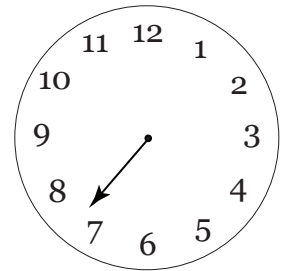
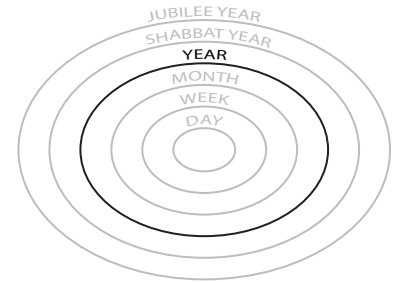




Yom HaKipurim

I. Introduction

- a. Review—Yom T’ruah/Zik’ron T’ruah (Rosh HaShanah)
 - i. First moed of the Fall
 - ii. Comes after 3.5 month summer period—no special activity on the calendar
 - iii. “remembrance (zik’ron) [with] loud blasts [of sound] (t’ruah)”
 - iv. Many Jewish traditions and beliefs associated with the day that have little or no basis in Scripture (not the least of which, the connection with the shofar)
 - v. Without the shofar connection, linking Yom T’ruah to the Day of the Lord seems to have tenuous Scriptural support.
 - vi. In Scripture, t’ruah is primarily the sound of shouting
 - vii. Though Scripture does not tell us what we are to remember on this day, or whether the remembrance is caused by or in conjunction with t’ruah, based on its position on the calendar, Yom T’ruah appears to be a day of preparation for Yom HaKipurim (a.k.a Yom Kippur). It wakes us up and brings our relationship with God to remembrance, preparing us to humble ourselves before Him just nine days later.



II. Yom Kippur—Traditional Judaism’s View of the Day

- a. Rosh HaShanah begins the ten days of awe—the book of life is opened and God begins judging
- b. Kolatch: “According to Talmud (Rosh Hashana 16a), all man’s actions of the past year are judged by God on Rosh Hashana, and on Yom Kippur Judgment is rendered... The Ten Days of Penitence are regarded as man’s last chance, through his actions, to influence God to reconsider an unfavorable decision (Rosh Hashana 16b). For this reason, the holiday greeting which until Yom Kippur was le-shana tova tikatevu, ‘May you be inscribed in the Book of Life for good,’ is changed, as Yom Kippur approaches, to g’mar chatima tova, ‘May you be sealed in the Book of Life for good.’”
- c. Traditions
 - i. Some still observe a substitutionary atonement ceremony, but most observers simply fast and attend up to five Yom Kippur services at the local synagogue.
 1. Kol Nidre: prayer asking for “absolution of vows that the individual Jew may have made innocently or under duress...” during the preceding year. See Kolatch p.243
 2. Al Chet (“For the sin”): a confession of a long list of general sins
 - ii. Fasting (abstention from food or drink) the primary feature, the chief method of “denying oneself” or “afflicting one’s soul.” The very old, very young or infirmed are not obligated to fast

- iii. Other prohibitions (pleasurable activities)
 - 1. Bathing
 - 2. Sexual intercourse
 - 3. Wearing leather (an ancient luxury)
- iv. Other traditions
 - 1. Wearing white
 - 2. Reading the Book of Jonah
 - 3. The Yizkor service (memorializing close relatives)
 - 4. Blowing the shofar at the end of the Neila service (the last of the day)
 - 5. Pre-fast and break-fast meals
- d. Though it is a busy day, traditional Judaism has preserved a semblance of sobriety and solemnity. Unfortunately, the practical theology that has evolved greatly reflects the works-based mentality of modern Judaism. The focus on blood atonement of an innocent is lost.

III. What Scripture Says

- a. Exodus 30:10—Aaron (the High priest) makes atonement with blood on the horns of the altar once each year
- b. Leviticus 16
 - i. Leviticus 16:1-2—Aaron may not enter the Most Holy Place whenever he wants
 - ii. Leviticus 16:3—Aaron must bring a sin offering (young bull) and a burnt offering (ram)
 - iii. Leviticus 16:4—the sacred garments
 - iv. Leviticus 16:5—two male goats from the community for a sin offering, another ram for a burnt offering
 - v. Leviticus 16:6—Aaron makes his own sin offering (for himself and his household)
 - vi. Leviticus 16:7-10—The scapegoat and sin offering selected by lot
 - vii. Leviticus 16:11-14—instructions for how to make his own sin offering
 - viii. Leviticus 16:15—instructions for the community's sin offering
 - ix. Leviticus 16:16—statement regarding the atonement made for the Most Holy Place and the Tent of Meeting
 - x. Leviticus 16:17—No one but the high priest is allowed in the Tent of Meeting; important point: the people can do nothing to affect their own atonement
 - xi. Leviticus 16:18-19—Atonement of the altar
 - xii. Leviticus 16:20-22—The scapegoat; "azazel"
 - 1. In Jewish mythology, azazel is a goat-demon, or even HaSatan himself.
 - 2. The recorded practice of putting a scarlet thread on the goat is not prescribed in Scripture; nor is the Talmudic legend that the portion of the thread that was kept actually turned white, symbolizing that Israel's sins were forgiven.
 - 3. Of course, in order for there to be any significance to the Talmudic report that the scarlet thread stopped turning white 40 years before the destruction of the second temple (around the time of Yeshua's atonement), we have to believe that it ever turned white in the first place. There is no report of this in Scripture.

- xiii. Leviticus 16:23-25—Aaron changes clothes and makes the burnt offerings
- xiv. Leviticus 16:26—the man who accompanied azazel must bathe, etc.
- xv. Leviticus 16:27-28—instructions for the remains of the sacrifices
- xvi. Leviticus 16:29-31
 - 1. Lasting ordinance
 - 2. On the tenth day of the seventh month
 - 3. You must deny yourselves (focus on this later)
 - 4. Not do any work
 - 5. For the native born and the sojourner
 - 6. atonement—clean from your sins
 - 7. Shabbat shabaton
- xvii. Leviticus 16:32-34—closing remarks
- c. Leviticus 23
 - i. Leviticus 23:27
 - 1. Tenth day of seventh month
 - 2. Yom HaKipurim (Day of the Atonements)
 - 3. Holy convocation
 - 4. Deny yourself: עָנָה, anah (bow down, afflict); נֶפֶשׁ, nefesh (soul, self); What exactly does this mean?
 - a. Psalm 35:13 I humbled my soul with fasting
 - b. Isaiah 58:3 'Why have we fasted and You do not see? Why have we humbled ourselves and You do not notice?'
 - ii. Leviticus 23:28—do no work
 - iii. Leviticus 23:29—anyone who does not deny himself will be “cut off” כָּרַת, karat; may imply excommunication, but could be more than that
 - iv. Leviticus 23:30—anyone who works will be destroyed (אָבַד, abad); implies death; Consider Exodus 31:14 'Therefore you are to observe the Shabbat, for it is holy to you. Everyone who profanes it shall surely be put to death (מוֹת, mut); for whoever does any work on it, that person shall be cut off from among his people.
 - v. Leviticus 23:31—No work at all, lasting ordinance for generations
 - vi. Leviticus 23:32
 - 1. like the seventh day, Shabbat Shabaton
 - 2. Deny yourselves
 - 3. From evening of the ninth day until the following evening
 - a. תִּשְׁבֹּתוּ שַׁבְּתֹתֵיכֶם, tish'b'tu shabat'chem—“stop [for the] Shabbat”
 - b. Self-denial and shabbating is to be longer than a day—it is to include the previous evening and nighttime as well.
- d. Leviticus 25:9-10—Make t'ruah with the shofar on Yom HaKipurim in the Yovel (Jubilee)
- e. Numbers 29:7-11—reiterates date, the command to deny oneself, and instructions for the grain and drink offerings and additional sacrifices
- f. Summary so far:
 - i. Day of multiple atonements: the high priest and his household, the community, the tent of meeting, the altar; azazel
 - ii. Holy convocation, however, no one but the high priest is allowed in the Tent of meeting until the atonements have been made
 - iii. Tenth day of the seventh month
 - iv. Shabbat shabaton
 - v. Deny Yourself (other Scriptures imply fasting—at least)
 - vi. Severe penalty for not denying oneself or for working

- g. Isaiah 58
 - i. Isaiah 58:1-2—Israel is in sin, have the appearance of seeking God.
 - ii. Isaiah 58:3—The formula appears to imply Yom HaKipurim; not only are people working, they are forcing others to work
 - iii. Isaiah 58:4—The people may be literally fasting, but the accompanying spirit of fasting (denying oneself) is being violated
 - iv. Isaiah 58:5—Religious ritualism or show is not acceptable (see also Matthew 6:16-18)
 - v. Isaiah 58:6-12—not a commentary on how we should be keeping Yom Kippur, but a description of the spirit of self-denial—the spirit with which we humble our souls should spill over into everyday life, not relegated only to Yom Kippur.
 - vi. Isaiah 58:13-14—I believe this is a directive for how to keep Yom HaKipurim (also applicable to the seventh-day Shabbat)
- h. Summary
 - i. Judaism calls it Yom Kippur, and the afflicting of our souls is seen as a means to secure our individual atonement.
 - ii. In Judaism, we work out our own salvation, by which we stave off judgment for another year. Scripturally, the High Priest does nearly all of the work, and the people as a community do nothing.

IV. Messianic Significance of Yom HaKipurim

- a. Yeshua as Atonement
 - i. Romans 3:23-25a—Yeshua a sacrifice of atonement
 - ii. 1John 2:1-2—Yeshua the atoning sacrifice for sin
 - iii. 1John 4:9-10—this is love
- b. Hebrews
 - i. Hebrews 2:14-18—Yeshua made like His brothers (sharing in our humanity) so that he could be our merciful high priest
 - ii. Hebrews 4:14-5:3—Yeshua, the great high priest; able to sympathize with our weakness (of being in the flesh) because He was tempted in every way as we are, yet was without sin; this gives us confidence to approach God; the high priest has to offer sacrifices for himself
 - iii. Hebrews 7:11-8:2
 - 1. Yeshua, a cohen in the order of Melchizedek
 - 2. Yeshua has a permanent priesthood
 - 3. Able to save completely (or forever), making eternal intercession
 - 4. Does not need to offer sacrifices for Himself
 - v. Hebrews 9:11-14, 22-26—Yeshua entered the Most Holy Place once and for all by means of His own blood; the blood of animals sanctifies outwardly and temporarily—Yeshua sanctifies our entire being once and for all
 - vi. Hebrews 10:19-23—our hearts sprinkled by Yeshua's blood
- c. Fulfillment
 - i. Romans 5:9-10
 - 1. Yeshua's death supplied the blood needed to cover or wash away our sin (as well as bring freedom, as the Pesach sacrifice). Through His death we are made right with God and reconciled to Him.

2. Yeshua's resurrection to life accomplishes our salvation, which I would maintain is accomplished through His atoning and intercessory work as the great high priest of Yom HaKipurim.
- ii. Yeshua's death (Pesach) alone frees us from our sins. Unless Yeshua is then able to enter the true holy place (through His resurrection and ascension) our sins cannot be atoned for.
- iii. Conversely, if Yeshua had merely ascended into heaven to be our high priest he would not be able to make atonement without the shedding of blood—his blood.
- iv. (Side note: this is just another reason why I don't believe we need to manufacture the fulfillment of "Firstfruits"—the resurrection is part of the fulfillment of Yom HaKipurim.)

V. How Do We Do It?

- a. Yeshua has already done it all!
- b. On Yom HaKipurim, we are to do exactly the opposite of doing. Do not work, and do not live (deny yourself).
- c. IMO, fasting food and drink would be the minimum to accomplish literally "denying yourself". Think of other ways to "afflict your soul."
- d. Yom HaKipurim offers us the annual opportunity to rededicate ourselves to living the life of Messiah, of which self-denial is at the core. Luke 9:23-25 And He was saying to them all, "If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it. For what is a man profited if he gains the whole world, and loses or forfeits himself?"