

יום כפור Yom Kippur

*Vayikra / Leviticus 16:1-34, Bamidbar / Numbers 29:7-11,
Isaiah 57:14-58:14
Matthew 25:31-46*

Generational Sin

Following the death of Nadav and Avihu we see instructions on the ritual for Yom Kippur according to *Vayikra / Leviticus 16*. In the festival of Yom Kippur, we find a very Torah centric principle concerning the confession of sin, atonement, and forgiveness from God! These narratives establish the concept of the God of Israel as a God of mercy and forgiveness. Let's read through the section of Scripture from *Vayikra / Leviticus 16*.

Vayikra / Leviticus 16:5-22

וּמֵאֵת עֵדוּת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׁעִירֵי עֲזִים לְחַטָּאת וְאַיִל
:16:5 אֶחָד לְעֹלָה: *And from the Israelite community he shall take two he-goats for a sin offering and a ram for a burnt offering.*
וְהִקְרִיב אֶהְרֹן אֶת־פֶּרַח הַחַטָּאת אֲשֶׁר־לּוֹ
:16:6 אַהֲרֹן יִבְרַח בְּעֹדוֹ וּבְעֵד בֵּיתוֹ: *Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.*
וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהִעֲמִיד אֹתָם
:16:7 אַהֲרֹן יִתְּנֵם לַפְּנֵי יְהוָה פְּתַח אֹהֶל מוֹעֵד: *Aaron shall take the two he-goats and let them stand before the LORD at*

וַנִּתֵּן אֹהֶרֶן עַל־שְׁנֵי
הַשְּׁעִירִים גּוֹרְלוֹת גּוֹרֵל אֶחָד לַיהוָה וְגּוֹרֵל אֶחָד לַעֲזָאזֵל:
16:8 and he shall place lots upon the two goats, one
marked for the LORD and the other marked for Azazel.
וְהִקְרִיב אֹהֶרֶן אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה
16:9 Aaron shall bring forward the goat
designated by lot for the LORD, which he is to offer
as a sin offering; וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַעֲזָאזֵל
וְעִמְדֹתַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּר־
16:10 while the goat designated by lot for Azazel
shall be left standing alive before the LORD, to make
expiation with it and to send it off to the wilderness for
Azazel. וְהִקְרִיב אֹהֶרֶן אֶת־פֶּר הַחֲטָאת אֲשֶׁר־לוֹ וְכִפֶּר בְּעֵדוֹ
16:11 Aaron shall then offer his bull of sin offering, to make expi-
ation for himself and his household. He shall slaugh-
ter his bull of sin offering, וְלָקַח מִלֵּאֵי־הַמִּחְתָּה גִּחְלֵי־אֵשׁ
מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֵּא חֲפָנָיו קִטְרֹת סָמִים וְהָבִיא
16:12 and he shall take a panful of glow-
ing coals scooped from the altar before the LORD, and
two handfuls of finely ground aromatic incense, and
bring this behind the curtain. וַנִּתֵּן אֶת־הַקִּטְרֹת עַל־הָאֵשׁ
לִפְנֵי יְהוָה וְכִסָּה ׀ עֲנַן הַקִּטְרֹת אֶת־הַכִּפֹּרֶת אֲשֶׁר עַל־הָעֲדוּת
16:13 He shall put the incense on the fire
before the LORD, so that the cloud from the incense
screens the cover that is over [the Ark of] the Pact,
lest he die. וְלָקַח מִזֶּדֶם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־לִפְנֵי הַכִּפֹּרֶת
וְלִפְנֵי הַכִּפֹּרֶת יִזָּה שְׁבַע־פָּעֻמִּים מִן־הַזֶּדֶם בְּאֶצְבָּעוֹ:
16:14 He shall take some of the blood of the bull and
sprinkle it with his finger over the cover on the east
side; and in front of the cover he shall sprinkle some of
the blood with his finger seven times. וְשִׁחַט אֶת־שְׁעִיר
הַחֲטָאת אֲשֶׁר לָעֹם וְהָבִיא אֶת־דָּמּוֹ אֶל־מִבְּרֵית לִפְרֹכֶת וְעָשָׂה
אֶת־דָּמוֹ כְּאֲשֶׁר עָשָׂה לְזֶדֶם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכִּפֹּרֶת וְלֹ-

16:15 *He shall then slaughter the people's goat of sin offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.* וְכַפֵּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּגִי יִשְׂרָאֵל וּמִפְּשְׁעֵיהֶם לְכָל־חַטָּאתָם וְכִן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשֹּׁכֵן אִתָּם

16:16 *Thus he shall purge the Shrine of the uncleanness and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their uncleanness.* וְכָל־אֲדָם לֹא־יִהְיֶה אִ בְּאַהֲל מוֹעֵד בְּבָאוֹ לְכַפֵּר בְּקוֹדֶשׁ עַד־צֵאתוֹ וְכַפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד

16:17 *When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out. When he has made expiation for himself and his household, and for the whole congregation of Israel,* וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכַפֵּר עָלָיו וְלִקַּח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וְנָתַן עַל־קַרְנֹת

16:18 *he shall go out to the altar that is before the LORD and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar;* וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-וְהָזָה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-וְהָזָה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-וְהָזָה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-

16:19 *and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall cleanse it of the uncleanness of the Israelites and consecrate it.* וְכִלָּה מִכַּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהַקָּרִיב אֶת־

16:20 *When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward.* וְכִלָּה וְהָזָה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-וְהָזָה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-וְהָזָה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-וְהָזָה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-

16:21 *Aaron shall lay both his hands upon the head of the live goat and* וְכִלָּה וְהָזָה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-וְהָזָה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-וְהָזָה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-וְהָזָה עָלָיו מִן־הַדָּם בְּאֶצְבָּ-

confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated man. וַנִּשָּׂא הַשְּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתֵם אֶל־אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת־הַשְּׂעִיר בַּמִּדְבָּר:
16:22 *Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness. (Sefaria)*

In this week's Torah portion for Yom Kippur, these Scriptures speak of the importance of confessing our sins before the Lord God Almighty in Heaven, כ וּכְלָהּ מִכַּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהַקְּרִיב אֶת־הַשְּׂעִיר הַחַי: כֹּא וְסָמַךְ אֶהְרֹן אֶת־שְׁתֵּי יָדָיו [יָדָיו] עַל־רֹאשׁ הַשְּׂעִיר הַחַי וְהִתְוֹדָה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׂעִיר וְשָׁלַח בְּיַד־אִישׁ עֲתִי הַמִּדְבָּרָה: 16:20 'When he finishes atoning for the holy place and the tent of meeting and the altar, he shall offer the live goat. 16:21 'Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness. (NASB) When the Lord gave these commands to the nation of Israel, He included a warning and a blessing. God said, "... I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments" (Shemot / Exodus 20:5-6). Here the Lord God Almighty speaks of being merciful to those who love him and keep His commands. According to the Torah, the Lord repeats a warning about generational iniquities in Shemot / Exodus 34:6-7, Bamidbar / Numbers 14:18, and Devarim / Deuteronomy 5:9-10. This warning speaks to us about the importance of teaching our children about God's Word! This teaches us that what we do matters to the next generation because children have the natural tendency to imitate their parents. This is the most significant aspect of Vayikra / Leviticus 26:40 and confessing the sins of our fathers, which is to understand how

our lives are influenced by our forefathers. When we set our hearts to recognize these things, we are able to respond appropriately to that influence. When parents do something that is wrong, their children will very likely justify the same actions, even destructive actions and attitudes, before men and God. The tendency then is the subsequent generations move beyond the wickedness of their parents entering into even greater levels of sin and ungodliness. Look at how our world today has changed so drastically over the years. We see rioting, looting, killing, and hatred in the streets. Parents today have allow their children to grow up without the knowledge of God. Because of this, the children serve not only their ignorance and unbelief, but also their destruction. What we see going on in the world today is reason why it is the duty of every parent to teach their children about God and his saving and transformational work, so that the next generation will know the Lord and be saved.

Tehillim / Psalms 90 is a prayer of Moshe, and he says in *Tehillim / Psalms 90:16*, “*Let your work be shown to your servants, and your glorious power to their children.*” It is not enough that we simply teach our children about the Lord God of Israel and His Messiah Yeshua, we also must live according to God’s Holy Word! The fundamental principle of the influences of sin is understood even from the beginning as Paul pointed out, “*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.*” (*Romans 5:12*) This concept rests at the heart of our strengths and weaknesses because we physically inherit part of and are influenced by our ancestors, we are deeply influenced by their decisions and the patterns of their lives. What Paul is writing about is not the doctrine of “*original sin.*” This is the example of ancestral influence as found in *Hebrews 7* which states, “*... Levi also, who received tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.*” (*Hebrews 7:9-10*) Although Levi was not born until many years after Abraham and Melchizedek (מֶלְכִי־צֶדֶק) met, this midrash from the book of Hebrews speaks of his being a physical part of Abraham when Abraham paid his tithes. These things are all related to the concept of confessing our sins before God and our acknowledging the iniquities of our forefathers, recognizing their influences in our lives and repent of our own

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sins, and endeavoring to overcome the tendencies toward specific sins that we have inherited. Again, while we are not held responsible for the sins of our ancestors, we are susceptible to their areas of weakness and should be aware of our inclination towards sin.