

Notes: September 15 2021

Start: 10 AM

**Order of service:**

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

**Children's Blessing:**

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Life, Blood and Torah

A single verse captures the title of tonight's sermon.

**ev 17:11** For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'

If I were to stop here, it would be the shortest sermon ever recorded, for this one verse captures that Life is in the Blood and the verse is in Torah. Yet, for any of you who have known me long enough know that I can't stop here, nor should I for there is so much more to understand here that just the simple p'shat of this verse.

This verse comes after the lengthy revelation of Yom Kippur and all its requirements. It also comes just before the verses that convey to the children of Israel the only acceptable place where a sacrifice that is specifically to be brought to Adonai is to be done. The purpose is that of protection so they neither intentionally or even intentionally sacrifice to other gods.

**Lev 17:3** 'When someone from the community of Isra'el slaughters an ox, lamb or goat inside or outside the camp

**Lev 17:4** without bringing it to the entrance of the tent of meeting to present it as an offering to Adonai before the tabernacle of Adonai, he is to be charged with blood—he has shed blood, and that person is to be cut off from his people.

**Lev 17:5** The reason for this is so that the people of Isra'el will bring their sacrifices that they sacrifice out in the field—so that they will bring them to Adonai, to the entrance of the tent of meeting, to the cohen, and sacrifice them as peace offerings to Adonai.

**Lev 17:6** The cohen will splash the blood against the altar of Adonai at the entrance to the tent of meeting and make the fat go up in smoke as a pleasing aroma for Adonai.

**Lev 17:7** No longer will they offer sacrifices to the goat-demons, before whom they prostitute themselves! This is a permanent regulation for them through all their generations.'

**Lev 17:8** "Also tell them, 'When someone from the community of Isra'el or one of the foreigners living with you offers a burnt offering or sacrifice

**Lev 17:9** without bringing it to the entrance of the tent of meeting to sacrifice it to Adonai, that person is to be cut off from his people.

This is no small deal here. For doing such action separates the person from the entire community and thus from the place where atonement is to be made. Remember, for I have shared this before...

SIN SEPARATES.

In one of the chapters I just finished writing, we see it with Adam and Havah.

**Gen 3:22** Adonai, God, said, "See, the man has become like one of us, knowing good and evil. Now, to prevent his putting out his hand and taking also from the tree of life, eating, and living forever—"

**Gen 3:23** therefore Adonai, God, sent him out of the garden of `Eden to cultivate the ground from which he was taken.

**Gen 3:24** So he drove the man out, and he placed at the east of the garden of `Eden the k'ruvim and a flaming sword which turned in every direction to guard the way to the tree of life.

Their transgression here, separated them from Adonai and His provision, the Tree of Life residing in the Garden.

The transgression of Vayikra 17 is in direct violation to that of worshiping other gods.

**Exo 20:3** כ "You are to have no other gods before me.

**Exo 20:4** You are not to make for yourselves a carved image or any kind of representation of anything in heaven above, on the earth beneath or in the water below the shoreline.

**Exo 20:5** You are not to bow down to them or serve them; for I, Adonai your God, am a jealous God, punishing the children for the sins of the parents to the third and fourth generation of those who hate me,

**Exo 20:6** but displaying grace to the thousandth generation of those who love me and obey my mitzvot.

As sin separates, it ultimately leads to death, for Sha'ul conveys to us that sins wages are death.

**Rom 6:23** For what one earns from sin is death; but eternal life is what one receives as a free gift from God, in union with the Messiah Yeshua, our Lord.

Unrepentant and unatoned for transgression leads to death.

Yet, Vayikra 17:11 is associated with a similar transgression to that of Adam and Havah who ate from the tree they were not permitted to eat from, for one it did not belong to them and two they did not have permission.

**Gen 2:16** Adonai, God, gave the person this order: "You may freely eat from every tree in the garden

**Gen 2:17** except the tree of the knowledge of good and evil. You are not to eat from it, because on the day that you eat from it, it will become certain that you will die."

How is this verse in any way related to the blood on the altar?

**Lev 3:17** It is to be a permanent regulation through all your generations wherever you live that you will eat neither fat nor blood.' "

Adonai makes the statement and thus negative Mitzvah (thou shalt not) and thus expands upon it here in direct proximity to the instructions pertaining to Yom Kippur

**Lev 17:10** When someone from the community of Isra'el or one of the foreigners living with you eats any kind of blood, I will set myself against that person who eats blood and cut him off from his people.

**Lev 17:11** For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'

**Lev 17:12** This is why I told the people of Isra'el, 'None of you is to eat blood, nor is any foreigner living with you to eat blood.'

**Lev 17:13** "When someone from the community of Isra'el or one of the foreigners living with you hunts and catches game, whether animal or bird that may be eaten, he is to pour out its blood and cover it with earth.

**Lev 17:14** For the life of every creature—its blood is its life. Therefore I said to the people of Isra'el, 'You are not to eat the blood of any creature, because the life of every creature is its blood. Whoever eats it will be cut off.'

**Lev 17:15** "Anyone eating an animal that dies naturally or is torn to death by wild animals, whether he is a citizen or a foreigner, is to wash his clothes and bathe himself in water; he will be unclean until evening; then he will be clean.

**Lev 17:16** But if he doesn't wash them or bathe his body, he will bear the consequences of his wrongdoing."

And thus this is equally as severe, for they will be cut off from the community.

SIN SEPARATES.

Now let me share with you the creation of blood.

Every Mike previously, I would take some dust from the ground, some water and mix them together creating mud. Thus a moist compound. We were formed in the image of God...

**Gen 2:6** Rather, a mist went up from the earth which watered the entire surface of the ground.

**Gen 2:7** Then Adonai, God, formed a person [*Hebrew: adam*] from the dust of the ground [*Hebrew: adamah*] and breathed into his nostrils the breath of life, so that he became a living being.

And thus Adonai's breath, that is His Ruach Ha Kodesh transformed that which was mud into flesh and blood. Thus the breath of life is now present in Adonai's creation, who were instructed to reproduce. That is the Mitzvah is empowered by the Ruach's presence, that is life residing in us is to be brought forth.

This means that the blood that flows through our bodies did not exist until His breath brought us to life. Hopefully now you understand the immense significance of Vayikra 17:11

But Rabbi, Adonai did not breath life into the animals.

That is correct, however, He spoke them into existence.

**Gen 1:24** God said, "Let the earth bring forth each kind of living creature—each kind of livestock, crawling animal and wild beast"; and that is how it was.

The very Spirit that breathed into us was present in the voice of Adonai, speaking them into life. For we see the Angel appear to Miryam...

**Luk 1:30** The angel said to her, "Don't be afraid, Miryam, for you have found favor with God.

**Luk 1:31** Look! You will become pregnant, you will give birth to a son, and you are to name him Yeshua.

**Luk 1:32** He will be great, he will be called Son of Ha'Elyon. Adonai, God, will give him the throne of his forefather David;

**Luk 1:33** and he will rule the House of Ya'akov forever—there will be no end to his Kingdom."

**Luk 1:34** "How can this be," asked Miryam of the angel, "since I am a virgin?"

**Luk 1:35** The angel answered her, "The Ruach HaKodesh will come over you, the power of Ha'Elyon will cover you. Therefore the holy child born to you will be called the Son of God.

**Luk 1:36** "You have a relative, Elisheva, who is an old woman; and everyone says she is barren. But she has conceived a son and is six months pregnant!

**Luk 1:37** For with God, nothing is impossible."

- This is the very same Ruach that was breathed into us and our blood was created
- This is the very same Ruach that spoke the animals and thus their blood began flowing.

Yet the blood of Yeshua is not the same as ours or even that of the animals. For the Ruach of Adonai came upon Miryam and brought forth life within her womb. The seed of Adam was not present thus the defilement that has been passed down from generation to generation through the seed of the man, Adam was not present within Yeshua.

I pray that you now have a better understanding as pertains to the writer of Hebrews...

**Heb 8:6** But now the work Yeshua has been given to do is far superior to theirs, just as the covenant he mediates is better. For this covenant has been given as Torah on the basis of better promises.

The work and the man are thus far superior to any that have come before Him or since.

**Heb 9:11** But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),

**Heb 9:12** he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever.

**Heb 9:13** For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity;

**Heb 9:14** then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!

How much more the blood of Messiah. Let me reiterate and emphasize the vast difference regarding the blood of Yeshua whom made atonement for us on Ha Bikkurim and the blood of goats and bulls who were used to make atonement on Yom Kippur.

**joh 20:1** Early on the first day of the week, while it was still dark, Miryam from Magdala went to the tomb and saw that the stone had been removed from the tomb.

Ascended to the Father...

**oh 20:16** Yeshua said to her, "Miryam!" Turning, she cried out to him in Hebrew, "Rabbani!" (that is, "Teacher!")

**Joh 20:17** "Stop holding onto me," Yeshua said to her, "because I haven't yet gone back to the Father. But go to my brothers, and tell them that I am going back to my Father and your Father, to my God and your God."

And returns the same day...

**Joh 20:19** In the evening that same day, the first day of the week, when the talmidim were gathered together behind locked doors out of fear of the Judeans, Yeshua came, stood in the middle and said, "Shalom aleikhem!"

Not related, think again for there is a convergence that will bring Yom Kippur into focus through the return of the Passover Lamb who takes away the sin of the world.

He is better than that of goats and bulls whom the Ruach spoke to life.

For Yeshua's blood was not breathed into Him but the Ruach in essence became Yeshua.

**Lev 17:11** For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'

The life that Adonai brought forth in blood that He accepts on the altar is His own Ruach in different iterations.

- Spoken
- Breathed
- Come Upon, thus becoming.

**Lev 16:30** For on this day, atonement will be made for you to purify you; you will be clean before Adonai from all your sins.

**Lev 16:31** It is a Shabbat of complete rest for you, and you are to deny yourselves. "This is a permanent regulation.

**Lev 16:32** The cohen anointed and consecrated to be cohen in his father's place will make the atonement; he will put on the linen garments, the holy garments;

This day, Yom Kippur is still important for the Jewish people and it is still the day when atonement will be made for the nation the comes to accept Messiah upon His return on Yom T'ruah.

For Yeshua has become our Cohen Ha Gadol in Adonai's place...

**Heb 7:11** Therefore, if it had been possible to reach the goal through the system of cohanim derived from Levi (since in connection with it, the people were given the Torah), what need would there have been for another, different kind of cohen, the one spoken of as to be compared with Malki-Tzedek and not to be compared with Aharon?

**Heb 7:12** For if the system of cohanim is transformed, there must of necessity occur a transformation of Torah.

**Heb 7:13** The one about whom these things are said belongs to another tribe, from which no one has ever served at the altar;

**Heb 7:14** for everyone knows that our Lord arose out of Y'hudah, and that Moshe said nothing about this tribe

when he spoke about cohanim.

**Heb 7:15** It becomes even clearer if a "different kind of cohen," one like Malki-Tzedek, arises,

**Heb 7:16** one who became a cohen not by virtue of a rule in the Torah concerning physical descent, but by virtue of the power of an indestructible life.

**Heb 7:17** For it is stated, "You are a cohen FOREVER, to be compared with Malki-Tzedek."

**Heb 7:18** Thus, on the one hand, the earlier rule is set aside because of its weakness and inefficacy

**Heb 7:19** (for the Torah did not bring anything to the goal); and, on the other hand, a Hope of something better is introduced, through which we are drawing near to God.

**Heb 7:20** What is more, God swore an oath. For no oath was sworn in connection with those who become cohanim now;

**Heb 7:21** but Yeshua became a cohen by the oath which God swore when he said to him, "Adonai has sworn and will not change his mind, 'You are a cohen forever.' " (Psalm 110:4)

**Heb 7:22** Also this shows how much better is the covenant of which Yeshua has become guarantor.

**Heb 7:23** Moreover, the present cohanim are many in number, because they are prevented by death from continuing in office.

**Heb 7:24** But because he lives forever, his position as cohen does not pass on to someone else;

**Heb 7:25** and consequently, he is totally able to deliver those who approach God through him; since he is alive forever and thus forever able to intercede on their behalf.

Yeshua is alive forever because He did not enter into the world through Adam's path, but through another path. Therefore Yeshua is not subject to the curse of death that was bestowed upon Adam but would die in order to break this curse for us. For death is not final for either those who believe or don't believe but the (for lack of another word) experience will be much different. Therefore the Ruach, the Spirit, does not die, hence Yeshua does not die, even though He died, death could not contain Him and was revied through the power resurrection.

**Heb 7:26** This is the kind of cohen gadol that meets our need—holy, without evil, without stain, set apart from sinners and raised higher than the heavens;

**Heb 7:27** one who does not have the daily necessity, like the other cohanim g'dolim, of offering up sacrifices first for their own sins and only then for those of the people; because he offered one sacrifice, once and for all, by offering up himself.

**Heb 7:28** For the Torah appoints as cohanim g'dolim men who have weakness; but the text which speaks about the swearing of the oath, a text written later than the Torah, appoints a Son who has been brought to the goal forever.

Yeshua the Cohen Ha Gadol does what the Cohen on Yom Kippur is to do...

**Lev 16:33** he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community.

**Lev 16:34** This is a permanent regulation for you, to make atonement for the people of Isra'el because of all their sins once a year." Moshe did as Adonai had ordered him.

And even better...

**Heb 9:11** But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),  
**Heb 9:12** he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever.

Yet not only does Yeshua reconcile Israel back to Adonai but the entire world as well. Thus a Cohen unlike any before for there will be no other to come.

Therefore on this Yom Kippur and every day going forward know that life, HIS LIFE is in your blood for the Ruach brought you forth through His breath.