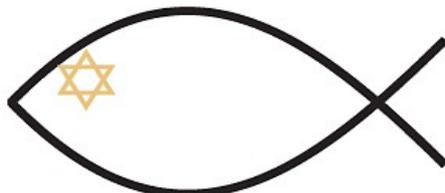


**"Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17**

# Jewish Heritage Revival



## One Heritage United by Messiah

**"And When he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice" John 10:4**

Home Page: [www.shalommaine.com](http://www.shalommaine.com)

## [Yom Kippur - Day of Atonement - History and Prophecy](#)

### [Israel's Day of Redemption](#)

Our journey continues through the Feasts of God given first to Israel with Yom Kippur (Day of Atonement). This is the holiest day of all the Feasts. It is also one of the most somber days on the Jewish calendar. In this article, we will cover:

- An historical biblical account of this day, as well as the days that lead up to Yom Kippur, following the Feast of Trumpets, known as the Days of Awe.
- A present day account of how this holy day is celebrated
- The prophetic meaning of this Day and how the events that are to come will likely happen.

Outside of the Jewish faith (within the church), there is very little understanding of this Day, primarily because, throughout it's history, the church has distanced itself from its Jewish roots. These end time events, relating to Yom Kippur, that are yet to happen, will focus on the nation of Israel during the second coming of Messiah.

We have demonstrated through our other articles that God provides more than one meaning for each Feast. This Day is no different. It was not only the Day of Atonement (covering) for the nation of Israel, by the shedding of an innocent animal's blood for a yearly atonement, but it will also be the final atonement for the nation through Messiah's blood.

### [Historical Biblical Account](#)

The historical biblical account of Yom Kippur will cover the following:

- 10 Days of Awe
- The ordinances given by God to Israel regarding this day
- The importance of this day
- The High Priest
- Preparation leading up to this day
- Events that transpire on this day
- Appendix 1 – Exodus 28

## 10 Days of Awe

Ten days after the blowing of trumpets (Tishri 1), we arrive at Yom Kippur - The Day of Atonement (Tishri 10). Based on Jewish tradition, the books have been opened (see [Feast of Trumpets](#) for more information). Israel now has 10 days of time to reflect upon the past year, confess all transgressions, and pray for another year of life.

A ten day period leading up to the one day that as a nation they could atone for their transgressions of the past year. The impact of this somber day is further emphasized by the fact that any joyous events are forbidden. Events such as weddings are postponed until after Yom Kippur.

## The Ordinances Given by God to Israel Regarding This Day

The first account in Torah, relating to Yom Kippur is found in Leviticus 16 when God gives Moses instruction regarding the High Priest and the sacrifices required for this day. (more on that later).

"It is to be a permanent regulation for you that on the tenth day of the seventh month you are to deny yourselves and not do any kind of work, both the citizen and the foreigner living with you. For on this day, atonement will be made for you to purify you; you will be clean before ADONAI from all your sins. It is a Shabbat of complete rest for you, and you are to deny yourselves. "This is a permanent regulation. The cohen anointed and consecrated to be cohen in his father's place will make the atonement; he will put on the linen garments, the holy garments; he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community. This is a permanent regulation for you, to make atonement for the people of Isra'el because of all their sins once a year." Moshe did as ADONAI had ordered him." Leviticus 16:29 - 34

The commandment regarding Yom Kippur is found in Leviticus 23:26 - 32

"ADONAI said to Moshe, "The tenth day of this seventh month is Yom-Kippur; you are to have a holy convocation, you are to deny yourselves, and you are to bring an offering made by fire to ADONAI. You are not to do any kind of work on that day, because it is Yom-Kippur, to make atonement for you before ADONAI your God. Anyone who does not deny himself on that day is to be cut off from his people; and anyone who does any kind of work on that day, I will destroy from among his people. You are not to do any kind of work; it is a permanent regulation through all your generations, no matter where you live. It will be for you a Shabbat of complete rest, and you are to deny yourselves; you are to rest on your Shabbat from evening the ninth day of the month until the following evening."

Regarding the sacrifices:

"On the tenth day of this seventh month you are to have a holy convocation. You are to deny yourselves, and you are not to do any kind of work; but you are to present a burnt offering to ADONAI to make a fragrant aroma: one young bull, one ram, and seven male lambs in their first year (they are to be without defect for you), with their grain offering, fine flour mixed with olive oil, six quarts for the bull, four quarts for the one ram, and two quarts for each of the seven lambs; also one male goat as a sin offering; in addition to the sin offering for atonement and the regular burnt offering with its grain offering, and their drink offerings." Numbers 29:7 - 11

## The Importance of This Day

Yom Kippur is not a Feast in that it is a celebration, but rather a Day set aside by God for the sole purpose of atoning for the transgressions committed by the nation of Israel during the past year. It is a day whereby we are commanded to afflict our souls (Leviticus 23:27 & 23:32) It was understood that affliction of one's soul meant fasting. By denying one's body of what it needed, being food, caused affliction (suffering).

"Then, there at the Ahava River, I proclaimed a fast; so that we could humble ourselves before our God and ask a safe journey of him for ourselves, our little ones and all our possessions" Ezra 8:21

In addition to fasting, it was a day for repentance. During the 10 days leading up to Yom Kippur, beginning with Feast of Trumpets, began a period of time that would become known as the Days of Awe. It was during this time that the nation of Israel would access their lives and repent (turn away from) transgressions against the Lord God of Israel. More on this time period can be read in our article on [Feast of Trumpets](#).

This day is also a Sabbath as commanded by God in Leviticus 23:32

"It will be for you a Shabbat of complete rest, and you are to deny yourselves; you are to rest on your Shabbat from evening the ninth day of the month until the following evening."

Anyone within the nation who didn't do as was commanded in God's Word, regarding this day, would have been separated from the nation, should they not devote themselves to fasting and repentance or keep this Sabbath:

"Anyone who does not deny himself on that day is to be cut off from his people; 30 and anyone who does any kind of work on that day, I will destroy from among his people." Leviticus 23:29 - 30

## The High Priest

"ADONAI spoke with Moshe after the death of Aharon's two sons, when they tried to sacrifice before ADONAI and died; ADONAI said to Moshe, "Tell your brother Aharon not to come at just any time into the Holy Place beyond the curtain, in front of the ark-cover which is on the ark, so that he will not die; because I appear in the cloud over the ark-cover. "Here is how Aharon is to enter the Holy Place: with a young bull as a sin offering and a ram as a burnt offering. He is to put on the holy linen tunic, have the linen shorts next to his bare flesh, have the linen sash wrapped around him, and be wearing the linen turban -they are the holy garments. He is to bathe his body in water and put them on." Leviticus 16:1 - 4

A mediator (single) was set apart by God for all in Israel. This individual was responsible for both himself (including his family) and the entire nation of Israel on this extremely important day in which the atonement for the nation was presented to God.

It is this mediator that is the only one permitted to enter what is known as the Holy of Holies and stand in the presence of God and His glory. Not only was he the only person permitted to enter the Holy of Holies, but this day was the only day in which he was allowed to enter.

A complete account of all the Priest's garments are found in Exodus 28 (Appendix 1)

We will read more about the High Priest throughout this article.

## Preparation Leading Up To This Day

This day was not to be taken lightly. As a result of the seriousness of this day for Israel, there were preparations made in advance to protect against the possibility of the High Priest becoming "unclean" prior to performing his responsibilities.

In order to minimize the chances whereby the High Priest might become unclean, he would leave his home and family one week prior to the Day. In doing so, he would reside in the quarters of the High Priest located in the Temple. During the week that he would reside at the Temple, he would be sprinkled twice a day with the ashes of a red heifer to prevent the possibility of becoming unclean by coming in contact with a dead body. This method of cleansing is found in Numbers 19:1 - 13

"ADONAI said to Moshe and Aharon,

"This is the regulation from the Torah which ADONAI has commanded. Tell the people of Isra'el to bring you a young red female cow without fault or defect and which has never borne a yoke. You are to give it to El'azar the cohen; it is to be brought outside the camp and slaughtered in front of him. El'azar the cohen is to take some of its blood with his finger and sprinkle this blood toward the front of the tent of meeting seven times. The heifer is to be burned to ashes before his eyes -its skin, meat, blood and dung is to be burned to ashes. The cohen is to take cedar-wood, hyssop and scarlet yarn and throw them onto the heifer as it is burning up. Then the cohen is to wash his clothes and himself in water, after which he may re-enter the camp; but the cohen will remain unclean until evening. The person who burned up the heifer is to wash his clothes and himself in water, but he will remain unclean until evening. A man who is clean is to collect the ashes of the heifer and store them outside the camp in a clean place. They are to be kept for the community of the people of Isra'el to prepare water for purification from sin. The one who collected the ashes of the heifer is to wash his clothes and be unclean until evening. For the people of Isra'el and for the foreigner staying with them this will be a permanent regulation.

"Anyone who touches a corpse, no matter whose dead body it is, will be unclean for seven days. He must purify himself with [these ashes] on the third and seventh days; then he will be clean. But if he does not purify himself the third and seventh days, he will not be clean. Anyone who touches a corpse, no matter whose dead body it is, and does not purify himself has defiled the tabernacle of ADONAI. That person will be cut off from Isra'el, because the water for purification was not sprinkled on him. He will be unclean; his uncleanness is still on him.

In addition to the High Priest being set apart from his family and preparing for this Day of Atonement, the next in line for the position of High Priest was also identified and ultimately went through preparations. If anything were to

happen to the High Priest, prior to the Day of Atonement, would mean the sins of the nation would not be atoned for, and would go uncovered.

During this time of preparation, the High Priest would conduct the Temple service. Responsibilities included:

- Sprinkling of Blood with his thumb and forefinger
- Burning of Incense
- Lighting the Menorah

Every aspect leading up to this Day was practiced. There could be no mistakes. Everything had to be performed without flaw, for fear of the sacrifices being rejected and the sins of the nation not being covered.

This preparation time was even more important, in that the High Priest would not normally perform the weekly services, therefore just as any athlete or musician, honing one's skills or talents was needed. If the High Priest wasn't prepared for this day, the thought of the nation's sin not being covered would not only be a disaster, but humiliation for the High Priest himself.

## **Events That Transpire On This Day**

It is on this day, that the atonement for the transgressions of the Nation of Israel occur. This day is not only very busy but also very long, beginning at dawn with the morning service.

### **Morning Service:**

The morning service would begin with the altar being cleaned of any leftover ashes from the previous day.

Four fires would be lit, instead of the customary three fires during any other service. As with the Passover whereby three matzahs and four glasses of wine were added to the Feast to set it apart from all other meals, so to was the addition of a fourth fire added during the morning service on Yom Kippur.

In preparation for the morning service, the High Priest would be fully immersed in a special golden bath (mikvah) that would be near the Court of the Priests at the Temple. During any other service, the High Priest would wash his hands and feet with water from the priestly laver. His preparation happened behind a linen curtain, keeping him separated from all other people, while at the same time showing his movements in a silhouette form, ensuring that the required procedures were being performed.

### **Afternoon Service:**

The afternoon service at the Temple would be the center of attention during Yom Kippur. It would be during this time that the sacrifices were made, to make atonement for the sins of the past year for the priesthood and for the congregation of Israel.

In order that the sins of the people could be atoned, the High Priest must first atone for his own sins (and that of the priesthood). In the Court of the Priests, near the Temple, the High Priest would take a young bull for a sin offering:

**"Here is how Aharon is to enter the Holy Place: with a young bull as a sin offering and a ram as a burnt offering."**

Leviticus 16:3

Prior to offering this bull for the atonement of the High Priest and the priesthood, the High Priest would place his hands on the head of the young bull's head, identifying it as his substitute and confess his sins. After that, he would speak the name of the Lord - YHWH three times for which the congregation would respond by falling on their faces in worship and recite "Blessed be His name whose glorious kingdom is forever and ever"

Note - the young bull had not yet been sacrificed. More on that as we go in the order of the Yom Kippur service.

### **Two goats:**

The High Priest would then focus on the two goats that were selected. Both goats were identical in color, size and worth.

**"He is to take the two goats and place them before ADONAI at the entrance to the tent of meeting. Then Aharon is to cast lots for the two goats, one lot for ADONAI and the other for 'Az'azel. Aharon is to present the goat whose lot fell**

to ADONAI and offer it as a sin offering. But the goat whose lot fell to 'Az'azel is to be presented alive to ADONAI to be used for making atonement over it by sending it away into the desert for 'Az'azel." Leviticus 16:7 - 10

A golden vessel contained two golden lots. One lot was inscribed "for YHWH" and the other "for azazel". The High Priest would then shake the golden vessel and would take each lot and place it, one in each hand. He would then hold the lots (in his hands) to the foreheads of each goat, determining the outcome for each goat. The goat with the lot inscribed "for Azazel" would be deemed the "scapegoat" and the goat with the lot inscribed "for YHWH" would be the sin offering.

The goat for Azazel was garnered with a crimson strip of wool tied to one of its horns. It would be placed in front of the congregation and face the people whose sin would be placed upon its head. More on that later.

From the Jewish study bible:

Azazel: The Rabbis cleverly divided this name into two words "ez" and "azel", "the goat that goes away", from which the traditional "scapegoat" is derived. It literally means "fierce god" and as intimated by the medieval exegete Abraham Ibn Ezra is evidently the name of a demon or deity believed to inhabit the wilderness. Thus the sins of the people are symbolically cast into the realm beyond civilization, to become the property of a being who is the antithesis of the God of Israel. Though Azazel accepts the goat bearing Israel's sins as a sacrifice to him, this is no disloyalty to God since He Himself commands it.

### Sin Offering for the Priest:

The young bull spoken of earlier in this article would be taken by the High Priest and he would press his hands upon its head and would confess the sins of the priesthood. The first time, the High Priest had only confessed his own sins.

"Aharon is to present the bull of the sin offering for himself; he will make atonement for himself and his household; he is to slaughter the bull of the sin offering which is for himself." Leviticus 16:11

The bull would then be slaughtered by the High Priest and he would collect its blood in a golden bowl. In order that the blood would not dry and stiffen, another priest would stir the blood until the High Priest would take it into the Holy of Holies.

### Burning of Incense:

In preparing to enter the Holy of Holies, the High Priest would then take glowing coals from the altar that would be used to burn the incense.

"He is to take a censer full of burning coals from the altar before ADONAI and, with his hands full of ground, fragrant incense, bring it inside the curtain. He is to put the incense on the fire before ADONAI, so that the cloud from the incense will cover the ark-cover which is over the testimony, in order that he not die." Leviticus 16:12 - 13

Once inside, the High Priest would pour the incense of the amber coals and waited for the aromatic cloud of smoke to fill the Holy of Holies.

Inside the Holy of Holies would reside the Ark of the Covenant, whereby "God's Shekinah Glory would reside. The Ark would reside in Solomon's temple until the Babylonian captivity, whereby the Ark was taken and lost, never to be seen again, to this day.

### Sprinkling of Blood:

Once the High Priest had begun burning the incense, He would leave the Holy of Holies to retrieve the golden bowl of blood from the sacrifice of the bull.

He would sprinkle the blood before the Ark of the Covenant. A precise motion of once upward and seven times downward was performed with the High Priest counting aloud, so as to not make a mistake.

"He is to take some of the bull's blood and sprinkle it with his finger on the ark-cover toward the east; and in front of the ark-cover he is to sprinkle some of the blood with his finger seven times." Leviticus 16:14

The High Priest would once again leave the Holy of Holies, this time to slaughter the goat of the people.

"Next, he is to slaughter the goat of the sin offering which is for the people, bring its blood inside the curtain and do

with its blood as he did with the bull's blood, sprinkling it on the ark-cover and in front of the ark-cover." Leviticus 16:15

He would also collect the blood in a golden bowl and reenter the Holy of Holies for a third time. He would sprinkle the blood of the goat in the same manner as he did the bull previously.

After wards, the High Priest would sprinkle the outside of the veil with the blood of the bull and then do the same with the blood of the goat. With the blood that remained of the bull and goat, He would combine the two bowls of blood into one and then sprinkle the horns of the altar in the courtyard of the Temple (or Tabernacle).

Of special note, when the High Priest was in the Holy of Holies, attached to the bottom of his garments were bells made from pomegranates. These bells would sound with his movement. In addition to the bells, a rope was fastened around his waist. The purpose was that should anything happen to him while he was in the Holy of Holies, the priests on the outside would be able to pull him out, because no one would be able to enter the Holy of Holies to retrieve him and live. Therefore if the bells stopped making noise, the priests on the outside would know that something wasn't right, likely, that the High Priest had entered the Holy of Holies having not completely atoned for his own sin, therefore being struck dead.

Remember, God's Glory was on the other side of the curtain and no one can be in the presence of God with unconfessed sin. The High Priest had to atone for his own sin before entering to atone for the sins of the nation.

### The Scapegoat:

One goat remained. This is the scapegoat.

“When he has finished atoning for the Holy Place, the tent of meeting and the altar, he is to present the live goat. Aharon is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra'el; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose. The goat will bear all their transgressions away to some isolated place, and he is to let the goat go in the desert.” Leviticus 16:20 - 22

During the time when the Temple was standing, the scapegoat would be led by the priest through the Eastern Gate, outside of the city, into the wilderness. During the time of the second Temple, after the captivity, the scapegoat was actually killed, to prevent it from wandering into an inhabited village or city.

The people would wait for word that the scapegoat had been led into the wilderness. Once this was accomplished, the afternoon service would be complete.

“Aharon is to go back into the tent of meeting, where he is to remove the linen garments he put on when he entered the Holy Place, and he is to leave them there. Then he is to bathe his body in water in a holy place, put on his other clothes, come out and offer his burnt offering and the burnt offering of the people, thus making atonement for himself and for the people. He is to make the fat of the sin offering go up in smoke on the altar. "The man who let go the goat for 'Az'azel is to wash his clothes and bathe his body in water; after wards, he may return to the camp. "The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, is to be carried outside the camp; there they are to burn up completely their hides, meat and dung. The person burning them is to wash his clothes and bathe his body in water; afterward, he may return to the camp.” Leviticus 16:23 - 28

Upon completion of all the sin offerings, the High Priest would address the congregation. He would quote from Leviticus 16 and Numbers 29:7 - 11 to verify to the people that all the requirements for this day of atonement were complete.

In concluding the Yom Kippur day service, the final burnt offerings were offered. As the day drew to an end, the High Priest would enter the Holy of Holies to remove the fire pan and incense ladle. He would then bathe for a fifth and final time that day and would then perform the regular evening service at the Temple.

## Current Celebration of Yom Kippur

Yom Kippur is celebrated on the 10th day of Tishri, throughout the world in the synagogue today, just as it was done in biblical times. Yom Kippur is far from a day of celebration, but rather a day for sincere, heart felt repentance for one's past years transgressions. It is a mere remnant of the biblical account we have just presented.

The somber, repentant mood of this Feast is probably the only thing that still resembles its origins.

What changed?

The primary, and by no means insignificant event that transformed this Day, as well as the other Feasts of God was the destruction of the Temple in Jerusalem by the hands of the Roman empire in 70 AD. Without this center of Judaism, you have no means for performing the sacrifices required. The genealogical records were also destroyed, therefore identifying the priestly order would be rather difficult.

The remaining rabbi's of the time were presented with an enormous crisis - "How do we continue to keep this Feast as God that He has commanded in His Word without the temple?" These rabbis expanded the liturgy of the synagogue, suggested new traditions and shifted the emphasis of this holy day for a people that were without a home and without a Temple. What was done, was done out of necessity and for the survival of a nation, a faith and a people, that were ordered out of their homeland and dispersed amongst the nations.

One Rabbi in particular can be identified with changing the focus of Yom Kippur from atonement through blood sacrifice to a works based theology of performing good works known as mitzvot. Rabbi Yohanan ben Zakkai in a dialog with Rabbi Joshua responded to the following statement:

"Woe unto us! That this place where the iniquities of Israel were atoned for is laid waste!"

by stating...

"Be not grieved; we have another atonement as effective as this. It is the acts of loving kindness, and quoted Hosea 6:6 - **"For what I desire is mercy, not sacrifices, knowledge of God more than burnt offerings."**

Now, you pray for another year of life, hoping you have done enough mitzvot (good works) and that your name is written in the book of life.

## Kaparot

In some factions of Judaism, primarily the orthodox sect, a blood sacrifice is still performed, however, it is quite different from what we have seen in the historical biblical account of this day.

This ritual involves the killing of an innocent animal. Instead of bulls and goats, an animal such as a chicken is typically selected.

There is controversy surrounding this ritual in that God's Word is very specific as to where blood sacrifices could be performed.

**"But if she gives birth to a girl, she will be unclean for two weeks, as in her niddah; and she is to wait another sixty-six days to be purified from her blood. "When the days of her purification are over, whether for a son or for a daughter, she is to bring a lamb in its first year for a burnt offering and a young pigeon or dove for a sin offering to the entrance of the tent of meeting, to the cohen." Leviticus 12:5 - 6**

The intent of this ceremony was to recognize the importance of Leviticus 17:11,

**"For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life."**

yet differentiate it from other sacrifices by using an animal not listed.

This "ritual" is therefore an attempt to offer an atonement with blood, without the Temple and the system of sacrifice found in Leviticus chapters 1 - 7.

## Yom Kippur Services

The Yom Kippur service in the synagogue of today is probably the most attended service of the year (along side Rosh Hashanah). In many synagogues your seat must be purchased for these services in that the attendance dwarfs all other services. Even if you are a tithing member of the synagogue, there will likely be an additional charge for your seat during what are known as the High Holidays.

From what I remember as a child attending synagogue, you could purchase a High Holiday seat only. The sanctuary would be packed in addition to the two overflow rooms. Regardless of your position in the synagogue, whether faithful attendant or High Holiday only attendant, the place would be standing room only.

The evening service, known as Kol Nidre at sundown at the beginning of the 10th day of Tishri was the first service of as many as five held by some congregations. (my personal recollection was three services - Kol Nidre, morning service and afternoon service)

During the Kol Nidre service, the book of Jonah would be read, preparing the congregation for repentance. Prayers would be sung, setting the tone and mood for the evening service. From the prayer book I still have from my bar mitvah, the evening service consisted of an entire liturgy of Psalms and various scriptures setting the tone for the evening service as well as the services to come.

The morning service was the longest whereby many prayers (Psalms) and passages from Torah and the Prophets would be read. The afternoon service was similar, but not as long in duration.

When I was a child, I didn't understand what it was truly all about. However, now, looking back, with the advantage of having both Messiah and hindsight, it all makes sense. Unfortunately, I also understand what was missing then and today within the Jewish congregation for this day.

The significance of a blood sacrifice for the remission of sin, is no less important today than it was then. God's Word has not changed. His people have. Their circumstances have. And their means to do so have. That missing element - Messiah is that one piece that reconciles everything and everyone, yet the nation of Israel is still blinded of this truth. (more to come)

## Prophetic Meaning of Yom Kippur

Unlike the other Feasts, that apply both to the Jewish and Non-Jewish believers in Messiah, the fulfillment of this Feast will focus solely on the "lost sheep" of Israel. Those that have been blinded to the truth of Messiah.

Rabbi Paul quoting Isaiah in his letter to Roman believers, who were primarily non-Jewish in that he is called the Apostle of the Gentiles, conveying to them, that when Messiah returns, Israel (the original branches) shall receive their Messiah.

"For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won't imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Isra'el, until the Gentile world enters in its fullness; and that it is in this way that all Isra'el will be saved. As the Tanakh says, "Out of Tziyon will come the Redeemer; he will turn away ungodliness from Ya'akov and this will be my covenant with them, . . . when I take away their sins." Romans 11:25 - 27

"Then a Redeemer will come to Tziyon, to those in Ya'akov who turn from rebellion." So says ADONAI. "And as for me," says ADONAI, "this is my covenant with them: my Spirit, who rests on you, and my words which I put in your mouth will not depart from your mouth or from the mouth of your children, or from the mouth of your children's children, now or ever," says ADONAI" Isaiah 59:20 - 21

The blindness that God had placed on Israel:

"What follows is that Isra'el has not attained the goal for which she is striving. The ones chosen have obtained it, but the rest have been made stone like, just as the Tanakh says, "God has given them a spirit of dullness eyes that do not see and ears that do not hear, right down to the present day" Romans 11:7 - 8

and

"For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won't imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Isra'el, until the Gentile world enters in its fullness:" Romans 11:25

Will be removed at Messiah's second coming during the Feast of Trumpets.

Now let us compare what Messiah did, in relation to what was done on a yearly basis in the Tabernacle / Temple. The writer of Hebrews compares and contrasts in detail what Messiah did in relation to the sacrificial system.

The Earthly Sanctuary: Hebrews 9:1 - 5

"Now the first covenant had both regulations for worship and a Holy Place here on earth. A tent was set up, the outer one, which was called the Holy Place; in it were the menorah, the table and the Bread of the Presence. Behind the second parokhet was a tent called the Holiest Place, which had the golden altar for burning incense and the Ark of the Covenant, entirely covered with gold. In the Ark were the gold jar containing the manna, Aharon's rod that sprouted and the stone Tablets of the Covenant; and above it were the k'ruvim representing the Sh'khinah, casting their shadow on the lid of the Ark - but now is not the time to discuss these things in detail."

Limitations of the Earthly Service - Hebrews 9:6 - 10

"With things so arranged, the kohanim go into the outer tent all the time to discharge their duties; but only the cohen

hagadol enters the inner one; and he goes in only once a year, and he must always bring blood, which he offers both for himself and for the sins committed in ignorance by the people. By this arrangement, the Ruach HaKodesh showed that so long as the first Tent had standing, the way into the Holiest Place was still closed. This symbolizes the present age and indicates that the conscience of the person performing the service cannot be brought to the goal by the gifts and sacrifices he offers. For they involve only food and drink and various ceremonial washings - regulations concerning the outward life, imposed until the time for God to reshape the whole structure."

The limitations were a human High Priest that was conceived into sin and was not separate from it. Messiah was not conceived in the same manner as we were, through the seed of a man, but through the seed of the Ruach Ha Kodesh (Holy Spirit). Then there was the sacrifice. It was only an atonement (a covering) that required yearly sacrifices. Messiah's sacrifice is everlasting, once and for all.

We will now learn that the earthly sanctuary and service were copies of that which is in Heaven.

**The Heavenly Sanctuary - Hebrews 9:11 - 15**

"But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world), 12 he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever. 13 For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity; 14 then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God! 15 It is because of this death that he is mediator of a new covenant [or will].g Because a death has occurred which sets people free from the transgressions committed under the first covenant, those who have been called may receive the promised eternal inheritance."

We are now able to see the true comparison between Messiah and the sacrificial system. Messiah was both our High Priest and the perfect sacrifice - A man without sin, who need not first atone for his own transgressions, was the perfect sacrifice, whose blood would be shed and presented in the heavenly sanctuary.

**The Need for Messiah's Death - Hebrews 9:16 - 22**

"For where there is a will, there must necessarily be produced evidence of its maker's death, since a will goes into effect only upon death; it never has force while its maker is still alive. This is why the first covenant too was inaugurated with blood. After Moshe had proclaimed every command of the Torah to all the people, he took the blood of the calves with some water and used scarlet wool and hyssop to sprinkle both the scroll itself and all the people; and he said, "This is the blood of the covenant which God has ordained for you." Likewise, he sprinkled with the blood both the Tent and all the things used in its ceremonies. In fact, according to the Torah, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins."

Many tend to believe that the two covenants are unrelated when in actual fact they are founded on the same basis. Both covenants are based on the fact that true repentance requires the shedding of blood. Without the shedding of blood, there can be no forgiveness of sin, according to God's Word. The first covenant was the blood of animals, while the second was the blood of Messiah.

The Promise could not be enacted until after Messiah had died.

**The True Significance of Messiah's Sacrifice - Hebrews 9:23 - 28**

"Now this is how the copies of the heavenly things had to be purified, but the heavenly things themselves require better sacrifices than these. For the Messiah has entered a Holiest Place which is not man-made and merely a copy of the true one, but into heaven itself, in order to appear now on our behalf in the very presence of God. Further, he did not enter heaven to offer himself over and over again, like the cohen hagadol who enters the Holiest Place year after year with blood that is not his own; for then he would have had to suffer death many times - from the founding of the universe on. But as it is, he has appeared once at the end of the ages in order to do away with sin through the sacrifice of himself. Just as human beings have to die once, but after this comes judgment, so also the Messiah, having been offered once to bear the sins of many, i will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for him."

As the writer of Hebrews conveys, the sacrificial system that used animals was a precursor of what was to come. The order of the High Priest has been fulfilled by Messiah. He went into the Holy of Holies in God's Tabernacle and presented the blood of a spotless lamb (Himself) as not just an atonement (covering), but a full remission for our sins. As the writer of Hebrews states - "once and for all"

## Conclusion

Year in and year out, within the Jewish community the trumpet will sound at Rosh Hashanah, calling Israel to repentance, leading up to Yom Kippur, the day of atonement, whereby, there is no Temple, no blood and unfortunately, no remission of sin. What is missing is Messiah, which is their Messiah, who is Yeshua.

Isaiah foretold of what Messiah would endure, first for Israel and ultimately for the world, who would receive:

Isaiah 53:1 - 12

Who believes our report? To whom is the arm of ADONAI revealed?

For before him he grew up like a young plant, like a root out of dry ground. He was not well-formed or especially handsome; we saw him, but his appearance did not attract us.

People despised and avoided him, a man of pains, well acquainted with illness. Like someone from whom people turn their faces, he was despised; we did not value him.

In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God.

But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises we are healed.

We all, like sheep, went astray; we turned, each one, to his own way; yet ADONAI laid on him the guilt of all of us. Or: and in fellowship with him

Though mistreated, he was submissive - he did not open his mouth. Like a lamb led to be slaughtered, like a sheep silent before its shearers, he did not open his mouth.

After forcible arrest and sentencing, he was taken away; and none of his generation protested his being cut off from the land of the living for the crimes of my people, who deserved the punishment themselves.

He was given a grave among the wicked; in his death he was with a rich man. Although he had done no violence and had said nothing deceptive,

yet it pleased ADONAI to crush him with illness, to see if he would present himself as a guilt offering. If he does, he will see his offspring; and he will prolong his days; and at his hand ADONAI's desire will be accomplished.

After this ordeal, he will see satisfaction. "By his knowing [pain and sacrifice], my righteous servant makes many righteous; it is for their sins that he suffers.

Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having exposed himself to death and being counted among the sinners, while actually bearing the sin of many and interceding for the offenders."

Many believe that this day doesn't apply to the church. From a prophetic stance, this day is for Israel. However, notice the first verse that this day is not only for Israel, but also for the stranger (alien) who dwells with Israel.

"It is to be a permanent regulation for you that on the tenth day of the seventh month you are to deny yourselves and not do any kind of work, both the citizen and the foreigner living with you.

For on this day, atonement will be made for you to purify you; you will be clean before ADONAI from all your sins. It is a Shabbat of complete rest for you, and you are to deny yourselves. "This is a permanent regulation. The cohen anointed and consecrated to be cohen in his father's place will make the atonement; he will put on the linen garments, the holy garments; he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community. This is a permanent regulation for you, to make atonement for the people of Isra'el because of all their sins once a year." Moshe did as ADONAI had ordered him." Leviticus 16:29 - 34

How does Yom Kippur apply to the foreigner?

We know Yom Kippur as Israel's Day of Atonement. The foreigner that has chosen to be part of Israel, in a manner comparable to Ruth where she has cast her former life aside in order to follow the ways of Adonai through the instructions given to Israel has made this commitment.

Where do they fit and what are they to do?

It is not out of covenantal obligation, but through a circumcised heart Ruth has received the truth that is the God of Abraham, Issac and Jacob.

As we understand the foreigner further, it is the gentile believer who through acceptance of the Jewish Messiah has taken a path once walked by Ruth. Unfortunately, there has been a great deal of confusion and misinformation. As with the foreigner prior to Yeshua, their fate was attached to Yom Kippur, as with Israel. Based on Ruth's words:

**"But Ruth said, "Don't press me to leave you and stop following you; for wherever you go, I will go; and wherever you stay, I will stay. Your people will be my people and your God will be my God." Ruth 1:16**

Ruth is in essence saying your fate (Israel) will be my fate. She has publicly professed that not only will she follow the ways of Adonai as given to Israel, but would also receive Adonai's rulings based on that lifestyle. As we have discussed previously, Yom Kippur was a yearly occurrence where Israel through the High Priest would make atonement for their transgressions collectively. This was in addition to individual and family atonement.

Similarly, Gentile Believers have attached their fate to the Atonement performed by Messiah, through His death, burial and resurrection during the Passover season. They have accepted this manner of Atonement for forgiveness of their sins.

This stranger (alien), is the gentile (better known as the church) who was grafted into the vine, becoming a branch that have also received many of the promises of God, given first to Israel:

**"Yeshua said, "Lady, believe me, the time is coming when you will worship the Father neither on this mountain nor in Yerushalayim. You people don't know what you are worshiping; we worship what we do know, because salvation comes from the Jews. But the time is coming -- indeed, it's here now -- when the true worshipers will worship the Father spiritually and truly, for these are the kind of people the Father wants worshiping him. God is spirit; and worshipers must worship him spiritually and truly.""** John 4:21 – 24

What many miss is that there are two elements to atonement for transgression. T'shuvah (repentance) and blood applied on the altar of Adonai. In relation to Israel and the Jewish people as a nation, the second part has been done through Yeshua. As stated earlier, His death, once and for all was sufficient. The first part, t'shuvah is yet to come and will happen upon Yeshua's return when as conveyed by Zechariah;

**"...and I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me, whom they pierced." They will mourn for him as one mourns for an only son; they will be in bitterness on his behalf like the bitterness for a firstborn son."** Zechariah 12:10

This mourning will occur again by the nation, just as it did for the few at the time of Yeshua's death...

**"However, one of the soldiers stabbed his side with a spear, and at once blood and water flowed out. The man who saw it has testified about it, and his testimony is true. And he knows that he tells the truth, so you too can trust. For these things happened in order to fulfill this passage of the Tanakh: "Not one of his bones will be broken." And again, another passage says, "They will look at him whom they have pierced."**

John 19:34 - 37

Yeshua tells us of His return and the impact it will have on the Jewish people:

**"But immediately following the trouble of those times, the sun will grow dark, the moon will stop shining, the stars will fall from the sky, and the powers in heaven will be shaken. "Then the sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn, and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory. He will send out his angels with a great shofar; and they will gather together his chosen people from the four winds, from one end of heaven to the other."** Matthew 24:29 – 31

To the point where the nation of Israel will recognize Messiah upon His return, grieving over their denial of Him and returning to Adonai through Messiah – T'shuvah. At this point both elements of atonement will be met for Israel and the Jewish people and come Yom Kippur, immediately after Yeshua's return on Yom T'ruah (Rosh Hashanah), the words of Sha'ul will become real:

**“For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won't imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Isra'el, until the Gentile world enters in its fullness; and that it is in this way that all Isra'el will be saved. As the Tanakh says, "Out of Tziyon will come the Redeemer; he will turn away ungodliness from Ya`akov and this will be my covenant with them,... when I take away their sins.” Romans 11:25 – 27**

**So, getting back to gentile believers and their observance of Yom Kippur. In that we are to endure one another's burdens, this day should be remembered and recognized because the fulfillment of Adonai's plan is not yet complete, in that a vital component is not yet redeemed.**

**For the many Messianic Jews who recognize Yom Kippur each year with prayers for our people who have not yet accepted Yeshua, we intercede on their behalf, just as Moshe and Yeshua have interceded.**

**It is unfortunate that history has minimized the vast significance of this time. Moadim are appointed times etched into Adonai's calendar for us as a reminder. If it is on the calendar, it must be important. For Israel and the Jewish people it is a permanent regulation. Meaning forever. For the gentile believer, if it is important to Adonai, it should be important to them as well. This importance should not go unnoticed to all who have accepted the Jewish Messiah as theirs and as Ruth have attached their fate to them. Yeshua is faithful to all who call upon Him.**

**We are instructed in Torah, Leviticus chapter 19 and verse 18:**

**“Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am Adonai.” Leviticus 19:18**

**A command Yeshua indicates is equally as important as loving Adonai.**

**Sha'ul tells us...**

**“But if some of the branches were broken off, and you — a wild olive — were grafted in among them and have become equal sharers in the rich root of the olive tree, then don't boast as if you were better than the branches! However, if you do boast, remember that you are not supporting the root, the root is supporting you.” Romans 11:17 – 18**

**There is no place for arrogance towards those who have not yet received the truth of Messiah. Our prayers should be for Adonai to remove blindness, til the stoney ground of their hearts, preparing a good ground where seeds can be planted, take root and grow to maturity bearing much fruit.**

**This should be the role of believers both Jewish and non-Jewish when it comes to Yom Kippur. There is a fantastic promise attached to Yom Kippur for the Jewish people that will impact all believers not to mention the entire world.**

## Appendix 1 – Exodus 28

**Exo 28:1** "You are to summon your brother Aharon and his sons to come from among the people of Isra'el to you, so that they can serve me as cohanim — Aharon and his sons Nadav, Avihu, El'azar and Itamar.

**Exo 28:2** You are to make for your brother Aharon garments set apart for serving God, expressing dignity and splendor.

**Exo 28:3** Speak to all the craftsmen to whom I have given the spirit of wisdom, and have them make Aharon's garments to set him apart for me, so that he can serve me in the office of cohen.

**Exo 28:4** "The garments they are to make are these: a breastplate, a ritual vest, a robe, a checkered tunic, a turban and a sash. They are to make holy garments for your brother Aharon and his sons, so that he can serve me in the office of cohen.

**Exo 28:5** They are to use gold; blue, purple and scarlet yarn; and fine linen.

**Exo 28:6** "They are to make the ritual vest of gold, of blue, purple and scarlet yarn, and of finely woven linen, crafted by a skilled artisan.

**Exo 28:7** Attached to its front and back edges are to be two shoulder-pieces that can be fastened together.

**Exo 28:8** Its decorated belt is to be of the same workmanship and materials — gold; blue, purple and scarlet yarn; and finely woven linen.

**Exo 28:9** Take two onyx stones and engrave on them the names of the sons of Isra'el —

**Exo 28:10** six of their names on one stone and the six remaining names on the other, in the order of their birth.

**Exo 28:11** An engraver should engrave the names of the sons of Isra'el on the two stones as he would engrave a seal. Mount the stones in gold settings,

**Exo 28:12** and put the two stones on the shoulder-pieces of the vest as stones calling to mind the sons of Isra'el. Aharon is to carry their names before Adonai on his two shoulders as a reminder.

**Exo 28:13** "Make gold squares

**Exo 28:14** and two chains of pure gold, twisted like cords; attach the cord-like chains to the squares.

**Exo 28:15** "Make a breastplate for judging. Have it crafted by a skilled artisan; make it like the work of the ritual vest — make it of gold; blue, purple and scarlet yarn; and finely woven linen.

**Exo 28:16** When folded double it is to be square — a hand-span by a hand-span.

**Exo 28:17** Put on it settings of stones, four rows of stones: the first row is to be a carnelian, a topaz and an emerald;

**Exo 28:18** the second row a green feldspar, a sapphire and a diamond;

**Exo 28:19** the third row an orange zircon, an agate and an amethyst;

**Exo 28:20** and the fourth row a beryl, an onyx and a jasper. They are to be mounted in their gold settings.

**Exo 28:21** The stones will correspond to the names of the twelve sons of Isra'el; they are to be engraved with their names as a seal would be engraved, to represent the twelve tribes.

**Exo 28:22** "On the breastplate, make two pure gold chains twisted like cords.

**Exo 28:23** Also for the breastplate, make two gold rings; and put the gold rings on the two ends of the breastplate.

**Exo 28:24** Put the two twisted gold chains in the two rings at the two ends of the breastplate;

**Exo 28:25** attach the other two ends of the twisted chains to the front of the shoulder-pieces of the ritual vest.

- Exo 28:26** Make two gold rings and put them on the two ends of the breastplate, at its edge, on the side facing in toward the vest.
- Exo 28:27** Also make two gold rings and attach them low on the front part of the vest's shoulder-pieces, near the join, above the vest's decorated belt.
- Exo 28:28** Then bind the breastplate by its rings to the rings of the vest with a blue cord, so that it can be on the vest's decorated belt, and so that the breastplate won't swing loose from the vest.
- Exo 28:29** Aharon will carry the names of the sons of Isra'el on the breastplate for judging, over his heart, when he enters the Holy Place, as a continual reminder before Adonai.
- Exo 28:30** You are to put the urim and the tumim in the breastplate for judging; they will be over Aharon's heart when he goes into the presence of Adonai. Thus Aharon will always have the means for making decisions for the people of Isra'el over his heart when he is in the presence of Adonai.
- Exo 28:31** "You are to make the robe for the ritual vest entirely of blue.
- Exo 28:32** It is to have an opening for the head in the middle. Around the opening is to be a border woven like the neck of a coat of mail, so that it won't tear.
- Exo 28:33** On its bottom hem make pomegranates of blue, purple and scarlet; and put them all the way around, with gold bells between them all the way around —
- Exo 28:34** gold bell, pomegranate, gold bell, pomegranate, all the way around the hem of the robe.
- Exo 28:35** Aharon is to wear it when he ministers, and its sound will be heard whenever he enters the Holy Place before Adonai and when he leaves, so that he won't die.
- Exo 28:36** "You are to make an ornament of pure gold and engrave on it as on a seal, 'Set apart for Adonai.'
- Exo 28:37** Fasten it to the turban with a blue cord, on the front of the turban,
- Exo 28:38** over Aharon's forehead. Because Aharon bears the guilt for any errors committed by the people of Isra'el in consecrating their holy gifts, this ornament is always to be on his forehead, so that the gifts for Adonai will be accepted by him.
- Exo 28:39** "You are to weave the checkered tunic of fine linen, make a turban of fine linen, and make a belt, the work of a weaver in colors.
- Exo 28:40** Likewise for Aharon's sons make tunics, sashes and headgear expressing dignity and splendor.
- Exo 28:41** With them clothe your brother Aharon and his sons. Then anoint them, inaugurate them, and consecrate them, so that they will be able to serve me in the office of cohen.
- Exo 28:42** Also make for them linen shorts reaching from waist to thigh, to cover their bare flesh.
- Exo 28:43** Aharon and his sons are to wear them when they go into the tent of meeting and when they approach the altar to minister in the Holy Place, so that they won't incur guilt and die. This is to be a perpetual regulation, both for him and for his descendants.

Color Type	Indication
Blue	Bible Text
Red	Bible Text referencing Jesus speaking
Black	General Text

<b>Sources of Reference for this Article</b>
--

<b>The Jewish Study Bible - Oxford</b>
--

<b>Scofield Study Bible - King James Version</b>
--

<b>The Feasts of The Lord - Kevin Howard &amp; Marvin Rosenthal</b>
---

Copyright © 2010, 2013, 2014 Kehilah Portland/Jewish Heritage Revival All rights reserved. With our blessing, please use what is presented.