



**Message for 9-19-18**  
**Yom Kippur-Day of Atonement**  
**Leviticus 16:1-34**  
**Numbers 29:7-11**  
**Isaiah 57:14-58:14**  
**Micah 7:18-20**

**Introduction**

Yom Kippur, the holiest day on the Hebrew calendar, is the end of the Ten Days of *Teshuvah*, Repentance, which began with Yom Teruah. They say it was on this day that Moses came down from Mount Sinai bearing the second set of stone tablets, after God had forgiven Israel for the sin of the Golden Calf. This is the Day of Atonement and reconciliation with God. It is the day on which God purifies us from all our errors, forgives us, and turns His ear to our prayers.

**Leviticus 16:29-31**

**29** "This shall be a permanent statute for you: in the seventh month, on the tenth day of the month, you shall humble your souls and not do any work, whether the native, or the alien who sojourns among you; <sup>30</sup> for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before the LORD. <sup>31</sup> "It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute. (NAU)

The Hebrew word for humble is *anah*. It also means bow down or afflicted. Afflicted is normally used when referring to Yom Kippur, the Day of Atonement, the holiest day on the Hebrew calendar. In Jewish thinking regarding this day, it is fixed thinking that one dresses in white, fasts (meaning no food or drink) and going to synagogue or what is also known as a *shul* or synagogue in Yiddish. It is meant as a time to cleanse oneself from sin while in the presence of the Holy One of Israel. It is a Sabbath of solemn rest connected to the humbling of one's soul. It is a permanent command from the Almighty to Moses to Israel. The distinct possibility arises when one takes this thinking one step further and applies it to the future and the second coming of Messiah Yeshua. Many believe He will return at Yom Teruah, and Yom Kippur could be the day when Yeshua judges mankind to see who will go into the Messianic Age. The Messianic Age or World to Come is called the *Olam Haba* in Hebrew.

<06031a> אָנָה *anah* (776a)

**Meaning:** *to be bowed down or afflicted, humble*

One line of thinking believes that there will be some humans who have come through the Great Tribulation who will enter the Messianic Age but may not be believers in Messiah and will be human because the Messianic Age will last one thousand years before eternity begins. Yom Kippur is seen as the last hope for redemption because the gates of heaven are closed and judgment begins. What if there is more than one option for Yom Kippur to take place? One instance is before the Messianic Age and one at the end of the Messianic Age before eternity begins. This is a lot of speculation on my part, but the unquestioned acceptance on the part of many Messianics is that with Yom Teruah, Yeshua returns. Yom Kippur, He judges. Sukkot, He sets up the Messianic Age and mortal and immortal beings enter. At the end of the Messianic Age, we have Shemini Atzeret, the Eighth Day of Assembly, after the final battle is fought, Satan is defeated for the last time, and thrown into the Lake of Fire for all time.

It's always simpler to make sure all the i's are dotted and the t's are crossed instead of there being some uncertainty. I can't say for sure how all of this will play out, but we need to keep our options open and cling to the Lord of Hosts as hard as we can.

### **Numbers 29:7-11**

**7** On the tenth day of this seventh month you shall have a holy convocation, and **deny yourselves**; you shall do no work. <sup>8</sup> You shall offer a burnt offering to the LORD, a pleasing odor: one young bull, one ram, seven male lambs a year old. They shall be without blemish. <sup>9</sup> Their grain offering shall be of choice flour mixed with oil, three-tenths of an ephah for the bull, two-tenths for the one ram, <sup>10</sup> one-tenth for each of the seven lambs; <sup>11</sup> with one male goat for a sin offering, in addition to the sin offering of atonement, and the regular burnt offering and its grain offering, and their drink offerings. (NRS)

Numbers 29:7-11 deals with Yom Kippur as well. Where it says deny yourselves, meaning to afflict oneself, the same Hebrew word *anah* is used. Deny yourselves can take on many forms when you think about it, and fasting would be just one option open to us to keep the essence of this day. We lock ourselves into a certain way of doing things because that is how it is taught and has been done for generations. When someone tries to do it differently, we become upset and point a finger at them in an accusatory manner. My goodness – we are not to mess with traditions. They are holy and ingrained in stone, never to be judged or to be tampered. This mindset can cause us to overstep what the Lord intended. One example is Passover. We gather together, have a meal, and follow the Haggadah, the Order of Service without question. The problem is we gather large groups of people and follow a service that contains things that are not mentioned in the Bible or given a place they have no right to take.

I am all for following the Torah as best as we can, but I need, at times, to question the rabbis or anyone, for that matter, who tells me I should do things a certain way because of tradition. Don't get me started on selling tickets to the Passover Seder or the High Holidays. In Judaism, they charge membership fees to belong to the congregation while the Church and Messianic congregations ask for tithes and offerings. The sad part about this is we need to ask for giving because many people do not tithe as they should. Why should a congregational leader have to ask for funds every week? That time could be put

to better use on a teaching from Scripture or a bit more time during the Bible Study to get in more discussion time. When it came to building the Tabernacle, Moses put forth what the Lord had told him to say, and so much was given to the work that Moses had to ask the people to stop bringing.

This is a time of the year when Jews believe the gates of Heaven have been opened so we can make amends between ourselves and our Creator. This is not the only time of the year we can do this because we have a way open before us through Messiah Yeshua that brings us into the presence of our heavenly Father who will hear our prayers, and if our hearts are right and we truly mean what we say, who knows what miracles may take place during this very special time of the year. Yom Kippur is the Day of Atonement, the only day in the Torah the Lord commands us to fast or to afflict ourselves. However you view what afflicting oneself means, then make sure you do so on this one day He commands to us. If you choose to afflict yourselves on other days, it is your choice to do so. This one day you can choose to obey your Creator or not.

### **Micah 7:18-20**

**18** Who is a God like You, who pardons iniquity and passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, because He delights in unchanging love. <sup>19</sup> He will again have compassion on us; He will tread our iniquities under foot. Yes, You will cast all their sins Into the depths of the sea. <sup>20</sup> You will give truth to Jacob *and* unchanging love to Abraham, which You swore to our forefathers from the days of old. (NAU)

Yes, who is a God like Him who brings redemption to the remnant of Israel. It is not a huge multitude to which Scripture is referring. It is a remnant, one made up of those who have faith in Messiah Yeshua and walk according to Torah just as Messiah Yeshua did. Does this mean one must be aware they are following the Torah? At times, I believe actions speak louder than words, and one can do something that is found in the Torah without knowing what the Torah teaches about it. Can the Torah save? No, it cannot! Only through Messiah can one receive the gift of salvation, and this gift is based on faith, not works, yet one can have works before faith that bring them to faith and redemption through Messiah Yeshua. One can have faith without works and come to understand that as part of this faith walk, they must live their lives according to the teachings of the Messiah, and He did this by living the Torah in His own life so others would see Torah in action.

God wants and desires to give us forgiveness, but we must ask for it. He will not give it to us by forcing it on us. He holds it out to us as a gift, one that we must reach out and take in faith. We must ask for forgiveness from our sins, and we don't have to do this only at Yom Kippur. We can do this at any time all year long, but the one advantage of asking for this forgiveness during the ten days of awe, between Yom Teruah and Yom Kippur, is we are joining ourselves with the Body of Israel who all desire to receive the gift of compassion from the one who offers it to us.

As a communal body, the impact this must carry must be enormous. A multitude of people, all around the world, coming together in prayer pleading with the Creator to forgive our sins and give us the gift of salvation through His Son. Everyone joined together in prayer for mercy which we call for on Yom Kippur.

### **Hebrews 10:14-29**

**14** For by a single offering he has brought to the goal for all time those who are being set apart for God and made holy. <sup>15</sup> And the *Ruach HaKodesh* too bears witness to us; for after saying, <sup>16</sup> " 'This is the covenant which I will make with them after those days,' says *ADONAI*: 'I will put my *Torah* on their hearts, and write it on their minds...,'" <sup>17</sup> he then adds, " 'And their sins and their wickednesses I will remember no more.'" <sup>18</sup> Now where there is forgiveness for these, an offering for sins is no longer needed. <sup>19</sup> So, brothers, we have confidence to use the way into the Holiest Place opened by the blood of Yeshua. <sup>20</sup> He inaugurated it for us as a new and living way through the *parokhet*, by means of his flesh. <sup>21</sup> We also have a great *cohen* over God's household. <sup>22</sup> Therefore, let us approach the Holiest Place with a sincere heart, in the full assurance that comes from trusting- with our hearts sprinkled clean from a bad conscience and our bodies washed with pure water. <sup>23</sup> Let us continue holding fast to the hope we acknowledge, without wavering; for the One who made the promise is trustworthy. <sup>24</sup> And let us keep paying attention to one another, in order to spur each other on to love and good deeds, <sup>25</sup> not neglecting our own congregational meetings, as some have made a practice of doing, but, rather, encouraging each other. And let us do this all the more as you see the Day approaching. <sup>26</sup> For if we deliberately continue to sin after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup> but only the terrifying prospect of Judgment, of raging fire that will consume the enemies. <sup>28</sup> Someone who disregards the *Torah* of Moshe is put to death without mercy on the word of two or three witnesses. <sup>29</sup> Think how much worse will be the punishment deserved by someone who has trampled underfoot the Son of God; who has treated as something common the blood of the covenant which made him holy; and who has insulted the Spirit, giver of God's grace! (CJB)

On Yom Kippur the High Priest, the *Cohen HaGadol*, makes atonement for the Tabernacle, the altar, himself, and the Holy of Holies. Why – because throughout the year sin sacrifices are made and blood shed for these sins. The altar and even the ground around it have been made unclean and must be cleansed. Blood can cleanse the way between the sinner and his God by showing us, through the *Torah*, what we must do to repair the breach. The writer of the Book of Hebrews says that an offering for sins is no longer needed because of what Yeshua did. Are we ready to walk through the veil that separates us from the Holy of Holies? Is what the accepted writer of the Book of Hebrews, the Apostle Paul, wrote saying that the veil has been removed, or is it possible he is speaking about a future time when mankind will finally be reconciled with their Creator through the shed blood of the Redeemer, Messiah Yeshua?

**Jeremiah 31:31** "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, <sup>32</sup> not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares

the LORD. <sup>33</sup> For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. (ESV)

In Jeremiah 31:31-33, the prophet is speaking about a new covenant with the house of Judah and the house of Israel. This covenant will not be broken because we will finally have accepted the gift of redemption that has been offered to us since the garden. Is it a new covenant, or is it something different?

**02319**    **שׁוֹדָשׁ** chadash {khaw-dawsh'}

**Meaning:** new, new thing, fresh

**Origin:** from 02318; TWOT - 613a; adj

**Usage:** AV - new 48, new thing 4, fresh 1; 53

There are no notes for this verse.

The Hebrew word translated as new in this passage can also mean fresh. Could it be what has been translated as new is a covenant that has received a fresh lease on life – the Torah? We will be in faith and walk this renewed covenant the Lord gave to us so very long ago.

And finally:

**Isaiah 26:11** O LORD, your hand is lifted up, but they do not see it. Let them see your zeal for your people, and be ashamed. Let the fire for your adversaries consume them. <sup>12</sup> O LORD, you will ordain peace for us, **for you have indeed done for us all our works.** (ESV)

Yes, Yom Kippur is a very powerful time of the year. All the Fall Festivals are. Why – because they have not yet been brought to fulfillment. Thank God, we still have the time to get things right.

***I will close with this: “If we desire an increase in faith, we must consent to its testings.”***

Blessings in Messiah Yeshua,

Mordecai Silver

Rabbi, Etz Chayim-Tree of Life Messianic Congregation

**TORAH: LEARN IT, LOVE IT, LIVE IT AS YESHUA DID! PSALM 119.** If you are not learning Torah, we invite you to attend Judaic Studies Institute, a Distance Learning Institute for Yeshua based Judaic Studies. Drop us a line at [student.support@jsi-edu.org](mailto:student.support@jsi-edu.org)

for more information. You can earn a certificate or diploma and take courses to help you grow in your understanding.



etz  
chayim  
Tree of Life Messianic Ministries

**Rabbi Mordecai Silver, Ph.D.**

Tel: (866) 874-7250  
Fax: (866) 800-2390  
www.etz-chayim.org  
tolmm@etz-chayim.org

P.O.Box 467, Organ, New Mexico, 88052

