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[Sin](sin.html) [Offering](korbanot.html)

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In this [study](study.html) I would like to examine [sin](sin.html) sacrifices as they pertain to the [future](future.html) of [HaShem’s](hashem.html) people. The scriptures are clear that we have not seen the end of [sin](sin.html) sacrifices. This subject is extremely important because it will affect our attitude towards the [future](future.html) [Temple](temple.html) and altar.

What was the purpose of animal [sacrifices](korbanot.html)? [One](one.html) answer is that anything a person purchases has a relevance to his soul, and can cause [sin](sin.html). Therefore, *when a person sacrifices his property on the altar, and the* [*fire*](fire.html) *burns it up, his soul is* [*purified*](purity.html) *as well*. This is what is said in the [Talmud](orallaw.html): “for you” excludes stolen property, which is not his-even if the owners relinquish their ownership, as it says, “his [sacrifice](korbanot.html),” and not [one](one.html) that is stolen.[[1]](#footnote-1) This is also like what is said elsewhere: It is impossible to [purify](purity.html) a soul until the zuhama is burned up and destroyed.[[2]](#footnote-2) For other possible answers see [korbanot](korbanot.html).

Now, it is important to understand why we bring a sin sacrifice.

**Rashi’s Commentary for: Vayiqra (Leviticus) 4:2 of all the commandments of the Lord** Our Rabbis explained: *A sin-offering is brought only for such a transgression whose prohibition is expressed [in the Torah] as a negative commandment, and whose willful violation incurs the penalty of excision[[3]](#footnote-3) (premature death by the hands of Heaven).* ***The unintentional violation of such prohibitions incurs a sin-offering [upon the individual].***[[4]](#footnote-4)

According to the Mishnah in Kerithoth there are a total of 36 offenses punishable by kareth. These are the 36 offenses as enumerated in that Mishnah. Where the offense is sexual intercourse *karet* applies to both parties:

1. Sexual intercourse with one’s mother
2. Sexual intercourse with one’s father’s wife
3. Sexual intercourse with one’s son’s wife
4. A male having sexual intercourse with another male
5. A male having sexual intercourse with an animal
6. A female having sexual intercourse with an animal
7. Having sexual intercourse with both a mother and her daughter within the span of his lifetime
8. Sexual intercourse with a married woman
9. Sexual intercourse with one’s sister
10. Sexual intercourse with one’s father’s sister
11. Sexual intercourse with one’s mother’s sister
12. Sexual intercourse with the sister of one’s wife
13. Sexual intercourse with one’s brother’s wife
14. Sexual intercourse with the wife of one’s father’s brother
15. Sexual intercourse with a menstruating woman, known as a *nida* (נדה)
16. Cursing God using the appropriate holy name, known as *megadef* (מגדף)
17. Worshiping a deity other than God, known as Avodah Zarah (עבודה זרה)
18. Sacrificing one’s child to Moloch (מלך)
19. Consulting with a spirit through a process known as *ohv* (אוב)
20. Violating the Shabbat (שבת) by doing one of the 39 categories of activities prohibited on Shabbat
21. Eating of an offering while in a state of ritual impurity, known as *tumah* (טומאה)
22. Entering the temple or Tabernacle while in a state of ritual impurity, known as *tumah* (טומאה)
23. Eating of a form of animal fat known as *chelev* (חלב)
24. Eating or drinking blood
25. Eating of an offering after the allowable time for the eating of that offering has expired. An offering in this state is known as *notar* (נותר)
26. Eating of an offering that was offered with the intention of eating of it after the allowable time for the eating of that offering has expired. Such an offering is known as *pigul* (פיגול)
27. Slaughtering an offering outside the boundaries of the temple or Tabernacle
28. Offering up an offering upon an altar outside the boundaries of the temple or Tabernacle
29. Eating (a ketzayith (olives measure) of) *chametz* on Passover
30. Eating or drinking on Yom Kippur
31. Violating Yom Kippur by doing one of the 39 categories of activities that are prohibited on Shabbat
32. Creating a replication of the holy anointing oil (שמן המשחה) that was used for the anointment of high priests and kings of the house of David that was made by Moses, using the same ingredients and precise measurements, and creating it in the same volume as created by Moses [13]
33. Creating a replication of the incense offering, known as the *Ketoret* (קטרת), using the same ingredients and precise measurements of the *Ketoret*
34. Anointing oneself with the holy anointing oil that was created by Moses
35. Failure to bring the Passover offering
36. Failure to circumcise oneself

Rambam opens his *Hilkhot Teshuva[[5]](#footnote-5)* as follows:

“With regard to all the precepts in the Torah, positive commands or negative ones, whenever a person transgresses one of them, either willfully or unknowingly, and subsequently repents and turns away from his sin, it is his duty to confess before God, blessed be He, as it is said, “When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done”. This means to confess in words, and this confession is an affirmative precept.”[[6]](#footnote-6)

“How does one confess? One says, “I beseech You, O Lord, I have sinned, I have acted perversely, I have transgressed before You, and have done thus and thus, and lo, I repent and am ashamed of my deed and will never do this again.” This constitutes the essence of confession. The more one elaborates and the more detailed the confession one makes, the more he is praiseworthy.”

Rambam’s presentation here is comprehensive and undifferentiated. He makes a sweeping statement about “all the precepts in the Torah, positive commands or negative ones.” There is no hint of weighing the significance or substance of a particular sin. The process is more or less uniform, the formulation identical, except for the fact that a person must mention exactly what he has done – slandered someone, shaved with a razor, lent with interest, etc.

To sum up this introduction: ***When a person sins he must repent and confess his sin. If he has violated a negative precept that incurs karet, then he must also bring a sin sacrifice (chatat).***

We see [Passover](passover.html) sacrifices offered at the dawn of [creation](bara.html) by Cain and Abel:[[7]](#footnote-7)

***Bereshit (Genesis) 4:3-4*** *In the course of* [*time*](time.html) *Cain brought some of the fruits of the soil as an* [*offering*](korbanot.html) *to* [*HaShem*](hashem.html)*. But Abel brought fat portions from some of the firstborn of his flock.* [*HaShem*](hashem.html) *looked with favor on Abel and his* [*offering*](korbanot.html)*,*

How could they [know](daat.html) what [HaShem](hashem.html) wanted, except that [HaShem](hashem.html) had already told them or their parents? It is obvious that [HaShem](hashem.html) looked with favor on Abel’s [offering](korbanot.html) which clearly involved the [sacrifice](korbanot.html) of an animal. So, what was the purpose of animal sacrifices?

The writer to the [Bereans](bereans.html) ([Hebrews](bereans.html)) indicates the reason for the sacrifices:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:1-4*** *The* [*law*](law.html) *is only a shadow of the good things that are* [*coming*](coming.html)*--not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their* [*sins*](sin.html)*. But those sacrifices are an* [*annual*](annual.html) *reminder of* [*sins*](sin.html)*, Because it is impossible for the* [*blood*](body.html) *of bulls and goats to take away* [*sins*](sin.html)*.*

It appears as though the [sin](sin.html) [sacrifice](korbanot.html) will be done away with at the “end of the ages” probably on [Yom HaKippurim](kippur.html).

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 9:22-28*** *In fact, the* [*law*](law.html) *requires that nearly everything be cleansed with* [*blood*](body.html)*, and without the shedding of* [*blood*](body.html) *there is no* [*forgiveness*](forgive.html)*. It was necessary, then, for the copies of the* [*heavenly*](heaven.html) *things to be* [*purified*](purity.html) *with these sacrifices, but the heavenly things themselves with better* [*sacrifices*](korbanot.html) *than these. For* [*Mashiach*](mashiach.html) *did not enter a man-made* [*sanctuary*](mikdash.html) *that was only a copy of the true* [*one*](one.html)*; he entered* [*heaven*](heaven.html) *itself, now to appear for us in God’s presence. Nor did he enter* [*heaven*](heaven.html) *to offer himself again and again, the way the* [*high priest*](priests.html) *enters the Most Holy Place every year with* [*blood*](body.html) *that is not his own. Then* [*Mashiach*](mashiach.html) *would have had to suffer many times since the* [*creation*](bara.html) *of the* [*world*](worlds.html)*. But now he has appeared once for all at the end of the ages to do away with* [*sin*](sin.html) *by the* [*sacrifice*](korbanot.html) *of himself. Just as man is destined to die once, and after that to* [*face*](body.html) *judgment, So* [*Mashiach*](mashiach.html) *was sacrificed once to take away the* [*sins*](sin.html) *of many people; and he will appear a second* [*time*](time.html)*, not to bear* [*sin*](sin.html)*, but to bring* [*salvation*](salvation.html) *to those who are waiting for him.*

[Yeshua](yeshua.html), according to the above passage, will [one](one.html) day remove [sin](sin.html). It does NOT say that He has eliminated the sacrifices.

[Yeshua](yeshua.html) was clearly our “[sin](sin.html) [offering](korbanot.html)”:

***Romans 8:1-4*** *Therefore, there is now no condemnation for those who are in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, Because through* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *the* [*law*](law.html) *of the Spirit of life set me free from the* [*law*](law.html) *of* [*sin*](sin.html) *and death. For what the* [*law*](law.html) *was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a* [*sin*](sin.html)[*offering*](korbanot.html)*. And so he condemned* [*sin*](sin.html) *in sinful man, In order that the righteous requirements of the* [*law*](law.html) *might be fully met in us, who do not live according to the sinful nature but according to the Spirit.*

So, [Mashiach](mashiach.html) has not YET eliminated sacrifices! This is a necessary understanding in order to appreciate that there are clearly sacrifices in the [future](future.html) for [HaShem’s](hashem.html) people. Lets see these “[future](future.html)” sacrifices.

These passages in Yechezkel (Ezekiel) all are clearly in the [future](future.html). Note that the size of the [temple](temple.html) indicates that it has not yet been built.

***Yechezkel (Ezekiel) 40:35-42*** *Then he brought me to the north gate and measured it. It had the same measurements as the others, As did its alcoves, its projecting walls and its portico, and it had openings all around. It was fifty cubits long and* [*twenty*](twenty.html)*-*[*five*](five.html) *cubits wide. Its portico faced the outer court; palm trees decorated the jambs on either side, and* [*eight*](eight.html) *steps led up to it. A room with a doorway was by the portico in each of the inner gateways, where the* [*burnt offerings*](offering.html)*[[8]](#footnote-8) were washed. In the portico of the gateway were* [*two*](two.html) *tables on each side, on which the* [*burnt offering*](korbanot.html)*s,* [***sin***](sin.html) ***offerings*** *and guilt offerings were slaughtered. By the outside wall of the portico of the gateway, near the steps at the entrance to the north gateway were* [*two*](two.html) *tables, and on the other side of the steps were* [*two*](two.html) *tables. So there were* [*four*](four.html) *tables on* [*one*](one.html) *side of the gateway and* [*four*](four.html) *on the other--*[*eight*](eight.html) *tables in all--on which the sacrifices were slaughtered. There were also* [*four*](four.html) *tables of dressed stone for the* [*burnt offering*](korbanot.html)*s, each a cubit and a half long, a cubit and a half wide and a cubit high. On them were placed the utensils for slaughtering the* [*burnt offering*](korbanot.html)*s and the other sacrifices.*

***Yechezkel (Ezekiel) 42:13-15*** *Then he said to me, “The north and south rooms facing the* [*temple*](temple.html) *courtyard are the* [*priests*](priests.html)*’ rooms, where the* [*priests*](priests.html) *who approach* [*HaShem*](hashem.html) *will* [*eat*](eating.html) *the most holy offerings. There they will put the most holy offerings--the grain offerings, the* [***sin***](sin.html) ***offerings*** *and the guilt offerings--for the place is holy. Once the* [*priests*](priests.html) *enter the holy precincts, they are not to go into the outer court until they leave behind the garments in which they minister, for these are holy. They are to put on other clothes before they go near the places that are for the people.” When he had finished measuring what was inside the* [*temple*](temple.html) *area, he led me out by the* [*east*](east.html) *gate and measured the area all around:*

***Yechezkel (Ezekiel) 43:18-27*** *Then he said to me, “Son of man, this is what the Sovereign* [*HaShem*](hashem.html) *says: These will be the regulations for sacrificing* [*burnt offering*](korbanot.html)*s and sprinkling* [*blood*](body.html) *upon the altar when it is built: You are to give a young bull as a* [*sin*](sin.html)[*offering*](korbanot.html) *to the* [*priests*](priests.html)*, who are Levites, of the family of Zadok, who come near to minister before me, declares the Sovereign* [*HaShem*](hashem.html)*. You are to take some of its* [*blood*](body.html) *and put it on the* [*four*](four.html) *horns of the altar and on the* [*four*](four.html) *corners of the upper ledge and all around the rim, and so* [*purify*](purity.html) *the altar and make* [*atonement*](atonemen.html) *for it. You are to take the bull for the* [***sin***](sin.html)[***offering***](korbanot.html) *and burn it in the designated part of the* [*temple*](temple.html) *area outside the* [*sanctuary*](mikdash.html)*. “On the second day you are to offer a* [*male*](male+female.html) *goat without defect for* ***a*** [***sin***](sin.html)[***offering***](korbanot.html)*, and the altar is to be* [*purified*](purity.html) *as it was* [*purified*](purity.html) *with the bull. When you have finished* [*purifying*](purity.html) *it, you are to offer a young bull and a ram from the flock, both without defect. You are to offer them before* [*HaShem*](hashem.html)*, and the* [*priests*](priests.html) *are to sprinkle salt on them and* [*sacrifice*](korbanot.html) *them as a burnt* [*offering*](korbanot.html) *to* [*HaShem*](hashem.html)*. “For* [*seven*](seven.html) *days you are to provide a* [*male*](male+female.html) *goat daily for* ***a*** [***sin***](sin.html)[***offering***](korbanot.html)*; you are also to provide a young bull and a ram from the flock, both without defect. For* [*seven*](seven.html) *days they are to make* [*atonement*](atonemen.html) *for the altar and cleanse it; thus they will dedicate it. At the end of these days, from the* [*eighth*](eight.html) *day on, the* [*priests*](priests.html) *are to present your* [*burnt offerings*](offering.html) *and fellowship offerings on the altar. Then I will accept you, declares the Sovereign* [*HaShem*](hashem.html)*.”*

***Yechezkel (Ezekiel) 44:25-31*** *“‘A* [*priest*](priests.html) *must not defile himself by going near a dead person; however, if the dead person was his father or mother, son or daughter, brother or unmarried sister, then he may defile himself. After he is cleansed, he must wait* [*seven*](seven.html) *days. On the day he goes into the inner court of the* [*sanctuary*](mikdash.html) *to minister in the* [*sanctuary*](mikdash.html)*, he is to offer a*[***sin***](sin.html)[***offering***](korbanot.html) *for himself, declares the Sovereign* [*HaShem*](hashem.html)*. “‘I am to be the only* [*inheritance*](inherit.html) *the* [*priests*](priests.html) *have. You are to give them no possession in* [*Israel*](gen-jew.html)*; I will be their possession. They will* [*eat*](eating.html) *the grain offerings, the*[***sin***](sin.html) ***offerings*** *and the guilt offerings; and everything in Israel devoted to* [*HaShem*](hashem.html) *will belong to them. The best of all the firstfruits and of all your special gifts will belong to the* [*priests*](priests.html)*. You are to give them the* [*first*](one.html) *portion of your ground meal so that a blessing may rest on your* [*household*](househld.html)*. The* [*priests*](priests.html) *must not* [*eat*](eating.html) *anything, bird or animal, found dead or torn by wild animals.*

***Yechezkel (Ezekiel) 45:13-25*** *“‘This is the special gift you are to offer: a* [*sixth*](six.html) *of an ephah from each homer of wheat and a* [*sixth*](six.html) *of an ephah from each homer of barley. The prescribed portion of oil, measured by the bath, is a tenth of a bath from each cor (which consists of* [*ten*](ten.html) *baths or* [*one*](one.html) *homer, for* [*ten*](ten.html) *baths are equivalent to a homer). Also* [*one*](one.html) *sheep is to be taken from every flock of* [*two*](two.html) *hundred from the well-watered pastures of Israel. These will be used for the grain offerings,* [*burnt offering*](korbanot.html)*s and fellowship offerings to make* [*atonement*](atonemen.html) *for the people, declares the Sovereign* [*HaShem*](hashem.html)*. All the people of the land will participate in this special gift for the use of the prince in Israel. It will be the duty of the prince to provide the* [*burnt offering*](korbanot.html)*s, grain offerings and drink offerings at the* [*festivals*](festivals.html)*, the* [*New Moons*](new.html) *and the* [*Sabbaths*](sabbath.html)*--at all the* [*appointed*](settimes.html) *feasts of the house of Israel. He will provide the* [***sin***](sin.html) ***offerings****, grain offerings,* [*burnt offering*](korbanot.html)*s and fellowship offerings to make* [*atonement*](atonemen.html) *for the house of Israel. “‘This is what the Sovereign* [*HaShem*](hashem.html) *says: In the* [*first*](one.html) *month on the* [*first*](one.html) *day you are to take a young bull without defect and* [*purify*](purity.html) *the* [*sanctuary*](mikdash.html)*. The* [*priest*](priests.html) *is to take some of the* [*blood*](body.html) *of the* [***sin***](sin.html)[***offering***](korbanot.html) *and put it on the doorposts of the* [*temple*](temple.html)*, on the* [*four*](four.html) *corners of the upper ledge of the altar and on the gateposts of the inner court. You are to do the same on the seventh day of the month for anyone who* [*sins*](sin.html) *unintentionally or through ignorance; so you are to make* [*atonement*](atonemen.html) *for the* [*temple*](temple.html)*. “‘In the* [*first*](one.html) *month on the* [*fourteenth*](fourteen.html) *day you are to observe the* [*Passover*](passover.html)*, a feast lasting* [*seven*](seven.html) *days, during which you shall* [*eat*](eating.html) *bread made* [*without yeast*](chametz.html)*. On that day the prince is to provide a bull as a* [***sin***](sin.html)[***offering***](korbanot.html) *for himself and for all the people of the land. Every day during the* [*seven*](seven.html) *days of the Feast he is to provide* [*seven*](seven.html) *bulls and* [*seven*](seven.html) *rams without defect as a burnt* [*offering*](korbanot.html) *to* [*HaShem*](hashem.html)*, and a* [*male*](male+female.html) *goat for a* [***sin***](sin.html)[***offering***](korbanot.html)*. He is to provide as a grain* [*offering*](korbanot.html) *an ephah for each bull and an ephah for each ram, along with a hin of oil for each ephah. “‘During the* [*seven*](seven.html) *days of the Feast, which begins in the* [*seventh month on the fifteenth day*](fifteen.html)*, he is to make the same provision* ***for*** [***sin***](sin.html) ***offerings****,* [*burnt offering*](korbanot.html)*s, grain offerings and oil.*

***Yechezkel (Ezekiel) 46:19-20*** *Then the man brought me through the entrance at the side of the gate to the sacred rooms facing north, which belonged to the* [*priests*](priests.html)*, and showed me a place at the western end. He said to me, “This is the place where the* [*priests*](priests.html) *will cook the guilt* [*offering*](korbanot.html) *and the* [***sin***](sin.html)[***offering***](korbanot.html) *and bake the grain* [*offering*](korbanot.html)*, to avoid bringing them into the outer court and consecrating the people.”*

We also [know](daat.html) that [HaShem’s](hashem.html) plan calls for the altar to be rebuilt and the [sacrifices](korbanot.html) to be resumed:

***Daniel 9:23-27*** *As soon as you began to* [*pray*](prayer.html)*, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision: “*[*Seventy*](seventy.html) *‘*[*sevens*](seven.html)*’ are decreed for your people and your* [*holy city*](city.html) *to finish transgression, to put an end to* [*sin*](sin.html)*, to* [*atone*](atonemen.html) *for* [*wickedness*](wicked.html)*, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy. “*[*Know*](daat.html) *and understand this: From the issuing of the decree to restore and rebuild* [*Jerusalem*](city.html) *until the Anointed* [*One*](one.html)*, the ruler, comes, there will be* [*seven*](seven.html) *‘sevens,’ and sixty-*[*two*](two.html) *‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-*[*two*](two.html) *‘sevens,’ the* [*Anointed One*](one.html) *will be cut off and will have nothing. The people of the ruler who will come will destroy the* [*city*](city.html) *and the* [*sanctuary*](mikdash.html)*. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a* [*covenant*](covenant.html) *with many for* [*one*](one.html) *‘*[*seven*](seven.html)*.’ In the middle of the ‘*[*seven*](seven.html)*’* ***he will put an end to*** [***sacrifice***](korbanot.html) ***and*** [***offering***](korbanot.html)*. And on a wing [of the* [*temple*](temple.html)*] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”*

Since sacrifices are obviously in our [future](future.html), it behooves us to understand [HaShem’s](hashem.html) purpose for sacrifices. At this point I would like to pose a question:

How was [Abraham](avraham.html) [saved](salvation.html)? How was King David [saved](salvation.html)? How are all of the righteous saved?

The answer is:

[***Ephesians***](ephesians.html) ***2:8-10*** *For it is by* [*grace*](grace.html) *you have been saved, through faith—and this not from yourselves, it is the gift of God-- Not by works, so that no* [*one*](one.html) *can boast. For we are God’s workmanship, created in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *to do good works, which God prepared in advance for us to do.*

It may not have occurred to us, but, all of us are saved by [GRACE](grace.html) through faithfull obedience! We are not saved by sacrifices. Unless we do the [mitzvot](cmds613.html) ([commandments](cmds613.html)) that [HaShem](hashem.html) detailed in His Torah, we can be reasonably sure that we are not saved. [Salvation](salvation.html) is demonstrated by works:

[***Yaaqov***](israelja.html) ***(James) 2:14-18*** *What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith* [*save*](salvation.html) *him? Suppose a brother or sister is without clothes and daily* [*food*](food.html)*. If* [*one*](one.html) *of you says to him, “Go, I wish you well; keep warm and well fed,” but does nothing about his* [*physical*](physical.html)[*needs*](needs.html)*, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. But someone will say, “You have faith; I have deeds.” Show me your faith without deeds, and I will show you my faith by what I do.*

[Sacrifices](korbanot.html) are a reminder of [sin](sin.html), but they are also [HaShem’s](hashem.html) plan for drawing us closer to Him. If they helped [Abraham](avraham.html), [David](fathers.html), Solomon, and the prophets to draw closer to [HaShem](hashem.html), would they not also help us to draw closer? It is also instructive to remember that we do the sacrifices because the Almighty has commanded us to!

There are many [Jews](gen-jew.html) who expect that the next altar will be set up by [Mashiach](mashiach.html), so who ever rebuilds the altar and restarts the sacrifices will be presumed to be [Mashiach](mashiach.html). The problem is that the altar will probably be rebuilt at the insistence of the anti-[Mashiach](mashiach.html).

There are many Christians who believe that the sacrifices were eliminated by [Mashiach](mashiach.html) at His [first](one.html) [coming](coming.html). They believe this even though [Mashiach](mashiach.html) clearly said that He would NOT eliminate them:

***Matityahu (Matthew) 5:17-19*** *“Do not think that I have come to abolish the* [*Law*](law.html) *or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until* [*heaven*](heaven.html) *and earth disappear, not the smallest* [*letter*](letters.html)*, not the least stroke of a pen, will by any means disappear from the* [*Law*](law.html) *until everything is accomplished. Anyone who breaks* [*one*](one.html) *of the least of these* [*commandments*](cmds613.html) *and* [*teaches*](teacher.html) *others to do the same will be called least in the kingdom of* [*heaven*](heaven.html)*, but whoever practices and* [*teaches*](teacher.html) *these* [*commands*](cmds613.html) *will be called great in the kingdom of* [*heaven*](heaven.html)*.*

Since [Mashiach](mashiach.html) has not eliminated them, we need to be very careful not to [speak](mashal.html) against the things that [HaShem](hashem.html) clearly commanded us to do in the Torah. By [speaking](mashal.html) against the altar we are [speaking](mashal.html) against drawing closer to [HaShem](hashem.html).

So, be careful what you say about the things of [HaShem](hashem.html). Be careful what you say about His altar, His [Temple](temple.html), and His sacrifices!

Now lets examine “when” a [sin](sin.html) [sacrifice](korbanot.html) is brought:

***Bamidbar (***[***Numbers***](nchart.html)***) 15:22-31*** *“‘Now if you unintentionally fail to keep any of these* [*commands*](cmds613.html)[*HaShem*](hashem.html) *gave Moses-- Any of* [*HaShem’s*](hashem.html)[*commands*](cmds613.html) *to you through him, from the day* [*HaShem*](hashem.html) *gave them and continuing through the* [*generations*](toldot.html) *to come-- And if this is done unintentionally without the* [*community*](community.html) *being aware of it, then the whole* [*community*](community.html) *is to offer a young bull for a* [*burnt offering*](korbanot.html) *as an aroma pleasing to* [*HaShem*](hashem.html)*, along with its prescribed grain* [*offering*](korbanot.html) *and drink* [*offering*](korbanot.html)*, and a* [*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot.html)*. The* [*priest*](priests.html) *is to make* [*atonement*](atonemen.html) *for the whole Israelite* [*community*](community.html)*, and they will be forgiven, for it was not intentional and they have brought to* [*HaShem*](hashem.html) *for their wrong an* [*offering*](korbanot.html) *made by* [*fire*](fire.html) *and a* [*sin*](sin.html)[*offering*](korbanot.html)*. The whole Israelite* [*community*](community.html) *and the* [*aliens*](aliens.html) *living among them will be forgiven, because all the people were involved in the unintentional wrong. “‘But if just* [*one*](one.html) *person* [*sins*](sin.html) *unintentionally, he must bring a year-old* [*female*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot.html)*. The* [*priest*](priests.html) *is to make* [*atonement*](atonemen.html) *before* [*HaShem*](hashem.html) *for the* [*one*](one.html) *who erred by sinning unintentionally, and when* [*atonement*](atonemen.html) *has been made for him, he will be forgiven.* [*One*](one.html) *and the same* [*law*](law.html) *applies to everyone who* [*sins*](sin.html) *unintentionally, whether he is a native-born Israelite or an* [*alien*](aliens.html)*. “‘But anyone who* [*sins*](sin.html) *defiantly, whether native-born or* [*alien*](aliens.html)*, blasphemes* [*HaShem*](hashem.html)*, and that person must be cut off from his people. Because he has despised* [*HaShem’s*](hashem.html) *word and broken his* [*commands*](cmds613.html)*, that person must surely be cut off; his guilt remains on him.’”*

***Vayikra (Leviticus) 4:1-35***[*HaShem*](hashem.html) *said to Moses, “Say to the Israelites: ‘When anyone* [*sins*](sin.html) *unintentionally and does what is forbidden in any of* [*HaShem’s*](hashem.html)[*commands*](cmds613.html)*-- “‘If the anointed* [*priest*](priests.html)[*sins*](sin.html)*, bringing guilt on the people, he must bring to* [*HaShem*](hashem.html) *a young bull without defect as a* [*sin*](sin.html)[*offering*](korbanot.html) *for the* [*sin*](sin.html) *he has committed. He is to present the bull at the entrance to the* [*Tent of Meeting*](temple.html) *before* [*HaShem*](hashem.html)*. He is to lay his* [*hand*](fourteen.html) *on its* [*head*](body.html) *and slaughter it before* [*HaShem*](hashem.html)*. Then the anointed* [*priest*](priests.html) *shall take some of the bull’s* [*blood*](body.html) *and carry it into the Tent of Meeting. He is to dip his finger into the* [*blood*](body.html) *and sprinkle some of it* [*seven*](seven.html) *times before* [*HaShem*](hashem.html)*, in front of the curtain of the* [*sanctuary*](mikdash.html)*. The* [*priest*](priests.html) *shall then put some of the* [*blood*](body.html) *on the horns of the altar of fragrant* [*incense*](ketoret.html) *that is before* [*HaShem*](hashem.html) *in the Tent of Meeting. The rest of the bull’s* [*blood*](body.html) *he shall pour out at the base of the altar of burnt* [*offering*](korbanot.html) *at the entrance to the Tent of Meeting. He shall remove all the fat from the bull of the* [*sin*](sin.html)[*offering*](korbanot.html)*--the fat that covers the inner parts or is connected to them, Both* [*kidneys*](body.html) *with the fat on them near the loins, and the covering of the* [*liver*](body.html)*, which he will remove with the* [*kidneys*](body.html)*-- Just as the fat is removed from the ox sacrificed as a fellowship* [*offering*](korbanot.html)*. Then the* [*priest*](priests.html) *shall burn them on the altar of burnt* [*offering*](korbanot.html)*. But the hide of the bull and all its flesh, as well as the* [*head*](body.html) *and* [*legs*](body.html)*, the inner parts and offal-- That is, all the rest of the bull--he must take outside the* [*camp*](stages.html) *to a place ceremonially* [*clean*](purity.html)*, where the ashes are thrown, and burn it in a wood* [*fire*](fire.html) *on the ash heap. “‘If the whole Israelite* [*community*](community.html)[*sins*](sin.html) *unintentionally and does what is forbidden in any of* [*HaShem’s*](hashem.html)[*commands*](cmds613.html)*, even though the* [*community*](community.html) *is unaware of the matter, they are guilty. When they become aware of the* [*sin*](sin.html) *they committed, the assembly must bring a young bull as a* [*sin*](sin.html)[*offering*](korbanot.html) *and present it before the* [*Tent of Meeting*](temple.html)*. The elders of the* [*community*](community.html) *are to lay their* [*hands*](fourteen.html) *on the bull’s* [*head*](body.html) *before* [*HaShem*](hashem.html)*, and the bull shall be slaughtered before* [*HaShem*](hashem.html)*. Then the anointed* [*priest*](priests.html) *is to take some of the bull’s* [*blood*](body.html) *into the Tent of Meeting. He shall dip his finger into the* [*blood*](body.html) *and sprinkle it before* [*HaShem*](hashem.html)[*seven*](seven.html) *times in front of the curtain. He is to put some of the* [*blood*](body.html) *on the horns of the altar that is before* [*HaShem*](hashem.html) *in the Tent of Meeting. The rest of the* [*blood*](body.html) *he shall pour out at the base of the altar of burnt* [*offering*](korbanot.html) *at the entrance to the Tent of Meeting. He shall remove all the fat from it and burn it on the altar, And do with this bull just as he did with the bull for the* [*sin*](sin.html)[*offering*](korbanot.html)*. In this way the* [*priest*](priests.html) *will make* [*atonement*](atonemen.html) *for them, and they will be forgiven. Then he shall take the bull outside the* [*camp*](stages.html) *and burn it as he burned the* [*first*](one.html) *bull. This is the* [*sin*](sin.html)[*offering*](korbanot.html) *for the* [*community*](community.html)*. “‘When a leader* [*sins*](sin.html) *unintentionally and does what is forbidden in any of the* [*commands*](cmds613.html) *of* [*HaShem*](hashem.html) *his God, he is guilty. When he is made aware of the* [*sin*](sin.html) *he committed, he must bring as his* [*offering*](korbanot.html) *a* [*male*](male+female.html) *goat without defect. He is to lay his* [*hand*](fourteen.html) *on the goat’s* [*head*](body.html) *and slaughter it at the place where the* [*burnt offering*](korbanot.html) *is slaughtered before* [*HaShem*](hashem.html)*. It is a* [*sin*](sin.html)[*offering*](korbanot.html)*. Then the* [*priest*](priests.html) *shall take some of the* [*blood*](body.html) *of the* [*sin*](sin.html)[*offering*](korbanot.html) *with his finger and put it on the horns of the altar of burnt* [*offering*](korbanot.html) *and pour out the rest of the* [*blood*](body.html) *at the base of the altar. He shall burn all the fat on the altar as he burned the fat of the fellowship* [*offering*](korbanot.html)*. In this way the* [*priest*](priests.html) *will make* [*atonement*](atonemen.html) *for the man’s* [*sin*](sin.html)*, and he will be forgiven. “‘If a member of the* [*community*](community.html)[*sins*](sin.html) *unintentionally and does what is forbidden in any of* [*HaShem’s*](hashem.html)[*commands*](cmds613.html)*, he is guilty. When he is made aware of the* [*sin*](sin.html) *he committed, he must bring as his* [*offering*](korbanot.html) *for the* [*sin*](sin.html) *he committed a* [*female*](male+female.html) *goat without defect. He is to lay his* [*hand*](fourteen.html) *on the* [*head*](body.html) *of the* [*sin*](sin.html)[*offering*](korbanot.html) *and slaughter it at the place of the burnt* [*offering*](korbanot.html)*. Then the* [*priest*](priests.html) *is to take some of the* [*blood*](body.html) *with his finger and put it on the horns of the altar of burnt* [*offering*](korbanot.html) *and pour out the rest of the* [*blood*](body.html) *at the base of the altar. He shall remove all the fat, just as the fat is removed from the fellowship* [*offering*](korbanot.html)*, and the* [*priest*](priests.html) *shall burn it on the altar as an aroma pleasing to* [*HaShem*](hashem.html)*. In this way the* [*priest*](priests.html) *will make* [*atonement*](atonemen.html) *for him, and he will be forgiven. “‘If he brings a lamb as his* [*sin*](sin.html)[*offering*](korbanot.html)*, he is to bring a* [*female*](male+female.html) *without defect. He is to lay his* [*hand*](fourteen.html) *on its* [*head*](body.html) *and slaughter it for a* [*sin*](sin.html)[*offering*](korbanot.html) *at the place where the burnt* [*offering*](korbanot.html) *is slaughtered. Then the* [*priest*](priests.html) *shall take some of the* [*blood*](body.html) *of the* [*sin*](sin.html)[*offering*](korbanot.html) *with his finger and put it on the horns of the altar of burnt* [*offering*](korbanot.html) *and pour out the rest of the* [*blood*](body.html) *at the base of the altar. He shall remove all the fat, just as the fat is removed from the lamb of the fellowship* [*offering*](korbanot.html)*, and the* [*priest*](priests.html) *shall burn it on the altar on top of the offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. In this way the* [*priest*](priests.html) *will make* [*atonement*](atonemen.html) *for him for the* [*sin*](sin.html) *he has committed, and he will be forgiven.*

***Vayikra (Leviticus) 5:14-19***[*HaShem*](hashem.html) *said to Moses: “When a person commits a violation and* [*sins*](sin.html) *unintentionally in regard to any of* [*HaShem’s*](hashem.html) *holy things, he is to bring to* [*HaShem*](hashem.html) *as a penalty a ram from the flock,* [*one*](one.html) *without defect and of the proper value in silver, according to the* [*sanctuary*](mikdash.html)[*shekel*](shekalim.html)*. It is a guilt* [*offering*](korbanot.html)*. He must make restitution for what he has failed to do in regard to the holy things, add a* [*fifth*](five.html) *of the value to that and give it all to the* [*priest*](priests.html)*, who will make* [*atonement*](atonemen.html) *for him with the ram as a guilt* [*offering*](korbanot.html)*, and he will be forgiven. “If a person* [*sins*](sin.html) *and does what is forbidden in any of* [*HaShem’s*](hashem.html)[*commands*](cmds613.html)*, even though he does not* [*know*](daat.html) *it, he is guilty and will be held responsible. He is to bring to the* [*priest*](priests.html) *as a guilt* [*offering*](korbanot.html) *a ram from the flock,* [*one*](one.html) *without defect and of the proper value. In this way the* [*priest*](priests.html) *will make* [*atonement*](atonemen.html) *for him for the wrong he has committed unintentionally, and he will be forgiven. It is a guilt* [*offering*](korbanot.html)*; he has been guilty of wrongdoing against* [*HaShem*](hashem.html)*.”*

The Torah is clear: There is no [sacrifice](korbanot.html) for intentional [sin](sin.html):

***Bamidbar (***[***Numbers***](nchart.html)***) 15:29-31***[*One*](one.html) *and the same* [*law*](law.html) *applies to everyone who* [*sins*](sin.html) *unintentionally, whether he is a native-born Israelite or an* [*alien*](aliens.html)*. “‘But anyone who* [*sins*](sin.html) *defiantly, whether native-born or* [*alien*](aliens.html)*, blasphemes* [*HaShem*](hashem.html)*, and that person must be cut off from his people. Because he has despised* [*HaShem’s*](hashem.html) *word and broken his* [*commands*](cmds613.html)*, that person must surely be cut off; his guilt remains on him.’”*

**Even the** [**offering**](korbanot.html) **on the** [**Day of Atonement**](kippur.html) **only atoned for unintentional** [**sins**](sin.html)**:**

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 9:2-9*** *A* [*tabernacle*](mikdash.html) *was set up. In its* [*first*](one.html) *room were the lampstand, the table and the consecrated bread; this was called the Holy Place. Behind the second curtain was a room called the Most Holy Place, Which had the golden altar of* [*incense*](ketoret.html) *and the gold-covered ark of the* [*covenant*](covenant.html)*. This ark contained the gold jar of manna, Aaron’s* [*staff*](staff.html) *that had budded, and the stone tablets of the* [*covenant*](covenant.html)*. Above the ark were the* [*cherubim*](angels.html) *of the Glory, overshadowing the* [*atonement*](atonemen.html) *cover. But we cannot discuss these things in detail now. When everything had been arranged like this, the* [*priests*](priests.html) *entered regularly into the outer room to carry on their ministry. But only the* [*high priest*](priests.html) *entered the inner room, and that only once a year, and never without* [*blood*](body.html)*, which he offered for himself and for the* [*sins*](sin.html) *the people had committed in ignorance. The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the* [*first*](one.html)[*tabernacle*](mikdash.html) *was still* [*standing*](mashal.html)*. This is an illustration for the present* [*time*](time.html)*, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.*

So, if you [sin](sin.html) intentionally you were NOT required to bring a [sin](sin.html) [sacrifice](korbanot.html). If you sinned unintentionally, you MUST bring a [sin](sin.html) [sacrifice](korbanot.html)! What is going on? To understand why we have this situation, you must understand what a [sin](sin.html) [sacrifice](korbanot.html) did for the sinner. [Sacrifice](korbanot.html), comes from the [Hebrew](hebrew.html) “[korban](korbanot.html)”, which means “to draw close”. A [sin](sin.html) [sacrifice](korbanot.html) causes us to draw near to [HaShem](hashem.html) when we move away because we have not been careful to do as He asked. **All** [**sin**](sin.html)**, intentional or unintentional, requires repentance**.

***Berachoth 23a*** *Nahmani also said in the* [*name*](name.html) *of R. Jonathan: What is the meaning of the verse, Guard thy* [*foot*](heel.html) *when thou goest to the* [*house of God*](housegod.html)*?[[9]](#footnote-9) Guard thyself so that thou shouldst not* [*sin*](sin.html)*, and if thou dost* [*sin*](sin.html)*, bring an* [*offering*](korbanot.html) *before Me. And be ready to hearken.[[10]](#footnote-10) Raba said. Be ready to hearken to the words of the wise who, if they* [*sin*](sin.html)*, bring an* [*offering*](korbanot.html) *and repent. It is better than when the fools give![[11]](#footnote-11) Do not be like the fools who* [*sin*](sin.html) *and bring an* [*offering*](korbanot.html) *and do not repent. For they* [*know*](daat.html) *not to do evil,[[12]](#footnote-12) — if that is the case, they are righteous? — What it means is: Do not be like the fools who* [*sin*](sin.html) *and bring an* [*offering*](korbanot.html) *and do not* [*know*](daat.html) *whether they bring it for a good action or a bad action. Says the Holy* [*One*](one.html)*, blessed be He: They do not distinguish between good and evil, and they bring an* [*offering*](korbanot.html) *before Me. R. Ashi, — or, as some say, R. Hanina b. Papa — said: Guard thy orifices[[13]](#footnote-13) at the* [*time*](time.html) *when thou art* [*standing*](mashal.html) *in* [*prayer*](prayer.html) *before Me.*

For intentional [sin](sin.html), all we can do is repent and put ourselves at [HaShem’s](hashem.html) mercy:

***I Melakim (Kings) 8:46-49*** *“When they* [*sin*](sin.html) *against you--for there is no* [*one*](one.html) *who does not* [*sin*](sin.html)*--and you become angry with them and give them over to the enemy, who takes them captive to his own land, far away or near; And if they have a change of* [*heart*](body.html) *in the land where they are held captive, and repent and plead with you in the land of their conquerors and say, ‘We have sinned, we have done wrong, we have acted* [*wickedly’*](wicked.html)*; And if they turn back to you with all their* [*heart*](body.html) *and soul in the land of their enemies who took them captive, and* [*pray*](prayer.html) *to you toward the land you gave their* [*fathers*](fathers.html)*, toward the* [*city*](city.html) *you have chosen and the* [*temple*](temple.html) *I have built for your* [*Name*](name.html)*; Then from* [*heaven*](heaven.html)*, your* [*dwelling*](dwelling.html) *place, hear their* [*prayer*](prayer.html) *and their plea, and uphold their cause.*

***Yeshayah (Isaiah) 59:20*** *“The* [*Redeemer*](redemption.html) *will come to Zion, to those in* [*Jacob*](israelja.html) *who repent of their* [*sins*](sin.html)*,” declares* [*HaShem*](hashem.html)*.*

***Luqas (***[***Luke***](luke.html)***) 13:1-5*** *Now there were some present at that* [*time*](time.html) *who told* [*Yeshua*](yeshua.html) *about the Galileans whose* [*blood*](body.html) *Pilate had mixed with their* [*sacrifices*](korbanot.html)*.* [*Yeshua*](yeshua.html) *answered, “Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless* [*you*](eighteen.html) *repent, you too will all perish. Or those* [*eighteen*](eighteen.html) *who died when the tower in Siloam fell on them--do you think they were more guilty than all the others living in* [*Jerusalem*](city.html)*? I tell you, no! But unless you repent, you too will all perish.”*

The [Talmud](orallaw.html) supports the Torah:

***Berachoth 10a*** *There were once some highwaymen[[14]](#footnote-14) in the neighborhood of R. Meir who caused him a great deal of trouble. R. Meir accordingly* [*prayed*](prayer.html) *that they should die. His wife Beruria[[15]](#footnote-15) said to him: How do you make out [that such a* [*prayer*](prayer.html) *should be permitted]? Because it is written Let hatta’im cease? Is it written hot’im?[[16]](#footnote-16) It is written hatta’im![[17]](#footnote-17) Further, look at the end of the verse: and let the* [*wicked*](wicked.html) *men be no more. Since the* [*sins*](sin.html) *will cease, there will be no more* [*wicked*](wicked.html) *men! Rather* [*pray*](prayer.html) *for them that they should repent, and there will be no more* [*wicked*](wicked.html)*. He did* [*pray*](prayer.html) *for them, and they repented.*

***Shabbath 153a*** *We learnt elsewhere, R. Eliezer said: Repent* [*one*](one.html) *day before your death.[[18]](#footnote-18) His disciples asked him, Does then* [*one*](one.html)[*know*](daat.html) *on what day he will die? Then all the more reason that he repent to-day, he replied, lest he die to-morrow, and thus his whole life is spent in repentance. And Solomon too said in his wisdom, Let thy garments be always white; and let not thy* [*head*](body.html) *lack ointment.[[19]](#footnote-19) R. Johanan b. Zakkai said: This may be compared to a king who summoned his servants to a banquet without* [*appointing a time*](time.html)*. The wise ones adorned themselves and sat at the door of the palace. [‘for,’] said they. ‘is anything lacking in a royal palace?’[[20]](#footnote-20) The fools went about their work, saying, ‘can there be a banquet without preparations’?[[21]](#footnote-21) Suddenly the king desired [the presence of] his servants: the wise entered adorned, while the fools entered soiled. The king rejoiced at the wise but was angry with the fools. ‘Those who adorned themselves for the banquet,’ ordered he, ‘let them sit,* [*eat*](eating.html) *and drink. But those who did not adorn themselves for the banquet, let them stand and watch.’ R. Meir’s son-in-*[*law*](law.html) *said in R. Meir’s* [*name*](name.html)*: Then they too would [merely] look as being in attendance.[[22]](#footnote-22) But both sit, the former* [*eating*](eating.html) *and the latter hungering, the former drinking and the latter thirsting, for it is said, Therefore thus saith the Lord God, Behold, my servants shall* [*eat*](eating.html)*, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: [behold, my servants shall rejoice, but ye shall be ashamed:] behold, my servants shall sing for joy of* [*heart*](body.html)*, but ye shall* [*cry*](mashal.html) *for sorrow of* [*heart*](body.html)*.[[23]](#footnote-23) Another, interpretation: ‘Let thy garments be always white’ — this refers to* [*fringes*](tzitzith.html)*; ‘and let not thy* [*head*](body.html) *lack ointment’ — to* [*tefillin*](tefillin.html)*.*

***Pesachim 54a*** *Yet was the* [*fire*](fire.html) *of the Gehenna created on the eve of the* [*Sabbath*](sabbath.html)*? Surely it was* [*taught*](teacher.html)*:* [*Seven*](seven.html) *things were* [*created*](bara.html) *before the* [*world*](worlds.html) *was created, and these are they: The Torah, repentance, the* [*Garden of Eden*](eden.html)*, Gehenna, the Throne of Glory, the* [*Temple*](temple.html)*, and the* [*name*](name.html) *of the* [*Mashiach*](mashiach.html)*. The Torah, for it is written, The Lord made me [sc. the Torah] as the beginning of his way.[[24]](#footnote-24) Repentance, for it is written, Before the mountains were brought forth, and it is written, Thou turnest man to contrition, and sayest, Repent, ye children of men.[[25]](#footnote-25) The* [*Garden of Eden*](eden.html)*, as it is written, And the Lord planted a garden in Eden from aforetime.[[26]](#footnote-26) The Gehenna, for it is written, For Tophet [i.e., Gehenna] is ordered of old.[[27]](#footnote-27) The Throne of Glory and the* [*Temple*](temple.html)*, for it is written, Thou throne of glory, on high from the beginning, Thou place of our* [*sanctuary*](mikdash.html)*.[[28]](#footnote-28) The* [*name*](name.html) *of the* [*Mashiach*](mashiach.html)*, as it is written, His [sc. the* [*Mashiach*](mashiach.html)*’s]* [*name*](name.html) *shall endure for ever, and has exited before the* [*sun*](hachama.html)*![[29]](#footnote-29) — I will tell you: only its cavity was created before the* [*world*](worlds.html) *was created, but its* [*fire*](fire.html) *[was created] on the eve of the* [*Sabbath*](sabbath.html)*.*

***Yoma 85b***[*MISHNAH*](orallaw.html)*. THE* [*SIN*](sin.html)*-*[*OFFERING*](korbanot.html) *AND THE GUILT-*[*OFFERING*](korbanot.html) *[FOR THE] UNDOUBTED COMMISSION OF CERTAIN OFFENCES[[30]](#footnote-30) PROCURE* [*ATONEMENT*](atonemen.html)*, DEATH AND THE* [*DAY OF ATONEMENT*](kippur.html) *PROCURE* [*ATONEMENT*](atonemen.html) *TOGETHER WITH PENITENCE.[[31]](#footnote-31) PENITENCE PROCURES* [*ATONEMENT*](atonemen.html) *FOR LIGHTER TRANSGRESSIONS: [THE TRANSGRESSION OF] POSITIVE* [*COMMANDMENTS*](cmds613.html) *AND PROHIBITIONS. IN THE CASE OF SEVERER TRANSGRESSIONS IT [PENITENCE] SUSPENDS [THE DIVINE PUNISHMENT], UNTIL THE* [*DAY OF ATONEMENT*](kippur.html) *COMES TO PROCURE* [*ATONEMENT*](atonemen.html)*. IF* [*ONE*](one.html) *SAYS: I SHALL* [*SIN*](sin.html) *AND REPENT,* [*SIN*](sin.html) *AND REPENT, NO OPPORTUNITY WILL BE GIVEN TO HIM TO REPENT.[[32]](#footnote-32) [IF* [*ONE*](one.html) *SAYS]: I SHALL* [*SIN*](sin.html) *AND THE* [*DAY OF ATONEMENT*](kippur.html) *WILL PROCURE* [*ATONEMENT*](atonemen.html) *FOR ME, THE* [*DAY OF ATONEMENT*](kippur.html) *PROCURES FOR HIM NO* [*ATONEMENT*](atonemen.html)*. FOR TRANSGRESSIONS AS BETWEEN MAN AND THE OMNIPRESENT THE* [*DAY OF ATONEMENT*](kippur.html) *PROCURES* [*ATONEMENT*](atonemen.html)*, BUT FOR TRANSGRESSIONS AS BETWEEN MAN AND HIS FELLOW THE* [*DAY OF ATONEMENT*](kippur.html) *DOES NOT PROCURE ANY* [*ATONEMENT*](atonemen.html)*, UNTIL HE HAS PACIFIED HIS FELLOW. THIS WAS EXPOUNDED BY R. ELEAZAR B. ALARIAH: FROM ALL YOUR* [*SINS*](sin.html) *BEFORE THE LORD SHALL YE BE* [*CLEAN*](purity.html)*,[[33]](#footnote-33) I.E., FOR TRANSGRESSIONS AS BETWEEN MAN AND THE OMNIPRESENT THE* [*DAY OF ATONEMENT*](kippur.html) *PROCURES* [*ATONEMENT*](atonemen.html)*, BUT FOR TRANSGRESSIONS AS BETWEEN MAN AND HIS FELLOW THE* [*DAY OF ATONEMENT*](kippur.html) *DOES NOT PROCURE* [*ATONEMENT*](atonemen.html) *UNTIL HE HAS PACIFIED HIS FELLOW.[[34]](#footnote-34) R. AKIBA SAID: HAPPY ARE YOU, ISRAEL! WHO IS IT BEFORE WHOM YOU BECOME* [*CLEAN*](purity.html)*? AND WHO IS IT THAT MAKES YOU* [*CLEAN*](purity.html)*? YOUR FATHER WHICH IS IN* [*HEAVEN*](heaven.html)*, AS IT IS SAID: AND I WILL SPRINKLE* [*CLEAN*](purity.html) *WATER UPON YOU AND YE SHALL BE* [*CLEAN*](purity.html)*.[[35]](#footnote-35) AND IT FURTHER SAYS: THOU HOPE OF ISRAEL, THE LORD![[36]](#footnote-36) JUST AS THE FOUNTAIN RENDERS* [*CLEAN*](purity.html) *THE UNCLEAN, SO DOES THE HOLY* [*ONE*](one.html)*, BLESSED BE HE, RENDER* [*CLEAN*](purity.html) *ISRAEL.*

\* \* \*

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1. Succah 30a [↑](#footnote-ref-1)
2. Bava Kamma 66b [↑](#footnote-ref-2)
3. Maimonides defines “Karet” as the complete extinction of the soul.” The implication is that this person’s soul will not live on in any afterlife, but will become extinct from this world and the next. It is NOT a human punishment, but one that can only be administered by G-d. [↑](#footnote-ref-3)
4. Torath Kohanim 4:196; Shabbat 69a [↑](#footnote-ref-4)
5. Hilkhot Teshuva 1:1 [↑](#footnote-ref-5)
6. Bamidbar (Numbers) 5:6-7 [↑](#footnote-ref-6)
7. The midrash Pirkei D’Rabbi Eliezer (ch.21) relates: Kayin enjoyed working the ground and Hevel enjoyed shepherding sheep. This one gave the fruits of his labor to the other one to eat, and the other one gave the fruits of his labor to the first one to eat. When the night of Pesach arrived, Adam said to his sons, “On this night Israel is destined to offer Pesach offerings. You, too, should offer offerings before your Creator.” Kayin brought the leftovers of his meal--flax seed, while Hevel brought the best of his flocks--lambs which had never been shorn. Kayin’s gift was despised by HaShem and Kayin’s gift was found to be desirable, as is written (verse 4), “HaShem turned to Hevel and to his offering.” [↑](#footnote-ref-7)
8. Rashi (ad loc.) quotes the answer found in *Torat* *Kohanim*(4,5): For what kind of sins does [the freewill burnt-offering] effect atonement?  Should you say, for sins [where the punishment if willfully committed] is excision, or any of the [four] deaths imposed by a court, or death by the hands of Heaven, or lashes – the punishment for all these sins is already stated, [and atonement is effected by those punishments, and not by this offering]!  You must conclude that [the freewill burnt-offering] effects atonement only for transgressions of a positive commandment, and for the violation of a negative commandment that is juxtaposed to a positive commandment. [↑](#footnote-ref-8)
9. Eccl. IV, 17. [↑](#footnote-ref-9)
10. Eccl. IV, 17. [↑](#footnote-ref-10)
11. Ibid. [↑](#footnote-ref-11)
12. Ibid. This is the literal rendering; E.V. ‘for they know not that they do evil’. [↑](#footnote-ref-12)
13. This is an alternative rendering of the word ragleka (thy foot) which is taken in the same sense as in I Sam. XXIV, 4. [↑](#footnote-ref-13)
14. Baryone, a word of doubtful meaning. [↑](#footnote-ref-14)
15. Valeria. [↑](#footnote-ref-15)
16. Pres. part. of the verb hata, to sin. Hence meaning sinners. [↑](#footnote-ref-16)
17. Which can be read oohtyj sins. M.T. vocalizes hotyuj (sinners). [↑](#footnote-ref-17)
18. A similar thought is expressed in the Book of Ben Sira, V, 8. [↑](#footnote-ref-18)
19. Eccl. IX, 8. [↑](#footnote-ref-19)
20. The summons to enter may come at any moment. [↑](#footnote-ref-20)
21. Lit., ‘trouble’. [↑](#footnote-ref-21)
22. Their punishment would not be so great. [↑](#footnote-ref-22)
23. Isa. LXV, 13f. [↑](#footnote-ref-23)
24. Prov. VIII, 22. [↑](#footnote-ref-24)
25. Ps. XC, 2f. ‘Before’ etc. applies to ‘repent’. [↑](#footnote-ref-25)
26. Gen. II, 8. [↑](#footnote-ref-26)
27. Isa. XXX, 33. [↑](#footnote-ref-27)
28. Jer. XVII, 12. [↑](#footnote-ref-28)
29. Ps. LXXII, 17. — Thus the Gehenna was created before the world. — The general idea of this Baraitha is that these things are indispensable pre-requisites for the orderly progress of mankind upon earth. The Torah, the supreme source of instruction; the concept of repentance, in recognition that ‘to err is human’, and hence, if man falls, the opportunity to rise again; the Garden of Eden and the Gehenna, symbolizing reward and punishment; the Throne of Glory and the Temple, indicating that the goal of Creation is that the Kingdom of God (represented by the Temple) shall be established on earth, as it is in heaven; and finally, the name of the Mashiach, i.e., the assurance that God’s purpose will ultimately be achieved. [↑](#footnote-ref-29)
30. Cf. Lev. V, 15 and VI, 6, as opposed to the suspensive guilt-offering, due in the case of doubtful commission of sin, which postpones punishment until that doubt is removed, when a sin-offering is due to procure [atonement](atonemen.html). Among the guilt-offerings due for undoubted commission of certain offences are: one for illegal appropriation of private property, after reparation has been made; one for misappropriation of sacred property; one for carnal connection with a bondwoman betrothed to another man; the offering of a nazirite who had interrupted the days of his avowed naziriteship by levitical impurity. [↑](#footnote-ref-30)
31. Penitence is essential; it consists of genuine regret, and determination to improve one’s conduct. In the case of any offering (sin or guilt) such penitence is taken for granted, for without it no sacrifice has any meaning or value. [↑](#footnote-ref-31)
32. Because this statement indicates that he never experienced genuine regret. [↑](#footnote-ref-32)
33. Lev. XVI, 30. [↑](#footnote-ref-33)
34. The verse is thus taken to mean ‘From all your sins before the Lord’, (i.e. , as between man and his Creator) will the Day the Atonement procure you forgiveness; but not for those which are committed not ‘before the Lord’, and ‘before man’, viz., sins committed against our fellow-man. [↑](#footnote-ref-34)
35. Ezek. XXXVI, 25. [↑](#footnote-ref-35)
36. Jer. XVII, 13. The word ‘[mikveh](forty.html)’ is a homonym meaning both ‘fountain’ thus ritual bath, and ‘hope’. [↑](#footnote-ref-36)