

Parashah Naso

פרשה נשא

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

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The System of Korbanot

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 4:21-7:89

הפטרה: Judges 13:2-13:25

הברית: Acts 21:17-26

החדשה

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In this week's parashah we find the consecration of the Mishkhan (Tabernacle), the dedication offerings that are made for the holy things within the Tabernacle. The narrative portions of the Torah contains a direct message from G-d to Moshe, "calling out" the way to draw close to the Lord by means of the sacrificial system. The word Korban (קרבן), often translated as "sacrifice" or "offering," comes from the root (קבר) meaning to "draw close" or "to come near." It should be noted that the various sacrifices detailed in the Torah were not intended to help G-d draw near to us, but rather for us to draw near to G-d. G-d gave us the Korban (sacrifice) and especially the sacrifice of Yeshua for our benefit so that we could draw close to Him.

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במדבר 7:1-89

84 זאת חנכת המזבח ביום המשח אתו מאת נשיאי
ישראל קערת כסף שתים עשרה מורקריכסף שנים
85 עשר כפות זהב שתים עשרה: שלשים ומאה הקערה
האחת כסף ושבעים המורק האחד כל כסף הפלים
86 אלפים וארבע מאות בשקל הקדש: כפות זהב
שתים עשרה מלאת קמחת עשרה עשרה הבף
87 בשקל הקדש כל זהב הכפות עשרים ומאה: כל
הבקר לעלה שנים עשר פרים אילם שנים עשר
כבשים בני שנה שנים עשר ומנחתם ושעירי עזים
88 שנים עשר לחטאת: וכל בקר וזבח השלמים עשרים
וארבעה פרים אילם ששים עתדים ששים כבשים
בני שנה ששים זאת חנכת המזבח אחרי המשח אתו:
89 ובבא משה אל אהל מועד לדבר אתו וישמע את

Bamidbar / Numbers **7:84-89**

7:84 This was the dedication offering for the altar from the leaders of Israel when it was anointed: twelve silver dishes, twelve silver bowls, twelve gold pans, 7:85 each silver dish weighing one hundred and thirty shekels and each bowl seventy; all the silver of the utensils was 2,400 shekels, according to the shekel of the sanctuary; 7:86 the twelve gold pans, full of incense, weighing ten shekels apiece, according to the shekel of the sanctuary, all the gold of the pans 120 shekels; 7:87 all the oxen for the burnt offering twelve bulls, all the rams twelve, the male lambs one year old with their grain offering twelve, and the male goats for a sin offering twelve; 7:88 and all the oxen for the sacrifice of peace offerings 24 bulls, all the rams 60, the male goats 60, the male lambs one year old 60. This was the dedication offering for the altar after it was anointed. 7:89 Now when Moses went into the tent of meeting to speak with Him, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim, so He spoke to him. (NASB)

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25 Apart from faith and genuine repentance, the sacrifices themselves were of no
effect. It was with this understanding that the prophets denounced insincere
offerings made at the temple. Offerings made without genuine repentance and a
sincere heart were made in vain and were useless to draw us near to G-d (read
30 *Amos 5:22-24*). In other words, without a genuine heart response to G-d's
gracious love, the mere idea of sacrifice does us little good. Rabbi Henschel
Leibowitz head of the Yeshiva Chofetz Chaim: Rabbinical Seminary of America
commented on *Vayikra / Leviticus* saying that in the Levitical system, the offering
of a sacrifice served as a "symbol and expression of man's desire to purify
himself and become reconciled to G-d."

35 The Torah states that of all the kosher animals only three were acceptable
for sacrifice (i) the oxen, (ii) the sheep, and (iii) the goats. Why do you think
these three were chosen from all of the various kosher animals? Each of these
animals is domesticated and peaceful may be one reason. In addition to this, two
types of birds are allowed to be offered, turtledoves and pigeons. These birds too
40 are not carnivorous and peaceful in nature. A poor person similarly also may
offer up a grain offering which was used to provide bread for the Kohanim
(priests). From these animals five types of Korbanot are detailed in the Torah.

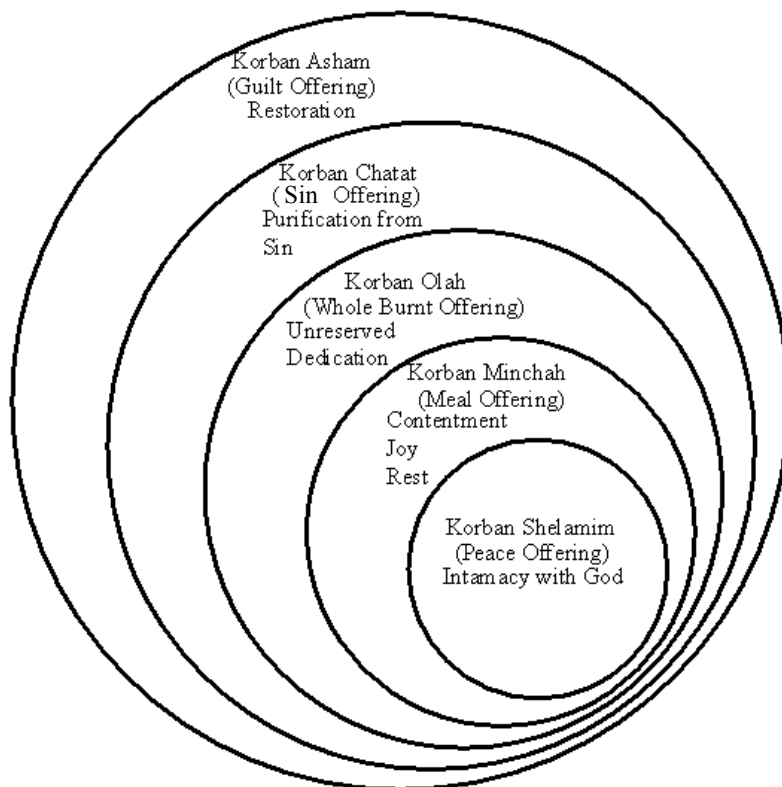
The five Types of Korbanot

- 45 1. Olah (עלה) – an "ascending offering," this was a nedavah (freewill)
sacrifice that was consumed entirely by the fire upon the altar. The olah
offering must be an animal or a bird that is without defect. As the animal
is slaughtered, the Kohen catches its blood in a pan and sprinkles it upon
the altar. The animal is then divided up with a knife, salted, and entirely
50 burned. The semichah (סמיכה, the leaning of the hands) on the head of the
animal and וידוי (confession of sin) accompanies this sacrifice. Note that
in the case of the bird olah, the semichah is not performed.
- 55 2. Minchah (מנחה) – the "meal offering," this was a nedavah (freewill)
offering of flour that was prepared with fine flour, olive oil, and
frankincense, usually brought by a poor person. Part of the meal offering
is burned on the altar, and the remaining part is eaten by the Kohanim.
The word "mincha" means gift. Note that any flour offering must be
60 baked quickly to prevent the dough from rising (i.e. unleavened bread).
Similar to the animal sacrifices, the minchah offering must also be salted.
- 65 3. Shelamim (שלמים) – the "peace offering," this was a nedavah (freewill)
offering and is eaten by the one bringing it, and was given as a way of
expressing thanks to G-d on joyous occasions. Semichah is performed,
though instead of וידוי (confession of sin), praise to the Lord is offered.
- 70 4. Chatat (חטאת) – the "sin offering," this was a חובה (chovah, required)
offering to make atonement for certain sins committed unintentionally by
an individual (i.e. sins committed by the high priest, the entire community,
the king, or an ordinary person). Note that there is no explicit sacrifice for

deliberate, intentional, and willful sins against the Lord, but instead punishment by an early death.

75 5. Asham (אָשָׁם) – the “guilt offering,” this was also a חובה (chovah, required) offering as part of the repentance required for certain improper acts (i.e. by swearing falsely). In each case the wrongdoer is required to restore the stolen property plus an additional 20% to the rightful owner before he could offer this sacrifice and receive forgiveness.

80 Note that the Chatat and Asham offerings were חובה (chovah, required, obligatory) for atonement to be made. Basically, it is only two of these offerings that have anything to do with transgression or sins. They had to be offered by the anointed high priest who would sprinkle the blood of the sacrifice seven times inside the Mishkhan (Tabernacle) on the golden altar opposite the curtain before the Holy of Holies. The fat was burned on the altar, but unlike the other offerings the rest of the animal (its hide, flesh, and its body parts) would be taken “outside the camp” to be burned with fire. All of these offerings are symbolic of our relationship with the Holy One. I want you to note also that these offerings were done in a specific order with the final offering symbolizing our complete intimacy with G-d. I put together Venn-diagram of the Offerings listed in the order they are mentioned in the Torah in Figure 1.



95 Figure 1 Venn-Diagram of the Korbanot, the process of drawing near to G-d.

100 The Asham and Chatat offerings brought you back to a “sinless” state. The next three offerings (Olah, Minchah, and Shelamim) are symbolic of one’s relationship with G-d. Notice that unless you have made an olah offering, the offering that symbolizes complete and whole-hearted dedication of your life and being to G-d, you have not come to the place of salvation yet. You must first seek forgiveness and then deal with your sins before you can approach and come near to the place of intimacy with G-d.

105 Conclusion

110 The Torah states that three parts of the animal must be burned (i) the fat, (ii) the kidneys, and (iii) the lobe of the liver. The fat symbolizes luxury and the flesh and has parallelisms with chametz (leaven) sin that is forbidden during Pesach (Passover). The kidneys are thought to be the source of carnal emotions. The lobes of the liver are thought to be the source of anger and pride. All three are to be completely consumed by fire upon the altar as a sign that the inner parts of the flesh must be completely burned, completely destroyed. The blood is not to be consumed since the life is in the blood and is reserved to make atonement upon the altar. The destruction of the flesh upon the altar that is found within the Korbanot, is symbolic of our needing to put away, to burn up, to destroy, and as Rav Shaul (Paul) said to crucify the flesh, which is works of unrighteousness. *Romans 3:25* says that G-d put forward Yeshua as a propitiation through faith in His blood. The Kapparah for sin, Greek ilasterion appears twice in the Ketuvei Shelachim (Apostolic Writings) and is the part which formed the cover of the Ark of the Covenant in the Holy of Holies when the Kohen HaGadol would enter in once a year on Yom Kippur to offer a sacrifice for the sins of the people (see *Vayikra / Leviticus 16*). *Romans 3:25* kapparah means “propitiation, expiation, atonement” and corresponds to the Hebrew word kapar which has the same meaning in the Tanach and has the root meaning of either “cover” or “wipe clean.” This meaning both express what G-d does when accepting the Korban for sin, He covers the sin from His sight and wipes or washes it away.

125 In the Ketuvei Shelachim, the Greek “dia pisteos en to autou aimati” literally means “through faithfulness in His blood:”

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ΠΡΟΣ ΡΩΜΑΙΟΥΣ 3:25

οὐ. δικαιούμενοι δωρεάν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως 24
τῆς ἐν Χριστῷ Ἰησοῦ, ὃν προέθετο ὁ θεὸς ἰλαστήριον διὰ τῆς πί- 25
στεως ἐν τῷ αὐτοῦ αἵματι εἰς ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν
πάρεσιν τῶν προγεγονότων ἁμαρτημάτων. ἐν τῇ ἀνοχῇ τοῦ θεοῦ 26
πρὸς ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ εἰς τὸ εἶναι
αὐτὸν δίκαιον καὶ δικαιούντα τὸν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ 27

Romans 3:25

135 *3:25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the*

*forbearance of God He passed over the sins previously committed;
(NASB)*

140 Here “pisteos” is understood as Yeshua’s faithfulness to G-d. Paul is referring to
Yeshua’s faithfulness to G-d and his willingness, though sinless and not deserving
execution, to undergo a painful, horrible, bloody sacrificial death on our behalf is
consistent with the Korban offering of the innocent blood. The scripture says that
“*G-d displayed publicly*” ... indicating G-d’s faithfulness to his own promise
145 made so long ago in Parashah Lech Lecha (*Bereshit / Genesis 12*) to Avraham
that all the nations of the world would be blessed through him, in his seed. This
indicates G-d’s redemption of humanity through Yeshua and Yeshua’s
faithfulness to G-d which is all done according to the korbanot system G-d setup
at Sinai.

150 The central issue of this week’s study is that G-d is altogether just and
merciful, even though it is difficult to understand how he can be righteous and
just, exacting due punishment for sin (death) but yet at the same time be merciful
and forgiving people who believe in Yeshua the Messiah. Because of His
sacrifice the wall covering separating the Holy of Holies was rent asunder and
intimacy was available to all peoples of the earth by faith in the atoning sacrifice
155 of Yeshua. I want to end with a parable from *David Stern’s commentary* that
illustrates the system of Korbanot that was fulfilled in Yeshua the Messiah.

160 Once upon a time there was a king who was strong, brave, and
possessed all other good qualities. He ruled his country justly, loved his
people and was loved by them. Because of this there was no crime in his
kingdom until one day it was discovered that a thief was loose in the land.
Knowing that wrongful behavior would multiply unless he took a strong
stand against it, the king decreed that when caught the thief would receive
twenty lashes. But the thefts continued. He raised the punishment to forty
165 lashes in the hope of deterring further crime, but to no avail. Finally, he
announced that the criminal would be punished with sixty lashes, knowing
that no one in the country could survive sixty lashes except himself. At
last the thief was caught and it turned out to be the king’s mother. The
king was faced with a dilemma. He loved his mother more than anyone in
170 the world, but justice demanded that the punishment be carried out.
Moreover, were his subjects to see that it was possible to commit a crime
and not be punished for it; social order would eventually be completely
undermined. At the same time, he knew that if he were to subject his own
mother to punishment that would kill her, the people’s love would turn to
175 revulsion and hate toward a man so lacking in compassion and ordinary
affection, and he would be unable to govern at all. The whole nation
would wonder what he would do.

180 The day arrived for administering the prescribed punishment. The
king mounted a platform in the capital’s central square, and the royal
flogger took his place. Then the king’s elderly mother was brought
forward, fragile and trembling. On seeing her son the king, she burst into
tears saying “I’m ... so sorry ... for what I did!” she wailed, between sobs.

185 Then, recovering, the bent, white-haired figure made her way toward the
flogging harness. The people gasped as the flogger raised his muscular
arm with the leather whip. Just as it was about to crack down on the
exposed back of the woman who had given him birth, the king cried
“Stop!” The arm poised in mid-air, the whip fell limp. The king rose
190 from his seat, removed his robe, walked to the harness, embraced his
mother, and, with his broad frame covering his mother and his bared back
exposed to the flogger, commanded him, “Execute the sentence!” The
sixty stripes fell on the back of the king.

Isaiah 53:5-7

195 *53:5 But He was pierced through for our transgressions, He was crushed
for our iniquities; The chastening for our well-being fell upon Him, And
by His scourging we are healed. 53:6 All of us like sheep have gone
astray, Each of us has turned to his own way; But the Lord has caused the
iniquity of us all To fall on Him. 53:7 He was oppressed and He was
200 afflicted, Yet He did not open His mouth; Like a lamb that is led to
slaughter, And like a sheep that is silent before its shearers, So He did not
open His mouth. (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,
230 “Yeshua” King Messiah forever and ever