

# Leviticus 1

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## SUMMARY KEYWORDS

offering, worship, verse, priests, speaks, god, pleasing, word, leviticus, lord, animal, offer, altar, baruch, book, bird, sacrifice, blood, cattle, israel

## 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 zero 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 Baruch with today's lesson,

### Baruch Korman 00:42

As I mentioned earlier, we are going to begin our study of the third book of the Torah known as sefer Vayikra, the Book of Leviticus, now we hear Leviticus, we think of the tribe of Levy, we think about the Levites, and the priests who serve initially in the tabernacle, and then in the temple. But the name of this book is Vayikra. It comes from, as we'll see, in a moment, God speaking to Moses, and giving him instructions concerning sacrifices. But as we look at this book, in its entirety, we see that this call this call to offer sacrifices, this call that relates to the work in the tabernacle, and then later on and the temple. It had a purpose, and that purpose, and will come to see this, that a sacrifice that that offering for sin. And we're going to see that there are numerous sacrifices for different purposes. But this sacrifice for sin has to do with a repair. It brings about a change, a healing a coming together, between man and God. And the word that is so important. When we deal with the word for a sacrifice or an offering. We have the word core bond. And that comes from the word which means to draw near. And this goes back to what I mentioned earlier, with our call to worship. And that is that we want to draw near to God, we want to experience that intimacy, his presence in our life, in our natural condition, a condition that is in sin, we need that repair. We need that to Kuhn in order that reconciliation can come out through blood. This is what the Torah teaches. And we see that that message of the Torah is also that same message of the New Testament, that message that Messiah revealed. And that is that it's True Blood, that one can experience the remission of sins, that is the forgiveness of sins through redemption, and become a vessel of the Lord. And what we need to understand is that there's nothing that brings more joy, and satisfaction and contentment and peace than being used by God according to His purposes. So take out your Bible, and look with me to this book, sefer Vayikra, the Book of Leviticus, and we're going to begin and study this first chapter. And this time of study. Look at verse

one. And he called to Moses, and we're going to see in the same verse, Who was the one calling to Moses, well keep reading it says, And the Lord spoke unto him, from the tent of the meeting, same. Now, this term for the tent of the meeting, we're talking about the tabernacle. But it's not the word Mishcon. It's the two words, oh, hell Molad. And the Tent of Meeting and that word, Mo Ed, comes from a Hebrew word that speaks about a destination. Now, we know a mo Ed can also be an appointed day as a festival of the Lord that he gave to his covenant people, as an instrument of Revelation, and instrument that marked important things that God has done in the past. But as Paul tells us, these MOA deem these festivals of the Lord also are a shadow of things which are to come and they also what cast that shadow is Messiah. So the festivals teach us about Kingdom truth and about the king himself. Messiah, you're sure. But when we look here, we're talking about an appointed time, in a very general sense, we're speaking about worship. So it's the tent that was set up so that people could come before God at those appointed times. And we're talking about morning, noon, and night, the three times of services whereby we worship God. So in this chapter, we see and this is true throughout the book of Leviticus worship is foundational and responding to his appointed times, both his festivals, and that daily worship three times a day. Look at verse two, speak to the children of Israel. And you shall say to them, a dumb. Now we know the word a dumb, where we get the English name, Adam, simply means man. And again, as you go through and look at your translations many times, instead of rendering in the simple way, the most accurate re, a dumb is man, they play with the texts, and that's most

#### **Baruch Korman 06:12**

deserting, it's most problematic. We need to take the word of God, as it is given to us, a man that will offer up from among you, and here's his word Corbon, an offering or a sacrifice to the Lord. So he wants to make a sacrifice, this sacrifice, drawing nearer to God, that gives us a worshipful context. And this is something that needs to be said, before we go any further. When we look at the book of Leviticus, we're going to learn about worship. And let me say very succinctly, there is nothing more important than you worshiping God realize that coming together with his covenant people to worship him is a requirement. It is a necessity. And the scripture says, Do not forsake the assembly of of God's people together to worship Him. Now, this is important, because I can remember when one very well known leader from Atlanta, Georgia, talked about how they were going to close down their their congregation for several months. And they did just that. And they were criticized, people were saying, we need and commanded to worship God. And he says, No, we're not a course we are. I do not know how someone can look at this Bible, and profess to be a Bible teacher and say, We are not commanded to worship God and to assemble. That's the key. And that may be were the the distinction needs to be like made, and that is, we are called to assemble. This is part of bearing witness, coming together as God's people coming together for the purpose of worshipping Him. So we learned a lot about worship, in this this chapter of sefer Vayikra Leviticus and not just in this chapter, but throughout the entire book. Look again, middle of verse to a man that will offer among you an offering to the Lord and then we had the phrase min ha be Hema min is from Hebei, Hema, it speaks about the animal. Now it's speaking it's singular, but it has a plural connotation, talking about offering up from the animals, why animals, they do have blood. We spoke about how blood is foundational for worship. And secondly, we see that this term hot behemoth refers to domesticated animals, animals like sheep and goat and cattle and such. And that's why he says, look at good men Hobbema from the domesticated animal, from the bacar that is from the cattle, or from the sown from the flock. And we learn here that that you shall offer up your offering. So it must be one that meets this type of description, a domesticated animal like cattle,

and like those of the flock and the flock represents both sheep and goats. Let's move on to verse three, if hola hola is a bird offering. So if a bird offering is his offering from the Bakar, from the cattle, it is to be a male, and then the word tummy, which means spotless, without blemish, and he shall offer it up. So a male that is not in any way discredited. rejectable because of some spot or blemish, it says a male that is blameless, and that is his offering that he shall offer it up, it says to the door of the tent of the meeting, he shall offer it for him to be accepted before the Lord. Now, all of this, notice that what's emphasize pay talk, which is door, it speaks about an entry. This door is a transition. This door is a mud bar, which is a transition from one place to another. It's a passageway. And it's all about, as I said, coming nearer to God approaching him desiring to be in his presence, and being in his presence is a kingdom experience. So this book of Leviticus is going to teach us the things that are required for one to have a kingdom experience. And notice it says, For him to be accepted before the Lord, in his natural condition without a sacrifice. Without that repair, he will not be accepted, verse four. And he shall set his hand upon the head of the Bert offering, that that it will be accepted by him for a toning concerning him. So this setting the hand upon their head, usually we'll see this later on. It's for the purpose of confession. So one would set his hand upon an animal confess his sins, and the ideal here and this will become clear later on in our study of Leviticus. There's a transfer, a transfer of that one who is making the sacrifice a transfer of his sin upon that animal, so that that animal is sin, and what happens to sin, sin brings about judgment, sin brings about death, and therefore that that sacrifice that offering has to die, and it's to the death, that atonement, and this is a word atonement is made concerning Him. Verse five. Now we're going to be more specific in regard to what must be done. Look at verse five. Vai Schuchat. Now I say that in Hebrew, because I want you to know that this word I'm familiar with, it is word to slaughter. It's not simply word to kill, but it's the word for to slaughter. Why is that important? Yes, it's killing the animal, but it's doing so in a specific way. The message is just not the animal has to be put to death, but put to death in a specific manner. And that's why this word is used. So it says, And he will slaughter this, this one of the cattle and it says Ben Bakar, so a, a offspring of the cattle before the Lord, and then we have B'nai a heroic Hakone. So the priests, the sons of Aaron, they will offer it up. So even though the man is doing it, it is actually the colony, the priests that are carrying it out for him. And these priests, these sons of Aaron, from the tribe of the Levites, but specifically from the household of Aaron, that's a priests, the priests, they are going to offer up the blood and notice the emphasis first and foremost on blood and they will throw the blood upon the altar all around, which is at the door of the tent of the meeting. So notice again, the emphasis on that location, the door the entryway into the tent of the MIDI. Now we have seen In our study of the book of Exodus, that the tabernacle is set up and thereafter the temple in a way to bring an individual into greater closeness greater intimacy, more into the presence of God. And it speaks about how that individual goes through a change. He does certain things so that he can move along this pathway of where he experiences the very presence of God. And we're going to see that in this first chapter, there are things that he does and must do, if indeed, the worships going to be acceptable. Look, now to verse, verse six,

**Baruch Korman 15:46**

they hit sheet. Now, this is a word for stripping off usually close. But here it's going to be the removal of the height or the skin of the animal. So he shall strip away the burnt offering, that is the skin, the height, and he shall cut it into its pieces. So that offering must be dealt with specifically, the pieces that made up that animal, they need to be cut and cut in a specific manner according to its pieces. Verse seven, but they have grown how co-head. So the sons of Aaron and specifically it switches to the Singler, the

priests, and this word co-head simply means a servant. So the servant the priests, it says, The sons of Aaron will set and this means place upon it fire, which is upon the altar, and they will arrange the wood concerning the fire. So they are going to build upon the altar, placing wood, so that there is fire upon the altar, in order that it is burning. Why? Well, what are we talking about an offering that's going to be consumed, consumed by fire, and that fire is going to cause smoke which lifts up lifts up that offering unto the LORD. And this ascent is once again a another example of going before God drawing close to him. So they're going to do that arranging the wood upon the fire verse, verse eight, the sons of Aaron now it's Hakone, the priests in the plural, they are arranging the pieces, and what pieces the head and and we have the word Ha, parrot, and here they are, excuse me, they ha pod there, this is a word that speaks to the fatty portion of the animal. Now, the fatty portion can also be understood as that which has some some purpose, in a sense of being highly desirable. So here, it's the fact that it's going to be to be dealt with upon the wood, which is upon the fire, which is upon the altar. So these two things first the head, and also the fat, it's placed upon the wood upon the fire, which is upon the altar, verse nine. And we have a word that's also related to the the term that we spoke of, for an offering or for or for drawing near to God, but here it has kind of a different use. It speaks about the inter parts. So within the the chest cavity, there is and that includes the stomach and such down to the hind legs, we see that there are parts and these in trails, those inner parts, they are going to be dealt with as well as the legs. And what happens will after removing the height and the skin, it says these parts the inner parts and the legs, they're going to be washed it says he will wash in water and only after this cleansing, which has to do with making them pure, only then are they and it says here that the priests will burn and this is the same word for offering up incense and that's why I mentioned going up like in smoke. It says that the priests he will burn everything upon the altar, towards the altar, meaning upon the altar, he is going to do this. And it will be a burnt offering a fire offering. And then look at the end of verse nine. It says array, Nicola, loud oh nine, which means a fragrant that is pleasing unto the Lord. So that offering that smoke that takes up that Bert offering to the Lord is pleasing. It is a pleasing fragrance unto Him. And why is that? It's the outcome. It's the result of this offering, which brings about this repair, this healing this reconciliation, where for a season, and remember we talked about that word lit up pair, to a tone, it brings about a season a limited time of of restoration. verse, verse 10. And if from we talked about if it was a cattle, a son of a cattle, meaning a calf, one year old usually is the case. Well, here we're talking about something different. Look at verse 10. If from the flock is his offering, then it's going to be from the lambs. Instead of a Ben Bakar, a son of a, a bull, we're going to have here, one from the lambs or from the goats, for a bird offering, it also must be a male, and it must be blameless, and then he shall offer it up, verse 11. Now, whether it's from the cattle or the sheep, we see some similarity. Here, it says, Look at Verse 11, once again, Vasia hut, and he shall shall slaughter it, upon the north side of the altar. Now, why the north side, there's many responses given for this. But nevertheless, it's simply told here, on the north side of the altar before the Lord, and it says, And they shall throw and who's they, the sons of Aaron, the priests, they shall throw its blood upon the altar, all around. Here again, the priests, they are set apart for this purpose. And the emphasis once more, is blood, it's mentioned first, and it has a priority, blood is necessary. God says that He gives it in order to make atonement for for the center. And we see that that blood has life in it the power to give life. And what the writer of Hebrew tells us, is if the blood of bulls and goats and sheep can have a benefit, how much more so the very blood of the Son of God. So look at the next verse, verse 12. And once again, and he shall cut it into its pieces. And once more, the head is mentioned, and also it's fat. And the priest shall arrange them upon the wood, which is upon the fire, which is upon the altar. So you have wood, fire, and then that specific

location on the altar, if there's no Altar, there's no ability to make such types of offerings. So we are dependent upon the altar. And in that same way, we are dependent upon Messiah, we are dependent upon that cross which serves as an offering or an altar for him when he made his offering in behalf of humanity. Move on to to verse, verse 11. The second part where it says, and it's blood, upon the altar, all around, the priests are going to place it and it's word Tsar coup, which means to to cast it to throw it upon the altar, verse Wolf.

### **Baruch Korman 24:41**

And he shall cut it into its pieces, its head, its fat, and the pre show arrange it upon the wood upon the fire, which is upon the altar. Verse 13. And once again the same language the entrails those interpret arts of that animal, along with the legs, he shall wash and water, and the priest shall offer up everything. And again, and he shall burn it upon the altar, a burnt offering, it is a fire offering and once more a fragrance which is pleasing unto the Lord. Now this is the second time where it mentions a fragrance pleasing to the Lord. And I would underscore that and the reason being, this is what we want to do. We want to be pleasing unto the Lord. We want to behave in a way and here's a key. This is all about worship, what was done at the Ohio Moorhead, the tentative meeting, the tabernacle, that temple, what ought to be done should be pleasing to Him. And the only way it's pleasing to Him is if we follow the instructions that he's making. And in that same way, today, we need to use biblical scripture, in order that we worship God according to the instructions of God. move now to verse, verse 14. And if from the file is the bird offering, that that is His sacrifice his offering unto the LORD. We see here that he shall offer from the turtle doves, or from the sons and it's just simply means the offsprings of of pigeons or doves. The word Yona can mean a patient or dump. So the turtle doves or the pigeons. This is his offering, verse 15, and the priests, he shall offer it upon the altar literally to the altar. And what does he do? Well, because it is of a fowl, we find that there's a different method here, instead of what we saw for cattle and for the flock. That is that they would be slaughtered. Here we have the word mallow mallow here is kind of twisting off, some Bibles will say nip off, but it's twisting off the head of the animal. So you, you twist off the head, and you burn it upon the altar, and the blood that is removed, and this is word to be sucked out or drained out upon the side, literally the wall of the altar. So this is different for this, this file, a bird that's offered up, and the reason is there's significantly less blood, the blood does not come out in the same way. Therefore it must be drawn out it must be drained and it's placed upon the side of the altar rather than upon it. Look now to verse 16. And he shall remove and the Hebrew word is word, more, Otto. Now we're not many Bibles will say the crop and its feathers. And that's fine. But I did not know what a crop was. And I certainly did not know this Hebrew word. And its context why it's it's brought out brought out why it is spoken of. Now a crop in a bird is known when I researched this. It's the word for MCSA. And MCSE. Sun is like a a storage place, a unit where you put things and apparently birds have a place where it can store where they can store food. Now birds, they eat a lot of different things, things that are not kosher, and they are still once they are digested. They lose their status as as something that's unclean. Why it passes through them besides talk about this as well. Anything that's unclean, the body does not hold on to that it passes it through. But there is this storage place where where food have that the bird has eaten is kept. It has not been digested. Therefore it says that the priests and we'll see this animal It removes the crap, this this storage place for food with its feathers. And what does he do? He cast it on the side of the altar, literally by the altar, on the east side of the altar, in a place of and we have the word Duchenne. Now Duchenne, I believe in this context. It's talked about in this context, simply the ashes, what is bird, it's a word for for the waste



things that are burn up, but they are not burn up upon the altar is not part of the sacrifice. But nevertheless, it's burned up and turned into ashes because it is not acceptable to the Lord, this crop and the feathers that are attached to it. Verse 17, or last verse, And he shall split it. Now it has to do with its wings. So the one who is offering this up and behalf of the individual, the priests, this is the implication, they're doing the work, he brings it to the door of the tent of the meeting, that priest receives it to be offered up in behalf of that one who's making the offering, but the priest does the work. And it says that he splits it, meaning in its wings. And it does not he does not separate them. So he splits them. But he does not separate them they stay together. And what does he do with that part of the bird?

### **Baruch Korman 31:48**

He burns it. Who does that? Well, here we have it again. Hopko. When the priests, he does that upon the altar, upon the wood upon the fire. And this is it says here hola who it is a bird offering. And then it says a fire offering. And once more it says Raya Nicole UK without oni, a fragrance that is pleasing unto the Lord. Now we've seen that three times mentioned. And the reason for that is very simple. We need to worship God according to his instructions, so that what's done is pleasing to Him. First and foremost, for it to be legitimate worship, we need to use the word of God to find out what is pleasing to Him. In the same way that the scripture says, prophecy is is not subject to any man's interpretation. It is prophetic from God. What it says is what it means. In the same way, we do not have the freedom when we look at Freedom and Liberty. It is not to worship how we want to worship. But worship involves bringing before God, a submissive attitude, a desire to obey. And it's in submissiveness and obedience, that one worship God. And we're going to see as we move on into the Book of Leviticus, that God is going to speak about different sacrifices over the next several weeks. And we'll see that these sacrifices all have a different purpose here. We're simply speaking, first and foremost, about a burnt offering, which is a fire offering. And the purpose and its foundational, is to be pleasing unto the Lord. And let me leave you with this question. And it's this is your worship pleasing to God. All too often people go and they want worship, to be pleasing to them, how they think it should be done, very dangerous. We need to study God's Word, learn the principles of worship, and we'll see many of those within the book of Leviticus so that we can obey God, that we can worship Him in a way that is indeed a sweet fragrance before him. And that type of worship is going to bring a wonderful change upon those who worship in spirit and in truth led by the Spirit, according to the truth of Scripture. Well, I'll close with that until next week, and we continue our study into chapter two of the book Leviticus. Until then, may God bless you Shalom from Israel.

### **Intro Voice 35:04**

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 baru 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.