

Beit Chachamin

PARSHAT ACHREI MOT

24TH APRIL, 2026

COME & LEARN

THE BIG RECAP [PARSHA SUMMARY]

1 – After the death of Nadab and Abihu, God tells Moses how Aaron may enter the Holy of Holies safely on the Day of Atonement. Aaron must bring a bull for his own sin offering and a ram for a burnt offering, and the community must provide two goats and a ram. He bathes, puts on sacred linen garments, and uses the offerings to make atonement for himself, the sanctuary, and the people.

2 – Aaron completes the atonement ritual by purifying the Tent of Meeting and the altar with the blood of the bull and the goat. He lays hands on the live goat, confesses over it all the sins of Israel, and sends it into the wilderness. The chapter ends by making this a lasting statute: the people must rest, deny themselves, and observe the day each year.

3 – God commands Israel to bring sacrifices only to the Tent of Meeting and not to any other place. The blood must be offered properly, and no one may eat blood, because life is in the blood. These laws keep worship centered on God and remind the people that sacrifice and holiness belong together.

4 – The laws now turn to holiness in daily life, beginning with forbidden sexual relations that must not copy the practices of Egypt or Canaan.

4 (cont.) – Israel is also forbidden to sacrifice children or defile God's name. The section closes by warning that these acts polluted the land and must not be repeated.

5 – The people must not steal, lie, cheat, exploit the vulnerable, or judge unfairly, and they must love their fellow as themselves. Holiness is shown not only in ritual, but also in honesty, fairness, and respect for others.

6 – God commands respect for the elderly, care for the stranger, and honest weights and measures. Israel must not profit from wrongdoing or defraud one another. The call to holiness reaches everyday business, speech, and treatment of others.

7 – The final section warns against idolatry, occult practices, and giving children to Molech, and it sets severe consequences for such sins. The chapter ends by commanding the people to keep God's statutes and live by them, because God has set them apart from the nations. Holiness is thus defined as loyalty to God in both worship and conduct.

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Achrei Mot teaches that God's presence is powerful and that access to holiness requires reverence, atonement, and carefully observed boundaries.

LEVITICUS 16:2

וַיֹּאמֶר ה' אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן אַחִיךָ וְאֵל־יָבֵא בְכָל־עֵת אֶל־הַקֹּדֶשׁ מִבַּיִת לַפְּרֻכֹּת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֶן וְלֹא יָמוּת כִּי בְעֵנָן אֶרְאֶה עַל־הַכַּפֹּרֶת:

GOD said to Moses: Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover.

LEVITICUS 16:16

וַיִּכַּפֵּר עַל־הַקֹּדֶשׁ מִטְמֵאת בְּנֵי יִשְׂרָאֵל וּמִפְשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אִתָּם בְּתוֹךְ טְמֵאתָם

Thus he shall purge the Shrine of the impurity and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their impurity.

LEVITICUS 16:21

וְסָמַךְ אַהֲרֹן אֶת־שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשְּׂעִיר הַחַי וְהִתְוֹדָה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׂעִיר וְשָׁלַח בְּיַד־אִישׁ עֵתִי הַמְדַבֵּרָה:

Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated agent.

LEVITICUS 16:30

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל־חַטָּאתֵיכֶם לִפְנֵי ה' תְּטַהֲרוּ:

For on this day atonement shall be made for you to purify you of all your sins; you shall be pure before GOD.

These verses show that holiness is not casual; it is preserved through sacred order, confession, and the gift of atonement that restores the relationship between God and Israel.