

leviticus_4p1 (720p)

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SUMMARY KEYWORDS

sin, verse, priests, dealt, sacrifice, meaning, bull, israel, god, unintentionally, lord, congregation, commandments, altar, veil, offering, messiah, talking, people, blood

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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.

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The Bible makes it very clear that sin cannot be ignored, but sin must be dealt with. Take out your Bibles and look with me to sefer Vayikra. That is the Book of Leviticus and chapter four, we're going to begin God willing this chapter now. And next week, God willing, we will complete it. And we've been talking over the last several weeks, about offerings first at the tabernacle, and then those same offerings continued when the temple was establish. Today there is no Altar, there is no tabernacle, or temple. And part of that has to do with the one who earned eternal forgiveness for us Messiah. But we can study some of what the Bible says concerning that temple service and learn more about him, in order that we can come to appreciate what he has done in our behalf. So again, with that said, look with me to Leviticus chapter four, we're going to be talking about a sacrifice in light of sin and a particular sin. Now realize that that the Day of Atonement was for all sin. And we know that redemption deals with all sin. But this is not the case for what we're studying tonight. So verse one of chapter four of the Book of Leviticus, verse one.

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And the Lord spoke to Moses, same verse to speak to the children of Israel, saying,

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a soul This means an individual, a person,

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a soul that will sin. And here's what's important. We have that term, Bish Gaga. Now, we have to turn to the sources of Judaism to understand this word. When we look at simply the texts, we don't know what it means. But when we look to others for assistance, the sages have old, we learned this Bisca, God is a act without intent. Now, it doesn't mean that it's an accident, and that no one's accountable. These

things just happen. That does not exist. In Judaism. What we're talking about is one who is accountable, but he did something without intent. He did not do it for the purpose of committing a sin. So again, what we're talking about in this fourth chapter has to do with not all sins, but a sin sacrifice for one who sins by air by mistake, unintentionally. And again, we could spend a lot of time just talking about examples of what it means to do something unintentionally, but realize there is skill, still an accountability, verse to

04:04

speak to the children of Israel saying, a soul meaning an individual that will sin, unintentionally, from any of the commandments of the Lord, which should not be done. So there's two types of commandments, the commandments that says what we should do. mitzvot to say, these are ones that we should do. Here we're talking about those myths vote low Tassie, those commandments that we shall not do. So there's commandments to do. There's commandments that we don't do, for example, do Shabbat. Do honor your parents.

04:57

Do as we talked about love the

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Lord your God with all your heart, soul, mind and strength, but do not steal, do not bear false witness do not lie. And therefore this is one of the commandments that has to do with thou shalt not. So the negative commandment do not do so if one by unintentional happening, that they transgress one of the commandments of the Lord, that one should not do. And he does it from one of these. What should happen? Well, there's a requirement, and we're going to talk about what that is, look, if you would, to verse three. Now here it's talking about if one should do it. But in verse three, there's a change. In verse three, we're talking about a priest, that that does such a sin, there's something that we shall not do, and he does it, look at Versary.

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If the priest,

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if the priests, what priests, the one who is anointed, if he should sin, if he will sin, it says, For the guilt of the people. Now, what we see is something very important a principle.

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The priest actions affects the people that is, can be a positive thing, as in the case of our Great High Priests, Messiah, Yeshua, what he did, that was a rite affected all of us, he suffered the consequence of sin, not his sin, but your sin and my sin. And because of that, it affected us in a very positive way. He purchased for us that forgiveness, that redemption, but here we're talking about something the opposite the priests, he will sin,

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and therefore it brings about the guiltiness of the people. So what should happen? Well, notice it says, And he will offer up he brings near, on account of his sin.

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What he he has sin, so he brings a a sin offering on account of his sin. And what does he bring a bowl because he's a priest, there's a greater punishment, there is a more significant, a more costly sacrifice. So he brings a bull, the son of cattle,

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that has to be blameless, without spot or blemish unto the Lord. And he does it once more for a sin offering. So what we're talking about is a sin offering he sins. And because of that sin, it must be dealt with, what's a fundamental principle.

08:19

You cannot let sin be unintended, or an attended scuze me, you cannot allow sin to be an attended. Here's a priest does it but he brings guilt upon all the people. sin must be dealt with. Now a few weeks ago, we mentioned a con. Remember, he took from those things that should have been totally dedicated to the Lord, and it affected adversely, the people. So sin, the reason why sin is so problematic, my sin just doesn't affect me. It can affect my family, it can affect others, it can go way beyond me, and cause others great sadness and sorrow and despair and hardship. That's why sin must be dealt with, one must attend to it. Look at verse four.

09:19

And he will bring the bull to the entrance of the Tent of Meeting. This is another word we've talked about this in the previous weeks. The oh hell mo Edie the Tent of Meeting is also known as the Mishcon the tabernacle. So he will bring the bull to the entrance of the tent of the meeting before the Lord. And what does he do? Based a mock at DOE, he lays he will lay his hand upon the head of the bull, and he'll do something verse, verse four at the end. It says vague

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shot, he will slaughter. Now it's just not killing Yes, the bull dies. Yes, it's a killing, but it's just not killing, but it's doing it in a specific way, he must slaughter it properly. So he will slaughter the bull before the Lord, verse five. And he will take who will take haco, when the priests, the priests, that is anointed, he will take from the blood of the bull, and he will bring it to once more the Tent of Meeting. And he will dip who's he the priests, he will dip his finger into the blood, and he will sprinkle this is casting the blood, he will will sprinkle from the blood seven times before the Lord. Seven is a number of purpose. He does it seven times because he wants the purpose of God and the holiness of the people to be renewed. So we deal with sin, in order that there can be restoration, that there can be a spiritual renewal, if not, that sin that is an attended, that sin will spread. It will fester, it will be like cancer that goes throughout the body and brings about death. Sin is foundational. In regard to death. The reason why there's death is because sin enter into the world. verse, verse six again, it says that the priests shall dip his finger into the blood, and sprinkle from the blood seven times before the Lord. And then he does this before the veil, this is the pearl hit the veil of the holy place. Now we know something there's a holy place, and a most holy place meaning the Holy of Holies and the Holy of Holies. And the Holy Place was separated

by what's called a parochial a veil. We all know about the veil that was torn, when Messiah died upon that cross. And that tearing of the veil gives us access. But notice here, the veil is not torn. It's not affected. It does not give us access, but it teaches us principles about sin. First and foremost, we must deal with our sin. And sin is dealt with through blood. And sin brings about death. When it says that he slaughters that bull that Bull has to die. So all of this is being seen. verse, verse seven.

12:55

And the priest shall set from the blood upon the horns of the altar. And what does he do?

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An incense, of, of fragrances. Now, this is spices and incense of spices before the Lord, which is at the tent of the meeting. So as he does this, there is going to be the the offering of the the spices of the incense offering. And it says this is with all the blood of the bull, which she this blood, the remaining part of the blood, he shall pour it upon the foundation of the burnt offering altar. Now this is the same word. Some Bibles say the elevation offering altar. It's what we're talking about. It's that one altar. And we find here that he does this on the foundation of this elevation altar, which is at the entrance of the tent of the meeting. Now everything's being told to us in a very specific way, all of this is happening at the entrance, because what we should be seeking is entrance into God's presence. But the problem is sin and the only way that we can experience God's presence is if that sin is dealt with properly. And as we began our worship service, the only way ultimately for sin to be dealt with properly and eternally, is with the blood of of Messiah, not the blood of bulls and goats and sheeps, but with the blood of the Son of God. Look with me to verse eight. Now this is gonna sound familiar. We saw this with the peace offering last week where it says verse eight, and all the fat this is the choice part

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I have the the bull of the sin offering,

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he shall lift up that's probably in an idiom for which means he shall remove from it. The the fat that covers the entrails, that inner part of the animal, the inner organs, and also the fat or that choice part, which is upon the interests. And also look at verse nine, the two kidneys, and the fat which is upon them, which is upon the flank, literally flanks and the appendix and this is that lope, that additional appendix from the the liver, it was which upon the kidneys, he shall remove it. So all of this is the same thing we studied last week, certain things are removed, taken away, before it is dealt with, as that sin offering, certain things are not offered up unto the Lord. Look, now, if you would to verse 10,

16:12

just as was removed from the ox, in regard to the sacrifice of the peace, the peace offering, and the priest shall burn them upon the altar, what offer altar, the burnt offering altar. And it also tells us look at verse 11, and the skin of the bull, and all of its flesh upon its head, and its legs, and it's entails its inner organs, and it's done. So any of the excess treatment that was became visible, or within the animal that was put to death. All that done also has to be dealt with, and how do you deal with that? Look at verse 12. And he will bring all the bull to the outside of the camp. So we don't deal with this now inside the

camp, but outside why this is what's forbidden. This is what's going to be to be an example of God's judgment. It says to a pure place,

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to the place where the ashes were poured out. Verse 12, the second part, and he shall burn it upon the trees with fire, meaning upon the wood with fire, at the place where the ashes were poured out, he shall burn it. Now what I want you to see is this, there is that which is offered to God upon the altar. But there's also that which is brought out. And we see here an example of judgment. Those things are being burned, oftentimes fire relates to God's judgment, they are being consumed. So what's the principle? Well, in an offering, there is that which is given to God, there is still that which is given to the people, the priest, and there is that which is utterly consumed as a judgment as a testimony assigned of judgment. So these sacrifices, they come within the context of worship.

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These sacrifices are pleasing to God, we saw that last week. They can be a blessing to the priests, but there's also that element that brings about a total burning up a removal in its entirety of these things which are forbidden. Now look, if you would,

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to verse 13.

19:10

And if all the congregation of Israel, show air that is do something unintentionally. Now the something is obviously the context, something sinful. Now, how is it that all the congregation at the same time does something wrong? Well, how it's understood in Judaism is that the Sanhedrin errs? So the Sanhedrin that represents the people, they make decisions and they have erred or someone on part of the Sanhedrin, the Sanhedrin member errs, and this again is going to have effect on all the people and in this case, as well. A

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wrong judgment, a wrong understanding a wrong decision and other words, or a wrong behavior on someone who's a member of the Sanhedrin. It too has to be dealt with. It too has to be

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dealt with in a proper way. And that's what we're going to learn. Look at verse 13. And if all the congregation of Israel shall err, meaning make a sin, unintentionally, and it says this, this matter is hidden from the eyes of the congregation. So the congregation doesn't know about this air, but nevertheless, it does. It needs to be dealt with. Now this is another important principle. And that's this. Have you ever sent and you looked to the right to the left? No one saw there was no real harm. Yes, it's wrong. You disobeyed God, but no one was injured. No one suffered. No one saw it. So

21:10

can we just forget it? No harm? No, no sin? Absolutely not. God knows everything. As it says in Psalm 94, the one who plants the air, meaning position, it's in the right place. He too here's so God knows the

thoughts of man. He knows when we sin, even if we sin in our mind, and all sin here this all sin must be dealt with. It must not be ignored. So if there's this sin, even one that's unintentional, and what we're talking about is always unintentional, not by there's a term moseyed moseyed to sin willfully rebelliously with intent, I know it's wrong, but I do it anyway. We're not talking about sin sacrifice for those types of sin. Are there yes, there are. But not in this section. This is one who sins unintentionally. Here again, we could spend much time talking about what is an unintentional sin. This has to do with things related to you're still accountable, but it was not your personal desire to carry this out. But you're still responsible. Look at the texts. It says, and this matter was hidden from the eyes of the congregation, no one knows. Still, it must be dealt with. And they did one, meaning they violated they did something unintentionally, but it was wrong in regard to one of the commandments of the Lord, which again, it says, Lo teh us say no one that you ought not do. So they violated a Thou shalt not. God says you shall not do this. But but someone did a member of the Sanhedrin, or the Sanhedrin. itself. And what happens, it says, And they are guilty, and they has to do with all of Israel. Now, in one sense, what we're being taught is, we're in it together. No man is an island. When when one part of the body hurts, all of the body hurts. This is the principle that's being taught here. Look at verse 14.

23:46

And

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it was made known the sin which they sin concerning it. So it was hidden for a while. But now it was made known what should happen. They shall offer up who the cow the congregation, this assembly,

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they shall offer up the congregation, a bull, the son of cattle, meaning that type a bull for a sin offering. And they shall bring it before the tent of the meeting. And very similar, but instead of just one priests dealing with it, because it's the Sanhedrin This is the explanation, that who is there, very unique. It says the elders of the congregation, they shall set their hands upon the head of the bull before the Lord. This is unique, because normally it's only the priests but here it's the elders that are doing it. Why they represent the people. This is a very

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Unique sacrifice. That's why we're studying. That's why God reveals it early on in the book of Leviticus, and then it says, look, again, let's go back to verse 15, the elders of the congregation shall set their hands upon the head of the burnt offering before the Lord and same thing.

25:23

And he shall slaughter the bull before the Lord. Now, usually, even though it represents the people, the elders, there's going to be one priests, that is appointed to slaughter this animal, verse 16, the same one, it says, The priests that's anointed, and by the way, the word anointed is HaMashiach, the priests, the one that's anointed, so the priests, the one who is anointed, will bring from the blood of the bull, to the tent of meaning. And he's going to do the same thing that we saw earlier. Look at verse 17, he is going to dip that is the priests is going to dip his finger from the blood, and he will sprinkle seven times before the Lord. And as well before the veil, of what what simply says before the veil. Now, the word

Kodesh, isn't there for the holy place. But from the fact that we've read it earlier. We're understanding it's the same place, the same thing is done. And it shows us something. And that is this, that because the parole cut is mentioned, it doesn't split. It's not torn, it's in whole, it shows us that the sin sacrifice at the tabernacle, and then the sin sacrifices that took place, even at the temple. It did not change the situation of humanity. It did not change the situation for the children of Israel, why that veil was intact. It didn't give them access to God. It simply taught a principle. It reminded them based upon what we read, there still a separation. What's the purpose of this very simply, to look forward to the Redeemer, the one that can in fact, see, when you read this, you're waiting for the temple, veil to be opened up. So we sinful people, but redeemed people now, where God does not remember our sin, we can go before him. And as it says in Hebrews chapter four, and find help, in those times of need. Look, if you would to verse 18.

27:57

And from the blood, he will set it upon the horns of the altar, which is before the Lord, which is at the tent of the meeting. And

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all the blood, he shall pour upon the foundation of the elevation altar, that is the altar for the bird offering, which is at the entrance of the tent of the meeting. And why is it there very simply, because it shows us that we cannot approach God in our natural condition, because we are sinful. And it's only with a sacrifice that we can begin to draw nearer to God. But even in this case, we don't experience Him because we cannot go and the priest to serve, no one can go on the other side of the pearl can't that veil. He does so only one time of year. And that is the Day of Atonement. But again, he only secures atonement, not redemption. Look now to verse 19.

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Very familiar, and all of its fat, meaning the choice part of this sacrifice, he shall remove from it that is he lifted up from it. And what does he do? They hit tear, he will burn it on the altar. Verse 21.

29:33

And he shall make the the bull just as he did with the bull of the sin sacrifice. So what we've been told about that bull and what to do with it, and I'm going back now to verse 11. And you could read that because that's what he does. Now with this same same carcass. Thus the shield does to it. For what

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purpose viff He pair a lamb halco Hen, the pre shalt make atonement for them and made a slug lamb, it will be forgiven them. So they secure forgiveness. And that's good. But it still does not bring about an eternal relationship with God. God is still separate from the people, they can worship Him. They can experience him to a certain degree, but it's not full redemption. And what we should glean from this is as we go through the tabernacle service, and then later on the same thing in the temple, it should cause us to look for a change something different, and that is that priest who has been anointed, but not under the vertical anointing, not that call of the Levitical law, but rather the law of Malkia ascetic who is going to have a ministry that continues for eternity, that is a kingdom ministry. Well, let's look at one more verse, and we'll conclude verse 21.

31:16

And he shall bring the bull outside of the camp.

31:22

And he shall burn it just as He burned the bull, the first bull in the first sin sacrifice that we spoke up. And then it concludes with the phrase taught haka how, who, which means a sin sacrifice of the congregation, is it. And I want to conclude by saying, the more you study about what is said concerning the tabernacle service, and it's the same thing in regard to the temple service, the more you can appreciate, understand and be blessed, by understanding what Messiah did, and how superior His sacrifice was, is and will ever have implications of, and here's the phrase that's so important. See what we're talking about. Now. Anytime that there is a sin, that same process must be done. It's very repetitive, but Messiah sacrifice, what do we learn? Once and for all? What does that mean? perfectly sufficient, it does the job eternally. And that's why we should be so thankful. Well, I'll close with that until next week when we move into the second part of chapter four. Until then, may God bless you, Shalom from Israel.

32:57

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 Shalom from Israel