

Leviticus 3 final

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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 Baroque with today's lesson,

Baruch Korman 00:42

The will of God should be your utmost desire, you should be an individual, that when you pray, one of the primary things that you're praying for is the revelation of God's will, that you might know it, that you might carry it out that he might be one who provides all that you need, in order to do what He has called and set before you to do. Now we are studying in the Book of Leviticus sefer Vayikra. And in the Hebrew name, Vayikra, there's a call. And that call involves holiness. It involves his will. And it involves a call to be reconciled to Him. And this is where everything that is good begins reconciliation. And so let me share with you as we've looked at the first two verses, or the first two chapters, we have dealt with off REITs offerings for a few different purposes. And today, as we're now ready for chapter three, we're going to deal with a specific offering a sacrifice, that's known as a sacrifice of peace. Now, it's interesting, because the word that we're going to encounter is that word shalom, it's going to be in a different form. And it's going to be in the plural. So what this this peace offering is speaking of, are those things that bring about God's will. The purpose here is to make an offering a Thanksgiving, offering, one that recognizes the glory of God, the goodness of God, God's activity in our life, we thank him for his goodness, we acknowledge who he is. And this is a token of saying, God, we want your goodness in our life, in our situations, and our circumstances. And so this sacrifice is one inviting, it's a testimony that we are committed to the will of God. So let me ask you, can you say that, honestly, to God right now, God, no matter what it is, your will, I'm going to do, I am going to be committed to it, I am going to be faithful to it. I am going to use the resources that you have given to me in order to participate with your plans and purposes. And here again, this is the wisest thing that you and I can do. So look with me to this book of Leviticus chapter three. Let's begin with verse one. It says an F, and it shows a possibility. We've talked about certain sacrifices, the grain sacrifice, for example, that we

talked about last week. But here it says, if the sacrifice and the word sacrifice is this word zabljak. It comes from the word to simply make a sacrifice. It's not a verb here it is a noun. So if the sacrifice and then the next word, Shamim Silla meme speaks of that which is whole, that is in its entirety, that which is complete, and it's in the plural. Now we don't have the word whole or complete, in the plural in English, but in Hebrew we do and it speaks about abundance. It speaks about something and the Hebrew word that comes into my mind is the word Schaefer, which is just that abundance, something that goes on something that doesn't wear out something that overcomes, and this which is overcoming is God's presence, His provision, an order that His will is accomplish. So this is not a sacrifice of obligation, it is not a sacrifice that is made because of a certain need. It is a sacrifice that is made because of a desire. And that desire is that one wants the fullness of God's will, His presence, His purpose in their life, and this one is committed to it. And as a way of conveying to God, this commitment, he makes this sacrifice. Look again at verse one. If the sacrifice is a peace, sacrifice, this is his offering. If it's from the cattle, this is word Bakar. If it's from the cattle, it says here he offers up, and what does he offer up? Well, either a male or a female. Now, if we go back to chapter one, and looking at the sacrifices, there, we see something, it was only a male. That's what we find in verse three. That's what we find in verse 10. For that type of sacrifice, only a male will could be offered, it was only the sacrifice that was appropriate. But here, we see that look again at the middle of first one, if a male or if a female, both are acceptable, and then the next word to mean is one that is blameless, one that is without spot, one that is appropriate. So both a male and a female are appropriate, but it cannot have any blemish, any spot any, any flaw whatsoever. And then it says, He will offer it before the Lord. Now, that is an interesting statement, he will offer it before the Lord. And this tells us this word offering has to do with coming there. I mentioned this earlier, in our study the book of Leviticus, it is a word that's related to worship, the purpose of worship, drawing nearer to God, so He will draw near before the Lord. And what does he do? Look now to verse two. Now he's going to place what it says is his hand

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he will lay or set upon the head. But what's unique here is that it's not like Yom Kippur war, that is the Day of Atonement. When that one confesses, confesses sin, asking for forgiveness, like a sin sacrifice as well, but rather here, they simply this one sets his hands upon the head of what is being offered up and what he is doing, he is saying my authority is coming to you, meaning this, I am going to utilize all that I have in regard to your will. It is the laying on of hand showing a transfer and submissiveness. I am transferring I am making submissive to you God, whatever I have in regard to your will, meaning I'm going to use it for your will. And again, the question that we have to go back to does this describe me? Now, we may be in the spiritual condition, where we're not mature enough to really make that statement. We're still immature thinking about God, you're there for me, to help me with my problems to solve these things that are are frustrating and may be harmful and hurtful to me. These things I don't like. And the focus is still upon me, me, me. That's not worship. That is idolatry. Idolatry is always focused upon the one who purchase the idol, the one that is praying to the idol, he is what's important. But this is not biblical worship. Biblical worship says God, I want to be and will use a Hasidic term and he will say Leo may be tool I want to be canceled up. It's no long About me, it's not my purpose, My Will my once my my dreams, all of that ought to be nailed to the cross. It is not for you. Wisdom is when we exchange our will, and we receive the will of God, that is spiritual wisdom, that is spiritual maturity. And this is the attitude of one that makes this type of sacrifice this type of offering a peace sacrifice. So, look

again, he says, his hand, he will set upon the head of his offering, and then middle of verse two, and he will slaughter. Now, it's not the word kill. And so many times we find, especially in the New Testament, there's a different word, it's so frequently called Kill. And yes, he brings death to that animal. But it's not killing, it is slaughtering, it has a different purpose. It's done in a different way, meaning, there's a very specific manner for that animal to die. So he slaughters it again, at the entrance to the tent of the meaning meeting, the Tent of Meeting. And then it says, And the sons of Aaron, who are they the codename the priests, but let's learn that word kohanim, or Cohen, in the singular, the priests, the sons of Aaron, they will cache that word literally means to throw the blood upon the altar, all about meaning that blood is going to go upon all the altar. Why is that? Some will say that this shows that this peace offering has that that degree of entirety, wholeness, Completion, that which is complete, that's what we're doing. We want to say we're completely committed to the will of God, his objectives. So again, this is how a spiritually mature person approaches God, for the purpose of worship. Look now to verse three. And he approaches or offers up the the sacrifice from that sacrifice, that peace sacrifice. And from it, he makes a che la Dona, which is a fire fire offering. And with the and then we have another very important word, the word here is the Hebrew word qlf. Now, qlf is some will say fat, the fatty portion, some will say that it's the choice portion, the very best portion, that which God sees as having an extra significance, that which is reserved for for this purpose. And therefore it says, look carefully, verse three, and the choice part or the fat, that covers up the the entrails that is that inner part, those inner organs of the animal, and all the fat which is upon these inner part, these inner organs. So all of that, that is offered up, that is part of what must be given. And then it says, Look at Verse four, and the two kidneys, the word clay out, and the two kidneys, and the fat that choice part which is upon them. So you have the kidneys, but there's something which is upon them, these, these, this fat, which is also at the flank, and this is a specific part a it's a word of direction, something that they understand upon the flanks. And also we have the word you'll tear it, you'll tear it is the appendage, it comes from something that is additional. So we're talking about the kidneys and the fat and that additional, some will say it's like a lobe you have your ear and then the air lobe. It's you have your kidneys and there's eight another appendage that is part of it. And it says that This appendage is tied to relates to the liver, which is upon the kidney. So this here that's close by they are all interrelated. It says remove it. So this has to be removed, this appendage that's tied to the liver are attached to it, which is also there by the kidneys, it must be removed, what do you do? Now look at verse five, vai HC Tiru. And this means you you burn it up. It's the same word for making an incense offering. So you burn it up, you place a fire upon it, but who does that B'nai a her own, the priests must do this, they do it upon the altar. And they they have it to go up. So they cause it to go up these this this fire incense offering that is being made, which is upon the wood. So there's wood here upon the the altar, which is upon fire. So the wood has been made to be lit, to be ignited with fire. And all of this comes out to being we have that same familiar phrase, which is a fire offering a che a sweet fragrance unto the Lord. So when we do it his way, when we follow his instructions, it is a sweet fragrance unto Him. So what is the same? In a very simple way? It's saying do it his way, follow his instructions, if you want to be pleasing to Him. So again, this comes to that foundational question. Do I really want to be pleasing to God? See all too often spiritual immaturity is God please me. That's not where we should be. We should grow paths that we want now to be people that are pleasing to God, and to do that which is right in his eyes, which is in accordance with His instructions. Now let's look at verse six.

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But if from the flock, so now we're dealing with the flock. And it says, if his offering is from the flock, this sacrifice of the peace offering unto the LORD, and again, just like we saw from the cattle, it can be male or female. Likewise, here is the heart or Nick Eva, male or female, but again, it must be without spot, without flaw. It has to be that word Tamim, it has to be in the right condition, no flaws, let him offer it up. For seven. If it's a clevis, we see here now this is what QSF which is the the turning, and also a different lever, but it speaks of the same word, whether it's clevis, or as it says here QSF. It is a lamb. So if the lamb is what he is offering, as his offering, we read, let him offer it before the Lord. So let him bring it unto the Lord, verse eight, same thing. And his hand he will set and this is to lean it to lay his hand to lay hands upon, as it says here, the head of his offering. And once again, he slaughters it before the Tent of Meeting. And the sons of arid they throw its blood upon the altar, and the emphasis severe leave all around. And again, this is to show what I've mentioned, this completeness, wholeness, that which is in its entirety. They take the blood, and they make sure it covers all the altar. Why? Because it's symbolic. It's a teaching in order to show us that we need to be fully given. Life and blood are inherently related. And therefore this blood symbolizes life, that all our life needs to be placed upon the altar in its entirety completely in a whole way, holding nothing back. That is what faith truly is. We accept that Gospel we believe, but through regeneration and through sanctification, that salvation changes us. It's a free gift, but it works in our life to change us, and bring about submissiveness and obedience to the purposes of God, that is our faith. Look now to verse nine. And he will offer from the the peace offering a fire offering unto the LORD of it, and then it tells us of its choice, choice portion, and also the tail, so that that special tail of the animals also offered up and it has to be done. Again, all of these things has to be done in a proper way, we have this word to be me, that this till needs to be without fault. It's specially offered up. So in this case, that animal, it's till also needs to qualify for it to be offered up. And we do this, it says, before the fire in light of the fire, and it says, Let it be removed. So we're removing these things. And that is that choice part that covers up the entrails, that inner organs, and also the choice part upon the inner organs. So all of this must be removed from the things that I've mentioned, and ordered that this with this animal, this, this lamb that is offered up in an appropriate way. verse, verse 10, just like we saw earlier, and the two kidneys, with the fat, that choice part which is upon it, which is also at the flanks. So some will say the sides, make sure it's totally removed this, this fat, and also the appendage of the liver, which is upon the kidneys, let this also be removed, it shall be removed, and then the priests, so we see it goes back and forth between B'nai our own, the sons of air, and they co named the priests. And here it says the priests, he will burn this, this offering he will burn it like he does the incense upon the altar, and it will do so with bread. And it's a fire offering unto the LORD. So again, some specific instructions. Now we learned something last week, and that is when it says lecom bread. What did we learn? It's an 11 bread, everything that was done first in the tabernacle. And then when the temple came into being, all of that was done in the state of an lovingness. No, no yeas, they used an unleavened bread, but they simply say here bread. Matzah, unleavened bread has the status of bread. It is an unleavened bread, but it still is bread. That's why those who are contemptuous in regard to Messiah when it says he took the bread. Well, he took unleavened bread during Passover. It wasn't a normal bread for those who are questioning this. Everything that was done in the tabernacle and Temple was unleavened and certainly what Messiah took during Passover was unleavened as well. Now let's go to verse, verse 12. Now we said the flock Correct. Go back if you would to to verse six. It says, The aim men had sown. sown is the Hebrew word for flock. And it says, a lamb could be taken from the flock. But but a flock consisted of both sheep and goats. And that's why we see now Look again at verse 12, where we left off, but if a goat is his offering, and he will offer it

before the Lord, and the same thing. He laid his hand upon its head, and he slaughters it before the Tent of Meeting. Now, I want to just talk a little bit about oh, hell mo Ed. Oh, hell is tent and the word meeting mo Ed is the same word for the appoint At a time, and why was the tabernacle so frequently called? Oh, hell Mo, Ed. Because that word Molad. Within it is a word for destination, and what is being taught to us worship, not any type of worship, but God commanded worship, according to his instructions, that type of worship will bring about a change in us. And also, it will move us through worship, we will find our lives being position at that proper destination where God wants us to be. So let me just say something that I say this as much as to me to myself as I do to you. And that is, it may very well be the case that I'm not in, you're not where God wants you to be. That you're not in that destination for the season for the moment. You're not where God wants you to be. And worship is given to us. It is a act that has benefits. We praise God, we thank God we worship God, we confess to God, all of this, but worship brings about a change, it changes us, and it can change our circumstances, and it can change our location, through worship, we are moved, and that's why it says go back to the texts where it says, And he shall slaughter at reading for verse 13, before the Tent of Meeting, and once again the sons of Aaron, that is the priests, but they are her own, they will casts its blood upon the altar, all around. And again, what it says here, hot Miss Beth, the altar, and then the word severe Eve, all around it, verse 14.

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And he will bring near from it, meaning from his offering, a fire offering. And this consists of, as we've been told, this chief portion the fat that covers the entrails that is the inner organs, and also the fat which is upon the inter organs. And also look at verse 15, the two kidneys, and the fat which is upon them. And also these flanks these sides which are part they must also be cleaned of any fat, this choice part, and also the appendage, this lobe, this additional piece that's upon the liver, and the liver is connected to the kidneys. And this must be removed these choice parts in these positions, organs must be cleaned and dealt with properly. And it's only after this has been removed that what's done. Look at verse 16. And he will burn who will burn the priests Hopko when the priests will burn. And it says towards the altar upon the altar. And again, just like with the lamb, also with the goat bread, again, unleavened bread, this is a fire offering a pleasing fragrance. And it says a pleasing fragrance, all of the fat, all of those choice things unto the Lord. Now the terminology is just a little bit different. And what's being emphasized here? Well, it's additional revelation that emphasizes Look again at verse 16. A fire offering for a sweet fragrance. And then it says all the choice parts unto the Lord. Verse 17. Now in my estimation, verse 17. Is is the key verse in this passage. Also, we're going to learn some things in regard to the right way of understanding a phrase in the Bible. Now let's just look at verse 17. And then we'll conclude where it says, Who cut Hola. That means an eternal statute. This word hope can be a law. So it's an eternal law. Now, here's the problem. People read that and say this is done if it's eternal forever and ever. But we're not doing it now. And we won't be doing it in the New Jerusalem. Why? Well, what this is teaching us is a Kingdom Principle. The word olam remember I said, Cut alarm and eternal statute. But it can also and I would argue better be understood as a kingdom statute, a law that relates to Kingdom truth. And what is that, that we who belong to the kingdom, we, as Paul says, in Romans chapter 12, we want to be a well pleasing, offering a living sacrifice unto the Lord. So we look at these things that were done. But right now, at our time, there is no temple, of course, there's no tabernacle, there is no Altar. Therefore, these things are applied to us. Why? Because Paul tells us that we are the temple of the Holy Spirit, therefore, it changes us, we need to be that one that is a sweet

fragrance unto the Lord. And that we need to learn the principle that's been said here, and that is what God instructed has to be done. It all has to be offered up the very best, the choice portion unto Him. And then it says, look, again at verse 17, that this is a kingdom statute, the word olam can mean all of time, can mean the entire world, all of the world, all of creation. But it could also mean that which is eternal, specifically, the kingdom. And that's why one of the ways that we speak about the kingdom is how Olam Haba the the world that's coming, the eternity that is going to be brought about. It is a unique condition, a unique state. And that's what it's talking about here. These things prepare us for a kingdom existence, and that kingdom existence, I'm not talking about it. In the future. I'm talking about living according to that kingdom, living and existing as though we're in it now. That is what the mature believer is called to do. Look again at verse 17. Who cut alarm and a eternal statue throughout your generations, and all your dwelling places, all your places of habitation. And what did we learn? Well, be very careful, because we do this everywhere. But we can't do it anywhere right now. There's no possibility. And that's why we see that worship today. One of the most mature aspects of worship is what we learned here, that we give all of ourselves, we make a complete a hole in its entirety, we give it all to God, based upon his instructions, doing it his way, in order that and hear this carefully, and order that we by action behavior, by us being a well pleasing sacrifice unto the Lord, that we are a pleasing fragrance unto Him. And then it says, let's finish up the last few words, call qif every choice portion and all the blood they call DOM do not eat, it is not for us. And let me conclude by saying this.

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The basic course, that that one studies in order to receive Smith, that is ordination, as a rabbi is this one that is called a serene Oh, mutare, that which is forbidden and that which is permissible. And thereof that is the rabbi is supposed to know that which is permissible, what to do that which is forbidden. Now, it's easy to just forbid almost anything, but that's not what we're called to do. There's many things that we're called to do. We don't need to have them being forbidden. That's not truth. That's not God's will. So this course is all about discerning what we should do and what we should not do. And I want to conclude With that thought, why? One of the things that I pray, one of the things that I believe you should pray is that we know what to do, and not to do, based upon God's instructions, God's will. We are heart if we have been regenerated, that is, if we are a new creation in Messiah, then we have a new nature. And that nature is to agree with God, what God wants, I want that spiritual maturity. Do we struggle with it? Yes, we do. I'm thinking right now about the parable of the two sons. And I'm not talking about the prodigal son, but the two sons, where the father says to both go out into the vineyard and work. One says, No, but he repents of that. And the ghosts, that manifests that that new character in the flesh, according to my what, I may not desire that that's immaturity. But because I'm a new creation, because the Holy Spirit works within me, the spirit is going to bring about a change whereby I agree with God, and do what his commandments are. That's My nature, not in the old ones of the letter, but in the renewal of the spirit, fulfilling the purpose of a individual commandments, and for that matter, all the commandments, but the one who is not a new creation that has not been born again, what does he say? He says, Yes, I'll do it. But then his flesh takes over. And he doesn't do it. What it's saying is this, that when one is truly a son, that is when one is brought into the family of God, and it can be a son or daughter. When one is brought into the family of God. They think differently, and they behave differently. Do we always do that perfectly? No, we do not. But we're called to do it perfectly. And when we fail, when we listen to that, that evil inclination that we all have that carnal nature, it's disappointing. It's disappointing for us, because God doesn't need our obedience, we need to obey

God. That's probably one of the most important truths that you and I need to learn. And that is what God commands doesn't help him. It's not for him, God is perfect. God never, never lacks. God doesn't have a bad day or good day. God is not happy and unhappy. God is always perfect. Now, the word of God shows His anger wipe. For us, it's part of Revelation. But spiritual maturity is this. I know it's best for me, to agree with God, to obey Him, and have that submissive spirit before him. That is when your life is going to be changed. And you're going to begin to experience that anointing of the Holy Spirit and the power of the Holy Spirit, His perspective, His provision, that is going to bring about a godly change. Let me say it a different way, a righteous change in your life. That is the benefit of worship. So let me conclude by this. Is this your heart's desire? If not, you need to have a new heart and God can do that's that give you a new character, a new heart where you begin to think as a word of God instructs well until next week, Shalom from Israel.

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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.