

# Forgiveness and/or Atonement without Blood

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## I - In the Torah

### 1) Forgiveness through prayer

- Moshe (Moses) prays and YHWH forgives Pharaoh, even though the latter sins again. (Shemot/Exodus 10:16-19)
- Moshe (Moses) prays and YHWH forgives the people. (Bamidbar/Numbers 14:11-12, 19-20)

### 2) Forgiveness because of a righteous person

- YHWH says He would forgive Sodom if there were 50 righteous persons in the city. (Bereshit/Genesis 18:26)

### 3) Automatic Forgiveness

- YHWH says a woman that makes a vow that her husband or father didn't hear, and doesn't approve, is **automatically forgiven**. (Bamidbar/Numbers 30:3-8)

### 4) Atonement by Immersion

- Eating a carcass is forbidden to an Israelite, however the only atonement prescribed is **bathing**. (Vayicra/Leviticus 17:16; 22:8)

### 5) Atonement by Incense

- Aaron makes atonement for the people through the burning of incense. (Bamidbar/Numbers 16:46-47)

### 6) Atonement through money

- Atonement is made to the people through the half-shekel. (Shemot/Exodus 30:11-6)

### 7) The Living Scapegoat

- The most important ritual of atonement in the whole Torah, in the Yom HaKipurim (Day of Atonements) is done without shedding of blood. The only goat that is killed is the one used to *cleanse the Sanctuary*. **The goat that atones for the sins of the people** is sent alive into the wilderness ((Vayicra/Leviticus 16:15-16; 16:20-22)

### 8) The Case of the Brass Serpent

- Moshe (Moses) makes a brass serpent and the people are **atoned by looking at it**. (Bamidbar/Numbers 21:6-9)

### 9) The Misunderstanding of Leviticus 17:8-12

- Christians quote Leviticus 17:8-12 to try to say that blood is needed for atonement. However, the passage is **only** saying that blood *is given for* atonement, and **NOT** that blood is *the only means* through which atonement is made. It's a generalization fallacy. The animal's **fat**, for instance, was **also** given for atonement on similar terms, but the **fat** spoken of is **not** the fat near the skin, or marbling, it is **only the visceral fat** near the kidneys of the animal. (Vayicra/Leviticus 3:17; 16:25)

#### 10) Animal Sacrifice not needed when a person was too poor

- In some cases, animal sacrifice is *replaced with a flour cake* when people cannot afford the animal. Proving that **not only is blood** not indispensable, *it's not even the point of the sacrifice*. (Vayicra/Leviticus 5:11)

The sacrifice was meant to be *economical*. Those animals provided food for the family, and thus giving them up was really making a sacrifice. **This can be seen in the example of David refusing to sacrifice animals he's not paid a good price for.**

(Sh'muel Beit/2 Samuel 24:19-25)

#### 11) Atonement in the Galut (Exile)

- When we do not have priests, the Sanctuary, or the Temple in Jerusalem the only prescription of the Torah is **that we turn from our sins**. No need for blood sacrifice is ever mentioned. (Devarim/Deuteronomy 4:27-41; 30:1-3)

## II - In the Rest of the Tanakh

#### 12) Intention x Sacrifice

- One's intention to obey or to turn to YHWH is what really matters, and not the blood of atonement. (Sh'muel Alef/1 Samuel 15:21-26; Tehilim/Psalms 50:7-23; Hoshea/Hosea 8:13)

#### 13) Mercy and Knowledge x Sacrifice

- YHWH also prefers that we are merciful and get to know Him, downplaying once again the importance of blood atonement (Hoshea/Hosea 6:4-6)

#### 14) Atonement through being upright

- **YHWH never required absolute perfection**. If one is merciful and truthful, his sins will be atoned. (Mishlei/Proverbs 16:6)

#### 15) Atonement through Fasting

- **Nineveh** fasted and **repented**, and their **sins were atoned** for without blood sacrifice. (Yonah/Jonas 3:5-10)

#### 16) Prayer of Repentance is as valid as a sacrifice

- **For YHWH, prayer of repentance** is as valid as doing a sacrifice. (Hoshea/Hosea 14:1-4)

#### 17) Atonement through teshuvah

- Once again, the Galut (Exile) only teshuvah (turning from sins and to YHWH) is required. (Melachim Beit/2 Kings 8:46-50; Yirmiyahu/Jeremiah 36:2-3)

#### 18) Forgiveness through teshuvah, detailed

- If one **leaves his evil ways and turns to YHWH**, his sins are forgiven. **As simple as that**. Whereas if one is righteous and turns to wickedness, his righteousness is not remembered. (Yeshayahu/Isaiah 55:7; Yechezkel/Ezekiel 18:20-25, 27-28)

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יהוה

The name of our Creator is made up of four, Hebrew **VOWELS**, **Y H W H** יהוה (source: Flavius Josephus - *Antiquities of the Jews*)

The letter ה (h) when used as a vowel, usually has the "ah," "ha," or the "huh" sound. The ה is the *definite* article, or **THE, SPECIFIC, to the EXCLUSION of ALL others.**

This is exemplified in showing the difference between the word "eretz," meaning land, and the words "ha Eretz," meaning **THE Land of Israel, to the exclusion of all others.**

In Hebrew, the letters י (y) and ו (v)(w) are used interchangeably, and when located in the first, second, or third position in a word, indicate the tense of the word, either past, future, or continuing.

Being placed in the first and third positions, the י and ו indicate that the name is **both past and future**, or, - *Eternal*.

The ה preceding **both** the י and the ו means that the name is specifically, to the exclusion of all others, both *past* and *future*, or **THE Eternal**.

Furthermore, being *singular*, and *being found twice*, the ה would also allow the addition of the word, **ONE**, as a descriptor.

The Name, **YHWH**, could then be logically rendered as **The Eternal ONE**, because **He** has eternal existence, **to the exclusion of all others.**

It is pronounced in one, long breath, like the wind, with the accent on the middle syllable. .

eeeeeeaaaaaa UUUUUU' waaaah