

Walk in the Light Series

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Appointed Times

Chapter II

Yom Kippur

Yom Kippur is another Appointed Time that was not initially mentioned along with the three Pilgrimage Feasts. It is not a Feast, and the first mention of this Appointed Time in the Scriptures is after the death of Aharon's two sons Nadab and Abihu. Even though the text does not specifically state that they are linked, the connection is nonetheless notable.

First let us review the incident, then we will examine the Commandment describing Yom Kippur. *“¹ And Nadab and Abihu, the sons of Aharon, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before YHWH, which He commanded them not. ² And there went out fire from YHWH, and devoured them, and they died before YHWH.”* Vayiqra 10:1-2.

Now remember that these were the two sons who went up on Mt Sinai with Moshéh, Aharon and the seventy elders. They “saw the Elohim of Yisrael” and “they ate and drank.” (Shemot 24:10,11). They were not ignorant of the “holiness” of Elohim. They were anointed to serve in the Tabernacle of YHWH, and were in the midst of serving YHWH when they were consumed.

This event has baffled many because it is not always clear what happened. Many speculate that they added a ritual or were drunk. We do not know for certain, but the focus is on the fire. They offered “strange fire.”

This event is memorialized on two other occasions in the Scriptures, namely Bemidbar 3:4 and Bemidbar 26:61. In each case the reason for their demise is that they “*offered strange fire before YHWH.*” In Vayiqra 10:1 it specifically indicated that they did something that was not commanded, or they did something that they were commanded not to do.

So the question is: What were they doing? The event is prefaced by the description of the Tabernacle being set up on Day 1 of Month 1, and the beginning of the Priestly service of Aharon and his sons. The text then moves to “the eighth day” when the esteem of YHWH appeared to the people. Some might interpret this to be day 8 of month 1, but that was not the case. You see there is a deep mystery hidden here. Fire came from the presence of YHWH, and consumed the offerings on the Altar. (Vayiqra 9:23). There was an eight day period to prepare the Tabernacle, this will become more significant when we discuss the eighth day as an Appointed Time.

This event occurred in the year 1436 BCE* and “the eighth day” was actually the eighth

day following the seven days of preparation which occurred between Day 3 and Day 9 of Month 1. Thus the eighth day was actually Day 10 of Month 1, Yom Rishon – the first day of the week following Shabbat. This is highly significant as we continue to consider the parallels between the first and the seventh months.

There is an interesting parallel that exists between this event on Day 10 of Month 1 involving Nadab and Abihu, and the incident involving Qayin and Hebel on Day 10 of Month 7. One occurred 10 days into the Spiritual Year, and the other occurred 10 days into the Civil Year. Each involved a service before YHWH by two brothers and in each case, something went terribly wrong. These events are not recorded for our reading pleasure. They are there so that we can learn from the mistakes of the past, and hopefully not repeat them.

The event involving Nadab and Abihu likely revolved around the lighting of incense, which required fire. There were two instances when incense would have been brought into the House of YHWH. The first involved the Golden Altar of Incense. Here is the command concerning the Altar of Incense.

“⁷ Aharon shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. ⁸ And when Aharon lights the lamps at twilight (mybroh nyb), he shall burn incense on it, a perpetual incense before YHWH throughout your generations. ⁹ You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it. ¹⁰ And Aharon shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most set apart to YHWH.” Shemot 30:7-10.

First, we see that this is a duty prescribed for Aharon or one of his descendants. The incense is burned in the morning and the evening, when Aharon lights the lamps. Aharon lit the Menorah at “bein ha’arbayim” (mybroh nyb), which is the same time that the Passover sacrifice is slaughtered. The lamps were obviously lit before dark, so the incense would be burned around the tequfah or turn of each day - morning and evening at sunrise and sunset.

YHWH is specific that nothing strange is to be put on it. The Hebrew word translated as strange is “zarah” (hrz) which derives from the root “zar” (rz). It means: “foreign, strange, profane, illegitimate” also “adultery.” In other words, it is out of place, out of order. In this case, “unholy” and contrary to the Commandments. Nothing was to be placed on the Altar except for the prescribed incense at the prescribed times by the prescribed person.

Notice also the mention of atonement. Once a year blood would be placed upon the horns of this Altar - blood from the sin offering of atonement. This also happened to be the other time when the Priest would bring incense into the House of YHWH. We will read more about this further on, but in each case the incense was to be lit with fire from the brazen Altar in front of the Tabernacle which was supposed to burn perpetually.

“¹² And the fire upon the Altar shall be burning in it; it shall not be put out: and the Priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. ¹³ The fire shall ever be burning upon the Altar; it shall never go out.” Vayiqra 6:12-13.

Where did the sons of Aharon get the unauthorized fire? It must not have been from the Altar, because it was described as “zarah” (hrz). It is very possible that their offering was profane because it was out of order. It is quite possible that Aharon himself was supposed to be offering the incense.

Let us examine the context of the event to gain even more insight. These were sons of Aharon so they were priests - Cohenim. Essentially, Aharon was from the Tribe of Levi, and

his clan was chosen to head the Levites. The Tribe of Levi was chosen to serve in the House of YHWH. They were literally substitutes for the firstborn of Yisrael. (Bemidbar 3:12; 8:15-19). The clan of Aharon, designated Cohenim, were thus the head or “the first” of the firstborn.

The Levites were actually offered to YHWH as a firstborn offering. The message is loud and clear that the firstborn are those who get into the House of YHWH. They are the ones who belong to Him. This, of course, was a pattern for a greater future fulfillment.

While the Levites were chosen to serve in the House, only Aharon and his descendants were selected for offering the incense. Therefore, their censers alone would hold the fire from the Altar. The Cohenim had separate and distinct duties from the Levites. The Cohenim essentially worked in the House, in the inner chambers, close to YHWH. The Levites worked in the Courts of the House, and served closer to the people. Together they acted as a bridge between the people and YHWH. This was the order established by YHWH.

There is a very powerful story in the Scriptures concerning the hierarchy of the Aharonites when the Korahites rebelled and questioned the position and authority of Aharon. They felt that Aharon should not be elevated above them. As a result, all were told to bring their censers before YHWH, and light them the next day. Mosheh asked YHWH not to respect their offering.

The next day, 250 men along with Korah lit their censers and they paid the price. YHWH did not respect their offering. The earth opened up and consumed Korah and his family. A fire came out of YHWH and consumed the 250 men who offered incense, just as fire had devoured the sons of Aharon. The censers of the 250 “sinners” (myaaj) were then beaten into plates for covering the altar. This was meant to be a memorial - a zikrone. (Bemidbar 16).

“To be a memorial unto the children of Yisrael, that no stranger, which is not of the seed of Aharon, come near to offer incense before YHWH; that he be not as Korah, and as his company: as YHWH said to him by the hand of Mosheh.” Bemidbar 16:40. The lesson should have been clear. YHWH has His established order, and we must respect it whether we like it or not. Do it His way, especially when dealing with His fire, or suffer His judgment.

Immediately after that incident, the people ignored the lesson of Korah, and they rebelled against Mosheh and Aharon. This brought a plague upon the people. ⁴³ *And Mosheh and Aharon came before the Tabernacle of the congregation.* ⁴⁴ *And YHWH spoke unto Mosheh, saying,* ⁴⁵ *Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.* ⁴⁶ *And Mosheh said unto Aharon, Take a censer, and put fire therein from off the Altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from YHWH; the plague is begun.* ⁴⁷ *And Aharon took as Mosheh commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.* ⁴⁸ *And he stood between the dead and the living; and the plague was stayed.* ⁴⁹ *Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.* ⁵⁰ *And Aharon returned unto Mosheh unto the door of the Tabernacle of the congregation: and the plague was stayed.”* Bemidbar 16:43-50.

So here we see the fire from the Altar along with the incense, brought by Aharon himself, which stopped the wrath of YHWH. This was another endorsement that the offering of Aharon, pursuant to the instruction of Mosheh, was respected by YHWH. It literally saved the people. So the point should be clear, only a Priest chosen by YHWH may make the prescribed offerings that will be respected by YHWH.

This aspect of respecting offerings brings us back to Qayin and Hebel, the two sons of Adam. This is essentially a parallel account of the sons of Aharon and in this case the sons of

Adam were acting as priests in the order of the High Priest Adam, arguably the first - resheet, in the Order of Melchizedek.¹⁴³ *“4 And Hebel, he also brought of the firstlings of his flock and of the fat thereof. And YHWH had respect unto Hebel and to his offering: 5 But unto Qayin and to his offering he had not respect. And Qayin was very wroth, and his countenance fell.”* Beresheet 4:4-5.

This event occurred at an altar. Could it have been at the door of Eden from whence mankind previously was expelled? Could it have been at the door to the House of YHWH? We can only speculate on that, but the similarities are quite profound. The Hebrew word for “respect” in the instance involving Qayin is “sha'ah” (hov). Essentially, YHWH would not acknowledge it or look at it, and Qayin was wroth (rjy). In the case of Korah and his followers, Mosheh was wroth (rjy) and asked YHWH not to “respect” or “face” (npt) Korah's offering. In the case of Korah and the Levites, Mosheh was asking YHWH to turn away from them.

Both of these instances are related as they deal with how we worship YHWH. Much of this has to do with our heart. Are we serving Him in humility and are we giving Him our best? Are we following His prescribed order, or are we presenting foreign and profane offerings before Him? If YHWH does not respect our offerings, we are subject to His judgment. This is a repeating pattern and this is the teaching of Yom Kippur.

It is within this context that we now read the actual Commandment concerning the 10th day of the seventh month.

“1 And YHWH spoke unto Mosheh after the death of the two sons of Aharon, when they offered before YHWH, and died; 2 And YHWH said unto Mosheh, Speak unto Aharon thy brother, that he come not at all times into the set apart place within the veil before the mercy seat, which is upon the Ark; that he die not: for I will appear in the cloud upon the mercy seat. 3 Thus shall Aharon come into the set apart place: with a young bullock for a sin offering, and a ram for a burnt offering. 4 He shall put on the set apart linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are set apart garments; therefore shall he wash his flesh in water, and so put them on. 5 And he shall take of the congregation of the children of Yisrael two kids of the goats for a sin offering, and one ram for a burnt offering. 6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. 7 And he shall take ta the two goats, and present them before YHWH at the door of the tabernacle of the congregation. 8 And Aharon shall cast lots upon the two goats; one (echad) lot for YHWH, and one (echad) lot for azazel. 9 And Aaron shall bring ta the goat upon which YHWH's lot fell, and offer him for a sin offering. 10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before YHWH, to make an atonement with him, ta and to let him go for azazel into the wilderness. 11 And Aharon shall bring ta the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill ta the bullock of the sin offering which is for himself: 12 And he shall take a censer full of burning coals of fire from off the Altar before YHWH, and his hands full of sweet incense beaten small, and bring it within the veil: 13 And he shall put the incense upon the fire before YHWH, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: 14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. 15 Then shall he kill ta the goat of the sin offering, that is for the people, and bring ta his blood within the veil, and do with that ta blood as he did with the blood of the bullock,

and sprinkle it **ta** upon the mercy seat, and before the mercy seat: ¹⁶ And he shall make an atonement for the set apart place, because of the uncleanness of the children of Yisrael, and because of their transgressions in all their sins: and so shall he do for the Tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. ¹⁷ And there shall be no man in the Tabernacle of the congregation when he goeth in to make an atonement in the set apart place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Yisrael. ¹⁸ And he shall go out unto the Altar that is before YHWH, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the Altar round about. ¹⁹ And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Yisrael. ²⁰ And when he hath made an end of reconciling the set apart place, and the Tabernacle of the congregation, and the Altar, he shall bring the live goat: ²¹ And Aharon shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Yisrael, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: ²² And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. ²³ And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the set apart place, and shall leave them there: ²⁴ And he shall wash his flesh with water in the set apart place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. ²⁵ And the fat of the sin offering shall he burn upon the Altar. ²⁶ And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. ²⁷ And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the set apart place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. ²⁸ And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. ²⁹ And this shall be a statute throughout the age (olam) unto you: that in the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: ³⁰ For on that day shall the Priest make an atonement for you, to cleanse you, that you may be clean from all your sins before YHWH. ³¹ It shall be a Shabbat Shabbaton unto you, and you shall afflict your souls, by a statute throughout the ages (olam). ³² And the Priest, whom he shall anoint (moshiach) **ta** and whom he shall consecrate **ta** to minister in the Priest's office in his father's stead, shall make the atonement, and shall put on **ta** the linen clothes, even the set apart garments: ³³ And he shall make an atonement for **ta** the set apart sanctuary, and he shall make an atonement for **ta** the Tabernacle of the congregation, and for **ta** the Altar, and he shall make an atonement for the Priests, and for all the people of the congregation. ³⁴ And this shall be a statute throughout the age (olam) unto you, to make an atonement for the children of Yisrael for all their sins once a year. And he did as YHWH commanded Mosheh.” Vayiqra 16:1-34.

Understanding the context of this day certainly helps gain a greater understanding. There are limits to our service and boundaries that must be respected when dealing with a set apart Elohim. As we can see from the text, even the Priest could not go before the mercy seat

on just any day or in any manner. Only the High Priest was permitted to enter in and only on one day.

He first needed to make atonement for himself and his house. We then see a detailed procedure for providing atonement for the congregation of Yisrael that involved two goats. The instruction reveals how atonement is made for the Covenant people, and the two goats bring us right back to the beginning - the two brothers Qayin and Hebel.

In fact, Hebrew tradition indicates that Qayin and Hebel made their offerings when they were 40 years old, on Day 10 of Month 7. This was Yom Kippur beginning the first Jubilee Year! As previously mentioned, the phrase "*the end of days*," which is "m'qetz yomim" in Hebrew (**mymy xqm**), is another term for the Jubilee.

Prior to that event there had already been the blood of animals shed due to the transgression of Adam and Hawah. Indeed, Hebel had shed the blood of an animal in a fashion acceptable to YHWH. Qayin was the first to shed the blood of a man - his brother Hebel. The blood of Hebel cried out, and Qayin was forced to wander, separated from YHWH, like the goat for Azazel. Hebel was killed, like the goat of YHWH.

Both goats from the congregation of Yisrael were for atonement. They were both acceptable sacrifices, and both were presented before YHWH at the door of the Tabernacle. The High Priest cast lots, and that was what sealed their fate. One was chosen for YHWH, and the other for azazel. The goat for YHWH was killed, while the goat for azazel was permitted to live. This all occurred on Day 10 of Month 7.

At this point, the connection with the Passover cannot be ignored. Remember that the Passover could be a lamb or a goat (Shemot 12:5). The Passover was selected on the 10th day of the first month. It was later slaughtered on the 14th day, and the blood was sprinkled with hyssop on the doorposts of the houses of those in Covenant with YHWH. It was a sign to be seen by all who passed by, and the Messenger of death particularly, which would pass over those with the mark of the blood.

Here, on the 10th day of the seventh month, we see the High Priest laying both hands upon the goat of YHWH while he confessed the sins of the people. The goat was then killed, and the blood of the goat for YHWH was sprinkled before the mercy seat, and on the mercy seat in the Most Set Apart Place. The mercy seat was the cover of the Ark where the blood was sprinkled, and it was actually called the Atonement Cover.¹⁴⁴

The blood of the goat is to atone for the Covenant people - Yisrael. The blood is sprinkled by the finger of the High Priest seven times, because this is in the Sabbath month, and this day is a Shabbat Shabbaton - the Sabbath of Sabbaths. The High Priest (Cohen Gadol) put fire from the Altar in his censor, and heaped it full of fine incense. This would make for a faster, fuller burn. The point was to create a lot of smoke to cover the mercy seat so that he would live and not die.

Clearly, even this earthly High Priest needed covering. He was limited in his relationship with YHWH, and his ability to draw near. While there is presently no House, or Hekal, to conduct this elaborate procedure, that was always the duty of the High Priest alone, and the entire event cried out for a greater High Priest. The Cohen Gadol was revealing the pattern, but his service was not completely fulfilling the meaning behind his actions.

The fulfillment is actually alluded to in the text. In verses 32 and 33 of Vayiqra 16 we read about how the anointed son, the Moshiach, will act in his father's stead, and make atonement for all. On the surface, this text simply allows for the hereditary succession of the Priesthood. As we look at the Hebrew we see numerous instances of the Aleph Taw (ta), and

there is the allusion to the Messiah as that greater Priest Who will make a final atonement. There are also allusions throughout the text that the Aleph Taw (ta) is the atonement.

The events of Yom Kippur reveal many things, and contain numerous levels of revelation. They can be studied, and also experienced as we participate in this very important Appointed Time. The Commandments were not strictly limited to the High Priest. There were other commandments requiring conduct by the people. Everyone is required to keep this Appointed Time by “afflicting their souls.”

*“²⁷ Also the tenth day of this seventh month shall be the Day of Atonements. It shall be a set apart rehearsal for you. You shall afflict ta your souls, and offer an offering made by fire to YHWH.
²⁸ And you shall do no work on that same day, for it is the Day of Atonements, to make atonement for you before YHWH your Elohim. ²⁹ For any person who is not afflicted in soul on that same day shall be cut off from his people. ³⁰ And any person who does any work on that same day, that person I will destroy from among his people. ³¹ You shall do no manner of work; it shall be a statute through the ages (olam) throughout your generations in all your dwellings. ³² It shall be to you a Shabbat Shabbaton, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your Sabbath.” Vayiqra 23:26-32.*

It is here that the Appointed Time is actually given a name - the Day of Atonements. It is Yom Kippurim because there are various atonements being made - not just one. The word “kippurim” (myrpk) is particularly interesting to see in the ancient Hebrew text. Our sins are primarily committed through our “hands” (k) and our “mouths” (p). Our “heads” (r) control our “mouths” (p) and our “arms” (y) control our “hands” (k). This is the process through which sin gets expressed through each one of us.

This is why we are instructed to bind the commandments on our hands as signs, and as frontlets between our eyes. (See Debarim 6:8) It is for our own good, so that we do not sin. Thankfully, when we do sin, there is atonement. Atonement is often described as “covering,” and that is an aspect of atonement. The blood of the sacrifice covers our sins so that our sins are not in YHWH’s Face. There is a deeper meaning attributed to this Day of Atonements as we see the word ending with “mem” (m) which means: “water.” So then we see that the ultimate atonement will not only involve the blood covering our sins, but also washing, and cleansing us from our sins.

Therefore, all atonements are made on this day, because all have transgressed in their beings, by their actions. As a result, everyone is required to “afflict their souls.” The Hebrew word for “afflict” derives from the root “anah” (hno) which means: “to speak, to respond, to give account.” All souls will give an account this day. This is a day connected with judgment and punishment.

In fact, the command to “afflict your souls” is directly linked with the command to “offer an offering made by fire to YHWH.” This offering was a whole burnt offering - everything went to YHWH. Interestingly, the text could read that everyone must afflict their souls and offer a whole burnt offering this day. The word “soul” is “nefesh” (vpn), and it is a person's soul that is figuratively placed upon the Altar when a sacrifice is presented.

Indeed this embodied the whole notion of atonement and substitution. The sacrificial system was meant to reveal that innocent blood was required to atone for our sins. It showed that the blood, which contains the life or soul of a being, was what was placed upon the Altar. Therefore, it was on this Day of Atonements that everyone was supposed to afflict their souls, recognizing that their souls should be up on that Altar. They should be whole burnt offerings, completely incinerated to ashes for their sins.

It is with this understanding that we see a wonderful revelation in the Hebrew text. When we read where everyone must afflict their souls, instead of simply reading “afflict” (mtyno) and “souls” (mkytvpn) we read mkytvpn-ta mtyno. So it is the Aleph Tau (ta) at the center of this afflicting our souls. This points to the Aleph Tau (ta) as the true atonement for our souls on this Day of Atonements. Of course, this works perfectly with the need for the Messiah to act as our High Priest. He is the only One Who can enter in to the Most Set Apart Place, and stand before the Mercy Seat - the Throne of Elohim.

Interestingly, this verse also defines a day and a Sabbath “from evening to evening.” This is a full 24 hour period, not just the time from sunrise to sunset as some try to define a day. Remember how critical timing was concerning the Passover. If the Passover was not kept at the correct time, it meant death to the firstborn. The same holds true for everyone on this day. There was death prescribed for all who did not obey at the right time.

On Passover, the firstborn would be eating a meal while receiving the protection of the blood. On the Day of Atonements, everyone would be fasting in order to receive the atonement provided by the blood of the goat, and the service of the High Priest. The Day of Atonements was when the sins of all Yisrael would be atoned. This is in contrast to the redemption of the firstborn provided by the Passover. The similarities and contrasts are profound, and have deep significance. In each case, obedience is required from those in the Covenant - those receiving the benefit of the shed blood.

There is another interesting aspect to the commandment concerning this day, which can only be gleaned from the Hebrew text. In an English translation of Vayiqra 23:32 we typically read the concluding phrase “*you shall celebrate your Sabbath.*” This does not make much sense as this day of affliction is quite somber, and not really a time to celebrate. Some translations tone it down a bit by providing “*you shall observe your Sabbath.*”

The reason for the difficulty is found in the Hebrew text which provides “*tishabatu shabatkem*” (mktbv wtbvt). Essentially, we are to “shabbat shabbat” which is not so easy to translate. The Hebrew text is emphatically telling us to treat this particular Shabbat very seriously. This adds to the solemnity of the day.

The various sacrifices for this day are detailed further in Bemidbar as follows: “*7 And you shall have on the tenth day of this seventh month a set apart rehearsal; and you shall afflict ta your souls: you shall not do any work therein: 8 But you shall offer a burnt offering unto YHWH for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: 9 And their grain offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, 10 A several tenth deal for one lamb, throughout the seven lambs: 11 One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the grain offering of it, and their drink offerings.*” Bemidbar 29:7-11.

Yom Kippur is the culmination of the Ten Days of Awe which began at Yom Teruah, and ended on the tenth day of the seventh month. On this day there were 10 additional sacrifices, besides the 2 goats. Therefore, we see an emphasis on 10 and 12. The number 10 is typically associated with ordinal perfection (10 Commandments) and the number 12 is typically associated with governmental perfection (12 Tribes). (see E.W. Bullinger, *Number in Scripture*, Kregel Publications 1967).

Traditionally, this span of 10 days is treated as a period of repentance and humility, which is clearly a healthy spiritual exercise. As we saw that Day 1 was a Day of Remembrance when the Scroll is opened, many believe that there is a 10 day period until final judgment. Yom Kippur is when judgment for the new Civil Year is finally rendered, so it is an extremely

somber day. When Yom Kippur of Jubilee Year 120 arrives, the theme of final judgment will take on an eternal dimension.

As a result of the severity and consequences associated with this day, Yom Kippur is probably the most significant moadee observed in Judaism today. Even in the modern State of Israel, where the majority of people are not particularly religious, everything shuts down on Yom Kipper, albeit on the false Rabbinic calendar. On that day, nothing moves, mostly out of fear and reverence toward YHWH, but sometimes out of fear of getting a stone thrown at your car if you do decide to venture out. It is taken very seriously.

This begs the question: What does it mean to afflict our souls? Most people fast on this day in obedience to the command to afflict yourself. Afflicting our souls is often simplified as mere fasting. That is one aspect, but it runs far deeper than food and water. Should we play games, throw a party or go shopping on Yom Kippur? Obviously not. We could go on to create a list of thousands of things prohibited on this day of affliction, but that would miss the point entirely.

Therefore, we see that this affliction is as much, or more, about the spiritual and internal things, as it is about depriving our flesh. It is about dying to oneself and one's own desires, so that YHWH can then fill you up and replace your desires with His desires. It is not just about "putting your time in," and then going about your business as soon as the sun sets. It is a matter of the heart, and often times when dealing with the heart, you get out of the experience what you put into it.

This is really the case with all of the Appointed Times. They are about seeking and developing a relationship with YHWH, not just going through the motions or putting in our time. Part of this process involves understanding why we are participating in the Appointed Times. We can discern the purpose from the patterns provided. The Prophet Yeshayahu provides more insight on why we afflict our souls.

^{57:14} And he will say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of My people. ¹⁵ For thus saith the high and lofty One that inhabiteth eternity, Whose Name is Set Apart: I dwell in the high and set apart place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. ¹⁶ For I will not contend throughout the ages (olam), neither will I be always wroth; for the spirit would faint before Me, and the souls that I have made. ¹⁷ For the iniquity of his covetousness was I wroth, and smote him; I hid My face and was wroth; and he went on backsliding in the way of his heart. ¹⁸ I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. ¹⁹ I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith YHWH; and I will heal him. ²⁰ But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. ²¹ There is no peace, saith my Elohim, to the wicked. ^{58:1} Cry aloud, spare not, lift up thy voice like a shofar, and declare unto My people their transgression, and to the House of Yaacob their sins. ² Yet they seek Me daily, and delight to know My ways: as a nation that did righteousness, and forsook not the ordinance of their Elohim, they ask of Me righteous judgments; they delight to draw near unto Elohim. ³ Wherefore have we fasted, say they, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge? Behold, in the day of your fast you find your own pleasure, and exact all your labors. ⁴ Behold, you fast for strife and contention, and to smite with the fist of wickedness: you fast not this day so as to make your voice to be heard on high. ⁵ Is such the fast that I have chosen? The day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to YHWH? ⁶ Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that you

break every yoke? ⁷ Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? ⁸ Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of YHWH shall be by thy rearward. ⁹ Then shalt thou call, and YHWH will answer; thou shalt cry, and He will say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; ¹⁰ and if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in darkness, and thine obscurity be as the noonday; ¹¹ and YHWH will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. ¹² And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. ¹³ If thou turn away thy foot from the Sabbath, from doing thy pleasure on My set apart day; and call the Sabbath a delight, and the Set Apart of YHWH honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: ¹⁴ then shalt thou delight thyself in YHWH; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Yaacob thy father: for the mouth of YHWH hath spoken it.” Yeshayahu 57:14-58:14.

So we can see that this day of affliction is really to get us in a place where YHWH can hear us. It is about forgiveness and deliverance. ¹⁸ *“Who is a Elohim like unto Thee, that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? He retaineth not His anger throughout the ages (olam), because He delighteth in lovingkindness.* ¹⁹ *He will again have compassion upon us; He will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea.* ²⁰ *Thou wilt perform the truth to Yaacob, and the lovingkindness to Abraham, which thou hast sworn unto our fathers from the days of old.”* Micah (Mikayahu)¹⁴⁵ 7:18-20.

YHWH has shown that He will turn away His anger, and actually forget our sins. He will remember the Covenant promises of old. As we follow that Covenant path and afflict our souls, we learn to walk in the ways of the Covenant, and we will reap the blessings associated therewith. As we choose to do His will, rather than our own, we are set free.

Amazingly, this day of Affliction is also linked with an incredible time of release - the Jubilee. After counting seven Sabbath years, also known as Shemitah years, we recognize the 50th year on the Day of Atonements as the Jubilee. This was already discussed previously, but it warrants another mention since the beginning of the Jubilee falls not at the beginning of the month, but on Day 10. On this day, the shofars were sounded throughout the Land. (Vayiqra 25:9). This is how we know that Yeshayahu was speaking specifically about the Day of Atonements. (see Yeshayahu 58:1).

Tradition prescribes that when Mosheh came down from the Mountain with the second set of tablets that it was on Yom Kippurim - The Day of Atonements which marked a Jubilee Year.¹⁴⁶ As tradition indeed appears to be true, it provides a wonderful message about forgiveness from sin and the mercy of Elohim. For it appears that it was on Yom Kippur beginning Jubilee Year 51, on the very Hebrew day of the fall equinox, that Yisrael was given a second chance with YHWH.

It was 50 Jubilee cycles previously that Qayin was given a second chance. He was marked and forced to wander in the wilderness, but he was allowed to live. Here Yisrael was given a second chance. They were not blotted out of the Scroll. They were permitted to renew the Covenant that had been broken. Eventually, they too would end up wandering in the wilderness for their further transgressions. Repeatedly, YHWH provides us with a second

chance, and allows us an opportunity to repent before His judgment falls upon us.

So this Day of Judgment is also connected with atonement for sin, and release from debts. The picture should be clear by now. The debt of sin, which we all carry from the Garden, is a debt which we cannot repay. We cannot satisfy this debt that we all inherited without an anointed High Priest, authorized by YHWH, to come before His throne. Only a High Priest from the Order of Melchizedek, can take fire from the Altar, enter into the Most Holy Place and offer up the requisite blood in the Temple in heaven. Yahushua the Messiah will surely accomplish this task on Yom Kippur beginning Jubilee Year 120, when Yisrael is given their third and final chance with YHWH.

Having received atonements, the stage is set for the rehearsal that is full of joy. The Covenant people are now ready to proceed to a Feast that finds its ultimate fulfillment in a Jubilee Year - the Feast of Succot.