

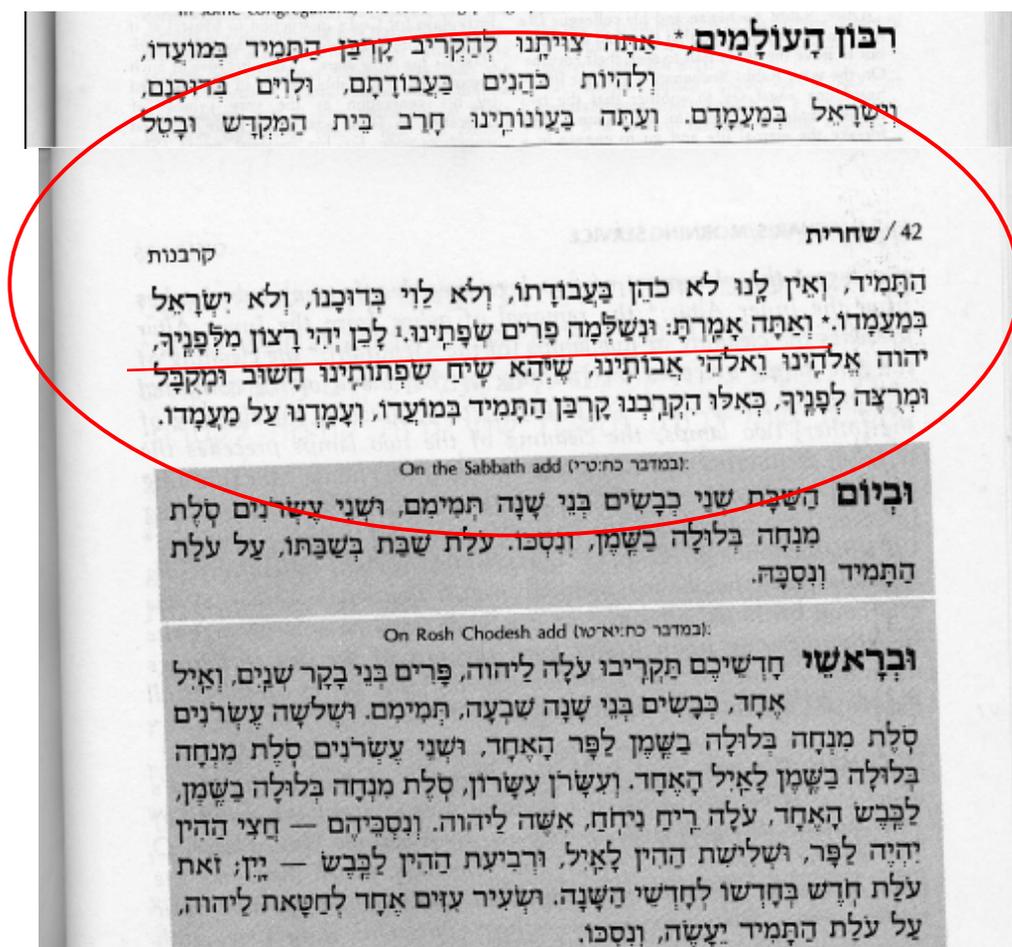
The Bulls of our lips? / The Temple Sacrifice?

Is there a Paradox?

I have been reading Siddur Kol Yaakov [1] and have come across an interesting paradox (inconsistency or conundrum) within the rabbinical teaching of the Siddur Kol Yaakov. The paradox that I have run across stems from conversations I have had with some Orthodox Jews on the Internet. The conversation deals with sin and redemption. It is proposed from rabbinical teaching that the offering of our lips (of praise) is sufficient as a sacrifice for forgiveness of our sins by God (referring to Hosea 14:3). I have again run into this rabbinical teaching within the Siddur. The paradox arises when prayers are offered and accounted as "let our lips compensate for the bulls" and yet there are following prayers which ask God for the rebuilding of the Temple so the former things would be restored.

Now, I ask myself whether the offering of our lips is really sufficient, or whether we do need to rebuild the Temple for the purpose of offering the actual continual sacrifice as described in the Torah.

I want to examine the text in question regarding these two situations found in the Siddur. The prayer concerning the "bulls of our lips" is located in the Shacharis/Morning Service in the Korbanot section:

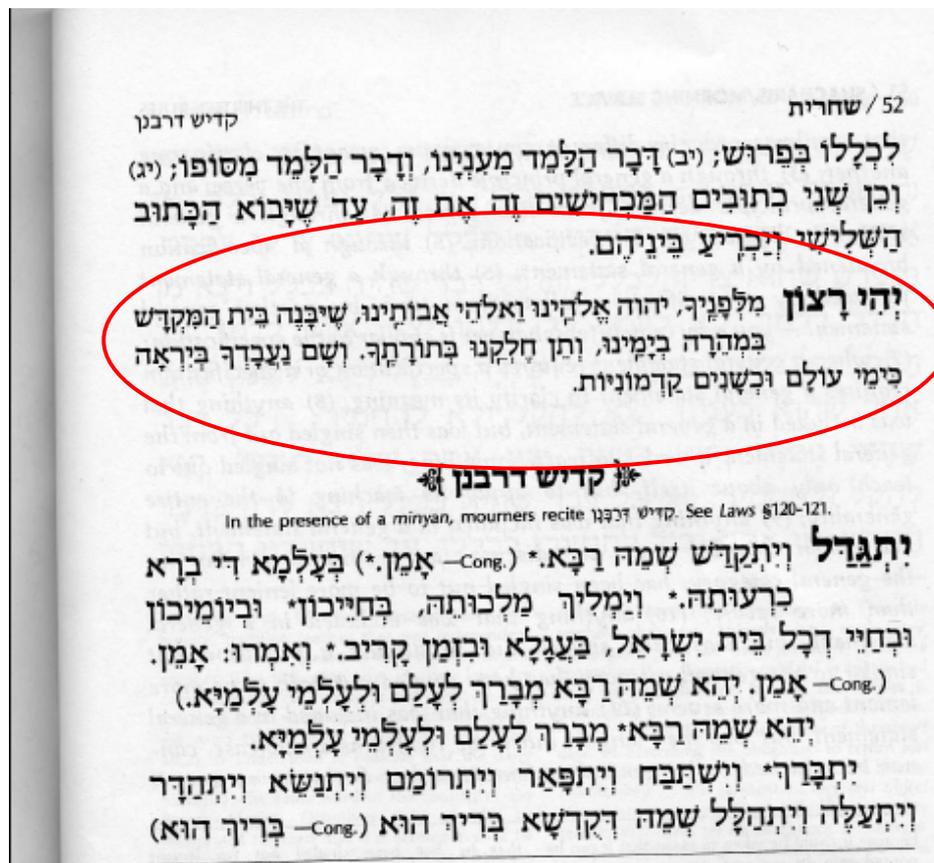


Translation

"Master of the worlds, you commanded us to bring the continual offering at its set time, and that the Kohanim 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 Kohen 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, Hashem, 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."

A similar rabbinical teaching is also found in the Talmud [2] concerning the offerings and sacrifices. One such reference is the following when Abraham was asking God how Israel would achieve forgiveness if the temple was destroyed, "God replied, When Israel recites the Scriptural order of the offerings, I will consider it as if they had brought the sacrifices and I will forgive their sins.[3] Another references deals with the Study of Torah where Rav Yitzchak said "The Torah writes זאת תורה החטאת, this is the torah of the sin-offering (Leviticus 6:18) to imply that whoever involves himself in the study of the sin-offering is regarded as if he had actually brought a sin-offering. [4]

I would like to contrast this with The Rabbis' Kaddish in the Shacharis/Morning prayers:



Translation

"May it be Your will, Hashem, our God and the God of our forefathers, that the Holy Temple be rebuilt, speedily in our days, and grant us our share in Your Torah, and may we serve You with reverence as in the days of old and in former years."

Now that we have examined the text in question, the paradox arises from the rabbinical teaching of the "sacrifice of our lips" versus praying for the "rebuilding of the Holy Temple" to reestablish the continual sacrifice. If the sacrifice of our lips is so sufficient for the forgiveness of our sins, why do we need to rebuild the Holy Temple?

It saddens me to think how blind people have become or how hard their hearts have become towards God's word to the point where they have lost their conscience. There is a serious problem here, the problem deals with accepting rabbinical teaching with a blind eye and forsaking God's Torah at the same time. God's Torah has and always will point to the actual sacrifice. The Torah also points to the one True Messiah. The question you may be asking is "well, what about the 'actual sacrifices;' who is the Messiah, and when will he come?" The point is that Yisrael has broken God's Berit (Covenant) and continues to do so through rabbinical teaching. This has kindled God's anger against Israel, despite the fact that we have Eretz Yisrael (the land of Israel) the Jewish people are still hated throughout the world, still being persecuted, tormented, murdered, and in fact still even being terrorized in Eretz Yisrael. Have you asked the question "Why is this happening?" If the anti-missionaries claims are valid, that the Messianic Jews are all wrong and traditional Judaism as it is today is the right way, why are the lives of Jews so precarious? The reason is the continual paradox's that are found throughout rabbinical teaching as I have shown such as the offering of the bulls of our lips, or the rebuilding of the temple, etc.

"If traditional Judaism is doing everything so right, why is everything so wrong?"

Why, when Hashem made this promise, which is recited every Thursday morning at Shacharit/Morning service, is it not coming to pass?

The reason is because Yisrael has missed the mark, they have rejected their messiah Yeshua Hamoshiach. Now, God had a plan which is laid out in the Torah, one which would resolve this problem of sin and redemption; according to John 1:1-14, Yeshua is the Living Torah, the word that has become flesh. Therefore, in Yeshua, if you would trust in him, that he was the lamb that was slain for the forgiveness of our sins, and receive him into your heart, you can have the Living Torah (Yeshua) living in you today. Yeshua has become our righteousness thus liberating us from the curse of the Law. The Torah becomes a liberating covenant which brings newness of life literally changing the life of the one who belongs to him (Yeshua). Now I say to the anti-missionary, if traditional Judaism is doing everything so right, why is everything so wrong? Why not believe upon the True Messiah Yeshua Hamoshiach renewing the broken covenant and restoring your relationship with the Living God. Ask God to open your eyes to the truth of his Messiah.

Blessings in Messiah Yeshua,

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הללויה לארנש מרדו הרבנו ישוע מנחך במשיח לעולם ועד:

Hallelujah for our Lord, our Teacher, our Rabbi, "YESHUA" King Messiah for ever and ever!!!

References

1. Scherman, R.N. and R.M. Zlotowitz, *Siddur Kol Yaakov*. 2004, New York: Mesorah Publications, LTD. 1043.
2. *Schottenstein Edition, Talmud Bavli*. 1997, New York: Mesorah Publications, LTD.
3. *Megillah 31a; Taanis 27b, Schottenstein Edition, Talmud Bavli*.
4. *Menachos 110a, Schottenstein Edition, Talmud Bavli*.