

March 16, 2013
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Grafted In Fellowship
Parsha: Vayikra / “And he called”

NOTE: The following are the general notes used for the teaching. They were primarily meant for reminders of the topic I wanted to cover, and do not include all that was said during the teaching.

Torah

Slide 29

We need to realize that Lev is all about LIFE and not DEATH! We have a misunderstanding of the sacrificial system. When we understand it, we will see that is about LIFE!

Slide 30

In Judaism, children start their education at 5 years old. What is more, they are started on Leviticus as the first book of the Torah to study!

Leviticus is about purity—and who better to learn about purity than a pure child!?

Slide 31

Christians say that since Yeshua fulfilled all the sacrifices, we don't need to worry about, or study them. How can you put a value on it if you don't understand the connection?

Of what value is it for believers to say that Messiah fulfilled the sacrifices when we know nothing of those sacrifices or their cost?

Slide 33

Remember, when we studied Moses on the top of Mt Sinai, and God spoke the Law to Moses? Out of the abundance of the heart does a man speak! We are in the heart of the Torah. This is the important stuff!

And to think, this is what many consider the most boring!

One month...

Slide 37

It is a holiness problem!

Do not confuse holiness with righteousness!

Moses was righteous, but he still could not enter the Tabernacle!

Even though God's presence was there, He could not be approached.

God is Holy, Holy, Holy; which means set apart.

Even though He is in the midst, there is a separation.

This is how Exodus ends—with the glory there, but no one can enter!

Slide 39

Leviticus begins with a conjunction as if it is one continuous story.

Slides 40

This shows us that all of Lev took place before the spies were sent to the Promised Land.

This is significant.

This is between the biggest sins the Children of Israel committed!

Gold calf and the spies/people not going into the Promised Land.
Yet, God still gave man a way to draw near to Him!
God knows the heart of man, so He gave us a way to draw near to Him!

Definitions...

Slide 42

First time God called to Moses: burning bush;
Second time: Mt Sinai;
This is now the third time: in the Tabernacle!

Slide 45

Notice the offering was NOT mandatory! But if you wanted to, this is what you have to do.
The wording of this is also not normal:
If any “adam” (man) of you bring an offering. It is mixing singular with plural!
The construction of this sentence is so unusual, even the sages said that this must be referring to the “Heavenly Adam”!

Slide 46-48

God is telling Moses how he can enter and draw near!
Not just Moses, but everyone!
He is telling them HOW to draw close!

Slide 49-50

Keep in mind, the Burnt offering is NOT a SIN offering!
We see the word “atonement” and say, it was for sin. NO!
The word atonement is kafar and it means to cover.
The Ark was covered with pitch (Noah and Moses).
The Mercy Seat was a covering—kafar.

Slide 51

Example of electricity. If we mishandle it, we can get killed!
God is a consuming fire! If we do not approach Him properly, we can get killed!
If you want to draw near, and not be consumed, you need to be insulated (atonement—covered—kafar!)

Slide 54

But Moses tells them to rest!
How often do we get caught up in works?—we feel we need to “do something” for God.
There isn’t anything wrong with “doing something”, but we need to make sure our “doing” is according to God and not according to our flesh! (We will examine this later in today!)

Slide 52

The amazing thing is, that it was not the priest, but the person who brought the sacrifice would put his hands on the sacrifice and it implies leaning on—you are investing your entire identity onto the sacrifice. The person bringing the sacrifice also is responsible for killing the sacrifice! You are passing your identity onto the animal, and the animal is being consumed and it rises to God!

Tanakh in the B'rit Hadasha?

Slide 53

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Slide 54

When the Jew is reading this, they immediately understand the significance back to Leviticus!

Slide 55

This is a direct reference back to Exodus.

Moses took the blood of the covenant and sprinkled the blood on the people!

The people had to wash their clothes, but the priests had to mikvah prior to entering the tent, and then wash their hands and feet at the Laver.

Angry God?

Slide 57

The Greek gods had to be appeased in order to get something from them (rain, crops).

If the god was not appeased, then it would become angry and hurl lightning bolts at the people!

If they didn't, they would die, or no rain, or no sun, whatever. It was a bribe!

Slide 58

God does not **need** our offerings.

He wants them so we can draw near, but he does not NEED them.

Slide 59

God says in His Torah that judges were not to accept a bribe.

God is the Perfect Judge, so can He accept bribes? NO!

He has to follow His word, because He is The Word!

Slide 60

The Levitical sacrifices have nothing to do with appeasing an angry God!

Yet, Christianity portrays that concept when they speak of the sacrifices!

This concept is totally foreign to the Jew!

God of Mercy!

Slide 62-63

35 time in Gen 1, during creation, God is referred to as Elohim.

Slide 64

In Gen 2, when man is created, notice the addition of mercy to Elohim?

Remember the 13 Attributes of God in Ex 34:5-7?

YHVH is the merciful God!

Slide 65-66

Never is Elohim (Judgment) used in connection with offerings, only YHVH (His attribute of mercy). The idea that offerings were needed to pacify a bloodthirsty God was foreign to Judaism. They were meant to draw closer to a Merciful God!

Slide 67

This is a totally foreign concept to what most people think about the sacrifices!
If your foundation is wrong, it will mess everything else up!

Small meanings...

Slide 70

It uses the word, vayikar (not, vayikra) whose meaning implies chance or happenstance, and also has a connotation of contamination.

When speaking to Balaam, God wished to emphasize that He did not do so with love.

Slide 71

On the other hand, God wished to record in the Torah that when He spoke to Moses, He called him lovingly first; thus, he instructed Moses to write vayikra.

In a Torah scroll, in the first word of this week's portion, the letter aleph is written slightly smaller than the other letters.

Many commentators explain that this highlights the extraordinary humility of Moses.

Moses, in his humility, did not wish to highlight the fact that his prophecy was on this exalted level, so he wrote the letter aleph using a smaller script.

Moses in his humility, and God in His humility, is reflected in the smaller alef in this word.

Slide 72

This is only seen in the Hebrew text! We miss the jots and tittles in our translations!

The offerings!

Slide 73

Believers often erroneously assume a direct cause-and-effect relationship.

We are commonly taught that there are no sacrifices today **because** Messiah fulfills the sacrifices. In actuality, these are two different things, though in conventional thought, they have been merged into one concept.

In reality, the sacrifices continued to be offered in God's Temple for forty years after the death and resurrection of the Messiah.

Yeshua's sacrifice is wholly different, higher and greater, transcending the earthly sacrifices spoken of in Leviticus.

It is true that He fulfills the prophetic foreshadowing of the sacrificial services, but that is not the reason there are no sacrifices today. The reason for the cessation of sacrifice is the destruction of the Jerusalem Temple.

Even when the Temple in Jerusalem still stood, it was a shadow of the heavenly reality, the Temple above.

Therefore, the sacrifices on earth are shadows of that greater, higher and holier sacrifice.

Slide 74

The first 7 chapters of Leviticus describes two types of offerings with five different classifications of sacrifices which were accompanied also by wine and water libations:

Slide 75

The first are free will/voluntary offerings to enhance the relationship with God.

Slide 76

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Slide 77

The sacrifices could not have been for sin because if they had been meant for sin—it cost a bull to forgive murder—God then placed a price on human life.

I can then kill Joe and sacrifice a bull and all is OK!

This would mean that God was sanctioning sin!

Slide 78

Many today feel that the sacrifices were only for sin. NO!

They never were!

Hebrews says, the blood of bulls and goats can't take away sin!

They knew that, but Christians don't know it!

Slide 79

The 2 mandatory offerings were for sins of ignorance, not willful rebellion.

When you found out, you had to publicly confess and make restitution.

There are no offerings/sacrifices for willful sin!

Slide 81

Completely voluntary in order to get closer to God.

Slide 82

The entire sacrifice was burned up—none of it went to the priests for food.

Slides 83

If you were rich it was a bull; if poor, birds.

God was not concerned with the sacrifice; He is concerned with your attitude of the heart!

Would a rich person try to get away with a bird instead of a bull to save money?

Possible, but that speaks volumes about his attitude toward God—He is not worth my all to get near to Him.

Slide 84

Aliyah is from this word olah: to go up.

Slide 85-86

All of the sacrifices are types of the sacrifice Yeshua offered for us!

Slide 87

Olah Offering!

Slide 88

The sacrifices on earth allowed you into the temple on earth.

Messiah's sacrifice allows you to enter the one in the heavenlies.

The sacrifices on earth were never intended for the heavenlies!
The earthly were for the earthly men to draw near to the heavenly God.
The Messiah's sacrifice was not for the earthly temple, it was for the one in heaven!
Moses was a type of the Messiah.
Did he do any of the officiating as the High Priest? NO!
Why? He was higher!
As a type of the Messiah, this is why Moses was the one who anointed Aaron, and the temple pieces and the temple.
He was higher than Aaron.
This is why Messiah wants nothing to do with the Tabernacle on earth, per se, because He serves in the heavenly!

Slide 89

This is the only offering completely dedicated to God.
Symbolizing a complete and total surrender to God.
It was totally voluntary!
The word Olah meant to rise or ascend.
No one was allowed to eat from it.

Slide 90

Paul wasn't talking about a sin or peace offering, he was talking about the Olah Offering!
We are to offer ourselves completely, just as Messiah completely offered himself for us!
What is Shaul talking about?
He is using the sacrificial language as an illustration for obedience.
We are to offer ourselves, our wills to God's will which means obedience!!
We are offering ourselves which is exactly why obedience is better than sacrifice!
When we offer ourselves—completely—are we trying to please ourselves? NO!
We are seeking God's will!
That implies obedience!
But many say that obedience to God's word is bad—Yeshua died for me, so now I can do whatever I want (lie, steal, kill, cheat), and I am still OK with God!
Does that make sense?
Remember, obedience is better than sacrifice.
Does that mean He doesn't want sacrifice?
NO! It means you need to obey from the heart (Rom 6:17).
God wants more than obedience.
He wants obedience from the heart!
That is the difference between legalism and non-legalism.
Legalism is obeying to soothe a mean God, and the other obeys because he loves God!

Slide 92

Points toward the concept of the altar as God's table. A shared meal with God.

Slide 93

A small "memorial" portion was placed on the altar for the Lord and the rest was given to the priest for food.

Slide 94

It was considered "the bread of life".
Yeshua is referred to as the bread of life and He was born in Beit Lechem! The house of bread!

Slide 95

Not all offerings were of animals.

Slide 97

Oil = mashiach = anointing
Frankincense – Yeshua’s birth!

Slide 98

The unleavened bread (Matzah) is Anointed (Mashiach), it is broken and shared among the priests within the Tabernacle. A shared meal of breaking bread, with God receiving a memorial portion!

Slide 99

Messiah is the Bread of Life! He is unleavened, anointed with oil and frankincense!

Slide 101

The burnt offering is completely consumed.
The grain offering is shared between the priest and God.
But the peace offering is the only one shared by all three: the offerer, the priests and God.

Slide 102

Thanksgiving, freewill offerings, Passover Lamb was an annual peace offering.

Slide 103-104

Often bread and wine accompanied the peace offerings.

Slide 105

Not only is the Lord’s Supper a type of the Grain Offering, but also the Peace Offering!

Slide 107

We can see how Messiah was the Olah (completely consumed);
the grain offering (the Bread of Life);
the peace offering (thru Him we have made peace with God).

Slide 111

Based upon this passage, it is sometimes taught that Yeshua was reckoned as sinful when He went to the cross because God had made Him into sin.

NO!
Paul was invoking the word play between *chatat* and *chatah*.
The same word play works in Greek. The Greek word *amartia* can mean either a sin or a sin offering.

Slide 113

Remember, I went over this in the Parsha Ki Tisa?
Yes, all sin separates us from God, but stealing a piece of candy is not the same as murder.
From least to worst (we will study these at a later time):
- chata’ah - pasha - avon - shama’ - ‘abad
- ma’al - marah - rasha - ‘aven - ra’

Slide 114

The Sin Offering was only for sins of ignorance, where you missed the mark.
It was not for willful disobedience.
There are no sacrifices for willful sin.

Slide 115

Evil = ra

Their intent was to destroy everything God had created.

The underlying meaning of the word for grieved is like a child who is crying so hard they can't catch their breath—sobbing.

Slide 116

There is no excuse, even if you did it in ignorance.

Something has to be done.

But you learn from it and don't do it again!

Blankenship Definition: Experience – The thing you have immediately after needing it.

Example: Speeding ticket-you didn't know the speed limit had changed-you still get a ticket!

Slide 117

This is the offering required for a woman who gave birth to a child.

This is the offering provided by those completing the Nazarite vow.

Do you see that this is not "sin" as we look at sin?

A woman who gives birth and a man completing a Nazarite vow have not "sinned".

Slide 119

Torah must still be applicable!

If you do away with Torah, you just did away with sin.

You have eliminated the very thing that convicts people of sin!

This is the B'rit Hadasha telling us what sin is!

Slide 120

This had to be done in public!

Everyone knew if the high priest sinned!

Slide 121

In our ignorance we too were washed!

Slide 123

In the period of the Tanakh, the blood of goats and bulls could not take away sins!

It was never meant to do that!

Kafar means to cover.

All the sacrifices covered them, not take them away.

Example: credit card covers the cost until it is paid.

Slide 124

We have been sprinkled by the blood of Messiah and His blood is more efficacious (capable of producing the intended result) than the sin offerings in the temple.

The sin offerings mandated by the Torah were only in regard to this world.

They did not cleanse a person's conscience of sin in respect to the world to come.

Slide 125

They did not cleanse a person's conscience of sin in respect to the world to come.

The sin offerings of the Torah were only intended for the pardon of unintentional sins.

The sin offering of Messiah is sufficient to cleanse us even of willful sin and iniquity.

The sin offerings of the Torah needed to be brought continually, but Messiah's one-time death is sufficient for all eternity.

Slide 126

Understandable. But it really isn't that hard to grasp.

Let's look at Hebrews to get some clarification.

If there was a Temple today, would sacrifices be right or wrong?

The scholars believe Hebrews was written right before the destruction of the Temple.

This is very important! This is close to 40 years AFTER the death and resurrection of Yeshua!

The believers in Yeshua were STILL offering sacrifices in the Temple!

Was it wrong for them to do so? NO!

The purpose of the earthly sacrifices was to gain access to the earthly Temple.

The purpose of Yeshua's sacrifice is to gain access to the Heavenly Temple!

Slide 128

Verse 8: The High Priest is going to the Holy of Holies, so this is referring to the heavenly holy place.

Slide 129

Verse 9: The sacrifices done on earth did not affect the heart or the conscience—all it did was make it possible to go into the Temple to make sacrifices. It does not make the heart of the worshipper completely clean.

Slide 130

Verse 10: Even 40 years after Messiah, these sacrifices have their place until everything is put right—the new heavens and earth.

These are a shadow of the heavenly Temple.

All these things did was affect the ability to go into the earthly temple—not the heavenly temple.

Slide 131

Verse 11: This is not saying it is bad, just at a different level.

Slide 132

Verse 12: His sacrifice is only done once and it is for the heavenly tabernacle!

Slide 133

Remember, there are going to be sacrifices in the Millennial Reign!

Read Ezekiel!

Why? There are humans who survive the tribulation and who will have kids. In the Millennial Kingdom.

In order for them to go to the earthly temple, they will need to do the sacrifices—they can't go to the heavenly temple.

If they want to draw near to God, they will have to do it on earth!

What Yeshua did was to give the believers access to the heavenly temple

Slide 136

Restitution of damages done to someone else that required a monetary payment to them and then the asham offering is made to God.

You damaged a camel (car) unintentionally.

Besides an animal sacrifice, the trespass offering required confession and a financial repayment.

This made it public knowledge.

Slide 137

There is forgiveness for sins of ignorance!

Slide 138-139

The guilt offering implied that an offense toward another person was also an offense toward God.

Slide 141

Yeshua called this a sin of ignorance!

When they realize what they have done, then they can confess and repent!

This is what God is waiting for!

Hos 5 & 6

Slide 142-143

There are two definitions for vicarious.

1) Taking part in or experiencing the feelings of another.

Slide 144-145

There are two definitions for vicarious.

1) Taking part in or experiencing the feelings of another.

2) Serve in place of someone.

Slide 146

Within Judaism the entire concept of the sacrificial offerings was the laying on of the hands by the offerer upon the sacrifice and the sacrifice was the substitute for themselves!

All throughout Judaism, they have the concept of substitution!

Something taking your place for your sin.

Slide 147

This is the Asham Offering!

Guilt offering—a payment has to be made!

Isaiah 53:4-10

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, <'asham> he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Slide 149

This is referring to the Asham Offering!

Slide 150

How can we ever repay God for the damage we've done?

Yeshua is our Olah (Burnt) offering completely dedicated to God.

He is our Minchah (Grain) Offering, the Bread of Life,

He is our Shalem (Peace) Offering bringing us back into fellowship with God,

our Chata (Sin) Offering/purification offering and

our Asham (Guilt) Offering paying the debt we never could pay!

Resources:

El Shaddai Ministries (www.elshaddaiministries.us)

First Fruits of Zion (www.ffoz.org)

Gateways to Torah, Rabbi Russell Resnik

Partners in Torah (www.partnersintorah.org)

Chumash

Tikkun

Judaism 101 (<http://www.jewfaq.org/index.htm>)

Chabad of Pierce County (www.chabadpiercecounty.com)

Saltshakers (<http://www.hebrewroots.com>)