



Yom Kippur

Beit Emet Congregation ~ Vancouver, WA

Ben Ehrhardt, Shamash

10/11/08

www.hearoisrael.org

As we saw last week, we re-evaluate our lives and our hearts during the Ten Days of Awe, between **Yom Teruah (Day of Shouting)** and **Yom Kippur (Day of Atonement)**, Yom Kippur is the most solemn of Yahweh's **Mo'edim**, or **Appointed Times**. This Mo'ed is all about remembering Yahweh's provision for our "**kapporah**", our "**covering**" or "**atonement**". We read and recite ancient prayers commemorating the offerings Yahweh gave us, through the priesthood. We also be apply these prayers to the atoning offering of Yahweh's own blood, through Yahshua, His only brought-forth as a son; in other words, Yahweh in the flesh.

In order to fully understand what this time of year, and especially what this "**Day**" means to us, we need to look at it more closely. **Yom Kippur** has its own Torah and Haftorah reading; as well as Brit Chadashah readings, for believers in Messiah Yahshua.

Our Torah readings begin with **Wayyiqra / Leviticus 16:1-34; And YHVH spoke to Mosheh after the death of the two sons of Aharon, as they drew near before YHVH, and died. And YHVH said to Mosheh, "Speak to Aharon your brother not to come in at all times to the Set-apart Place inside the veil, before the lid of atonement which is on the ark, lest he die, because I appear in the cloud above the lid of atonement. With this Aharon should come into the Set-apart Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering. He should put on the set-apart linen long shirt, with linen trousers on his flesh, and gird himself with a linen girdle, and be dressed with the linen turban – they are set-apart garments. And he shall bathe his body in water, and shall put them on. And from the congregation of the children of Yisra'el he takes two male goats as a sin offering, and one ram as a burnt offering. And Aharon shall bring the bull as a sin offering, which is for himself, and make atonement for himself and for his house. And he shall take the two goats and let them stand before YHVH at the door of the Tent of Meeting. And Aharon shall cast lots for the two goats, one lot for YHVH and the other lot for Aza'zel. And Aharon shall bring the goat on which the lot for YHVH fell, and shall prepare it as a sin offering. But the goat on which the lot for Aza'zel fell is caused to stand alive before YHVH, to make atonement upon it, to send it into the wilderness to Aza'zel. And Aharon shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall slaughter the bull as the sin offering which is for himself, and shall take a fire holder filled with burning coals of fire from the altar before YHVH, with his hands filled with sweet incense beaten fine, and shall bring it inside the veil. And he shall put the incense on the fire before YHVH, and the cloud of incense shall cover the lid of atonement which is on the Witness, lest he die. And he shall take some of the blood of the bull and sprinkle it with his finger on the lid of atonement on the east side, also in front of the lid of atonement he**

sprinkles some of the blood with his finger seven times. And he shall slaughter the goat of the sin offering, which is for the people, and shall bring its blood inside the veil, and shall do with that blood as he did with the blood of the bull, and sprinkle it on the lid of atonement and in front of the lid of atonement. And he shall make atonement for the Set-apart Place, because of the uncleanness of the children of Yisra'el, and because of their transgressions in all their sins. And so he does for the Tent of Meeting which is dwelling with them in the midst of their uncleanness. And no man should be in the Tent of Meeting when he goes in to make atonement in the Set-apart Place, until he comes out. And he shall make atonement for himself, and for his household, and for all the assembly of Yisra'el. And he shall go out to the altar that is before YHVH, and make atonement for it. And he shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and set it apart from the uncleanness of the children of Yisra'el. And when he has finished atoning for the Set-apart Place, and the Tent of Meeting, and the altar, he shall bring the live goat. Then Aharon shall lay both his hands on the head of the live goat, and shall confess over it all the crookednesses of the children of Yisra'el, and all their transgressions in all their sins, and shall put them on the head of the goat, and shall send it away into the wilderness by the hand of a fit man. And the goat shall bear on itself all their crookednesses, to a land cut off. Thus he shall send the goat away into the wilderness. Aharon shall then come into the Tent of Meeting, and shall take off the linen garments which he put on when he went into the Set-apart Place, and shall leave them there. And he shall bathe his body in water in the set-apart place, and shall put on his garments, and shall come out and prepare his burnt offering and the burnt offering of the people, and make atonement for himself and for the people, and burn the fat of the sin offering on the altar. And he who sent away the goat to Aza'zel washes his garments, and shall bathe his body in water, and afterward he comes into the camp. And the bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Set-apart Place, is brought outside the camp. And they shall burn their skins, and their flesh, and their dung with fire. And he who burns them washes his garments, and shall bathe his body in water, and afterward he comes into the camp. And this shall be for you a law forever: In the seventh month, on the tenth day of the month, you afflict your beings, and do no work, the native or the stranger who sojourns among you. For on that day he makes atonement for you, to cleanse you, to be clean from all your sins before YHVH. It is a Sabbath of rest for you, and you shall afflict your beings – a law forever. And the priest, who is anointed and ordained to serve as priest in his father's place, shall make atonement, and shall put on the linen garments, the set-apart garments, and he shall make atonement for the Most Set-apart Place, and make atonement for the Tent of Meeting and for the altar, and make atonement for the priests and for all the people of the assembly. And this shall be for you a law forever, to make atonement for the children of Yisra'el, for all their sins, once a year.” And he did as YHVH commanded Mosheh.

The next reading is Wayyiqra 23:26-32; And YHVH spoke to Mosheh, saying, “On the tenth day of this seventh month is the Day of Atonement. It shall be a setapart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to YHVH. And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before YHVH your Elohim. For any being who is not afflicted on that same day, he shall be cut off from his people. And any being who does any work on that same day, that being I shall destroy from the midst of his people. You do no work – a law forever throughout your generations in all your dwellings. It is a Sabbath of rest to you, and you shall afflict

your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.”

Yahweh says here that the Tenth Day of the Seventh Month (***Ethaniym*** or ***Tishri***) is, in the Hebrew, “***Yom HaKippurim***”, or “***the Day of Atonements***”. And, that it is a “***Kodesh***”, or “***Set-apart***” “***Miqra***” or “***Convocation***”. Now specifically, “***Miqra***” (*mem-kuf-reish-aleph*) is a “***calling together***” or an “***assembly***” specifically called to “***proclaim***” or “***call out***” or to “***cry out***”. So, the “***Day of Atonements***” includes a set-apart assembly for the purpose of “***crying out***” or “***proclaiming***”.

In ancient times, when this was established and later practiced in the land, this was not an ***Appointed Time*** that Yisra’el was commanded to be at the Tent of Meeting, or later, at the Hekal or House of Yahweh. However, since Sukkot was such a Feast; many, if not most, of B’nei Yisra’el would have been on their journey to the place where Yahweh placed His Name, for Sukkot. So, while on their journey, they would have stopped, rested and fasted, as this “***Day***” is a Shabbaton, or High Sabbath. The “***repentance***”, “***cleansing***” and “***purification***” that come with the Days of Awe and Yom Kippur would have prepared them for coming into Yahweh’s presence to celebrate the Feast of Ingathering. I hope you’re seeing the pictures here: **1)** of our call to repentance during the month of Elul, or introspection. Remember, Elul means “***to search***”, as in “***search one’s own heart***” and **2)** hearing the “***great shofar***” on the “***Day of Shouting***” (*Yom Teruah*) announcing the coming of our “***Bridegroom / King***”, followed by **3)** our “***kapporah***” or “***atonement***”, so that we are clean, in order to **4)** live in the presence of, and reign with, Yahshua at the fulfillment of the “***Feast of Ingathering***”, or “***Tabernacles***”.

We’re also told to “***afflict***” our beings, our “***nefeshot***” or “***souls***”; or, be cut off from our people. So if we don’t “***afflict***” ourselves, we will be “***cut-off***” or no longer be Yisra’el. Now, the Hebrew word here for “***afflict***” is “***anah***” (*ayin-nun-hey*) which means to “***afflict***”, “***humble***”, “***weaken***” or “***submit***” one’s self. It also means to “***answer***” or to “***testify***”. This “***affliction***”, “***humbling***” or “***submission***” is brought about by “***fasting***”. In Hebrew the word for “***fast***” is “***tsowm***” (*tzadee-yud-mem*) which means “***shutting the mouth to food***”. This is interesting in that as one “***closes the mouth to food***”, we open our mouth in this “***affliction***” to “***testify***”, “***answer***”, “***cry out***” and “***proclaim***” Yahweh’s gift of “***Atonement***” to us. While “***fasting***” is not directly written here in ***Wayyiqra***, we learn that fasting is the way of affliction from scripture, such as ***Tehillim 35:13*** in which David wrote; ***But I, when they were sick, I put on sackcloth; I afflicted my being with fastings; And my prayer would return to my own bosom.*** And, ***Zekaryah 7:4-5*** which reads; ***Then the word of YHVH of hosts came to me, saying, “Speak to all the people of the land, and to the priests, saying, ‘When you fasted and lamented in the fifth and seventh months all these seventy years, did you truly fast for Me – for Me?’”*** These are just two of many

So, on this ***Day of Atonements***, we “***gather***”, “***cry out for***” and “***proclaim***” our atonement. We “***afflict***” ourselves with a “***fast***” in order to “***humble***” our “***nefeshot***”, our “***beings***” and we come before Yahweh Elohim of Hosts to acknowledge the forgiveness He has given us. We’re told also to bring an offering made by fire. As you know from past teachings, this offering is called, in Hebrew, “***qarab***” (*kuf-reish-bet*) which means a “***drawing near***”, a “***drawing near***” by “***fire***”.

Now, I want to take just a few minutes to look at the earthly offerings required by Yahweh, according to ***Wayyiqra 16***. First, in ***verse 3***, we’re told there was the bull for a “***sin offering***”, a “***chatta’ah***”. This offering was for the Priest and his house. The “***bull***” (“***baqar***”) represents strength, our strength. We must come before Yahweh having laid down our strength; in fact, we offer our strength to Him, Ahmein? This is why the affliction, the weakening and humbling of our

being, through fasting, is so important. Secondly in **verse 3**, we have the **“ram”** (**“ayil”** in Hebrew) as the **“burnt offering”** (**“olah”** or **“ascension”**). **“Ayil”** (the **ram**) literally means **“righteous”** or **“upright”**. The picture here is that only the upright and righteous may ascend to Yahweh; and, the righteous ascend to Him, we offer that to Him also. We can only be righteous because of Him.

Finally here, we have the **“two goats”** (**sa’iyrim**). Lots were cast for the goats; one lot for **Yahweh** and one for **“Aza’zel”**. Who or what is **“Aza’zel”**? The suggested meanings are many indeed. Strong’s Concordance equates it with the goat, referring to **“Aza’zel”** as the **“scapegoat”**. According to Gesenius’ Hebrew-Chaldee Lexicon, it simply means to **“cast out”** or **“remove”**. The Hebrew sages teach that it means the **“desert”** or a **“cliff”** from which the scapegoat is thrown. However, from the context in Scripture, this definitely seems to be referring to someone or something with a proper or capitalized name. According to the Book of Enoch, **“Aza’zel”** was the leader of a group of **“fallen Malakim”** or **“messengers”** called **“the watchers”** who mated with the daughters of men, resulting in the race of giants known as the **“Nephilim”**. It is written in Enoch that he and the watchers (some 200 in total) were largely responsible for initiating the violence and evil in the world that ended up causing Yahweh to destroy the earth with the flood in Noah’s time. This name or word **“Aza’zel”** literally means in Hebrew **“arrogant towards El”**. It is further written that he was bound and is being held in outer darkness, in an **“opening in the desert”** awaiting the judgment and being cast into the **“lake of fire”**. Yes, the Book of Enoch also speaks of the **“lake of fire”** as does **Revelation**. In Modern Hebrew, the word **“aza’zel”** means **“hell”**.

Now, let’s go back to **Wayyiqra 16:9-10**; **“And Aharon shall bring the goat on which the lot for YHVH fell, and shall prepare it as a sin offering. But the goat on which the lot for Aza’zel fell is caused to stand alive before YHVH, to make atonement upon it, to send it into the wilderness to Aza’zel.”** We see that this goat is an atonement. The Hebrew reads **“l’kaphar ala’ah”**, which means **“to atone by it”**. Then, we read in **verses 20-22**; **“And when he has finished atoning for the Set-apart Place, and the Tent of Meeting, and the altar, he shall bring the live goat. Then Aharon shall lay both his hands on the head of the live goat, and shall confess over it all the crookednesses of the children of Yisra’el, and all their transgressions in all their sins, and shall put them on the head of the goat, and shall send it away into the wilderness by the hand of a fit man. And the goat shall bear on itself all their crookednesses, to a land cut off. Thus he shall send the goat away into the wilderness.**

This **“scapegoat”** is to bear all of the sins of Yisra’el upon its head and carry them to a **“land cut-off”**. This is how David could write, in **Tehillim 103:10-13**; **He has not done to us according to our sins, Nor rewarded us according to our crookednesses. For as the heavens are high above the earth, So great is His kindness toward those who fear Him; As far as east is from west, So far has He removed our transgressions from us. As a father has compassion for his children, So YHVH has compassion for those who fear Him.**

For years I thought Yahshua’s atonement did away with all that stuff. But, **“atonement”** is a recurring theme all throughout the Scriptures. We find Aharon and his sons making atonement for themselves and for the Children of Yisra’el all through the Torah. So, why do we have this one day a year dedicated to **“atonement”**? And, what’s so special about today, if we have atonement all year long, by the Blood of Messiah? Let’s begin here with a look at the Hebrew word for **“atonement”**. It is **“kippur”** and in the Hebrew Scriptures it is actually **“kippurim”** (*khaf-pey-reish-yud-mem*) which is plural, meaning **“redemptions”** and is from the root word **“kaphar”** (*khaf-fey-reish*) which means **“to cover”**, **“to atone for”** or **“reconcile”**. OK, in this **“plural”** sense we can see that while, throughout the year, as the priest would receive the sin offerings from the people

and make atonement for them as individuals, for specific sins, we have a day set-apart (*Kodesh*) as the day of “**atonements**” or “**redemptions**” for the sins of a people, a plurality of *nefeshot*, beings.

Some of you may remember that we’ve learned, through our studies together of **Shabbat Shuva**, about the fact that there are **two** resurrections and the **one** Judgment, in **Revelation 20**. First we read from the Aramaic to English, as Yohanan was writing about the “*Beast*”, in **Revelation 13:7-9**; ***And it was given to him to wage war with the set-apart and to overcome them. And authority was given to him over all the tribes and peoples and tongues and nations. And all the inhabitants of the earth will worship him, those who are not written in the Book of Life before the foundation of the world shall worship him. If anyone has an ear, let him hear.*** Now, most English translations, which are from the Greek, read “.... ***Not written in the Book of Life of the Lamb slain from the foundation of the world....***” Well, the reference to the “***slain Lamb***” does not appear in the Aramaic. So, Yahweh knows the end from the beginning and has kept records according to the “***outcome***”. Last year we went even a little deeper on this subject. But, I think you get the idea.

Now, we need to include all of **Revelation 20** for context. So, let’s read **verses 1-15**; ***And I saw a messenger coming down from the heaven, having the key to the pit of the deep and a great chain in his hand. And he seized the dragon, the serpent of old, who is the Devil and Satan, and bound him for a thousand years, and he threw him into the pit of the deep, and shut him up, and set a seal on him, so that he should lead the nations no more astray until the thousand years were ended. And after that he has to be released for a little while. And I saw thrones – and they sat on them, and judgment was given to them – and the lives of those who had been cut-off because of the witness they bore to Yahshua and because of the Word of Elohim, and who did not worship the beast, nor his image, and did not receive his mark upon their foreheads or upon their hands. And they lived and reigned with Messiah for a thousand years [(and the rest of the dead did not come to life until the thousand years were ended) was added as being understood by the translators] – this is the first resurrection. Blessed and set-apart is the one having part in the first resurrection. The second death possesses no authority over these, but they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years. And when the thousand years have ended, Satan shall be released from his prison, and he shall go out to lead the nations astray which are in the four corners of the earth, Gog and Magog, to gather them together for battle, whose number is as the sand of the sea. And they came up over the breadth of the earth and surrounded the camp of the set-apart ones and the beloved city. And fire came down from Elohim out of the heaven and consumed them. And the devil, who led them astray, was thrown into the lake of fire and sulphur where the beast and the false prophet are. And they shall be tortured day and night forever and ever. And I saw a great white throne and Him who was sitting on it, from whose face the earth and the heaven fled away, and no place was found for them. And I saw the dead, small and great, standing before the throne, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged from what was written in the books, according to their works. And the sea gave up the dead who were in it, and death and the grave gave up the dead who were in them. And they were judged, each one according to his works. And the death and the grave were thrown into the lake of fire. This is the second death. And if anyone was not found written in the Book of Life, he was thrown into the lake of fire.***

Were you paying attention? This should settle everyone’s questions about who is saved and how we’re all judged. There are two resurrections; one for the “***believers***” or “***set-apart ones***” before

the Millennial Reign of Messiah (the one Sha'ul wrote about in **1 Thessalonians 4:16-17** and **1 Corinthians 15:50-55**) and one after the 1,000 years for everyone else. But, there's one "**Judgment**", as we just read. That means Aunt Frieda, who never heard of the Two Houses or recited the "**Sh'ma**", but who loved and served Jesus for Who He is; she'll have 1,000 years of keeping Torah to earn her "**reward**" for her "**works**", as **verse 13** says above.

Now there's an interesting companion Scripture in the Brit Chadashah reading for **Yom Kippur** from **Ibrim / Hebrews, Chapters 7 ~ 10**. I would admonish you all to read the entire four chapters tomorrow. We're going to read a few verses translated from the Hebrew rather than the Greek. Let's go to **Ibrim / Hebrews 9:24-28**; "**For the Moshiach did not enter into the Set-apart Place made with hands but was a copy of the true one. But He shall enter into the heavenly on our behalf and shall appear at the time of the service before the Face of Elohim. Also, He does not offer Himself many times like Kohen HaGadol who enters the Set-apart Place and offers in every year by the blood sprinkled. For it was needed from the beginning of the creation of the world to suffer many times. And see at the end of the world He appears once in which He will offer Himself an offering for the atonement of sins. And thus it is appointed for B'nei Adam to die once and afterward the judgment. So is the offering of our Moshiach but once to atone for the sins of many and He will enter a second time to appear without sin to those waiting for Him, to eternal salvation.**" So, we understand from Sha'ul's letter to the Hebrews that Yahshua comes before the face of Elohim and offers Himself "**once**" at the "**end of the world**". I know some translations and many pastors say the "**end of the age**". But, even from the Greek, if you translate it properly, it would read "**end of the world**".

In fact, from the Hebrew and Aramaic, we see this mistranslation in five key verses in the Brit Chadashah. Another one that fits here with judgment at the end of the world is in Yahshua's words in **Mattityahu 13:47-52**, where He said; "**Again, the Kingdom of Heaven is comparable to a drag net that was cast into the sea and gathered every kind of fish, which they, drawing forth when it was full, and sitting down on the sea shore, chose the good fish as being tov, but the bad they threw away. So it will be at the end of the world, for the messengers will go out and separate the wicked from among the righteous, and will throw them into the furnace of fire [where] there will be weeping and gnashing of teeth. have you understood these thing?**" And they answered him, "**Yes, Master**". And, He said to them, "**Therefore every scholar taught in the Kingdom of Heaven is comparable to a man that is a householder, who brings forth out of his store the renewed and old.**" Now, what do you suppose Yahshua meant by that? If we're scholars of the Kingdom of Heaven, we'll be like the "**householder**" and we'll have both the "**renewed and the old**" covenants stored within our house to bring forth when called upon.

Yahshua gave up His life at Passover nearly 2,000 years ago as our Pesach, or Passover Lamb. Remember, the blood of the Pesach was for over the doors as a covering for the "**first-born**" of Yisra'el against the Messenger of death in the tenth and last plague in Mitzrayim. And, who do the "**first-born**" represent? Remember what Yahweh told Moshe in **Shemot / Exodus 4:22-23**; "**And you shall say to Pharaoh, 'Thus said YHVH, 'Yisra'el is My son, My firstborn, so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.'**" It gets even more specific in **Yirmeyahu / Jeremiah 31:9-10**; "**With weeping they shall come, and with their prayers I bring them. I shall make them walk by rivers of waters, in a straight way in which they do not stumble. For I shall be a Father to Yisra'el, and Ephrayim – he is My first-born. Hear the word of YHVH, O nations, and declare it in the isles afar off, and say, 'He who scattered Yisra'el gathers him, and shall guard him as a shepherd his flock.'**" Remember here, that Yahweh told the Children of Yisra'el

that all the “**first-born**” were to be set-apart for him, in **Shemot 13:1-2**; **And YHVH spoke to Mosheh, saying, “Set apart to Me all the first-born, the one opening the womb among the children of Yisra’el, among man and among beast, it is Mine.”** He goes on to say, in **verses 13-14**; **“But every first-born of a donkey you are to ransom with a lamb. And if you do not ransom it, then you shall break its neck. And every first-born of man among your sons you are to ransom. And it shall be, when your son asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘By strength of hand YHVH brought us out of Mitsrayim, out of the house of bondage.”**

Yahshua’s offering at Passover is the ransom of the “**first-born**”, Yisra’el / Ephraim. This is the ransom that saves us from death. Yahshua also dealt with our being scattered. As He said in **Mattityahu 15:34**; **And He answering, said, “I was not sent except to the lost sheep of the house of Yisra’el.”** Now, let’s look for a moment at story of Zakkai (meaning *pure* or *innocent*) in **Luke 19: 1-10**; **And having entered, He was passing through Yeriho. And see, a man called Zakkai! And he was a chief tax collector, and he was rich, and he was seeking to see who Yahshua was, but was unable because of the crowd, for he was small in stature. And having run ahead, he climbed up into a sycamore tree to see Him, because He was about to pass by. And as Yahshua came to the place, He looked up and saw him, and said to him, “Zakkai, hurry and come down, for I have to stay at your house today.” And he hurried and came down, and received Him, rejoicing. And seeing it, they all grumbled, saying, “He has gone in to stay with a man who is a sinner.” But Zakkai stood up and said to the Master, “Look, Master, I give half of my possessions to the poor. And if I have taken whatever from anyone by false accusation, I repay fourfold.” And Yahshua said to him, “Today deliverance has come to this house – since he also is a son of Avraham. For the Son of Adam has come to seek and to save what was lost.”**

So, if Yahshua’s blood was shed at Passover as the ransom for the first-born lost of Yisra’el, then what of our atonement? Yahshua makes atonement for our sins on **Yom HaKippurim (the Day of Atonements)** at the end of the world. So, does Yahshua come to die again? As Sha’ul often said, **“Let it not be!”** Remember what we read in **Ibrim 9:28**; **“So is the offering of our Moshiach but once to atone for the sins of many and He will enter a second time to appear without sin to those waiting for Him, to eternal salvation.”** His offering was once, for everybody. However, He attends the Yom Kippur service, before the Face of Elohim in the Set-apart Place in Heaven, and sprinkles the blood He shed on the Lid of Atonement at the end of the world. Then, if we’ve believed on Him and called upon the Name of Yahweh, we can be declared right and be judged on our works of Torah and given our reward accordingly. Ahmein!

As we rejoice in the “**atonement**” of Yahshua for our sins, and the ransoming of our beings as “**first-born**”, making us the “**first-fruits to Elohim and the Lamb**” as **Revelation 14:4** tells us, may it carry us throughout the year and beyond, to the final “**fulfillment**” of **Yom Ha Kippurim**, at “**the end of the world**”. And, may we truly guard and hold fast to the covenant that Yahweh / Yahshua has made with us.

Baruch HaShem Yahweh!