

Week #:	102	Series:	Hebrew Roots	Title:	Yom Kippur / Kippurim
Text:	Leviticus 23:26-29; John 14:15; John 1:29; Leviticus 16:2-13; Psalms 34:1-4; Leviticus 6:14-28; Hebrews 8:1-6; Hebrews 4:14; Isaiah 61:10; Job 9:30-33; I Samuel 2:25a; I Timothy 2:5; Psalms 49:6-9; Psalms 49:15; Galatians 3:13a; Hebrews 10:3-4; Isaiah 1:18; Isaiah 53:4; Jeremiah 2:22; John 3:13-17; Matthew 26:27-28; I Corinthians 11:25; John 6:53-54; Ephesians 1:7; Romans 3:25; I John 2; I John 4:9-10; Romans 5:9; Ephesians 2:13; Colossians 1:14; I John 1:9; Colossians 1:19-20; I John 1:7; Revelation 12:11; Acts 20:28				
Songs:	The Blood Will Never Lose Its Power (4:14)				
	Worthy is the Lamb – Hillsong (7:23)				
	PRAYER: Famous For – Tauren Wells (4:05)				

### **Yom Kippur: A Prophetic Picture of the Priesthood of Messiah**

The months of September and October on our calendar are the months where you find the three Fall Feasts of the Jewish calendar. The dates fluctuate ever year on our calendar, because the Jewish calendar has a different cycle style than our calendar. This year these fall feasts will be on:

- September 18-20, 2020: Yom Teru'ah / Feast of Trumpets / Rosh Hashanah (Lesson #101)
- **September 24, 2020: Yom Kippur / Day of Atonement** (Lesson #102)
- October 1, 2020: Sukkot / Feast of Tabernacles (Lesson #103)

As with all things in the Bible, we can look at them three ways – the literal fulfillment, the practical fulfillment, and the prophetic fulfillment in the future.

All of these feasts are a prophetic timetable for what God wants to accomplish through the earth in the first and second comings of Yeshua. All the fall feasts picture what Yeshua is going to do when He returns at His second appearing.

Yom Kippur/Kippurim pictures the judgment that is to come just before He enters into His millennial kingdom. It's a wonderful thing that we who are His bride will be with Him. He is going to rule and reign upon this earth for 1,000 years of shalom [peace].

But today I want to talk more about the prophetic picture that Yom Kippurim is and how it pictures Yeshua as the eternal high priest.

Leviticus 23:26

<sup>26</sup> Adonai said to Moshe [Moses], <sup>27</sup> “The tenth day of this seventh month, is Yom-Kippur; you are to have a holy convocation,

***YOM*** means ***day***. ***KIPPURIM*** means ***coverings***. So ***Yom Kippurim is the Day of Coverings***.

The word ***CONVOCAATION*** (Strongs #4744) in Hebrew is ***MIQRA***. It means ***something that is called out, a public meeting, a [dress] rehearsal***. The Feasts of the Lord were to be holy [set apart days] ***dress rehearsals*** for the prophetic events that were going to happen in the future. He wanted them to be signals for His people.

you are to deny yourselves, and you are to bring an offering made by fire to Adonai.

The rabbis teach that this means to be fasting and in prayer. So we are to humble ourselves, pray, and fast. Notice this offering that day was to be made by fire. What event in the past was an offering not made by fire? Why was it not accepted by God? Our offerings now are spiritual offerings, so this is to be a day of singing and rejoicing and praying and fasting – all the spiritual things that are brought as an offering to Adonai.

<sup>28</sup> You are not to do any kind of work on that day, because it is Yom-Kippur, to make atonement for you before Adonai your God.

This day is called the Sabbath of Sabbaths. It is a special high Sabbath. It is the most holy [set apart] day on the Biblical calendar.

The word **ATONEMENT** in Hebrew is **KAFAR**, which means to cover. Picture it like a credit card. You want to purchase something and can't, so you use a credit card. The bill is covered until you can pay for it then at a later date. It's the same thing for the Day of Atonement. It isn't the payment for sin, but it does cover that bill and put off the payment until a later date. It did not take away the sins – that was what Jesus would one day do.

<sup>29</sup> Anyone who does not deny himself on that day is to be cut off from his people;

God does not take this feast lightly – He does not take the shedding of the blood lightly, and we shouldn't either. Although we do not perform this service we still should come before God with reverence when remembering the blood that covers our sins. We don't obey scripture now because we are afraid of the death penalty. We obey scripture because we love the One who paid our death penalty! There's a huge difference. In the new covenant we have a different motivation. Our motivation is love. We are so thankful for the One who came and took our sins upon Himself and took our place, paying our death penalty, that we want to obey the scripture in love. Yeshua said in John 14:15

<sup>15</sup> "If you love me, you will keep my commands;

John 1:29 says:

<sup>29</sup> The next day, Yochanan [John] saw Yeshua [Jesus] coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!"

Jesus is the one who would fulfill the Day of Atonement by taking away the sins of the world, not just covering them up and paying the bill for a while. When He died, the debt was cancelled.

So on this holiest day of the year the holiest man [the high priest] goes into the holiest place [the Holy of Holies] to proclaim the holiest name [name of Jesus].

### **The Yom Kippurim Service:**

As we read through the steps Aaron took during this feast, let's remember that this is a prophetic picture of what Yeshua would one day do.

Leviticus 16:2-13

<sup>2</sup> Adonai said to Moshe [Moses], "Tell your brother Aharon [Aaron] not to come at just any time into the Holy Place beyond the curtain [the Holy of Holies], in front of the ark-cover which is on the ark, so that he will not die; because I appear in the cloud over the ark-cover.

In other words, he's not to come in just any time he wants to. This is the only day he could enter the Holy of Holies. The scripture says in Exodus 33:20 that no man can see YHWH and live.

<sup>3</sup> "Here is how Aharon [Aaron] is to enter the Holy Place:

So it's happening only one time a year, and this is how he is to come:

with a young bull as a sin offering and a ram as a burnt offering. <sup>4</sup> He is to put on the holy linen tunic, have the linen shorts next to his bare flesh, have the linen sash wrapped around him, and be wearing the linen turban — they are the holy garments. He is to bathe his body in water and put them on.

Remember that the high priest usually wore a garment that was much more elegant than the simple linen garments worn by all the priests. Here it says he is to change into the white linen, have shorts underneath so his skin isn't exposed when he is doing all these things, wrap the sash around himself, etc. The white, as a picture, represents the sinlessness of Yeshua as our high priest.

<sup>5</sup> "He is to take from the community of the people of Isra'el two male goats for a sin offering and one ram for a burnt offering. <sup>6</sup> Aharon [Aaron] is to present the bull for the sin offering which is for himself and make atonement for himself and his household.

First he has to do a sin offering for himself – the bull offering. So first for himself, then his household, then the priesthood.

<sup>7</sup> He is to take the two goats and place them before Adonai at the entrance to the tent of meeting. <sup>8</sup> Then Aharon [Aaron] is to cast lots for the two goats, one lot for Adonai and the other for 'Az'azel. <sup>9</sup> Aharon [Aaron] is to present the goat whose lot fell to Adonai and offer it as a sin offering. <sup>10</sup> But the goat whose lot fell to 'Az'azel is to be presented alive to Adonai to be used for making atonement over it by sending it away into the desert for 'Az'azel.

***Az'azel*** is the Hebrew word for ***scapegoat***.

So the high priest is to stand the two goats before the tent entrance and pull the lots out. He would pull out a white rock and a black rock, placing them, one each, on the goats. The drawing of the lots was God determining which goat was to be for which service. One goat is a sin offering and his blood will be shed. The other is the scapegoat, where all the sins of the people will be loaded onto that goat, and it is going to be driven out into a desolate place to die.

<sup>11</sup> "Aharon [Aaron] is to present the bull of the sin offering for himself; he will make atonement for himself and his household; he is to slaughter the bull of the sin offering which is for himself.

So he's going to offer the sacrifice for his sins, and the blood was collected in a basin. An assistant would stir it so the blood didn't coagulate and he will come back and get it in a bit.

<sup>12</sup> He is to take a censer full of burning coals from the altar before Adonai and, with his hands full of ground, fragrant incense, bring it inside the curtain.

So he is preparing here to enter into the Holy Place. First he has to wash – the laver. Then he has to sacrifice for his sins – the brazen altar. Next he's going to grab coals from that sacrificial altar that God set afire, and he's going to put those coals into a container along with a handful of incense.

<sup>13</sup> He is to put the incense on the fire before Adonai, so that the cloud from the incense will cover the ark-cover which is over the testimony, in order that he not die.

Before he can go beyond the veil into the Holy of Holies, first he has to put the incense and coals onto the fire before Adonai – this is referencing the Golden Altar. It is at the veil entrance to the Holy of Holies. He puts the fire of YHWH onto the altar, then throws the handful of specifically chosen incense onto it, causing it to smoke up the whole place. Not only does this smoke have to fill the Inner Court, but it has to permeate the Holy of Holies as well. This is not a small process. The altar represents our praises and prayers going up to God, which is not a small process. David says it well:

Psalms 34:2-5

<sup>1</sup> I will bless Adonai at all times; his praise will always be in my mouth. <sup>2</sup> When I boast, it will be about Adonai; the humble will hear of it and be glad. <sup>3</sup> Proclaim with me the greatness of Adonai; let us exalt his name together. <sup>4</sup> I sought Adonai, and he answered me; he rescued me from everything I feared.

The high priest stands there lifting up the incense of praises to YHWH. He continues to throw incense onto the altar until the whole Inner Court and Holy of Holies is filled with a cloud of smoke. This is to keep him from dying! Remember, he can't see YHWH and live. He's making a smokescreen here. He's filling that room with smoke so that he doesn't haphazardly gaze upon the Almighty while he is in the Holy of Holies.

Leviticus 16:14-28

<sup>14</sup> He is to take some of the bull's blood and sprinkle it with his finger on the ark-cover toward the east; and in front of the ark-cover he is to sprinkle some of the blood with his finger seven times.

Here you see that he goes back out and get the blood of the bull that someone has been stirring so it doesn't start to coagulate. This is the bull from the sin offering for himself and his family. He sprinkles it on the lid of atonement on the top of the Ark of the Covenant on the east side. He also sprinkles blood in front of the lid of atonement. So now he has completed what must be done for atonement for himself, his household, and the priests.

<sup>15</sup> "Next, he is to slaughter the goat of the sin offering which is for the people, bring its blood inside the curtain and do with its blood as he did with the bull's blood, sprinkling it on the ark-cover and in front of the ark-cover.

He is now doing the same thing as he did before, but this time with the blood of the goat, which is for the sins of the people of Israel. He sprinkles it on the lid and in front of the Ark of the Covenant. When it says he sprinkled it in front of the Ark, it is not referring to the ground, but instead is referring to the curtain/veil itself. You would not want to spill even one drop of the blood onto the ground, lest it be trampled. Again, God does not take the shedding of blood lightly, and neither should we.

<sup>16</sup> He will make atonement for the Holy Place because of the uncleannesses of the people of Isra'el and because of their transgressions — all their sins; and he is to do the same for the tent of meeting which is there with them right in the middle of their uncleannesses. <sup>17</sup> No one is to be present in the tent of meeting from the time he enters the Holy Place to make atonement until the time he comes out, having made atonement for himself, for his household and for the entire community of Isra'el.

You can see here how sacred this ceremony is. Not one person is to be in the enclosure while he is doing this ritual with the sacrifices. They are all to wait outside for him to complete these rituals.

<sup>18</sup> Then he is to go out to the altar that is before Adonai and make atonement for it; he is to take some of the bull's blood and some of the goat's blood and put it on all the horns of the altar. <sup>19</sup> He is to sprinkle some of the blood on it with his finger seven times, thus purifying it and setting it apart from the uncleannesses of the people of Isra'el.

Now he has made the sacrifice for himself, his household, the priests and all of Israel. So next he takes the blood of the bull and the blood of the goat and sprinkles it 7 times onto the horn of the brazen altar.

<sup>20</sup> "When he has finished atoning for the Holy Place, the tent of meeting and the altar, he is to present the live goat. <sup>21</sup> Aharon [Aaron] is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra'el; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose. <sup>22</sup> The goat will bear all their transgressions away to some isolated place, and he is to let the goat go in the desert.

Notice he lays BOTH hands on the scapegoat's head. The right hand always represents the nation of Israel. The left hand is for the other nations – the gentile nations. Aaron lays his hands on the goat's head, then an appointed man (a priest) takes it out into the wilderness. This goat is carrying away the sins of the people, but look at the picture. Even from the beginning YHWH made it clear in this picture that He will carry the sins of Israel and the sins of the gentile nations.

<sup>23</sup> "Aharon [Aaron] is to go back into the tent of meeting, where he is to remove the linen garments he put on when he entered the Holy Place, and he is to leave them there. <sup>24</sup> Then he is to bathe his body in water in a holy place, put on his other clothes, come out and offer his burnt offering and the burnt offering of the people, thus making atonement for himself and for the people. <sup>25</sup> He is to make the fat of the sin offering go up in smoke on the altar.

Now he goes back into the tent and takes off the white garments that are stained with blood. He bathes, puts on his high priest garments again, and goes back out to make another sacrifice of atonement for himself and for the people. This time he burns the fat of the bull and goat. A anyone who has spilled oil or fat onto a flame knows, this would make a large plume of smoke rise from the altar.

<sup>26</sup> "The man who let go the goat for 'Az'azel is to wash his clothes and bathe his body in water; afterwards, he may return to the camp.

<sup>27</sup> "The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, is to be carried outside the camp; there they are to burn up

completely their hides, meat and dung. <sup>28</sup> The person burning them is to wash his clothes and bathe his body in water; afterwards, he may return to the camp.

The blood of the bull and goat, as well as the fat of the bull and goat, were used in the sacrifices. Everything else that was left had to be taken outside of the camp and burned up completely.

### **A Prophetic Picture of the Priesthood of Messiah**

Hebrews 8

<sup>1</sup> Here is the whole point of what we have been saying: we do have just such a cohen gadol [high priest] as has been described. And he does sit at the right hand of HaG'dulah [the throne of Majesty] in heaven.

We have a better covenant that's based on better promises. We have such a high priest – speaking of Yeshua – who is seated at the right hand of the throne of the Majesty [the throne of Elohim] in heaven. They don't get any greater than Yeshua! We can look at Aaron and the other high priests, and be grateful for their service and ministry, but there are no high priests greater than Yeshua, the Great High Priest!

<sup>2</sup> There he serves in the Holy Place, that is, in the true Tent of Meeting, the one erected not by human beings but by Adonai.

We have a high priest, His name is Yeshua, and He serves in the Tabernacle that is in the Heavens. The Tabernacle and Temples here on earth were fashioned after the throne room of God in Heaven!

All of the ministry that took place at the buildings here on earth were only for a time, but those services have not been abolished. They have just been exalted! Yeshua now stands at the right side of the throne of YHWH doing the ministry service of the High Priest up in Heaven. Yeshua satisfies all these requirements in the Torah. In fact Jesus said that all authority was given to Him by His Father, but He didn't come to abolish the Torah, but to fulfill it.

Matthew 5:17-18

<sup>17</sup> "Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete.

Hebrews 8

<sup>3</sup> For every cohen gadol [high priest] is appointed to offer both gifts and sacrifices; so this cohen gadol [high priest] too has to have something he can offer.

Yeshua lives in Heaven ever making intercession – forever being in the service and ministry of the Great High Priest. He isn't up there just praying for everybody. He's doing His priestly duties on behalf of the people of Elohim. There is a Tabernacle in the Heavens. There is a priest – His name is Yeshua. There is an offering – Yeshua Himself is the offering. All of the commandments in the Torah that pertain to the Tabernacle and to the priesthood and to the altar and sacrifices have been exalted in Yeshua. He is satisfying every one of them!

<sup>4</sup> Now if he were on earth, he wouldn't be a cohen [priest] at all, since there already are cohanim [priests] offering the gifts required by the Torah.

Yeshua was not of the tribe of Levi, so on earth He would not have been a priest.

<sup>5</sup> But what they are serving is only a copy and shadow of the heavenly original; for when Moshe [Moses] was about to erect the Tent, God warned him, "See to it that you make everything according to the pattern you were shown on the mountain."

Notice it says they are only serving a copy and shadow of the original in Heaven! Which priesthood is superior? The one that's on earth is only a copy and shadow of the one in Heaven. Some people put such emphasis on the Levitical priesthood and they forget about the priesthood of Yeshua in the Heavens. The Levitical priesthood on earth pointed to Yeshua. More than that, it is a shadow of His priesthood. A shadow is an exact replica of the original, it does not take on its own form. It reflects only what is there in the original. The Levitical priesthood leads people to our Great High Priest, who is Yeshua.

The Heavenly pattern referred to is found in Exodus 25:4. Moses didn't get any artistic license with this Tabernacle. YHWH didn't ask his opinion. He told Moses exactly how it was to be done as a copy and shadow of what is in Heaven. When Moses made it exactly as YHWH had described, the Shekinah Glory of Almighty God was able to fill the place.

<sup>6</sup> But now the work Yeshua has been given to do is far superior to theirs, just as the covenant he mediates is better. For this covenant has been given as Torah on the basis of better promises.

Yeshua's priesthood is superior to the one here on earth! He's also the mediator of a superior covenant – a better covenant than the one that God could establish with His people here on earth. Our covenant with God through Yeshua is the best covenant of all. Yeshua's covenant promise is the best because it is the promise of the indwelling of the Ru'ach haKodesh – the Holy Spirit dwelling within us. The Holy Spirit gives us the desire to obey and the power to obey. The reason the original covenant was broken was because their hearts were not circumcised and this led to them not having the desire or the power to obey. They disobeyed and broke covenant with the Almighty. Ultimately this led to them being sent out of the Promised Land.

Hebrews 4:14

<sup>14</sup> Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. <sup>15</sup> For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. <sup>16</sup> Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Yeshua, the Great High Priest, has ascended to the Father and has taken His place as High Priest in the Heavenly Tabernacle. So hold fast to our confession of our belief in Him! Yeshua was born as a man, dwelt among men and suffered just as we suffer, so He understands everything we go through. He is the sinless, spotless lamb of Elohim. This is what makes Him the Great High Priest. He did not sin against YHWH's Torah, or laws.

The high priest on the Day of Atonement had to first offer a bull for his own sin before he could continue in the ministry service of the Day of Atonement. Yeshua was sinless! Aaron put on the white linens as a copy and shadow of what Yeshua has done in Heaven. He, the sinless Lamb, is dressed in white and continually making atonement for us before the Father. To be the sin offering He had to be spotless. He is dressed in robes of righteousness.

Isaiah 61:10

<sup>10</sup> I am so joyful in Adonai! My soul rejoices in my God, for he has clothed me in salvation, dressed me with a robe of triumph, like a bridegroom wearing a festive turban, like a bride adorned with her jewels.

Yeshua advocates for us – He takes our case before the Father after we have confessed our sin. He then becomes what the Father sees instead of the sin. His white robe of righteousness and His blood that covered our sin. .

Job 9:30-33

<sup>30</sup> If I wash myself with snow water, And cleanse my hands with [lye] soap, <sup>31</sup> Yet You will plunge me into the pit, And my own clothes will abhor me. <sup>32</sup> “For *He is* not a man, as *I am*, *That I* may answer Him, *And that* we should go to court together. <sup>33</sup> Nor is there any mediator between us, *Who* may lay his hand on us both.

Job is saying here that God is not a man, but he is, and there is no one who can lay hands on both of them – there is no mediator...YET.

I Samuel 2:25a

<sup>25</sup> If one man sins against another, God will judge him. But if a man sins against the LORD, who will intercede for him?”

This shows us that there has to be a God-man that can make the connection between both God and man. There has to come a mediator. Of course we now know who that was – Jesus, the Messiah.

I Timothy 2:5

<sup>5</sup> For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus,

Psalms 49:6-9

<sup>6</sup> Those who trust in their wealth And boast in the multitude of their riches, <sup>7</sup> None *of them* can by any means redeem *his* brother, Nor give to God a ransom for him— <sup>8</sup> For the redemption of their souls *is* costly, And it shall cease forever— <sup>9</sup> That he should continue to live eternally, *And* not see the Pit.

We cannot buy redemption with money, wealth, or any other means on this earth.



Psalms 49:15

<sup>15</sup> But God will redeem my soul from the power of the grave, For He shall receive me. *Selah*

God has promised a redeemer.

Galatians 3:13a

<sup>13</sup> Christ has redeemed us from the curse of the law,

Hebrews 10:3-4

<sup>3</sup> But in those *sacrifices there is* a reminder of sins every year. <sup>4</sup> For *it is* not possible that the blood of bulls and goats could take away sins.

They knew that the blood of these sacrifices did not cover their sins – they understood that it was just covering their debt until the real sacrifice could be made. The point of all these sacrifices was to remind God that blood would one day be shed that *would* cover this debt, and to ask for His mercy until that time came.

On the Day of Atonement the high priest would remove the garments of beauty and he would wear only the white linen garments that the other priests wore all year long. The sacrifices were made, and blood was everywhere.

Isaiah 1:18

<sup>18</sup> “Come now, and let us reason together,” Says the LORD, “Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.

Isaiah 53:4

<sup>4</sup> Surely He has borne our griefs and carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

Jeremiah 2:22

<sup>22</sup> For though you wash yourself with lye, and use much soap, *Yet* your iniquity is marked before Me,” says the Lord GOD.

The Hebrew word for **marked** here is the word **kaw-tham** and it means **to carve or engrave**. Our sins are engraved and no acid or soap or anything we can try can wash that off of us.

John 3:13-17

<sup>13</sup> No one has ascended to heaven but He who came down from heaven, that is, the Son of Man [b]who is in heaven. <sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup> that whoever believes in Him should [c]not perish but have eternal life.

<sup>16</sup> For God so loved the world that He gave His only begotten Son, that whoever believes in Him

should not perish but have everlasting life. <sup>17</sup> For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

No one on earth could do what Yeshua did for us! His blood has atoned for our confessed sins.

**Importance of the Blood:**

- Token of the New Covenant (Matthew 26:27-28; I Corinthians 11:25)
- Gives eternal life (John 6:53-54)
- Brings redemption (Ephesians 1:7)
- Makes atonement (Romans 3:25; I John 2:2; I John 4:9-10)
- Justifies us before God (Romans 5:9)
- Gives us forgiveness (Ephesians 2:13; Colossians 1:14; I John 1:9)
- Provides reconciliation (Colossians 1:19-20)
- Provides cleansing (I John 1:7)
- Enables us to be overcomers (Revelation 12:11)
- We are purchased with blood (Acts 20:28)

