

## **Acharei Mot Leviticus 16:1-18:30**

(Lev 16:1 CJB) Adonai spoke with Moshe after the death of Aharon's two sons, when they tried to sacrifice before Adonai and died;

(Lev 16:2 CJB) Adonai said to Moshe, "Tell your brother Aharon not to come at just any time into the Holy Place beyond the curtain, in front of the ark-cover which is on the ark, so that he will not die; because I appear in the cloud over the ark-cover.

(Lev 16:3 CJB) "Here is how Aharon is to enter the Holy Place: with a young bull as a sin offering and a ram as a burnt offering.

(Lev 16:4 CJB) He is to put on the holy linen tunic, have the linen shorts next to his bare flesh, have the linen sash wrapped around him, and be wearing the linen turban — they are the holy garments. He is to bathe his body in water and put them on.

(Lev 16:5 CJB) "He is to take from the community of the people of Isra'el two male goats for a sin offering and one ram for a burnt offering.

(Lev 16:6 CJB) Aharon is to present the bull for the sin offering which is for himself and make atonement for himself and his household.

(Lev 16:7 CJB) He is to take the two goats and place them before Adonai at the entrance to the tent of meeting.

(Lev 16:8 CJB) Then Aharon is to cast lots for the two goats, one lot for Adonai and the other for `Az'azel.

(Lev 16:9 CJB) Aharon is to present the goat whose lot fell to Adonai and offer it as a sin offering.

(Lev 16:10 CJB) But the goat whose lot fell to `Az'azel is to be presented alive to Adonai to be used for making atonement over it by sending it away into the desert for `Az'azel.

(Lev 16:11 CJB) "Aharon is to present the bull of the sin offering for himself; he will make atonement for himself and his household; he is to slaughter the bull of the sin offering which is for himself.

(Lev 16:12 CJB) He is to take a censer full of burning coals from the altar before Adonai and, with his hands full of ground, fragrant incense, bring it inside the curtain.

(Lev 16:13 CJB) He is to put the incense on the fire before Adonai, so that the cloud from the incense will cover the ark-cover which is over the testimony, in order that he not die.

(Lev 16:14 CJB) He is to take some of the bull's blood and sprinkle it with his finger on the ark-cover toward the east; and in front of the ark-cover he is to sprinkle some of the blood with his finger seven times.

(Lev 16:15 CJB) "Next, he is to slaughter the goat of the sin offering which is for the people, bring its blood inside the curtain and do with its blood as he did with the bull's blood, sprinkling it on the ark-cover and in front of the ark-cover.

(Lev 16:16 CJB) He will make atonement for the Holy Place because of the uncleannesses of the people of Isra'el and because of their transgressions — all their sins; and he is to do the same for the tent of meeting which is there with them right in the middle of their uncleannesses.

(Lev 16:17 CJB) No one is to be present in the tent of meeting from the time he enters the Holy Place to make atonement until the time he comes out, having made atonement for himself, for his household and for the entire community of Isra'el.

(Lev 16:18 CJB) Then he is to go out to the altar that is before Adonai and make atonement for it; he is to take some of the bull's blood and some of the goat's blood and put it on all the horns of the altar.

(Lev 16:19 CJB) He is to sprinkle some of the blood on it with his finger seven times, thus purifying it and setting it apart from the uncleannesses of the people of Isra'el.

(Lev 16:20 CJB) "When he has finished atoning for the Holy Place, the tent of meeting and the altar, he is to present the live goat.

(Lev 16:21 CJB) Aharon is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra'el; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose.

(Lev 16:22 CJB) The goat will bear all their transgressions away to some isolated place, and he is to let the goat go in the desert.

(Lev 16:23 CJB) "Aharon is to go back into the tent of meeting, where he is to remove the linen garments he put on when he entered the Holy Place, and he is to leave them there.

(Lev 16:24 CJB) Then he is to bathe his body in water in a holy place, put on his other clothes, come out and offer his burnt offering and the burnt offering of the people, thus making atonement for himself and for the people.

(Lev 16:25 CJB) He is to make the fat of the sin offering go up in smoke on the altar.

(Lev 16:26 CJB) "The man who let go the goat for `Az'azel is to wash his clothes and bathe his body in water; afterwards, he may return to the camp.

(Lev 16:27 CJB) "The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, is to be carried outside the camp; there they are to burn up completely their hides, meat and dung.

(Lev 16:28 CJB) The person burning them is to wash his clothes and bathe his body in water; afterwards, he may return to the camp.

(Lev 16:29 CJB) "It is to be a permanent regulation for you that on the tenth day of the seventh month you are to deny yourselves and not do any kind of work, both the citizen and the foreigner living with you.

(Lev 16:30 CJB) For on this day, atonement will be made for you to purify you; you will be clean before Adonai from all your sins.

(Lev 16:31 CJB) It is a Shabbat of complete rest for you, and you are to deny yourselves. "This is a permanent regulation.

(Lev 16:32 CJB) The cohen anointed and consecrated to be cohen in his father's place will make the atonement; he will put on the linen garments, the holy garments;

(Lev 16:33 CJB) he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community.

(Lev 16:34 CJB) This is a permanent regulation for you, to make atonement for the people of Isra'el because of all their sins once a year." Moshe did as Adonai had ordered him.

(Lev 17:1 CJB) Adonai said to Moshe,

(Lev 17:2 CJB) "Speak to Aharon and his sons and to all the people of Isra'el. Tell them that this is what Adonai has ordered:

(Lev 17:3 CJB) 'When someone from the community of Isra'el slaughters an ox, lamb or goat inside or outside the camp

(Lev 17:4 CJB) without bringing it to the entrance of the tent of meeting to present it as an offering to Adonai before the tabernacle of Adonai, he is to be charged with blood — he has shed blood, and that person is to be cut off from his people.

(Lev 17:5 CJB) The reason for this is so that the people of Isra'el will bring their sacrifices that they sacrifice out in the field — so that they will bring them to Adonai, to the entrance of the tent of meeting, to the cohen, and sacrifice them as peace offerings to Adonai.

(Lev 17:6 CJB) The cohen will splash the blood against the altar of Adonai at the entrance to the tent of meeting and make the fat go up in smoke as a pleasing aroma for Adonai.

(Lev 17:7 CJB) No longer will they offer sacrifices to the goat-demons, before whom they prostitute themselves! This is a permanent regulation for them through all their generations.'

(Lev 17:8 CJB) "Also tell them, 'When someone from the community of Isra'el or one of the foreigners living with you offers a burnt offering or sacrifice

(Lev 17:9 CJB) without bringing it to the entrance of the tent of meeting to sacrifice it to Adonai, that person is to be cut off from his people.

(Lev 17:10 CJB) When someone from the community of Isra'el or one of the foreigners living with you eats any kind of blood, I will set myself against that person who eats blood and cut him off from his people.

(Lev 17:11 CJB) For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'

(Lev 17:12 CJB) This is why I told the people of Isra'el, 'None of you is to eat blood, nor is any foreigner living with you to eat blood.'

(Lev 17:13 CJB) "When someone from the community of Isra'el or one of the foreigners living with you hunts and catches game, whether animal or bird that may be eaten, he is to pour out its blood and cover it with earth.

(Lev 17:14 CJB) For the life of every creature — its blood is its life. Therefore I said to the people of Isra'el, 'You are not to eat the blood of any creature, because the life of every creature is its blood. Whoever eats it will be cut off.'

(Lev 17:15 CJB) "Anyone eating an animal that dies naturally or is torn to death by wild animals, whether he is a citizen or a foreigner, is to wash his clothes and bathe himself in water; he will be unclean until evening; then he will be clean.

(Lev 17:16 CJB) But if he doesn't wash them or bathe his body, he will bear the consequences of his wrongdoing."

(Lev 18:1 CJB) Adonai said to Moshe,

(Lev 18:2 CJB) "Speak to the people of Isra'el; tell them, 'I am Adonai your God.

(Lev 18:3 CJB) You are not to engage in the activities found in the land of Egypt, where you used to live; and you are not to engage in the activities found in the land of Kena`an, where I am bringing you; nor are you to live by their laws.

(Lev 18:4 CJB) You are to obey my rulings and laws and live accordingly; I am Adonai your God.

(Lev 18:5 CJB) You are to observe my laws and rulings; if a person does them, he will have life through them; I am Adonai.

(Lev 18:6 CJB) " 'None of you is to approach anyone who is a close relative in order to have sexual relations; I am Adonai.

(Lev 18:7 CJB) You are not to have sexual relations with your father, and you are not to have sexual relations with your mother. She is your mother — do not have sexual relations with her.

(Lev 18:8 CJB) You are not to have sexual relations with your father's wife; that is your father's prerogative.

(Lev 18:9 CJB) You are not to have sexual relations with your sister, the daughter of your father or the daughter of your mother, whether born at home or elsewhere. Do not have sexual relations with them.

(Lev 18:10 CJB) You are not to have sexual relations with your son's daughter or with your daughter's daughter. Do not have sexual relations with them, because their sexual disgrace will be your own.

(Lev 18:11 CJB) You are not to have sexual relations with your father's wife's daughter, born to your father, because she is your sister; do not have sexual relations with her.

(Lev 18:12 CJB) You are not to have sexual relations with your father's sister, because she is your father's close relative.

(Lev 18:13 CJB) You are not to have sexual relations with your mother's sister, because she is your mother's close relative.

(Lev 18:14 CJB) You are not to disgrace your father's brother by having sexual relations with his wife, because she is your aunt.

(Lev 18:15 CJB) You are not to have sexual relations with your daughter-in-law; because she is your son's wife. Do not have sexual relations with her.

(Lev 18:16 CJB) You are not to have sexual relations with your brother's wife, because this is your brother's prerogative.

(Lev 18:17 CJB) " You are not to have sexual relations with both a woman and her daughter, nor are you to have sexual relations with her son's daughter or her daughter's daughter; they are close relatives of hers, and it would be shameful.

(Lev 18:18 CJB) You are not to take a woman to be a rival with her sister and have sexual relations with her while her sister is still alive.

(Lev 18:19 CJB) You are not to approach a woman in order to have sexual relations with her when she is unclean from her time of niddah.

(Lev 18:20 CJB) You are not to go to bed with your neighbor's wife and thus become unclean with her.

(Lev 18:21 CJB) " You are not to let any of your children be sacrificed to Molekh, thereby profaning the name of your God; I am Adonai.

(Lev 18:22 CJB) " 'You are not to go to bed with a man as with a woman; it is an abomination.

(Lev 18:23 CJB) " 'You are not to have sexual relations with any kind of animal and thus become unclean with it; nor is any woman to present herself to an animal to have sexual relations with it; it is perversion.

(Lev 18:24 CJB) " 'Do not make yourselves unclean by any of these things, because all the nations which I am expelling ahead of you are defiled with them.

(Lev 18:25 CJB) The land has become unclean, and this is why I am punishing it — the land itself will vomit out its inhabitants.

(Lev 18:26 CJB) But you are to keep my laws and rulings and not engage in any of these disgusting practices, neither the citizen nor the foreigner living with you;

(Lev 18:27 CJB) for the people of the land have committed all these abominations, and the land is now defiled.

(Lev 18:28 CJB) If you make the land unclean, it will vomit you out too, just as it is vomiting out the nation that was there before you.

(Lev 18:29 CJB) For those who engage in any of these disgusting practices, whoever they may be, will be cut off from their people.

(Lev 18:30 CJB) So keep my charge not to follow any of these abominable customs that others before you have followed and thus defile yourselves by doing them. I am Adonai your God.' "

### **Haftarah Acharei Mot: Yechezk'el (Ezekiel) 22:1-19 (A)**

(Eze 22:1 CJB) The word of Adonai came to me:

(Eze 22:2 CJB) "Now, human being, are you prepared to judge? Are you prepared to judge the city drenched in blood? Then make her realize how disgusting all her practices are!

(Eze 22:3 CJB) Say that Adonai Elohim says, 'City that sheds blood within yourself, thus speeding your own doom, and that makes idols for yourself that defile you:

(Eze 22:4 CJB) you are guilty because of the blood you have shed, you are defiled by your idols that you have made. You have shortened your days, you have completed your years; therefore I have made you an object of scorn for the nations and a laughingstock for every country.

(Eze 22:5 CJB) Those close by and those far off will taunt you, you who have such a defiled reputation and such great disorder.

(Eze 22:6 CJB) " 'The leaders of Isra'el in you all use their power in order to shed blood.

(Eze 22:7 CJB) In you, they make light of fathers and mothers, they oppress foreigners, they wrong orphans and widows.

(Eze 22:8 CJB) You treat my holy things with contempt, you profane my shabbats.

(Eze 22:9 CJB) In you, people gossip to the point of inciting bloodshed; in you are those who go to eat on the mountains; in you, they commit lewd acts;

(Eze 22:10 CJB) in you, they commit incest; in you, they force themselves on women during their menstrual impurity.

(Eze 22:11 CJB) In you, one commits an abomination with his neighbor's wife; another commits some lewd act defiling his daughter-in-law; still another humbles his sister, his own father's daughter.

(Eze 22:12 CJB) In you, people take bribes to shed blood; you demand and accept interest on loans; in greed you make profits off your neighbors by extorting them; and you have forgotten me,' says Adonai Elohim.

(Eze 22:13 CJB) " 'Therefore, I am clapping my hands together because of your ill-gotten gains and the blood shed in you.

(Eze 22:14 CJB) Can your courage last, can your strength continue during the days when I deal with you? I, Adonai, have spoken it; and I will do it.

(Eze 22:15 CJB) I will scatter you among the Goyim and disperse you throughout the countries; thus I will remove your defilement from you,

(Eze 22:16 CJB) and you will cause yourselves to be profaned in full view of the Goyim. Then you will know that I am Adonai.' "

(Eze 22:17 CJB) The word of Adonai came to me:

(Eze 22:18 CJB) "Human being, the house of Isra'el has become an alloy of base metals for me; they are all copper, tin, iron and lead mixed together in the crucible, the dross left over from the silver.

(Eze 22:19 CJB) Therefore Adonai Elohim says this: 'Because you have all become dross, I will collect all of you inside Yerushalayim.

### **Yechezk'el (Ezekiel) 22:1-16 (S)**

(Eze 22:1 CJB) The word of Adonai came to me:

(Eze 22:2 CJB) "Now, human being, are you prepared to judge? Are you prepared to judge the city drenched in blood? Then make her realize how disgusting all her practices are!

(Eze 22:3 CJB) Say that Adonai Elohim says, 'City that sheds blood within yourself, thus speeding your own doom, and that makes idols for yourself that defile you:

(Eze 22:4 CJB) you are guilty because of the blood you have shed, you are defiled by your idols that you have made. You have shortened your days, you have completed your years; therefore I have made you an object of scorn for the nations and a laughingstock for every country.

(Eze 22:5 CJB) Those close by and those far off will taunt you, you who have such a defiled reputation and such great disorder.

(Eze 22:6 CJB) " 'The leaders of Isra'el in you all use their power in order to shed blood.

(Eze 22:7 CJB) In you, they make light of fathers and mothers, they oppress foreigners, they wrong orphans and widows.

(Eze 22:8 CJB) You treat my holy things with contempt, you profane my shabbats.

(Eze 22:9 CJB) In you, people gossip to the point of inciting bloodshed; in you are those who go to eat on the mountains; in you, they commit lewd acts;

(Eze 22:10 CJB) in you, they commit incest; in you, they force themselves on women during their menstrual impurity.

(Eze 22:11 CJB) In you, one commits an abomination with his neighbor's wife; another commits some lewd act defiling his daughter-in-law; still another humbles his sister, his own father's daughter.

(Eze 22:12 CJB) In you, people take bribes to shed blood; you demand and accept interest on loans; in greed you make profits off your neighbors by extorting them; and you have forgotten me,' says Adonai Elohim.

(Eze 22:13 CJB) " 'Therefore, I am clapping my hands together because of your ill-gotten gains and the blood shed in you.

(Eze 22:14 CJB) Can your courage last, can your strength continue during the days when I deal with you? I, Adonai, have spoken it; and I will do it.

(Eze 22:15 CJB) I will scatter you among the Goyim and disperse you throughout the countries; thus I will remove your defilement from you,

(Eze 22:16 CJB) and you will cause yourselves to be profaned in full view of the Goyim. Then you will know that I am Adonai.' "

**B'rit Hadashah suggested readings for Parashah Acharei Mot: Romans 3:19-28; 9:30-10:13; 1 Corinthians 5:1-13 with 2 Corinthians 2:1-11; Galatians 3:10-14; Messianic Jews 7:23-10:25**

(Rom 3:19 CJB) Moreover, we know that whatever the Torah says, it says to those living within the framework of the Torah, in order that every mouth may be stopped and the whole world be shown to deserve God's adverse judgment.

(Rom 3:20 CJB) For in his sight no one alive will be considered righteous on the ground of legalistic observance of Torah commands, because what Torah really does is show people how sinful they are.

(Rom 3:21 CJB) But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear — although the Torah and the Prophets give their witness to it as well —

(Rom 3:22 CJB) and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

(Rom 3:23 CJB) since all have sinned and come short of earning God's praise.

(Rom 3:24 CJB) By God's grace, without earning it, all are granted the status of being considered righteous before him, through the act redeeming us from our enslavement to sin that was accomplished by the Messiah Yeshua.

(Rom 3:25 CJB) God put Yeshua forward as the kapparah for sin through his faithfulness in respect to his bloody sacrificial death. This vindicated God's righteousness; because, in his forbearance, he had passed over [*with neither punishment nor remission*] the sins people had committed in the past;

(Rom 3:26 CJB) and it vindicates his righteousness in the present age by showing that he is righteous himself and is also the one who makes people righteous on the ground of Yeshua's faithfulness.

(Rom 3:27 CJB) So what room is left for boasting? None at all! What kind of Torah excludes it? One that has to do with legalistic observance of rules? No, rather, a Torah that has to do with trusting.

(Rom 3:28 CJB) Therefore, we hold the view that a person comes to be considered righteous by God on the ground of trusting, which has nothing to do with legalistic observance of Torah commands.

(Rom 9:30 CJB) So, what are we to say? This: that Gentiles, even though they were not striving for righteousness, have obtained righteousness; but it is a righteousness grounded in trusting!

(Rom 9:31 CJB) However, Isra'el, even though they kept pursuing a Torah that offers righteousness, did not reach what the Torah offers.

(Rom 9:32 CJB) Why? Because they did not pursue righteousness as being grounded in trusting but as if it were grounded in doing legalistic works. They stumbled over the stone that makes people stumble.

(Rom 9:33 CJB) As the Tanakh puts it, "Look, I am laying in Tziyon a stone that will make people stumble, a rock that will trip them up. But he who rests his trust on it will not be humiliated."

(Rom 10:1 CJB) Brothers, my heart's deepest desire and my prayer to God for Isra'el is for their salvation;

(Rom 10:2 CJB) for I can testify to their zeal for God. But it is not based on correct understanding;

(Rom 10:3 CJB) for, since they are unaware of God's way of making people righteous and instead seek to set up their own, they have not submitted themselves to God's way of making people righteous.

(Rom 10:4 CJB) For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts.

(Rom 10:5 CJB) For Moshe writes about the righteousness grounded in the Torah that the person who does these things will attain life through them.

(Rom 10:6 CJB) Moreover, the righteousness grounded in trusting says: "Do not say in your heart, 'Who will ascend to heaven?' " — that is, to bring the Messiah down —

(Rom 10:7 CJB) or, " 'Who will descend into Sh'ol?' " — that is, to bring the Messiah up from the dead.

(Rom 10:8 CJB) What, then, does it say? "The word is near you, in your mouth and in your heart." — that is, the word about trust which we proclaim, namely,

(Rom 10:9 CJB) that if you acknowledge publicly with your mouth that Yeshua is Lord and trust in your heart that God raised him from the dead, you will be delivered.

(Rom 10:10 CJB) For with the heart one goes on trusting and thus continues toward righteousness, while with the mouth one keeps on making public acknowledgement and thus continues toward deliverance.

(Rom 10:11 CJB) For the passage quoted says that everyone who rests his trust on him will not be humiliated.

(Rom 10:12 CJB) That means that there is no difference between Jew and Gentile — Adonai is the same for everyone, rich toward everyone who calls on him,

(Rom 10:13 CJB) since everyone who calls on the name of Adonai will be delivered.

(1Co 5:1 CJB) It is actually being reported that there is sexual sin among you, and it is sexual sin of a kind that is condemned even by pagans — a man is living with his stepmother!

(1Co 5:2 CJB) And you stay proud? Shouldn't you rather have felt some sadness that would have led you to remove from your company the man who has done this thing?

(1Co 5:3 CJB) For I myself, even though I am absent physically, am with you spiritually; and I have already judged the man who has done this as if I were present.

(1Co 5:4 CJB) In the name of the Lord Yeshua, when you are assembled, with me present spiritually and the power of our Lord Yeshua among us,

(1Co 5:5 CJB) hand over such a person to the Adversary for his old nature to be destroyed, so that his spirit may be saved in the Day of the Lord.

(1Co 5:6 CJB) Your boasting is not good. Don't you know the saying, "It takes only a little hametz to leaven a whole batch of dough?"

(1Co 5:7 CJB) Get rid of the old hametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah, has been sacrificed.

(1Co 5:8 CJB) So let us celebrate the Seder not with leftover hametz, the hametz of wickedness and evil, but with the matzah of purity and truth.

(1Co 5:9 CJB) In my earlier letter I wrote you not to associate with people who engage in sexual immorality.

(1Co 5:10 CJB) I didn't mean the sexually immoral people outside your community, or the greedy, or the thieves or the idol-worshippers — for then you would have to leave the world altogether!

(1Co 5:11 CJB) No, what I wrote you was not to associate with anyone who is supposedly a brother but who also engages in sexual immorality, is greedy, worships idols, is abusive, gets drunk or steals. With such a person you shouldn't even eat!

(1Co 5:12 CJB) For what business is it of mine to judge outsiders? Isn't it those who are part of the community that you should be judging?

(1Co 5:13 CJB) God will judge those who are outside. Just expel the evildoer from among yourselves.

(2Co 2:1 CJB) So I made up my mind that I would not pay you another painful visit.

(2Co 2:2 CJB) For if I cause you pain, who is left to make me happy except the people I have pained?

(2Co 2:3 CJB) Indeed, this is why I wrote as I did — so that when I came, I would not have to be pained by those who ought to be making me happy; for I had enough confidence in all of you to believe that unless I could be happy, none of you could be happy either.

(2Co 2:4 CJB) I wrote to you with a greatly distressed and anguished heart, and with many tears, not in order to cause you pain, but to get you to realize how very much I love you.

(2Co 2:5 CJB) Now if someone has been a cause of pain, it is not I whom he has pained, but, in some measure — I don't want to overstate it — all of you.

(2Co 2:6 CJB) For such a person the punishment already imposed on him by the majority is sufficient,

(2Co 2:7 CJB) so that now you should do the opposite — forgive him, encourage him, comfort him. Otherwise such a person might be swallowed up in overwhelming depression.

(2Co 2:8 CJB) So I urge you to show that you really do love him.

(2Co 2:9 CJB) The reason I wrote you was to see if you would pass the test, to see if you would fully obey me.

(2Co 2:10 CJB) Anyone you forgive, I forgive too. For indeed, whatever I have forgiven, if there has been anything to forgive, has been for your sake in the presence of the Messiah

(2Co 2:11 CJB) so that we will not be taken advantage of by the Adversary — for we are quite aware of his schemes!

(Gal 3:10 CJB) For everyone who depends on legalistic observance of Torah commands lives under a curse, since it is written, "Cursed is everyone who does not keep on doing everything written in the Scroll of the Torah."

(Gal 3:11 CJB) Now it is evident that no one comes to be declared righteous by God through legalism, since "The person who is righteous will attain life by trusting and being faithful."

(Gal 3:12 CJB) Furthermore, legalism is not based on trusting and being faithful, but on [*a misuse of*] the text that says, "Anyone who does these things will attain life through them."

(Gal 3:13 CJB) The Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for the Tanakh says, "Everyone who hangs from a stake comes under a curse."

(Gal 3:14 CJB) Yeshua the Messiah did this so that in union with him the Gentiles might receive the blessing announced to Avraham, so that through trusting and being faithful, we might receive what was promised, namely, the Spirit.

(Heb 7:23 CJB) Moreover, the present cohanim are many in number, because they are prevented by death from continuing in office.

(Heb 7:24 CJB) But because he lives forever, his position as cohen does not pass on to someone else;

(Heb 7:25 CJB) and consequently, he is totally able to deliver those who approach God through him; since he is alive forever and thus forever able to intercede on their behalf.

(Heb 7:26 CJB) This is the kind of cohen gadol that meets our need — holy, without evil, without stain, set apart from sinners and raised higher than the heavens;

(Heb 7:27 CJB) one who does not have the daily necessity, like the other cohanim g'dolim, of offering up sacrifices first for their own sins and only then for those of the people; because he offered one sacrifice, once and for all, by offering up himself.

(Heb 7:28 CJB) For the Torah appoints as cohanim g'dolim men who have weakness; but the text which speaks about the swearing of the oath, a text written later than the Torah, appoints a Son who has been brought to the goal forever.

(Heb 8:1 CJB) Here is the whole point of what we have been saying: we do have just such a cohen gadol as has been described. And he does sit at the right hand of HaG'dulah in heaven.

(Heb 8:2 CJB) There he serves in the Holy Place, that is, in the true Tent of Meeting, the one erected not by human beings but by Adonai.

(Heb 8:3 CJB) For every cohen gadol is appointed to offer both gifts and sacrifices; so this cohen gadol too has to have something he can offer.

(Heb 8:4 CJB) Now if he were on earth, he wouldn't be a cohen at all, since there already are cohanim offering the gifts required by the Torah.

(Heb 8:5 CJB) But what they are serving is only a copy and shadow of the heavenly original; for when Moshe was about to erect the Tent, God warned him, "See to it that you make everything according to the pattern you were shown on the mountain."

(Heb 8:6 CJB) But now the work Yeshua has been given to do is far superior to theirs, just as the covenant he mediates is better. For this covenant has been given as Torah on the basis of better promises.

(Heb 8:7 CJB) Indeed, if the first covenant had not given ground for faultfinding, there would have been no need for a second one.

(Heb 8:8 CJB) For God does find fault with the people when he says, " 'See! The days are coming,' says Adonai, 'when I will establish over the house of Isra'el and over the house of Y'hudah a new covenant.

(Heb 8:9 CJB) " 'It will not be like the covenant which I made with their fathers on the day when I took them by their hand and led them forth out of the land of Egypt; because they, for their part, did not remain faithful to my covenant; so I, for my part, stopped concerning myself with them,' says Adonai.

(Heb 8:10 CJB) " 'For this is the covenant which I will make with the house of Isra'el after those days,' says Adonai: 'I will put my Torah in their minds and write it on their hearts; I will be their God, and they will be my people.

(Heb 8:11 CJB) " 'None of them will teach his fellow-citizen or his brother, saying, "Know Adonai!" For all will know me, from the least of them to the greatest,

(Heb 8:12 CJB) because I will be merciful toward their wickednesses and remember their sins no more.' "

(Heb 8:13 CJB) By using the term, "new," he has made the first covenant "old"; and something being made old, something in the process of aging, is on its way to vanishing altogether.

(Heb 9:1 CJB) Now the first covenant had both regulations for worship and a Holy Place here on earth.

(Heb 9:2 CJB) A tent was set up, the outer one, which was called the Holy Place; in it were the menorah, the table and the Bread of the Presence.

(Heb 9:3 CJB) Behind the second parokhet was a tent called the Holiest Place,

(Heb 9:4 CJB) which had the golden altar for burning incense and the Ark of the Covenant, entirely covered with gold. In the Ark were the gold jar containing the man, Aharon's rod that sprouted and the stone Tablets of the Covenant;

(Heb 9:5 CJB) and above it were the k'ruvim representing the Sh'khinah, casting their shadow on the lid of the Ark — but now is not the time to discuss these things in detail.

(Heb 9:6 CJB) With things so arranged, the cohanim go into the outer tent all the time to discharge their duties;

(Heb 9:7 CJB) but only the cohen hagadol enters the inner one; and he goes in only once a year, and he must always bring blood, which he offers both for himself and for the sins committed in ignorance by the people.

(Heb 9:8 CJB) By this arrangement, the Ruach HaKodesh showed that so long as the first Tent had standing, the way into the Holiest Place was still closed.

(Heb 9:9 CJB) This symbolizes the present age and indicates that the conscience of the person performing the service cannot be brought to the goal by the gifts and sacrifices he offers.

(Heb 9:10 CJB) For they involve only food and drink and various ceremonial washings — regulations concerning the outward life, imposed until the time for God to reshape the whole structure.

(Heb 9:11 CJB) But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),

(Heb 9:12 CJB) he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever.

(Heb 9:13 CJB) For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity;

(Heb 9:14 CJB) then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!

(Heb 9:15 CJB) It is because of this death that he is mediator of a new covenant [*or will*]. Because a death has occurred which sets people free from the transgressions committed under the first covenant, those who have been called may receive the promised eternal inheritance.

(Heb 9:16 CJB) For where there is a will, there must necessarily be produced evidence of its maker's death,

(Heb 9:17 CJB) since a will goes into effect only upon death; it never has force while its maker is still alive.

(Heb 9:18 CJB) This is why the first covenant too was inaugurated with blood.

(Heb 9:19 CJB) After Moshe had proclaimed every command of the Torah to all the people, he took the blood of the calves with some water and used scarlet wool and hyssop to sprinkle both the scroll itself and all the people;

(Heb 9:20 CJB) and he said, "This is the blood of the covenant which God has ordained for you."

(Heb 9:21 CJB) Likewise, he sprinkled with the blood both the Tent and all the things used in its ceremonies.

(Heb 9:22 CJB) In fact, according to the Torah, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins.

(Heb 9:23 CJB) Now this is how the copies of the heavenly things had to be purified, but the heavenly things themselves require better sacrifices than these.

(Heb 9:24 CJB) For the Messiah has entered a Holiest Place which is not man-made and merely a copy of the true one, but into heaven itself, in order to appear now on our behalf in the very presence of God.

(Heb 9:25 CJB) Further, he did not enter heaven to offer himself over and over again, like the cohen hagadol who enters the Holiest Place year after year with blood that is not his own;

(Heb 9:26 CJB) for then he would have had to suffer death many times — from the founding of the universe on. But as it is, he has appeared once at the end of the ages in order to do away with sin through the sacrifice of himself.

(Heb 9:27 CJB) Just as human beings have to die once, but after this comes judgment,

(Heb 9:28 CJB) so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for him.

(Heb 10:1 CJB) For the Torah has in it a shadow of the good things to come, but not the actual manifestation of the originals. Therefore, it can never, by means of the same sacrifices repeated endlessly year after year, bring to the goal those who approach the Holy Place to offer them.

(Heb 10:2 CJB) Otherwise, wouldn't the offering of those sacrifices have ceased? For if the people performing the service had been cleansed once and for all, they would no longer have sins on their conscience.

(Heb 10:3 CJB) No, it is quite the contrary — in these sacrifices is a reminder of sins, year after year.

(Heb 10:4 CJB) For it is impossible that the blood of bulls and goats should take away sins.

(Heb 10:5 CJB) This is why, on coming into the world, he says, "It has not been your will to have an animal sacrifice and a meal offering; rather, you have prepared for me a body.

(Heb 10:6 CJB) No, you have not been pleased with burnt offerings and sin offerings.

(Heb 10:7 CJB) Then I said, 'Look! In the scroll of the book it is written about me. I have come to do your will.' "

(Heb 10:8 CJB) In saying first, "You neither willed nor were pleased with animal sacrifices, meal offerings, burnt offerings and sin offerings," things which are offered in accordance with the Torah;

(Heb 10:9 CJB) and then, "Look, I have come to do your will"; he takes away the first system in order to set up the second.

(Heb 10:10 CJB) It is in connection with this will that we have been separated for God and made holy, once and for all, through the offering of Yeshua the Messiah's body.

(Heb 10:11 CJB) Now every cohen stands every day doing his service, offering over and over the same sacrifices, which can never take away sins.

(Heb 10:12 CJB) But this one, after he had offered for all time a single sacrifice for sins, sat down at the right hand of God,

(Heb 10:13 CJB) from then on to wait until his enemies be made a footstool for his feet.

(Heb 10:14 CJB) For by a single offering he has brought to the goal for all time those who are being set apart for God and made holy.

(Heb 10:15 CJB) And the Ruach HaKodesh too bears witness to us; for after saying,

(Heb 10:16 CJB) " 'This is the covenant which I will make with them after those days,' says Adonai: 'I will put my Torah on their hearts, and write it on their minds . . . , ' "

(Heb 10:17 CJB) he then adds, " 'And their sins and their wickednesses I will remember no more.' "

(Heb 10:18 CJB) Now where there is forgiveness for these, an offering for sins is no longer needed.

(Heb 10:19 CJB) So, brothers, we have confidence to use the way into the Holiest Place opened by the blood of Yeshua.

(Heb 10:20 CJB) He inaugurated it for us as a new and living way through the parokhet, by means of his flesh.

(Heb 10:21 CJB) We also have a great cohen over God's household.

(Heb 10:22 CJB) Therefore, let us approach the Holiest Place with a sincere heart, in the full assurance that comes from trusting — with our hearts sprinkled clean from a bad conscience and our bodies washed with pure water.

(Heb 10:23 CJB) Let us continue holding fast to the hope we acknowledge, without wavering; for the One who made the promise is trustworthy.

(Heb 10:24 CJB) And let us keep paying attention to one another, in order to spur each other on to love and good deeds,

(Heb 10:25 CJB) not neglecting our own congregational meetings, as some have made a practice of doing, but, rather, encouraging each other. And let us do this all the more as you see the Day approaching.