

Month 6: Preparation for the Day of Atonement

www.messianicsabbath.com

Welcome to the sixth month of the Hebrew year! On the 10th day of last month, we began the Season of Comfort. The season of comfort continues seven weeks, until the first day of next month, the day of the Feast of Trumpets. So we have seven weeks in the Season of Comfort - the 10th of month 5 to the 1st of month 7.

The first day of the sixth month also marks 40 days until the Day of Atonement (Yom Kippur), which is always on the 10th day of the seventh month.

We see this Season of Comfort reflected in our Sabbath readings. Typically the Haftarah includes scriptures relevant to what we read in the Torah. But for these seven weeks they aren't about our Torah portion, they're about comfort.

In Hebrew the words "to Comfort" and "to Repent" are the same – the word Nacham. Nacham is used in verses like "*comfort ye, comfort ye my people*" (Isaiah 40:1) or "*the lord has comforted his people*" (Isaiah 49:13).

And Nacham also means "to repent" as in changing our mind or regretting something. It is used in that sense in verses like Exodus 13:19:

"When Pharaoh let [the Israelites] go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, 'If they face war, they might change their minds (Nacham) and return to Egypt.'"

And after the incident of the golden calf, Exodus 32:14 says:

"Then the lord relented (Nacham) and did not bring on his people the disaster he had threatened."

So these seven weeks are full of both comfort and repentance. As we near the end of the month and the beginning of the Fall Feasts, this season becomes more strongly associated with repentance. This is because the Jewish sages believe that during this month, Moses' climbed the mountain to retrieve the second set of tablets, after the incident of the

golden calf. He was there 40 days until the repentance of the people was complete, and the tablets were completed.

This is a time when we can look into our own lives and identify our own idols and areas where we need to repent. Now, I know we don't store up our sins and confess them or repent only once a year on the Day of Atonement. We try to keep a clean slate as things come up, or as we become aware of sin in our lives. This season is about going deeper and examining areas where sin may be hiding.

Repentance is not just stopping what you're doing wrong. True repentance is dropping your will, and instead seeking His will and realigning with that. Doing what he's asking without wishing for more, trusting him with the results will bring you peace, joy, contentment.

When I am more aligned with Him, my efforts are more fruitful. I'm more attentive to what I'm currently doing than when I'm wishing for something else. I'm more effective in the situation I'm in.

In the following questionnaire are areas where idolatry can hide in our lives, and places where we may need to repent and turn back to Yehovah.

Preparing for Yeshua's Return

As we know, the Fall Feasts point to Yeshua's second return. This 40-day period is about preparing our hearts, minds, and spirits for the coming Fall Feasts and eventually Yeshua's coming. I encourage you to use these 40 days to take an honest look at yourself.

The questionnaire asks some challenging questions that will help you identify where your idols might hide, so you can realign your heart with Yehovah's in those areas. It is helpful to go through this thought process once a year during this time.

Mark your calendar for day 1 of the sixth month and ask the hard questions, examine your motives, repent from what you find and ask God to show you his plan.

- Where am I discontent with what God has provided?
- In what areas am I striving beyond what God has provided?
- In what areas am I wishing for something better?
- Where am I frustrated?
- Where am I pursuing my own path?
- What fears keep me from trusting His plan?
- What belief do I need to sacrifice in order to fully trust God with that issue?
- What blessing and provisions am I missing when I strive for what used to be or what could be?