

# Parashat Yitro

## פרשת יתרו

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### Do not look to the altar that is hewn by human hands

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 18:1-20:26

הפטרה: Isaiah 6:1-7:6, 9:5-6

הברית: Mark 7-8

החדשה

*Triennial cycle: Bereshit / Genesis 19:1-20:23*

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This week's reading is from Parashat Yitro (*Shemot / Exodus 18:1-20:26*) the name of the Parashah "Yitro" is the name of Moshe's father-in-law. The Scriptures tell us Moshe had two sons, Gershom and Eleazar (*18:1-2*). Yitro (Jethro) came to Moshe bringing his wife Zipporah and his two sons (*18:6-8*).

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Moshe told Yitro everything the Lord had done as a result Yitro said **יְיָ אֱמַר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הִצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה אֲשֶׁר הִצִּיל אֶת-הָעָם מִתַּחַת יַד-מִצְרַיִם:**

*18:10 So Jethro said, 'Blessed be the Lord who delivered you from the hand of the Egyptians and from the hand of Pharaoh, and who delivered the people from under the hand of the Egyptians. (NASB)*

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The telling of the miracles of God resulted in Yitro praising the Name of the Lord. Moshe and Yitro make an offering before the Lord and then sat down to eat with the elders of Yisrael before the Lord (*18:12*). The next day, Yitro saw all that Moshe was doing for the people and recommended that Moshe select leaders from the people as judges so

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that only the heavy matters Moshe would judge (*18:13-26*). Moshe then said farewell to his father-in-law and it is written on the third month after the exodus the people arrived at the wilderness of Sinai (*18:26-19:1*). Moshe brought the word of the people to the Lord and the Lord told Moshe to go to the people and consecrate them for on the third day the Lord will come down on the Mountain of Sinai (*19:7-16*). The Lord warned Moshe to warn the people not to break

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through and gaze so they would not die (*19:24-25*) and God called Moshe and Aharon to come up on the mountain. The Lord then gives the people His ten commandments (i) to have no other gods before Him (*20:1-5*), (ii) do not take the name of the Lord in vain (*20:6-7*), (iii) remember the Shabbat (*20:8-11*), (iv) honor your father and mother (*20:12*), (v) do not murder (*20:13*), (vi) do not

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commit adultery (*20:14*), (vii) do not steal (*20:15*), (viii) do not bear false witness against your neighbor (*20:16*), (ix) do not covet your neighbors house (*20:19*), and (x) do not covet your neighbors wife, male or female servants, his ox, donkey, or anything that belongs to your neighbor (*20:19*) This week's Parashah ends saying:

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**פְּרַשְׁתַּי יִתְרוֹ סֵפֶר שְׁמוֹת פָּרָק כ פְּסוּק כֹּא-כֵג**

**כֹּא מִזְבַּח אֲדָמָה תַעֲשֶׂה-הָ לִי וְנִבְחַתָּ עָלָיו אֶת-עֵלְךָ לְ תִיךְ וְאֶת-יְשֻׁלְמִיךָ אֶת-צִ אֶת-צִ אֶת-בְּקָרְךָ בְּכָל- הַמָּקוֹם אֲשֶׁר אֲנִפִּיר אֶת-יְשָׁמִי אֲבֹא אֵלֶיךָ וּבְרַכְתִּיךָ: כֵּב וְאִם-מִזְבַּח אֲבָנִים תַעֲשֶׂה-הָ לִי לֹא-תִבְנֶה**

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### Shemot / Exodus 20:24-26

20:24 'You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you. 20:25 'If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. 20:26 'And you shall not go up by steps to My altar, so that your nakedness will not be exposed on it.' (NASB)

אַתְּהוֹן גִּזִּית כִּי תִרְבֵּךְ הַנֶּפֶת עֲלֶיהָ וְתִחַלְלָהּ: כַּג וְלֹא-תַעֲלֶה בְּמַעַל תַּעַל-מִזְבְּחֵי אֲשֶׁר לֹא-תִגְלֶה עֲרוֹתֶךָ עָלָיו:

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When making an altar to bring the burnt offering and peace offering, “in every place that my name is remembered, I will come and bless you” (בְּקָרְךָ בְּכָל-דְּמִקְוֹם) (אֲשֶׁר אֲנִפִּיר אֶת-שְׁמִי אָבוֹא אֵלֶיךָ וּבִרְכָתֶיךָ וְאִם-מִזְבֵּחַ). In addition to this, the Lord says אֲבָנִים תַּעֲשֶׂה-הֶ-לִּי לֹא-תִבְנֶה אֶתְהוֹן גִּזִּית כִּי תִרְבֵּךְ הַנֶּפֶת עֲלֶיהָ וְתִחַלְלָהּ *If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. (NASB)* This command prevents man from forming an altar using his hands and the imagination of his heart. This suggests to us that God wants an altar built according to His design and not man’s design. The possibility of changing/modifying what God has established for our salvation is a serious temptation and the result is profaning (וְתִחַלְלָהּ) the Name of the Lord. Only God can properly cover (כַּפֵּר) atone for our sins, if we attempt to approach Him by anything other means we will be exposed and naked before Him and remain guilty in our sin (20:26).

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These final verses in Parashat Yitro are a warning for us to be careful how we relate to God, that we walk according to His ways and worship him in the way He chooses and not the way we choose too. This has serious spiritual implication and directly affects our relationship with God. Today’s verses speak of not only how we relate to God spiritually but also physically, how we should be living, walking, and drawing near to the Lord (note the proximity of the 10 commandments). Examining the rabbinic commentary it is interesting to observe certain necessary and important components of the Torah are ignored whereas personal works of righteousness are emphasized with the idea of the hope our good works will outweigh the sin in our lives. This week we will look at the text in the Torah, rabbinic commentary (Rashi), and the Ketuvei Shelachim (Apostolic Writings), for the purpose of studying how man has built an altar before God using hewn cut stones and profaned the Name of the Most High God teaching that there is way for salvation outside of sacrifice. This has been accomplished by moving away from the literal meaning of the scriptures and adopting the idea that all of scripture today may be spiritualized. Interestingly, historically the Roman Catholic Church has placed some emphasis on this concept. Take for example, it is believed only those who are endowed with leadership within the church are able to discern the “deeper meaning” of the text. The idea was that the scriptures were kept from the people out of fear the people were incapable of understanding the deeper meanings and error in their interpretation. There is by no means a parallel found between Judaism and the Roman Catholic Church, however, this attitude remains present within Judaism today as it does in the Roman Catholic Church. Many Jewish people when asked about the Scriptures differ to their rabbi stating “I should ask my Rabbi what that means so I can’t talk now.” So, there are similarities in religious thought processes across various religious beliefs such as Catholicism, Christianity, the Messianic movement, and Rabbinic Judaism.

The final scriptures in this week’s Parashah speaks of making an Altar (כֹּא מִזְבֵּחַ אֲדָמָה תַּעֲשֶׂה-הֶ-לִּי וְזִבְחֹתַי עָלָיו אֶת-עֵ-לִי תִירַךְ וְאֶת-שְׁלֵמֶיךָ אֶת-צֹ-אֲנֹךְ וְאֶת-בְּקָרְךָ בְּכָל-דְּמִקְוֹם (אֲשֶׁר אֲנִפִּיר אֶת-שְׁמִי אָבוֹא אֵלֶיךָ וּבִרְכָתֶיךָ: and alludes to the role of the Cohanim (priests) and any place that one builds an altar to Worship the Lord where

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90 atonement by sacrifice is made. The rabbinic interpretation for atonement in the  
absence of the Beit HaMikdash (Temple in Jerusalem) has significantly affected  
Judaism's teachings on atonement and the forgiveness of sins and is related to the  
questions "how does God save" and "how does God have a relationship with His  
people today?"

95 The Talmudic reasoning behind the process of repentance and atonement  
has been strongly influenced by the destruction of the Beit HaMikdash (Temple  
in Jerusalem) and as a result repentance became the means for the expiation of  
sins when the sacrifices could no longer be offered. The Rabbis of the Talmud  
say the people need reminded of hope for atonement and so it is stated "*Whence is*  
100 *it derived that if one repents, it is imputed to him as if he had gone up to*  
*Jerusalem, built the Beit HaMikdash, erected an altar and offered upon it all the*  
*sacrifices enumerated in the Torah?"* (Everyman's Talmud: The Major Teachings  
of the Rabbinic Sages, by Abraham Cohen, Schocken, 1995, p.464) Clearly  
repentance is a very important factor in the process of forgiveness from God but is  
105 repentance the only thing that one must do in order to be saved? Is it correct to  
interpret repentance and forgiveness in this way? To answer this question, the  
Talmud directs the listener to a story, supposing if one were to ask this question of  
the Tanach (Bible, OT).

110 From the Ketuvim (Wisdom literature) (i.e. the Hagiographa), the answer  
was "Evil pursueth sinners" (Mishley / Proverbs 13:21). From the  
Neviim (Prophets) the answer was "The soul that sinneth, it shall die"  
(Ezekiel 18:4). From the Torah, the answer was "Let him bring a  
trespass-offering and he will be forgiven for it says 'And it shall be  
115 accepted of him to make atonement for him.'" (Vayikra / Leviticus 1:4)  
And when the question was asked of God, He replied, let him repent and  
he will be forgiven for it is written "Good and upright is the Lord,  
therefore will He teach sinners in the way." (Tehilim / Psalms 25:8).

120 By the use of these scriptures from Mishley, Ezekiel, Vayikra, and  
Tehilim, the Rabbis conclude Teshuvah (repentance) is the mechanism whereby  
expiation is achieved even though there is a disharmony between answers given  
from God within the different sections of the Tanach (Torah, Neviim, and  
Cetuvim). In the *Talmud Bavli* the place of atonement by sacrifices was a thing of  
125 the past and the "synagogue ritual" of Yom Kippur (Day of Atonement) became  
a way for purification from sin. So what we find is that ritual (*going through the*  
*motions in prayer and in the synagogue service*) replaces the physical atonement  
in blood by the bull or lamb upon the altar for the forgiveness of sins.

Thinking on Judaism's reasoning for atonement through repentance  
130 outside of sacrifice, what kind of insights can we gain from this week's reading?  
Parashat Yitro says אִם-מִזְבֵּחַ אֲבִימִם תַּעֲשֶׂה-הָ לִי ל' א-תְּבַנֶּה אֶתְהֶן גִּוִּית כִּי תִרְבֵּךְ הַנִּפְתָּ עָלֶיךָ  
'If you make an altar of stone for Me, you shall not build it of cut stones,  
for if you wield your tool on it, you will profane it. (NASB) We must follow  
God's design specifically in the case of atonement and forgiveness otherwise one  
135 profanes the entire process. In *Vayikra / Leviticus 10:17* Moshe reprimands  
Aharon and his sons for not eating a portion of the sacrifice; the Torah clearly  
speaks of the importance of the role of the priest in making atonement on behalf

#### Hagiographa

Plural noun the twelve books of the bible comprising the last of the three major divisions of the Hebrew Scriptures, other than the Law and the Prophets.

of the one bringing the offering. The absence of this in popular rabbinic sources is pointedly remarkable. The Torah requirement of the priest to eat the sin-offering and make atonement for the people is mentioned in the rabbinic commentary however the essential principle goes without discussion by Rashi (Rabbi Shlomo Yitzchak). Note by consuming the sacrifice the Cohen (Priest) brings the sin of the sacrifice making it a part of his body whereby the Cohen proceeds to offer the blood and make atonement for the forgiveness of sins.

According to the Torah, the relationship of the Cohen (priest) in the entire process of atonement and drawing near to God, being cleansed and pardoned ('atoned for') are integrally connected. According to the Torah, the Cohen needs to eat a portion of the offering for the purpose of bearing away the iniquity/guilt of the one bringing the offering (*Vayikra 10:17*) and then make atonement on behalf of the gift bearer.

### פרשת שמיני ספר ויקרא פרק י פסוק יב-כ

יב וַיְדַבֵּר מֹשֶׁה אֶל-אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶל-אִיתָמָר | בְּנָיו הַנּוֹתָרִים קָחוּ אֶת-הַמִּנְחָה הַנּוֹתָרָה מֵאִשֵּׁי יְהוָה וְאֶכְלֹתֶהּ מִצֹּאת אֵצֶל הַמִּזְבֵּחַ כִּי קִדְשֵׁים הֵוא יג וְאֶכְלֹתֶם אֹתָהּ בְּמָקוֹם קָדוֹשׁ כִּי חֻקְךָ וְחֻק-בְּנֵיךָ הֵוא מֵאִשֵּׁי יְהוָה כִּי-בֶן-צִוִּיתִי יד וְאֵת תְּזוּה הַתְּנוּפָה וְאֵת | שׁוֹק הַתְּרוּמָה תֹאכְלוּ בְּמָקוֹם טָהוֹר אִתָּהּ וּבְנֵיךָ וּבֶן-חֵקֶךָ וְחֻק-בְּנֵיךָ נִתְּנוּ מִזִּבְחֵי שְׁלָמֵי בְנֵי יִשְׂרָאֵל: טו שׁוֹק הַתְּרוּמָה וְחֻזָּה הַתְּנוּפָה עַל אִשֵּׁי הַחֲלָבִים יִבְיֹאוּ לְהַגִּיף תְּנוּפָה לְפָנַי יְהוָה וְהָיָה לְךָ וּלְבְנֵיךָ אִתְּךָ לְחֻק-עוֹלָם כַּאֲשֶׁר צִוָּה יְהוָה: [חֲמִישִׁי] טז וְאֵת | שׁוֹק הַחֲטָאת דָּרֹשׁ [חֲצִי הַתּוֹרָה בְּתִיבוֹת דָּרֹשׁ מִכָּאן וְדָרֹשׁ מִכָּאן] דָּרֹשׁ מֹשֶׁה וְהָיָה שׁוֹק וַיִּקְרַצַּף עַל-אֶלְעָזָר וְעַל-אִיתָמָר בְּנֵי אַהֲרֹן הַנּוֹתָרִים לְאִמֹּר: יז מִדּוּעַ לֹא-אֶכְלֹתֶם אֶת-הַחֲטָאת בְּמָקוֹם הַקֵּן דָּרֹשׁ כִּי קִדְשֵׁים הֵוא וְאֵת | נָתַן לָכֶם לֵשׁ אֵת אֶת-עוֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לְפָנַי יְהוָה: יח הֵן לֹא-הוֹבֵא אֶת-דָּמָה אֶל-הַקֵּן דָּרֹשׁ פְּגִימָה אֶכְלוּ תֹאכְלוּ אֹתָהּ בְּקִדְשׁ כַּאֲשֶׁר צִוִּיתִי: יט וַיְדַבֵּר אַהֲרֹן אֶל-מֹשֶׁה הֵן הַיּוֹם הִקְרִיבוּ אֶת-חֲטָאתֶם וְאֵת-עֹלָתֶם לְפָנַי יְהוָה וְתִקְרָאנָה אֹתִי פְּאֻלָּה וְאֶכְלֹתִי חֲטָאת הַיּוֹם הַיֵּיטֵב בְּעֵינַי יְהוָה: כ וַיִּשְׁמַע מֹשֶׁה וַיֵּיטֵב בְּעֵינָיו:

Here the text details the importance of consuming a portion of the offering for the purpose of bearing the iniquity and making atonement (יז מִדּוּעַ) לֹא-אֶכְלֹתֶם אֶת-הַחֲטָאת בְּמָקוֹם הַקֵּן דָּרֹשׁ כִּי קִדְשֵׁים הֵוא וְאֵת | נָתַן לָכֶם לֵשׁ אֵת אֶת-עוֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לְפָנַי יְהוָה: (עוֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לְפָנַי יְהוָה:). In light of what we know about the rabbinic understanding of atonement from the Talmud, it would be instrumental to study Rashi's commentary on these important scriptures (i) *Vayikra / Leviticus 10:16-18*, (ii) *Vayikra / Leviticus 6:24-26*, (iii) *Shemot / Exodus 28:38*, and (iv) *Bamidbar / Numbers 18:1*. These particular scripture references are chosen because of their close relationship to each other dealing with the Cohen consuming the sin-offering and bearing our sin, iniquity, and guilt for the purpose of making atonement before God. *Vayikra / Leviticus 10:16-18* says the following:

### פרשת שמיני ספר ויקרא פרק י פסוק טז-יח

טז [ וְאֵת | שׁוֹק הַחֲטָאת דָּרֹשׁ [חֲצִי הַתּוֹרָה בְּתִיבוֹת דָּרֹשׁ מִכָּאן וְדָרֹשׁ מִכָּאן] דָּרֹשׁ מֹשֶׁה וְהָיָה שׁוֹק וַיִּקְרַצַּף עַל-אֶלְעָזָר וְעַל-אִיתָמָר בְּנֵי אַהֲרֹן הַנּוֹתָרִים לְאִמֹּר: יז מִדּוּעַ לֹא-אֶכְלֹתֶם אֶת-הַחֲטָאת בְּמָקוֹם הַקֵּן דָּרֹשׁ כִּי קִדְשֵׁים הֵוא וְאֵת | נָתַן לָכֶם לֵשׁ אֵת אֶת-עוֹן הָעֵדָה

**Vayikra / Leviticus 10:12-20**  
10:12 Then Moses spoke to Aaron, and to his surviving sons, Eleazar and Ithamar, 'Take the grain offering that is left over from the Lord's offerings by fire and eat it unleavened beside the altar, for it is most holy. 10:13 'You shall eat it, moreover, in a holy place, because it is your due and your sons' due out of the Lord's offerings by fire; for thus I have been commanded. 10:14 'The breast of the wave offering, however, and the thigh of the offering you may eat in a clean place, you and your sons and your daughters with you; for they have been given as your due and your sons' due out of the sacrifices of the peace offerings of the sons of Israel. 10:15 'The thigh offered by lifting up and the breast offered by waving they shall bring along with the offerings by fire of the portions of fat, to present as a wave offering before the Lord; so it shall be a thing perpetually due you and your sons with you, just as the Lord has commanded.' 10:16 But Moses searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron's surviving sons Eleazar and Ithamar, saying, 10:17 'Why did you not eat the sin offering at the holy place? For it is most holy, and He gave it to you to bear away the guilt of the congregation, to make atonement for them before the Lord. 10:18 'Behold, since its blood had not been brought inside, into the sanctuary, you should certainly have eaten it in the sanctuary, just as I commanded.' 10:19 But Aaron spoke to Moses, 'Behold, this very day they presented their sin offering and their burnt offering before the Lord. When things like these happened to me, if I had eaten a sin offering today, would it have been good in the sight of the Lord?' 10:20 When Moses heard that, it seemed good in his sight. (NASB)

לְכַפֵּר עֲלֵיהֶם לְפָנֵי יְהוָה: יח הֲן ל'א-הוֹבֵא אֶת-דְּמָה אֶל-הַקֹּדֶשׁ פְּנִימָה אֲכֹלוּ אֶתָּה בַקֹּדֶשׁ כַּאֲשֶׁר צִוִּיתִי:

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**Vayikra / Leviticus 10:16-18**

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**רש"י ויקרא פקד י פסוק יז-יח**

(יז) מדוע לא אכלתם את החטאת במקום הקדש. וכי חוץ לקדש אכלוה, והלא שרפוה, ד ומהו אומר במקום הקדש, אלא אמר להם שמא חוץ לקלעים יצאה ונפסלה: כי קדש קדשים הוא. ונפסלת ביוצא, והם אמרו לו לאו, אמר להם הואיל ובמקום הקדש היתה, מדוע לא אכלתם אותה: ואותה נתן לכם לשאת וגו'. שהכהנים אוכלים ובעליהם מתכפרים: לשאת את עון העדה. מכאן למדנו ששעיר ראש חודש היה, שהוא מכפר על עון טומאת מקדש וקדשיו, שחטאת שמיני וחטאת נחשון ה לא לכפרה באו: (יח) הן לא הובא וגו'. שאילו הובא היה לכם לשרפה, כמו שנאמר וכל חטאת אשר יובא מדמה וגו' (ויקרא ו, כג.): אכול תאכלו אתה. היה לכם לאכלה ו אף על פי שאתם אוננים: כאשר צוית. לכם ז במנחה:

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Beginning in *Vayikra / Leviticus 10:16-18*, the Peshat (simple) meaning seems to indicate that Moshe is upset because the goat of the sin offering had been burned up and Aharon and his sons Eleazar and Ithamar have not eaten a portion of the offering. The text is interesting because it alludes to the importance of eating a portion of the Korban (sacrifice) for the purpose of bearing the guilt of the one bringing the offering and making atonement before the Lord. Rashi gives an interesting interpretation on these verses. He asks the question on why Moshe would be upset with Aharon and his sons saying "Why did you not eat the sin-offering in the holy place?" (מדוע לא אכלתם את החטאת) The next series of statements Rashi wonders if the offering was taken outside of the holy place. He paraphrases the text to say "And He gave it to you to gain forgiveness," the Cohanim eats the meat of the sin-offering and the owner (gift bearer) receives atonement. Points of interest here in Rashi's commentary: (i) Rashi does not expound upon the concept of eating the offering, bearing the guilt and then making atonement and (ii) the Torah text says to bear the guilt and to make atonement for them before the Lord (מדוע לא-אֲכַלְתֶּם אֶת-הַחַטָּאת בַּמְקוֹם הַקֹּדֶשׁ כִּי קָדֹשׁ קְדָשִׁים הוּא וְאֵתָּה | נָתַן לָכֶם לְשִׂאת אֶת-עוֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לְפָנֵי יְהוָה). This portion of the text (*Vayikra / Leviticus 10:16-18*) is important since it indicates the involvement of the priest in the process of atonement before God. This is significant because if we do not by faith obey the Torah in the way God has prescribed is it possible to fully realize what God Himself has promised to us in regards to atonement, redemption, deliverance and the blessing that we have in the seed of Avraham as it is written in Parashat *Lech*

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**Translation**

Rashi says "why did you not eat the sin-offering in the holy place? Did they eat it outside the sanctuary? Did they not burn it? What is the meaning of that which he is saying "in the holy place?" But, he said to them, "perhaps [the flesh of the sin-offering] went beyond the curtains i.e. out of the perimeter of the Courtyard of the Mishkhan and thus became disqualified.

For it is that which is holy of the highest degree. And [such offerings] become disqualified through leaving the grounds of the Mishkhan. They said to him, He said to them, "since it was in the holy place, why did you not eat it?"

And He gave it to you to gain forgiveness etc. For the Kohanim eat the meat of the sin-offering, and the owner of the offering gains atonement.

To gain forgiveness for the sin of the assembly. From here we have learned that it was the he-goat of the First of the Month which they did not eat for it atones for the sin of the impurity of the Sanctuary and its holies, i.e. for the sin of entering the Sanctuary or eating the inauguration and the sin-offering of Nahshon, the prince of the tribe of Judah, did not come from atonement.

*Lecha?* Let's look a little further on what Rashi has to say on the related texts: (i) *Vayikra / Leviticus 6:24-26*, (ii) *Shemot / Exodus 28:38*, and (iii) *Bamidbar / Numbers 18:1*.

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### פרשת צו ספר ויקרא פרק ו פסוק יז-כ

יז וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: יח דַּבֵּר אֶל-אַהֲרֹן וְאֶל-בְּנָיו לֵאמֹר זֹאת תּוֹרַת הַחֲטָאֹת  
בְּמִקְוֹם אֲשֶׁר תִּשְׁחַט הֵעֵלָהּ תִשְׁחַט הַחֲטָאֹת לִפְנֵי יְהוָה קֹדֶשׁ קֹדְשִׁים הוּא: יט הַכֹּהֵן הַמְחַטָּא  
235 אֶת-הַיָּדָיִם יֹאכְלֶנָה בְּמִקְוֹם קֹדֶשׁ תֹּאכַל בְּחֹצֵר אֵהְל מוֹעֵד: כ פֶּלֶא אֲשֶׁר-יִגַע בְּבֶשֶׂר-רָהּ יִקְדָּשׁ וְאֲשֶׁר  
יִזֶה מִדָּמָה עַל-הַבְּגָד אֲשֶׁר יִזֶה עָלֶיהָ תִּכְבַּס בְּמִקְוֹם קֹדֶשׁ:

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### *Vayikra / Leviticus 6:24-26*

6:24 Then the Lord spoke to Moses, saying, 6:25 'Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: in the place where the burnt offering is slain the sin offering shall be slain before the Lord; it is most holy. 6:26 'The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the tent of meeting. (NASB)

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### רש"י ויקרא פרק ו פסוק יט-כ

(יט) המחטא אותה. העובד עבודותיה, שהיא נעשית חטאת על ידו: המחטא אותה יאכלנה.  
הראוי לעבודה, יצא טמא בשעת זריקת דמים צ שאינו חולק בבשר (זבחים צט), ואי אפשר  
לומר שאוסר שאר כהנים באכילתה חוץ מן הזורק דמה, שהרי נאמר למטה כל זכר בכהנים  
יאכל אותה: (כ) כל אשר יגע בבשרה. כל דבר אוכל אשר יגע ק ויבלע ממנה: יקדש. להיות  
250 כמוה, אם פסולה תפסל, ואם היא כשרה תאכל כחומר שבה (שם צז): ואשר יזה מדמה על  
הבגד. ואם הוזה מדמה על הבגד אותו מקום דם (הבגד ר אשר יזה עליה) תכבס בתוך ש העזרה  
(ת"כ פרק ו, ז): אשר יזה. יהא נזה כמו ולא יטה לארץ מגלם (איוב טו, כט), יהא נטוי:

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In *Vayikra / Leviticus 6:24-26*, God instructs Moshe to speak to Aharon  
255 and his sons on the sin-offering (i) the location of slaying the offering and (ii) the  
instruction on eating the offering in the holy place. Here we find the source text  
in God's instruction on consuming a portion of the sin-offering prior to *Vayikra /  
Leviticus 10:16-18*. This instruction goes without explanation in Rashi's  
commentary. Rashi comments on the sin-offering asking **העובד אותה. המחטא אותה**  
260 *"Who makes it into a sin offering. This means who performs its services, so that it becomes a sin-offering  
through his agency. Who makes it into a sin-offering may eat it."* Rashi refers to  
the Cohen who is fit for service or who is ritually pure. The Masoretic text is  
unclear in specifying whether the other Cohanim may eat of the offering besides  
265 the Cohen who is involved in sprinkling the blood. In the context of the verses in  
*Vayikra 10:17* Aharon is the Cohen Hagadol (High Priest) and his sons were  
operating in the daily services before the Lord making atonement. This is  
significant because by all intents and purposes, the Cohen who is making  
atonement is the one who is responsible for consuming part of the sin-offering.  
270 Let's look a little closer at the context of the narrative:

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### Translation

Who makes it into a sin offering. This means who performs its services, so that it becomes a sin-offering through his agency. Who makes it into a sin-offering may eat it. This means one who is fit for the service. This excludes one who was impure at the time of the sprinkling of the blood, that he does not take a share in the flesh of the offering. It is impossible to say that [the verse] forbids the rest of the Kohanim from eating it, other than the one who sprinkles its blood, for it says below, "every male among the Kohanim may eat it."

**פרשת צו ספר ויקרא פרק ו פסוק כ-כג**

275 כ כ' ל אֲשֶׁר-יִגַע בְּבֶשֶׁר רָהּ יִקְדָּשׁ וְאֲשֶׁר יִזֶה מִדָּמָהּ עַל-הַבְּגָד אֲשֶׁר יִזֶה עָלֶיהָ תִכַּבֵּס בְּמָקוֹם קֹדֶשׁ:  
כא וְכָל־חֲרֹשׁ אֲשֶׁר תִּבְשַׁל-בּוֹ יִשְׂבֹר וְאִם-בְּכֵלִי נִחֲשַׁת בְּשִׁלָּהּ וּמִרַק וְנִשְׁטַף בַּמַּיִם: כב כָּל-  
זָכָר בְּכַהֲנִים יֵאָכֵל אֲתָהּ קֹדֶשׁ קֹדְשִׁים הוּא: כג וְכָל-חֲטָאת אֲשֶׁר יוֹבֵא מִדָּמָהּ אֶל-אֵל הֵל מוֹעֵד  
לְכַפֵּר בָּקֹדֶשׁ לֹא תֹאכַל בָּאֵשׁ תִּשְׂרַף:

280 **Vayikra / Leviticus 6:27-30**  
6:27 'Anyone who touches its flesh will become consecrated; and when  
any of its blood splashes on a garment, in a holy place you shall wash  
285 what was splashed on. 6:28 'Also the earthenware vessel in which it was  
boiled shall be broken; and if it was boiled in a bronze vessel, then it  
285 shall be scoured and rinsed in water. 6:29 'Every male among the priests  
may eat of it; it is most holy. 6:30 'But no sin offering of which any of the  
blood is brought into the tent of meeting to make atonement in the holy  
place shall be eaten; it shall be burned with fire. (NASB)

290 ואי אפשר לומר שאוסר שאר כהנים וְאִי אֲפֹשֶׁר לֹמַר שְׂאוֹסֵר שְׂאֵר כַּהֲנִים  
"It is impossible to say that [the verse] forbids the rest of the Cohanim from eating it."  
The Peshat (simple) meaning of the text in 6:29 may suggest that "every"  
eligible Cohen who is able may eat of it, may be written to indicate, of the male  
295 Cohanim, all may eat but only the one who is making the atonement for the  
owner of the offering is required to make atonement for sin before God. Here,  
more emphasis is placed on "who may or may not eat" of the sacrifice and zero  
emphasis is given by Rashi on the importance of the role of the Cohen to bear the  
iniquity and help one obtain forgiveness of sins. The next verse we will look at  
300 is from *Shemot / Exodus 28:38*.

**פרשת תצוה ספר שמות פרק כח פסוק לח**

לח וְהָיָה עַל-מִצַּח אַהֲרֹן וְנִשְׂאָ אַהֲרֹן וְאֶת-עֹזֹן הַקֹּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל לְכָל-  
מִתְנַת קֹדְשֵׁיהֶם וְהָיָה עַל-מִצְחוֹ תָּמִיד לְרִצּוֹן לָהֶם לְפָנֵי יְהוָה:

305 **Shemot / Exodus 28:38**  
Exo28:38 'It shall be on Aaron's forehead, and Aaron shall take away the  
iniquity of the holy things which the sons of Israel consecrate, with  
regard to all their holy gifts; and it shall always be on his forehead, that  
310 they may be accepted before the Lord. (NASB)

**רש"י שמות פרק כח**

315 (לח) וּנְשָׂא אַהֲרֹן. לשון סליחה, ואף על פי כן אינו זו ממשמעו, אהרן נושא את המשא של  
עון, נמצא מסולק העון מן הקדשים: את עון הקדשים. לרצות על הדם ועל החלב שקרבו  
בטומאה, כמו ששינינו (מנחות כה.), אי זה עון הוא נושא, אם עון פגול הרי כבר נאמר לא  
ירצה, ואם עון נותר הרי נאמר לא יחשב, ואין לומר שיכפר על עון הכהן שהקריב טמא, שהרי  
עון הקדשים נאמר, ולא עון המקריבים, הא אינו מרצה אלא להכשיר הקרבן: והיה על מצחו  
תמיד. אי אפשר לומר שיהא על מצחו תמיד, שהרי אינו עליו אלא בשעת העבודה, אלא תמיד

**Translation**

And Aharon shall bear. The word וּנְשָׂא here is an expression of forgiveness; nevertheless, [the word] does not depart from its simple meaning of "bearing": Aharon literally bears the burden of sin; thus the sin is removed from that which is holy. The sin of that which is holy. The tzitz is meant to appease God for the blood and for the fats of the Altar offerings which were brought when they were in a state of impurity. As we learned: which sin does [the Tzitz] bear? It is the sin of pigul, indeed, it has already been said with regard to it, "it shall not be accepted." If it is the sin of nosar, indeed, it has been said with regard to it, "it shall not be counted." It cannot be said that [the Tzitz] which atone for the sin of the Kohen who brings an offering when he is tamei, for indeed, "the sin of that which is holy" has been stated in our verse, not "the sin of those who offer." Surely, on this basis we must conclude that it only appeases God insofar as validating the offering that was offered in a state of impurity. And it shall always be on his forehead; for it is on him only at the time of the Temple service. Rather, always to appease on their behalf, even when it is not on [the Kohen Gadol's] forehead, when the Kohen Gadol was not performing the service at that time. And according to the opinion of the one who says that while [the Tzitz] is still on [the Kohen Gadol's] forehead it atones and appeases but if not, it does not appease, "On his forehead always" is interpreted as follows: It reaches us that he shall touch it while it is on his forehead so that he should not remove his consciousness from it.

320 לרצות להם, אפילו אינו על מצחו, שלא היה כהן גדול עובד באותה שעה, ולדברי האומר עודה  
על מצחו מכפר ומרצה, ואם לאו אינו מרצה, נדרש על מצחו תמיד, מלמד שממשמש בו בעודו  
על מצחו, שלא יסיה דעתו ממנו:

325 This portion of scripture (*Shemot / Exodus 28:38*) helps to gain a little insight into  
the concept of the Cohen Hagadol (The High Priest) taking away and bearing our  
iniquity. Rashi comments using the word יונשא as an expression of forgiveness,  
Aharon literally bears the burden of sin and thus the sin is removed from that  
330 which is holy. Sin contaminates and so the sin of the gift bearer would be  
transferred to the animal being offered before God. The sin offering would then  
contaminate the altar (the holy thing). The priest would then eat a portion of the  
gift taking the sin into himself and then proceed to make atonement in blood  
335 removing the sin from the holy thing, and most importantly from the gift bearer.  
Rashi's commentary does not discuss the important role of the Priest rather the  
commentary tries to answer how the Cohen atones for the holy thing. The  
rabbinic answer is that the Tzitzit is given as the way God is appeased. Rashi  
says "The Tzitzit is meant to appease God for the blood and for the fats of the  
Altar offerings which were brought when they were in a state of impurity." Rashi  
explains that the Tzitzit bears the sin of pigul (עון פגול). Note that pigul (פגול)  
means abominable or tainted with sin. The sin of pigul is explained in the  
340 *Mishnah Zevahim* and is related to "What renders as permitted" offered in  
accordance with the Torah. "If a Cohen slaughtered in silence, collected,  
conveyed, and sprinkled after its time (he slaughtered after its time and intended  
to eat of it or to burn it after its time) he has performed three sacrificial acts with  
an "after its time" intention then it shall not be accepted." In the Mishnah the  
345 discussion goes on about eating the sacrifice and being acceptable before God.  
Rashi further says the Tzitzit does not atone for the Cohen who comes to the  
offering tamei (unclean) but atones for the holy thing. The Tzitzit is the thing that  
atones for the holy thing. Now Rashi continues on in his commentary on the  
350 Tzitzit needing to remain on the Cohen Hagadol (High Priest) forehead even  
while the Cohen was not performing a service. The idea of the Tzitzit being on  
Aharon's head according to Rashi is that the Cohen Hagadol would touch it while  
it is there on his forehead for the purpose of not forgetting the command.  
According to Rashi, the Tzitzit is the way of appeasing God rather than the blood  
of the sacrifice. This is a consistent theme that the observance of the mitzvot  
355 (commands) appeases God and makes atonement for our sins. It appears that the  
concept of the priest bearing and making atonement may be a doctrinal problem  
within rabbinic thought and thus atonement is shifted from the priest to the  
commandment and on the importance of wearing Tzitzit. Can you see how the  
destruction of the Temple in Jerusalem has influenced Judaism on the role of the  
360 priest and sacrifice in the life of a believer? The next verse we have is from  
*Vayikra / Leviticus 22:16*.

פרשת אמר ספר ויקרא פרק כב פסוק טז  
טז והשיאו אותם עון אשמה באכלם את-קדשיהם כי אני יהוה מקדשם:

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**Vayikra / Leviticus 22:16**

*22:16 and so cause them to bear punishment for guilt by eating their holy gifts; for I am the Lord who sanctifies them." (NASB)*

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**רש"י שמות פרק כב פסוק טז**

(טז) והשיאו אותם. את עצמם יטענו עון באכלם את קדשיהם, שהובדלו לשם תרומה וקדשו, ונאסרו עליהם. ואונקלוס שתרגם בְּמִיכָלְהוֹן בְּסוֹאֲבָא, שלא לצורך ע תרגמו כן: והשיאו אותם. זה אחד מג' אתים שהיה רבי ישמעאל דורש בתורה שמדברים באדם עצמו, וכן ביום מלאת ימי נזרו יביא אותו (במדבר ו, יג), הוא יביא את עצמו, וכן ויקבור אותו בגיא (דברים לד, ו), הוא קבר את עצמו, כך נדרש בספרי (נשא לב).

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Here in *Vayikra / Leviticus 22:16* Moshe instructs on what happens when a man eats a holy gift unintentionally. Looking at the context *Vayikra 22:14-20*:

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**Vayikra / Leviticus 22:14-20**

*22:14 'But if a man eats a holy gift unintentionally, then he shall add to it a fifth of it and shall give the holy gift to the priest. 22:15 'They shall not profane the holy gifts of the sons of Israel which they offer to the Lord, 22:16 and so cause them to bear punishment for guilt by eating their holy gifts; for I am the Lord who sanctifies them.' 22:17 Then the Lord spoke to Moses, saying, 22:18 'Speak to Aaron and to his sons and to all the sons of Israel and say to them, 'Any man of the house of Israel or of the aliens in Israel who presents his offering, whether it is any of their votive or any of their freewill offerings, which they present to the Lord for a burnt offering 22:19 for you to be accepted it must be a male without defect from the cattle, the sheep, or the goats. 22:20 'Whatever has a defect, you shall not offer, for it will not be accepted for you. (NASB)*

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Rashi's comments are not very concise here and have caused a little confusion indicated by the varying opinions on what Rashi is trying to say. Maskil LeDavid comments saying Rashi means, "The Cohanim will burden themselves with sin when the non-Cohanim eat the holy things." According to Be'er BaSadeh, rabbinic commentary on Rashi, Rashi is saying, "The non-Cohanim will burden themselves with sin when the non-Cohanim eat their own holy things, before having given them to the Cohanim." According to both opinions, Rashi removes the possibility that the verse means, "The Cohanim will burden the non-Cohanim with sin when the non-Cohanim eat the Cohanim's holy things." Looking at the Aramaic translation, the Targum Onkelos appears to interpret this as "they will cause them to bear the sin of the guilty when they eat their holy things" (טז ויקבלון עליהון ענין וחובין בְּמִיכָלְהוֹן בְּסוֹאֲבָא ית קודִישֵׁיהוֹן אֲרִי אָנָּא יי) (מְקַדְשֵׁהוֹן: referring back to the prohibition against eating that which is holy while in a state of impurity in 22:2. It appears Rashi believes this verse refers to the prohibition against non-Cohanim eating that which is holy, mentioned in the preceding verse. How a man unintentionally eats from the holy gift is questionable, but recompense must be made, adding a fifth to the gift and giving it to the priest (22:14) compensates for the mistake. Regardless of the one who is eating the gift and bearing the iniquity (sin) the rabbinic commentary has

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**Translation**

And they will cause them to bear. They will burden themselves with sin "when they eat their holy things" which had been set aside for the sake of Terumah and had become holy and forbidden to them. An Targum Onkelos, who rendered translated it so needlessly. And they will cause them to bear. This is one of the three instances of forms of the word אָ in the Torah that the Tanna R; Yishmael would interpret as speaking of the person himself, i.e. it is reflexive, the object that follows אָ is the same as the subject of the verb that precedes it: Similarly in "on the day of the completion of his term of being a nazir, he shall bring him," in its context means he shall bring himself. Similarly, in "and he buried him in the valley," means he buried himself. This it is expounded in Sifrei.

difficulty understanding the priestly role of bearing the punishment of guilt (sin) as a requirement for achieving forgiveness before God. The next verse is from *Bamidbar / Numbers 18:1*.

415

### פרשת קרח ספר במדבר פרק יח פסוק א

א וַיֹּאמֶר יְהוָה אֶל-אַהֲרֹן וּבְנֵיךָ וּבֵית-אָבִיךָ אַתְּךָ תִּשָׂאוּ אֶת-עוֹן הַמִּקְדָּשׁ וְאַתֶּם וּבְנֵיךָ אַתְּךָ תִּשָׂאוּ אֶת-עוֹן כְּהֵנִתְכֶם:

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#### *Bamidbar / Numbers 18:1*

*18:1 So the Lord said to Aaron, 'You and your sons and your father's household with you shall bear the guilt in connection with the sanctuary, and you and your sons with you shall bear the guilt in connection with your priesthood. (NASB)*

425

### רש"י במדבר פרק יח פסוק א

(א) ויאמר ה' אל אהרן. למשה אמר שיאמר לאהרן, ע להזהירו על תקנת ישראל שלא יכנסו למקדש (ספרי קיז): אתה ובניך ובית אביך. הם בני קהת פ אבי עמרם: תשא את עון המקדש. עליכם אני מטיל עונש הזרים שיחטאו בעסקי הדברים המקודשים המסורים לכם, הוא האהל והארון והשלחן וכלי הקדש, אתם תשבו ותזהירו על כל זר הבא ליגע: ואתה ובניך. הכהנים: תשא את עון כהנתכם. שאינה מסורה ללוים, ותזהירו הלוים השוגגים שלא יגעו אליכם בעבודתכם:

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In *Bamidbar / Numbers 18:1* again we find God telling Moshe that Aharon and his sons shall bear the guilt in connection with the sanctuary. Rashi begins saying that "Moshe should say to Aharon to enjoin him to take precautions regarding Yisrael's well being so that they should not enter the sanctuary." It is possible Rashi's source for this comment is found in the preceding verses, Beni Yisrael (the children of Yisrael) express to Moshe a fear of the holiness of the Mishkhan (Tabernacle). Moshe does not respond. According to *Sifrei 117*, this may be Moshe's response, "Aharon and his sons, the Levites would be responsible for guarding the sanctity of the Mishkhan and take precautions for Yisrael."

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However, Rashi says "You, your sons and your father's house. They are the sons of Kohath, father of Amram. Shall bear the iniquity of the sanctified."

445

Seems to indicate a slightly different interpretation than *Sifrei 117* (ספרי) refers to works of Midrash Halakhah based upon sefer Bamidbar (book of Numbers). Here the verse *18:1* mentions "bearing the iniquity of the Sanctuary," which Rashi interprets as the holiest parts of the Mishkhan and that the family of Kohath takes care of these parts. The interpretation continues on to matters concerning the sacred things, the Kohen will bear the iniquity of the non-Cohanim when they sin with the sacred things. Here the central theme in the Rashi's commentary is focused upon the iniquity of the sanctuary and not on the role of the priest to make atonement for the people. The remainder of the verse "you and your sons with you shall bear the guilt in connection with your priesthood" goes without discussion. The term used here has its application in the rabbinic thought process on the Cohanim bearing the iniquity of the holy things. Regardless of the

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#### Translation

God said to Aharon. He said to Moshe that he should say to Aharon, to enjoin him to take precautions regarding Yisrael's well being so that they should not enter the Sanctuary. You, your sons and your father's house. They are the sons of Kohath, father of Amram. Shall bear the iniquity of the sanctified. I place upon you the punishment of non-Kohanim who will sin in matters concerning the sacred things which are given over to you to care for. They are the tent, the Ark, the Table, and the implements of the Holy. Moshe told the Kohanim and Kohathites, "You sit and warn every alien, i.e. non-Kohen or non-Kohathite, who comes to touch these articles." And you and your sons, the Kohanim, shall bear the iniquity of the priesthood, for it is not given over the Levites, and you shall warn the careless Levites that they should not touch you, i.e. encroach upon you, in your service.

460 interpretation of these verses, there is a central feature of the verse which has not  
been addressed, (i) the Cohen bears the iniquity of the non-Cohen, and (ii) how  
465 does the priest make atonement with regards to himself having bore the guilt that  
is in connection with the sinner? The nature of the role of the Cohen was to take  
care of and make atonement for the one bringing the offering. The focus on the  
470 holy things and absence of discussion from Rashi on this very important aspect of  
the text is remarkable. Could it be the absence of discussion on the need for the  
475 priest to bear the iniquity of the people and make atonement is the result of the  
doctrinal difficulty it would present today for Judaism?

### Summary of Rashi's commentary

- 475 1. *Vayikra / Leviticus 10:16-18*, Rashi neglects to specifically discuss the  
need for the Cohen to eat of the sacrifice in order to bear the guilt of the  
one bringing the offering as the Torah states. The Torah indicates the role  
of the Cohen is to bear ones iniquity and then make atonement before  
God.
- 480 2. *Vayikra / Leviticus 6:24-26*, is the source text on eating the offering in the  
holy place. The Cohen who is making atonement is the one who is  
responsible for consuming part of the sin-offering. Rashi neglects to  
comment on this particular mitzvah (command). What are the reasons  
485 why the Cohen is commanded by God to consume the sacrifice? Why  
does Rashi neglect to discuss this interesting mitzvah?
- 490 3. *Shemot / Exodus 28:38*, the text states that the Tzitzit is to be placed upon  
the Cohen Hagadol (High Priest) forehead and he is supposed to take away  
the iniquity of the holy things. The Peshat (simple meaning) of the text  
does not indicate the Tzitzit is that which will be used by the Cohen to  
remove the sin of the holy things. The Torah is a little unclear on the use  
495 of the Tzitzit which gives commentators a little bit of leg room to work  
with. As a result, Rashi has a lengthy discussion on the use of the Tzitzit  
saying it is the Tzitzit which bears the sin of the holy things and not the  
priest.
- 500 4. *Vayikra / Leviticus 22:16*, Moshe instructs on what happens when one eats  
a holy gift unintentionally. Here Rashi's comments are confusing and it  
goes without saying the discussion on consumption of the offering with  
bearing ones guilt is not elucidated in the rabbinic literature.
- 505 5. *Bamidbar / Numbers 18:1*, God is telling the Cohanim they will bear the  
guilt of the sanctuary that is in connection with the priesthood. Rashi  
indicates the text here is in relation to the sacred things, the Cohen will  
bear the iniquity of the non-Cohanim when they sin with a sacred thing.  
The most interesting feature of the text is not addressed (i) why does the  
Cohen bear the iniquity of the non-Cohen and (ii) how does the Cohen  
make atonement for after the one who is guilty?

510 According to the Torah, the role of the Cohen (Priest) in the process of atonement appears to be an important one. As we have studied the rabbinic commentary (Rashi), a lot of discussion is made but there is something distinctly missing. The point that is missing is what God is trying to show us in the use of the priest to bear our iniquity or guilt and then make atonement. This is missing in the rabbinic commentary because atonement has been answered in the teaching on Teshuvah (Repentance). But does Teshuvah supersede the Torah requirement of a Cohen? The all encompassing teaching of Teshuvah doing away with the Torah requirement of the Cohen is difficult to accept when significant portions of the Torah are specifically written detailing the necessity of the various Korbanot (sacrifices) for the forgiveness of sins. For example, Parashat *Vayikra* and *Tzav* detail the procedures regarding how each type of Korban is offered. Parashat *Tzav* deals with the procedures for offering the various Korbanot and Parashat *Vayikra* discusses on which Korban is to be offered under which circumstance. Take for example the following summary for the Chatat (sin) and Asham (guilt) offerings:

525 **Chatat (Sin, *Vayikra / Leviticus 6:17-23*)**

- The procedure of how to offer the korban.
- The portion eaten by the Cohen.
- Instructions on where it may be eaten.

530 **Asham (Guilt, *Vayikra / Leviticus 7:1-7*)**

- The procedure of how to offer the korban.
- The portion eaten by the Cohen.
- Instructions on where it may be eaten.

535 Compare the biblical text and List the steps for the Asham (guilt) and Chatat (sin) offerings. You will see the importance of the efficacy (effectiveness) of the blood offered in the sacrifice and the need for the portion of meat to be eaten by the Cohen to bear away our sin. Over and over again the mitzvah (command) to consume a portion of the offering is mentioned. What can we learn from or say about this very important role of the Cohen in the process of making atonement? Is this an example of the shadow of things to come from the notion of earthly copies and heavenly originals? This concept is very Hebraic and well grounded in the Tanach. The Torah contains a shadow of the good things to come but not the actual manifestation of the originals. In respect to the sacrificial system, the Messiah's death and entry into the heavenly Holiest Place brings to humanity the actual manifestation here and now of what the Torah previewed. Here in the Torah we find evidence on the necessity for Yeshua to go to the cross for the purpose of bearing our sins. Yeshua bore our sins upon the cross, and then made atonement on our behalf in the Heavenly Holiest Place. Having this understanding on the Cohen eating a portion of the sacrifice for the purpose of incorporating the sin of the sacrifice in his body as detailed in *Vayikra / Leviticus 10:17*, these Scriptures become a very significant **messianic expectation** on the

555 work of the Messiah. Yeshua, our Cohen Hagadol (High Priest) has taken our sins once and for all and made atonement in His own blood, just as it is written in sefer *Ivrit / Hebrews 9:28-10*.

### ΠΡΟΣ ΕΒΡΑΙΟΥΣ 9:28–10:10

560 οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἅς προσφέρουσιν εἰς τὸ διηνεκῆς  
565 οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι: ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους; ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτὸν, ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,  
570 Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι: ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας. τότε εἶπον, Ἰδοὺ ἦκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας,  
575 αἵτινες κατὰ νόμον προσφέρονται, τότε εἶρηκεν, Ἰδοὺ ἦκω τοῦ ποιῆσαι τὸ θέλημά σου. ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ: ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.

580 Therefore, bearing sin and making atonement by the Cohen is very important as it is written in *Ivrit / Hebrews 9:28-10*, Yeshua the Messiah fulfilled this Torah mitzvah (command). This being such an important and foundational concept, why would Rashi not discuss the need for a Cohen in the atonement process? As we had briefly discussed at the beginning of this study, in Judaism,  
585 the daily synagogue services are thought of as having replaced the daily Temple services. This connection is made clear in the Siddur (Jewish prayer book) in the first part of the Shacharit (morning) service that included portions recalling the sacrifices such as the following.

590 *"Master of the worlds, you commanded us to bring the continual offering at its set time, and that the Cohanim be at their assigned service, the Levites on their platform, and the Israelites at their station. But now, through our sins, the Holy Temple is destroyed, the continual offering is discontinued, and we have neither Cohen at his service, nor Levite on his platform, nor Israelite at his station. But You said: **'Let our lips compensate for the Bulls'** – Therefore may it be Your will, God, our God and the God of our forefathers, that the prayer of our lips be worthy, acceptable and favorable before you, as if we had brought the continual offering at its set time and we had stood at its station."*

### Ivrit / Hebrews 9:28-10:10

9:28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him. 10:1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. 10:2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? 10:3 But in those sacrifices there is a reminder of sins year by year. 10:4 For it is impossible for the blood of bulls and goats to take away sins. 10:5 Therefore, when He comes into the world, He says, 'Sacrifice and offering You have not desired, But a body You have prepared for Me; 10:6 In whole burnt offerings and sacrifices for sin You have taken no pleasure. 10:7 'Then I said, 'Behold, I have come (In the scroll of the book it is written of Me) To do Your will, O God.' 10:8 After saying above, 'Sacrifices and offerings and whole burnt offerings and sacrifices for sin You have not desired, nor have You taken pleasure in them (which are offered according to the Law), 10:9 then He said, 'Behold, I have come to do Your will.' He takes away the first in order to establish the second. 10:10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all. (NASB)

There are other liturgies which are directly concerned with sin and forgiveness such as the 5<sup>th</sup> and 6<sup>th</sup> blessings of the “Amidah and Tachanunim” (supplications). After the destruction of the Beit HaMikdash (the second Temple) these prayers during the daily synagogue service were meant to serve as a reminder of sins year after year. Looking at the rabbinic replacement of the temple service it is not surprising Rashi and others do not discuss the need for the Cohen to consume the offering in order to make atonement for the one bringing the offering. Rejection of Yeshua presents a serious problem for receiving forgiveness of sins before God. The conservative and reformed Jewish movements apply the term “Temple” to synagogues since the synagogue prayers are equivalent to Temple sacrifices as pioneered by Yochanan Ben-Zakkai, who led the Synod of Yavneh in 90 CE on reorienting Judaism toward Halakhah and away from the sacrificial system after the Beit HaMikdash (Temple in Jerusalem) had been destroyed. This was a serious restructuring of Judaism and as a result Yochanan Ben-Zakkai continued to have sins on his conscience even on his deathbed, see the *Talmud Bavli, Barachot 28b*.

This week’s Parashah statement that when making an altar to bring the burnt offering and peace offering, “*in every place that my name is remembered, I will come and bless you*” (בְּקֹרֶךָ בְּכֹל-הַמְקוֹם אֲשֶׁר אֶזְכֵּיר אֶת-שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ)

and the Lord saying וְאִם-מִזְבֵּחַ אֲבָנִים תַּעֲשֶׂה-הָ לִי לֹא-תִבְנֶנּוּ אֶתְהֶן גִּזִּית כִּי חֶרֶבְךָ הַנִּפְתָּ עָלֶיהָ וְהִתְחַלְלָהּ *If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. (NASB)*

The possibility of changing/modifying what God has established for our salvation is a serious temptation and substituting the synagogue service for the actual temple service, or the offering of the bulls of our lips for actual bulls profanes (וְהִתְחַלְלָהּ) the very process of atonement.

Only God can properly cover (כַּפֵּר) atone for our sins, if we attempt to approach Him by anything other means we will be exposed and naked before Him and remain guilty in our sin (20:26). Having examined the scriptures in the Torah (*Vayikra / Leviticus 10:17, Vayikra / Leviticus 6:24-26, Shemot / Exodus 28:38, and Bamidbar / Numbers 18:1.*) and the rabbinic commentary from Rashi on these portions of scripture, there is a distinct absence of discussion on the necessity for a Cohen to officiate the process of atonement which is very clearly established and commanded in the Torah. This is the very thing God has warned against in Parashat Yitro on the Lord saying וְאִם-מִזְבֵּחַ אֲבָנִים תַּעֲשֶׂה-הָ לִי לֹא-תִבְנֶנּוּ אֶתְהֶן גִּזִּית כִּי חֶרֶבְךָ הַנִּפְתָּ עָלֶיהָ וְהִתְחַלְלָהּ

*If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. (NASB)* This is directly related to atonement. This command prevents man from forming his own altar using his own hands, and his own imagination; however, this is the very thing that happened following the destruction of the Temple in Jerusalem and the restructuring of Judaism away from the Temple services. Rejection of God’s command that a priest is necessary to make atonement for sin is profaning (וְהִתְחַלְלָהּ) the Name of God and His way of atonement. In light of the rabbinic teaching found in the Talmud, in Rashi’s commentary, and in the Siddur concerning the offerings and the sacrifices, I feel the absence of this is very suspect in the sense that there becomes a significant problem in the way Judaism teaches Teshuvah to make atonement in light of the

written scriptures in the Torah. The Torah has always pointed to the actual Korbanot (Sacrifices). In the bearing of one's sins, this text actually functions as a messianic expectation that points to the one True Messiah. Yeshua became our Asham (guilt) and Chatat (sin) offering; he literally bore our sins on the cross so by faith we can have forgiveness of sins in the same manner in which the Torah prescribes. We have a Cohen Hagadol (High Priest) today, right now, and we have a Cohen who took (bore) our sins from us, and Yeshua made atonement on our behalf. By doing this Yeshua has become our righteousness and brings a newness of life, literally one which falls wholly in line with the Torah of God.

Throughout the Scriptures we learn that God is the one who is delivering us, He is the one who is saving us, He is the one who cleanses us, and He is the one providing us with a sacrifice for sins. This is why Parashat Yitro describes God as having taken the children of Yisrael out of Mitzrayim (Egypt) “on eagles’ wings.” This metaphor that is used frequently throughout the Tanach does not literally mean that God airlift the children of Yisrael out of Mitzrayim (Egypt). How did God bear Yisrael on eagles’ wings and what did God mean by saying that He bore them on eagles’ wings?

### פרשת יתרו ספר שמות פרק יט פסוק ד-ה

ד אַתֶּם רְאִיתֶם אֲשֶׁר עָשָׂה יְיָ לְמִצְרָיִם וְאֲשָׂא אֶתְכֶם עַל-כַּנְפֵי נְשָׁרִים וְאָבָא אֶתְכֶם אֵלַי: ה  
וַעֲתָה אִם-שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וְשָׁמַרְתֶּם אֶת-בְּרִיתִי וְהִיִּיתֶם לִי סִגְלָה מִכָּל-הָעַמִּים כִּי-לִי כָל-  
הָאָרֶץ: ו אַתֶּם תִּהְיוּ-לִי מִמְּלַכְתּוֹ כֹּהֲנִים וְגוֹי קְדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל:  
[חמישי] ז וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיֵּשֶׁב לִפְנֵיהֶם אֵת כָּל-הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוְּהוּ  
יְהוָה: ח וַיַּעֲבֹדוּ כָל-הָעָם יְחָדָו וַיִּאָּמְרוּ כֹּל אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע מִן-יְיָ אֶת-דְּבָרֵי הָעָם  
אֶל-יְהוָה:

The word “eagles” is found in a few places in the Tanach. The word “Nesharim” (נְשָׁרִים) in our verse (19:4) refers to great birds of prey and is not specifically the word for eagle. There are a number of raptors in Yisrael, kestrels, black kites, vultures, and golden eagles and there are a variety of Hebrew terms that refer to them (see *Vayikra / Leviticus 11:13*, וַיִּאָּמַר יְהוָה אֶל-מֹשֶׁה וְאֶת-אַלְפֵי הַיָּמָוֹת; terms such as that for unclean birds ayah, dayah, and racham. The translators of the NASB and most English translations chose to translate “Nesharim” (נְשָׁרִים) as eagle. A recent publication titled “*The books of Moses*” the Schocken Bible volume 1,” a translation by Everett Fox also did not use “vulture” as the translation, though, most scholars regard the bird as the Egyptian vulture. (Note that the Egyptian vulture is titled such because it is used as a symbol in Egyptian hieroglyphs.) In English the vulture has unpleasant connotations whereas the eagle is seen as a noble and imperial bird. In *Micah 1:16*, the context of the verse suggests that the identification with vulture is clear (i.e. bald head), however, eagle is used as the translation for neshar. (See below) In *Devarim / Deuteronomy 14:12*, the Hebrew root for לשנו (לנחות) means “to fall.” The meaning “to fall” may be a reference to the way these birds swoop down on their prey (i.e. *Job 9:26* ‘They slip by like reed boats, Like an eagle that swoops on its prey.’). Vultures can be seen around the Dead Sea region and in the northern region of Yisrael they can be seen soaring

**Shemot / Exodus 19:4-8**  
19:4 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. 19:5 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 19:6 and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel.' 19:7 So Moses came and called the elders of the people, and set before them all these words which the Lord had commanded him. 19:8 All the people answered together and said, 'All that the Lord has spoken we will do!' And Moses brought back the words of the people to the Lord. (NASB)

over Gamala (גמלא), the capital of the Jewish Golan from 87 BCE to 68 CE until it was taken by the Romans. The remains of the Gamala may be seen in the Golan Heights even to this day. Watching eagles soar the question is what did God mean saying that He had taken the children of Yisrael out of Mitzrayim (Egypt) “on eagles’ wings?” (*Shemot / Exodus 19:4*) Let’s now look at a few verses.

**Shemot / Exodus 19:4**

אתם ראיתם אשר עשיתי  
למצרים ואשא אתכם על כנפי  
נשרים ואבא אתכם אלי:  
19:4 'You yourselves have  
seen what I did to the  
Egyptians, and how I bore you  
on eagles' wings, and brought  
you to Myself.

**Vayikra / Leviticus 11:13**

ואת אלה תשקצו מן העוף לא  
יאכלו שקץ הם את הנשר ואת  
הפרס ואת העזניה:  
11:13 'These, moreover, you  
shall detest among the birds;  
they are abhorrent, not to be  
eaten: the eagle and the vulture  
and the buzzard,

**Devarim / Deuteronomy**

**14:12, 28:49, 32:11**

ישא יהוה עליך גוי מרחוק מקצה  
הארץ כאשר ידאה הנשר גוי  
אשר לא תשמע לשנו:  
14:12 ‘The Lord will bring a  
nation against you from afar,  
from the end of the earth, as  
the eagle swoops down, a  
nation whose language you  
shall not understand,

**2 Samuel 1:23**

שאול ויהונתן הנאהבים והנעימים  
בחייהם ובמותם לא נפרדו  
מנשרים קלו מאריות גברו:  
1:23 ‘Saul and Jonathan,  
beloved and pleasant in their  
life, And in their death they  
were not parted; They were  
swifter than eagles, They were  
stronger than lions.

**Yoav / Job 9:26, 39:27**

חלפו עם אניות אבה כנשר יטוש  
עלי אכל:  
9:26 They slip by like reed  
boats, Like an eagle that  
swoops on its prey.

**Tehilim / Psalms 103:5**

המשביע בטוב עדיך תתחדש  
כנשר נעורכיכי:  
103:5 Who satisfies your years  
with good things, So that your  
youth is renewed like the  
eagle.

**Mishley / Proverbs 23:5,**

**30:17, 30:19**

התעוף עיניך בו ואיננו כי עשה  
יעשה לו כנפים כנשר ועיף  
23:5 When you set your eyes  
on it, it is gone. For wealth

השמים: certainly makes itself wings  
Like an eagle that flies toward  
the heavens.

עין תלעג לאב ותבזז ליקהת אם  
יקרוה ערבי נחל ויאכלוה בני  
נשר: 30:17 The eye that mocks a  
father And scorns a mother,  
The ravens of the valley will  
pick it out, And the young  
eagles will eat it.

#### Yeshayahu / Isaiah 40:31

וקוי יהוה יחליפו כח יעלו אבר  
כנשרים ירוצו ולא ייגעו ילכו  
ולא ייעפו: 40:31 Yet those who wait for  
the Lord Will gain new  
strength; They will mount up  
with wings like eagles, They  
will run and not get tired, They  
will walk and not become  
weary.

#### Yeremiyahu / Jeremiah 4:13, 48:40, 49:16, 49:22

הנה כעננים יעלה וכסופה  
מרכבותיו קלו מנשרים סוסיו אוי  
לנו כי שדדנו: 4:13 'Behold, he goes up like  
clouds, And his chariots like  
the whirlwind; His horses are  
swifter than eagles. Woe to us,  
for we are ruined!'

#### Hoshea / Hosea 8:1

אל חכך שפר כנשר על בית יהוה  
יען עברו בריתי ועל תורת  
פשעו: 8:1 Put the trumpet to your  
lips! Like an eagle the enemy  
comes against the house of the  
Lord, Because they have  
transgressed My covenant And  
rebelled against My law.

#### Micah 1:16

קרחי וגזי על בני תענוגיך הרחבי  
קרחתך כנשר כי גלו ממך: 1:16 Make yourself bald and  
cut off your hair, Because of  
the children of your delight;  
Extend your baldness like the  
eagle, For they will go from  
you into exile.

The Scriptural use of the word eagle denotes lofty and distant heights, the swooping down upon its unknowing prey and strength suggests that the eagle is a metaphor that portends (foretells) that no obstacles whatsoever would be allowed to stand before you if you are in God's hands. For example, *Yeshayahu / Isaiah 40:31* לא וקוי יהוה יחליפו כח יעלו אבר כנשרים ירוצו ולא ייגעו ילכו ול' א ייעפו: *40:31 Yet those who wait for the Lord Will gain new strength; They will mount up with wings like eagles, They will run and not get tired, They will walk and not become weary.* The simple poetic substitution tells us that those who wait for the Lord and mounting up on eagles wings indicates the strength that we obtain by trusting

710 in God. This signifies God's dominant role in delivering the children of Yisrael  
out of Egypt and this is why God brought Yeshua into this world (The Word  
become Flesh, **John 1:1-14**) God is taking an active role in delivering us in His  
Messiah. If we rely upon the bulls of our lips, and Torah observance for the  
715 expiation sins, we shift God's active participation in salvation to our ability to  
save ourselves. Believing in Yeshua places God in control and allows His Ruach  
HaKodesh (Holy Spirit) a place to lead, guide, and direct us as we live for Him.

In *Shemot / Exodus 19:4* God tells Moshe that אָתֶם רְאִיתֶם אֲשֶׁר עָשָׂה יְהוָה לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל-כַּנְּפֵי נְשָׂרִים וְאָבֵא אֶתְכֶם אֵלַי: *"You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself."* There are three things which are emphasized here; (i) divine judgment against Mitzrayim (Egypt), (ii) divine deliverance out of bondage, and (iii) divine drawing to God, to the place God wants us to be. God reminds the people and us how he bore us on eagles' wings an image of divine deliverance. At the Red Sea, He told them to stand still and watch what I do for you. In the wilderness, the  
725 people wouldn't have survived without the manna (bread from heaven in the morning) and meat (in the evening) that was provided by God. The children of Yisrael did not gain their deliverance; God had *"bore them on eagles' wings"* (עַל-כַּנְּפֵי נְשָׂרִים). Taking all of these things into consideration, the metaphor in *Shemot / Exodus 19:4*, in *Devarim / Deuteronomy 32:11*, and elsewhere suggests  
730 that the phrase *"bore them on eagles' wings"* (עַל-כַּנְּפֵי נְשָׂרִים) is a picture of God's loving protection.

These Scriptures' in Parashat Yitro (*Shemot / Exodus 18:1-20:26*) detail how God rescued Yisrael and Rescues us from our enemies, from our sins in the use of the metaphor of carrying on eagles' wings and bringing us to Himself.  
735 This is truly what it means when the Lord said וְאִם-מִזְבֵּחַ אֲבָנִים תַעֲשֶׂה-לִּי לֹא-תִבְנֶה *"If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. (NASB)* We have and serve the same God, the God of Yisrael that Moshe in the Torah served. Today God has delivered each and every one of us from the  
740 bondage of sin if we believe and trust in Yeshua the Messiah, the way that God has provided. The stone upon which no tool was wielded is the foundation stone God provided by sending His son to make atonement for our sins, the very sins that would keep us in the wilderness journey if we choose to follow our own paths. The scriptures detail God's desire to rescue and deliver us, just as he  
745 would carry us on mighty wings to bring us to Himself. Though the people of Yisrael saw and felt God's presence, they still needed to take human steps to freedom. Thus, there are steps we need to take that are necessary to being freed *"on eagles' wings."* The first step is to rely upon God by faith in Yeshua and not on the synagogue service for the forgiveness of sins. Yeshua, He is the Messiah,  
750 He bore our sins away, and He laid down his life by the shedding of His own blood for the forgiveness of our sins. The Torah is full of wisdom and truth that God has given us to know and apply in our lives.

Let's look at another example, in the beginning of Parashat Yitro, Moshe takes on the responsibility of solving all of the people's problems. Yitro (Jethro)  
755 recognizes this as a problem and gives Moshe advice on what to do in *Shemot / Exodus 18:17-23*.



(בְּקֹרֶךְ בְּכָל-הַמְּקוֹם אֲשֶׁר אֶזְכֵּר אֶת-שְׁמִי אָבוֹא אֵלֶיךָ וּבְרַכְתִּיךָ). Every place that you remember God's Name, at home, at work, during the week, on the weekend, at the highest height or the lowest depth, the Lord will come and bless you. The coming of God's blessing is revealed in full when the Lord God Almighty sent His Redeemer, His Savior Yeshua (our High Priest) into this world. The Lord built His altar and brought the atoning sacrifice and His Name is glorified. If we attempt to approach the Lord by any other means, we will be found guilty of using tools upon God's altar and profaning God's way of atonement. וְאִם-מִזְבֵּחַ אֲבָנִים תַּעֲשֶׂה-לִּי ל' א-תְּבַנֶּה אֹתוֹן גִּוִּית פִּי חֲרָבְךָ הַנּוֹפֵת עָלֶיךָ וְתִחַלְלֶהָ *If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. (NASB)* The Lord demonstrates for us in this week's Parashah that the atonement He (God) provided is found in His Messiah, Yeshua. The Torah scriptures in *Vayikra / Leviticus 10:16-18, Vayikra / Leviticus 6:24-26, Shemot / Exodus 28:38, and Bamidbar / Numbers 18:1* discuss the importance of the requirement of the priest having to consume a portion of the sacrifice for the purpose of bearing away our sins. Yeshua, our Cohen Hagadol (High Priest) internalized our sin (on the cross) and brought the sacrifice of His own body to make atonement on our behalf before God; this is the reason why Yeshua had to go to the cross, to be cursed, so that He could bear our sins as it is written in the Torah command. All of these things are done by faith, in the Temple in Jerusalem in antiquity and today in Yeshua the Messiah. Do not look to another altar, one hewn by human hands and inadvertently profane (וְתִחַלְלֶהָ) the Name of the Lord. Believe in Yeshua the Messiah today and be saved. Let's Pray!

Heavenly Father,

How awesome and mighty are Your ways. Thank You Lord for helping me to know without a doubt that You have indeed established all things in Yeshua the Deliverer, Savior, and King. I believe all of Scripture reveals Your purposes to reach out to humanity and save all peoples. Thank You for Your great love, today I place my faith in Yeshua the Messiah, I place my faith in Your Holy Word, I believe You truly are the all sufficient God, please forgive me of my sins and have mercy on me Lord. Help me Lord to turn my life in a new direction, away from sin and selfishness and towards You Lord, to a life of holiness, righteousness, and justice. Create in me a new heart, and renew my soul, my body, and my spirit. Thank You for forgiving me and redeeming me from my sins. Help me to serve You Lord by faith and help me to regard your truth in my heart and life. Please come and work in me each day and help me to hear Your voice. Thank You Lord for all You have done; I give You all of the glory, the honor, and the praise forever and ever.

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

**What to pray:**

- 855
- *Ask the Lord to help you know believe Yeshua is the one spoken of in the Torah.*
  - *Ask the Lord to help you to grow in the knowledge and wisdom of His Word.*
- 860
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

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

865 \* \* \* \* \*

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