

Yom HaKippurim (Day of Atonement)

And **יְהוָה** (Yahuah) spoke to Moshe (Moses), saying, 27 “Now on the tenth (10th) day of this seventh (7th) month is the Day of Atonement. It shall be for you a time of Kadosh (Holy) gathering (convocation), and you shall afflict yourselves and present a food offering to **יְהוָה** (Yahuah).28 And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before **יְהוָה** (Yahuah) your Aluah (God). 29 For whoever is not afflicted on that very day shall be cut off from his people. 30 And whoever does any work on that very day, that person I will destroy from among his people. 31 You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. 32 It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth (9th) day of the month beginning at evening, from evening to evening shall you keep your Sabbath.”

On Yom HaKippurim (Day of Atonement) **יְהוָה** (Yahuah)’s atonement (forgiveness) is sought and His judgment is feared. The 10 days between Yom Teruah (The Feast of Trumpets) and Yom HaKippurim (Day of Atonement) are called the "days of awe"... when one considers his/her sins before **יְהוָה** (Yahuah) and enters into a period of repentance; of asking for forgiveness from **יְהוָה** (Yahuah) and those you may have harmed; and of restitution.

Yom Kippur (day of Atonement) commemorates the day when **יְהוָה** (Yahuah) forgave the Hebrew people for the Sin of the Golden Calf. (40) Forty days after hearing **יְהוָה** (Yahuah) say at Mount Sinai, “You shall not have the Alahym (gods) of others in My presence; you shall not make for yourself a graven image,” the Hebrew committed the Sin of idolatry.

Moshe (Moses) spent nearly (3) three months on top of the mountain pleading with **יְהוָה** (Yahuah) for forgiveness, and on the (10th) tenth of Tishri it was finally granted: “I have pardoned, as you have requested.” From that moment on, this date, henceforth known as the Day of Atonement, is annually observed as a commemoration of our special relationship with **יְהוָה** (Yahuah), a relationship that is strong enough to survive any rocky bumps it might encounter.

This is a day when we connect with the very essence of our being, which remains faithful to **יְהוָה** (Yahuah). The Torah refers to the festival of Yom Kippur in the plural form, as "Yom Ha Kippurim" – literally, "Day of Atonements." The implication of this term is that on this day we earn different kinds of atonement's for our Sins.

The plural term "Kippurim" alludes to the function served by this Kadosh day to atone for both the living and the dead. Not only are the living judged on Yom Kippur, but the deceased are judged, as well. The Torah therefore describes Yom Kippur as "Day of Atonements," referring to the atonement's earned by both the living and the dead.

The plural form "Kippurim" alludes to the two (2) categories of Sins committed solely against **יְהוָה** (Yahuah) – and Sins committed against one's fellow man. On Yom Kippur one must "settle his accounts," so-to-speak with both the Almighty and his fellow men, and work on these two (2) areas of life – his obligations to **יְהוָה**

(Yahuah), and his obligations towards other people.

In the ritual vocabulary of the Priestly source in the Torah, to which **Leviticus 16** (as almost all of the sacrificial law in the Torah) belongs, the verb kippur which means “to cleanse,” “to decontaminate. If the reason you have to kippur something is that it is contaminated, it stands to reason that kippur must mean “to cleanse, to de-contaminate.

For on this day he (i.e. the High Priest) shall perform Kippur for you to cleanse you of all your Sins; you will become clean before אַיָּהוָה (Yahuah) **Leviticus 16: 30** And this is exactly what our High Priest (וַיָּשׁוּא (Yahusha) shall do when he returns for his Chosen believers.

Put the Yisraelites on guard against their uncleanness, lest they die through their uncleanness by defiling My dwelling which is in their midst. **Leviticus 15:31**

In the (7th) seventh month, on the (10th) tenth day of the month, you shall afflict your soul; and you shall do no manner of work, neither the citizen nor the alien who resides among you. For on this day he (i.e. the High Priest) shall perform kippur for you to cleanse you of all your Sins; you will become clean before אַיָּהוָה (Yahuah) **Leviticus 16:29–30**

Yom Kippur is the most solemn and important day in the scriptural calendar. Only once each year was any Yisraelite permitted to enter the Kadosh of Kadoshim (Holy of Hollies) in the Tabernacle or Temple and to approach אַיָּהוָה (Yahuah) where His Ruach (Spirit) resided above the mercy seat.

ATONEMENT

Atonement is really three (3) words: At-one-ment, meaning to set at one, one with Aluah (God); to reconcile, to conciliate, to expiate. ("Atonement, Agency, Accountability). In the English language, the components are at-one-ment, suggesting that a person is at one with another. Other languages [such as Spanish, Portuguese, French, Italian, and German] employ words that connote either expiation or reconciliation. Expiation means "to atone for." Reconciliation comes from Latin roots re, meaning "again"; con, meaning "with"; and sella, meaning "seat." Reconciliation, therefore, literally means "to sit again with."

Atonement means:, making amends or reparation for a mistake or Sin? This is not a difficult process to reconstruct. To be “at one” in the sense of to be “in harmony” or “in concord” is an English idiom going back at least to the late 13th century, and “to at-one” as a transitive verb meaning “to achieve a state of at-oneness, or reconciliation, between two(2) parties” first crops up in English starting in the late 16th century.

Definition of Atonement

1:reparation for an offense or injury :satisfaction a story of sin and atonement. (He wanted to find a way to make atonement for his sins).

2:the reconciliation of אַיָּהוָה (Yahuah) and humankind through the sacrificial death of וַיָּשׁוּא (Yahusha) HaMashiach.

Rich meaning is found in study of the word atonement in the Semitic languages of Tanakh (Old Testament) times. In Hebrew, the basic word for atonement is kaphar, a

verb that means "to cover" or "to forgive." [We might even surmise that if an individual qualifies for the barachahs (blessings) of the Atonement (through obedience to the principles and ordinances of the message of the Mashiach), **OWYAZL** (Yahusha) will "cover" our past transgressions from the Father. Closely related is the Aramaic and Arabic word kafat, meaning "a close embrace".

The High Priest on the Day of Atonement went through a complex set of sacrifices to atone for his own sins and the sins of all the people, and a goat (Scapegoat) was then led out to die outside the walls of the city – symbolically taking the sins of the people with it. The High Priest was then able to enter the Kadosh of Kadoshim (Holy of Hollies), sprinkling blood on the Ark of the Covenant. It was by no means certain that he would leave alive! A rope was tied around his legs so he could be pulled out if he should die. If he lived, he would go outside, lift his hands up and pronounce the Aaronic Barachah (Blessing) on the people – the only time in the year any one would invoke the tetragrammaton (**AYAZL**), the Name of **AYAZL** (Yahuah). The blood of bulls and goats could not provide true and permanent forgiveness of sins, and so **AYAZL** (Yahuah)'s Son came to provide the ultimate sacrifice Himself. He was sentenced to death in the temple by the High Priest who said, prophetically, that it was good that one man should die for the nation.

He was led outside the walls to bear the sins of the people – all the people of the world. When the temple was destroyed by the Babylonians, and again by the Romans, there was not longer a Kadosh of Kadoshim (Holy of Hollies), a High Priest or a sacrificial system. The Hebrew people had to find another means of atonement. Their solution was prayer, Fasting and good deeds.

Today, the Day of Atonement is spent in the Synagogue, in repentance, fasting and prayer asking to be written in the Book of Life for one more year. And, in modern Yisrael, nothing moves on Yom Kippur. This day, of any day is a good time to approach **AYAZL** (Yahuah) with the Reverence (fear) and awe that He deserves, to repent of our sins and thank Him for His Son's sacrifice bringing us into continual "At-one-ment" with our Maker and our names to be recorded forever in the Lamb's Book of Life.

This is a time when we "afflict our souls": we have been taught to abstain from food and drink, do not wash or anoint our bodies, do not wear leather footwear, and abstain from spousal intimacy. We are likened to the Malakym (angels), who have no physical needs. Instead of focusing on the physical, we should spend much of our day engaged in self reflection (judging ourselves), repentance and prayer.

Afflicting your soul

It has been taught in Judaism that "afflicting your soul" is equivalent to "fasting from food". This is simply not true! The word used for "afflict your soul" in **Leviticus 23:27** by **AYAZL** (Yahuah) is not the same Hebrew word used for "fasting from food". If **AYAZL** (Yahuah) wanted us to fast from food, he would have use the Hebrew word that means "fasting from food"! **AYAZL** (Yahuah) did not use that word nor instruct us to fast from food; because fasting in that way would break the physical to spiritual parallel of the Wedding that Yom Kippur represents!

The Hebrew word for "fast" is Tsum (tsoom) Strong's H6684, and it means "refrain from eating for a period of time" to **abstain from food, fast**. But this is not the word

אָנָה (Yahuah) used when instructing how to rehearse on Yom Kippur (Day of At-One-Ment). He used the Hebrew word Anah (Strong's H6031) which means “humbling one’s soul”. This word appears 79 times in the Tanakh (OT). It is used to mean “afflicted as a servant or slave” in **Genesis 15:13**, it is used in the same way in **Genesis 16:6** when Sarah is told by Abraham to Anah or Afflict her servant Hagar (to humble her, not starve her). In **Exodus 10:3** anah is used and interpreted as “humble yourself”. Humble means: not proud or haughty: not arrogant or assertive: reflecting, expressing, or offered in a spirit of deference or submission: ranking low in a hierarchy or scale: insignificant, unpretentious.

The True Meaning of Afflict Your Soul on Yom Kippur

However, there is one more very important usage of the word Anah and that is within the context of a marriage and oaths. We see the word Anah used in **Numbers 30:13** in context of marriage vows, and again used in the sense of “humbling yourself”... in this case as submitting herself to her husband:

Numbers 30:13 Every vow and every binding oath to humble (anah) herself, her husband may confirm it or her husband may annul it.

Again in **Deuteronomy 8:16** the word Anah is used meaning to humble yourself. In some cases, it is translated “Afflicted” but always in the sense of “humbling” and never in the sense of “not eating food”. Of all the occurrences in the Tanakh of the word Anah there is not one (1) reference to “fasting or refraining from eating”.

אָנָה (Yahuah)’s instruction to us on Yom Kippur is that we humble ourselves and make ourselves low before Him in obedience as a bride being wed to the bridegroom. Yom Kippur (Day of At-One-Ment) is a call to examine ourselves, inwardly reflect on our Sin i.e. afflict our souls as He instructed in Leviticus. We are to Anah ourselves or humble ourselves. **וַיִּשְׁחַט** (Yahusha) did not instruct such a fast but instead he and his disciples had a FEAST on Yom Kippur.

We are to anah ourselves or humble ourselves NOT to tsum which means fast from food. Fasting from food is another example of how pagans harshly treat their bodies to please, be approved of, or connect with their Alahym (gods/deities).

The pagan origin of fasting, is exactly what is done "by tradition" in Judaism & Christianity. "In some Pagan traditions, fasting is seen as a way to get closer to the Divine, to cleanse the body, or to prepare for a more elaborate ritual later on. In many cases, the point of fasting is to deny the body physical pleasures and needs in order to attain a deeper connection to the gods through fasting.

"Harsh treatment of the body"

Pagan style fasting from food was practiced during what is called “weeping for Tammuz” (The savior god that the Cross was made for originally, cross of Tammuz), a practice that found its way into the worship of אָנָה (Yahuah) in ancient Yisrael, see **Ezekiel 8:14-15**.

However, there are instances in scripture where servants of אָנָה (Yahuah) also fasted from food and prayed during times of great distress. David fasted from food **Samuel 12:15-17** and **Psalms 35:13-14** and others. We see Anna fasted and prayed

in the Temple and so forth. The question is, were these fasts from food of human tradition that was approved of by אַיָּהוָה (Yahuah)?

What is clear is that there is no instruction in The Torah/Tanakh (OT) given for us to fast from food and certainly not on Yom Kippur. It is also clear that **וַיְהוָה** (Yahusha) did not instruct such a fast but instead he and his disciples did not fast on Yom Kippur (The Day of Atonement) they had a FEAST. In fact, there is no evidence that **וַיְהוָה** (Yahusha) ever employed such a fast on purpose.

The Wedding

Yom Kippur (Day of Atonement). This is the actual wedding day celebration. The Groom atones for himself and for his new bride.

The Wedding Banquet

Sukkot (The Feast of Tabernacles). This feast is known as the Wedding Banquet as portrayed in **Revelation 19** After this I heard what seemed to be the loud voice of a great multitude in Shamyim (Heavens), crying out, “HalluYAH”! Salvation and glory and power belong to our Aluah (God), 2 for his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her the blood of his servants.”³ Once more they cried out, “HalluYah! The smoke from her goes up forever and ever.” 4 And the twenty-four (24) elders and the four living creatures fell down and worshiped **וַיְהוָה** (Yahusha) who was seated on the throne, saying, “Aman. HalluYah!” 5 And from the throne came a voice saying, “Hallu (Praise) our Aluah (God), all you his servants, you who fear him, small and great.”

The Marriage Supper of the Lamb

6 Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, “HalluYah! For אַיָּהוָה (Yahuah) our Aluah (God) the Almighty reigns. 7 Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; 8 it was granted her to clothe herself with fine linen, bright and pure”—for the fine linen is the righteous deeds of the Chosen believers. 9 And the Malak (Angel) said to me, “Write this: Baruch (Blessed) are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are the true words of אַיָּהוָה (Yahuah).” 10 Then I fell down at his feet to worship him, but he said to me, “You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of **וַיְהוָה** (Yahusha). Worship אַיָּהוָה (Yahuah).” For the testimony of **וַיְהוָה** (Yahusha) is the Ruach (Spirit) of prophecy. **Revelation 19:1-10**

Yom HaKippurim (Day of Atonement) was the meaning behind the Parable of the Wedding Banquet in **Matthew 22**.

The Parable of the Wedding Feast

And again **וַיְהוָה** (Yahusha) spoke to them in parables, saying, 2 “The kingdom of Shamyim (Heavens) may be compared to a king who gave a wedding feast for his son, 3 and sent his servants to call those who were invited to the wedding feast, but they would not come. 4 Again he sent other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.”’ 5 But they paid

no attention and went off, one to his farm, another to his business, 6 while the rest seized his servants, treated them shamefully, and killed them. 7 The king was angry, and he sent his troops and destroyed those murderers and burned their city. 8 Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. 9 Go therefore to the main roads and invite to the wedding feast as many as you find.' 10 And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests. 11 "But when the king came in to look at the guests, he saw there a man who had no wedding garment. 12 And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. 13 Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.' 14 For many are Called, but few are Chosen."

Matthew 22:1-14

Who are the Chosen?

To be of the few that are Chosen, you 1st must be Called, because **יְהוָה** (Yahuah) has Chosen you 1st, then you hear his Calling and acknowledge it by Choosing to respond by becoming obedient to his Call, his Will, His Commandments, then you become the Chosen. He chooses you and you choose him and his ways, therefore you are One (1) of his Chosen.

1588. eklektos chosen out, elect, choice, select, sometimes as substitute: of those chosen out by **יְהוָה** (Yahuah) for the rendering of special service to Him.

The Greek uses the words ho eklektos mou, translated "my chosen one." The word eklektos is used in different forms throughout the New Testament.

The people stood watching, and the rulers even sneered at him. They said, "He saved others; let him save himself if he is Aluah's (God's) Mashiach (Messiah), the Chosen One (1)." **Luke 23:35**

Chosen One (1) in Greek: Ho eklelegmenos mou, Strong's Concordance number: 1586

Then a voice came out of the cloud, saying, "This is My Son, My Chosen One (1); listen to Him!" **Luke 9:35**, which quotes **Isaiah 42:1**

Behold, My Servant, whom I uphold; My chosen one (1) in whom My soul delights. I have put My Ruach (Spirit) upon Him; He will bring forth justice to the nations. **Isaiah 42:1** (The word "elect" appears in the KJV and Amp). KJV has "beloved Son" because some early Greek manuscripts have the word agapētos (beloved) instead of eklelegmenos.

The Hebrew word Strong's: 972. bachir (baw-kheer'): Chosen Chosen ones

For you are a Kadosh (Holy) people to **יְהוָה** (Yahuah) your Aluah (God). **יְהוָה** (Yahuah) your Aluah (God) has Chosen you to be His own treasure, out of all the people on the face of the earth. **Deuteronomy 7:6**

Chosen – Have you chosen one to marry? Have you selected a partner for life? **יְהוָה** (Yahuah) has. The Hebrew verb bachar (baw-khar') Strong's :977 to Choose, Chosen.

1 Thessalonians 1:4 For we know, brothers loved by אַיָּאֵל (Yahuah), that he has Chosen you,

Isaiah 43:10 “You are my witnesses,” declares אַיָּאֵל (Yahuah), “and my servant whom I have Chosen, that you may know and believe me and understand that I am he. Before me no Al/El (god) was formed, nor shall there be any after me.

1 Peter 2:9 But you are a chosen race, a royal priesthood, a Kadosh (holy) nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

John 15:16 You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.

Isaiah 41:8 But you, Yisrael, my servant, Yacoob (Jacob), whom I have chosen, the offspring of Abraham, my friend; “As it is, you do not belong to the world, but I have Chosen you out of the world. That is why the world hates you.” **John 15:19** Out Of The World – The words of אַיָּאֵל (Yahusha) confirm His divinity. So do His actions.

Romans 10:13 For “everyone who calls on the name of אַיָּאֵל (Yahuah) will be saved.”

2 Chronicles 7:14 If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from Shamyim (Heavens) and will forgive their sin and heal their land.

I weep for joy when I contemplate the significance of it all. To be redeemed is to be atoned - received in the close embrace of אַיָּאֵל (Yahuah) with an expression not only of His forgiveness, but of our oneness of heart and mind. What a privilege!