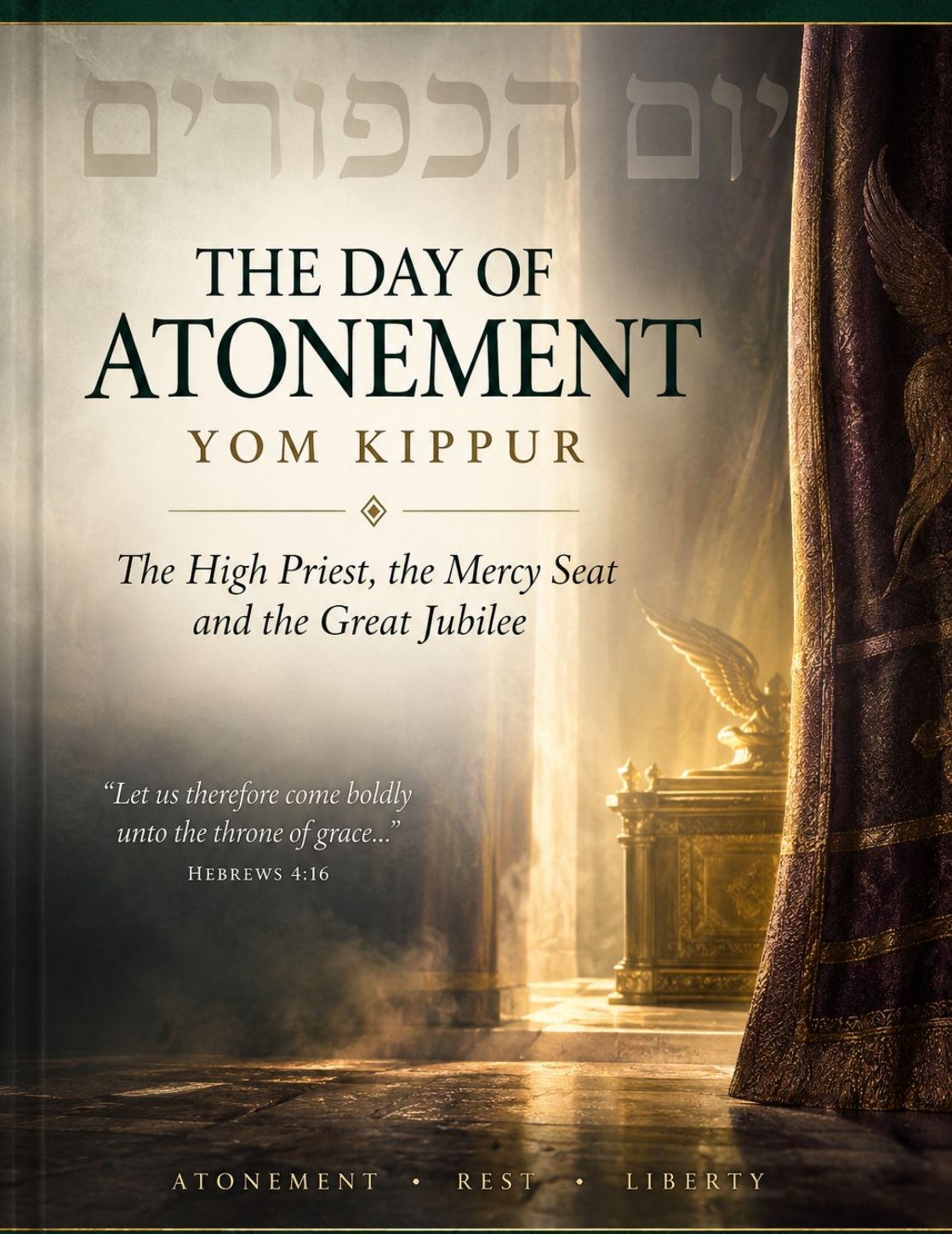
יום הכפורים

THE DAY OF ATONEMENT

YOM KIPPUR

The High Priest, the Mercy Seat and the Great Jubilee



"Let us therefore come boldly unto the throne of grace..."

HEBREWS 4:16

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SHADOWS OF THINGS TO COME

The Feasts and Their Substance



In respect of a Feast, or of a new moon, or of Sabbaths: which are a shadow of things to come; but the body is of Messiah. — COLOSSIANS 2:16-17

Paul's words give us a fitting doorway into the appointed times. Feast, new moon and Sabbaths are named together and called a shadow of things to come. A shadow is not a worthless negative. It exists because a reality casts it; its outline tells us something about the body to which it belongs.

The important expression is ***things to come***. Paul does not say merely that the Feasts were shadows of things once fulfilled and then left behind. He calls them a shadow of ***things to come***. The appointed times look backward, but they also reach forward. Passover remembers deliverance from Egypt and opens into Messiah our Passover; Firstfruits reaches into resurrection; and the seventh-month Feasts carry us toward awakening, atonement, gathering, restoration, dwelling and the Kingdom.

A memorial can look behind us while a shadow falls ahead of us. That is why the Feasts can rehearse what God has already done and still teach us to expect what He has promised to do. Their Substance belongs to Messiah, and their prophetic contours lead naturally toward redemption, resurrection, the gathering of His people, the restoration of all things and the reign of the King.

Torah establishes the pattern. The Prophets enlarge it. Yeshua gives it Substance. The apostles then show us the hope toward which it moves.

Yom Kippur takes us to one of the most solemn thresholds in all Scripture: the veil, the cloud, the Mercy Seat, the blood, the High Priest and the command to rest. Yet the shadow does not end with Aaron. Hebrews opens the sanctuary again and shows us a greater Priest, a better sacrifice and a living way into the presence of God.

Once every year.
Once for all.

From the white linen of Leviticus 16 to the mountain where Yeshua shines in glory; from the sins borne into the wilderness to the Jubilee trumpet proclaiming liberty throughout the land, the same truth comes steadily into view. Yeshua is not one detail among many. He is the Substance to whom the whole Day points.

ONE

THE APPOINTED DAY

A Sabbath of Complete Rest



On the tenth day of this seventh month there shall be a day of atonement... It shall be unto you a sabbath of rest. — LEVITICUS 23:27, 32

Ten days after the trumpet sounds, the seventh month reaches its most solemn appointment. Yom Teruah awakens the people with a blast. Yom Kippur answers with stillness.

No ordinary work is to be done. Leviticus calls the Day a ***Shabbat Shabbaton*** - a Sabbath of complete rest. The people humble themselves before YHVH, but the work of atonement is not theirs to perform. While the congregation ceases, the High Priest carries out the service God has appointed.

The people rest while the priest works.

That is the first great lesson of the Day. Atonement is received before it is ever imitated. Israel does not invent a way back to God, add another sacrifice of its own choosing, or force open the veil. God provides the priest. God provides the sacrifice. God provides the appointed time and the appointed way.

The Sabbath language therefore belongs naturally beside the message of Hebrews. There is a work into which God's people are invited to enter by ceasing from their own attempts to complete what He has accomplished. Yom Kippur does not teach spiritual laziness; it teaches the order of grace.

First the priest makes atonement. Then the cleansed people live before God.

The seventh month itself is filled with this language of completion and rest. Trumpets opens it. Atonement stands at its heart. Tabernacles brings the joy of ingathering and dwelling. The movement is not accidental: awake, humble yourself, be cleansed, enter the joy of His presence.

And already the shadow is beginning to speak of Yeshua. We do not labour to add something missing to His sacrifice. We obey because atonement has been made. We rest in the sufficiency of the One who has done what we could never do for ourselves.

TWO

AFTER THE DEATH

The Way Into the Holy Place



And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died. — LEVITICUS 16:1

Leviticus 16 opens beneath the shadow of three words that deserve to be heard slowly:

After the death.

Nadab and Abihu had drawn near with strange fire and died before YHVH. The chapters that follow teach Israel to distinguish holy from common, clean from unclean, life from death. Then the narrative returns to Aaron, and the first instruction is a warning. He must not come at all times into the Holy Place within the veil.

The God who desires to dwell among His people is holy. Nearness is His gift, but it is never casual. The veil is not there because God has lost interest in mankind. It is there because sin and death are real, and because the way back into His presence must be the way He provides.

Yet for those who know the Gospel, those three words begin to glow with another light.

After the death of Yeshua, the veil of the Temple is torn from top to bottom. The One who was pierced for our transgressions is laid in the tomb, and the apostolic writings take up the language of priesthood,

sacrifice, blood, cleansing and entrance into the heavenly sanctuary. What Leviticus guarded in shadow, the Gospel opens through Messiah.

Passover and Atonement are not the same Feast. Each has its own appointed time and its own emphasis. Yet they are not competing stories. The blood that delivers and the blood that cleanses belong to one redemptive purpose, and both lead us to the same Person.

The Lamb of Passover is also our great High Priest.

Leviticus begins after a death because the question is access: how can sinful people dwell near a holy God and live? The rest of the chapter answers in shadow. Hebrews will answer in Substance.

THREE

BEHIND THE VEIL

White Linen, Incense and Cloud



Tell Aaron thy brother, that he come not at all times into the holy place within the vail... for I will appear in the cloud upon the mercy seat. — LEVITICUS 16:2

Once a year, one man crossed the boundary that ordinarily remained closed.

Before he entered, Aaron washed. He laid aside the splendour normally associated with the High Priest and clothed himself in simple holy linen: tunic, trousers, sash and turban. White. Clean. Set apart for the service before him.

The simplicity is striking. Yom Kippur is not a display of human magnificence. The priest disappears into the work. He washes. He clothes himself. He carries blood that is not his own. He takes incense from the altar and passes beyond the veil under a cloud of fragrant smoke.

The cloud matters. God had led Israel in a cloud. He descended upon Sinai in a cloud. His glory filled the Tabernacle and later the Temple. Now the High Priest enters the innermost place, and the cloud of incense covers the Mercy Seat where YHVH has said, I will appear.

No other man is in the Tent of Meeting while atonement is being made. The service is carried by the priest alone. Israel waits outside while he goes in for himself, for his household and for the assembly.

Then the Gospel gives us a greater picture of white garments, cloud and glory. On the mountain, Yeshua's clothing becomes dazzling white and a cloud overshadows the disciples. In Revelation the glorified Messiah shines with overwhelming brightness, and the redeemed stand before Him clothed in white.

The images belong to one biblical language: holiness, righteousness, glory and the presence of God.

And there is still the veil. At Yeshua's death it is torn. Hebrews then tells us that a new and living way has been opened through the veil - that is to say, through His flesh.

The way has been opened.

The holiness of God has not changed, and the Holy Place has not become common. What has changed is the Priest who has gone before us. Aaron entered under strict command and only at the appointed time; Yeshua has entered once for all, and His priesthood does not pass to another. The Day that once warned Aaron, not at all times, now points towards a New Covenant invitation: through Yeshua the way stands open, and the people of God are called to draw near continually with a true heart and full assurance of faith. Hebrews will later carry that same exhortation towards the Day that is approaching.

FOUR

THE MERCY SEAT AND THE BLOOD

Where Holiness and Mercy Meet



And there I will meet with thee, and I will commune with thee from above the mercy seat. — EXODUS 25:22

Behind the veil stood the Ark of the Covenant. Above it was the ***Kapporet*** - the Mercy Seat - overshadowed by the cherubim. This was the place where God had said He would meet with His people through their appointed representative.

On Yom Kippur the blood is carried there.

Aaron sprinkles blood upon the Mercy Seat and before it. The act is repeated seven times. Throughout Scripture, seven repeatedly marks completion, fullness and consecration. Creation reaches its completion and the seventh day is blessed and sanctified. Sabbaths, Feasts and sabbatical cycles are built around seven. Here, at the centre of the Day of Atonement, the blood is sprinkled seven times before God.

Completion stands before the Mercy Seat.

Leviticus 17 explains why the blood matters: the life of the flesh is in the blood, and God has given it upon the altar to make atonement for the soul. Life is given for life. The problem being addressed is not cosmetic. Sin has brought death, and the way into the presence of the Holy One is marked by sacrificial blood.

Then Paul uses a remarkable word in Romans 3:25 when he presents Yeshua as the ***hilasterion*** - the word used in the Greek Scriptures for the

Mercy Seat. The shadow suddenly becomes personal. Messiah is not merely a priest carrying blood toward the place of atonement. In Him the reality pictured by the Mercy Seat itself comes into view.

With the Mercy Seat before us, the invitation of Hebrews 4 becomes astonishingly vivid: come boldly unto the throne of grace. We come to obtain mercy because our great High Priest has passed into the heavens. The Kapporet does not simply disappear from the story; in Messiah its meaning opens into the reality of access to the throne of God.

The movement through the Tabernacle gives this mercy a direction. In Eden, after sin entered, YHVH drove the man out and stationed the cherubim at the east of the garden, guarding the way to the tree of life. Humanity went out from the presence of God towards the east.

The Tabernacle reverses the movement of exile. Its gate stands in the east, and the worshipper who enters begins to move westward: past the altar, past the laver, through the Holy Place and towards the veil. Beyond the veil, at the western end of the journey, stands the Ark and the Mercy Seat. The sanctuary becomes a living picture of the way home - from exile back towards the presence of God.

Now Psalm 103 can be heard with the whole journey in view: ***"As far as the east is from the west, so far hath He removed our transgressions from us."*** — Psalm 103:12. The sin that drove mankind from the presence is removed as the way back is opened.

And at the Mercy Seat, Scripture allows judgement and mercy to be seen together. ***"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."*** — Psalm 89:14. Psalm 85 adds, ***"Mercy and truth are met together; righteousness and peace have kissed each other."*** — Psalm 85:10. James later gives the New Covenant cry: ***"Mercy rejoiceth against judgment."*** — James 2:13.

The blood upon the ***Kapporet*** keeps us from making mercy sentimental. Sin is not denied; it is dealt with. Judgement is not ignored; atonement is made. And because atonement has been made, mercy triumphs. The way home is not opened by pretending sin never happened, but by the provision of God Himself.

And at the centre of that atonement stands Yeshua.

FIVE

THE TWO GOATS

The Sin Is Paid For - and Carried Away



And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. —
LEVITICUS 16:8

Two goats are brought before YHVH. One is killed and its blood is carried within the veil. The other remains alive while Aaron lays both hands upon its head and confesses over it all the iniquities, transgressions and sins of Israel.

Then the living goat is sent away.

The two animals reveal two sides of one work. Sin requires atonement, and sin must also be removed. One goat dies; the other bears the confessed burden away from the camp into an uninhabited land.

The guilt is answered.
The burden is carried away.

Isaiah speaks the same language when the Servant bears our griefs, carries our sorrows and bears the sin of many. Peter says that Yeshua bore our sins in His own body on the tree. John the Baptist gathers the whole movement into one unforgettable announcement: Behold the Lamb of God, which taketh away the sin of the world.

The Gospel passion gives us a striking echo of the Torah picture. Two men stand before the Roman governor. One is Yeshua. The other is Barabbas -

a name meaning son of the father. One is handed over to die. The other is released.

The innocent Son goes to the cross while the guilty man walks free.

Yom Kippur does not allow forgiveness to remain an invisible idea. Aaron places his hands upon the living goat. The sins are named. The burden is borne. The goat departs. Israel watches the picture disappear into the wilderness.

That is what atonement looks like when it is complete. Sin is not merely covered over and left waiting to return. In Messiah it is borne, judged and carried away.

SIX

OUR GREAT HIGH PRIEST

Priest and King in One Person



We have a great high priest, that is passed into the heavens, Yeshua the Son of God. — HEBREWS 4:14

Aaron is essential to the Torah service, but Aaron is not the destination.

He must first offer for his own sin. He grows old. He dies. His garments pass to another. His priesthood continues through succession because the man himself cannot continue forever.

Hebrews therefore takes us back before Levi, to a mysterious figure who appears in the days of Abraham. Melchizedek is not only priest of God Most High. He is king of Salem. Priest and king meet in one man.

Psalm 110 carries that union forward. David sees a Lord seated at the right hand of YHVH and hears the oath: Thou art a priest for ever after the order of Melchizedek. Zechariah then speaks of the Branch who will build the Temple of YHVH, bear the glory, sit and rule upon His throne - and be a priest upon His throne.

A Priest upon His throne.

Hebrews gathers those lines and places them upon Yeshua.

He does not need an offering for His own sin. He does not enter an earthly copy with the blood of another creature. He offers Himself. He passes through the heavens. He obtains eternal redemption. And then comes the phrase that changes the whole rhythm of Yom Kippur:

ONCE FOR ALL.

The shadow says once every year. The Substance says once for all - forever.

And having offered one sacrifice for sins, He sits down at the right hand of God. The seated Priest is one of the most beautiful images in Hebrews. The sacrifice does not need repeating. The work of atonement is complete.

Yet His priestly care has not ended. Hebrews also says that He ever lives to make intercession for us. Romans 8 gives the same comfort: Messiah is at the right hand of God and intercedes for His people.

The sacrifice is finished. The intercession continues. The Priest is also King.

That union of priesthood and kingship also opens outward towards the people Messiah has redeemed. At Sinai, Israel was called to be ***"a kingdom of priests, and an holy nation."*** — Exodus 19:6. Peter takes up the same covenant language when he calls believers ***"a chosen generation, a royal priesthood, an holy nation."*** — 1 Peter 2:9.

Revelation carries the same hope into worship before the throne: the Lamb has redeemed a people to God and made them kings and priests, and they shall reign upon the earth (Revelation 1:6; 5:9-10). Our priesthood does not compete with His; it exists because the great High Priest has brought us near. We are brought near by His blood to serve God under the everlasting Priest-King.

SEVEN

COME BOLDLY

The Way Is Open



Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua... let us draw near. —
HEBREWS 10:19, 22

Set Hebrews beside Leviticus 16 and feel the force of the invitation.

Aaron is told: not at all times.

Hebrews tells the brethren: enter into the holiest.

The holiness of God has not changed. The difference is the High Priest, the blood and the finished work.

Hebrews 4 says, Come boldly unto the throne of grace. Hebrews 10 says that we have boldness to enter by the blood of Yeshua. The ancient boundary has become the place of New Covenant confidence.

There is a beautiful Jewish wordplay that has long been heard in the name ***Yom ha-Kippurim***: ***yom ke-Purim*** - a day like Purim. Purim tells the story of Esther entering the presence of the king when approaching uninvited could mean death. She puts on her royal apparel, stands in the inner court and waits. The king sees her. The golden sceptre is extended. She finds favour.

Yom Kippur gives that picture even greater depth. The question is no longer whether we can persuade the King to overlook sin. The true High Priest has gone before us. The blood has been offered. The way has been opened.

Boldness therefore is not arrogance. It is confidence in Another.

Come because the Priest has entered.
Come because the blood has been accepted.
Come because the throne is a throne of grace.

The practical message of Yom Kippur is not that the believer should spend life standing nervously at the edge of the veil. Confess your sin. Turn from it. Draw near. Obtain mercy. Find grace to help in time of need - and then, by that same grace, rise to obey Him and serve Him acceptably. Hebrews later says, ***"let us have grace, whereby we may serve God acceptably with reverence and godly fear."*** — Hebrews 12:28. Grace does not merely bring us near; it teaches us how to live in the presence of the One who brought us near.

The Day that once guarded the entrance now teaches us how costly - and how wonderful - the opened way really is.

EIGHT

THE MOUNTAIN OF GLORY

Yom Kippur in the Gospel Harmony



For we have not followed cunningly devised fables...
but were eyewitnesses of His majesty. — 2 PETER 1:16

There is a moment in the Gospel story when the language of Yom Kippur seems suddenly to step out of Leviticus and stand upon a mountain.

In the chronology set out in Behold the Lamb of God, John 6 falls around Yom Teruah at the opening of the seventh month. The Gospel sequence then carries us through Peter's confession and into the Transfiguration during the ten days that lead to Yom Kippur, before Yeshua moves on toward Jerusalem for Sukkot.

Matthew and Mark say that the Transfiguration took place after six days. Six days pass; the next day is the seventh. Luke describes the same interval as about eight days. The mountain therefore stands upon the seventh day - a fitting setting for the Sabbath and Kingdom themes already surrounding Yom Kippur.

Just before they ascend, Yeshua says that some standing there will not taste death until they see the Son of Man coming in His Kingdom. Years later Peter looks back to that mountain when speaking about the power and coming of Messiah and says, “We were eyewitnesses of His majesty” (2 Peter 1:16-18).

The scene opens into glory: Yeshua's face shines, His garments become white and radiant, Moses and Elijah appear, a cloud overshadows the disciples, and the Father's voice is heard from the cloud.

Leviticus 16 has trained our eyes to notice white linen, cloud, priesthood and the meeting place of God. Revelation 1 will show the glorified Messiah again in overwhelming brightness. The mountain gathers those images around Yeshua - but it also points beyond itself.

Peter does not remember the mountain merely as a private moment of wonder. Years later he says that there, as an eyewitness of His majesty, he had been shown the power and coming of our Lord Yeshua Messiah. Immediately before the ascent Yeshua had spoken of some standing there seeing the Son of Man coming in His Kingdom. The Transfiguration is therefore a foretaste: the disciples are allowed to behold, for a moment, the glory of the King whose Day is still to come.

That language runs through the prophets and the Gospel. Daniel sees One like the Son of Man coming with the clouds of heaven. Yeshua speaks of the Son of Man coming in the clouds with power and great glory. Revelation declares that every eye shall see Him. The cloud upon the mountain is not the final Day, but it allows the disciples to see in miniature the glory of the One who will be revealed when that Day arrives.

Yet the most remarkable detail is the subject of the conversation. Luke tells us that Moses and Elijah speak with Yeshua about His departure - His exodus - which He is about to accomplish at Jerusalem.

The glory does not replace the cross. It reveals the glory of the One who will go there. The coming King is also the sacrifice. The Priest is also the Lamb. The cloud, the white garments, the majesty and the coming death all meet in Yeshua. Atonement and appearing are not rival hopes. The One who gives Himself is the One who will come in glory.

The shadow has become a living scene before the disciples' eyes.

NINE

JONAH AND THE FAST

Salvation Is of the LORD



Salvation is of the LORD.

Yom Kippur is known so closely with fasting that Acts 27 can refer to the season simply as the Fast. Yet the Day is not concerned with fasting as an end in itself. It brings the worshipper face to face with sin, repentance, judgement and mercy - and that helps us understand why Jonah became such a fitting reading for the Day.

Jonah is not a detached story placed beside Leviticus. He is a man who runs from the presence of YHVH, descends towards death, cries from the deep, receives mercy, and is then sent to proclaim repentance to a Gentile city. Nineveh hears the warning, humbles itself and is spared. Jonah, who has received mercy, must learn how wide the mercy of God really is.

The movement of the book therefore belongs naturally beside Atonement: flight from God, descent, confession, deliverance, repentance, mercy and a judgement withheld. From the belly of the great fish Jonah reaches the confession that turns the whole story toward deliverance:

Salvation is of the LORD. — JONAH 2:9

Yeshua Himself then takes Jonah's descent and return as the sign of His own death and resurrection. As Jonah was three days and three nights in the belly of the great fish, so the Son of Man would be in the heart of the

earth. The reading that calls Israel to repentance also becomes, in Yeshua's own words, a sign of the One through whom salvation comes.

Jonah therefore does more than tell us to repent. His own confession gives the chapter its centre: salvation is of YHVH. Mercy is not purchased by fasting, sorrow or religious effort. It comes from God - and when it is received, it must change the heart that receives it.

Then Isaiah 58 gives the Day another necessary voice. Israel may afflict the soul, bow the head and spread sackcloth, yet God asks whether the fast has reached the heart. The fast He chooses loosens the bands of wickedness, lets the oppressed go free, shares bread with the hungry and turns the heart away from self.

Fasting cannot purchase atonement. The price has not been left for us to complete. But fasting can uncover what noise and appetite allow us to hide. It can make space for prayer, confession and mercy.

The true fast bears fruit.

Jonah teaches us that salvation belongs to YHVH. Isaiah teaches us that genuine repentance changes the way we live. Yeshua is the Substance who holds both together: grace that saves, and grace that transforms.

TEN

THE DAY APPROACHING

Mercy, Judgement and the Hope of His Appearing



Not forsaking the assembling of ourselves together...
and so much the more, as ye see the day approaching.

— HEBREWS 10:25

Hebrews 9 and 10 are saturated with the language of Yom Kippur: the sanctuary, the High Priest, the blood, the once-a-year entrance, the better sacrifice and the opened way into the holiest.

Then, inside that same argument, comes the warning and encouragement: do not forsake assembling together, but exhort one another as ye see the Day approaching.

The writer does not pause to define the phrase. He does not need to. Scripture is already filled with the Day of YHVH - a Day when hidden things are brought to light, evil is judged, the King is revealed and His people are vindicated. But after two chapters of Yom Kippur imagery, the words the Day deserve to be heard with Atonement in our ears.

Revelation deepens the echo. A golden censer appears. Incense rises before God. Fire is taken from the altar and cast into the earth. Trumpets sound. Judgement unfolds. White-robed saints stand before the throne. Again and again the vocabulary of sanctuary, priesthood, incense, blood, cloud and appearing returns.

The Day of Atonement has always held mercy and judgement together. Blood is placed upon the Mercy Seat because sin matters. The scapegoat

carries the sins away because mercy triumphs. The High Priest emerges because atonement has been accepted.

There is also a striking later Jewish memory connected with the final decades of the Second Temple. The Talmud, in Yoma 39b, records that during the forty years before the Temple was destroyed the lot for YHVH no longer came up in the High Priest's right hand, the crimson thread ceased to turn white, the western lamp did not burn continually, and the sanctuary doors opened by themselves. This is later rabbinic tradition, not Scripture, and it should never be asked to carry the weight of the Gospel. Yet as a Jewish memory from the Temple's final generation, it is difficult not to notice.

The Gospel gives us the sign on which faith rests. When Yeshua dies, the veil of the Temple is torn from top to bottom. Hebrews then declares that the new and living way into the holiest has been opened through His blood and that the true High Priest has entered the greater sanctuary. Read beside that apostolic witness, Yoma 39b is not the proof; at most it is an intriguing historical echo from the years in which the old sanctuary was moving towards destruction while the Gospel was proclaiming that the way into God's presence had been opened in Messiah.

For the believer, however, the purpose of the approaching Day is not to feed fear or speculation.

Draw near.
Hold fast.
Encourage one another.

The sacrifice is complete, the Priest is alive, and the Day is coming. Yom Kippur teaches us to take sin seriously without surrendering hope - because the Judge is also the God who has provided the sacrifice.

ELEVEN

THE JUBILEE TRUMPET

Liberty Throughout the Land



Then shalt thou cause the trumpet of the jubile to sound... in the day of atonement shall ye make the trumpet sound throughout all your land. — LEVITICUS 25:9

Yom Kippur contains one of the most beautiful surprises in Torah.

Israel was told to count seven Sabbaths of years: seven times seven years. Forty-nine years. Then came the fiftieth year - ***Yovel***, Jubilee.

And when was Jubilee announced?

On the Day of Atonement.

The great shofar sounded through the land and liberty was proclaimed to its inhabitants. Servants were released. Families returned. Ancestral inheritance was restored. The land itself entered rest.

Seven sevens had reached their fullness, and the fiftieth year opened with a trumpet of release.

The timing is the theology. Liberty flows out of Atonement. Restoration is not achieved by pretending covenant failure never happened. The Day of cleansing becomes the doorway into release, return and restored inheritance.

Then Isaiah takes up the language of Jubilee: good tidings to the meek, liberty to the captives, the opening of the prison, the binding up of the

brokenhearted - and the proclamation of the Acceptable Year of YHVH. The words carry the sound of release beyond the fields and family inheritances of Leviticus into the great work of the Anointed One.

And one Sabbath day in Nazareth, Yeshua stands to read those very words. He stops before Isaiah moves on to the day of vengeance, closes the scroll and sits down. Every eye in the synagogue is fixed upon Him.

In the chronology set out in Behold the Lamb of God, this proclamation stands at the opening of Yeshua's Galilean ministry, after the Feast recorded in John 5 and after John has been imprisoned. The timing gives the words unusual force. Yeshua is not merely quoting an ancient Jubilee promise; He is publicly announcing the Acceptable Year of YHVH and placing Himself at its centre.

This day is this Scripture fulfilled in your ears. — Luke 4:21

The Jubilee vocabulary has found its Anointed One. During the ministry that follows, the poor hear good news, the oppressed are released, the blind receive sight, the sick are restored and the Kingdom is proclaimed. The Acceptable Year is not merely announced; it begins to take visible form wherever the King goes.

And because Jubilee itself is proclaimed on the Day of Atonement, the connection reaches even deeper. True liberty does not bypass the problem of sin. Release flows out of atonement. The One who proclaims liberty will Himself provide the sacrifice by which the captives are truly set free. The Acceptable Year and the Day of Atonement meet in Yeshua.

This is why atonement cannot remain a private idea hidden behind the veil. The shofar carries its fruit into the land. Cleansing moves toward liberty. Liberty moves toward restoration. Restoration moves toward inheritance and homecoming.

Romans 8 widens the horizon even further. Creation itself waits to be delivered from the bondage of corruption into the glorious liberty of the children of God.

The trumpet of Jubilee therefore points beyond one fiftieth year. It points toward the Kingdom, when the true King brings creation into the liberty for which it was made.

TWELVE

ATONEMENT, ISRAEL AND THE KINGDOM

The Priest-King and the Hope of Restoration



They shall look upon Me whom they have pierced, and they shall mourn for Him. — ZECHARIAH 12:10

Leviticus 16 is never merely individual. The High Priest makes atonement for himself, for his household, for the sanctuary, for the priesthood and for all the assembly of Israel.

The Day gathers a people before God.

That corporate dimension opens naturally into the prophets. Zechariah sees Jerusalem in a future day of crisis and grace. A spirit of grace and supplication is poured out. They look upon the One who was pierced and mourn. Then the next chapter announces a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness.

Atonement. Cleansing. The pierced One. Israel.

Paul carries the same burden in Romans. He refuses contempt toward Israel and warns Gentile believers against boasting. They stand by faith and mercy, not superiority. The gifts and calling of God are without repentance, and the apostle looks toward the fulfilment of God's promises with the declaration that all Israel shall be saved.

This is not replacement. It is restoration.

The nations are not gathered so that Israel may disappear. They are brought near to the covenants of promise through Messiah, while the

faithfulness of God to Israel remains part of the very Gospel that teaches the nations to hope.

And at the centre is the Priest-King.

Psalm 110 gives us the King at God's right hand and the Priest after the order of Melchizedek. Zechariah gives us the Branch, a Priest upon His throne. Hebrews gives us Yeshua, seated because His sacrifice is complete and living forever to intercede.

The Kingdom therefore does not bypass Atonement. It grows out of it. Sin is dealt with. The people are cleansed. The King reigns. Inheritance is restored. Creation is released from bondage. Israel is restored. The nations are blessed.

And the seventh month still has one more Feast waiting.

After Trumpets and Atonement comes Tabernacles - the Feast of dwelling and ingathering.

Awakening.
Atonement.
Liberty.
Dwelling.

The appointed times are leading us somewhere. They are leading us toward the day when the dwelling of God is with men, the King is among His people and the long exile is over.

They are leading us to Yeshua.

CONCLUSION

BEFORE THE THRONE OF GRACE

The Shadow Gives Way to the Substance



Let us draw near with a true heart in full assurance of faith. — HEBREWS 10:22

We began with a command to stop.

A Sabbath of complete rest. One appointed Day. One High Priest. One entrance beyond the veil.

We watched Aaron wash and put on white linen. We followed the cloud of incense into the Holy of Holies. We came to the Mercy Seat and saw the blood sprinkled before God. We watched one goat die and another carry the confessed sins of Israel away into the wilderness.

Then Hebrews changed the tense.

Once every year.
Once for all.

The shadow gave way to the Substance. Yeshua is the great High Priest after the order of Melchizedek. He offered Himself. He passed through the heavens. He obtained eternal redemption. He sat down because the sacrifice was complete - and He ever lives to make intercession for us.

The veil that once said not at all times has been torn. The throne is called a throne of grace. The invitation is no longer stay outside, but draw near.

On the mountain we saw the Priest-King clothed in glory while Moses and Elijah spoke with Him about the death He would accomplish at

Jerusalem. In Jonah we heard the confession that salvation is of YHVH. In Isaiah we learned that true affliction bears the fruit of mercy. In Hebrews we heard that the Day is approaching. And at Jubilee we heard the shofar carry liberty throughout the land.

Yom Kippur therefore does not leave us staring at our sin.

It teaches us to behold the One who has borne it.

The sacrifice is sufficient. The High Priest is alive. The blood speaks better things. The sins are carried away. The throne is a throne of grace. The way is open.

Behold the High Priest.
Behold the Mercy Seat.
Behold the Lamb of God.

And come boldly.

HOW THEN SHALL WE WALK?

Guarding the Day and Drawing Near



Having followed Yom Kippur from the veil and the Mercy Seat to our great High Priest and the throne of grace, the Day leaves us with a deeply personal question. If this is one of the appointed times of YHVH, and if its whole pattern opens so fully into the work of Yeshua, how should the people of the New Covenant receive it now?

We begin where all the appointed times begin for us: in Messiah. Those who were once far off have been brought near, made fellow-heirs and grafted into the cultivated olive tree. The story of Israel's God is not somebody else's religious history to be observed from a distance. In Yeshua we have been brought into an inheritance shaped by the promises, patterns and appointments through which God has revealed His ways.

Yet Yom Kippur also teaches us why that inheritance cannot simply be reconstructed as though Messiah had not come. The sacrifices are not waiting to be repeated. The High Priest has entered once for all. The blood that speaks better things has been offered, the veil has been opened and the invitation is to draw near. The New Covenant does not ask us to recreate the work that only Yeshua could accomplish. It asks us to live in the reality to which the Day was always pointing.

To keep Yom Kippur, then, is not to perform another atonement. There is no second sacrifice to make and no righteousness to earn. It is to guard the appointed Day, cherish what God has revealed through it and allow its truth to search us. The Day teaches us that sin is serious, mercy is costly, access to God is a gift and reconciliation is never something to treat lightly.

That makes Yom Kippur a fitting time to stop. The command to rest is not empty ceremony when the heart understands what the Day reveals. We set aside the ordinary noise of life and make room for examination, confession, prayer and Scripture. We return to Leviticus 16 and then read Hebrews with new eyes. We remember the priest who could enter only at the appointed time and behold the Priest who has opened a living way into the presence of God.

Affliction of soul likewise need not become a competition in religious severity. The prophets themselves refuse to separate fasting from the life that follows it. Yom Kippur should make us more truthful before God and more merciful toward others. If repentance never reaches pride, bitterness, injustice, unforgiveness or the way we treat those around us, the outward observance has missed the heart of the matter.

For that reason the Day can become a beautiful opportunity for reconciliation. Where wrong has been done, make it right where possible. Where forgiveness has been withheld, bring the matter before the Lord. Where sin has been hidden beneath religious language, let the light in. None of this purchases atonement. It is the response of those who know that atonement has been provided and who therefore desire to walk in the truth of it.

Yom Kippur also guards us from despair. The Day does not leave the worshipper staring endlessly at sin. The blood reaches the Mercy Seat. The sins are carried away. The High Priest comes out alive. Hebrews takes the whole pattern and says, in effect, draw near. Our gathering around this appointment should therefore be solemn without becoming hopeless, searching without becoming morbid, and humble without forgetting the abundance of grace.

Then the Jubilee trumpet sounds across the Day and widens the horizon again. Atonement opens toward liberty, restored inheritance and return. The appointed time becomes not only a call to personal

repentance but a proclamation that God's purpose is restoration. Israel's hope, the release of creation, the gathering of God's people and the reign of the Priest-King all stand beyond the veil. The Day teaches us to take sin seriously because God intends to put things right.

For our fellowship this can be lived simply and meaningfully. Gather. Rest from ordinary work as far as circumstances allow. Read the Torah, the Prophets and Hebrews. Pray. Examine the heart. Fast where that is appropriate and freely chosen, but never mistake the fast for the atonement itself. Share testimony of mercy. Speak forgiveness. Proclaim the finished work of Yeshua. Encourage one another to draw near and to live as people who expect the Day that is approaching.

We guard Yom Kippur because it is God's appointment, and we receive it in the light of the One who has fulfilled its deepest work. The shadow has not become worthless; it has become intelligible. The linen, the cloud, the blood, the goats, the veil and the Jubilee trumpet all teach us to behold the same Person from different angles: the Lamb, the High Priest and the coming King.

So the question is no longer, What can we do to atone for ourselves? The Gospel has answered that forever. The better question is this: since the way has been opened, how shall we walk before the One who opened it? With humility. With mercy. With truth. With gratitude. With confidence in the blood of Messiah and with a growing desire that the life we live should agree with the grace we have received.

In that way Yom Kippur becomes a living inheritance rather than an abandoned ritual. We stop, we remember, we humble ourselves, we draw near and we look forward. The Day matures the people of God by teaching them both the seriousness of sin and the greater sufficiency of the Saviour. And over everything it sounds the same invitation with which Hebrews answers the shadow: come boldly to the throne of grace.

KEY SCRIPTURES



Leviticus 16 - the High Priest, white linen, incense, blood, the Mercy Seat and the two goats.

Leviticus 17:11 - life in the blood and blood given for atonement.

Leviticus 23:26-32 - Yom Kippur as an appointed time and Shabbat Shabbaton.

Leviticus 25:8-13 - seven sevens, the Jubilee trumpet, liberty and return.

Genesis 3:22-24; Exodus 27:13-16; Exodus 25:17-22 - eastward exile, the eastern gate, the Kapporet / Mercy Seat and the movement back towards the presence of God.

Psalm 103:8-14 - mercy and the removal of transgressions as far as east from west.

Psalms 85:10; 89:14; James 2:13 - mercy and truth, righteousness and peace, judgement and mercy at the throne.

Psalm 110 - the Priest-King after the order of Melchizedek.

Exodus 19:6; 1 Peter 2:9; Revelation 1:6; 5:9-10 - the kingdom of priests and the royal priesthood under the Priest-King.

Isaiah 53 - the Servant bearing sin and being cut off from the land of the living.

Isaiah 58 - the fast God chooses; mercy, justice, Sabbath and restoration.

Isaiah 61:1-2; Luke 4:16-21 - liberty and the Acceptable Year of YHVH.

Zechariah 6:12-13 - the Branch as Priest upon His throne.

Zechariah 12:10; 13:1 - the pierced One and the fountain opened for cleansing.

Matthew 17; Mark 9; Luke 9 - the Transfiguration, cloud, white garments, glory and Yeshua's coming exodus.

John 1:29 - the Lamb of God who takes away the sin of the world.

Romans 3:25; 8:18-39; 11:25-29 - the Mercy Seat, intercession, liberty and Israel's hope.

Hebrews 4; 7-10 - the great High Priest, once-for-all sacrifice and bold access to the holiest.

1 Peter 2:24; 2 Peter 1:16-18 - Messiah bearing our sins and the majesty seen on the mountain.

Revelation 1; 7; 8; 19 - the glorified Messiah, white garments, incense, judgement and the coming Kingdom.

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THE WAY INTO THE HOLIEST

Yom Kippur brings us to the most solemn doorway in the Torah: one High Priest, one day, one entrance beyond the veil. Yet the shadows do not end with Aaron. They lead onward to Yeshua - our great High Priest - and to the better covenant, the better sacrifice and the living way into the presence of God.

Following Leviticus 16 into Hebrews, this study traces the white linen, the cloud of incense, the Mercy Seat, the blood, the two goats and the command to rest. It then follows the pattern to the mountain of glory, the Day that approaches, the Jubilee trumpet and the promise of liberty and restoration.

At every stage the shadow gives way to the Substance: the true High Priest has entered, the sacrifice has been offered once for all, and the way to the throne of grace stands open in Him.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua..."

HEBREWS 10:19

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