

Chuck Pierce Prophecies: Understanding and Participating in Yom Kippur

Last week, we began the season of 5784 with the “Blowing of the Trumpets.” Yom T’ruah—the Feast of Trumpets—begins the season each year. Ten days later, God ordained the day called Yom Kippur, the Day of Atonement.

You might not be aware that Yom Kippur began Sunday night (Sept. 24) at sundown and ends Monday night (Sept. 25) at sundown. Most of us reflect over past sins and things that would keep us from crossing over during Passover time, but the Lord chose this day to recognize His power of atonement for our sins. He came so you could be free. All of us need to understand the importance of this day.

We are not under the law of the feasts. God’s people operate in the fulfillment of these feast times. We are a people who should move in forgiveness and release restoration throughout the entire year ahead. We should be a people filled with compassion.

Compassion leads us to miracles and healings. I think He chose this day since we are entering a new year. He wants us to be totally free so that we can receive all of the blessings of the year ahead. Let’s ask the Lord to set us in His perfect order as we enter into this year.

Here is a video by Yaron Cherniak—shared with us by Maoz Israel, the Fellowship of Artists—to help you worship your way into Yom Kippur.

What Is Yom Kippur?

Yom Kippur is about recognizing our atonement. We are living

in times to examine ourselves, seek repentance and make restitution. Kippur is linked with the word "redemption." Success occurs when we are centered in God's redemptive plan for our lives. By praying and seeking the Lord and allowing the Spirit of God to cleanse us, our vision to build for the future becomes refined.

We find, in Hebrews, an interpretation of the ritual of the Day of Atonement as a type of the atoning work of Christ, emphasizing the perfection of the latter, by contrast, with the inadequacy of the former (Heb. 9-10).

Jesus Himself is termed our "great high priest," and the blood shed on Calvary is seen as typified in the blood of bulls and goats. Unlike the Old Testament priests, the sinless Christ did not have to make a sacrifice for any sins of His own. As the high priest entered the holy of holies with the blood of his sacrificial victim, so Jesus entered heaven itself to appear before the Father on behalf of His people (Heb. 9:11-14). We find that instead of outward purification, the Spirit of the Lord works on us internally, causing our consciences to be cleansed so that we may "see" clearly.

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This is also known as the Day of Covering Over. The name *Yom Hakkippurim* (more familiarly, Yom Kippur) is derived from the Hebrew noun *koper*, meaning "ransom" or "hush money" (Ex. 30:12; 1 Sam. 12:3). This is a day to honor the one who ransomed us and bought us back from the enemy's grasp.

Instructions for Hebrew citizens for this day were described in Leviticus 23:26-32. It is the most solemn day on the Hebrew calendar—when atonement was made for the people. This is a day to be sure that forgiveness is given and received ... this *hushes* the mouth of the accuser. This is the day that the

“work” of the past season comes to an end. On this day, most Jewish Israelis spend time in the synagogue, going through a ritual of confession of sin.

There are two main words for forgiveness in Hebrew. One of them, *salach* (as in Ps. 25:11), has to do with pardoning. But another, *nasah* (verse 18 of the same chapter), at its root, has to do with carrying or bearing the sins away. On this day in ancient times, a goat was killed for a sin offering, and another had the people’s sins confessed over it, becoming a curse and bearing them away into the desert (the very name for this scapegoat in Hebrew has become a curse). The blood of bulls and goats (or chickens) cannot take away sins (He. 10:4). Only God can provide the Lamb. Elohim Himself must provide the Kippur (atonement) and the one to bear away the sin. The last verse of the song of Moses (Deut. 32:43) promises that He will provide atonement for His land and His people.

Near the end of the Day of Atonement, Micah 7:18-20 is read in the synagogues. This is an incredible passage. Hidden within it we see God’s plan for dealing with His people’s sins, providing victory over them along with salvation: “Who is a God like You, pardoning iniquity” (Mic. 7:18a, NKJV). The word “pardoning,” translated, is the word for “bearing away.” It is exactly the same word used by John the Baptist about Yeshua (Jesus) in the Hebrew translation of John 1:29b: “Behold, the Lamb of God, who takes away the sin of the world!” He will again have compassion on us and will subdue (that is, conquer) our iniquities. Only He, through us, can conquer our foes.

“Thou wilt perform the *truth* to Jacob, and the *lovingkindness* to Abraham” (Mic. 7:20a, author’s emphasis). The word for “truth” here is the Hebrew word *emeth*, and the word for lovingkindness is *cheched*. Both of these words also are quoted in John 1:17 (NASB, author’s emphasis): “For the law was given through Moses; grace [*hesid*] and truth [*emet*] were realized through Yeshua the Messiah.”

The Day of Atonement has become more and more prominent in these days because of terror and lawlessness. This day is called "the great fast" (Acts 27:9), or "the great day," or merely "the day." The Gentiles must recognize the power of the Day of Yom Kippur. We must lead the way for all of Israel to see His love, compassion and forgiveness. No man may come unto the Father but through Jesus, the Lamb slain to take away the sins of the world (John 1:29, 14:6).

At this key time, pray that all of Israel may know the grace of the one who was sent to redeem them (Isa. 9; Luke 24:27, 44-45). Also, pray for an awakening in the Gentile world to the power of the blood of the Lord Jesus Christ (Amos 9, Acts 15, 28).

As Robert Heidler says, "The Day of Atonement is not a day for joyful celebration, but it DOES open the door for the most joyful celebration of the year, the Feast of Tabernacles."

As you observe the Day of Atonement, I would like to suggest a "Day of Atonement" exercise. Many Christians have never experienced the blessing of confessing their sins. They've never known the peace that comes when you know you are completely free of all guilt before God. Some Christians have never confessed their sins. They have so much unconfessed sin in their lives, they would not even know how to begin confessing it. There is such a backlog of sin that they are no longer even conscious of the individual acts of sin they have committed. They just have a general "guilty" feeling.

Some time ago, in one of Robert's Sunday messages, he asked the question, "How many of you sinned already this morning?" Every hand went up. Everyone was sure they had sinned before they got to the service that morning. Next, he asked, "How many of you know what sin you committed?" Ninety-five percent of the hands went down. Only a handful of people could point to a specific act of sin they had committed; the rest just felt guilty.

Many Christians live most of their lives that way. Their conscience is so overloaded, they feel guilty all the time. That's not how God intended you to live. When you feel guilty, you can't freely come into God's presence to experience His love. God doesn't want you to live with a cloud of guilt over your head. When you sin, He wants you to admit your guilt, be forgiven and walk in joyful relationship with Him.

If you feel guilty but don't know where to begin in confessing your sin, we have good news for you: God wants you to experience the reality of His forgiveness now! What follows is an Experiencing Atonement exercise. This is a brief transaction between you and God to remove your backlog of guilt. You can go to bed tonight knowing you are completely free from guilt.

An 'Experiencing Atonement' Exercise

Set a time and place where you know you can be alone with God, undisturbed, for at least an hour. For many of you, the best time will be just before bed at night or early in the morning. If today is not an option, find another day where you can set aside time. As you come before the Lord, bring your Bible, a pen and paper. Begin by reading Psalms 32 and 51, where David shares his testimony of confessing sin. Thank God for His love and ask His Spirit to minister to you.

Next, ask God to bring to mind any sins He wants you to confess. Pray as David did, "Search me, God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting" (Ps. 139:23-24, NIV). As God brings your sins to mind, write them down; make a list of your sins. When God stops bringing sins to mind, ask Him, "Is there anything else?" As He shows you more sins, write them down also. Write down every sin He shows you.

Don't be in a hurry, and don't try to make excuses. If you

can't fit all of your sins on one sheet of paper, use a second sheet. The goal is to make your list as complete as possible. When nothing more comes to mind, ask God again, "Is there anything else?" When you ask, "Is there anything else?" and God doesn't show you any more, you know your list is complete. You now have a list of every sin God wants you to confess.

The third step is confession. When you feel your list is complete, pray carefully through the list, confessing and renouncing each sin. In 1 John 1:9, God assures us that if we confess our sins, He is faithful and just, and will forgive us our sins and cleanse us from all unrighteousness. When we come into agreement with God about our sin, He restores us. We are forgiven and cleansed. The blood of Jesus has already paid the price for every sin in your life. Before you even existed, God loved you so much, He took the penalty for your sin upon Himself. As we come before Him in humility to confess our sins, God applies the "atoning sacrifice" of Jesus to our lives and restores us to full fellowship with Him.

When you have prayed over every item on the list, confessing every sin, there is one more step: Take your sheet of paper, listing all the sins you have confessed, turn the paper sideways and write across the list, in bold letters, the promise of 1 John 1:9 (NIV): "If we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness." Thank God that every sin is now confessed and forgiven!

Now take that list, tear it up and destroy it! Don't show your list to anyone. As you tear up your list, you will experience what the Israelites experienced when they watched that second goat being led away into the wilderness. You will be assured that God has dealt with your sins and that your defilement has been taken away! {eoa}

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