

Weekly Sermon Shabbat 9/18/04

Shabbat Shuva

THE ATONEMENT AND ATONING LAND

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Delivered Live at B'nai Yahshua Synagogue North Miami Beach Florida

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Read Devarim 32: 43- In this week's Torah portion, we read that the Exile came because of "Yeshurun thus became fat and rebelled... [The nation] abandoned YHWH who made it" (**Deuteronomy 32:15**).

Ezekiel 36:21-28- Yisraelites bear responsibility for the destiny of all humanity by being a living witness. If Israel is exiled from its land, the Yisraelites are humiliated among the nations, and YHWH's name is desecrated in the eyes of the entire world. Therefore, the redemption of the land will come not by virtue of Israel's merit, but by "virtue" of the wickedness and obstinacy of the nations in it and YHWH's desire to protect His character and Name! **The land was atoned for by Yahshua as part of the atonement, but its reality will not be fully seen until the *atid lavoh* when all the peoples more wicked than Yisrael are fully cast off at His return to Yahrushalayim.** Like illness, healing is part of the atonement but its full realization on and for all Yisraelites does not occur until His return to earth!

YHWH will eventually decide to put an end to the current situation. "I was concerned that their enemies would be provoked, and their attackers deny the truth, so that they would say, 'Our superior power and not YHWH was what caused all this'" (**Devarim. 32:27**). YHWH has brought about the land's redemption by His blood because of His renewal of covenant and the evil of the nations worse than us.

It is not because of your virtue and basic integrity that you are coming to occupy their land, but because of the wickedness of these nations whom YHWH is driving out before you. It is also because YHWH is keeping the word that he swore to your ancestors, Abraham, Isaac, and Jacob" (Devarim. 9:4,5**)**

The description of Yisraelite history portrayed in the song of the "**Ha'azinu**" Torah portion is a difficult one. It illustrates the terrible sufferings of exile. The end of this process is most surprising. **If "because of our sins we were exiled from our land," one would expect to find a call to repentance at the end of the portion. Yet, this is not the case. This song contains no condition of repentance and service. The providence of a YHWH who can no longer bear the evil of the nations as they disgrace the Yisraelite people living on YHWH's land and demands revenge on their behalf - this is what will**

bring the full redemption of the land by having a cleansed remnant Yisraelite people on its soil and the nations far worse finally driven off.

The atonement that the nation receives is not theirs alone. The nation has a partner - a partner in both transgression and in atonement. Its partner is the Land. "He will atone for His land and His people" (**Devarim 32:43**). This is a messianic prophecy! This passage calls to memory the Scripture's words in **Bamidbar 35:33** that calls for avenging or removing the blood of the murdered: "...It is blood that pollutes the land. When blood is shed in the land, it cannot be atoned for except through the blood of the person who shed it". The land, too, suffers the hardships of exile. There comes a point in time when she can no longer bear being a "city of refuge for murderers of Yisraelites." The Land demands rectification. She demands that justice be done to those corrupt persons who have settled her. She desires to see her children returning to her and showing favor to her dust. That will come to fruition at the return of Yahshua, which we celebrate in this season of His return! **Shabbat Shuva** (the Shabbat between Teruah and Kippurim) literally means the Shabbat of Return. His and ours. His to the land that he redeemed and ours to Him who, loved us and washed from our sins by His blood. **Gilyahna 1:5**.

And with the redemption of the nation, the land is also redeemed "YHWH, You have been favorable to Your land; You have brought back the captivity of Jacob." (**Tehillim 85:1-2**). "The Land of Israel is not something external, not an external acquisition of the nation, but the Land of Israel is an essential part of the messianic redemption of and by Yahshua!

So clearly Yahshua atoned for the land! But there's is another view that the land once cleansed and set apart by Yahshua in the Ruach can itself turn right around and atone for its Yisraelite settlers!

The closing words of Ha'azinu's song, "**Vekhiper admato amo**," "**And His land will atone for His people**," teaches us that the land of Israel can achieve atonement for the people of Israel. This is why Torah emphasizes the importance of burial in Eretz Israel. Connecting the word "**admato, the land**" mentioned in our verse with "**mizbeach adama**, or the current earthen altar. The Talmud goes as far as to say that burial in the land of Israel is equivalent to burial under the altar, the site of ancient atonement. Due to its inherent holiness as YHWH's land, all of Eretz Israel is equated to the place of the altar.

Yahshua was buried in the land making atonement not only for the nation (both houses) but also for the land itself, which is why the blood dropped to the earth, cleansing the blood of all the prior generations that had been shed on the land. By dying on the Mt. of Olives He died at the EARTHEN altar of Numbers 19, the altar of the waters of purification produced by the sacrifice on the earthen altar of the red heifer. That's is also why King David was buried on the Mt. of Olives site of Golgotha along with many prophets and kings as they saw themselves buried under the earthen altars of the red heifer and Golgotha.

When buried in this atoned land we signify that we await the resurrection in set apartness and kedushah! **Gilyahna 6:9**, Torah keeping Netsarim believers buried under the altar of the land! The first to insist on burial in the Land of Israel was our forefather, Jacob. Jacob wished to be buried in Eretz Israel, not only for the personal spiritual benefit that he would derive, but also for a much more profound reason. **Jacob wished to prevent the assimilation of his offspring into Egyptian life and culture.**

Close- Devarim 32: 43 speaks of the lands atonement in direct correlation to Moshiach's work and Yisrael acknowledging their rejection of Him by making teshuvah from their hardened hearts by worshipping Him along with the heavenly messengers **(Hebrews/IVrim 1: 6)** When Yisrael turns to YHWH's Son to worship Him and follow His Torah, then will YHWH fully end our exile. The atonement for the land WAS MADE by Yahshua and now all we can do is enter the realization that both the bloodguilt of the people and the land itself have been cleansed, causing us to become **Yeshurun**/upright Yisrael again, as we forsake our coldness to our Rock.