

פרשת שמיני / Parashat Shmini

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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Is it possible to have atonement without a priest?

השבועות הזה קוראים / This Week's Reading

תורה: Leviticus 9:1-11:47
הפטרה: 2 Samuel 6:1-7:17
הברית: Hebrews 7:1-19 8:1-6
החדשה

10 This week I would like to look at what I call a “hidden emphasis” which has
serious spiritual implications in ones walk before G-d. By looking at the text in
the Torah, rabbinic commentary, and the Ketuvei Shelachim (Apostolic Writings),
we will see an interesting emphasis in Judaism that appears to me to have gone
15 overlooked by many. I want to begin by looking at what is called “spiritualization
of the scriptures.” It has been taught that in the Ketuvei Hakodesh (The Holy
Scriptures) there exists “beneath” the words a spiritual meaning. This so-called
“spiritual meaning” is discovered (so it is taught) through subjective or mystical
experience. Historically, the Roman Catholic Church has emphasized this
20 teaching. According to the teaching, only those who are endowed with leadership
within the church are able to discern the “deeper meaning” of the text. The idea
was that the scriptures were kept from the people out of fear the people were
incapable of understanding the deeper sense and error in their interpretation. Now
I mention this because this makes a nice primer for our minds in preparation for
25 what we are about to study. I am not trying to draw a parallel between Judaism
and the Roman Catholic Church, nor am I saying that Judaism operates in any
way similar to the Roman Catholic Church. I want to emphasize though there are
similarities in religious thought processes in various religious beliefs (i.e.
Catholic, Christian, Messianic, or Judaism) it does not allude to by any means for
equating one religion to the other.

30 The topic for this week's study deals with the Kohanim (priests) in the Beit
HaMikdash (Temple in Jerusalem) and atonement. There are differences between
what is believed in Judaism today and the Messianic faith. While trying to
understand the meaning we need to first understand the setting, the people
involved, and note important words and phrases in order to understand the overall
35 significance of what we are trying to study. We begin by looking at the rabbinic
reasoning for atonement in the absence of the Beit HaMikdash. This is directly
related to the question about “how G-d saves” and “G-d's relationship with His
people. So, let's have a look at the rabbinic understanding on atonement.

40 The following conversation is a simplified version of Rabbinic Judaism's
view on the method of expiation of sins. Have you ever thought about the
Talmudic reasoning behind the process of repentance and atonement today? In
the absence of the Beit HaMikdash, repentance had become the means for
rabbinic expiation of sins when the sacrifices could no longer be offered. The

45 Talmud says that the people needed reminded of hope for atonement and so it was
asked “*Whence is it derived that if one repents, it is imputed to him as if he had
gone up to Jerusalem, built the Beit HaMikdash, erected an altar and offered
upon it all the sacrifices enumerated in the Torah?*” To answer this question, the
listener is directed to a story, supposing if one were to ask this question of the
Tanach. From the Ketuvim (Wisdom literature) (i.e. the Hagiographa), the
50 answer was “Evil pursueth sinners” (*Mishley / Proverbs 13:21*). From the Neviim
(Prophets) the answer was “The soul that sinneth, it shall die” (*Ezekiel 18:4*).
From the Torah, the answer was “Let him bring a trespass-offering and he will be
forgiven for it says ‘And it shall be accepted of him to make atonement for him.’”
(*Vayikra / Leviticus 1:4*) And when the question was asked of HaShem, He
55 replied, let him repent and he will be forgiven for it is written “Good and upright
is the Lord, therefore will he teach sinners in the way.” (*Tehillim / Psalms 25:8*).
The Rabbis conclude Teshuva (repentance) is the mechanism for expiation even
though there is a disharmony between answers given from HaShem, and the
different sections of the Tanach (Torah, Neviim, Ketuvim). In the *Talmud Bavli*
60 *Sanhedrin 6.2*, the place of atonement-sacrifices was a thing of the past and the
synagogue ritual of Yom Kippur (Day of Atonement) became a way for
purification from sin.

While thinking upon Judaism’s reasoning for atonement through repentance
outside of sacrifice, what kind of insights can we gain from this week’s reading?
65 What is Judaism’s view on repentance and atonement missing in light of this
week’s reading? Moshe reprimands Aharon and his sons for not eating the
sacrifice (See *Vayikra / Leviticus 10:17*). The Torah makes clear the importance
on the role of the priest in making atonement on behalf of the one bringing the
offering. The absence of this in popular rabbinic sources is almost pointedly
70 remarkable. The idea that the priest eating the sin-offering and then making
atonement for the people is mentioned however goes without discussion by Rabbi
Shlomo Yitzchak better known as Rashi. In this week’s study we will look at a
few related verses surveying Rashi’s commentary on the priestly role in the
atonement process.

75 While looking at the text it is interesting to note the relationship of the Kohen
(priest) in the whole atonement process of drawing near, being cleansed and
pardoned (‘atoned for’). According to the Torah, the Kohen needs to eat a portion
of the offering for the purpose of bearing the iniquity / guilt of the one bringing
the offering and then making atonement on his/her behalf.
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Hagiographa

Plural noun the twelve books of the bible comprising the last of the three major divisions of the Hebrew Scriptures, other than the Law and the Prophets.

ויקרא 10:12-20

12 וַיְדַבֵּר מֹשֶׁה אֶל-אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶת-אִיתָמָר בְּנָיו
 הַנּוֹתְרִים קָחוּ אֶת-הַמִּנְחָה הַנּוֹתֶרֶת מֵאֲשֵׁי יְהוָה וְאִכְלוּהָ
 13 מִצֹּת אֵצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קֹדְשִׁים הוּא: וְאִכְלֹתֶם
 אֹתָהּ בְּמָקוֹם קָדוֹשׁ כִּי חֻקֵּי וְחֻקֵּי בְנֵי יְהוָה הוּא
 14 כִּי-בֵן צִוִּיתִי: וְאֵת חֹזֶה הַתְּנוּפָה וְאֵת שׂוֹק הַתְּרוּמָה
 תֹאכְלוּ בְּמָקוֹם טָהוֹר אֹתָהּ וּבְנֵי וּבְנֵיךָ אִתְּךָ כִּי
 15 חֻקֵּי וְחֻקֵּי בְנֵי נִתְּנוּ מִזְבְּחֵי שְׁלָמִי בְּנֵי יִשְׂרָאֵל: שׂוֹק
 הַתְּרוּמָה וְחֹזֶה הַתְּנוּפָה עַל אֲשֵׁי הַחֲלָבִים יָבִיאוּ לְהִנְיָף
 תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לָךְ וּלְבָנֶיךָ אִתְּךָ לְחֻק־עוֹלָם
 16 כַּאֲשֶׁר צִוָּה יְהוָה: וְאֵת שְׂעִיר הַחַטָּאת דָּרֵשׁ דָּרֵשׁ
 מֹשֶׁה וְהָיָה שֵׁרֶף וַיִּקְצַף עַל-אֶלְעָזָר וְעַל-אִיתָמָר בְּנֵי
 17 אַהֲרֹן הַנּוֹתְרִים לֵאמֹר: מַדּוּעַ לֹא-אִכְלֹתֶם אֶת-הַחַטָּאת
 בְּמָקוֹם הַקֹּדֶשׁ כִּי קֹדֶשׁ קֹדְשִׁים הוּא וְאֹתָהּ נָתַן
 לָכֶם לְשֵׂאת אֶת-עֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי
 18 יְהוָה: הֲזֵן לֹא-הוֹבֵא אֶת-דָּמָה אֶל-הַקֹּדֶשׁ פְּגִמָה
 19 אָכֹל תֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר צִוִּיתִי: וַיְדַבֵּר
 אַהֲרֹן אֶל-מֹשֶׁה הֲזֵן הַיּוֹם הַקָּרִיבֹו אֶת-חַטָּאתֶם וְאֶת-
 עֲלֹתֶם לִפְנֵי יְהוָה וּתְקַרְאֵנָה אֹתִי כַּאֲלֵה וְאִכְלֵתִי
 20 חַטָּאת הַיּוֹם הַזֶּה בְּעֵינַי יְהוָה: וַיִּשְׁמַע מֹשֶׁה וַיִּיטֹב
 בְּעֵינָיו:

Vayikra / Leviticus 10:12-20
 10:12 Then Moses spoke to Aaron, and to his surviving sons, Eleazar and Ithamar, 'Take the grain offering that is left over from the Lord's offerings by fire and eat it unleavened beside the altar, for it is most holy. 10:13 'You shall eat it, moreover, in a holy place, because it is your due and your sons' due out of the Lord's offerings by fire; for thus I have been commanded. 10:14 'The breast of the wave offering, however, and the thigh of the offering you may eat in a clean place, you and your sons and your daughters with you; for they have been given as your due and your sons' due out of the sacrifices of the peace offerings of the sons of Israel. 10:15 'The thigh offered by lifting up and the breast offered by waving they shall bring along with the offerings by fire of the portions of fat, to present as a wave offering before the Lord; so it shall be a thing perpetually due you and your sons with you, just as the Lord has commanded.' 10:16 But Moses searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron's surviving sons Eleazar and Ithamar, saying, 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.' 10:19 But Aaron spoke to Moses, 'Behold, this very day they presented their sin offering and their burnt offering before the Lord. When things like these happened to me, if I had eaten a sin offering today, would it have been good in the sight of the Lord?' 10:20 When Moses heard that, it seemed good in his sight. (NASB)

Here we see the significance for consuming a portion of the offering for the purpose of bearing the iniquity and making atonement. In light of what we currently know about the rabbinic understanding of atonement, it would be instrumental to study Rashi's commentary on this important scripture. In addition to this scripture I also chose four other portions of scriptures (i) *Vayikra / Leviticus 10:16-18*, (ii) *Vayikra / Leviticus 6:24-26*, (iii) *Shmot / Exodus 28:38*, and (iv) *Bamidbar / Numbers 18:1*, to look at in Rashi's commentary. I chose these scriptures because they appear to be closely related to our text this week on the Kohen eating the sin offering and bearing sin, iniquity, and guilt.

Vayikra / Leviticus 10:16-18

110 *10:16 But Moses searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron's surviving sons Eleazar and Ithamar, saying, 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*
115 *have eaten it in the sanctuary, just as I commanded.'*

רש"י ויקרא פרק י

(יז) מדוע לא אכלתם את החטאת במקום הקדש. וכי חוץ לקדש אכלוהו. והלא שרפוהו. ד ומהו אומר במקום הקדש. אלא אמר להם שמא חוץ לקלעים יצאה ונפסלה: כי קדש קדשים הוא. ונפסלת ביוצא. והם אמרו לו לאו. אמר להם הואיל ובמקום הקדש היתה. מדוע לא אכלתם אותה: ואותה נתן לכם לשאת וגו'. שחכהנים אוכלים ובעליהם מתכפרים: לשאת את עון העדה. מכאן למדנו ששעיר ראש חודש היה. שהוא מכפר על עון טומאת מקדש וקדשיו. שחטאת שמיני וחטאת נחשון ה לא לכפרה באו: (יח) הן לא הובא וגו'. שאילו הובא היה לכם לשרפה.

120 We start here in our text for this week from *Vayikra / Leviticus 10:16-18*. The peshat (simple) meaning of the Torah it appears Moshe is upset because the goat of the sin offering had been burned up and Aharon and his sons Eleazar and Ithamar have not eaten a part of the offering. The text is interesting because it alludes to the importance of eating a portion of the Korban (sacrifice) in order to bear the guilt of the one bringing the offering and make atonement for him/her before the Lord. Rashi gives an interesting interpretation on these verses. He asks the question on why Moshe would be upset with Aharon and his sons and ask “Why did you not eat the sin-offering in the holy place?” The next series of statements Rashi wonders if the offering was taken outside of the holy place. He paraphrases the text to say “And He gave it to you to gain forgiveness,” the Kohanim eat the meat of the sin-offering and the owner of the offering gains atonement. There are a couple of points of interest here in Rashi’s commentary, (i) Rashi does not expound upon the concept of eating the offering, bearing the guilt and then making atonement and (ii) the Torah text says to bear the guilt and to make atonement for them before the Lord (*מדוע לא אכלתם את החטאת במקום הקדש כי קדש קדשים הוא ואתה נתן לכם לשאת את עון העדה לכפר עליהם לפני הקדש*: *הוזה*). This portion of the text (*Vayikra / Leviticus 10:16-18*) is important because it suggests the need for a priest to work in the process of atonement before HaShem. It is significant because if we do not by faith obey the Torah in the way HaShem has prescribed is it really possible to fully realize what G-d Himself has promised to us in atonement, redemption, and deliverance and the blessing we have in the seed of Avraham as it is written in Parashat *Lech Lecha*? Let’s look a little further on what Rashi has to say on a few related texts: (i) *Vayikra / Leviticus 6:24-26*, (ii) *Shmot / Exodus 28:38*, and (iii) *Bamidbar / Numbers 18:1*.
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Translation
Rashi says “why did you not eat the sin-offering in the holy place? Did they eat it outside the sanctuary? Did they not burn it? What is the meaning of that which he is saying “in the holy place?” But, he said to them, “perhaps [the flesh of the sin-offering] went beyond the curtains i.e. out of the perimeter of the Courtyard of the Mishkhan and thus became disqualified. ... For it is that which is holy of the highest degree. And [such offerings] become disqualified through leaving the grounds of the Mishkhan. They said to him, He said to them, “since it was in the holy place, why did you not eat it?”
And He gave it to you to gain forgiveness etc. For the Kohanim eat the meat of the sin-offering, and the owner of the offering gains atonement.
To gain forgiveness for the sin of the assembly. From here we have learned that it was the he-goat of the First of the Month which they did not eat for it atones for the sin of the impurity of the Sanctuary and its holies, i.e. for the sin of entering the Sanctuary or eating the inauguration and the sin-offering of Nahshon, the prince of the tribe of Judah, did not come from atonement.

Vayikra / Leviticus 6:24-26

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. (NASB)

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רש"י ויקרא פרק ו

(יט) **המחטא אותה**. העובד עבודתיה. שהיא נעשית חטאת על ידו: **המחטא אותה יאכלנה**. הראוי לעבודה. יצא טמא בשעת זריקת דמים * שאינו חולק בבשר (זבחים צט). ואי אפשר לומר שאוסר שאר כהנים באכילתה חוץ מן הזורק דמה. שהרי נאמר למטה כל זכר בכהנים יאכל אותה: (כ) **כל אשר יגע בבשרה**. כל

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In *Vayikra / Leviticus 6:24-26*, HaShem instructs Moshe to speak to Aharon and his sons on the sin-offering (i) the location for slaying of the offering and (ii) the instruction on eating the offering in the holy place. Here we find the source text in G-d's instruction on consuming a portion of the sin-offering. This instruction goes without explanation though in the text. Rashi comments on the sin-offering asking "Who makes it into a sin-offering may eat it." He is referring to the Kohen who is fit for service (who is ritually pure). The text is unclear in specifying whether the other Kohanim may eat of the offering besides the Kohen who is involved in sprinkling the blood. This is significant because by all intents and purposes, the Kohen who is making atonement is the one who is responsible for consuming part of the sin-offering. When considered in the context of the narrative

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Vayikra / Leviticus 6:27-30

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. 6:28 'Also the earthenware vessel in which it was boiled shall be broken; and if it was boiled in a bronze vessel, then it shall be scoured and rinsed in water. 6:29 'Every male among the priests may eat of it; it is most holy. 6:30 'But no sin offering of which any of the blood is brought into the tent of meeting to make atonement in the holy place shall be eaten; it shall be burned with fire. (NASB)

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Verse 6:29 is the source for Rashi's statement "It is impossible to say that [the verse] forbids the rest of the Kohanim from eating it." The peshat (simple) meaning of the text in 6:29 may suggest that "every" eligible Kohen who is able may eat of it, may be written to indicate, of the male Kohanim, all may eat but only the one who is making the atonement for the owner of the offering is required.

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Translation
Who makes it into a sin offering. This means who performs its services, so that it becomes a sin-offering through his agency. Who makes it into a sin-offering may eat it. This means one who is fit for the service. This excludes one who was impure at the time of the sprinkling of the blood, that he does not take a share in the flesh of the offering. It is impossible to say that [the verse] forbids the rest of the Kohanim from eating it, other than the one who sprinkles its blood, for it says below, "every male among the Kohanim may eat it."

Shmot / Exodus 28:38

Exo28:38 'It shall be on Aaron's forehead, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that they may be accepted before the Lord. (NASB)

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רש"י שמות פרק כה

(לח) **ונשא אהרן**. לשון סליחה. ואף על פי כן אינו זו ממשמעו. אהרן נושא את המשא של עון. נמצא מסולק העון מן הקדשים: **את עון הקדשים**. לרצות על הדם ועל החלב שקרבו בטומאה. כמו ששנינו (מנחות כה). אי זה עון הוא נושא. אם עון פגול הרי כבר נאמר לא ירצה. ואם עון נותר הרי נאמר לא יחשב. ואין לומר שיכפר על עון הכהן שהקריב טמא. שהרי עון הקדשים נאמר. ולא עון המקריבים. הא אינו מרצה אלא להכשיר הקרבן: **והיה על מצחו תמיד**. אי אפשר לומר שיהא על מצחו תמיד. שהרי אינו עליו אלא בשעת העבודה. אלא תמיד לרצות להם.

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I included this portion of scripture (*Shmot / Exodus 28:38*) because I felt we may be able to gain a little insight into the concept of the Kohen Hagadol (The High Priest) taking away and bearing iniquity. Rashi comments the word יונשא is an expression of forgiveness, Aharon literally bears the burden of sin and thus the sin is removed from that which is holy. The interpretation of this verse in the commentary switches to one of how does Aharon then atone if having removed and bore the burden of sin from the holy things? The tzitz is given as the way HaShem is appeased, Rashi says "The tzitz is meant to appease G-d for the blood and for the fats of the Altar offerings which were brought when they were in a state of impurity." Rashi says the tzitz bears the sin of pigul. The sin of pigul is explained in the *Mishnah Zevahim* (on the holy things, see chapter 2 Mishnah 4) and is related to "What renders permitted" and offered in accordance with the Torah. If a Kohen slaughtered in silence, collected, conveyed, and sprinkled after its time (he slaughtered after its time and intended to eat of it or to burn it after its time) he has performed three sacrificial acts with an "after its time" intention then it shall not be accepted. Rashi further says the tzitz does not atone for the Kohen who comes to the offering tamei (unclean) but atones for the holy thing. Now Rashi continues on in his commentary on the tzitz needing to remain on the Kohen Hagadol (High Priest) forehead even while the Kohen was not performing a service. The idea of the tzitz being on Aharon's head according to Rashi is that the Kohen Hagadol would touch it while it is there on his forehead for the purpose of not forgetting.

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Translation

And Aharon shall bear. The word יונשא here is an expression of forgiveness; nevertheless, [the word] does not depart from its simple meaning of "bearing": Aharon literally bears the burden of sin; thus the sin is removed from that which is holy. The sin of that which is holy. The tzitz is meant to appease G-d for the blood and for the fats of the Altar offerings which were brought when they were in a state of impurity. As we learned: which sin does [the Tzitz] bear? It is the sin of pigul, indeed, it has already been said with regard to it, "it shall not be accepted." If it is the sin of nosar, indeed, it has been said with regard to it, "it shall not be counted." It cannot be said that [the Tzitz] which atone for the sin of the Kohen who brings an offering when he is tamei, for indeed, "the sin of that which is holy" has been stated in our verse, not "the sin of those who offer." Surely, on this basis we must conclude that it only appeases G-d insofar as validating the offering that was offered in a state of impurity. And it shall always be on his forehead; for it is on him only at the time of the Temple service. Rather, always to appease on their behalf, even when it is not on [the Kohen Gadol's] forehead, when the Kohen Gadol was not performing the service at that time. And according to the opinion of the one who says that while [the Tzitz] is still on [the Kohen Gadol's] forehead it atones and appeases but if not, it does not appease, "On his forehead always" is interpreted as follows: It reaches us that he shall touch it while it is on his forehead so that he should not remove his consciousness from it.

220 **Vayikra / Leviticus 22:16**
22:16 and so cause them to bear punishment for guilt by eating their holy gifts; for I am the Lord who sanctifies them.' (NASB)

רש"י שמות פרק כב

225 (טז) והשיאו אותם. את עצמם יטענו עון באכלם את קדשיהם. שהובדלו לשם תרומה וקדשו. ונאסרו עליהם. ואונקלוס שתרגם במיכלהון בסואבא. שלא לצורך י תרגמו כן: והשיאו אותם. זה אחד מג' אתים שהיה רבי ישמעאל דורש בתורה שמדברים באדם עצמו. וכן ביום מלאת ימי נזרו יביא אותו (במדבר ו. יג). הוא יביא את עצמו. וכן ויקבור אותו בגיא (דברים לד. ו). הוא קבר את עצמו. כך נדרש בספרי (נשא לב): (יח) נדריהם. (חולין ב) הרי פ עלי (חולין קלט): **נדבותם.**

Here in *Vayikra / Leviticus 22:16* Moshe instructs on what happens when a man eats a holy gift unintentionally. Let's see a little more of the context.

230 **Vayikra / Leviticus 22:14-**
22:14 'But if a man eats a holy gift unintentionally, then he shall add to it a fifth of it and shall give the holy gift to the priest. 22:15 'They shall not profane the holy gifts of the sons of Israel which they offer to the Lord, 22:16 and so cause them to bear punishment for guilt by eating their holy gifts; for I am the Lord who sanctifies them.' 22:17 Then the Lord spoke to Moses, saying, 22:18 'Speak to Aaron and to his sons and to all the sons of Israel and say to them, 'Any man of the house of Israel or of the aliens in Israel who presents his offering, whether it is any of their votive or any of their freewill offerings, which they present to the Lord for a burnt offering 22:19 for you to be accepted it must be a male without defect from the cattle, the sheep, or the goats. 22:20 'Whatever has a defect, you shall not offer, for it will not be accepted for you. (NASB)

245 Rashi's comments are not very concise here and have caused a little confusion evidenced by the varying opinions on what Rashi is trying to say. Maskil LeDavid comments saying he means, "The Kohanim will burden themselves with sin when the non-kohanim eat the Kohanim's holy things." According to Be'er BaSadeh, Rashi means, "The non-Kohanim will burden themselves with sin when the non-Kohanim eat their own holy things, before having given them to the Kohanim." According to both opinions, Rashi removes the possibility that the verse means, "The Kohanim will burden the non-Kohanim with sin when the non-Kohanim eat the Kohanim's holy things." Interestingly, the Targum Onkelos appears to interpret this as "they will cause them to bear the sin of guilt when they eat their holy things" refers back to the prohibition against eating that which is holy while in a state of impurity in 22:2. It appears Rashi thinks this is unnecessary and that this verse refers to the prohibition against non-Kohanim eating that which is holy, mentioned in the preceding verse.

Translation

And they will cause them to bear. They will burden themselves with sin "when they eat their holy things" which had been set aside for the sake of Terumah and had become holy and forbidden to them. An Targum Onkelos, who rendered translated it so needlessly. And they will cause them to bear. This is one of the three instances of forms of the word אה in the Torah that the Tanna R; Yishmael would interpret as speaking of the person himself, i.e. it is reflexive, the object that follows אה is the same as the subject of the verb that precedes it: Similarly in "on the day of the completion of his term of being a nazir, he shal bring him," in its context means he shall bring himself. Similarly, in "and he buried him in the valley," means he buried himself. This it is expounded in Sifrei.

260 **Bamidbar / Numbers 18:1**
18:1 So the Lord said to Aaron, 'You and your sons and your father's household with you shall bear the guilt in connection with the sanctuary, and you and your sons with you shall bear the guilt in connection with your priesthood. (NASB)

265 **רש"י במדבר פרק יח**

(א) **וַיֹּאמֶר ה' אֶל אַהֲרֹן.** למשה אמר שיאמר לאהרן. ע' להזהירו על תקנת ישראל שלא יכנסו למקדש (ספרי קיז). **אתה ובניך ובית אביך.** הם בני קהת פ' אבי עמרם: **תשא את עון המקדש.** עליכם אני מטיל עונש הזרים שיחטאו בעסקי הדברים המקודשים המסורים לכם. הוא האהל והארון והשלחן וכלי הקדש. אתם תשבו ותזהירו על כל זר הבא ליגע: **ואתה ובניך.** הכהנים: **תשא את עון כהנתכם.** שאינה מסורה ללוים. ותזהירו הלוים השוגגים שלא יגעו אליכם בעבודתכם: (ב) **וגם את אחיך.** בני גרשון ובני מררי: **וילוו.** ויתחברו אליכם.

In *Bamidbar / Numbers 18:1* again we find HaShem telling Moshe that Aharon and his sons shall bear the guilt in connection with the sanctuary. Rashi begins saying that “Moshe should say to Aharon to enjoin him to take precautions regarding Yisrael’s well being so that they should not enter the sanctuary.” It is possible Rashi’s source for this comment is found in the preceding verses, Beni Yisrael (the children of Yisrael) express to Moshe a fear of the holiness of the Mishkhan (Tabernacle). Moshe does not respond, according to *Sifrei 117*, this may be Moshe’s response. Aharon and his sons, the Levites would be responsible for guarding the sanctity of the Mishkhan and take precautions for Yisrael. However, Rashi says “You, your sons and your father’s house. The are the sons of Kohath, father of Amram. Shall bear the iniquity of the sanctified.” seems to indicate a slightly different interpretation than *Sifrei* (ספרי) refers to to works of Midrash Halakhah based upon sefer Bamidbar (book of Numbers)). Here the verse mentions “bearing the iniquity of the Sanctuary,” which Rashi interprets as to holiest parts of the Mishkhan and that it is the family of Kohath who takes care of these parts. The interpretation continues to that of matters concerning the sacred things, the Kohen will bear the iniquity of the non-kohanim when they sin with the sacred things.

An ancient rabbinic method for verifying the traditionally received laws is called Midrash Halakhah which is used to identify the sources in the Tanach and to interpret the passages as proofs of the law’s authenticity. The term used here has its application in the rabbinic reasoning on the Kohanim bearing the iniquity of the holy things. Regardless of the interpretation these verses, there is an interesting feature of the verse which has not been addressed, (i) the Kohen bears the iniquity of the non-kohen, and (ii) how does the priest must make atonement for himself regarding having to bear the guilt that is in connection with the priesthood? The nature of the role of the Kohen was to take care of an make atonement for the one bringing the offering. The absence of a discussion from Rashi on this very important aspect of the text is interesting.

Translation

HaShem said to Aharon. He said to Moshe that he should say to Aharon, to enjoin him to take precautions regarding Yisrael’s well being so that they should not enter the Sanctuary. You, your sons and your father’s house. They are the sons of Kohath, father of Amram. Shall bear the iniquity of the sanctified. I place upon you the punishment of non-Kohanim who will sin in matters concerning the sacred things which are given over to you to care for. They are the tent, the Ark, the Table, and the implements of the Holy. Moshe told the Kohanim and Kohathites, “You sit and warn every alien, i.e. non-Kohen or non-Kohathite, who comes to touch these articles.” And you and your sons, the Kohanim, shall bear the iniquity of the priesthood, for it is not given over the Levites, and you shall warn the careless Levites that they should not touch you, i.e. encroach upon you, in your service.

300 **Discussion**

Finishing the survey on Rashi's commentary we should summarize the important points in order to bring together all of this information.

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Summary: Rashi's commentary

- 310 1. *Vayikra / Leviticus 10:16-18*, Rashi neglects to specifically discuss the need for the Kohen to eat of the sacrifice in order to bear the guilt of the one bringing the offering as the Torah states. The Torah indicates the role of the Kohen is to bear ones iniquity and then make atonement before HaShem.
- 315 2. *Vayikra / Leviticus 6:24-26*, is the source text on eating the offering in the holy place. The Kohen who is making atonement is the one who is responsible for consuming part of the sin-offering. Rashi neglects to comment on this particular mitzvah (command). What are the reasons why the Kohen is commanded by HaShem to consume the sacrifice? Why does Rashi neglect to discuss this interesting mitzvah?
- 320 3. *Shmot / Exodus 28:38*, the text states that the tzitz is to be placed upon the Kohen Hagadol's forehead and he is supposed to take away the iniquity of the holy things. The Peshat (simple meaning) of the text does not indicate the tzitz is that which will be used by the Kohen to remove the sin of the holy things. The Torah is a little unclear on the use of the tzitzi which gives commentators a little bit of leg room to work with. As a result, Rashi spends a lengthy discussion on the use of the tzitz saying it is the tzitz which bears the sin of the holy things and not the priest.
- 325 4. *Vayikra / Leviticus 22:16*, Moshe instructs on what happens when one eats a holy gift unintentionally. Here Rashi's comments are confusing and it goes without saying the discussion on consumption of the offering with bearing ones guilt is not elucidated in the rabbinic literature.
- 330 5. *Bamidbar / Numbers 18:1*, HaShem is telling the Kohanim they will bear the guilt of the sanctuary that is in connection with the priesthood. Rashi indicates the text here is in relation to the sacred things, the Kohen will bear the iniquity of the non-Kohanim when they sin with a sacred thing. The most interesting feature of the text is not addressed (i) the Kohen bearing the iniquity of the non-Kohen and (ii) how does the Kohen make atonement for himself after bearing the guilt?
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345 According to the Torah, the role of the Kohen (Priest) in the process of atonement appears to be an important one. As we have studied the rabbinic

literature (Rashi), interestingly there is a lot of discussion but there is something distinctly missing that is pointedly remarkable. What is G-d trying to show us in the use of the priest to bear our iniquity / guilt and then making atonement? This question is missing in the rabbinic commentary because atonement has been answered in the concept of Teshuva (Repentance). Does Teshuva cover up the Torah requirement of a Kohen? That is difficult to accept when significant portions of the Torah are specifically written detailing the various Korbanot. For example, Parashat *Vayikra* and *Tzav* detail the procedures regarding how each type of Korban is offered. Parashat *Tzav* deals with the procedures for offering the various Korbanot and Parashat *Vayikra* discusses on which Korban is to be offered under which circumstance. Examine the following summary for the Chatat and Asham offerings:

- 360 **Chatat (*Vayikra / Leviticus 6:17-23*)**
- The procedure of how to offer the korban.
 - The portion eaten by the Kohen.
 - Instructions on where it may be eaten.

- 365 **Asham (*Vayikra / Leviticus 7:1-7*)**
- The procedure of how to offer the korban.
 - The portion eaten by the Kohen.
 - Instructions on where it may be eaten.

370 Listing the steps for the Asham (guilt) and Chatat (sin) offerings we can see the importance of the efficacy of blood offered in the sacrifice and the need for the portion of meat to be eaten by the Kohen. Over and over again the mitzvah (command) to consume a portion of the offering is mentioned. What can we learn from or say about this very important role of the Kohen in the process of making atonement? Is this an example of the shadow of things to come from the notion of earthly copies and heavenly originals? This concept is very Hebraic and well grounded in the Tanach. The Torah has in it a shadow of the good things to come but not the actual manifestation of the originals. In respect to the sacrificial system, the Messiah's death and entry into the heavenly Holiest Place brings to humanity an actual manifestation here and now of what the Torah previewed. Here in the Torah we find evidence on the necessity for Yeshua to go to the cross for the purpose of bearing our sins. Yeshua bore our sins upon the cross, and then made atonement on our behalf in the Heavenly Holiest Place. With that said,

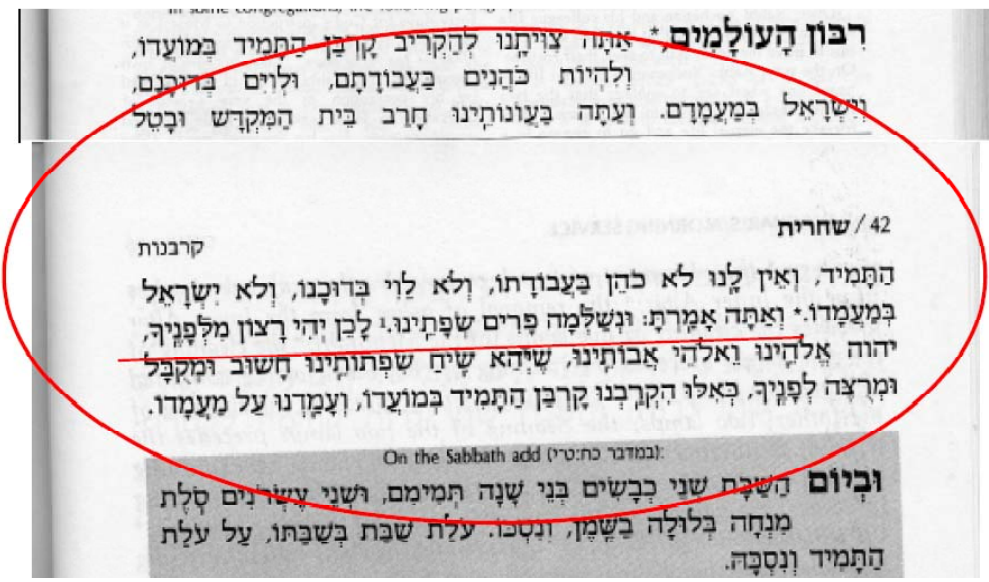
375 *Vayikra / Leviticus 10:17* becomes a very significant messianic expectation on the work of the Messiah. Yeshua, as our Kohen Hagadol (High Priest) has taken our sins once and for all and made atonement in His own blood, just as it is written in sefer *Ivrit / Hebrews 9:28-10*.

385 ***Ivrit / Hebrews 9:28-10:***
9:28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those

The mitzvah to eat a portion of the offering to bear the iniquity goes without discussion in the rabbinic commentary.

395 *who eagerly await Him. 10:1 For the Law, since it has only a shadow of*
the good things to come and not the very form of things, can never, by the
same sacrifices which they offer continually year by year, make perfect
those who draw near. 10:2 Otherwise, would they not have ceased to be
400 *offered, because the worshipers, having once been cleansed, would no*
longer have had consciousness of sins? 10:3 But in those sacrifices there
is a reminder of sins year by year. 10:4 For it is impossible for the blood
of bulls and goats to take away sins. 10:5 Therefore, when He comes into
the world, He says, 'Sacrifice and offering You have not desired, But a
body You have prepared for Me; 10:6 In whole burnt offerings and
405 *sacrifices for sin You have taken no pleasure. 10:7 'Then I said, 'Behold,*
I have come (In the scroll of the book it is written of Me) To do Your will,
O God.' 10:8 After saying above, 'Sacrifices and offerings and whole
burnt offerings and sacrifices for sin You have not desired, nor have You
taken pleasure in them (which are offered according to the Law), 10:9
then He said, 'Behold, I have come to do Your will.' He takes away the
410 *first in order to establish the second. 10:10 By this will we have been*
sanctified through the offering of the body of Jesus Christ once for all.
(NASB)

Clearly bearing sin and making atonement by the Kohen is very important and
 can be seen here in *Ivrit / Hebrews 9:28-10*, Yeshua the Messiah fulfilled this
 415 Torah mitzvah. This being such an important and foundational concept, why
 would Rashi not discuss the need for a Kohen in the atonement process? As we
 had briefly discussed at the beginning of this study, in Judaism, the daily
 synagogue serviced are thought of as having replaced the daily Temple services.
 This connection is made clear in the Siddur (Jewish prayer book) in the first part
 420 of the Shacharit (morning) service that included portions recalling the sacrifices.



Hebrew Shacharit service taken from:

 Scherman, R.N. and R.M. Zlotowitz, *Siddur Kol Yaakov*. 2004, New York: Mesorah Publications, LTD. 1043

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Translation

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*"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."*

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There are other liturgies which are directly concerned with sin and forgiveness such as the 5th and 6th blessings of the “Amidah and Tachanunim” (supplications). After the destruction of the Beit HaMikdash (the second Temple) it has been the daily synagogue service which serves as a reminder of sins year after year. Keeping these things in mind it is not surprising Rashi and others do not discuss the need for the Kohen to consume the offering to make atonement for the one bringing the offering. The conservative and reformed Jewish movements apply the term “Temple” to synagogues if synagogue prayers are equivalent to Temple sacrifices as pioneered by Yochanan Ben-Zakkai, who led the Synod of Yavneh in 90 CE on reorienting Judaism toward Halakhah and away from the sacrificial system after the Beit HaMikdash had been destroyed. Remember, Yochanan Ben-Zakkai continued to have sins on his conscience even on his deathbed, see the *Talmud Bavli, Barachot 28b*.

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Conclusion

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At the conclusion of this week’s study, have you figured out what I meant by “the hidden emphasis?” We covered a lot of material. We have looked at the scriptures in the Torah, specifically *Vayikra / Leviticus 10:17*, and surveyed some other scriptures in the Torah which have a connection to our text this week. We then looked at the rabbinic commentary from Rabbi Shlomo Yitzhaqi (Rashi) and made an interesting discovery, there is a distinct absence of discussion on the necessity for a Kohen to officiate the process of atonement which is very clearly established and commanded in the Torah. In light of the rabbinic teaching found in the Talmud, in Rashi’s commentary, and in the Siddur concerning the offerings and the sacrifices, I feel the absence of this is very suspect in the sense that there becomes a significant problem in the way Judaism teaches Teshuva to make atonement in light of the written scriptures in the Torah. The hidden emphasis is the clear absence of discussion on the role of the Kohen in the atonement process and how atonement is obtained today in Teshuva (repentance) only in light of the Torah commandment.

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HaShem’s Torah has always pointed to the actual Korbanot (Sacrifices). In the bearing of one’s sins, the text actually becomes a very interesting messianic expectation which points to the one True Messiah. Yeshua became our Asham and Chatat offerings and so by faith we can have forgiveness of sins in the same

manner in which the Torah prescribes. We have a Kohen Hagadol (High Priest) today, right now, and we have a Kohen who took our sins from us and bore our sins and made atonement on our behalf. In so doing, Yeshua has become our righteousness and brings a newness of life, literally one which falls wholly in line with the Torah of G-d. If you would like to renew a broken covenant or make a new covenant with the Most High G-d, you can do so today. Come say the following prayer with me.

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Avinu u'Melechaninu (Our Father and our King),

I come humbly before you today in prayer. I realize that you have established a means for my receiving forgiveness before You. Help me Lord to live according to your ways of holiness you have laid down in the Ketuvei Hakadosh (the Holy Scriptures). I want to live according to your ways and begin to live by faith today in truth. I believe Yeshua is the Messiah. I believe Yeshua bore my sins upon Himself when he was raised up on the cross and this was in fulfillment of the commandment of the Kohen to bear my iniquity. I believe Yeshua made atonement for me in His own blood. Please have mercy upon me and my past Lord, forgive me and make me whole today because of the blood of Yeshua. Help me Lord now to become a blessing to You, and to others. Help me to begin to live a life which is centered on a desire to know You in a more intimate way. Thank you Lord for all Your blessings.

I pray all these things in Yeshua's name. Amen

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Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:

Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever