

ACHAREI MOT

(after the death of Aaron's sons)

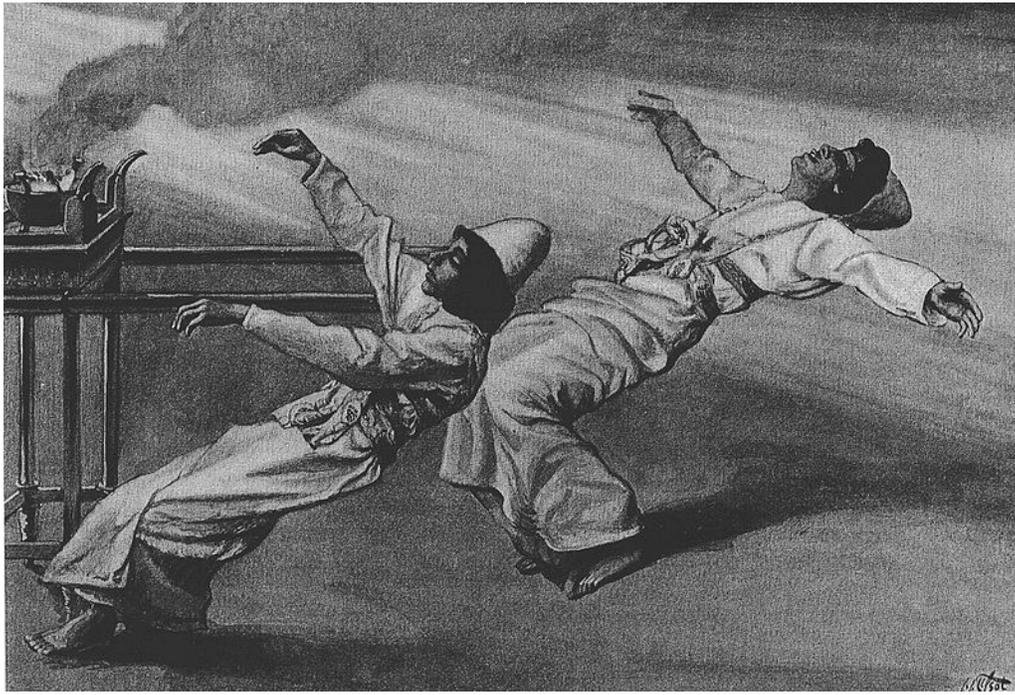


Praying in the Synagogue on Yom Kippur (1878 painting by Maurycy Gottlieb)

Leviticus Chapter 16 is about Yom Kippur (*Day of Atonement*) on the seventh month, tenth day and how to atone for the accidental and unknown sins of **את** congregation. Notice the placement of the **את** throughout the chapter in regard to the atoning blood of the bull and in regard to the two goats. These animals and what they will accomplish are extensions of **את** Messiah's presence upon them once they are consecrated and set apart for without **את** Yahshua's presence on the sacrifices they cannot be presented to יהוה Father. C-MATS

Leviticus 16:1 And יהוה spoke to Moses after the death of *the* two sons of Aaron when they offered sacrifices before יהוה and died. C-MATS

Question: What does this teach us when it specifies 'after the death of *the* two sons of Aaron?' Rabbi Eleazar ben Azariah illustrated with a parable of a patient, whom a physician came to visit. The physician said to him, 'Do not eat cold foods, and do not lie down in a cold, damp place.' Then, another physician visited him, and advised him, 'Do not eat cold foods or lie down in a cold, damp place, so that you will not die the way so-and-so died.' This one warned that patient more effectively than the former. Therefore, Scripture says, 'after the death of *the* two sons of Aaron' יהוה effectively said to Aaron, 'Do not enter the Holy in a prohibited manner, so that you will not die as your sons died'. *Chumash*



The Two Priests Are Destroyed (watercolor circa 1896–1902 by James Tissot)

Leviticus 16:2 And יהוה said to Moses, speak to Aaron your brother, so that he *does* not come at all times into the sacred *place* within the veil before the mercy seat which *is* upon the Ark, so that he *should* not die: for I will appear in the cloud upon the mercy seat. C-MATS

Question: When was the first Yom Kippur? When Moses came back from Sinai with the Second Tablets of the Law. That day became ordained as Yom Kippur, the eternal day of forgiveness. *Chumash*

Question: Where did יהוה appear in the Sacred Place? יהוה's glory was manifested in the cloud of glory that hovered over the Ark. After the Kohen Gadol entered the Holy of Holies on Yom Kippur, he ignited incense to create a cloud, whereupon יהוה's glory appeared upon the Cover. *Chumash*



Day of Atonement (painting circa 1900 by Isidor Kaufmann)

Question: What is the biblical name for the Day of Atonement? Day of Atonement is *Yom HaKippurim*, meaning "the day of covering, canceling, pardon, reconciling." Occasionally, it was called "the Day of the Fast" or "the Great Fast". יהוה told the Israelites to sacrifice an animal as a substitute for their own sentence to die. This life for a life principle is the foundation of the sacrificial system. The Torah allows a monetary ransom be paid for an individual deserving death. **Exodus 21:30** However a ransom may be imposed on him and then he will pay the ransom for his life (*instead of the death penalty*). **32** If the ox gores a male or female servant, *the owner of the ox* will give to their master thirty shekels of silver and the ox will be stoned. *Chumash*

Question: How did Yahshua fulfill Day of Atonement? *Yahshua* died on the stake as a substitute for us, who deserved death because we sinned against יהוה. *Yahshua* paid the ransom price for us to יהוה. **Mark 10:45** **For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.** **1 Timothy 2:5** For there is one Elohim, and one mediator between Elohim and men, the man Mashiach *Yahshua*; **6** Who gave himself a ransom for all, to be testified in due time. **1 Corinthians 6:20** For you are bought with a price: therefore glorify Elohim in your body, and in your spirit, which are Elohim's. **1 Corinthians 7:23** You are bought with a price; be not you the servants of men. The ransom price was 30 pieces of silver. **Matthew 26:** Then one of the twelve, called Judas Iscariot, went unto the chief priests, **15** And said unto them, What will you give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. **16** And from that time he sought opportunity to betray him. C-MATS

Leviticus 16:3 **בְּיָמָיו** In this shall Aaron come into the sacred place with a young bullock **לְהִטָּאת** for sin [offering] and a ram for a burnt offering. **4** He will put on the sacred linen coat and he will have the linen breeches next to his bare flesh and will be girded with a linen girdle and wearing the linen turban: these are sacred garments; therefore, he will wash in water **אֶת** his flesh and then put them on. C-MATS

Question: What is the association of the washing of water in relation to **אֶת** and our body? A complete study could be done on the association of water in regard to the **אֶת** Messiah. The first substance that is mentioned is water in **Genesis 1:2** The Spirit of Elohim vibrated (*moved, hovered*) over the surface of the waters. Water comes before light is created and before the land appears. Water is the foundational substance required for all physical life. With the washing of **אֶת** water man can become both spiritually and ritually clean. Baptism (*mikvah*) in water can supernaturally circumcise the heart by the removal of spiritual waste and cleanse the conscience. *Yahshua* the Messiah said in **John 7:38** **He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water.** *Yahshua* is speaking of the scripture verse in **Jeremiah 17:13** **O יהוה**, the Hope of Israel, all that forsake you shall be put to shame. They that depart from Me shall be written in the earth, because they have forsaken, the fountain of living waters **אֶת** יהוה. C-MATS

Question: What was this sacred linen tunic that the Kohen Gadol had to wear? The Kohen Gadol had two sets of vestments: One was called golden vestments, and consisted of eight garments, four of which contained gold. The second set was called white vestments, and consisted of the four white linen garments. The white vestments were worn only on Yom Kippur, and only in the Sacred place in the Temple. Since the Hebrew people had sinned by worshiping a calf made of gold, it would have been inappropriate for the Kohen Gadol to wear gold while seeking forgiveness for the people's sins. *Chumash*



Wearing white at the wailing wall in Jerusalem during Yom Kippur



Question: How many times did the Kohen Gadol wash himself on Yom Kippur? On that day, the Kohen Gadol immersed (in a mikvah) five times, and washed his hands and feet from the basin that stood before the Sanctuary ten times: each time he changed his clothes, he was required to immerse once, and wash twice (once before removing the first set of clothes, and again after dressing in the second set). *Chumash*

Leviticus 16:5 And he will take for the congregation of *the* Children of Israel two male goats **לְהִטָּאת** for sin [offering] and one ram for a burnt offering. 6 And will offer Aaron **אֶת־** his bullock for **הַהִטָּאת** the sin [offering], which is for him and make atonement for him and for his house. C-MATS

Question: The he-goat for *Azazel*, which was to be thrown over the cliff, and the one offered to יהוה were (preferably) to be identical in color, height, and value. Why should the Israelites have to spend extra sums of money on a he-goat that will anyhow be thrown over a cliff? The money we spend during our lifetime can be divided into two parts: One goes to spiritual matters and the other to physical necessities and personal pleasures. Unfortunately, many people who are blessed with affluence spend freely on personal amenities yet plead poverty when it comes to spending money on spiritual matters. In retrospect, we often feel that money spent on pleasures has been wasted. However, money spent on the spiritual has an everlasting effect. The two he-goats can also serve as metaphors for these above-mentioned two categories of expenses. And the instruction of Torah that they should be of equal value, conveys an important lesson. יהוה, in His benevolence, does not mind how much money we spend or waste on our personal pleasures. He requests however, that at least an equal amount of money (and perhaps more) be spent on spiritual matters. If one has money for “*Azazel*” — to throw over the cliff — one should not plead poverty when it comes to spending for יהוה. *Chumash*



The priest will present the two goats before יהוה.

Question: How does the Kohen Gadol gain atonement? The Kohen Gadol gained atonement by pronouncing the confession for his own sins and his family's sins. The text of his confession was: “I beg of You, יהוה, forgive now the wicked acts, rebellions, and sins, for I have acted wickedly, rebelled, and sinned before you, me and my household. *Chumash*

Question: Why is there no forgiveness without confession? Confession is an essential part of repentance. It is one of יהוה's greatest gifts that He permits a person to erase the sins of his past so that he can begin a better life, a life unhampered by the corrosive effects of past sins. Such a new beginning is not possible unless the sinner has repented, by confronting his errors, acknowledging them, and sincerely resolving to change. This is represented by confession. Man finds it very hard to confess his sins, but confession brings a sacrifice to the flesh and a sweet fragrance to יהוה. *Chumash*

Leviticus 16:7 And he will take **את** two goats and present **אתם** them before יהוה at the door of the Tabernacle of the Congregation. **8** And Aaron will cast lots for the two goats; one lot for יהוה and the other lot for the scapegoat. C-MATS



The priest will cast lots for the two goats.



Question: How did Aaron cast lots? Aaron is to place two lots in a box, one marked for יהוה, and the other marked for Azazel. One goat would be at Aaron's right and the other at his left. He would draw one lot with his right hand and place it on the head of the animal at his right, and take the other lot with his left hand and place it on the other goat. In order to insure that the two goats -- which were identical in appearance -- would not become confused with one another, the Kohen Gadol would tie a red woolen strip to the head of the goat for Azazel, and another strip around the neck of the sin-offering. *Chumash*

Question: Who is Azazel? According to the Book of Enoch, which brings Azazel into connection with the Biblical story of the fall of the angels, located on Mount Hermon, a gathering-place of demons of old, Azazel is one of the leaders of the rebellious Watchers in the time preceding the Flood; he taught men the art of warfare, of making swords, knives, shields, and coats of mail, and taught women the art of deception by ornamenting the body, dyeing the hair, and painting the face and the eyebrows, and also revealed to the people the secrets of witchcraft and corrupted their manners, leading them into wickedness and impurity until at last he was, at יהוה's command, bound hand and foot by the archangel Raphael and chained to the rough and jagged rocks of [Ha] Dudael (= Beth Hadudo), where he is to abide in utter darkness until the great Day of Judgment, when he will be cast into the fire to be consumed forever.

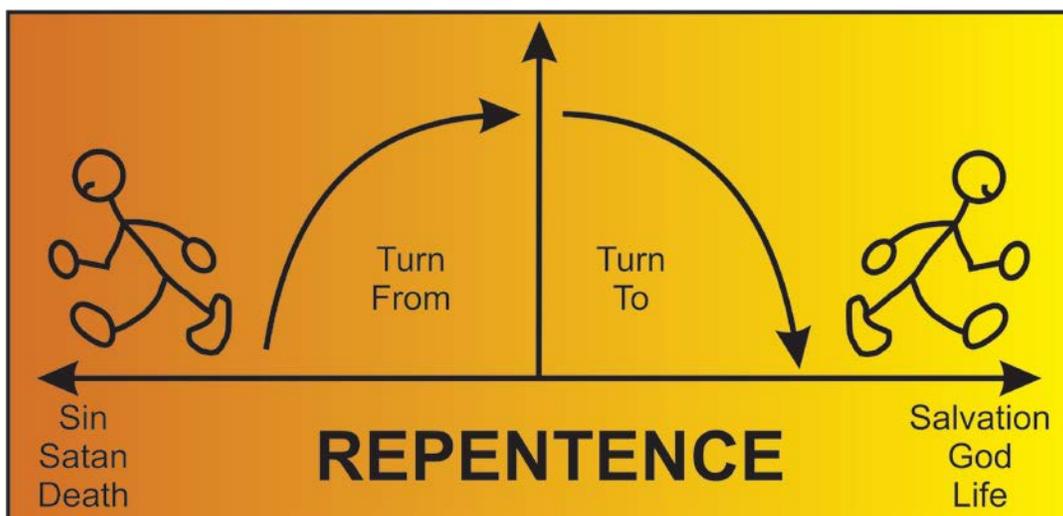


Enoch 10:8 The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.

According to the Book of Enoch (a book of the Apocrypha), Azazel (here spelled 'āzā'zyēl) was one of the chief Grigori, a group of fallen angels who married women. This same story (without any mention of Azazel) is told in the book of Genesis 6:2 **That saw *the* sons of Elohim אֱלֹהִים *the* daughters of men that they *were* fair and they took them as wives, whomever they chose. 3 And יהוה says, My spirit will not always contend (*strive*) with Adam (*man*), because he is flesh: therefore, his days will be 120 years. (120 X 50 Jubilees = 6000 years) 4 The Nephilim were on the earth in those days; and this was when the sons of Elohim came in to the daughters of men and they gave birth to children; these were the ancient heroes, men of renown.** Enoch portrays Azazel as responsible for teaching people to make weapons and cosmetics, for which he was cast out of heaven. The Book of Enoch 8:1–3 reads, "*And Azazel taught men to make swords and knives and shields and breastplates; and made known to them the metals [of the earth] and the art of working them; and bracelets and ornaments; and the use of antimony and the beautifying of the eyelids; and all kinds of costly stones and all coloring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray and became corrupt in all their ways.*" The corruption brought on by Azazel and the Grigori degrades the human race, and the four archangels (Michael, Gabriel, Raphael, and Uriel) "*saw much blood being shed upon the earth and all lawlessness being wrought upon the earth [...]* The souls of men [*made*] their suit, saying, "*Bring our cause before the Most High; [...]* Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were in heaven, which men were striving to learn." The Most High sees the sin brought about by Azazel and has Raphael "*bind Azazel hand and foot and cast him into the darkness: and make an opening in the desert – which is in Dudael – and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light.*"

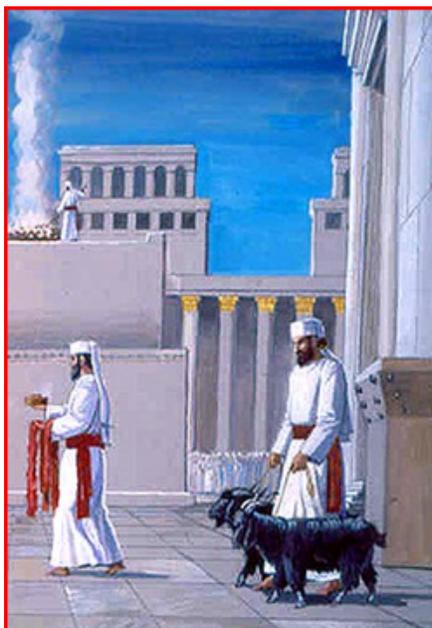
Question: Is Azazel's punishment and the law of the scapegoat related? The Hebrew word for scapegoat is *azazel*. The sins of the people and thus the punishment of the people were laid upon *azazel* the scapegoat. He would bear the sins of the people and the punishment of the people would be upon him. Azazel's fate is foretold near the end of Enoch 2:8, where The Most High says, "On the day of the great judgement he shall be cast into the fire. (Revelation 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.) Chumash

Question: Why are two identical he-goats used to bring forgiveness? Two identical he-goats are used for this process to demonstrate that every person must choose between good and evil, and that no one has the luxury of being neutral. Those who do not choose to move toward righteousness are inevitably pushing themselves toward a wasteland of spiritual destruction. Chumash



Which way are you going?

Discuss: Which way are you heading today? Towards righteousness or spiritual death? (You cannot be neutral. You are heading in one direction or the other.)



The scapegoat will be presented alive before יהוה

Leviticus 16:9 And will bring Aaron אֶת־ the goat upon which יהוה lot fell and offer him for a קָטָאת *sin [offering]*. 10 But the goat on which the lot fell to be the scapegoat will be presented alive before יהוה to make atonement with him and to let אֶת־ him go for a scapegoat into the wilderness.
C-MATS



The Scapegoat with the crimson thread tied on it

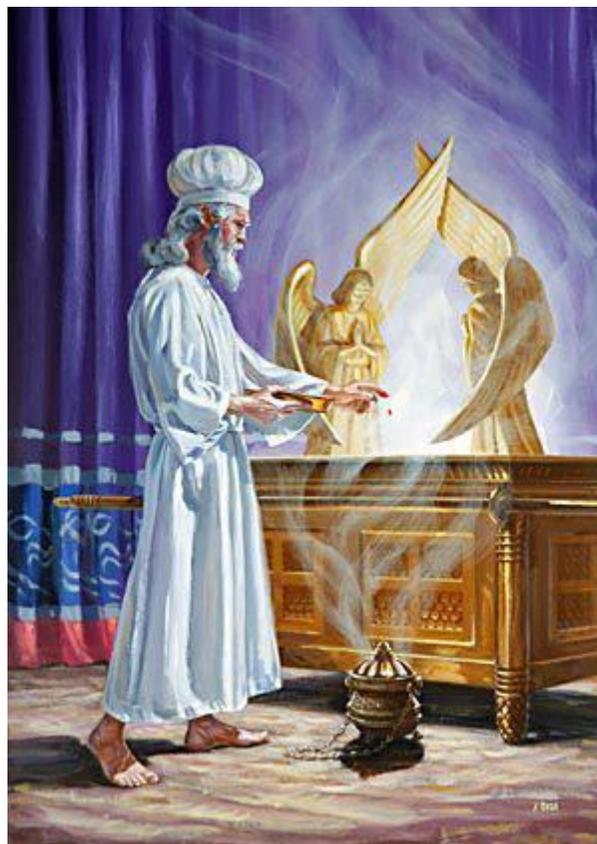
Question: What is the symbolism of the ceremony of the casting of the lots during Yom Kippur? יהוה gave this ceremony of the casting of lots during *Yom Kippur* to teach us how He will judge the nations of the world prior to the Messianic age known as the Millennium. The nations of the world will be judged according to how they treated the His people. Those nations who mistreated His people will be goat nations and they will go into the left hand. Those nations that stood beside His people will be sheep nations and will enter into the Messianic kingdom or the Millennium. *Yahshua* taught us about this in Matthew 25:31 **When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left.** *Yahshua* during His first coming was a type of the goat marked *La Adonai*. *Yahshua* was a sin offering to us as יהוה laid upon Him the sins of the whole world (Hebrews 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to Elohim, to make reconciliation for the sins of the people.) In the ceremony of the two goats, the two goats were considered as one offering. A crimson sash was tied around the horns of the goat marked *azazel*. At the appropriate time, the goat was led into the wilderness and died by the hand of יהוה. In connection with this ceremony, an interesting tradition arose that is mentioned in the Oral Torah. A portion of the crimson sash was attached to the door of the temple (*Beit HaMikdash*) before the goat was sent into the wilderness. The sash would turn from red to white as the goat met its end, signaling to the people that יהוה had accepted their sacrifices and their sins were forgiven. This was based upon Isaiah 1:18 **Come now and let us reason together says יהוה: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.** As stated earlier, the Oral Torah tells us that 40 years before the destruction of the temple (*Beit HaMikdash*), the sash stopped turning white. This, of course, was when *Yahshua* was slain on the stake. *Chumash*

Leviticus 16:11 And will bring Aaron **את** the bullock of **הקטאת** the sin [offering] which is for him and will make atonement for himself and for his house and will kill **את** the bullock for **הקטאת** the sin [offering] which is for him. C-MATS



The priest will put incense on the censer filled with burning coals.

Leviticus 16:12 And he will take a firepan full of burning coals of fire off the altar before **יהוה** and with his hands full of ground sweet incense and bring it inside the veil: 13 And he will put **את** the incense upon the fire before **יהוה** that may cover the cloud from the incense **את** the mercy seat that is upon the testimony, so he would not die. C-MATS



The priest will sprinkle blood on the mercy seat 7 times.

Leviticus 16:14 And he will take the blood of the bullock and sprinkle *it* with his finger upon the mercy seat towards the east; and he will sprinkle the blood with his finger seven times before the mercy seat. 15 Then he will kill **את** *the* goat for **הַחַטָּאת** *the sin [offering]* that *is* for the people and bring **את** his blood inside the veil and do *with* **את** *the* blood as he did with the blood of the bullock and sprinkle **אתו** *it (him)* upon the mercy seat and before the mercy seat: 16 And he will make atonement for the sacred *place*, because of the uncleanness of *the* Children of Israel and because of their transgressions *and* all their sins: and he will do *the same* for the Tabernacle of the Congregation that remains there **אתם** *with them* in the midst of their uncleanness. 17 And no man will be in the Tabernacle of the Congregation when Aaron goes in to make an atonement in the sacred *place* until he comes out and has made an atonement for himself and for his household and for all the congregation of Israel. *Prophecy Fulfilled-Lev.16:15-17 Prefigures Messiah once-for-all death-Hebrews 9:7-14. C-MATS*



Face to Face

Question: "Face to face" is an idiom for *Yom Kippur*. Why? It was on *Yom Kippur* that the high priest had to go behind the veil of the temple. At that moment, the nation had to hold its breath because the nation's fate depended upon יהוה's accepting the sacrifice. At that point, the high priest was "face to face with the mercy seat of יהוה." When the high priest entered the Holy of Holies, he saw יהוה's presence as a brilliant cloud hovering above the mercy seat (**Leviticus 16:2** for I will appear in the cloud upon the mercy seat.). This is the place where Moses met and spoke with יהוה face to face (**Exodus 25:22** And there I will meet **אתך** *with you* and I will commune with you from above the mercy seat, from between the two cherubim which *are* upon the Ark of the Testimony.) *Chumash*



The Altar

Leviticus 16:18 And he will go out to the altar that *is* before יהוה and make atonement for it; and will take the blood of the bullock and the blood of the goat and put *it* upon all the horns of the altar. C-MATS

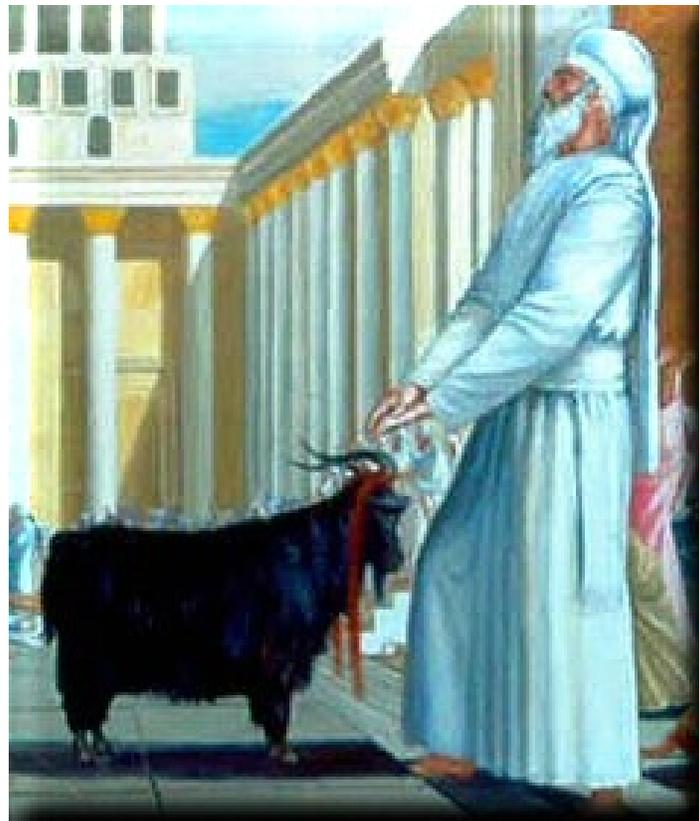


The priest will put the blood on the horns of the altar

Leviticus 16:19 And he will sprinkle the blood upon it with his finger seven times and cleanse it and setting it apart from the uncleanness of *the* Children of Israel. 20 And when he has finished atoning אֶת־ the sacred place אֶת־ and the Tabernacle of the Congregation אֶת־ and the altar, he will bring אֶת־ goat, alive. C-MATS



High Priest laying both of his hands on the goat and confessing the sins of Israel



Leviticus 16:21 And will lay Aaron **את** both his hands upon the head of the live goat and confess over him **את** all the iniquities of *the* Children of Israel **ואת** *and* all their transgressions *and* all their sins, putting **אתם** *them* upon the head of the goat and sending him away into the wilderness by a man *appointed for this purpose*: 22 And will bear the goat **את** all their iniquities to an uninhabited land: and he will let go **את** the goat into the wilderness. C-MATS

Question: What picture can we see of Yahshua in these scriptures? In Leviticus 16:21 Aaron's hands become **את** hands when doing the work as high priest and Leviticus 16:23 confirms this, as Aaron's garments are **את** garments. Notice that all three, the high priest, and the man who lets the scapegoat free and the man who burns the bull and goat that was used for the sin *offering* and disposes of the animals by fire outside the camp, all three of these men were clean before they began their priestly task but then became unclean and had to wash with water in order to become clean and enter back into the camp of the congregation. This was exactly what happened to Yahshua after His resurrection and why He told Mary not to touch Him (**John 20:17 Yahshua said unto her, Touch me not; for I am not yet ascended to my Father.**) for He had to apparently ascend to יהוה Father who would accept His sacrifice and make Him clean for Yahshua having taken on the sins of the world, cried out, **“My Elohim, my Elohim, why have you forsaken me?”** (Matthew 27:46) as יהוה Father turned away and removed His Holy Spirit, His divine presence from within Him. C-MATS



Sending Out the Scapegoat (illustration by William James Webb (1830–1904))

Question: What does the goat going into the wilderness symbolize? The sins are removed from יהוה's people and "sent away" never to be recalled again. *Chumash*

Discuss: Should you ever bring up the past sins of others? (Once the person has repented, then forgive the person and never bring it up to him again.)

Leviticus 16:23 And Aaron will come into the Tabernacle of the Congregation and will take off **את** garments, the linen which he put on when he went into the sacred *place* and *he* will leave them there. C-MATS

Question: Where did Aaron leave the garments? They were stored away [forever], and he could not use those four garments for any other Yom Kippur, but must have new garments for each Yom Kippur. *Chumash*

Leviticus 16:24 And he will wash **את** his flesh with water in *the* sacred place and put on **את** his garments and offer **את** his burnt offering **ואת** and the burnt offering of the people and make atonement for himself and for the people. 25 **ואת** And the fat of **ההטאת** the sin [offering] he will burn upon the altar. C-MATS

Question: What was different about the blessing on Yom Kippur? On this occasion, the confession included the priest's saying aloud the name of יהוה embodied in the Hebrew letters יהוה (called the Tetragrammaton). This was the name that יהוה gave and explained to Moses at the burning bush, the name that was a kind of distillation of "I am Becoming Who I am Becoming," the name that was not a name in the sense of a label by which יהוה could be called and controlled, and therefore the name that could not be said aloud. On *Yom Kippur* was the name said, aloud, in all its original awesomeness. In each confession of sin, when the high priest reached the recitation of the name, the whole people would prostrate themselves and say aloud, "*Baruch shem K'vod malchuto l'olam va'ed*," which means, "Blessed be the Name of the radiance of the Kingship, forever and beyond." (How the name was pronounced on this occasion was so thoroughly protected from record-keeping, that might profane it, that we no longer know how it was done.) *Chumash*

Leviticus 16:26 And the *man* that let's go **את** the scapegoat will wash his clothes and bath **את** his flesh in water and then come into the camp. C-MATS



An ancient mikvah in Israel

Leviticus 16:27 **ואת** And the bullock for **ההטאת** the sin [offering] **ואת** and the goat for **ההטאת** the sin [offering], which was brought in **את** blood to make atonement in the sacred *place*, shall one carry forth outside the camp; and they shall burn it in the fire **את** their skins **ואת** and their flesh **ואת** and their dung. *Prophecy Fulfilled-Lev.16:27 Suffering outside the Camp-Matthew 27:33; Hebrews 13:11, 12.* 28 And he that burns **אתם** them will wash his clothes and bath **את** his flesh in water and then he will come into the camp. 29 And this will be a permanent regulation for you: *that* in the seventh month, on the tenth *day* of the month, you will afflict (*deny*) **את** your souls and do not work at all, *whether it is one of your own country (native born), or a stranger that lives among you.* C-MATS

Question: How do you “afflict (*deny*) את־ your souls” on Yom Kippur? On Yom Kippur you should rest from eating and drinking. It is forbidden to bathe, to apply oil to the body, to wear shoes or to have intercourse. On Yom Kippur a Believer is like an angel who serves יהוה without need for food. The greatest value of fasting is when it is associated with repentance, and the purpose of the fast is to elevate Believers to a closeness with יהוה, not to cause them physical deprivation *Chumash*.

Leviticus 16:30 For on that day the priest will make atonement for you to cleanse אתכם you so that you may be clean from all your sins before יהוה. C-MATS

Question: How does a man know that he is forgiven? Complete purity and forgiveness is possible only before יהוה, for He alone knows what is within man's heart, and He alone can judge the sincerity of one's confession and repentance. Yom Kippur is a day of total rest so that one can concentrate on this primary task. *Chumash*

Question: What type of sins does יהוה forgive? Repentance and the Yom Kippur service can effect atonement only for sins before יהוה, meaning sins against יהוה, which have not harmed other people. But if one has sinned against his fellows, יהוה will not forgive him until he first makes restitution to the person whom he has wronged. *Chumash*

Question: What happens when someone sins? The sinner earns a punishment for disobeying יהוה, but his resistance to further sins becomes weaker, because sinfulness becomes a habit, and once someone commits a sin, it becomes more likely that he will sin again. Breaking the habit is harder than resisting the sin in the first place. *Chumash*

Discuss: Why is it important to be strong and not be led into evil?



Leviticus 16:31 It will be a Sabbath rest for you and you will afflict את־ your souls by a permanent statute forever. C-MATS

Question: Why fast on Yom Kippur? Spiritual elevation is a pre-requisite for true repentance. One way to achieve spiritual elevation is to abstain from the physical desires. What does your flesh crave? Deny your flesh what it wants and make a sacrifice to יהוה of this fleshly craving, and then your sins will come into view and true repentance will draw you closer to יהוה.

Leviticus 16:32 And will make atonement, the priest, whom he shall anoint אָתּוּ *him* and whom he shall consecrate, אֵת־ he will be consecrated to minister in the priest's office in his father's place and will put on אֵת־ garments, sacred linen: 33 And he will make atonement for אֵת־ sanctuary, for the sacred אֵת־ and for the Tabernacle of the Congregation אֵת־ and for the altar and he will make atonement for the priests and for all the people of the congregation he will make atonement. 34 And shall be זֶה־ this unto you an everlasting statute, to make atonement for the Children of Israel for all their sins אֶת־ once a year. And he did as commanded יהוה אֵת־ Moses. C-MATS

Question: Did Yahshua fulfill the Day of Atonement? The Day of Atonement was a foreshadowing of Yahshua, the Lamb of יהוה, who takes away the sins of the world, and our great High Priest who is able to sympathize with us in our weakness. These great images of the priest, slaughter, and scapegoat are all given by יהוה to help us more fully comprehend Yahshua' bloody sacrifice for us on the stake. Yahshua' fulfillment of the Day of Atonement is why we are forgiven for and cleansed from our sins.

Leviticus 17:1 And יהוה spoke to Moses saying, 2 Speak to Aaron and his sons and to all the Children of Israel וְאָמַרְתָּ and you say to them; this is the thing which יהוה has commanded, 3 Any man of the House of Israel, who kills an ox, lamb, or goat in the camp or kills it outside of the camp, 4 And does not bring it to the door of the Tabernacle of the Congregation to offer an offering to ליהוה before the Tabernacle of יהוה; he is to be charged with blood; he has shed blood; and that man will be cut off from among his people. C-MATS

Question: When can a man kill an animal? Killing an animal that you will not eat for food is considered bloodshed, although, the death penalty applies only to the taking of human life. *Chumash*

Question: What does it mean to be "cut off from among his people"? The offender will die an early death, but not that he will lose his share in the World to Come. *Chumash*

Leviticus 17:5 For this reason, may bring the Children of Israel אֵת־ their sacrifices which they offer in the open field, they should bring them to ליהוה, to the door of the Tabernacle of the Congregation to the priest and offer אֹתָם them as peace offerings to ליהוה. C-MATS

Question: How was יהוה changing the way that He wanted to be worshipped? The people had the habit of slaughtering offerings wherever it was convenient for them to set up an Altar, a practice that had been followed from the days of Noah and the Patriarchs. Now יהוה wanted all this people to bring offerings to Him only in the Temple, not in the open fields. *Chumash*

Leviticus 17:6 And will sprinkle the priest אֵת־ the blood upon the altar of יהוה at the door of the Tabernacle of the Congregation and burn the fat as a sweet savor to ליהוה. 7 And they will no longer offer anymore אֵת־ sacrifices to devils, before whom they have played the harlot. A permanent regulation (*statute*) forever shall be זֶה־ this to them throughout all their generations. C-MATS

Question: Who are the "devils"? 1) hairy (adjective) 2) he-goat, buck (noun masculine) 2a) as sacrificial animal 2b) satyr, may refer to a demon possessed goat like the swine of Gadara in Matthew 8:30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If you cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine. Also in Isaiah 13:21 it is rendered satyr wild goat. A type of pagan worship in Egypt. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there and wild goats shall dance there. C-MATS



Azazel (from Colin de Plancy's 1825 Dictionnaire Infernal)

Leviticus 17:8 And you will say to them, any man from *the* House of Israel or the strangers which live among you who offers a burnt *offering* of sacrifice, 9 And *does* not bring it to the door of the Tabernacle of the Congregation to offer **אתו** *it (him)* to ליהוה; that man will be cut off from among his people. 10 And whatever man *there is* of the House of Israel, or of the strangers that live among you, that eats any manner of blood; I will even set My face against that soul that eats **את** blood and will cut **אתה** *him* off from among his people. 11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make atonement for yourselves: for it *is* the blood *that* makes atonement for the life. *Prophecy Fulfilled-Lev.17:11 The Blood-the life of the flesh-Matthew 26:28; Mark 10:45; It is the blood that makes atonement-1 John 3:14-18.* 12 Therefore, **אמרת** *I* said to the Children of Israel, None of you will eat blood; neither will any stranger that lives among you eat blood. 13 And any man *from the* Children of Israel or the strangers that live among you, who hunts and catches *any* beast or fowl that may be eaten; he will pour out **את** *the* blood of *the* animal and cover it with dust. 14 For the life of all creatures; the blood *is* its life: therefore, I said to *the* Children of Israel, You will not eat the blood of any kind of creature: for the life of all flesh *is* in the blood: whoever eats it will be cut off. C-MATS



Do not eat the blood.

Question: Why does יהוה say not to eat the blood? This phrase comes to warn adults regarding minors not to feed them blood. Adults are held responsible for what they ask their children to do and what foods they ask them to eat. *Chumash*

Question: Why does יהוה say not to eat the blood? If one eats human blood, there are risks of catching diseases such as HIV which causes AIDS, Hepatitis A, Hepatitis B and Hepatitis C, and other blood borne diseases. If one eats animal blood, it will depend on whether or not the animal was infected with any disease that could cross over and infect human beings (take Mad Cow disease, bird flu, anthrax, foot and mouth disease)

Question: What does it mean by “**the life of all flesh is in the blood**”? For the soul of the flesh of every creature is dependent upon the blood, and therefore, I have given it to atone for the soul of man. In this way, one life namely, the blood of an animal sacrifice shall come and atone for another life of man. One soul is given for another soul. *Chumash*

Leviticus 17:15 And every man that eats *an animal* which died *naturally* or was torn with beasts, *whether it is one of your own country, or a stranger, he will wash his clothes and bath himself in water and be unclean until the evening: then will he be clean.* **16** But if he does not wash or bath himself, then he will bear his iniquity. **Leviticus 18:1** And יהוה spoke to Moses saying, **2** Speak to *the Children of Israel* וְאָמַרְתָּ and you say to them, I am יהוה your Elohim. **3** You are not to engage in the activities *found* in the land of Egypt, in which you lived and you are not to engage in the activities *found* in the land of Canaan, where I am bringing אֲתֶם you: nor will you walk in their laws. C-MATS

Question: Why does יהוה bring up the sins of Egypt and Canaan? These two lands, the one where Israel had dwelt for 210 years and the one to which they were going, were the most morally corrupt in the world. יהוה specifically warned the Believers to be alert to the challenge of their past and future homes, because people must be especially alert to the lures of their environment. It is tempting to justify sin on the grounds that "everyone" does it. By focusing on the worst nations, the Torah indicates that sin is a progressive process: "Ordinary" transgressions inevitably lead to more serious ones, until the sinner descends to the mire of Canaan and Egypt. Thus, a Believer must scrupulously avoid even the first step on the road to corruption. *Chumash*

Discuss: Should we ever use the excuse, “but everyone else does it”? Does this ever make the act acceptable? What sins are socially accepted today? (gossip, smoking, getting drunk, watching pornography, abortion, living together before marriage, not remaining a virgin until marriage, etc.)

Leviticus 18:4 אֶת־ My judgments you will keep וְאֶת־ and My ordinances and walk in them: I am יהוה your Elohim. **5** You will therefore, keep אֶת־ My statutes וְאֶת־ and My judgments: if a man does אֶת־ them, he will have life through them: I am יהוה. C-MATS

Question: What is יהוה saying to us when he says, “I am יהוה”? I am faithful to pay a reward to those who keep my commandments and save himself from sinning. *Chumash*

Leviticus 18:6 None of you will approach anyone *who is a close relative in order to have sexual relations: I am יהוה.* C-MATS

Question: What is the key to righteousness? The laws governing sexual relationships are the key to our righteousness. Wherever one finds ways to keep himself pure from sexual immorality, there one finds righteousness. *Chumash*

Leviticus 18:7 You are not to have sexual relations with your father or your mother: she *is* your mother; do not have sexual relations with her. **8** You are not to have sexual relations with your father's אִשָּׁה *wife*: that is your father's right. **9** You are not to have sexual relations with אַחֵיכֶם *your sister*, the daughter of your father or *the* daughter of your mother, *whether she is born at home or abroad*, do not have sexual relations with her. C-MATS

Question: Would the marriages of these forbidden relationships be honored before יהוה? Even if the two people were to carry out the entire marriage ritual, it would not be binding and none of the marital obligations would apply. They are living in sin and are not husband and wife. Even a daughter or granddaughter born out of wedlock is not permitted to you to marry. *Chumash*

Leviticus 18:10 You are not to have sexual relations with your son's daughter or your daughter's daughter, do not have sexual relations with her: *because this sexual disgrace will be your own*. **11** You are not to have sexual relations with your father's אִשָּׁה *wife's* daughter, born of your father, she *is* אַחֵיכֶם *your sister*, do not have sexual relations with her. **12** You are not to have sexual relations with your father's אַחֵיכֶם *sister*: she *is* your father's close relative. **13** You are not to have sexual relations with your mother's אַחֵיכֶם *sister*: she *is* your mother's close relative. **14** You are not to have sexual relations with your father's brother; you will not approach אִשְׁתּוֹ *his wife*: she *is* your aunt. **15** You are not to have sexual relations with your daughter-in-law: she *is* your son's אִשָּׁה *wife*; do not have sexual relations with her. **16** You are not to have sexual relations with your brother's אִשָּׁה *wife*: this *is* your brother's right. **17** The nakedness of a woman and her daughter you shall not uncover, אִתּוֹ *daughter*, her sons וְאֶת־ and her daughter's daughter neither shall you take, to uncover her nakedness; *for they are her near kinswomen: this is wickedness*. . C-MATS

Question: What is the punishment for a man having intercourse with a woman and her daughter? They shall burn him and them in fire. *Chumash*

Leviticus 18:18 You are not to take a wife and *her* sister *to be* a rival to her and have sexual relations while her sister is *still* alive. C-MATS

Question: Should a man ever marry sisters? If he divorced his wife, he may not marry her sister while his wife is still alive. You must not make the sisters rivals. If one sister dies, then the man is free to marry the remaining sister. Jacob married two sisters in Aram, and as soon as he and his family arrived in the Land, Rachel died. Because of her righteousness, she was privileged to die in the Land; because of his righteousness, he did not live with sisters once he had arrived in Israel. *Chumash*

Leviticus 18:19 You are not to have sexual relations with a woman as long as she is unclean from her *time of* menstruation. **20** You will not lie carnally with your neighbor's אִשָּׁה *wife* and defile yourself with her. **21** You will not let any of your children (*seed*) be sacrificed to Molech; neither will you profane אֶת־ *the* name of your Elohim: I *am* יהוה. C-MATS

Question: How was Molech worshipped? The parents present their child to the priests, who then returned him to them. Then, the parents themselves pass their child through the flames and the child was actually burned to death and consumed by the flames. The Believer who serves Molech may bring his animal-offerings to יהוה's Temple, but his children -- who are the most precious to him -- he brings to Molech, thus demonstrating conclusively where his loyalties are. יהוה refers to Himself as a jealous Elohim (Exodus 20:5 I יהוה *your Elohim am a jealous Elohim*). The concept of jealousy refers to the outrage someone feels when another person takes a thing that is rightfully his. The Torah uses the term to describe יהוה's anger when someone transfers his reverence from יהוה to an idol.



Offering to Molech



Leviticus 18:22 **אַתָּה** and with a male you will not lie as one lies with a woman: it is abomination. 23 You are not to have sexual relations with any beast to defile yourself: neither will any woman present herself to a beast to have sexual relations with it: it is perversion. 24 Do not defile yourselves in any of these ways: because all the nations (*gentiles*) which I drive out before you are defiled *with them*: 25 And the land has become defiled: therefore, I will bring punishment upon it and *will vomit out of the land* **אַתָּה** her inhabitants. C-MATS

Question: How is Israel different from other lands? The Land's righteousness is such that it cannot tolerate the sort of sins described in this chapter, and it was about to vomit out its Canaanite inhabitants because they persisted in these activities. The righteousness of the Land required a higher standard of behavior, so the Patriarchs observed all the commandments in Israel, even before the Torah was given. *Chumash*

Leviticus 18:26 **אַתֶּם** You will therefore, keep **אַתָּה** My statutes **אַתָּה** and My judgments and will not commit any of these abominations; *not* any of your own nation or any stranger that lives among you: 27 For **אַתָּה** all these abominations have been done by the men of the land who *lived in it* before you and the land is defiled. 28 When you defile the land, **אַתָּה** it (*him*) will vomit **אַתֶּם** you out *also*, just as it vomited out **אַתָּה** the nations (*gentiles*) that *were* before you. 29 Whoever commits any of these abominations, whoever commits *them*, will be cut off from their people. C-MATS

Question: Do all these sins incur the death penalty? The death penalty is imposed only if the sinner was warned that his act was forbidden and that it was a capital offense. Otherwise, if he committed the act intentionally, he is punished but not by death. *Chumash*

Leviticus 18:30 Therefore, keep **את־** My ordinances, so that you do not commit any of these abominable customs, which were committed before you and that you do not defile yourselves by doing them: I am יהוה your Elohim. C-MATS

Question: What is יהוה saying when he asks us not to defile ourselves? If you contaminate yourselves with these sins, I cannot be your יהוה; you will have cut yourself off from Me. What pleasure can I have from you? You will deserve annihilation. *Chumash*

Discuss: Can you do whatever you want? Eat or buy whatever you want?

Question: How do you make righteous decisions? Ask yourself these questions:

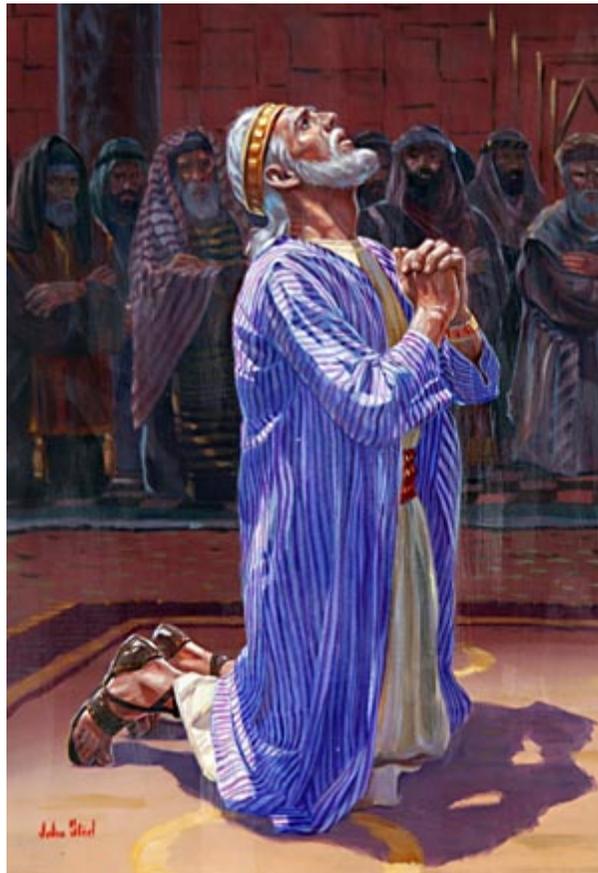
1. Would you be able to ask יהוה to bless your decision?
2. Could you thank Him for your decision?
3. Would your decision be to יהוה's Glory?
4. Would your decision be of the world?
5. Would your decision be a stumbling block to others?
6. Would your decision be a hindrance to others?
7. Would your decision please יהוה or man?
8. Would your decision be considered a victory by the Devil?
9. What would the consequences be if you made this decision?
10. Would your decision bring you closer to יהוה?
11. Would His indwelling presence agree with your decision?
12. Would you want to be doing this when Yahshua Returns?
13. Would your decision promote love or cause injury?
14. Have you sought יהוה about it?

Do You Know?

1. Yom Kippur is called the "Day of ____."
2. The High Priest came before the mercy seat ____ time(s) a year.
3. The High Priest made a blood sacrifice to atone for our ____.
4. The High Priest sprinkled the blood on the mercy seat ____ times. (How many?)
5. The High Priest put the blood on the ____ of the altar.
6. The High Priest cast ____ between two goats.
7. One goat was for יהוה and one was called the ____.
8. The High Priest put both of his hands on the head of the ____ and confessed the sins of the people.
9. The scapegoat had a ____ thread tied to it. (What color?)
10. On Yom Kippur you must ____ your flesh.
11. Do not eat the ____ of animals.
12. Do not eat any animal that dies naturally or is torn by ____.
13. Do not have sexual relations with close ____.
14. Do not have sexual relations with a woman during her time of ____.
15. Do not have sexual relations with another man's ____.
16. Do not have sexual relations with someone of the same ____.
17. Yahshua fulfilled ____ by dying on the stake for our sins.
18. There is no forgiveness unless you ____ your sins

Answers:

1. Atonement
2. one
3. sins
4. 7
5. horns
6. lots
7. scapegoat
8. scapegoat
9. crimson (red)
10. deny (afflict)
11. blood
12. beasts
13. relatives
14. menstruation
15. wife
16. sex
17. Day of Atonement
18. confess



Ezekiel

Haftorah

Ezekiel 22:1 Then the word of יהוה came to me, saying, 2 **וְאַתָּה** *And you*, son of man, will you judge, will you judge *the bloody* **אֶת־** city? Yes, you will show her **אֵת** all her abominations. 3 **וְאַמְרִית** *And you say*, So said Adonai יהוה, The city sheds blood in the midst of it that her time may come and make idols against herself to defile herself. 4 You are become guilty in your blood that you have shed; and have defiled *yourself* in your idols which you have made; and you have caused your days to draw near and are come *even* to your years: therefore, I have made you a reproach to the heathen and a mocking to all countries. 5 *Those that are near and those that are far from you*, will mock you, *which are infamous and full of destruction*. 6 See, the princes of Israel, everyone in you has used their power to shed blood. 7 In you have they made light *by father and mother*: in the midst of you they have dealt by oppression with the stranger: in you they have mistreated the fatherless and the widow. 8 You have despised My sacred things **וְאַתָּה** *and My Sabbaths they have profaned*. 9 In you are men that slander to shed blood: and in you they eat upon the mountains: in the midst of you they commit lewdness. 10 In you have they discovered *their father's nakedness*: in you have they violated women that were set apart *during their time of impurity*. 11 And one *with* **אִשָּׁת אֶת־** *wife of his neighbor has committed abomination*; and another **אֶת־** his daughter in law; has lewdly defiled and another **אֶת־** his sisters daughter, has his father violated in you. 12 In you have they taken bribes to shed blood; you have taken usury and increase and you have greedily gained *of your neighbors by extortion* **וְאַתָּה** *and Me they have forgotten*, says Adonai יהוה. 13 See, therefore, I have beaten My fist at your dishonest gain which you have made and at your blood which has been in the midst of you. 14 Can your heart endure, or can your hands be strong, in the days that I will deal **אִתְּךָ** *with you?* I יהוה have spoken *it* and will do *it*. 15 I will scatter **אִתְּךָ** *you* among the heathen and disperse you in the countries and will consume your filthiness out of you. 16 And you will take your inheritance in yourself in the sight of the heathen and you will know that I *am* יהוה. 17 And the word of יהוה came to me, saying, 18 Son of man, *the House of Israel is to Me become as refuse*: all they *are* brass, tin, iron and lead, in the midst of the furnace; they are *even* the dross of silver. 19 Therefore, so said Adonai יהוה; Because you are all become dross, see, therefore, I will gather **אֶתְכֶם** *you* in the midst of Jerusalem. 20 *As they gather silver, brass, iron, lead and tin, into the midst of the furnace, to blow the fire upon it, to melt it*; so will I gather *you* in My anger and in My fury and I will leave *you there* and melt **אֶתְכֶם** *you*. 21 Yes, I will gather **אֶתְכֶם** *you* and blow on you in the fire of My wrath and you will be melted in the midst therein. 22 As silver is melted in the midst of the furnace, so you be melted in the midst therein and you will know that I יהוה have poured out My fury upon you. C-MATS

Brit Chadashah

Mark 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Yahshua answered him, **The first of all the commandments is, Hear, O Israel; יהוה our Elohim is one יהוה**: 30 **And you shall love יהוה your Elohim with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment.** 31 **And the second is like, namely this, You shall love your neighbor as yourself. There is none other commandment greater than these.** 32 And the scribe said unto him, Well, Master, you have said the truth: for there is one Elohim; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. 34 And when Yahshua saw that he answered discreetly, he said unto him, **You are not far from the kingdom of Elohim.** And no man after that durst ask him any question. C-MATS

Matthew 15:10 And he called the multitude, and said unto them, **Hear, and understand:** **11 Not that which goes into the mouth defiles a man; but that which comes out of the mouth, this defiles a man.** **12** Then came his disciples, and said unto him, Know you that the Pharisees were offended, after they heard this saying? **13** But he answered and said, **Every plant, which my heavenly Father has not planted, shall be rooted up.** **14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.** **15** Then answered Peter and said unto him, Declare unto us this parable. **16** And Yahshua said, **Are you also yet without understanding? 17 Do not you yet understand, that whatsoever enters in at the mouth goes into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are the things which defile a man: but to eat with unwashed hands defiles not a man.** C-MATS

1 Corinthians 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. **2** And you are puffed up, and have not rather mourned, that he that has done this deed might be taken away from among you. **3** For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that has so done this deed, **4** In the name of our Adonai Yahshua *haMashiach*, when you are gathered together, and my spirit, with the power of our Adonai Yahshua *haMashiach*, **5** To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of Adonai Yahshua. **6** Your glorying is not good. Know you not that a little leaven leavens the whole lump? **7** Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even *Mashiach* our Passover is sacrificed for us: **8** Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. **9** I wrote unto you in an epistle not to company with fornicators: **10** Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must you needs go out of the world. **11** But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. **12** For what have I to do to judge them also that are without? do not you judge them that are within? **13** But them that are without Elohim judges. Therefore put away from among yourselves that wicked person. C-MATS

2 Corinthians 2:1 But I determined this with myself, that I would not come again to you in heaviness. **2** For if I make you sorry, who is he then that makes me glad, but the same which is made sorry by me? **3** And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. **4** For out of much affliction and anguish of heart I wrote unto you with many tears; not that you should be grieved, but that you might know the love which I have more abundantly unto you. **5** But if any have caused grief, he has not grieved me, but in part: that I may not overcharge you all. **6** Sufficient to such a man is this punishment, which was inflicted of many. **7** So that contrariwise you ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. **8** Wherefore I beseech you that you would confirm your love toward him. **9** For to this end also did I write, that I might know the proof of you, whether you be obedient in all things. **10** To whom you forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of *Mashiach*; **11** Lest Satan should get an advantage of us: for we are not ignorant of his devices. C-MATS

Confess Your Sins

Leviticus 26:40 If they will confess **את** their iniquity **ואת** and the iniquity **אבותם** of their fathers, which they committed against Me in their rebellion and that they went against Me, 41 *At that time* I will be going against **אתם** them **איתי** and I will bring them into the land of their enemies; if then their uncircumcised hearts are humbled and they accept **את** the punishment of their iniquity, 42 Then I will remember **את** My covenant with Jacob and also **את** My covenant with Isaac and also **את** My covenant with Abraham; and I will remember the land. C-MATS

Numbers 5:5 And יהוה spoke to Moses saying, 6 Tell the Children of Israel that when a man or woman commits any kind of **הטאת** sin, that men commit, to do a trespass in ביהוה and that person is guilty; 7 Then they will confess **את** the sin which they have done: and he will make restitution **את** for his sin by adding twenty percent to the principal and giving it to the one against whom he has sinned. C-MATS

Psalms 32:5 I acknowledged **הטאתי** my sin to You and my iniquity did I not hide: **אמרת** I said, I will confess my transgressions to ליהוה; **ואתה** and You forgave the iniquity of **הטאתי** my sin. C-MATS

James 5:14 Is any sick among you? Let him call for the elders of the assembly; and let them pray over him, anointing him with oil in the name of our Adonai: 15 And the prayer of faith shall save the sick, and Adonai shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man avails much. C-MATS

1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us. C-MATS

Question: How should we view difficulty situations in our life? In everyone's life, things happen - sometimes big, sometimes small - that cause frustration, aggravation, and pain. This week's Torah portion teaches us about Yom Kippur, the Day of Atonement, when we make an effort to look at our lives and think of ways to become better people. One way we do this is by making ourselves less comfortable on that day through fasting. The discomfort a person experiences when fasting would help to put him in a more serious frame of mind, making it easier for him to focus on his most important values, and consider ways in which he might improve himself, which is one of the main goals of Yom Kippur. We can learn from here that, while we needn't seek discomfort in our lives, if it does come our way, we can try to view it as a growing experience, and thereby turn our pain into gain!

"What a Break"

If you could say that the Hunter Valley School had a 'king,' it would certainly be Robert Gershon. The big, brawny kid, known as 'Bulldozer', wasn't only the captain of the football team, but a baseball and track star as well. Tall, and good-looking, the kid literally and figuratively stood 'head and shoulders' above everyone around him.

In school, people would naturally move out of the way when they saw him bounding down the hallway - and with good reason. You see, Robert also had a bit of a temper, to say the least, and he felt that any slowpoke that got in his way deserved the 'bulldozer' treatment.

More than one hapless kid ended up sprawled on the floor, after a stiff push from the not-so-gentle giant.

And so things went, until the day came that was to change Robert's life, and the lives of everyone in the whole school.

It started at a typical football practice. The guys had worked up a good sweat and were about to call it quits, when they decided to practice one more play. Robert ran to the far end of the field and jumped to catch the football being thrown his way. He caught the ball, but as he landed, his leg twisted the wrong way and the loud pop of the breaking bone could be heard clear across the field. Medics rushed the boy to the emergency room, and even though he would be okay, Robert found himself confined to a wheelchair and then crutches for two long months.

The boy was crushed. Now, instead of being able to powerfully bulldoze around the way he was used to, he would have to hobble along like an old man. The poor kid couldn't even open a door by himself. One of the hardest times for Robert was when he tried to make his way through the busy school corridors. Kids would rush by him on their way to class, and sometimes even shove him out of the way in their haste.

"What's their rush?" he would think. "Couldn't they show a little courtesy for a guy who can't move as fast as they can?"

Robert was really starting to feel down about his tough situation, when he had a thought that almost made him laugh out loud. "Hey, look who's talking!" he thought. "They don't call me 'Bulldozer' around here for nothing. I've been pushing people around like this for years. I guess at least one good thing that's come from my injury is that I'm getting a chance to know what it feels like to be on the other end of the push!"

Time passed and Robert had his cast removed and was back on his feet. Soon enough he had built himself back up into the bruiser he always was. But now there was one big difference that everyone in school couldn't help but notice. When Robert would walk down the hall, he didn't push anymore. He would even actually wait patiently for the smaller, slower-moving kids to get by. Whenever someone would comment on this, Robert would just smile, and say, "My time in the cast was hard, but taught me a very important lesson: 'bulldozers' belong on the playing field, and not in the hallway." The whole school benefited from Robert's new attitude, and everyone felt inspired by the boy who learned how to turn his own tough break into a good break for himself and the people around him.

Question: How did Robert feel about pushing people around, before he broke his leg? He felt like it was okay since he was bigger and faster than the other kids.

Question: How did he feel afterwards? His time in a cast let him feel what it was like to get pushed, and he saw that it wasn't right.

Question: Why do you think experiencing a broken leg caused Robert's attitude to change? While he was healthy, Robert was only able to see things from one perspective; since he was the toughest, he had the right to push around anyone he wanted to. But once he broke his leg and found himself in a weak and vulnerable situation, he was able to look more deeply at his behavior and to realize that it really was not the proper way to behave. Robert grew into a more sensitive person as a direct result of the discomfort he suffered from his injury.

Question: Can a person really grow from every difficulty he experiences? Our growth depends largely on the choices we make. Indeed a person could come out of a painful situation without growing at all. But this would be because he chose not to focus on what there was to be learned. Every difficult situation surely contains within it a lesson, and a chance for personal spiritual growth, but we have to make the choice to be open to seeing it.

Question: Is the insight that we gain from difficult experiences really worth the pain? It might not feel that way at the time. Nobody enjoys difficulty or pain, but when we consider that our ultimate purpose in life is to perfect ourselves into better, kinder, and more spiritual people, anything that brings us closer to that goal, even if it hurts, is in the end worth the price.

Question: Isn't there any way to grow that isn't painful? Growth, like anything else worthwhile, demands a price. However there are ways to grow that don't require us experiencing pain directly. One way is to become more sensitive to the pains and difficulties others are experiencing. By empathizing with others, we open ourselves up to the growth potential of their situation as well. Another thing we can do is to make a constant and conscious effort at self-improvement. When we do that, we will come to learn on our own many of the lessons that it would otherwise require painful experiences to teach us.

Resources:

"Weekly Torah Portion" from www.aish.com

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

Book of Enoch