

Women of Courage
June 19, 2024
“The Atonement”

We are going to explore this word Atonement and how we use it in institutionalized Christianity. The question is, was Jesus an atonement for us and if he was “how”? By becoming a sacrifice for us? We know that in scripture it says many times that Jesus became our atonement by the sprinkling of his blood and the shedding of his blood. We will be addressing this and hopefully will come to a true understanding of what this word truly means and how it applies to us.

Jeff Benner

Atonement – Hebrew “kaphar” – means to “cover up”, but is often translated as Atonement. The word Atonement is very abstract. Concretely, If an offense is mad, the one that has been offended can act as though the offense is covered over and unseen. We express this idea through the word forgiveness. Atonement is an outward action that covers over the error.

Atonement or Forgiveness?

By Rabbi Ben A.

Contrary to popular misconception, Yom Kippur is not only about being forgiven Jehovah. Forgiveness you can get all year round. Yom Kippur is primarily about Atonement. Big difference. Forgiveness means that after I make my apology, I’m off the hook. Atonement means that I am engaged in hard work to restore the relationship to its original state. The word for Atonement in Hebrew is “kapharah” which also means “wiping up. If I spill my grape juice on your carpet, I can say sorry and be forgiven. But the stain is still there. Atonement only comes when I get the carpet cleaners to come clean your carpet. Making Atonement means trying to remove the stain, making things right again, and eventually even restoring the relationship to how it originally was. If an apology will make the person feel better, then we may include an apology in the amends. But the main this is that we make it up to the person in a way that is significant to them. Our amends to Jehovah are not an apology, but rather a sincere attempt to restore the relationship on his terms, the way he likes it. Of course, if you just come to the synagogue on Rosh Hashanah and Yom Kippur, then that’s not really an amend. The making of amends is a long-term project where we show the one we have harmed that we have honestly changed and changed permanently. When we

behave differently all year round as a result of our Yom Kippur amends, then we are proving that we really atoned.

Online Etymology:

Atone: To bring at one, to reconcile, and to suffer pains of whatever offering is necessary to bring about a reconciliation.

Covenant

By **Jeff A. Benner**

טִּבַּח בְּרִית *b'riyt*

They said, "We see plainly that the Lord has been with you. So we said, let there be a sworn pact between us, between you and us, and let us make a covenant with you." (Genesis 26:28, ESV)

The Hebrew word for a covenant is ברית (*b'riyt*, **Strong's #1285**), a noun derived from the verb ברה (*B.R.H*, Strong's #1262), which means "to select the best."

He stood and shouted to the ranks of Israel, "Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves, and let him come down to me. (1 Samuel 17:8, ESV)

In this passage the Hebrew verb ברה (*barah*) is used for the choosing of the best man to fight Goliath. This word can also mean to eat, in the sense of selecting, such as we see in the following verse.

So Amnon lay down and pretended to be ill. And when the king came to see him, Amnon said to the king, "Please let my sister Tamar come and make a couple of cakes in my sight, that I may eat from her hand." (2 Samuel 13:6, ESV)

The Hebrew language is a root oriented language, meaning that every Hebrew word is derived from a root word and that root word is the foundation to other Hebrew words. Each word derived from one root will be closely related in meaning to all the other words derived from the same root.

In the case of the word ברית (*b'riyt*) we found that it was derived from the root verb ברה (*B.R.H*), but also derived from this verbal root are the nouns ברות (*barut*, Strong's #1267) meaning "choice meat" and בריה (*bir'yah*, Strong's #1274) meaning

"fattened." Livestock that will be slaughtered are fed special grains to make them fat and thereby making the meat of the fattened livestock the choicest.

So how is fattened choice meat related to the word for "covenant?" The phrase "make a covenant," such as we saw in the verse that began this study, appears eighty times in the Hebrew Bible and in every instance it is the Hebrew phrase כרת ברית (*karat b'riyt*), which literally means "cut a covenant."

A covenant was instituted by the two parties of the covenant who would take a fattened animal, the best of the flock or herd, and "cut" it into two pieces. Then the two parties of the covenant would pass through the pieces symbolizing their dedication to the covenant and by this action are saying, "If I do not hold to the agreements of this covenant, you can do to me what we did to this animal." This methodology of "making" a covenant is clearly recorded in Jeremiah 34:18-20.

And the men who transgressed my covenant and did not keep the terms of the covenant that they made before me, I will make them like[a] the calf that they cut in two and passed between its parts— 19 the officials of Judah, the officials of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf. 20 And I will give them into the hand of their enemies and into the hand of those who seek their lives. Their dead bodies shall be food for the birds of the air and the beasts of the earth. (ESV)

Exodus 24: 8 Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant (agreement) that the Lord has made with you in accordance with all the words."

Propitiation – Specifically the lid of the Ark of the Covenant which is called the Mercy seat.

Mercy – in Hebrew – Kindness

Hosea 6:6 – For I have desired mercy and not sacrifice, and the knowledge of Jehovah more than burnt offerings.

Mat 26:28 - For^{G1063} this^{G5124} is^{G2076} my^{G3450} blood^{G129} of^(G3588) the^{G3588} new^{G2537} testament,^{G1242} which is shed^{G1632} for^{G4012} many^{G4183} for^{G1519} the remission^{G859} of sins.^{G266}

Mar 14:24 - And^{G2532} he said^{G2036} unto them,^{G846} This^{G5124} is^{G2076} my^{G3450} blood^{G129} of^(G3588) the^{G3588} new^{G2537} testament,^{G1242} which is shed^{G1632} for^{G4012} many.^{G4183}

Luk 22:20 - Likewise^{G5615} also^{G2532} the^{G3588} cup^{G4221} after supper,^{G1172} saying,^{G3004} This^{G5124} cup^{G4221} is^{G4221} the^{G3588} new^{G2537} testament^{G1242} in^{G1722} my^{G3450} blood,^{G129} which is shed^{G1632} for^{G5228} you.^{G5216}

1Co 11:25 - After^{G3326} the same manner^{G5615} also^{G2532} he took the^{G3588} cup,^{G4221} when he had supped,^{G1172} saying,^{G3004} This^{G5124} cup^{G4221} is^{G2076} the^{G3588} new^{G2537} testament^{G1242} in^{G1722} my^{G1699} blood:^{G129} this^{G5124} do^{G4160} ye, as oft as^{G3740} ye drink^{G4095} ^{G302} it, in^{G1519} remembrance^{G364} of me.^{G1699}

Lev 23:26 - And the LORD^{H3068} spake^{H1696} unto^{H413} Moses,^{H4872} saying,^{H559}

Lev 23:27 Also^{H389} on the tenth^{H6218} day of this^{H2088} seventh^{H7637} month^{H2320} there shall be a day^{H3117} of atonement:^{H3725} it shall be^{H1961} an holy^{H6944} convocation^{H4744} unto you; and ye shall afflict^{H6031} (H853) your souls,^{H5315} and offer^{H7126} an offering made by fire^{H801} unto the LORD.^{H3068}

Lev 23:28 And ye shall do^{H6213} no^{H3808} ^{H3605} work^{H4399} in that^{H2088} same^{H6106} day:^{H3117} for^{H3588} it^{H1931} is a day^{H3117} of atonement,^{H3725} to make an atonement^{H3722} for^{H5921} you before^{H6440} the LORD^{H3068} your God.^{H430}

Lev 23:29 For^{H3588} whatsoever^{H3605} soul^{H5315} it be that^{H834} shall not^{H3808} be afflicted^{H6031} in that^{H2088} same^{H6106} day,^{H3117} he shall be cut off^{H3772} from among his people.^{H4480} ^{H5971}

Lev 23:30 And whatsoever^{H3605} soul^{H5315} it be that^{H834} doeth^{H6213} any^{H3605} work^{H4399} in that^{H2088} same^{H6106} day,^{H3117} (H853) the same^{H1931} soul^{H5315} will I destroy^{H6} from among^{H4480} ^{H7130} his people.^{H5971}

Lev 23:31 Ye shall do^{H6213} no^{H3808} manner^{H3605} of work:^{H4399} *it shall be* a statute^{H2708} for ever^{H5769} throughout your generations^{H1755} in all^{H3605} your dwellings.^{H4186}

Lev 23:32 It^{H1931} *shall be* unto you a sabbath^{H7676} of rest,^{H7677} and ye shall afflict^{H6031} (^{H853}) your souls:^{H5315} in the ninth^{H8672} *day* of the month^{H2320} at even,^{H6153} from even^{H4480} ^{H6153} unto^{H5704} even,^{H6153} shall ye celebrate^{H7673} your sabbath.^{H7676}

Lev 16:8-34