

leviticus_10p1 (720p)

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SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:03

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

Baruch Korman 00:43

Again, I want to ask you, is your worship pleasing to God? are you worshipping Him within that proper framework, the framework that the scriptures give? Are you someone that is applying the authority of Scripture to your own worship experience? Are you attending a local congregation that their worship isn't worship that is Biblically sound. It reflects the things of this world using lights and smoke and other things in order to attract people, rather than to truly sanctify the Holy One of Israel, God Himself, we need to realize that worship is not about people worship is what people do, in order to honor God to glorify Him. Worship is why we were created. And worship is why Messiah entered into this world, lay down his life gave up of his blood redeemed us in order that we could worship Him in spirit and in truth. Take out your Bible, and look with me to the book of Leviticus and chapter 10. This is where we were for call to worship. And we're going to look in our study to safety at the first 11 verses, Leviticus chapter 10, verses one through 11. Now, this account is also going to reappear in Leviticus chapter 16. And hopefully, you know that that 16th Chapter is one of the most significant chapters in the book of Leviticus because it deals with a very important time and appointed time known as Yom Kippur carrying or the Day of Atonement. Many would say that this is the most significant day upon the Biblical calendar. And why is this account that we're going to study with the sons of Aaron, why is it repeated there? Well, we're talking about atonement, atonement from sin. That's what Leviticus 16 is primarily dealing with. And what we find is this, that the most grievous sin is improper worship. Did you hear that? The most grievous sin is improper worship, because it goes against why God made you and me why he created humanity. And we see that, and this is going to be the primary teaching of this 10th Chapter. Improper worship brings about death. Remember that? This is to give the framework the subject of what we're speaking about, in this study, the seriousness that it deserves, in proper worship

is a pathway to death. That was true 3500 years ago, and it's true today, as well. Look with me, if you would, to this 10th Chapter, The Book of Leviticus, and let's begin in verse one. We read here, the sons of Aaron, they took out who were the sons of Aaron, remember Aaron, is the high priests and his sons he had more than two but his sons and specifically named dove, and a bee, who these two sons of Aaron, they took, and it says, each man took his sensor that is a fire pan. It was something that was used for worship in the tabernacle, and later on in the temple. And what was it used for? We'll just keep reading. They placed upon them upon these sensors. They placed fire, this was the normal thing to do in order to make an incense offering to God. So at this time, everything's fine. But it's going to change quickly. Notice that it says, And they put upon it, meaning upon this fire pan, this sensor, they put incense, again, up until this time, everything is fine. But we're gonna learn something. And this is the problem. They are worshipping God, where they want to worship Him, they have entered into a restrictive place. But nevertheless, they are going there anyway. Why? Because they want to do it. What we're finding is this improper worship is usually based upon the desires of the people, how we think God should be worship, do not rely upon your own understanding. Worship must be done as a response as an outcome of the instructions of God's Word. So what did they do? They took their fire pants, and they placed upon it, fire. But before they did that, notice what it says could toward incense. And they brought near before the Lord, meaning they came near before the Lord, they offered up before the Lord. And because they they took the incense that they wanted. Notice what it says ash, Zara. Now Zara is the Hebrew word. It's feminine, because fire ash, fire is a feminine noun. And therefore it must be modified with a feminine adjective. So they're offering up, you have to put fire to make instance, you have to use that fire pin that sensor. All of that's normal. What's the problem, the key toward the instance that they place upon their sensor, when they place fire upon it. It was not what God required. It was what they wanted to give him. That is what we're being taught. And notice what it says. And they offered up they brought before God they offered up before the Lord, a strange fire. And by the way, that same word for strange fire, Ash, Zara, with we want to say idolatry we say Abu Dhabi, which is worship, Zara same second word. It's a strange, it's a foreign simply meaning it is not according to the instructions of the Word of God. It does not reflect something that God recognizes that God acknowledges. And notice what happened when we worship God in appropriately. It says, they offered up before the Lord a strange fire, which he did not commend them. So he didn't say bring this type of incense. And based upon the context, and what we see later on in chapter 16, they were worshipping God at the location, they ought not. And they were doing it in a way they are not a place a timing, and with what that God did not instruct. And therefore notice what happens. They did so not according to what God had commanded them. And what happened. Look at verse two,

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and fire went forth from before the Lord, He's the source of it. That's what the scripture saying. fire went out from before the Lord, and devoured it is the normal Hebrew word for eating. In this context, it is devour devoured them, and they died. How? before the Lord. Now, what were they doing? Well, they wanted to worship God. And we say, well, we should applaud them for that. But they were worshipping God, where they want it, when they want it, and how they want it. Their worship was all about them, and learn this important principle. When we worship God, our way. It does not glorify Him. It will not be recognized by him. He won't receive it and the outcome is going to be God's anger going forth against those who worship Him and pray properly. So again, ask yourself where I attend to worship God? Are they truly worshipping God in a proper way? Or does their worship reflect more of the ways of the world,

what man thinks is right, in his own eyes. This is the problem with Nadab and Abihu who they were worshipping God, but according to what made sense to them what they thought was proper, and it brought about death unto them, they died before the Lord, again, that emphasis before the Lord, he is a source of that. Look now to verse three. And Moses said to Aaron, this is the first we use for our call to worship tonight. And Moses said to Aaron, who, as we talked about, this is literally just one word, it. It is what the Lord spoke, saying, when and this is the word that appears over and over, it has to come, it has to do with coming nearer to drawing near, or offering. And what we find is this, the word can be translated both ways to draw near or to offer. Why, because we never want to come near before God without an offering. But here's the key, and offering that He has commanded. We don't give God what we want him to have, what we would like to give him what we have available. That is not worship, the Scripture says, do not appear before the Lord, empty handed. Now, I don't talk a lot about giving or tithing, it's important, I should probably talk much more about it. But I want to say very clearly, that when we look at the Bible, we are called to be generous and obedient in our offering to Him. This is the problem with these two men. They gave God what they wanted to give to him. And they did so when they wanted to give to him and where they wanted to give to him. And they are devoured by the anger of God, his fire, which represents his presence, and his judgment caused them to be no more alive. Look again at verse three. And Moses said to Aaron, this is what the Lord spoke saying, when they draw near, or when they offer up and the implication is drawn nearer to me or offer up to me, what will I be, he says, I will be sanctified, this word sanctified is from the same word holy, we know this word Kadosh. Well, this is the term I will be. So we have the the A at the beginning of it, a Kadesh, I will be sanctified, I will be recognized as holy. And before all the people, I will be glorified. And again, I set this for our call to worship, but I want to repeat, we need to worship God that recognizes his holiness and holiness is related to the purposes of God. So is our worship, fulfilling the purpose for worship? And who sets that purpose? God does? And does it glorify Him? That word glory can also be honor? Are we truly honoring God glorifying Him with our worship? And the only way that we can be assured is if we're doing it within the framework of Scripture, how the Word of God commands us? He says, and Aaron, look at the end of verse three value dome on her own, and Aaron was silent. Now, why was he silent? Again, there's no disagreement in this interpretation from the scholars. Aaron had just witnessed his two sons death, meaning he was told in forum he came and he saw nae dove and a bee who were slain by the fire of the Lord as judgment for insufficient disobedient, rebellious worship. And now Moses is speaking directly to air and saying, This is the situation. God's going to be honored and glorified and recognized as holy by all those no exceptions. All All those who draw near to Him, all those who offer up something in order to worship Him. And the fact that Aaron was silent, tells us something, see if he would have mourn, if he would have cried, if he would have done anything to show dissatisfaction with what happened, it would have been dishonouring to God, God did the right thing. It was proper. And this is a chapter in Israel's history, that is well known. People know about Neda, and a bee who these two individuals, they were priests, sons of the high priests, but they did not worship God correctly. It doesn't matter who you are, what pedigree what family you have, if you don't worship God, correctly, it is going to be disastrous. The results, it is going to bring about death, physical, and also spiritual. Look now to verse four. And Moses called to miss SHA L. And to El sufen, the sons of Uzziel. And Ozel, was the uncle of a her own. And he said to them, same word, this word appears over and over in this texts, caribou again, drawn near, drawn near, and take up your brothers from before the sanctuary. Now, this is the word for the holy place.

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Take up your brothers from before the holy place. And the implication is, take them bring them outside that camp, meaning that camp of Israel why the camp of Israel is supposed to reflect life outside the camp. resent represents death. Now we see something that's that's parallel to that. If you look at the New Jerusalem in the book of Revelation, chapters 21 and 22, we see the camp of the saints, but outside, and Messiah spoke of this many times. He says those who are cast out outside, it's a double redundancy. Outside outside is what it literally says, outside are those who are going to be in eternal fear, in eternal sadness, and an eternal torment. That's what's outside the camp. And it reflects here, outside the camp death, and that which is unclean. Look on. We see here in verse five. And they drew near these two individuals, and we're talking about, so fun. And Michelle, they they drew near, and they lifted up them by their tunics. And they did so by taking them outside the camp, just as Moses spoke. Now, what we're finding here is that people are being obedient to the instructions of Moses, they went in and remove them. Well, this is not where they should be. But because they are putting things in order. What we see here is a image of restoration. And that's what we need to receive restoration. Many people have been worshipping God incorrectly for a long time. They're not doing it in light of the scriptural admonitions, the scriptural revelation. They're doing what is right in their eyes, and they may have the best intentions, but they're not utilizing the Word of God. And fact more and more we see, for example, in Bible teaching, some of the most popular teachers today, they use more than the authority of Scripture, they use emotion. And it's a manufactured emotion. Obviously, many times we encounter the Word of God, and it brings emotion, that's fine. But when we try to manipulate people, and making them feel in a certain way, having these emotions, getting them excited, getting them emotional for the sake of our message, this is not what the one who is teaching God's word Should should have as an objective. So they use emotion. They tell the story. And they tell a biblical story in a way that really distorts. And they make it humorous rather than making it accurate. One of the things that I like to do is repeat scripture over and over, begin it, talk about it, go back to it, read that same passage again, maybe read a little bit more and then go back. Because the truth is not in my words, the truth is in the Scripture, these words, Bible words are anointed, not the words of man, scripture, All scripture is God breathed, meaning inspired by God. It's for correction, and reproof and instruction, that we might be equipped for what? Every good work. So we need to realize that that teaching of the Word of God is part of worship. Worship is being confronted with God's word and allowing the anointing of God's word to touch people, not how we say it, and trying to manipulate them into feeling something we don't know what they should feel. But the Spirit of God does. Look again, verse, verse six. And Moses said to Aaron, and to Al Azhar and to Itamar his sons, so now we see two sons are dead, but two sons are still alive. Al Azhar and Il Tamar, two additional sons of Aaron. And it says, Here, your heads do not. And probably the best way for that to be translated, is uncover. Now, it has to do with a word that speaks of disorder, causing something to be perhaps untied, unbound, not in an appropriate way, something that is out of order. So he says, Here, let's read it very carefully. Your heads do not uncover, and your your garments shall not be torn. Why? Well, if you come into this place, in a disorderly manner, what does he say? He says, If you do, that's what, nay death and obey who did, and they were devoured. But if you come in with your head proper, and your your clothes, not torn, he says, You will not die, and also unto all the congregation. And this means witnesses, all the witnesses, there will not be and the implication is anger or wrath upon God. Now, what it tells us is this, when the leaders are not doing their work properly, the people suffer a very simple principle, derived from this texts, when the leaders are not doing their work according to the structure, that the word of God gifts, that people are going to

experience, the anger of God, and this word for anchors the same word, the root, for we get the modern Hebrew word for like whipped cream, and it's a froth. And we've seen animals, for example, that get angry, and they begin to froth at the mouth. And this is the image here for anger and anger, that has a strong emotional feelings within it. One have almost out of control. Now God is never out of control. But that's the image that's being conveyed here by the strong word for anger, and wrath. And your brothers, all the house of Israel. It says, They will cry. And it says here, and the fire which the Lord will, will burn forth. So it says here, if you don't correct this worship, if you don't do it properly, it's going to have an adverse effect upon the children of Israel. And they're going to weep. And they're going to experience this same type of judgment, this fire going forth. Now, it's not the word ash, which is fire, but it's a word that speaks about fire. birdied fire being present in a situation. And now look at verse, verse seven

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and From the door of the tent of the meeting, do not go forth less you die. Now, what it's saying is this, don't be distracted, when you are at work when you are doing the work. First at the tabernacle, then later on when the temple came into being, when you were in this call this merit, as later on, the Bible speaks of that. And also in the book of Exodus, the priests had a rotation, it's called in Hebrew, mish Merritt. And when they were in that rotation, for that period of time, they could not be distracted by anything, nothing was more important than what they were doing. It signifies that God, God comes first. So look at verse seven. And from the entrance of the tent of the meeting, don't go for less, you die. For the anointing oil of the Lord is upon you, you have been anointed to serve Him. And nothing is more important than that service. Do not be distracted, do not give something other than worship your attention, if you do, it brings about God's anger, and God's judgment, and death. And it says that they did, according to the Word of Moses. Now, what's good here is that Moses is acting as one. Having received instruction from God revelation from God, he is instructing on how to put things in order, how to bring about restoration, so that people can worship God and benefit from worshiping Him. And let me remind you, there are numerous benefits from worshiping God, worshiping God brings about a godly change in one's life. worshiping God gives us a different perspective. through worship, we see things from God's vantage point. So it's when we are worshiping God, drawing nearer to him, that worship will change us, change us inwardly and outwardly, our behavior, our thoughts, our perspective, we will have greater discernment, we will be better equipped to serve Him. All of these are benefits from worshiping God. Verse eight, and the Lord spoke to air and same wine and strong drink, do not drink you. He's the high priests, or your son's, the other priests who are with you, when you enter into the tent of the meeting, and you will not die. Now we have to be careful, because not always when God says you will not die, it doesn't necessarily mean if they do that they will. But from within this context, I believe in this case, it is a reasonable conclusion, that when we disregard the instructions of God, there is going to be a serious outcome. So he says wine and strong drink, when you enter into the tent of the meeting this appointed place at the appointed time. He says, Do not drink these things. Less you die, meaning in this case, so that you will not die. For this is an again, cut, oh, Love Letter attack him. A eternal statute. And remember, we talked about this before, that this word eternal? Well, we don't have a tabernacle today. There is no temple. We don't have a functioning priesthood. There is no worship going on in a Torah observant manner, in Jerusalem, or anywhere else, for that matter, according to the Torah instructions. Now we can worship God, we can worship God in spirit and truth do so where I am in Israel do so perhaps where you are in whatever nation you are, and we can do it in a way that's pleasing to God. But there is no Torah base worship in the world today. There is no temple, it cannot be

done. And what the scripture saying Look very carefully. verse, verse nine, where it says wine and During strong during do not drink you and your sons who are with you, when you enter into the tent of meaning that you will not die for this is an eternal statue. Now I would suggest and I've shared this with you before in other messages, this word olam eternal, speaks about a kingdom standard. And what am I referring to this is something that teaches us about Kingdom worship right now. We're supposed to be engaging in Kingdom worship. That's what we're called to be, we're members of the kingdom, we have been born again we have been created a new regenerated, we are a kingdom creation, therefore, we should worship within the framework, the structure of the kingdom of God. And therefore the same principle is applicable to us, that we ought not worship God, having drunk, or or for that matter, anything that is against the prohibitions of the Lord. Verse, verse 10. Now, verse 10, tells us an outcome of of right worship, the priests are being called to worship God properly and lead the children of Israel to do so. For what purpose? Well, I mentioned, when we worship God properly, we will have discernment, we will have a different perspective, God's perspective, his vantage point. And let me show you where that's taught to us in this passage. Look at verse 10. When we worship God, based upon the instructions of His Word, we will be able to discern between holy, and that which is common, or profane. That which is Kadosh. And that which is whole, two different words, one having to do with the purposes of God, and the other that does not reflect the purposes of God, in order to distinguish between the holy and the profane, between the impure and the pure. That's what worship does. It gives us a perspective so that we can discern, and how do the rabbinical commentators understand this? Worship gives us insight, gives us a perspective for discerning the will of God. Now, these words are important, holy, represents the purpose of God, whole represents the ways of man, and that we see to other words, to May and to horn to May, is that which God will not bless to hoard is, what is an invitation to receive God's blessing that invites him, bless me. So we need to know God's will, so that we can live in a way that we receive God's blessing. What is this telling us, right worship, positions us to be blessed by God, and improper worship, positions us to be judged by God, that which God does not bless? Well, what's the other possibility? Judgment, the word is kolel, which is a word for curse. Now, let's look at our last verse tonight, verse 11.

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And to instruct, now we see a third benefit from worshiping. And that is that it gives us revelation that we can share. Let me set it another way. Godly worship will give to a person, the understanding of the instructions of God that he's able to share and convey with others. This is the only way that you can interpret verse 11. What does he say? Speaking to the priests, worship me correctly, in order that you can instruct? Now this word for instruct is the same root for the word torah, that you'll be able to instruct the children of Israel concerning all the statutes, which the Lord spoke unto them through the hand of Moses, meaning that you will have an understanding of the instructions that Moses received, and Moses received it with authority, that means with power, and what's the implication here, when we receive the instructions of God, we understand how to utilize them, then we too, are going to receive that same pie Our it says literally be mo che through the Hand, hand is synonymous with with power. And therefore, worship gives us the power to carry out the revelation of God first to know it, to have the discernment and otherwise to carry it out again. Right worship, wonderful benefits. But when we are foolish, when we are prideful, when we want to worship God, how we want to worship Him, were with what, at the time that we choose. Let me share with you that is a recipe for disaster. Worship has so much potential for us to bring about godly change, godly revelation, godly insight, discernment and

perspective, but only if we do it according to the instructions of the Lord. Well, I'll close with that until next week, when we carry on in the second half of this chapter 10th chapter of Leviticus. Until then, shalom.

Intro Voice 36:16

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