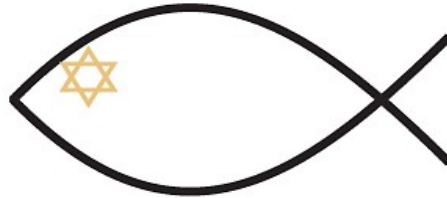


"Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17

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.jewishheritagerevival.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 its 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 our 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 our 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

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](#)

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 "fearce 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.

Afterwards, 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; afterwards, 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; afterwards, 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 bath 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 our 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 then 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 - Our 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 our 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. 21 "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 stonelike, 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 remove at our Messiah's second coming during the Feast of Trumpets.

Now let us compare what our 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 our 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 man, 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 cohanim 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. Our 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. Our 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 our Messiah and the sacrificial system. Our 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 Our 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 our Messiah.

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

The True Significance of Our 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 our 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 our Messiah, which is there Messiah, who is Yeshua.

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

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."

Isaiah 53:1 - 12

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

This stranger (alien), is the gentile (better known as the church) who was grafted into the vine, becoming a branch that has received the promise and inheritance 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 worshipping; 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 worshippers will worship the Father spiritually and truly, for these are the kind of people the Father wants worshipping him. God is spirit; and worshippers must worship him spiritually and truly."" John 4:21 - 24

Also, notice that it states that this is a permanent regulation. It doesn't say that you are to only recognize this day until our Messiah came and died for us. Even though there are no more sacrifices, in that our Messiah was that final sacrifice for our sins, we can still recognize this day as believers in our Messiah by keeping this day as a Sabbath, and afflicting our souls through fasting...as commanded.

What better way to draw closer to our Messiah then through honoring Him through this day that was commanded to be a permanent regulation.

He did it.

He instructed us to follow Him.

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

Sources of Reference for this Article
The Jewish Study Bible - Oxford
Scofield Study Bible - King James Version
The Feasts of The Lord - Kevin Howard & Marvin Rosenthal

Permission has been granted to Jewish Heritage Revival for the use of Scripture quotations in its articles, taken from the Complete Jewish Bible, copyright 1998 by David H. Stern. Published by Jewish New Testament Publications, Inc., 6120 Day Long Lane, Clarksville, Maryland 21029. www.messianicjewish.net/jntp