

Leviticus 2

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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

When we look at those things related to the will of God, we see that the word holiness stands out. And I've shared with you that this word holiness is best understood by the purposes of God. It is only when an individual has been born again, regenerated by the Holy Spirit, that this person can become a vessel an instrument, we can say it this way, a servant of living God, and that we can carry out God's purposes and live in a way that he sees as holy and holiness. It is so vital in our life, because through holiness, we see ourselves growing, we see God moving in our life, maturing us, empowering us, equipping us for greater service. And that should be the utmost desire, that we would be used by God for greater and greater things. Now, the world may not see these things as significant. We may not get any applause from the world, but we're not seeking the worldly, worldly approval. What does Paul say to the Galatians in Galatians, 110. One of my favorite verses, if I was still trying to please men, I would not be a servant of God. Well, we are in a study of the Book of Leviticus. We began that last week with chapter one. And now we're ready for chapter two. So I would invite you take out your Bibles, open them up, follow along, read together, as we study the second chapter of sefer. Viagra, the Book of Leviticus, and I made mention that this book begins it's called Viagra and Hebrew, any cold, because God has called us to be holy. Later on in this book, when we get into chapter 19, and several months from now, we'll read the verse where God has called us to be holy, because he himself is holy, He is always faithful and obedient to His purposes, because his purposes are true. His purposes are right or good, his purposes, bring about his will. So ask yourself a very important question. And that is, am I truly committed to the will of God? Or have I believed a Christianize idolatry, which is using God and we can't use God, but people think that to use God, that he might do my will that is not the faith of the fathers. It is not what the Scripture reveals. Now we saw last week, and offering what is called in

Hebrew, a Corbyn and I made mention to you, I'm gonna do this frequently for several weeks. But this word for an offering or a sacrifice, the Hebrew word Corbin it's rooted in the word which means to approach or draw near. And we want God to move in our life to set things in order to do that spiritual Tikun, that spiritual repair, that we might be drawn close to him that we would be in his presence because everything changes, and it changes for good when we're in the presence of God. So look with me to chapter two, we're going to be looking at a specific type of offering to the Lord. And this is called a mantra. Now menta is a Hebrew word. And it can be as we'll see here, related to grain. So it's not a blood sacrifice. We're not dealing with the blood when we're doing Dealing with a grain offering there is no blood. Secondly, this word minska can also be being translated as a gift. And we see here that it's an offering to God being motivated, not because of some sin problem, but rather simply because we want to worship God. So we have, for example, in the Scripture Ty's offering, giving that 10%, a ma ser, a tide, giving offerings, in addition, above for a different purpose. But we also have menta, a gift offerings, and these offerings, we're going to see that Moses receives most most clear instructions on how they should be offered up and with what so let's begin Leviticus chapter two, and verse one, it begins here with the phrase nephesh nephesh is a soul. And it can be understood frequently as an individual as a person. And that's how we should understand it's so a soul an individual, a person that will offer up a grain offering to the Lord. So we have that word Corbin Corbin Mancha, a grain offering to the Lord, He's drawing near to God for giving him this grain offering, and it tells us what a grain offering should be its word sold, which is a fine ground up grain. So it is a preferred grain offering. So here it needs to be a grain offering that's finely ground up dish shall be his offering, and he should pour upon it upon this grain oil. And he should set also upon it level Na, and level Na is frankincense. So these are the things the grain, the oil, and the frankincense. Now later on, we're going to see that there's an additional ingredient that is offered up with sacrifices. But we'll come to that later on. At time being we have these three elements, the grain, the oil, and the frankincense. Verse two, this is the preparation and then it says, look at verse two.

Baruch Korman 07:50

He shall bring it to the sons of Aaron, ha codename the priests. And I made mentioned last week, this term co-head for priests is a synonym for the term Misha read a servant. So the priests were servants and they served in the temple. Here, it's before the temple. So we're talking about the tabernacle, and they had assistants who were the assistants, the Levine that is the Levites and the word Levite. We know the tribe of Levi, but that name Levite has to do with someone coming alongside. We can use the word escort escorting a person aiding that person coming alongside for assistance. That's what a levy a Levite is. So here it says, And he shall bring it to the sons of Aaron, the priests and it shall be keep reading, we have the word comets, comets, cording, according to the the tradition of the elders, we're talking about scooping up with three fingers scooping up this grain. This finely ground up flour, three fingers and put it into the palm of your hand. So that's why it says that it's a commodity use these three fingers and from them fill up this this place in the palm of the hand where these three fingers are attached to so it should fill it up completely. And it shall be from this this solar this finely ground up grain and from its oil and also upon the level that frankincense and it says when he brings that that mixture and that amount and this specification. We find that the priests is going to do something they HC ter HC care is From the word to offer up an incense, how do you offer up incense with fire. And so it can be understood here that the priests, they are going to burn here. It's that one in particular priest that's working and received that grain offering the priests, he will burn up this this grain offering. But notice

what it says he shall do it as a memorial. Now that word Memorial comes from the Hebrew word to remember. And what the person is doing is wanting God to be mindful of him. We can think of it another way, God, I want you to take notice of me, I am coming before you, I am making myself vulnerable to you that you take notice of me. And here again, in the same way that we saw last week that a sacrifice, a blood sacrifice is 40 Koon, a repair a spiritual repair. So to he's asking now with this gift offering from grain, God go to work, I want your change in my life. So it's a memorial offering up this priests as a memorial upon the altar. And once again, because it's with fire, it's a fire offering. And it too, is a fragrance that is pleasing unto the Lord. So he offers up this specific sacrifice this offering. And notice what it says in verse three, and the remaining from the menta. So that which is left over, there's a specific amount that's offered up Bert up to God, but that which is left over from this grain offering, it is for Aaron and his sons, meaning the priests can receive a portion of it. And it says, quote is crushing. You probably know that phrase coldish conditioning is the Holy of Holies. So this is the most holy, what is it a very special, the most holy, of the fire offerings unto the Lord, why it's made not out of complete compulsion, not because God commands it. It's done because one wants to one desires to give to God, to come before God, in order that God brings about change in this person's life. And one of the things that we should do is that we should affirm, and this all relates to something that many people don't want you to talk about. And that is conviction. We need to realize that if things are going to be to be changed in our life, according with the Lord's changes what he wants, that means at times and probably much more frequently than than we care to admit that we need to fall under conviction. It's falling under conviction where we become mindful of our sins, our iniquities our transgressions. And then we can experience change, where we say, God, you have identified for me this area in my life, I may not have been aware of it, I may have been denying it. But now I have fallen under conviction. And I realize I need you to bring about that change. I desire that. So this is foundational to what we're speaking about. Look now to verse, verse four. Says, and four that you will so because you will offer up a offering of the grain and you bake it in the oven. And it shall be and it's just more information about this grain offering. So when you offer up a grain offering, it shall be baked in an oven. It's going to be these Khaled these loads, some will say cakes of this finely ground up grain, and it's going to be mud soaked, meaning an lovin now one of the things that you may or may not know, everything that was done in the temple, and of course the tabernacle preceding the temple. All of the things there were an 11 leaven never entered into never entered into the tabernacle or the temple. Why? Levin of course we learned this from from Paul Levin is not as with sin With pride, those things that are not appropriate in regard to worshiping God, so they're not there and this will become clear in a moment, once more for you shall come forth bring forth you offer up this grain offering, it is baked in the oven. It is that this finely ground up grain, that you make it into loaves or cakes of unleavened unleavened nature, that you mix it once again with oil. And it shall also be it can be if you don't have these colored, it can be what's called Ricky King, which are like wafers, but here again, wafers of mud soit, unleavened wafers, and again, it is anointed with oil. So we have two different words for anointing. If you go back up to verse one, it's a word yet suck. But here we have the word that's related to Messiah, Masha, which is also a synonym for anointing. Look, if you were to verse five. And if

Baruch Korman 16:20

the grain offering is and now we're using not an oven, but we have another word, McKevitt mahabhava, in modern Hebrew, it's like a frying pan. So there was different utensils that you could could cook this grain, and it was not offered up in the raw form. But it says here in an oven, the previous verse, or now

in this verse, it says in verse five, but if your grain offering is upon a mahabhava, a frying pan, is your offering. Again, it's going to be this solid, this finely ground up grain, mixed with oil, and it shall be unleavened. So again, over and over this emphasize emphasis on being an 11. That he says, verse six, but tote oughta petite, which means it needs to be crushed up. Now we have one word for for grinding something up. Now we have another one that's really meaning to crush, so almost grinded up into a powder. And then he says again, pour upon it, this is a word yet suck, pour upon it, this oil. And this is the minska this is the grain offering. For seven. Now we saw you may use a oven, you might use a frying pan, and now we have a different utensil in verse seven. And this is like a thick pot that you put things in and it cooks it in this location. So if your grain offering is from and this is the word, Mark Keshet if it's from this, it says is your grain offering. Again, you shall make it with this. So let this fine grain flour, fine grounded up flour with oil. And Verse eight says, and you bring it to bring the grain offering, which you have made from these things unto the Lord. And it says, You shall bring it this is offered to the priests. And and this one the priests shall approach the altar. So the altar here is for ultimately offering up with fire this type of grain sacrifice. Look now to verse nine. The priests, he shall lift it up, lift up this grain offering with this memorial as a memorial of it. He shall burn it upon the altar. And it is an A che che che comes from the word ash, which means a fire offering. And again, look out verse nine. It's a fragrance that is comforting, pleasing unto the Lord. Now again, we see something at the heart of all worship here. We've seen so many times this phrase repeating and repeating itself Raya Nicola laddle nine, which means a fragrance that is pleasing, comforting, satisfying unto the Lord. And this is teaching us something so foundational and that is that all works. ship should be done with one objective, and that is to be pleasing to God. And let me say, I think that principle, as I said, foundation, so clearly taught throughout the Word of God. It's so frequently avoided, or rejected or ignored today, in the local congregations. All too often worship doesn't reflect the holiness of God. It's not done according to the revelation found in the New Covenant for New Covenant worship. But we do it in a way that oftentimes reflects the world reflects the presentation of the world, not a holy presentation that we learn about in the Scripture. It's done to please man rather than to please God and we see over and over this phrase, Raya Nicola loud oni a pleasing fragrance unto the Lord Raya, Nicole UK, loud oh nine, verse, verse 10. That which remains from the grain offering, again, to Aaron and to his sons. coldish could ashamed it is the most holy from the fire offerings of the Lord. So again, what we're seeing is this, we're seeing a description of holiness. We're talking about this grain sacrifice as something of great significance. Why? Because it's offered out of a desire to be pleasing to God, to set things in the order of God, that things might be changed, adapted, repaired, in order that God's order is maintained, both with me personally, for something that I'm concerned about why God's order is inherently related to his glory. So when we choose our order, it's for ourselves. But when we approach God submissively, when we approach God obediently, giving heed to his instructions, then our objective is not self, but rather God, honoring him glorifying Him. All of this is what worship is about. Look, if you would to verse loving. Every grain offering, which you shall offer up to the Lord, Lotus, a hametz, it shall not be done with leaven. Now, this is the word comments, which relates to leaven. And it's that quality of swelling up and this is what Paul says, in regard to the connection between sin and pride. This swelling up is a type of pride, a type of desire that wants to exalt itself rather than exalt God. So because of the symbolic meaning of comments, or 11 we read here Look again at verse 11. Every grain offering, which you shall offer up to the Lord low to say I'm that's it shall not be done with comments with lovin for all and then we have another word that clarifies comments I met simply is that swelling up it's related to something that's also sour. There's a change of of tastes what it was it becomes sour. But now we have the word

key who sell or sell or is the modern Hebrew word, one of them for yeas. So now it's clear what we're talking about Levin, Levin and yeas. Course, interchangeable. And also it says an all DeVos No, honey. Now there's many different theories about why No honey, I'm not going to speculate. Let's just take the shot the simple no leaven, no ease, no honey that is placed upon this type of grain offering. Let me share with you one thing that people say and that is if we were to eat this, it would taste better with honey. Now the level not the Frankincense is a pleasing fragrance. It is desirable we lie that that smell. But what we should know is that the honey, of course, sweet. And we would want that. And I believe what it's telling us is that that how we like worship, and what God likes in worship are very, very different. And the takeaway for us is, Do not lean on your own understanding. Don't think that we know how to worship God, we don't, we need to take seriously only his instructions in regard to worship. And it says,

Baruch Korman 25:38

anything that has this, this yeast, this leaven, this honey, they do not burn from it as a fire offering unto the LORD, it is not acceptable. It cannot be included, verse 12. Now in verse 12. And as we approach the end of this chapter, we're going to see two primary offerings that are made up. One is called receipt, the other is called bickering. Now in English, when we translate that they're frequently translated, in the same way, the first fruits, but there is a very distinct meaning. Receipt relates to that is a special day, it's when you during the barley harvest, that you would take the first of the barley, the wheat, and that you would go out, you would select the first on that day, which is the same day that Messiah rose from the dead. We go out and we pick only the best of it, and that we offer up now bit Kareem has to do with the the first harvest and the fruit of that first harvest, and biggering is tied to shoveled or pentakus. So we know something vividly speaking, on receipt, that means one or first, on the first day of the counting of the Omer, those 50 days from Resurrection Sunday until Pentecost, those 50 days, the first receipt, on Pentecost or shoveled, it's known as cook hot, big Corrine. So another name for Pentecost, or the Feast of Weeks is the feasts of the first fruit, but it's speaking about from the first harvest the fruit from the first harvest. There's a difference here between the beginning of the barley wheat harvest, that first offering that's made up and what's done at the conclusion of this time, those seven weeks, those 50 days, when we offer up everything, so there's the first fruit and the rest of the harvest. Their first fruit is receipt, the rest of the harvest, all that comes from that is known as bickering. So it's different, oftentimes translated the same into English and other language, but it's not the same word or the same meaning in Hebrew, look, if you would, to verse Wolf, Corbyn receipt. So the grain offering at the beginning of the the barley harvests, that first assembling that first harvest that you take, you shall offer it up to the Lord, you offer up this this harvest unto the Lord. And it says, and to the altar, you shall not burn it up offered up as a fragrance that is pleasing. So the receipt, we don't deal with it like the others. Why? Well what was done here, we know from later on in the book of Leviticus, that the individual would prepare it and give it to the local priests. And he would wave make a wave offering and and a prayer would be set and it was hit it was given to him. So this one the Corbon were sheet, you do not take listen to what it says verse 12, the Corbon were sheet the grain offering at the beginning of this this harvest, you bring them to the Lord, but to the altar. You do not burn it up as a fragrance a comforting or a sweet fragrance. Verse 13, all the grain offering, shall be and this is that extra element that I was telling you about that we would come to later on every grain offering of yours shall be salted with salt, and do not cease the salt of the covenant of your god from upon this grain offering your grain offering. So, it also includes Salt, salt is related as part of the covenantal

requirement, it is a big deal, this salt so he says, do not cease. Now, this word cease, it's the same word for Shabbat, the Sabbath day in a verbal form. So do not stop do not cease the salting of this covenant of the Lord your God from upon your grain offering upon every grain offering that you shall offer up, it's also with salt. Now look at verse 14. In verse 14, we're going to deal with not the rear sheaf, which begins the seven weeks of the harvest period. But now we're dealing with the big Coreen. And this bickering is at the time of the conclusion, when you bring forth a special offering to the Lord, during this time known as Pentecost, in Greek, or shoveled weeks, in in Hebrew. And we see in this passage, it says, Look at Verse 14. And if you shall offer up a grain offering, and this is meant to be Corrine unto the Lord, if it's this specific, one at the end of the 50 days, during this festival of shoveled, if this is the grain offering that you're doing, you do it when Aviv spring. Now, many different translations are given for this word, but it's known it's a vif. It's the spring, it's telling us when we do this, this offering in the springtime, and some will say this is when the the grain will be very ripe and green and healthy. It says we take that and we we we roasted with fire. And this is the and it uses a different word Garrus Carmel, Carmel are the plump grains and Garrus scuze me is a word that speaks of taking these healthy, these green these these plump grains of wheat and grinding them up. This is what it's talking about beating them into a fine, a fine grain, one that is crushed thoroughly. This is what it means when it says Garrus Carmel, this type of grain you shall offer it up as the grain offering of bit Korea of your first fruits. Verse 15. What do you do with this? He says and you show after preparing the grain you shall set upon it oil and you shall set upon it meaning upon this grain offering mix now with oil. You also put no surprise your level nah, what's level nah, this frankincense and we've just been told every grain offering must have salt. And it says minska he this is your your grain sacrifice. What do you do at the end? Look at verse six ting the last verse.

Baruch Korman 34:16

And the priests, the priests shall burn it as a what? A memorial. Again, a very important word, wanting God to remember the one who offers it up. God take notice of me. Look at me examined me. All of this has to do we offer God what's called a minska a gift. It can also be grain offering but it's a gift in order that God takes notice of us and he brings about his changes the changes that he sees when he takes notice of us that he sees what needs to be changed what needs to be changed, repaired, altered in order order that we are pleasing to Him. Verse 16, the priests, he burns up this as a memorial from this, this beating of the grain, and with its oil, and also with its frankincense, and then it says, A che the Adonai, a fire offering unto the LORD. So we have seen in these first two chapters, and we're going to see more examples of specific offerings, and sacrifices that the children of Israel were called to make. We don't have an altar today, but we can learn principles. And this is the purpose of studying this book of Leviticus, we can see principles that are contained with how they worshiped in the tabernacle, the temple, utilizing the altar, we learn principles, so that our worship can be pleasing. And we can see the same type of response that the people experience that we can experience now today that God might go to work in our life and bring about change a wise person, a true disciple, one that loves God and wants to serve Him is going to want God to bring change into his life, those changes which are pleasing to God, that we might be transformed and conform to faithful servants. This should be our heart's desire, if indeed, we have tasted the goodness of the Lord. Well, I'll close with that until next week. Shalom from Israel.

Intro Voice 36:50

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 baru 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.