



MBS119

A MESSIANIC BIBLE STUDY FROM ARIEL MINISTRIES



# YOM KIPPUR THE DAY OF ATONEMENT



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**YOM KIPPUR (THE DAY OF ATONEMENT)****By Dr. Arnold Fruchtenbaum****TABLE OF CONTENTS**

I. INTRODUCTION .....	5
A. The Names .....	5
B. The Biblical Practice .....	6
C. The Modern Jewish Observance .....	6
1. The Basic Tenet .....	6
2. Substitutions .....	6
3. No Sacrifices .....	6
4. A Day of Preparation.....	6
5. The Concept .....	6
6. The Atonement of Sins .....	7
7. Repentance .....	7
8. Expiation .....	7
9. The Services .....	7
10. The Book of Jonah.....	7
11. Confession .....	7
12. The Kol Nidrei .....	8
13. The Yizkor .....	8
14. Affliction of the Body .....	8
15. Other Customs .....	9
16. The Fast of the Tenth .....	10
17. A Day of Rest .....	10
II. THE DAY OF ATONEMENT IN THE LAW OF MOSES .....	10

A. Leviticus 23:26-32 .....	10
B. Numbers 29:7-11 .....	11
C. Leviticus 16:1-34 .....	12
1. The Holy of Holies: Leviticus 16:1-2 .....	12
2. The Preparation: Leviticus 16:3-5.....	12
3. The Presentation: Leviticus 16:6-10 .....	13
4. The Atonement for the Priest: Leviticus 16:11-14 .....	13
5. The Atonement for the People: Leviticus 16:15-22 .....	14
a. The Goat for Jehovah: Leviticus 16:15-19 .....	14
b. The Goat for Azazel: Leviticus 16:20-22 .....	15
6. The Cleansing of the Participants: Leviticus 16:23-28.....	15
7. Restrictions and Specifications: Leviticus 16:29-34 .....	16
8. Deductions .....	16
III. THE MESSIANIC IMPLICATIONS IN THE PROPHETS .....	17
A. Isaiah 52:13-53:12 .....	17
1. The Concept of Substitution: Isaiah 53:4-6 and 8.....	17
2. The Concept of Atonement: Isaiah 53:10-12.....	18
B. Isaiah 49:5-8 .....	19
C. Deductions .....	19
IV. THE MESSIANIC IMPLICATIONS IN THE WRITINGS .....	20
A. Psalm 22 .....	20
B. Psalm 110 .....	20
C. Deductions .....	21
V. THE FUTURE AFFLICTION OF THE GREAT TRIBULATION .....	21
A. The Future Affliction of the Body of Israel: Hosea 5:15-6:3 .....	21
B. The Future Affliction of the Soul of Israel: Zechariah 12:10-13:1 .....	21
VI. THE MESSIANIC IMPLICATIONS IN THE BOOK OF HEBREWS .....	22

A. A Better Position: Hebrews 4:14-16.....	22
B. A Better Priest: Hebrews 5:1-7:28 .....	23
1. The Prerequisites for Priesthood: Hebrews 5:1-4 .....	23
2. The Authenticity of the Messiah: Hebrews 5:5-10.....	23
3. The Priesthood of Melchizedek: Hebrews 7:1-10 .....	23
a. The Origin of Melchizedek: Hebrews 7:1-3 .....	23
b. The Order of Melchizedek: Hebrews 7:4-10.....	24
4. A Comparison of the Priesthoods: Hebrews 7:11-25.....	25
a. The Old Priesthood: Hebrews 7:11-14 .....	25
b. The New Priesthood: Hebrews 7:20-25 .....	25
5. Conclusions: Hebrews 7:26-28 .....	25
C. A Better Covenant: Hebrews 8:1-13 .....	26
D. A Better Sanctuary: Hebrews 9:1-10.....	27
E. A Better Sacrifice: Hebrews 9:11-10:28 .....	27
1. The Superiority of the Messiah's Sacrifice: Hebrews 9:11-12 .....	28
2. The Results of the Messiah's Sacrifice: Hebrews 9:13-28 .....	28
3. The Efficacy of the Messiah's Sacrifice: Hebrews 10:1-18.....	29
F. A Better Altar: Hebrews 13:10-16.....	30
G. Deductions .....	31
H. Jewish Legends Concerning the Two Goats.....	31
VII THE FULFILLMENT OF THE DAY OF ATONEMENT.....	32
A. The Fulfillment .....	32
B. Hosea 5:15-6:3 .....	33
C. Zechariah 12:10-13:1 .....	34

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

There are seven holy seasons or feasts in Leviticus 23 that outline the entire program of redemption—from the death of the Messiah to the establishment of the Messianic Kingdom. Yom Kippur or the Day of Atonement is the sixth of Israel's holy festivals.

The study of this holy season will be subdivided into seven major areas: introduction, the Day of Atonement in the Law of Moses, the messianic implications in the Prophets, the messianic implications in the Writings, the future affliction of the Great Tribulation, the messianic implications in the Book of Hebrews, and the fulfillment of the Day of Atonement.

## I. INTRODUCTION

By way of introduction, three areas will be covered: the names, the biblical practice, and the modern Jewish observance.

### A. The Names

There are three different Hebrew names for the Day of Atonement. The first name is *Yom Kippur*, which means “the Day of Atonement.”

The second name is *Shabbat Shabbaton*, which means “the Sabbath of Sabbaths.” The Day of Atonement's being the Sabbath of Sabbaths means that it is the holiest of all rest days. All the laws that apply to the Sabbath also apply to this day, making it the Sabbath of Sabbaths.

And the third name is *Yom Hakippurim*, which means “the Day of Atonements.” This is in plural form because, in Jewish thinking, atonement is made for the living and the dead. This is one of the reasons why a special remembrance prayer is recited in the service on this occasion.

## B. The Biblical Practice

The second thing by way of introduction is the biblical practice. More will be said on this subject in a later category, but by way of summary, the biblical practice involved two things: first, it was a day of affliction for the soul; and secondly, it was a day of both individual atonement and national atonement.

## C. The Modern Jewish Observance

Concerning the modern Jewish observance, seventeen specific things will be mentioned.

### 1. The Basic Tenet

The basic tenet in modern Judaism concerning Yom Kippur or the Day of Atonement is that man on his own can achieve atonement for his sins.

### 2. Substitutions

Modern Judaism has inaugurated certain substitutions for the biblical practices. First, in place of the affliction of the soul, there is now the affliction of the body. It has become a day of fasting and prayer; in the past, some Jews have even had themselves flogged on the day before the Day of Atonement.

The second substitution is that in place of a goat, which was the biblical sacrifice, a chicken is sacrificed; a rooster is offered for a male and a hen for a female.

### 3. No Sacrifices

Most Jews today do not sacrifice anything, not even a chicken. However, they have inaugurated three substitutes for sacrifices. The first substitute is repentance, which involves three elements: remorse for the past, a commitment for the future, and a confession of sin. A second substitute for sacrifice is prayer. And a third substitute for sacrifice is charity.

### 4. A Day of Preparation

Yom Kippur or the Day of Atonement is looked upon as a day of preparation for the joy of the next holy season, which is the Feast of Tabernacles. So, in preparation among extremely Orthodox Jews, there is the sacrifice of a chicken. A special Hebrew prayer is recited at the killing of the chicken which states, "This is my substitute. This is my exchange. This is my atonement. This fowl will go to its death and I shall enter a good and long life of peace."

This is a practice of Orthodox Jews only, as most Jews do not offer any type of sacrifice whatsoever.

### 5. The Concept

The Jewish concept of this day is that it is a day of judgment. On this day, Judaism teaches that there is the weighing in Heaven of good

deeds and bad deeds in order to determine whether one is going to be inscribed for a good year or not.

### 6. The Atonement of Sins

Jewish observance raised the question as to exactly which sins are atoned. There is a statement made in the Jewish Talmud: If a man says, "I shall sin and Yom Kippur, the Day of Atonement, will atone," but it does not atone. Therefore, if a man sins a deliberate sin on the assumption that it will be removed on the Day of Atonement, the Day of Atonement will not remove that sin.

According to Judaism, the sins atoned for on the Day of Atonement are sins between God and man, but sins between man and man are not forgiven until the offender has appeased the offended one. As he was commenting on Psalm 51, a famous rabbi of the Talmudic period said, "He who repents is regarded by God as if he went up to Jerusalem and offered sacrifices to Him."

### 7. Repentance

Because of the central role of repentance in modern Jewish observance, the rabbis teach that whoever repents is regarded by God as if he had gone up to Jerusalem and offered sacrifices to Him.

### 8. Expiation

Another rabbinic teaching states that sin offerings, guilt offerings or death on the Day of Atonement do not expiate sin without repentance. If there is no repentance, none of these things will avail.

### 9. The Services

On a normal day, there are three Jewish services. The first is known as the *Shacharit*, which is the morning service. The second service is the *Mincha*, which is the afternoon service. The third service is the *Maariv*, which is the evening service.

On the Sabbath day a fourth service is added. This is known as the *Musaf*, meaning "the additional service." On the Day of Atonement there is a fifth service added known as the *Neilah*, which means "the concluding service."

### 10. The Book of Jonah

The Book of Jonah is read during the Mincha or afternoon service. This book is read on Yom Kippur or the Day of Atonement to teach two things: first, that one cannot run away from God; and secondly, that, with repentance, God will forgive even as He forgave the sins of Nineveh.

### 11. Confession

There is a special confession known as the *Ashamnu* Confession. The word Ashamnu means "we have sinned." The Confession begins: "We have sinned, we have acted treacherously."

As they cite a whole list of various sins, the breast is smitten with the

recitation of each sin. The Ashamnu Confession is recited at all five services on the Day of Atonement.

### 12. The Kol Nidrei

In the modern Jewish observance, a special prayer known as the *Kol Nidrei* is recited or sung in the evening service. This special prayer means “all vows” and contains an annulment of any vows such as forced conversions that were made innocently or while under duress. When Jews were forcefully converted to Christianity, they were exempted from the vow made under duress by means of this prayer on the Day of Atonement.

This renunciation of all vows refers to personal religious vows, not vows made to men. Any obligations they have made to other men must be fulfilled; the singing of the Kol Nidrei does not exempt a Jew from fulfilling his vows to men. Although it is only done in the evening service, it is chanted three times to emphasize its importance. The Kol Nidrei is sung in Hebrew. The English translation is as follows: All vows, renunciations, promises, obligations, oaths, taken rashly, from this Day of Atonement, until the next, may we attain it in peace, we regret them in advance. May we be absolved of them, may we be released from them, may they be null and void and of no effect. May they not be binding upon us. Such vows shall not be considered vows, such renunciations no renunciations, such oaths no oaths. May atonement be granted to the whole congregation of Israel and to the stranger who lives among them, for all have transgressed unwittingly. Forgive the sins of this people in accordance with Your great mercy, as You has continued to forgive them from the days of Egypt until now. As we have been promised: And the Lord said, “I have forgiven in accordance with your plea.”

### 13. The Yizkor

The *Yizkor* is a special prayer that is recited in remembrance of those who have passed away. For some Jewish groups, it is performed in the morning service, and for others it is performed in a different service. But all recite the Yizkor prayer at some point during the day.

### 14. Affliction of the Body

In modern Jewish observance, the Day of Atonement is not so much an affliction of the soul as it is an affliction of the body. According to the rabbis, they are to abstain from five things on the Day of Atonement. First, in order to enhance spirituality, they are to abstain from eating and drinking.

Secondly, they are to refrain from washing and bathing, for these things cause comfort; they are not to feel comfortable on this day.

Thirdly, they are to refrain from anointing. In those days, people were anointed with oil, which refreshed the body. Today, this prohibition



includes hand and facial creams for the same reason.

The fourth self-denial is the wearing of leather shoes or sandals, which are considered to be luxury items. On Yom Kippur or the Day of Atonement, one is not to show off any luxury items. Furthermore, the rabbis taught that on the Day of Atonement the whole earth is “holy ground.” Consequently, shoes of rubber or canvas must be worn so that the ground may be felt.

The fifth self-denial is that of co-habitation or sexual relations with a spouse. This self-denial has led to two totally contradictory Jewish customs in different parts of the world. In some parts of the world, Jews leave lighted candles in the bedroom on the basis that nothing would happen if the lights were lit and people could see. The second custom was that no candles were lit in any room and the house was kept totally dark so that the husband would not be tempted by his wife.

### 15. Other Customs

The Day of Atonement is the climax of a forty-day period of self-examination. Since the Day of Atonement falls on the tenth day of the month, this included the thirty days of the previous month plus the first ten days of the current month.

The preparations for Yom Kippur or the Day of Atonement actually begin on the preceding day. Several things happen on that day. First, a chicken is sacrificed by those extremely Orthodox Jews who still sacrifice on this occasion. Secondly, alms are given to the poor. Thirdly, Jews try to be reconciled with those they have offended. Fourthly, there are immersions or ritual baths, symbolizing purification in preparation for the repentance to come. Fifth, there was a time when they lashed themselves with forty lashes in the synagogue in order to afflict the body even further. Sixth, there is confession that is recited three times: before the meal, after the meal, and after nightfall on the day before the Day of Atonement.

During the Day of Atonement, Jewish people fast. They eat a pre-fast meal that often consists of challah or egg bread decorated with birds, because man is compared with winged angels. This is supposed to express a hope that the prayers will fly to Heaven with ease on this day. After twenty-four hours of fasting, as the Day of Atonement ends at sundown, the fast is broken by eating salty herring. This will cause thirst and one will drink more than normal, which helps restore the bodily fluids that were depleted as a result of the fast.

Judaism believes that on this day Moses came down from Sinai with the second set of tablets and announced the good news that God had forgiven Israel's sin of worshipping the golden calf (Ex. 34:29-35).

On this holy day, there is a long blast of the shofar or the ram's horn

at the end of the concluding service to announce that the service has come to an end.

### 16. The Fast of the Tenth

The Bible itself never actually commands fasting on the Day of Atonement. This later Jewish tradition is based upon two commandments found in Leviticus 23:29, and contains both a positive and a negative command. The positive command is: *ye shall afflict your souls*, but the negative command is not explicitly stated. The punishment is that any soul that is not afflicted is “cut off.” The implication of the punishment is that the negative command prohibits work on that day. So on that day, they are to do no work, but they are to fast. They are to have a feast the day before, but that is the last thing they are to eat until sundown on the Day of Atonement.

The rabbis have argued about exactly what is meant by “the affliction.” For the most part, they have concluded that it means “the prohibition of eating and drinking.” That is why fasting has become the most prominent feature in the Jewish observance today, although it was not the most prominent feature in biblical practice. In fact, it is not mentioned at all.

### 17. A Day of Rest

Because this is the Shabbat Shabbaton or the Sabbath of Sabbaths, no work is allowed. There is to be no carrying of anything from the private to the public domain, no kindling of fires, no working with animals. Anyone who violates this Shabbat Shabbaton is considered as if he had rejected the Law of Moses in its entirety.

## II. THE DAY OF ATONEMENT IN THE LAW OF MOSES

The second major area in the study is the Day of Atonement in the Law of Moses. There are three passages that speak of this particular festival.

### A. Leviticus 23:26-32

The Word of God comes to Moses in verse 26: *And Jehovah spoke unto Moses.*

They are commanded to observe Yom Kippur or the Day of Atonement in verse 27: *Howbeit on the tenth day of this seventh month is the day of atonement: it shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah.*

The date is the tenth day of this seventh month, which is known as *Tishrei*. It is to be a holy convocation; they are to afflict their souls. However, nothing is said about fasting, but on this day they are to make an offering by fire unto Jehovah. The details of this special offering are explained in Leviticus 16.

The purpose for this occasion is given in verse 28: *And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Jehovah your God.*

The purpose is to make atonement. The atonement is to be made before Jehovah your God. For that reason, they are to do no labor whatsoever.

The punishment for disobedience to the laws of the Day of Atonement is given in verses 29-30: *For whatsoever soul it be that shall not be afflicted in that same day; he shall be cut off from his people. And whatsoever soul it be that does any manner of work in that same day, that soul will I destroy from among his people.*

In verse 29, one is said to be cut off from his people if there is a failure to afflict the soul. In verse 30, if there is failure to refrain from work that one will be destroyed.

Their observance of the Day of Atonement is reemphasized in verses 31-32: *Ye shall do no manner of work: it is a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.*

In verse 31, there is a reemphasis against doing any work. Verse 32 states that it is a sabbath of solemn rest.

Three things can be deduced from this passage. First, it was a day of personal affliction for sin; the sin referred to here is internal sin or the sin nature. Secondly, there was to be a blood sacrifice for sin; the blood sacrifice was for external sin. Thirdly, there was to be no work so that there would be no distraction from the matter at hand.

### **B. Numbers 29:7-11**

Jews are commanded to keep the Day of Atonement on the tenth day of this seventh month in verse 7: *And on the tenth day of this seventh month ye shall have a holy convocation; and ye shall afflict your souls: ye shall do no manner of work.*

They are told three things: first, it is a holy convocation; secondly, they shall afflict their souls, but no fasting is mentioned; and thirdly, they are to do no manner of work.

Verses 8-11 teach that there were to be three offerings on this occasion. The first offering was a burnt offering in verse 8: *but ye shall offer a burnt-offering unto Jehovah for a sweet savor: one young bullock, one ram, seven he-lambs a year old; they shall be unto you without blemish.*

The purpose of this offering was to be a sweet savor offering to the Lord and was to consist of one young bull, one ram, and seven male lambs, each a year old and without blemish.

The second type of offering was a meal offering in verses 9-10: *and their meal-offering, fine flour mingled with oil, three tenth parts for the bullock, two*

*tenth parts for the one ram, a tenth part for every lamb of the seven lambs.*

And the third offering was the sin offering in verse 11a: *one he-goat for a sin-offering*

The sin offering, consisting of one male goat, is an offering for atonement. This is detailed in Leviticus 16.

In verse 11b, these offerings were to be in addition to—not in place of—the other offerings that would normally be required on that day: *besides the sin-offering of atonement, and the continual burnt-offering, and the meal-offering thereof, and their drink-offerings.*

### **C. Leviticus 16:1-34**

Leviticus 16 is the illustration of the truth of Leviticus 17:11, which states: *it is the blood that makes the atonement for the soul.* Leviticus 16 points out the truth that it is by the shedding of blood that atonement is made. This chapter gives the most detail as to how Yom Kippur or the Day of Atonement was to be observed in accordance with the Law of Moses and can be divided into seven segments.

#### **1. The Holy of Holies: Leviticus 16:1-2**

*And Jehovah spoke unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died; and Jehovah said unto Moses, Speak unto Aaron your brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.*

God's message came after the death of the two sons of Aaron, which is recorded in Leviticus 10:1-7. The sons of Aaron had died because they made an offering in an improper manner. The emphasis of verse 1 is that, when one approaches God, it cannot be just any way—it has to be in a specific way. Failure to observe the ordinances in a specific way will result in divine judgment. It is not true, as some say, that “all paths lead to Heaven” nor is it true that “all religions will make it some day.” God is the One who decides the means by which one can approach Him, and here He spells it out.

Verse 2 points out that Aaron cannot enter the Holy of Holies any time he wants to, because the penalty will be death. The reason is that the Holy of Holies is the place of God's glory—the Shechinah Glory. The Holy of Holies could only be entered one day out of the year, the Day of Atonement, and even then only by the high priest.

#### **2. The Preparation: Leviticus 16:3-5**

*Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on. And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering*

The preparation involved four things. First, there was the offering for the high priest in verse 3a, which consisted of a bull as a sin offering for unintentional sins (Lev. 4:1-35).

Secondly, there was a ram for a burnt offering in verse 3b, which was a sweet savor offering (Lev. 1:3-17).

Thirdly, there was the putting on of proper clothing by the high priest in verse 4, which was necessary for entering into the Holy of Holies. Before the high priest could put on his high priestly garb, he first had to undergo a ritual bath.

And fourth, there was the offering for the people in verse 5: *two he-goats for a sin-offering, and one ram for a burnt-offering.*

### 3. The Presentation: Leviticus 16:6-10

*And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house. And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting. And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering. But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness.*

In verse 6, the sacrifice for the priest, which consisted of the bull, is presented. The blood of the bull was to make an atonement for the high priest and his family.

Then came the presentation of the sacrifices for the people in verses 7-10. In verse 7, the two goats were presented to the high priest. In verse 8, lots were cast to determine which goat is for Jehovah, the one which was to die. The other goat was for *Azazel*, which means "removal." In verse 9, the goat for Jehovah was the sin offering. In verse 10, the goat for Azazel was to be for the removal of sin. Both goats were presented alive before Jehovah. After one goat was killed, the other was sent away alive into the wilderness. The picture is that following the shedding of blood came removal of Israel's sins.

### 4. The Atonement for the Priest: Leviticus 16:11-14

The bull was killed first as a sin offering for the high priest to make an atonement for him and for his family in verse 11: *And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.*

This was followed by the burning of incense in verses 12-13: *and he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not.*

A hot coal was removed from the Altar of Sacrifice outside the Temple building and taken inside the first room, the Holy Place. The hot coal was placed upon the Altar of Incense. The incense was burned on the Altar of Incense, causing a cloud of the incense to rise, enter into the Holy of Holies, and cover the mercy seat. It was this cloud of the incense that kept the high priest alive.

Then came the offering of the blood in verse 14: *and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.*

The blood of the bull was sprinkled seven times over the mercy seat. This is the first time the high priest entered the Holy of Holies on this occasion.

#### **5. The Atonement for the People: Leviticus 16:15-22**

The atonement for the people consisted of two goats: one for Jehovah and one for Azazel.

##### **a. The Goat for Jehovah: Leviticus 16:15-19**

The goat for Jehovah was the sin offering in verse 15: *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 his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.*

The first goat was killed and the blood was brought into the Holy of Holies and sprinkled upon the mercy seat. This is the second time that the high priest entered into the Holy of Holies.

The reason the atonement was made in the Tabernacle is given in verse 16: *and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwells with them in the midst of their uncleannesses.*

The term *the uncleannesses of the children of Israel*, meant “ceremonial uncleanness.” The *sins* were unwitting sins. The *transgressions* were deliberate violations of the Law. Thus, atonement was made for three things: ceremonial uncleanness, unwitting sin, and deliberate violations of the Law.

A prohibition that no one can enter into the Tabernacle until the atonement had been made for both the high priest and for Israel is stated in verse 17: *And there shall be no man in the tent of meeting when he goes in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.*

The atonement is spelled out in verses 18-19: *And he shall go out unto the altar that is before Jehovah, and make atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.*

The means of atonement is the blood of the bull and the goat; the blood of the bull atoned for the high priest and his family, while the blood of the goat atoned for the sins of the people. The blood was now applied upon the horns of the altar and blood was sprinkled seven times on the Altar of Sacrifice for the purpose of cleansing and sanctifying it. Again he states the necessity for it all: the ceremonial uncleanness of the children of Israel.

**b. The Goat for Azazel: Leviticus 16:20-22**

First, the live goat was presented in verse 20: *And when he has made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat.*

Having done all this with the blood of the first goat, the high priest comes to the second goat, known as the “goat for Azazel” or “removal.”

The actions of the high priest concerning the live goat are given in verse 21: *and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness.*

With the laying on of hands upon the live goat, the high priest does several things. First, he confessed Israel's iniquities, referring to internal sin or the sin nature. Secondly, came the confession of Israel's transgressions, referring to violations of specific commandments of the Law. Thirdly, was the confession of Israel's sins. To “sin” meant to come short of the God's glory and so the high priest confessed Israel's coming short of the righteousness that the Lord demanded. And fourthly, these things: *iniquities*, *transgressions*, and *sins* were placed upon the head of the live goat. This is a clear concept of substitution.

The goat was then taken away by a man that is in readiness and driven out into the wilderness in verse 22: *and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.*

This goat is known as the “scapegoat” because it bore the iniquities of Israel unto a solitary land when it was released into the wilderness.

The point that should not be missed is that the goat bore the sins away only after blood had been shed. It is only with the shedding of the blood of the first goat that the second goat could carry away the sins of Israel.

**6. The Cleansing of the Participants: Leviticus 16:23-28**

*And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: and he shall bathe his flesh in water in a holy place, and put on his garments, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people. And the fat of the sin-offering shall he*

*burn upon the altar. And he that lets go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. And the bullock of the sin-offering, and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.*

In verse 23, the clothing worn by the high priest was put off in the Holy Place, the first room. The high priest bathed and dressed himself. In verse 24, burnt offerings were offered for himself and the people for the atonement for himself and the people. In verse 25, the fat was burned on the altar. In verse 26, the one who released the scapegoat washed himself and his clothing before returning to the camp. In verse 27, the remains of the bull and the first goat were burned outside the camp because they have borne the sins. In verse 28, the one burning the remains had to wash himself and his clothing before returning to the camp.

### **7. Restrictions and Specifications: Leviticus 16:29-34**

*And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourns among you: for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah. It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever. And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments: and he shall make atonement for the holy sanctuary; and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly. And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as Jehovah commanded Moses.*

In verse 29, God decreed that everything said in this chapter was to be a statute or a law. In verse 30, Yom Kippur or the Day of Atonement was for the purpose of removing ceremonial uncleanness so that Israel could be cleansed from all their sins. In verse 31, it was to be a Sabbath of solemn rest when they shall afflict their souls.

In verses 32-33, the responsibility of the high priest on this occasion was twofold. First, he is to put on his priestly garments. Secondly, he is to make an atonement for five things: the Sanctuary, the Tabernacle, the Altar, the priests, and Israel. For the priests and Israel, there was substitution: a life for a life.

In verse 34, chapter 16 ends with the principle that the Day of Atonement was for the purpose of making an atonement once in the year, every year, for the people of Israel.

### **8. Deductions**



Seven deductions can be drawn about the Day of Atonement from Leviticus 16. First, the approach to God was always limited: it was never true that there are many ways to God—there always was only one way. Under the Law of Moses, the one way was by means of the Yom Kippur or the Day of Atonement sacrifice. Today, it is by that final sacrifice—the blood of the Messiah.

Secondly, the atonement was always by blood (Lev. 17:11).

Thirdly, there was the necessity of a mediator. Under the Law of Moses the mediator was the high priest.

Fourthly, because the human mediator, the high priest, was himself a sinner, he needed the protection of blood. For that reason, a bull had to be offered to atone for his own sins, because his own sins had to be dealt with before he could begin to deal with the sins of the people.

The fifth deduction is that the two goats were for the atonement for the people. The story of the two goats illustrates that the removal of sin comes only after the shedding of blood. Only because the blood of the first goat was shed, could the second goat take away the sins of Israel.

The sixth deduction is that the atonement included the covering of both known and unknown sins. The presence of sin was always assumed to be present. The entire Mosaic system was based upon the premise that sin was a problem. Because sin was always assumed to be present, the Day of Atonement included atonement for both known and unknown sins.

And the seventh deduction is that confession of sin always followed the shedding of blood. After the blood was shed and the atonement was made, then sins were confessed.

### III. THE MESSIANIC IMPLICATIONS IN THE PROPHETS

The third major area in the study of Yom Kippur or the Day of Atonement is the messianic implications in the Prophets. There are two main passages which provide these implications and both are in the Book of Isaiah.

#### A. Isaiah 52:13-53:12

This passage contains the two main concepts of the Day of Atonement: the concept of substitution and the concept of atonement.

##### 1. The Concept of Substitution: Isaiah 53:4-6 and 8

*Surely he has borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions,*

*he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah has laid on him the iniquity of us all.*

Verse 8 states: *By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?*

These verses clearly teach the concept of substitution: the Messiah will undergo a substitutionary suffering; He will die a substitutionary death on behalf of the people of Israel.

## **2. The Concept of Atonement: Isaiah 53:10-12**

This passage not only contains the concept of substitution, it also contains the concept of atonement, especially in the last three verses.

Verse 10 speaks of the offering: *Yet it pleased Jehovah to bruise him; he has put him to grief: when you shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.*

As an offering for sin, the Messiah corresponds to the first goat because, by means of the first goat's death, an offering was made for sin.

Verse 11 speaks of the carrying of iniquity: *He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities.*

The carrying or bearing of iniquity corresponds to the second goat that carried the sins away.

Verse 12 states that this atonement is a substitution: *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bore the sin of many, and made intercession for the transgressors.*

So the offering for sin of verse 10 and the bearing of iniquities of verse 11 are all substitutionary in verse 12.

Modern Judaism often teaches that this chapter does not refer to the Messiah, rather, it refers to Israel's suffering among the Gentiles. However, this clearly ignores the ancient rabbinic teaching that this passage speaks of the Messiah. In fact, the teaching that this speaks of the nation of Israel rather than the Messiah originated only about A.D. 1000. Before that time all rabbis taught that this was the Messiah. In fact, to this day on the Day of Atonement, a special prayer, known as the Musaf prayer, is recited during the "additional service." A portion of this prayer reads: Our righteous Messiah is departed from us. Horror hath seized us and we have none to justify us. He hath born the yoke of our iniquities and our transgression and is wounded for our transgression. He beareth our sins on his shoulder that He may find pardon for our iniquities. We shall be healed by his wound at the time that the Eternal will create Him as a new creature. O bring Him up from the circle of the earth, raise Him up from Seir to assemble

us the second time on Mount Lebanon by the hand of Yinon.

This prayer speaks of “our righteous Messiah” and quotes segments of Isaiah 53. The prayer book that many Jews use on Yom Kippur or the Day of Atonement clearly points out that this passage was speaking of the Messiah.

### **B. Isaiah 49:5-8**

*And now says Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength); yea, he said, It is too light a thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the Gentiles, that you may be my salvation unto the end of the earth. Thus says Jehovah, the Redeemer of Israel, and his Holy One, to him whom man despises, to him whom the nation abhors, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of Jehovah that is faithful, even the Holy One of Israel, who has chosen you. Thus says Jehovah, In an acceptable time have I answered you, and in a day of salvation have I helped you; and I will preserve you, and give you for a covenant of the people, to raise up the land, to make them inherit the desolate heritages.*

This passage also harks back to some concepts of the Day of Atonement. Here, the messianic program is laid out in five steps. First in verse 5, the initial commission to the Messiah was to restore Israel.

The second step, in verse 6, is that there was an added commission; the Messiah was also to become a light to the Gentiles.

The third step, in verse 7a, is that, initially, the servant is going to be rejected by the people of Israel. Because of this, the message will go out to the Gentiles and the Messiah will be their light.

The fourth step, in verse 7b, is that the Messiah will be exalted in the end.

And the fifth step, in verse 8, is that the Messiah will become a covenant of the people, and as such He will restore Israel.

### **C. Deductions**

From these two passages on the messianic implications of the Day of Atonement in the Prophets, six deductions can be drawn. First, the Messiah would be abhorred and rejected by His own people Israel and be despised among the Gentiles. Secondly, the Messiah would die as the final Day of Atonement sacrifice. Thirdly, the Messiah will bear the sins of the believer. While the Messiah will shed His blood for the sins of the world, only those who believe on Him will have their sins borne by Him. Fourthly, for a period of time following Israel's rejection of Him, the Messiah will be a light to the Gentiles. The fifth deduction is that, after a period during which the Messiah will be the light to the Gentiles, He will then be accepted by His own people,

Israel. And sixth, as a result of their acceptance of Him, the Messiah will return to set up His Kingdom, and restore Israel.

#### IV. THE MESSIANIC IMPLICATIONS IN THE WRITINGS

The fourth major area of the study of Yom Kippur or the Day of Atonement is the messianic implications in the Writings. Two Psalms give the messianic implications of the Day of Atonement.

##### A. Psalm 22

There are several verses in Psalm 22 that describe the suffering and death of the Messiah, which is part of the fulfillment of the Day of Atonement. The first is in verse 1: *My God, my God, why have you forsaken me? Why are you so far from helping me, and from the words of my groaning?*

The first part of this verse gives the cry that the Messiah would utter as He approached death: *My God, my God, why have you forsaken me?*

The second place is in verses 6-8: *But I am a worm, and no man; A reproach of men, and despised of the people. All they that see me laugh me to scorn: They shoot out the lip, they shake the head, saying, Commit yourself unto Jehovah; let him deliver him: Let him rescue him, seeing he delights in him.*

These verses describe the mockery that this One will undergo in the context of His cry of: *My God, my God, why have you forsaken me?*

The third place is in verses 14-15: *I am poured out like water, And all my bones are out of joint; My heart is like wax; It is melted within me. My strength is dried up like a potsherd; And my tongue cleaves to my jaws; And you have brought me into the dust of death.*

These two verses describe the physical sufferings of the One who had suffered so emotionally and cried: *My God, my God, why have you forsaken me?*

The fourth is in verse 16: *For dogs have compassed me: A company of evil-doers have inclosed me; They pierced my hands and my feet.*

The emphasis here is upon the piercing of the hands and the feet involved in the Messiah's death.

The fifth is in verse 18: *They part my garments among them, And upon my vesture do they cast lots.*

Here, the parting of the garments of the Messiah in His agony is described.

##### B. Psalm 110

*Jehovah said unto my Lord, Sit you at my right hand, Until I make your enemies your footstool. Jehovah will send forth the rod of your strength out of Zion: Rule you in the midst of your enemies. Your people offer themselves willingly In the day of your power, in holy array: Out of the womb of the morning You have the dew of your youth. Jehovah has sworn, and will not repent: You are a priest for ever After the order of Melchizedek. The Lord at your right hand Will strike through*

*kings in the day of his wrath. He will judge among the nations, He will fill the places with dead bodies; He will strike through the head in many countries. He will drink of the brook in the way: Therefore will he lift up the head.*

The messianic implication in this psalm is in verse 4; the Messiah was to be a priest for ever after the order of Melchizedek. In discussing the Day of Atonement in the Law of Moses, it was evident that the high priest had a major role to play. He was the one responsible to offer up the blood and to confess the sins of Israel. In the same way, the Messiah who was to be the final Day of Atonement sacrifice was also considered to be the high priest. In His capacity as high priest, He is connected with the Day of Atonement.

### **C. Deductions**

From these two psalms, two deductions can be drawn. First, the Messiah will be both Priest and King because these passages emphasize not only His priesthood, but also His royalty. And secondly, not only will the Messiah be both Priest and King, but He will also be both Priest and Sacrifice. As Sacrifice, He will suffer and die for sin; as Priest, he will offer that sacrifice.

## **V. THE FUTURE AFFLICTION OF THE GREAT TRIBULATION**

The fifth major area in the study of Yom Kippur or the Day of Atonement concerns the future affliction of the Great Tribulation. During the discussion of the Jewish observance of the Day of Atonement, it was pointed out that the affliction is that of the body, although in the Scriptures, it was that of the soul. God is going to bring about both afflictions with the fulfillment of the Day of Atonement. As will be shown later, the Day of Atonement will be fulfilled by the Great Tribulation that will result in Israel's national salvation and, therefore, Israel's national atonement.

The future affliction will be that of the Great Tribulation, which will fulfill the Day of Atonement. There will be two types of afflictions: the affliction of the body and the affliction of the soul.

### **A. The Future Affliction of the Body of Israel: Hosea 5:15-6:3**

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

In this context, the affliction of the Great Tribulation is described, which is the affliction of the body of Israel.

### **B. The Future Affliction of the Soul of Israel: Zechariah 12:10-13:1**

The affliction of the body of Israel will lead to the second affliction, the affliction of the soul. This passage describes how the Holy Spirit will be poured out upon the inhabitants of Jerusalem and they shall

look unto the One whom they had pierced and, at that point, they will begin mourning. This mourning, which is described in detail, is the affliction of the soul as Israel undergoes a national regeneration, a national salvation. Thus, by the physical affliction of the body of Israel in the Great Tribulation will come the spiritual affliction of the soul of Israel, and that, in turn, will bring about Israel's national salvation.

NOTES

## VI. THE MESSIANIC IMPLICATIONS IN THE BOOK OF HEBREWS

The sixth major area of Yom Kippur or the Day of Atonement is the messianic implications in the Book of Hebrews. There are six segments of the Book of Hebrews that relate to the Day of Atonement. The background to what the Book of Hebrews says about the Day of Atonement is found in Psalm 110:4: *Jehovah has sworn, and will not repent: You are a priest for ever After the order of Melchizedek.*

Based upon this one statement, the Book of Hebrews has much to say.

### A. A Better Position: Hebrews 4:14-16

*Having then a great high priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that has been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.*

The first passage emphasizes that our high priest has a better position in that He functions in Heaven, not on earth. There are three applications because of this better position. First in verse 14, the believer must take advantage of the kind of high priest that he has. While Aaron and the other human high priests went in and came out of the presence of God, the Messiah *passed through* and He remains there in the presence of God. The tense used here is the perfect tense, which speaks of an action that was completed in past, but continues to the present with present results. The point is that the place of the ministry of Yeshua (Jesus) is Heaven, not earth, and Heaven is a better position. Thus He is able to bring those He represents to the very presence of God. The person of the high priest is: *Jesus the Son of God.* *Jesus* is His human name, emphasizing His humanity. *Son of God* is His divine title, emphasizing His deity.

The second application, in verse 15, is that the reason the believer is to hold fast his profession is because he has a sympathetic high priest. He has a priest who knows what it feels like, who can *be touched with the feeling of our infirmities.*

And the third application, in verse 16, is that since the believer has a compassionate and sympathetic high priest, he needs to appropriate the grace that he needs to get through any difficult time.

## **B. A Better Priest: Hebrews 5:1-7:28**

The second segment of the messianic implications in the Book of Hebrews points out that the believer has a better priest. In dealing with the better priest, the writer makes five major points.

### **1. The Prerequisites for Priesthood: Hebrews 5:1-4**

*For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the people, so also for himself, to offer for sins. And no man takes the honor unto himself, but when he is called of God, even as was Aaron.*

There were four prerequisites for the priesthood: first, in verse 1a, he had to be a man, completely human; secondly, in verse 1b, he had to function in some type of priestly order; thirdly, in verses 2-3, he had to be compassionate, which is the advantage of being human; and fourthly, in verse 4, he had to be called of God.

### **2. The Authenticity of the Messiah: Hebrews 5:5-10**

*So Christ also glorified not himself to be made a high priest, but that he that spoke unto him, You are my son, This day have I begotten you: as he said also in another place, You are a priest for ever After the order of Melchizedek. Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek.*

In this passage, the writer points out that all four things are true of the Messiah: first, in verses 5-6, Jesus was divinely appointed according to Psalm 110:4; secondly, in verse 7, Yeshua was human; thirdly, in verse 8, Jesus was compassionate; and fourthly, in verses 9-10, He functioned in a priestly order: the order of Melchizedek.

It should be noted that Hebrews 5:11-6:20 is a parenthetical section in which the writer applies the truths taught thus far.

### **3. The Priesthood of Melchizedek: Hebrews 7:1-10**

The third part of this segment discusses the priesthood of Melchizedek in two parts: the origin and then the order.

#### **a. The Origin of Melchizedek: Hebrews 7:1-3**

*For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abides a priest continually.*

The writer points out six similarities between Melchizedek and Yeshua of Nazareth. The first similarity, in verse 1a, is that Melchizedek was both a priest and a king; Jesus is both Priest and King.

The second similarity, in verse 1b, is that Melchizedek's priesthood issued in blessing; the priesthood of Yeshua also issues in blessing.

The third similarity, in verse 2, is that he received tithes.

The fourth similarity, in verse 3a, is that he is an independent high priest; his priesthood is not dependent upon a genealogy.

The fifth similarity, in verse 3b, is that it was timeless; there was no record of a beginning or an end of Melchizedek's priesthood.

And the sixth similarity, in verse 3c, is that he was all-inclusive; he ministered to all. The Levitical priesthood only administered to Israel, but the Melchizedekian priesthood ministered to all.

#### **b. The Order of Melchizedek: Hebrews 7:4-10**

Having described the personal origin of Melchizedek, the writer then goes on to discuss the Order of Melchizedek and shows that the Order of Melchizedek is superior to the Order of Aaron. This superiority is shown in three ways. First, superiority is shown in respect to Abraham, who paid tithes in verses 4-7: *Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he whose genealogy is not counted from them has taken tithes of Abraham, and has blessed him that has the promises. But without any dispute the less is blessed of the better.*

Melchizedek received tithes in verses 4-5; he who receives tithes is superior to the giver. It is Melchizedek who blessed Abraham in verses 6-7; the one bestowing the blessing is superior to the one being blessed.

Secondly, superiority is shown in respect to the Levitical priesthood who ministered as dying men in verse 8: *And here men that die receive tithes; but there one, of whom it is witnessed that he lives.*

Sooner or later the high priest would die and would have to be replaced; however, in the case of Melchizedek, there is no record of his dying whatsoever.

Thirdly, superiority is shown in respect to Levi, who was the founder of the Tribe of Levi in verses 9-10: *And, so to say, through Abraham even Levi, who received tithes, has paid tithes; for he was yet in the loins of his father, when Melchizedek met him.*

Levi is said to have paid tithes to Melchizedek through Abraham, because he was in the loins of his father when Abraham paid tithes to Melchizedek. Again, the receiver of the tithes is superior to the giver of tithes.

Thus, the Order of Melchizedek is superior to the Aaronic Order.



Jesus, being a priest after the Order of Melchizedek, is therefore a better priest.

NOTES

#### 4. A Comparison of the Priesthoods: Hebrews 7:11-25

##### a. The Old Priesthood: Hebrews 7:11-14

*Now if there was perfection through the Levitical priesthood (for under it had the people received the law), what further need was there that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said belongs to another tribe, from which no man has given attendance at the altar. For it is evident that our Lord has sprung out of Judah; as to which tribe Moses spoke nothing concerning priests.*

In speaking of the old priesthood, the writer makes two points. First, it was transitory and changeable. Since there was no perfection in the Levitical priesthood, that is why it was necessary to be of a different order.

Secondly, it is pointed out that the old priesthood was also temporary in verses 15-19: *And what we say is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest, who has been made, not after the law of a carnal commandment, but after the power of an endless life: for it is witnessed of him, You are a priest for ever After the order of Melchizedek. For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.*

The very fact that Psalm 110:4 predicted another priest will arise after the order of Melchizedek is the evidence that the Order of Levi was never intended to be eternal; the old priesthood was both transitory and temporary.

##### b. The New Priesthood: Hebrews 7:20-25

*And inasmuch as it is not without the taking of an oath (for they indeed have been made priests without an oath; but he with an oath by him that said of him, The Lord swore and will not repent himself, You are a priest for ever); by so much also has Jesus become the surety of a better covenant. And they indeed have been made priests many in number, because that by death they are hindered from continuing; but he, because he abides for ever, has his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever lives to make intercession for them.*

In these verses, the writer describes the new priesthood, and again makes two points. The first point, in verses 20-22, is that it is immutable; it is not changeable. The second point, in verses 23-25, is that it is uninterrupted; in the case of Yeshua, it will continue forever.

#### 5. Conclusions: Hebrews 7:26-28

*For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needs not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this*

*he did once for all, when he offered up himself.*

The writer draws two conclusions: first, the believer has a spotless priest; secondly, the believer has a sufficient sacrifice.

### **C. A Better Covenant: Hebrews 8:1-13**

The writer makes two points in this segment of the messianic implications of the Day of Atonement in the Book of Hebrews: first, the Messiah's priesthood is better because it rests on a better covenant with better promises; secondly, instead of being temporary and transitory, it is eternal and permanent.

The writer deals with the basis of the New Covenant in verses 1-6: *Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this high priest also have somewhat to offer. Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, said he, that you make all things according to the pattern that was showed you in the mount. But now has he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which has been enacted upon better promises.*

He begins with a summary statement in verses 1-2 and then goes on to describe the proof of the Messiah's exalted ministry in verses 3-5. The point he makes is that Jesus had something to offer. The Messiah's priestly ministry is in the heavenly sanctuary, so obviously, He serves in a better sanctuary, and this is based upon a better covenant in verse 6.

Having told the reader that the new covenant is a better covenant, the writer then proves it in verses 7-12: *For if that first covenant had been faultless, then would no place have been sought for a second. For finding fault with them, he said, Behold, the days come, says the Lord, That I will make a new covenant with the house of Israel and with the house of Judah; Not according to the covenant that I made with their fathers In the day that I took them by the hand to lead them forth out of the land of Egypt; For they continued not in my covenant, And I regarded them not, said the Lord. For this is the covenant that I will make with the house of Israel After those days, says the Lord; I will put my laws into their mind, And on their heart also will I write them: And I will be to them a God, And they shall be to me a people: And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them. For I will be merciful to their iniquities, And their sins will I remember no more.*

In verse 7, he clearly states that the new covenant is a superior covenant to the old covenant; it is a better covenant. In verses 8-12, he quotes Jeremiah 31:31-34, which provided the details of this new covenant.

Then, in verse 13, he draws his conclusion that the old covenant was temporary, and for this reason, Jeremiah announced a new covenant: *In that he said, A new covenant he has made the first old. But that which is becoming old and waxed aged is nigh unto vanishing away.*

As soon as someone says that he has something “new,” what he had before becomes “old.” For example, as soon as someone says that he has purchased a “new” car, the car he had before is now the “old” car. This is the logic that the writer uses. The announcement of a new covenant rendered the previous one old. His next point is that the old covenant, by virtue of being old, means that it was temporary. It was made old as soon as Jeremiah announced the coming of a new covenant. Because the old covenant is “old,” it had to be temporary, but the new one is eternal. The reason the new covenant is a better covenant is because it is eternal, not temporary.

#### **D. A Better Sanctuary: Hebrews 9:1-10**

*Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world. For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the showbread; which is called the Holy place. And after the second veil, the tabernacle which is called the Holy of holies; having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the errors of the people: the Holy Spirit this signifying, that the way into the holy place has not yet been made manifest, while the first tabernacle is yet standing; which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.*

The fourth segment of the messianic implications of Yom Kippur or the Day of Atonement in the Book of Hebrews points out that the Messiah functions in a better sanctuary; it is better because this one is heavenly and not earthly. He describes the old order which was carefully prescribed by the Mosaic Law in verses 1-5. He then describes the old priestly service in verses 6-7. Verse 6 deals with the Holy place, where the emphasis is on the repetition and the continuous work of the high priest. In verse 7, he deals with the Holy of holies, and here the emphasis is on the limitations of access to the very presence of God. So the writer concludes that the old order had too many limitations, and because of that it was inferior to the one in Heaven in verses 8-10.

#### **E. A Better Sacrifice: Hebrews 9:11-10:28**

The fifth segment of the messianic implications in the Book of Hebrews emphasizes a better sacrifice because this sacrifice was

human and not animal. In this section three main points are made.

NOTES

### 1. The Superiority of the Messiah's Sacrifice: Hebrews 9:11-12

*But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.*

The writer points out three aspects emphasizing the superiority of the Messiah's sacrifice. The first aspect of the superiority of the Messiah's sacrifice is the place where it works in verse 11: it works in Heaven, not on earth. The second aspect of the superiority of the Messiah's sacrifice is the nature of the offering in verse 12a: it is Messiah's blood—human blood, not animal blood. And the third aspect of the superiority of the Messiah's sacrifice is its abiding efficacy in verse 12b: the animal sacrifice had to be offered and re-offered, but Yeshua's sacrifice was *once for all*.

### 2. The Results of the Messiah's Sacrifice: Hebrews 9:13-28

There were three specific results of the Messiah's sacrifice. The first result is purification in verses 13-14: *For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?*

Sinners are now purified because sin is actually removed and not merely covered. The blood of animals never had the capacity to take away sin; animal blood could cover sin, but it could not remove sin. There was never a completely final purification by means of the blood of animals. However, the result of the Messiah's death is total purification because sins are now removed—not merely covered.

The second result of the Messiah's sacrifice is the ratification of a new covenant in verses 15-22: *And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there has been death: for it does never avail while he that made it live. Wherefore even the first covenant has not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God commanded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.*

The writer has already pointed out in chapter 8:1-13 that the new covenant is a better covenant. One of the results of the Messiah's sacrifice was that the new covenant was ratified.

The third result of the Messiah's sacrifice is that He ministers in the better Tabernacle, in the heavenly Tabernacle, not in the earthly one in verses 23-28: *It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages has he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this comes judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.*

So by His blood He cleansed the heavenly Tabernacle in verse 23; He entered into God's presence and put away sin forever in verses 24-26; we now await the expected return of the priest to announce a finished work in verses 27-28, which He will some day do.

### 3. The Efficacy of the Messiah's Sacrifice: Hebrews 10:1-18

The writer shows the efficacy of the Messiah's sacrifice in four ways. First in verses 1-4, he emphasizes the insufficiency and the inadequacy of the Old Testament sacrifices: *For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins.*

The teaching is plain: the blood of bulls and of goats could never take away sins. No amount of animal blood had the capacity to take away sin. The best they could do is cover sin.

Secondly, verses 5-10 state: *Wherefore when he comes into the world, he says, Sacrifice and offering you would not, But a body did you prepare for me; In whole burnt offerings and sacrifices for sin you had no pleasure: Then said I, Lo, I am come (In the roll of the book it is written of me) To do your will, O God. Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin you would not, neither had pleasure therein (the which are offered according to the law), then has he said, Lo, I am come to do your will. He takes away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all.*

Whereas animal blood was insufficient, the blood of Jesus was sufficient. Here the writer emphasizes the sufficiency of the sacrifice of the Messiah. He points out that the only acceptable sacrifice was the sacrifice resulting from perfect obedience and that was something that animals could not do: perfectly obey. The Messiah exercised perfect obedience. Because of His perfect obedience, His sacrifice was acceptable. Because His sacrifice was acceptable, it was sufficient.

Thirdly, is the efficacy of the Messiah's present work in verses 11-14: *And every priest indeed stands day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet. For by one offering he has perfected for ever them that are sanctified.*

The writer starts with a contrast with Levitical priesthood in verses 11-13. Over and over again, the Levites had to offer and re-offer the same sacrifices that could never take away sins. But the result of the Messiah's one offering perfected the saints for ever in verse 14. Because the saints are perfected for ever, the Messiah's work is efficacious right up to the present time.

Fourthly, there is the enactment of a new covenant in verses 15-18: *And the Holy Spirit also bears witness to us; for after he has said, This is the covenant that I will make with them After those days, says the Lord: I will put my laws on their heart, And upon their mind also will I write them; then said he, And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.*

The writer points out that the fact that sin was to be effectively dealt with once and for all was predicted by the prophets in verses 15-17. Now it has been completely dealt with by the death of the Messiah. Because the Messiah's sacrifice was once and for all, it was eternally efficient: *there is no more offering for sin* in verse 18b.

#### **F. A Better Altar: Hebrews 13:10-16**

The sixth segment of the messianic implications of Yom Kippur or the Day of Atonement in the Book of Hebrews begins by identifying the believer's altar in verse 10: *We have an altar, whereof they have no right to eat that serve the tabernacle.*

Here the writer points out that the believer has an altar that those outside the faith have no right to. This altar is the place where the Messiah offered His sacrifice, which is superior to the sacrifice that the Levitical priests offered.

After stating that the Messiah is the believer's altar, he points out the superiority and proves it with these words in verses 11-12: *For the bodies of those beasts whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.*

In the previous discussion on Leviticus 16, it was pointed out that what was left of the bull that was sacrificed on behalf of the high priest and what was left of the goat that was sacrificed for the people was taken outside the camp of Israel and was burned. Normally, the priest could partake of a sacrifice, but of the sacrifice of the Day of Atonement, the priest could not partake. It had to be taken outside the camp and totally burned. It is no accident that Yeshua suffered on an altar that was outside the gate, outside the city walls of Jerusalem. That which is outside the gate was not available to those still inside. Therefore,

Yeshua suffered outside the camp to emphasize the fact that those who were still inside the camp will have no right to partake of it.

Then the writer states two obligations of the believer in light of these particular truths in verses 13-16: *Let us therefore go forth unto him without the camp, bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come. Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.*

The first obligation, in verses 13-14, in light of the fact that Jesus suffered outside the camp; believers should identify themselves with the Messiah outside the camp. In this context, the camp is “the camp of Judaism.” By virtue of the fact that Jesus suffered outside the camp of Judaism, Jewish believers should identify themselves with the Messiah outside the camp of Judaism. Jewish believers should make their break from Judaism once and for all and totally identify themselves with their Messiah, Yeshua of Nazareth.

The second obligation, in verses 15-16, is that Jewish believers should be offering sacrifices. Not sacrifices of blood, but sacrifices of praise and thanksgiving *for with such sacrifices God is well pleased.*

### G. Deductions

From these six sections in the Book of Hebrews that deal in some way with the messianic implications of Yom Kippur or the Day of Atonement, two deductions can be drawn.

The first deduction is that Yeshua of the New Testament is the Messiah of the Old Testament. Everything that the Old Testament said would be true of the Messiah in terms of His First Coming was fulfilled by Jesus of Nazareth.

The second deduction is that in relationship to the Day of Atonement, Yeshua is a superior priest in five areas: first, as to position, Jesus functions in Heaven, not on earth; secondly, as to the priestly order, Yeshua is after the Order of Melchizedek, not after the Order of Aaron or the Levitical Order; thirdly, as to covenant, the priesthood of Jesus is based upon the eternal New Covenant, not on the temporary Mosaic Covenant; fourthly, as to sanctuary, the sanctuary where Yeshua offered His blood was the heavenly one, not the earthly sanctuary that was purely a copy of the heavenly one; and fifth, as to sacrifice, it is better blood because it is Messiah's blood, not animal blood. The blood of a perfect Messiah is superior to the blood of an animal.

### H. Jewish Legends Concerning the Two Goats

There are two Jewish legends concerning the scapegoat. As was mentioned earlier in the discussion of Leviticus 16, two goats were presented before the high priest and lots were cast to decide which goat would die and which goat would live. One legend states that for centuries the lot always fell to the goat on the right side, which emphasized good fortune. But as of A.D. 30, the lot always fell to the goat on the left side, which emphasized bad fortune. The rabbis recognized that something unique happened in conjunction with that goat in the year A.D. 30, but unfortunately, the rabbis who recorded these legends never drew the proper conclusion: that the Messiah had died and the final sacrifice for sin was made and so the goat was no longer acceptable.

The other Jewish legend concerning the two goats is known as the "Legend of Azazel." Based upon Isaiah 1:18 where Isaiah stated, "though your sins be as scarlet they shall be as white as snow," it became a Jewish custom to tie a red ribbon around the neck of the live goat. As the live goat was sent out into the wilderness, the red ribbon would miraculously turn white, symbolizing that God had forgiven Israel's sins for that year. The same Jewish legend states that the red ribbon stopped turning white forty years before the Temple was destroyed. The Temple was destroyed in A.D. 70, and forty years earlier, A.D. 30, was the year of the crucifixion: the year of the final sacrifice for sin. What the rabbis failed to conclude from this legend was the reason why the red ribbon stopped turning white.

The reason why God was no longer forgiving the sins of Israel by means of the two goats is found in Hebrews 10:18: *Now where remission of these is, there is no more offering for sin.*

## VII. THE FULFILLMENT OF THE DAY OF ATONEMENT

The seventh and final major area in the study Yom Kippur or of the Day of Atonement is its fulfillment. This area will be studied in three facets.

### A. The Fulfillment

The seven holy festivals of Israel are divided into two cycles separated by an interval of four months. The first cycle, consisting of four feasts, was fulfilled in the program of the First Coming. The four-month interval, which interrupts the program of the feasts, is symbolic of the Church Age. The second cycle, consisting of three cycles, will be fulfilled in the program of the Second Coming.

The Feast of Passover was fulfilled by the death of the Messiah. The Feast of Unleavened Bread was fulfilled by the sinlessness of His blood offering. The Feast of First fruits was fulfilled by the Resurrection of Jesus. And the Feast of Weeks was fulfilled by the birthday of the



Church.

The Feast of Trumpets will be fulfilled by the Rapture of the Church. The Day of Atonement will be fulfilled by the Great Tribulation. And the Feast of Tabernacles will be fulfilled by the Messianic Kingdom.

To better understand how the Great Tribulation will fulfill the Day of Atonement, it will be wise to review the biblical practice and the Jewish observance. First, the key word is “affliction.” In the case of the biblical practice, the affliction was that of the soul. In the case of the Jewish observance, it is the affliction of the body. Secondly, the key concept is atonement. On Yom Kippur or the Day of Atonement, it was not an individual atonement that was made, but a national atonement. By the sacrifice of the two goats, national atonement was made for the people of Israel. But the national atonement would not be effective if there were not the affliction of the soul by the individual. However, while the blood of the animal provided atonement for the nation as a whole, it was applied only to those who would also afflict the soul.

### **B. Hosea 5:15-6:3**

The key word in relationship to the area of the Tribulation also centers around the term *affliction*. In the Tribulation there will be an affliction of the body of Israel and an affliction of the soul of Israel. Hosea 5:1-14 describes in some detail the affliction of the body of Israel in the Great Tribulation. Then God, who has been speaking throughout the passage, states in verse 15: *I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.*

Before anyone can return to a place, he must first leave it; only after having left it, could he then return to it. God states that He is going to return to His place. God's place is Heaven. But before God can return to Heaven, He must first leave it. “When did God ever leave Heaven?” God left Heaven at the Incarnation, when He became man in the person of Yeshua of Nazareth. Then, because of an offence committed against Him, He went back to Heaven at the Ascension from the Mount of Olives. The specific offence committed against the person of Yeshua was the rejection of His Messiahship. The verse goes on to point out that He will not come back to this earth until that offence is confessed. He added the statement: *in their affliction they will seek me earnestly.* So Israel is to suffer a period of affliction, the affliction of the body, and this physical affliction of the body will lead to Israel's confession of that sin.

Hosea 6:1-3 contains the words of a call or a decree. It is a response to the demand of Hosea 5:15 which ended with the statement that He will not come back until the offence is confessed. Hosea 6:1-3 is the meeting of the demands of 5:15: *Come, and let us return unto Jehovah; for he has torn, and he will heal us; he has smitten, and he will bind us up. After two*

**NOTES**

*days will he revive us: on the third day he will raise us up, and we shall live before him. And let us know, let us follow on to know Jehovah: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that waters the earth.*

In the closing days of the Tribulation, the leadership of Israel will finally discover that the reason they have suffered so much is because of their rejection of the Messiahship of Jesus. They will then issue this call for the nation to undergo a period of repentance that will lead to their salvation. Hosea 5:15 speaks of the physical affliction of the body and 6:1-3 speaks of the spiritual affliction of the soul. By means of the physical affliction of the Great Tribulation, Israel will undergo a spiritual affliction of the soul that will lead to Israel's national salvation, so that a national atonement is going to be made. The point is that the Day of Atonement will be fulfilled by the Great Tribulation; specifically, Israel's national salvation as a result of the sufferings in the Great Tribulation.

### **C. Zechariah 12:10-13:1**

Zechariah 12:1-9 provided details of the Armageddon War, when all nations come against the Jews to battle. With the invasion, the people will suffer a physical affliction; the affliction of the body. But that will lead to the spiritual affliction described in Zechariah 12:10-13:1: *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourns for his only-son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.*

So again, the affliction of the body of Zechariah 12:1-9 leads to the affliction of the soul of Zechariah 12:10-13:1. The Great Tribulation, the physical affliction, will lead to Israel's spiritual affliction, and therefore to Israel's salvation.

It is the Great Tribulation that will be the fulfillment of Yom Kippur or the Day of Atonement. The Day of Atonement follows the Feast of Trumpets. Therefore, based on the fact that the Day of Atonement is fulfilled by the Tribulation and the Feast of Trumpets is fulfilled by the Rapture, it is obvious that the Rapture will occur before the Great Tribulation.☆

## NOTES

### **IF YOU ENJOYED THIS BIBLE STUDY, DR. FRUCHTENBAUM RECOMMENDS:**

*MBS062, 114, 115, 116, 117, 119, 120, 122, 177, 178 and our series on Israelology.*

