

Preparing for Yom Kippur

I. Yom Kippur

(Day of Atonement, Shabbat Shabbaton)

(The bulk of the information taken in this paper is an outlined compilation of Samuele Bacchiocchi's work as found in *God's Festivals in Scripture and History: Part II: The Fall Festivals*)

A. Date: Tishrei 10

B. Scriptural References

Exodus 30:10; Leviticus 16; Leviticus 23:26-32; Numbers 29:7-11

C. Two Major Rites of the Day of Atonement Were

1. The purification of the sanctuary, priesthood, and people (Lev 16:16-19, 30, 33, 34)
2. The expulsion of Azazel, the scapegoat, with all the sins of Israel (Leviticus 16:10, 20-22).

D. Purifying the Sanctuary

1. **Justice & Mercy:** The sanctuary is the seat of God's government which is based on justice and mercy. Justice is represented by the Decalogue, known as "the two table of testimony," placed inside the ark (Ex 25:16; Ex 31:18), and mercy by the cover of the ark, known as the "mercy seat." (Bacchiocchi, 136)
2. **Sin Offerings:** Sin offerings served the double function of cleansing penitent sinners of their sins, and carrying their contamination to the sanctuary (Bacchiocchi, 139).
3. **Transference of Sin from the Sanctuary:** This process of transference of sins into the sanctuary where they were symbolically kept until the Day of Atonement when they were disposed of in a final and permanent way, typifies an important aspect of the plan of salvation: the process leading to the ultimate eradication of sin and its effects (Bacchiocchi, 138).
4. **Cleansing the Sanctuary:** This blood ritual of the daily services was not "a ritual detergent for purging the sanctuary," because it is explicitly stated that "the priest shall make atonement for them [the people]" (Lev 4:20), and not for the sanctuary. By contrast, it is explicitly stated that on the Day of Atonement the blood ritual served to cleanse the sanctuary (Lev 16:16) as well as the altar of burnt offerings (Lev 16:18-19) (Bacchiocchi, 139).

E. Searching Our Lives

1. **Consequences of Sins:** The transference of sins by means of sacrificial offerings, taught something more than a simple recording of sins. It taught that even when God forgives His people of their sins, *the consequences of their sins were not immediately eliminated*. One must wait until the forgiveness granted by God is reviewed and vindicated before the heavenly court, so that the character of God would be vindicated from all accusation (Rev 15:4; 1 Corinthians 4:5) when He disposed of the sins of His people on the Day of Atonement (Bacchiocchi, 141).
2. **Judgment Review Preceding Yom Kippur:** The fact that a judgment process preceded the cleansing of the sanctuary on the Day of Atonement, suggests that the record of forgiven sins was kept in the sanctuary because such sins were to be reviewed by the heavenly court during the final judgment typified by the Feast of Trumpets. This review done by the heavenly court, entailed also a review done on earth by God's people who were called to examine their

lives and repent of any sins which had not been forsaken. The outcome of this judgment process was the final disposition of sins on the Day of Atonement (Bacchiocchi, 144).

3. **Time to Search Our Hearts:** These Holy Days were strictly a time for people to make a thorough assessment of their lives. It was a time to verify if the sins which had been confessed and atoned for during the previous year, had also been forsaken. If not, God provided a last opportunity to confess and forsake any lingering sin (Bacchiocchi, 145).
4. **Forgiven Sins Kept in the Sanctuary:** The record of forgiven sins was kept in the sanctuary, not only to offer an opportunity to the heavenly court to review them before their final disposition on the Day of Atonement, but also to provide a last opportunity to God's people to review their own lives and repent of any sins which had not been forsaken (Bacchiocchi, 144).
5. **People Reviewing Their Lives:** While the court in heaven was reviewing the records of forgiven sins and reading itself to issue the verdict, God's people on earth were summoned to do their own reviewing of their lives and repent of any lingering sin. In a sense the penitent attitude of believers on earth serves to vindicate the justice of God's judgment before the heavenly court (Bacchiocchi, 146).
6. **God's Summons to Repent:** On the one hand, it reveals God's willingness to enable heavenly beings to examine the records of His judgments and thus vindicate the justice of His actions. On the other hand, it represents God's final summon to His people on earth to repent and put away sin while the investigative judgment is going on in heaven (Bacchiocchi, 146).

F. Pointing to Yeshua & A Heavenly Reality

1. **Two Phases of Yeshua's Redemptive Ministry:** The two-stage process of dealing with sins, first by removing them from the penitent through the daily sacrificial services and then by removing them permanently from the sanctuary at the annual Day of Atonement, typologically represents the two phases of Messiah's redemptive ministry (Bacchiocchi, 141).
2. **Atonement's Object & Reason:** Both passages distinguish between the *object* and *reason* for the atonement. The *object* of the atonement is the holy place and the altar of burnt offering. The *reason* is the uncleanness of the Israelites (Bacchiocchi, 142).
3. **Earthly Activity Corresponds to Heavenly Activity:** All of this points to a corresponding activity in the heavenly sanctuary. Just as the confessed and forgiven sins of the Israelites were transferred into the sanctuary where they remained until their final disposition on the Day of Atonement, so the confessed and forgiven sins of believers today are recorded in the heavenly books where they remain until their final disposition on the Day of Messiah's coming. Also, just as the sins of the Israelites were symbolically transferred and recorded in the sanctuary throughout the year in order for them to be reviewed by the heavenly court during the ten days inaugurated by the Feast of Trumpets, so our sins are recorded in the heavenly books, in order for them to be reviewed by the heavenly court during the pre-Advent judgment. "Thanks to this kind of record," writes Alberto Treiyer, "God can not only forgive His people when they repent of their sins, but also vindicate them in the final judgment, without lacking justice (cf. Rom 8:31-34) (Bacchiocchi, 144).
4. **Record of Forgiven Sins Kept in Sanctuary:** The record of our forgiven sins kept in heaven represents the counterpart of the record of forgiven sins kept in the sanctuary. The latter was a type of the heavenly reality (Bacchiocchi, 144).

- 5. Cleansing of the Sanctuary:** Ultimately the cleansing of the sanctuary accomplished typologically on the Day of Atonement, finds its antitypical fulfillment in the cleansing and removal of sin in the lives of God's people. This process begins now and will be ultimately realized at the coming of Messiah (Bacchiocchi, 146).

G. Rituals of the Day of Atonement

1. Four Elements of the Day of Atonement

- a. Holy Convocation: A time for God's people to gather for worship, and to trust His promise to forgive and cleanse them of their sins.
- b. Afflicting yourself: fasting and prayer for the forgiveness of sins.
- c. Offerings by fire: special offerings conducted on this day.
- d. No work: a day in which all secular pursuits were put away to give focused attention to God.

2. Tanakh Picture of Yom Kippur

- a. High Priest prepares himself
 - i. Washes himself thoroughly
 - ii. Wears simple white clothing designed to reflect the holiness and purity desired by God
- b. Offerings for this day divided into three groupings
- c. Normal daily sacrifices offered in the Temple twice a day
- d. Festive sacrifices offered for the High Priest, the priesthood, and the congregation (Lev. 16:3; Numbers 29:8-11). These consisted of a young bull, a ram, seven lambs, and an additional goat for a sin offering, together with the required cereal offerings (Num 29:7-11). The regular and additional sacrifices of the Day of Atonement reveal that God's forgiveness was available throughout this special day of contrition and repentance. The door of mercy was still wide open throughout the whole day (Bacchiocchi, 148).
- e. Offerings unique to the Day of Atonement
 - i. Bull for sin offering for High Priest, his household and the priesthood. On the Day of Atonement the High Priest entered the sanctuary with incense (Lev 16:12-13) and brought some of blood of the bull into the Most Holy where he sprinkled the blood seven times before the mercy seat (Lev 16:14) (Bacchiocchi, 148).
- f. High Priest burned incense so that smoke covered the mercy seat. The purpose of the incense was to form a protective cloud to shield the High Priest from the direct presence of God (Bacchiocchi, 148).
- g. Cast lots over two goats
 - i. Goat for Yahweh: slain as a sin offering for the congregation and the blood is brought within the veil by the High Priest and placed on and before the mercy seat.
 - (a) No mention of laying on of hands or confession of sins over the goat for sin-offering. The reason may be that the Lord's goat did not serve as a transfer victim to bring sin into the sanctuary but as a cleansing agent to remove sins from the sanctuary (Bacchiocchi, 149).

- (b) Apparently there was no laying on of hands on the general sacrifices offered at the annual feasts because such sacrifices were meant to be for all Israelites (Bacchiocchi, 149).
 - (c) The purpose of the sacrifice and blood ritual of Yahweh's goat is explicitly stated in Leviticus 16:16: "Thus he shall make atonement for the holy place, because of the uncleannesses of the people of Israel, and because of their transgressions, all their sins." The blood ritual performed within the Most Holy, the Holy Place (Lev 16:17) and on the altar in the court (Lev 16:18-19; Ex 30:10), had the purpose of cleansing the uncleanness of the people of Israel by removing their sins away from the sanctuary in a complete and permanent way. This does not mean that the blood ritual was inherently efficacious and removed all sin like magic (*ex opere operato*). Its efficacy depended upon the penitent attitude of the people, as indicated by the fact that those who refused to "afflict" themselves were "cut off" (Lev 23:29) (Bacchiocchi, 150).
- ii. Goat for the scapegoat (Azazel: goat of removal); "Aaron shall lay both of his hands upon the head of the live goat, and confess over him all the iniquities of the people of Israel, and all their transgressions, all their sins; and he shall put them upon the head of the goat, and send him away into the wilderness by the hand of a man who is in readiness. The goat shall bear all their iniquities upon him to a solitary land; and he shall let the goat go in the wilderness" (Lev 16:21-22).
- (a) This ceremony of the live goat took place *after* the atonement had been made for the sanctuary on behalf of the people through the sacrifice of the bull and Yahweh's goat (Bacchiocchi, 150).
 - (b) This is the only time during the rites of the Day of Atonement that hands are laid upon the animal. The significance of the rite is evident. It was a symbolic act that signified the placing of all the sins of the people that had accumulated in the sanctuary, upon the goat, so that they could be taken away into the wilderness (Bacchiocchi, 151).
 - (c) There is an interesting tradition that developed in conjunction with the scapegoat ceremony. A portion of the crimson sash that was tied around the head of the scapegoat, was attached to the door of the Temple before the goat was sent into the wilderness. When the goat met its end in the wilderness, according to tradition the sash attached to the Temple's door would turn white. This was seen as a providential sign indicating that the sins of Israel had been forgiven. This tradition was based on the verse of Isaiah where the prophet declares: "Come now, let us reason together, says Yahweh: though your sins are like scarlet, they shall be white as snow; though they are red like crimson, they shall become like wool" (Is 1:18) (Bacchiocchi, 161).
- iii. Identity of Azazel: Though differences of opinion abound, most modern scholars consider Azazel as a supernatural being opposed to God (Bacchiocchi, 153).

- (a) Since the casting of lots sharply distinguishes between Yahweh and Azazel, it is also evident that these two personages stand in opposition to each other (Bacchiocchi, 153).
 - (b) The mission of Azazel is aimed at the wilderness where he is sent, never to return only *after* the High Priest has made an end of atoning for the holy place, the tent of meeting, and the altar.
 - (c) The oldest extrabiblical source for the story of Azazel, which is found in the Ethiopic book of Enoch, identifies Azazel as the source of all the corruption and sin on the earth (Bacchiocchi, 153).
- iv. Summarization of the Azazel Rite: We may summarize the five key aspects of the Azazel rite as follows. First, the Azazel rite took place at the conclusion of the ritual of the Day of Atonement, after atonement had been made to cleanse the sanctuary of the accumulated sins of the Israelites. Second, Azazel is not slain and *does not function as a sacrifice* to expiate the sins of the Israelites, *but as a vehicle to remove* their sins away from the sanctuary. Third, the laying on of hands and the confession of sins over the scapegoat by the High Priest represents the symbolic transference of all Israel's sins that had been deposited in the sanctuary. Fourth, the bringing of Azazel into the wilderness to die represents the permanent removal and elimination of sin. Fifth, the sacrificed goat represents Messiah who atones for our sins with His sacrifice, while the live goat represents Satan who will ultimately bear responsibility for all the sins and evil he instigated (Bacchiocchi, 156).
- h. Then the High Priest will take off his clothes and bathe.
 - i. He shall offer a burnt offering for himself and for the people.
 - j. The bull and the goat's flesh to be burned outside the camp.

H. Implications of the Day of Atonement

1. **True Believers:** The observance of the day served to differentiate between the genuine believers and the false believers. The genuine believers were those Israelites who throughout the year repented of their sins, bringing appropriate sin offerings to the sanctuary, and who on the Day of Atonement rested, fasted, prayed, repented, and humbled their hearts before God. At the completion of the purification rites for the sanctuary, these persons were pronounced "clean before Yahweh" (Lev 16:30) (Bacchiocchi, 156).
2. **False Believers:** The false believers were those Israelites who during the year did not repent, thus failing to bring atoning sacrifices at the sanctuary, and on the Day of Atonement they did not desist from their toil nor did they engage in fasting, prayer, and soul searching (cf. Num 19:20) or who chose to sin defiantly against God (cf. Lev 20:1-6). On the Day of Atonement these persons were "cut off" from God people. "For whoever is not afflicted on this same day *shall be cut off from his people*. And whoever does any work on this same day, that person *I will destroy from among his people*" (Lev 23:29-30) (Bacchiocchi, 156).
3. **The Coming Separation:** The *separation* that occurred on the Day of Atonement between genuine and false Israelites typifies the separation that will occur at the Second Advent. Both groups professed to belong to the people of God, but the rites of the Day of Atonement revealed who were the genuine and who were false believers. In a similar manner Messiah

taught through several of His parables that a radical separation will occur at His Return (Bacchiocchi, 157).

4. **Pointing Forward to Yeshua's Return:** The rituals of the Day of Atonement find their antitypical fulfillment more in the executive judgment carried out by Messiah at His coming, than in the investigative judgment that precedes the Second Advent. After all it is at the Second Advent that will occur the final and permanent separation between genuine and false believers, eradication of sin, and the binding of Satan, all events that were typified by the ritual of the Day of Atonement (Bacchiocchi, 157).
5. **Conclusion:** The Day of Atonement was the grand climax of the religious year in ancient Israel. The rites performed on that day concluded the atoning process of the sins of the Israelites by removing them permanently from the sanctuary. The record of forgiven sins was kept in the sanctuary until the Day of Atonement because such sins were to be reviewed by the heavenly court during the final judgment typified by the Feast of Trumpets. The Day of Atonement was the culmination of the judgment process in which God executed His judgment by giving life to those who had confessed their sins and availed themselves of the divine provision for their atonement. It was also a day of death for impenitent sinners who rejected God's provision for the cleansing of their sins (Bacchiocchi, 158).

I. After Yeshua's Crucifixion & Resurrection:

1. **4 Ominous Events:** The Talmud relates 4 ominous events that took place 40 years before the Temple's destruction
 - a. Lot for the Lord's goat would come up in the left hand.
 - b. Scarlet thread stopped turning white.
 - c. Westernmost light on Temple Menorah wouldn't stay lit.
 - d. The temple doors would open by themselves.

Zech 11:1 Open thy doors, O Lebanon, that the fire may devour thy cedars.
2. **After Temple's Destruction (in 70 AD):** Under the rabbis' resourceful leadership, they changed the observance from the temple to the synagogues with a focus on three main things:
 - a. Prayer
 - b. Charity
 - c. Repentance
3. **Liturgy of Present Jewish Observance:** Essentially it is a day of fasting, prayer, and confession.
 - a. Evening service (*Kol Nidre*): Includes liturgy that declares the annulment of all vows or oaths taken rashly.
 - b. Morning service (*Musaph*): Six or seven persons read the section of the Mosaic law pertaining to the ritual of the Day of Atonement, known as Avodah.
 - c. Afternoon service (*Minchah*): Reading from the book of Jonah which relates to a heathen people who repent with fasting and are forgiven.
 - d. Closing service (*Neilah*): The service is called *Neilah*, which literally means "closing" or "shutting," because it originally coincided with the time of the shutting of the Temple's gates. In time *Neilah* came to mean the closing of the gates of heaven which stood ajar during the day to receive the prayers and supplications of the contrite and repentant sinners. The service ends with a crescendo. When the sun begins to set, the congregation rises and cries out: *Shema Yisrael!* Hear, O Israel! Then it renews the pledge of loyalty to God, and calls for the establishment of His

kingdom. A long, resounding blast of the shofar signal the end of the Day of Atonement. The call of the trumpet is answered by the congregation's exclamation: "Next year in Jerusalem!" This slogan is uttered twice by the Jews. The first time at the conclusion of the Passover service, the feast of redemption, and the second time at the conclusion of the Day of Atonement, the feast of the ultimate restoration (Bacchiocchi, 166).

J. Correspondence Between Earthly & Heavenly Sanctuaries

- 1. An Earthly Copy of What is in Heaven:** Hebrews 8:4-5 ⁴ *Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;* ⁵ *who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN."*
- 2. The Heavenly Sanctuary:** The existence of the heavenly sanctuary is confirmed in the book of Revelation where the word *naos*, generally translated "temple," occurs 15 times. With the exception of two instances where the word *naos* (temple) may be used metaphorically to refer to the Believing community (Rev 3:12; 21:22), in all the other instances the term refers to the heavenly sanctuary (Bacchiocchi, 166).
- 3. Intercession and Cleansing Sanctuary Service:** In the earthly sanctuary, the priestly ministry consisted of two phases: (1) a daily service of *intercession* in the Holy Place, and (2) an annual service of *cleansing* in the Most Holy on the Day of Atonement.

K. Yeshua's Ministry in the Heavenly Sanctuary:

- 1. Not Limited to the Cross:** Most Believers limit the expiatory ministry of Messiah to His death on the Cross. This ignores the typological correspondence between the earthly priestly ministry performed by means of the blood ritual in the Holy Place, and the heavenly ministry carried out through "the better blood" of Messiah in the heavenly sanctuary (Bacchiocchi, 186).
- 2. Messiah's Two-Phased Heavenly Ministry:** Messiah's work of intercession at "the right hand of God" does not exclude the possibility of a two-phased heavenly ministry for Messiah. The fact that Messiah at the ascension entered within the immediate presence of God ("within the veil" – Heb 6:19), does not mean that He began the final phase of His redemptive ministry typified by the cleansing of Day of Atonement. Those who reason in this way fail to understand the typological function of the Day of Atonement. We have found that this includes the final disposition of sin represented by the sending of the scapegoat into the wilderness and the final separation between the saved and unsaved. It is evident that these events did not occur at the Cross, but they will be realized at the Second Advent (Bacchiocchi, 187).
- 3. Cleansing the Heavenly Sanctuary:** The final phase of Messiah's heavenly ministry typified by the Day of Atonement, is mentioned in a unique way in Hebrews 9:23: "Thus it was necessary for *the copies* of the heavenly things [the earthly tabernacle and its vessels— Heb 9:21-22] to be purified with these rites ["bulls and goats" – Heb 10:4], but *the heavenly things* themselves with better sacrifices than these" (9:23). There is an unmistakable allusion to the Day of Atonement because the passage continues comparing Messiah's entrance into "heaven itself" with "the way the high priest enters the Most Holy Place every year with blood that is not his own" (Heb 9:24-25 NIV) (Bacchiocchi, 188).

- a. *Heavenly Sanctuary Needs Cleansing:* Just as the earthly sanctuary needed to be cleansed through the ritual of the blood on the Day of Atonement from the accumulated sins of God's people that had been symbolically transferred into the sanctuary, so the heavenly sanctuary needs to be cleansed through the better blood of Messiah from the sins that have been symbolically transferred there (Bacchiocchi, 188).
- b. *Forgiven Sins Stored in the Heavenly Sanctuary:* In the same way, through the better blood of Messiah, sinners are purified from sin (Heb 9:13-14); but their forgiven sins are remitted to the heavenly sanctuary where they are kept until they are first judged by the heavenly court and then removed by Messiah at His coming. This is why "the heavenly things themselves [need to be purified] with better sacrifices" (Heb 9:23), because the record of forgiven sins is kept there until the antitypical Day of Atonement, the Day of Messiah's Coming (Bacchiocchi, 189).
- c. *Second-Coming Deals With Executing the Final Judgment:* At His coming Messiah executes the judgment typified by the cleansing of the Day of Atonement. It is a judgment that brings salvation to believers and punishment to unbelievers. This explains why Messiah "will appear a second time, not to deal with sin but to save those who are eagerly waiting for him" (Heb 9:28). The reason Messiah does not deal with sin at His Second Coming is because He comes, like the High Priest on the Day of Atonement, not to atone for sin but to execute the final judgment, which is to save believers and punish unbelievers (Bacchiocchi, 193).
- d. *Hold Fast as the Day Approaches:* In view of the prospect of the Advent judgment, the author of Hebrews admonishes believers to "hold fast the confession of our hope without wavering, . . . encouraging one another, all the more as you see the Day drawing near" (Heb 10:23, 25). "The Day" that is drawing near could well refer to the antitypical Day of Atonement, because this was its common designation among the Jews,

L. Comparison Between Hebrews and Revelation

1. **Differences:** The allusions to the Day of Atonement in Revelation differ from those in Hebrews in two significant ways. First, Hebrews bases its arguments principally on Moses' tabernacle; Revelation connects its visions mostly to Solomon's Temple. For example, while Hebrews speaks of the "curtain" or "veil" of the tabernacle (Heb 6:19; 9:3; 10:20), Revelation mentions the "door" of the temple (Rev 3:8; 4:1). Second, Hebrews focuses on Messiah's ministry of intercession and cleansing in the heavenly sanctuary; Revelation describes especially Messiah's judgment activity emanating from the heavenly temple, but manifested on this earth (Rev 11:19; 14:15; 15:6, 8; 16:1, 17) (Bacchiocchi, 195).
2. **Focus of Hebrews:** The two perspectives are reflective of two different concerns. Hebrews is concerned to exhort Believers who were tempted to abandon the faith and to return to the religious rituals of Judaism. The author deals with the problem by inviting his readers to focus on the living Messiah who now ministers in the very presence of God in the heavenly sanctuary. He is the only One who can permanently purge away the sins of believers and provide free access to God (Bacchiocchi, 195).
3. **Focus of Revelation:** The concern of Revelation is to reassure Believers who were persecuted for their faith and who were wondering how long they would have to suffer (Rev 6:9-10). John provides this needed reassurance through glorious visions of God in His holy

temple, vindicating His people and punishing their adversaries. We shall see that the judgment language and theme of the Day of Atonement is pervasive, especially in the second half of Revelation (Bacchiocchi, 195).

M. The Day of Atonement in Revelation

1. **First Reference:** The announcement of the judgment in Revelation (Rev 11:18) is followed immediately by the opening of the most Holy Place of the heavenly temple where the ark of the covenant is seen. “*Then God’s temple in heaven was opened, and the ark of the covenant was seen within the temple*” (Rev 11:19). This is the first and clearest allusion to the Day of Atonement because only on that day the door to the Most Holy Place was open and the High Priest could see “the ark of the covenant” while he officiated in front of it (Bacchiocchi, 196).
2. **Divides the Book:** The vision of the Day of Atonement in Revelation 11:19 plays a pivotal role in the structure of Revelation. It functions as a dividing point between the first half of Revelation which reflects more the daily liturgy of the temple, and the second half of the book which mirrors more the annual ritual of the Day of Atonement (Bacchiocchi, 196).
3. **Two Groups:** The visions of the second half of Revelation, furthermore, portray a division of all humanity into two groups.
 - a. “Such a division along spiritual lines took place also in relation to the lots cast over the two male goats on Yom Kippur. On that day individuals chose between two types of atonement, the one offered by the service and the one represented by their own ultimate death. In the Apocalypse the entire world is represented as facing such a life-and-death decision (cf. Lev 23:29, 30) (Bacchiocchi, 197).
4. **Revelation Sequence:** The sequential order in Revelation, namely, announcement of the judgment, opening of the Most Holy Place, and the Second Advent, corresponds to the progression from the typology of the Feast of Trumpets to that of the Day of Atonement.
5. **Yeshua’s Second Coming:** “The Second Advent of Messiah,” writes Mario Veloso, “is for the execution of judgment. It will have two parts [like on the Day of Atonement]. Its *first part* will be accomplished by Messiah who comes in a white cloud with a golden crown on His head and a sharp sickle in His hand (Rev 14:14). He comes to reap the summer fruit, which represents those who accepted Messiah’s mediation in the heavenly sanctuary (Rev 14:15). In the typical service the High Priest, having made atonement for Israel, came forth and blessed the congregation. So Messiah, at the close of His work as mediator, will appear ‘*not to deal with sin but to save*’ (Heb 9:28) and to bless His waiting people with eternal life (Bacchiocchi, 198).
6. **Yeshua’s Execution of Judgment:** “The *second part* of the execution of the judgment is symbolized by the gathering of ‘the cluster of the vine’ (Rev 14:18) which was done in the autumn. This judgment falls upon the wicked who are cast into the great winepress of the wrath of God (Rev 14:19).” (Bacchiocchi, 198).
7. **Yeshua’s Robe [Revelation 19]:** Just as the High Priest wore a special white linen robe on the Day of Atonement, so Messiah wears a special robe at His coming. “*He is clad in a robe dipped in blood*” (Rev 19:13), a reminder of the blood used by the High Priest on the Day of Atonement to cleanse the sanctuary. Messiah does not carry blood like the High Priest, but wears a robe dipped in blood because it is His own blood that cleanses the sins of His people. The latter is indicated by the fact that those who accompany Messiah are “arrayed in fine linen, white and pure” (Rev 19:14) (Bacchiocchi, 199).

8. Yeshua's Fulfillment of Yom Kippur: The outcome of the coming of Messiah is also similar to that of the Day of Atonement. Messiah destroys the wicked by His "sword" (Rev 19:21), a reminder of the impenitent who were "cut off" on the Day of Atonement (Lev 23:29). Satan is bound and thrown into "the pit" (Rev 20:3), a reminder of the sending of Azazel into the desert (Lev 16:21). The righteous are resurrected and reign with Messiah, a reminder of the cleansing of God's people on the Day of Atonement which resulted in the jubilee celebration of new beginnings (Lev 25:9) (Bacchiocchi, 199).

N. Observing Yom Kippur Today

- 1. The Cross & Yom Kippur:** We noted earlier that in a sense, the Cross does represent an "already" fulfillment of the Levitical Day of Atonement, since through it Messiah did "put away sin by the sacrifice of himself" (Heb 9:26). This partial fulfillment of the Day of Atonement, however, does not lessen the "not-yet" future and final antitypical realization. We have found that Hebrews recognizes a *past*, a *present*, and a *future* aspect in Messiah's removal of sin represented by the Day of Atonement. The three are ideologically connected because they are all dependent upon the same "once for all" sacrifice on the Cross (Bacchiocchi, 202).
- 2. Passover & Yom Kippur:** The two feasts are not redundant. Although each involved a sacrifice and application of blood, the similarity ended there. Not one of the features of the Day of Atonement noted above are to be found in the Feast of Passover. To confuse the two by blurring their distinctive characteristics and purposes means to completely misunderstand their distinctive function in foreshadowing the unfolding of the Plan of Salvation (Bacchiocchi, 202).
- 3. Different than Passover:** None of the eschatological features of the Day of Atonement (salvation of believers, punishment of unbelievers, and confinement of Satan) are found in the typology of Passover. The reason is simple. Passover typifies the inauguration of redemption accomplished by Messiah's atoning sacrifice on the Cross, while the Day of Atonement represents the consummation of redemption realized by Messiah at His Return through the permanent removal and disposition of sin (Bacchiocchi, 203).
- 4. Either Sins Forgiven or "Cut Off":** Our study of the ritual of the Day of Atonement has clearly shown that the only sins that were cleansed, that is, removed from the sanctuary, were those which had been repented, confessed and atoned for. No second chance was offered to impenitent sinners. They were simply "cut off," that is, executed. They atoned for their own sins with their own death. The ritual of the Day of Atonement, as we have shown, typifies the drastic separation that takes place between the saved and the unsaved at Messiah's Return (Bacchiocchi, 204).
- 5. Binding of Satan:** The binding of Satan for 1,000 years represents not the beginning of the cleansing process for humanity, in general, but the final act of removal of the sins of God's people, in particular. Typologically, Azazel carried away into the wilderness the sins already forgiven as a punishment for his own guilt (Satan) in instigating them (Bacchiocchi, 204).

O. Summary

- 1. Points to Yeshua's Return:** The Day of Atonement points to the glorious Day when Messiah "will appear a second time, not to deal with sin but to save those who are eagerly waiting for him" (Heb 9:28) (Bacchiocchi, 204).

2. **Accountability for Actions:** The Day of Atonement reminds us that we cannot flaunt God’s moral principles with impunity because the Day is coming when impenitent sinners, as in the typical service, will be “cut off” (Lev 23:29) and “*shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might*” (2 Thess 1:9). The reality of the executive judgment typified by the Day of Atonement and carried out by Messiah at His coming makes all our actions and decisions significant because they have both immediate and ultimate consequences (Bacchiocchi, 205).
3. **Gives Seriousness to Our Living:** We Believers today need to hear the trumpet call that the Day of Atonement is coming, when our destiny will be revealed. On that Day, Messiah, like a shepherd, will separate “the sheep from the goats” and will say to the former “Come, . . . inherit the kingdom . . .” and to the latter “Depart from me . . . into the eternal fire” (Matt 25:32, 33, 34, 41). The consciousness that “the Day [is] drawing near” (Heb 10:25) when our destiny will be revealed gives seriousness to our living. It constantly remind us that the life we live today, with all our thoughts, words, actions and attitudes, counts for eternity (Bacchiocchi, 205).
4. **Hold Fast:** The message of the Day of Atonement is not to give up hope but to hold fast, because soon Messiah will appear to bring an end to sin and suffering. Satan himself, the originator and instigator of sin, will be bound for a thousand year while waiting for his eternal destruction (Bacchiocchi, 206).
²³ *Let us hold fast the confession of our hope without wavering, for He who promised is faithful;* ²⁴ *and let us consider how to stimulate one another to love and good deeds,* ²⁵ *not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.* Hebrews 10:23-25
5. **Free Access to God:** In the New Testament, the Day of Atonement is a generator of hope and confidence because it reassures us that Messiah has opened for us a free and direct access to God when He entered into the presence of God. In the Levitical Day of Atonement, only once a year the High Priest had access to the presence of God manifested in the Most Holy Place above the ark of the covenant. Now, all Believers have direct access to God because of Messiah’s entry into God’s presence (Bacchiocchi, 206).
6. **Future Cleansing & Present Access:** The Day of Atonement embodies not only the hope of the future cleansing and restoration to be accomplished at the Second Advent, but also the assurance of the present free access to God because Messiah has gone into the very presence of God as our forerunner. “*Consequently, he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them*” (Heb 7:25) (Bacchiocchi, 207).
7. **Present Life a Pilgrimage:** To live looking forward to the antitypical Day of Atonement when Messiah will appear to cleanse us from sin, means to view our present life as a pilgrimage, a journey to a better land. The writer of Hebrews notes that Abraham and all past true believers were pilgrims with no permanent home on this earth (Hebrews 11:13-16) (Bacchiocchi, 207).
8. **Take an Inventory:** The challenge of the Day of Atonement to take an annual spiritual inventory of our lives and to acknowledge and forsake our sinful ways is most needed today when sin is excused, explained away, and relativized, rather than being acknowledged, confessed, and forsaken (Bacchiocchi, 209).
9. **Search Our Hearts:** Believers, like the Jews, need today the annual summon of the Day of Atonement to self-examination, repentance, and cleansing. We need to search our hearts and

see if the sins we have confessed and asked to be forgiven have also been forsaken. If we sense the presence of sinful tendencies in lives, the Day of Atonement offers an annual opportunity to seek and experience divine forgiveness and cleansing (Bacchiocchi, 209).

10. **A New Beginning Through Yeshua:** What a marvelous provision God has made for His people to experience an annual cleansing and a new beginning through His atonement! The cleansing and new beginning of the Day of Atonement is made possible through Messiah's atoning sacrifice (Bacchiocchi, 210).

P. Household Preparation

1. **No Work:** Use this day as a day of complete rest.
2. **Fasting** (Leviticus 16:29-31; 23:28-32): This is the only day in the Scriptures where God commands His people to fast.
3. **Holy Convocation:** This is a day when YHWH commands His people to assemble together for worship, teaching, and fellowship.
4. **Family Helps:** For families with children, it can be a good time to watch a movie like *The Gospel of John* or some other movie about Yeshua.

Q. Spiritual Preparation

1. **Prayerful Personal Searching:** Can prayerfully go through this sheet and the summary themes above and make application to your life.
2. **Focus on YHWH:** As we focus on the holiness and majesty of God, then our sinfulness will be seen as a natural byproduct which we can acknowledge, repent of, and turn from.
3. **Utilize Self-Searching Tools:** There are a number of helpful tools which can be used to help us look at areas in our lives that we need to assess, repent of and forsake.

R. Congregational Preparation

1. **Erev Yom Kippur (Kol Nidre) Service:** The night that Yom Kippur starts at sundown, we will corporately have a service where we will have liturgy focusing on searching our hearts and repenting, and Yeshua's sacrifice which gives us confidence that our sins are forgiven.
2. **Closing Service:** During this service, we touch on the themes of Yom Kippur and focus upon Yeshua as our coming King & High Priest.
 - a. Corporate Breaking of the Fast together: If breaking the fast together, we will either have food delivered or all go out to a restaurant together so that no one is preparing food on Yom Kippur.
 - b. Preparation for Sukkot: the festival of our joy is next and comes after repentance and cleansing!

S. Bibliography

Samuele Bacchiocchi, *God's Festivals in Scripture and History: Part II: The Fall Festivals*.
Mark Biltz, *The Feasts of the Lord*. www.elshaddaiministries.us.