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The Day of Atonements
Leviticus 16:3-5 and Numbers 29:7-11

The Day of Atonements DIG: What does Yom Ha'Kippurim literally mean? What are the five atonements that are accomplished on that day? What was the tamid offering and what did it mean? What kind of a day was the Day of Atonements meant to be for the ancient Jews?

REFLECT: What kind of day is Yom Kippur meant to be for believers today? What kind of prayers are offered today on this most holy day of the Jewish calendar? How does the Day of Atonements remind us of our forgiveness, pardon and right standing before ADONAI.

We joyfully await Messiah's reappearance from the true Tabernacle in heaven.

In one sense the word, **atonement** (Hebrew: *kaphar*) means *covering*. The purification rituals of **the Day of Atonement**, or **Yom Kippur**, have a close affinity with the rituals for the cleansing from **leprosy** (**to see link click Cg – The Test of M'tsora**), and the rituals for the cleansing of **death (Leviticus 20).** Both of those ritual purifications are applicable to people and structures. **The Day of Atonement** purification was also applicable to people and structures. In Hebrew, **the Day of Atonement** is actually the plural form as *Yom Ha'Kippurim*, literally meaning, "*The Day of Atonements*." The plural refers to **the five atonements** that are accomplished. **They** are numbered as follows, beginning with **the Most Holy Place** and moving out in ever widening spheres of holiness: **He will make atonement for the Most Holy Place; he will make atonement for the Tabernacle and the bronze altar; and he will make atonement for the priests and for all the people of the community (Leviticus 16:33).** From this verse we see the following **atonements** accomplished:

1. Atonement for the Most Holy Place

2. Atonement for the Sanctuary

3. Atonement for the bronze altar

4. Atonement for the priesthood

5. Atonement for the people of the assembly

On the Day of Atonement, the high priest (also known as **the anointed priest**) was required to bring several **sacrifices**. In addition to **the sacrifices** prescribed in **Leviticus 16**, there are additional **Yom Kippur sacrifices** prescribed in **Numbers 29**. **According to the Mishnah (Yoma 7.3) the ram of Leviticus 16:5 and Numbers 29:8 is the same sacrifice.**

The Day of Atonements is an appointed time. It is **a Sabbath** and **a holy assembly**. **On the tenth day of this seventh month you are to have a holy assembly. You are to deny yourselves, and are not to do any kind of work.** Since **Yom Kippur** is marked by a fast, almost the entire **day** is spent in prayer. The additional **offerings** of this most **holy day** were identical to those of **Rosh ha'Shanah**, except that there were no new moon **sacrifices**. **But you are to present a burnt offering to ADONAI to make a fragrant aroma: one young bull, one ram, and seven male lambs in their first year (they are to be without defect for you), with their grain offering, fine flour mixed with olive oil, six quarts for the bull, four quarts for the one ram, and two quarts for each of the seven lambs; also one male goat as a sin offering; in addition to the sin offering for atonement and the regular burnt offering with its grain offering, and their drink offerings (Numbers 29:7-11).**



To begin, **Aaron** needed to have the necessary animal **sacrifices** and clothing. Rather than **his** ornate **high-priestly** clothing, **he** was to wear a common set of **white linen clothes**. **Here was how Aaron is to enter the Holy Place: with a ram as a Burnt offering** (see **Ai – The Burnt Offering: Accepted by God**) **and a young bull as a Purification Offering** (see **Al – The Purification Offering: Purified by Blood**)**. The meaning is not that he was to bring the young bull into the Most Holy Place, but that he must first offer it up as an offering for himself and the other priests on the bronze altar. He was 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.** Naturally, before putting on these clothes, **Aaron** was to cleanse **himself** ritually. In this instance, however, **he** was to bathe not just **his hands** and **feet (Exodus 30:19-21)**, but **his** entire **body**, an act that underscored the complete purity required when coming before **the heavenly King**.[272] **He was to bathe his body in water and put them on. Each time his clothing was changed on that Day he was to bathe. In all, he required immersion ten times. He was 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 (Leviticus 16:3-5).**

And that's not all. There was also the requirement of the daily **tamid** offering of two

lambs for the continual **burnt offering**, one in the morning and one in the afternoon. The following chart lists the biblically prescribed **sacrifices** (including the **Azazel goat**) for **the Day of Atonements**, according to the order in which they were prescribed. The entire worship service of **the Day of Atonement** was to be executed by **the anointed priest**. The accompanying grain **offerings** and libations are not calculated listed in the chart. The following chart lists the combined **sacrifices** mandated in **Leviticus 16** and **Numbers 29.**

Burnt Offering (Tamid)	**Lamb On behalf of Isra'el**
Purification Offering	**Bull On behalf of the Priests**
Purification Offering	**Goat On behalf of Isra'el**
Azazel Offering	**Goat On behalf of Isra'el**
Burnt Offering	**Ram On behalf of the high priest**
Burnt Offering	**Lamb On behalf of Isra'el**
Burnt Offering	**Bull On behalf of Isra'el**
Burnt Offering	**Seven Lambs On behalf of Isra'el**
Purification Offering	**Goat On behalf of Isra'el**
Purification Offering (Tamid)	**Lamb On behalf of Isra'el.**[273]

The Tamid offerings were rendered redundant by **the offering** of **Yeshua Messiah**. In **Him** we have a close relationship with **ADONAI**. In **Him** we smell the sweet aroma of **atonement** and praise. The word **tamid** means *always*. We are told in the B'rit Chadashah that **Yeshua's sacrifice** was a once-for-all- time-**sacrifice** (see the commentary on **Hebrews Cd – Messiah's Sacrifice Was Once for All Time**), or **a tamid offering** before **YHVH**. The difference is that instead of being offered all the time, it is effective all the time (see my video presentation of **Yom Kippur by clicking here**)![274]

*Dear Heavenly **Father**, Praise **You** that **You** do not overlook **sin**, rather you atone for our **sin** by the costly **sacrifice** of **Your only Son** as the payment for our **sins**.* ***We have an Intercessor with the Father – the righteous***

Messiah Yeshua. He is the atonement for our sins, and not only for our sins but also for the whole world (1 John 2:1b-2). *What a great and costly price* ***Yeshua*** *chose to pay that those who love and follow* ***Him*** *might be redeemed from* ***sin's*** *punishment and given* ***His righteousness****.* ***He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God (Second Corinthians 5:21).***

How awesome it is that ***Yeshua*** *knew the great pain and suffering that* ***He*** *would have to experience as* ***the Lamb of God (John 1:29)*** *who was to be slain, he did not back out but chose instead to follow* ***the Father's*** *will.* ***Again for a second time He went away and prayed,*** *saying:* ***My Father, if this cannot pass away unless I drink it, let Your will be done (Matthew 26:42).*** *Our suffering, no matter how harsh, cannot equal what it must have felt like for the* ***Creator of the world*** *to be laughed at and beaten by those* ***He*** *came to save. His resurrection was fantastic and heaven will be wonderful because our penalty for* ***sin*** *was paid.*

Let me keep in mind when I undergo sufferings that they are temporary and heaven's glory is ***eternal****!* ***For I consider the sufferings of this present time not worthy to be compared with the coming glory to be revealed to us (Romans 8:18).*** *I am comforted and strengthened when I keep my eyes on* ***the eternal****.* ***For our trouble, light and momentary, is producing for us an eternal weight of glory far beyond all comparison, as we look not at what can be seen but at what cannot be seen. For what can be seen is temporary, but what cannot be seen is eternal. (Second Corinthians 4:17-18).*** *Praise and thank* ***You*** *for being my atonement. In* ***Yeshua's*** *holy name and power of* ***His*** *resurrection. Amen*

Since **the Day of Atonements** is marked by a fast, almost the entire **day** is spent in prayer and petition. They are prayers of amazing depth and beauty, accompanied by heart-rendering melodies. Part of **the Jewish liturgy** that involves a recitation of the entire order of the service **the high priest** conducted as **he** carried out the litany of **sacrifices** and rituals for that **Day**. The following is an example of one of these **Yom Kippur** prayers that describes the joy of the worshiping community at seeing **the high priest** as **he** emerged from the Sanctuary after completing all the rituals therein.

Like the heavenly canopy stretched over those who dwell above . . . was the appearance of the high priest.

Like the lightning bolts emanating out from the radiance of the Living Creatures
. . . was the appearance of the high priest.

Like the fringes on the four corners of the garment
. . . was the appearance of the high priest.

Like the image of the rainbow amid the clouds
. . . was the appearance of the high priest.

Like the garments of light which the Creator clothed His creatures
. . . was the appearance of the high priest.

Like a rose that is placed amid a precious garden
. . . was the appearance of the high priest.

Like a crown that is placed on a king's forehead
. . . was the appearance of the high priest.

Like the graciousness granted to a bridegroom's face
. . . was the appearance of the high priest.

Like the purity place upon the turban pure
. . . was the appearance of the high priest.

Like the one who sat in concealment to plead before the King
. . . was the appearance of the high priest.

Like the morning star on the eastern border
. . . was the appearance of the high priest.

For believers, **Yom Kippur** carries special significance in that it is **the day** when we contemplate **the Master's** work on our behalf. **He** is our great **High Priest**, **the Bridegroom**, **the One** who sits who concealment. On this, traditionally **the holiest day** of the Jewish calendar, we concern ourselves with cleansing, atoning work of **Yeshua Messiah**, which has resulted in our forgiveness, pardon and right standing (justified) before **YHVH**. We joyfully await **His** reappearance from **the Most Holy Place, that is, in the true Tabernacle (Revelation 15:5), the one erected not by human beings, but by ADONAI (Hebrews 8:2).**[275]