

## Parashah #53

(Updated for 10.08.11)

Ha'azinu ~ **הַאֲזִינוּ** ~ Give ear/Hear

**Torah: D'varim/Deuteronomy 32:1-52**

*\*\*The following Haftarah is read on the Sabbath which falls between Rosh Hashanah and Yom Kippur, as is the case this year.\*\**

**Haftarah: Hoshea/Hosea 14:2-10; Yo'el/Joel 2:11-27; Mikhah/Micah 7:18-20**

**B'rit Hadashah: Romans 10:14-21; 12:14-21; Ivrit/Hebrews 12:28-29**

This week's Torah Portion, (Hah-ah-zee-new) *Ha'azinu* means *hear* or *give ear*. *Moshe/Moses* takes a different course of action when compared to other parts of his farewell speech, which is the (Say-fehr D'vah-reem) *Sefer D'varim/Book of Deuteronomy*. Until now, he either taught or re-taught the *mitzvot/commandments* or rebuked *Am Israel/People of Israel* for their misdeeds. Now, he breaks out in a song! However, it's not the first time Moshe sang. The first song, at the Red Sea following the miraculous event, was led by Moshe and all of the people followed. Here, Moshe sings by himself, just before his death.

The Stone Edition of the Artscroll Chumash has an interesting commentary by Rabbi Gedaliah Schorr concerning the Song of Moses, "Since the nature of a song is to express recognition of the total harmony of Creation, it often mixes past, present, and future, for everything is revealed to the prophet as a total reality in which there is no conflict, and in which future and past events are not only in harmony, but clarify one another. Thus everything is melded as if it were all happening at the same time."

Ha'azinu is read on Shabbat Teshuva which is always the Sabbath before Yom Kippur (more on this subject later). The song of Moshe comprising this week's Torah portion is truly the song which rocks the Hebrew soul. Within this song, we find the magnificent, profound and awe inspiring truths which are the very foundation of our survival, blessing and life!

## CHAPTER 32

We see Moshe calling all Heaven and Earth to hear the words he has to speak. I found a couple of interesting items when I checked the Hebrew in the "b" part of **verse 1**. Most translations render this as "... hear, earth ...". The Hebrew word used for *hear* is *shema* which we know means *hear and obey*. Then the Hebrew word used for *earth* is *ha eretz*, but looking up the Hebrew for *earth*, it is *a'dama*. The Hebrew for *land* is *abasha* or *a'dama*. When I hear the word *ha eretz*, literally translated as *the land*, I know it is used to mean *Israel*. This is the same *ha eretz* used in **B'reshet 1:1** when Yehovah spoke the heavens and the earth into being. Some say He created *HaEretz/The Land/Israel* before He created any other part of the world.

"May my teaching fall like rain. May my speech condense like dew, like light rain on blades of grass, or showers on growing plants." (**verse 2**), Moshe wants his teaching of Torah to penetrate

the nation like life-giving rain and like the dew which is even more welcome than rain because it is never an inconvenience, as rain sometimes can be. I believe Moshe hoped his words would cause the nation to become fruitful and productive.

Sforno, a noted Sage, says “to learned people who can absorb much knowledge, the Torah’s wisdom is like pelting, penetrating rain, and like powerful storm winds; to others who can understand only bits and pieces of its vastness, the Torah is like dew and gentle raindrops, even small amounts of which do much good.”

I love **verses 3 and 4**!! Here Moshe declares the greatness of Yehovah. Of all the ways he could have chosen to describe The Almighty, he refers to Him as a “Rock”, which of course signifies the power of God, and has prophetic implications as well! Just think about it . . . when we remember the downfall of Moshe, which took place when he was attempting to extract water from a rock, it is surprising to me he would use this metaphor. However, instead of avoiding this painful topic, Moshe addresses it head-on, displaying his acceptance of Yehovah and His will.

As I said, Moshe’s reference to the “Rock” had prophetic implications. Let’s turn to **1<sup>st</sup> Corinthians 10:4**. “. . . for they drank from a Spirit-sent Rock which followed them and that Rock was the Messiah.” This should show us Yeshua and Yehovah are (eh-khahd) *echad/one* and the same and remove any doubt we might have. Elohim (el-oh-heem) is a God of (ay-munah) *emunah/faith, steadfastness* and we see in **Yochanan/John 14:6** Yeshua is:

- the (deh-rehk) *derech/way*
- the (eh-meht) *emet/truth* and
- the (khigh) *chai/life*

“He is not corrupt; the defect is in His children.” states **verse 5**. True, corruption isn’t His. There is evil and corruption in the world but The Almighty is not the one who causes it. People, not Yehovah, are at fault. Despite what the insurance companies label as “an act of God” we know such travesties are most usually a result or consequences of people’s inappropriate behavior.

Heaven only knows how many times I have read **D’varim/Deuteronomy 32:6** and failed to realize this is the first time The Holy One is referred to as “Father” in the scriptures. According to the Targum Yonatan, (*any of several translations or paraphrases of parts of the Hebrew Scriptures, written in the vernacular (Aramaic) of Judea*) the actual translation is “your Father in Heaven” which is a title Yeshua often gave when he spoke of God.

**Verse 7**, “Remember how the old days were” reminds me of **1<sup>st</sup> Corinthians 10:11**, “These things happened to them as prefigurative historical events, and they were written down as a warning to us who are living in the (ah-khar-eet hah-yah-meem) *acharit hayamim/the end of the days*.”

According to the Chumash, **verses 7-9** are a sketch of history which involves five themes:

1. “G~d created the world so that ALL nations would join in achieving His goal; when they failed to do so, He chose Israel for this mission;
2. G~d gave Israel a Land where they could serve Him in joy and prosperity, but they ungratefully rebelled;
3. Because of their rebellion, they deserved to be destroyed but in order to avoid a desecration of His Name, G~d was merciful and only exiled them;
4. At the End of Days, they will be redeemed;
5. Moshe described the redemption and how the enemies of Israel will be punished.”

“Ya’akov His allotted heritage” is used in the Complete Jewish Bible and “Jacob is the measure of His inheritance” is used in the Chumash for **verse 9**. The Hebrew word used for “measure” is “rope”. I thought this an interesting explanation. “Ropes were used to measure a plot of land, so the word “rope” became synonymous with the plot itself. Consequently, Ya’akov’s family is Yehovah’s inheritance.”

**Verse 10** says Yehovah preserved him (*Ya’akov/Jacob*) like the pupil of His eye. This is so graphic! We wear sunglasses to protect our eyes; we flinch if some projectile comes toward our face and our hands are quick to cover our eyes. In **verse 11**, Yehovah is compared to an eagle. Have you ever watched a documentary on the eagle? It’s incredible the way these verses so aptly depict how the eagle rousts its young from the nest; transports them before they can fly and, equally as interesting, how they teach their young to fly. This is just SO good!!!!

The prosperity message in today’s age runs rampant and, let me be quick to say . . . there is nothing wrong with prosperity IF it is used correctly. We are to become prosperous to further the kingdom of God, as I understand it! **Verses 15-18** address this very issue. In some instances, good fortune is a serious challenge, and in this respect, it affected the nation’s moral standing. People are prone to indulge in their lusts when they have the resources to do so. This is exactly what Israel did and they failed this test.

**Verse 15** is the first time in Torah where Israel has been referred to as *Jeshurun/Yeshurun*, which means *upright ones* and **IS** the name of Israel in their most ideal state according to **D’varim/ Deuteronomy 33:5** and **Yesha’yahu/Isaiah 44:2**. Instead of acting uprightly, Israel chose the low road. Here they were, greatly increased in numbers and wealth, and they forget Yehovah and His Torah and commit spiritual adultery with false gods. Then in **verses 16 & 17** things go from bad to worse!

Yehovah’s wrath is unleashed in **verses 19-25** . . .

- Provoked me
- angered me
- hide my face from them
- I shall provoke them

- I shall anger them
- a fire will be kindled and blazed
- it shall consume the earth and its produce
- I shall accumulate evils against them
- my arrows I shall use against them
- bloating of famine
- battles of flaming demons
- teeth of beast will be dispatched against them

. . . are just some of words used to express the anger of The Almighty.

To me, **verse 25** “Outside, the sword makes parents childless . . .” alludes to the terrorists which we are seeing this very day as well as the holocaust of yesteryear.

Yehovah said He would scatter them and bring an end to them, a fate they would have deserved because of their sins. However this would cause His Name to be desecrated because many of Israel’s enemies would think they prevailed by their own power. This was and will be their mistake because it did and will cause The Almighty to intervene on the side of Israel. Obviously, these were and will be false notions on the part of the conquerors. (**Verses 26-31**)

Ultimately, in **verses 36-43**, Israel is comforted. Neither Israel’s sins nor the exiles and suffering they bring on themselves can sever the bond between them and The Almighty. Eventually, the closeness will be restored and the final redemption will come.

Why, in **verse 44**, did Moshe revert to calling *Y’hoshua/Joshua*, Hoshea? Do you remember when the 12 (one from each tribe) went into the Promised Land to check it out? (**B’midbar / Numbers 13**) At the time, this young man’s name was Hoshea and Moshe changed it to *Y’hoshua/Joshua*. When I looked up the meaning of each name, I found that *Hoshea* means *salvation* and *Y’hoshua/Joshua* means *Yehovah is salvation*. The Chumash gives the following information:

- “Though he had been appointed to succeed Moses, Joshua remained as modest as when he was a young man, before his name was enhanced.” (*Rashi*)
- “Only the leaders knew that Moses had changed his name; here the Torah uses the name known to the masses of Israel.” (*Ibn Ezra*)
- “Moses had given the name to Joshua as a token of honor and greatness, but when he was standing with the very person who had elevated him, it would be unseemly for the Torah to give him that title.” (*Or HaChaim*)
- “The name had been a prayer against the spies’ false counsel, but now, that whole generation was dead, there was no need for it.” (*Kli Yakar*)

I’m **still** not sure about the name change. None of the above was really a satisfactory explanation for me. Perhaps this is one of those questions I will have to ask my Abba, Father when I see Him face to face (if, in fact, it is still a concern to me then!).

When Moshe had finished speaking all these words to Isra'el, he said to them, "Take to heart all the words of my testimony against you today, so you can use them in charging your children to be careful to obey all the words of this Torah. **For this is not a trivial matter for you; on the contrary, it is your life!** Through it you will live long in the land you are crossing the Yarden/Jordan to possess." (verses 45-47) How I can read over verses like this and them not have an impact on me is beyond my understanding!!! However, THIS YEAR!!!! It is very apparent what has been spoken is **NOT** a trivial matter.

Yehovah tells Moses, in verses 48, "on that very day" to climb the mountain where he will die *B'etzem Hayom Ha'zeh* which means *in broad daylight*. This same phrase is used a total of three times in the Torah. Here and in the following:

1. Noah spent 120 years building his ark, telling the people of the coming destruction if they didn't change their life style (hmmm, sounds familiar); nobody listens and the rain begins to fall. At this point, Yehovah steps in and says (**B'eresheet/Genesis 7:13** paraphrased) "I will bring Noah into the ark, not by sneaking in under the cover of night but *in broad daylight – B'etzem Hayom Ha'zeh*.
2. A similar scene is repeated in the Exodus from *Mitzrayim/Egypt*. Despite a year of horrible plagues and endless pleading from Moses, Pharaoh still refuses to let the people go. At last, with the final plague, Pharaoh runs through the streets at midnight, begging the Hebrews to leave immediately. Yehovah instructs His children to stay indoors all night. They won't sneak away like thieves but will leave Egypt *in broad daylight – B'etzem Hayom Ha'zeh*. (**Sh'mot/Exodus 12:41**)

### **LAST BUT NOT LEAST: SONG OF MOSES IN REVELATION**

Close examination reveals the Book of Revelation draws greatly from the *Shir Moshe/Song of Moses* and the coming time of vengeance when Yehovah's people will be vindicated. I believe the Book of Revelation longs for the day when the Holy One will directly intervene in human events and unleash His vengeance on the ungodly nations which have martyred His people. At one point in the Revelation, we hear an angel declare, "Fear God, and give Him glory, because the hour of His judgment has come!" (**Revelation 14:7**)

"And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations!" (**Revelation 15:3**)

In **Revelations 15:3**, the "Song of Moses" is referred to as the "Song of the Lamb." I would not ordinarily associate the gentle, lamb-like aspect of our Messiah with the fierce and violent energy of the Song of Moses, however in **Revelation 5:5-6**, the (keh-vehs) *ke'ves/Lamb* is also (ah-reh-ehl) *ariel/Lion*. As we know, Yeshua, our Messiah, is our final redemption. "This is

when perseverance is needed on the part of Yehovah's people, those who observe His commands and exercise Yeshua's faithfulness." (**Revelation 14:12**)

One other thing . . . by linking the Song of Moses to The End, Revelation is another "witness" showing Torah (the written law) is NOT "the law" *Rav Sha'ul/Rabbi Paul* said was "done away with". This further emphasizes the need for us to understand the difference between the Written Torah (Yehovah's Holy Word) and the Oral Torah (Traditions of Men).

### Ha'azinu ~ **הִאֲזִינוּ** ~ Give ear/Hear

**Haftarah: Hoshea/Hosea 14:2-10; Yo'el/Joel 2:11-27; Mikhah/Micah 7:18-20**

Once again, the Haftarah for this week is related to the time of the year instead of being related to the Torah portion, per se. The Sabbath which falls during the "Ten Days of Repentance", i.e. between Yom Teruah and Yom Kippur, is called both the Sabbath of Repentance and the Sabbath of Return. The three sections of this Haftarah are from three of the twelve short books which comprise the Book of The Twelve (Prophets). Hmmm!!!! Do you think the twelve prophets could be a parallel to Yeshua's twelve talmidim/disciples? Just a thought!!!

**Hoshea/Hosea 14:2-10** Here Hosea is encouraging (the House of) Israel (Northern Kingdom) to return to Yehovah and to Shema – hear and obey the words of His Torah. Prophetically, both Chapters 13 and 14 go back and forth from *Efrayim/Ephraim* to Israel, indicating the Northern Kingdom. The Northern Kingdom is still in exile today and is mostly "Christian". Unfortunately, most are unaware of their heritage, be it physically or spiritually. The duty of Messiah is the "restoration of the kingdom" (Acts 1:6). This is an End Times event. Remember, Yeshua said, "I come for the lost sheep of the House of Israel." Therefore, it is imperative to follow what Yeshua said, "If you love me keep my commandments" (in other words, return to Torah).

**Yo'el/Joel 2:15-27** More of the same from Yo'el! Return to Yehovah (Torah) with all your heart, with fasting, with weeping and lament. Blow the shofar, call an assembly, and repent. When you do, The Almighty will take pity on His people. The context of this passage (all of Chapter 2) is the last Yom Kippur; the Day of the Lord (**verse 1**)

**Mikhah/Micah 7:18-20** Micha mocha! Who is like you, O Lord?! Micah tells Israel Yehovah will again be merciful to them when they repent and turn from their idolatrous ways and back to Torah.

This Haftarah plus the words of Moshe paint a very clear picture of the End Times requirements for survival. Repent, return to Torah **AND** Yeshua and you will survive the time of testing. The separation of the sheep from the goats!

## Ha'azinu ~ הַאֲזִינוּ ~ Give ear/Hear

**B'rit Hadashah: Romans 10:14-21; 12:14-21; Ivrit/Hebrews 12:28-39**

**Romans 10:14-21** Verse 19 is the parallel to our Torah portion, specifically verse 21 of D'varim/Deuteronomy 32.

**Romans 12:14-21** In these verses, *Rav Sha'ul/Rabbi Paul* was in Rome speaking to the Hebrew and non-Hebrew believers in Yeshua. Specifically, in verses 18 and 19, he is encouraging them to “live in peace with all people. Never seek revenge.” Then he says, “For in the Tanakh it is written, “Yehovah says, ‘Vengeance is my responsibility; I will repay’” from verse 41 of D'varim/Deuteronomy 32.

**Ivrit/Hebrews 12:28-29** Personally, I was unable to find anything which connected the two verses to our Torah portion. If anyone has further insight, PLEASE let me know. However, let me be quick to say I find it quite fitting for the Yom Kippur study as it speaks of the restoration of the Kingdom and the final judgment (i.e. Yehovah is a refining fire) which will occur on the LAST Yom Kippur.

*The designated Psalm for this Torah portion is: Psalm 71*

## YOM KIPPUR ~ DAY OF ATONEMENT

*The holiest day of the year is not far away. If you fast, may you find strength and a deeper intimacy with The Almighty than ever before. And may the glorious truth of His everlasting compassion and forgiveness toward His repentant children fill our hearts with joy and unending gratitude. G'mar Hatima Tova – may you be inscribed in the Book of Life*

This year, according to some calendars, (Yome Kip-poor) Yom Kippur falls on Saturday, October 8<sup>th</sup> and on other calendars it falls on Sunday, October 9<sup>th</sup>. Personally, I will most likely observe it on the 8<sup>th</sup>. However, I believe what matters most to our Abba Father is for us to have a heart to follow His (moe-eh-deem) *moedim/appointed times* to the best of our abilities.

The first year I observed Yom Kippur, I didn't know or understand what **Vayikra/Leviticus 16:29** meant with regard to “. . . you are to deny yourselves . . .” Later on I learned to fast one meal that day and later on I did an all day, water only fast. I'll never forget the year I chose to make a 25 hour total fast. It was awesome!!! If it is not of The Holy One, I do not recommend it but, if it is His direction, it will be one of the most meaningful forms of worship you will ever experience!

**G'mar Hatima Tova** ~ Literal translation: Finished Signature Good.  
Actual meaning: May your name be written in the Book of Life.

*The designated Psalms for Yom Kippur are as follows:*

- *Erev (evening before) Yom Kippur: Psalms 100 & 107*
  - *Kol Nidre Night (night before): Psalms 97 & 99*

Should you desire to light the Atonement Lights on the eve of Yom Kippur, here is a blessing which can be recited after you have lit the two candles on your table.

**BLESSING OVER THE ATONEMENT LIGHTS**

(on Erev Yom Kippur)

Bah-ruk'h ah-tah Yehovah, Eh-lo-hey-nu Meh-lekh ha oh-lahm  
Ah-shehr kid-shah-nu b'mitz-vo-tahv  
Uv'dahm Yeshua Ha Mashiach  
Veet-see-vah-nu l'hahd-leek nehr shel Yom Kippur.

Blessed are You, Yehovah, our God, King of the Universe  
Who has sanctified us with Your commandments  
And in the blood of Yeshua the Messiah  
We kindle the Day of Atonement lights.

**Parashah: Yom Kippur ~ יוֹם כִּפּוּר ~ Day of Atonement**

(Updated for 10.08.11)

**Morning**

**Torah: Vayikra/Leviticus 16:1-34; B'midbar/Numbers 29:7-11**

**Haftarah: Yesha'yahu/Isaiah 57:14-58:14**

**B'rit Hadashah: Romans 3:21-26; Ivrim/Hebrews 7~8**

**Afternoon**

**Torah: Vayikra/Leviticus 18:1-30**

**Haftarah: Jonah 1~4; Micah 7:18-20**

**B'rit Hadashah: Ivrim/Hebrews 9~10**

## Yom Kippur ~ יום כפר ~ Day of Atonement

Morning ~ Torah: Vayikra/Leviticus 16:1-34; B'midbar/Numbers 29:7-11

*Yom Kippur/Day of Atonement* or *Yom HaKippurim/Day of Atonements* is the holiest day of the year. It is the culmination of the Ten Days of Teshuvah which began with *Yom Teruah / Day of the Awakening Blast*. We are told it was on this day, the 10<sup>th</sup> of Tishrei of the year 2449 of Creation when *Moshe/Moses* came down from Mount Sinai carrying the second tablets, after Yehovah had forgiven Israel for the sin of worshipping the Golden Calf. This act of divine pardon marked the tenth of Tishrei for all time as the Day of Atonements and reconciliation with The Holy One. It is the day on which our Abba Father purifies us from all our errors, forgives our mistakes and turns His ear to our pleas.

**Vayikra/Leviticus 16:1-34** **Verses 29-31** sum up whether keeping this Festival (*moed/G~d's appointed time*) is still relevant even today in this church created so-called "dispensation of the Age of Grace". It really cannot be made any clearer when Yehovah's word states . . . "It is to be **a permanent regulation** for you that on the tenth day of the seventh month you are to deny yourselves and not do any kind of work, **both the citizen and the foreigner living with you**. For on this day, atonement will be made for you to purify you; you will be clean before Yehovah from all your sins. It is a **Shabbat of complete rest** for you and you are to deny yourselves. **This is a permanent regulation.**" (All emphases are mine.)

What part of "permanent regulation" do we not understand? ". . . both the citizen and the foreigner . . ." Obviously the citizen refers to the Israeli and the foreigner would be those who are not of Hebrew heritage but have been "grafted-in" or adopted. The "Shabbat" of complete rest mentioned here is not necessarily the seventh day Sabbath but is a Holy Shabbat, a holy day of rest because it is a permanent regulation.

Therefore, if we believe in the Word of Yehovah and believe His Word is eternal, then the Torah is relevant to us. This means the Festivals, all of the Festivals, apply to us. The Torah – all of the Torah, from cover to cover, applies to each one of us who believes. After all, Yeshua said, "If you love me, keep my commandments." (**Yochanan/John 14:15**) And, of course, Paul tells us, in his discourse on **Passover**, to **keep it** (**1<sup>st</sup> Corinthians 5:8**).

**B'midbar/Numbers 29:7-11** Again, in these verses, we are told ". . . on the tenth day of this seventh month you are to . . .

- . . . have a Holy Convocation
- . . . deny yourselves
- . . . do not do any kind of work

It really doesn't get any clearer than this! Listen to (read below) what *Yesha'yahu/Isaiah* says.

**Yom Kippur ~ יום כפר ~ Day of Atonement**  
**Morning ~ Haftarah: Yesha'yahu/Isaiah 57:14 ~ 58:14**

**Yesha'yahu/Isaiah 57:14 ~ 58:14** (For the sake of space, I will not include all of these verses although they should be.)

We need to acknowledge, if we follow Torah, we will be the ones who help restore the breach in the Kingdom. In other words, we will help in allowing the Kingdom of God to break through into the world. We will help put the Kingdom on the right road through the keeping of The Almighty's Torah and by living out the Torah by caring for those less fortunate than ourselves. No matter how bad we think things might be, there is always someone in worse shape or circumstances than we are. So let your love of doing Torah shine through and let your faith in Yeshua HaMashiach show you the way.

Yom HaKippurim is the most solemn of all the feast days. It was the day of cleansing for the nation and for the sanctuary. Once a year, on this day only, the ***Cohen HaGadol/the High Priest*** entered the ***Kodesh Kodeshim/Holy of Holies*** in the Temple, within the veil of the Temple, with the blood of Yehovah's goat, the sin offering. The blood of the sin offering was sprinkled on the mercy seat and the top covering of the Ark of the Covenant. The blood of the sin offering on the Day of Atonement brought about the cleansing of all sin for the priesthood, the sanctuary and Israel as a nation. And remember, Peter (**1<sup>st</sup> Peter 2:9-10**) tells believers they are the Priesthood. All the more reason to follow HaShem's prescribed way to get right with Him! Priests can't just make it up as they go. Remember what happened to ***Aharon/Aaron's*** two sons when they tried that?

It is on Yom HaKippurim when the ***Great Trumpet, Shofar HaGadol*** in Hebrew, is blown. When the final blast of the shofar is heard at the end of the ***Neilah Service/the closing of the Gates of Heaven***, those who have observed the days with sincerity should feel they have been inscribed and sealed in the Book of Life.

Without ***teshuvah/repentance*** and acceptance of Messiah Yeshua, one will not be written into the Book of Life. This is a very serious time of the year. Yehovah takes His ***Appointed Times/Moedim*** very seriously, otherwise He would not have said they are eternal. It is time to turn back to Yeshua and to Torah!

**Yom Kippur ~ יום כפר ~ Day of Atonement**  
**Morning ~ B'rit Hadashah: Romans 3:21-26; Ivrim/Hebrews 7 ~ 8**

**Romans 3:21-26** These verses address the fact we all have sinned and come short of earning the glory of Yehovah. This very principle is taught in the Tanakh. You might want to read . . .

- 1<sup>st</sup> Kings 8:46
- Ecclesiastes 7:20
- Isaiah 59:1-2
- Isaiah 64:5(6)

However, **verse 24** tell us “By Yehovah’s grace, without earning it, all are granted the status of being considered righteous before Him, through the act redeeming us from our enslavement to sin that was accomplished by the Messiah Yeshua.” Since the Temple has been destroyed and sacrifices can no longer be offered in the manner The Almighty requires in the Torah, the Kapparah (covering or wiping away) for our sins is Yeshua.

**Ivrim/Hebrews 7 ~ 8** I’m not sure there would be enough time for me to expound on these two chapters. Here, the author is comparing the Aaronic Priesthood to the Melchizedek Priesthood under Yeshua. He points out they had failed (**8:7**). Some people, with a rebellious agenda, take this verse out of context to point to a replacement of the covenant instead of the replacement of the priesthood as this is actually teaching.

Suffice it to say, Yeshua will come back after the tribulation, when Jerusalem is under siege. Yeshua will save Jerusalem. His feet will be placed on the Mount of Olives. There will be a great earthquake and the Messianic Kingdom will come into full power. There will be no nighttime any more and Yeshua will rule the whole earth. At this time, the gates of heaven are closed. The last Yom HaKippurim ceremony, neilah, the closing of the gates, will take place. This will not be the (meek-rah) *mikrah/rehearsal* but will be the real thing. At that point, it will be too late to make a decision to accept Yeshua the Messiah into your life. When the *Shofar HaGadol/the Great Shofar* is blown at the Neilah Service at the close of Yom HaKippurim, it will announce the return of Yeshua to rule as Messiah ben David during the Messianic Age. Atonement has already been made. If you have not done so already, accept Yeshua’s atoning sacrifice for yourself and know you have eternal life in Him.

**Yom Kippur ~ יום כפר ~ Day of Atonement**  
**Afternoon ~ Torah: Vayikra/Leviticus 18:1-30**

**Vayikra/Leviticus 18:1-30** In **verses 3-5**, Yehovah is quite clear about His requirements AND His promises. Batyah’s translation:

- Don’t do what the people did where you came from
- Don’t do what the people do where you are going
- Don’t obey any of their rules/laws.
- Do what I tell you to do; when I tell you to do it and I will give you life.
- I am your G~d!

I'm telling you, I can still hear my mom saying, "Just do what I tell you to do, when I tell you to do it and you won't be in trouble." I didn't realize she was quoting scripture. She probably didn't either!

Then **verses 6-22** address every abominable, detestable, perverted sexual act which could be described. How dare anyone to say homosexuality isn't addressed in the word of God! **Verse 22** clearly states "you shall not lie with a man as one lies with a woman, it is an abomination."

From time to time, you will recall, I encourage each of us to "live Torah". I thought, "How appropriate!" when I read **verses 28-29**. "Let not the Land disgorge you for having contaminated it, as it disgorged the nation that was before you. For if anyone commits any of these abominations, the people doing so will be cut off from among their people."

**Yom Kippur ~ יום כפר ~ Day of Atonement**  
**Afternoon ~ Haftarah: Yonah/Jonah 1 ~ 4; Micah 7:18-20**

**Yonah/Jonah 1 ~ 4**                      The Timeless Message of Jonah

And the Word of Yehovah came to Yonah ben-Amittai saying, "Arise, go to Nineveh, the great city, and cry against it, for their wickedness has come up before Me." (**Yonah/Jonah 1:1-2**)

The Book of *Yonah/Jonah*, which we read in the Yom Kippur afternoon service, opens without context. We do not know Yonah's tribe or hometown, or during whose reign he prophesied. Apparently, we are expected to know who Yonah is. And this is so, because he is mentioned elsewhere in the Tanakh in **M'lakhim Bet/2<sup>nd</sup> Kings 14:25**.

But who is *Yonah/Jonah*? What was his background, before the book named for him opens? And how does this contribute to our Yom Kippur?

First, we meet Yonah during the life of *Eli'yahu/Elijah*, the fiery prophet who challenged King *Achav/Ahab* of Israel and his wife, *Izevel/Jezebel*, and their worship of Ba'al. HaShem commanded Eli'yahu to find shelter in the home of the widow of Tzarefat. The widow's son becomes ill and dies.

Eli'yahu stretched himself over the boy three times and he called out to The Almighty and said, "O Yehovah, my God, please let this boy's soul come back within him!" And Yehovah listened to the voice of Eli'yahu and the boy's soul came back within him and he came to life. Eli'yahu took the boy and brought him down from the upper story of the house and delivered him to his mother and Eli'yahu said, "See, your son lives." And the woman said to Eli'yahu, "Now I know this, that you are a man of God and the word of Yehovah in your mouth is (eh-meht) *emet/truth*" (**M'lakhim Alef/1<sup>st</sup> Kings 17:21-24**)

The Sages identify this boy as Yonah and further teach Yonah's mother was from the tribe of Asher and his father from *Zevulun/Zebulun*.

The Book of Yonah relates how Yehovah told Yonah to go to the Assyrian capitol of Nineveh and prophesy that after 40 days, it would be "overturned" because of the sinfulness of the people. Yonah understood this to mean Nineveh would be destroyed. Yonah did not want to go because he did not like the Ninevites. He knew if they repented, The Almighty would relent from the punishment He declared He would inflict on them. Therefore, the prophet attempted to flee from HaShem and go to Tarshish in Spain. As we know, a storm arose at sea and the sailors of his ship realized a supernatural power was causing it. They drew lots and the result fell on Yonah. Yonah told the seamen to cast him overboard. The crew made another futile attempt to continue against the storm after which they reluctantly threw Yonah into the sea. A "big fish" swallowed Yonah and after three days, spewed him out onto the shore. He gave in and went to Nineveh, prophesying in just a few words, "Yet forty days and this city will be destroyed." The people, from the King on down, did *teshuvah/repentance*; Yehovah forgave them and the predicted disaster was avoided. Later, around 606 BC, Yehovah did destroy Nineveh.

The saddest part of the story is, the prophet, instead of rejoicing the city had been saved, along with the countless lives within, became angry with The Almighty for being merciful. He protests quite vehemently and is reminded Yehovah prefers to grant life to those who repent rather than to destroy the sinner. The book closes and to some extent leaves us "hanging" as far as Yonah is concerned. Did the prophet humble himself before Yehovah? Did he respond correctly to the rebuke of *Shaddai/the Almighty*. The text doesn't tell us.

The book DOES tell us, however, we must remember Yom Kippur throughout the year. The message is VERY clear . . . with Yehovah's mercy, no situation is irreversible. Forgiveness, atonement and His grace are in direct proportion to our genuine repentance. A major point here is HaShem has always been in the grace business! It is not a "New Testament only" concept. So much for dispensationalism. Remember, He said "I change not."

Human beings typically have a difficult time acknowledging sin and admitting wrong doing. Our pride must "die" for us to humble ourselves, acknowledge our sins, confess them and ask for forgiveness.

We must also commit ourselves to do all we can to avoid repeating the same offenses. Genuine *teshuvah/repentance* like this touches the heart of *Avinu Malkenu/Our Father, Our King* as nothing else. The prophet Micah said . . .

**Micah 7:18-20** "Mikha-mokha" "Who is a God like you, forgiving iniquity and remitting our transgression; Who has not maintained His wrath forever against the remnant of His own people, because He loves graciousness! He will take us back in love: He will cover up

our iniquities, You will hurl all our sins into the depths of the sea. You will keep faith with Jacob, loyalty to Abraham, as You promised on oath to our fathers in days gone by.”

May His name be praised forever for His mercy toward us!!!

**Yom Kippur ~ יום כפר ~ Day of Atonement**  
**Afternoon ~ B'rit Hadashah: Ivrim/Hebrews 9 ~ 10**

**Ivrim/Hebrews 9 ~ 10** As we read these chapters, we see the great significance and parallels between Yom HaKippurim and the sacrifice of Yeshua HaMashiach. One other thing the writer says in **10:25-26** is of special note to us. The words translated “assembling of yourselves together” might better be translated “observing the feasts and Sabbath”. The writer then seems to link NOT doing this to sin. Remember, at the end of **verse 25** he alludes to the End Times.

*The designated Psalm for Yom Kippur are: Psalms 32 & 65*

**Who fills his mind with Torah clears it of fear and folly.**

*Rabbi Chanina Sgan HaKohanim*

**The giving of Torah happened at one specific time, but the receiving of Torah happens all the time, in every generation.**

*Meir Alter, the Gerer Rebbe*

**Organize yourselves into classes for the study of Torah, since it can best be acquired in association with others.**

*Talmud: Berkot 63b*

**שבוע טוב**

*Shavuah tov (have a good week)!!!*