

## Yom Kippur Special for 2020!

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### Prayer for Blessing the Scriptures

Barchu et-Yahweh hamvorach

(*Cong.* Baruch Yahweh hamvorach lay-oh-lam va-ed)

Baruch Yahweh hamvorach lay-oh-lam va-ed

Baruch ata Yah-weh, Elo-hay-nu Melech Ha-Olam

Asher bachar banu michol ha-ah-meem

Ve-nah-tan lanu et-torah tow

Baruch ata Yah-weh no-tayn ha-Torah (ve'breet chah-dash-ah)

### ALL READ IN UNISON IN ENGLISH:

Bless Yahweh, Who is to be blessed

Blessed is Yahweh, Who is to be blessed forever and ever

Blessed are You, Yahweh our Elohim, King of the Universe,

Who chose us from all the peoples and gave to us the Torah

Blessed are you Yahweh, who gave us the Torah (and the Renewed Covenant Scriptures)

### 2020 Fall Feast Schedule!

(Timings for airing of content are based on the Eastern United States. If there are any variations between this schedule on what is on the published 2020 ETC, this schedule has the final word. **High Shabbats, where no work is allowed until the following sunset, are in bold.** *Special programming is in red.*)

*Tuesday, September 22<sup>nd</sup>→Yom Kippur Special*

Thursday, September 24<sup>th</sup>→Ha'azinu Parsha

**Saturday, September 26<sup>th</sup> sunset to Sunday, September 27<sup>th</sup> sunset is the YOM KIPPUR fast!**

*Thursday, October 1<sup>st</sup> (before sunset)→Sukkot Special Complete*

**Thursday, October 1<sup>st</sup> sunset to Friday October 2<sup>nd</sup> sunset→1<sup>st</sup> day of Sukkot**

**Friday, October 2<sup>nd</sup> sunset to Saturday October 3<sup>rd</sup> sunset→Shabbat Chol Ha Moed (Sabbath in the middle of Sukkot)**

Thursday, October 8<sup>th</sup>→Ve-Zot Ha-Baracha Parsha/Hoshana Rabba<sup>1</sup>

**Thursday, October 8<sup>th</sup> sunset to Friday, October 9<sup>th</sup> sunset→Last day of Sukkot/Shemini Etzeret (Simchat Torah if outside of Israel.)**

Friday, October 9<sup>th</sup>→Recycle back to Bereshit.

## **Introduction**

The Day of Atonement or *yom ha-kippurim* which is technically “Day of Atonements” in Hebrew, is a solemn day that is a study in contrasts but also shrouded in mystery. This most important day on the Hebrew calendar paradoxically gets its origin later than the other moedim it is supposed to surpass. Then the rabbis tell us that though we are supposed to be fasting and begging for our lives that it is also among the most joyous times of year!

Ironically also, the most famous Fast of all time is technically not even called that in Hebrew directly, making for some minor confusion each year. And also each year it seems there are a fair number of Christians who can’t wrap their head around the fact that the Apostle Paul is still doing this Fast 30+ years after they were so sure all that stuff became unnecessary!

At the same time, amongst the Jewish people, only the Fast remains from what was a seemingly far more robust Biblical Set-Apart time, to the extent that neither Moshe nor Yeshua would recognize what has replaced it in modern Judaism.

So what is and is not the original Yom Kippur? What is the line between fact and legend, between Moshe, the Pharisees that Yeshua our Messiah knew and Rabbinic Judaism? And how has Christianity in some quarters completely failed to grasp its’ critical significance as a binding tie between the Tanakh and the NT and the NT to them? Those are kinds of questions I want to begin to answer here.

## **In the Beginning:**

### **THE OTHER DAYS BETWEEN YOM TERUAH/ROSH HASHANNA AND YOM KIPPUR**

#### **1) What is Tzom Gedaliah?**

*Tzom Gedaliah*, or the Fast of Gedaliah, is a minor half-fast done from sunrise to sunset on the 3<sup>rd</sup> day of Tishri, unless that day is a Shabbat, when fasting is generally frowned upon. In such a case, the rabbis will fast on 4 Tishri. However, I do not believe one should delay a fast that happens to hit naturally on Shabbat through rabbinic postponement rules, and so feasts and fasts fall on whatever day the lunar cycles dictate they fall.

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<sup>1</sup> Traditionally the 54<sup>th</sup> and last parsha of Ve-Zot Ha-Baracha is read on Shemini Etzeret (22 Tishri). However ETC rules allow it to be read the day before, Hoshana Rabba, if 22 Tishri hits on a Thursday night, which it does this year. This is not a postponement rule of any kind as I frequently criticize the rabbinic calendar for doing, because it does not affect feast timing. Rather, the reason is to avoid making a back to back parsha of Ve-Zot Ha-Baracha and the first of the new set, Bereshit.

As a result, in Hebrew Roots practice, the believer is, in my opinion, entitled to one of two possible options. They can either decide not to fast come this Shabbat on 3 Tishri, or they can fast on that Shabbat for a half day without moving the fast to another day. But here's why many Jews believe it is necessary to fast on this day in the first place.

Gedaliah was a popular governor of the Jewish people just after the Babylonian exile. He was put in charge of the remnant of Judah that was allowed to stay in the land and not go into Babylon. When he was murdered on the 3<sup>rd</sup> day of Tishri Israel mourned for his loss so greatly that it became an annual event. And yet, many people in Judaism and Hebrew Roots have largely ignored his story...and that ends right now!

And before Jeremiah retired, he added, 'You can go back to Gedaliah son of Ahikam, son of Shaphan, whom the king of Babylon has appointed governor of the towns of Judah, and stay with him among the people, or go anywhere else you think suitable.' With that, the commander of the guard gave him provisions and a present, and dismissed him.

Jeremiah went to Mizpah, to Gedaliah son of Ahikam and stayed with him, among those people still left in the country.

When the military leaders who with their men were still in the field, all heard that the king of Babylon had appointed Gedaliah son of Ahikam as governor of the country, making him responsible for the men, women and children, and those of the poor country people who had not been deported to Babylon, they came to Gedaliah at Mizpah: Ishmael son of Nethaniah, Johanan and Jonathan sons of Kareah, Seraiah son of Tanhumeth, the sons of Ephai the Netophathite, Jezaniah son of the Maacathite, they and their men.

To them and to their men Gedaliah son of Ahikam, son of Shaphan, swore an oath. 'Do not be afraid', he said, 'of serving the Chaldeans, stay in the country, serve the king of Babylon, and all will go well with you. I for my part, as the man answerable to the Chaldeans when they come to us, shall stay here at Mizpah, whereas you can harvest the wine, summer fruit and oil, fill your storage jars and settle in the towns which you have seized.'

Similarly, when all the Judeans living in Moab, with the Ammonites, in Edom and elsewhere, heard that the king of Babylon had left a remnant in Judah and had appointed Gedaliah son of Ahikam, son of Shaphan as their governor, the Judeans all came back from wherever they had been driven. On their return to the land of Judah, to Gedaliah at Mizpah, they harvested an immense quantity of wine and summer fruit.

Now Johanan son of Kareah and all the military leaders still in the field, came to Gedaliah at Mizpah and said to him, 'Are you aware that Baalis king of the Ammonites has sent Ishmael son of Nethaniah to assassinate you?' But Gedaliah son of Ahikam would not believe them.

Johanan son of Kareah then spoke in secret to Gedaliah at Mizpah, as follows: 'Please let me go and kill Ishmael son of Nethaniah, and no one will be any the wiser. Why should he assassinate you and cause the dispersal of all the Judeans who have rallied round you.'

Why should the remnant of Judah perish?' But Gedaliah son of Ahikam replied to Johanan son of Kareah, 'You will do no such thing, for what you say about Ishmael is false.'

In the seventh month, however, Ishmael son of Nethaniah son of Elishama, who was of royal descent, came with officers of the king and ten men to Gedaliah son of Ahikam at Mizpah. And as they were taking their meal together, there at Mizpah, Ishmael son of Nethaniah stood up with his ten men, and attacking Gedaliah son of Ahikam, son of Shaphan, with their swords, they killed the man whom the king of Babylon had made governor of the country.

And all the Judeans who were with him, that is with Gedaliah at Mizpah, and the Chaldeans soldiers who happened to be there, Ishmael killed too. On the day after the murder of Gedaliah, before the news had become known, eighty men arrived from Shechem, Shiloh and Samaria, with their beards shaved off, their clothing torn, and covered in self-inflicted gashes; they were bringing cereal offerings and incense with them to present to the Temple of Yahweh.

Ishmael son of Nethaniah went out of Mizpah to meet them, weeping as he went. When he met them he said, 'Come to Gedaliah son of Ahikam.' But once they were well inside the town, Ishmael son of Nethaniah slaughtered them, with the help of his men, and had them thrown into the storage-well.

There were ten of them, however, who said to Ishmael, 'Do not kill us: we have stocks of wheat and barley, oil and honey, hidden away in the fields.' So he spared them and did not kill them with their brothers. The storage-well into which Ishmael threw the corpses of all the men he had killed was a large one, the one which King Asa had built as a precaution against Baasha king of Israel. Ishmael son of Nethaniah filled it with the slaughtered men.

Ishmael then took all the rest of the people prisoner who were at Mizpah, the king's daughters and all the remaining people in Mizpah, whom Nebuzaradan, commander of the guard, had entrusted to Gedaliah son of Ahikam. Ishmael son of Nethaniah took them prisoner and set out, intending to cross over to the Ammonites.

When Johanan son of Kareah and all the military leaders who were with him heard about all the crimes committed by Ishmael son of Nethaniah, they mustered all their men and set out to attack Ishmael son of Nethaniah. They caught up with him at the great Pool of Gibeon.

At the sight of Johanan son of Kareah and all the military leaders with him, all the people with Ishmael were delighted. All the people whom Ishmael had taken as prisoners from Mizpah turned about, went back and joined Johanan son of Kareah. Ishmael son of Nethaniah, however, escaped from Johanan with eight of his men and fled to the Ammonites.

Johanan son of Kareah and all the military leaders with him then rallied all the remaining people whom Ishmael son of Nethaniah had taken as prisoners from Mizpah after killing Gedaliah son of Ahikam: men -- fighting men-women, children and eunuchs, whom they

brought back from Gibeon. Setting off, they made a halt at Khan Kimham near Bethlehem, intending to go on to Egypt, to get away from the Chaldeans. They were now terrified of them, since Ishmael son of Nethaniah had killed Gedaliah son of Ahikam whom the king of Babylon had made governor of the country. (Jeremiah 40:5-41:18 NJB)

We will talk about the strong possibility of this fast being referenced in the NT in a later section.

## 2) What is the Aseret Yemei Teshuvah?

These are the Ten Days of Repentance, from Yom Teruah/Rosh Hashanna until Yom Kippur. As the liturgy says, “On Rosh Hashanna the books are opened and on Yom Kippur they are sealed.”

This idea of books of life is inspired partially by what is written in the book of Daniel...

As I looked on, Thrones were set in place, And the Ancient of Days took His seat. His garment was like white snow, And the hair of His head was like lamb's wool. His throne was tongues of flame; Its wheels were blazing fire. A river of fire streamed forth before Him; Thousands upon thousands served Him; Myriads upon myriads attended Him; The court sat and the books were opened. (Daniel 7:9-10 JPS 1985)

The way this imagery further developed in Jewish liturgy was that these *books of life* represented a 3 volume set. The first of these, which was very thin, contained all the names of people who were so righteous that their life was guaranteed for another year. The next book, also very thin, had the names of all the people who were so evil that it was certain they were going to die. The remaining volume though was very thick, and it contained all those people—the vast majority—for whom their fates had not been decided.

It would then fall to those people to do their best during all of Elul along with a special extra effort in these Ten Days, to convince Abba YHWH to let them live. After Yom Kippur, the final decisions are made about who will live or die and the books are sealed. It is important to note that these traditions were most certainly in force during the First Century... Yeshua HaMashiyach would have recognized much of what Jews do today as part of the way things were back then.

Later on we will see proof of that last statement, as these same traditions will be taught on in the New Testament as well.

## 3) What is Shabbat Shuvah?

The Shabbat between Yom Teruah and Yom Kippur is called the Shabbat Shuvah, the Sabbath of Returning. While the weekly parsha remains the same it is the Haftorah which is altered as selections from Hosea, Micah and Joel are substituted at this time. It is Hosea's call in his portion to “return” to Abba YHWH that gives this Shabbat its name, along with its position in the Days of Awe, a time of great repentance and returning as well.

On Shabbat Shuvah one is particularly encouraged not merely to rest as one would do on a normal Shabbat, but to focus intently on prayer, study, reflection and meditating on His Name and Word. As with Shavuot, marathon study sessions starting on Friday night are not uncommon.

#### 4) Do We Really Have Four New Years' Days According to Torah?

The Torah does not directly use any term like "new year" in reference to Rosh Hashanah, except for that possible reference we saw in Ezekiel 40. The Talmud though, in tractate Rosh Hashanna, specifies four different "New Year's Days" for different purposes:

- 1) 1 Tishri (conventional "Rosh Hashanah"): "new year" for calculating calendar years, sabbatical-year (*shmita*) and Yovel (Jubilee) cycles<sup>2</sup>, and *the age of trees* for purposes of Jewish law; and for separating grain tithes.
- 2) 15 Shevat (Tu B'Shevat): "new year" for trees—*i.e.*, their current agricultural cycle and related tithes.
- 3) 1 Abib: "new year" for counting months and major festivals and for calculating the years of the reign of a Jewish king and also: In biblical times, the day following 29 Adar, Year 1 of the reign of \_\_\_\_, would be followed by 1 Abib, Year 2 of the reign of \_\_\_\_. In modern times, although the Jewish calendar year number changes on Rosh Hashanah, the months are still numbered from Nisan. The three pilgrimage festivals are always reckoned as coming in the order Passover-Shavuot-Sukkot. This can have religious law consequences even in modern times.
- 4) 1 Elul (Rosh Hashanah LaBehema): "new year" for animal tithes.

#### 5) What is Kol Nidre?

The last of the major occasions before Yom Kippur however is also the latest addition to the Jewish liturgy. Late on the 9<sup>th</sup> of Tishri, in the afternoon, is when the actual fasting for Yom Kippur is technically supposed to begin, as we see here:

'But the tenth day of this seventh month will be the Day of Expiation. You will hold a sacred assembly. You will fast and offer food burnt for Yahweh. You will do no work that day, for it is the Day of Expiation, on which the rite of expiation will be performed for you before Yahweh your Elohim. Anyone who fails to fast that day will be outlawed from his people; anyone who works that day I shall eliminate from his people. No work will be done -- this is a perpetual law for your descendants wherever you live. It must be a day of complete rest for you. **You will fast; on the evening of the ninth day of the month, from this evening till the following evening, you will rest completely.**'  
(Leviticus 23:27-32 NJB)

Over the centuries, it became very natural for Jews to go to synagogue "early" for Yom Kippur--that is to say before sunset on the 9<sup>th</sup> of Tishri, to begin their prayers and fasting.

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<sup>2</sup> The "calculation" of Yovel and Shemittah years does not mean they begin in the fall however. Rather, it is the case that the previous fall to a shemittah or yovel affects the agricultural practices of that time. If the next spring is a Land Sabbath for example, one must in the previous fall not sow barley seed. If one is in the 49<sup>th</sup> year of a Jubilee cycle, same thing, plus the fiftieth year must be proclaimed as coming at Yom Kippur.

However, as Jewish persecution reached its peak in places like 15<sup>th</sup>-century Spain, the Jews were under tremendous pressure to convert to Roman Catholicism or face exile or death.

For the Jews who were determined to stay in Spain, they faced a seemingly impossible dilemma: Lie about their faith and pretend to be Catholic to stay alive or tell the truth and die. The rabbis got together at that time and decided that concerns of life and death trumped that of telling the truth to their enemies.

As a result, *Kol Nidre*—Aramaic for “all vows”—was instituted on the 9<sup>th</sup> of Tishri. Pious Jews could take a vow at that time which absolved them from being truthful about other vows Gentiles would force on them regarding their faith.

When the practice of Kol Nidre became better known, anti-Semites ironically pointed to it as an example of why Jews were deceptive people, and they spread further exaggerations that because the occasion meant “all vows” that every single word out of a Jew’s mouth was a lie. The reality of course was, only those vows that would bring a Jew hardship or death for being Jewish were given rabbinic dispensation, and this was also well within Torah standards in terms of accommodation for matters of life and death. Rahab for example is praised in the Tanakh for lying about where the Hebrew spies were hiding to her people in Jericho.

Another aspect of Kol Nidre has to do with vows to Abba YHWH that, in spite of pious Jew’s best efforts, nevertheless fell short for whatever reason. These words of Kol Nidre differ slightly between Ashkenazic and Sephardic traditions. In both, the supplicant prays to be released from all personal vows made to Elohim during the year, so that any unfulfilled promises made to Elohim will be annulled and, thus, forgiven. In Ashkenazi tradition, the *reference* is to the coming year; in Sephardic tradition, the reference is to the year just ended. Only vows between the supplicant and Elohim are relevant. Vows made between the supplicant and other people remain perfectly valid, since they are unaffected by the prayer, unless of course the original exception life and death matters is in play.

## 6) **What is Yom Kippur?**

From the very beginning, Yom Kippur was an occasion that served a wide variety of purposes. It is first mentioned as both a day long fast and a High Shabbat in Leviticus 16:29, but it is important to note that it didn’t just arise out of a vacuum either.

The Day of Atonement arises after a long series of other purity instructions are given before, but the last certain story reference before these regulations are given is also significant:

And Nadab and Abihu, the sons of Aharon, each took his fire holder and put fire in it, and put incense on it, and brought strange fire before יהוה, which He had not commanded them. And fire came out from יהוה and consumed them, and they died before יהוה.

Then Mosheh said to Aharon, “This is what יהוה spoke, saying, ‘By those who come near Me let Me be set-apart! And before all the people let Me be esteemed!’” And Aharon was silent.

And Mosheh called to Misha'el and to Eltsaphan, the sons of Uzzi'el the uncle of Aharon, and said to them, "Come near; take your brothers from before the set-apart place out of the camp." So they came near and took them by their long shirts out of the camp, as Mosheh had said.

And Mosheh said to Aharon, and to El'azar and to Ithamar, his sons "Do not unbind your heads nor tear your garments, lest you die, and wrath come upon all the people. But let your brothers, all the house of Yisra'el, bewail the burning which יהוה has kindled. "And do not go out from the door of the Tent of Meeting, lest you die, for the anointing oil of יהוה is upon you." And they did according to the word of Mosheh. (Leviticus 10:1-7 –The Scriptures 1998)

It is at this moment that the long series of purity instructions begins, on the very next line. First, Aaron is warned that priests can't be drunk on the job, leading many sages to believe Nadav and Avihu might have been when they died. Then, the kosher code is given in Leviticus 11, followed by purity rules for women in 12, leprosy regulations in 13 and 14, and purity regulations for regular Israelites in chapter 15.

However, in spite of the connection that the rabbis believe exists between this event and Yom Kippur, I have since changed my position away from theirs and now believe that simply by following the plain chronology, that Nadav and Avihu died on 8<sup>th</sup> day of Abib, when their ordination finished. On that 8<sup>th</sup> day, Manasseh was the tribe also giving dedications to the Tabernacle. Manasseh means "causing to forget" and it seems Nadav and Avihu also "forgot" the proper way to minister and they paid the price for that.

But I also wanted to answer one question from the introduction here directly: Why is it that the Hebrew word for "fast"—*tzom*—is not used when describing Yom Kippur? Instead the word is *anah* or "afflict" as in "you will afflict your souls". Is it really a fast then after all?

The answer is yes, Yom Kippur is still a fast for two reasons. First, Moshe is trying to make a spiritual point beyond just depriving oneself of food when introducing Yom Kippur. Our souls are "afflicted" through fasting because fasting lets us know that we are vulnerable and if we keep not eating, we know also we will die. It is that fear of death, or to put a more positive spin on it, the yearning to be alive for another year through fasting, that is what this special day has always been about.

Secondly, the word "fast" is applied to Yom Kippur elsewhere:

וְצוֹם הַשְּׁבִיעִי

This line transliterates to "*ve'tzom ha-shevi-ee*" or "and the fast in the seventh month". I will reveal later on where in Tanakh this comes from, but for now just know it is there. Another reference to Yom Kippur as a "Jewish Fast" appears here, in the Aramaic NT:

יִמְא דְצוֹמָא דִּיהוּדָיָא

*Yoma d'tzoma d'Yehudaya*



Day of the Fast of the Jews (Acts 27:9-AENT)

Notice here it's the same exact word for "fast" that we saw in Hebrew—*tzom*—so there is no doubt Yom Kippur is a fast day!

## 7) Yom Kippur as Judgment Day?

That Yom Kippur was originally meant to be a time of forgiving sins is clear, but where do we get the idea of that day specifically as a day of judgment if it is not kept properly? Our first indication is here:

**Anyone who does not deny himself on that day is to be cut off from his people; and anyone who does any kind of work on that day, I will destroy from among his people.** You are not to do any kind of work; it is a permanent regulation through all your generations, no matter where you live. (Leviticus 23:29-31 CJB)

But the better and fuller explanation is in the Jubilee rules, given in Leviticus 25, as we see here...

And יהוה spoke to Mosheh on Mount Sinai, saying, "Speak to the children of Yisra'el, and say to them, 'When you come into the land which I give you, then the land shall observe a Sabbath to יהוה. 'Six years you sow your field, and six years you prune your vineyard, and gather in its fruit, but in the seventh year the land is to have a Sabbath of rest, a Sabbath to יהוה. Do not sow your field and do not prune your vineyard.

'Do not reap what grows of its own of your harvest, and do not gather the grapes of your unpruned vine, for it is a year of rest for the land. 'And the Sabbath of the land shall be to you for food, for you and your servant, and for your female servant and your hired servant, and for the stranger who sojourns with you, and for your livestock and the beasts that are in your land. All its crops are for food. 'And you shall count seven Sabbaths of years for yourself, seven times seven years. And the time of the seven Sabbaths of years shall be to you forty-nine years.

'You shall then sound a ram's horn to pass through on the tenth day of the seventh month, on the Day of Atonement cause a ram's horn to pass through all your land. 'And you shall set the fiftieth year apart, and proclaim release throughout all the land to all its inhabitants; it is a Jubilee for you. And each of you shall return to his possession and each of you return to his clan. (Leviticus 25:1-10-The Scriptures 1998)

Since Yom Kippur is clearly stated as being in the "seventh month", the clock is definitely counting from the start of spring. That means the 50<sup>th</sup> year or Jubilee, begins the next spring from this Yom Kippur. But it is within the description of the Jubilee that we see a template pattern for judgment, because the land reverts to its original owner. It is of course, Abba YHWH, who is the original Owner of the planet, and whenever He has taken the planet back from man—a kind of Jubilee—it has always been as a punishment:

To the man [Yahweh] said, 'Because you listened to the voice of your wife and ate from the tree of which I had forbidden you to eat, **Accursed be the soil because of you!**

**Painfully will you get your food from it as long as you live. It will yield you brambles and thistles, as you eat the produce of the land. By the sweat of your face will you earn your food, until you return to the ground,** as you were taken from it. For dust you are and to dust you shall return.' (Genesis 3:17-19 NJB)

Yahweh saw that human wickedness was great on earth and that human hearts contrived nothing but wicked schemes all day long. Yahweh regretted having made human beings on earth and was grieved at heart. **And Yahweh said, 'I shall rid the surface of the earth of the human beings whom I created -- human and animal, the creeping things and the birds of heaven -- for I regret having made them.'** (Genesis 6:5-7 NJB)

Less extreme examples of the “obey and stay; disobey and die or leave” are with the total destruction of Sodom and Gomorrah and the Canaanites, whose wickedness got them kicked out as a warning to Israel to not replicate that behavior. In that sense, the Jubilee was in the land before the Israelites were, and the Jubilee is a prime template for judgment and restoration, linking it firmly to Yom Kippur, the day it is proclaimed in the 49<sup>th</sup> year. And finally, we have this example literally of Biblical proportions:

Yahweh said to Noah, 'Go aboard the ark, you and all your household, for you alone of your contemporaries do I see before me as an upright man. Of every clean animal you must take seven pairs, a male and its female; of the unclean animals you must take one pair, a male and its female (and of the birds of heaven, seven pairs, a male and its female), to preserve their species throughout the earth. **For in seven days' time I shall make it rain on earth for forty days and forty nights, and I shall wipe every creature I have made off the face of the earth.'** (Genesis 7:1-4 NJB)

The Flood starts on the 17<sup>th</sup> day of the “second month”, so 7 days earlier, when Abba YHWH has judged that man must die, **was the 10<sup>th</sup> day of that month!** Then the judgment ends on the 17<sup>th</sup> day of the seventh month, but these months are not counted from either spring or fall, because in two places the Torah text says it is based on when Noah's birthday was.

But was that particular “10<sup>th</sup> day” in what we would now call “Tishri”, even accounting for the use of solar and not lunar months at this time? The answer is no. However, I have spent many hours going over the Flood chronology, taking into account important details like the olive leaf stuck in the dove's mouth on the 24<sup>th</sup> day of the 11<sup>th</sup> month, which points to the correct time of year of the Flood.

My calculations eventually brought me to the day of November 9<sup>th</sup>, 2245 BCE for the start of the Flood and a total Flood interval of exactly 375 days, but both of these conclusions I will discuss at another time. But while that is not “the 7<sup>th</sup> month” in any calendar system including that of tracking by Noah's birthday, I still maintain that the judgment day on the 10<sup>th</sup> of the Flood month set the template for what will later be another potential judgement day for the human race on Yom Kippur.

On the other hand, the Flood began in what is from our counting now the 8<sup>th</sup> month, Cheshvan, but originally this was called Bul, which interestingly enough means “flooding” (1 Kings 6:38).

Noah's birth month was then what we call Tishri or Ethanim (1 Kings 8:1-2) now. I can say that with confidence by simply counting backwards from November 9<sup>th</sup>/17<sup>th</sup> day of Month 2 to get to the start of month 1 and then correlating that day with both solar and lunar cycles.

## END PART 1

## PART TWO

### 8) Yom Kippur Torah Readings, Part 1 (Leviticus 16:1-34)

Chapter 16 [of Leviticus] describes the ritual performed by the high priest on Yom Kippur, the Day of Atonement, which occurs on the tenth day of Tishri. This was the day when Moses returned to his people with the second tablets of the Decalogue, forty days after God forgave the Israelites for the sin of the Golden Calf. - *Onkelos on the Torah: Understanding the Bible Text (Leviticus)*, p. 121.

### Linguistics are here for your review.

ACHAREY MOT SHNEY BENAY AHARON (16:1) = after the death of Aaron's two sons. The narrative was interrupted with other purity regulations, since it was critical that these deaths served as a proper warning that no one was safe from Abba YHWH's wrath if they broke these rules.

KI BEANAN ERAH'EH AL HA-PAROKHET (16:2) = since I (YHWH) appear over the Ark in a cloud. Here the cloud perhaps is symbolic of the curtain of the Kedosh Kedoshim. The appearance mentioned is probably that of Yeshua in pre-incarnate form as the Word.

HA'ASERIM (16:8) = lots. From Bibleort.org: *ascoran* or *ecrin* in French, Rashi). He would then mix up the two lots (*Arukh*, s.v. *Taraf*) and lift them out of the box quickly without thinking about which one he taking in which hand (*Yoma* 39a). The box would be large enough to hold the High Priests two hands (*Ibid.*). Thus when he lifted them out, one would be in his right hand and the other in his left hand. Since one goat would be to his right and the other to his left, the hand in which each lot was lifted would determine which goat would be designated for which part of the service (*Ibid.*).

AZAZEL (16:10) = as a proper name, may indicate a fallen angel who personifies sin. As a term, "scapegoat", refers to the goat sent into the wilderness taking our sins with him. I think but can't prove there is relationship between "Azazel" and AZAL L'EL (go towards Elohim). In the first three Gospels, Yeshua literally sends leprosy away. In John he commands a leper to wash in a place where the waters are called SHILOAM, also to send away. But by calling them to righteousness and having them do Torah (go show yourselves to the priests) Yeshua is sending the afflicted to Elohim.

Also regarding this verse, Targum Onkelos inserts the word "people" here to give a reading of "people of the house" rather than just "house" as the Torah often has it. This was done to make it clear that the atonement is for the people living in the house and not for the physical structure alone. See: *Onkelos on the Torah: Understanding the Bible Text (Leviticus)*, p. 123.

**Note on 16:11:** This line is to be understood as saying that Aaron is presenting a bull to make atonement for himself and the other priests with him. We know this because the Hebrew literally reads “for the household” which must refer to all the priests of that “house”.

PAROKET (16:12) = curtain or veil. I kind of like that the word is derived from PARAKU, a verb meaning “to habitually shut off” thus reminding us that the default position of these sacred objects is shut off from us but through righteousness unto Abba YHWH we can have access to them and, by extension, to Him.

KAPPORETH (16:14) = “mercy seat” but derived from KIPPUR, atonement. Hence “atonement device”. Also with respect to seven sprinklings, the following is from Bibleort.org:

Thus, he would sprinkle once upward and seven times downward (*Sifra*; Rashi). He would thus count 'one, one and one, one and two ...' until 'one and seven' (*Yoma* 53b). He would not actually sprinkle the blood upward or downward, but lift his hand and sprinkle with the downward motion (*Arukh*, s.v. *Matzlif*). Others say that there was no sharp division between the 'upper blood' and the 'lower,' but the priest would begin sprinkling upward, and gradually sprinkle lower (Rashi, *Yoma* 55a). See *Yoma* 53b; *Yad, Avodath Yom HaKippurim* 3:5).

SABIB (16:18) = in a circle, all around. This replicates the circular encampment of the Israelites at the base of Sinai.

OHEL MOED (16:20) = Tent of Meeting, is literally, “Tent of the Appointed Time”. The same word in plural—moedim—denotes sacred occasions throughout the year when Abba YHWH will commune with Israel, such as Passover, Tabernacles and so on.

**Special Note on Leviticus 16:23-25:** First let me give the Scripture for context:

“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.

Let’s just take the Scripture literally! It is telling us that Aaron had to strip naked and leave his clothes aside after coming into the Tent of Meeting and then he had to immediately bathe, dress in other clothes and come out to do sacrifices.

So where is Aaron going to bathe? If there were a large laver or other kind of bath unit to be built for the inside of the Set-Apart place in the midst of the Tent of Meeting, why is this not mentioned? If Aaron goes further into the Tent, he will get to the Most Set-Apart place where the Ark of the Covenant is—not a good place to be naked and look for a bath. Nor is there a back exit behind the Ark, and if Aaron goes out the only entrance—which the Scripture specifically says he does not, then he is naked in public before dressing up for Yom Kippur.

The rabbis, to be honest about it, do not like the literal sense of this Scripture and either don’t comment on it at all or if they do go through all manner of circumlocutions to deny the plain

account of Leviticus. If we just follow the exact words of the text however, it is clear that, at least on Yom Kippur, the area covered by the Tent of Meeting in its “Set-Apart Place” where the menorah, showbread table and incense table are must be over a natural spring of living water for Aaron to bathe in, as putting it over a river is just not practical. This also should inform us of the necessity for the Temple eventually to be built over a gushing spring to do the same sacrifices Aaron did.

SERAPH (16:27) = “burns” can be personified into a being that burns with righteous passion for Abba YHWH—a SERAPH or kind of angel (Isaiah 6:2). But SERAPHS can also be evil and just as passionate for the dark side (Isaiah 14:29) because that “burning” is related to how serpent’s poison burns in the body, so passion alone doesn’t dictate righteousness. We can “burn” for the right or wrong cause. This idea again brings us back to Aaron’s dead sons who offered the wrong kind of “burning”.

TE’ANU ET NAFSHOTEYCHEM (16:29) = you shall afflict your souls. The word ANAH actually is understood as “fasting” as the way we afflict our souls. Other Scriptures talk of fasting in this sense as well.

MELACHA (16:29) = work, but literally “kingdom”. The idea is that you do not “expand your kingdom or domain” on a Shabbat, whether weekly or annual as is the case of Yom Kippur. Later prophets will explain why “expanding domain” refers to the ban on buying or selling on these days. In addition, banned tasks will vary from person to person. Anything that you do normally during the week would most likely be banned on a Shabbat if its primary purpose was one of commerce.

CHUKAT OLAM (16:31) = eternal statute—even when the Temple is no longer standing.

**Note on 16:34:** I will quote the following from Rabbi Israel Drazin and then comment:

**ETERNAL LAW.** This is the third repetition of this phrase. It emphasizes still again that God’s forgiveness can be obtained when a person repents even without the Temple and sacrificial rituals (Sforno, based on the Babylonian Talmud, *Yoma* 86a). This is an important Jewish principle. The early Christian community contended that with the loss of the Temple in 70 CE, Jews no longer had a vehicle for the forgiveness and atonement and, hence, for salvation, came through the belief that the son of God died for mankind’s sins. - *Onkelos on the Torah: Understanding the Bible Text (Leviticus)*, p. 131.

**My response:** This is a vast oversimplification, because it overlooks the fact that vast numbers of Messiah’s followers in the first half-century of the faith along with every NT writer except perhaps Luke—and he’s probably a proselyte—were ethnic Jews. The Yeshua movement began as a Jewish movement while the Temple was still standing, not in place of it, because Messiah proclaimed that one greater than Solomon and the Temple was here.

While it is true that the Gentile Church to a large degree oversimplified and hyper-graced the original message into a form that many pious Jews today would find at odds with their understanding, this also neglects the key fact that Messiah Yeshua himself demanded Torah observance of his followers, and so whether we are talking about Tabernacle or Temples, priesthood or sacrifices, all that is irrelevant. Rather it has always been about obedience to

Father Yah's Torah and accepting the gift of his salvation model that has always been the true way for reconciling man to Elohim.

## 9) Yom Kippur in the Rest of Tanakh

The next reference to this day is a brief one in Numbers 29:

‘And on the tenth day of this seventh month you have a set-apart gathering, and you shall afflict your beings, you do no work. ‘And you shall bring near a burnt offering to יהוה, a sweet fragrance: one young bull, one ram, seven lambs a year old, perfect ones they are for you, and their grain offering: fine flour mixed with oil, three-tenths *of an ěphah* for the bull, two-tenths for the one ram, one-tenth for each of the seven lambs, one male goat as a sin offering, besides the sin offering for atonement, the continual burnt offering with its grain offering, and their drink offerings. (Numbers 29:7-11-The Scriptures 1998)

But, interestingly enough, neither Yom Teruah nor Yom Kippur appears in the next festival list, in Deuteronomy 16. The Torah here skips over them, and goes from the Feast of Weeks to the Feast of Tabernacles with nothing in between.

This omission was in no way however intended to suggest that Yom Teruah and Yom Kippur were not as important as the other days. Rather, the intent of Deuteronomy 16 was to list those three times when Israelite men were required to gather in Jerusalem (see Deuteronomy 16:16-17).

After this point, while the seventh month generally appears throughout the Tanakh many times, Yom Kippur itself is not directly referred to again, but there is one other “hint” of it worth mentioning...

Speak to the whole community of Israel and say, "**On the tenth day of this month each man must take an animal from the flock for his family: one animal for each household.** If the household is too small for the animal, he must join with his neighbor nearest to his house, depending on the number of persons. When you choose the animal, you will take into account what each can eat. It must be an animal without blemish, a male one year old; you may choose it either from the sheep or from the goats. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel will slaughter it at twilight. (Exodus 12:3-6 NJB)

As we all know, in Exodus 12:1-2, Abba YHWH commanded Israel to reckon their months from Abib, rather than from Tishri, as they did before.

***But from where they began counting the months the year of the Exodus prior to that command, the time they were to take a lamb and set it aside for sacrifice was also the 10<sup>th</sup> day of the 7<sup>th</sup> month!***

I believe this instruction was given—only to be carried out at the Exodus and never again—as a kind of foreshadowing that the 10<sup>th</sup> day of the 7<sup>th</sup> month—regardless as to how one counted it—would be a day of sacrifice.

But Yom Kippur imagery may have been at least indirectly intended in these last references from Tanakh:

Order a fast, proclaim a solemn assembly; you Elders, summon everybody in the country to the Temple of Yahweh your Elohim. Cry out to Yahweh: 'Alas for the day! For the Day of Yahweh is near, coming as destruction from Shaddai.' Has not the food disappeared before our very eyes? Have not joy and gladness vanished from the Temple of our Elohim? (Joel 1:14-16 NJB)

There are also huge references at least alluding to Yom Kippur in the Book of Jonah, but that is a focus for later, in our Torah Thought for the Week, so stay tuned for that! But there is one more place we need to look at in Tanakh right now...

Yahweh Sabaoth says this, "The fast of the fourth month, the fast of the fifth, the fast of the seventh and the fast of the tenth are to become glad, joyful, happy festivals for the House of Judah. So love truth and peace!" (Zechariah 8:19 NJB)

The fast of the 4<sup>th</sup> month is probably a reference to the 17<sup>th</sup> of Tammuz, when the Babylonians broke through the wall of Jerusalem exactly three weeks before destroying the Temple. Tradition in terms of doing at least a half fast on that day is so ancient and strong, that I believe it really could have gone back to Zechariah's day.

The fast of the 5<sup>th</sup> month is definitely though the destruction of Solomon's Temple on the 9<sup>th</sup> of Ab—there simply is no other possible occasion for a fast then.

But, as we saw previously, there were possibly two fasts in the seventh month that Zechariah could be thinking of. The first was the half-fast day known as *Tzom Gedaliah*, usually done on Tishri 3 to commemorate the death of a righteous Jewish governor. More than likely however, Zechariah is remembering the far more important fast of Yom Kippur just seven days later.

And finally, for those who are curious, the fast in the 10<sup>th</sup> month of Tevet commemorates an event in 1 Kings 25, when the siege by Babylon began on the 10<sup>th</sup> day of that month—which directly leads to the Temple's destruction about 18 months later. However, other rabbinic sources think the 10<sup>th</sup> month fast that Zechariah refers to happens on the 5<sup>th</sup> day when, according to Ezekiel 33:21, news of the destruction of the Temple reached the Jews already deported to Babylon, including the prophet Daniel. Whatever that case may be, Judaism today is completely united behind doing a half day fast only on the 10<sup>th</sup> of Tevet. After this point, there are no other references to Yom Kippur in Tanakh.

## **10) Yom Kippur Torah Readings, Part 2 (Leviticus 18:1-30)**

**Linguistics are here for your review.**

USHMARTEM ET-CHUKOTAY VE'ET MISHPATAY ASHER YA'ASEH OTAM  
HA'ADAM VAHAY BAHAM ANI YAHWEH (18:4) = you keep my statutes and my

judgments by which Man may live if he does them, I am Yahweh. The phrase HA ADAM means not just “a man” but any man, humanity. Abba YHWH clearly says here that all humanity must keep the Torah to live, not just the Jews!

I also like this commentary:

**ORDINANCES...LAWS.** Rashi (based on *Sifra*) articulates here the popular notion that there is a distinction between *mishpatim* and *chukim*. The first are seen as rational laws that society can understand and would have promulgated even if they were not revealed in Torah. The second are non-rational decrees that are difficult—and frequently impossible—to understand. They are laws that a person’s evil inclination and other nations urge Jews to disregard. They include such edicts as the prohibitions forbidding eating of pork (12:7) or wearing garments of a mixture of wool and linen (19:19), and the efficacy of the waters of purification (Numbers, chapter 19). This why, Rashi says, the verse concludes with the exhortation “I, the Lord, am your God,” to instruct the Jew that these are God’s decrees and they are not free to disregard them even if they do not understand them. Maimonides rejected the notion that some laws are non-rational and strongly insisted in his third book of his *Guide to the Perplexed* that all divine laws can be understood in a rational manner. - *Onkelos on the Torah: Understanding the Bible Text (Leviticus)*, p. 139.

**My comments:** The term “mishpatim” means “judgments” while “chukim” means “enactments” or perhaps “prescriptions”. The latter term does not mean it is irrational or unknowable. Rather, it means it is a Kingly Commandment for which the King does not owe an immediate explanation but for which the rationale may come about later through consistent obedience and prayer. Just because our Heavenly Father may seem to do the heavenly equivalent of our own earthly parents saying “Because I said so, that’s why” doesn’t mean the reasoning for the command will remain forever elusive. I like the English term “prescriptions” for *chukim* because like a prescription we get for a medication from our doctor, we need not know exactly why that particular series of ingredients was given for us but we tend to trust our doctors to have the detailed knowledge behind prescribing it. Maybe we research the potential medication (in this example) and then come back to our doctor for clarification, or maybe we ask proactively about a medication to see if it is right for us. Either way, the doctor is the expert and we then benefit from that expertise down the road, that is, if our “doctor” is Father Yah Who is never wrong. As a result, sorry Rashi, I am going with team Rambam (Maimonides) on this judgment call, but I do agree with Rashi that at least on first glance some parts of the Torah are more immediately intelligible than others. But all parts of the Torah must be rooted in Divine Reason and Logic.

LO TIKREVU LEGALOT ERVA (18:6) = literally “do not uncover/reveal nakedness”. However the rabbis look at GELA (from where we get “revelation” and “Galilee”) as related to EXILE (galoot) and talk about “exiling perversion” by forbidding these acts.

ESHET AVICHA (18:8) = father’s wife. The reason why the Torah includes both one’s mother and the separate category of “father’s wife” is to say that anyone who is married or was married to your father, whether your father is alive or dead, is off limits to you as a spouse or lover.



DODATCHA HI (18:14) = she is your aunt. This lady is also off limits even if the uncle her husband is dead or if she is divorced from him or not.

**Note on 18:16:** The prohibition on taking the wife of one's brother is set aside if the older brother dies without producing a male heir. In that case, as Rabbi Ibn Ezra reminds us by quoting from Deuteronomy 25, it is the moral obligation of the younger unmarried brother to take his brother's widow to wife and have the firstborn son of that union credited to the deceased brother so that his name not be blotted out of Israel.

MOLECH (18:21) from Bibleort.org: This was a ritual that related to many idolatrous religions, but was particular to Molekh, an Ammonite deity (*Sanhedrin* 64a; 1 Kings 11:7). The ritual was an initiation whereby a man's sons and daughters would go through fire (2 Kings 23:10; cf. Deuteronomy 18:10, 2 Kings 16:3, 17:17, 21:6). Some say that the initiation rite consisted of crossing a platform between two large fires, while others say that it consisted of jumping over a fire (*Sanhedrin* 64b; Rashi; Radak, *Sherashim*; *Yad, Avodath Kokhavim* 6:3; cf. *Kesef Mishneh ad loc.*)

TEBHEL (18:23) = utterly detestable perversion. Probably only the word TOWEBAH (abomination) is a stronger negative for describing a sin.

**Note on 18:25:** Even though Targum Onkelos does not radically change the wording of this line in Aramaic, according to Rabbi Israel Drazin, Onkelos does not personally believe the land itself can get defiled, a point on which I strongly disagree, as we know that even Abel's blood cried out from the ground and the regulations in Deuteronomy 21 for an unsolved murder likewise make no sense without the land itself having either sanctity or defilement intrinsically within it. See: *Onkelos on the Torah: Understanding the Bible Text (Leviticus)*, p. 143.

HALAL (profane-18:29). From Theological Workbook of the Old Testament: Unhallowed, profaned, dishonored. This adjective occurs four times. In each case the emphasis is on real or symbolic breaking of the sexual laws. In Lev (Lev 21:7, 14) it is used of women associated with (perhaps synonymous with) women who are harlots. In the list of persons a Levite may not marry it follows a widow or divorcee (here also possibly synonyms). It similarly describes Israel as the "unhallowed, wicked one" (RSV; cf. KJV "profoundly dishonored one"; RV "deadly wounded").

**My comments:** It reminds me also as the opposite of HALEL = praise El. When we profane Him we make His covenant common but when we obey Him we give Him praise that is acceptable unto Him!

## 11) Yom Kippur Haftorah Readings

### Micah 7:18-20:

Who is an Ėl like You – taking away crookedness and passing over the transgression of the remnant of His inheritance? He shall not retain His wrath forever, for He Himself delights in kindness. He shall turn back, He shall have compassion on us, He shall trample upon our crookednesses! And You throw all our sins into the depths of the sea! You give truth to

Ya‘aqob, kindness to Abraham, which You swore to our fathers from the days of old! (The Scriptures 1998)

### **Yeshayahu (Isaiah) 57:14-58:14**

And one shall say, “Heap it up! Heap it up! Prepare the way, take the stumbling-block out of the way of My people.” For thus declares the high and exalted One who dwells forever, whose Name is set-apart, “I dwell in the high and set-apart place, with him who has a bruised and humble spirit, to revive the spirit of the humble, and to revive the heart of bruised ones.

“For I would not strive forever, nor am I wroth forever, for the spirit would grow faint before Me, even the beings I have made. “For the crookedness of his unfair gain I was angry and I smote him. I hid Myself and was angry, and he went on backsliding in the way of his heart.

“I have seen his ways, but *now* I heal him, and I lead him, and restore comforts to him and to his mourners, creating the fruit of the lips: peace, peace to him who is far off and to him who is near,” said יהוה, “and I shall heal him.”

But the wrong are like the troubled sea, for it is unable to rest, and its waters cast up mud and dirt. “There is no peace,” said my Elohim, “for the wrong.” “Cry aloud, do not spare. Lift up your voice like a ram’s horn. Declare to My people their transgression, and the house of Ya‘aqob their sins.

“Yet they seek Me day by day, and delight to know My ways, as a nation that did righteousness, and did not forsake the right-ruling of their Elohim. They ask of Me rulings of righteousness, they delight in drawing near to Elohim. *They say*, ‘Why have we fasted, and You have not seen? Why have we afflicted our beings, and You took no note?’ “Look, in the day of your fasting you find pleasure, and drive on all your laborers.

“Look, you fast for strife and contention, and to strike with the fist of wrongness. You do not fast as you do this day, to make your voice heard on high. “Is it a fast that I have chosen, a day for a man to afflict his being? Is it to bow down his head like a bulrush, and to spread out sackcloth and ashes? Do you call this a fast, and an acceptable day to יהוה?

“Is this not the fast that I have chosen: to loosen the tight cords of wrongness, to undo the bands of the yoke, to exempt the oppressed, and to break off every yoke? “Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked, and cover him, and not hide yourself from your own flesh?

“Then your light would break forth like the morning, your healing spring forth speedily. And your righteousness shall go before you, the esteem of יהוה would be your rear guard. “Then, when you call, יהוה would answer; when you cry, He would say, ‘Here I am.’ “If you take away the yoke from your midst, the pointing of the finger, and the speaking of unrighteousness, if you extend your being to the hungry and satisfy the afflicted being, then your light shall dawn in the darkness, and your darkness be as noon.

“Then יהוה would guide you continually, and satisfy your being in drought, and strengthen your bones. And you shall be like a watered garden, and like a spring of water, whose waters do not fail.

“And those from among you shall build the old waste places. You shall raise up the foundations of many generations. And you would be called the Repairer of the Breach, the Restorer of Streets to Dwell In.

“If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart *day*, and shall call the Sabbath ‘a delight,’ the set-apart day of יהוה ‘esteemed,’ and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you shall delight yourself in יהוה. And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of Ya‘aqob your father. For the mouth of יהוה has spoken!”

## END PART 2

## PART 3

### 12) Yom Kippur in the Renewed Covenant

In the Yom Teruah Special, we saw how shofar imagery in the Renewed Covenant linked 1 Tishri to the apostles and to imagery of Judgment Day. We also saw that one of the names for Yom Teruah was *Yom Ha Din*, literally “Judgment Day”.

However, an equally strong case can be made for linking these shofar images to Yom Kippur. Even in the Rabbinic literature, there is reference to the Dark Moon remaining that way until Yom Kippur, with that darkness being a metaphor for the entire 10 day period of judgment that ends on 10 Tishri.

But another interesting aspect to this story is this: The NT talks about the “last shofar” as a symbol for final judgment, and it is an open question as to whether that “last trump, when the dead in Messiah will rise first” refers to the 100<sup>th</sup> blast that completes Rosh Hashanna or the last shofar blast that completes the Yom Kippur service, called *Neilah*. I believe personally that both ideas are equally true and valid, so it is worth reviewing that shofar imagery here as well:

And immediately after the suffering of those days, the sun will be darkened and the moon will not shine its light. And the stars will fall from heaven, and the powers of heaven will be shaken. And then will be seen the sign of the Son of man in heaven, and then all the tribes of the land mourn, when they will see the Son of man who comes upon the clouds of heaven with great power and glory. **And he will send his Messengers with a large shofar and they will gather his chosen ones from the four winds from one end of heaven to the other.** (Matthew 24:29-31-AENT)

The Aramaic here literally reads “Great Shofar and these other NT references also go a long way to support these related ideas:

Behold, I tell you a mystery; we will not all sleep, but we will all be changed, **Suddenly, as in the twinkling of an eye, at the last shofar, when it will sound; and the dead will arise, without corruption; and we will be changed.** For this which is corruptible, is to put on incorruption; and that which dies, will put on immortality. And when that which is corruptible, will put on incorruption, and that which dies, immortality; then will take place the Word that is written, "Death is absorbed in victory." Where is thy sting, O death? And where is thy victory, O Sheol? (1 Corinthians 15:51-55-AENT)

**Because our Master (Yeshua) will himself descend from heaven with the mandate and with the voice of the chief Messenger and with the Shofar of Elohim; and the dead who are in Mashiyach will first arise;** and then we who survive and are alive will be caught up together with them to the clouds to meet our Master (Yeshua) in the air; and so will we be ever with our Master. (1 Thessalonians 4:16-17-AENT)

**After these things, I looked and behold, a gate opened in heaven. And the first voice which I heard was as of a shofar talking with me. It said, "Come up here; and I will show you the things that must occur afterwards."** Instantly, I was in the Spirit: and behold, a throne was placed in heaven; and there was (one) seated on the throne. (Revelation 4:1-2-AENT)

**And the seven Messengers who had the seven shofars, prepared themselves to sound. And the first sounded; and there was hail and fire which were mingled with water; and these were thrown upon the earth; and a third part of the earth was burned up, and a third part of the trees were burned, and all green grass was burned.**

And the second Messenger sounded and, as it were a great mountain burning with fire, was cast into the sea; and also a third part of the sea became blood. And a third part of all the creatures in the sea that had life, died; and a third part of the ships were destroyed.

And the third Messenger sounded, and there fell from heaven a star burning like a lamp; and it fell upon a third part of the rivers and upon the fountains of water. And the name of the star was called Wormwood; and a third part of the waters became wormwood; and many persons died from the waters because they were bitter.

And the fourth Messenger sounded, and a third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them were dark, and they became dark; and the day did not give light for the third part of it, and the night in like manner. **And I saw and heard an eagle which flew in the midst, and it had a tail of blood, while it said with a loud voice: Woe, woe, to them who dwell on the earth because of the remaining sounds of the shofars of the three Messengers, who are to sound.** (Revelation 8:6-13-AENT)

Just as the Yom Teruah pattern was undeniable in these verses, so is also the pattern for Yom Kippur, but in another yet related sense. We all see this process of repentance being followed by

a shofar blast that brings redemption, the heart of Yom Kippur. Then, in other places, the ten day period of repentance is also hinted at:

Be not terrified at any of the things you are to suffer. For lo, the Accuser will throw some of you into custody, that you may be tried; **and there will be trouble to you ten days. Be faithful to death, and I will give you the crown of life.** (Revelation 2:10-AENT)

### 13) Yeshua's Yom Kippur?

While the case for Yeshua's overall Torah observance is crystal clear to many in Hebrew Roots, occasionally I still get the question of "Can we really prove directly that Yeshua haMashiyach kept Yom Kippur? I believe we can.

And when they came to Capurnakhum, those who were collecting two coins for each person for (the payment of) the head tax said to Keefa, "Your master did not give his two coins." He said "Yes" to them, and when Keefa entered into the house, Yeshua anticipated him and said to him, "What do you think, Shimon? The kings of the earth, from whom do they collect tribute and head tax? From their children or from strangers?" Shimon said to him, "From strangers." Yeshua said to him, "Then the children are free. But or else this should offend them, go to the sea and cast a hook. And the first fish that comes up, open its mouth and you will find a coin. Take that and give it for me and for you." (Matthew 17:24-27-AENT)

Many Christian leaders I have spoken with have read past this part of Matthew 17 hundreds of times and not grasped its significance. However, at least one Christian scholar I have read seems to be different:

**17:24-27** This assessment of half-stater, or half-shekel (2 drachmas), was collected annually for the support of the Temple. Yeshua anticipated Peter's confusion by trying to show him that members of the royal family are exempt from the tax. Thus, Yeshua, the Son of Elohim, was not personally obligated to pay for the support of Elohim's house. Nevertheless, to avoid offense, he would pay. The miraculously caught fish yielded a stater, or shekel, which was equal to two half-shekels, sufficient to pay for Yeshua and Peter.-The Ryrie Study Bible (NASB), p. 38

Indeed, Dr. Ryrie is quite correct about identifying this tax as the one mentioned here:

Yahweh then spoke to Moses and said, "When you count the Israelites by census, each one of them must pay Yahweh a ransom for his life, to avoid any incidence of plague among them while you are holding the census. Everyone subject to the census will pay half a shekel, reckoning by the sanctuary shekel: twenty gerah to the shekel. This half-shekel will be set aside for Yahweh. Everyone subject to the census, that is to say of twenty years and over, will pay the sum set aside for Yahweh. The rich man must not give more, nor the poor man less, than half a shekel when he pays the sum set aside for Yahweh in ransom for your lives. (Exodus 30:11-15 NJB)

Also mentioned in Exodus 36:26, the "head tax" or "Temple tax" was levied as an advance payment for the only time Israelites ransom their lives—at Yom Kippur. Even more clearly, this

poll tax is directly called “atonement money” or *keseḥ ha-kippurim* in Exodus 30:16, so it had to be collected before that date, or early in the first days of Tishri. Then Talmud then gives us this interesting detail:

At three periods of the year money is drawn from the treasury (of the Shekalim); viz.: Half a month before Passover, half a month before Pentecost, **and half a month before the Feast of Booths.** The same dates are also the terms for the obligation of cattle-tithing, so says R. Aqiba. Ben Azai says: "The dates for the latter terms are the twenty-ninth of Adar, the first of Sivan, and the twenty-ninth of Abh." R. Eliezer and R. Simeon both say: "The first of Nissan, the first of Sivan, and the twenty-ninth of Elul." **But why do they say the twenty-ninth of Elul why not the first of Tishri? Because that is a feast-day, and it is not allowed to tithe on a feast-day; therefore they ordained it for the preceding day, the twenty-ninth of Elul.** (Sheqalim 3:1 Rodkinson Mishnah)

Then we are told shortly after this, the actual shekels are collected:

**The members of the family of R. Gamaliel used to enter, each one with his shekel between his fingers, and throw it before the one who drew the money from the treasury, and the latter immediately placed it into the chest** (which he took out).--The one who came in to draw the money did not proceed before he had said to the bystanders: "I will now proceed to draw," and they had answered: "Draw, draw, draw," three times.

After the man had completed the first drawing, he covered the balance with a cover (of fur); the same was done after the second drawing; after the third drawing the balance remained uncovered; for (the covering in the first two instances) was done only in order not to draw by mistake again what had already been drawn from. **The first drawing was performed in the name of the whole land of Israel, the second in the name of the cities near the boundaries, and the third in the name of the inhabitants of Babylon, Media, and all distant lands in general.** (Sheqalim 3:3-4 Rodkinson Mishnah)

My research suggests the actual collection began perhaps on 2 Tishri, as opposed to three days earlier on 29 Elul, but either way it proves that the tax collectors would have been active in the early part of the seventh month to get the monies before Yom Kippur. Furthermore, the Matthew 17:1-4 also gives us clues that Matthew 17:24-27 is in the early part of the 7<sup>th</sup> month of Tishri:

And after six days, Yeshua led Keefa and Ya'akov and Yochanan his brother and took them up high alone. And Yeshua was transformed before them and his face was bright like the sun, and his clothes became white like light. And Moshe and Eliyahu appeared to them speaking with him. **And Keefa responded and said to Yeshua, "My Master. It is good for us that we are here. And if you desire, let us make you here three tabernacles (sukkot), one for you, and one for Moshe and one for Eliyahu.** (Matthew 17:1-4-AENT)

Why would Keefa or Peter think to build tabernacles, even if Luke 9:26 says “he didn’t know what he was saying” there still had to be a reason behind the utterance. I think Keefa’s mistaken assumption was simply that Moshe and Eliyahu would be hanging around with them for a few

weeks, rather than just the momentary appearance it ended up being. Keefa may have also erroneously thought Moshe and Eliyahu could have travelled with them back to Jerusalem for Sukkot! Or the “tabernacles” Peter wanted to build would be used for a Sukkot at their current location, even though that violates Torah.

Whatever that case may be, it is yet another layer detail that only makes sense in the early days of Tishri, when Sukkot is 2 weeks away at the start. But the final proof is what Yeshua says about a demon possessed boy that he heals just before the tax officials come:

And when they came, the crowds approached towards him. And a man bowed down on his knees. And he said to him, "My Master, have mercy upon me. My son, who has a demon, is badly afflicted. For many times he has fallen in the fire, and many times in the water. And I brought him to your disciples, and they were not able to heal him."

Yeshua answered and said, "Oh crooked and faithless generation! Until when must I be with you and until when must I endure you? Bring him here to me." And Yeshua rebuked it, and the demon went out from him. And the boy was healed from that moment.

Then the disciples drew near to Yeshua while he was alone and said to him, "Why were we not able to heal him?" Yeshua said to them, "Because of your unbelief. For truly I say to you that if you had faith in you like a grain of mustard seed, you could say to this mountain, move away from here, and it would move. And not a thing would be able to prevail over you. **But this kind does not go out except by fasting and by prayer.**" (Matthew 17:14-21-AENT)

Since the tax collectors arrive next, Yom Kippur hasn't started yet, but Yeshua's teaching about the need for fasting anyway. **I believe the clearest reason why he is doing this is simple: The day he is healing the demon he is fasting, or there would be no reason to make the comment about fasting at that time!** Why say this demon can only come out through fasting and not fast?

*However, since that fast day cannot be Yom Kippur itself, there is only one other fast day in that entire seventh month—The Fast of Gedaliah—meaning this event had to take place on Tishri 3, or Thursday, September 27<sup>th</sup>, 29 CE. As we saw before, only having that 3<sup>rd</sup> day of Tishri hitting a Shabbat would make the rabbis defer the fast to the 4<sup>th</sup>. Since this occasion, also called Tzom Gedaliah, did not hit on a Shabbat, it happened right on schedule that day.*

The real moral of this story though is in showcasing the extremely high level of Torah observance that Yeshua practiced, because Tzom Gedaliah was an optional fast and Yeshua did it even though he is clearly exerting himself also on that same day, then it's a pretty safe bet to believe he would keep the far more important Torah required full day fast of Yom Kippur! Case closed!

#### 14) Yom Kippur for the Jewish People after 70 CE

For this small section, I would like to defer my own commentary and give voice to a conventional Jewish organization, to hear what they have to say from their perspective. I got this article from <http://www.jewfaq.org/holiday4.htm>.

## Yom Kippur

יום כיפור

**Significance:** Day of Atonement

**Observances:** Fasting, Prayer and Repentance

**Length:** 25 Hours

**Greeting:** Have an easy fast (Gut Yuntif in Yiddish)

**Level:** Basic

**Liturgy additions:** Annulment of vows; lengthy confession of sins

*...In the seventh month, on the tenth day of the month, you shall afflict your souls, and you shall not do any work ... For on that day he shall provide atonement for you to cleanse you from all your sins before the L-RD. -Leviticus 16:29-30*

Yom Kippur is probably the most important holiday of the Jewish year. Many Jews who do not observe any other Jewish custom will refrain from work, fast and/or attend synagogue services on this day. Yom Kippur occurs on the 10th day of Tishri. The holiday is instituted at Leviticus 23:26 et seq.

The name "Yom Kippur" means "Day of Atonement," and that pretty much explains what the holiday is. It is a day set aside to "afflict the soul," to atone for the sins of the past year. In Days of Awe, I mentioned the "books" in which G-d inscribes all of our names. On Yom Kippur, the judgment entered in these books is sealed. This day is, essentially, your last appeal, your last chance to change the judgment, to demonstrate your repentance and make amends.

As I noted in Days of Awe, Yom Kippur atones only for sins between man and G-d, not for sins against another person. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before Yom Kippur.

Yom Kippur is a complete Sabbath; no work can be performed on that day. It is well-known that you are supposed to refrain from eating and drinking (even water) on Yom Kippur. It is a complete, 25-hour fast beginning before sunset on the evening before Yom Kippur and ending after nightfall on the day of Yom Kippur. The Talmud also specifies additional restrictions that are less well-known: washing and bathing, anointing one's body (with cosmetics, deodorants, etc.), wearing leather shoes (Orthodox Jews routinely wear canvas sneakers under their dress clothes on Yom Kippur), and engaging in sexual relations are all prohibited on Yom Kippur.

As always, any of these restrictions can be lifted where a threat to life or health is involved. In fact, children under the age of nine and women in childbirth (from the time labor begins until three days after birth) are **not permitted** to fast, even if they want to. Older children and women from the third to the seventh day after childbirth are permitted to fast, but are permitted to break the fast if they feel the need to do so. People with other illnesses should consult a physician and a rabbi for advice.

Most of the holiday is spent in the synagogue, in prayer. In Orthodox synagogues, services begin early in the morning (8 or 9 AM) and continue until about 3 PM. People then usually go home



for an afternoon nap and return around 5 or 6 PM for the afternoon and evening services, which continue until nightfall. The services end at nightfall, with the blowing of the tekiah gedolah, a long blast on the shofar. See [Rosh Hashanah](#) for more about the shofar and its characteristic blasts.

It is customary to wear white on the holiday, which symbolizes purity and calls to mind the promise that our sins shall be made as white as snow (Is. 1:18). Some people wear a kittel, the white robe in which the dead are [buried](#).

## **Yom Kippur Liturgy**

*See also [Jewish Liturgy](#) generally.*

The liturgy for Yom Kippur is much more extensive than for any other day of the year. Liturgical changes are so far-reaching that a separate, special prayer book for Yom Kippur and [Rosh Hashanah](#). This prayer book is called the machzor.

The evening service that begins Yom Kippur is commonly known as Kol Nidre, named for the prayer that begins the service. "Kol nidre" means "all vows," and in this prayer, we ask G-d to annul all personal vows we may make in the next year. It refers only to vows between the person making them and G-d, such as "If I pass this test, I'll pray every day for the next 6 months!" Click the musical notes to hear a portion of the traditional tune for this prayer.

This prayer has often been held up by anti-Semites as proof that Jews are untrustworthy (we do not keep our vows), and for this reason the [Reform movement](#) removed it from the liturgy for a while. In fact, the reverse is true: we make this prayer because we take vows so seriously that we consider ourselves bound even if we make the vows under duress or in times of stress when we are not thinking straight. This prayer gave comfort to those who were converted to Christianity by torture in various inquisitions, yet felt unable to break their vow to follow Christianity. In recognition of this history, the Reform movement restored this prayer to its liturgy.

There are many additions to the regular liturgy (there would have to be, to get such a long service). Perhaps the most important addition is the confession of the sins of the community, which is inserted into the Shemoneh Esrei (Amidah) prayer. Note that all sins are confessed in the plural (we have done this, we have done that), emphasizing communal responsibility for sins.

There are two basic parts of this confession: Ashamnu, a shorter, more general list (we have been treasonable, we have been aggressive, we have been slanderous...), and Al Cheit, a longer and more specific list (for the sin we sinned before you forcibly or willingly, and for the sin we sinned before you by acting callously...) Frequent petitions for forgiveness are interspersed in these prayers. There's also a catch-all confession: "Forgive us the breach of positive commands and negative commands, whether or not they involve an act, whether or not they are known to us."

It is interesting to note that these confessions do not specifically address the kinds of ritual sins that some people think are the be-all-and-end-all of Judaism. There is no "for the sin we have

sinned before you by eating pork, and for the sin we have sinned against you by driving on Shabbat" (though obviously these are implicitly included in the catch-all). The vast majority of the sins enumerated involve mistreatment of other people, most of them by speech (offensive speech, scoffing, slander, talebearing, and swearing falsely, to name a few). These all come into the category of sin known as "lashon ha-ra" (lit: the evil tongue), which is considered a very serious sin in Judaism.

The concluding service of Yom Kippur, known as Ne'ilah, is one unique to the day. It usually runs about 1 hour long. The ark (a cabinet where the scrolls of the Torah are kept) is kept open throughout this service, thus you must stand throughout the service. There is a tone of desperation in the prayers of this service. The service is sometimes referred to as the closing of the gates; think of it as the "last chance" to get in a good word before the holiday ends. The service ends with a very long blast of the shofar. See Rosh Hashanah for more about the shofar and its characteristic blasts.

After Yom Kippur, one should begin preparing for the next holiday, Sukkot, which begins five days later.

### **15) Renewed Covenant Yom Kippur portion with Linguistic Commentary from footnotes: Matthew 27:1-66.**

**27:1.** Ephr-DC: "While they were planning for his death, they were prophesying like Caiaphas." (McCarthy, p. 302).

**27:3.** The word describing Yehuda here is not *skaryota* meaning "zealot" from which in corrupted form comes "Iscairiot" but *meshelmanota* which like the Greek word *paradidomai* means "he who hands over." Yeshua had been handed over to the Sanhedrin, possibly because Yehuda hoped they would certify him as the Messiah as a prelude to an apocalyptic struggle against the Kittim (Romans) that some in the zealot movement thought would usher in the End of Days. It is therefore significant that Yehuda does not repent this act until the Sanhedrin discharged Yeshua to Roman authority, since Yehuda rejected Roman rule in the first place.

**27:5.** Ephr-DC: "When Judas saw that our Lord was condemned he repented. He went to return the thirty pieces of silver to the priests and said to them, I have sinned in betraying innocent blood, They said to him, What is that to us? See to it yourself! He threw the silver into the temple and went and hanged himself and died." (McCarthy, p. 302). This is an important detail that sometimes is overlooked. Yehuda is not sorry that he handed Messiah over but that in doing so it got him condemned. This is because "Iscairiot" is really *sicarii*, which translates as "Zealot" and refers to the kind of daggers that group used to kill Roman soldiers. It very well may be the case that Yehuda expected the Sanhedrin to declare Yeshua the Messiah and therefore begin the long-awaited cosmic showdown between the Hebrews and the sons of darkness, also known as the Kittim, the Hebrew term for the Romans. That is also why Yehuda did not hand his teacher over to the Romans directly for they were the ultimate abomination to him. However, when it becomes clear the Sanhedrin are merely Roman puppets and not going to stand up their own people, that is the moment Yehuda probably realized he had been a pawn for Satan and so he

promptly returns the money and commits suicide. Incidentally, thirty pieces of silver was the price the Torah gave for a faithful servant who becomes injured (Exodus 21:32).

**27:6.** Ephr-DC: “It is not permitted to receive this money into the treasury, the said. They were afraid of the Scripture and wanted to prevent its [fulfillment].” (McCarthy, p. 303). Both Peshitta and Mar Ephrem do not name the prophet who wrote the words quoted in Matthew 27:9. The Greek wrongly attributes these words to Jeremiah but the actual prophet quoted is Zechariah 11:12-13: *And I said to them, If you think it good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And Master Yah said to me, Cast it to the potter: a generous price that I was valued by them. And I took the thirty pieces of silver, and cast them to the potter in the house of Master Yah* (personal translation).

**27:7.** Ephr-DC: “They bought a tomb with it.” (McCarthy, p. 303).

**27:8.** The phrase “to this very day” must refer to a time before Jerusalem was destroyed in 70 CE by the Romans. Architectural features as Matthew describes, including cemeteries, would have been uprooted and destroyed by Titus. Therefore, Matthew is writing before 70 CE and very likely two to three decades before this.

**27:9.** *Thirty pieces of silver.* This was the price to pay for a servant who suffers an accidental death (Exodus 21:32-36), in this case being gored by an ox. The metaphor of the horns of the animal piercing the servant to death is an obvious foreshadowing and metaphor for the crucifixion Yeshua is about to suffer. While the Pharisees here certainly do not view Yeshua as an innocent servant as reflected in their payment, Yehuda Skaryota very possibly does. Then when he finds the Sanhedrin has instead given Yeshua up to the hated Romans whose standard practice was crucifixion, I believe the rest of that concordance hit him hard, so he called the thirty shekels blood money and promptly committed suicide.

**27:9.** The Greek manuscripts incorrectly identify the prophetic quote as coming from Jeremiah. The reality, though, is the right source is in fact Zec 11:12-13, “I told them if you think it best give me my pay, but if not keep it. So they paid me thirty pieces of silver. And YHWH said to me, ‘Throw it to the potter’—the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of YHWH to the potter.” The Greek redactor instead is probably thinking of Jer 19:11 which comes close to evoking similar themes but is not a precise match as the Zechariah quote is, saying instead: “This is what YHWH Almighty says: I will smash this nation and this city just as this potter’s jar is smashed and cannot be repaired. They will bury the dead in Topheth until there is no more room.” Only the Peshitta traditions effectively deal with the matter by not naming the prophet at all, but the Aramaic is clear that a single man is intended.

**27:16.** In a very interesting variant, OSS has Bar-Abba’s first name recorded as *Yeshua*, so it seems the question was *which* Yeshua did the crowd want, the Mashiyach or the murderer?

**27:25.** *His blood be on us and our children.* Exo 20:5 is being referenced here, which indicates that YHWH visits sins up to the fourth generation. Some of the Sanhedrin were concerned that Yeshua was innocent; they concluded that if he was innocent, a worst case scenario would bring

a curse on them lasting four generations. However, if Yeshua was guilty and if the Romans became angry, they feared Israel would be wiped off the face of the earth, hence, not only four generations but all future generations would be affected. This idea was also stated by the high priest in Joh 11:48. This grossly misunderstood (or twisted) verse was fashioned into a "the blood curse" by Christians against the Jewish people.

**27:26.** Ephr-DC: “But they used their blasphemies against this Lamb of truth, the rejected him and begged for Barabbas, a criminal.” (McCarthy, p. 301). Mar Ephrem though in another place (McCarthy, p. 71) shows the true depths of his hatred for Jews when he adds “they [the Jews] crucified Messiah and asked for Barabbas.” Of course this was a patently unfair accusation, for while the elite Pharisees wanted Messiah dead this was not true of the overall Jewish population of Jerusalem, let alone Israel, and the Jews themselves could not put anyone to death under Roman law. Even if they were allowed to do so in Messiah’s case, it would have been through stoning and not Roman crucifixion, for the former was the Torah mandated penalty for blasphemy (Leviticus 24:15-16).

**27:27.** The Praetorium was located on the North West corner of the Temple, inside the Antonia Fortress. It had a maximum capacity of 200 people. A handful of religious fanatics used crowd psychology against Yeshua to unfairly influence the outcome and the souls in attendance certainly did not represent the entire Jewish race; of the 200 attendees the greatest number were most likely soldiers who were protecting Rome's interests in silencing Yeshua. Yeshua's followers wanted to crown him as their king; this also brought much consternation to the elite of the Roman hierarchy. It was not "the Jews" who put Yeshua to death, but a handful of "scribes and elders" with the consent of their officiating "chief rabbi" and "high priest" who were also political puppets of Rome and who feared for their own positions of power. History tells us that the common people favored Yeshua, and many priests also became followers of Yeshua; see Act 6:7.

**27:32.** Ephr-DC: “After he had taken the wood of his cross and had set out, they found and stopped a man of Cyrene, that is, from among the Gentiles, and placed the wood of the cross on him.” (McCarthy, p. 304).

**27:34.** Ephr-DC: “They gave him vinegar and gall to drink.” (McCarthy, p. 307). The line is preserved in Peshitta and OSS but missing in OSC due to a manuscript defect.

**27:37.** Ephr-DC: “Just as the uncircumcised ones had written: This is the Messiah, the King of the Jews.” (McCarthy, p. 305). The text is preserved nearly verbatim in slight variances between Peshitta and OSS but is lacking in OSC due to a manuscript defect. Also, though there are slight variations in the Gospels regarding this inscription, according to Yochanan (Joh 19:19) the Hebrew inscription read “**Yeshua HaNetzari VeMelech HaYehudim**”, the beginning letter of each of the four words spells YHWH, please see footnote on Joh 19:20.

**27:40.** Ephr-DC: Therefore [Satan] persuaded those who crucified [the Lord] to say, Come down from the cross so that we may see and believe.” (McCarthy, pp. 171-172).

**27:41.** Ephr-DC: “He raised [Lazarus] back to life but he could not raise himself.” (McCarthy, p. 311).

**27:46.** OSS uses “Eli, Eli” or “My Elohim, My Elohim” as does the Greek. However, Peshitta retains the original reading, which is not “My Elohim” but simply “Elohim, Elohim” as Peshitta spells “Elohim” *Ayl* here and not *Al*y (My Elohim). It is a unique aspect of Yeshua’s Aramaic dialect that “Elohim” is *Ayl* and not *Al* as it is for Hebrew and other Aramaic dialects. This is why names with El in them are spelled with the extra Yodh in the Peshitta, such as “Gabriayl” and “Immanuayl”. Early on, Christian scribes confused the AYL spelling for “Elohim” for “ALY” as “My Elohim” in their zeal to put Psalm 22:1 in Yeshua’s mouth, which in reality, he never said. The only reason then OSS would use ALY is because it was influenced from Greek sources and this is one more of many lines of evidence that absolutely prove the Peshitta could not have been a revision of OSS but rather, it must have been the other way around, because the AYL reading here and in the parallel passage in Mark 15:34 makes no sense as later revision, but the other way around is totally understandable. It is also the case, as the footnote for Mark 15:34 explains, that Mark actually spells the phrase both ways. First, when Yeshua says it as *Ayl Ayl* and then he appears to translate into another Aramaic dialect as Elahy, Elahy, which is the same as *Eli, Eli*.

This also explains why others though Yeshua was calling on “Elia” (Elijah), because AYL was probably supplemented by cries of pain, adding EE and then AH (AYL-EE-AH =Elia), while others mistakenly may have heard AYL-EE (Eli = My Elohim). Also the word *shbak* is better translated as “reserve/keep” rather than “forsake”. Please see *My El, My El, why is this always mistranslated*, in the *Study Guide* for more information. Mar Ephrem in his Diatessaron Commentary however has adopted the Roman Catholic reading of “My El, my El, why have you abandoned me?” (McCarthy, p. 309).

**27:50.** As for what Yeshua actually says in that last utterance, that is recorded in Luke 23:46.

**27:52.** Ephr-DC: “The tombs were opened and the dead were raised.” (McCarthy, p. 317). And also: “For the mountains trembled, the tombs were opened and the curtain was torn.” (McCarthy, p. 319). This resurrection is a partial fulfillment of Daniel 12, which talks about a much larger event in our future when some will wake to their reward and others to contempt. More importantly the math Daniel uses in that chapter relates also squarely to Yeshua’s ministry: *And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolation is set up, there shall be a thousand two hundred and ninety days. Blessed is he that waits and attain one thousand three hundred and forty-five days.* (Daniel 12:1112 HR-KJV).

While Yeshua’s first public appearance is in February of 27 CE with his immersion by Yochanan, synching his ministry to the half-week in Daniel 9:24-27 necessitates beginning it at 1 Tishri in the year 26 CE, or Sunday, September 27<sup>th</sup> in our Gregorian calendar. When Yeshua appeared publicly, the daily offering was not literally taken away as Daniel states, but one greater than the Temple had arrived and made that offering ineffective, so its efficacy was taken away. From that day until the abomination of desolation was set up then is the day after the resurrection (Monday April 8<sup>th</sup>, 30 CE) when Matthew tells us the Pharisees and Romans conspired to deny the resurrection with a false story. The number of days between these events,

exactly 1,290 days. Then “blessed is he who attains to 1,335 days” relates to the miracle of languages in Acts 2 given the day after Shavuot. Daniel here actually says “who attains/completes” and that exact day is the start of the 1,336<sup>th</sup> day.

**27:54.** Ephr-DC: “Mary went first to the tomb, but he was [already] risen. No one had been aware of the hour of his resurrection, but Mary announced it to the disciples, for it was not fitting that the hour of his resurrection be written down.” (McCarthy, p. 328). With all due respect to Mar Ephrem here, I beg to differ. Matthew 12:38-40 was writing down the hour of Yeshua’s resurrection in advance, three days and three nights from the start of his burial. Mar Ephrem seems to be influenced via translation into Aramaic by Roman Catholic doctrine, which may be why he is also venerated in the west.

**27:57.** The first of two "evenings" that marked how ancient Hebrews observed the transition from day into night; ramsha, like the Hebrew erev, can refer to either the late afternoon, as it does here, or sunset. The former is indicated here because Mat 27:62 states that sunset happened later, from which the Jewish day officially began as per Gen 1:5. It can be read, "and when the sun was darkened" referring to the "early erev" between the sixth and ninth hours, as also defined in Jer 6:4 and Amo 8:9-10.

**27:60.** “new tomb”, meaning no remains have ever been interred there previously, which is what is directly said in Yochanan’s reading. This is an extremely important detail in establishing the regulations for Yeshua’s burial. Joseph of Arimathea and Nicodemus are trying to do this procedure in a way that will not cause them a week-long defilement, and part of that procedure is that they do not encounter any part of a body that had been previously buried in the tomb location (Numbers 19:16). The Yehudeans at this time in history did two burials of a corpse. The first, before sunset on the day of death, had the body wrapped in linen and placed on a burial bench. Then, a year after the tomb had been sealed, family members returned and re-interred the bones in an ossuary or bone box that typically was used for many members of the same family. If an ossuary was at the tomb’s location however because other relatives of Joseph had been put there previously, then this would have meant a week long defilement. It is because Joseph knew this would *not* be an issue that he gave up his brand new tomb that he had purchased to be first applied to himself. If then Joseph and Nicodemus can have the body prepared and wrapped in fashion where the corpse is never touched, i.e. they only touch the linen which touches the body), then by Torah law they are only defiled until sunset (Leviticus 22:4-7). For more information, see the footnotes for Yochanan 19.

Although the phrasing here in Matthew appears to suggest that Yosip alone took Yeshua’s body down, wrapped it, and put it in his own tomb, details from other parts of Matthew and in other Gospels make this very unlikely. Well-respected Sanhedrin members of great wealth and probably of some elderly age do not climb up torture stakes and take corpses down. It is very likely the Roman soldiers took the corpse and laid it on the clean linen that Yosip brought (Yochanan 19:31) so if he does bind the cloth he can do so in a way that does not directly touch the body so he can avoid defilement, as indicated in the footnote above. Yochanan’s account has Nakdimon bring spices to help and here in Matthew we see “they”—more than one person—rolled the stone into place to seal the tomb. These precautions were done so that a seven-day defilement did not come to Yosip or Nakdimon, as was the fact the tomb had never been used,

for a used grave or a bone therein would also defile them for a week. Since no man had laid in the tomb before, any ossuaries would be brought later for reburial. Women and probably others also followed Yosip to the tomb site to see where the body was laid since it would not be in the Nazarene's own family tomb, plus Yosip likely brought servants to help him with the labor intensive endeavor. As a result, the entire process was instead supervised by Yosip.

Ephr-DC: "A stone was placed at the entrance to the tomb." (McCarthy, p. 327).

**27:62.** This is "after sunset" and not "after the preparation", but the timing is the same either way. The Greek is not incorrect calling this moment after the preparation day, but is merely using an alternative term for the same moment in time.

### END PART 3

### PART FOUR

#### 16) Yom Kippur for Christian and Hebrew Roots Believers Today

There is one reference to Yom Kippur that I have deliberately avoided up until now, because I thought its best and strongest use would be in this section. It concerns a very inconvenient truth about the Apostle Paul:

**And Festus commanded, respecting him, that he should be sent to Italy, to Caesar. And he delivered Paul and other prisoners with him to a certain man, a centurion of the Augustan cohort, whose name was Julius. And when we were to depart, we embarked in a ship which was from the city of Adramyttium, and was going to the country of Asia. And there embarked with us in the ship, Aristarchus, a Macedonian of the city of Thessalonica.**

And the next day, we arrived at Zidon. And the centurion treated Paul with kindness, and permitted him to visit his friends and be refreshed. And on sailing from there, because the winds were against us, we sailed around to Cyprus.

And we passed over the sea of Cilicia and Pamphylia, and arrived at Myra, a city of Lycia. And there the centurion found a ship of Alexandria, which was going to Italy; and he set us on board of it.

And as it was hard navigating, we had scarcely arrived after many days, over against the isle of Cnidos. And, because the wind would not allow us to pursue a straight course, we sailed around by Crete, (and came) opposite the city of Salmone.

And with difficulty, after sailing about it, we arrived at a place called the Fair Havens, near to which was the city called Lassa. And we were there a long time, **and till after the day of the Jewish Fast.** And it was hazardous (then) for anyone to go by sea; and Paul counseled them. (Acts 27:1-9-AENT)

That's right...30+ years after Yeshua's death supposedly made the Day of Atonement

unnecessary, there's Paul keeping the "Jewish Fast"—Yom Kippur—on his way to Rome for trial. And, had his life not been on the line for not showing up, Paul surely would have done that "Jewish Fast" in Jerusalem so he could also be there for the Feast of Tabernacles hitting 5 days later.

This example is powerful on several levels. First, to showing Paul's high level of Torah observance generally, which he himself comments on often:

"Brothers, and fathers, listen to my defense before you." And when they perceived that he addressed them in Hebrew, they were the more quiet: and he said to them: "**I am a man who is a Jew; and I was born in Tarsus of Cilicia, but was brought up in this city, at the feet of Gamaliel, and instructed perfectly in the Torah of our fathers; and I was zealous for Elohim, as you also all are.**" (Acts 22:1-3-AENT)

But this indeed I acknowledge, that in that same doctrine of which they speak, **I do serve the Elohim of my fathers, believing all the things written in Torah and in the prophets. And I have a hope in Elohim, which they also themselves expect, that there is to be a resurrection of the dead, both of the righteous and the wicked. And for this reason, I also labor to have always a pure conscience before Elohim, and before men.** (Acts 24:14-16-AENT)

And when he came, the Yehudeans who had come from Urishlim surrounded him, and proferred against him many and weighty charges, which they were unable to substantiate. **Meanwhile Paul maintained, that he had committed no offense, either against the Jewish Torah, or against the Temple,** or against Caesar. (Acts 25:7-8-AENT)

But to this day Elohim has helped me; and lo, I stand and bear testimony to the small and to the great; to you **saying nothing aside from Moshe and the prophets, but the very things which they declared were to take place.** (Acts 26:22-AENT)

And after three days, Paul sent and called for the principal Jews. And when they were assembled, he said to them: "**Men, my Brothers, although I had in nothing risen up against the people or the Torah of my fathers, I was at Urishlim delivered over in bonds to the Romans:** and they, when they had examined me, were disposed to release me, because they found in me no offense deserving death. And, as the Yehudeans withstood me, I was compelled to utter an appeal to Caesar; **but not because I had anything of which to accuse the people of my nation.**" (Acts 28:17-19-AENT)

Second, it is not from this general Torah observance—but instead the Oral Law that Paul "died to that I might live unto Elohim"—that causes Paul to still fast on this day even though Yeshua paid the price for our ultimate atonement.

At the end of the day, Yeshua dying during Passover in no way invalidated the name for that feast, but added to its significance, making it even more Set Apart than it was before. The same can be said of the way Paul viewed the atonement he got from Yeshua and the atonement he practiced on the 10<sup>th</sup> of Tishri, along with all the other disciples who:



...at all times, they were in the Temple while praising and blessing Elohim. Amen.  
(Luke 24:53-AENT)

### **Torah Thought for the Week:**

#### **Jonah's Yom Kippur Moment**

Let's begin our "Yom Kippur Voyage" starting with these opening lines of Jonah chapter 1:

The word of Yahweh was addressed to Jonah son of Amittai: 'Up!' he said, 'Go to Nineveh, the great city, and proclaim to them that their wickedness has forced itself upon me.' Jonah set about running away from Yahweh, and going to Tarshish. He went down to Jaffa and found a ship bound for Tarshish; he paid his fare and boarded it, to go with them to Tarshish, to get away from Yahweh. (Jonah 1:1-3 NJB)

Jonah the son of Amittai was born in the Northern Kingdom of Israel, in a town called Gath-Hepher in the Galilee (2 Kings 14:25). Jonah's career is at the same time as the prophet Amos, during the reign of the Israelite king Jeroboam II (790-750 BCE).

By this time in history, the Northern Kingdom had tried to discourage their people from going to the Temple in Jerusalem—but Jonah will prove to be a notable exception to this rule.

Nevertheless, from the time of Jeroboam I (926 BCE), efforts had been made to set up rival shrines in Dan and Bethel, staffed with a counterfeit priesthood and even invented festivals (1 Kings 12:20-33).

But while Jonah is in many ways far more theologically advanced than his fellow northerners, he is not totally immune to some of the pagan influences that characterize that period in history. It was, for example, fairly common in Israel to believe in what scholars now call *monolatry*, which is belief that there may be other gods in addition to Abba YHWH, but those other gods either don't exist at all or are subservient to Him, and therefore only Abba YHWH is worthy or worship.

However, going hand in hand with this belief is the corollary opinion that, depending on location, a given male or female deity may have more power with nation A than they would with nation B. It is this side-belief that appears to have affected Jonah's theology.

Throughout the entire book, there is absolutely no doubt that Jonah is exclusively faithful to Abba YHWH. However, he seems here to have picked up the idea that if he just sails far enough away—and Tarshish (Spain) is very far away—maybe he can escape Abba YHWH's jurisdiction, like a thief running away and praying the new place doesn't "extradite" him back home.

The fact that Jonah assigns Creator-Deity status exclusively to Abba YHWH is very evident, but his application of that faith leaves much to be desired, as we get into the next bit of text:

But Yahweh threw a hurricane at the sea, and there was such a great storm at sea that the ship threatened to break up. The sailors took fright, and each of them called on his own

mighty one, and to lighten the ship they threw the cargo overboard. Jonah, however, had gone below, had lain down in the hold and was fast asleep, when the boatswain went up to him and said, 'What do you mean by sleeping? Get up! Call on your mighty one! Perhaps he will spare us a thought and not leave us to die.' Then they said to each other, 'Come on, let us draw lots to find out who is to blame for bringing us this bad luck.' So they cast lots, and the lot pointed to Jonah. Then they said to him, 'Tell us, what is your business? Where do you come from? What is your country? What is your nationality?' **He replied, 'I am a Hebrew, and I worship Yahweh, Elohim of Heaven, who made both sea and dry land.'** (Jonah 1:4-9 NJB)

So here is the acknowledgment of Abba YHWH as Creator of sea and land, and “the Elohim of heaven”—the Universe—as well.

But what is very interesting also is how this part of Jonah is relevant to some of the discussions we frequently have in Hebrew Roots today. *I say this because, in the parlance of our times, Jonah is an Ephraimite!*

I don't mean literally from the tribe of Ephraim since his father's tribe is not mentioned, but in the broader sense the way we define an Ephraimite today, a person from one of the tribes of the Northern Kingdom.

And yet, when asked, “What is your nationality?” Jonah does not give his tribe at all, which is why to this day we don't know what tribe he is from. Instead, he is more concerned with telling these sailors that he is a son of Abraham, a Hebrew, and a worshipper of Yahweh.

And yet, as admirable as these traits of Jonah are, these pagan sailors, in a way, prove to be more righteous than he is!

**The sailors were seized with terror at this and said, 'Why ever did you do this?' since they knew that he was trying to escape from Yahweh, because he had told them so.** They then said, 'What are we to do with you, to make the sea calm down for us?' For the sea was growing rougher and rougher. He replied, 'Take me and throw me into the sea, and then it will calm down for you. I know it is my fault that this great storm has struck you.'

The sailors rowed hard in an effort to reach the shore, but in vain, since the sea was growing rougher and rougher. **So at last they called on Yahweh and said, 'O, Yahweh, do not let us perish for the sake of this man's life, and do not hold us responsible for causing an innocent man's death; for you, Yahweh, have acted as you saw fit.' And taking hold of Jonah they threw him into the sea; and the sea stopped raging. At this, the men were seized with dread of Yahweh; they offered a sacrifice to Yahweh and made vows to him.** (Jonah 1:10-16 NJB)

In laymen's terms these Gentile-pagan sailors practically converted! One gets the impression that if they weren't circumcised already they were planning to do so the next time they hit port in Joppa. These sailors had enough sense also not to mess around with Abba YHWH, and went

from casting lots one moment to praying and offering a sacrifice to Him the next! They could have simply remained pagan and sailed off after the storm went, but they wanted to make sure Jonah's Elohim was pleased with them. I think that's a pretty good start for a new faith walk, don't you? Now let's get on to chapter 2:

Now Yahweh ordained that a great fish should swallow Jonah; and Jonah remained in the belly of the fish for three days and three nights. From the belly of the fish, Jonah prayed to Yahweh, his Elohim; he said: **Out of my distress I cried to Yahweh and he answered me, from the belly of Sheol I cried out; you heard my voice! For you threw me into the deep, into the heart of the seas, and the floods closed round me. All your waves and billows passed over me.** (Jonah 2:1-4 NJB)

Like the Master's Prayer that Yeshua will say some 800 years later, Jonah begins by praising Yahweh by Name and affirming His righteousness. And it is also here that we see the "Sign of Jonah" that Yeshua mentioned, the three days and three nights in the belly of the fish.

But in a sense there is a second hidden "Sign of Jonah" also. It's his name...which in Hebrew means *dove*:

Then came Yeshua from Galeela to the Yordanan to Yochanan, to be immersed by him. But Yochanan was refusing him and said, I should be immersed by you, and you come to me.

Then Yeshua answered and said to him "Allow (it) now for as such, it is proper for us to fulfill all righteousness," and then he allowed it. **And when Yeshua was immersed, he arose at once from the water and heaven was opened to him, and he saw the Spirit of Elohim which was descending like a dove and it came upon him. Behold, and a voice from heaven that said, "This is my beloved Son in whom I am pleased."** (Matthew 3:13-17-AENT)

So we have two Signs of Jonah, one at the beginning and one at the end, of Yeshua's ministry! And through Jonah and Yeshua, we see the need for forgiveness and, of course, atonement. Next:

**Then I thought, 'I am banished from your sight; how shall I ever see your holy Temple again?'** The waters round me rose to my neck, the deep was closing round me, seaweed twining round my head. To the roots of the mountains, I sank into the underworld, and its bars closed round me forever. **But you raised my life from the Pit, Yahweh my Elohim! When my soul was growing ever weaker, Yahweh, I remembered you, and my prayer reached you in your holy Temple. Some abandon their faithful love by worshipping false gods, but I shall sacrifice to you with songs of praise. The vow I have made I shall fulfill! Salvation comes from Yahweh! Yahweh spoke to the fish, which then vomited Jonah onto the dry land.** (Jonah 2:5-11 NJB)

Here is perhaps the strongest and most overt Yom Kippur imagery in the entire book. Jonah, like the Orthodox of today, laments and mourns the loss of his Temple. He does so of course, not because the Temple isn't standing, but because he believes he will soon die and not be able to go

there again. Nevertheless, Jonah's sense of grief is clearly as palpable as that of any Yehudi beating their breast at the Wailing Wall, because the separation seems just as permanent.

During that same short but very powerful prayer Jonah also re-commits himself to only worshipping Abba YHWH, sacrificing to Him, praising Him and fulfilling vows, that last part being the heart of the Kol Nidre service that observant Jews would have completed just before the start of Yom Kippur today! And finally, after all that, Jonah reaffirms the critical truth that salvation comes from Abba YHWH alone, a theme not altogether unfamiliar in the NT:

**For who has known the mind of Master YHWH?** Or who has been a counselor to him? Or who has first given to him and then received from him? **Because all is from him, and all by him, and all through him: to whom be praises and benedictions, for ever and ever: Amen.** (Romans 11:34-36-AENT)

Yet to us, on our part, **there is one Elohim, the Father from whom are all things, and we in him;** and one Master YHWH-Yeshua, the Mashiyach, by whom are all things, and we also by him. (1 Corinthians 8:6-AENT)

There is one Master YHWH, one Faith and one immersion. One Elohim, Father of all, Who is above all and through all and in all of us. (Ephesians 4:5-6-AENT)

**Every good and perfect gift comes down from above, from the Father of (Heavenly) Lights with whom is no changing,** not even the shadow of change. He saw fit, and gave new birth to us by the Word of Truth, that we might be the first-fruits of His creatures. (Ya'akov 1:17-18-AENT)

No wonder Abba YHWH let Jonah go after hearing that prayer! Next:

The word of Yahweh was addressed to Jonah a second time. 'Up!' he said, 'Go to Nineveh, the great city, and preach to it as I shall tell you.' Jonah set out and went to Nineveh in obedience to the word of Yahweh. Now Nineveh was a city great beyond compare; to cross it took three days. **Jonah began by going a day's journey into the city and then proclaimed, 'Only forty days more and Nineveh will be overthrown.' And the people of Nineveh believed in Elohim; they proclaimed a fast and put on sackcloth, from the greatest to the least. When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth and sat down in ashes.** (Jonah 3:1-6 NJB)

This passage has some very deep Jewish and Aramaic Christian roots. From the Jewish side we see a 40 day period prior to Abba YHWH's judgment on the city, and in Rabbinic circles Moses went up on to Mount Sinai to intercede for Israel's sins on the 1 Elul and came down 40 days later, on Yom Kippur.

In the Aramaic speaking Church of the East, they actually in a way out-do Yom Kippur with a three day fast commemorating Jonah's visitation to their country. It's called "The Rogation of the Ninevites, and it is scheduled for the third Monday in Lent, usually in mid to late January.

However, it is important to also note that Yom Kippur in Rabbinic process also takes place over part of 3 Hebrew days. The Fast according to the Torah begins late on the afternoon of the 9<sup>th</sup>, carries over completely through the 10<sup>th</sup> and concludes when three twilight stars come out after sundown, in the early moments of the 11<sup>th</sup> of Tishri. Moving on:

He then had it proclaimed throughout Nineveh, by decree of the king and his nobles, as follows: **'No person or animal, herd or flock, may eat anything; they may not graze, they may not drink any water. All must put on sackcloth and call on Elohim with all their might; and let everyone renounce his evil ways and violent behavior. Who knows? Perhaps Elohim will change his mind and relent and renounce his burning wrath, so that we shall not perish.'** Elohim saw their efforts to renounce their evil ways. And Elohim relented about the disaster which he had threatened to bring on them, and did not bring it. (Jonah 3:7-10 NJB)

The other elements of Yom Kippur here:

- 1) On a Shabbat, everyone in the house rests, including servants and animals. Yom Kippur though being a Fast and a Shabbat, that fasting element is added to them as well.
- 2) The putting on of sackcloth and actually naming the sins they are repenting of covers several of the most prominent prayers said by Jews on Yom Kippur even today.
- 3) While in one sense Abba YHWH never “changes His mind” per se, He can look in our future and change our fates.

For example, a story is told on Yom Kippur—I am paraphrasing--about two rabbis, one young and one old. They were walking through a forest one day and saw another man in the distance chopping wood. The young rabbi, full of zeal, said, “See that man chopping wood over there? I had a vision last night about him and Elohim told me he is going to die before sunset.”

The older rabbi said, “We will see what happens. All may not be what it appears to be.” The sun sets, but the man doesn’t die, and the two rabbis are out again the next morning and see the man again chopping wood. The young rabbi is shocked and says, “I don’t understand. The vision was so clear! He was supposed to die!”

The old rabbi said, “By snakebite right? That’s what you saw?”

The young rabbi is stunned, “You had the same vision!”

“Yes I did”, the old rabbi said, “now come with me and I will show you something.” He leads the young rabbi over to a rock right near where the “condemned” man just was and says, “Turn that rock over, my son.” When the young rabbi does he sees a poisonous snake curled up as if it were to strike, but when he looks closer he realizes it is dead.

“I still don’t understand,” the young man protested. “If you saw it too, then the vision had to be true.”

“It was true,” the old rabbi answered, “until our mutual friend decided to do a good deed and feed the poor yesterday afternoon, before sunset. Remember, the judgments of

Elohim are always just, but good deeds, prayer and sincere repentance cancel the harsh decree.”

This is the true spirit of Yom Kippur and yet, for Jonah, a little more needs to happen for him to fully learn the lesson well, as we see here, in the last installment:

This made Jonah very indignant; he fell into a rage. He prayed to Yahweh and said, 'Please, Yahweh, isn't this what I said would happen when I was still in my own country? **That was why I first tried to flee to Tarshish, since I knew you were a tender, compassionate Elohim, slow to anger, rich in faithful love, who relents about inflicting disaster. So now, Yahweh, please take my life, for I might as well be dead as go on living.**' Yahweh replied, 'Are you right to be angry?' Jonah then left the city and sat down to the east of the city. There he made himself a shelter and sat under it in the shade, to see what would happen to the city. Yahweh Elohim then ordained that a castor-oil plant should grow up over Jonah to give shade for his head and soothe his ill-humor; Jonah was delighted with the castor-oil plant. But at dawn the next day, Elohim ordained that a worm should attack the castor-oil plant -- and it withered. Next, when the sun rose, Elohim ordained that there should be a scorching east wind; the sun beat down so hard on Jonah's head that he was overcome and begged for death, saying, 'I might as well be dead as go on living.' Elohim said to Jonah, 'Are you right to be angry about the castor-oil plant?' He replied, 'I have every right to be angry, mortally angry!'

**Yahweh replied, 'You are concerned for the castor-oil plant which has not cost you any effort and which you did not grow, which came up in a night and has perished in a night. So why should I not be concerned for Nineveh, the great city, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left, to say nothing of all the animals?'** (Jonah 4:1-11 NJB)

Ultimately, the true message of Yom Kippur is not so much to be worried for our own lives—though we clearly are—but also to show repentance to our brothers and sisters who share this planet with us. From there, the grace we get from Abba YHWH to us can be transferred from us to others who need our grace:

But I say to you that anyone who provokes to anger his brother without cause, is condemned to judgment and anyone who should say to his brother, I spit on you, is condemned to the assembly, and anyone who should say, you are a coward, is condemned to the Gehenna of fire. **If it is therefore that you offer your offering to the altar and there you should remember a certain grudge your brother holds against you, leave there your offering upon the altar and go first and reconcile with your brother and then come offer your offering.** (Matthew 5:22-24-AENT)

For if you forgive men their transgressions, your Father who is in heaven will also forgive you. **But if you do not forgive men, your Father will also not forgive you your transgressions.** (Matthew 6:14-15-AENT)

Something to think about, as the ultimate atonement himself, Yeshua the Mashiyach, still kept the Day of Atonement. If he chose to do so and he had no sin whatsoever to worry about, how

can any of us who profess to follow him—whether Hebrew Roots or Christian—presume to suggest that fast doesn't apply to us even more than it did to him?

I'm Andrew Gabriel Roth and that's your Torah Thought for the Week! Stay tuned for our complete 2020 Sukkot Special including our last parsha for the year, next week!