

## The Priest, The Messiah and Atonement for Sin

In this weeks reading from Parashat Tzav (*Vayikra / Leviticus 6:1-8:36*) the Lord speaks to Moshe saying when a person steals, cheats, or extorts another person he is to restore what he took and make restitution for it and add one-fifth more. Then the man is to bring his offering to the priest to make atonement before the Lord **כּוּ וְכִפֶּר עָלָיו** *6:7 and the priest shall make atonement for him before the Lord, and he will be forgiven for any one of the things which he may have done to incur guilt. (NASB)* The תּוֹרָה (law) of the Minchah Korban (Grain Offering, מנחת קורבן), Aaron is to present it before the Lord at the altar (*6:14-18*) the grain is food for the sons of Aaron. The תּוֹרָה (law) of the Chatat Korban (Sin Offering, חטאת קורבן) is the it is to be eaten in the place where the burnt offering is slain before the Lord (*6:25*), the priest who offers it is to eat it in the court of the Tent of Meeting (אֹהֶל מוֹעֵד). The תּוֹרָה (law) of the Asham Korban (Guilt Offering, אשם קורבן) is to be slain in the same place where the burnt offering is slain (*7:1-2*). The fat and the kidneys are offered upon the altar for the Asham Korban (*7:3-5*). The תּוֹרָה (law) of the Shelamim Korban (Peace Offering, שלמים קורבן) is given (*7:11-13*). This is an offering of thanksgiving, one is to bring it with the cakes of unleavened bread and the person is to present one of every offering as a contribution to the Lord (*7:13-16*) and all of the flesh of the offering is to be eaten up by morning (*7:17-19*). If a person eats of the Shelamim korban while he is unclean he is to be cut off from his people (*7:20-21*). The Lord then commanded Moshe to consecrate Aaron and his sons for the service of the Lord before all of the people. In the process of consecration, Aaron and his sons offered up each of the five types of Korbanot (i) the Olah Korban, (ii) the Minchah Korban, (iii) the Shelamim Korban, (iv) the Chatat Korban, and (v) the Asham Korban before God (*8:6-36*). All of these offerings were commanded of the Lord to make atonement on our behalf.

### שדוקה יבתח / The Holy Scriptures

<p><b>ספר ויקרא פרק ו</b>  <b>זו וידבר יהוה אל-משה לאמר: יח דבר אל-אהרן ואל-בניו לאמר</b>  <b>זאת תורת החטאת במקום אשר תשחט העלה תשחט החטאת לפני</b>  <b>יהוה קדש קדשים הוא: יט הפהו המחטא אתה יאכלנה במקום</b>  <b>קדש תאכל בהצר אהל מועד: כ כל אשר יגע בבשרה יקדש</b>  <b>ואשר יזה מדמה על-הבגד אשר יזה עליה תכבס במקום קדש: כא</b>  <b>ויכלי-הרש אשר תבשל-בו ישבר ואם-בכלי נחשת בשלה ומרק</b>  <b>ישטף במים:</b></p>	<p><i>Vayikra / Leviticus 6:24-27</i>  <b>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. 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 what was splashed on. (NASB)</b></p>
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According to the Scriptures from Parashat Tzav we read **6:26 יט הפהו המחטא אתה יאכלנה במקום קדש תאכל בהצר אהל מועד: 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)** The scriptures say that this is the Law of the sin offering, it is to be slain in the place the whole burnt offering is slain (“*at the entrance to the tent of meeting,*” *Vayikra / Leviticus 1:3*), it is most holy, anyone who touches the offering is consecrated and the priest who offers the sin offering is to eat the sin offering in a holy place. Later on in the book of Leviticus we learn the importance of the Sin offering according to *Vayikra / Leviticus 10:17-18*, Moshe says *Vayikra / Leviticus 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)* In *Vayikra / Leviticus 10:16-18*, Moshe is upset because the goat of the sin offering had been burned up and Aaron and his sons Eleazar and Ithamar have not eaten the offering. The Scriptures say the importance of eating the Sin offering is for “*bearing away the guilt of the one bringing the offering*” and making atonement before the Lord. Moshe says “*Why did you not eat the sin-offering in the holy place?*” (מדוע לא אכלתם את החטאת במקום) (הקדש) In the Scriptures (see *Vayikra / Leviticus 10:16-18, Vayikra / Leviticus 6:24-26, Shemot / Exodus 28:38, and Bamidbar / Numbers 18:1*) again and again the requirement of the priest having to consume a portion of the sacrifice is stated. Isn’t it interesting, Yeshua, our sin sacrifice was slain outside the holy place, he internalized our sin (being cursed upon the cross, *Devarim / Deuteronomy 21:23*) and brought our atonement in blood before God. According to the Torah Yeshua, the Priest, The Messiah (הַפְּהוּ הַמְּשִׁיחַ) went to the cross, to be cursed, so that He could bear our sins as it is written in the Torah command. Today, atonement and forgiveness of sins is found by faith in Yeshua the Messiah!