

# Day of Atonement Introduction Yom Ha-Kippurim: What it Really Means (Go To Meeting)

Fred R. Coulter & Michael Heiss—September 2, 2022

## **FRED:**

There's going to be a special presentation tonight, and I'm speaking first so that you know that this is very important what we are covering.

Two weeks ago you heard a message from an elder that garbled the real meaning of the Day of Atonement and actually made changes and called it *a new perspective!* This has created a furor among the elders and the brethren!

You need to understand this: We need to correct the mistake. He is currently on inactive status and I'm working with all the elders asking for their input on the situation so that we are able to handle this in a way that will be right and fair, and that it will redeem the difficulty that he has gotten himself into.

The Day of Atonement is very important and very special! We want to have everyone understand the Truth of it!

Tomorrow (Sabbath) I will read some of those things that were completely misleading and changing the meaning of the Day of Atonement. Nothing was done to confer with us or any of the other elders to bring this. So, that has created a great problem.

We are going to cover how this needs to be handled and what the Truth of the matter is, and the responsibility of *all* elders and *all* members because God has given us:

- His Spirit
- His Truth
- His Word

This is what we are to live by, preach and teach! And to handle it in a right and proper way!

At this time I will hand it over to Michael Heiss to bring us the message that he has covering the Day of Atonement.

## **MICHAEL:**

Thank you very much, Fred! Good evening every one and it's always a pleasure to be with you on this Go To Meeting.

It hard to believe that in three week or so, the fall Holy Day season is upon us. Tonight we're

going to look at one of those days, a very special Day.

If you remember Rodney Daingerfield, he built a whole career out of one sentence: 'I don't get no respect!' He made million from that.

In some respects, that a little something like the Day of Atonement. Not that it doesn't get any respect, but really *we don't give it the respect and honor that it deserves!* I'm going to make a bold statement to start with:

*Unless the Day of Atonement*—we're going to use a different name for it, the Biblical name—*is properly observed and all the events connected with it are properly followed through by the risen Christ*, the revelation of Rev. 21-22 of the New Heavens and the New Earth will not take place! The Father will simply not descend to us.

The statement that Jesus made in John 17 about us, them and everybody—all for one—spiritual speaking the Kingdom will not take place either! Unless we understand the meaning of this day, it is that important. I don't think all of us fully grasp it. It's a very important day!

To start with, we really ought to call it by it's Biblical name: Yom Ha-Kippurim! We Jews slang it and say Yom Kippur. That's okay, I have no problem with that. Basically Yom Kippur is the most Holy day of the Jewish year. It's the final day of the Tem days of penance. Rosh Hashannah and Yom Kippur—Feast of Trumpets and Day of Atonement.

The shofar sounds on the Feast of Trumpets—Rosh Hashannah—the call for repentance. At the end of those nine days, beginning with Yom Kippur, the shofar sounds again to make sure that we repented and that our names are once again inscribed in the Book of Life for another year, and 'we're good to go'!

That's very similar to the way it really worked in ancient Israel. When they went through all the rituals described in Lev. 16 & 23 with the blood of goats and the bull offering, sins were cleansed. Not truly forgiven, but cleansed! God didn't see their sins and they were 'good to go' for another year, until the next Day of Atonement!

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For a number of years it always bothered me as to why the Day of Atonement was considered a Feast day. I remember thinking to myself: *feast, we don't eat or drink on that day, how is it possibly a Feast day?*

I was going off to Ambassador College, so I figured they would be able to tell me. The best anybody out there could come up with is, 'Well, it's a spiritual feast.' *No, no, no, not at all!* The old saying is: *If all else fails go to the Hebrew;* that will tell us!

I remember some years ago when Fred called me, because he was looking at:

Genesis 1:14: "And God said, 'Let there be lights in the firmament of the heavens to divide between the day and the night, and **let them be for signs, and for appointed seasons**, and for days and years;

That's the way that Fred was going to translate it and he asked me if I would confirm it. I thought, let's take a look and I said yes, that will work because that's what it means, *appointed seasons!*

If you look, we have a star there and in the center margin under v 14 we have:

Set times that are the Holy Days and Feasts of God.

So, now let's look at Lev. 23, and that's where we're going to be for a while, and then Lev. 16. if we look at the very beginning of:

Leviticus 23:1: "And the LORD spoke to Moses, saying, 'Speak to the children of Israel and say to them, "*Concerning the appointed Feasts of the LORD...*"' (vs 1-2).

In Genesis 1:14—appointed—Hebrew: 'moadim'—plural, singular: 'moade' and it means just that, *appointment, appointed time, set time!*

Nothing to do about eating or not eating. It's on God's calendar: weekly calendar, monthly calendar, and every seventh day God has noted in some way on His calendar: **Meet with My people!** He's there every single seventh day, no matter where we may be, no matter how many we may be. If it's just one person somewhere trying to keep the Sabbath, calling upon God, **God will be there in spirit form with him/her.**

Verse 2 "...Concerning the appointed Feasts of the LORD, which you shall proclaim...these are My appointed Feasts."

Verse 4: "These *are* the appointed Feasts..."—'moadim'; it might have been better off left the word 'Feasts' off.

It's not wrong to them there and is translated that way by many scholars over centuries, so there's nothing wrong with saying *feasts*. But the word *feast* sort of indicates eating and drinking, being joyous and merrymaking.

But *appointed times* is just that! Whether we eat or drink depends of the requirement of that particular day.

Verse 6: "And on the fifteenth day of the same month **is the Feast of Unleavened Bread...**"

That is a different word, which is 'khag' and you might have heard the phrase 'khag samah'—meaning *festive joyous*.

So, Jews will greet each other, especially at the Feast of Tabernacles; that is *the Feast!* But they say, 'Khag samah' meaning *joyous festive*; may you have a joyous festival.

In reality, the Day of Atonement is a festival, but not necessarily a Feast to eat or not to eat, and that's how we should look at a festival. When we think of it that way there is no problem at all, no confusion as to why the Day of Atonement is a Festival of God.

Verse 23: " And the LORD spoke to Moses, saying:"

Verse 27: "Also, on the tenth *day* of this seventh month is the Day of Atonement. *It shall be a Holy convocation to you. And **you shall** <sup>1</sup>**afflict your souls** and offer an offering made by fire to the LORD."*

We're going to see in the next five or six verses that *affliction* is mentioned three time. I remember Fred saying that if God says it once, that's enough. If God says do it, **do it!** But when God says it three times, **you know He means business!**

Verse 28: "And you shall do no work in that same day, for it *is* the Day of Atonement, in order to make an atonement for you before the LORD your God, for whoever is not <sup>2</sup>**afflicted** in that same day, he **shall be cut off** from among his people" (vs 28-29).

Verse 30: "And whoever does any work in that same day, the same one **will I destroy** from among his people."

God doesn't speak that way very often; but He does with the Day of Atonement.

Verse 31: "You shall do no manner of work.

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*It shall be a statute forever throughout your generations* in all your dwellings. It *shall be* to you a Sabbath of rest... [a ceasing of ceasing] and you shall <sup>1#31</sup>**afflict** yourselves....” (vs 31-32).

There’s something else involved here. The word in Hebrew is what we call the ‘PL form’; it’s not important that you know the particular classification, but there are eight classifications of Hebrew verbs.

1. a simple one: let’s say I *broke* a dish in 3-4 pieces
2. the PL and when we use that it means I *shattered it* in maybe a hundred pieces

This in v 32 is a form of PL. Do we really understand what that really means? God is not saying that ‘Look, you need to do this.’ **NO!** He’s not saying that! What He’s saying, **you will afflict yourselves!** That’s the power and the force of the Hebrew!

We call this the Day of Atonement! That’s okay, but the real name is Yom Ha-Kippurim. I want to read to you from my little handy-dandy *Guide to Yom Kippur!* I picked this up in 1969 along with a set of guides to all the Holy Days. It’s in pretty good shape for about 52-63 years. This is what this rabbi says; listen closely, because he is spot on!

The name Yom Kippur is the Rabbinic version of the Biblical plural form Yom Ha-Kippurim

‘Yom’ means *day*  
‘Kippurim’ means *to scour, to cleanse thoroughly, to erase*

This is what we’re talking about, the day of cleansing! Yom Kippur means that *sin is going to be cleansed and wiped out!*

If it isn’t wiped out the Father is not going to descend! That’s what makes it so important. I don’t think we fully realize that sin is thought of as a stain to be removed if the soul is to appear pure before it’s Creator.

It goes onto say that another meaning is **to cover!** That’s right, our sins will be covered. In Atonement sin is covered, hidden out of sight. That why the Israelites, when they had their sins covered they could go to the tabernacle, the temple and offer their sacrifices and the sins were hidden, out of sight.

This is a day when Israel, once again, finds favor with God. **Repentance** is an essential preliminary to Ha-Kippurim.

So true! **That’s what this day is about.**

I know that there’s some confusion, and I know that two weeks ago another speaker on GTM gave a message and it was garbled in terms of Ha-Kippurim. This is what he said; I don’t want to read a lot, but just enough **to point out where it’s off** and what we need to know about.

from the elder’s message: That’s what Atonement is all about, *saving the people who were afflicted!*

He’s talking about the people coming out of the Tribulation, they’re afflicted and we’re keeping the Day of Atonement to save them!

**NO! NO! NO!** A thousand times **NO!** That has nothing to do with Atonement! *It’s to cleanse our sins and eventually the sins of the whole world,* that’s what it really is.

In Israel when their sins were covered, they were not truly forgiven. Why? *Paul made it very clear:*

Hebrews 10:4: “Because *it is impossible for the blood of bulls and goats to take away sins.*” *No, they can’t!*

But the blood of bulls *were used* in the temple and tabernacle worship. Symbolically, yes, they had their sins forgiven; that is *ritually* forgiven, ceremonial cleansed!

In the same message we’re talking about fasting. It’s interesting what this elder had to say:

The commandments for Atonement is not fasting.

**Oh yes, it is!**

In Lev. it does not talk about fasting when it talks about Atonement. What it commands is *afflicting your souls!*

**Afflicting and fasting go hand-in-hand!** They really do.

Back to the Guide to Yom Kippur when it talks about fasting:

In the seventh month on the tenth day of the month you shall afflict your souls.

That is referring directly to Lev. 16:29; we’re not there, yet; we’re going to read it.

From this verse the duty of fasting on Yom Kippur is derived. From the earliest times afflicting the soul was understood to be fasting.

We have in Hebrew what is called *parallelism*. In poetry, not in the send of rhyme or limericks.

The Assyrian came down with a lump of coal

His coverts were fleeing with purple and gold.

Hebrew has nothing like that. But it does have parallelism, meaning that you have two sentences and they run parallel: sentence one and sentence two. Those sentences have similar words with the same meaning. Isa. 58 is a perfect example of what I'm talking about.

Isaiah 58:3: "*They say,* <sup>1</sup>Why have we **fasted**, and You do not see? <sup>2</sup>Why have we **afflicted** our soul and You take no knowledge?..."

See, those sentence runs parallel. The end of the sentence is that *you did not hear!* He took "...no knowledge..." In other words, no response from God! The meaning is similar.

Now look at the beginning: "...Why have we fasted...?" and "Why have we afflicted...?" *They're parallel!* They cannot be in this form parallel unless they mean the same thing. That was just a rule of Hebrew usage! This tells us that **fasting and affliction are really the same!**

So, the idea that we're talking about fasting, but not afflicting or affliction but not fasting is bogus, redoing both! Why do we fast?

#### **Primarily to draw close to God:**

- to humble ourselves before God
- to show that we understand that we are helpless before God
- that without Him we are nothing
- that we are totally dependent upon Him

Does God react to it? To me the most incredible example of God reacting favorably is *the outward repentance of one of the most rotten and evil kings in all of Israel: Ahab—the son of Omri—the husband of Jezebel!*

1-Kings 21—this is where Ahab wants Naboth's vineyard and he's crying because Naboth won't sell it to him. Jezebel says, 'I'll get it for you.' We know what she did.

So, God is reaming them out! Threatening! But look what we have:

1-Kings 21:27: "Then it came to pass when Ahab heard these words... [of destruction] ...**he tore his clothes and put sackcloth upon his flesh, and fasted**, and lay in sackcloth and walked softly."

God had the same reaction, look what He says:

Verse 28: "And the Word of the Lord came to Elijah the Tishbite, saying, 'Do you see how Ahab humbles himself before Me?..." (vs 28-29).

He's saying, 'Elijah, come look; do you see

what I see? Ahab is humbling himself!

"...**Because he humbles himself before Me**, I will not bring the evil in his days. *But in his son's days I will bring the evil upon his house*" (v 29).

Of course, Ahab being Ahab it didn't last, it couldn't last!

- What if it did?
- What if Ahab would have maintained that attitude? *He wouldn't have died the way that he did!*
- What if he had commanded his sons and they would have listened? *The punishment would have been put off and put off!*
- Why would God do this?
- Why would God react this way?

I say that Fred has given us the answer in a four word sentence: **God always honors repentance!**

- even for a king like Ahab
- even if it was somewhat skin deep

I think it was more than skin deep. But Ahab being Ahab couldn't maintain it! **Think!**

If God would have reacted to Ahab that way, and spared him and listen to him, how much more will He listen to us? How much more will spare us? We're humbling ourselves to have our sins forgiven. If they're not forgiven, God's Plan can't work, and that's what Yom Ha-Kippurim is all about; the forgiveness sin and the wiping out of sin, the obliteration of sin.

Isaiah 66:2: "'For all these things My hand has made, and these things came to be,' says the LORD. **'But to this one I will look, to him who is of a poor and contrite spirit and who trembles at My Word.'**"

When God spoke the word, Ahab trembled! We need to do the same! That's what Yom Kippur is all about.

- us repenting
- us in spiritual sackcloth and ashes

So God will hear us and cleanse us! We have to be cleansed! If not, then God's Plan will not work.

How does this system really work out. Remember that this is cleansing. Yom Ha-Kippurim, that Day of Atonement. Where is the cleansing and the scouring?

Being in Southern California, I get to spend some time with the brethren and Byron Norrod and his wife. Byron has invited us over to their home;

they're very hospitable and very nice people. So, we're having a nice dinner and she has a beautiful tablecloth, everything is clean and wine I spilled! Or coffee! It's on the tablecloth and the carpet, 'Oh, I'm sorry! I didn't mean it!'

1. **Repentance**

Byron is so wonderful and kind and generous says, 'Don't worry, it's okay! We'll clean it up, it's all right!'

2. **true forgiveness:**

- we have sin, we spilled the wine
- we have repentance
- we have forgiveness

*We're good, right, all through!*

***NO, we're not through! We're not out of the woods!*** Why not? *That stain is still there!* We've got to strip it clean! Unless that stain is scrubbed clean, you don't have your remission of sin! Well, there's a stain on a cloth, or a stain on a rug, you get cleaner and spray wash—whatever it is.

What about spiritual sin? There's only one universal solvent for it: ***the blood of the Lamb! The blood of the Son of God!***

Last week Steve Durham gave a very good message about the link between Passover and Atonement—the *Passover-Atonement Connection*—so I'm just going to add to that just a little bit.

The blood of the lamb slain on Passover, but it's not applied nationally until Atonement. This is where it's applied, to wipe out sin. So, we have our stain is removed from the carpet! Now we're good, the stain is removed. Are we finished? *No! Unfortunately no!*

Sin is still around. Maybe it's no longer polluting but it's in the atmosphere, it's still around. ***It has got to go!*** How are we going to do that? The two goats! God's telling us how it's got to go and what we have to do!

This is what we tend to forget. We've got to really understand Lev. 16, so let us take our time:

Leviticus 16:1: "And the LORD spoke to Moses after the death of the two sons of Aaron, when they offered before the LORD and they died."

Often times they had strange fire, they didn't follow instructions, if you read carefully the same thing is true with David and the Ark. He was going to bring it up to Jerusalem and put it on a new cart. ***No! No! No! That's not what God said to do!***

So, the cart began to stumble and Uzza put

up his hand to save the Ark. God zapped him dead and David was offended! God told him what to do. Get the Levites! Have them use the poles through the rings and carry it up to Jerusalem. Finally he did and all was well.

These priests, sons of Aaron, didn't follow instruction.

Verse 2: "And the LORD said to Moses, 'Speak to Aaron your brother, that he does not come at all times into the sanctuary within the veil before the mercy seat, which is on the ark, so that he does not die, for I will appear in the cloud over the mercy seat.'" *You're not to go into the Holy of Holies.*

It's true, only one person ever went in there and only one time a year!

Verse 3: "Aaron shall come into the sanctuary this way: with a young bull, for a sin offering, and a ram for a burnt offering."

All was right when He talks about the blood of bulls and goats, because the blood of bulls and goats and lambs were eaten.

Verse 4: "He shall put on the Holy linen coat, and he shall have the linen breeches on his flesh, and shall be girded with a linen girdle, and with the linen miter he shall be dressed. *These are Holy garments.* And he shall wash his flesh in water and put them on."

Notice the nature of these garments. White simple linen. There was no special miter. He did not have urim and thummim. What about his beautiful robes, and the pomegranates and the bell. No, nothing splendid, nothing glorious. Just a simple white garment *symbolizing purity and humility!*

He came in there just a simple priest and humbled himself before God to do his offering. Nothing proud, no arrogance, humility!

Also, knowing what Yom Ha-Kippurim is about, it's a type of an attitude.

Verse 5: "And he shall take from the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering."

It's interesting; two kids for a sin offering? You have to understand that this whole thing is in two parts. One goat is for one purpose, and one goat is for another purpose. But it's all connected with sin as an offering. *This is what we're going to see that confuses some people!*

Verse 6: "And Aaron shall offer his young bull of the sin offering, which is for himself, and make an atonement for himself and for his house.

And he shall take the two goats and present them before the LORD *at* the door of the tabernacle of the congregation. And Aaron shall cast lots on the two goats; one lot for the LORD and the other lot for Azazel” (vs 6-8)—*which is a designation for the evil one!*

Verse 9: “And Aaron shall bring the goat on which the LORD’S lot fell, and offer it for a sin offering.”

Here’s the death of the goat, the lamb, the blood that’s going to be spilled that’s going to purify everything.

Verse 10: “But the goat on which the lot fell for Azazel shall be presented alive before the LORD, **to make an atonement upon it** and sent away into the wilderness for Azazel.”

If we think of Atonement it’s going to lead us off, cleansing.

God is going to take, as we will see, all the sins and dump them upon this goat. This is part of the sin; he’s going to carry the sin. This is what is meant when it says: “...**to make an atonement upon it...**”

The sins of Israel, the sins of all the people are going to be cleansed, removed and put on this goat! This goat is going to be sent away; picturing the devil himself being eventually into outer darkness! All those sins are going away with him.

*That’s what this Day of Atonement is all about!* Unless that happens, the Father is not going to descend on this earth. We’re not going to be at-one with Him on this earth. He cannot and will not abide sin! It’s violation of His Holy Law!

1-John 3:4: “...for sin is lawlessness.” *Transgression of the Law!*

The Father will not accept it and He will be not anywhere near it! It must be eliminated! And we’re learning from Lev. 16 how God is going to do it. That’s the purpose of Lev. 16; the purpose for the meaning of the Day of Atonement.

Leviticus 16:11: “And Aaron shall bring the young bull of the sin offering, which is for himself, and shall make an atonement for himself and for his house, and shall kill the young bull of the sin offering, which is for himself.... [a bull is used for sin] ...And he shall take a censer full of coals of fire from off the altar before the LORD, and his hands full of fragrant incense beaten small, and bring it within the veil” (vs 11-12).

The incense is for the prayers of all the people. Their hopes! Aaron is going to bring them in

there and present them to God.

Verse 13: “And he shall put the incense on the fire before the LORD. And the cloud of the incense shall cover the mercy seat that is on the testimony. And he shall not die. And he shall take of the blood of the young bull and shall sprinkle with his finger on the front of the mercy seat eastward. And he shall sprinkle at the front of the mercy seat seven times... [perfection] ...from the blood with his finger” (vs 13-14).

Perfect cleansing; perfect purification! That’s what’s happening here! The temple/tabernacle must be purified or God will not accept it!

Verse 15: “Then he shall kill the goat of the sin offering that is for the people, and bring its blood inside the veil. And he shall do with that blood as he did with the blood of the young bull, and sprinkle it on the mercy seat and before the mercy seat.”

We need to realize who this goat is ultimately: *The Son of God!* Look at the prophetic element, what He promised!

Leviticus 17:11—*God says:* “For **the life of the flesh is in the blood.** And I... [the LORD God] ...have given it to you upon the altar to make an atonement for yourselves; **for it is the blood that makes an atonement for life.**”

Whose blood is He talking about? He’s talking about His own blood. He’s using what we call in Hebrew *the prophetic element!* He says: “...I have given it to you...”

No, He didn’t; He hasn’t given it yet! In Hebrew we have the concept of God Who’s so perfect and pure and He keeps all of His promises! **If God says that He’s going to do something, it’s as good as done!**

You will see sometimes that translations of the Hebrew, which is in the past tense, it’s written as though it’s in the future. Because it’s written in the past tense, therefore, God did it. But since God hadn’t done it, yet—if you want to be literally true in chronological order—He hadn’t done it. So, we say *He will do it!*

The principle of the prophetic element is there. God is promising it is sure! That’s why He says, “...I have given it...” meaning **I will give it and no power in heaven and earth is going to stop Me!**

***Because without that blood, there is no hope for forgiveness of sin!*** Unless sin is forgiven and banished forever, we have no New Jerusalem. We cannot be at-one with the Divine Father. ***Sin***

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***must be eradicated!*** Over and over again, this is meaning of Yom Ha-Kippurim, nothing else! That's in it's name, the cleansing.

The Apostle Paul recognized that! He acknowledged the prophetic element. When I was studying the prophetic element I stumbled across this Scripture in Rom., and realized that Paul knew all about it.

Romans 4:17: "Exactly as it is written: 'I have made you a father of many nations.'.... [God talking to Abraham] ...before God in Whom he believed, Who **gives life to the dead, and calls the things that are not as though they are.**"

*Here we have the prophetic element!* There are certain things that have not yet taken place. But because God says that He will, He speaks of them as though He has—***consider it done, because it will be done! Therefore, it is done!*** This is the prophetic element, and it's important!

Leviticus 16:15: "Then he shall kill the goat of the sin offering that is for the people, and bring its blood inside the veil. And he shall do with that blood as he did with the blood of the young bull, and sprinkle it on the mercy seat and before the mercy seat. And he shall make an atonement for the sanctuary **because of the uncleanness of the children of Israel and because of their transgressions in all their sins.** And so he shall do for the tabernacle of the congregation, which remains with them in the midst of their uncleanness" (vs 15-16).

This has to be purified! The blood of the lamb/goat is going to purify it. If we do not purify this, the Father will not come down to impurity! Everything has to be perfect. The risen Christ at the end of days, end of the Millennium, end of the Last Great Day, Satan is going to be banished forever; He—and all of us with Him to help Him—is going to make sure that this earth is crystal pure!

Remember the old slogan and advertisement for Ivory soap: *99 and 44 100% pure!* Christ is going to make this earth 100% pure! To do that, He has to—He must—cleanse it of sin and banish it forever! Then it will be clean for the Father to come! *That's how important that this Day of Atonement is!*

Verse 17: "And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the sanctuary until he comes out..."

You may find this a little humorous, but it was actually done. The Pharisees and rabbis were scared because what if the high priest has a heart attack or something? What if he does something

wrong? What if we're outside and all of a sudden we hear a thump? How are we going to get him out? *We can't go in or God going to kill us!*

What they did was they tied a rope around him with a long leash, so if while he was in there and something happened they could pull him out so they wouldn't die!

They actually did that. It's kind of humorous, but they were afraid! This is real! Remember in 63<sub>B.C.</sub> when Pompey came to Jerusalem and conquered it. He went into the temple, went into the Holy of Holies to look around. They didn't see anything, so he said, 'Clean it out!'

Let me tell you folks, it's a good thing that God wasn't there! If God had been there, Pompey would never had walked out! Simple as that!

Verse 17: "And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the sanctuary until he comes out and has made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out to the altar that is before the LORD and make an atonement for it... [cleanse the altar] ...And he shall take of the blood of the young bull and of the blood of the goat, and put *it* on the horns of the altar all around. And he shall sprinkle of the blood on it with his finger seven times... [perfection] ...and cleanse it..." (vs 17-19).

- we're talking about the tabernacle
- we're talking about the abode and the operation of the priests

It's filled with sin and transgressions and violation of God's Holy Law because He means it; it must be perfect and sin must be forgiven. That's why this blood has to cleanse it! It all has to be cleansed!

"...and hallow it from the uncleanness of the children of Israel" (v 19).

Over and over we see this! This is Yom Ha-Kippurim, the day of cleansing! The Day when the tabernacle the temple everything will be cleansed to perfection!

- no sin
- Holy righteousness
- purity

How on earth is that going to be?

Verse 20: And when he has made an end of reconciling the sanctuary and the tabernacle of the congregation and the altar, he shall bring the live goat. And **Aaron shall lay both his hands on the head of the live goat, and confess over him all the sins of the children of Israel, and all their**

**transgressions in all their sins, putting them on the head of the goat**, and shall send *it* away by the hand of a chosen man into the wilderness. And the goat shall bear upon him all their iniquities... [every single last one] ...to a land in which no one lives. And he shall let the goat go in the wilderness” (vs 20-22).

Again, as I said earlier, eventually this goat is going to be the real thing, the devil himself! Jesus Christ as the real High Priest, the Supreme High Priest, is going to confess all those sins and put on that vicious rotten being, murderer and liar from the beginning and send him away, banishing him into outer darkness and all the sins with him.

That’s the final step, **cleansing**—Yom Ha-Kippurim—of the land, cleansing of the whole earth! That’s what we’re talking about and why we fast. To be pure and righteous before God. To humble ourselves. To seek His rule so He will cover and forgive our sins, ***and He will!***

Verse 23: “And Aaron shall come into the tabernacle of the congregation, and shall strip off the linen garments, which he put on when he went into the sanctuary, and shall leave them there. And he shall wash his flesh with water in the Holy place, and put on his garments, and come forth and offer his burnt offering and the burnt offering of the people, and make an atonement for himself and for the people” (vs 23-24)—**cleansing!**

This is throughout Lev. 16! This is the meaning of the day, to be cleansed of sin!

Verse 26: “And he that let go the goat for Azazel shall wash his clothes and bathe his flesh in water, and afterward come into the camp. And the young bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make atonement in the Holy *place*, shall they carry forth outside the camp. And they shall burn their skins in the fire, and their flesh and their dung” (vs 26-27).

- Where was Christ crucified? *Outside of Jerusalem! Outside of the camp!*
- Where is the carcass of the lamb and bull? *Outside the camp!*

***No sin allowed in the camp! None!***

Verse 28: “And he who burns them shall wash his clothes and bathe his flesh in water, and afterward he shall come into the camp. And it shall be **a statute forever to you: in the seventh month, on the tenth of the month, you shall afflict your souls...** [by fasting] **...and do no work at all, whether it be one of your own country or a stranger who is living among you,** for on that day an atonement shall be made for you, **to cleanse**

**you...**” (vs 28-30).

How many times does God have to point this out?

- He means it!
- He’s serious!
- He wants it burned into our consciousness!

***We must be cleansed of sin!***

- that’s what Atonement is about
- that’s what this day is about, not anything else
- we’re not fasting for anybody else
- we’re not cleansed and keeping this day because of the children of Israel coming out of captivity

It’s true that they’re going to keep the Day of Atonement, yes they are! When we fast, in a sense we do fast for them, in the sense that God will have mercy on them. All of that is true, ***but that is NOT part of Yom Ha-Kippurim! It is the cleansing of our sins, so they may be covered!***

Verse 31: “It *shall be* a Sabbath of rest to you... [Shabbat Sabbaton] ...and you shall afflict your souls by a statute forever. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest’s office in his father’s stead, shall make the atonement... [the cleansing] ...and shall put on the linen clothes, the Holy garments” (vs 31-32).

The simple Holy garments, pure, nothing glorious like the garments of the high priest normally wears.

Verse 33: “And he shall make an atonement... [a cleansing] *...for* the Holy sanctuary, and he shall make an atonement... [cleansing] *...for* the tabernacle of the congregation, and for the altar; and he shall make an atonement... [cleansing] *...for* the priests and for all the people of the congregation.”

How many times does God have to point this out? *He wants us to get the point! He needs to drive it home!* Because **IF** we don’t get it, the Father is not going to descend. We can never be at-one completely with Him with sin. He will NOT abide sin!

God our Father is a softy! He really is! He doesn’t want to punish; He doesn’t want to hurt us! He looks for excuses not to punish us! But there is one thing that He will not tolerate or put up with: **SIN!**

- the ***violation*** of His Law
- the ***rebellion*** against His precepts

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He's not going to put up with that! He will crush! Unless we are free of sin and this planet is free of sin, *He's not coming down!* We want Him to come down! Of course we do! That's why we have this day, and why He's driving the point home over and over and over again! What are three methods of remembering something?

- impression
- association
- repetition

That's what we have here in Lev. 16—*repetition!* We don't always get the point! *Well, we better get them!*

Verse 33: "And he shall make an atonement for the Holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests and for all the people of the congregation. And **this shall be an everlasting statute to you, to make an atonement** for the children of Israel for their sins **once a year.**' And he did as the LORD commanded Moses" (vs 33-34). *The Day of Atonement comes once a year!*

- What does it symbolize?
- What does it picture?
  - ✓ the complete forgiveness of sin
  - ✓ the cleansing of sin
  - ✓ the removal of sin
  - ✓ the total eradication of sin
  - ✓ the expulsion of sin from this planet into outer darkness where Satan will be

*Let him have fun with the sins!*

God then is coming down! Let us look and see what glorious time that this will be!

Revelation 21:1: "Then I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the Holy City, *the* New Jerusalem, coming down from God out of heaven... [because we're free of sin and the risen Christ has made sure of it and we helped Him do it] ...prepared as a bride adorned for her husband. And I heard a great voice from heaven say, 'Behold, the Tabernacle of God *is* with men... [those of us who have been changed into god-beings] ...and He shall dwell with them, and they shall be His people; and God Himself shall be with them *and be* their God. And God shall wipe away every tear from their eyes; and *there* shall not be anymore death, or sorrow, or crying; neither shall *there* be any more pain, because the former things have passed away'" (vs 1-3).

- What did God say? *Make a New Covenant* (Jer. 31).
- What did He say about our sins?
  - ✓ As far as the East is from the West, they shall be gone!
  - ✓ I will remember their sins no more!

Because they won't be there! They will be in outer darkness and God will not remember! God will look at us and welcome us! *One for all and all for One!*

That's what the Kingdom of God will be, and Jesus explains that. This will be the final Scripture and we read this at every Passover; it has very deep meaning:

John 17:20: "I do not pray for these only... [meaning the disciples right there] ...**but also for those who shall believe in Me through their word;** that they all may be one, even as You, Father, *are* in Me, and I in You; **that they also may be one in Us...**" (vs 20-21).

*Complete unity!* A glorious family where the Father doesn't look down on us, where we're equal in that sense. At the end of time so to speak, a glorious family and we will be ready to carry out whatever instructions, projects the Father and the risen Christ have in mind.

You know that They have things in mind. There's a whole universe out there with hundred of billions of trillions of stars and galaxies. We're going to have something to do with it.

All is made possible by the events and mechanism of Yom Ha-Kippurim! That's what this day is about! It's a cleansing of sin so that we can be at-one with the great Creator God! The Mighty El Elyon!

***That is the real meaning of Yom Ha-Kippurim!***

Scriptural References:

- 1) Genesis 1:14
- 2) Leviticus 23:1-2, 4, 6, 23, 27-32
- 3) Hebrews 10:4
- 4) Isaiah 58:3
- 5) 1 Kings 21:27-29
- 6) Isaiah 66:2
- 7) Leviticus 16:2-10
- 8) 1 John 3:4
- 9) Leviticus 16:11-15
- 10) Leviticus 17:11
- 11) Romans 4:17
- 12) Leviticus 16:15-24, 26-34
- 13) Revelation 21:1-3
- 14) John 17:20-21

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Scriptures referenced, not quoted:

- Revelation 22
- Jeremiah 31

Also referenced: GTM message:

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