

# Parashat Vezot Habrachah | Yom Kippur

פרשת וזאת הברכה | יום כיפור

Shabbat Tishri 10, 5772, October 8, 2011

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## How does the Torah apply in Yeshua the Messiah?

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 33:1-34:12, Leviticus

הפטרה: 16

הברית: Isaiah 57:14-58:14

החדשה: -

*Triennial cycle: Devarim / Deuteronomy 33:1-34:12*

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This week's reading portion of Scripture, Parashat Vezot Habrachah meaning "This is the blessing" (*Devarim / Deuteronomy 33:1-34:12*) occurs at the same time as Yom Kippur (יום כיפור) "Day of Atonement" that is observed on the 10<sup>th</sup> day of the month of Tishri concluding 10 days of repentance before God that began with Rosh Hashanah. Sefer *Vayikra / Leviticus 16* describe the temple service and sacrificial ceremony the Cohen Hagadol (High Priest) is to perform on this day. The day is marked by fasting and prayer of the individual that is committed to forgiving the sins of others and to repent of sins that have been committed against God. In Parashat Vezot Habrachah we read about the death of Moshe (וימת שם מ'שה עבד-יהוה בארץ מואב על-פי יהוה). The scriptures say "*Moshe, the servant of the Lord died in the land of Moab according to the word of the Lord.*" The Phrase על-פי יהוה literally means "on / upon / by the mouth of God," here the words על (on, upon) and פי (mouth) are joined together with a maqqef. The phrase על-פי meaning "by, based on, according to" says that Moshe died according to the Lord. The Aramaic translation in the Targum Onkelos (ומיתת תמן) (*מ'שה עבדא דיי בארעא דמואב על מ'מרא דיי*) says "*according to the Memra (Word) of the Lord.*" The Lord God had spoken to Moshe that he was not going to be allowed to enter into the Promised Land because of having sinned at the waters of Meribah. The death of Moshe is a low point for the Children of Yisrael in the wilderness. In the midst of the narrative from Parashat Vezot Habrachah (ותאת) (דברכה), the Children of Yisrael are about to enter into the Promised Land and Moshe dying according to the Word of the Lord, we are reminded, on Yom Kippur, the holiest day of the Jewish year, of our need for repentance and forgiveness of our sins before a Holy God. As Yom Kippur approaches, in this time of fasting, repenting, and drawing near to the Lord, let's consider what a great salvation the Lord God Almighty has provided in His Son, Yeshua the Messiah.

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פרשת וזאת הברכה ספר דברים פרק לד פסוק ה-יב

ה וימת שם מ'שה עבד-יהוה בארץ מואב על-פי יהוה: ו ויקבר א' תו בגי בארץ מואב מול בית פעור ול' א-ידע איש את-קברתו עד היום הזה: ז ומ'שה בן-מאה ועש' רים שנה במ' תו ל' א-

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### Devarim / Deuteronomy 34:5-12

34:5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. 34:6 And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day. 34:7 Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated. 34:8 So the sons of Israel wept for Moses in the plains of Moab thirty days; then the days of weeping and mourning for Moses came to an end. 34:9 Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the Lord had commanded Moses. 34:10 Since that time no prophet has risen in Israel like Moses, whom the Lord knew face to face, 34:11 for all the signs and wonders which the Lord sent him to perform in the land of Egypt against Pharaoh, all his servants, and all his land, 34:12 and for all the mighty power and for all the great terror which Moses performed in the sight of all Israel. (NASB)

כְּהִתְהַוְּ עֵינָיו וְלֹא-נָס לַחַהּ: ה' וַיִּכְפּוּ בְנֵי יִשְׂרָאֵל אֶת-מִן־נֶשֶׁה בְּעֶרְבֹת מִזֹּאֵב נָשִׁים יוֹם וַיִּתְמוּ יָמֵי  
 כְּכִי אֵבֶל מִן־נֶשֶׁה: ט וַיְהוֹשִׁיעַ בֶּן-נּוּן מְלֵא רֹחַ חֲכָמָה כִּי-סָמַךְ מִן־נֶשֶׁה אֶת-דָּדָיו עָלָיו וַיִּשְׁמָעוּ אֱלֹהֵי בְנֵי-  
 יִשְׂרָאֵל וַיַּעַשׂ וַיַּאֲשֶׁר צַוְהָ יְהוָה אֶת-מִן־נֶשֶׁה: י וְלֹא-אֶקָּם נְבִיא עוֹד בְּיִשְׂרָאֵל כִּמֹּכָה נֶשֶׁה אֲשֶׁר  
 יָדְעוּ יְהוָה וְהָ פָּנִים אֶל-פָּנִים: יא לְכָל-הָאֵת תִּתְּמוּפְתִּים אֲשֶׁר שָׁלַחוּ יְהוָה לַעַשׂ וְתִלְעַשׂ וְתִבְאָרְץ  
 מִצְרַיִם לְפָרַעַה וְלְכָל-עַבְדָּיו וְלְכָל-אַרְצוֹ: יב וְלֹכֵל לְהִידֵּד הַחֲזוּקָה וְלֹכֵל לְהַמּוֹרָא הַגְּדוֹל אֲשֶׁר עָשָׂה  
 מִן־נֶשֶׁה לְעֵינָי כָּל-יִשְׂרָאֵל:

The phrase “Day of Atonement” is written in Hebrew as “Yom Kippurim”  
 50 (יּוֹם הַכִּפּוּרִים) in *Vayikra / Leviticus 23:27* and literally means “Day of the covering / atoning.” This was the one time the Cohen Hagadol was allowed to enter into the Kedosh Kedoshim (Holy of Holies) and call upon the Name of the Lord to offer blood upon the Kaporet (Mercy Seat) on the Ark of the Covenant for the sins of the people. It is believed that on Tishri 10 Moshe came down from Mount Sinai bearing the second set of tablets following the forgiveness of Yisrael after the people’s sin (Chet Ha’egel, sin of the golden calf). This is the time of the year when Moshe went before God to see if he could make atonement for the people for their sin in *Shemot / Exodus 32:31-33*, and Moshe says *וַעֲתָה אִם-תִּשָּׂא חַטָּאתָם*  
 55 *וְעָתָה אִם-תִּשָּׂא חַטָּאתָם* saying *אם תישא* “if you will carry, lift, bear, endure, or suffer” *חַטָּאתָם* “their sin.” Based on the Hebrew text Moshe is asking God to forgive the peoples sin in an unusual way. The translators of the NASB understood this to mean “if You will forgive their sin” as it is translated in English translation of the Bible. Interestingly, Moshe is asking God to carry, bear, endure, and suffer the sins of the people for them in a way that results in the forgiveness of their sins. Moshe understood the forgiving character of God by making this statement asking to forgive the people. These verses provide a powerful example of the image and mediating role of Yeshua the Messiah (*Ivrit / Hebrews 9:15*) as a prophet like Moshe (*Devarim / Deuteronomy 18*). Moshe qualifies his statement by saying *וְאִם-אֵין מְחַנֵּי נָא מִסִּפְרֶךָ אֲשֶׁר כָּתַבְתָּ*  
 60 *וְאִם-אֵין מְחַנֵּי נָא מִסִּפְרֶךָ אֲשֶׁר כָּתַבְתָּ* “and if not” “erase/destroy me from your book that you have written.” The word *מְחַנֵּי* comes from the root *למחות* meaning “to destroy, wipe out, and erase.” Moshe asks if God will not forgive their sin; blot his name out of the book of the living. Moshe is asking to be stricken from “the Book You have written” if God would not make atonement for His people. The Lord responds saying *וַיֹּאמֶר יְהוָה אֶל-מִן־נֶשֶׁה מִי*  
 65 *וְאֲשֶׁר חָטָא-לִי אֶמְחַנּוּ מִסִּפְרִי* meaning “the one who sins I will erase/destroy from my book;” that each individual person who sins will be responsible for their own sin and removed from the book.

Here in *Shemot / Exodus 32:31-33* is the first reference in the Bible of the book of life where the names of those who are saved are written.

In these verses from *Shemot / Exodus 32:30-33*, we see the role of the messiah, to make atonement for the people, to be selfless and self sacrificing like Moshe on behalf of the people, and the Lord’s response that each person is guilty according to their own sins indicating the individual need for atonement. In addition to this, Moshe stood between the people to speak to them the “Word” of the Lord (see *Devarim / Deuteronomy 5:1-5*). Isn’t it interesting that the Messiah would be none other than the “Living Word of God” as the Apostle John wrote in  
 75 *John 1:1-14*? The Targum Onkelos (תרגום אונקלוס ספר דברים פרק ה) on *Devarim / Deuteronomy 5:5* in Aramaic *בֵּין מִמְרָא-דֵּי וּבִינֵינוּן*  
 80 *בֵּין מִמְרָא-דֵּי וּבִינֵינוּן* states that Moshe stood between the “Word of the Lord” and You (the  
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congregation of people). The Aramaic text shows us that as an advocate for the people, Moshe stood between the Word of God in order to deliver His Word unto the people. Emphasis is placed in the Aramaic translation on Moshe standing between the “Word of the Lord” and the people and then stating that he speaks the Word of God to the people. A parallel is found here in Yeshua the Messiah, the Word of God became flesh (*John 1:14*) so that Yeshua could deliver God’s Words to us, God’s people (note the various references in the Ketuvei Shelachim when Yeshua says “my words” *Matthew 24:35, John 8:31, 14:23, 15:7*). In this way, the Lord God provided atonement in blood according to the Torah in His Word Yeshua the Messiah. By the Word becoming flesh, the Word of God provided atonement on our behalf, and fulfilled what is written of the Lord, and of the Messiah in the Torah where Moshe wrote **וְעָתָה אִם-תִּשָּׂא חַטָּאתָם** saying **אִם תִּישָׂא** “if you will carry, lift, bear, endure, or suffer” **חַטָּאתָם** “their sin.”

The “Day of Atonement” is the English translation for the Hebrew “Yom Kippurim” which is shortened to “Yom Kippur” today. The root of the word Kippur is **כפר** has many usages throughout the Tanach. There is a parallel to the word “redeem” (*Tehilim / Psalms 49:7* English translation, *49:8* in the Hebrew bible) **אֵהָ לְ-אֶפְדֹּה יִפְדֶּה אִישׁ לְ-אִיָּתוֹ לְאֵלֵי הַיָּם כָּפְרוּ** where **כפר** is used to suggest atonement is made by offering a substitute. The majority of usages of the word **כפר** in the Tanach are related to making atonement by the Cohen and the ritual of sprinkling the sacrificial blood to remove sin or uncleanness. Other uses of **כפר** include the reference in *Bereshit / Genesis 6:14*, God commands Noah to cover the inside and outside of the Ark with pitch (**וְעָשָׂה לָךְ חִבְתִּי עֵצִי-גֹּפֶר קִנְיִם תַּעֲשֶׂה אֹתָהּ**) and interestingly the word used for pitch is **כפר** (**כֹּפֶר**). The substance that sealed Noah’s ark was **כפר** that appears to draw a parallel with God’s saving power through atonement for sin. Note that God commanded Noah to cover the ark on the inside and the outside (**וְכִפַּרְתָּ אֶת-תְּהֵ מִבִּיַּת**) and interestingly the word used for pitch is **כפר** (**וְכִפַּרְתָּ אֶת-תְּהֵ מִבִּיַּת**). The text parallels how atonement is made for the forgiveness of sin; forgiveness for the sins done in our bodies, from the inside (our hearts) to the outside (the uncleanness of the flesh). Here in this example of covering the ark both inside and out as it literally says in Hebrew “*from in the house and from outside,*” we understand that the “making of atonement” by the life blood of the sacrificial animal is required in exchange for the life blood of the worshiper. The symbolic expression of an innocent life given for the guilty is further indicated in the action of the worshiper by placing his hands upon the head of the sacrifice and confessing his sins over the animal (*Vayikra / Leviticus 1:4, 4:4, 16:21*, etc.). The worshiper’s sins were transferred to the animal and the animal was then killed or was sent out as an Azazel (scapegoat) to die in the desert. The root **כפר** also appears in the term Kaporet (Mercy Seat) the golden cover on the Ark of the Covenant that was placed in the Kedosh Kedoshim (Holy of Holies) in the Mishkhan (Tabernacle) or the Beit HaMikdash (Temple in Jerusalem) where the atoning blood was presented before God. The Hebraic understanding of the blood atonement found in *Vayikra / Leviticus 17:11* **כִּי-גִפְשׁוֹ הַבָּשָׂר בְּדָמָה הוּא וְאֲנִי וְתַתִּיּוֹ לָכֶם** **כִּי-גִפְשׁוֹ הוּא בְּגִפְשׁוֹ יִכַּפֵּר** **עַל-הַמִּזְבֵּחַ לְכַפֵּר עַל-גִּפְשׁוֹ תִּיכֶם כִּי-הִדָּם הוּא בְּגִפְשׁוֹ יִכַּפֵּר** says that the life blood “from within” (**מִבִּיַּת**) is what cleanses a man and makes atonement for the life.

**Note** what we learned in Parashat Pinchas while studying the Hebrew Scriptures, it in *Bamidbar / Numbers 25:8* the expressions **אֶל-הַקִּבָּה** and **אֶל-קִבְתָּהּ** are translated in the NASB as “into the tent” and “through the body,” respectively. This caught our attention because the word here is used and translated in two entirely differing ways being used in the same sentence. The first expression **אֶל-הַקִּבָּה** is translated as “into the tent” in the KJV and NASB, “into the pavilion” in the RV version, “into the chamber” in the JPS, and “into the inner room” in the RSV. The second expression **אֶל-קִבְתָּהּ** is translated “through her belly” in the KJV, RV, and JPS bible versions. The word **קִבְתָּהּ** is from the root **קבה** meaning “stomach or belly” according to Brown-Driver-Briggs Lexicon. These scriptures reveal to us how our bodies are can be either the dwelling place of sin, or the dwelling place of God’s Ruach. In *Bereshit / Genesis 6:14*, covering the house inside and out, we find the same “dwelling place” analogy. We need atonement in blood, both inside and out in order to draw near to the Lord and for His Ruach (Spirit) to dwell within us.



(Apostolic Writings) that have the same root as in the word ἱλαστήριον. The verb ἱλάσκομαι found in *Luke 18:13* is used in the prayer of the publican, (Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ) which translated literally reads: “*God, be propitiated (atone) for me, the sinner.*” *Ivrit / Hebrews 2:17* and *3:1-2* refers to Yeshua becoming our High Priest. *Ivrit / Hebrews 2:17* says ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ “*to make propitiation (atonement) for the sins of the people.*” The noun form ἱλάσκεσθαι, one of the most important reference, having the same stem as ἱλαστήριον is translated “a propitiation” in *Romans 3:25* and “the mercy seat” in *Ivrit / Hebrews 9:5* by the English translations. Another noun form ἱλασμός occurs twice in *1 John 2:2* and, *4:10*, in both of these passages it is stated that He (Yeshua) is “*the propitiation (atonement) for our sins.*” The fourth word ἰλεως is found in *Matthew 16:22* καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἰλεῶς σοι, κύριε: οὐ μὴ ἔσται σοι τοῦτο as Peter was speaking saying “*merciful to you Lord in no way will be to you this,*” the English translation NASB says “*God forbid it, Lord! This shall never happen to You.*” In *Ivrit / Hebrews 8:12* the same word is translated as “merciful.” It is in this way that Yeshua is understood to be our expiatory (atoning) sacrifice for our sins. Therefore, in Yeshua, the Lord God writes his Word on our hearts, transforming us and making us a new creation so that we can bring glory to His Name. This is how the Scriptures teach us of God’s great love and mercy providing life for us in His Word in Yeshua the Messiah. Do you believe these things that are written in the Torah of God and of His Messiah Yeshua? Do you want life everlasting, a more abundant life, and a life that is filled with the blessing of knowing him in a more intimate way? You can have all of these things and more, come, let’s pray.

Heavenly Father,

Help me to understand and apply all that I have learned this week from the Scriptures. Help me to know without a doubt, that You Lord have purchased me and established me because of Your mercy and grace in Your Word and in Your Son Yeshua the Messiah. Please come and write Your Word on my heart. Deliver me and save me from my sins because of the wretched man that I am. I believe in Yeshua who was delivered on account of my transgressions and I believe that You Lord raised Yeshua from the dead on account of my justification. Thank You Lord for making the truth of Your Son known to me today; I believe that the atonement You have provided is an absolute necessity for me to receive forgiveness for my sins. I believe that You sent Your Son Yeshua to die for my sins. Please forgive me of my sins, have mercy on me Lord. Help me to live according to Your will as it is laid out in the Scriptures. Sanctify me Lord in Your Holy Word and in Your Son Yeshua and help me to sanctify Your name Lord in my heart, in my life, and in all that I do. Help me to serve You Lord

225 according to Your will and not by my will Lord. Please come and work in my life  
daily and help me to hear Your voice. Thank You Lord for everything You have  
done for me. I give You all of the glory, the honor, and the praise forever and  
ever.

230 In Yeshua's (Jesus') Name I pray! Amen!

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250 **What to pray:**

- *Ask the Lord to help you to grow, to know, and to apply all of the Torah principles that are found within the text of the Bible.*
- *Ask the Lord to help you see, trust, and obey Him and His Word. Ask the Lord to help you "to hear His voice" and "to hold fast to Him."*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart.*

260 **Be Blessed in Yeshua, Christ our Messiah!**

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

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