

## The Feasts of Israel

### Lesson Ten-The Day of Atonement (Yom Kippur)

**Leviticus 23:27** - Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

**Leviticus 16:30-31** - For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. [31] It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

Israel's most awesome holy day, known as **Yom Kippur**, or "The Day of Atonement," is an ever-present theme woven throughout the pages of Scripture. Nearly 3,500 years after its divine institution, Yom Kippur still holds a powerful influence over the culture and worship of modern day Israel. This feast like all other feasts speaks of Messiah Jesus. Yom Kippur speaks of Messiah's payment for sin and the security of God's people today under Messiah's blood.

#### The Meaning and Time of Yom Kippur

"The Day of Atonement" is the English equivalent for Yom Kippur. For many, however, the word atonement is vague and sheds no light on the meaning of the holiday. Kippur is from the Hebrew word kaphar meaning "to cover." Therefore, the word atonement simply means a **COVERING**. It was on Yom Kippur that an atonement (covering) was made for the previous year's sins. The atonement or covering consisted of blood sacrifice of an innocent animal. The Lord commanded:

**Leviticus 17:11** - **For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.**

Yom Kippur is Israel's SIXTH instituted holy day and occurs in the autumn of the year. On the Hebrew calendar, it falls on the tenth day of Tishri, the seventh Hebrew month, which roughly corresponds to September or October. This year Yom Kippur occurs on October 9th. It is observed between two other major holidays during the fall - Rosh Hashanah, or the Feast of Trumpets on Tishri 1, and the Feast of Tabernacles which begins on Tishri 15.

#### The Biblical Record of Yom Kippur

There are three separate passages which outline the biblical observance of Yom Kippur. Divine instructions were given for the:

High Priest (Lev. 16)

The People (Lev. 23:26-32)  
The Sacrifices (Num. 29:7-11)

**Leviticus 16:1-5 - And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; [2] And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. [3] Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. [4] He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. [5] And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.**

**Leviticus 23:26-32 - And the Lord spake unto Moses, saying, [27] Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. [28] And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. [29] For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. [30] And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. [31] Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. [32] It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.**

**Numbers 29:7-11 - And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: [8] But ye shall offer a burnt offering unto the Lord for a sweet savor; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: [9] And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, [10] A several tenth deal for one lamb, throughout the seven lambs: [11] One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.**

### **The Importance of Yom Kippur**

Yom Kippur was the most solemn day of the year for the PEOPLE of Israel. It was often simply referred to as "The Day." Yom Kippur was designated by the

Lord as a day in which "you shall afflict your souls." By definition this was understood to mean fasting. (Ezra 8:21)

**Ezra 8:21 - Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.**

It was a day devoted to fasting and repenting of one's sins during the past year. Yom Kippur was not the only fast within Judaism, but was the only fast mandated by scripture. The Israelite who failed to devote himself to fasting and repenting on Yom Kippur was to be "cut off from his people." (Lev. 23:29) Yom Kippur was also a day with prohibitions against all forms of work. Those who likewise chose to ignore this regulation would suffer the death penalty (Lev. 23:30)

**Leviticus 23:29-30 - For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. [30] And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.**

Yom Kippur was also a very SOLEMN day for the PRIESTHOOD of Israel. Only on that singular day of the year was the high priest permitted to enter the Holy of Holies in the Temple and stand before the presence of God's glory. In doing so, the high priest was required to wear holy garments woven from white linen instead of his normal colorful garments overlaid with the golden breastplate. His linen garments were worn only on that day and never again.

The solemnity of Yom Kippur was further emphasized by the increased number of animal sacrifices. Besides the regular, daily burnt offerings with their required grain and drink offerings, additional burnt offerings were made. These additional offerings included:

**a bull,  
a ram  
seven lambs for the people  
a ram for the priesthood.**

**Numbers 29:7-11 - And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: [8] But ye shall offer a burnt offering unto the Lord for a sweet savor; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: [9] And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, [10] A several tenth deal for one lamb, throughout the seven lambs: [11] One kid of the goats for a sin offering; beside the sin**

offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

## The Service of Yom Kippur

### The Preparation

It was absolutely critical to the nation that their high priest not become ritualistically unclean and thereby disqualify himself from performing his Yom Kippur duties. To safeguard against this possibility the priest was required to leave his home one week before Yom Kippur to stay in the priest's headquarters in the Temple area. During the week, the high priest was twice sprinkled with the ashes of a red heifer to circumvent the possibility that he had become unclean through touching a dead body. Such was the normal cleansing process for ceremonial defilement. (Numbers 19:1-10)

**Numbers 19:1-10 - And the Lord spake unto Moses and unto Aaron, saying, [2] This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: [3] And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: [4] And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: [5] And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: [6] And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. [7] Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. [8] And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. [9] And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. [10] And he that gathered the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourned among them, for a statute for ever.**

A substitute was also appointed for the high priest in the event he should die, or despite all precautions, become unclean. This substitute was usually next in line for the high priest's office and, as such, the most powerful individual in the Temple after the High Priest. He was the captain of the Temple and exercised direct command of the officers of the Temple guard. (Levites patrolled the Temple facilities, enforcing Mosaic law) It was the captains of the temple who gave Peter and John quite a fit in the book of Acts:

**Acts 4:1 - And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,**

**Acts**

**5:24**

**Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.**

The high priest did not perform the Temple services on a regular basis, but during the week leading up to Yom Kippur, he alone conducted the sacrifices. All aspects of his duties for the coming holy day were faithfully practiced, whether it was sprinkling blood with his thumb and forefinger, burning incense, lighting the menorah (lamp stand), or rehearsing his movements throughout the Temple. There could be no mistakes, or the result would be a monumental catastrophe and humiliation for the nation - Israel's sacrifices would be disqualified, leaving the sins of the people uncovered.

### **The Morning Service**

Although the Jewish day began at sunset, the Temple service for Yom Kippur did not begin until DAWN the next morning. The ashes on the altar were cleared away, and four fires instead of the normal three were lit to set the day apart as distinct. On any other day, the high priest would merely wash his hands and feet with water from the priestly laver before performing his service. On Yom Kippur, he was required to totally immerse himself in a special golden bath near the Court of the Priests. This was carried out behind a large linen curtain which revealed the shadow of his movements to the public view. This assured that no changes were made to the required procedures. The high priest put on his golden garments with great care. His majestic purple robe was hemmed with tiny golden bells so the people could hear him work as he represented them. Over the top of his robe, he wore a golden breastplate which was studded with 12 precious stones - a constant reminder that he was the representative of the 12 tribes of Israel before the true and living God.

After dressing, the high priest washed his hands and feet to perform the regular daily service. Following the morning service, the high priest returned to his bath chamber to change into his white linen garments for Yom Kippur. Five times during the day he changed clothing, and five times he followed the same cleansing procedure. Each time, he washed his hands and feet, removed his garments, totally immersed his body, put on his change of clothing, and washed his hands and feet a second time.

### **The Afternoon Service**

The afternoon Temple service was the MAIN FOCUS of the Yom Kippur observance. Through the sacrifices of this service, atonement was made for the sins of the priesthood and people of Israel for the preceding year.

### **The Confession of the High Priest**

The high priest began the afternoon service by moving to the Court of the Priests where a young bull awaited him between the altar and the Temple porch. Since this bull was the sin offering for the high priest and the priesthood, the ceremony took place near the Temple where the priests ministered. The high priest would press his two hands against the head of the young bull, as a sign of identification with it as his substitute, and make a confession of his sin. Three times during his confession, he would pronounce the covenant name of the Lord (YAHWEH). Under Jewish oral law, this holy name was forbidden to be spoken on any other occasion lest it be taken in vain (Exodus 20:7) by mispronouncing it or misusing it). Each time the name was uttered by the high priest, the people of the priests would fall on their faces in worship and repeat, "Blessed by His name whose glorious kingdom is forever and ever.!"

### **The Two Goats**

The high priest was next escorted by two priests to the eastern side of the altar. On his right was the deputy high priest (the priest appointed to take his place in case he became unable to fulfill his duties). On his left, he was escorted by the chief priest of the division of priests chosen to minister that week. In all, the priesthood was divided into 24 courses of priests, with each course serving one week on a rotating 24-week schedule. (1 Chr. 24:19)

Two goats stood there, side by side, awaiting the high priest. They were identical in size, color and value. They faced the Temple and gazed at the high priest and his entourage as they approached.

Two golden lots were placed inside a golden vessel sitting on the stone pavement nearby. One was inscribed with "FOR YAHWEH" and the other with "FOR AZAZEL." The high priest shook the vessel and randomly took one lot in each hand. As he held the lots to the foreheads of the goats and determined the outcome, he declared them "a sin offering to the Lord." The two goats together were viewed as one singular offering.

The goat upon which the lot "for Azazel" fell was immediately identified by a crimson strip of wool tied to one of its horns. It was then turned around to face the people whose sin would later be placed on its head. Some debate exists as to the exact meaning of Azazel. Some believe it was a reference to Satan, for in Jewish tradition Azazel was the name of a fallen angel. Others believe it just means "escape." This line of thinking led to the thought of calling this goat the "scapegoat" since it escaped death and was DRIVEN INTO THE WILDERNESS.

The goat determined FOR YAHWEH was left to face the large stone altar, the place where it was shortly to be offered as a sin offering.

### **The Sin Offering for the Priesthood**

The high priest returned to the young bull a second time and pressed his hands on its head. This time he confessed the sins of the priesthood, whereas before he had confessed his own sin upon its head. The bull was then slaughtered by the high priest and its blood collected in a golden bowl. A nearby attending priest was handed the bowl and given the task of stirring the blood so that it would not congeal.

### **Burning the Incense**

Next, the high priest took a golden fire pan or censer and walked up the ramp to the altar. He carefully filled the fire pan with live coals from the fires burning on top of the altar. then he took two handfuls of incense and placed them in a golden ladle. With the fire pan in his right hand and the incense in his left, he ascended to the Temple and passed through the Holy Place where the lamp stand, the table of showbread, and altar of incense were located. At the rear of the Holy Place, he paused to make his way through the veil (the thick curtain which separated the Holy Place from the Holy of Holies). Once inside, the Holy of Holies, he stood in quiet solitude. Only the soft orange glow of the coals lit the room.

The high priest poured the incense onto the coals and waited a few moments for a fragrant cloud of smoke to fill the room before making hi way back through the thick curtain.

In Solomon's Temple, the Ark of the Covenant resided in the Holy of Holies, and the Shekinah Glory of the Lord rested above it. After the Babylonian Captivity, the ark was never recovered. The Holy of Holies remained an empty room with only a singular stone (called the "foundation stone") projecting up from the pavement three fingers in height (2 1/4 inches).

### **Sprinkling the Blood**

The high priest then took the golden bowl filled with the bull's blood and returned to the Holy of Holies. He carefully sprinkled the blood before the Ark of the Covenant. He sprinkled it once upwards and then seven times downwards as though he were cracking a whip. All the while he counted aloud to prevent any errors. He then exited the Holy of Holies and placed the bowl in a golden stand. The high priest continued outside to the court of the Priests to slaughter the goat set aside for the Lord. He collected its blood in a golden bowl and entered the Holy of Holies a third time, sprinkling the blood of the goat in the same manner as that of a bull.

Afterwards he sprinkled the outside of the veil with the blood of the bull. Then he repeated the procedure with the blood of the goat. Finally, he poured the two bowls together and sprinkled the horns (protruding points on each corner) of the altar in the courtyard.

### **The Scapegoat**

Attention was then drawn to the remaining goat as it stood in the afternoon sun, nervously twitching its ears and staring at the congregation. The high priest proceeded to lay his hands on its head and confessed the sins of the people upon it. The scapegoat was then led through the Eastern Gate by a priest more than 10 miles into the wilderness never to be seen again.

In the days of the SECOND TEMPLE, the scapegoat was actually killed so that it (carrying Israel's sins) could not wander into an inhabited place at a later time. To prevent such a tragedy, the scapegoat was led to the edge of a rocky crag and pushed off backwards by the priest.

While the scapegoat was being led into the wilderness and the people awaited word that it had been accomplished, the afternoon service continued. The high priest finished sacrificing the bull and the goat on the altar, and their remaining parts were taken outside the city to be BURNED. (HEBREWS 13:11-13)

Then the high priest addressed the people. He read the Yom Kippur passages from Leviticus and quoted the Numbers passage by heart to verify that all commandments had been duly accomplished. Finally, the remaining offerings for Yom Kippur were offered. There were the burnt offerings, as opposed to the sin offerings.

With the warm afternoon sun setting in the west and the shadows growing long, the high priest entered the Holy of Holies a final time to remove the fire pan and incense ladle. He then bathed for the fifth time during the day and changed into his golden garments. As the cool autumn night quickly approached, he performed the regular evening Temple service and drew Yom Kippur to a close.

### **The Modern Observance of Yom Kippur**

The modern observance of Yom Kippur bears LITTLE resemblance to its biblical observance. Modern observance is based more on traditions of men than commandments of God. This is largely due to the influence of one man, Rabbi Yohanan ben Zakkai, the well-known rabbi during the days of the Roman destruction of the Jewish Temple. Jewish history records:

As Rabban Yohana ben Zakkai was coming froth from Jerusalem, Rabbi Joshua followed after him and beheld the Temple in ruins. "Woe unto us!" Rabbi Joshua

cried, "that this, the place where the iniquities of Israel were atoned for is laid waste!" "My son," Yohanan said to him, "be not grieved; we have another atonement as effective as this. And what is it? It is ACTS OF LOVING KINDNESS, as it is said, 'For I desire mercy and not sacrifice (Hos. 6:6)" (Avot de Rabbi Nathan 4:18)

Based upon the words of one rabbi, Israel abandoned atonement through blood and sought it instead through mitzvoth (good works). As a result many modern traditions crept into the observance of Yom Kippur. One Yom Kippur tradition, known as Kaparot still recalls the need for a blood sacrifice. Kaparot is observed today only within orthodox circles and was controversial among early rabbinic authorities as to whether it should be permitted. This ceremony involves the killing of an animal - usually a chicken.

A chicken is chosen instead of the prescribed animals for Yom Kippur because after the destruction of the Temple in A.D. 70, it was forbidden to use any animals in a way that might mistakenly continue the sacrificial system. For this reason, most Jewish people eat chicken or turkey at Passover instead of a lamb as they did in Bible days. With no Temple in existence today, there are no sacrifices. Yet the observer of Kaparot recognizes the weight of God's Word **"It is the blood that makes atonement for the soul."** Kaparot is the attempt to reconcile the need for atonement through the blood with the absence of the Temple and its sacrificial system. To differentiate the Kaparot from a sacrifice, a different animal is chosen.

### **The Synagogue Life of Yom Kippur**

The main focus of Yom Kippur today centers upon the synagogue services. Yom Kippur services usually draw record attendances for the year, and unless one is a member of the synagogue, finding a seat can be difficult.

The synagogue is often decorated in white to symbolize purity and cleansing from transgression. The magnificent, colored tapestry which normally covers the ark for the Torah scroll is replaced by a white one, as if the mantle over the scroll. The reader's table is covered with a white tablecloth, and white flowers decorate the synagogue. Even the worshippers wear white in remembrance of the priests who wore linen in the Temple.

There are five Yom Kippur services in the synagogue, beginning with Kol Nidre service at sundown. The haunting and beautiful melody of the Kol Nidre prayer beseeches God to release worshipers from any vows that were made and unknowingly broken during the past year. During the afternoon service, the Book of JONAH is read to focus the people's minds upon repentance and return to God. An astounding statement is found in the ancient Aramaic Musaf prayer from Yom Kippur:

Our righteous Messiah is departed from us, horror hath seized us, and we have none to justify us. He hath borne the yoke of our iniquities, and our transgressions, and is wounded because of our transgressions. He beareth our sins on His shoulder that we may find pardon for our iniquities. We shall be healed by His wounds.

The writer of this ancient prayer correctly understood the words of the Hebrew prophet Isaiah concerning Messiah Jesus:

**Isaiah 53:4-6 - Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. [5] But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. [6] All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.**

### **The Future Fulfillment of Yom Kippur**

Like Israel's other autumn feasts, Yom Kippur prophetically points to Messiah's future work with the nation of Israel. These events will occur in the end of days at Messiah's coming to establish His throne.

#### **Israel's Repentance:**

Daniel, outlined a broad timeline of prophetic events for Israel in his "Seventy Weeks." These prophetic "weeks" measured seven years in length instead of seven days. Many passages substantiate this and Jesus Himself gave Daniel great credence by quoting Him in His address to the disciples in Matthew 24 and 25. Elsewhere the latter half of the 70th week is described as 3 1/2 years, or 42 months (Dan. 7:25; 12:7; Rev. 12:14, 11:2; 13:5), or 1,260 days (Rev. 11:3; 12:6). Seven-year digits were very familiar to Israel because of the Sabbatical Year. Together, these 70 weeks totaled 490 years (70 x 7 years)

Daniel predicted that there would be 69 7-year periods (483) from the "going forth of the command To restore and build Jerusalem until Messiah the Prince" (Dan. 9:25)

**Daniel 9:25 - Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. (Speaking of the days of Nehemiah and Ezra)**

He prophesied that Messiah would be executed ("cut off", Dan. 9:26) after the end of the 69th week. These 69 weeks of Daniel's vision are now past. They began when the Persian king, Artaxerxes, ordered the rebuilding of Jerusalem (Ezra 7:6-7; 9:9 and Neh. 2:5) in the fifth century B.C. and ended just before Messiah was crucified by the Romans in A.D. 30. Daniel also predicted that after Messiah's execution there would be an unspecified gap of time before the prophetic clock resumed for the 70th week (the final 7-year period). During this gap of time, the Gentiles would destroy Jerusalem and the Temple. This was fulfilled in A.D. 70 when Titus and the Romans destroyed the Second Temple. Hosea prophesied that during this gap, the Messiah would return to Heaven and await the day of Israel's repentance:

**Daniel 9:26 - And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come (Titus) shall destroy the city (Jerusalem) and the sanctuary (The Second Temple); and the end thereof shall be with a flood, and unto the end of the war desolations are determined.**

**Hosea 5:15 - I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.**

This 70th week is still future. The Bible teaches it will begin when an evil world ruler arises in the end of days. In Jewish theology, he is known as Armilus. In Christian theology, he is known as the Antichrist. In the middle of this 70th week, he will desecrate the rebuilt Temple with an image of himself and cause the sacrificial system to cease:

**Daniel 9:27 - And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

**Matthew 24:15 - When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)**

**2 Thes. 2:4 - Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**

He will persecute the Jewish people (the Final Holocaust), forcing them to flee into the wilderness (Petra, Edom).

**Daniel 12:1 - And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of**

**trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.**

**Jeremiah 30:7 - Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.**

**Rev. 12:6 - And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.**

But the Lord will stand up in great wrath to execute His judgment upon the wicked. The Messiah will do battle against His enemies and, at the end of the 70th week, break the yoke of Gentile oppression from the neck of Israel. Then the messianic throne will be established, "and the Lord shall be KING over all the earth."

**Psalms 2:8-9 - Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. [9] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.**

**Isaiah 9:4 - For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.**

**Zech. 14:9 - And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.**

When the Messiah comes to establish His throne, Israel will look on Him (JESUS) whom they pierced, and repent (Zech. 12:10). The nation's sin will be dealt with, and the Lord will remember their sin no more. Isaiah prophesied that spiritually the nation would be born in a day. This will be the prophetic fulfillment of Israel's Day of Atonement as the nation comes face to face in repentance with their TRUE MESSIAH at the end of the 70th week.

**Zech. 12:10 - And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.**

**Isaiah 43:25 - I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.**

**Jeremiah 31:34** - And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

**Isaiah 66:8** - Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

**Romans 11:26** - And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

**Daniel 9:24** - Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

### **Yom Kippur and the Ark of the Covenant**

The Ark of the Covenant is closely associated with Yom Kippur since the high priest only entered the Holy of Holies on Yom Kippur to sprinkle blood upon it. The Ark of the Covenant was seen only on Israel's national day of repentance.

When Solomon's temple was destroyed by the Babylonians in 586 B.C., the Ark of the Covenant was lost. It was never mentioned again in Hebrew scriptures and never restored to the Second Temple under Ezra and Nehemiah. Many speculated the Ark was hidden to prevent its capture by the Babylonians. This has led to many stories about its supposed location. Some believe it was carried to Ethiopia, some believe it was hidden in a cave near Jordan, others believe that it was hidden in a secret place in the Temple Mount, awaiting the rebuilding of the Third Temple. In the final analysis, neither Scripture nor history records the final fate of the Ark.

However, scripture teaches that the earthly Temple and its furniture were merely copies of the heavenly temple. The REAL ARK of the COVENANT exists in Heaven today. It is very significant, therefore, that the Ark of the Covenant will be seen. It will be Israel's future Yom Kippur when the nation with one heart will say, "Come, and let us return to the Lord.!"

**Rev. 11:19** - And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

**Hebrews 9:23-24** - It was therefore necessary that the patterns of things in

**the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. [24] For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:**

**Hosea 6:1 - Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.**

### **Yom Kippur and the Shedding of Blood**

The Day of Atonement speaks of blood sacrifice. Blood sacrifice is centrally tied to the sin issue. The substitutionary death of an innocent one was required since an atonement (covering) for sin was to be made only through the blood (Lev. 17:11). The New Testament scriptures remained in agreement:

**Leviticus 17:11 - For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.**

**Hebrews 9:22 - And almost all things are by the law purged with blood; and without shedding of blood is no remission.**

Even the Jewish rabbinic tradition states, "There is no atonement but by blood."

The question is "why does God demand blood and not some other body fluid such as sweat or tears." Because God is a God of absolute Justice. He will ALWAYS do what His pure justice demands. His justice operates within the dual principle that He will JUDGE DISOBEDIENCE (SIN) and BLESS OBEDIENCE (righteousness). He cannot, and will not, overlook sin:

**Habakkuk 1:3 - Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.**

The penalty for breaking God's law is DEATH (the shedding of blood). His justice demands it, but in His MERCY, He made a provision for a substitute. That is, for the truly repentant individual, an innocent one could serve as his substitute. Since "There is none who does good, No, not one" (Psalm 14:3), God commanded the sacrificing of lambs, bulls, and goats under the Mosaic Covenant.

**Psalm 14:3 - They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.**

The Old Covenant was just a forerunner of something greater, a temporary measure until the fullness of time when God would institute the NEW COVENANT. Hebrews says the "law made NOTHING PERFECT," "it was only a shadow," and it was had many faults." It only covered sin, it didn't take sin away!

**Hebrews 7:19 - For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.**

**Hebrews 10:1 - For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**

**Hebrews 8:7 - For if that first covenant had been faultless, then should no place have been sought for the second.**

Jeremiah the prophet foretold of a new covenant which would supercede the Mosaic Covenant in both power and substance:

**Jeremiah 31:31-34 - Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: [32] Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: [33] But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. [34] And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.**

The New Covenant is far superior to the Old Covenant in that it affords true forgiveness and cleansing from sin. There is no (covering) ATONEMENT for sin under the New Covenant. There is no need for one. The sin question was settled at Calvary. The Messiah was not our atonement - HE DID AWAY with our atonement. To say we have an atonement is really inaccurate and is never taught in the New Covenant. The only time the word atonement is used in scripture is in Romans 5:11 and the Greek word for that is RECONCILIATION. Jesus has RECONCILED us to God. He no longer covers our sins, He takes them away.

**Romans 5:11 - And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.**

The Old Covenant was a SHADOW of things to come. The New Covenant is the SUBSTANCE. Under the Old Covenant, the payment for sin was ANTICIPATED, under the New Covenant, it is REALIZED! Under the Old Covenant, the sacrifices were provisional and recurring. Under the New Covenant, the sacrifice of Jesus is ETERNAL and TOTALLY SUFFICIENT. Under the Old Covenant, men's lambs could only COVER sin, but under the New Covenant, the LAMB OF GOD TAKES AWAY SIN!

**Hebrews 10:4 - For it is not possible that the blood of bulls and of goats should take away sins.**

**John 1:28-29 - These things were done in Bethabara beyond Jordan, where John was baptizing. [29] The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.**

There is no need to continually sacrifice forever and forever. The sin question is settled forever. We must only embrace the Lamb of God and allow His blood to set us free. There can be no greater security in our salvation. There can be no greater feeling than to know our sacrifice has not only been accepted, it's sufficient for all time to come.

We do not have to wonder every year whether our names are written in the Book of Life. The Bible assures us that we can know that we have life - not just for another year, but for eternity - 1 John 5:13.

**1 John 5:13 - These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.**

Year after year the sound of the ram's horn calls Israel to repentance, but there is no atonement in Judaism today. There is no blood sacrifice, no temple, no priesthood, and no adherence to the Levitical regulations. Within every Jewish breast, there yearns a need for true forgiveness before God. It will never be found in the traditions of men, such as doing mitzvot, or good deeds, or transferring one's guilt to a substitute fowl. It can only come through accepting the infinite sacrifice of Jesus, the Lamb of God.

Messiah has been offered as a sacrifice for sin. His is the only sacrifice for sin today. If His sacrifice is rejected, only one tragic alternative remains: men and women will suffer the penalty for their own sin. This penalty is death and eternal separation from God. But to those who have put their trust in Him, he says, "Their sin, I will remember no more!"

Embrace your Lamb today. Accept Messiah Jesus into your heart. He is patiently waiting for you and He wants to set you free! Shalom.

