

## He was Meant to Bear Away the Guilt of the Congregation!

In this weeks reading from Parashat Shemini (*Vayikra / Leviticus 9:1-11:47*) Scripture states on the eighth day Moshe called Aaron and his sons and told them to take a bull for a Chatat Korban (Sin offering) and a ram for a Olah Korban (Whole burnt offering) and offer them before the Lord (וַיִּקְרָא מֹשֶׁה בְּיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנָיו). Moshe also commanded that they are to take a male goat for a Chatat Korban, and a calf and a lamb for a Olah Korban, these are for the people. Aaron did these things, offering the Korbanot before the Lord by fire. *Vayikra / Leviticus 9:24* says וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה כִּד וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה: 9:24 *Then fire came out from before the Lord and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell on their faces.* (NASB) Following the offerings, Nadav and Avihu offer strange fire in their firepans and before the Lord and die (*10:1-5*). The Lord spoke to Aaron saying “*Do not drink strong drink when you come into the Ohel Moed*” (אֹהֶל מוֹעֵד, Tent of Meeting) so that you do not die. The purpose for not drinking is to make a distinction between the holy and profane (**between unclean and clean**). Moshe instructs Aaron and his sons to eat of the Mincha (grain) offering and the wave offering because it is their portion. At this point Aaron and his sons do not eat the portion of meat and Moshe is angry, he says *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.*’ (NASB) Following these things, the Lord gives the Mitzvot (commands) on Kashrut, the dietary laws relating to what foods are clean and unclean to eat, *11:47* *to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.* (NASB)

### שְׂדוּקָה יִבְתַּח / The Holy Scriptures

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| <p><b>סֵפֶר וַיִּקְרָא פָרָק י</b></p> <p>יז מִדֹּעַ לֹא-אֲכַלְתֶּם אֶת-הַחֲטָאת בְּמָקוֹם הַקֹּדֶשׁ כִּי קֹדֶשׁ<br/>         קֹדְשִׁים הוּא וְאֹתָהּ   נָתַן לָכֶם לְשֵׂאת אֶת-עוֹן הָעֵדָה לְכַפֵּר<br/>         עֲלֵיהֶם לִפְנֵי יְהוָה: יח הֵן לֹא-הוּבָא אֶת-דָּמָה אֶל-הַקֹּדֶשׁ<br/>         פְּנִימָה אֲכֹל תֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר צִוִּיתִי:</p> | <p><i>Vayikra / Leviticus 10:17-18</i><br/> <i>10:17</i> ‘<i>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.</i> <i>10:18</i> ‘<i>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.</i>’ (NASB)</p> |
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According to the Scriptures this week, the goat that was slaughtered and placed upon the altar for the Chatat Korban is to be eaten by the priests (Aaron and his sons) to bear guilt and make atonement on behalf of the people before God. In the book of *Vayikra / Leviticus* the important verses regarding the sin sacrifice are found in *Vayikra / Leviticus 4:1-5:13, 6:17, 24-30, 9:7-17, 22-24, 10:16-20, and 21:21-28*. The sin offering is meant to make atonement for both known and unknown sins committed before God. (Note also *Bamidbar / Numbers 15:30-31* states that the sin offering was of no avail in cases of defiant rebellion against God.) The Chatat Korban was to make atonement (i) for high priest, a bull without blemish (*Vayikra / Leviticus 4:3-12*), (ii) for the congregation, a bull without blemish (*Vayikra / Leviticus 4:13-21*), (iii) for a ruler, a male goat without blemish (*Vayikra / Leviticus 4:22-26*), (iv) for a commoner, a female goat or female lamb, without blemish (*Vayikra / Leviticus 4:27-35*), (v) in cases of poverty, two turtledoves or two young pigeons (one for a sin offering, the other for a burnt offering) could be substituted (*Vayikra / Leviticus 5:7-9*), (vi) in cases of extreme poverty, fine flour could be substituted (*Vayikra / Leviticus 6:11-13*). *Hebrews 9:22* states “*And according to the Law, one may almost say all things are cleansed with blood, and without shedding of blood there is no forgiveness.*” (NASB) These verses found here in *Vayikra / Leviticus* are some of the most important throughout all of Scripture. The reason is the priest in the Temple service prefigures the Messiah bearing our sins, suffering outside of the gates of Jerusalem (*Hebrews 13:11-13*), and laying down his life (dying) to make atonement for our sins. *2 Corinthians 5:21* states “*He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.*” (NASB) Based upon the Torah principle of the Chatat Korban, the Priest, and the Temple service, the Lord God Almighty has shown us His plan for atonement, forgiveness, and life everlasting. Believing in Yeshua the Messiah we have forgiveness and atonement a gift of a very Merciful God. Great is the Lord our God, and awesome are his ways! Is there any reason not to believe in him right now?