

## Opening Message:

This past week in Discipling one of our Christian Brothers and local Pastor of a Church in Eastern Kenya, Africa, these were some of the questions he asked any my reply with God's answers to his questions:

### **1: Is Corona virus part of end-times and persecution?**

**Not persecution, but a sign / road maker / birth pang** (which indicates that the time of Jesus' Return, as Jesus teaches **below**, “*but the end does not follow immediately*”, but there are still many more **signs / road makers / birth pangs** a head, before Jesus' Return) which you will find in **Jesus' own teaching below** on “**The Beginning of Birth Pangs**”:

#### **The Beginning of Birth Pangs**

**Matthew 24:4-8, Mark 13:5-8, Luke 21:8-11**

And He said, “**See to it that you be not misled . . . do not be terrified . . .** Nation will rise against nation, and kingdom against kingdom, and **there will be** great earthquakes, and **in various places plagues** and famines; and there will be terrors and great signs from heaven. **But all these things are merely the beginning of birth pangs.**”

As for Persecution, you will find in **Jesus' own teaching below** that . . .

#### **But Before All These Things**

**Mark 13:9-13, Luke 21:12-19**

“**But before all these things, they will lay their hands on you and will persecute you**, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. **It will lead to an opportunity for your testimony.** And the gospel must first be preached to all the nations. And when they arrest you and deliver you up, **do not be anxious beforehand about what you are to say, but say whatever is given you in that hour**; for it is not you who speak, but it is the Holy Spirit. **But you will be delivered up even by parents and brothers and relatives and friends, and they will put some of you to death, and you will be hated by all on account of My name.** “Yet not a hair of your head will perish. **By your endurance you will gain your lives.**”

### **2: Us we Christian's can we fear Coronavirus?**

Again, as referenced **above** in Jesus' teaching, “**do not be terrified**; for these things must take place first, but the end does not follow immediately”, in addition to God's Word teaching us that “**God gave us a spirit not of fear** but of power and love and self-control,” **2 Timothy 1:7**. An expanded answer to this question is addressed in my answer to **Question 3**.

### **3: How do we encounter with Corona virus?**

#### **“Obeying the Law of God will Defy the Laws of Nature”**

All the miracles performed by G-d in Egypt which defied all known laws of nature, were invoked by the In-ef-fa-ble (too great or extreme to be expressed or described in words) Four-lettered Name of God:

*“I am Havayah (the G-d above all gods and the G-d above all Laws of Nature)!” Exodus 6:2*

“Thus says the Lord God: On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be rebuilt. And the land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by. And they will say, ‘This land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are now fortified and inhabited.’ Then the nations that are left all around you shall know that I am the Lord; I have rebuilt the ruined places and replanted that which was desolate. I am the Lord; I have spoken, and I will do it.

“Thus says the Lord God: This also I will let the house of Israel ask me to do for them: to increase their people like a flock. Like the flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so shall the waste cities be filled with flocks of people. Then they will know that I am the Lord.”

**Ezekiel 36:33-38**

### **4: where the church right now?**

“And to the angel of the church in Laodicea (Church of Human Rights - The End Times Church) write: ‘The words of the Amen, the faithful and true witness, the beginning of God's creation.

“‘I know your works: you are neither cold (Spiritually Refreshing) nor hot (Spiritually Healing). Would that you were either cold or hot! So, because you are lukewarm (Spiritually Sick), and neither hot nor cold, I will spit you out of my mouth. For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. I counsel you to buy (to frequent the literal “Kingdom of God” marketplace and properly buy) from me gold (God's Word) refined by fire, so that you may be rich, and white garments (God's Commandments) so that you may clothe yourself and the shame of your nakedness may not be seen, and salve (Understanding and Obedience) to anoint your eyes, so that you may see. Those whom I love, I reprove and discipline, so be **zealous and repent** (*passionately stop doing life your way and passionately start doing life God's Way*). Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches.”

**Revelation 3:14-22**

**The Message** is to the Church first, that we are to prepare our self, **not in “Fear”**, but rather the “**Fear of the Lord**”, by submitting to our King in “**Repentance**”, simply defined as, stop doing things our way and start doing things God's way, and His promise will

be, “For he will deliver you from the snare of the fowler and from the deadly **pestilence** (an infectious disease - anything that destroys – i.e. a plague, epidemic) . . . no evil shall be allowed to befall you, no plague come near your tent. For he will command his angels concerning you to guard you in all your ways” **Psalm 91** and “And all these blessings shall come upon you and overtake you, if you obey the voice of the Lord your God . . . Blessed shall you be when you come in, and blessed shall you be when you go out . . . **The Lord will establish you as a people holy to himself**, as he has sworn to you, if you keep the commandments of the Lord your God and walk in his ways, **Deuteronomy 28:29**. On the other hand, for those of the Church who **do not “Repent”**:

*“Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary of doing good, for in due season we will reap,  
if we do not give up.”*

**Galatians 6:7-9**

**Deuteronomy 28:15-67**,<sup>15</sup> “But if you will not obey the voice of the Lord your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you . . .<sup>20</sup> “The Lord will send on you curses, confusion, and frustration in all that you undertake to do, until you are destroyed and perish quickly on account of the evil of your deeds, because you have forsaken me.<sup>21</sup> The Lord will make the pestilence stick to you until he has consumed you off the land that you are entering to take possession of it.<sup>22</sup> The Lord will strike you with wasting disease and with fever, inflammation and fiery heat, and with drought and with blight and with mildew. They shall pursue you until you perish . . .<sup>25</sup> “The Lord will cause you to be defeated before your enemies. You shall go out one way against them and flee seven ways before them. And you shall be a horror to all the kingdoms of the earth . . .<sup>45</sup> “All these curses shall come upon you and pursue you and overtake you till you are destroyed, because you did not obey the voice of the Lord your God, to keep his commandments and his statutes that he commanded you.<sup>46</sup> They shall be a sign and a wonder against you and your offspring forever . . .<sup>58</sup> “If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, the Lord your God,<sup>59</sup> then the Lord will bring on you and your offspring extraordinary afflictions, afflictions severe and lasting, and sicknesses grievous and lasting.<sup>60</sup> And he will bring upon you again all the diseases of Egypt, of which you were afraid, and they shall cling to you.<sup>61</sup> Every sickness also and every affliction that is not recorded in the book of this law, the Lord will bring upon you, until you are destroyed.<sup>62</sup> Whereas you were as numerous as the stars of heaven, you shall be left few in number, because you did not obey the voice of the Lord your God.<sup>63</sup> And as the Lord took delight in doing you good and multiplying you, so the Lord will take delight in bringing ruin upon you and destroying you . . .<sup>65</sup> And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, but the Lord will give you there a trembling heart and failing eyes and a languishing soul.<sup>66</sup> Your life shall hang in doubt before you. Night and day you shall be in dread and have no assurance of your life.<sup>67</sup> In the morning you shall say, ‘If only it were evening!’ and at evening you shall say, ‘If only it were morning!’ because of the dread that your heart shall feel, and the sights that your eyes shall see.

### Opening Scripture Reading/Prayer:

#### Exodus 31:12-17

##### The Sabbath

<sup>12</sup> And the Lord said to Moses, <sup>13</sup> “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. . . .<sup>16</sup> Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. <sup>17</sup> It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.’”

#### Isaiah 58:13-14

<sup>13</sup> “If you turn back your foot from the Sabbath,  
from doing your pleasure on my holy day,  
and call the Sabbath a delight  
and the holy day of the Lord honorable;  
if you honor it, not going your own ways,  
or seeking your own pleasure, or talking idly;  
<sup>14</sup> then you shall take delight in the Lord,  
and I will make you ride on the heights of the earth;  
I will feed you with the heritage of Jacob your father,  
for the mouth of the Lord has spoken.”

#### Isaiah 66:22-23

<sup>22</sup> “For as the new heavens and the new earth  
that I make  
shall remain before me, says the LORD,  
so shall your offspring and your name remain.  
<sup>23</sup> From new moon to new moon,  
and from Sabbath to Sabbath,  
all flesh shall come to worship before me,  
declares the LORD.

### Jesus Lord of the Sabbath

“For the Son of Man is Lord of the Sabbath.” Matthew 12:8

**Message to the Church:**

“it is not the spiritual that is first but the natural, and then the spiritual.”  
**1 Corinthians 15:46**

“For the time is come that judgment must begin at the house of God:  
and if it first begin at us, what shall the end be of them that obey not the gospel of God?”  
**1 Peter 4:17**

Why is it that in the natural our world responds so drastically and authoritatively to something we do not know or understand in regards to the current Coronavirus pandemic, putting all our efforts for a treatment and a cure, as it is described, in “Fear” of death, but when it comes to God, and how He instructs us to address these same natural issues, spiritually, again, as He gives us things in the natural before the spiritual to give us practical ways to respond to God, as these events can only have come from God; equally not completely knowing or understanding His ways in regards to His Laws, but acknowledging Him in all our ways, in the “Fear of God” of eternal death, why are we not responding as urgently as a Church and as God’s people, as he has called us to do, in “Repentance”, stop living life our way and start living life God’s way, that the world may see God, as Hebrews 12:14 says.

Today God is giving not only His people, but the entire world, a picture of Urgency and Priority, a picture of the wilderness/isolation from Egypt, where God speaks, a picture of Repentance, an opportunity to Re-Align with God again under His Authority, His Rulership, His Salvation, as He has laid before us Life and Death, and asking us to Choose Life, His way, not leaning on our own understanding, “Fear”, but by acknowledging Him in all our ways, allowing Him to direct our Paths, “In the Fear of God”, as God calls it, “The beginning of Wisdom, Knowledge, and Understanding”. Eternal Death is the consequence for disobedience, but Life Eternal is the promise of those who will choose to follow Him everyday of their lives, to live their life as God created it to be lived, to “Love God” and “Love Others”, seeking first the Kingdom of God and allowing Him to “Love Us”, instead of the World’s way of doing it, “Loving Ourselves First” then others.

Our task at hand until Jesus’ Return is to “Make Disciples”, teaching all to “observe” everything that He commanded us to do. And just like the final instruction to the Israelites before leaving Egypt and the Final Judgment of the killing of the first born, God instructed the people to “know the times”. It is with this instruction that we jump into the book of Leviticus, “The Lord is Calling”.

**God’s Promise for those who Follow Him:**

**Psalm 46  
God Is Our Fortress**

God is our refuge and strength, a very present help in trouble. <sup>2</sup>Therefore we will not fear though the earth gives way, though the mountains be moved into the heart of the sea, <sup>3</sup>though its waters roar and foam, though the mountains tremble at its swelling. *Selah* <sup>4</sup>There is a river whose streams make glad the city of God, the holy habitation of the Most High. <sup>5</sup>God is in the midst of her; she shall not be moved; God will help her when morning dawns. <sup>6</sup>The nations rage, the kingdoms totter; he utters his voice, the earth melts. <sup>7</sup>The **Lord** (our loving father in heaven, *aba, sum* power of all things, He is very present here and now – “let go and know that I am God” – “let go and be” – “to transition into this new world we have to let go”) of hosts is with us; the God of Jacob is our fortress. *Selah* <sup>8</sup>Come, behold the works of the Lord how he has brought desolations on the earth. <sup>9</sup>He makes wars cease to the end of the earth; he breaks the bow and shatters the spear; he burns the chariots with fire. <sup>10</sup>“Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth!” <sup>11</sup>The Lord of hosts is with us; the God of Jacob is our fortress. *Selah*

**Leviticus 20:22-26**

<sup>22</sup>**Obey my laws and teachings.** Or else the land I am giving you will become sick of you and throw you out. <sup>23</sup>The nations I am chasing out did these disgusting things, and I hated them for it, so don’t follow their example. <sup>24</sup>I am the Lord your God, and I have promised you their land that is rich with milk and honey. I have chosen you to be different from other people. <sup>25</sup>That’s why you must make a difference between animals and birds that I have said are clean and unclean<sup>[b]</sup>—this will keep you from becoming disgusting to me. <sup>26</sup>I am the Lord, the holy God. You have been chosen to be my people, and so you must be holy too.

- Ex. 22:20: He that sacrificeth unto any god, save unto the Lord only, he **shall be utterly destroyed.**
- Lev. 24:16: And he that blasphemeth the name of the Lord, he **shall surely be put to death.**
- Ex. 31:15: Whosoever doeth any work in the Sabbath day, he **shall surely be put to death.**
- Ex. 21:15: He that smiteth his father, or his mother, **shall be surely put to death.**
- Ex. 21:17: He that curseth his father or his mother, **shall surely be put to death.**
- Lev. 20:10: And the man that committeth adultery with another man’s wife, the adulterer and the adulteress **shall be put to death.**

**Galatians 5:19-22**

<sup>19</sup>Now the works of the flesh are evident: sexual immorality, impurity, sensuality,<sup>20</sup> idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, <sup>21</sup>envy,<sup>[a]</sup> drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do<sup>[b]</sup> such things will not inherit the kingdom of God. <sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

**Revelation 21:8**

<sup>8</sup>But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.”

**1 Corinthians 6:9-10**

<sup>9</sup> Or do you not know that the unrighteous<sup>[a]</sup> will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality,<sup>[b]</sup> <sup>10</sup> nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

God declares guilt and forgiveness according to HIS standards. We are declared guilty according to God’s rules, not ours. And, we’re declared forgiven according to God’s rules, not ours. And that principle is the biggest stumbling block for most people when it comes to accepting Yeshua as Savior; we prefer to judge for ourselves what is right and wrong, and even more what the price should be to set things right.

1. God classifies sin in two basic categories: intentional and unintentional. This is quite different from the typical way we humans want to think of sin.....which is more along the lines of big or little, trivial or terrible, inconsequential or Salvation threatening.
2. The sacrificial system we are about to study does NOT deal with intentional sins and therefore does not provide a means of reconciliation with God for deliberate sin. It deals ONLY with unintentional sins. Nothing we will read about in Leviticus will reconcile the offender with God if that offender’s sin is considered “high handed” or “great”.....which is Bible-speak for “intentional”.
3. The foundational principle behind the Sacrificial System is *substitution*. That is, the deaths of animals were going to take the place of, **substitute for**, what rightly should have been the deaths of the humans who were guilty of sinning against Yehoveh.
4. As a general rule the sacrificial animal had to be at least one-year old, a male, and unblemished. That is, it couldn’t be sickly, lame, deformed, injured..... not even cosmetically abnormal, perhaps with a twisted horn, or could it be of an unusual color. It had to be your BEST animal, as near perfection as was reasonably possible.

THIS attribute of the Sacrificial System providing atonement ONLY for sins that were not deliberate that causes Paul to characterize Christ’s sacrifice as superior and the Sacrificial System portion of the Law as inferior when the two are compared.

<https://www.torahclass.com/old-testament-studies-1c/36-old-testament-studies-leviticus/153-lesson-2-leviticus-introduction-cont>

<sup>4</sup> Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. <sup>5</sup> You know that he appeared in order to take away sins, and in him there is no sin. <sup>6</sup> No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. <sup>7</sup> Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. <sup>8</sup> Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. <sup>9</sup> No one born of God makes a practice of sinning, for God’s<sup>[a]</sup> seed abides in him; and he cannot keep on sinning, because he has been born of God. <sup>10</sup> By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. **1 John 3:4-10**

Week 23 - VAYIKRA (And He Called) - Leviticus 1:1–5:26; Isaiah 43:21–44:23; Mark 7:1–30; Ezekiel 45:16–46:18; Exodus 12:1–20

“The Lord “called” to Moses and spoke to him from the tent of meeting.” Leviticus 1:1

The Lord is “Calling” us today, are we Listening?

Last week, we finished the book of Exodus.

**This Shabbat, we begin studying the Book of Leviticus.** In Hebrew, Leviticus is called **Vayikra** after its opening word **וַיִּקְרָא**, which means and **“He called”**.

This Shabbat is the last of the Four Readings that have special Torah readings in preparation for **Passover**, which is only two short weeks away!

It is called “*Sabbath [of the] month*”, and a special reading is added from Exodus 12:1–20, which **details the laws of Pesach (Passover)**.

**This Sabbath also marks the first of the month (Rosh Chodesh), head of the month of Nissan, which God ordained as the first month of the Biblical calendar.**

Nissan was made the first month of the year because it is the month in which God’s People were freed from slavery in Egypt, the house of bondage.

In actuality, then, it is a new year. So in addition to wishing one another a Happy New Year in the seventh month of Tishrei (our September/October timeframe) for God’s calendar and timeline (or January 1st for those who follow the Gregorian calendar), **we can wish people Happy New Year again today!**

*“God said to Moshe and Aharon in the Land of Egypt, ‘This month shall be for you the beginning of the months; it shall be for you the first of the months of the year.’”*

Exodus 12:1–2

**The Lunar Calendar**

**In adopting a lunar-based calendar, Israel made a clean break from Egypt’s solar calendar, which honored the pagan worship of the “sun god.”**

**One of the first issues that God had the people of Israel deal with just before leaving Egypt regarded the marking of time.**

**Why did God choose that moment to set the Biblical New Year?**

**The reason is that only a free person has need of a calendar by which to order his life. A slave rises, works, sleeps, and orders his entire existence according to his or her master’s whims. Thus, God was saying to His people, “Now you are a free nation and have your own calendar!”**

In traditional Judaism, it is believed that just as the month of Nissan ushered in our redemption from bondage in Egypt, so too will the Messiah return this month to bring our eternal redemption

*“In Nisan they were redeemed, and in Nisan they are destined to be redeemed in the future.”*

*(Rosh ha-Shanah 11a; Mechilta de-Rabbi Shimon bar Yochay 12:42; Tanchuma, Bo 9)*

(which Jesus did in his first coming in fulfilling God’s Appointed Time of the “Redemption of Mankind”, set in the beginning of His creation, in the sabbaths and the seasons, day 4 of His creation, before Man was even created and Man had even fallen),

How true that is. Jesus the Messiah suffered for us in the month of Nissan. So, too, may we reckon all time beginning at the point of our redemption from sin and death. Nissan is truly a new beginning for Jew and Gentile.

The wilderness (simply defined “where God speaks”) is significant in Judaism because the Torah was given in the wilderness and not in the Land of Israel.

God sent the Torah in the wilderness (not in the Promise Land) to bring light “to all who are in darkness” and “strength to all who reach out to the God of Israel”, the Creator of the Universe.

*“If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment...For we know him who said...“The Lord will judge his people.”*

Hebrews 10:26-30

Since the sacrificial system of the Bible only covers sins that weren’t intended, and if Jesus fulfilled ONLY THAT system, where does that leave us when most of the time we sin deliberately? Well, here’s the good news; just to help demonstrate how Paul saw Christ as fulfilling MORE than the Levitical sacrificial system, with all its definitions of what it could and could not atone for, we only have to go to Romans 3:25.

#### READ

Romans 3:21-31 (23-25)

*The Righteousness of God Through Faith*

<sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— <sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus (or “the act redeeming us from our ‘enslavement to sin’ that was accomplished by the Messiah Jesus”), <sup>25</sup> whom God put forward as a propitiation by his blood (or “God put Jesus forward as an ‘atonement’ for sin through his faithfulness in respect to his bloody sacrificial death”), to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup> It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. <sup>27</sup> Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. <sup>28</sup> For we hold that one is justified by faith apart from works of the law. **“For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.” Romans 2:13** <sup>29</sup> Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also. <sup>30</sup> since God is one—who will justify the circumcised by faith and the uncircumcised through faith. <sup>31</sup> Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.” Romans 3:21-31

**<sup>13</sup> For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.**

Now, what did Paul just say here? First, understand that . . . “atonement” . . . in the Greek, the word used here is *hilasterion*, which is used two other places in the NT, and BOTH times is referring to the Mercy Seat . . . the lid to the Ark of the Covenant. So it’s not wrong to translate this as atonement. But when we realize that it is MORE referring directly to the most important furnishing in the most important location of the Tabernacle, which is central to the Levitical sacrificial system, then we see how thoroughly tied together the Levitical sacrificial system and Jesus Christ, is. Yet even that is not FULLY representative of what it is that Jesus fulfilled.

A key phrase in the verses we just read was “enslavement to sin”. That phrase, or others very similar, has always received much attention among Believers. But if we’ll apply what we’ve learned today . . . that once a Hebrew committed an intentional sin, and there was no hope for atonement for that . . . it lends NEW meaning to the words “enslavement to sin”. Commit an *intentional* sin, and indeed, you are its slave forever. There is no escape from an *intentional* sin under the Levitical sacrificial system. THIS is closer to the meaning it had to Paul, because by the Hebrew thinking of that day, it was *intentional* sins that were the problem because these hung over your head forever. You were not a slave to Unintentional sins, but rather to *intentional* sin, because the sacrificial system as it existed from Moses’ day forward was fully capable of dealing with the unintentional sins that Hebrews committed.

Notice the first portion of our Romans 3 scripture that we just read: It says that BECAUSE not one person has ever gone his lifetime without sinning, that by God’s grace there is now a method by which ALL those sins can be atoned for. To Paul it was obvious that Messiah did something MORE than what the Levitical Sacrificial System was capable of doing; and what Christ could do was to atone for the INTENTIONAL sins in our lives as well as the unintentional.

With that as a perspective, is it no wonder that the SAVED Paul came to use such harsh words when describing the Levitical sacrificial system and the Law in comparison to Christ? For in fact what made Christ’s blood so precious to Paul was that it DID cover sins that were intentional. You see, even though Christ is often described as our High Priest, He is not the type of High Priest that Aaron represented; He is MORE than the High Priesthood started by Aaron, because He is actually closer in type to what Moses was. The Bible tells us that the Messiah will even be “after the order of Melchizedek”, who was both king and high priest. Even though Jesus provided the once and for all sacrifice that had formerly been the purpose of the Levitical Sacrificial System, He was MORE than what that system could provide. He also provided what the Passover provided, and THAT was the key.

#### Exodus 12:1-14

The LORD said to Moses and Aaron in the land of Egypt, <sup>2</sup>"This month shall be for you the beginning of months. It shall be the first month of the year for you. <sup>3</sup>Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. <sup>4</sup>And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. <sup>5</sup>Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, <sup>6</sup>and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

As Paul put it plainly: "For even Christ our Passover is sacrificed for us" (I Cor. 5:7-8). Yeshua the Messiah fulfilled the symbolism of the ancient Passover lambs perfectly. He was YEHOVAH's "lamb without blemish." He died at 3:00 PM, at the very time the Jews were slaying their Passover lambs at the Temple of YEHOVAH God, by the thousands, one per family. Josephus the Jewish historian of the first century relates that over 250,000 lambs were being killed at the Passover, during his time.

<sup>7</sup>"Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. <sup>8</sup>They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. <sup>9</sup>Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. <sup>10</sup>And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. <sup>11</sup>In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. (Two Passovers Observed, "the Lord's Passover" (the 14<sup>th</sup> - evening) and "the Passover of the Jews" (the 15<sup>th</sup> - evening)) <sup>12</sup>For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. <sup>13</sup>The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. <sup>14</sup>"This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast.

#### Lesson 51: Breaking of Bread: Biblical Roots - Part 1 of 3

In this lesson we will be looking at the significance of the bread and wine in the Passover.

Read: [Matthew 26:20, 26-29](#), [Mark 14:17, 22-25](#), [Luke 22:14-20](#), [John 13:1](#)

#### The Lord's Passover

[Matthew 26:20](#), [Mark 14:17](#), [Luke 22:14-16](#), and [John 13:1](#)

#### 31 AD, April 22, Tuesday Evening - Nisan 14

"Now before the Feast of the Passover ("the Lord's Passover - the 14<sup>th</sup> - evening), Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. And when the hour had come He reclined at the table, and the apostles with Him. And He said to them, 'I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.'"

**The Lord's Passover.** "The Last Supper". The meal which Jesus ate with His disciples that night followed a ritual similar to that which the Jewish people still use today. The term for this ritual meal is "seder", which means "order". It is so called because there is a specific order of events which are followed in the partaking of the meal.

#### The Third Cup

[Matthew 26:26-29](#) and [Mark 14:22-25](#)

#### "Motzi, Matzah"

"And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, 'Take, eat; this is My body.' And when He had taken a cup and given thanks, He gave it to them, saying, 'Drink from it, all of you;' for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

**Motzi, Matzah.** The two original whole pieces of unleavened bread and the smaller piece which was saved from the first breaking (Yachatz) are brought out again, broken, and distributed to all.

**The First Cup.** During the meal five cups of wine are served to each individual. Each cup of wine with its accompanying Scripture symbolizes an expression of God's redemption towards His people. The first is the Cup of Sanctification (Holiness) or Blessing which is expressed in [Exodus 6:6](#) "I will bring you out from under the burdens of the Egyptians, ..."

**The Second Cup:** The Cup of Judgment (Plagues) or Instruction which is expressed in [Exodus 6:6](#) "I will deliver you from their bondage; ...". Although not specifically mentioned in the Scriptures, the time of partaking of this cup fits in with Jesus' actions regarding Judas, the betrayer. It should be noted that Jesus' disciples had prepared the house for Passover by removing all leaven from it but they did so only in the physical sense. Jesus completed the spiritual side of this task prior to eating the meal. He did this by searching the hearts of his disciples and found that leaven (a representation of sin or Satan) existed in the heart of Judas. Then Jesus commanded Judas to go, thus purging the leaven from his house.

**The Third Cup:** The Cup of Blessing or Redemption which is expressed in [Exodus 6:6](#) "I will also redeem you with an outstretched arm and with great judgments."

**The Fourth Cup:** The Fourth Cup. The Cup of Praise or Hope which is expressed in [Exodus 6:7](#) "I will take you for My people, and I will be your God."

The use of the bread and wine can be traced back to Abraham ([Genesis 14:17-20](#)).

According to Scripture, **Melchizedek** was both the “King of Righteousness” and “King of Peace” (Hebrews 7:2). This is derived from his name and his title. His name was **Melchizedek** (*Melchi* meaning **king** and *zedek* meaning **righteousness**). His title was king of Salem (Shalom), meaning “peace”. Since he was the “King of Righteousness and Peace,” it meant that he had authority over those two things. Therefore, he had the power to grant righteousness and peace to anyone as he wished.

**Melchizedek** imparted his righteousness and peace to Abraham through the gifts of **bread** (*righteousness, teaching*) and **wine** (*peace, joy*). Then, he spoke a blessing to Abraham. Abraham was so honored by Melchizedek’s gifts and blessing that he gave **Melchizedek** a tithe (tenth) of all God had given him (the plunder of the conquered worldly kings).

According to **Psalm 110:4** and Hebrews chapters 5 and 6, *Jesus is a priest forever after the order of Melchizedek*. And **in the book of Hebrews, Jesus is referred to as the high priest of that order fifteen times**. *This has profound implications in regards to the bread and wine*.

The order of **Melchizedek** is a “royal priesthood” since the head of the order was a king (**Melchizedek** was **king of righteousness** and **king of peace**). **Jesus, being the high priest of that order is able to impart righteousness and peace through the elements of bread and wine in the same manner as Melchizedek did** (Listen here carefully, **Jesus is both “The Word” and “The Living Word” or simply defined “The Truth” (peace - faith) and “The Deed” (righteousness - deeds) (“Faith without Words is Dead,” James 2:26)**. At the Last Supper Jesus Christ indicated that the **bread** (*righteousness, teaching*) represented **His body** and the **wine** (*peace, joy*), **His blood**. Christians as partakers of these elements are able to share in Christ’s righteousness and peace.

Four hundred years after Abraham’s encounter with **Melchizedek** we see the **bread** and **wine** surface again. *This time, Moses under God’s direction, makes it a communion offering to God by the Levitical priesthood.*

**The entire sacrificial offering system in Israel was for the purpose of being in communion (relationship or fellowship) with God. Offerings fell into two categories: 1) those that restored communion with God and 2) those that were taken in communion with God.** Because sin separated people from having a relationship with God the offerings that restored communion (relationship or fellowship) with God were offered first.

According to **1 Peter 2:9**, Christians are members of the Melchizedek priesthood of whom, Jesus is the high priest. As priests, **what should we be doing to fulfill the requirements of our office?**

**Serve as mediators between God and men bringing forth righteousness and peace.**

**Bring the daily offerings:**

**Sin – 1 John 1:9**

<sup>9</sup>If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

**Trespass – James 5:16 & Matthew 5:23-24**

James 5:16

<sup>16</sup>Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.

Matthew 5:23-24

<sup>23</sup>So if you are offering your gift at the altar and there remember that your brother has something against you, <sup>24</sup>leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

**Burnt – Romans 12:1**

Romans 12:1

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is our spiritual worship.

**Peace – Psalm 100:4**

Psalm 100:4

<sup>4</sup>Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name!

**Meat and Drink (Bread and Wine) – 1 Corinthians 11:23-26**

1 Corinthians 11:23-26

<sup>23</sup>For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup>and when he had given thanks, he broke it, and said, “This is my body, which is for<sup>al</sup> you. Do this in remembrance of me.” <sup>25</sup>In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

**Incense – Revelation 8:3-4**

Revelation 8:3-4

<sup>3</sup>And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne, <sup>4</sup>and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel.

The point of the lesson is, **Jesus, being the high priest is able to impart righteousness and peace through the elements of bread and wine.**

### **The Sacrificial Offering System**

The Hebrew word **korbanot** comes from the root word **k-r-v** (כָּרַב), which means to be close (**karov**). **The sacrifices, once accepted by God, restore closeness and intimacy between Him and His people.**

Two offerings restored communion with God.

- Sin – for offenses against God through ignorance (There is no offering for sins committed intentionally (willful wrongdoing). This type of sin requires repentance and a change of the attitudes that made it possible for the transgressor to flout God’s will - Hebrews 10:26. Jesus our high priest made the only permanent sin offering for mankind.
- Trespass – for offenses against others. Restitution has to be made.

#### Leviticus 1:3-4

<sup>3</sup>“If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the Lord. <sup>4</sup>He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him.

A life is offered. This distinction is quite significant once we understand that this offering typifies devotion and that this offering does not picture sin or the death of the offerer. In the offerings of Leviticus, a sacrifice is primarily perceived as a gift to God. Jesus uses the word "corban" in Mark 7:11. Corban itself means "gift" or "dedicated to God," and its root means "to bring near." Recall that the offerer is to lay his hand on the animal before it is killed to signify that the animal represents the offerer giving himself. Therefore, the killing of the animal represents the offerer bringing himself near, making a gift of himself, devoting his entire life to God. It indicates he holds nothing back.

<https://www.bibletools.org/index.cfm?fuseaction=Topical.show/RTD/CGG/ID/846/Animal-Sacrifices.htm>

Five offerings were taken in communion with God.

- Burnt – This is the sacrifice of devotion or service and was performed twice each day, once in the morning and once in the evening.

#### Illustration:

As one of the better examples in the Bible of the spiritual significance of the burnt offering, which occurs even before the Sacrificial System is given to Moses, is the near-sacrifice of Isaac by his father, Abraham. The elements are that Isaac was to be killed and burned up on an altar. And, we can see from the story that this also was not about some sin or another that either Isaac or Abraham had committed. So what was it about? As a burnt offering, an ‘olah, it was about total surrender and obedience to God on the part of the worshipper.....Abraham. It also demonstrated the principle of substitution when Isaac was replaced by a Ram that had been caught by his horns in some nearby thorn bushes. And the sacrifice displayed the idea of ransom..... that Isaac was to be a price paid, voluntarily, in order that mankind could be at peace with God.

Of course this was not carried out because God stopped the process just short of Isaac’s death. So why do all this....what was the point to put Abraham, Sarah, and Isaac through this horrible ordeal, only to pull up short? It was BOTH a shadow of the future Levitical Sacrificial system (the Isaac incident took place more than 500 years before the Exodus), and of Jesus who was even MORE future. In the end, God the Father took Abraham’s role, and God of Nazareth took Isaac’s role. Only, this time, God didn’t stop the process, because this was the real deal.....the sacrifice of Jesus was what God had been preparing for since before He created Adam.

- Peace – This is the sacrifice of thanksgiving and praise and the offering could be brought anytime.
- Meat – Although this offering is called the meat offering it is actually a grain offering and consists of partaking of bread, usually unleavened. It was brought in conjunction with burnt and peace offerings, and was known as a free will offering, being brought anytime in conjunction with the burnt or peace offerings. The intent of this offering was to worship God and acknowledge His provision, also a very costly offering, demonstrating ones complete dependence on God to provide for their needs each day.

#### Leviticus 2:1

##### Laws for Grain Offerings

<sup>2</sup>“When anyone brings a (or, a soul who shall offer a meal offering to G-d) grain offering as an offering to the Lord, his offering shall be of fine flour.

soul: A soul who shall offer a meal offering to G-d (2:1)

Why is the meal-offering distinguished in that the expression "soul" is used? Because G-d says: ". . . I account it as though he had offered his own soul to Me."

- Drink – It concerns the pouring out of wine as an offering. It was brought in conjunction with burnt and peace offerings. the drink offering is a promise of eventual victory and settlement in the land. It is a sign also of God’s faithfulness to His covenant with Israel. Israel was to suffer in the wilderness for 40 years, restless and wandering; for 40 years, they were unable to eat and drink and rejoice before the Lord (Dt. 14:22-27). If God’s peculiar people were to be 40 years without wine, then God Himself would refrain from drinking wine for those same 40 years. Wine is an eschatological drink: it requires time for it to reach its maturity.

it should be noted that, even when the people of Israel entered into a conquered the land, it was only God who was given the wine of the drink offering

**Drinking wine is a sabbatical activity; it is a sign and a means of rest and celebration.** Specifically, the libation (drink offering) is a sabbatical offering

But, unlike most of the animal and grain offerings — a portion of which were retained for the priests or the worshiper — the entire drink offering was poured out upon the altar of burnt offering.

Thus, the drink offering was a sign not only of God’s victory and His entering into sabbath rest, but a sign of Israel’s exclusion from full participation in that victory and rest. . . Therefore, we are given not only to eat of the flesh of our peace offering (sacrifice of thanksgiving and praise – brought anytime – taken in communion with God), but also to drink of the wine of the libation (drink offering).

the **drink offering**, like the grain offering, was symbolic of the works of the worshiper

**i.e. (Meat Offering & Drink Offering – Communion):**

### **The Third Cup**

**Matthew 26:26-29 and Mark 14:22-25**

### **"Motzi, Matzah"**

"And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, '**Take, eat: this is My body.**' And when He had taken a cup and given thanks, He gave it to them, saying, '**Drink from it, all of you;**' for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

- **Incense – This is the sacrifice of prayer and was performed twice each day, once in the morning and once in the evening.**

For some people, a guilty conscience over past sins causes them to be **alienated from God, despite having received forgiveness.**

The blood sacrifice of Yeshua, however, was shed to restore us to right relationship with God and to completely cleanse us of any trace of a guilty conscience:

"How much more will the blood of Messiah who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?" (*Hebrews 9:14*)

Despite this, some followers of Yeshua still struggle with guilt and condemnation, even though the Word of God promises that those who are in the Messiah are free:

"There is therefore no condemnation to those in Yeshua the Messiah who do not walk in the flesh." (*Romans 8:1*)

**Just as the blood of the lamb had to be applied to the doorposts of our homes in Egypt, so must the blood of Yeshua be applied to our hearts, by faith, to wash us clean from every trace of guilty conscience and shame over our past sins.**

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." & (*Hebrews 10:22*)

The pure waters refer to the mikvah, the ritual water immersion, which is symbolic of our new spiritual birth. Only when our hearts have been cleaned (sprinkled with the blood of Yeshua) and our bodies immersed in the mikvah, can we **have this full assurance of faith that allows us to draw near to God.**

*MessianicBible.com*

**What did God's People Do before Jesus' Death and Resurrection for the Forgiveness of Sins then; following is that teaching with a couple of examples to follow:**

### **Deuteronomy 30**

#### *Repentance and Forgiveness*

**30** "And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God has driven you, <sup>2</sup>and return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, <sup>3</sup>then the LORD your God will restore your fortunes and have mercy on you, and he will gather you again from all the peoples where the LORD your God has scattered you. <sup>4</sup>If your outcasts are in the uttermost parts of heaven, from there the LORD your God will gather you, and from there he will take you. <sup>5</sup>And the LORD your God will bring you into the land that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers. <sup>6</sup>And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live. <sup>7</sup>And the LORD your God will put all these curses on your foes and enemies who persecuted you. <sup>8</sup>And you shall again obey the voice of the LORD and keep all his commandments that I command you today. <sup>9</sup>The LORD your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground. For the LORD will again take delight in prospering you, as he took delight in your fathers, <sup>10</sup>when you obey the voice of the LORD your God, to keep his commandments and his statutes that are written in this Book of the Law, when you turn to the LORD your God with all your heart and with all your soul.

#### *The Choice of Life and Death*

<sup>11</sup>"For this commandment that I command you today is not too hard for you, neither is it far off. <sup>12</sup>It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?' <sup>13</sup>Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' <sup>14</sup>But the word is very near you. It is in your mouth and in your heart, so that you can do it.

<sup>15</sup>"See, I have set before you today life and good, death and evil. <sup>16</sup>If you obey the commandments of the LORD your God<sup>[a]</sup> that I command you today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules,<sup>[b]</sup> then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it. <sup>17</sup>But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, <sup>18</sup>I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. <sup>19</sup>I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, <sup>20</sup>loving the LORD your God, obeying his

voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”

**i.e.**

**Exodus 8:8-15**

<sup>8</sup>Then Pharaoh called Moses and Aaron and said, “Plead with the LORD to take away the frogs from me and from my people, and I will let the people go to sacrifice to the LORD.” <sup>9</sup>Moses said to Pharaoh, “Be pleased to command me when I am to plead for you and for your servants and for your people, that the frogs be cut off from you and your houses and be left only in the Nile.” <sup>10</sup>And he said, “Tomorrow.” Moses said, “Be it as you say, so that you may know that there is no one like the LORD our God. <sup>11</sup>The frogs shall go away from you and your houses and your servants and your people. They shall be left only in the Nile.” <sup>12</sup>So Moses and Aaron went out from Pharaoh, and Moses cried to the LORD about the frogs, as he had agreed with Pharaoh. <sup>13</sup>And the LORD did according to the word of Moses. The frogs died out in the houses, the courtyards, and the fields. <sup>14</sup>And they gathered them together in heaps, and the land stank. <sup>15</sup>But when Pharaoh saw that there was a respite, he hardened his heart and would not listen to them, as the LORD had said.

**2 Samuel 12:13-14**

Then David said to Nathan, “I have sinned against the Lord.” And Nathan said to David, “The Lord also has taken away your sin; you shall not die. However, because by this deed you have given occasion to the enemies of the Lord to blaspheme, the child also that is born to you shall surely die.”

**2 Chronicles 7:13-14**

If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

**Isaiah 44:22**

“I have wiped out your transgressions like a thick cloud  
And your sins like a heavy mist.  
Return to Me, for I have redeemed you.”

**Isaiah 55:7**

Let the wicked forsake his way  
And the unrighteous man his thoughts;  
And let him return to the Lord,  
And He will have compassion on him,  
And to our God,  
For He will abundantly pardon.

**Ezekiel 18:30-32**

“Therefore I will judge you, O house of Israel, each according to his conduct,” declares the Lord God. “Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you. Cast away from you all your transgressions which you have committed and make yourselves a new heart and a new spirit! For why will you die, O house of Israel? For I have no pleasure in the death of anyone who dies,” declares the Lord God. “Therefore, repent and live.”

**Jeremiah 18:7-8**

At one moment I might speak concerning a nation or concerning a kingdom to uproot, to pull down, or to destroy it; if that nation against which I have spoken turns from its evil, I will relent concerning the calamity I planned to bring on it.

**Mark 1:4**

John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. From that time **Jesus** began to preach and say, “**Repent**, for the kingdom of heaven is at hand.” Mark 1:14-15 Now after John had been taken into custody, **Jesus** came into Galilee, **preaching** the gospel of God, and saying, “The time is fulfilled, and the kingdom of God is at hand; **repent** and believe in the gospel.” Matthew 3:2

**Luke 3:8-9**

*Therefore bear fruits in keeping with repentance*

**Let me explain: The Passover sacrifice was not really part of the Law per se or the general Sacrificial System....it actually came BEFORE that.** The Biblical Feasts (even though contained within a body of Scripture that is loosely called Law) generally functioned somewhat separately, and had different purposes than the Laws of do’s and don’ts. **The Passover sacrifice is a case in point: it was not about atoning for sins, was it? The Passover sacrifice was originally established as a means of being protected from death.** Lambs’ blood was smeared on doorposts in Egypt so that God’s wrath, His hand of death, would not come to the homes of His people and kill the firstborn sons. **When the Israelites celebrated Passover, it was for them a remembrance, a memorial holiday, to recall God freeing them from Egypt and protecting them from death...it was not about atonement for sins.** *Of course it had much deeper significance that they didn’t comprehend....that it was a foreshadowing of Christ’s death on the Cross.* **But the sacrifice of the Passover Lamb had NOTHING to do with the sacrificial system** whose job it was to make peace with God by means of atonement.

**When Jesus died on the Cross at least 2 things were accomplished that directly affects us:**

**One, He paid the price with His blood for our sins.....He atoned for our sins.....intentional and unintentional.**

Two, as the Passover Lamb, His blood marked us to be passed over for the Eternal Death... **Spiritual Death**... which the Bible describes as, first and foremost, eternal separation from God.

Further what had infuriated the Jewish religious authorities about Jesus, even beyond His claim of being Messiah, was that during the time of His ministry **He was running around giving divine forgiveness to those who had committed INTENTIONAL sins!!**

Jesus was pronouncing that the person who put their trust in Him could achieve reconciliation with God even after committing an *intentional* sin.

My goodness, even the sacrificial system, the holiest most blessed, gracious and powerful part of the entire Hebrew justice system, couldn't do that!!

So as we move along through Leviticus keep that perspective in mind. **Nothing in the sacrificial system that we're about to study atones for INTENTIONAL sins.** And as you have occasion to read Paul's books in the New Testament, try to grasp just how INFERIOR the sacrificial part of the Law must have seemed to him, once he comprehended what *Jesus'* death had accomplished. **Paul never says the Law is obsolete or dead; he only says that compared to Christ, the Law (primarily the sacrificial portion) is as nothing.**

That by faith in Christ, you now are subject to Christ's grace when you intentionally sin, instead of subject to the curses of the Law when you intentionally sin is too wonderful for words.

Also keep in mind that Paul NEVER compared the ability of Christ to forgive against the Law's FAILURE in that same area.

**The Law never failed in forgiveness because it was never designed to forgive....or to atone....**

**But guess what.....the sacrificial system DID provide a means of forgiveness but it was limited to the unintentional sin.**

As an analogy of the Law: when compared to the incredible flying ability of *Eagles*, are *Elephants* failures? Of course not. *Elephants* don't FAIL to fly, because they were never built to fly.

The Law portion of God's justice system was not designed to atone or forgive, but to draw a line between obedience to God and disobedience to God.

The Law established moral choices for humankind; in doing so it showed us what sin is.

The sacrificial system, on the other hand, was designed to achieve forgiveness by means of atonement. But the sacrificial system had limits; it could ONLY deal with a certain class of sin and then on a case-by-case basis. Both systems, both parts of God's justice system, did what they were designed to do, perfectly.

Now using all that I just told you as the lens through which to view Leviticus . . .

<https://www.torahclass.com/old-testament-studies-tc/36-old-testament-studies-leviticus/153-lesson-2-leviticus-introduction-cont>

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## Leviticus 1-5

### Leviticus 1:1-2

#### Laws for Burnt Offerings

<sup>1</sup>The Lord *called* Moses and spoke to him from the tent of meeting, saying,<sup>2</sup>“Speak to the people of Israel and say to them, When any one of you brings an offering to the Lord, you shall bring your offering of livestock from the herd or from the flock.

**of you:** A man who shall bring near of you an offering to G-d (1:2)

The verse does not say, “a man *of you* who shall bring near an offering,” but, “a man who shall bring near of you an offering” - **the offering must come from within the person.** It is the (*offering*) within man that must be “brought near” and elevated by the divine fire upon the Altar.

### Leviticus 1:3-4

<sup>3</sup>“If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the Lord. <sup>4</sup>He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him.

A life is offered. This distinction is quite significant once we understand that this offering typifies devotion and that this offering does not picture *sin* or the death of the offerer. In the offerings of Leviticus, a sacrifice is primarily perceived as a gift to God. Jesus uses the word “corban” in **Mark 7:11**. *Corban* itself means “gift” or “dedicated to God,” and its root means “to bring near.” Recall that the offerer is to lay his hand on the animal before it is killed to signify that the animal represents the offerer giving himself. Therefore, the killing of the animal represents the offerer bringing himself near, making a gift of himself, devoting his entire life to God. It indicates he holds nothing back.

<https://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/CGG/ID/846/Animal-Sacrifices.htm>

### Romans 12:1

#### A Living Sacrifice

I appeal to you therefore, brothers, by the mercies of God, to **present your bodies as a living sacrifice**, holy and acceptable to God, which is your spiritual worship.

### Leviticus 1:5-9

<sup>5</sup> Then he shall kill the bull before the Lord, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. <sup>6</sup> Then he shall flay the burnt offering and cut it into pieces, <sup>7</sup> and the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. <sup>8</sup> And Aaron's sons the priests shall arrange the pieces, the head, and the fat, on the wood that is on the fire on the altar; <sup>9</sup> but **its entrails and its legs he shall wash with water. And the priest shall burn all of it on the altar, as a burnt offering, a food offering with a pleasing aroma** ("Salted/Covenant of Forgiveness") to the Lord.

**During the preparations for the burning, the entrails and legs - representing our innermost being; the heart from which conduct springs; the viscera, our emotions; and the legs, our walk - must be cleansed with water before all is burned on the fire. The burnt offering is cleaned on the inside and then completely consumed.**

Here is pictured the standard of devotion to God; this is what God is aiming His children toward due to our access to Him through Christ. We are to be a cleansed, total sacrifice. We are to withhold nothing; we are to give our all. This is the hardest of all the offerings God calls upon us to perform because, like the rich young ruler, we want to reserve things for ourselves.

The burnt offering is painful because it is costly. It is so costly because it costs us our life. This is what we give in exchange for the forgiveness of our sins! Jesus Himself says this in **Luke 14:26: "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple."**

<https://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/CGG/ID/846/Animal-Sacrifices.htm>

So it is the aroma of the smoke from the ("olah" meaning, offering "that which goes up in smoke") that pleases God. It would not be incorrect to say that the smoke of the sacrifice soothed God and this allowed God to have a more favorable attitude toward that man who was making the 'olah. Yet, let's remember, a man did NOT bring a burnt offering when he committed a sin....that was NOT the purpose of the burnt offering. It was brought regularly for the primary reason of maintaining a good relationship with God, by means of seeking to please Him by means of obedience to God's ordained sacrificial rituals. The ("olah" meaning, offering "that which goes up in smoke") did NOT remove sin NOR did it in any way change the worshipper. That is, the worshipper's own sinful nature did not become transformed as the result of the burnt offering....**only God's attitude toward this sinner was altered.**

**Five offerings were taken in communion with God.**

**Burnt** – This is the sacrifice of devotion or service and was performed twice each day, once in the morning and once in the evening.

### Psalm 51:16-18

<sup>16</sup> For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering.

<sup>17</sup> The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

### Jeremiah 7:21-23

<sup>21</sup> Thus says the Lord of hosts, the God of Israel: "Add your burnt offerings to your sacrifices, and eat the flesh. <sup>22</sup> For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices. <sup>23</sup> But this command I gave them: '**Obey my voice**, and I will be your God, and you shall be my people.

And walk in all the way that I command you, that it may be well with you.'

### Leviticus 1:10-13

<sup>10</sup> "If his gift for a burnt offering is from the flock, from the sheep or goats, he shall bring a male **without blemish** ("Repentant"), <sup>11</sup> and he shall kill it on the north side of the altar before the Lord, and Aaron's sons the priests shall throw its blood against the sides of the altar. <sup>12</sup> And he shall cut it into pieces, with its head and its fat, and the priest shall arrange them on the wood that is on the fire on the altar, <sup>13</sup> but **the entrails and the legs he shall wash with water**. And the priest shall offer all of it and burn it on the altar; it is a burnt offering, a food offering with a **pleasing aroma** ("Salted/Covenant of Forgiveness") to the Lord.

*"For if you forgive others their trespasses, your heavenly Father will also forgive you, <sup>15</sup> but if you do not forgive others their trespasses, neither will your Father forgive your trespasses."* **Matthew 6:14-15**

The Hebrew word **korbanot** (offerings) comes from the root word **k-r-v** (קרב), *which means to be close* (**karov**). **The sacrifices, once accepted by God, restore closeness and intimacy between Him and His people.**

It is our iniquities and sins that separate us from God and prevent us from establishing or maintaining a close relationship with Him.

*"But your iniquities have separated you from your God; your sins have hidden His face from you, so that He will not hear."*

**Isaiah 59:2**

*If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.*

**John 15:10**

**Just as the blood of the lamb had to be applied to the doorposts of our homes in Egypt, so must the blood of Jesus be applied to our hearts, by faith, to wash us clean from every trace of guilty conscience and shame over our past sins.**

*"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."* **Hebrews 10:22**

**A guilty conscience over our past will separate us from intimacy with God, as well as other Believers in the Body of Messiah.**

### Leviticus 1:14-17

<sup>14</sup>“If his offering to the Lord is a burnt offering of birds, then he shall bring his offering of turtledoves or pigeons. <sup>15</sup> And the priest shall bring it to the altar and wring off its head and burn it on the altar. Its blood shall be drained out on the side of the altar. <sup>16</sup> He shall remove its crop with its contents and cast it beside the altar on the east side, in the place for ashes. <sup>17</sup> He shall tear it open by its wings, but shall not sever it completely. And the priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, a food offering with a **pleasing aroma** (“Salted/Covenant of Forgiveness”) to the Lord.

#### Illustration:

As one of the better examples in the Bible of the spiritual significance of the burnt offering, which occurs even before the Sacrificial System is given to Moses, is the near-sacrifice of Isaac by his father, Abraham. The elements are that Isaac was to be killed and burned up on an altar. And, we can see from the story that this also was not about some sin or another that either Isaac or Abraham had committed. So what was it about? As a burnt offering, an ‘olah, it was about total surrender and obedience to God on the part of the worshipper.....Abraham. It also demonstrated the principle of substitution when Isaac was replaced by a Ram that had been caught by his horns in some nearby thorn bushes. And the sacrifice displayed the idea of ransom..... that Isaac was to be a price paid, voluntarily, in order that mankind could be at peace with God.

Of course this was not carried out because God stopped the process just short of Isaac’s death. So why do all this.....what was the point to put Abraham, Sarah, and Isaac through this horrible ordeal, only to pull up short? It was BOTH a shadow of the future Levitical Sacrificial system (the Isaac incident took place more than 500 years before the Exodus), and of Jesus who was even MORE future. In the end, God the Father took Abraham’s role, and God of Nazareth took Isaac’s role. Only, this time, God didn’t stop the process, because this was the real deal.....the sacrifice of Jesus was what God had been preparing for since before He created Adam.

### Leviticus 2:1

#### Laws for Grain Offerings

**2** “When anyone brings a (or, a **soul** who shall offer a meal offering to G-d) **grain offering** as an offering to the Lord, his offering shall be of fine flour.

*One of the Five offerings that was taken/given in communion with God.*

- **Meat/Grain Offering** – This consists of partaking of bread, usually unleavened. It was brought in conjunction with **burnt** (sacrifice of devotion or service and was performed twice each day, once in the morning and once in the evening) and **peace** (sacrifice of thanksgiving and praise and the offering could be brought anytime) offerings.

#### **The Last Supper - Breaking of Bread: Biblical Roots**

“And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, **‘Take, eat; this is My body.’**” **Matthew 26:26-29 and Mark 14:22-25**

According to Scripture, Melchizedek was both the “King of Righteousness” and “King of Peace” (**Hebrews 7:2**). This is derived from his name and his title. His name was Melchizedek (Melchi meaning king and zedek meaning righteousness). His title was king of Salem (Shalom), meaning “peace”. Since he was the “King of Righteousness and Peace,” it meant that he had authority over those two things. Therefore, he had the power to grant righteousness and peace to anyone as he wished.

Melchizedek imparted his righteousness and peace to Abraham through the gifts of bread (righteousness, teaching) and wine (peace, joy). Then, he spoke a blessing to Abraham. Abraham was so honored by Melchizedek’s gifts and blessing that he gave Melchizedek a tithe (tenth) of all God had given him (the plunder of the conquered worldly kings).

According to **Psalms 110:4** and Hebrews chapters 5 and 6, Jesus is a priest forever after the order of Melchizedek. And in the book of Hebrews, Jesus is referred to as the high priest of that order fifteen times. This has profound implications in regards to the bread and wine.

The order of Melchizedek is a “royal priesthood” since the head of the order was a king (Melchizedek was king of righteousness and king of peace). Jesus, being the high priest of that order is able to impart righteousness and peace through the elements of bread and wine in the same manner as Melchizedek did. At the Last Supper Jesus Christ indicated that the bread (righteousness, teaching) represented His body and the wine (peace, joy), His blood. Christians as partakers of these elements are able to share in Christ’s righteousness and peace.

#### **soul: A soul who shall offer a meal offering to G-d (2:1)**

Why is the meal-offering distinguished in that the expression “soul” is used? Because **G-d says: “. . . I account it as though he had offered his own soul to Me.”**

### Leviticus 2:1-11

<sup>1</sup> He shall pour oil on it and put frankincense on it <sup>2</sup> and bring it to Aaron's sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its memorial portion on the altar, a food offering with a pleasing aroma to the Lord. <sup>3</sup> But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the Lord's food offerings. <sup>4</sup> “When you bring a grain offering baked in the oven as an offering, it shall be unleavened loaves of fine flour mixed with oil or unleavened wafers smeared with oil. <sup>5</sup> And if your offering is a grain offering baked on a griddle, it shall be of fine flour unleavened, mixed with oil. <sup>6</sup> You shall break it in pieces and pour oil on it; it is a grain offering. <sup>7</sup> And if your offering is a grain offering cooked in a pan, it shall be made of fine flour with oil. <sup>8</sup> And you shall bring the grain offering that is made of these things to the Lord, and when it is presented to the priest, he shall bring it to the altar. <sup>9</sup> And the priest shall take from the grain offering its memorial portion and burn this on

the altar, a food offering with a pleasing aroma to the Lord. <sup>10</sup> But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the Lord's food offerings.

<sup>11</sup> “No grain offering that you bring to the Lord shall be made with leaven, for you shall burn no leaven nor any honey as a food offering to the Lord.

**nor: No leaven, nor any honey, in any offering of G-d (2:11)**

G-d does not like extremes. (The Rebbe of Kotzk)

### Leviticus 2:12-13

<sup>12</sup> As an offering of firstfruits you may bring them to the Lord, but they shall not be offered on the altar for a pleasing aroma. <sup>13</sup> You shall **season all your grain offerings with salt** (“Covenant of Forgiveness/Pleasing Aroma”). **You shall not let the salt** (“Covenant of Forgiveness/Pleasing Aroma”) **of the covenant with your God be missing** from your grain offering; with **all your offerings you shall offer salt** (“Covenant of Forgiveness/Pleasing Aroma”).

Jesus concludes the parable in Mark 9:42-50 with the statement, “*For everyone will be salted with fire.*” The term “**salted with fire**” is a reference to sacrifices made to God. In the Old Testament all sacrifices were required to be **salted** before they were burned with fire. **Salt** served as a reminder to both God and man that a covenant relationship existed between the two parties:

- Numbers 18:19, “It is an everlasting covenant of **salt** before the Lord for both you and your offspring.”
- 2 Chronicles 13:5, “Don’t you know that the Lord, the God of Israel, has given the kingship of Israel to David and his descendants forever by a covenant of **salt**?”
- Ezekiel 43:24, “You are to offer them before the Lord, and the priests are to sprinkle **salt** on them and sacrifice them as a burnt offering to the Lord.”
- Leviticus 2:13, “Add **salt** to all your offerings.”

### “WHAT IS A SALT COVENANT?”

In biblical times men carried a pouch of **salt** on their belts to prevent dehydration as well as to trade it as a form of currency. When two men desired to finalize a business transaction or enter into a covenant of loyalty with each other, they would recite the conditions of their covenant and then **exchange salt** from each other’s pouch. Once they **exchanged salt, they shook the salt grains within their pouches symbolizing the sealing of the covenant which became binding for it was impossible to retrieve their original salt grains from one another.** When you perform the *Salt Covenant*, you are combining your individual grains of salt into one unity vial, symbolizing your united life. **Your commitment to one another and to God cannot be broken unless you can separate your salt from your spouses.** So it is entirely appropriate for Christians, who are to offer themselves as living sacrifices (Romans 12:1), to **be salted with fire.**

It is truly a sacrifice to forgive another his sins, especially when everything in us is crying out for retribution, an eye for an eye and a tooth for a tooth. Jesus recognized it and that’s why He used the illustration of **salt**. It was to remind His disciples that they were in a covenant relationship with God (Matthew 6:14-15).

In addition to covenant use, **salt** has two primary uses:

- To season or make palatable - Colossians 4:6
- To preserve or save from decay - James 5:19-20

When Jesus commanded the disciples to have **salt** in themselves and to be at peace with one another, He was essentially saying, “*Speak to the offending party in a kind way with the thought of preserving his life while establishing a better relationship between the two of you.*”

*“If you are not firm in Faith, you will not be firm at all.”* Isaiah 7:9

### Leviticus 2:14-16

<sup>14</sup> “If you offer a grain offering of firstfruits to the Lord, you shall offer for the **grain offering** of your **firstfruits** fresh ears, roasted with fire, crushed new grain. <sup>15</sup> And you shall put oil on it and lay frankincense on it; it is a grain offering. <sup>16</sup> And the priest shall burn as its memorial portion some of the crushed grain and some of the oil with all of its frankincense; it is a food offering to the Lord.

### Lesson 27: A Little Leaven

The storm on the lake subsided when Jesus got in the boat with His disciples but a different kind of storm was already brewing when they landed. The multitudes were seeking Jesus so He made Himself available to them. Using the feeding of 5,000 men with five loaves and two fish as His basis, Jesus launches into the next lessons of the discipleship making process.

**Read:** Matthew 15:1-20, 16:5-12, Mark 7:1-23, 8:13-21

### Defilement Comes From the Heart Matthew 15:1-20 and Mark 7:1-23

And the Pharisees and the scribes asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?” And He said to them, “Rightly did Isaiah prophesy of you hypocrites, as it is written, ‘**THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. ‘BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.**’” Neglecting the commandment of God, you hold to the tradition of men.” He was also saying to them, “You nicely set aside the commandment of God in order to keep your tradition. For Moses said, ‘**HONOR YOUR FATHER AND YOUR MOTHER**’; and, ‘**HE WHO SPEAKS EVIL OF FATHER OR MOTHER, LET HIM BE PUT TO DEATH**’; but you say, ‘If a man says to his father or his mother, anything of mine you might have been helped by is Corban (that is to say, given to God),’ you no longer permit him to do anything for his father or his mother; thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that.” And after He called the multitude to Him again, He began saying to them, “Listen to Me, all of you, and understand: there is nothing outside the man which going into him can defile him; but the things which proceed out of the man are what defile the man. If any man has ears to hear, let him hear.” Then the disciples came and said to Him, “Do You know that the Pharisees were offended when they heard this

statement?” But He answered and said, “Every plant which My heavenly Father did not plant shall be rooted up. Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit.” And Peter answered and said to Him, “Explain the parable to us.” And He said, “Are you still lacking in understanding also? Do you not yet see or understand that everything that goes into the mouth passes into the stomach, and is eliminated? But the things that proceed out of the mouth come from the heart, and those defile the man. For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. These are the things which defile the man; but to eat with unwashed hands does not defile the man.”

**Leaven of the Pharisees and Sadducees**  
**Matthew 16:5-12 and Mark 8:13-21**

And leaving them, He again embarked and went away to the other side. And they had forgotten to take bread; and did not have more than one loaf in the boat with them. And Jesus said to them, “Watch out and beware of the leaven of the Pharisees and Sadducees.” And they began to discuss among themselves, saying, “It is because we took no bread.” But Jesus, aware of this, said, “You men of little faith, why do you discuss among yourselves that you have no bread? Do you not yet see or understand? Do you have a hardened heart? **HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR?** And do you not remember, when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?” They said to Him, “Twelve.” “And when I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?” And they said to Him, “Seven.” “How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.” **Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.**

Tradition is important. It is a way to hand down information, beliefs and customs by word of mouth or by example from one generation to another without written instruction. Every society on earth utilizes tradition. It helps people relate to one another and maintain an ordered way of life. When the scribes and Pharisees criticized Jesus’ disciples for eating before washing their hands they were appealing to a long-standing tradition.

Jesus used the tradition of washing hands before eating as an opportunity to teach about defilement or in other words “things that make people unclean.” Within the topic there are three lessons to be learned. They are so important that Jesus commanded the people to hear and understand what He was saying.

The first lesson is that whatever one eats does not make him unclean. This was hard for the Jewish audience to hear and understand as they practiced the strict dietary laws of the Law of Moses (Leviticus 11, Deuteronomy 14). Jesus did not abolish the Jewish kosher laws as some are inclined to believe. He merely stated that what people ate did not make them unclean because what went into the mouth was processed in the stomach with the body utilizing what was good and eliminating the waste (Mark 7:18-19, Romans 14:20).

The Apostle Peter was directly confronted with this issue several years later when He saw a vision concerning the Gentiles (Acts 10:9-15). Peter obeyed the vision. He went to the Gentiles and preached the gospel. It wasn’t until the Holy Spirit fell upon them and they began speaking in tongues and exalting God that Peter could fully accept them. And even then he lapsed back into his old beliefs until the Apostle Paul confronted him face to face (Galatians 2:11-21).

In the second lesson Jesus insisted that what is spoken comes from the heart and makes a person unclean (Matthew 15:18-20). Words reveal what is in the heart and the Scriptures give many admonitions concerning what a person should speak. Here are just a few: Proverbs 18:21, James 3:8-9, Proverbs 17:28, Matthew 12:36.

When Peter heard the Gentiles speaking in tongues and exalting God, he realized God had given them a new heart. This was a confirmation of Jesus’ teaching that what is spoken comes from the heart. Therefore, these people were to be considered clean by God.

The last lesson dealt with teaching human tradition as equal to/or greater than God’s commands. Jesus clearly showed the scribes and Pharisees they were valuing the oral law, consisting of the Mishna, Gemara and other works above Scripture (Torah) (Matthew 15:9, Isaiah 29:13). Since they were also teaching others to do the same Jesus commanded His disciples to be careful and be on their guard.

Sometime later Jesus reminded the disciples to beware of the teaching of the Pharisees and Sadducees. He likened their teaching to leaven (Matthew 16:12). As leaven permeates every part of the substance in which it is placed, so too does teaching (James 3:1-3, 1:24-26). What people are taught affects them for a lifetime.

The point of the lesson is to consider carefully the words you speak.

With that, allow me to leave you with a little homework assignment:

Prayerfully reflect on the traditions that you hold and teach others. Do they violate God’s word? Ask yourself these questions:

1. Name a tradition you practice either within your own family or within your church family?
2. What is the origin of the tradition?
3. Who authorized it?
4. Why do you hold to it?

**Leviticus 3:1**

**Laws for Peace Offerings**

**3** “If his offering is a sacrifice of peace offering, if he offers an animal from the herd, male or female, he shall offer it **without blemish** (“Repentant”) before the Lord.

*One of the Five offerings that was taken/given in communion with God.*

- Peace – This is the sacrifice of thanksgiving and praise and the offering could be brought anytime.

The *shelamim*, or "peace offering," could be either male or female, and either from "the herd" (i.e., an ox or a cow), a sheep or a goat.

**peace: And if his offering be a sacrifice of peace offering (3:1)**

Why is it called a "peace offering"? Because everyone partakes of it.

Unlike the *olah* (the "ascending" offering, commonly referred to as the "burnt offering"), which "ascended" in its entirety upon the Altar, the meat of the *shelamim* ("peace offering") was eaten by the "owner"--the one who brought the offering (two portions of the animal, the breast and the right thigh, were eaten by the priests). Only certain parts of the animal were burned on the fire atop the Altar.

**Leviticus 3:2-11**

<sup>2</sup> And he shall lay his hand on the head of his offering and kill it at the entrance of the tent of meeting, and Aaron's sons the priests shall throw the blood against the sides of the altar. <sup>3</sup> And from the sacrifice of the peace offering, as a food offering to the Lord, he shall offer the fat covering the entrails and all the fat that is on the entrails, <sup>4</sup> and the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys. <sup>5</sup> Then Aaron's sons shall burn it on the altar on top of the burnt offering, which is on the wood on the fire; it is a food offering with a pleasing aroma to the Lord.

<sup>6</sup> "If his offering for a sacrifice of peace offering to the Lord is an animal from the flock, male or female, he shall offer it without blemish. <sup>7</sup> If he offers a lamb for his offering, then he shall offer it before the Lord, <sup>8</sup> lay his hand on the head of his offering, and kill it in front of the tent of meeting; and Aaron's sons shall throw its blood against the sides of the altar. <sup>9</sup> Then from the sacrifice of the peace offering he shall offer as a food offering to the Lord its fat; he shall remove the whole fat tail, cut off close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails <sup>10</sup> and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys. <sup>11</sup> And the priest shall burn it on the altar as a food offering to the Lord.

**food: And the priest shall burn it on the Altar; it is food... to G-d (3:11)**

Do you think that He needs to eat? Does not the verse (Psalms 50:12-13) proclaim, "Should I hunger, I would not tell you, for the world, and all it contains, is Mine... Do I eat the flesh of bulls, or drink the blood of goats?" But it is not for My desire that you are offering, [says G-d,] but for your own, as it is written (Leviticus 19:5), "For your own desire, you should offer it." (Talmud, Menachot 110a)

When the Torah refers to the *korbanot* as "G-d's bread," this is obviously a metaphor; but what is its significance? In what sense are we "feeding" G-d when we offer up to Him ourselves and our material resources in the quest to serve Him?

Our sages have said that "G-d fills the world as a soul fills a body." On the human level, food is what sustains "life," which is the assertion of the soul's powers via its physical vessel, the body. And so it is with the divine life-force that suffuses the created existence: "G-d's food" is what we would call whatever it is that asserts the divine reality as a manifest presence in our physical world.

With our every act of serving G-d, we fulfill the divine purpose of creation--that "there be for Him a dwelling in the physical realms." We thus breathe life into the world- body, asserting and manifesting its quintessence and soul.

*(The Chassidic Masters)*

**Leviticus 3:12-17**

<sup>12</sup> "If his offering is a goat, then he shall offer it before the Lord <sup>13</sup> and lay his hand on its head and kill it in front of the tent of meeting, and the sons of Aaron shall throw its blood against the sides of the altar. <sup>14</sup> Then he shall offer from it, as his offering for a food offering to the Lord, the fat covering the entrails and all the fat that is on the entrails <sup>15</sup> and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys. <sup>16</sup> And the priest shall burn them on the altar as a food offering with a pleasing aroma. All fat is the Lord's. <sup>17</sup> It shall be a statute forever throughout your generations, in all your dwelling places, that you eat neither fat nor blood."

Because they are offered to G-d on the Altar, these specified veins of fat, which the Torah calls *cheilev*, are forbidden for consumption in all animals: "It shall be a perpetual statute for your generations throughout all your habitations: all *cheilev* and all blood, you shall not eat."

*Chelev* (Hebrew: כֶּלֶב, *khelev* or *helev*), or what is also known as "suet", is the animal fats that the Torah prohibits Jews and Israelites from eating (Leviticus 7:23). Only the *chelev* of animals that are of the sort from which offerings can be brought in the Tabernacle or Temple are prohibited (Leviticus 7:25).

The *korbanot* (offerings) discussed up to this point are "donations" - offerings pledged out of a desire to give to G-d. Now the Torah moves on to discuss obligatory offerings, such as the *chatat*, the "sin offering" brought to atone for an inadvertent transgression of the divine will.

**“After dealing with our sinful natures in the first 3 chapters of Leviticus, now, in chapter 4, God will begin to deal with our sinful behaviors.”**  
<https://www.torahclass.com/old-testament-studies-1c/36-old-testament-studies-leviticus/158-lesson-6-leviticus-4>

**Leviticus 4:1-2**

**Laws for Sin Offerings**

**4** And the Lord spoke to Moses, saying, <sup>2</sup> "Speak to the people of Israel, saying, **If anyone sins unintentionally in any of the Lord's commandments about things not to be done, and does any one of them.**

**Anyone else who sins inadvertently, brings a kid of the goats... [or] a lamb... a female without blemish.**

And he shall lean his hand upon the head of the sin offering, and slaughter it for a sin offering in the place where they slaughter the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the Altar of Burnt Offering; and all the [remaining] blood he shall pour into the foundation of the Altar.

### Leviticus 4:2-12

<sup>3</sup> if it is the anointed priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without blemish to the Lord for a sin offering. <sup>4</sup> He shall bring the bull to the entrance of the tent of meeting before the Lord and lay his hand on the head of the bull and kill the bull before the Lord. <sup>5</sup> And the anointed priest shall take some of the blood of the bull and bring it into the tent of meeting, <sup>6</sup> and the priest shall dip his finger in the blood and sprinkle part of the blood seven times before the Lord in front of the veil of the sanctuary. <sup>7</sup> And the priest shall put some of the blood on the horns of the altar of fragrant incense before the Lord that is in the tent of meeting, and all the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. <sup>8</sup> And all the fat of the bull of the sin offering he shall remove from it, the fat that covers the entrails and all the fat that is on the entrails <sup>9</sup> and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys <sup>10</sup> (just as these are taken from the ox of the sacrifice of the peace offerings); and the priest shall burn them on the altar of burnt offering. <sup>11</sup> But the skin of the bull and all its flesh, with its head, its legs, its entrails, and its dung—<sup>12</sup> all the rest of the bull—he shall carry outside the camp to a clean place, to the ash heap, and shall burn it up on a fire of wood. On the ash heap it shall be burned up.

### The Order Of (the “Yom Kippur”) Service

*Present Day Biblical Illustration of the Feast of Atonement, the Church of the End-Times, during the Feast of Atonement/Second Coming of the Messiah:*

#### Revelation 3

**To the Church in Laodicea (simply defined as the Church of Human Rights)**

<sup>14</sup> “And to the angel of the church in Laodicea write: ‘The words of the Amen, the faithful and true witness, the beginning of God’s creation. <sup>15</sup> “I know your works: you are neither cold (refreshing) nor hot (healing). Would that you were either cold (refreshing) or hot (healing)! <sup>16</sup> So, because you are lukewarm (spiritually sick – not relevant anymore (not refreshing or healing anymore)), and neither cold (refreshing) nor hot (healing), I will spit you out of my mouth. <sup>17</sup> For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. <sup>18</sup> I counsel you to buy from me gold (wisdom & love – Proverbs 16:16, Psalm 19:7-11, 119:127, Job 28:12-15, 23:10) refined by fire, so that you may be rich, and white garments (doing His Commandments – Revelation 7:14, 14:12, 12:17, 22:14, Matthew 22:11-14 – also a picture of the attire that is only worn during the Feast of Atonement) so that you may clothe yourself and the shame of your nakedness may not be seen (a picture of the Feast of Trumpets, of one of the priest’s that has fallen asleep in the temple while waiting for the observation of the New Moon, and the High Priest has hit him on the head with his staff to wake him up, proceeded with the High Priest lighting his garments on fire, and the priest running out of the Temple, and his nakedness, of his sin (falling asleep), being made known to all the Temple Courts), and salve to anoint your eyes (understanding with favor and ointment to promote healing and protection – Ephesians 6:6, Colossians 3:22, Matthew 6:22-23, 13:16), so that you may see. <sup>19</sup> Those whom I love, I reprove and discipline (Hebrews 12:4-11, Proverbs 3:12), so be zealous and repent (repent: stop doing it your way, and start doing it God’s way). <sup>20</sup> Behold, I stand at the door and knock (a picture of a Biblical Groom returning from preparing a place for his bride, returning to marry and take to their new home – John 14:3, Song of Solomon 5:2-4). If anyone hears my voice and opens the door (ex. 10 Virgins – Matthew 25:1-13), I will come in to him and eat with him, and he with me (Wedding Feast of the Lamb – Revelation 19:6-9, Matthew 22:1-14, Luke 14:15-24). <sup>21</sup> The one who conquers (John 16:33), I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. <sup>22</sup> He who has an ear, let him hear what the Spirit says to the churches.”

1. The high priest bathes in water.
2. He conducts the morning service (Shaharit) in his golden vestments. During the morning service the following passage of Scripture is **read** (Isaiah 57:14 - 58:14):

#### Comfort for the Contrite

<sup>14</sup> And it shall be said, “Build up, build up, prepare the way, remove every obstruction from my people’s way.” <sup>15</sup> For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: “I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite.” <sup>16</sup> For I will not contend forever, nor will I always be angry; for the spirit would grow faint before me, and the breath of life that I made. <sup>17</sup> Because of the iniquity of his unjust gain I was angry, I struck him; I hid my face and was angry, but he went on backsliding in the way of his own heart. <sup>18</sup> I have seen his ways, but I will heal him; I will lead him and restore comfort to him and his mourners, <sup>19</sup> creating the fruit of the lips. Peace, peace, to the far and to the near,” says the Lord, “and I will heal him. <sup>20</sup> But the wicked are like the tossing sea; for it cannot be quiet, and its waters toss up mire and dirt. <sup>21</sup> There is no peace,” says my God, “for the wicked.”

#### True and False Fasting

**58** “Cry aloud; do not hold back; lift up your voice like a trumpet; declare to my people their transgression, to the house of Jacob their sins. <sup>2</sup> Yet they seek me daily and delight to know my ways, as if they were a nation that did righteousness and did not forsake the judgment of their God; they ask of me righteous judgments; they delight to draw near to God. <sup>3</sup> “Why have we fasted, and you see it not? Why have we humbled ourselves, and you take no knowledge of it?” Behold, in the day of your fast you seek your own pleasure, and oppress all your workers. <sup>4</sup> Behold, you fast only to quarrel and to fight and to hit with a wicked fist. Fasting like yours this day will not make your voice to be heard on high. <sup>5</sup> Is such the fast that I choose, a day for a person to humble himself?

Is it to bow down his head like a reed, and to spread sackcloth and ashes under him? Will you call this a fast, and a day acceptable to the Lord? <sup>6</sup>“Is not this the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke? <sup>7</sup>Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? <sup>8</sup>Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you; the glory of the Lord shall be your rear guard. <sup>9</sup>Then you shall call, and the Lord will answer; you shall cry, and he will say, ‘Here I am.’

If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness,<sup>10</sup> if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. <sup>11</sup>And the Lord will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail. <sup>12</sup>And **your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations;** you shall be called the repairer of the breach, the restorer of streets to dwell in. <sup>13</sup>“**If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly;** <sup>14</sup>then you shall take delight in the Lord, and I will make you ride on the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken.” **Isaiah 57:14-58**

3. The high priest bathes in water again.

4. He changes into his **white linen garments** (clothes/garments are symbolic of one’s character and behavior) to make the **special sin** offering for himself, the priests and the people. The special sin offering is a **bull** purchased by the high priest and **two male goats** taken from the congregation of Israel.

“... and the seven angels who had the seven plagues came out of the temple, **clothed in linen, clean and bright, and girded around their chests with golden sashes** . . .” **Revelation 15:5-8**

5. The high priest faces east towards the people while the **bull** and two goats face west towards the temple.

**bull** - **The Antichrist** – “And he stood on the sand of the seashore. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names.” **Revelation 13:1**

## 2 Thessalonians 2:7-10

### The Man of Lawlessness

<sup>7</sup>For the mystery of **lawlessness**<sup>\*</sup> is already at work. Only he who now restrains it will do so until he is out of the way. <sup>8</sup>And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming. <sup>9</sup>The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, <sup>10</sup>and with all wicked deception for those who are not perishing, because they refused to love the truth and so be saved. <sup>11</sup>Therefore God sends them a strong delusion, so that they may believe what is false, <sup>12</sup>in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

<sup>\*</sup>Who is this man of **lawlessness**? He is a literal person, often referred to as the **Antichrist**. He will be Satan’s henchman, a pseudo-Christ who will perform miracles, signs, and wonders by the power of Satan and ultimately deceive the world.

The mystery of iniquity has been at work for a long time - since Paul’s day - and, when it finally erupts in all its hideousness, the world will be shaken to its core. The Antichrist, who leads the descent into lawlessness, will set a new standard of depravity. The enormity of the acts of moral monsters such as Stalin, Hitler, Pol Pot, Idi Amin, Robespierre, and Caligula will pale in comparison to the evil of the Antichrist.

The Antichrist will have “his power . . . taken away and completely destroyed forever” Daniel 7:26.

Lawlessness (458. Anomia) – lawlessness, iniquity, disobedience, sin; **properly**, without God’s law, the condition of one without God’s law – either because ignorant of it, or because violating it; the utter disregard for God’s law (His written and living law); includes the end-impact of law breaking – i.e. its negative influence on a person’s soul (status before God).

6. One of the two **goat(s)** is chosen “for Yahuwah” and a scarlet cloth is tied around its throat. **(the one sacrificed)**

**goat(s)** - **The False Prophet** - *And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.* **Revelation 13:11**

<sup>20</sup>And the beast was captured, and with it the **false prophet** who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. **Revelation 19:20**

**Goat chosen for “Yahuwah”** – “**Yahuwah**” (translation): In the name of the Sexual Fallen Angels (Genesis 6:1-4 - in Greek religion and mythology, known as “Pan”).

“In Greek religion and mythology, Pan is the god of the wild, shepherds and flocks, nature of mountain wilds and rustic music, and companion of the nymphs.[2] He has the hindquarters, legs, and horns of a goat, in the same manner as a faun or satyr. With his homeland in rustic Arcadia (After the collapse of the Roman power in the west, Arcadia, part of the Greek state. Arcadia remained a beautiful, secluded area, and its inhabitants became proverbial as herdsmen leading simple pastoral (shepherds **herding** livestock around open areas of **land**) unsophisticated yet happy lives, to the point that *Arcadia* may refer to some imaginary idyllic “paradise”), he is also recognized as the god of fields, groves, and wooded glens; because of this, Pan is connected to fertility and the season of spring.

The ancient Greeks also considered Pan to be the god of theatrical criticism and impromptus.[3] The word “panic” is a tribute to the god.”

**Note:** The PAN “god” is depicted as a HOMOSEXUAL “god”

7. One of the two goats are chosen “for **Azazel**” (the **Scapegoat**) and a scarlet cloth is tied around its horn. The high priest returns to the bull and lays his hands on its head and confesses his sins and the sins of the priesthood. Then he kills the bull and drains its blood.

**Azazel - Satan** - The Book of Enoch states that **Azazel** was one of the angels who rebelled against God in the time of Jared. “He taught men to make swords, knives, shields, and breastplates. He made metals known to man and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and color tinctures. **To him all sin is ascribed.**”

**Scapegoat - Satan** - *And another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. And his tail swept away a third of the stars of heaven, and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. **Revelation 12:3-4***

**But what about the goat chosen by lot "for Azazel"? Who is Azazel?** There is no other mention of Azazel in the Old Testament. If the one goat is offered as a sacrifice for the sins of the nation, and the other goat takes the blame for all the sin of the community and is cast out to the wilderness, common sense should at least point us in the right direction of identifying Azazel. He seems to be the antithesis to Yahuwah.

The Book of Jude (Yehudah) speaks of the judgment of Yahuwah as prophesied by Enoch, the seventh from Adam.

<sup>14</sup> **Enoch, the seventh from Adam, prophesied about these men: "See, the Master is coming with thousands upon thousands of his holy ones <sup>15</sup> to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."**

This reference to the writing of Hanok (Enoch) provides a measure of credibility to the Book of Enoch.

Azazel (Azazyel) was instrumental in the "altering" of the world due to the vanity of physical beauty, the crafting of jewelry (the overuse and abuse of which the Scripture condemns), and the forging and use of war implements.

Enoch here shows a scene of judgment:

And now to you, O you Holy One of heaven, the souls of men complain, saying, Bring judgment to us from the Most High. Then they said to their Lord, the King, *You are* Lord of lords, God of gods, King of kings. The throne of your glory is for ever and ever, and for ever and ever is your name sanctified and glorified. You are blessed and glorified. You have made all things; you possess power over all things; and all things are open and manifest before you. You behold all things, and nothing can be concealed from you. You have seen what Azazyel has done, how he has taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens. (9:3-5)

Here, the teaching of every manner of iniquity in the earth is attributed to **Azazel**<sup>6</sup>. The Scriptures attribute the knowledge of sin to Satan, the deceiver of all mankind. Enoch is describing how "the souls of men" are complaining to Elohim about the works of Azazyel, and are asking for Yahuwah to judge him for it.

*Azazel* (<http://www.bibletruth.cc/DayofAtonement.htm#Azazel>)

<sup>6</sup> **Azazel** (/əˈzeɪzəl, ˈæzəˌzɛl/; Hebrew: אַזַּאֵזֶל; Arabic: عزازيل, translit. *ʿAzāzīl*) is a fallen angel; he was sent a scapegoat bearing the sins of the Jews during Yom Kippur. In the Bible, he only appears in association with the scapegoat rite. During the Second Temple period, he appears as a fallen angel responsible for introducing humans to forbidden knowledge.

### **Cultural Representation**

#### **In Judaism**

For early Semitic tribes, Azazel (literally “strong one against God”) was a very real force of evil. It was common for them to make sacrifices to Azazel at the same time that they made sacrifices to their god, Yahweh. As described in the Hebrew Bible, Azazel’s sacrifices were made by driving a goat into the desert wilderness or by pushing it into a deep ravine. These sacrifices were not meant to honor Azazel as a deity; rather, they symbolized the people sending their sins back to their original source.

The Dead Sea Scrolls, the Book of Enoch, and the Apocalypse of Abraham provided more details about how Azazel came to earth, what he did to spread sin on earth, and how he was punished by God.

#### **In Christianity**

Azazel is a less well-known figure among Christians, since the Latin and English versions of the Bible translated his name as “scapegoat” or “wasteland.” Seventh Day Adventists acknowledge Azazel as Satan’s right-hand man and claim that a special kind of torment awaits him on the Day of Judgment.

#### **In Islam**

Muslim tradition takes the story of Azazel even farther back, to the days when he ranked among the good angels. Some scholars believe that he was among the most wise and noble angels and that he fought against the jinn who lived on earth before humans. Others believe that he was a jinn who, as a reward for fighting against other jinn, was allowed to enter heaven and be called an angel.

Unfortunately, his position of honor made him arrogant, and when God created man, he refused to bow down to the new creation. For this reason, he was cast back to earth and became a plague on men.

Next, Enoch is told of the coming flood which was to engulf the whole earth. This is the judgment of Elohim which was to cause everything on the earth to perish. And instructions were to be given to mankind regarding how he may escape this judgment.

Then explain to him the consummation which is about to take place; for all the earth shall perish; the waters of a deluge shall come over the whole earth, and all things which are in it shall be destroyed. And now teach him how he may escape, and how his seed may remain in all the earth. Again the Lord said to Raphael, Bind Azazyel hand and foot; cast him into darkness; and opening the desert which is in **Dudael**<sup>\*</sup>, cast him in there. Throw upon him hurled and pointed stones, covering him with darkness; There shall he remain for ever; cover his face, that he may not see the light. And in the great day of judgment let him be cast into the fire. Restore the earth, which the angels have corrupted; and announce life to it, that I may revive it. (10:4-10)

<sup>\*</sup> **Dudael**: ‘Place of Fire’, the prison of all the fallen angels, especially the evil Watchers, the entrance of which is located to the east of Jerusalem, which overlooks the area in where Jesus was born. The way this place is described is sometimes considered as a region of the underworld, comparable to Tartarus or Gehenna. As the Hebrew language evolved, ‘Dudael’ became ‘Alj’halil, meaning Holy Land, and eventually became ‘Palestine’. Interesting enough, Dudael was the place that the Angel Azazel was imprisoned by the Powers of Heaven making him a scapegoat to be an example to the Fallen Angels.

In conjunction with the judgment, Azazyel was to be bound and thrown into darkness, covered and held for the ultimate judgment, when he would be cast into the fire. Similarly, the book of Revelation describes Satan as being bound and thrown into a pit where he would be covered and sealed:

**He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time. Revelation 20:3**

And finally, hope is given to mankind. A promise that not all men would be destroyed in the flood.

All the sons of men shall not perish in consequence of every secret, by which the Watchers have destroyed, and *which* they have taught, their offspring. All the earth has been corrupted by the effects of the **teaching of Azazyel**. *To him therefore ascribe the whole crime.* **Enoch 10:11-12**

Again, it is repeated that the reason for this judgment on Azazyel is that he corrupted the whole earth. And the final nail in the coffin of evidence is that Azazyel is to be ascribed with the whole crime. All the blame of sin on the earth and the fall and corruption of mankind is to be placed on Azazyel. It is all his fault and doing. **He must bear the entire blame for the rebellion against the Creator.**

This blame which Azazyel must bear corresponds with the fate of Azazel in Leviticus 16. The Cohen HaGadol lays his hands on the goat which was selected "for Azazel" and he confesses all the sins of the nation over him. He then sends the goat out into the wilderness, bearing the sin of Israel, and left there. This is the picture of Satan's judgment at the time of the flood and the ultimate destiny of Satan being cast into the Lake of Fire.

**This annual ritual of confessing all the sins of the nation onto the head of the goat is a prophetic picture of the judgment of Satan, when he will be held to account for his rebellion and corruption of the universe.** Though Messiah died as a substitute payment for the transgression of all who confess and repent of their sins, Satan will still bear the blame for all sin and will be judged for his primary role in the rebellion. **This will occur at the appointed time of Yom HaKippurim - Judgment Day.**

8. He takes coals from the fire of the brazen altar and two handfuls of incense into the Holy Place and places them on the golden altar, thus **filling the temple with smoke and incense**. He leaves the censer in the Holy Place.

*“And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.” Revelation 15:5-8*

9. He then prays God’s blessing for the people.

10. Next **the blood of the bull** is taken into the Holy of Holies and the high priest sprinkles it with his finger, once upward toward the mercy seat and seven times downward in front of the mercy seat. **The high priest is making atonement for himself and his family.**

#### **Leviticus 4:13-5:1**

<sup>13</sup> **“If the whole congregation of Israel sins unintentionally and the thing is hidden from the eyes of the assembly, and they do any one of the things that by the Lord's commandments ought not to be done, and they realize their guilt,** <sup>14</sup> **when the sin which they have committed becomes known, the assembly shall offer a bull from the herd for a sin offering and bring it in front of the tent of meeting.** <sup>15</sup> **And the elders of the congregation shall lay their hands on the head of the bull before the Lord, and the bull shall be killed before the Lord.** <sup>16</sup> **Then the anointed priest shall bring some of the blood of the bull into the tent of meeting,** <sup>17</sup> **and the priest shall dip his finger in the blood and sprinkle it seven times before the Lord in front of the veil.** <sup>18</sup> **And he shall put some of the blood on the horns of the altar that is in the tent of meeting before the Lord, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting.** <sup>19</sup> **And all its fat he shall take from it and burn on the altar.** <sup>20</sup> **Thus shall he do with the bull. As he did with the bull of the sin offering, so shall he do with this. And the priest shall make atonement for them, and they shall be forgiven.** <sup>21</sup> **And he shall carry the bull outside the camp and burn it up as he burned the first bull; it is the sin offering for the assembly.**

**22** “When a leader sins, doing unintentionally any one of all the things that by the commandments of the Lord his God ought not to be done, and realizes his guilt,<sup>23</sup> or the sin which he has committed is made known to him, he shall bring as his offering a goat, a male without blemish,<sup>24</sup> and shall lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before the Lord; it is a sin offering.<sup>25</sup> Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar of burnt offering.<sup>26</sup> And all its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings. So the priest shall make atonement for him for his sin, and he shall be forgiven.

**27** “If anyone of the common people sins unintentionally in doing any one of the things that by the Lord's commandments ought not to be done, and realizes his guilt,<sup>28</sup> or the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, for his sin which he has committed.<sup>29</sup> And he shall lay his hand on the head of the sin offering and kill the sin offering in the place of burnt offering.<sup>30</sup> And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar.<sup>31</sup> And all its fat he shall remove, as the fat is removed from the peace offerings, and the priest shall burn it on the altar for a pleasing aroma to the Lord. And the priest shall make atonement for him, and “he shall be forgiven”.

**32** “If he brings a lamb as his offering for a sin offering, he shall bring a female without blemish<sup>33</sup> and lay his hand on the head of the sin offering and kill it for a sin offering in the place where they kill the burnt offering.<sup>34</sup> Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar.<sup>35</sup> And all its fat he shall remove as the fat of the lamb is removed from the sacrifice of peace offerings, and the priest shall burn it on the altar, on top of the Lord's food offerings. And the priest shall make atonement for him for the sin which he has committed, and he shall be forgiven”.

**5** “If anyone sins in that he hears a public adjuration to testify, and though he is a **witness**, whether he has seen or come to know the matter, yet does not speak, he shall bear his iniquity;

**witness: If a person sin... and is a witness (5:1)**

If a person witnesses a wrongdoing of his fellow, this is a message to him that he, too, is guilty of a similar failing. (*Rabbi Israel Baal Shem Tov*)

**Ezekiel 33:1-9**

**Ezekiel Is Israel's Watchman**

The word of the Lord came to me: <sup>2</sup>“Son of man, speak to your people and say to them, If I bring the sword upon a land, and the people of the land take a man from among them, and make him their watchman,<sup>3</sup> and if he sees the sword coming upon the land and blows the trumpet and warns the people,<sup>4</sup> then if anyone who hears the sound of the trumpet does not take warning, and the sword comes and takes him away, his blood shall be upon his own head.<sup>5</sup> He heard the sound of the trumpet and did not take warning; his blood shall be upon himself. But if he had taken warning, he would have saved his life.<sup>6</sup> But if the watchman sees the sword coming and does not blow the trumpet, so that the people are not warned, and the sword comes and takes any one of them, that person is taken away in his iniquity, but his blood I will require at the watchman's hand.

<sup>7</sup>“So you, son of man, I have made a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me.<sup>8</sup> If I say to the wicked, O wicked one, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked person shall die in his iniquity, but his blood I will require at your hand.<sup>9</sup> But if you warn the wicked to turn from his way, and he does not turn from his way, that person shall die in his iniquity, but you will have delivered your soul.

**Proverbs 24:11-12**

<sup>11</sup>Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter.<sup>12</sup> If you say, “Behold, we did not know this,” does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it, and will he not repay man according to his work?

**Proverbs 24:24-26**

<sup>24</sup>Whoever says to the wicked, “You are in the right,” will be cursed by peoples, abhorred by nations,<sup>25</sup> but those who rebuke the wicked will have delight, and a good blessing will come upon them.<sup>26</sup> Whoever gives an honest answer kisses the lips.

**James 5:19-20**

<sup>19</sup>My brothers, if anyone among you wanders from the truth and someone brings him back,<sup>20</sup> let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

**Leviticus 5:2-19**

<sup>2</sup> or if anyone touches an unclean thing, whether a carcass of an unclean wild animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and he has become unclean, and he realizes his guilt;<sup>3</sup> or if he touches human uncleanness, of whatever sort the uncleanness may be with which one becomes unclean, and it is hidden from him, when he comes to know it, and realizes his guilt;<sup>4</sup> or if anyone utters with his lips a rash oath to do evil or to do good, any sort of rash oath that people swear, and it is hidden from him, when he comes to know it, and he realizes his guilt in any of these;<sup>5</sup> when he realizes his guilt in any of these and confesses the sin he has committed,<sup>6</sup> he shall bring to the Lord as his compensation<sup>[1]</sup> for the sin that he has committed, a female from the flock, a lamb or a goat, for a sin offering. And the priest shall make atonement for him for his sin.

<sup>7</sup> “But if he cannot afford a lamb, then he shall bring to the Lord as his compensation for the sin that he has committed two turtledoves or two pigeons,<sup>[g]</sup> one for a sin offering and the other for a burnt offering. <sup>8</sup> He shall bring them to the priest, who shall offer first the one for the sin offering. He shall wring its head from its neck but shall not sever it completely, <sup>9</sup> and he shall sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar; it is a sin offering. <sup>10</sup> Then he shall offer the second for a burnt offering according to the rule. And the priest shall make atonement for him for the sin that he has committed, and he shall be forgiven.

<sup>11</sup> “But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a tenth of an ephah<sup>[h]</sup> of fine flour for a sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering. <sup>12</sup> And he shall bring it to the priest, and the **priest shall take a handful of it as its memorial portion** and burn this on the altar, on the Lord's food offerings; it is a sin offering. <sup>13</sup> Thus the priest shall make atonement for him for the sin which he has committed in any one of these things, and he shall be forgiven. And the remainder<sup>[i]</sup> shall be for the priest, as in the **grain offering.**”

#### **Laws for Guilt Offerings**

<sup>14</sup> The Lord spoke to Moses, saying, <sup>15</sup> “If anyone commits a breach of faith and sins unintentionally in any of the holy things of the Lord, he shall bring to the Lord as his compensation, a ram without blemish out of the flock, valued<sup>[j]</sup> in silver shekels,<sup>[k]</sup> according to the shekel of the sanctuary, for a guilt offering. <sup>16</sup> He shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven. <sup>17</sup> “If anyone sins, doing any of the things that by the Lord's commandments ought not to be done, though he did not know it, then realizes his guilt, he shall bear his iniquity. <sup>18</sup> He shall bring to the priest a ram without blemish out of the flock, or its equivalent, for a guilt offering, and the priest shall make atonement for him for the mistake that he made unintentionally, and he shall be forgiven. <sup>19</sup> It is a guilt offering; he has indeed incurred guilt before<sup>[l]</sup> the Lord.”

#### **Next Weeks Reading:**

**Week 24 - TZAV (Command!)**  
**Leviticus 6:8 (1)–8:36; Malachi 3:4–24; Mark 7:31–8:38**