

Yôm ha-Kippurîm

The Day of Atonement (The Day of Coverings)

Its Origin, Command, Purpose, and Rûḥānî Significance According to the Scriptures and Ancient Scrolls

Introduction

Yôm ha-Kippurîm (Yôm Kippūr / the Day of Atonement) is one of the most distinctive days appointed by YHVH for Yashar’el. In this study, we’ll explain what Yôm Kippūr is, and what it is not. Yôm Kippūr is not introduced merely as another feast.

Yôm Kippūr is called:

- the Day of Atonement — יוֹם הַכִּפּוּרִים (Yôm ha-Kippurîm)
- a set-apart gathering — מִקְרָא־קֹדֶשׁ (miqrā-qōdesh)
- a Sabbath of rest — שַׁבַּת שְׁבָתוֹן (šabāt šabātôn)
- a day upon which Yashar’el was commanded to afflict their being, their nephesh (nepēš)
- a day on which atonement was made
- a day on which the people were to be cleansed from their sins
- and a statute described as continuing throughout their generations, forever

The command is repeated in several places, but Leviticus 16 gives the fullest description of what happened at the sanctuary:

- YHVH commanded Aharon to enter the most set-apart place and make atonement for himself, the sanctuary, the altar, the priests, and the people of Yashar’el.
- Two goats were taken: one for YHVH as a sin offering, and one for Azazel.
- Aharon confessed Yashar’el’s iniquities, transgressions, and sins over the living goat for Azazel, and it was sent into the wilderness, carrying those iniquities away.

The chapter establishes this as an annual statute for Yashar’el:

“to make an atonement for the children of Yashar’el for all their sins once a year.”

Sin and uncleanness are dealt with through atonement, cleansing, and removal.

Blood, sacrifice, confession, the sanctuary, the altar, the goat, and the wilderness are all physically involved.

The result: **“you shall be clean before YHVH.”**

The evidence outside the 66 is also substantial. **Jubilees** connects the day to the sin involving Joseph. The **Dead Sea Scrolls** preserve the Day of Atonement in calendrical documents, the Temple Scroll, and the Pesher Habakkuk. **1QMelchizedek** connects the Day of Atonement with the completion of ten jubilees and an ultimate act of atonement. **1 Enoch** supplies important background concerning Azazel, while the **Apocalypse of Abraham** develops the Azazel imagery into a heavenly drama.

The purpose of this study is therefore not to impose later interpretations upon these writings, but to allow the scriptural texts to speak for themselves.

1. The Scriptural Texts, Leviticus 16

Leviticus 16:1–2:

- 1 and יהוה spoke to mosheh after the death of the two sons of aharon, as they drew near before YHVH, and died. 2 and YHVH said to mosheh, "speak to aharon your brother not to come in at all times to the set-apart place inside the veil, before the lid of atonement, which is on the ark, lest he die, because i appear in the cloud above the lid of atonement.

Leviticus 16:3–10 — the two goats and the bull:

- 3 "with this aharon should come into the set-apart place: with the blood of a young bull as a sin offering, and of a ram as an ascending offering. 4 "he should put on the set-apart linen long shirt, with linen trousers on his flesh, and gird himself with a linen girdle, and be dressed with the linen turban; they are set-apart garments. and he shall bathe his body in water and shall put them on. 5 "and from the congregation of the children of yashar'el he takes two male goats as a sin offering, and one ram as an ascending offering. 6 "and aharon shall bring the bull as a sin offering, which is for himself, and make atonement for himself and for his house. 7 "and he shall take the two goats and let them stand before YHVH at the door of the tent of appointment. 8 "and aharon shall cast lots for the two goats, one lot for יהוה and the other lot for azazel. 9 "and aharon shall bring the goat on which the lot for YHVH fell, and shall prepare it as a sin offering. 10 but the goat on which the lot for azazel fell is caused to stand alive before YHVH to make atonement upon it, to send it into the wilderness to azazel."

Leviticus 16:11–19 — the blood and the incense:

- 11 "and aharon shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall slay the bull as the sin offering, which is for himself, 12 and shall take a fire holder filled with burning coals of fire from the slaughter-place before YHVH, with his hands filled with sweet incense beaten fine, and shall bring it inside the veil. 13 "and he shall put the incense on the fire before YHVH, and the cloud of incense shall cover the lid of atonement, which is on the witness, lest he die. 14 "and he shall take some of the blood of the bull and sprinkle it with his finger on the lid of atonement on the east side, also in front of the lid of atonement he sprinkles some of the blood with his finger seven times. 15 "and he shall slay the goat of the sin offering, which is for the people, and shall bring its blood inside the veil, and shall do with that blood as he did with the blood of the bull, and sprinkle it on the lid of atonement and in front of the lid of atonement. 16 "and he shall make atonement for the set-apart place, because of the uncleanness of the children of yashar'el, and because of their transgressions in all their sins. and so he does for the tent of appointment which is dwelling with them in the midst of their uncleanness. 17 "and no man should be in the tent of appointment when he goes in to make atonement in the set-apart place, until he comes out. and he shall make atonement for himself, and for his household, and for all the assembly of yashar'el. 18 "and he shall go out to the slaughter-place that is before YHVH and make atonement for it. and he shall take some of the blood of the bull and some of the blood of the goat and put it on the horns of the slaughter-place all around. 19 "and he shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and set it apart from the uncleanness of the children of yashar'el.

Leviticus 16:20–22 — the scapegoat:

- 20 "and when he has finished atoning for the set-apart place, and the tent of appointment, and the slaughter-place, he shall bring the live goat. 21 "then aharon shall lay both his hands on the head of the live goat and shall confess over it all the crookedness's of the children of yashar'el, and all their transgressions in all their sins, and shall put them on the head of the goat and shall send it away into the wilderness by the hand of a fit man. 22 "and the goat shall bear on itself all their crookedness's, to a land cut off. thus, he shall send the goat away into the wilderness.

Leviticus 16:29–31 — the permanent statute:

- 29 and this shall be for you a law forever: in the seventh new month, on the tenth day of the new month, you afflict your beings, and do no work, the native or the stranger who sojourns among you. 30 "for on that day he makes atonement for you, to cleanse you, to be clean from all your sins before YHVH. 31 "it is a sabbath of rest for you, and you shall afflict your beings – a law forever.

Leviticus 23:26–32 — the day of atonement in the festival calendar

26 and YHVH spoke to mosheh, saying, 27 on the tenth day of this seventh new month is Yôm HaKippurîm. it shall be a set-apart gathering for you. and you shall afflict your beings and shall bring an offering made by fire to YHVH. 28 "and you do no work on that same day, for it is Yôm HaKippurîm, to make atonement for you before YHVH your elohim. 29 "for any being who is not afflicted on that same day, he shall be cut off from his people. 30 "and any being who does any work on that same day, that being i shall destroy from the midst of his people. 31 "you do no work; a law forever throughout your generations in all your dwellings. 32 'it is a sabbath of rest to you, and you shall afflict your beings. on the ninth day of the new month at evening, from evening to evening, you observe your sabbath."

Hebrew text of Leviticus 23:27 (the key verse):

אך בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֻנִיתֶם אֶת־נַפְשֵׁיכֶם וְהִקְרַבְתֶּם אֶשָּׁה לַיהוָה:

Numbers 29:7–11— The offerings for Yôm Kippur

Numbers 29:7–11:

- 7 and on the tenth day of this seventh new month you have a set-apart gathering, and you shall afflict your beings, you do no work. 8 and you shall bring near an ascending offering to YHVH, a sweet fragrance: one young bull, one ram, seven lambs a year old, perfect ones they are for you, 9 and their grain offering: fine flour mixed with oil, three-tenths of an ĕphah for the bull, two-tenths for the one ram, 10 one-tenth for each of the seven lambs, 11 one male goat as a sin offering, besides the sin offering for atonement, the continual ascending offering with its grain offering, and their drink offerings.

Hebrew text of numbers 29:7:

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֻנִיתֶם אֶת־נַפְשֵׁיכֶם כָּל־מִלְאָכָה לֹא תַעֲשׂוּ:

Exodus 30:10— the yearly atonement on the altar

Exodus 30:10:

- 10 "and aharon shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he makes atonement upon it throughout your generations. it is most set-apart to YHVH".

2. Leviticus 23:26–32: Concrete word-by-word analysis

The Hebrew Text

כּוּ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כִּזֹּ אֶךְ בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֻנִיתֶם אֶת־נַפְשֵׁיכֶם וְהִקְרַבְתֶּם אֶשָּׁה לַיהוָה:

Concrete word-by-word analysis

Hebrew	transliteration	concrete meaning
אך	akh	"only, however, surely." a restricting particle — it sets this day apart from the others.
בַּעֲשׂוֹר	be-asor	"on the tenth." the numeral ten. ten days after yom teruah.
לַחֹדֶשׁ	la-hodesh	"of the new-month." the renewal of the month-cycle. not the moon.

Hebrew	transliteration	concrete meaning
הַשְּׁבִיעִי	ha-shevi'i	"the seventh." the seventh new-month cycle counted from the spring.
הַזֶּה	ha-zeh	"this." pointing to the specific month.
יוֹם	yom	"day." a specific, marked day.
הַכִּפּוּרִים	ha-kippurim	"of the coverings." root כָּפַר(kafar) = to cover over, to smear, to wipe clean. plural — multiple coverings: the set-apart place, the tent, the altar, the people.
הוּא	hu	"it is."
מִקְרָא־קֹדֶשׁ	miqra-qodesh	"a summoned, set-apart assembly." מִקְרָא = a calling-together, from קָרָא(qara), "to call out, to cry out." קֹדֶשׁ = set-apart, cut off, distinct. together: people physically gathered because they were called out, and this gathering is not for ordinary business.
יִהְיֶה	yihyeh	"it shall be."
לָכֶם	lakhem	"for you (plural)."
וַעֲנִיתֶם	ve-innitem	"and you shall press down / bow / humble." root עָנָה(anah) = to bend down, to press down, to make low. this is not the word for fasting.
אֶת־נַפְשֵׁיכֶם	et-nafsheikhem	"your living-breathing beings." נֶפֶשׁ(nephesh) = the throat, the breath, the appetite, the whole living being. not an abstract soul.
וַהֲקִרְבֶּתֶם	ve-hiqravtem	"and you shall bring near." root קָרַב(qarav) = to come close, to approach, to bring near.
אֵשׁ	isheh	"a fire-offering." root אָשׁ(esh) = fire.
לַיהוָה	la-YHWH	"to yhvh."

Concrete reading of Leviticus 23:27

"only on the tenth of this seventh new-month; it is yôm ha-kippurîm, a summoned, set-apart assembly it shall be for you. and you shall press down your living-breathing beings, and you shall bring near a fire-offering to yhvh."

Ancient Yashar'elim (Israelites) hearing this would picture:

- **the tenth day** — ten days after the shout of yôm teruah. ten days to search yourself, ten days to settle accounts.
- **a summoned assembly** — someone cries out, and the people gather. they are called out from their ordinary work.
- **the pressing down of the being** — they bow themselves. they make their own claim low. they lay down their appetite, their pride, their right to hold the grudge.
- **a fire-offering brought near** — animals, flour, oil, fire, smoke. a concrete offering, brought close to yhvh.

3. ve-innitem: what it actually is, and what it is not

The day of coverings, the word that **is not fasting**, and the forgiving that goes both ways

The word is not fasting:

If yhvh wanted fasting on this day, he would have used words like: צוֹם (šôm/tsom) – “fast”, צוּם (šûm/tsum) “to fast”, שָׁם (šām/tsam) – “fasted”, בְּצוֹם (bə-šôm/betsom) - “fasting or in a fast”.

These words are used all over the tanakh:

- 2 Samuel 12:16 — David fasted (*tsam*) for the child
- 1 Kings 21:9 — Jezebel proclaimed a fast (*tsom*)
- Ezra 8:21 — I proclaimed a fast (*tsom*) to humble ourselves
- Esther 4:16 — Fast (*tsumu*) for me, do not eat or drink
- Isaiah 58:3 — Why have we fasted (*tsamnu*) and you do not see?
- Jonah 3:5 — Nineveh believed and proclaimed a fast (*tsom*)
- Psalm 109:24 — my knees are weak through fasting (*betsom*)

These words exist. They are common and precise. They mean to not eat, to abstain from food.

Tsom, tsum, tsam, betsom, or any other variation that holds the same meaning, do not appear in the yôm kippūr instructions.

Leviticus 16:29, 31 — עֲנִיתֶם (*innitem*)

Leviticus 23:27, 29, 32 — עֲנִיתֶם (*innitem*)

Numbers 29:7 — וַעֲנִיתֶם (*ve-innitem*)

Not once does yhvh say צוּמוּ (*tsumu*); fast. he says עֲנוּ (*innu*); press down, bow, humble.

That is not an accident. That is a chosen word.

4. What the root ענה (‘ānâ) actually means

The concrete meanings of the root ע.נ.ה:

form	meaning	concrete picture
עָנָה (<i>anah</i>)	to be bowed down, to be brought low	a person bent over under a weight
עָנָה (<i>innah</i>)	to press down, to humble, to afflict, to make low	pressing something down with your hand

form	meaning	concrete picture
עָנִי(ani)	poor, oppressed, bowed down	the one who is pressed down by others
עָנָה(enet)	a pressing, a burden	the weight itself
נָעֲנָה(na'aneh)	to be humbled, to submit	giving in under the weight

and there is a second root with the same three letters:

form	meaning	concrete picture
עָנָה(anah)	to answer, to respond, to speak back	the mouth opening in reply

The ancient Hebrew ear would hear both. **to be pressed down** and **to answer**. The day of pressing down is also the day of answering. YHVH presses us down and we answer. We answer him, and we answer each other.

The thing being pressed down is the נֶפֶשׁ (nephesh)

The phrase is וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם— *ve-innitem et-nafsheikhem*.

נֶפֶשׁ (nephesh) is not an abstract soul. it is the **throat**. the **breath**. the **appetite**. the **living-breathing being**; the whole totality of you.

- so what is being pressed down is **your appetite**. and appetite is not only for food. appetite is:
- your appetite to be right
- your appetite to have the last word
- your appetite to hold the grudge
- your appetite to not be the one who apologizes first
- your appetite to keep the record of wrongs
- your appetite to stay angry and call it righteousness
- your appetite to withhold yourself from your brother

That is the appetite that gets pressed down on yôm kippūr.

5. What is “ve-innitem”

The pressing down of your own claim

ve-innitem is: you press down your own being. you bow your own living-breathing being low. you lay down your own claim.

- your claim to be right.
- your claim to be owed.
- your claim to hold the grudge.
- your claim to keep the account.
- your claim to withhold yourself.
- your claim to keep the relationship broken because the other one broke it first.

You press those down. You bow to them. You humble those things. You make them low.

And in their place, you do what YHVH does on this day, you cover (כָּפַר, kafar).

The name of the day tells you what to do

יּוֹם הַכִּפּוּרִים — Yôm ha-Kippurim — the day of the coverings.

Root כָּפַר (**kafar**) = to cover over, to smear over, to wipe clean, to coat. it is the same root as כֹּפֶר (kopher); the pitch that covered Noah's ark (genesis 6:14).

On this day, YHVH covers over your wrong.

He does not:

- uncover it
- bring it up again
- hold it against you

What he does:

- wipes it
- sends it away on the scapegoat into the wilderness (gone, out of the camp, out of the record, out of the relationship)

And if you are made in his image, then on this day you do the same thing:

- you cover over the wrong of your brother
- you do not uncover it
- you do not bring it up again
- you do not hold it against him
- you wipe it
- you send it away
- gone

Proverbs 10:12:

- "hatred stirs up strife, but love covers over all transgressions."

Psalm 32:1:

- "blessed is he whose transgression is forgiven, whose sin is covered."

1 peter 4:8:

- "and above all have fervent love for one another, because love covers a multitude of sins.

the covering is love. and yôm kippūr is the day the whole year is settled with the covering."

6. The forgiving that goes both ways

On every other day, YHVH forgives. On this day, you do too.

Any day of the year, you can ask YHVH for forgiveness and he forgives. His nature does not change.

He is the same yesterday, today, and forever.

But human beings are different:

- we say "i forgive you" — and then we do not speak to you again.
- we say "it is fine" — and then we bring it up in six months.
- we say "no hard feelings" — and then we keep the account open.
- we say "we are good" — and then we withhold ourselves, withhold our warmth, withhold our presence, withhold our table.

That is not forgiveness, that is a bowed head with an unbroken yoke. So YHVH gave us one whole year to see it. And then, he gave us one day to deal with it.

Yôm Kippūr is the day you forgive the way YHWH forgives:

- completely — not partly, not with a reservation, not with a hook still in it
 - without uncovering — you do not bring it up again, ever
 - without keeping the account — the record is wiped, not just suspended
 - restoring the relationship to its origin — not to where it was after the fight, but to where it was before. to the beginning. to the intended design.
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7. Honesty about Psalm 35:13

The one place where ענה and fasting stand together;

Psalm 35:13:

- “But as for me, when they were sick, my clothing was sackcloth. I afflicted my being with fasting (inneti batsom nafshi), and my prayer returned into my own bosom.”

So yes; the words innah and tsom appear together here. Fasting is one possible expression of pressing down the being. A person may press down their appetite for food as part of pressing down their whole self-claim.

But notice:

the psalmist did it voluntarily, not because a command told him to, it was his own expression, not the definition of the word and it is the psalmist speaking, not YHWH commanding.

The word innah means to press down. tsom is one way you can do that. It is not what yôm kippūr is about.

Isaiah 58 settles it. YHWH says: *“you are doing the innah and the tsom, and i am not accepting it, because the yoke is still on your brother.”*

The affliction he accepts is the loosening of the yoke.

8. The house teaching of YHWH does not change

What he says on every other day, he says on this day;

Leviticus 19:17–18

- 17 'do not hate your brother in your heart. you shall certainly reprove your neighbour and not allow sin on him.
 - 18 'do not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself. I am YHWH.
- Do not hate in the heart
 - Do not take vengeance
 - Do not bear a grudge
 - Love your neighbour.

That is the house teaching. That is what melchizedek taught. That is what the Levitical teacher was pointing at with every animal, every drop of blood, every handful of flour, every flame.

If YHWH told us to fast on yôm kippūr while the widow and orphan go hungry, he would be commanding us to break his own house teaching on the one day of the year set aside for keeping it. That is not the elohiym of Yashar’el. He does not change.

Malachi 3:6:

- “for I am YHVH, I have not changed.”

Numbers 23:19:

- “ĕl is not a man, that he should lie, nor a son of man, that he should repent. has he said, and shall he not do it? or has he spoken, and shall he not make it good?”

So ve-innitem is not fasting.

It is:

- pressing down your own being
- your claim
- your pride
- your appetite
- your right to withhold

So that on this day you can do what YHVH does:

- Cover
- Forgive
- wipe away the account
- send the wrong away
- restore the relationship to its intended origin

That is what the day is. That is what the word means.

9. The whole concrete picture of yôm kippūr

What yôm kippūr actually is:

element	what it is concretely
the tenth day of the seventh new-month	ten days from yôm teruah — ten days to search yourself, ten days to settle accounts
מִקְרָא-קֹדֶשׁ (miqra-qodesh)	a summoned, set-apart assembly — you are called out and gathered, not scattered
וְעִנִּיתֶם (ve-innitem)	you press down your own being — your claim, your pride, your right to hold the grudge, your right to keep the account
אֶת-נַפְשֵׁיכֶם (et-nafsheikhem)	your living-breathing beings — the throat, the breath, the appetite — the whole of you, pressed low
no work at all	not even the work of service — a total stopping, so nothing distracts from the settling
שַׁבַּת שַׁבָּתוֹן (shabbat shabbaton)	a shabbat of shabbats — a complete ceasing, from evening the ninth to evening the tenth

element	what it is concretely
the high priest behind the curtain	a man in white linen, with blood and incense, in the holiest place
the blood sprinkled seven times	the covering applied to the set-apart place, the tent, the altar
the scapegoat sent into the wilderness	the wrong carried away, alive, out of the camp — gone, not held
the covering (כפר, kafar)	yhvh covers your wrong. you cover your brother's wrong. the same action, both directions.

The concrete picture:

- a man in white linen
- a bull
- two goats
- a firepan of coals
- incense smoke
- blood on the lid of atonement, seven times
- blood on the horns of the altar
- a goat sent away alive into the desert
- a people outside the tent, standing, waiting, pressing down their own being.

That is yôm kippūr. Every year. The tenth day of the seventh new-month.

10. The sacrifices as concrete pointers to the human being

The Levitical teacher shows a person their own life.

Before the Levitical order, there was no animal sacrifice; the Melchizedek priests taught the creator's ways directly. When the Levitical system came, it became a teacher; a physical, visual, daily lesson. the animals, flour, oil, and fire were not the point. They were concrete pictures of what a person is supposed to be doing with their own life, body, and breath.

on yôm kippūr, the same elements appear; and they point at the same things in you.

- the bull — פָּר בֶּן־בָּקָר (par ben baqar)

What it is:

- a bull
- a son of the herd
- the largest
- heaviest
- strongest animal
- the beast of burden that pulls the plow
- threshes the grain
- and does the heavy labor.

What it points to in you:

- your strength
- your capacity for work
- the raw physical power in your arms, your back, your legs.

The bull is the part of you that gets up in the morning and labors.

On yôm kippūr: the high priest brings the bull for himself and his house first. before he can cover the people, he covers his own strength and his own labor. you cannot cover your brother's wrong while your own strength is still unyielded.

the ram — אֵיל (ayil)

what it is: A ram. The male sheep that leads the flock. The one with horns that goes before the others. The head of the herd.

what it points to in you: Your leadership, your headship, your going-first. The part of you that makes decisions, that takes initiative, that stands in front and says, "follow me."

on yôm kippūr: the ram is the ascending-offering. your leadership goes up. you do not lead for yourself. You do not use your position to keep the account open against your brother.

the seven lambs — כֶּבֶשִׂים בְּנֵי־שָׁנָה שִׁבְעָה (kevasim bene-shanah shiv'ah)

what they are: Seven; year-old lambs. young, tender, vulnerable, following. Seven is the number of completeness; the full cycle, the whole week, the entirety.

what they point to in you: Your tenderness, your vulnerability, your young and growing parts. The parts of you that are still learning, still following, still weak. The things in your care that need protection; children, students, the young in your household, the new believer, the tender parts of your own living breathing being.

on yôm kippūr: You bring the young and weak things in your care up to the creator. You do not crush the weak on your way to being right.

fine flour — סֹלֶת (solet)

what it is: Wheat that has been crushed, ground, sifted, and refined. the solid grain of the field becomes powder. it is the substance of bread; the staff of life.

what it points to in you: Your substance, your body, your material life. The flour is what you are made of; your flesh, your bones, your daily bread, the material provision of your life.

on yôm kippūr: Your body, your substance, your daily bread; that belongs to the creator. you do not live to feed yourself alone. And you do not eat your bread while your brother goes hungry.

oil — שֶׁמֶן (shemen)

what it is: Olive oil. pressed from olives. It makes things smooth, it makes things burn, it preserves, it heals, it anoints. it is the fatness, the richness, the fuel.

what it points to in you: Your joy, your anointing, your capacity to burn bright. Oil is what makes the flame burn. It is the richness in your life; your gladness, your energy, your ability to shine, to heal, to soothe, to preserve.

on yôm kippūr: Your joy, your gladness, your richness; that belongs to the creator. you do not hoard your oil. You do not shine for yourself. And you do not keep your gladness from your brother.

the hairy goat — שְׂעִיר־עִזִּים (se'ir izim)

what it is: a hairy goat. goats are rough, wild, stubborn, independent. they wander, they butt, they resist. the hair is coarse and rough. the goat is the opposite of the smooth, orderly lamb.

what it points to in you: your roughness, your wildness, your stubbornness, your missing-the-mark. the parts of you that resist, that wander, that butt against the goad. the parts of you that miss the target. the parts you are ashamed of.

on yôm kippūr: there are two goats. one is slain; your roughness is dealt with in blood. the other is sent away alive into the wilderness; your roughness is carried out of the camp, gone, not held against you. and the same thing happens to the wrong of your brother when you truly forgive.

the ascending-offering — עֹלָה (olah)

what it is: that which goes up. the animal is placed on the fire, and the smoke rises. it goes up. the hebrew word means "that which ascends."

what it points to in you: your breath, your words, your deeds going up. your life is not meant to stay down in the dust. it is meant to rise.

on yôm kippūr: your words rise. and your words about your brother rise. what you said about him, what you said to him, what you said over him; all of it goes up.

fire — אֵשׁ (isheh)

what it is: fire. the consuming flame. it turns solid into smoke and ash. it burns, it consumes, it transforms.

what it points to in you: your passion, your testing, your consuming. fire is what burns away what cannot remain. it is the heat of trial, the flame of devotion, the consuming of the old self.

on yôm kippūr: your life is to be consumed. not half-burned, not lukewarm, not smoldering; consumed. the fire of the creator burns away what is false; including the false forgiveness, the false "we are good," the false peace that keeps the yoke on your brother.

the restful smell — רֵיחַ נִיחֹחַ (reiach nichoach)

what it is: the smell of the smoke. רֵיחַ נִיחֹחַ comes from נָחַח (nuach) = to rest, to settle, to be quiet. it is a smell that settles, that quiets, that brings rest.

what it points to in you: your influence, your reputation, your effect on the world around you. a smell goes everywhere. you cannot contain it. it enters the nostrils of everyone nearby.

on yôm kippūr: when you walk into a room, does it bring rest or unrest? after you have forgiven your brother, does your presence settle people, or disturb them?

the poured-out offerings — נְסָכִים (nesakhim)

what they are: wine, oil, water; poured out on the altar. the root נָסַךְ means to pour out, to spill, to empty.

what they point to in you: your tears, your labor, your joy, your very liquid life poured out. wine is gladness. oil is richness. water is life. all of it poured out, not held back.

on yôm kippūr: your tears, your joy, your life; you pour it out. you do not hold it back. you do not cling to your own pleasure. you spill yourself for the creator; and for your brother.

the new-month — חֹדֶשׁ (hodesh)

what it is: the renewal of the month-cycle. a fresh start. the old month has run its course; a new one begins.

what it points to in you: your renewal, your fresh start, your new beginning. you are not stuck in yesterday. the month turns. the cycle renews. you get to begin again.

on yôm kippūr: your life is renewed. you are not trapped in the old cycle of wrong and counter-wrong. you can start fresh. the creator renews you as the month is renewed; and you renew your relationship with your brother as the creator renews you.

the scapegoat — the one that goes away alive

what it is: the live goat. the high priest lays both hands on its head, confesses over it all the crookedness's of the people, puts them on the goat's head, and sends it away into the wilderness by the hand of a fit man.

what it points to in you: your forgiveness is a sending-away. when you truly forgive your brother, you do not keep his wrong in the camp. you do not keep it in the tent. you do not keep it in the record. you lay your hands on it, you confess it; and then you send it away, alive, into the wilderness, out of the camp, out of your presence, out of the relationship. gone.

That is what YHVH does with your wrong on yôm kippūr. and on yôm kippūr, you do the same with your brother's wrong.

11. The scriptural proof for Solet, bread, and the hungry brother

We do not pull this out of thin air

The claim is simple: Solet (fine flour) points to your body and your bread, and on yôm kippūr you cannot eat your bread while your brother goes hungry. this is not a later interpretation. it is built into the text from beginning to end.

Here is the proof:

Solet is wheat ground to powder — the staff of life

Solet is not ordinary flour. It is the highest-quality wheat, crushed, ground, sifted, and refined until every coarse particle is removed. It is what you get when the solid grain of the field; the thing you harvest, store, and live on; is reduced to powder. It is the substance of bread. And bread is not a luxury in scripture.

It is the staff of life:

- **Genesis 3:19**
 - “by the sweat of your face you are to eat bread until you return to the ground.”
- **Psalm 104:14–15**
 - “he causes the grass to grow for the cattle, and plants for the service of man, to bring forth bread from the earth.”
 - “bread is what you are made of. it is your flesh, your bones, your daily provision. Solet is your body ground fine and laid on the altar.”

Bread is your body — and YHVH says this directly

- **Deuteronomy 8:3**
 - “and he humbled you, and let you go hungry, and fed you with manna which you did not know, nor did your fathers know, in order to make you know that man does not live by bread alone, but by every word that comes from the mouth of YHVH.”

Notice the structure. YHVH humbled you — *ve-innitem* language. He let you go hungry and then he taught you that bread is not the whole of your life. But he did not say bread is nothing. He said bread is not alone. Bread is your body, your substance, your daily life; and your body is not the whole of you. The word of YHVH is your life too.

Your body is bread. and your body belongs to YHVH.

The twelve loaves of the presence are made of solet — and they are Yashar’el

- **Leviticus 24:5–8**
 - “and you shall take fine flour and bake twelve cakes with it, two-tenths of an ephah in each cake. and you shall set them in two rows, six in a row, on the clean table before YHVH. and you shall put clear frankincense on each row, and it shall be on the bread as a remembrance, an offering made by fire to YHVH. every sabbath he shall set it in order before YHVH continually, from the children of Yashar’el, an everlasting covenant.”

Twelve loaves of solet; one for each tribe. The bread on the table is the people. The flour is ground fine, baked into loaves, and set before YHVH’s face as a continual remembrance. Your body, your tribe, your people; laid out before him.

The bread of the presence is called לֶחֶם פָּנִים (**lechem panim**); bread of the face. It sits before his face. It is an acknowledgement that the whole people; their bodies, their bread, their daily life; belong to him.

The grain offering is called a "gift" — and it is your substance

The Hebrew word for the grain offering is מִנְחָה (**minchah**). It does not mean "grain." It means a gift, a tribute, a present given by an inferior to a superior. When you bring *solet*, you are bringing your own substance; the ground, sifted, refined product of your labor and your land; and laying it before the creator as a gift.

The connection: solet is your body, and your body is the offering

element	what it is	what it points to
solet	wheat crushed, ground, sifted to powder	your body, your flesh, your substance
bread	the baked product of solet	your daily life, your provision, your labor
the grain-gift (minchah)	your substance brought near as a gift	your body given over to the creator
the twelve loaves	twelve cakes of solet before his face	the whole people, their bodies, their tribes
"man does not live by bread alone"	bread is your body; the word is your life	your body is not the whole of you — but it is not nothing

Solet is your body. Bread is your daily life. and on yowm kippur, you bring your body and your bread before the creator; and you do not eat it while your brother goes hungry.

Yôm Kippūr: you cannot eat your bread while your brother goes hungry

On yôm kippūr, YHVH says: וְעָנִיתָם אֶת-נַפְשֵׁיכֶם— *ve-innitem et-nafsheikhem*; "and you shall press down your living-breathing beings." (Leviticus 23:27; Numbers 29:7)

This is not the word for fasting. The word for fasting is צוֹם (**tsom**). and it is not used here.

Isaiah 58 is the haftarah of yôm kippūr. It is the passage YHVH himself gave for this day. And it defines what *innah* actually means:

- **Isaiah 58:5–7**

- 5 "is it a fast like this that i choose, 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? would you call this a fast, and an acceptable day to YHVH?"
- 6 "is this not the fast that i have chosen: to loosen the tight cords of wrongness, to undo the bands of the yoke, to let the oppressed go free, and that you break every yoke?"
- 7 "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, that you cover him, and not hide yourself from your own flesh?"

Look at verse 5, YHVH uses both words in the same verse; צוֹם (**tsom**) and עֲנָה (**innah**). And he says: *you are doing the tsom and the innah, and I am not accepting it.*

What does he want instead?

Isaiah 58:6–7 — the fast he chooses:

- loosen the tight cords of wrongness
 - undo the bands of the yoke
 - let the oppressed go free
 - break every yoke
 - share your bread with the hungry
 - bring the poor who are cast out into your house
 - cover the naked
 - not hide yourself from your own flesh
 - **Isaiah 58:10**
 - “and if you give yourself to the hungry, and satisfy the afflicted being, then your light shall arise in the darkness, and your darkness shall be as the noon.”
-

12. The unbreakable logic: if you eat your bread while your brother is hungry, you have not pressed down your being

The day is called the day of coverings (כִּפָּר, kafar); to cover over, to wipe clean. On this day, YHVH covers your wrong. and you cover your brother’s wrong.

- **Proverbs 10:12**
 - “hatred stirs up strife, but love covers over all transgressions.”
- **Psalms 32:1**
 - “blessed is he whose transgression is forgiven, whose sin is covered.”

If you are made in his image, then on this day you do the same:

- You cover.
- You do not uncover.
- You do not bring it up again.
- You wipe it.
- You send it away.
- You restore the relationship.

You cannot do that while your brother’s body is hungry and your bread is on your own table.

- **Leviticus 19:17–18**
 - 17 “do not hate your brother in your heart. you shall certainly reprove your neighbour and not allow sin on him.”
 - 18 “do not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself. I am YHVH.”

That is the house teaching. If YHVH told you to fast on yôm kippūr while the widow and orphan go hungry, he would be commanding you to break his own house teaching on the one day of the year set aside for keeping it. **That is not the elohiym of Yashar’el. He does not change.**

- **Malachi 3:6**
 - “for I am YHVH, I have not changed.”

The proof table

verse	what it says
genesis 3:19	by the sweat of your face you eat bread — bread is your labor and your life
psalm 104:14–15	YHVH brings forth bread from the earth — bread is your provision
deuteronomy 8:3	man does not live by bread alone — bread is your body, the word is your life
leviticus 24:5–8	twelve loaves of solet — the people, their bodies, before his face
leviticus 23:27	yôm ha-kippurîm — press down your living-breathing beings
isaiah 58:5	you are doing the tsom and the innah, and i am not accepting it
isaiah 58:7	share your bread with the hungry — do not hide from your own flesh
isaiah 58:10	give yourself to the hungry, satisfy the afflicted being — then your light rises
leviticus 19:18	love your neighbour as yourself
proverbs 10:12	love covers over all transgressions
malachi 3:6	i am yhvh, i have not changed

The whole picture: solet, yôm kippūr, and your brother
Solet is your body.

It is:

- The wheat crushed, ground and sifted until it is powder
- The substance of bread
- Your flesh
- Your bones
- Your daily life

Bread is your daily provision.

It is:

- What you eat to live
- Your labor
- Your harvest
- Your table

On yôm kippūr, you bring your body and your bread before the creator. The grain-gift is *solet* mixed with oil. It goes up in smoke. It is a restful smell. It is you.

And on the same day:

- you press down your own being
- you bow your claim
- you lay down your pride
- you lay down your right to hold the grudge
- you lay down your right to keep your bread for yourself

Because the day is about covering.

YHVH covers your wrong, you cover your brother's wrong, and your brother's wrong is not covered if he is hungry and you have bread.

Isaiah 58 settles it. The fast YHVH chooses is to share your bread with the hungry; and not hide yourself from your own flesh. Your own flesh is your brother. Your own flesh is the hungry one at your gate. Your own flesh is the widow, the orphan, the cast out, the naked, the oppressed.

You cannot press down your own being while you eat your bread and your brother has none. That is not what the day was meant for. That is the very thing YHVH rejects.

13. Putting it all together

The yôm kippūr table

element	points to
bull	your strength, your heavy labor — brought first for yourself and your house
ram	your leadership, your going-first — brought up, not used against your brother
seven lambs	your tenderness, your vulnerability, the young in your care
fine flour	your body, your substance, your daily bread — not eaten alone
oil	your joy, your anointing, your richness — not hoarded
hairy goat (slain)	your stubbornness, your missing-the-mark — dealt with in blood
hairy goat (sent away)	your wrong — carried out of the camp, gone, not held
ascending-offering	your breath, your words, your deeds going up
fire	your passion, your testing, your consuming
restful smell	your influence, your reputation, your effect
poured-out offerings	your tears, your joy, your life poured out

element	points to
new-month	your renewal, your fresh start
the veil	the barrier between you and the set-apart — entered only by blood
the lid of atonement	the covering — the place where wrong is wiped
the scapegoat	your wrong, sent away alive, out of the camp, gone
ve-innitem	you press down your own claim, so you can cover like yhvh covers

The two directions of the covering

On yôm kippūr, the covering goes both ways:

- YHVH covers your wrong
- he does not uncover it
- he does not bring it up again
- he sends it away on the scapegoat
- it is gone
- you cover your brother's wrong, you do not uncover it
- you do not bring it up again
- you send it away
- it is gone
- and you restore the relationship to its intended origin.

The Levitical system was a daily, physical, bloody, smoky, smelly teacher. It took abstract truths and made them concrete. On yôm kippūr, it put a man in white linen, a bull, two goats, a firepan, incense, and blood in front of you and said:

“this is what you are doing with your own life. And this is what you are doing with your brother's wrong. You cover. You wipe. You send it away. You restore. None of it is yours. You are a living covering.”

- you are the bull
 - you are the ram
 - you are the lambs
 - you are the flour
 - you are the oil
 - you are the goat
 - you are the fire
 - you are the smoke
 - you are the poured-out wine
 - your life is the offering
 - your forgiveness is the covering
-

14. Summary table of yôm kippūr verses

passage	what it deals with
leviticus 16:1–34	the whole yôm kippūr service: the high priest, the linen garments, the bull, the two goats, the blood, the incense, the scapegoat, the permanent statute
leviticus 23:26–32	yôm kippūr in the festival calendar: the tenth day of the seventh month, a summoned assembly, pressing down your living-breathing being, no work, a sabbath of shabbats, from evening to evening
numbers 29:7–11	the offerings for yôm kippūr: one bull, one ram, seven lambs, grain-gifts, one hairy goat for a missing-offering
exodus 30:10	the yearly atonement on the horns of the golden altar
isaiah 58:3–10	the haftarah of yôm kippūr: the day yhvh chose — loosen the yoke, free the oppressed, feed the hungry, house the cast out, cover the naked, do not hide from your own flesh
genesis 3:19; psalm 104:14–15; deuteronomy 8:3; leviticus 24:5–8	the scriptural proof that solet is your body and bread is your daily life

15. Leviticus 25:9–10: the jubilee, proclaimed on yôm kippūr every fiftieth year careful distinction:

Yôm Kippūr is annual. The jubilee is every fiftieth year.

- **Leviticus 25:9–10**
 - 9 “you shall then sound a shophar-sound on the tenth day of the seventh new month, on Yôm HaKippurîm cause a shophar to sound through all your land.”
 - 10 “and you shall set the fiftieth year apart and proclaim release throughout all the land to all its inhabitants, it is a yobel for you. and each of you shall return to his possession, and each of you return to his clan.”

Hebrew text:

וְהַעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרִי לַחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל-אַרְצְכֶם:

What this passage is, and what it is not:

It is not the yôm kippūr command. yôm kippūr is given in Leviticus 16, Leviticus 23:26–32, and numbers 29:7–11. Those passages describe what happens every year on the tenth day of the seventh new-month.

Leviticus 25:9–10 is the jubilee command. It describes what happens every fiftieth year — and the shofar for the jubilee is blown on yôm kippūr. The day is the same day. The event is a separate event.

The distinction in concrete terms:

	yôm kippūr	the jubilee (yovel)
when	every year, tenth day of the seventh new-month	every fiftieth year, proclaimed on the tenth day of the seventh new-month
what happens	the high priest enters behind the veil; blood and incense; the scapegoat sent away; the people press down their being; no work; a sabbath of shabbats	slaves go free; debts are wiped; land returns to its original owner; families return to their clan; everyone goes home
who does it	the high priest, on behalf of the people	the shofar sounds, and the whole land acts on it
the covering	yhvh covers the wrong of the people	the covering extends to the whole social order — land, labor, debt, family
the shofar	not commanded for yôm kippūr itself	commanded for the jubilee, blown on yôm kippūr

The connection between them

YHWH chose to proclaim the jubilee on yôm kippūr. That is not an accident. The day of covering is the day of release. the day the wrong is wiped is the day the debts are wiped. the day the scapegoat carries the wrong out of the camp is the day the slaves walk out of the camp free. The day you press down your own claim is the day you give back what you took and let go of what you held.

But the jubilee is not yôm kippūr. The jubilee happens on yôm kippūr once every fifty years. Yôm kippūr happens every year.

What this means for the study:

- The shofar of Leviticus 25:9 is the jubilee shofar.
- It is not a regular part of the annual yôm kippūr observance.

When we read Leviticus 16, 23:26–32, and numbers 29:7–11, there is no shofar command for yôm kippūr itself. The shofar belongs to yôm teruah (Leviticus 23:24; numbers 29:1) and to the jubilee (Leviticus 25:9).

So, in this study, we keep the jubilee where it belongs; as the fiftieth-year release, proclaimed on yôm kippūr; and we do not fold it into the annual yôm kippūr command.

The jubilee as a picture of the covering extended to the whole social order;

If yôm kippūr is the covering of the person before YHWH, the jubilee is the covering of the whole society:

- the slave goes free — the yoke is broken
- the debt is wiped — the account is closed
- the land returns — what was lost is restored
- the family returns — the scattered are gathered
- everyone goes home — the relationship is restored to its origin

That is Isaiah 58 lived out on a national scale.

That is the day YHVH chose:

- the yoke broken
- the oppressed freed
- the hungry fed
- the cast out housed

The jubilee is the yôm kippūr covering applied to the whole land. And that is why YHVH put the jubilee on yôm kippūr. The covering of the person and the covering of the society are the same covering. The day you press down your own claim is the day you set your brother free.

16. Jubilees: Another Origin Story

The Book of Jubilees gives an additional account that is not found in Genesis or Leviticus. Jubilees 34 recounts the selling of Joseph. According to the text, Joseph's brothers slaughtered a kid and dipped Joseph's coat in its blood. The coat was sent to Jacob on the tenth day of the seventh month. Jacob mourned.

Jubilees then says:

- “For this reason, it is ordained for the children of Yashar’el that they should afflict themselves on the tenth of the seventh month.”

It connects the day directly with Jacob's mourning over Joseph and states that Yashar’el should make atonement once a year for its sins.

Jubilees 34:19 adds that the day was ordained so Yashar’el would grieve for:

- sins
- transgressions
- and errors
- so that they might be cleansed

This is a significant extra-canonical witness. It does not replace Leviticus 16. It supplies a second explanation for the significance of the tenth day of the seventh month.

Jubilees places remembered wrongdoing at the center of the day. The sin of one generation becomes something remembered by later generations.

The Day therefore becomes a yearly confrontation with:

sin + grief + remembrance + cleansing.

Hebraic concrete meaning:

Jubilees ties the date to an actual event:

- Joseph's blood-stained garment was brought to Jacob on the tenth day of the seventh month.

That is a concrete historical explanation supplied by Jubilees.

17. Jubilees 5:17-18, Annual Forgiveness

Jubilees provides another important statement.

Jubilees 5:17–18 says that when the children of Yashar’el turn to YHVH in righteousness, their transgressions and sins are forgiven, and that mercy is shown to those make atonement of once each year.

This is consistent with the annual character of the Day found in Leviticus.

Leviticus says:

“once a year”

Jubilees likewise presents an annual act of mercy and cleansing.

The yearly cycle teaches that sin cannot simply be carried indefinitely without being confronted.

There is an appointed time to return.

The yearly recurrence is part of the calendar. Atonement is not an accidental event.

It belongs to the appointed yearly order.

18. The Dead Sea Scrolls And The Day Of Atonement

The Dead Sea Scrolls are especially important because they demonstrate that the Day of Atonement was part of an ancient calendar system outside the later traditions. Several calendrical manuscripts preserve the date.

The calendrical documents commonly designated **4Q320** and **4Q321** list the Day of Atonement on the tenth day of the seventh month. Other fragments similarly preserve the tenth day of the seventh month as the Day of Atonement. A further calendrical manuscript, **4Q324d**, contains the Day of Atonement in its seventh-month sequence; importantly, the manuscript preserves evidence that the day was later added into a previously omitted location. This is important because the Dead Sea Scrolls do not merely discuss theology.

They preserve calendar records.

The ancient community understood appointed times as part of an ordered heavenly calendar.

The Day was therefore not merely an annual tradition handed down through custom.

It was embedded in their understanding of sacred time.

The manuscripts provide:

month → day → priestly course → appointed time.

The Day of Atonement is placed into an actual calendrical system.

19. The 364-Day Calendar And The Day Of Atonement

The Dead Sea Scrolls and related literature preserve evidence for a 364-day calendar. The calendrical manuscripts connect the festivals with priestly courses and fixed dates.

Within this calendar framework, the Day of Atonement remains:

- 7th month
- 10th day

The importance of this is not that the date changes. It is that the ancient calendar witnesses demonstrate that the Day was calculated within a solar calendar system that differs from later lunar and lunar/solar calendrical systems.

The Qumran calendrical material repeatedly places the Day of Atonement on the tenth of the seventh month.

The heavenly lights establish ordered times. This corresponds strongly with the calendar material in 1 Enoch 72–82 and Jubilees 6, where the heavenly order of the year is emphasized.

The appointed day is determined by the calendar.

The question therefore is not:

“Do we observe the Day?”

but:

“According to which ancient reckoning are we determining the appointed day, by the Babylonian and or, Roman calendars, or what is prescribed in scripture?”

20. The Temple Scroll — 11Q19

The Temple Scroll (11Q19) contains an extensive calendrical and sacrificial description.

Approximately two and a half columns concern the Day of Atonement:

- **11Q19 columns 25–27.**

The surviving material includes:

- the Day of Atonement,
- sin offerings,
- burnt offerings,
- the goat for YHVH,
- the goat associated with Azazel,
- and the removal of Yashar’el’s sins.

The surviving manuscript is incomplete, with portions of columns 26 and 27 missing, so the entire ancient description cannot be reconstructed with certainty. The scroll's arrangement nevertheless demonstrates that the Day of Atonement was treated as a major component of the sacred calendar.

The scroll reinforces the relationship between:

- **holiness → sacrifice → sin → removal → cleansing.**

The scroll is particularly useful because it shows that the ancient writers continued to understand the Day through actual sacrificial procedures. **It is not merely a philosophical concept.**

21. 1QpHAB: “The Day Of Fasting”?

An interesting Scroll is Peshier Habakkuk (1QpHab 11:4–8), **believed to be written in 1BCE.**

The text describes the Wicked Priest pursuing the Teacher of Righteousness and arriving at the time of the community's observance.

The surviving text refers to:

- **“the Day of Atonement”**

and

- **“the Day of the Fast.”**

It also calls it:

- **“the Sabbath of their rest.”**

NOTE: In Exodus 16, eating manna on šabāt was commanded. In Leviticus 16 & 23, the Day of Atonement is referred to as šabāt šabātôn, the same words used for the weekly sabbath. And in Jubilees 50, fasting on sabbath is forbidden. Though the Day of Atonement falls on the evening of the 5th day of the week to the evening of the 6th day of the week, the same characteristics of the 7th day “šabāt šabātôn” apply to this “šabāt šabātôn”. Again, what Leviticus 16 & 23 calls for on this day is: “‘ānâ nephesh”, to afflict our beings. Scroll 1QpHab is sectarian commentary, possible evidence of what that particular community believed or practiced, but not what Torah prescribes, and therefore its interpretation should not override the explicit wording of Leviticus.

22. 11Q13: Melchizedek And The Final Atonement

Among the most extraordinary witnesses is 11Q13, commonly called the Melchizedek document. The text connects the Jubilee, release, forgiveness, judgment, and the Day of Atonement.

The surviving text says that:

- “the Day of Atonement is the end of the tenth Jubilee”

and connects that time with atonement for the Sons of Light and the people belonging to the lot of Melchizedek.

The document draws together passages from:

- **Leviticus 25**
- **Deuteronomy 15**
- **Isaiah 61**
- **Psalms 82**
- **Psalms 7**

and other scriptural material.

The manuscript is fragmentary, and some readings are disputed. One important textual issue concerns the reconstruction surrounding the number of jubilees. Recent work has questioned whether the damaged wording should be reconstructed as “nine” or “ten,” so conclusions about the exact chronology should not be treated as absolutely certain.

But one point is clear from the surviving text:

- the Day of Atonement is associated with the culmination of a great Jubilee sequence and an ultimate act of atonement.

The ancient text expands the pattern:

Jubilee → release → forgiveness → judgment → atonement.

The Day becomes associated with the ultimate removal of bondage and guilt.

The underlying scriptural pattern remains physical:

- debt released
- captives released
- inheritance restored
- liberty proclaimed
- sins atoned for

The scroll takes those concrete Torah concepts and places them into an ultimate chronological framework.

23. The Day of Atonement And The Jubilee

This connection deserves special attention.

Leviticus 25 establishes:

Day of Atonement → Jubilee trumpet → liberty.

11Q13 establishes:

Jubilee sequence → final Day of Atonement → atonement.

Thus, the Day sits at a remarkable intersection of:

- sin
- cleansing
- release
- return

- liberty
- judgment
- restoration

The texts themselves create this relationship.

The deepest pattern may be stated simply:

- what is defiled is cleansed;
- what is enslaved is released;
- what is scattered returns;
- what is guilty is dealt with;
- what is separated is restored.

The Torah does not present freedom merely as an emotion.

Freedom means:

- returning to one's possession

and

- returning to one's family.

Leviticus 25:10

- “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.

24. The Day Is For “All Your Sins”

Leviticus 16:34 says the annual command is:

- “to make an atonement for the children of Yashar’el for all their sins once a year.”

Notice the progression throughout the chapter:

- sins
- iniquities
- transgressions
- cleansing
- atonement
- clean

This is not merely a day of remembering that people are imperfect. The purpose stated by the text is cleansing.

The lesson is not:

- “Sin does not matter.”

It is the opposite:

- Sin matters so greatly that YHWH establishes an appointed annual process dealing with it.

The word “**all**” is significant. The ritual addresses the sins of the covenant community as a whole.

The priest makes atonement for:

the sanctuary + the altar + the priests + the people.

NOTE: Yom ha-Kippurîm addresses “all their sins” (Leviticus 16:16), including the sins, transgressions, and iniquities confessed over the goat (Leviticus 16:21). However, this should not be understood as automatically covering every deliberate act of rebellion. The Torah distinguishes unintentional sin, for which atonement is provided (Numbers 15:27–28), from presumptuous/rebellious sin, for which the person is cut off (Numbers 15:30–31). Thus, “all their sins” describes the comprehensive scope of the atonement ritual, while the Torah still maintains a distinction between types of sin.

25. The Day And Personal Responsibility

Although the priest performs the sanctuary ritual, the people themselves are not passive regarding the day.

Leviticus 23:29 says:

- “For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.”

Verse 30 adds a corresponding penalty for anyone who works.

Thus, there are two distinct responsibilities:

- the priest must perform the atoning service.
- the people must obey the command concerning the day.

The people cannot simply say:

- *“Someone else is performing the ritual, therefore I have nothing to do.”*

Their own obedience matters.

The community must:

- assemble
 - cease from work
 - afflict the nephesh
 - observe the appointed time
-

26. The Day Is Both Individual And Corporate

The Hebrew word nephesh can refer to an individual person, life, self, or living being depending upon context. Yet the command repeatedly addresses the whole community.

Therefore, the Day operates on two levels:

- individual

and

- corporate/whole community

The individual must afflict his own nephesh. The nation collectively stands before YHVH. The priest acts on behalf of the congregation.

Sin is personal. But sin also affects the community. The Day therefore refuses to separate personal righteousness from communal set-apartness.

The individual obeys. The congregation assembles. The priest perform services. The sanctuary is cleansed. All are connected within the same appointed day.

27. What The Day Does Not Say

To understand the command correctly, it is useful to notice what Scripture does not say.

The Torah does not say:

- that Yashar'el should invent its own date;
- that the Day may be moved to another convenient day;
- that it is simply a day of sadness;
- that it is a day of abstaining from food;
- that the priest may enter the most set-apart place whenever he wishes;
- that the goat for Azazel is explicitly identified in Leviticus as Satan;
- that Azazel is explicitly explained in Leviticus;
- that the Day is merely symbolic;
- or that the people can replace the appointed command with whatever “*spiritual*” exercise they prefer.

The Torah gives an actual command with actual actions.

The inward meaning should arise from the concrete command and remain faithful to it. It should not replace, redefine, or erase what YHVH actually commanded.

The safest foundation is always: What did YHVH actually command?

28. The Complete Command

When the principal passages are placed together, the command can be summarized without importing later interpretation.

On the tenth day of the seventh month:

- **A set-apart gathering is held.**
Leviticus 23:27; Numbers 29:7.
- **The nephesh is to be afflicted.**
Leviticus 16:29, 31; 23:27, 32; Numbers 29:7.
- **No work is to be performed.**
Leviticus 16:29; 23:28, 30–31; Numbers 29:7.
- **It is a Sabbath of complete rest.**
Leviticus 16:31; 23:32.
- **Offerings are brought.**
Leviticus 16; Numbers 29:8–11.
- **The high priest performs the special sanctuary service.**
Leviticus 16:2–28.
- **The sanctuary is cleansed.**
Leviticus 16:16, 20, 33.
- **The altar is cleansed.**
Leviticus 16:18–19, 33.
- **The priests are dealt with.**
Leviticus 16:6, 24, 33.
- **The people are dealt with.**
Leviticus 16:24, 30, 33.
- **Yashar'el's sins are confessed over the living goat.**
Leviticus 16:21.
- **The goat carries those iniquities into the wilderness.**
Leviticus 16:22.

- **The observance occurs once every year.**
Leviticus 16:34.
 - **Failure to afflict the nephesh carries the penalty of being cut off.**
Leviticus 23:29.
 - **Doing work carries the penalty of destruction from among the people.**
Leviticus 23:30.
 - **The Jubilee trumpet is sounded on this day when the fiftieth year arrives.**
Leviticus 25:9.
-

29. The Breathed Pattern Of The Day

When the Scriptures and ancient witnesses are allowed to speak together, a remarkably consistent pattern emerges.

- **APPROACH**

The priest approaches the presence of YHVH.

- **PREPARATION**

He washes and puts on the prescribed garments.

- **BLOOD**

Blood is brought into the sanctuary.

- **ATONEMENT**

The priest makes atonement.

- **CLEANSING**

The sanctuary and people are cleansed.

- **CONFESSION**

Yashar'el's iniquities are confessed.

- **REMOVAL**

The sins are carried away into the wilderness.

- **REST**

Yashar'el ceases from ordinary labor.

- **AFFLICTION**

The nephesh is brought into restraint.

- **RELEASE**

In the Jubilee cycle, the Day becomes the point at which liberty is proclaimed.

This creates a profound rūḥānî sequence:

approach → cleansing → atonement → removal → rest → release.

30. The Hebraic Concrete Pattern

The same sequence can be expressed physically:

- **Priest**
- **Garments**
- **Water**
- **Blood**
- **Altar**
- **Sanctuary**
- **Goats**
- **Confession**
- **Wilderness**
- **Rest**

- Affliction
- Liberty

NOTE: The breathed meaning does not require us to abandon these things. Rather, the inward meaning is revealed through the concrete commands. That is the important distinction. The Day is not made less concrete by its deeper meaning. The physical commands themselves communicate realities concerning sin, set-aparthood, cleansing, separation, return, and restoration.

31. The Most Important Distinctions

Several distinctions should be preserved when studying the Day of Atonement. Atonement is not merely forgiveness.

- Leviticus repeatedly connects atonement with cleansing.

Affliction is not merely sorrow.

- The Hebrew command concerns the *nephesh*.

Affliction is not linguistically identical to fasting.

- The Torah uses *ʾānā*, while fasting is expressed by *šôm*.

Sabbath of complete rest does not necessarily mean the seventh weekday.

- The weekly Sabbath and the Day of Atonement are both referred to as *šabāt šabāṭôn*.

Azazel is not explicitly defined in Leviticus.

- The identification must be read elsewhere (1 Enoch, 3 Enoch, DSS, etc.).

The Day is not merely a priestly ceremony.

- The entire congregation receives commands concerning it.

The Day is not a “*spiritual*” exercise.

- The Torah commands physical actions.

The Day is not merely historical.

- It is explicitly commanded as an annual statute.
-

32. What The Removed Text Add

The extra-canonical writings do not erase the biblical command. They broaden the ancient textual picture.

- Jubilees adds an origin connected with Joseph and Jacob's mourning.
- 1 Enoch supplies an expanded Azazel tradition.
- 11Q19 preserves a detailed alternative Temple legislation.
- 4Q320–321 and related calendrical fragments demonstrate the Day's placement within an ancient calendar.
- 11Q13 associates it with the completion of a Jubilee sequence and an ultimate act of atonement.

The evidence is therefore broader than the later familiar form of the Day alone.

33. The Day In One Sentence

If the entire study had to be reduced to one scriptural sentence, Leviticus 16:30 gives it:

- “For on that day shall the priest make an atonement for you, to cleanse you from all your sins before YHVH.”

That is the purpose stated by the Torah itself. Not speculation, not later theology, not philosophy. But Atonement and cleansing of sin before YHVH.

Conclusion

The Day of Atonement is not simply a day on which Yashar’el remembers that it has sinned. It is an appointed day established by YHVH. It occurs on the tenth day of the seventh month. It is a set-apart gathering. It is a Sabbath of complete rest, a **šabāt šabāton**.

The people are commanded to afflict their nephesh. They are commanded to do no work. The priest performs a unique service involving: **water, garments, blood, incense, offerings, goats, confession, cleansing, and removal.**

The sanctuary is cleansed. The altar is cleansed. The priesthood is dealt with. The people are dealt with. The sins of Yashar’el are confessed. The iniquities are carried away. And the result declared by the text is: **“you shall be clean before YHVH.”**

Jubilees adds the remembrance of Joseph. Enoch expands the Azazel tradition. The Dead Sea Scrolls preserve the calendar. The Temple Scroll preserves sacrificial legislation. 11QMelchizedek connects it with the Jubilee, release, judgment, and an ultimate atonement. Together these ancient witnesses reveal something remarkable: The Day of Atonement stands at the intersection of **set-apartness, sin, cleansing, rest, removal, judgment, return, and release.**

Its physical command is concrete. Its pattern is breathed (rûḥānî). Its appointed time is specific. Its purpose is stated. Its observance is commanded. And its central message is not difficult to find: **YHVH requires that what comes before him be clean.**

Sin must be dealt with. Defilement must be removed. The people must cease from their ordinary works. The nephesh must be humbled. And atonement must be made before YHVH.

The concrete truth: The tenth day is appointed. The Sabbath is commanded. The nephesh is to be afflicted. The sanctuary is cleansed. The sins are dealt with. The iniquity is removed. And the people are declared clean before YHVH.

NOTE: The affliction of the nephesh is not defined in Torah as fasting, abstaining from food. It is a **humbling of oneself before YHVH on the day appointed for atonement and cleansing from sin. The prophets show that outward religious acts are unacceptable when a person continues in oppression and wrongs against others (Isaiah 58:6–7; Zechariah 7:5–10). Therefore, this day should involve examining one's ways, turning from wrongdoing, seeking YHVH's forgiveness, and making right what we have done against others.**

That is what the text says.

That is what the ancient witnesses preserve.

Let the Scripture stand.