

YOM KIPPUR

The Day of Atonement

[Introduction]

BIBLICAL BASIS → Leviticus 16, 23:26-32; Numbers 29:11

“On exactly the **tenth day** of this **seventh month** (Tishri) is the **day of atonement**; it shall be a **holy convocation** for you, and you shall **humble your souls** and present an offering by fire to the LORD.
Neither shall you do any work on this same day, for it is a day of **atonement**, to make **atonement** on your behalf before the LORD your God.”
(Leviticus 23:27-28)

BIBLICAL OBSERVANCE

Yom Kippur, the **Day of Atonement**, is the **most solemn day** in the religious calendar.
Coming **ten days** after **Rosh Hashanah**, the Jewish **New Year** observance, it is the day that the Lord gave Israel for the **forgiveness** of both *national* and *individual sin*.

In **Bible times**, the **Day of Atonement** was the only day that any person could enter the **Holy of Holies** in the **Temple**.
Even then, only the **High Priest** could approach after first bringing a **sacrifice for himself and his family**.
Setting aside his regal garments, he **washed** his entire body and put on simple **white linen**, symbolic of **purity and holiness**.
Only then did he dare to come into **God’s presence** with the **blood** of the **atonement sacrifice**.

On this solemn day, the **High Priest** presented **two goats** before the Lord and **cast lots** to determine their fate. One goat became the Lord’s, to be killed as a **sin offering**; the other became the **scapegoat**, or goat of *removal*.
Upon entering the Holy of holies, the **High Priest** then **sprinkled** the **blood** of the **sin offering** on the **Mercy Seat** of the **Ark of the Covenant** to **atone** for the sins of the people, as it is written in **Leviticus 17:11**:

“For **the life** of the flesh is in the **blood**;
and I have given it to you upon the **altar** to make **atonement** for your souls;
for it is **the blood** that makes an **atonement** for your soul.”

The **second goat**, the **scapegoat**, symbolized the *carrying away* of Israel’s **sin**.
The High Priest laid his hands on the **animal’s head** and **confessed** over it all the **iniquities** of the **nation**.

It was then let taken out into the **wilderness** and let go never to return, thus depicting the **transfer** and **permanent removal** of the **confessed sins**.

The last time it was possible to **practice** these **Yom Kippur** rites was in **69 A.D.** because **Jerusalem** and the **Temple** were destroyed by the Romans the following year in **70 A.D.**

MODERN OBSERVANCE

Today, Yom Kippur is still observed as a **holy convocation**, and a **Sabbath day** where **no work** is permitted.

On this solemn day most Jews “**humble themselves**” by **fasting** for the **whole day** as well as **abstaining** from certain pleasures as means of showing **repentance**.

Almost all Jews **attend synagogue** as services are throughout the day till evening.

With **no Temple** and **no sacrifice** for **forgiveness of sins**, **Jewish authorities** have decreed that **atonement** may **now** be accomplished by **t’shuvah** (repentance), **t’fillah** (prayer) and **tzaddakes** (righteous deeds).

SIGNIFICANCE FOR BELIEVERS

For believers, the **Day of Atonement** is significant as it points to a **greater atonement** to come, one that was provided by the **sacrifice** of **Jesus our Messiah**.

Through **His death** and **resurrection**, **Jesus** became our **perpetual sin offering** and **scapegoat**, as well as our **great High Priest** for all **eternity** (Hebrews 9:11-14, 24-26).

By **His sacrifice**, all who **believe** now have an “**eternal covering**”, as well as **personal access** into the very **presence of God**. (Hebrews 4:14-16, 10:19-20)

As **Jewish believers**, we can still observe **Yom Kippur**, but we do so in a new light because we have received our **Messiah’s atonement** for **sin**. If we choose **to fast**, we do so to **pray** for our people, **not** to **atone** for our **sins**.

Yom Kippur is no longer a day of “**humbling**” and **affliction** for our sins, but one of **thanksgiving** for our **eternal atonement** in **Messiah**.

Prophetically speaking, we look forward to that great and **final Day of Atonement** predicted in **Zechariah 12:10** and **13:1**, when all of **Israel** will look upon **Him** “whom they **have pierced**”, **mourning** and **accepting** as a nation the **atonement** that **He has made**.

Blessing over the Candles

**Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam
asher ki-deshanu be-mitzvo-tav ve-tzvi-vanu
le-hadlik ner shel (Shabbat va) Yom Hakippurim.**

Blessed are You, L-rd our G-d, King of the universe,
who has sanctified us with His commandments and has commanded us
to kindle the light (of Shabbat and) of the **Day of Atonement**.

**Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam
she-heche-ya-nu ve-ki-yi-ma-nu ve-higi-a-nu liz-man ha-zeh**

Blessed are You, Lord our G-d, King of the universe,
who has granted us life, sustained us,
and enabled us to reach this occasion.

Congregational Worship

Psalm 51- Responsive Reading

A Psalm of Repentance

Be gracious to me, O God, according to Your lovingkindness;
according to the greatness of Your compassion blot out my transgressions.

Wash me thoroughly from my iniquity and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me.

**Against You, You only have I sinned and done what is evil in Your sight, so that
You are justified when You speak and blameless when You judge.**

Behold, I was brought forth in iniquity, and in sin my mother conceived me.

**Behold, You desire truth in the innermost being,
and in the hidden part You will make me know wisdom.**

Purify me with hyssop, and I shall be clean;
wash me and I shall be whiter than snow.

**Make me to hear joy and gladness,
let the bones which You have broken rejoice.**

Hide Your face from my sins and blot out all my iniquities.

Create in me a clean heart, O God, and renew a steadfast spirit within me.

Do not cast me away from Your presence
and do not take Your Holy Spirit from me.

Restore to me the joy of Your salvation and sustain me with a willing spirit.

Then I will teach transgressors Your ways, and sinners will be converted to You.

**Deliver me from bloodguiltiness, O God, the God of my salvation;
then my tongue will joyfully sing of Your righteousness.**

O Lord, open my lips, that my mouth may declare Your praise.

**For You do not delight in sacrifice, otherwise I would give it;
You are not pleased with burnt offering.**

The sacrifices of God are a broken spirit;
a broken and a contrite heart, O God, You will not despise.

By Your favor do good to Zion; build the walls of Jerusalem.

Then You will delight in righteous sacrifices, in burnt offering and whole burnt offering; then young bulls will be offered on Your altar.

Shema

**She-ma Yisrael, Adonai Eloheinu, Adonai echad
Baruch shem kavod malchuto l'olam va-ed**

**Hear O' Israel, the Lord is our God, the Lord is One
Blessed be the Name of His glorious kingdom for ever and ever.**

And you shall **love the Lord your God** with all your **heart**
and with all your **soul** and with all your **might**.

And these words that **I command you** today shall be in your heart.
And you shall **teach** them diligently to your **children**,
and you shall **speak** of them when you **sit** at home,
and when you **walk** along the way,
and when you **lie down** and when you **rise up**.

You shall **bind them** as a **sign** on your **hand**,
and they shall be for **frontlets** between your **eyes**.
And you shall **write them** on the **doorposts** of your **house** and on your **gates**.”
(Deuteronomy 6:4-9)

Kadeesh

*Yeet-ga-dahl v'yeet-ka-dahsh sh'may ra-ba. B'ohl-ma dee v-ra ch'roo-tay
v'yahm-leech mahl-choo-tay, b'cha-yaye- chon oo-v'yo-may-chon oov'cha-yaye d'chol
bait Yisrael, ba-ah-ga-la oo-veez-mahn kah-reev v'em-roo ah-mane.*

*Y'hay sh'may ra-ba m'va-rahch, l'oh-lahm oo-l'ahl-may ahl-ma-ya, yeet-ba-
rahch.*

*Yeet-ba-rahch v'yeesh-ta-bahch v'yeet-pa-ahr v'yeet-ro-mahm v'yeet-na-say,
v'yeet-ha-dahr v'yeet-ah-leh v'yeet-ha-lahl sh'may d'kood-sha b'reech hoo. L'ay-la*

*meen kol beer-cha-ta v'she-ra-ta, toosh-b'cha-ta v'neh-cheh-ma-ta da-ah-me-rah
b'ahl-ma, v'eem-roo ah-mane.*

*Oh-she shalom beam-ro-mahv, hoo ya-ah-she shalom ah-lay-no, v'ahl kol
Yisrael, v'eem-roo ah-mane.*

Magnified and sanctified be His great name in the world which He has created according to His will. May He establish His kingdom during your life and during your days, and during the life of the whole house of Israel, even swiftly and soon, and say amen.

Let His great name be blessed forever and to all eternity.

Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed is He, though He be high above all the blessing and songs, praises, and consolations which are uttered in the world, and say amen.

May He Who makes peace in His high places make peace upon us and upon all Israel, and say amen.

Congregational Worship

Message

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Kiddush – Closing Blessings

Aaronic Benediction

*Y'varehh'ka Adonai v'yeeshm'rekha; ya'ayr Adonai panav aylekha veekhooneka, yeesa'
Adonai panav aylekha aylekha v'yasaym l'kha shalom.*

The Lord bless you and keep you; the Lord make His face to shine on you and be gracious to you; the Lord lift up His countenance on you and give you peace.