

DAY OF ATONEMENT - YOM KIPPUR

We have studied the festivals of the Lord, and shown how Yeshua first fulfilled this spring feast of Passover, Unleavened Bread, and First Fruits. Pentecost was fulfilled **on its day** by the coming of the Holy Spirit and the empowering of the disciples.

The long summer has passed for us as the church. Now wait for Trumpets, Atonement and the Feast of Tabernacles, which are the fall feasts. We have discussed how the Feast of Trumpets, is related to the coronation of the King, the Resurrection of the Saints, and the Marriage of the Bride.

Yom Kippur: Names, Themes, and Idioms

1. **Yom Kippur (the Day of Atonement)**
2. **Face to Face – The High Priest at Mercy Seat.**
3. **The Fast and The Day**
4. **The Great Shofar - Shofar HaGadol**
5. **The Jubilee Year is announced**

Spiritual Understanding of the Day of Atonement

The Day of Atonement was the most solemn of all the feast days. It was the day of cleansing for the nation and for the sanctuary. On this day alone, **once a year**, the high priest entered into the holiest of all, the Holy of Holies in the temple, within the veil of the temple, with the blood of the Lord's goat, the sin offering. Here he sprinkled the blood on the mercy seat. The blood of the sin offering on the great Day of Atonement brought about the cleansing of all sin for the priesthood, the sanctuary, and Israel as a nation (Leviticus 16:29-34).

1) Yom Kippur The Day of Atonement

1. Yom Kippur is a day of fasting and affliction of the soul (Leviticus 23:27,29; Numbers 29:7). This day was set aside as a day of national fasting. Fasting is mentioned in Joel 1:14-15; 2:12-18; and Ezra 8:21. The spiritual understanding of fasting for us is given in Isaiah 58:1-12.

2. It is the **tenth day of the seventh month** (Leviticus 23:27; Numbers 29:7). The number 10 is used to represent the government or a nation (Daniel 7:24; Revelation 17:12). To the Jewish people, the number ten

represents a **legal congregation known as a "minyan."** The congregation is one body that can represent a group. So, the number ten represented the nation or the congregation of Israel (Leviticus 16:2-3,17,19). Notice also that the blood is sprinkled for the nation (Leviticus 16:19). Look at Isaiah 52:13-15 and Ezekiel 36:24-26.

On the 10th day of the seventh month is the day of atonement. Leviticus 16 v 30 for it is on this day that atonement will be made for you, to cleanse you, and you shall be clean from all your sins before the Lord. It shall be a Sabbath of solemn rest for and you will make atonement for the tabernacle of the congregation, and for the altar, and you shall make an atonement for the priests, and for all the people of the congregation.

Leviticus 16 v 6 – 8 and Aaron shall offer his sin offering, which is for himself and he shall make an atonement for himself, and his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for the scapegoat.

2) Face to Face

The high priest could only go into the Holy of Holies once a year (Leviticus 16:2; Hebrews 9:6-7). (God issued a warning that no man could see His face and live (Exodus 33:20). But because on the Day of Atonement the priest could be in God's presence (Leviticus 16:2), another term for the Day of Atonement is "**face to face.**"

By the time of the Second Temple, this ritual [the high priest's ceremony] had been somewhat elaborated, and one crucial element had been added to it. That element was that on three separate occasions, in a grand crescendo, the high priest appeared before the people, and three times, he recited a formula of confession in their hearing.

- **The first confession was for his own sins and those of his household;**
- **The second, on the account of the priestly tribe of Levi;**
- **The third, on the account of the whole people.**

On this occasion only, in the entire year, the confession included the priest's **saying aloud the name of God** embodied in the Hebrew letters YHVH (called the Name of God (YHVH)). This was the name that God gave and explained to Moses at the burning bush, the name that was a kind of distillation of "I am, Who I am," the name that was not a name in the sense of a label by which God could be called, and therefore the name that could not be said aloud. It was, therefore, all year long euphemized by saying, whenever YHVH appeared in the text, invocation, Adonai, The Lord, or The Name. **Only on Yom Kippur was the name said, aloud, in all its original awesomeness.**

In each confession, when the high priest reached the recitation of the name, the whole people would prostrate themselves and say aloud, "Blessed be the Name of the radiance of the Kingship, forever and beyond."

On the third recitation, the one for their own sins, they knew that the high priest had just before on this one occasion in all the year-entered the Holy of Holies, the inmost room of the temple into God's Presence. **He entered it three times, and only then came out to confess on behalf of all the people and put their sins upon the head of the goat for Azazel.**

The result of this triple entry into the Holy of Holies, this triple recitation of God's most holy name, and this triple prostration by the entire people, was an utterly awesome sense of God's Presence making atonement for the people, cleansing them of all their sins, permitting them to begin the year afresh, renewing their lives. So total was this sense of transformation that, after it, the mood of the people shifted from solemn awe to joyful celebration. The young, unmarried men and women went to dance in the fields and to choose spouses for them. Yom Kippur and the **fifteenth of the month of Av** were the only days in the year when this kind of **mass public espousal would take place.**

Yom Kippur became known by the phrase "face to face." **"Face to face"** is an idiom for Yom Kippur. It was on Yom Kippur that the high priest had to go behind the veil of the temple. At that moment, the nation had to hold its breath because the nation's fate depended upon God's accepting the sacrifice. At that point, the high priest was **"face to face with the mercy seat of God."**

When the high priest entered the Holy of Holies, he saw the Lord's presence as a brilliant cloud hovering above the mercy seat (Leviticus 16:2).

The word for mercy seat in Hebrew is **kapporet**. It comes from the root word **"kaphar" (Means to cover)** which is the same word used for "atonement." The mercy seat can also be translated as the "Seat of atonement." The mercy seat is described in detail in Exodus 25:17-22 and 37:6-9. This is the place where Moses met and spoke with God face to face (Exodus 25:22; 30:6).

3) "The Fast" and "The Day."

Yom Kippur, the Day of Atonement, **comes on the tenth day of the Jewish month of Tishrei** (September/October). It is the last day of the Ten Days of Repentance that started on Trumpets. It is believed that those who have not been good enough to be written in the Book of Life immediately on Feast of Trumpets are given ten days to repent, pray for forgiveness, until Yom Kippur, when their fate will be decided. The entire Day of Forgiveness (Yom Kippur) is spent fasting and praying. Because this day is the most solemn day in the year, it is known as **"The Day."**

Fasting is one of the most important of the commandments leading to atonement. The Torah says three times, "And this shall be to you a law for all times: In the seventh month, on the tenth day of the month you shall practice self-denial" (Leviticus 16:29; 23:27; Numbers 29:7) Tradition (the Jewish understanding) interprets **self-denial as fasting**. For this reason, Yom Kippur is known as **"The Fast Day."**

The fast, the penitential prayers, the Bible readings, the formulas of confession, and every part of the Atonement Day ritual, acknowledging the transgressions, declaring repentance through a process of confession, and then making atonement before YHVH in order to obtain His forgiveness and relieve the congregation of the weight of their sins, transgressions and iniquity.

Yom Kippur is a time to atone for sin. While fasting is not explicitly mentioned, the Bible ordains for this day, "You shall afflict your souls" (Lev. 16:31; 23:27-32; Num. 29:7), and from early times the rabbis interpreted this to mean fasting.

In Biblical times, rending one's garments and putting on sackcloth and ashes were further signs of distress, accompanying abstention from food (Jonah 3:6; 2 Sam 12 v 16).

4) The Great Shofar

There are three primary trumpets to the Jewish people and these three trumpets are associated with specific days in the year. The Trumpet mentioned would be the Shofar or Rams Horn. **These three trumpets are:**

- (a) "The First Trump," blown and associated with Shavuot (Pentecost);
- (b) "The Last Trump," blown and associated with Feast of Trumpets;
- (c) "The Great Trump," blown and associated with Yom Kippur and announces the Jubilee year.

It is on Yom Kippur when the Great Trumpet, known in Hebrew as the **Shofar HaGadol** is blown. This is referred to in Isaiah 27:13. In Isaiah 52:13-15, the suffering servant, Yeshua, Messiah is seen sprinkling many nations. In Ezekiel 36:24-26, it is the Jews returning to Israel from the Diaspora whom God will sprinkle clean water upon when they return back to the land of Israel.

5) The Jubilee year is announced

The most unusual observance that God commanded the Israelites through Moses was the keeping of the year of Jubilee. It only occurred once in their lifetime, as it occurred only once every 50 years.

At this year of jubilee all Israelites who had sold themselves into slavery were set free, and all land that had been sold reverted to its original owner. This meant that no Israelite could ever be in permanent slavery; nor could any **Israelite permanently lose his inheritance.**

The English word jubilee comes from the Hebrew word **Yobel** meaning a trumpet or "ram's horn". These rams horns were blown on the Day of Atonement to announce the start of the year of jubilee. Leviticus 25 v 8-55. Count off Seven Sabbaths of years -- seven times x seven years -- so that the seven Sabbaths of years amount to a period of forty-nine years.

Then have the trumpet sounded everywhere on the tenth day of the seventh month; **on the Day of Atonement sound the trumpet throughout your land.**

Lev 25 v 10-14 Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan.

Like the day of Pentecost, the year of jubilee is a **Sabbath of Sabbaths**. It is a special year among special years. Its climax was the great Day of Atonement. Trumpets were sounded throughout the land of Israel, and amazing things took place.

- **All Hebrews slaves were set free.**
- **All land returned to its original owner's family.**
- **The Land was left fallow to rest.**

The historical background is that the Israelites had been slaves in the land of Egypt, without freedom and without possessions. When they reached the land of Canaan, Joshua divided the land among their tribes and their families, so that each had his own inheritance. **Every adult male among them became a landowner. This land was a permanent possession that could never depart from his family.** If a man became poor, he could sell part or all of his land, but only temporarily. **It would always revert to him or his descendants at the year of jubilee.** If he became even poorer and was unable to pay his debts, he could sell himself into slavery, and work to pay off his debts. Again that slavery could only ever be temporary. When the great Day of Atonement in the year of Jubilee came he became a free man once again, and repossessed his inheritance.

This fiftieth year is to be a jubilee year for you: you will not sow, you will not harvest the ungathered corn, you will not gather the untrimmed vine. The jubilee is to be a holy thing to you; you will eat what comes from the fields." **Leviticus 25 v 10-14. Even the land rested.**

I believe Yeshua announced His ministry during a Jubilee year. Luke 4 v 17 – (Quotes Isa 61:1) The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good tidings to the afflicted; “

"He has sent me to bind up the brokenhearted, **to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD's favor.** Jesus presents himself as the One who brings the old Jubilee to completion, because he has come to **"preach the year of the Lord's favor"** (Isaiah 61: 1-2).

In Luke 4 v 28-30 Those that heard him were filled with anger and they led him to the edge of a Hill, that they may throw him down. The Lamb of God (who took away the sins of the world) nearly met the same fate as the Azazel goat did each atonement.

Historical Context and Events at Moses' Time.

The historical context of this chapter starts in Leviticus 16 "And the Lord spoke to Moses after the death of the two sons of Aaron. (They drew near, before the Lord, and they died.) One of the themes of atonement, is this idea of coming "Face to Face" with the Lord.

Moses had ascended the mountain of Sinai to receive the commands of God written on tablets of stone. While he was gone for 40 days, Aaron had led the people in constructing a golden calf. The children of Israel had violated the terms of their covenant, and were engaged in a drunken orgy around an Idol.

Exodus 32 V 30 – 33 On the morrow, that Moses said to the people. You have sinned a great sin, and now I will go up to the Lord; perhaps I can make **an atonement for your sin.** So Moses returned to the Lord and said, alas. This people have sinned a great sin, they have made for themselves gods of gold. But now, if you will forgive their sin— and if not, blot me, I pray you, out of the book which you have written. The Lord said to Moses, whoever has sinned against me, him will I blot out of my book.

Exodus 33 v 7 - Moses interceded for all the people and offered himself in their place. Now Moses used to pitch the tent of meeting outside of the camp. Whenever Moses went up to the tent all the people rose up, and every man stood by his tent door, and looked after Moses until he had gone into the tent. , when Moses entered the tent, the pillar of cloud would descend and stand at the door of the tent, and the Lord would speak with Moses.

The Lord used to speak to Moses **"face to face,"** as a man speaks to his friend.

Moses said to the Lord, now therefore, I pray thee, if I have found favor in your sight, show me your ways, that I may know you, and find favor in the thy sight. Take this people as Your inheritance.

So Moses intercedes for the people, and God repents of his anger and agrees to accompany them. Moses desires to see God's face, but he is told, no man can see God's face and live.

On this first occasion of Yom Kippur – Moses and God meet Face to Face. Ex 34 v 1-9 God reveals his Glory to Moses and proclaimed, "The Lord, the Lord, a God, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. Keeping mercy for thousands, forgiving iniquity and transgression and sin, but who will by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and fourth generation."

Ex 34 v 9 Moses said if I have found favor in your sight, I pray thee, go in the midst of us, although this is a stiff-necked people. **Pardon our iniquity and our sin, and take us for thine inheritance.**

It is with these promises of God's forgiveness that Moses returns with the new rewritten tables of stone.

Ex 34 v 30 and when Aaron and all the children of Israel saw Moses behold, the skin of his face shone, and they were afraid to come near him. Moses called to them, and talked with all the leaders of the congregation, and afterward all the children of Israel, and when he had finished, **he put a veil on his face.**

Moses now reveals the plans for the Tabernacle of God, where God himself would dwell, in the midst of these people. This would be celebrated in five days, **the Feast of Tabernacles on the 15th of Tishri.** **Their sin had been atoned, the covenant with the merciful God, had been reinstated as Moses revealed the plans for the Tabernacle in the desert. This Tabernacle would model all the functions of Yeshua, the only access to God.**

This process of Atonement, modeled the later ceremonies conducted by Aaron as high priest. **The Day of Atonement was a gracious day when all Israelites could experience a new beginning.** This day foreshadows God's plan for a final disposition of sin and the creation of a new Earth. This day ushers in the Feast of Tabernacles, where God begin will dwell on the earth, among His people.

For the slaves set free with their debts forgiven, was also a new beginning for all the people. In this year of Jubilee, you will return to every man his property.

These are the historical events surrounding that first Atonement. Let us look at the ceremony that Aaron performed, once the tabernacle was completed.

Understanding the Priestly Service for Yom Kippur

Leviticus chapter 16, specifies the tenth of Tishrei as the date on which the high priest shall conduct a special ceremony to purge defilement from the shrine and from the people. The heart of the ritual is that the high priest shall bring a bull and two goats as a special offering.

First, the **bull is sacrificed to purge the altar** from any defilements caused by misdeeds of the priest himself and of his household (Leviticus 16:6).

Secondly, one of the goats is chosen by lot to be sacrificed to purge the altar of the misdeeds of the whole Israelite people (Leviticus 16:7-8).

Finally, the second goat is sent away, not sacrificed, to cleanse the people themselves. The goat is marked for Azazel and is sent away to wander in the wilderness (Leviticus 16:10).

Before the goat is sent out, the High Priest lays both his hands upon its head and confesses over it all the iniquities, transgressions and sins of the Israelites, so putting them on the head of the goat. Thus "The **goat shall carry on it all their iniquities** to an inaccessible region" (Leviticus 16:20-22).

Azazel: The Scapegoat

The Hebrew word for scapegoat is Azazel. The sins of the people and thus the punishment of the people were laid

upon Azazel the scapegoat. He would bear the sins of the people and the punishment of the people would be upon him.

This ceremony found in Leviticus 16:7-10. In Leviticus 16:8, the first lot said, "La Adonai" (To the Lord). The second lot said, "La Azazel" (To the scapegoat). The high priest took the two golden lots, one marked La Adonai and the other marked La Azazel, and placed one upon the head of each animal, sealing their fate.

It was considered a good omen if the lot marked La Adonai was drawn by the priest in **the right hand**, but for 40 years prior to the destruction of the temple in 70 C.E. the lot La Adonai was drawn by the priest on the left hand (Talmud- Yoma 39a).

In any event, the sins of the people were laid upon the scapegoat (Leviticus 16:21-22). **Except for the 40 years prior to the destruction of the second temple, the lot La Adonai came out on the right hand of the priest and the lot La Azazel came out on the left hand of the priest.**

Messianic Understanding is that God gave this ceremony of the casting of lots during Yom Kippur to teach us that only He decides the sacrifice and the method, and can determine which is satisfactory.

Yeshua during His first coming was a type of the goat marked La Adonai. Yeshua was also the sin offering for us as **God laid upon Him the sins of the whole world** (Isaiah 53:1-6; 1 Corinthians 15:3; Galatians 1:3-4; John 1:29).

In the ceremony of the two goats, the two goats were considered as one offering. A crimson sash was tied around the horns of the goat marked Azazel. At the appropriate time, the **goat was led to a steep cliff in the wilderness and shoved off the cliff so he could not return to the camp bearing the sins of the people.**

In connection with this ceremony, an interesting tradition arose that is mentioned in the Mishnah. A portion of the crimson sash was attached to the door of the temple before the goat was sent into the wilderness. The sash would turn from red to white as the goat met its end,

signaling to the people that God had accepted their sacrifices and their sins were forgiven.

This was based upon Isaiah 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. As stated earlier, **the Mishnah tells us that 40 years before the destruction of the temple, the sash stopped turning white.** This, of course, was when Yeshua was crucified.

Aspects to the High Priest Ceremony In order to enter the Holy of Holies, the high priest was first to bathe his entire body, going beyond the mere washing of hands and feet as required by other occasions. The washing was of his clothes and his flesh (Numbers 8:5-7; 19:7-9). This was done in conjunction with taking the blood of an animal with the finger and sprinkling the blood upon the altar (Number 19:1-4; Leviticus 8:13-15). **This ritual is once again seen in Numbers 31:22-24.** The spiritual understanding of this is given in Hebrews 10v 19-22. The sprinkling of blood upon the altar is also mentioned in Exodus 29:1-4,10-12, 16,20-21; and Leviticus 1:3-5,11; 3:1-2,8; 4:1-6; The spiritual understanding is found in Hebrews 9:11-14.

Messianic Understanding is that Yeshua is the High Priest of God (Hebrews 3:1). In John 20:17, Yeshua said, "**Touch Me not; for I am not yet ascended....**" These were the same words that the priest spoke before he ascended the altar. Yeshua can be seen as Priest by looking at some other Scriptures. In Numbers 19:11, if you touched a dead body, you were unclean for seven days. After being unclean, purification took place on the eighth day. This is the meaning behind what happened in John 20:24-27 when Jesus allowed himself to be touched by Thomas..

Rather than wearing his usual robe and colorful garments (described in Exodus 28v 4 and Leviticus 8: 6-12), Aaron was commanded to wear special white garments of linen (Leviticus 16:4). Lev. 10:4, when the chief priest enters the sanctuary, he has to wear a sacred linen tunic on very specific portions of the ceremony when he is seeking for forgiveness for his people. The custom to wear white garments (called a "kittel") on Yom Kippur even today, symbolizes the Jews' confidence that God will accept their repentance on Yom Kippur.

By slaying the animals at the altar and applying their blood to the altar, the garments of the high priest became very bloody and God instructed them to be washed (Leviticus 6:27). However, on Yom Kippur God declared in Isaiah 1:18, as it is written, "...though your sins be as scarlet, they shall be as white as snow...." Spiritually speaking, a white garment represents purity and the absence of sin (Revelation 7:9,13-14; 19:8).

In Numbers 15:37-41, fringes (tzi-tzit) were put on the hem (kanaph) of the garments to remind the people of the Torah or God's Word. Consider the woman with the issue of blood (she was unclean) coming to Yeshua (the High Priest of God) to touch the hem of His garment and be healed (Matthew 9:20-22). The children of Israel were instructed by God to wear the garments Yeshua had on in Matthew 9:20-22. These garments were instructed by God in the Torah to be worn as just stated in Numbers 15:37-41. When the woman with the issue of blood touched the hem (tzi-tzit) of Yeshua's garment in Matthew 9:20-22, it was a picture given to us by God to communicate to us that she believed Yeshua's word by faith and was made well/clean because of her faith.

The Day of Atonement Ceremonies

As we look at the ceremony itself, we will be able to see how it points to the Messiah Yeshua Himself. In addition, we will be able to see how it relates to the believers in the Messiah.

The Holy of Holies was entered **only once a year, on the Day of Atonement**, when the high priest made atonement for the people. This was the great solemn day that the high priest put aside his official robes and dressed in a simple white garment. To fulfill the law of the Bible, he wore eight garments on this day (Lev. 8:7; Ex. 28:33-35).

- The golden crown on his forehead.
- The breastplate on his heart.
- Four white garments made from white flax.
- The apron or vest.
- The belt.
- The turban.
- Pants.

He then offered a bullock as a sin offering for himself and the priesthood. He would fill the censer with live coals from the altar, then enter into the Holy of Holies, where he placed incense on the coals. The incense sent forth a cloud of smoke over the mercy seat, which served as a covering for the Ark of the Covenant. The high priest took some of the blood of the bullock and sprinkled it on the mercy seat and on the ground in front of the ark cleansing them from defilement. The burnt offerings were seven male lambs, each a year old, one young bull, and one ram. The sin offering was one male goat. Every step the priest took was precisely scripted. **According to the Talmud he made forty-three trips between the court and sanctuary on this respected day.**

Order of Events of the Ceremony

Seven days prior to Yom Kippur, the High Priest was sequestered in the Temple, where he reviewed (studied) the service with the sages familiar with the Temple, and was sprinkled with spring water containing ashes of the Red Heifer as purification. The Talmud (Tractate Yoma) also reports that he practiced the incense offering ritual.

On the day of Yom Kippur, the High Priest had to follow a precise order of services, sacrifices, and purifications:

- **Morning Offering** The High Priest first performed the regular daily offering — usually performed by ordinary priests — in special golden garments, after immersing in a water immersion and washing his hands and feet.
- **Garment Change 1** The High Priest immersed in a special water immersion in the Temple courtyard and changed into special linen garments, and washed his hands and feet twice, once after removing the golden garments and once before putting on the linen garments.
- **Bull as Personal Sin-Offering** The High Priest placed hands on and made a confession over the bull on behalf of himself and his household, pronouncing the Name of God (YHVH). The people prostrated themselves when they heard. He then slaughtered the bull as a sin-offering and received its blood in a bowl.
- **Lottery of the goats** At the Eastern gate, the High Priest drew lots from a lottery box over two goats. One was selected “for the Lord,” and one “for

Azazel.” The High Priest tied a red band around the horns of the goat “for Azazel.”

- **Incense Preparation** The High Priest ascended the altar and took a shovel full of embers with a special shovel. He was brought incense. He filled his hands and placed it in a vessel. (The Talmud considered this the most physically difficult part of the service, as the High Priest had to keep the shovelful of glowing coals balanced and prevent its contents from dropping, using his armpit or teeth, while filling his hands with the incense).
- **Incense Offering** Holding the shovel and the vessel, he entered the Temple’s Holy of Holies. In the days of the First Temple, he placed the shovel between the poles of the Ark of the Covenant. In the days of the Second Temple, he put the shovel where the Ark would have been. He waited until the chamber filled with smoke and left.
- **Sprinkling of Bull's Blood in the Holy of Holies** The High Priest took the bowl with the bull’s blood and entered the Most Holy Place again. He sprinkled the bull’s blood with his finger eight times, before the Ark in the days of the First Temple, where it would have been in the days of the Second. The High Priest then left the Holy of Holies, putting the bowl on a stand in front of the curtain separating the Holy from the Holy of Holies.
- **Goat for the Lord as Sin-Offering for the Priesthood.** The High Priest went to the eastern end of the Israelite courtyard near the Eastern Gate, laid his hands on the goat “for the Lord,” and pronounced confession on behalf of the priests. The people prostrated themselves when he pronounced the Name of God (YHVH). He then slaughtered the goat, and received its blood in another bowl.
- **Sprinkling of Goat’s Blood in the Holy of Holies** The High Priest took the bowl with the goat’s blood and entered the Temple’s Holy of Holies again. He sprinkled the goat’s blood with his finger eight times the same way he had sprinkled the bull’s blood. The blood was sprinkled before the Ark in the days of the First Temple, where it would have been in the days of the Second Temple. The High Priest then left the Holy of Holies, putting the bowl on a stand in front of the

Veil (curtain separating the Holy from the Holy of Holies).

- **Sprinkling of blood in the Holy Place** Standing in the Holy Place, on the other side of the Veil from the Holy of Holies, the High Priest took the bull's blood from the stand and sprinkled it with his finger eight times in the direction of the Veil. He then took the bowl with the goat's blood and sprinkled it eight times in the same manner, putting it back on the stand.
- **Smearing of blood on the Golden (Incense) Altar** The High Priest removed the goat's blood from the stand and mixed it with the bull's blood. Starting at the northeast corner, he then smeared the mixture of blood on each of the four corners of the Golden Incense altar in the Holy Place. He then sprinkled the blood eight times on the altar.
- **Goat for Azazel** The High Priest left the Holy Place and walked to the east side of the Israelite courtyard. Near the Eastern Gate, he leaned his hands on the goat "for Azazel" and confessed the sins of the entire people of Israel. The people prostrated themselves when he pronounced the Name of God (YHVH). While he made a general confession, individuals in the crowd at the Temple would confess privately. The High Priest then sent the goat off "to the wilderness." In practice, to prevent its return to human habitation, the goat was led to a cliff outside Jerusalem and pushed off its edge.
- **Preparation of sacrificial animals** While the goat "for Azazel" was being led to the cliff, the High Priest removed the insides of the bull, and intertwined the bodies of the bull and goat. Other people took the bodies to the place of the ashes. They were burned there after it was confirmed that the goat "for Azazel" had reached the wilderness.
- **Reading the Torah** After it was confirmed that the goat "for Azazel" had been pushed off the cliff, the High Priest passed through the Eastern Gate into the Women's Courtyard and read sections of the Torah describing Yom Kippur and its sacrifices.
- **Garment change 2** The High Priest removed his linen garments, immersed in the Ritual immersion in the Temple courtyard, and changed into a second set of special golden garments. He washed

his hands and feet both before removing the linen garments and after putting on the golden ones.

- **Offering of Rams** The High Priest offered two rams as an offering, slaughtering them on the north side of the outer altar, receiving their blood in a bowl, carrying the bowl to the outer altar, and dashing the blood on the northeast and southwest corners of the Outer Altar. He dismembered the rams and burned the parts entirely on the outer altar. He then offered the accompanying grain offerings and wine-libations.
- **Musaf Offering** The High Priest then offered the offering.
- **Burning of Innards** The High Priest placed the insides of the bull and goat on the outer altar and burned them entirely.
- **Garment change 3** The High Priest removed his golden garments, immersed in the Ritual immersion, and changed to a new set of linen garments, again washing his hands and feet twice.
- **Removal of Incense from the Holy of Holies** The High Priest returned to the Holy of Holies and removed the bowl of incense and the shovel.
- **Garment Change 4** The High Priest removed his linen garments, immersed in the Ritual immersion, and changed into a third set of golden garments, again washing his hands and feet twice.
- **Evening Offering** The High Priest completed the afternoon portion of the regular daily offering in the special golden garments. He washed his hands and feet a tenth time.

The High Priest wore five sets of garments (three golden and two white linen), immersed in the Ritual immersion five times, and washed his hands and feet ten times. Sacrifices included two (daily) lambs, one bull, two goats, and two rams, with accompanying meal offerings, wine libations, and three incense offerings (the regular two daily and an additional one for Yom Kippur). The High Priest entered the Holy of Holies three times. **The Name of God (YHVH) was pronounced three times, once for each confession.**

Those who were near to the High Priest would fall on their faces, and those who were far from him would say: **"Blessed be His Name whose glorious kingdom is forever and ever."**

Was the blood sprinkled Seven or Eight times in the Temple? Leviticus 4:6 He is to dip his finger into the blood and sprinkle some of it **seven times before** the LORD, in **front of the curtain** of the sanctuary. Leviticus 4:17 He shall dip his finger into the blood and sprinkle it before the **LORD seven times in front of the curtain.**

But what about the drop on the mercy seat?

Lev 16:14-15 says, "And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and **before the mercy seat shall he sprinkle of the blood with his finger seven times.**

Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and **sprinkle it upon the mercy seat, and before the mercy seat.**"

Lev. 16 describes the processes of the Day of Atonement. These two verses explain that the goat that is sacrificed for the sins of the nation is to be slaughtered, and it's blood sprinkled **seven times on the ground in front of the Ark of the Covenant, and once on the Mercy Seat (the lid of the Ark).** This makes eight sprinklings of the blood.

We see in Leviticus 16 and Hebrews chapter 7-10 Jesus fulfilling these Old Testament types **and shadows to the letter. Even the Geography pointed to the 4 directions** - Sanhedrin - to the south, Gethsemane - to the east, Scourged - to the north, Beating at Annas' house - to the west.

Jesus Blood also sprinkled Eight Times.

1. The first sprinkling of Jesus' Blood was in the Garden of Gethsemane. Luke 22:44 tells us that Jesus was in such agony in prayer that He sweat great drops of blood. While this is rare, it is not unheard of. It is called Hematidrosis. This was The Father's will (Isa. 53:10-11).
2. The second sprinkling was being hit with rods in the head (Mt. 27:30). This was a fulfillment of Micah's prophecy given almost 800 years before it happened (Mic 5:1).

3. The third sprinkling of Jesus' Blood was His beard being ripped out of His face. We find this fact hidden in the Old Testament book of Isaiah (Isa. 50:6).
4. The fourth sprinkling of His Blood was in the brutal scourging He received (Mt 27:26). The Roman whip had several leather straps with bone and metal woven into the ends. With His stripes, we are healed (Isa 53:5).
5. The fifth sprinkling was the crown of thorns shoved down on His head (Jn 19:2-5). They even beat the crown down on His head with rods (Mt 27:29-30).
6. The sixth sprinkling of His Blood was at the crucifixion, when nails were driven through His wrists and feet (Mark 15:24), fulfilling Psalm 22:16 written approx. 1,000 years before Christ Jesus.
7. The seventh sprinkling of Jesus' Blood was when the Roman soldier thrust his spear into Jesus' side. His bones were not broke, fulfilling Scripture (Jn 19:31-37). This completes the seven sprinklings the high priest (Jesus), sprinkled on the ground (the earth) before the mercy seat (The Presence of God). **Seven represents completeness, wholeness, or perfection. His job on earth was finished.**
8. The eighth sprinkling took place in Heaven itself. The Bible says that After He was risen from the dead, The Great High Priest Jesus carried His own Blood into The Most Holy Place in Heaven. The earthly tabernacle and all it contained was just a pattern of the real thing in Heaven. His Blood gave us eternal redemption. He was the ultimate and final sacrifice. He paid for all the sins of all **humankind one time forever** (Hebrews 9-10).

Heb 9:12 Neither by the blood of goats and calves, but by **his own blood** he entered in once into the holy place, having obtained eternal redemption for us. Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. **Eight represents new beginnings, which is what we have in The New Covenant.**

The priest used a golden censer

(Leviticus 16:1-2, 12-14; Hebrews 9:4). The censer is mentioned in Leviticus 16:12; Numbers 16:18,46; First Kings 7:50-51; 2nd Chronicles 4 v 22; and Hebrews 9 v 4.

Spiritual Application. The incense of the golden censer represents the prayers of Bible believers (Psalm 141:2; Luke 1:5-11; Revelation 5:8; 8:3-4).

Messianic Fulfillment. Aaron the high priest typifies the ministry of mediator and intercessor. Yeshua is our High Priest (Hebrews 3:1) and Mediator (1 Timothy 2:5; Hebrews 12:24). He lives to make intercession for us (Romans 8:34; Hebrews 7:22-27).

He went within the veil once a year (Leviticus 16:2; Hebrews 9:3,7).

Spiritual Application. By the death of Yeshua, we are free to enter into the veil every day (Matthew 27:50-51; 2 Corinthians 3:14; Hebrews 4:16; 6:13-19; 10:19-22).

He washed himself in water (Leviticus 16:4, 24).

Spiritual Application. For Aaron, this meant he must be absolutely clean in order to make atonement in behalf of the people of Israel. For the believer in Yeshua, it means we are to be washed by the water of the Word of God as we approach God as well for the removal of sin from our lives (John 3:1-5,15; 1 Corinthians 6:11; Ephesians 5:26-27; Titus 3:5; Hebrews 10:22). For Yeshua, it meant that He was absolutely clean and without sin when He made the atonement of sacrificing His body on the tree.

He put on holy linen garments (Leviticus 16:4,23).

Spiritual Application The priestly clothing is also mentioned in Exodus () 28:1-4. In verse 3 they are for glory and beauty. The linen garments speak of the sinless humanity of Messiah and His righteousness. These linen garments were stained with blood while the priest offered the sacrifices. After the sacrifices were complete, the garments were taken off and new garments were put on again. (Leviticus 16:23-24).

Isaiah 1:18 speaks of the blood-stained garments and the new garments that were put on afterwards. The white linen garments are clothes of righteousness (Job 29:14;

Psalm 132:9; Isaiah 61:10; Revelation 3:5; 15:6; 19:7-8, 11,13-15).

Now the atonement was made on the Day of Atonement, those being atoned for were sinless and blameless before God. The congregation of believers (kehilat) in the Messiah is being presented before God without spot or blemish (Ephesians 5:27) because of the blood of Yeshua (1 Peter [Kefa] 1:19).

The bodies of the animals were outside the camp (Leviticus 16:27).

Messianic Fulfillment. The bodies of the sin offering, both the bullock and the goat, were taken outside the camp where they were burned. Yeshua was crucified outside the camp or gates of Jerusalem (John 19:17-20; Hebrews 13:10-13).

Many sacrifices were offered (Leviticus 16:1-6,25-27).

Spiritual Application. Our bodies are to be a living sacrifice to God (Romans 12:1; 1 Peter [Kefa] 2:5). We are to offer up a sacrifice of praise to God (Leviticus 7:12; Psalm 34:1; 50:14,23; 69:30-31; 107:22; 116:17; Hebrews 13:15-16).

Life for a Life

The biblical name for the day of Atonement is Yom HaKippurim, meaning "**the day of covering, canceling, pardon, reconciling.**" **Occasionally, it was called "the Day of the Fast" or "the Great Fast"** (Leviticus 23:27-31; 16:29-34). God told the Israelites to sacrifice an animal as a substitute for their own sentence to die. This life for a life principle is the foundation of the sacrificial system. The Torah allows a monetary ransom be paid for an individual deserving death (Exodus 21:28-32). The guilty person here was the owner of an ox that had killed a person, and the owner of the ox was responsible for the death caused by his ox (Exodus 21:30 says that money paid in place of the death of the **owner was a ransom price**).

Messianic Fulfillment. Yeshua died on the tree as a substitute for us, who deserved death because we sinned against God. Yeshua paid the ransom price for us to God (Mark 10:45; 1 Timothy 2:5-6; 1 Corinthians 6:20; 7:23).

The ransom price was 30 pieces of silver (Exodus 21:32; Matthew 26:14-16; 27:3-6).

Thirty pieces of silver was the ransom price of blood in dying in the place of the truly guilty and making atonement for the guilty. Thirty pieces of silver was the ransom price of blood and the **shedding of blood made an atonement for sin (Leviticus 17:11; Romans 5:8-11)**. The Greek word hilasmos, translated as "propitiation," has the same meaning as the Hebrew word kaphar, which is translated as "atonement" (Romans 3:23-25; 1 John 2:2; 4:9-10).

The purpose of the Day of Atonement was to teach us about Yeshua, who is our atonement (Hebrews 10:1-10).

The Significance of Blood in the Bible

- It is a token of the New Covenant (Matthew 26:27-28; 1 Corinthians 11:25).
- It gives eternal life (John 6:53-54).
- It brings redemption (Ephesians 1:7).
- It makes atonement (Romans 3:25; 1 John 2:2; 4:9-10).
- It justifies before God (Romans 5:9).
- It gives us forgiveness (Ephesians 1:7; 2:13; Colossians 1:14; 1 John 1:9).
- It provides reconciliation (Colossians 1:19-20).
- It provides cleansing (1 John 1:7).
- It makes us overcomers (Revelation 12:11).

The Day of Atonement is the tenth day of Tishrei (Leviticus 23:27). It is significant that repentance (the season of Repentance) must precede redemption (Yom Kippur). God purposed that animal sacrifices were only appropriate when presented with a contrite and repentant heart (Psalm 51:16-19). With this in mind, the Day of Atonement was to be kept as a perpetual statute throughout all generations (Leviticus 23:31).

God divinely placed Yom Kippur before the Feast of Tabernacles (Sukkot), which is called "The Season of Our Joy." The children of Israel (and all believers in the Messiah Yeshua) could **only rejoice after they were** redeemed and their sins forgiven.

Prophetic: Jesus' Second Coming and Yom Kippur

If you examine the Scriptures concerning the second coming of Yeshua back to earth, when He will set His foot upon the Mount of Olives (Zechariah 14:4), you will find that it uses Yom Kippur terminology. Here are a few examples.

Recognizing that Isaiah 52:13-14 is speaking about Yeshua during His first coming to earth, Isaiah 52:15 will speak about His second coming. In Isaiah 52:15 it is written: "**So shall He sprinkle many nations**; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider."

The phrase, "So shall He sprinkle many nations" is a reference to the sprinkling of the blood on the mercy seat of God by the high priest during Yom Kippur (Leviticus 16:14). This is also referred to in Leviticus 1:5,11; 3:2,8,13; 4:6,17; 7:2.

The garments of the high priest were covered with blood after he had performed this task (Leviticus 6:27). The garments were replaced with white - God was saying in this that He had forgiven their sins and this forgiveness was shown by the garment (symbolic of man's life), being sprinkled upon by blood (the blood of Yeshua), Yeshua forgiving man's sins, and thus his garment turning white. Isaiah the prophet wrote, "Come now, and let us reason together, saith the YHWH: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Yeshua's garment went from being stained from His blood when He died upon the tree to being pure white today. White garments represent righteousness before God (Revelation 3:4-5; 7:9,13-14). Yeshua is described this way in Revelation 1:13-14. Yeshua is our High Priest (Hebrews 2:17; 3:1; 4:14; 9:11). Yeshua sprinkled His blood for us (1 Peter 1:2).

These events will happen some year on some future Yom Kippur! Compare the events in Revelation and Leviticus.

Leviticus 16:12-15 **And he shall take a censor full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the Vail. And he shall put the incense**

upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the Vail, and do with that blood as he did with the blood of the bullock, and **sprinkle it upon the mercy seat, and before the mercy seat:**

Ps 141:2 Let my **prayer be set forth before thee as incense;** and the lifting up of my hands as the evening sacrifice. (Prayers of the saints) Revelation 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, **How long, O Lord, holy and true, dost thou not judge and avenge our blood** on them that dwell on the earth?

Rev 8:3-6 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. **And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.** And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundering, and lightning, and an earthquake. **And the seven angels which had the seven trumpets prepared themselves to sound.**

The description in Heaven looks just like a Yom Kippur Service...Rev 11:15-19 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever... And the temple of God was opened in heaven, **and there was seen in his temple the ark of his testament:** **and** there were lightnings, and voices, and thundering, and an earthquake, and great hail.

Rev 14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, **Thrust in thy sharp**

sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Lev 16:16, 17 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remained among them in the midst of their uncleanness. **And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.**

As on Yom Kippur, the Temple of heaven is also filled with incense. Revelation 15:8 And the temple was filled with smoke from the glory of God, and from his power; **and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.**

Rev 19:2,13-15 For true and righteous are his judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. **And he was clothed with a vesture dipped in blood: and his name is called The Word of God.** And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness and wrath of Almighty God.

In Isaiah 52:15, when it says that Yeshua would sprinkle the nations, it refers to what the high priest did on Yom Kippur on the mercy seat of God so God would forgive the sins of the people. Yeshua came as a prophet in His first coming; now He is the High Priest and is coming back as a King. Isaiah 63:1-3 describes the second coming of Yeshua, and verse 3 talks about His garments being sprinkled with blood. Once again this describes Yeshua, the High Priest coming back to earth on Yom Kippur as King. Note aside- Jesus had to be of the Priesthood of Melchizedek (King of Salem) because Aaron's descendants **could not** be priests and kings .

We believe He will be reconciled with Israel at the Feast of Atonement. They will see through the veil for the first time ...as blindness lifted **and be reconciled to Yeshua.**

Zachariah 12 v 10 And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. **They will look on me, the one they have pierced,** and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

At Yom Kippur, Jesus who is also dressed in white will have His garments red with the blood of the nations as He treads out His wrath. The Remnant of Israel will have fled to Bozrah, which is now called Petra across the Jordan Valley. Micah 2 v 12 - I will surely assemble all of you, Jacob, I will surely gather the remnant of Israel. I will put them together like sheep in **Bozrah**; Like a flock in the midst of its pasture they will be noisy with men.

Isa 63:1-4 Who is this that cometh from Edom (Jordan), with dyed **garments from Bozrah**? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. **Wherefore art thou red in thine apparel, and thy garments like him that treads in the wine fat?**

I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.

Jesus finishes the verse read He opened his ministry with in Luke 4 v 18 Quoting Isaiah 61 v 1 1 The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,[a]2 to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, ...as He carries out the Day of Vengeance of our God....on Yom Kippur.

In Joel 2:15-16 it is written: Blow the trumpet in Zion (Shofar) spoken of here refers to the trumpet ushering in the Messianic Kingdom, the last trump that is blown on Feast of Trumpets. Sanctify a fast, **call a solemn assembly [this speaks of the fast associated with Yom Kippur]:** gather the people, sanctify the congregation, assemble

the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet (Joel 2:15-16).

Please refer back to the notes on the wedding that takes place on Feast of Trumpets and the honeymoon. In this passage in Joel, we can see that the seven years of the tribulation, known as the birth pangs of the Messiah, are over and the Messiah is coming back with His followers to go to the marriage supper of the Lamb.

In Joel 2:17 it is written: Let them say, Spare Thy people, O YHVH, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their YHVH? (Joel 2:17)

What is being communicated here by the phrase **spare Thy people**? For the answer we must turn to Zechariah 12 and 14:1-9. In these passages, we can see Yeshua coming back after the birth pangs of the Messiah (tribulation), and Jerusalem about to be under siege. Yeshua saves Jerusalem. His feet are placed on the Mount of Olives. There is a great earthquake, and the Messianic Kingdom comes in full power. There is no nighttime anymore, and the Lord will rule the whole earth. At this time, the gates of Heaven are closed.

The last Yom Kippur ceremony is called **neilah**, the **Closing of the Gates**, and is the concluding ceremony to Yom Kippur. However, this is not the rehearsal, but the real thing. At this point, it is too late to make a decision to accept Yeshua the Messiah and His rule over your life.

The themes of the fall feasts are numerous and are especially meaningful to the believer in Yeshua. The festivals and the entire Old Testament are fulfilled and speak about the Messiah (Psalm 40:7; Luke 24:44-47).

It is interesting to note that the Temple in the Millennium will not have a veil separating the Holy Place from the most Holy. Although Yeshua died on Passover, He actually fulfilled the Yom Kippur sacrifice. Passover will still be celebrated in Ezekiel's Temple for seven days (Ezekiel 45:21-24). But there is no mention of Yom Kippur.

We watch and wait for Trumpets and Yom Kippur as the next events on God's prophetic calendar.