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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 Baruch with today's lesson

Baruch Korman 00:43

We see in the scripture that God has given to New Covenant believers a call, as the scripture says, We are a royal priesthood, a kingdom, which is wholly set apart to come out of darkness, and to walk in His marvelous light. That is the commission that God has given to you and to me to all believers, that we serve Him as that royal priesthood, for he's our King, and we are called to serve Him. Now we're looking at a portion of Scripture. We began Leviticus chapter eight last week, and we want to complete it God willing this week. So I would invite you to take out your Bible, and look with me to that passage, the Book of Leviticus separate Viagra. And chapter eight. We left off last week with the conclusion of verse 13. And now, we're ready for the 14th verse. And we're in this passage that deals with the inauguration of the priests, when they are set apart and put into service in this special way. Now, let's continue with verse 14 Word says, And he approach and that means to bring near, so he caused to come near the bowl for the sin offering. Now, this is significant, because we see that the priest, they're not perfect men, they have sin in their life as well. But nevertheless, God is going to commission them, he is going to integrate them into service, and he's going to deal with sin. And the purpose for that is through this dealing with sin. There is a spiritual renewal. And that's what God does, he brings about in his servants, renewal, he deals with our problem of sin, He makes us a new creation. And here we see simply a pattern of that. It's only the blood of the true Lamb of God, Messiah, sure, that can truly bring about a proper spiritual renewal. But we're seeing a foretaste of that we're learning the biblical principle. So he causes to come near the bull for the sin offering, and Aaron and his sons, it says, Aaron set his hand, hands, and this is also his sons, their hands upon the head of the bull for the sin offering. And the implication is this connection that it is going to bring about a change this offering is going to bring about a change in these men in our own, who is the high priests and his offspring from his household, those

who are regular priests, verse 15, and he sacrifice this would be Moses having sacrifice. And he took this as Moses taking the blood, and he placed it upon the horns of the altar all around with his finger. And what did he do? He cleanse this altar, it's a very unique word. And what it means is to put it out of a normal order. He brought it into that which is in spiritual order. Now, again, it's an interesting thing to look at this word, because it's formed from the same word for sin. But what we have here is that it's missing a mark. It's not fulfilling an earthly mark, but it's fulfilling a spiritual a kingdom purpose, a spiritual marking. So we would translate it and he cleanse the altar, and the blood he poured out upon the the base of the altar, and he sanctified it for ye for the purpose of making atonement for it. So all of this is for the purpose of covering up For the sins and the impurities of the people, in order that things might function in a spiritually correct manner. In other words, God is bringing change to the tenant of the meeting. And he's bringing change to the priests, that they might function in this place that had been set apart for that purpose to minister atonement. And as I've said, atonement is insufficient in regard to a kingdom purpose. It gives us a principle, but redemption is better. Look now to verse 16. And he took all the fat, which is upon the the inner organs. And what does he do? He also takes the the appendix of that liver, and the two kidneys and their fat. And Moses burned it upon the altar, something that we've seen consistently done, those specific organs being burned up upon the altar. And then we see, look at verse 17. And the bull and it's hide, and it's flush. And it's manure, what did he do? He burned up with fire outside the camp. So all of this that was not offered up to God, that which is not appropriate for offering up to God. He burned it up outside the camp. What do we see here, separation. And this is a very important biblical principle. We see this going all the way back to the book of Genesis and chapter one, when God makes a distinction, a separation, a difference between that which is good, and that which is evil, that which God uses and that which God rejects. So these other things, God burns up through the work of, of Moses, he burns up outside the camp, and we see another truth. All of this was done just as the Lord commanded Moses, verse 18. And then he offered the RAM for a burnt offering. And what did he do Aaron, and his sons, they lay their hands upon the head of this RAM. Now, usually this is done in regard to a confession of sin and a transfer of sin, whereby that animal would receive the outcome of sin, which is death. Same thing for the sin offering with that bowl that we talked about earlier. Look again, verse 18, and he offered up the RAM, for the Bert offering Aaron and his sons, they placed their hands upon the head of the ram, and verse 19, once more, he sacrificed, and he Moses poured the blood literally to throw the blood. It's worth is Roque so he sacrifice and Moses, Moses, through the blood, upon the altar, all around, and the RAM, he cut into pieces. And Moses, he burned it, its head, and its parts. And also, and we have a word here and different translations will render it differently. But it has to do with those things, some will say fat, some will say extra organs, whatever it might be, we see that once again, he did that same thing, and that is that he burnt up these pieces Moses did, verse 21, and the the inner organs and the the legs, he washed in water, and Moses, bird them up, and all the RAM upon the altar, that which is left up, he bird it up as a bird offering and notice what it says it goes up as a pleasing fragrance as a fire offering it is unto the Lord. And again, just as the Lord commanded Moses. So he is overseeing this inauguration service of the priests. And he's also putting in this is an important point. He's putting the Tent of Meeting into order for the priests to begin their ministry there. verse, verse 22.

Baruch Korman 10:02

And he offered up the ram, the second RAM. And this is the RAM for what we would call the inauguration or the installation. Because the priests are being installed in their places. And Aaron and

his sons, they set their hands upon the head of this second ran. That's implication. And verse 23, he sacrificed and Moses took from its blood. And he said it upon the the ear lobe of, of Aaron's right ear, and upon that hand, his right hand, the thumb of his right hand, and upon the big toe of his right foot, verse 24. And he brought near the sons of Aaron, and Moses set from the blood upon the earlobe of the right ear, and upon the thumb of his right hand, and upon the thumb, or the big toe of their right foot, I want to make a correction. All of this is being done to the priests, meaning the sons of Aaron. So it'd be upon their right ear, their right thumb, their right big toe, this is what's been said, in this passage. And then we see that something else is done. Look at the end of verse 24. And Moses once again through the blood upon the altar, around verse 25. And he took the fat and the the fatty tail, the fatty portion of the tail, and all the fat which is upon that inner organs, and upon the the appendix of the liver, and the two kidneys, and their fat, and also the thigh, the right thigh. And what did he do, in addition to that, look at verse 26, this complete service to inaugurate the priests. It says in verse 26, and from the basket. Now, this is an important additional aspect of this service. There was a basket there, we talked about it earlier. And this basket has looked carefully, a basket of mud. So that is unleavened bread, which is before the Lord he took, and he took colored matzah. He took what we would call a loaf of unleavened bread, one loaf of unleavened bread, and a loaf of bread with oil upon it, and also a way for one wafer, so a loaf. And the implication is it would also be be of this same type with oil upon it and a wafer, and he said it upon the the fat, and also the thigh, that right thigh. So he put all of this together. And then what happened, verse 27. And he said, all of this upon the palms, it's very important that we see this, it's not the hands, it's the palms. That's literally what it says. So look, again, verse, verse 2027. And he set this all upon the palms of Aaron, and upon the palms of his sons, and he waved them as a wave offering before the Lord. Now, I have shared with you that this concept of a wave offering is very important because it signifies victory. And what God is doing here is he's putting the priest into service so that the people can experience God, they can find forgiveness, that God can move among the people, that his presence can be there to move them into his will. And it's only in his will. Do we experience victory. Think that's such an important biblical truth. It is only in the will of God. Do we experience victory, the victory that God wants us to know, wants us to reap the benefits of there's good things that come from victory with God. And the great day of victory is resurrection. Resurrection Day is a day of victory. Also, we see that the priests would offer a wave offering on that day as well. So look again, it says here that he would wave them as a wave on Offering before the Lord verse 28. And Moses took them from upon their palms, that is what was set upon the palms, Moses took all of this. And he birthed it upon the altar, as a bird offering. And this was for the purpose of instilling, that is inaugurating them, and he did so inaugurating them with a sweet fragrance a fire offering, it is unto the Lord. And again, all of this is to be pleasing to the Lord. Now, we have to ask ourselves a question. Why do we see this this fire offering this pleasing fragrance in the nostrils of God as it's so often is, is written down. The purpose is this, it is pleasing to God when his people are victorious. God is behind us, as we serve Him, as we are committed to his will. God is behind us, assisting us and helping us do his purposes, live that victorious life, and all of that is going to bring out a good outcome upon us and upon others. So it is a fire offering to the Lord. Look now to verse 29.

Baruch Korman 16:26

And Moses took the the breasts, this would be the breasts of the animal. And he waved it as a wave offering before the Lord, from this, this ran, this ran that was for the inauguration of the priests, that Moses that Moses appointed for this purpose, and he appointed it for this purpose. He chose it just as

the Lord commanded Moses to do. So over and over we see that phrase signifying to us, Moses submissiveness, it was because of Moses, a recipient of revelation that he had no one else knew it, no one else heard it, Moses was the only one that was able to install these priests into their position, and to prepare the tent of the meeting that Mishcon the tabernacle, for service. And that service involves worshiping God, and preparing the people to do just that, to be in a condition where they could worship Him and serve Him. Look now to verse 30. And Moses took from the anointing oil, and from the blood which is upon the altar, and he sprinkled it upon Aaron, upon his garments, and upon his sons, and the garments of his sons that were with him. Now, I want us to see that this has great significance. Why? Well, this blood that was sprinkled upon them upon their garments, tell us something, garments in the scriptures are synonymous with works. And we see that that blood is synonymous with redemption. And therefore they were called to do redemptive works. And what is redemption? Redemption is bringing things into God's presence. I've shared with you many times that the word with relates to redemption, through redemption, you and I can be with God, through redemption, our works can be those works, which God will receive. And this is basically what this section of scripture is speaking of. Look, again, it says in verse 30, Moses took from the anointing oil. This tells us, this is why they're being inaugurated. This is the purpose the anointing oil, calls people into service. It equips them to do just that, and from the blood, the blood of redemption. From the altar, he sprinkled upon Aaron himself, and upon His garments, and upon his sons, and upon the their garments, the garments of his son, sons that were with him, and he sanctified Aaron, and his garments and his sons and their garments, the garments of the sons, who were with him, meaning this, there is a common purpose, a redemptive purpose to the ministry and the service of the priesthood. It's all to bring individuals, the children of Israel and beyond that the nations into the presence of God, that they might also be part of God's will. They might be in God's will. They might be doing God's will and that they will receive the outcome of God's Will being fulfilled which is blessing, which is that which is pleasing to God, God's Will brings upon his people, that which is pleasing to God. And that is the good promises that the Lord has made through a covenant to his people. Look now to verse 31. And Moses said to Aaron, and to his sons,

Baruch Korman 20:32

boil the the flesh, at the door of the tent of the meeting. And there so you cook it there, but also there you eat of it. And the bread, which is in the basket for the inauguration. So this basket of unleavened bread, was there to remind us that they were called to serve in a state of an lovingness. What does that mean? Well, when this actually is being recorded, it's in the midst of the Festival of Unleavened Bread. And I shared with you that, that this Feast of Unleavened Bread unlimitedness speaks of humility, it speaks of something which is separated, that does not have any connection with with sin. It is something which is sincere, something which is connected to truth. And that's what is being conveyed. If the priests are going to do the work that they're called to do. They have to do it as unleavened priests meaning without pride, without sin, doing so sincerely and doing so according to the truth. This is why we see this emphasis, look again, at the techs, this basket for their inauguration, just as I've commanded, and say Aaron, and his sons, they are to eat of it, meaning they are to receive it. And this eating shows an agreement, it shows oftentimes, when there was a agreement, they would share a meal together. And this eating of a common meal shows unity. It shows an acceptance, and it shows fellowship. And this is what the children of air and the priests were called to do to be an ambassador of what have fellowship with God. That's what they wanted to impart to the people the opportunity and the means to experience God personally in their life. And then we have look at verse 32, and the remaining

of the flesh with the bread, what are they supposed to do with fire, it is to be burned. So anything that was not consumed by Aaron and his sons, it had to be burned up, verse 33. And from the entrance of the tent of the meeting, they were not to go out for seven days. And here again, everything has purpose. Why were they not this inauguration was a process. And we have been being set apart for seven days, why? Seven is the number of holiness. What does holding this relate to, hopefully, you know this by now I repeat myself frequently. Holiness relates to the purposes of God. And the seven days they were called to remember just that, that their inauguration was not for their benefit, not for their purposes, not for what they wanted to accomplish. But they were set apart inaugurated to be priests, according to the purposes of God. And it says, From the entrance to the tent of the meeting, do not go out for seven days, until the day that has been fulfilled for the days of your installation, that is then being inaugurated to serve for seven days. This is to fulfill your hand meaning this hand is related to two concepts, deep meaning you need to be set apart, you need to understand that your purpose and your work is according with the will of God. Secondly, hand is synonymous with authority. So they are to work under the authority that God is giving to them by installing them as priests and they are to do that work with that authority for the purposes of God, and then we see, look at verse 34. Just as he did this day, the Lord commanded to make atonement unto you, meaning this, this same atonement that was happening to the priests, they were being set apart so that people could experience atonement. Why? Well, atonement is necessary, so that the judgment of God does not fall upon his people. I've mentioned that atonement is temporary, it's limited. It is limited from from this year until the next. So it's not a eradicating of sin like redemption brings about, but it's simply temporary. It is to hold things in place until something better comes a more excellent way. And this relates to the gospel. It relates to the person of Messiah and the work of Yeshua. So he says here, look, if you would to verse 35, after saying also, they are being set apart to make atonement for you, then verse 35. And at the door of the tent of the meeting, they are to sit, he says, You sit day and night, for seven days. There, don't move, don't go anywhere else. You have the food haven't been prepared, you eat of it. And you sit there for seven days. And you keep what does it say mish Merritt Mishmar, it is a church, it is a calling into service. And that service begins with seven days of sitting and waiting, waiting for this, this commissioning and inauguration to take effect upon them that they remember that they are set apart for the purposes of God, this this Miche merit this setting apart by the Lord. And that if they do that, it says you will not they You will not die for Thus, I have commanded. So they stay there for this period of time, they're not going to die, they're going to what they are going through a process of change a process of where they are being commissioned to serve God. Now let me just pause for a moment and say we see a principle with this. So many times people want to take a shortcut, and instead of doing what's necessary to learn biblical languages to learn the methodology of interpreting scripture, the rules for interpreting scripture and the rules of of grammar, and what this grammatical indicators that the Bible have within its words, what they mean. Instead of doing that, we just want to jump into service. And the implication is this. If they stayed there, the seven days, then when they began to go out and serve, they would not die. If they didn't obey, then they would die. This is the simple meaning of the text. Look again, he says You shall sit day and night, seven days, and you shall keep the charge of the Lord, and you will not die. For thus I have commanded. last verse, verse 36. And Aaron and his sons did all the things which the Lord commanded in the hand of Moses. Now this is an important truth because they had to learn something. They had to learn to submit to authority. Moses, he came in, he said to the priests, God has called you. And this is how I'm going to install you into your call as priests. And Moses led all of this he was set apart through the revelation that God gave Him to be used in this

way to put these men, these priests, Aaron and his sons into service for the children of Israel, God's covenant people, and they had to I'm speaking of the priest, now, they had to recognize the authority that was given to Moses. If they would not recognize Moses authority, then then they would not have authority, what would happen, they wouldn't submit to it and not submitting would bring about their death. They wouldn't obey and as they left and departed early, not those full seven days says Moses instructed that they would not survive. Now all of this is to tell us that recognizing God's authority in others, is foundational, to be used by God to be equipped by God. And to acknowledge the call that you have on your life. These priests had to acknowledge Moses, submit to His words of instruction that he received from God, they had to accept this is the will of God. Now, why is that so important? Because there are those today who are doubting the authority of this book. They want to say that well, although we have testimony in it, of some good things, they do not want to put our faith and rested upon the authority of the Bible. And what I would say to you, is this, anyone who does not approach this book and acknowledge that it is authoritative, absolutely, that it is inspired perfectly, that it is inerrant, meaning there are no errors within this book. And the problem is this. You will have people that will look at the Bible and say that, that what it speaks about is archaic. It is not. It is God's order for life life 4000 years ago, 3000 years ago, 2000 years ago, 1000 years ago now, and until He sets up His Kingdom, and in fact, in that millennial kingdom, everything will be done to the instructions that God gave to Moses in the law. What do we know? Kim Etzion, could say Torah, live Vardo, nine may wish live, for the law will go forth from Sione from Zion, and the word of the LORD from Jerusalem when in the millennial kingdom. So we need to realize something. If someone does not acknowledge the authority of the Bible, today, there's a growing number of people that call themselves evangelical Evangelical, who call themselves well, I believe, and I'm a follower of Messiah, if they do not believe in the absolute authority of the Bible, run from them. They are false teachers, they have a different agenda. They're not committed to the purposes of God. They're not recognizing the authority of God. And they will lead you to a pathway of hardship, of disobedience, of emptiness, of spiritual frustration, whereby instead of experiencing blessing, you are going to find yourself being displeasing to God, and incurring the consequences of being outside of his will doing and teaching those things that are contrary to His purpose. In other words, this is serious. And we need to treat all of God's Word with the utmost respect. When you do that, you're going to be amazed on how the Word of God begins to speak to you to the degree that you value and respect and acknowledge that this is the word of God. To the degree that you do that. God is going to begin to teach you he is going to reveal things to you. He is going to give you spiritual insight and discernment so that you can walk with him. But when you doubt the authority of Scripture, you're gonna find that it becomes very difficult to hear the voice of God leading you and teaching you in your life. Very important. a stern warning for anyone who is going to share biblical truth with others. Well, I'll close with that until next week, Shalom from his

Intro Voice 34:06

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