

Yom Kippur 2023

In lieu of the normal weekly Torah Portion, we're going to look instead at where we are exactly on the Calendar in the midst of the Fall Festivals! We have celebrated Yom Teruah, are currently in the 10 days of awe (Yamim Nora'im) that close out the 40 day season known as the "Days of Favor" leading to Yom Kippur (just a couple days in front of us) and finally Sukkot! Of all the Feasts, Yom Kippur is seen as the most solemn, a day of fasting and prayer seeking the favor of the Most High. And with its function as the Day of Judgment (and the prophesied Great and Terrible Day of the LORD), there is significance to these associations. Yet Yom Kippur is also when the Jubilee/Yobel is sounded! How do we reconcile these two concepts? As believers walking in Covenant with Messiah Yahshua who has provided the ultimate atonement, how we do approach this day?

*Also the mindset of religion is that I can fast and pray for 1 day to be considered set (participate in a sacred outward ritual), where the cycles of the Feasts teach us that it's a journey that starts at Passover, each divine appointment molding and shaping, maturing and teaching us so that we are a Bride who has made herself ready come Sukkot!

Before diving into Yom Kippur, let's take a moment to understand the days we are currently in – the Days of Awe/Yamim Nora'im ימים נוראים Nora'im/Awe comes from the root yare' (#3372) יָרָא to fear, revere, be afraid; to reverence or honor; according to the sages there are 3 levels/types of yare'/fear from the basic fear of something unpleasant, to the second type which is fear of breaking the commandments – therefore produces obedience, but the third is defined as a profound reverence that comes from rightly seeing because yare' is a cognate of the term ra'ah (#7200) רָאָה to see!

*Could it be that these are the 3 conditions we have the potential to find ourselves in during this season – those who observe only out of the fear of something unpleasant happening, those who are obedient for fear of breaking one of the commandments, and finally those who truly have an understanding and enter into this season rightly seeing! Seeming to indicate there's a level of understanding regarding this day that is not readily available to the casual observer!

To have the fear of the LORD/Yahweh is to see Him, to know before whom you stand (**Deut. 10:12** – “And now, Israel, what doth Yahweh thy Elohim require of thee, but to fear/yare' Yahweh thy Elohim, to walk in all his ways, and to love him, and to serve Yahweh thy Elohim with all thy heart and with all thy soul...”) – only when we see Him/yare' can we now walk with Him – perhaps hinting at the time of dwelling together at Sukkot?

Looking further, yare' is a cognate of yarah יָרָה meaning to throw, cast, shoot, or pour. Both yare' and yarah reflect an exchange of energy from a higher dispensing level to a lower receiving level. This is reflected in the natural, as it is during this season that Israel receives the early rain to soften the ground. Could this reveal another aspect of Yom

Kippur? This is a season where something is about to be released/dispensed from the Throne room of Heaven and made manifest on the earth!

Hosea 6:3 – “Then shall we know, *if* we follow on to know Yahweh: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former (yareh) rain unto the earth.” – this is an idiom referring to the cycles of the Feasts (the latter rains – malkosh occur at the Spring Feasts & the former rains – yareh refer to the Fall Feasts!)

Rain: Strong's #1653 geshem גֶּשֶׁם rain, shower; it is interesting to note that it shares the same 3 letter root as the term lehitgashem לְהִתְגַּשֵּׁם which means to fulfill or realize something, making something come into being that was not!

*The combined numerical value of yarah (215) & malkosh (476) = 691 the value of the phrase Derek netivah דֶּרֶךְ נְתִיבָה – the well walked paths, referring to the ancient paths; the cycles of the Mo'edim are the ancient well traversed paths where those who understand and truly see/fear (yare') Yahweh are prepared and made ready to receive something that is about to be released! For those who know Him, He has promised to arrive with the intent of fulfilling or realizing a promise that was given causing it come into being which had not been before! He's come to declare the Yovel!

In fact Geshem is a cognate of #1655 geshem גֶּשֶׁם body – seems to hint at the manifestation both of a tangible form of His presence during these divine appointments as well as the manifestation of those who will form His body! Could this be the purpose of Yom Kippur – for the body to present itself in anticipation of being filled with His Presence, power, and authority?

Looking further at this connection, nora'im (awe) contains the root nuwr נֹרָא to give light, to shine, or to burn! Yamim Nora'im could literally be translated as the days of burning with the fire/light of Elohim! Could it be this is whom He is seeking come Yom Kippur? Those who are the burning ones – the ones who shine or are illuminated with His light will be those who have this encounter and receive the realization of their promises!

It's no accident that the first reference of yare' is found in **Genesis 3:10** – “And he said, I heard thy voice in the garden, and I was afraid/yare', because I was naked; and I hid myself.” Remember that at Adam's Creation he is literally clothed with the Glory/Light of Yahweh. He is a burning one – 'iysh a man of fire! According to the Sages, Adam is created on Yom Teruah. 10 days later is Yom Kippur, the pattern and Hebrew text suggests that when the Voice is walking in the Garden it is for a scheduled divine appointment – the next one being Yom Kippur! It seems the VOICE is seeking the one burning with the fire! However, upon the fall, this light is diminished in Adam, and now he hides having no covering to stand before the Presence!

Mosheh faces this same dilemma, a “covering”/garment/kaphar is needed in **Exodus 33:20, 22** – “...Thou canst not see my face: for there shall no man see me, and live...And it shall

come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: ”

*This takes place during the 3rd 40-day stay on Mt. Sinai by Mosheh, which began on the first of Elul and he descends on Yom Kippur!

Clift: Strong’s #5366 neqarah נִקְרָה hole, crevice, cleft, or fissure; from the root #5365 naqar נָקַר to bore, dig, pick out, or to pierce! Mosheh is placed in the pierced place in this very season we find ourselves at in preparation for this divine appointment and encounter! *Galatians 3:27 – “For as many of you as have been immersed into Messiah have put on Messiah.”

The gematria of Naqar = 350, the same value as the phrase Adam responds with in **Gen. 3:10** - “was naked” ki-‘eyrom עֵירֹם-כִּי – here is revealed the solution to the nakedness and fallen condition of Adam, he must be placed in the pierced place! Could this be why the Voice appears? Haqol הַקּוֹל, – first seen here, has a numerical value of 135, the same as hasullam הַסּלָם the ladder, seen by Jacob in Gen. 28, a winding ladder or staircase connecting heaven and earth, the DNA of Yahweh with the ability to transform, rejuvenate, and repair one in a fallen condition! The Messiah Yahshua reveals Himself as this ladder in **John 1:51**, and through the numerical connections we see that this ladder is synonymous with HaQol – the Voice. What did Adam see walking in the Garden – the Ladder/DNA Helix, the WORD!

*I believe that the Voice arrived with the intention of joining with Adam to declare the Yovel/Jubilee for Creation that had been made tohu’ v’bohu (waste and desolate) – this is the purpose of this day. Yet Adam himself was found compromised and in this same condition and now the same Voice He was to lend his shout alongside reveals the very salvation he is in need of! He sees the pierced one!

It seems that Mosheh is given the same instructions and we see the end result in **Exodus 34:30** – “And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid (yare’) to come nigh him.”

Shone: Strong’s #7160 qaran קָרַן to shine; same letters rearranged form naqar נָקַר the pierced place; and once again the value of 350! His fane shines from having been in the pierced place and literally having put on Messiah!

This term qaran is closely related to #7161 qeren קֶרֶן horn, such as the ram’s horns used to make shofars, as well as the horns upon the corners of the altar. It is seen in **Joshua 6:5** referring to the ram’s horn – the qeren hayovel – the horn of the Jubilee! This now leads us to what is the purpose of Yom Kippur – to declare the Yovel! Could it be that the foundational purpose of Yom Kippur is to declare and sound the Yovel/Jubilee? Yet one in a fallen compromised condition is unable to do so (Adam)! Therefore Yom Kippur simultaneously reveals the remedy – to be placed in the pierced one, and now from a restored standing you are capable of fulfilling the purpose of this divine appointment – to lend your voice as the qeren/horn to sound the Yovel! It seems the King arrives seeking one who is capable of this task!

Now let's look at Yom Kippur!

Leviticus 23:27 – “Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahweh.”

Atonement: Strong's #3725 kippur כִּפֹּר atonement; from the root #3722 kaphar כָּפַר to cover, purge, make atonement, make reconciliation; 4 distinct areas are atoned for: 1) the Holy Place 2) The Tabernacle 3) The altar 4) Man! Each of these 4 functions as a doorway for the Presence of the Most High to be made manifest on the earth and operate as His dwelling place! Man was the intended doorway and dwelling place – the others point towards and teach us of this responsibility.

*The word picture of kippur is כ = represents the potential in the spirit to be made actual in the physical, to be made manifest; פ = fruit of the lips, to flourish, to be fruitful – at Yom Kippur it's about the manifestation of the fruit of His lips, His WORD that was released – what word is released at this season? The sound of the Yobel!

Now let's look further at the instructions given here are to “afflict your soul”. How do we reconcile this with shouting the jubilee? Is our jubilee a joyous encounter or an affliction?

Afflict: Strong's #6031 'anah עָנָה to be occupied with, to be busy with, to humble, bow down, bestow labor upon anything, to exercise oneself in anything; also can infer to till the ground or bring the earth into cultivation; it's from the root #6030 'anah עָנָה to answer, respond, testify

Souls: Strong's #5315 nephesh נֶפֶשׁ soul, self, life, mind, emotion, passion, or desire; putting the two together it seems the instructions we are given for this day is to be busy, occupied with and laboring regarding the cultivating of our nephesh (our mind, emotion, soul). Yet where this has been translated to mean a day of fasting, was this the meaning?

Remember Yom Teruah (connected with the creation of Adam) man became a nephesh chayah (a living speaking soul). We became the dwelling place of the breath, charged with the responsibilities of releasing and declaring the WORD of Yahweh upon the earth! Connecting the dots, Yom Kippur is the appointed time for the jubilee/Yovel to be sounded (Adam's priestly duty). Yet as we've already established Adam is no condition to fulfill this task of Yom Kippur! In fact it is not fulfilled until Messiah Yahshua, walking in the authority, declares the Yobel on Yom Kippur (**Luke 4**).

*Adam hides from the Voice walking in the Garden, the pattern of Yom Kippur is the Voice seeking the one who will be joined to Him, to declare alongside Him as the proper helpmeet the Yovel of creation!

Now the instructions we are given regarding this day is to “afflict our soul” – to exercise, labor, and cultivate the nephesh! Hmm...could it be that Yahweh is instructing us to use the breath that was deposited within us to prophetically declare the Yovel – therefore tilling the ground, making it ready to receive at the appointed time of release?!

It's no accident that nephesh has a numerical value of 430 the same value as the phrase *tohu' v'bohu* (waste and desolate) – if our nephesh – our mind is not in a renewed condition, if we have not cultivated this shout, if there is no response when the Voice arrives at this appointment then we have revealed ourselves just like Adam as one who is a waste and desolate habitation incapable of being the doorway used for His WORD to be manifested!

*430 is also the number of years associated with Israel's bondage in Egypt. In Gen. 15:13 Abraham is told regarding his descendents going into Egypt – "...and they shall afflict them.." This term afflict is the same word used here for Yom Kippur and the afflicting/'*anah* of your soul! When there is no one capable of being a doorway for His Word to be released that brings restoration, healing, salvation, refuge, and provision – then the '*anah* – the affliction of bondage is what is manifested. As a slave, you have no voice!

Can you see the power of Yom Kippur? From Adam forward we have been in bondage, yet when we have no voice ourselves – the VOICE shows up to restore your shout!

Looking further, 430 is also the value of the Hebrew word shekel! It is interesting to note that in the midst of the elaborate details regarding the process of making atonement within the Tabernacle in Exodus 30, simultaneously the instructions are given regarding the atonement (*kaphar*) for the soul of man – the ½ shekel! **Exodus 30:15** – "The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto Yahweh, to make an atonement/*kaphar* for your souls."

*This doesn't follow the same pattern, everything else is dealing with the application of blood, but here it deals with bringing a coin?

Shekel: Strong's #8255 shekel שֶׁקֶל shekel, a unit of weight or measurement; breaking this word apart ש = fire, something that has the ability to consume and transform, to change & קל = Qol/Voice! The root word of shekel – shakal, infers to poise, or weigh; the primary idea is that of suspending a balance, to suspend as on a cross...to atone for the soul, Israel was commanded to lift up their fiery voice (shekel) to be joined/reconciled to THE VOICE, that would be suspended upon the execution stake for their sake. He is seeking the burning ones who will lend their voice to His at this season!

One of the central themes of Yom Kippur is repentance – teshuva (#8666) תְּשׁוּבָה to return, but also to answer...the Voice is shortly before arriving and walking among His people, and the call since Adam has been "where are you?" This is the season for teshuva – our answer!

*Notice the root shuv שׁוּב the word picture indicates a house on fire! Perhaps teaching us that true teshuva/repentance is both burning down the house where we have chosen to dwell in exile, with the intent to never return to that place again, but simultaneously one who has made teshuva is one who is on fire – has become the burning one!

Zechariah 2:5 – "For I, saith Yahweh, will be unto her a wall of fire round about, and will be the glory in the midst of her."