

Yom Kippur 5782 Sep 2021

1. A Life for a Life

Yom Kippur - The Day of Atonement is the holiest day on the Jewish calendar. Even Jews who don't believe in God, observe Yom Kippur "just in case".

Yom Kippur is one of the most significant Feasts.

It gives us insight into the End times (Including the Second Coming and the Final Judgment. When we first see Jesus in the Book of Revelation, He is wearing the robes the High-Priest wears on The Day of Atonement. This feast even helps us unlock the Book of Revelation.

Leviticus 23:28-32 tells us what God expects of us on this day:

"You are not to do any kind of work on that day, because it is Yom-Kippur, [a day] to make atonement for you before Yehovah Eloha." So, no work, complete rest.

God repeats that command, defines it, and repeats it a few more times: **"...You are not to do any kind of work; it is a permanent regulation through all your generations, no matter where you live. It will be for you a Shabbat of complete rest..." So, no work, complete rest. He means it.**

"...and you are to afflict your souls [deny yourselves]; you are to rest on your Shabbat from evening the ninth day of the month until the following evening." And no food.

Afflict means to fast entirely or absolutely.

It's not a partial fast "of this or that", so not everyone can do it.

*****The Yom Kippur fast is never allowed to jeopardize health.**

Those too ill to fast fully are prohibited from fasting.

Medications are allowed, as is small amounts of water.

So, summing it up, no work, complete rest, and no food. That's Yom Kippur.

In the Torah in Hebrew, Yom Kippur is written in the plural, **Yom Ha-Kippurim** (יום הכּפּוּרִים), the Day of **Atonements**. Why?

First, Yom Kippurim has a second meaning: A Day Like Purim.

Purim is the story of Queen Esther and her battle with the evil Haman, who nearly destroys the entire Jewish race in Persia. But God turns it around and Esther and the Jews end up in charge and Haman ends up dead.

Purim became a day of deliverance and salvation for all Jews everywhere.

Likewise, the day Yeshua Jesus sacrificed Himself on the cross is like Purim, because through Jesus, both Jew and Gentile were forever delivered from our enemies (sin and the devil). **Purim was also a picture of the end times.**

I'll look at Purim in that light, at the very end of today's teaching.

The other reason **Yom Kippur is written in the plural:**

The Day of Atonement is a National Atonement - It is not for individuals.

You don't bring a sacrifice for your sins. It's not a singular atonement, it's plural, it's for everyone.

2. Why Resting and Fasting

The most important part of Yom Kippur isn't just resting and fasting, it's understanding WHY resting and fasting is so crucial and significant!

Lev 16:29-30 says, **"In the seventh month, on the tenth day of the month, you shall fast; and you shall do no manner of work, neither the citizen nor the alien who resides among you. For on this day [the High Priest] shall perform kippur (atonement) for you to cleanse you of all your sins; you will become clean before Yehovah."**

The Day of Atonement is unique among all of the Feasts of Yehovah.

During the Spring and Summer Feasts, God commanded them to:

"Bring an offering", "bring a sheaf", "bring a lamb", "bring bread..., etc."

And in each of those cases, they were supposed to be looking at the lamb, or sheaf as the Messiah, standing in for them, representing them before Yehovah and paying their debt of sin.

But at Yom Kippur, everything takes the next step.

The rules changed; instead of bringing sacrifices, they would be supplied.

Your job is: don't eat, don't work – what you need to do will be done for you.

It's no longer about what you do or bring, it's about what you don't do, and what someone does for you. The High Priest does everything: he make a sacrifice first for the priests and then for all the people.

He represents the heavenly High Priest Jesus Christ.

Yeshua left heaven to be the sacrifice Lamb who would die for all the sin of mankind.

He alone made the atonement for all mankind.

He was sinless so He required no sacrifice for Himself, but could die once for all, to cover mankind.

Our Resting and Fasting on Yom Kippur represents that Jesus alone was worthy and able to do all we needed, while we couldn't help ourselves.

It's a Corporate Fast and Rest - you are not fasting or resting for yourself, but for everyone.

It's not repentance for your sin, it's looking rightly at humanity as a whole.

You are doing what Jesus asked His disciples to do in the Garden of Gethsemane – to watch and pray. It's our part of His sacrifice.

The most important realization you will ever have is that you can't do anything to fix yourself.

You have to stop, turn your eyes on Jesus, ask Him to save you from yourself, from your sin.

That is the only atonement for sin that otherwise will lead all of us to judgment, death, and hell.

Judgment Day came when Yeshua Jesus came for us. Justice was served to Him for us through His sacrificial offering for our sins. Our names are written in the Lamb's Book of Life.

That doesn't excuse us from obedience. 1 Corinthians 3:13 warns us, **"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."**

And this is why we need to pray for the Jews.

If they don't follow Yeshua Jesus, then the Day of Atonement is empty ritual.

**For people without Jesus, atonement can only mean to try to make up for the wrong they did, and to try to make up for not doing the right things.
They are trying to atone for disobedience and for the lack of obedience.**

They hope to somehow “make reparations”, to “suffer some punishment or penalty”
to settle the debt so their names are written in the book of life and sealed forever.

Those who try to bypass the cross of Yeshua Jesus don't end well.

The Fall Feasts can be scary because they are a Picture of the End Times:

We believe the Feast of Trumpets will be the Rapture

The Days of Awe will be the Tribulation

The Day of Atonement or Judgment will play out Zechariah 12, when Jesus is seen across the whole earth, the Jews look upon the one they pierced, and all Israel is saved.

Obviously, most of the rest of those remaining on the earth in that day will not turn to Yeshua.

There is a biblical picture of what happens to those who reject Yehovah and Yeshua as High Priest.

For them there is the story of Korah and his followers in the desert.

He challenged God's right to declare who could serve as high priest.

He didn't want to follow Moses. And that turned out to be a bad decision

He and his family were swallowed up by the ground.

It's a picture of Hell and the lake of fire swallowing up those who refuse to follow Yeshua.

3. The Life Is In The Blood

God told Moses, “**the life of the flesh is in the blood**” (Leviticus 17:11).

The Hebrew word that has been translated “**life**” (**nephesh**) is the word for **soul**, which means **God sees our sin “in our blood.”**

We also see that through confession, sin can be transferred to an innocent substitute, specifically to its blood since that is where the life (the soul) abides.

This prefigured the substitutionary death of Jesus for sinners.

Notice the sin was transferred to the blood and the blood was poured, sprinkled, and wiped on all over the sanctuary, to transfer the “sin” to the sanctuary.

So, the sanctuary “accumulated” the sins of the people.

Once a year, on the Day of Atonement, the priest would “**make atonement for the Holy Place, because of the uncleanness of the children of Israel and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness**” (Leviticus 16:16).

Question: If a sacrifice was made when the sinner confessed his sins, and twice a day for general sins, why was another sacrifice needed later?

Hebrews 9:7 says the sacrifice of the Day of Atonement was for, “**the people’s sins committed in ignorance or thoughtlessness.**”

All sins require atonement, just like all forgiveness follows repentance.

But since these sins were “**committed in ignorance,**” **repentance was determined by the general attitude and behavior toward sin on the Day of Atonement.**

“**It shall be to you a Sabbath of solemn rest, and you shall afflict your souls**” (Leviticus 16:29, 23:32).

The Day of Atonement was the most solemn of all the feasts.

On other feasts the people were to do “**no customary work**” but on

The Day of Atonement they were to do “**no work whatsoever on pain of death**”.

The Day of Atonement was the “Sabbath of Sabbaths”.

“**Any person who is not afflicted in soul on that same day shall be cut off from his people. And any person who does any work on that same day, that person I will destroy from among His people**” (Leviticus 23:29).

So, it was a day of judgment in which repentance of all sin, both known and unknown, was determined by afflicting their soul (this is an inward attitude) plus there was an outward symbol of obedience (the Sabbath of solemn rest).

It symbolized their willingness to obey all His commands. “How long do you refuse to keep My commandments and My laws? See! For the Lord has given you the Sabbath” (Exodus 16:28,29).

A Profession of Repentance or Faith Didn’t Cover All Future Behavior.

They Had to Continue in Repentance and Submission.

- “**To those who by persistence in doing good seek glory, honor and immortality, He will give eternal life.**” (Romans 2:7).
- Jesus is “**able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them**” (Hebrews 7:25).

- “But if a righteous person turns from their righteousness and commits sin and does the same detestable things the wicked person does, will they live? None of the righteous things that person has done will be remembered. Because of the unfaithfulness they are guilty of and because of the sins they have committed, they will die.” Ezekiel 18:24

4. The Holy of Holies

Yom Kippur was the only time the High Priest could enter the Holy of Holies. The High Priest sacrificed a Bull that would cover the sins of the priesthood. He would be totally covered in blood from making the sacrifice.

Then he would go through the veil that separated the holiest of places from the rest of the Temple. The veil represented the separation between God and man due to man's sin.

Jesus was and is the veil, so when He died on the cross for sin, which separated us from God, the veil (His body) was torn.

Then he went into the Holy of Holies to pour the blood on the cover of the ark, the **Kapporet** - or the Mercy Seat. **Kapporet** is related to Kippur – it's translated **purge, atone, expiate, and propitiate**.

Essentially, it's the cross. It's the paying of a ransom to redeem; or "to atone by offering a substitute." The "blood of life" of an innocent animal was required in exchange for "the blood of life" of a guilty person. A sacrifice was required.

The priest entered with incense before him as he approached the ark and sprinkled the blood on it. On this Most Holy Day of The Year, the rabbis agree that the priest's motion should be "ke-mazlif" (כמצליף), or "As If They Were Whipping Someone".

Here is how it is written in the Mishna and the Babylonian Talmud: "The motion is once upwards and seven times downwards, aiming to sprinkle neither upwards nor downwards but kemazlif [making the movement of swinging a whip]".

Some have suggested that originally it was the word "ke-matzliv" – "Like A Cross", instead of like a whip, but the obvious implications of this were too much for the Jewish sages and it was changed to "ke-mazlif" instead.

After the Bull, he would take 2 goats to cover the sins of the people:

"Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. Then he is to take the two goats and present them before the Lord at the entrance to the tent of meeting. He is to cast lots for the two goats - one lot for the Lord and the other for the scapegoat."
Leviticus 16:6-10, 21-22

The high priest put both his hands into a wooden case, and took out two labels, **one inscribed "for Yahweh" and the other "for absolute removal" (or "for Azazel")**.

"Aaron shall bring the goat whose lot falls to the Lord and sacrifice it for a sin offering."

The Lord's Goat symbolized Christ, who took upon Himself the penalty for our sins. Our sins have been transferred from their soul to His, He has died for those sins, and the sinner is judged to be perfect as if he had never sinned.

"But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the wilderness as a scapegoat. He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat's head. He shall send the goat away into the wilderness in the care of someone appointed for the task.

The goat will carry on itself all their sins to a remote place;”

He would throw it over a cliff - Both goats died so that the people's sins would be forgiven.

The Talmud states (ib. 39a) that: A strip of scarlet-dyed wool was tied to the head of the scapegoat which would turn white as soon as the goat was thrown over the precipice as **a sign that the sins of the people were forgiven. It didn't always turn white.**

5. Everything Changed

Beginning with the death and resurrection of Jesus, the strip of scarlet-dyed wool that was tied to the head of the scapegoat **never again turned white as a sign that the sins of the people were forgiven.**

The Talmud bears record to a spiritual decay among the people, such that murders became so widespread that the Sanhedrin ceased to adjudicate capital crimes such as homicide.

The miracle of the thread turning white was to show them (and us) that if we confess our sins, He is faithful to forgive them. When Jesus died on the cross it tore the curtain forever and a permanent sacrifice was made and accepted for everyone forever

Jesus wasn't "just another sacrifice" for the sins of man. Hebrews 9 described the incomparable effect of His sacrifice:

"For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another - He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself."

Orthodox Judaism records in Tract Yoma 39 of the Talmud that from 30 AD [That was when Jesus was crucified] until 70 AD [That was when the temple was destroyed], God no longer accepted the animal sacrifices commanded for the Day of Atonement.

Since the time of Moses and Aaron, the High Priest would cast lots for the two goats which were to be offered as sacrifices on Yom Kippur. One lot was for the goat to be sacrificed on the altar, for God and the other was called "Azazel" for the goat cast out into the wilderness for the removal of sins [Leviticus 16:7-10].

As the Priest cast the lot **if he found it in his right hand it was a good omen, indicating that God had accepted the sacrifice.** However, **if the High Priest drew it in his left hand, this indicated the Lord's displeasure and even rejection of the sacrifice.**

During the tenure of Shimon HaTzaddik, **the lot for God always arose in the High Priest's right hand...but during the forty years prior to the destruction of the Second Temple, the lot for God did not arise in the High Priest's right hand at all.**

The same result for 40 years, a lot cast into the left hand, carries a statistical probability of over 1 in a trillion chance!

So too, **the strip of crimson** wool that was tied to the head of the goat that was sent to Azazel **did not turn white** [indicating that the sins of the people had been forgiven], **and the westernmost lamp** of the candelabrum **did not burn** continually [as a sign that God's presence rested upon the nation].

And during the tenure of Shimon HaTzaddik, **the fire on the arrangement of wood on the altar kept going strongly, perpetually by itself**, such that the priests did not need to bring additional wood...**From then onward...the priests could not avoid bringing wood to the arrangement throughout the entire day.**

It's clear that for Orthodox Judaism to make such notations in the Talmud dealing with the lot, the wool strip, the lamp, and the wood on the altar meant that they believed something of major significance had taken place which demanded an explanation relating to their most critical Festival sacrifice. Changes to the lot, the wood, the wool strip, or the lamp would all have been considered a significant miraculous sign but taken together over the same 40-year period meant these events were impossible to ignore.

The 40 years were a period of testimony and testing for the Jewish people that the sacrificial system had been completed by the death of Jesus on the cross. 40 is a typical number of testing throughout the Bible. While animal sacrifices continued to be offered in the Temple while it stood, without intending to, the Talmud offered historical support for the significance and reality of the death and resurrection of the Messiah.

Apparently, God had established several obvious signs relating to the High Priest's actions that everyone could see to know if their sins were forgiven. It was clear that after the death of Jesus, the sacrificial system was no longer accepted by God for the forgiveness of sins.

One of the more interesting signs included the garments of the High Priest. After completing his sacrificial tasks, the garments of the High Priest were covered with blood (Lev. 6:27). Only after this blood was absorbed did the LORD accept the sacrifice. One midrash said that as the High Priest hung out his garments, a miracle took place in which his garments turned from bloodstained crimson to white, bringing alive Isaiah 1:18.

Obviously, those who rejected Yeshua Jesus as their Messiah found themselves in a bad place, uncovered, unforgiven, unatoned.

It's not easy for everyone to adjust to no longer having a temple to make sacrifices. Among Ultra-Orthodox Jews there is a custom or sort of "scapegoat" ceremony that is performed before erev Yom Kippur. In this ceremony verses from Psalms Job are recited, then you swing a live chicken around your head three times and declare: "This fowl shall be in my place, it shall be my atonement, my expiation. It shall go to death, and I shall proceed to a good, long life and peace." The person's sins are symbolically transferred to the chicken, which is then taken to a butcher to be slaughtered and given to the poor for their Erev Yom Kippur meal. Jewish scholars explained that since the Hebrew word *gever* can mean both "man" or "rooster," the punishment of the bird could be substituted for that of a person.

6. For Many Days

A prayer often heard at the conclusion of Orthodox Jewish services is called the "Ani Ma'amin" or, "I believe." The full prayer says, "I believe with perfect faith in the coming of the Mashiach; and even though he may tarry, nevertheless, I wait each day for his coming."

Sadly, at His first coming, Jesus did not meet the expectations of the Pharisees, they rejected Him because they were jealous of Him; plus, they were expecting the one called the "Mashiach ben David", who would rule on the throne of David, bring judgment to the wicked, and restore the Temple and the Kingdom to Israel. So, to this day, Orthodox Jews anxiously await the arrival of a Messiah, still believing he could come at any time.

Hosea 3:4-5 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

That prophecy speaks of a period of time called, "for many days" when Israel would be without a King, or Prince, or a sacrifice, or other religious articles -- but that in the latter days (literally "the End of Days") the nation will return, and seek the Lord and the Messiah.

We are currently living in those "Many days" and have been for nearly 2,000 years.

But this period isn't the first time God had to play hardball with us.

East of the Garden

In Revelation 13:8 Jesus is called, **the Lamb who was slain from the creation of the world.** 10 days after their creation, the first Yom Kippur occurs. Sin happens and spiritual death happens. But blood must be spilled to cover their sin. God doesn't desire to kill Adam and Eve

At creation, they were covered in light or glory but now it's gone so they are naked.

So, **God makes a sacrifice.**

He places their sins on the animal and kills it to **make them coverings with its skin.**

The Hebrew meaning or concept of that word **covering is anointing.**

So, He restores their anointing. With what? The blood of that sacrifice.

Without shedding of blood there is no remission or removing of the sin.

And then **God casts them out of the Garden to the east.**

The first animal was killed to make them clothes and restore their anointing.

Adam and Eve leave the garden clothed with that animal.

In a sense **they are the second goat walking off into the wilderness never to return.**

This is the next picture of Christ slain from the foundation of the world.

Jesus will be called the second Adam and so is the first goat,

And **on the Cross when He is slain outside the city, He is the scapegoat.**

The Day of Atonement is closely connected to Ascension Day and have been since the beginning in the Garden.

On the Day of Atonement, the "scapegoat" was led through the Eastern Gate toward the Mount of Olives where it would disappear from view, as it fulfilled the removal of sins from the people. **"He shall send the goat away into the wilderness in the care of someone appointed for the task.**

The goat will carry on itself all their sins to a remote place." Leviticus 16

It's the exact same path up the Mount that Jesus took with His disciples on the 40th day after His resurrection. Jesus climbed to the top of the Mount of Olives and Ascended into heaven, showing that our sins are removed as far as the east is from the west!

“And Jesus came and spoke to them, saying, **“All authority has been given to Me in heaven and on earth.** Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, **I am with you always, even to the end of the age.**” Matthew 28:18-20

“Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, “Men of Galilee, why do you stand gazing up into heaven? **This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.**” Acts 1:9-11

The last place He left is the first place He will return:

“Then the Lord will go forth and fight against those nations, **as He fights in the day of battle. And in that day His feet will stand on the Mount of Olives**, which faces Jerusalem on the east. **And the Mount of Olives shall be split in two**, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south. **Then you shall flee through My mountain valley...**” Zechariah 14:3-5

7. What is Atonement?

The Day of Atonement implies that we need atonement, so what is Atonement?

A separation occurred between God, who is holy, and man, who was holy but sinned, and now needs a way to be reconciled to God. Adam and Eve's choice to sin made everyone guilty before God, without hope.

Until God made a way. Christ, the sinless lamb, took upon Himself the sins of the whole world, that we might receive atonement for our sins and be reconciled to God. To accept His atonement for sin is to acknowledge one's sin and receive His sacrifice. So, reconciliation is not only possible it's called the Good News.

"For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." (Romans 5:19).

The word Atonement is used a lot in the Old Testament for sacrifices that were made for the people to be holy before God, and thus at one with God. The New Testament uses the word **reconciliation** for **atonement** because that is the literal interpretation of the word.

Micah 7:18-19 **"Who is a God like You, who pardons iniquity and passes over the transgression of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy. He will turn again, He will have compassion on us, and He will subdue our iniquities. Yes, You will cast all our sins into the depths of the sea."**

In Hebrew **mercy is the word רַחֲמִים [kheh'-sed]** which has no exact counterpart in English. It's usually translated as mercy, kindness, or lovingkindness, but has a much deeper meaning.

Checed is not used randomly of kind deeds, because it represents the attitude required when two people are in covenant. It contrasts man's frailty with God's steadfast reliability; though Israel be faithless, yet God remains faithful still. The loving-kindness is wholly undeserved. God's passion for righteousness is so strong that he could not be more relentless in his demand for it, but God's persistent love for his people is more insistent still.

"My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father - Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. We know that we have come to know Him if we keep His commands." 1 John 2:1-3

As Christians, we are born again. Because of Jesus, every day is our Day of Atonement. We have a New destiny and a new eternity that are determined by our relationship with Jesus. As we repent of our sins and put our faith in Jesus, He saves us by grace through faith.

And because we do still sin, we need an advocate. **"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."** 1 John 1:9

What is the Modern Day of Atonement?

On the Sabbath in Israel, everything shuts down. Absolutely nothing will be open. No Radio, No Television, No Cable; Even the Street Lights Won't Work!

How strong is the power of the law and the fear of judgment in Israel?

60% of Jews in Israel will fast for Yom Kippur. But only 50% say they believe in God or pray.

Originally, **bloody sacrifices were the focus on all the Feasts**, because without the shedding of blood, there is no remission of sin. But with no temple, no priesthood, and no ability to offer sacrifices since the Romans destroyed the temple in 70AD, the Jews focus on God's commands to fast, rest, and repent to remove potential judgment.

So, instead of focusing on the blood sacrifice (which they understood to mean by their Messiah), their eyes are on their own acts of righteousness to honor God and get them to heaven. Between Yom Teruah and Yom Kippur are ten days known as Yamim Noraim, The Days of Awe, which seal your fate for the upcoming year by determining whether your name continues to be written in the Book of Life.

The 40-days from Elul 1 to the Day of Atonement was the third time up Mount Sinai for Moses. He broke the first set of commandments when he saw the golden calf. He went up a second time to ask forgiveness for the people and then went up the third time to get the set of commandments that would go in the ark of the covenant.

This 40-day period is where we first hear about the "Book of Life", **"So Moses went back to the Lord and said, "Oh, what a great sin these people have committed! They have made themselves gods of gold. But now, please forgive their sin—but if not, then blot me out of the book you have written."** The Lord replied to Moses, **"Whoever has sinned against me I will blot out of my book. Now go, lead the people to the place I spoke of, and my angel will go before you. However, when the time comes for me to punish, I will punish them for their sin."**

As a result, Jews spend the Days of Awe in great reverence, aware of the holiness and judgment of God, causing repentance, reconciliation, forgiveness, and a focus on moral conduct. Then after Yom Kippur, for many, it's back to life as usual. But, the Days of Awe are not just once a year; they are every single day of our life. But even then, blood is still required to cover our sin.

8. How and Why Do Christians Celebrate the Day of Atonement?

The Day of Atonement is what we call the end times Judgment Day. One day we will all stand before God and He will ask, "Did you do justly, did you love mercy, and did you walk humbly with Me?"

But there is one more question that is infinitely more important because the life and death of each of us hang on it. That question is **"Do I know you and do you know me?"** Everyone, Jew, and Gentile needs Jesus if they are to know peace at the final judgment.

We can't become right with God (righteous) from what we do or even obedience to the law. Righteousness comes by faith. Trusting in Jesus to be in charge or resting in confidence. This resting is encountering Christ intimately - becoming one with Him and His will.

In Colossians chapter two Paul says, "Don't let any man judge you in respect to holy days, new moons, Sabbath days: Which are all a shadow of things to come; for the substance is of Christ" (Colossians 2:16-17).

In other words, the Sabbath days were just a shadow of things to come. Substance creates a shadow. The substance is Jesus.

Sabbath days were all looking forward to Jesus who would bring rest.

When we take the day off from all labor – we are providing a testimony for God, ourselves, and everyone else that we completely rely on God for every breath and eternity.

Rosh Hashanah was the creation of man – 10 days later - Yom Kippur was probably the Fall of Man. This was the day that Adam missed his appointment with God (to walk in the cool of the day) This was the day God killed animals to make skins for Adam and Eve.

Why do we to Fast - because we have learned from the failure of Adam and Eve

We are choosing not to eat from the Tree of Knowledge

As we return to the Garden spiritually to start anew our walk with God.

Two things are required - Rest and Fasting.

1. **Resting represents death so we wear white to represent death** – burial clothes are white.

Erev [the evening of] Yom Kippur is the only night of the entire Jewish calendar when a tallit (prayer shawl) is worn in the evening.

The Jews wear white to live all day as if they were dead (fasting).

It's humbling yourself before God and a reminder that you are mortal.

Burial Clothes Have No Pockets (no possessions can be taken - only the Word and good works) One of the fringes (tzitzit) is cut off - it represents the law - the dead are no longer under the law.

2. **Yom Kippur is the only holiday that Fasting is explicitly commanded by the Lord -**

Leviticus 16:31 "It is a Sabbath of solemn rest for you, and you shall afflict your souls.

It is a statute forever." Afflict doesn't mean to punish yourself but to humble yourself.

*****The Yom Kippur fast is never allowed to jeopardize health. Those too ill to fast, or to fast fully, are prohibited from doing so. Those who need to take medication are allowed, as are pregnant women or women who have just given birth.**

The Jews go a bit further: they abstain from food and drink, don't bathe, or anoint their bodies, don't wear leather shoes, and abstain from marital relations.

Traditionally they have a big meal on the eve of Yom Kippur (tonight) and then one following Yom Kippur (tomorrow night), and you wish everyone present a Tzom Kal - an "easy fast."

Sadly, for the Jews it's not a day of rest but of even more religious service. Most of Yom Kippur is spent at the synagogue praying and listening to chants. Yom Kippur is the only Jewish Holiday that requires five separate services for the observant Jew to attend! They believe it is your last chance to change the judgment of God and to demonstrate your repentance and make amends.

Isaiah 58 describes what God calls fasting on a Holy Day:

“Turn away your foot from doing your pleasure on My holy day. Call the Sabbath a delight, the holy day of the Lord honorable. Honor Him by not doing your own ways Nor finding your own pleasure - Nor speaking your own words.”

Isaiah 58 also describes what God calls fasting on an Ordinary Day:

“Is this not the fast that I have chosen: To loose the bonds of wickedness
To undo the heavy burdens; To let the oppressed go free
To break every yoke; To share your bread with the hungry
To bring to your house the poor who are cast out
When you see the naked, to cover him; To not hide yourself from your own flesh.”

Jesus said that He came not to do His own will, but the will of His Father.

He fasted from His glory and heaven, to come to serve and not to be served.

This is an example to us - We fast – deny ourselves – so that we can grow in the desire to serve others.

9. Jonah

If we go back 40 days ago to the first day of Elul, you may remember it was the beginning of a **40-day period of repentance**. It was when **Jonah left** for 40 days to tell Nineveh to repent; **Moses went back up Mt. Sinai** to get a new set of commandments after he smashed the first ones when he discovered the Golden Calf; and it was on Elul 1 that **Jesus went into the wilderness** for 40 days. **On the Day of Atonement, Moses came down from Sinai**, Jesus began His ministry, but Jonah, due to his original disobedience, continued his ministry in Ninevah.

As Yom Kippur arrives, many Jews are focused on teshuvah – repenting and returning to reconnect with God with all our hearts. But a lot of people are doing nothing. Why? **The events of the last few years may have led to some hurt feeling building up in our relationship with God!**

We all long for close to Jesus, but anger can build up down deep inside when we go through times we just don't understand. Sometimes we can want to just run away from Him entirely. So, where does that leave us as we arrive at the holiest day of the year?

Ironically, the Jews read the book of Jonah (Yonah) on the Day of Atonement. He's kind of the poster child for people who have hidden hurts toward God. Jonah runs away from God and rebels against God. But he also is a good example of at least a partial *teshuvah*. He repents and returns and then obeys; but then his heart gets hard again when he misunderstands God's grace. Sages give a few reasons we read Jonah now:

1. The book reminds us of God's infinite mercy. If God could forgive Nineveh, then no one is beyond God's reach. He can forgive us of our many sins.
2. Secondly, the people of Nineveh set an example or model of fasting, deeds, and repentance that should be followed.
3. Thirdly, Jonah reminds us that everything is in God's hands. We can't escape God's justice or His providence. He will forgive great sins if only we will repent and turn to Him. Job's story includes all the themes of Psalm 24: **"The earth is the LORD's and all that it holds, the world and its inhabitants. For He founded it upon the ocean..."**
4. The name Jonah is closely related to a Hebrew word meaning "aggrieved". Jonah is the son of Amitai, which means truth. So literally he is the son of truth and yet refuses to speak the truth to his enemies in Nineveh. He seeks the truth, but not forgiveness. And when finally forced to go, his call or truth is heard loud and clear.

In Matthew, when Jesus is asked for a sign by some of the scribes and the Pharisees, he says the sign will be the sign of Jonah, restoration or resurrection after three days. **"For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here."**

We read Jonah as we are experiencing the depths of thirst and hunger so that we place ourselves into his sandals - we are all Jonah. The task is too great, too daunting. We function day to day believing that our prayers will lead to certain outcomes; but we have doubts, anger, and we realize that we don't understand how anything works. We read Jonah to be reminded that praying is like Jonah entering the stomach of the fish. It's the darkness and unknown that makes us call out to God, because we can't solve the problems of life.

All Vows

The first prayer service of Yom Kippur takes place prior to sunset.

This service is called **Kol Nidrei, (coal need-rey)** which means, “**All Vows**”. Those words are chanted three times as a legal formula to break any vows they had been forced to swear because of persecution (especially during medieval times). Since they take vows very seriously, this formula was developed to enable them to be absolved of any vows made under duress.

Kol Nidrei isn't a free pass. It has no effect on vows or promises that we make and break with other people. They remain valid and, if broken, forgiveness and absolution must be sought from the people affected - not from God. The Talmud teaches, “Yom Kippur does not forgive transgressions between a man and his fellow - until (or unless) he seeks forgiveness from him directly.”

Kol Nidrei Prayer

Light is sown for the righteous, and for the upright in heart, joy. All vows, and things we have made forbidden on ourselves, and oaths, sworn and dedicated, may it come to us at a good time. We regret having made them; may they all be permitted to be forgiven, eradicated, and nullified, and may they not be valid or exist any longer. Our vows shall no longer be vows, our prohibitions shall no longer be prohibited, and our oaths are no longer oaths.

Forgive the entire congregation of the children of Yisrael and the stranger amongst them, for the entire people sin unintentionally. Please pardon the sins of this nation in accordance with the greatness of Your lovingkindness; as You forgave this people from when it left Egypt until now. And there it is said: And Adonai said, “I have pardoned [them] as you have asked”.

Yom Kippur ends the next evening with a נְעִילָה N'ilah, which is a concluding service, or literally a “locking” service. It's a metaphorical locking of the heavenly gates at the end of the day when and the sounding of the shofar.

Teshuvah

Teshuvah is really done at all times, but especially beginning in Elul, during the Days of Awe; because we are forgiven, we in turn are to show mercy and forgiveness to others.

Teshuvah or “turning back around to face Him”, is shown not only by repentance, but also by intentionally finding ways to do good to others.

Acts 3:19 “Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord.”

Repent – sins are removed – times of refreshing come

We want to get our way and be refreshed by people (spouse) or things

If we turn to God, He will remove the things that are hindering us from being refreshed

He is our Bridegroom – when we submit to Him everything changes

These 10 days are all about focusing on our choices and how they determine our destiny.

Leviticus 10:11 “distinguish between holy and unholy, and between unclean and clean”.

Every time we repent - we are turning around and turning away from a sin that we are committing.

So, we are changing our destiny by changing our direction.

We all make choices, some good and some bad, but we can't choose the consequences of our choices. Those are inherent in the choices. We are all becoming something and someone beyond ourselves. No one is shocked when they harvest tomatoes unless they planted something else. Still, we all hope to escape the fruit of our worst decisions.

10. Judgment Day (Unpacking Revelation)

John's encounter with Jesus (**The Book of Revelation**) takes place on the **Day of Atonement**

Revelation 1:10 "I was in the Spirit **on the Lord's Day**, and heard behind me **a loud voice, as of a trumpet...**"

The first thing John heard was a voice "like a trumpet".

The Feast of Trumpets announces the Days of Awe including the Day of Atonement.

The phrase "The Lord's Day" (i kyriaki imera) is a Greek phrase unique to the Bible.

By the 2nd Century it was applied to Sunday, but there is no Biblical reason to use it that way.

The only day that Jesus refers to as His Day is the day of His coming:

"For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also **the Son of Man will be in His day**" (Luke 17:24).

"The Lord's Day" may simply be another way of saying "the Day of the Lord."

The Day of Atonement was and will be the Lord's Day...it was a day of judgment, in which the true spiritual condition of everyone was revealed, and it will be when He returns to bring judgment to the earth and rescue His people.

This First Part of the Judgment is a Courtroom Scene for The Investigation

In Daniel 7, he, "**watched till thrones were put in place... the court was seated and the books were opened.**"

Ten thousand times ten thousand stood before Him." (Daniel 7:10).

The same number of angels is present in the judgment scene of Revelation -

"I heard the voice of many angels around the throne...and the number of them was ten thousand times ten thousand, and thousands of thousands." (Revelation 5:11).

In Daniel 7...**books were opened.**"

In Revelation 20:12 **"Books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books"**.

Since Revelation is written in a chiasmic structure, we can see the investigation in chapters 4 and 5 and then also see the verdict carried out by the 144,000 in chapter 14.

Another key symbol in the investigation phase are eyes:

The Lamb Has Seven Eyes (5:6), and the "four living creatures" who are "around the throne" are "full of eyes in front and in back...around and within" (4:6,8).

Eyes symbolize the Lord's judgment and separation of the righteous from those who are not.

The "eyes of the Lord" have two related functions: to watch and protect His children, and to discern the wickedness of His enemies.

"The eyes of the Lord are in every place, keeping watch on the evil and the good" (Proverbs 15:3)

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him" (2 Chronicles 16:9).

7 Lamps 7 Spirits

"And there were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Revelation 4:5). Even while the judgment of the "Day of Atonement" is being carried out, the daily intercessory ministry of Jesus (the lamps, the bread, and the incense) is still taking place.

"He [Jesus] is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them" (Hebrews 7:25).

Since the "seven lampstands...are the seven churches", seven lamps show the presence of the Spirit. Jesus is "the true Light which gives light to every man coming into the world", but while He is in heaven He has sent the Holy Spirit to bring His light through the fruits and gifts of the Spirit in the lives of believers.

Do Justly, Love Mercy, and Walk Humbly

Ordinarily, the High Priest's outfit had bright colors and a breastplate of precious stones. But on Yom Kippur, the high priest was required to take off the glorious robes in exchange for simple, white linen garments, in order to go into the holy of holies.

He looked just like any other priest. This foreshadowed Jesus, our great high priest, putting aside his heavenly glory and putting on flesh to become one of us - and yet remaining holy.

The High Priest wore a crown of pure gold called a Nezer, which comes from the word "nazar". This word "nazar" means to dedicate, consecrate and sacredly separate. The word "nazarite" (they vow to be separate from the world) comes from this root.

We are all called "a royal priesthood" in 1 Peter 2:9, and we also are called to live a holy life, dedicated to God and separated from the world in our thoughts and intentions.

Daily, negativity, cynicism, and impurity are battling for our focus, so we will dwell on things that are depressing, impure and evil. But these thoughts must be taken captive before they get a foothold. If we Crown ourselves with thoughts that are pure, then we will be changing the world around us.

Philippians 4:8 says, "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable-if anything is excellent or praiseworthy-think about such things. "

What does repentance look like? We pursue a deeper level of dedication and consecration.

"Therefore, since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God." 2 Corinthians 7:1

Romans 12:2 "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is that good and acceptable and perfect will of God."

I believe the most important message you can take away from this Day of Atonement is that God has called you to be part of a royal priesthood that is not only holy (separate) but is bringing life to the earth by sharing the Gospel with the Lost – to Bring Atonement to the World!

11. The 7 Churches

In Revelation, we see Jesus as the great High Priest in the heavenly sanctuary, walking among, “**the seven lampstands which...are the seven churches**”. He had in His hand seven stars, which are “the angels of the seven churches”. Jesus, in His priestly position in the heavenly sanctuary, has the angels of the whole Church in His hand, not just of seven first-century churches in Asia Minor. His judgments and counsel to each of the churches is important for us to focus on during the Days of Awe and especially the Day of Atonement to make sure we are not the ones He’s describing.

To Ephesus He says

“I know your works, and your labor, and your patience, and how you cannot bear those who are evil, and you have tested them who say they are apostles, and are not, and have found them liars.” You are judging others correctly to help them and set them free.

“Nevertheless I have somewhat against you, because **you have left your first love. Remember therefore from where you are fallen, and repent, and do the first works; or else I will come to you quickly, and will remove your candlestick out of its place, unless you repent.**”

In other words, without love you have no reason to exist.

But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

The Nicolaitans **considered it irrelevant if Christians committed adultery** or ate foods which had been offered to idols **since it was the soul and spirit that were important, not the deeds of the body**. Jude described them as, “Certain men have crept in unnoticed...who turn the grace of our God into lewdness... defile the flesh, reject authority, and speak evil of authority...these are sensual persons, who cause divisions, not having the Spirit.”

To Smyrna:

“Fear none of those things which you shall suffer. Behold, the devil shall cast some of you into prison, that you may be tested; and you shall have tribulation ten days. Be faithful to death, and I will give you a crown of life.”

To Pergamos:

“I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So you also have those who hold the doctrine of the Nicolaitans, which I hate. Repent; or else I will come to you quickly and will fight against them with the sword of My mouth.”

To Thyatira:

“I know your works, and love, and service, and faith, and your patience, and your works; and the last are more than the first. Nevertheless I have a few things against you, because **you allow that woman Jezebel, who calls herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed to idols.**”

“And I gave her space to repent of her fornication; and she did not repent. Behold, I will cast her into a bed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.

And I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts; and I will give to every one of you according to your works.”

Jezebel calls herself a prophetess – these are ministers and pastors.

They are teaching that sin is OK...You don’t need to repent. Because you are covered by grace.

Ezekiel 3:18 “When I say to a wicked person, ‘You will surely die,’ and you do not warn them or speak out to dissuade them from their evil ways in order to save their life, that wicked person will die for their sin, and I will hold you accountable for their blood.”

Jezebel is very present and very easy to recognize.

To Sardis:

“I know your works, that **you have a name that you live, but you are dead.**

Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God.

Remember therefore how you have received and heard; hold fast, and repent.

If therefore you do not watch, **I will come upon you as a thief**, and you will not know what hour I will come upon you.

You have a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white, for they are worthy. He that overcomes, the same shall be clothed in white raiment; **and I will not blot out his name out of the Book of Life**, but I will confess his name before My Father and before His angels.”

To Philadelphia:

“Because you have kept the word of My patience, I also will keep you from the hour of trial, which shall come upon the whole world, to test those that dwell on the earth. Behold, I am come quickly; **hold fast which you have, so that no one takes your crown.**”

To Laodicea:

“I know your works, that you are neither cold nor hot; I would that you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth. Because you say, I am rich, and increased in goods, and have need of nothing; and do not know that you are wretched, and miserable, and poor, and blind, and naked. I counsel you to buy from Me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness may not appear; and anoint your eyes with eye salve, that you may see.”

12. Four Living Creatures & Four Tribes

“And Before the throne there was a sea of glass, like crystal; and in the midst of the throne, and round about the throne, were four living creatures, full of eyes in front and behind. And the first living creature was like a lion, and the second living creature was like a calf, and the third living creature had a face like a man, and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings about him; and they were full of eyes within. And they do not rest day and night, saying ‘Holy, holy, holy, Lord God Almighty, who was and is and is to come’” (Revelation 4:6-8).

These living creatures are the same as the ones that accompanied the Lord when He took Ezekiel to examine God’s people. “He said to me, ‘Son of man, do you see what they are doing...Go in, and see’...The creatures are “full of eyes” because they are involved in the judgment.

Jewish tradition holds that the faces of these four creatures were the same as those on the standards or “flags” of the 4 leader tribes of Israel as they camped around the sanctuary in the wilderness (Numbers 2).

The Levites camped in the middle, around the sanctuary, while the tribes were camped around in four groups of 3 tribes apiece;

Each leader tribe had a standard (**Lion-Judah, Man-Reuben, Ox-Ephraim, Eagle-Dan**). These are probably spiritual rather than physical tribes since the literal tribes were scattered and lost.

Each creature symbolizes a characteristic of God:

The Lion represents His power and sovereignty

The Calf or Ox His self-sacrificing mercy

The Man symbolizes His righteousness (as seen in the humanity of Christ)

The Eagle His swift justice.

In Revelation the creatures are each depicted with one face, but Ezekiel saw that each creature actually had all four of the faces, reflecting the eternal attributes of God.

The Four Tribes

Judah – To the East

Judah was the tribe of worship, intercession and the kings. The first living creature who is “**Like A Lion**” is a mighty angel who presides over the judgment of those who are of the spiritual tribe of Judah.

Ephraim – To the West

Ephraim became the leader in the idolatry of Israel. Jeroboam was an Ephraimite and made two golden calves to be their gods and set them up in Bethel and Dan.

Ephraim’s Standard Is The Calf Or Ox which should symbolize strength, submission and sacrifice, but as Ephraim departed from the Lord he was associated with calf worship. He symbolizes those who claim to be Christians, but because they mix the true with the false they are actually idolaters.

Ephraim is not included on the list of the tribes that make up the 144,000.

Reuben – To the South

The south was considered to be the land of Egypt, where God’s people went to find salvation from famine in the days of Jacob and Joseph but ended up as captive slaves. Reuben was the firstborn, but he lost his birthright when he slept with his father’s concubine.

His Standard Is The Man, who was created in the image of God, but under the influence of sin, man became the symbol of spiritual weakness and failure.

He tried to intercede for Joseph when the other brothers wanted to kill him, but his intervention was

weak and ineffective. Reuben seems to represent those who “just barely” make it into the kingdom. “Let Reuben live, and not die” (Deuteronomy 33:6).

Dan – to the North

North was the direction of the great enemies of God’s people who conquered and scattered them— Syria, Assyria and especially Babylon.

Early in the time of the Judges, Dan separated himself from the other tribes of Israel in the far north, and his territory was known as a center for idolatry.

His Standard Is The Eagle. The eagle should symbolize justice and protection, but under the influence of sin it came to represent the enemies of God’s people who attack and destroy them. “**Dan shall be a serpent by the way, a viper by the path that bites the horse’s heels so that its rider shall fall backward**” (Genesis 49:16,17).

Dan’s name is not on the list of the tribes included in the 144,000.

The Days of Awe & The Day of Atonement are times for looking inward in repentance so that one’s name is written in the Book of Life

These four tribes represent the four types of “Christians” evaluated in the judgment:

- Strong, Faithful Christians (the lion),
- False “Christians” who are actually idolaters (the calf),
- Weak Christians (the man) and
- So-called Christians who are actually enemies of Christ and His people (the eagle).

Praise To The Creator

“**The living creatures give glory and honor and thanks to Him that sat on the throne, who lives forever and ever**” (Revelation 4:9).

Their primary theme is the holiness of God and they make sure that “**there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb’s Book of Life**”.

13. 7 Things You Need to Understand:

1. The Earthly Sanctuary was just a Shadow...Hebrews 8:
They serve at a **sanctuary that is a copy and shadow of what is in heaven**. This is why Moses was warned when he was about to build the tabernacle: **"See to it that you make everything according to the pattern shown you on the mountain."**

The Tabernacle and then The Temple were a replica of the Throne Room in Heaven that God designed at the time of creation.

Each article symbolized something God has done to save us from our sins.

Therefore, everything is a reflection of Jesus. That's why we can still encounter Jesus when we celebrate the Day of Atonement.

2. When you read Revelation, you are usually looking into the Heavenly Sanctuary. Everything you see relates to the Sanctuary
3. **Each object and piece of furniture speaks of Christ:**
 - The Brazen Altar, His sacrificial death for us
 - The Laver, His cleansing us
 - The Golden Candlestick, His enlightening us
 - The Table of Shewbread, His sustaining us
 - The Altar of Incense, His interceding for us
 - The Veil, His body which was broken for us
It was the only door representing Jesus who said "I am the door"
 - The Ark of the Covenant, His Word in the flesh - humanity and deity in the midst of us.
4. Moses started receiving the instructions for the tabernacle in the 3rd month of the 1st year, and finished building it on the 1st day of the first month of the 2nd year.
This equals 9 months, which represents the 9 months in the womb for Jesus to birth/build His fleshly Tabernacle.
5. The main one in charge of building most of the tabernacle was Bezaleel, from the tribe of Judah, which represented that the Messiah would be birthed through the line of Judah.
6. God would speak to the children of Israel through this tabernacle, representing the Messiah being "the Word". Which is why in John 12 Jesus said He didn't speak his own words, He spoke the words His Father commanded him to speak.
7. The Son is the true Tabernacle of The Father. Revelation 21:3 "Behold the Tabernacle of God is with men and He will dwell with them"

14. The Furniture of Heaven

8 Scenes of The Day of Atonement from Revelation

	Satan's Attack	God's Victory	
1	1:10-3:22	21:1-22:5	8
2	4:1-8:1	19:1-20:15	7
3	8:2-11:19	15:1-18:24	6
4	11:19-13:18	14:1-14:20	5

Chapters 1-13 are Satan's Efforts to Destroy God's People.

1. 1-3 The Church on Earth struggles Against the Attacks of the Enemy & God Sends His Word to the Churches
2. 4-7 The Courtroom in Heaven Assesses Candidates For Eternal Life and Begins Sealing and Protecting its Soldiers.
3. 8-11:19 God Steps Back & Chaos Reigns
4. 11:19-13 Satan's War: The Dragon and Beasts

Chapters 14-22 are God's Ultimate Victory Over Sin and the Devil.

5. 14 The Gospel Goes Forth in Power thru Soldiers and Angels
6. 15-18 God's Plagues, Battles and Judgment
7. 19-20 His Return, Judgment and Millennium
8. 21-22 The Church in The Kingdom Glorified with All Things New

In Each of These 8 Scenes:

There Is Furniture And Individuals In Heaven

That Coincide With The Old Testament Sanctuary Ceremonies

Since Jesus Ascended He Has Been Active As The High Priest Interceding For Us.

- **The 1st Sanctuary Scene** in Revelation 1 introduces the seven churches, and Jesus is dressed in "a garment down to the feet" which was the robe used by the priests in their daily ministration in the sanctuary.
- Jesus is walking among seven golden lampstands, which suggest the seven lamps that illuminated the Holy Place.
- **The 2nd Sanctuary Scene** in Revelation 4 and 5 introduces the Seven Seals, and begins with a door open in heaven; this door is the one separating the Holy Place from the Most Holy Place.
- The Throne of God corresponds to the Mercy Seat that was on top of the Ark of the Covenant in the Most Holy Place.
- **The 3rd Sanctuary Scene** in Revelation 7 and 8 introduces the Seven Trumpets with Jesus taking incense from the golden altar to offer with "the prayers of the saints".
- On the Day of Atonement it's when the High Priest, carrying a golden censer, brings the blood of the sacrifices "inside the veil".
This was the last opportunity for the people to "afflict their souls" to demonstrate their repentance and faith.

In Revelation it's the last chance for repentance during the ministry of the two witnesses.

- **The 4th Sanctuary Scene** in Revelation 11 introduces the war in heaven and the oppression of the Saints by the Beast.
- The focus is on the ark of the covenant or the Law of God as the standard of judgment.
- **The 5th Sanctuary Scene** in Revelation 14 introduces the vision of the 144,000 and the three angels' messages.
- The focus is on the Throne of God and the Mercy Seat.
- **The 6th Sanctuary Scene** in Revelation 15 introduces the Seven Last Plagues with the sanctuary opened and "filled with smoke" so that "no one was able to enter the temple".
- This represents when the priest left the Most Holy Place, and came out of the temple and made a final atonement for himself and for the people. There is no longer blood, sacrifices or the opportunity for repentance.
- **The 7th Sanctuary Scene** in Revelation 19 introduces the Second Coming of Christ, the binding of Satan during the Millennium and the Final Judgment.
- In the Old Testament Day of Atonement this corresponds to when the Scapegoat was taken out into the wilderness, the sacrifice was taken "outside the camp" to be burned, and the priests washed their clothes and bodies and "came into the camp".
- **The 8th And Final Sanctuary Scene** in Revelation 21 and 22 introduces the New Heaven And New Earth where "the Lord God Almighty and the Lamb are its temple... with men, and He will dwell with them".

15. Ha-Kippurim – A Day Like Purim and End Times Prophecy

The scroll of Esther is definitely a foreshadowing of the great end times spiritual war and the final victory Jesus brings. Esther is filled with shadows and types that point to end times prophecies.

Haman perfectly symbolizes the Antichrist; The closest word in Biblical Hebrew for “antichrist” is “tsorer” which is translated as “enemy”. Haman is referred to as “tsorer” four times. Just like Haman tried to annihilate the Jews of Persia, the Antichrist will try to kill every Jew and Christian. Just as Haman wasn’t satisfied to only punish Mordechai but united all 127 nations of Persia in his evil plot, so the Antichrist will unite the nations to attack the people and nation of Israel.

Esther, who prayed and trusted God with her life, is the interceding Church;

Mordechai, who is the first person called “Jewish”, would represent Jews who have discovered Yeshua (Jesus) as their Messiah.

Purim is the Holiest Day???

Esther chapter 9 sums up Purim as, “two days on which they would celebrate in every generation, by every family, in every province and every city as if they were relieved of their enemies all over again, and their lives were transformed from sorrow to joy and from mourning to festivity. There should be feasting, rejoicing, sending food portions one to another and giving gifts to the poor.”

Purim was such a big deal that those two days in Adar are compared to the holiest day of the Jewish year, Yom Kippur (the Day of Atonement). The plural form of the word is **Yom Kippurim (which means “a day like Purim”)**. Keep in mind that Yom Kippur is the one day each year when the High Priest could enter in the Holy of Holies. He would go through the veil or curtain that separated the holiest of places from the rest of the Temple.

The veil represented the separation between God and man due to man’s sin. And that veil represented Jesus, so when He died on the cross for sin, which separated us from God, the veil of His body was torn. The High Priest would be covered in blood from making the sacrifice. Then he went into the Holy of Holies to pour the blood on the Mercy Seat (Kapporet – which means “purge, atone, expiate, and propitiate,” and relates back to the word kippur). But wait, there are probably no two more opposite days in the Jewish calendar than Purim and Yom Kippur.

On Yom Kippur they dress in all white, fast from food and drink and lots of other physical pleasures, and instead devote themselves to prayer and repentance, in hopes that God will write their names in the Book of Life and rescue them from death. Meanwhile, Purim is celebrated loudly in costumes with noisemakers. There is feasting and drinking, giving money to the poor, sending food to a friend, all because God rescued His people.

Yom Kippur is "a day like Purim". Purim is really all about atonement; a day like Yom Kippur when God made a way for all of Israel to be cleansed from a multitude of sin. Purim and Yom Kippur are days of deliverance and salvation. Both look back in history and both we are told to celebrate as if we were actually there and it was happening to us.

Purim may very well be a reminder to us that our wedding day to Jesus is set, so that as we pass thru tribulations, we will hold on to hope knowing that even though evil threatens, victory is guaranteed.

Purim takes place in Adar, the last month of the year. So, prophetically speaking, whatever it represents must be the last thing that is to happen in history.

There is always more than meets the eye when it comes to Feasts. In end times scriptures we are often called **the Bride of Christ**, and we are waiting for our Groom to come and get us and for the wedding supper in heaven (which is the Passover meal). And of course, there is the theme of white robes that runs through Revelation that points to our wedding.

One of the themes of the scroll of Esther is the wearing of royal clothes. Esther wears them to go before the king and is described as being “arrayed in beauty”. When the king wants to show honor to the person who saved his life, Haman, thinking the king is speaking of him hatches a fantastical tribute that would enable him to wear the king’s robes. And after the king appoints Mordechai prime minister, he appears in royal garments. In Christ, we have been clothed with Christ, and His royalty and anointing has become ours.

Revelation 19 “Let us rejoice and be glad and give him glory! **For the wedding of the Lamb has come**, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear.”

Then the angel said to me, “Write this: Blessed are those who are invited to the wedding supper of the Lamb!” And he added, “These are the true words of God.” I saw heaven standing open and there before me was **a white horse, whose rider is called Faithful and True**. With justice he judges and wages war...

The armies of heaven were following him, riding on white horses and **dressed in fine linen, white and clean**. Coming out of his mouth is a sharp sword with which to strike down the nations. “He will rule them with an iron scepter.” He treads the winepress of the fury of the wrath of God Almighty.”