

Parashat Vezot Habrachah | Yom Kippur

פרשת וזאת הברכה | יום כיפור

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Yom Kippur and 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 10th 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 (מֹשֶׁה) (יְהוָה). The scriptures say "Moshe, the servant of the Lord died in the land of Moab according to the word of the Lord." The Phrase יְהוָה על-פי 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 (ומִיַּת תַּמְנִן) (מֹשֶׁה עֲבָדָא דַּיִ בְּאַרְעָא דְּמוֹאָב עַל מִמְרָא דַּיִ) 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 (וְזֹאת הַבְּרָכָה), 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 וַיָּמָת שָׁם מֹשֶׁה עֶבֶד יְהוָה בְּאַרְץ מוֹאָב עַל-פִּי יְהוָה: ו וַיִּקְבַּר אֹתוֹ בְּגִבְעַת בְּאַרְץ מוֹאָב מוֹל בֵּית פְּעוֹר וְלֹא-יָדַע אִישׁ אֶת-קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה: ז וּמֹשֶׁה בֶן-מֵאָה וָעֶשְׂרִים שָׁנָה בָּמָתוֹ לֹא-בָהֶתָה עֵינָיו

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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)

וְלֹא-נָס לְחוּזָה: ח וַיִּבְכוּ בְנֵי יִשְׂרָאֵל אֶת-מֹשֶׁה בְּעֶרְבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יְמֵי כָּכִי אֲכַל מֹשֶׁה:
 ט וַיְהוֹשִׁיעַ בֶּן-גּוֹן מֵלֹא רִוּחַ חֲכָמָה בִּי-סִמְךָ מֹשֶׁה אֶת-דָּדָיו עָלָיו וַיִּשְׁמְעוּ אֵלָיו בְּנֵי-יִשְׂרָאֵל וַיַּעֲשׂוּ
 כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה: י וְלֹא-קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כַּמֹּשֶׁה אֲשֶׁר יָדְעוּ יְהוָה פְּנִים אֶל-
 45 פְּנִים: יא לְכָל-דְּאוֹתָת וְהַמוֹפְתִים אֲשֶׁר נִשְׁלַחוּ יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרָיִם לְפָרְעֹה וּלְכָל-עַבְדָּיו
 וּלְכָל-אֶרְצוֹ: יב וְלֹכַל הָיִד הַחֲזֹקָה וּלְכָל הַמּוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָל-יִשְׂרָאֵל:

The phrase “Day of Atonement” is written in Hebrew as “Yom Kippurim”
 (יּוֹם הַכִּפּוּרִים) in *Vayikra / Leviticus 23:27* and literally means “Day of the covering
 50 / 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
 55 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 *וַיֵּצֵה אֶם-תִּשָּׂא חַטָּאתָם*
וְאִם-תִּשָּׂא חַטָּאתָם saying *אִם תִּישָׂא* “if you will carry, lift, bear,
 endure, or suffer” *חַטָּאתָם* “their sin.” Based on the Hebrew text Moshe is asking
 60 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
 65 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*
מְחַנֵּי נָא מִסִּפְרֶךָ אֲשֶׁר כָּתַבְתָּ “and if not” “*erase/destroy me from your book that you have written.*” The word *מְחַנֵּי* comes
 70 from the root *למחוח* 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-מֹשֶׁה מִי אֲשֶׁר*
וְיִמְחַנֵּי נָא מִסִּפְרִי meaning “*the one who sins I will erase/destroy from my*
 75 *book;*” that each individual person who sins will be responsible for their own sin
 and removed from the book.

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
 80 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
John 1:1-14? The Targum Onkelos (תרגום אונקלוס ספר דברים פרק ה) on
 85 *Devarim / Deuteronomy 5:5* in Aramaic *בֵּין מִימְרָא דִּי וּבֵינֵינוּן*
 states that Moshe stood between the “Word of the Lord” and You (the
 congregation of people). The Aramaic text shows us that as an advocate for the

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.

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 **אִם תִּשָּׂא וְעָתָה אִם-תִּשָּׂא חַטָּאתָם** saying **אִם תִּשָּׂא** “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) **אָח לֹא-פָדָה יִפְדֶּה אִישׁ לֹא-יָתֵן לְאֵלֹהִים כְּפָרוֹ** 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 (**וַעֲשֵׂה לָךְ תֵּבַת עֵצִי-גֹפֶר קִנִּים תַעֲשֶׂה אֹתָהּ**) and interestingly the word used for pitch is **kofer** (**הַתִּבְיָה וְכִפְרָתָ אֹתָהּ מִבִּיַת וּמִחוּץ בַּכֹּפֶר**). 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 (**וְכִפְרָתָ אֹתָהּ מִבִּיַת וּמִחוּץ בַּכֹּפֶר**). 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-גֹפֶשׁ הַבָּשָׂר בַּדָּם הוּא וְאִנִּי נִתְתִּיו לָכֶם עַל-הַמִּזְבֵּחַ לְכַפֵּר עַל-גֹּפְשֵׁיכֶם כִּי-הָדָם הוּא בְּגֹפֶשׁ יְכַפֵּר** says that the life blood “from within” (**מִבִּיַת**) is what cleanses a man and makes atonement for the life.

Mentioned earlier, the Cohen Hagadol (High Priest) would enter the Kedosh Kedoshim (Holy of Holies) to make atonement for the nation. According

Note what we learned in Parashat Pinchas while studying the Hebrew Scriptures, it in *Bamidbar / Numbers 25:8* the expressions **אֶל-הַקִּבְיָה** and **אֶל-קִבְיָהּ** 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-הַקִּבְיָה** 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-קִבְיָהּ** is translated “through her belly” in the KJV, RV, and JPS bible versions. The word **קִבְיָהּ** 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.

135 to the Ketuvei Shelachim (Apostolic Writings) Yeshua HaMoshiach functions as our Cohen Hagadol (*Ivrit / Hebrews 3:1-2*) who offered true kapporah (Atonement) for our sins by offering His own blood in the Kedosh Kedoshim (Holy of Holies) made without hands (*Ivrit / Hebrews 9:24*).

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 3:1-2

140 Οθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἐν [ὄλω] τῷ οἴκῳ αὐτοῦ.

עברית ג:א-ב

145 לכן אחי הקדושים חברים לקריאה של מעלה הביטו אל השליח וכהן הודיתנו הגדול אל המשיח ישוע: אשר הוא נאמן לעשהו כמו גם משה בכל ביתו:

The High Priest (כהן הגדול) was to bring blood from the sacrifice on the understanding of the life-for-life principle. Yeshua offered His own body up to be the perfect sacrifice for sins. By His shed blood we are given complete atonement before the Lord. Prophetically speaking *הִנֵּה יָמִים בָּאִים נְאֻם-יְהוָה וְכָרַתִּי אֶת-בֵּית יִשְׂרָאֵל* (*Jeremiah 31:30*) the purpose of the New Covenant made by faith in Yeshua was so that God would circumcise our hearts as it says in

150 *וְמָל יְהוָה אֱלֹהֶיךָ אֶת-לִבְּךָ וְאֶת-לִבְּבֶן-יָרֵעֶךָ לְאַהֲבָה אֶת-יְהוָה* (*Devarim / Deuteronomy 30:6*) *Moreover the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, so that you may live. (NASB)* And write his

160 *כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת-בֵּית יִשְׂרָאֵל אֶתְּחַרְי תִּימִים תְּהִים נְאֻם-יְהוָה* (*Jeremiah 31:32* in the Tanach enabling us to love the Lord our God with all of our heart, mind, and strength *וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ*) as it says in sefer *Devarim / Deuteronomy 6:5*. Under the previous covenant we brought the sacrifice of atonement before God; whereas under the new covenant, the Lord God Himself brought atonement for our sins in His Word according to His Word and by His Word. This understanding is so essential for us today that the Torah has not passed away but in fact is written on our hearts so that we might live and have life, and a more abundant life (*John 10:10*). The abundant life that we have is found by faith in Yeshua the Messiah. Therefore, as our atoning sacrifice, Yeshua HaMashiach is the propitiation / expiation for our sins.

170 The Greek word ἱλαστήριον used in *Romans 3:25, 1 John 2:2, and 4:10* is the same word used in the LXX (Septuagint) to translate the kapporet, the cover of the Ark of the Covenant that was sprinkled with blood. ἱλαστήριον is understood as the appeasing or expiating of sin so in the Greek translation of the Torah (LXX) the Kaporet is the “lid of the expiation” referring to the cover on the Ark of the Covenant. There are four words in the Ketuvei Shelachim (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

Ivrit / Hebrews 3:1-2
3:1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession; 3:2 He was faithful to Him who appointed Him, as Moses also was in all His house. (NASB)

180 *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 ἰλάσκεσθαι τὰς ἁμαρτίας
τοῦ λαοῦ *“to make propitiation (atonement) for the sins of the people.”* The
185 noun form ἰλάσκεσθαι, one of the most important reference, having the same
stem as ἰλαστήριον is translated “a propitiation” in *Romans 3:25* and “the mercy
seat” in *Ivrit / Hebrews 9:5* by the English translations. Another noun form
ἰλασμός 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
190 ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἰλεώς 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
195 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
200 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.

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210 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
215 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
220 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
225 Lord in my heart, in my life, and in all that I do. Help me to serve You Lord

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.

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

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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.*

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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