

leviticus_6p1 (720p)

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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 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

We want to be people that are reconciled, not only to God, but as we've talked about, to His will. And we see that one of the purposes of the tabernacle and therefore also the temple is for us to be reconciled through being individuals that respond to the conviction of God in our life today as believers, the conviction of the Holy Spirit, that we might experience the fact as God sees us that we are oftentimes guilty before him, and that we might be moved to seek forgiveness, and to do retribution, meaning to pay the price of our offenses to others. Obviously, we do not pay the price of our redemption, God provides that, but having been redeemed we are going to want to do Tikun that is repair. If we have harmed someone, we want to to comfort them. If we have defrauded someone we want to restore that, and even add to it to show our conviction, our sincerity. And when we look at the passages that we have been studying from the Book of Leviticus, we see that in the tabernacle, and then the temple which followed, there was specific offerings that were given in order to demonstrate a contrite heart to demonstrate true repentance, that it might not be only in words, but also in action. Look with me to where we left off last week. And remember, there's a discrepancy because in the Hebrew Bible, chapter five is continuing. Chapter Five does not end with verse 19. But there's verses 20 through 26. In most other Bibles that are not the Hebrew Bible, we find that they are based upon the Septuagint, which ends with with verse 19. And then chapter six begins. So for the sake of confusion, I'm not going to give the verse numbers, I'm just going to go through and say the next verse. So follow along with me again, if you're looking at a traditional Hebrew Bible, or one that's based upon the Hebrew texts, we will be in chapter five and verse 20. But if you're looking at a Bible that is traditional for believers, you will see that we're in chapter six, beginning in verse one. So we'll begin in the same verse, and then we'll continue on throughout this, this six chapter. Let's begin. Look with me to that first

verse, chapter five, verse 20, in Hebrew, or chapter six, verse one, in in other languages, words us. And the Lord spoke to Moses saying, and again that next verse, The first word is that Hebrew word nephesh, which means a soul. Now, there's two Biblical words for soul. There's the word nephesh, which speaks about an individual or a person, or that person's soul, or we have an additional word Mishima, which is also a word that speaks about the soul, and or the spirit of an individual. But the simple understanding of nephesh in this context is the person but the person from a spiritual perspective. It says here,

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a soul that should sin and we have this same term, to act rebelliously to act in a treacherous manner. Now, what it's speaking about, and we'll review from last week is an individual whose heart is not been established, or at least he's not walking With that type of mindset, for whatever reason, he is Spiritually Incorrect. And therefore, because of his spiritual condition, he is not going to do what he should, he is going to act rebelliously. But as we can see, even though that he is rebellious, he might do something that is sinful. And he might do it unintentionally, meaning that it was not his purpose to do this wrong thing. Now, here in this section that we're looking at, what we're finding is someone who acts rebelliously, not like last week Bisca, by by accident or without intent. Here, this one is acting in a treacherous way with intent. And therefore, there's a teaching here about doing retribution. That is setting it right, you've done it wrongly, but you need to set it in order. So look, again, at our verse Word says, an individual remembered the word nephesh soul, that should sin an act rebelliously against the Lord. And Denyce denies his and this is word for in modern Hebrew, it's an associate or a colleague. But we can understand it as simply a an acquaintance, someone that he knows to a certain degree, maybe someone very close to him, it may be someone who has just met, but he has act treacherously against the Lord. And how is that manifested itself against another that he denies, denies this one's deposit. Now, the word here's a word pika don't. And it refers to like a down payment or something that is given, for example, you may receive a loan from someone, and to show that you are sincere in repainted, you give them something as a token of sincerity, something that is meaningful to that person. Now, today, it might be something of value, a piece of jewelry, a watch, something along those lines, oftentimes, in the biblical times, it was a garment, perhaps a coat, people didn't have several coats and garments. So to give one a garment of warth warmth, showed that he was sincere, he will need that shortly, perhaps in a few months in the season, winter season. And this one denies that he has received. So he denies to this one, this this deposit that he's received it or that that this one basically, has given it as security and this one is is setting his hand to it, meaning that he has made it his own, instead of acknowledging that it belongs to another individual. So another expression of that is that he has stolen it or he has oppressed his colleague. Now regardless of of how he's done it, what is consistent in all of these examples, different ways to deny this one, the fact that he has given a security or a deposit, something that shows his sincerity, he needs that. And now this one is saying I never received it, or he just takes it. He says I don't know what you're talking about something along those those lines. Or another thing that this person can do that is wrong, is that he's found something that's loss. And he denies this one, saying I didn't find anything. Someone comes up to him and says, Did you find my lost sheep? Well, that lost sheep, he is added to his flock, or he has slaughtered it and he has eaten it. And he says no, I never saw a lost sheep. I don't have any recollection of what you're speaking about. And in order to give credence to what he's saying, notice the next part, and he will swear it has been sworn. But this swear this oath that he's taking is false. Now in our context, anyone one of these

things which he has done, this man has done, he has sinned, and he has sinned against these these possible ways. He's done one of these things to defraud his his friend, his colleague, his acquaintance, verse 20, or verse 23. In Hebrew, I believe that's verse four, in English word says, And it shall come about that he has sinned, and that he will be guilty. Now, what should he do? Well, this is what we're talking about this Tikun, this this retribution. He knows he's guilty that he's lied, that he is sworn falsely whatever it might be that he's old press this other one in taking what was truly His but just a downpayment, what should he redo? What should he do? Keep reading in our verse, And he shall restore or return, that which is stolen, which he has stolen or that he has, or press when he has oppressed. This, this deposit that was deposited with him, or this last thing which he has found. So again, any one of these things he's going to Moses is going to provide through the revelation of God, what he should do, what is the correct thing, I've committed this act of rebellion against God, first and foremost. But I've done it in an act of oppression, or thievery, or I have found something that I have denied, and that I have ever swore and falsely that I did not take it or have any knowledge of it. What should he do? Well, notice what is said here, next verse, or from all which he will swear concerning falsely, he shall pay it. At first, meaning this, whatever its value, it's the word Roche, which is its head, but here it's talking about whatever is the proper price, he should pay it. And not just that, but he should also add to it a fifth meaning a 20%. additional payment that he makes. And it says, this is to him, this is what he shouldn't be doing. And he will give it on the day of his guilt offering. So he wants to get things right with God. First and foremost, this act of rebellion is against God. He wants to to remove his guiltiness before God, but he does this thing he he gives the value, the proper value, what it's worth, plus a 20% additional. And it says here, keep reading and the next verse and his guilt offering he will bring to the Lord, what is that? So he gives the price back to that person with a 20% payment. On the day that he makes his guilt offering, which is a ram a ram that is without spot, one that is proper for offering up from the flock. And then it says Bay aircon

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according to your evaluation. Now, what it's talking about here, and we talked about this last week, is that with this guilt offering and this payment, he needs to make sure that it meets the proper criteria. And some would say that he's able to make an additional payment, but this does not go to the individual. It goes in this case, to the tabernacle to God. And it says this is the guilt offering that he makes to the priests, the priests is given this. And therefore this same priest will make a term atonement concerning him before the Lord. And this one now will be forgiven concerning one of these things which he has done and has become guilty by it. So we see this man, he falls finally under conviction. He understands that he's guilty, and therefore what does he do? He returns that or he makes a payment of that. For example, if he's received something, and he's eaten it, he sold it whatever he doesn't have it in his possession, he must restore the full value is what is being said to his neighbor. So if the sheep is worth let's just say 50 euros, he gives 50 euros plus 10 additional For that, that 20% additional payment, then he takes a ram that RAM has to be appropriate. And he gives it with the evaluation meaning he has to consider what else he should do. What else payment that he gives to the priests and this is his guilt offering. And the priest receives it all he offers it up properly according to what we learned for a guilt offering previously, and therefore this one will be forgiven. Atonement is made. And he has settled this in the way that God has instructed. Now let's look at what is chapter six verse one, in the Hebrew, it's, it's chapter six and verse eight. In most other Bibles, let's begin. And the Lord spoke to Moses saying, and this concerns the priests, how does it priests respond? What exactly

does he do in regard to these things? verse, verse two, or verse, verse nine, and most other Bibles command on her own This is Aaron, the high priest and his son, so all other priests saying, so a priests in functioning in this regard, in regard to these offerings, this is what he should do. It says, this is the law, specifically, of a bird offering. So this is the first thing we're going to deal with. This is the law of the bird offering that the priests, how they participate what they do. It is a bird offering upon, and we have this word in Hebrew, the word MCDA. It's very rare, I believe it only appears here. And what is this speaking about? Well, this is speaking about the altar. And there's a place where we're the the sacrifice is late. We can call this like a rushett. A net, but it's of of metal. And so this is what the sacrifice is placed upon. And this will become more specific in a moment. So this is the burnt offering upon the the, I believe most Bibles will say, hearth, upon the altar, and this is for all the night unto mourning. So the burnt offering has to be totally consumed, and therefore replace that, that offering upon that that grid, we might say, or grill, and we leave it there for to burn all night, until the morning, for a fire of the altar is burnt upon it. So it tells us this fire must be burnt from the evening, until the morning, always, verse three. Now we're going to deal with the attire. The priests, his garments, are very significant. And we'll see this in this passage. The priests, he will put on his linen garment. Now we have a word here. And it simply means a piece of clothing. Some of the rabbinical commentators, they will say it's related to the tunic. But the word here simply means garment. I'm not disagreeing with that. But it's not the normal word for tunic. So the priests will put on his linen garment, and also his linen pants. Now the pants gives us credence with this interpretation that it's the tunic. And it says that he shall dress his flesh meaning he cannot be exposed any of his his flesh. And what should he do? Well, we're speaking about the fact that the burnt offering was Bert, all throughout the night. So in the morning, what is it going to be? We have the word Deshan. And this is the word in this context. We've come across it before the word for ashes. So this priest will lift up that is he'll take away the ashes, which the fire has devoured, of the burnt offering, which is upon the altar. So that burnt offering that was devoured by fire being burnt throughout the night. In the morning, the high priest puts on his attire, what we've spoken about and he lifts up, he removes these ashes and what does he do? Well, it's told here that he sets them near or before Are the altar. So in front of we have the word excel at the place of the altar. verse, verse four, which would be here verse, I believe, leaven or 12. What does he do? He takes off his garments. And he puts on other garments. And this is a different word for garment that we encountered in in verse, verse three in the Hebrew texts, which would be verse 11, in the English, it says here, he puts on other garments, and he brings out the ashes outside the camp to a pure place. Now, what is this speaking about, it's speaking about separation, we see a transfer going on. And this transfer of the ashes represents a transfer from this one who was guilty back to a new condition of purity. So this is kind of a visual illustration of what's going on spiritually. For this person, he is transformed is the implication these ashes the are moved to, as it says here, Macomb Tahar to a pure place. Verse, next verse, and the fire upon the altar, it burns it, it burns it up. And it does not it is not extinguished, the fire cannot go out. It will burn, the priests will burn concerning it. The wood that every morning that he puts upon it. So each and every morning, the priests in order that it burns thoroughly and continuously and doesn't go out. He puts the word wood upon it, he arranges it upon the burnt offering, he arranges the wood for the burnt offering. And he burns it with what with the the fat of the peace offering. So we've talked about here that part of what he's doing is this this offering, he burns it with the peace offerings that have been also offered up a different purpose, a different offering, but because this fire is going on, and there's peace offerings and different offerings being offered up for different purposes, we find that that this fat is going to be burnt up with the piece offerings and then look at the next verse.

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Ash to me to cut our hummus back low tech Bay, which means fire always is is being kindled burning upon the altar. It's not extinguish. Now, this shows simply that God is constantly at work. What's the purpose here? Well, the purpose is restoration. The purpose is reconciling one who is guilty, reconciling this one to God. And the fact that the fire for this purpose is always biriding shows that God is always willing, God is always available, he's always present to reconcile people. It doesn't matter what you may have done. You can find forgiveness from your sins. And we see that there was a very specific order that God gave in order for one to experiences reconciliation. And today, nothing has changed. It's not how we want to be reconciled what we think is right, how we would do it, none of that was ever relevant. It's only through the revelation of God, His instructions. And it's only through today that gospel message that only Savior, Messiah, Yeshua, Jesus Christ, that one can find forgiveness and be reconciled to God. And here's the good news to be reconciled to Him forever and ever. In other words, eternal reconciliation. And this should give us confidence, not in a brash way, or a boastful way, but in a way that produces gratitude. God you have received me, you have promised never to lead me more forsake me that I'm eternally secure in you. And if you've experienced that, you don't want to exploit that grace that goes against your whole new nature. You want to praise God and the fact that God God has made such a promise that moves us to be faithful. It causes us to have great appreciation and adoration to God wanting to demonstrate our love appreciation and Thanksgiving unto him. Well look at the next first word says, and this is the law of the Manta. Now we see a new issue that's being presented. We talked about earlier on in our study Leviticus, the Mintaka, which is the grain offering, we see that some sacrifices were offered as a blood sacrifice. There's a minha, which is not, it is a grain offering. And it says, look again at our verse. This is the law of the grain offering, that that is brought, brings it the sons of Aaron one brings it offers it before the sons of Aaron, meaning the sons and Aaron are the ones who received it. And they offered up before the Lord, were at the at before the altar, meaning they do that before the altar, that is the place that they bring this grain offering. And how do they do it? Well keep reading. He will live lift up from it. With three fingers. This is what's known as the comets. It's using these three fingers to scoop up a portion. And it says a portion of this finely ground flour. That's the the grain offering. And this grain offering has oil upon it and also frankincense, what's called in Hebrew level Na, which is upon the grain offering. And what does he do? Well, he takes this three finger measurement, he takes that and it says, He burns that upon the altar, and it is a rep Nicole Och, a pleasing fragrance and a memorial unto the Lord. So it's remembering the Lord. And we see something as we remember the Lord, the Lord remembers us. So it's the purpose of saying, God, I am your servant, and God recognizing us as His people, very important this grain offering. And it says what's leftover? What remains from it. Aaron and his sons, it's simply a term a her own Uber enough means the priests, the priests show eat of it. And notice that unleavened, all of this must be unloving. That that you eat it in a holy place. So you don't take it home. You eat it there. It's something that's done with God, the implication is with his presence. Now, some have said the purpose for this is to realize this eating. Oftentimes in the Bible eating is not, I'm hungry, and I need to eat. That's not how usually eating is spoken of in the Bible. Eating is more in regard to fellowship. So as we serve God, we are going to experience fellowship with God. That's the principle that we see in the service. And this is true for us today, as we serve God wherever we are. This is going to draw us obedience to the will of God doing the purposes of God is going to bring us into God's presence. So we see here that they eat it unleavened, unleavened meaning without any traces of that which is prideful, that which is sinful. You

eat it is the holy place in the courtyard of the Tent of Meeting. They shall eat it. Next verse. Do not bake it with leaven. Over and over, it speaks about how leaven was never part of the tabernacle or the temple. Very important that we see that. We also understand that Paul, in First Corinthians, he spoke about leaven live and having to do with that which swells it's kind of a picture of pride and selfishness, one that leads to sin. And it says, Never can it be baked with leaven. And notice it says their portion, I give it from the fire offerings. And it says, quote is crushing. It's among the Holy of Holies. Now, it's not speaking here, about the place location, but speaking about how God is giving, giving that which is extremely significant, he says their portion, I give it from the fire offerings, quarters could A cian it is a holy, a most holy thing, it is the the sin, sin offering and the guilt offering. So, he says here, these things are very important, the sin and the guilt offering, why? What's Kodesh could a shame, the most important, most holy, but what God is saying these things, of atoning for sin, and bringing about this guilt, offering a reconciliation back to God, these things are of the utmost importance. And then read our last verse, Every mil from the sons of Aaron, they shall eat it. So only the males from the sons of Aaron may participate in this, this tradition of eating, not the women because women were not priests. And it says, quote, Oh, lovely, Dora Tolkien. This is the eternal statue throughout your generations from the fire offerings of the Lord. And it says all who will touch them, all who in other words, participate with these things, they are holy meaning they have sanctified themselves, they have come in in the right condition in order to participate with these things. Now, let me just conclude by summarizing a few things that this passage is speaking of. It deals with the servants the term co hen is simply a another word for measure at which is a servant, one who serves God measure it.

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And it's saying here, this one does. So in the state of holiness, He has prepared himself, he recognizes all these rules, because these rules which he is obeying, following, and and causing those who participate in the tabernacle service and the temple service thereafter, these individuals had to follow this proper order. And it's only when everyone is following this order, that that God's presence, and God's provision is going to be experience. If this one is not ensuring the rules properly being maintained, or himself is not on not correct. He didn't put on the right garments at the right time and do the right thing that he is pursuing that is he's disqualified from partaking everything must be done according to the instructions of God. And I emphasize this for one main reason, nothing has changed. If we're going to serve God, if we're going to benefit from the goodness that God has provided this tabernacle service these these offerings, were all for God, no, they were for the people of God, that we might experience God that we might be reconciled and restored and renewed in our relationship with Him. God gives us these things because he desires not because he needs it. But because he's a blessing God, a good God. He provides this instruction so that we can submit, we can obey, and that we can experience Him. All these things that we have studied. We're in the middle of chapter six. All these things that we have studied thus far in the Book of Leviticus has a common purpose. And that is reconciliation with God, that we might experience His presence, because it's only through his presence, are we going to be trans form? That is the reason as believers in the gospel, that the Holy Spirit comes into us dwells within us so that we can experience God's presence because it's only through God, that we can be the recipients of God's provision. And it's only what God provides that changes us and makes us into the people that that redemption He wants to bring about in our life. So all of these what many would call rituals and such. There's so much wisdom and instruction in these things that we read

about in the book of Leviticus. While I'll close with that until next week, and we conclude chapter six until then, Shalom from

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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.