

פרשת ויקרא / Parshiot Vayikra

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

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Are you unaware of your sin?

השבועות הזה קוראים / This Week's Reading

תורה: Leviticus 1:1-6:7

הפטרה: Isaiah 43:21-44:23

הברית: Hebrews 10:1-18

החדשה

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Vayikra / Leviticus 5:17 Now if a person sins and does any of the things which the Lord has commanded not to be done, though he was unaware, still he is guilty and shall bear his iniquity. According to this verse in the Torah ignorance is no excuse for sinning against G-d. This week's reading from the triennial cycle (*Vayikra / Leviticus 4:27-5:26*) we find an interesting verse on sin. Our iniquities / sin (עוון) have made a separation between us and G-d; though one may be unaware of the sin he/she commits the sin remains and payment for the unknown sin must be made.

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ויקרא 4:17-19

17 וְאִם־נָפֵשׁ כִּי תִחַטָּא וְעָשְׂתָהּ אַחַת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר
18 לֹא תַעֲשִׂינָהּ וְלֹא־יָדַע וְאִשָּׁם וְנִשְׂא עוֹנוֹ; וְהָבִיא אֵיל
תָּמִים מִן־הַצֹּאן בְּעֶרְכָּךָ לְאִשָּׁם אֶל־הַכֹּהֵן וּכְפַר עָלָיו
הַכֹּהֵן עַל שִׁגְגָתוֹ אֲשֶׁר־שָׁגָג וְהוּא לְאִי־דַע וְנִסְלַח לוֹ;
19 אִשָּׁם הוּא אִשָּׁם אִשָּׁם לַיהוָה:

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The presence of sin, even sin that is done out of ignorance, makes the presence of G-d impossible in our lives. According to these verses we must diligently learn what G-d's Word says about sin and believe that Yeshua will deliver us from sin when we repent and make the effort to be obedient to His Word. Obedience is a very important theme throughout all of Scripture. For example, in last week's parsha *Shmot / Exodus* we find the repeated phrase "according to all that G-d had commanded, so they did." This phrase is repeated at least 18 times in the text and it is noted that the people and Moshe did just as the Lord commanded.

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Yeshua also equates love with obedience in *John 14:15* *If you love me, you will keep my commandments.* The name of Yeshua is derived from the Hebrew verb יָשַׁע. The verb יָשַׁע "to save or deliver" and similarly the noun יְשׁוּעָה "salvation" would have been understood in the first century to mean "to save His people from their sins." Deliverance / redemption / salvation

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Vayikra / Leviticus 5:17-19

5:17 'Now if a person sins and does any of the things which the Lord has commanded not to be done, though he was unaware, still he is guilty and shall bear his punishment. 5:18 'He is then to bring to the priest a ram without defect from the flock, according to your valuation, for a guilt offering. So the priest shall make atonement for him concerning his error in which he sinned unintentionally and did not know it, and it will be forgiven him. 5:19 'It is a guilt offering; he was certainly guilty before the Lord.' (NASB)

are about deliverance from sin and not necessarily from physical oppression. Similarly, according to the Torah (including the prophets and writings) obedience to G-d's mitzvot (commands) meant that the Lord would provide for physical deliverance from oppression. This does not necessarily mean that obedience to G-d's mitzvot will lead to a physical deliverance, what it means is that obedience will result in blessings.

At the conclusion of last week's parsha we see clearly that the primary purpose on the construction of the Mishkhan (Tabernacle) was that G-d would dwell among His people. The descending of the Shekinah glory of G-d to fill the Mishkhan, the glory that was displayed upon the mountain of Sinai would now come to dwell in and over the Mishkhan. The repeated phrase, as mentioned earlier, on Yisrael's obedience to G-d's mitzvot (commandments) in constructing the Mishkhan (Tabernacle), the preparation of a place for G-d's presence to dwell begins with the obedience of His people. This week's reading shows us that though we may be ignorant of sin in our lives, we still will bear our punishment. If we are to have a relationship with G-d (G-d dwelling with us and in us) then we must repent of our sins regardless of whether we are aware that we are sinning. The scripture in *Vayikra / Leviticus 5:17* indicates that we as His people should have a genuine desire for companionship with G-d and the first order of business is to prepare a place for G-d's presence to be manifested. That place is the temple of our bodies (see *1 Corinthians 6:19*). Therefore, it is worthwhile for us to question in our own hearts how much we desire friendship with G-d. *James 2:23* says that Avraham was a friend of G-d. Do we desire to have this kind of relationship with the Lord? The desire to do so is a function of our willingness to sacrificially prepare a place for His presence which will characterize our lives as believers.

Tehilim / Psalms 119:9-12

119:9 How can a young man keep his way pure? By keeping it according to Your word. 119:10 With all my heart I have sought You; Do not let me wander from Your commandments. 119:11 Your word I have treasured in my heart, That I may not sin against You. 119:12 Blessed are You, O Lord; Teach me Your statutes. (NASB)

Tehilim / Psalms 119 asks the question how a young man may keep his way pure and then indicates that this is done by keeping it according to G-d's Word. The words of *Tehilim / Psalms 119* are those of a humble heart that shows submission to G-d and His Word. Our desire to become like our Lord Yeshua must be a desire to live our lives according to G-d's Word by the Spirit through whom the Word will be followed in a spirit of humility and love. (This includes being patient with those who are learning and caring for those who need to learn.) Though we do not have a cloud by day and a pillar of fire by night to guide and direct us, as the children of Yisrael did in the desert, we are led by the Spirit through the eyes of faith. The extent that the presence of G-d dwells with us is a function of our repentant hearts, and to that extent we can be assured of His guidance in life and in life's decisions if we remain true to G-d's Holy Word. As you think about this week's study on sinning unknowingly, consider asking the

85 Lord to forgive you of the sins that are unknown to you. Hanging on to G-d's
Word, keeping our faith in Yeshua the Messiah, and contemplating our
relationship with G-d will help us to remain true to who we are as believers,
followers, and children of the Most High G-d.

Mishley / Proverbs 3:1-8

90 *3:1 My son, do not forget my teaching, But let your heart keep my
commandments; 3:2 For length of days and years of life And peace they
will add to you. 3:3 Do not let kindness and truth leave you; Bind them
around your neck, Write them on the tablet of your heart. 3:4 So you will
find favor and good repute In the sight of God and man. 3:5 Trust in the
95 Lord with all your heart And do not lean on your own understanding. 3:6
In all your ways acknowledge Him, And He will make your paths straight.
3:7 Do not be wise in your own eyes; Fear the Lord and turn away from
evil. 3:8 It will be healing to your body And refreshment to your bones.
(NASB)*

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Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever