

Leviticus 7p1

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SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:03

Shalom and welcome to via after yisrayl A Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the zero Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Baruch is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG. That's one word love Israel dot o RG. Now, here's Baroque with today's lesson.

Baruch Korman 00:43

We are in the study of the Book of Leviticus, we know that this book is called Vitacura in Hebrew, which is a term which means and he has called. And the best way to understand that is that God has called us to submissiveness that we might submit to His instructions, and through that, that we might be able to worship Him, and fine, that which is better than atonement, and that is everlasting redemption. Well take out your Bible and look with me to that book of Leviticus, we're now ready for chapter seven. And we in this study are going to look at the first 10 verses, because the second part of this chapter is longer. But we need to take that second part as a unit. So we'll have a brief time of study at this worship service. But next week, it will be a little bit longer as we have much more verses to be dealt with. Look with me if you would, to Leviticus chapter seven. And verse one word says, this is the law of the guilt offering. Now, let me simply say that it is highly important that one of the offerings that were made at the Mishcon at the Tent of Meeting, or the tabernacle was called the guilt offering. As we talked about, and and encountered earlier, in this book of Leviticus, this is not the first time we encountered the guilt offering. And I shared with you that feeling and experiencing guilt is necessary. When we disobey God, we are guilty. And we need to acknowledge that we need to confess that, that we are a people that are guilty and are in need of God's forgiveness. And that's simply an outcome of conviction, we fear experienced conviction, we are confronted with our sinfulness, we are going to feel guilty knowing that we have failed God. But good news is this. When we look at that tabernacle, and how it was constructed, we see it being constructed for the purpose, first of atonement, and then secondly, of redemption, and that redemption is going to bring us into an eternal relationship with God. Atonement, as I've said many times is limited, it is inferior to that of redemption. But here as we go through these various offerings, in Leviticus, the first part of Leviticus, we see that atonement is going to be more

frequent, and redemption. Well, we set that aside for a while until we get to the count of Pessach Pesach. In in Leviticus 23. Look with me to chapter seven and verse one word says, and this is the law of the guilt offering, and those would it says Kodesh Coda shame, who it is the most holy, it's a phrase for the Holy of Holies. And it's not speaking about that location. But talking about the fact that this holy of holies that location is where God in a unique way dwelt. And when we acknowledge our guiltiness before God, it provides that acknowledgement and agreement with God provides the way that we can be brought into his experience plus this guilt offering is of the most important type. Now it's not the only one that's called the code disco dishing but it's one of the few. So he says here this is the law torat of the guilt offering? Holy of Holies. It is. Verse two, in a place, literally in the place where they sacrifice the bird offering some Bibles will say, the elevation offering. What does that mean? Well, when we look at it, it's simply the word Hala. Hala means to go up. And we find that because the Bert offering or the elevation offering two different names for the same offering, it is burned up, consumed and the smoke rises. So Allah means to go up, and it refers to the smoke, and everything being offered up to God. So once more in the place where they sacrifice the bird offering, they shall sacrifice the guilt offering. And notice the first thing that's dealt with is blood. Why blood is of the most important aspect of a offering. We are called to deal correctly, appropriately obediently. With the blood. Blood is synonymous with life. And these things are being done so that we can have a degree of spiritual life now we know that messiahs sacrifice, his blood is superior, we see that clearly taught in the Epistle to the Hebrews, where it says if the blood of goats and bulls and sheep can have an effect, a spiritual effect, how much more so meaning greater is the blood of the very Son of God. And therefore blood is important. And it says, It's blood, he and we're speaking about the priests, he shall throw upon the altar. And then we have the word severe, which means around. So he throws it on the altar, around meaning all around it, that the blood needs to come into contact with that altar, that altar is a place of significance, the altar was provided for sacrifice and the outcome of sacrifice, which to a certain degree, even here speaks of reconciliation. And I cannot overemphasize the importance of reconciliation. And we need to see this in two ways. We need to be reconciled to one another, through forgiveness, because we are commanded to love one another, but also this reconciliation with God. And in actuality, Messiah taught until we are first reconciled to God, we can't truly be reconciled to one another. And that's why I hear this, it may be seen as a secondary issue to what we're studying, or a tangent, but it's of the utmost importance, and that is marriage. If we want to have true intimacy with that marriage, we need to be equally yoked meaning both parties must be believers. And if they're not, it is forbidden, that we do the wedding, meaning a person in a leadership position. We should only affirm a wedding that has two believers to people that first had been reconciled to God because it's only through that reconciliation, that that too can truly become one in the intent that God wants it to take place. Well, look, again, he says here, and it's blood, he shall throw upon the altar, all around verse three. And all of its fat. And again, we've mentioned that this word fat can also mean the choice piece, and all of its fat, he shall offer from it and the tail, the tail as well and the fat which covers it, and covers it. What's it that covers the inner organs. So I want to read that carefully and correctly. And all of its fat, he shall offer from it and the tail and the fat which covers the internal organs, which he says is upon the flanks that is the sides there of the was eternal or internal organs and also the appendix, this is that additional organ which is upon the liver, and upon which is upon the kidneys, what do they do, they shall remove that so that a pendants that that additional, some will say lobe, but it's literally the word you'll tear it that which is in excess, he shall remove it that which is upon the liver, and upon the the the kidneys remove it. And what then she'll be done. We'll look at the next verse, verse five,

Baruch Korman 10:40

and he shall burn and this is the same word for offering an incense and you need fire, so he shall burn them who shall now we have the word hot cocoa hen, the priests, the pre shuffle, burn them upon the altar, as what is che that oni which means a fire offering unto the LORD. Now notice, fire offering, but we have this in light of the guilt offering. And what we find is that fire represents judgment. And God through that offering that guilt offering, the judgment of God is going to be satisfied. The judgment falls upon the guilt offering rather than a pawn the person. So this is one of the implications of a fire offering, which is offered up to the Lord. And then it says, a sham, who which means guilt. And we're talking about the guilt offering, is it verse six. Now we know that priests, they offer up all the offerings, it is their responsibility, what took place the work in the tabernacle, and thereafter in the temple. So they receive a portion here, look at what it says in verse six. And every male among the priests, he shall eat of it. So every priest from that family, the family and Aaron, that's a male. Now, here, again, women never served as priests. This is God's divine order. And we need to simply affirm that and submit to it. God is sovereign, he can make the rules and he does. And he says here in verse six, every male among the priests, he will eat of it, but he must eat of it. It says Ben Macomb Kadosh, in a holy place he shall eat. And then we conclude verse six, once more Kodesh could have shaped who it is most holy. And again, what we find is this. This word holy has to do with the purpose of God, it is one of the most important purposes of God, and that is to deal with our guilt. This is one of the conclusions of that phrase, god, yes, he is the author of conviction, His Word brings about conviction, his word, meaning his standards, when we acknowledge them, and we apply them to our life, we find, yes, I am guilty. God wants to deal with that guilt, it is important to him to remove it. But he removes it through a specific way, not just any way, or the way that seems right in our own eyes, he sets the order. And it's so important that we submit to God's order that we can study it, but not for the purpose of questioning it, or disagreeing with it, or establishing our own means that is not permissible. God gives revelation so we know more about him, that we can respond to him in the appropriate way. And we can experience the outcome of God's provision in our life, which is he deals that judgment falls upon the offering, so we don't experience it. So it's most holy, verse seven. He says, as the sin offering, as the guilt offering, Torah that means law, Torah cut one law for them. So we see something. This is putting together the sin offering and the guilt offering why Well, we can say yes, I acknowledge, I have committed sin. And I want that, that to be dealt with. I want it to be forgiven. So I offer up the sin offering. For believers, we trust in the blood that sacrifice, in other words, the sufficiency of the cross of Messiah, that we are forgiven. But just because we're forgiven doesn't mean that we feel forgiven, we ought to, but sometimes we don't. And therefore that guilt offering deals with it. Yes, I have made amends. And I can tell you, there's been times in my life, that I have done something wrong to someone. And I've asked forgiveness. And I truly believe that person being gracious that person being obedience to bedient, to the will of God and the Word of God, that person sincerely forgives me, and I'm grateful for that. I acknowledge that I believe that, but I still feel bad. And therefore there is this guilt offering to deal with that aspect. And in the the times that the tabernacle was or the temple, which followed also existed, the guilt offering was offered up, and God would supernaturally deal with the guilt. Well, let me tell you today, it's the same God, and we feel guilty, we should go before God, and know that through the sufficiency of the cross, not only are we forgiven, but God will take away that guilt, he will remove it, and through redemption, and His sacrifice, him dying on Passover on that cross tells us that he was our Redeemer. And redemption is superior to atonement, all those sacrifices in the temple in the tabernacle, Messiah is preferable, superior, more

powerful, and therefore we can approach him in prayer at God, you have forgiven me. And now will you take away that guilt that I experience, and he will do just that verse, verse seven, as the sin offering, as the guilt offering, there is one law to them, the priests, which will make atonement with it, to him, it will be. So what we find here is that the priest that does this work is going to receive something, we'll talk more about that in a moment, but that portion is going to go on to him, the smoke rises up, it's consumed, that is the offering, but there is something left, and that is what's going to be to be received by the priests. Look, if you were to Verse eight, and the priests, the one who was offering up the burnt offering of a man. So the priests does it work for an individual what it says Hopko hen the priests, ha my grief, the one who offers up at a lot ish, the burnt offering of a man, it says, or how Allah, the the skin or the hide, of the burnt offering, which he has offered up to the priests, To him, it shall be so it's very specific lako Han to the priests low to him, it shall be and also not just in regard to the the burnt offering in the hide. It also says Look at verse nine.

Baruch Korman 19:06

And all the grain offering or we could say every grain offering which is is baked in an oven, and all which is done in a and we have a word here, the Hebrew word is Mark Hachette Mark Keshet. This word relates not word that we use in modern Hebrew, not a word that appears frequently in the Torah. And what is it? Well, I had to do research. And this relates to a pan that you use for cooking but it's deeper, meaning it is is deeper than the next one, which is called Maha Shiva. Now a Mahabharat is used we call that we have the concept a frying pan, you know, you're gonna cook something Use that frying pan. This is like a frying pan for the same purpose. But it's larger, it's deeper, you can hold more. And therefore it says basically, all that's done in a deep frying pan or a shallow frying pan, it says to the priests, the one has offered it again to him, it shall be. So notice that there is a provision. And this simply points out that the one who is doing the work, he is is going to receive a portion, he is worthy of his labor for wages. And so he is going to have his needs provided that that nourishment for him. And we see here that this is something that he as it's required to volunteer eat of it in a holy place. So it's not necessarily for his family, but it's for him. And then finally, look at our last verse, verse 10. And every grain offering, and we find that there's two types, those that are mixed with oil, and those that are we have the term carava. And this is word for that which is arid or dry. So some grain is going to be offered up dry, others are going to be mixed with oil. Regardless, every grain offering, it says to the sons of Aaron, it should be ich que Akif a man as his brother, which means simply that this is true for every priests, he may partake of it. Now, there's another implication to this. And that is some would say that they're not able to exchange meaning this.

Baruch Korman 22:05

If one is dealing with an individual, it is that specific grain offering that he receives, that he must take part of it's his, he can't give it to another one. There's no negotiating or type of distinguishing, well, I like this one better than that one. It's what you receive. And some would say this has a very important principle, and that is to be satisfied with what God provides. Oftentimes, we are upset, or we are frustrated, or we even become angry, because of what we don't have, or what someone else has. There's a great saying in Hebrew to get toda li Masha yesh, which means give thanks to what there is not what you don't have or what is lacking. But give thanks to God for what is Masha Yeshe. What is and this is an important principle. Well, when we approach God, for the purpose of reconciliation, for the purpose of forgiveness, for the purpose of removing that guilt, what happens? Well, here again, it all

has one purpose. And that is we can summarize it in one word, Tikun repair, that we might be changed, where we might be put back together, restored in a right way. But here's what we need to remember that right way that being put back, restored in proper order, has a purpose attached to it. What is that purpose, that we might be restored, so that we can serve God, that we can carry out his purposes, that we can have a god pleasing testimony that we can do the things that God has for our life? And let me conclude by saying this. God does indeed have purpose for your life, something specific that he wants you to do. Now is the free if you fail, you are ignoring this. You are rebellious. Is the free to have someone else complete it. Yes, yes. Does that mean he always does that? No, it does not. There are going to be some things that God has given you to do or given me to do. We don't do them and no one else is going to carry them out. And they're going to have those those lack of obedience is going to have eternal consequences, which are going to be met negative, and they can affect others eternally, in a negative way. Now, that's simply a fact. We need to realize that when we disobey God, it can have I'm not saying every time, but there can be eternal consequences that are negative because of our disobedience. And that's why it's so important for you and me, to listen to God, for us to be highly sensitive to the purposes of God, as I go through, and this shouldn't be new to any of you, but as a person serves God, going through and doing the instructions that we find in this book. And we apply God's word let me be more specific the commandments of God. And when I speak about the commandments, I'm speaking about all the commandments, those in the Law of Moses, those that are in the prophets, those that are in the writings, like the book of Psalms, and proverbs and such, and, of course, those from the apostles that we find in the New Testament, and those from your show himself, all the commandments, we need to study them. And we need to apply them being led by the Spirit, for the times that we are in, that we take the message of that that commandment may consider a different way, the purpose that that commandment was given. And we apply that to our life. And we deal with that commandment sometimes for the betterment of others for the blessing of another person. And here's the important truth. As we submit to the commandments of God, God is going to provide specific revelation for your life, my life, the life of his people. So there's some things that that I in this current state, I don't know what God wants from me, I may not know what he wants me to do tomorrow or the next day, in a specific way. But as we submit, and apply his word to our current circumstances, and those words will give us vision and perspective for knowing what we're called to do. When we fulfill that the outcome, one of the outcomes of that is that we're going to have a greater perspective for what God wants from me specifically. And that is necessary. You're never know that peace, that contentment, that joy, unless you are in the midst of God's specific will for your life. And that just doesn't happen. Because I've accepted Messiah into my life, many wonderful things take place, because I have said yes to the gospel. But it's only when I had been saved by grace. And that grace leads me into the will of God, and the will of God is going to be taught to me by his word, and therefore it's in the fulfillment of God's written word, that I'm going to receive a word of knowledge, a guidance, a personal word for my life, where he wants me to live, perhaps what place he wants me to live within, who he wants me to marry, what job he wants me to take, or what job he wants me not to take. It's through obedience that we get that that divine counsel, that specific word for life that brings clarity for us, that we know and we have God's vision for our life. It just doesn't happen because I say, God, show me your will know, what we have to do is apply his word to our life. And in doing that, that clarity for life's decisions are going to be given to us. Well, let me just simply say that the word of God has been anointed by the Spirit of God, the Word of God, in such places like Leviticus gives us spiritual principles. For even the believer today, the tabernacle, we don't have the temple doesn't exists. But the work that was done there can still be a

source of truth and reveal the mind and the purposes of God for us. And that's why this study of the Book of Leviticus is so important. Why? Well, what's the name of that book? Vayikra he is called And God has called you. He has called me he has a purpose for every purpose person. And it's only when we submit to His Word, that we're going to have insight into what that purpose is. We don't want to arrive close to the end of our life, and saying, you know, I never really knew what God wanted from me. I never really knew what his purpose was for me in this world. I kind of just existed. Yes, I was a believer, yes, I'm saved, but but were you a useful vessel unto the Lord? Was God pleased with your life? Were you a faithful servant, that is going to hear those familiar words, hopefully, that you'll know them. Or God says, Well done, my good and faithful servant. Are you going to hear those words? Well, I strongly believe that the Book of Leviticus can help us and prepare us and position us where indeed we will be people that hear those words, glorious words that we want to hear. Well, I'll close with that. Until next time, may God bless you mightily. Shalom from Israel.

Intro Voice 31:23

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 it. Shalom from Israel.