance begins with us, acknowledging agreeing with the standards of God. If we don't, then we can't make that next step of finding forgiveness, if something is sinful, and the Bible clearly reveals that and you know it, and you reject and say, Well, I don't care what the Bible says, I don't accept that that person is not a candidate for says salvation, because he hasn't confessed this, and he doesn't think it's sinful. And therefore, it's a violation of what we see here. He shall confess what he has sinned, concerning it, that that sin, and not only confess it, but there's another thing, look at verse six. And he shall bring his guilt offering to the Lord concerning his sin which he is sin. And this offering, it's going to be a female from the flock, whether it is a sheep, or whether it is a goat, either one of these are appropriate for a sin offering. And when he acknowledges that confessing his sins, so important, this agreement with the standards of God, then he can go through the next process of offering this sacrifice. In order that notice how verse six ends, and the priests shall make atonement concerning him from his sin. So if we don't acknowledge it, if we're not agreeing with God, there is no atonement. And in regard to Messiah, there is no redemption. You will not be born again. You will not become that new creation, that kingdom creation, if you do not agree with the standards of God, so important that we see this. Now there's a teacher and I respect him greatly. He has preached faithfully the Word of God for for 60 years, if not more, and he heard I heard him say answer your question concerning homosexuality. And he says, Well, if the person is a believer, then that person And we'll be in the kingdom of God. Well, I would just answer it a little bit differently, and say, not if that person's a believer, but we need to realize what it means to be a believer. So in this specific sin, and this is true for adultery, true for anything. If you do not confess your sin and say I'm guilty, then then how are you going to find forgiveness? Forgiveness begins with confession. And confession is based upon agreeing with God's standards. So it's true if if someone is struggling with homosexuality, God loves that person. God wants to bring victory into that person's life. God wants to forgive that person. And so if the person says something along these lines, I agree that that homosexuality or lesbianism is wrong. But but this is a weakness, I'm struggling and God, I want you to work in my life. I want forgiveness from that. And I want you to work in my life to give me victory, deliverance over that. And if that person accepts the gospel, acknowledging these things, he will be saved. Same thing for someone who is adultery. If that person says, Well, I don't care what the Bible says about adultery, but But I believe in him, No, you don't. And that person who is an unrepentant adulterer, that person cannot be saved, if that person will not agree that Adultery is wrong. So there's consistency, and what the scripture demands, we must confess and acknowledge our sins. And then God is faithful and true to forgive us of all of our iniquity, transgression, sinned, all the things that are unrighteous in our life, but we have to agree with the standards of God. And that's why it says, and this one will confess whatever sin that he has committed. And what else will we do verse six again, and he will bring his guilt offering to the Lord, he needs to acknowledge he's guilty, concerning his sin which he has sent. And this offering is a female from the flock, it can be from the sheep, or from the goat. This is

his sin offering and the priests will make a toman concerning him from his sin, verse seven, verse seven says, but if it is not within his hand, if his hand cannot touch, sufficiently meaning, he does not have the ability to purchase, a say, a say, as a, a sheep, and in this case, one from the flock, then he shall bring his guilt offering, which he has sin, What shall you bring? Well, if he can't afford one from the flock, he could bring two turtle doves, or two pigeons to the Lord, and one is going to be for a sin offering and a one on one is going to be for a bird offering. So in this case, he cannot afford he does not have the ability to pay for a goat or a sheep. Therefore, based upon his financial circumstances, he is able to offer up either two turtledoves, or two pensions, as it says here, one will be for a sin offering the other four eight Bert offering. Look, if you would, now to verse eight. And he shall bring them to the priests. And he will offer for the sin offering first. So one of those turtle doves or one of those pigeons are going to be offered up first for the sin offering. And he's going to ring its head at its neck, but not make a distinction. So not divided in its entirety from that. He is going to be sprinkled from the blood of the sin offering upon the wall or the side of the altar, and the blood that remains is going to be drained out upon the foundation of the altar. It says this is the sin offering. And then it says not only a sin offering but also a burnt offering. That's what we're going to deal with in verse 10. And the second meaning the SEC Can turtle dove or the second pension, he will make for a bird offering according to the judgment, meaning this, according to the laws of the burnt offering that we studied early on, in the Book of Leviticus, he does this according to its rules, says K Mish, but according to its judgment, but it just means according to the rules of the Bert offerings, and the priests will make atonement concerning him from his sin, which he has sinned, and it will be forgiven him. So notice, he's in the state of guiltiness until he confesses his sin and something must be provided for atonement. And here we're talking about the blood of a goat or a sheep, or the blood of either pigeons or turtle Duff's. But notice what happens later on. Look at verse lovin.

### **Baruch Korman 26:07**

But if his hand could not take hold of two turtle doves, or to pigeons, meaning he can't afford that that's the idiom when it says his hand, can't touch, he doesn't have the ability to buy this, what shall he do, he shall bring his offering, which is sin. So he brings his offering for that sin, and is going to be a 10th part of an ephah of fine grained ground up flower, this shall be for his sin offering, and he shall not put upon it any oil. And he shall not set upon it any frankincense. Why, for this is a sin offering. So there's not going to be anything that is a pleasant aroma to it. It's simply going to be for a sin offering, taking care of what a sin offering is about verse 12. And he shall bring it to the priests and the priests does something. It says, The priests shall scoop up three finger full, so into the the grain, this is what he's going to offer up the pre show, scoop up a handful for a remembrance, and he shall do what he show. Burn it upon the altar concerning a fire offering to the Lord. And this fire offering relates to judgment, judgment of sin, and therefore this is his sin offering. So he takes this fine flower, he deals with that, and makes this an offering a fire offering to the Lord upon the altar. And therefore it says here, look at verse 13. And the pre show a tone concerning him concerning his sin, which he has sin from one of these violations that we've mentioned, and he shall be forgiven. And the the grain offering. Remember when he's offering up this finely ground up flour, this grain offering shall be to the priests, verse 14. Now in this case, we're talking more about this offering for guilt. And the thing that is being emphasized here is this, that when we have done that, which is wrong, whether it's ceremonial, whether it's in regard to some justice thing, or moral thing, whatever it might be, we can be guilty. And we need to acknowledge our guilt. And we need to deal with our guiltiness not ignoring it. That's why conviction is

so important. And if we read all of God's word, there's many verses that will bring conviction to the hear of God's word. But if we only want to deal with the Scriptures that encouraging that that makes us feel good about ourselves. We are not embracing the faith of the apostles is just that simple. Verse 14. And the Lord spoke to Moses saying nephesh again a soul an individual, that and we have a different word here, we have a word for that which is acting in a rebellious manner, that which willfully, willfully is read. Belly. Now, he may not know that that what he's doing is rebellious, but he is moving against, with a commitment, a commitment to do something, a commitment to, to ignore something. And we'll see the context in a moment. But this one has kind of a rebellious spirit within. And he since but notice, he he is willfully rebellious. But what he does, is by Bish Gaga. So it's almost like something that is contradictive. But here's the problem. What's been emphasized here is that he has a rebellious spirit. Maybe what he does, he does not intentionally do for sin. But it's that rebellious spirit that causes it. So he is not doing a sin with intent. But it's his condition inwardly his spiritual condition that leads him into it. Now, there's many times that we are not thinking as we should. We're not walking with God, we are doing things we ought not to do at least mentally. And what happens? Well, this puts us in a position where the enemy can move us. And we find ourselves doing something that we never really wanted to do. We didn't set out for that. But it's that rebellious spirit that brings it about. So having a rebellious spirit can bring about an unintentional sin. This is what it's speaking about here. So he does so he does a sin, unintentional in regard to one of the holy things of Lord, meaning, he does something wrong in the tabernacle service. So it's that wrong mindframe, this rebellious pneus within him, that causes him to do something again, ceremonially incorrect. It may not be something immoral, it may not be something unethical, but it's wrong against the standards, and the practices in the tabernacle, something relating to the ritualistic application of our faith, the faith that that Moses gave the people what they should do, one, unintentionally transgress one of these statutes within the tabernacle, what shall we do, he shall bring his guilt offering unto the LORD. And here such a one because it is something that is done in the midst of worship, or in something that is ceremonially related to God. And because he did that, with that rebellious spirit, a spirit that was not late the honed heart that's been established, because of that, notice what he does, he brings his guilt offering which is a RAM, a ram that is without spot a blameless one from the fluc according to it's worth, meaning you're worth whatever, whatever you are able to pay, you bring that RAM and you do so, you do so in regard to the severity of that act. This is what it means here when it says Bay, Eric Haha, you shall shall bring it according to your your ability. And then it says, The the shekel of silver, the holy suck shackle, meaning the shackle that was used in the temple for a guilt offering. So you bring the RAM and according to the worth, in regard to the shackle. Now, some have said that you even bring to it with the RAM, this this financial contribution in the holy Shuckle verse 16, which is the sin for the sin that you have committed against the holy thing, and you shall pay you shall pay with it with that RAM and with that silver, you should add a fifth portion 20% add to it, and give it to the priests and the priests shall make atonement concerning him concerning that that sin and it says with the the ram of the guilt offering and then this one will be forgiven. So here we see something that's that's A little bit unique when you commit an unintentional sin, in regard to some religious practice, a biblical religious practice, therefore, you are aware that you're guilty, you bring a ram, but you also bring a payment, and that payment is in a holy shekel, according to the measurement of the holy shekel, the worth, and you add 20% onto it, in order to make that transgression, to make that that atonement for for one sin. And then it says, Keep reading verse, verse 17. And if the nephesh if that's so that individual, that that you have sin,

### **Baruch Korman 35:55**

again, against, he's done some sin against all of the commandments of the Lord, which ought not to be done. So again, like we saw last week, this has to do with one of the commandments that you shall not do, if one has sin, against one of these commandments, you ought not do, and he does not know it, he's still guilty, and he will bear his own transgression, meaning God will punish him for but but the one that remembers this, that he knows that it's guilty, he will bring a ram, this same type of spotless, this blameless RAM from the flock, according to your value, I believe that means your ability to pay for this guilt offering to the priests and the priests will make atonement concerning him concerning his unintentional sin, which he has aired what he has done unintentionally, this type of sin, and He does not know, meaning this. There are times when one for the sake of and a good example, this is JHope. Joep would offer up a offering for his children in case they may have done something which is wrong. He didn't know that. But nevertheless, he gave, and he gave generously to God, in this case. So likewise, in the visual can say, well, maybe I've done something I'm not sure I haven't been convicted of it. But nevertheless, I want to offer up this type of offering. So if he does not know, he brings this, he's unsure. He brings this offering and it says it will be forgiven to him, he will find forgiveness. Verse 19, our last verse, it says here, this is the guilt offering. For the one who is guilty. This is what he brings unto the Lord. And again, it simply reminds us that we need to be spiritually sensitive for God to convict us. And here's one application in the last part of what we've studied, sometimes, you may just simply feel spiritually, something's not right. In my life, I may have committed a sin. And I don't remember that, or I don't have knowledge of that. But I have conviction. And therefore I'm going to act upon that. God, you can say it this way, God, I feel guilty. I don't know the peace. I'm not experiencing that intimacy with you that that closeness, that unity. And therefore I want to confess any sin, that I may be guilty of that, that I don't have knowledge of right now. And I want to put it under the blood of Messiah. And you'll want to make an offering unto the LORD, you may send it to some worthy organization, you may be a blessing to some individual that you know has a financial need or some other type of need. And you meet that need you bless them in the name of the Lord. This is how we see the Holy Spirit working today in a believer because we have no temple. There's no practicing priesthood in an official way. And therefore don't let that be an excuse saying well because there's no temple. There's no priesthood, I just won't do anything. That's not how the Spirit of God leads a believer. Know you're going to want to bless someone else make an offering, in in, in the name of the Lord, to say someone else in order that they might be blessed. Look for opportunities for God to move you to be a blessing to others. And I can assure you that God won't take him very long. Until God shows you a need someone that is hurting. And again, maybe that is just visiting someone that that you know that's lonely, giving them an hour each week, going, having a cup of tea, cup of coffee, something with them, taking them out to lunch, going for a walk with them, whatever it might be, that you can be a friend to that person. And we know that a believer can even be closer to a brother than a brother and a sister. So be that type of individual. This is how we take the Torah and apply it to our life being led by the Spirit. Well close with that until next week. Shalom from Israel.

### **Intro Voice 41:03**

Well, we hope you will benefit from today's message and share it with others please plan to join us each week at this time and on this channel for our broadcast of love israel.org again to find out more about us please visit our website love Israel dot o RG there you will find articles and numerous other lectures by Varun. These teachings are in video for may download them or watch them in streaming

video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel.