

Leviticus 6p2

Thu, Mar 09, 2023 8:30PM • 30:05

SUMMARY KEYWORDS

priests, god, sin, offering, verse, sin offering, redemption, israel, purpose, atonement, reconciliation, tabernacle, priesthood, messiah, service, called, high priests, lord, standards, deal

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 00:43

God has set apart a family. And that family is known as the Levites. And this tribe of Levi, they were set apart for a purpose. And we see that there are two servants that come from the tribe of Levi. The first are the Levites themselves. And among the Levites is from that that household of Aaron, are the priests. And the term Levite has to do with one who walks alongside who joins together in a common purpose, who escorts the priests in order to assist them in carrying out their sacred church. And now in this week's study, we're going to look at a portion of Scripture that deals with them being inaugurated as servants in a general sense, but every priests that comes to h, every priest who is called into service and submits to that call, they're gonna go through this same process of of Dedi, and then cating themselves by making a specific offering, in order that they are set apart for their their obedience. So look with me to the book of Leviticus chapter six, and we're gonna begin in verse 12, the book of Leviticus chapter six and verse 12. As we conclude, this sixth chapter, the Lord spoke to Moses saying, so this 12th Verse, we have that familiar sentence, where God is speaking to Moses, that he might respond and instruct the children of Israel, on what they should do. And here specifically, he's speaking to the priests, the descendants of Aaron. Now, as I said earlier, all priests are from the tribe of Levites. But not all Levites are priests. Only those from the household of Aaron are called into this unique service. And we're dealing with them being commissioned for that service. Look again at verse 12. And the Lord spoke to Moses saying, Now, verse 13, this is the offering of Aaron and his sons, which they shall offer up unto the Lord, on the day, this is this specific term on the day, the anointing, the day of anointing of him. And what should be this this offering that they should bring before the Lord? Well, it says here, a 10th, of an a4, an a4 is a measurement, a 10th, of an a4 of solid solid, is that finely ground flour flour that is used for a grain offering. And notice it says here, the Mentha to meet, and this would

be something that was offered up and it says always, and this means that this is always done. Now we're going to learn two things for a regular priests, who is not the high priest, but a typical priests. They do this one time in their life, the first time that they serve at either the tabernacle or later on, in the temple. So this was a one time thing, but it was a turtle in the sense that always this was done when a priests came of age and began his service. So it was always the word here is to Mead for continuous or always. Now in regard to the high priest, he would make this offering every day of his his high school high priesthood service. So Look again at verse 13. On the day A of his anointing, he would make this 10 part of a fall of finely ground grain. And this was a great offering always, and it was offered up half in the morning, and half in the evening. Now, this term to meet can also refer to a daily sacrifice. So when this daily sacrifice was offered up, if I was a priest, and I was serving the first time, then I would offer this up half in the morning, half in the evening, if I were a high priests, I would do this same service every day of my service, meaning as long as I was high priests, I would bring this at the time of the daily sacrifice in the morning in the evening, this grain offering would accompany it. And notice something else that it says, verse 14, that it would be done. And it would be be in a type of frying pan or a skillet, it would be in a skillet with oil that you should do it. And then it also says the word for scalding it, that you shall bring it. Now the preparation of this finely ground up flour is that first, you put it into a frying pan or a skillet. And from there, you put oil with it. And you you sculpted, you heat it up at a very high temperature and you bring it and you bring it also baked and you bake this grain offering, and you break it into pieces. And this is how you offered up and it should be for a pleasing fragrance unto the Lord. Now notice verse 15, and verse 15, we're talking about something that does not affect every priest, but only the high priests look at first 15th The the priests, the one who was anointed under him, meaning when there's a new high priests, and this high priests is going to be anointed under the former one. And it also says from his sons, meaning it also this new high priest has to be from the priesthood, it also shall be done this offering. And it is a statute or law, which is an eternal statue unto the Lord. And all of it shall be offered up as a offering a a burning, like a incense offering, it shall be burned up in the smoke, in other words should go up. And this is what's good to be that fine, pleasing fragrance unto the Lord. Look now to verse 16. And F and all the grain offering of the priests, it should be done thoroughly in this way, and it cannot be eaten. So this type of of

Baruch Korman 08:23

offering that is offered up as the introductory offer, offering that the priests banks as he begins his service, this is never eaten by by anyone, it is all concerned, consumed, it is burnt up completely. And it goes up as a pleasing fragrance unto the Lord, very similar to the incense offering that same methodology of providing it to the Lord. Now notice something else about this. If you look at verse 17, we see something we see here, a similar statement where it says, And the Lord spoke to Moses saying speak to Aaron, and to his sons being all the priests saying, this is the law of the sin offering. Now, the sin offering was spoken about earlier in chapter four. But now it's being repeated. And why is this? Well, the answer that question by most scholars is this. The primary work of a priests is to deal with that problem of sin. So the key offering that he's going to be offering up is for sin, in order that one can be forgiven and reconciled to God. So it's this ministry of reconciliation. And what's interesting to note is this, that when we look at the new test submit we find that Through faith we all become priests now not Kohanim in that that Old Testament sense, but we become servants, as I've spoken about before. That term co hen for priests is an idiom for servant. So a priest is a servant, when we are believers in Messiah shuaa. We are called into a royal priesthood a kingly priesthood in order to serve Him in this

call, and what is this call? Well, as Paul tells us, we all have been given a ministry of reconciliation, and that reconciliation has to deal with sin. So the priests tear as they are being inaugurated for service, we see that at the end of the chapter. There's a reviewing and putting together what we have learned about the sin offering in chapter four. It's brought back and put within this context for a reason. Look again at verse 18. Speak to Aaron That's our own, and to his son, Saint, this is the law literally the torrent of the sin offering in the place where you slaughtered the bird offering, you shall slaughter the, the sin offering as well before the Lord. And notice it says Kodesh could ashame he, which means it is most holy. Now, why is that? Well, again, it's to give emphasis to this particular offering a sin offering, it is of the utmost importance. And this is to tell us the primary role of the priests is to act in order to secure forgiveness, because of our sin, in order that we might be forgiven. Now, Messiah is called a priests, he is of a different order, not a Levitical order, but an order of Malkia Sedlak. And one of the differences is this, the order of not the Levites, but melki Sedlak. It has the concept of righteousness. Now there's going to be something taught and again, it's not new, I've mentioned it many times. But that is the superiority of redemption, compared to atonement. And what we find here is that primarily, this sin offering pointed to redemption, but it could only secure a tome. And as we've learned, atonement is inferior to redemption. Atonement only keeps God's judgment as a distance and for a limited period of time. For example, we know that the Day of Atonement, that atonement is only from this Yom Kippur war until the next and then it expires, it has to be performed again, but redemption, and the redemption that comes through Messiah and His work and the shedding of His blood purchase force according to the book of Hebrews. It purchased for us eternal redemption, and that eternal redemption gives us assurance. It gives us confidence that we can know that we belong to God and He will never leave us nor forsake us. He is going to bring us into His kingdom because of the power of His redemption. But here as we're going to see, this sin offering was only for atonement. It was inferior to the priesthood of Mulkey Siddiq, which is going to purchase for the person that Messiah is going to bring about an institute, it is going to purchase that which is eternal. Look, again, we are told that you are to sacrifice it in a place the same place of the bird offering sacrifice, the sin offering before the Lord and it is most holy, the holy of holies verse 19. And the priests that is going to make the sin offering the one who's going to make the sin offering notice what it says. He shall eat it in a holy place. He shall eat it in the courtyard of the tent of the meeting. So the sin offering opposed to the offering for the inauguration of a pre service or a High Priest service, it cannot be eaten but this one can. It is partaken of, but it must be in a holy place. Specifically, it says, In the courtyard, this is where he's supposed to eat, the the place, eat the the sin offering, verse 20. And all which will touch with this flesh, this, this, this offering all she'll touch of it with flesh, He shall be what he shall be made holy. And this is to show us that one of the purposes of the sin offering is to place us into service according to the purposes of God. So where it says that every one should touch it, his flesh shall touch it, this one's going to be holy, why? Well, Holy is related to the purpose of God, and therefore we're going to be called into the purpose of God. That's what the priests is supposed to bring about us to be able to serve God. And notice something else. It says, which he shall sprinkle from its blood upon the garment, which he shall sprinkle upon it, he shall wash it in a holy place. And this also tells us that this this sin offering has power to it, it brings about a change and therefore, it must be treated differently. So other blood or such that get on his garment could be washed. But this had to be wash in a holy place, verse 21, and a earthenware vessel, which it is boiled within it, it shall be be broken. But if the vessel is copper, that's what it is built in, then it's treated differently, because it's copper and not earth and where it is different, there earthenware is, is that which is is easily broken, it is of a different material, but that which is

copper, it is called to be to be scoured, and this means to be clean thoroughly, and some would say would be clean with with heat, intense heat. Others do do not see that, but it's a purging of, of this, this vessel of all things, and then it's washed thoroughly with water, verse 22, and regard to this sin offering, it says, Every male, among the priests,

Baruch Korman 18:06

he may eat of it. But remember, it is a most holy, it's a holy of holy offering, it's the most holy of the offering, which again, shows a basic principle. And that is that this this sin offering is foundational. It is the purpose that the whole temple structure at this time the whole tabernacle structure was was introduced to deal with the problem of sin. So we see over and over in this passage, great significance given to it because it is the foundational thing of the tabernacle and the temple, to find forgiveness from one sin. And finally, look at our last verse, verse 23.

Baruch Korman 18:58

And every sin offering, which is brought from the blood, to the tent of the meeting, for what now we're dealing with a different purpose. Now we know that sin is related to corruption. And therefore, from time to time, the the tabernacle, and the vessels thereof and the place that it set, all of that had to be cleanse, and it was used, the sin offering was used for the purpose of cleansing, it would bring that blood and those would it is the blood of the sin offering. Look at verse 23. And every sin offering which is brought from its blood to the Tent of Meeting for specific purpose, to atone for the holy place. So it's not dealing with with man, it's dealing with the corruption, the impurity that that sinful people brought into This place. And therefore, because of that, the place the tabernacle first than the temple that followed had to be sanctified. And this is what we're talking about. And this sanctification of it was a type of atonement, it says, to atone for the holy place. That offering was that was used for that purpose could not be eaten by anyway, rather, it was burned up by fire. Now, what are we seeing in this passage, in a general sense, we are seeing that God is a God that is very serious about order. And he wants us to be placed in the right order. And it was the Levites. And the priests here, we're talking about the priests specifically, that were called into a purpose. And that purpose had to do with forgiveness. And this is why I want to share with you at this time, that the most important thing that you can receive from God is forgiveness. And that begins with acknowledging a need for us to be forgiven, nothing spiritual is going to take place in a positive sense, nothing good spiritually is going to happen to you, until you acknowledge the problem was sin. And that involves acknowledging the standards of God. Now, I want to be very specific about something. Repentance is agreeing with the standards of God. And when you apply those standards to your life, you are going to find that you are guilty, that you are in need of forgiveness, that you need the mercy of God. And it's only God Himself that can bring about in the end, this reconciliation, we are dependent upon him. And that's why Messiah was sent into this world. Now we are studying in the Book of Leviticus, and this book of Leviticus outlines for us what was done first at the tabernacle, secondly, in the temple, for the primary objective witches, reconciliation, we've seen over and over foundationally, in the temple and the tabernacle, God wanted to do the work that brought about reconciliation between himself and the people. And the reason why reconciliation was needed was because of the people's sinfulness because of sin. And so we see how it comes together, that the priests are anointed, they are called into service. This is this introductory service that they go through, in order to begin their call. So they have to offer up this type of of sacrifice. And we see that the sin offering was put alongside of it to show their primary call, and that is to deal

with sin. And let me just simply say this. When we look at the message of the Bible, it is that same message that our God the God of Israel deals with sin. And we find that repentance, which begins with confession, confession of my sins, but to confess my sins properly, I first have to acknowledge and agree with the standards of God. Now, whether we're talking about any type of sin, people will ask the question, Will Will homosexuals or adulterers or thieves or liars go to heaven? Well, we have something in the Scripture, if that tense is showing something that really defines who they are, that that person is a liar, that person is in adultery, that's their nature. Now, everyone can be guilty of some sin, we're all have fallen short of the glory of God. But we find salvation when we acknowledge that, and we agree with the standards of God and we say God, I am guilty. And therefore, I need forgiveness. And through God's grace and His mercy, we find forgiveness and that forgiveness causes us to become a new creation, whereby now we are able to serve God and that needs to be the objective. I need to turn away from sin. I want to stop serving sin and begin to serve God. So whether someone is in this sin or that's in it doesn't make any difference. Whatever sin that you're in, you need to acknowledge a sin and a desire To turn away from that, and the only way that you can find the power to turn away from that sin is through the gospel. Because the gospel causes you to be a new creation. And it's through being that new creation, that you can find the string through the anointing of the Spirit of God, whereby you can say no to sin. Prior to that, you can know through the conscience, that I'm a sinner, that this is wrong, that I ought not do that many people know right from wrong in a general sense. You pick up his word you can learn about right and wrong, in a better sense, according to the standards of God. But it's only through becoming a new creation, through faith in the gospel, that you can say, no decision and come out of this bondage. And when we come out of bondage, through faith in that gospel message, we are going to turn away from sin, and we're going to want to embrace the purposes of God. That is what every believer is called to do, to embrace God's purposes. So it begins by acknowledging his standards, and only after acknowledging his standards, will you ever know that that call of God upon your life specifically, many people are frustrated spiritually, because they don't know what God wants from them. And they'll never know until they go through this process of agreeing with the standards of God, confessing their sin, turning to the gospel as the means of that eternal redemption. And through redemption, we experience regeneration, the order is vital, it's not regeneration, that leads to redemption, but redemption that leads to regeneration, and becoming that new creation in Messiah, we are going to want to turn away from sin, and have the power to do just that, in order that we can serve God and that means that we become committed to his purposes. That's the foundation of a believers life. That is how someone who's in a covenantal relationship with God response. So let me ask you, does that describe you? Are you someone that agrees with the standards of God? And the question you might be asking is, well, where do I find God's standards? And the answer is in His Word, but specifically, His commandments. His commandments reveal what is right, and what is wrong, what we ought to do and what we ought not to do. So the commandments of God are vital. And we cannot take our new covenant faith and and unhinge ourselves from the commandments of God, know it, it's because of our faith in Messiah, that now we have the potential through the Holy Spirit to walk in obedience to the law, the letter of the law, no, but the spirit of the law, what does that mean? The intent why God gave us that level, that commandment to begin with. So it is through this, this ministry of the priesthood, ultimately, our Great High Priest, Messiah, that calls us into service whereby we become individuals committed to the purposes of God, so that we can live righteously and manifest God's glory. And it's only when one is living righteously being led and empowered by the Holy Spirit, then they can become an instrument that reveals God's glory. And that is why every human being was created.

Because of sin. We're unable to do that. But through the redemption of the blood of Messiah, we can become that new creation whereby we can do just that. And that is to live righteously, and manifest God's glory. That is what every believer is called to do. Well, I'll stop with that until next week, and we move forward into the book Leviticus and chapter seven. Until then, may God bless you, Shalom from Israel.

Intro Voice 29:29

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 edge You walk with it Shalom from Israel