

THE DAY OF ATONEMENT

יום הכִּפּוּרִים

by Avram Yehoshua

[THE SEED OF ABRAHAM](#)

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Unlike Passover, which celebrates Israel's divine deliverance in the springtime from Pharaoh's cruel oppression and slavery, *Yom HaKipurim*¹ (the Day of Atonement, also known as *Yom Kipur*), centered around the High Priest's ceremony that cleansed both him and his House, as well as the nation of Israel, from their sins of the past year, and also the defilement of the Tabernacle that resulted in it being in the midst of sinful Israel. *Yom Kipur* comes on the 10th day of the 7th month, after *Yom Truah* (the Feast of Trumpets) on day one, and 5 days before the 8 day autumn Feast of *Sukote* (the Feast of Tabernacles).² Leviticus 16 gives a detailed account of what happened in the days of Moses and Joshua, etc., with Lev. 23:26-32 declaring how holy this day is to God—those who didn't observe it were 'cut off' from Israel. It was the holiest day of the year and nothing approached it in solemnity—the life of the nation's relationship with God hung in the balance.

Sin's consequences mean separation from God, non-life or death. How can a man in covenant regain his righteous status when he has sinned? God provided for the Hebrew and the nation with the Mosaic sacrifices,³ and once a year through the special national sacrifices for the Day of Atonement. It was a day of affliction and humbling oneself through fasting and turning one's thoughts upon Yahveh and one's relationship to Him, the holy and awesome God who created the Universe, redeemed Israel from slavery, gave Israel His righteous Law (cf. Dt. 4:5-8), nationhood and the land of Canaan as their inheritance.⁴

Animal sacrifice represents the compassionate, yet costly penalty that God exacts for sin—the life of the animal being a substitute for the life of the Hebrew. The animal dies, but is a picture of what should have happened to the Hebrew because of his sin. National atonement for Israel came on this day because of the substitutionary, redeeming sacrifice of a goat. God forgave and cleansed Israel of all her sins of the past year, since the last Day of Atonement. The word *atonement* means to be 'at peace' with God or 'at-one-ment.'⁵ Another word that describes it is reconciliation. God and Israel are in perfect fellowship again, after Israel had broken it. Fellowship is restored as if the sins never happened. The Day is associated with love, mercy, forgiveness and reconciliation. The idea behind the Hebrew verb for atonement, כִּפֵּר *kiper*, is that of sacrifice that redeems and restores the nation. It was a substitutionary, representative sacrifice that totally forgave the people of their sins. It wasn't just 'to cover over the sins until the time of Christ,' as some Christian theologians teach, but a fully effective sacrifice whereas God truly forgave and cleansed Israel of her sins for the past year (Lev. 16:16-17, 30, 33).⁶

¹ *The Day of Atonement* is found in Scripture in the plural (*Yom HaKipurim*; Lev. 23:27-28; 25:9, the Day of Atonements), although today in Judaism it's spoken of in the singular, and without the article (i.e. *Yom Kipur*). In Lev. 16 the phrase 'the day of' is not found, but the word atonement, in the singular, is found 15 times in 34 verses (Lev. 16:6, 10, 11, 16, 17 twice, 18, 24, 27, 30, 32, 33 three times, 34).

² See the [Holy Days Calendar](#) for when the Feasts of Israel and annual Sabbaths are for this year.

³ See [Mosaic Sacrifice and the Blood of Jesus](#), and also, [Mosaic Sacrifice in the New Testament](#).

⁴ Lev. 1-5; Num. 26:53-54; 32:18f.; 34:2f.; Dt. 15:4; 19:14; 25:19; 26:1; 32:9; Joshua 1:6; 11:23; 13:6-7f., etc.

⁵ J. M. Sinclair, general consultant; Diana Treffry, editorial director, *Collins English Dictionary*, Fourth Edition (Glasgow, Scotland: HarperCollins Pub., 1998), p. 95, 'from Middle English phrase *at onement*, in harmony.'

⁶ R. L. Harris, editor; Gleason Archer, Jr. and Bruce Waltke, associate editors, *Theological Wordbook of the Old Testament*, vol. I (Chicago: Moody Press, 1980), pp. 452-453. "The root כִּפֵּר *kafar*" (from which the Piel כִּפֵּר *kiper* comes from) "is used some 150 times...There is an equivalent Arabic root meaning 'cover,' or 'conceal.' On the strength of this connection it has been supposed that the Hebrew word means 'to cover over sin,' and thus, pacify the deity, making an atonement (so Brown, Driver and Briggs in their *Hebrew-English Lexicon*). It has been suggested that the OT ritual symbolized a covering over of sin until it was dealt with in fact by the

All ancient peoples recognized the need for the giving up of a life for the forgiveness of sin and the restoring of fellowship and blessings from their gods. We see this in the old grade B movies where the village virgin is thrown into the fiery volcano as a human sacrifice to appease the anger of the volcano god.

In biblical times Gentiles would sacrifice their newborn infants at ceremonies designed to appease the wrath of the gods. It was a high price to pay for good relations with the gods, but most, if not all of the ancient peoples did it—so great was their fear of, and need for their gods and their ‘blessings.’ Of course, this was Satan they were worshipping, despite the myriad names of the different gods.⁷ The Lord Yahveh forbid Israel to sacrifice their sons (Lev. 20:2-3). The Prophet Micah alludes to this horrific pagan practice when he asks the rhetorical question about what can be done in order to be righteous before God, and then he answers it, saying:

‘Will Yahveh be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my firstborn (son) for my transgression, the fruit of my body for the sin of my soul? He has showed you, oh Man, what is good and what Yahveh requires of you—to act justly, to love (i.e. to imitate God’s) faithful forgiving-loving-kindness, and to walk humbly with your God.’ (Micah 6:7-8 my translation)

The giving of one’s firstborn son for personal sins springboards off of what the surrounding nations were doing in order to be reconciled with their gods, and even Israel succumbed to this horror, too many times.⁸ Satan is a cruel taskmaster and those who walk with him, walk in fear, perversion and death. The God of Israel demanded a substitute animal for forgiveness of sin. Satan demanded human sons and daughters.

The phrase *Yom HaKipurim*, literally, the Day of Atonements or Ransoms, suggests two things:

1. The plural is seen to refer to Aaron and his House (all the sons of Aaron and their families) and Israel being atoned for, as well as the Tabernacle, and,

atonement of Christ. There is, however, very little evidence for this view. The connection of the Arabic word is weak and the Hebrew root is not used to mean ‘cover.’ The Hebrew verb is never used in the simple or Qal stem, but only in the derived intensive stems. These intensive stems often indicate not emphasis, but merely that the verb is derived from a noun whose meaning is more basic to the root idea. Every Israelite was to give to the service of the sanctuary the ‘ransom’ money of half a shekel (Ex 30:12). Egypt, in God’s sight, was given as a ‘ransom’ for the restoration of Israel (Is. 43:3). This word ‘ransom’ is parallel to the word ‘redeem’ (פָּדָה *pada*) in Ps. 49:7. There is a warning that a man guilty of murder must be killed—no ‘ransom’ can be given in exchange for his life (Num. 35:31). From the meaning of כֹּפֶר *kofer* ‘ransom,’ the meaning of כִּפָּר *kafar* can be better understood. It means ‘to atone by offering a substitute.’ The great majority of the usages concern the priestly ritual of sprinkling of the sacrificial blood, thus ‘making an atonement’ for the worshipper. There are forty-nine instances of this usage in Leviticus alone, and no other meaning is there witnessed. The verb is always used in connection with the removal of sin or defilement, except for Gen. 32:20; Prov. 16:14, and Is. 28:18 where the related meaning of ‘appease by a gift’ may be observed. It seems clear that this word aptly illustrates the theology of reconciliation in the OT. The life of the sacrificial animal, specifically symbolized by its blood, was required in exchange for the life of the worshipper. Sacrifice of animals in OT theology was not merely an expression of thanks to the deity by a cattle raising people. It was the symbolic expression of *innocent life given for guilty life*. This symbolism is further clarified by the action of the worshipper in placing his hands on the head of the sacrifice and confessing his sins over the animal (cf. Lev. 16:21; 1:4; 4:4, etc.), which he “then killed.”

G. Johannes Botterweck and Helmer Ringgren, editors; John Willis, translator, *Theological Dictionary of the Old Testament*, vol. VII, pp. 293-294. The Jewish scholar “Milgrom distinguishes two basic understandings of atonement: in one, *kipper* (*kiper*) means ‘purify (ritually);’ in the other, it means ‘redeem.’ When used in the latter sense, the purpose of the *kiper* act is to divert God’s wrath, which would strike innocent and guilty alike...Redemption involves the ritual ‘substitution’ of an animal for a human being. In this usage, *kipper* derives from *kofer*, ‘ransom,’ as may be seen from the collection of ‘atonement money’ as a kind of head tax.”

The idea of the animal’s innocence or sinlessness is pictured in that it must be without spot or blemish (i.e. it must not be diseased, lame or malformed; Ex. 12:5; 21:9; Lev. 1:3, 10; 3:1, 6; 21:16-25; Malachi 1:8). It doesn’t mean that the animal has to be pure white.

⁷ See Alexander Hislop’s Christian classic, [The Two Babylons—The Full Hislop](#).

⁸ See Dt. 12:31; 2nd Kings 16:3; 17:17; Isaiah 57:5; Jer. 7:31; 19:5; 32:35; Ezk. 16:20-21, 26, 31; 23:37, etc.

2. to emphatically declare that atonement for all believing Israel was made. Yahveh, the God of Israel, forgave Israel's many sins by the substitutionary death of a male goat (or a bull in Aaron's case), which was given as a ransom or substitute for Israel.

The goat is an apt picture for stubborn and rebellious Israel (Israel 'after the flesh;' 1st Cor. 10:18). It also symbolizes Yeshua (who *looked* as stubborn as us) as our divine substitute. He gave His life for the sins of Israel 'after the Spirit' (Jews and Gentiles in His Body of Messiah; cf. Gal. 6:16) that we too might be forgiven of our sins for the past year and remain in vital covenant relationship with the Father,⁹ which allows the Father, the Son and the Holy Spirit to continue to dwell within our sinful flesh (John 14:23; Romans 7:7–8:3f.).

WHAT THE HIGH PRIEST DID ON THE DAY

The greatest function of the High Priest of Israel was done on the Day of Atonement as he reconciled sinful Israel with her holy God, Yahveh. The High Priest was not to come into the Holy of Holies, where Yahveh literally dwelt above the Ark of the Covenant in the midst of the Shekinah Glory Cloud, on any day he chose. He could only come on one day of the year—*Yom HaKipurim* (Lev. 16:2, 29), and on that day He had to come with the blood of the bull and the blood of the goat, on two different occasions.

In the morning, Aaron was commanded by God to bathe and to put on simple linen garments to perform his high priestly function on this day (Lev. 16:4). These were not the majestic and glorious clothes that God had designed for him that he usually wore (Ex. 28:1f.), which reflected his esteemed position in Israel (and Yeshua in His glory), but simple linen clothes representing purity, humility and holiness, symbolic of Yeshua on Earth as a man, not "dressed" in glory.

Aaron then sacrificed a bull for his own sins and those of his House (Lev. 16:3, 6) and brought its blood, as well as incense on a censer with live coals, into the Holy of Holies. The incense cloud would render it impossible for Aaron to actually see God above the gold Ark lid, so that he wouldn't die (Lev. 16:13). He would sprinkle the blood of the bull upon the *gold Lid* or *Cover* of the Ark of the Covenant (poorly translated into English as the *mercy seat*), seven times (Lev. 16:13-15). Then he would also sprinkle the blood of the sacrificial bull seven times upon the ground in front of the Ark of the Covenant.

After that he would receive two goats from the community, and whichever the lot fell on would be the sin sacrifice for believing Israel to Yahveh (Lev. 16:5). He would repeat the same procedure with the blood of the goat as he had with the blood of the bull (16:3, 11-15). After this Aaron would place the goat's blood on all the articles of the Tabernacle,¹⁰ cleansing each item from the defilement of having been in the midst of sinful Israel for the past year (Lev. 16:16-19).

Once atonement was made for all believing Israel and the Tabernacle (Lev. 16:16, 20), Aaron would take the second goat, which was still alive, referred to in Hebrew as *Azazel* or colloquially known as the 'scapegoat,' and placing his hands upon its head, confess all the sins of Israel upon it (16:21).¹¹ This goat would *not* be sacrificed, but be led into a barren place in the Wilderness and left there (Lev. 16:8, 10)

⁹ Yeshua, as the Passover Lamb (John 1:29), allows believers to enter into covenant with the Father. Inherent in His covenantal sacrifice are the themes of the five major Mosaic sacrifices (cf. Is. 42:6), as well as the sacrifice of the goat on the Day of Atonement. (See p. 1, note 3.)

¹⁰ The seven branched gold Lampstand, the wood-gold Altar of Incense, the wood-gold Table, which held the Bread of Yahveh, the bronze Wash Basin and the bronze Altar of Sacrifice.

¹¹ Botterweck, *Theological Dictionary of the Old Testament*, vol. VII, p. 295. "The hand laid on the animal (Lev. 1:4; 3:2, 8, 13, etc.) identifies the sinner with the sacrificial victim to be slain and *symbolizes the offering of his own life*. The treatment of the blood (Lev. 4:25, 30, 34; 16:14f; Ezk. 43:20, etc.) completes the symbolism: by applying the blood to the altar, the priest carries out the symbolic *surrender of the worshipper's own life to the sanctuary and thus*" to God Almighty.

bearing the sins of Israel ‘on its head’ (16:22).

Aaron would then bathe a second time, change his clothes into his glorious high priestly garments (Lev. 16:23-24) and sacrifice two rams as whole burnt sacrifices; one for himself and his House, and one for Israel.¹² Both the bull that Aaron had used for his own sin sacrifice and that of his House, and the goat that was sacrificed for the nation and the cleansing of the Tabernacle, were not offered up on the bronze Altar of Sacrifice, but were taken outside the Camp of Israel and burned in their entirety (16:27).

This ceremony for the Day of Atonement took place midway through the biblical year, six months after Passover, in the 7th biblical month on the 10th day of the month (Lev. 16:29). It’s a day when God states that Israel is (fully) cleansed and forgiven from all her (past) sins of the past year (Lev. 16:30). The number 7 denotes holiness, perfection and completion, as in the perfect and complete 7 days of Creation Week, with its 7th day blessed and made holy by God (Gen. 2:1-3); and also the 7 days of consecration for the Priesthood of Aaron and his sons (Lev. 8:1–9:1f., esp. 8:35). The number 10 speaks of total completion and oneness, and so the two numbers together picture *the total, complete forgiveness of sins and holy redemption and reconciliation of Israel to her holy God* on the 10th day of the 7th biblical month—*Yom HaKipurim* (the Day of Atonements).

Israel, for her part, humbled and afflicted herself by fasting and a heart attitude of humility and repentance on this ‘Sabbath of Sabbaths’ (Lev. 16:31).

Cease from Striving

God emphasizes the holiness of the Day by stating 3 times within 6 verses that all Israel *must* afflict themselves (Lev. 23:27, 29, 32), which physically was interpreted to mean ‘fasting’ (cf. Ps. 35:13; Is. 58:3-5; Ezra 8:21). Those who didn’t would be cut off (i.e. killed).¹³ Three times within 4 verses God states that Israel must not work on this day, with the penalty being that those who did would be destroyed by Him (Lev. 23:28-29, 31). In other words, The Day of Atonement is a very solemn and holy annual Sabbath, unlike any other Sabbath.

To afflict oneself spiritually meant that Israel was to realize that they didn’t have anything in themselves (rights, good deeds or accomplishments) to boast about before God for their atonement. In other words, God didn’t owe it to them, and so they were humbled and grateful to the Lord for the substitute that He had provided for their forgiveness and reconciliation. Gratefulness and humility are the proper attitudes before this holy and awesome God, on this and every other day.

Fasting, going without food and water,¹⁴ is the way that the physical meaning of the word ‘to afflict’ has been understood for thousands of years because fasting is a way of setting apart that which is absolutely essential for life and that which is pleasurable—food and water. It speaks of Israel setting apart their carnality, their flesh, their physical life itself, to thank God for His substitutionary sacrifice. Fasting is the greatest picture of humility and *death to self* because if you don’t eat and drink you die. Symbolically, you are throwing yourself totally upon God and His merciful provision, and saying that you have nothing to give toward your atonement.

On this day we are to cease from our *striving* ‘do to’ for God in order to be acceptable, die to self and ‘rest

¹² Aaron would also offer up other sacrifices on this day for the nation (Ex. 29:38-46; Num. 29:7-11).

¹³ There are exceptions to this that pertain to pregnant women, nursing women, children nine and under, the infirm and the elderly, and those on medications that require food and/or drink, etc.

¹⁴ Scripture speaks of four times that men fasted for 40 days: twice with Moses (Dt. 9:9-18), where it states that he didn’t eat or drink water, and *that*, over a period of 81 days (Ex. 32); once for Elijah (1st Kings 19:2-8), where it says that he didn’t eat any food and implies that he didn’t drink any water either, and of course our Lord Yeshua (Luke 4:2), where it says that He didn’t eat anything. With Moses being the greatest prototype of Messiah in the Old Testament, it’s reasonable to think that Yeshua didn’t drink anything either (cf. Paul; Acts 9:9; and Esther’s three day fast of no food nor water, which all the Jews in the city did at that critical time; Esther 4:15-16).

in Him,' and trust Him that He will work His divine work through us by His Spirit. Fasting for one day weakens us. Our pride is perforated as we realize that we don't have much, in the way of our own strength (and holiness). With this understanding of our carnal condition it makes it easier for us to give way to Him in all things and that, for every day thereafter until the next Day of Atonement.

Speaking of this special Sabbath (Lev. 16:31; 23:32) we find the term **שַׁבַּת שַׁבָּתוֹן** *Shabat Shabatone*, a Sabbath of Sabbaths or a Sabbath of *absolute rest and ceasing from work*.¹⁵ The second Hebrew word, *Shabatone*, is God's way of emphasizing the holiness of this Sabbath¹⁶ and speaks of *perfect trust* in Yahveh, *which gives us rest and peace, and of not striving in ourselves* for His free and complete gift of forgiveness, and the freedom that He has provided for our sin and guilt. It speaks of not trying to please or impress God with what we have done (good works and who we think we are), but of being totally dependent, trusting and reliant upon God and *His way of obtaining eternal righteousness*. It's a gift that we have not earned nor deserved, but that which He has freely given us in His Son.

When God speaks of *rest* on *Shabat* (Hebrew for Sabbath) it's not confined to the physical realm and it's not a state of 'doing nothing,' as some Christians wrongly think. The *rest* in the physical realm speaks of not working so that one can completely devote himself to God, family and ministry,¹⁷ and cease from trying to be 'good enough' for God, a not uncommon carnal malady. In the ancient world, in the glory that was *civilized* Greece and Rome, there was no weekly day of rest, but Yahveh specifically says that even during the essential times of planting and harvesting of crops (Ex. 34:21), Israel was to cease from her work to enter into the 7th day Sabbath rest and honor Him as Creator and Redeemer (Ex. 20:8-11; Dt. 5:12-15), and as the One who provides for all their needs (cf. Ex. 16:1f.).

The Sabbath pictures God as Creator ceasing His creating (Gen. 2:1-3; Ex. 20:8-11) and also as the Redeemer of Israel, taking Israel out from cruel Egyptian slavery (Dt. 5:12-15).¹⁸ With Yeshua we are taken out of the very cruel Kingdom of Satan, in which there is sin, sickness and death to glory. God's Sabbaths, both weekly and annual, are divine 'oases in time.'¹⁹ They are meant to take us from the work and stress of this world, and our inner tensions and anxieties, into the rest or divine peace (*shalom*) of God.

Inherent within every Sabbath is the theme of Creation and the theme of redemption from slavery (both Egyptian; Dt. 5:12-15, and carnal/satanic), and also, as part of God's redemption in Messiah Yeshua, the Eternal Sabbath in the New Jerusalem (Rev. 21:1f). Every Sabbath reflects these three points.

On this Day Yahveh was saying to Israel that she had to learn to trust Him for her very life, her forgiveness, her food, her clothes and her well-being. *This* trust would bring her true peace (i.e. rest), even in the

¹⁵ Harris, *Theological Wordbook of the Old Testament*, vol. II, p. 903, "*shabbaton*...The ending, *on*, is characteristic of abstract nouns in Hebrew such as זְכָרוֹן (*zika'rone*) 'remembrance.'" (*Shabat*) *Shabatone* is also written of,

1. the weekly 7th day Sabbath (Ex. 16:23; 31:15; 35:2; Lev. 23:3), as well as,
2. *Yom Truah*, the first day of the of the seventh month (Lev. 23:24, The Feast of Trumpets),
3. the first and eighth days of *Sukote* (Lev. 23:39 twice, The Feast of Tabernacles), and
4. the Sabbatical Year (Lev. 25:4).

¹⁶ Ludwig Koehler, Walter Baumgartner, and J. J. Stamm, authors; M. Richardson, translator, *The Hebrew-Aramaic Lexicon of the Old Testament*, vol. 4 (Boston, MA USA: Brill Academic Publishers, 2002), p. 1412. "See Ex. 16:23 where **שַׁבַּתוֹן** *Shabatone* is explained as "שַׁבַּת קֹדֶשׁ לַיהוָה" (a holy Sabbath to Yahveh); "an association between **שַׁבַּתוֹן** *Shabatone* and **קֹדֶשׁ** *Kodesh* is also made in Ex. 31:15; 35:2; see further Lv. 23:3, 24 **שַׁבַּתוֹן** *Shabatone* and **קֹדֶשׁ** *Mikra Kodesh*" (a holy assembly).

¹⁷ Ministry to others is the kind of (redemptive) work that Yeshua speaks of that is acceptable to the Father on the weekly Sabbath day because it pictures redemption, one of the two themes that God impregnates the Sabbath with (the other theme being Creation; Ex. 20:8-11; Dt. 5:12-15). This is why Yeshua could say that He saw His Father 'working' on this day (the Sabbath) and so He was 'working' the Work of Redemption too (John 5:17; see also Mt. 12:1-8). For more on how the Sabbath is a day for ministry, see [From Sabbath to Sunday](#), p. 14ff.

¹⁸ For why the Sabbath is a perfect picture of the Lord Yeshua, and why the penalty for breaking it is death, see [The Sabbath and Yeshua](#).

¹⁹ An oasis is 'a fertile spot in a desert where water is found; a pleasant or peaceful area or period in the midst of a difficult, troubled, or hectic situation: *an oasis of calm in the center of the city*.' The plural of oasis is oases.

midst of her enemies, whom Yahveh would fight against (Ex. 23:22, 27; Num. 10:9). She couldn't make atonement for herself and she had to realize this in the depth of her being, at least once a year. It pictured Israel accepting, by way of obedience and trusting in her God, the forgiveness of her sins that God provided through the sacrifice of a goat—a perfect symbol of carnal, stubborn and rebellious Israel.

It was a precious source of life for Israel to realize God's graciousness in this total and complete forgiveness once a year. Every Hebrew who trusted in Yahveh knew that he stood in good fellowship with his God and was 'at peace' with Him. Yahveh removed all the sins of faithful Israel and they ceased from their work and striving to be holy (i.e. to obey Him by keeping His Word/Commandments), and allowed God to cleanse them and make them holy unto Him (Ex. 31:12-17). Yahveh was setting them free again, but this time, not from physical slavery (what Passover signifies), but from the guilt and shame of slavery to sin—a picture of the redemption in Yeshua's sacrifice.

Yom HaKipurim was *not* established to appease an angry God, but quite the contrary—Yahveh, the holy and loving God of Israel was providing freedom from sin for His people Israel. This also allowed Him to continue to literally dwell in the midst of His people. Israel's godly response was gratefulness, thanksgiving and a life that desired to love Him with all her heart, soul and strength, and their neighbor, and the stranger in her midst, as herself (Dt. 6:4-5; Lev. 19:18c, 33-34), and to obey all His rules or commandments for living a holy life (Dt. 30:15-16).

THE SYMBOLISM OF THE DAY

The Letter to the Hebrews declares Yeshua to be what Aaron symbolized—the eternal High Priest of Israel—the one who has made a way for Israel, by His Passover sacrifice as God's Lamb, to come into an eternal covenant with the Father.²⁰ Aaron's bathing on the Day of Atonement pictured the purity and sinlessness of Yeshua. Aaron's simple linen garments pictured Yeshua as the humble Servant and sinless God-Man—God the Son taking on humanity.

Aaron needed to sacrifice a bull for himself before He could offer the sacrifice of the goat for Israel. This spoke of him as the mediator for Israel, with his own sin needing to be cleansed so that he could be 'sinless' before Yahveh in order to reconcile God and sinful Israel. Yeshua, sinless (2nd Cor. 5:21; Heb. 4:15), didn't need a sacrifice for Himself. He offered Himself as the sacrifice for sinful Israel (Heb. 9:11-15; 10:12).

Aaron's sacrifice of the goat once a year, pictures Yeshua's one time sacrifice (Heb. 7:27; 9:12; 10:10). As a year is a unit of time it symbolically pictures another unit of time—the entire time of the Earth. Yeshua's one time sacrifice spans the full spectrum of time, not just the year He died, and is available for anyone, anywhere at any time.

Aaron could only come into the Holy of Holies one day a year and in this, he *stood* to perform his duties *and* left. Yeshua, once He had given His own life's blood, was *seated* in the very presence of the Father *forever* (Heb. 1:3; 10:12; 12:2). Not even the angels sit in the presence of the Father. Yet, Israel's eternal High Priest has sat down in the Father's presence. This points to both Yeshua's deity and that His responsibility for bringing Israel and the Father together is complete, or as Yeshua said at His death, 'It is finished' (John 19:30). He doesn't have to repeat His sacrifice, as Aaron did, year after year. His Redemptive Work, He as the actual Covenant torn (Is. 42:6; 49:8), and as mediator New Covenant-Maker, purifier and glorifier of Israel is accomplished, *complete* and finished (Mal. 3:3; Jn. 17:4). Nothing can be nor is needed to be added to this Work. No "good work" of any of God's holy commandments (as they are called) are needed to secure it or to finish the Work. This Redemption is given by being Born Again (Jn. 3:3, 5).

The goat that was sacrificed for the sins of Israel pictured Israel and Yeshua—our humanity and His. We are all like goats, stubborn and rebellious. Yeshua 'looked like a goat,' like one of us, but He never sinned

²⁰ Heb. 3:1; 4:14-15; 5:5, 10; 7:26, etc., see also Ps. 110:4, Is. 42:6 and Zech. 6:12-13.

or was stubborn. He overcame His potential goat-like Adamic nature by dying to self by the power of the Holy Spirit. Now, *in Yeshua*, we too can die to self, that our pride, rebellion and stubbornness may not determine our current existence (Gal. 6:8). The alternative, as carnal believers, is to continue to be stubborn and goat-like, and not allow the Holy Spirit to transform them, and on Judgment Day they will be sent to Hell for not *truly believing* in the Son and walking with Him, even though they went to church and may have done many good and miraculous things ‘in His name.’²¹

The spiritual symbolism of Aaron sprinkling the blood of the sacrificial goat seven times upon the gold Ark Lid and seven times upon the dirt in front of the Ark, pictured the Father and Israel being brought together and reconciled by the sacrificial blood of Yeshua. The gold Ark Lid pictures the Father because it’s pure gold and gold symbolizes deity. The dirt on the ground pictures Israel—what Adam was created from. The Father and Israel ‘after the Spirit’²² have now been brought together on *Yom HaKipurim*; Israel’s sins for the past year being cleansed and forgiven by the blood of Yeshua, whether Christians keep the Day or not; Yeshua is our High Priest and He goes before the Father in Heaven on this Day. The Father is sprinkled with the Blood of His Son, by His Son as High Priest of Israel, and the Son has His own blood on Him, for Yeshua represents Israel (pictured in Aaron sprinkling the blood seven times on the floor or dirt of the Holy of Holies before the Ark of the Covenant) to effect this reconciliation so that you and I and all Israel can be forgiven of our sins for the past year.²³

The Mercy Seat,²⁴ as it’s known in English (Lev. 16:2, 13, 14 twice, 15 twice, etc.) is not really a seat, and the word for mercy is not part of the Hebrew term. It’s literally *a lid of gold* (Ex. 25:17) that was placed upon the Ark (with a Cherubim at each of its ends; Ex. 25:18).²⁵ Twenty seven times the word כַּפֹּרֶת *kaporet* (a noun from the verb *kiper*, to reconcile/atone), is used of this gold lid.²⁶ In Hebrew the phrase is כַּפֹּרֶת זָהָב *kaporet zahav*, the Lid of gold (of atonement/ransom/reconciliation) because it received the blood of the bull to atone for Aaron and his House, and the blood of the goat to atone for Israel.

After Aaron’s duties were finished in the Holy of Holies he would bathe a second time and put on his glorious priestly garments to appear before Israel, which pictures the glory, purity and sinlessness of Yeshua and of His being raised from the dead by the Father to His present *glorified* state as Israel’s eternal High Priest. Aaron would finish the Day’s ceremony by sacrificing two rams, one for himself and his House, and one for Israel. These *dedication* sacrifices symbolized that sinless Israel was now wholly dedicated to Yahveh her God,²⁷ and pictured Israel ‘after the Spirit’ because of Messiah’s sacrifice. The bull and the

²¹ Mt. 7:23; 25:41; Luke 13:27, see also Ps. 6:8; 119:15; Jer. 17:13; Romans 7:25–8:4f.

²² Gal. 6:16; 2nd Cor. 3:18; Rev. 21:12; see also Eph. 2:11f.

²³ Ron Wyatt believed that he found the [Ark of the Covenant](#) in a cave, as well as other Temple items, 20 feet below the site where Yeshua was crucified. He taught that Yeshua’s blood actually dripped unto the Ark’s lid below, through a crack made in the Earth, at the crucifixion site, by the earthquake. The blood, mingling with the rain-water (and His own water; Jn. 19:34), made its way downward to the Ark’s gold lid (Mt. 27:51-54), thus fulfilling the most significant aspect of *Yom HaKipurim*, for His blood also fell on the Earth (Jn. 19:34), linking God and Israel.

²⁴ The phrase ‘mercy seat’ comes from the idea that God is *sitting* upon it and that Israel’s sins are forgiven on the Day of Atonement; God being *merciful*.

²⁵ The NET Bible has ‘atonement lid;’ the NIV has ‘cover,’ and the Shocken Bible has ‘purgation-cover.’

²⁶ Harris, *Theological Wordbook of the Old Testament*, vol. I, p. 453. The “noun כַּפֹּרֶת *kaporet* is used twenty-seven times and always refers to the golden cover of the sacred chest in the inner shrine of the tabernacle or temple. It was from *above* the mercy seat that God promised to meet with men (Num. 7:89). *The word, however, is not related to mercy, and of course, was not a seat.* The word is derived from the root ‘to atone.’ The Greek equivalent in the LXX is usually *hilastaerion* ἱλαστήριον, ‘place or object of propitiation,’ a word which is applied to Christ in Rom 3:25. The translation ‘mercy seat’ *does not sufficiently express the fact that the lid of the ark was the place where the blood was sprinkled on the day of atonement.* ‘Place of atonement’ would perhaps be more expressive.”

The *Theological Dictionary of the Old Testament* speaks of it as an ‘atonement piece,’ and states that, “The translation, ‘cover,’ used by some versions, is inappropriate, being based on Arab. *kafara*” (Botterweck, *Theological Dictionary of the Old Testament*, vol. VII, pp. 297, 291 respectively).

goat which had been used for forgiveness for Aaron and his House and for Israel, respectively, were taken outside the Camp and wholly burned, also symbolic of total dedication to God. Why outside the Camp? Because they reflect Messiah's crucifixion, which happened outside the city of Jerusalem proper.

The author of Hebrews, in speaking of the carcasses of the bull and the goat that were taken outside the Camp and burned (Heb. 13:11-13; cf. Lev. 16:27), relates this to the humiliation of Yeshua in being rejected by the most of the Jewish leadership, and tortured and crucified by the Romans. Yeshua was sacrificed 'outside the Camp,' meaning the city walls of Jerusalem.²⁸ Also symbolically, the writer of the Letter to the Hebrews wants us to realize, by his use of the biblical phrase, 'outside the Camp,' *that Yeshua was treated like a leper* (i.e. not truly a part of or welcomed in Israel; Lev. 13:45-46).²⁹ Yeshua was totally rejected by the sinful, rebellious and proud leadership of Israel that day. Yet, the Father used something ignominious and very shameful,³⁰ the crucifixion and death of His Son, to call all of us who desire to be cleansed from our sins and transformed into a new creature (2nd Cor. 5:17), *to identify with Messiah in His humiliating rejection and death* (Heb. 13:7-16). Hebrews encourages us 'to join Yeshua' *outside the Camp*, meaning that we are to strengthen ourselves with the same resolve that Yeshua had, and not be concerned when the world comes against us, even and especially when part of that world speaks of believing in Jesus Christ:

"Therefore we also, since we are surrounded by so great a Cloud of Witnesses, *let us lay aside every weight and the sin which so easily ensnares us*, and let us run with endurance the Race that is set before us, looking unto Yeshua, the Author and Finisher of our faith who, for the Joy that was set before Him, *endured the Cross, despising the shame*, and has sat down at the right hand of the Throne of God. For consider Him *who endured such hostility from sinners against Himself*" (Jewish men who 'believed' in God, and now, Christians who also say they believe in Jesus) "lest you become weary and discouraged in your souls, for you have not yet resisted to bloodshed, *striving against sin.*" (Hebrews 12:1-4)

The dating for the Day of Atonement is the 10th day of the 7th Hebrew month. It conveys a sense of total and complete removal of sin for Israel. Original holiness was restored on this day to Israel and God was able to continue to dwell in the midst of His people. This was the reason for the sacrificial death of one goat, so the other (Israel) could be freed from the sin of the past year and live in relationship with the God of Israel. The Day of Atonement symbolized the total removal of sin from Israel, both in terms of those Hebrews who trusted in the Lord and also those who didn't, and this is where the so-called scape goat (*Azazel* in Hebrew) comes in.

The Father's penalty for non-observance of this day was death because it pictured the crucifixion of His Son for the redemption of Israel and hence, why God calls for the Hebrew to be 'cut off' from Israel who doesn't keep it in faith.

²⁷ Aaron would have already done, in the morning, the daily morning sacrifices and would do the daily evening sacrifices after the rites for the Day of Atonement, as well as an additional seven lambs with their grain and wine offerings for the Day of Atonement (Ex. 29:38-44; Num. 29:7-11).

²⁸ The first time that a bull is burned outside the Camp for Aaron is the first day of his investiture and consecration as High Priest (Lev. 8:14-17). This of course, is also significant for Yeshua as His High Priesthood officially began after His being sacrificed 'outside the Camp.'

²⁹ Interestingly enough, the ancient Rabbis called the Servant of Yahveh (Is. 52:13-53:12) the *Leprous Messiah* because it says that even though He took our sins upon Himself (Is. 53:5) and that we thought He was *stricken* by God, we rejected Him (Is. 53:3). The Hebrew word for *stricken* נָגַחַ (nagu'ah, Is. 53:4) is used of God striking someone with leprosy (2nd Kgs. 15:5) and hence, why this Servant of Yahveh (Is. 52:13) was called the Leprous Messiah by the ancient Jewish sages.

³⁰ Leprosy in Scripture is typically seen as a picture of sin. Leprosy literally eats away or rots the flesh while one is still alive. This is an apt description of what sin does to our soul and our relationship with God. Sin eats away or rots the soul while one is still 'in covenant' with God, but the relationship is far from what it should be.

Azazel—The Faithless Hebrew

The Hebrew word **אַזָּזֵל** *Azazel* is found only four times in Scripture—all in Leviticus 16, the chapter on the Day of Atonement (Lev. 16:8, 10 twice, 26). Some believe it's a name for Satan, or a fallen angel, or a demon. It would be foolish though, to think that on Israel's holiest day of the year, God would command a goat to be offered or given to Satan, or a fallen angel or a demon and that, supposedly for Israel's sins. Interestingly enough, in the very next chapter God expressly states that Israel was *not* to offer any sacrifices to goat headed demons (satyrs; Lev. 17:7):³¹

‘They shall no longer sacrifice their sacrifices to the goat demons, with which they play the harlot. This shall be a permanent statute to them throughout their generations.’³²

The understanding that *Azazel* was a fallen angel (or an evil spirit/demon) comes from a Jewish tradition prevalent in Yeshua's day.³³ It was adopted by some Christian theologians in early times and it's still taught today, but *Azazel* is not a name for Satan nor a fallen angel nor a satyr. (*Azazel* is literally a transliteration of the Hebrew word.)

Some Rabbis see *Azazel* as a description of ‘the place to which the goat was sent—a desert, a solitary place,’³⁴ while some Christian theologians define *Azazel* as an ancient technical term meaning, the ‘entire removal of sin,’³⁵ making it a *scapegoat* or the goat that totally removes all sin and defilement from Israel by bearing sin upon itself.³⁶ Therefore, *Azazel* would be, ‘the goat that totally removes sin’ from the Camp of Israel. It does take sin away from the Camp, but not in the way those Christian theologians think.

In the days of Aaron the High Priest they would take the second goat, that Aaron had confessed the sins of Israel over, far out into the Wilderness and leave it there. It wasn't part of Israel any longer.³⁷ The *Theological Dictionary of the Old Testament* states that *Azazel*, “may mean, ‘to make expiation with it...to serve for the sin...to transfer sin to it, or to perform rites of expiation beside it.’”³⁸ The *TDOT*, the KJV and the NASB, as well as Benjamin Davidson³⁹ and others, speak of *Azazel* as a ‘scapegoat,’ but *Azazel* is not a scapegoat—far from it.

³¹ Although Greek mythology uses the horns of a bull, it seems that one of Satan's most popular pictures in paganism is a goat headed demon-god. For example, “[The Goat of Mendez](#)” (another name for Satan) “is the god of witches. (Mendez is another spelling of Mendes, a city of ancient Egypt where fertility worship—Baal worship, was practiced.)”

Fertility worship speaks of sexual orgies where the cultic priests and priestess' have sexual intercourse with the ‘worshippers’ to reenact and imitate what the gods and goddess' had allegedly done to bring about rain for the land so that crops would be abundant and therefore, people would have food to live.

Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago: Moody Press, 1987), p. 335 states, ‘The rainfall of winter and the drought of summer were believed to indicate that Baal had died and that there was a need for him to be brought to life again by magic rites.’ The ‘Canaanites believed that the gods could be helped to bring about fertility of the soil *if the people fertilized one another* in the places of worship. Therefore, there was a crude sexuality in the name of religion’ (ibid., p. 334). Satan knows how to lure man away from the true God—just equate worship with unrestrained sex (Rom. 1:18f.).

³² HCSB, NASB, NRSV and SB (*Schocken Bible: The Five Books of Moses*)—‘goat demons.’

³³ Harris, *Theological Wordbook of the Old Testament*, vol. II, p. 658, **אַזָּזֵל**.

³⁴ Ibid.

³⁵ Dr. Francis Brown, Dr. S. R. Driver, Dr. Charles A. Briggs, based on the lexicon of Professor Wilhelm Gesenius; Edward Robinson, Translator and E. Rodiger, Editor, *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon* (Lafayette, IN: Associated Publishers and Authors, 1978), p. 736, **אַזָּזֵל**. Among others ideas, *BDB* states that *Azazel* means, the ‘entire removal of sin and guilt from sacred places into (the) desert on (the) back of (the) goat, symb. of entire forgiveness.’

³⁶ Harris, *Theological Wordbook of the Old Testament*, vol. II, p. 658, **אַזָּזֵל**.

³⁷ In the days of Yeshua it would be taken to a cliff outside Jerusalem and pushed over it so that it would die and not return to Jerusalem.

³⁸ Botterweck, *Theological Dictionary of the Old Testament*, vol. VII, p. 297.

None of these meanings present the correct understanding of what God was doing with this second goat because they don't realize *who* this goat pictured. *Azazel* symbolized the Hebrew *whose sins were still upon himself* and who hadn't been forgiven by God because of his unbelief and goat-like stubborn rebellion against God, even on this Day. It was the first goat, the goat that Aaron *sacrificed* that atoned for all the sins of *believing* Israel. The divine forgiveness that came with the first goat was not magic—one had to have biblical faith in the God of Israel for his sins to be forgiven.

What should have been a red flag for all the 'scapegoat' theologians was that this goat, ***was not sacrificed***, and therefore, wasn't able to atone for anyone's sins.⁴⁰ It remained alive and sinful. It was *led out of the Camp of Israel* (Lev. 16:22) and *cut off* from Israel, to live in a barren place *separate* from Israel and God. This goat pictured the Hebrew who, although 'believing in God' with his mouth (cf. Is. 29:13; Mt. 15:1f.), didn't believe and trust in God with his heart. This second goat pictured the Hebrew whose sins *remained upon himself*, symbolically seen in Aaron confessing the sins of Israel upon the head of this goat, which was then taken outside the Camp, never to return or be a part of Israel. It says this goat would bear those sins *upon itself* (Lev. 16:21-22). This goat pictures the *symbolic* removal of *unbelieving* Israel from believing Israel (cf. Mt. 7:21f.; 25:32f.) on Judgment Day.

Only the first goat provided atonement for believing Israel's sins by its substitutionary sacrificial death. As such, the second goat, *Azazel*, is *the goat of departure*, symbolizing *not* the total removal of sin from the Camp, but the *total removal* of all unbelieving, sinful Hebrews from the Camp—not their sin from themselves, but themselves with their sins from Israel.⁴¹ *Scapegoat* then, is not a correct term for the second goat⁴² because it pictures the rebellious, goat-like Hebrew who was symbolically removed far from his people and his God. It didn't do those Hebrews any good. Their sins remained upon them.

A question arises though, as to the second goat, in that Lev. 16:5 has both goats being a *sin offering*, and v. 10 speaks of the second goat *atonement* for the sins of Israel. How then, does the second goat atone for Israel?

The second goat is a sin offering, but not the kind Christians think. In the rebellion of Korah (Num. 16:1f.), many Hebrews, *after God had killed Korah and his friends* for coming against Moses and Aaron, accused the two of them of killing a good man (i.e. Korah; Num. 16:41-42). God had had enough! The plague of death broke out in the Camp and Moses realized it. He told Aaron *to make atonement for Israel* by taking a censor with live coals and putting incense on it (Num. 16:46). Aaron did it and as he stood between the living and the dead the plague stopped (Num. 16:47) Yet *no animal had been sacrificed for atonement*. What stopped the plague was the *death* (i.e. blood) of 14,700 Hebrews (Num. 16:49). *Those*

³⁹ Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Grand Rapids, Michigan: Zondervan Publishing House, 1979), p. 593, אֲזָאֵל. Even he though, states that it literally means, 'goat of departure,' but not in the way I've presented.

⁴⁰ God says in Lev. 17:11 that (sacrificial) blood is needed to atone for sin. Yes, there is an asterisk for a poor person who wasn't able to offer an animal for his cleansing from sin (Lev. 5:11-13), but that's exactly what it was—a special condescension of the Lord to the poor.

⁴¹ For example, of the 603,550 Sons of Israel whom God saved from Egyptian slavery, only two, Joshua and Caleb, made it into the Promised Land. All the others died in the Wilderness because of their *unbelief* (Numbers 1:46; 14:11-12, 26-35; that number of more than half a million doesn't include the Levitical Priests, many of whom, because of their zeal for God, also made it into the Promised Land; Num. 1:46-47f.; Ex. 32:25-29).

⁴² Harris, *Theological Wordbook of the Old Testament*, vol. II, p. 658, brings up a 'parallel to the scapegoat' in the cleansing of the leper, in the two birds of cleansing (Lev. 14:1-9). While there are two goats for *Yom HaKipurim* and two birds for the cleansing of the leper, they are conceptually different. In the ceremony for the cleansing of the leper, one bird was sacrificed and the living bird *had the dead bird's sacrificial blood placed upon it*, thereby 'cleansing' the leper whom it represented, and the blood was also placed upon the former leper. The live bird was then *set free to its natural habitat* (i.e. the Heavens) and so was the leper, coming back into the Camp of Israel. There wasn't any blood of the first goat placed or sprinkled upon the second goat, and it went to a solitary or barren place, symbolizing *death*. The sins that were placed upon that second goat weren't atoned for, redeemed or removed. The unbelieving Hebrew, which the second goat symbolized, remained in his sins, symbolically being taken outside the Camp or people of Israel, to his death (cf. Lev. 12:8; 14:22, 49-53).

dead Hebrews were the atonement for Israel, for Israel is seen as *one Body* and in like manner, atonement was made for believing Israel on the Day of Atonement with the symbolic, and later actual, death in the Wilderness of those Hebrews whom the second goat pictured.⁴³

Animal sacrifice is God's gracious substitution for the Hebrew that had sinned.⁴⁴ Here though it was the actual Hebrew men who would die in order for the plague of death to stop:

“Then Aaron took it as Moses commanded and ran into the *midst* of the Assembly, and already the plague had begun among the people. So he put in the incense and made *atonement* for the people. And he stood between the dead and the living and so the plague was stopped.” (Numbers 16:47-48)

The plague of death took 14,700 rebellious and unbelieving Hebrews. They were rebellious the day before their death and they were rebellious a year before their death, but they were still in the Camp and ‘professing’ belief in God. All the plague or wrath of God did was take them out of the Camp.

When the second goat leaves the Camp on The Day of Atonement, with all the sins of unbelieving Israel on it, God is saying that one day, with their own death, Israel, believing Israel, will be cleansed, and symbolically that Day Israel was cleansed of them. *Atonement* doesn't have anything to do with unbelieving Israel's sins being forgiven, but with believing Israel being cleansed of them, and God being rid of them. It's in this way that the second goat is a ‘sin sacrifice.’ It symbolizes God's way of dealing with faithless Israel through their own death (cf. Isaiah 43:1-4).

This concept of atonement is also seen in Yeshua's parable of the sheep and the goats. Both groups are known as Christians, but on Judgment Day, which is pictured every year in the annual Day of Atonement, Yeshua sits down and *separates* (cuts off) the goats from the sheep. The sheep come into His everlasting Kingdom, while the goats *are sent off to a barren and uninhabitable place*—Hell (Mt. 25:31-42; cf. the parable of the unprofitable servant, Mt. 25:14-30). Both the goats and the unprofitable servant were Christians, just as all Israel was made up of Hebrews who had been *saved* from Egyptian slavery, but only two of the 603,550 men over 20 made it into the Promised Land (cf. Ex. 28:36; Num. 2:32).

Another point concerning the word *atonement* not meaning the taking away of sins for a person has to do with the Tabernacle of Moses on the Day of Atonement. On that day the whole Tabernacle was *atoned* for by the blood of both the bull and the first goat (Lev. 16:13-19). Obviously though, the Altar of Sacrifice and the Table of the Bread of God's Presence, etc., hadn't sinned, but were being cleansed from the defilement of being in the midst of sinful Israel. Similarly, the word *atonement* found in Lev. 16:10 doesn't mean that *unbelieving* Israel's sins were forgiven, for the second goat was not sacrificed, but that God was symbolically marking unfaithful Israelis as outcasts, not part of faithful Israel, even though they still remained in the Camp. When Israel, after 40 years of wandering in the Wilderness because of her unfaithfulness, finally made it into Canaan, all of the unfaithful and rebellious men of the census, men over 20 years old except for Joshua and Caleb, had died in the Wilderness, which the second goat on the Day of Atonement symbolized. *They did not come into the Land that God had promised to Abraham, Isaac and Jacob*, even though they had been saved from Egypt and had remained in the Camp for a certain amount of time. Their death *atoned* for Israel, cleansing Israel of them, but it didn't do them any good.

The first goat, although stubborn by nature, pictures the true believer who, with the power of the Holy Spirit, dies to self and becomes a new creature (2nd Cor. 5:17; cf. Rom. 6:1-3f.); a lamb like Yeshua. This is brought out by what Paul says about the two different kinds of Christians:

“Do not be deceived! God is not mocked! For whatever a man sows, that he will also reap! *For he who sows to his flesh* will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.” (Galatians 6:7-8)

⁴³ A similar concept is seen in Isaiah 43:3 where God gives peoples to redeem Israel: “For I am Yahveh your God, The Holy One of Israel, your Savior! I gave Egypt for your ransom, Ethiopia and Seba in your place!”

⁴⁴ See [Mosaic Sacrifice and the Blood of Jesus](#).

Yom HaKipurim is a picture of Judgment Day and as such, it reveals what will happen to the Body of Messiah—the Lord Yeshua will separate the true believers from the false ones—the sheep from the goats (Mt. 25:31-46; cf. 7:13-20, 21-23). *Azazel* prophetically pictures *the departure and total removal of all carnal believers from the Body of Messiah* on the Day of Judgement (Rom. 8:6). The faithless Christian will be sent into what the barren or solitary place in the Wilderness symbolized—Hell. It will be the total removal of faithless Christians from the Bride of Christ.

Eliyahu de Vidas (1518-1592), a Kabbalistic rabbi⁴⁵ who believed in Yeshua, said that a Jew who didn't believe that the Messiah had come in Yeshua and that He had taken upon Himself the person's sins *would have to carry them himself*. Isn't that what is spoken of the second goat?⁴⁶ Quoting the first part of Is. 53:5 and commenting on it, de Vidas wrote:

“‘He was wounded for our transgressions, bruised for our iniquities’...since the Messiah *bears our iniquities*, which produce the effect of His being bruised, it follows that whosoever will not admit that the Messiah thus suffers for our iniquities *must endure and suffer for them himself!*”⁴⁷

In Revelation the people who are unclean (sinners) won't be allowed into the heavenly city, but must live 'outside the Camp' in the Lake of Fire (i.e. Hell):

‘But for the cowardly and *unbelieving* and abominable and murderers and fornicators and sorcerers and idolaters and all liars, their part will be in the Lake that burns with Fire and brimstone, which is the second death.’ (Rev. 21:8)

‘and nothing unclean, and no one who practices abomination and lying, shall ever come into it’ (the holy City), ‘but only those whose names are written in the Lamb's Book of Life.’ (Rev. 21:27)

‘Blessed are those who wash their robes so that they may have the right to the Tree of Life and may enter by the gates into the City. *Outside* are the dogs’ (male cult prostitutes) ‘and the sorcerers and the fornicators and the murderers and the idolaters, and everyone who loves and practices lying.’ (Rev. 22:14-15)

Symbolically speaking, Yeshua is *not* the second goat, commonly misnamed the scapegoat, as too many Christians teach, nor is the goat sent to Satan or a fallen angel, etc. At the time for the second goat on the Day of Atonement, believing Israel's sins had already been forgiven by the sacrificial *death* of the *first* goat, which pictured Yeshua.

The first goat's sinless blood was sprinkled on both the Ark (Lid) of the Covenant and also on the ground (dirt) in front of it, representing Israel as being created from the dirt of the Earth through Adam, and now 'at-one' or reconciled to God. This made all faithful Israel's guilt and sins to be totally forgiven and for there to be atonement for Israel with God, and for Him to continue to dwell in the midst of carnal, yet *believing* Israel.

The second goat pictures the Hebrew and the Christian who, because of their unbelief, choose to worship God with their lips, but not with their heart. The second goat pictures God's way of dealing with them, and so their sin remains upon them, as the second goat pictures (cf. John 9:41).⁴⁸

⁴⁵ Kabbalah is not of God. It's Babylonian mysticism 'in Jewish clothes.' See my article, [Kabbalah](#).

⁴⁶ “The goat *shall bear on itself* all their iniquities to an uninhabited land; and he shall release the goat in the wilderness” (Leviticus 16:22 NKJV).

⁴⁷ David Baron, *The Servant of Jehovah* (Jerusalem: Keren Ahvah Meshihit; originally published in 1922; republished in 2000), p. 13.

⁴⁸ “Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains” (John 9:41 NKJV).

The Prophetic Picture of the Day of Atonement

Unlike the spring and summer Feasts, with the Passover deliverance from Egypt picturing the death and resurrection of our Lord, and the giving of the the Ten Commandments on Mt. Sinai being the same day that God poured out the Holy Spirit to Israel on Pentecost,⁴⁹ the Day of Atonement has yet to see its prophetic fulfillment. The Day of Atonement reflects the Great White Throne Judgment in Heaven:

‘Then I saw a great White Throne, and Him who sat upon it, from whose presence the Earth and the Heavens fled away, *and no place was found for them!* And I saw the dead, the great and the small, standing before the Throne, and Books were opened, and another Book was opened, which is the Book of Life. And the dead were judged from the things which were written in the Books, *according to their deeds*. And the sea gave up the dead which were in it, and Death and Hades gave up the dead which were in them and they were judged, every one of them *according to their deeds*. Then Death and Hades were thrown into the Lake of Fire! This is the Second Death, the Lake of Fire. And if anyone’s name was not found written in the Book of Life he was thrown into the Lake of Fire!’ (Revelation 20:11-15)

The prophetic picture of *Yom HaKipurim* points to Judgment Day, and so one must have the Blood of the Lamb of God upon their soul to be written in the Book of Life. Before Judgment Day though, God will save Israel ‘after the flesh.’ This will happen when Yeshua returns to reign for a thousand years as the heir to the Throne of David, being the Son of David (Luke 1:30-33). The Apostle Paul wrote of Israel’s future salvation and said:

‘For I do not want you brethren, to be uninformed of this *Mystery* so that you will not be wise in your own estimation, that a partial hardening has happened to Israel until the fullness of the Gentiles has come in, and so *all Israel will be saved*. Just as it is written,’

‘The Deliverer will come from Zion! He will remove ungodliness from Jacob!
This is My Covenant with them, when I take away their sins!’ (Romans 11:25-27)

The Prophet Zechariah writes what will happen to Israel, and the nations that come against her:

‘And in that day I will set about to destroy all the nations that come against Jerusalem. I will pour out on the House of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, *so that they will look upon Me whom they have pierced*. And they will *mourn* for Him, as one mourns for an only son (who has died), and they will weep bitterly over Him like the bitter weeping over a (dead) firstborn.’ (Zech. 12:9-10)

‘In that Day a Fountain will be opened for the House of David and for the inhabitants of Jerusalem, for sin and for impurity.’ (Zechariah 13:1)

When Israel looks upon Yeshua, the Pierced One, they will know both their blindness and their sinful hearts, *and* what God has done for them. They will be overwhelmed by their new understanding of who Yeshua is and they will weep bitterly over their past hatred, ignorance and blindness, but the Father will not leave them there. His Fountain of Life will cleanse them from their sins and bring them into His Kingdom (cf. Acts 10:44-46). The ‘sign’ that Yeshua spoke of will be His return to rule:

‘And then the *sign* of the Son of Man will appear in the Heavens, and then all the Tribes of the Land (of Israel) will mourn, and they will see the Son of Man coming on the Clouds of the Heavens, with power and great Glory.’ (Matthew 24:30)

The traditional interpretation of, ‘all the tribes of the Earth will mourn,’ should be translated as, ‘all the Tribes of the *Land* (of Israel) will mourn.’⁵⁰ The Hebrew word for the Earth and land (of Israel; אֶרֶץ) is

⁴⁹ See [Pentecost—Shavu’ot](#) to understand that both the Ten Commandments (symbolizing all Mosaic Law; i.e. the Word of God) and the Holy Spirit were given to Israel on this holy Sabbath day.

ha'ah'retz) is identical. In this context the Lord is speaking of His people Israel recognizing Him—their Messiah in their own Land. The prophetic picture of the autumn Feasts should unfold like this:

1. First, the Tribulation. Israel, like much of the world, will be devastated, although God will not afflict every Christian (or Hebrew?) with all of His plagues.⁵¹
2. *Yom Truah* (The Feast of Trumpets): The King returns on this day to establish His rule in Jerusalem for a thousand years (Revelation 20:4-6). This is the Day of Joy Unspeakable expressed by tremendous shouting and praise (i.e. what *Yom Truah* is all about).⁵² All Israel will be saved.
3. *Yom HaKipurim*: There are ten days from *Yom Truah* and *Yom HaKipurim*. This equates to the thousand year reign of Yeshua before what *Yom HaKipurim* symbolizes—the Day of Judgment, which should come right after the fiery judgment upon Gog and Magog (Ezk. 38:2-3, 14f.; Rev. 20:8).

Yom HaKipurim pictures the Day of Judgment for all mankind, immediately after the thousand year reign of Messiah Yeshua from this earthly Jerusalem (Rev. 20:4-6).

ORTHODOX JUDAISM AND THE DAY

In 70 AD the Temple and the city of Jerusalem were destroyed by Roman legions under the command of Titus. With no Temple there was no sacrifice.⁵³ With no sacrifice, God's way to forgive sin, either on a daily basis, or for *Yom HaKipurim*, was negated. Also, the Aaronic Priests couldn't continue. The Rabbis entered the void and became the sole religious authority for the Jewish people and they *carnally* devised another way to deal with sins. This is when and why 'Orthodox Judaism' or 'Rabbinic Judaism' rose to prominence over the Temple, its sacrifices and the Aaronic Priesthood, which God had ordained under Moses to be the religious authority. Orthodox Judaism is not what God gave to Israel. It lacks the very center or core of Israel's relationship with God—the Tabernacle (and later Temple), priests and sacrifices for forgiveness of sins, with the priests as the God-ordained authority *to teach the people* Mosaic Law, not the Rabbis (Lev. 10:8-11; Dt. 33:8-10).

The Rabbis substitute for animal sacrifice on the Day of Atonement the doing of good works and/or justice (throughout the year), and continually 'returning to God' through prayer, and also fasting and prayer on the Day of Atonement with the reading of the ceremonial passage on atonement in Lev. 16 in the synagogue. They say that God will accept this *reading of the passage* as though the High Priest had offered up the prescribed sacrifices for the day. Of course, magic by any other name is still magic.

The Rabbis authorize their concept for the forgiveness of sins on *Yom HaKipurim* by twisting Scripture from Hosea that says, 'For I desire mercy *and not sacrifice*; the knowledge of God *more than burnt offerings*' (Hos. 6:6). With that they set up a religious system that 'looks like Moses,' but lacks the vital substance of animal sacrifice and atonement. This is Israel 'doing her carnal best,' but it's not good enough.

Some Orthodox Jews, realizing the importance of sacrificial blood for forgiveness of sin (Lev. 16:1f.; 17:11, etc.) will take a rooster or a chicken, a day or two before *Yom HaKipurim*, so as not to look like

⁵⁰ David Stern, *Jewish New Testament Commentary* (Clarksville, MD: Jewish New Testament Publications, 1992), p. 74. This also has implications for what Yeshua says in Mt. 5:5, 13, etc. Yes, it can also mean 'the earth,' but context determines that it's the land of Israel in this case. Yeshua is speaking to the people of Israel and what they will do when they see Him coming on the Clouds of Heaven.

⁵¹ See [The Feast of Trumpets](#), p. 9ff., for how the Tribulation is an amplification of the plagues that God brought upon Egypt through Moses and Aaron, and also, a detailed chronology of the End Times and Tribulation.

⁵² See [The Feast of Trumpets](#), p. 6ff., for why Yeshua will return on this Day, and not the Feast of Tabernacles.

⁵³ Technically, sacrifice can be made with just an altar set up for the priests in Jerusalem. Be that as it may, the Aaronic and Levitical Priesthoods were out of a job and the Pharisee/Rabbis usurped and ascended to their authority, which they retain to this day. That's one reason why many Rabbis don't want the Temple to be rebuilt—their prominence among the Jewish people would be drastically diminished.

they're substituting a chicken for a goat, and slay it for them and their family's atonement. This is condemned by most Rabbis, but one easily sees the tension between what the Rabbis offer, and the blood sacrifice God demands for the forgiveness of sins.

The synagogues are packed on this Day,⁵⁴ with the whole Jewish community collectively seeking forgiveness from God. For the previous nine days, since the rabbinic, but not biblical, *Rosh HaShannah* (the rabbinic New Year), they have been seeking forgiveness for past sins against their fellow man. On this day they direct their thoughts wholly to God, or try to, although what the Rabbis teach the Jewish people to do is not biblical. The Rabbis say that on *Yom HaKipurim* the judgment for one's life, for the *coming* year, is entered into the 'Book of Life' and is sealed. This, of course, has nothing to do with the Day of Atonement for one's *past* sins, but is rabbinic superstition and fear for the future.

They eat no food nor drink any water on this Day, which is biblical. It's a complete fast, just as Moses, Elijah and Yeshua (and Esther) did in their fasts.⁵⁵ Unfortunately, Jews are not allowed to bathe on this day, yet this is something that the High Priest did twice (Lev. 16:4, 24). If God commanded the High Priest to bathe twice it seems reasonable that a Jew could bathe once, but perhaps this reveals that even with the best of intentions, the Jewish people coming to the synagogue, come unbathed and dirty, and leave the same way: 'unclean;' their sins still clinging to them and weighing them down. They need to know Messiah Yeshua and what He has done for them.

The wearing of cosmetics and deodorants, etc., is also prohibited, along with the wearing of leather shoes, which symbolized luxury in ancient times. On this day all men and women are equal. Money and status don't matter, at least theoretically.

Fasting is restricted where a threat to life or health is involved. In fact, children under the age of ten, and women in childbirth (from the time labor begins until three days after birth) are not permitted to fast, even if they want to. Older children and women, from the third to the seventh day after childbirth, are permitted to fast, but can break the fast if they feel the need to.

On the night of *Yom HaKipurim* there must not be any sexual relations with one's spouse. This finds biblical validity when Israel met Yahveh at Mt. Sinai. God demanded that for the three days preceding it, no one was to engage in sex (Ex. 19:15). Also, *Yom HaKipurim*, being an annual holy Sabbath, relations between men and women are restricted because God speaks of abstaining from what is pleasurable for us on the Sabbath (Isaiah 58:13) *and* what would make us ceremonially unclean.⁵⁶

It's customary to wear white on this day. It symbolizes purity and calls to mind the promise that one's sins shall be made as white as snow (Isaiah 1:18). Some people wear a Kittel, a white robe in which they will be buried in. Both the color and the fact that it's clothes that one is buried in, convey the sense of one's desire to be humble and pure (sinless) before God, as one's death pictures humility, not pride.

The Rabbis have made their Day of Atonement a whole day of prayer in the synagogue. In Orthodox synagogues services begin before sundown and go into the night. The people return early in the morning (about 8 AM or earlier) and continue until about 2 PM, then go home for an afternoon nap and return around 4 PM for the afternoon and evening services, which continue until nightfall. The services end shortly *after dark* with the blowing of *tekiah gedolah*, a long blast on the shofar. It takes a lot of energy to pray all day especially when you're fasting. This is not the way the Lord intended, for there was nothing the average Israeli had to do (cf. Lev. 16). When the Day is over, there is usually some form of refreshment, such as watermelon, served before the people leave the synagogue to go home and eat a meal.

⁵⁴ The rabbinic Day of Atonement usually falls a day or two before the biblical date for the Day of Atonement because the Rabbis don't follow the biblical sighting of the new moon to begin the biblical months. See p. 1, note 2, for the site where the correct dates for the Feasts of Israel can be seen, or see the [Holy Days Calendar](#) and the [Holy Days Block Calendar](#). Sometimes, as in 2013, the Rabbis (and Messianic Judaism, which follows the rabbinic dates) can be off by as much as a month (early).

⁵⁵ See p. 4, note 14, for the Scripture cites of their fasts.

⁵⁶ In having intercourse the two become unclean until the next evening at darkness (Lev. 15:16-18), which means that if they are intimate on Friday night they cannot go into the Temple compound to worship on Shabat.

HOW TO OBSERVE THE DAY

Everyone who believes in Messiah Yeshua should fast and pray for forgiveness and cleansing of sins for the past year on *Yom HaKipurim*.⁵⁷ It's on this day that Yeshua, as our High Priest, seeks forgiveness from the Father for His earthly Bride for all her sins of the past year. The Apostles, *after* the Resurrection, held this Day in holy reverence, while keeping all the other Feasts of Israel as well.⁵⁸

I fast all day from darkness until darkness the following day, not sunset to sunset.⁵⁹ No food and no water. It's an affliction and humbling, both physically and spiritually, before God (Lev. 23:27, 29, 32). On personal fasts I drink water, but it's actually easier to fast a day without water than with water. That's because the body, once satiated with water, wants food, but if there's no water than that becomes the point that the body focuses on, and food doesn't seem that needful, and the fast seems easier.

As you come up to the fast you might want to eat 'light.' Eat organic things the day coming up to the Fast like salad, brown rice, vegetables, broth (not too much salt) soups, fresh fruit and plenty of water and/or fresh, raw juice. This will help you the next day.⁶⁰ Organic foods are much healthier for us in that they have more vitamins, minerals and enzymes to help us to absorb the nutrients better than just non-GMO and especially 'regular' food, which has been tampered with by Man and can be very unhealthy for us.

Break the fast with water first, then some watermelon or an orange if you can. If that's not possible perhaps some broth soup. A bowl of soup and a light sandwich, or a scrambled or egg omelet and/or salad will be enough for the night. Of course, many sit down to a full meal and live to regret it, both before and after the fast. Eating a large meal before the Fast will make you hungry in the morning, but eating a light meal, or just fruit before the Fast, will cause your belly not to crave food in the morning.

It's wonderful to have a full 24 hour period to seek our Lord and just to be with Him. To pray and commune with Yeshua for hours on end is truly a rare privilege, although theoretically, we can do this on the Sabbath or any other day. Actually, this Day is what Yahveh made us for—to fellowship and spend precious quality time with the Father, the Son and the Holy Spirit, and to come to know Them in a greater way and to fall in love with Them all over again for what They have done for us, especially in the area of our forgiveness and acceptance in the Family.

In this humbling and affliction of going without food and water, we are symbolically presenting ourselves to God as dead. In this we appear before Yeshua as humble and afflicted, realizing that we have nothing to offer Him for our forgiveness, His acceptance of us and eternal life, but that He has provided all we need

⁵⁷ The Rabbis give exceptions to this commandment and I agree with them. They also say that nursing mothers should drink water and if they need to eat, to eat something. If one is sick or on medication, etc., the fast can be altered to their needs. Seek Yeshua's leading in this for either yourself or a loved one.

⁵⁸ Ex. 23:14, 17; 34:23-24; Acts 20:6, 16; 21:20, 24; 27:9; 1st Cor. 5:6-8. In Acts 27:9, Luke speaks of inadvisable sailing weather because 'the Fast' (the *Jewish* Day of Atonement! Lev. 16:1-34; 23:26-32) had already passed. Luke wrote Acts more than 30 years *after* the resurrection, but the Church says the Feasts of Israel weren't being kept by Christians and shouldn't be kept by Christians because "Jesus did away with the Law."

James B. Pritchard, *The Harper Atlas of the Bible* (New York: Harper & Row, Publishers, 1987), p. 172 writes, 'Uncertain weather made sea travel risky' from 15 Sept. (to) 10 Nov., but from '11 November (to) 10 March because of short days, dense cloud cover, poor visibility and strong winds' it was dangerous 'and the seas were closed.' Luke's use of the Feasts as *Time Markers* (telling us when an event happened), indicates that all Christians kept the Feasts of Israel during the days of the Apostles. This is indirectly confirmed by Eusebius (260-340 AD) a bishop historian-theologian. See his account of the many Christians opposing the Roman Catholic Easter, wanting to keep Passover, about 180 AD, in his *History Ecclesiastical* 5, 23-24. Eusebius became Bishop of Caesarea about 314 AD. For more on this see [Sabbath Denigration](#) and [The Feasts of Israel and the Church](#).

⁵⁹ For why darkness, and not sunset, is not the biblical line of demarcation between each day, see [When Does The Sabbath Begin?](#)

⁶⁰ Upon arising I rinse my mouth out with water and I'll brush my teeth and rinse my mouth out with water, taking care not to swallow any water. This freshens the mouth and relieves any dry-mouth from overnight.

in His sacrifice for us. Glory to Yeshua!

We should ask Yeshua, at the beginning of the fast, to lead us as to what to do, how to pray and who to pray for, and how to wait upon Him. Here are some conceptual points to consider as we work out our salvation in ‘fear and trembling’ (Phil. 2:12):

1. It’s a time specifically with our Father and Yeshua to ask for all our sins of the past year to be forgiven. We want to be honest about our sins, our failures and our distractions. We have nothing to boast of or to say that we have earned a favorable judgment on our behalf. It’s a total gift from God. He sacrificed His Son so we can be forgiven, cleansed and glorified. Ask to realize His total forgiveness, cleansing and deliverance of our sins for the past year. It’s on *Yom HaKipurim* that we can come into a greater understanding of the divine love and forgiveness, and what it cost Them.
2. It’s also a time to meditate on our death so that we can more fully obey Yeshua in this life. This Day is a greater consecration unto Him as we re-dedicate and re-consecrate ourselves to our King. As He came to do the will of the Father, so we too should have the same desire to do His will.
3. It’s on this Day that we seek forgiveness for ourselves from all who have offended us and all whom we have offended. If they are still alive after this Day, we should seek to ask them for forgiveness.
 1. We don’t need to turn Yom Truah (the Feast of Trumpets) on its head and seek the Lord for forgiveness for us and others on His Day of Joyfully Shouting and Blasting our Shofars, Trumpets and Voices, etc., and continuing to ask for forgiveness for the next nine days, until Yom Kipur (the Day of Atonement), as both the traditional Jewish and Messianic Jewish communities do, which is heresy. God has given us Yom Kipur for that. If we were all encamped with Israel in the Wilderness, we could walk over to our offended neighbor on Yom Kipur and ask him or her for forgiveness, and they could do the same for us. As it is today we’re not within walking distance, and so we have to wait until the Day is over, or possibly call them on the phone or email them.
4. It’s a time to be quiet before the Lord. Wait upon Him. Listen for His voice and be in His presence.
5. It’s a time to express our deep gratitude and thanksgiving for what He has done for us.
6. It’s a time to praise and to worship Him and to also read Scripture. Some texts to consider are Lev. 16:1-24; 23:26-32; Mt. 26–28 and Rev. 20–22. Even though Matthew (26–28) deals with *Pesach* (Passover) it shows us Yeshua and what He went through so that we could be reconciled to our Father and have atonement on the 10th day of the 7th month every year, and also on Judgment Day.
7. It’s a time to forgive, from our heart, with His help, those who have hurt us and have offended us. If we can’t, we ask Yeshua to help us to do it. He will. He is Faithful and He loves us and wants us to grow into His Image.
8. It’s also a time to pray for others, both believers and unbelievers and also, the Jewish people, the apple of God’s eye (Zech. 2:8; Rom. 11:22f.; cf. 9:1-3).

On this Day we pray especially for ourselves first, to be centered in Him, and that we would come to a deeper experiential understanding of where we are at in Him, and that we are truly forgiven for our sins. Ruti and I then turn ourselves to lifting up others, our family members, both believers and unbelievers, our friends and acquaintances, our children in Kenya and the ones who care for them, and our beloved friends in Israel,⁶¹ etc. As the Lord leads we pray for each of them and each other.

After that we turn our attention on the Jewish people in the USA and Israel, etc., and pray for them that Yeshua would remove the Veil that blinds them to Him, and that our efforts to bring them to Yeshua would bear much fruit.

The Lord has called us to follow Him, to be obedient, forgiving and loving unto death. At the very least, death to self. For this we must seek Him continually. Johannes Schneider, in the *Theological Dictionary of the New Testament*, writes that there are five places in the Synoptic Gospels where it’s recorded that

⁶¹ For our children in Kenya and our loved ones in Israel see [Missions](#).

Yeshua speaks of picking up our cross and following Him.⁶² We must be ever learning who our Messiah is that ‘we believe in’ (Mt. 11:28-30; 23:8, etc.). Schneider says that he who lives a lifestyle that doesn’t conform to Him is His enemy (Phil. 3:18).⁶³ Schneider states:

“the proper starting” point “is the carrying of the cross by the condemned man. This suggests a beginning of discipleship, *which then becomes a lasting state.*”⁶⁴

We must be ready to suffer, even unto death, for the Name of our precious Yeshua. With this heart attitude we will bear much fruit for Him, and when the Day of Judgment comes at the End of Time we will hear Him say,

‘Well done, My good and faithful servant. You were faithful with a few things. I will put you in charge of many things. Enter into the joy of your Lord.’ (Matt. 25:21)

We also must remember that Yeshua is risen and has provided us with the Holy Spirit that we might walk like He did; in the power of God. We are His servants. We must be about our Messiah’s Business! This is the heart attitude to have on *Yom HaKipurim* and every day thereafter.

Why Do We Observe the Day?

Here are seven reasons why we must observe *Yom HaKipurim*:

1. To obey Yahveh, the God of Israel, our God (Lev. 23:26-32).
2. To follow in the footsteps of, and imitate Messiah Yeshua. He observed *Yom HaKipurim* all His life. If He didn’t He would have sinned.
3. All the Apostles and early Christians observed the Day, as well as all the Feasts of Israel, *after* the resurrection (Acts 20:6, 16; 21:20, 24; 27:9, 1st Cor. 5:6-8), and we should, too.
4. To ‘find out’ where we are with Yeshua, taking the whole day to seek Him.
5. To experientially *know* that our sins are forgiven for the past year and that we are cleansed and forgiven before our God.
6. To spend our waking hours, seeking and being in His presence.
7. To act as priests of Messiah Yeshua and lift up family, friends and the Jewish people in prayer:

“And Yahveh spoke to Moses, saying: “Also, the 10th day of this 7th month shall be the Day of Atonement. It shall be a holy convocation for you. You must afflict your souls, and offer an offering made by fire to Yahveh (today, the fire offering/sacrifice is ourselves totally dedicated to Yeshua). You must do no work on this day, for it is the Day of Atonement, to make atonement for you before Yahveh your God. *For any person who is not afflicted in soul on that same day shall be cut off from his people. Any person who does any work on this day, that person I will destroy from among his people!* You must do no manner of work. It shall be a statute *forever* throughout your generations in all your dwellings. It shall be to you a Sabbath of holy rest, and you must afflict your souls. On the 9th day of the month at evening, from evening to evening, you shall celebrate your Sabbath.”” (Leviticus 23:26-32)

God is serious about our observance of *Yom HaKipurim*.

⁶² Gerhard Kittel and Gerhard Friedrich, Editors, Geoffrey W. Bromiley, Translator and Editor, *Theological Dictionary of the New Testament*, vol. VII (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1999), p. 577. Mt. 10:38; 16:24; Mk. 8:34; Lk. 9:23; 14:27.

⁶³ Ibid., p. 576.

⁶⁴ Ibid., p. 578.

CONCLUSION

For ancient Israel *Yom HaKipurim*, the Day of Atonement, was the holiest day of the year. God forgave and cleansed Israel of all her sins of the past year by the sacrifice of a goat, reestablishing the initial purity and holiness that originally existed between them (from the first Passover sacrifice in Egypt). Aaron, the first High Priest of Israel, pictured Yeshua, both in Yeshua's humanity and glory, as his clothes changed from simple linen garments to glorious gold and jewel studded ones (e.g. Ex. 28:17f.). The redemption, atonement, forgiveness and cleansing from sins of ancient Israel on *Yom HaKipurim* was God's way of continually loving Israel and allowed Him to dwell among them. It also pictured Judgment Day.

Yeshua is 'seen' in the sacrificial goat because it symbolizes believing Israel, stubborn and rebellious, but with a heart to surrender to God and die to self as a tender lamb.⁶⁵ In this, Yeshua, as a man, looked like He had a goat-like nature too, and if He had sinned He would have, but He chose instead to fully surrender Himself to His Father, who gave Him the power to choose righteousness over sin. That same power, the Holy Spirit, is able to be called upon in all of us because of His Sacrifice, so we can overcome our goat-like nature and choose God and His Ways instead of self and our ways.

The goat that remained alive and which was driven into the Wilderness pictures the Hebrew who didn't truly believe in God, and also the Christian who has chosen to remain goat-like, or as Paul writes, carnal:

“For those who live according to the flesh set their minds on the things of the flesh, *but those who live according to the Spirit, the things of the Spirit*. For to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God, for it is not subject to the Law of God, nor indeed can be. So then, those who are in the flesh cannot please God.” (Romans 8:5-8)

Carnal Christians will find out on Judgment Day that they failed to biblically believe in the Lord (Mt. 7:21-23; Luke 8:5f., etc.), and Yeshua will send them to the 'barren Wilderness' of the Lake of Fire.

Some of us, although true Christians, may feel like we don't deserve to be forgiven. We have judged ourselves unworthy due to perhaps the amount of times we have sinned or the kind of sin we sin. It's not in how good we think we are in following Yeshua nor in how bad we think we are in not following Yeshua and sinning. We're to trust in Yeshua and His sacrifice for our salvation and relationship with Papa God, Yeshua and the Holy Spirit. We're not to judge ourselves worthy or unworthy, as our status is up to the Righteous Judge. Paul writes:

“Let a man so consider us as servants of the Messiah and stewards of the Mysteries of God. Moreover it is required in stewards *that one be found faithful*, but with me it is a small thing that I should be judged by you or by a human court. *In fact I do not even judge myself!* For I know of nothing against myself, *yet I am not justified by this, but He who judges me is the Lord*. Therefore *judge nothing before the time* until the Lord comes who will both bring to Light the hidden things of Darkness and reveal the counsels of the hearts. Then each one's praise will come from God.” (1st Corinthians 4:1-5)

We are not to judge ourselves “OK” or judge ourselves “Not OK.” We're to continually learn to trust in Yeshua and leave the judgment of ourselves to Him who died for us to forgive our sins. Proverbs 24:16 says, “A righteous man may fall seven times, but gets up every time.” (In this case, seven is symbolic for all the times we fail.)

The Father sacrificed His own Son, Yeshua, so that our sin and our guilt will be forgiven every year on the Day of Atonement. We have intimate and holy fellowship with the Father through the Son and the Spirit especially on *Yom HaKipurim*. Yeshua is truly our precious Redeemer, and oh yes, what a Father we have! What love He has bestowed upon us! (1st John 3:1; cf. Isaiah 63:7)

⁶⁵ Even goats could be used as a Passover *lamb* (Ex. 12:1-5), meaning Yeshua as a goat is a lamb on the inside.

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⁶⁶ This article was revised on Saturday, October 1, 2022.