# The Shadow of Things to Come

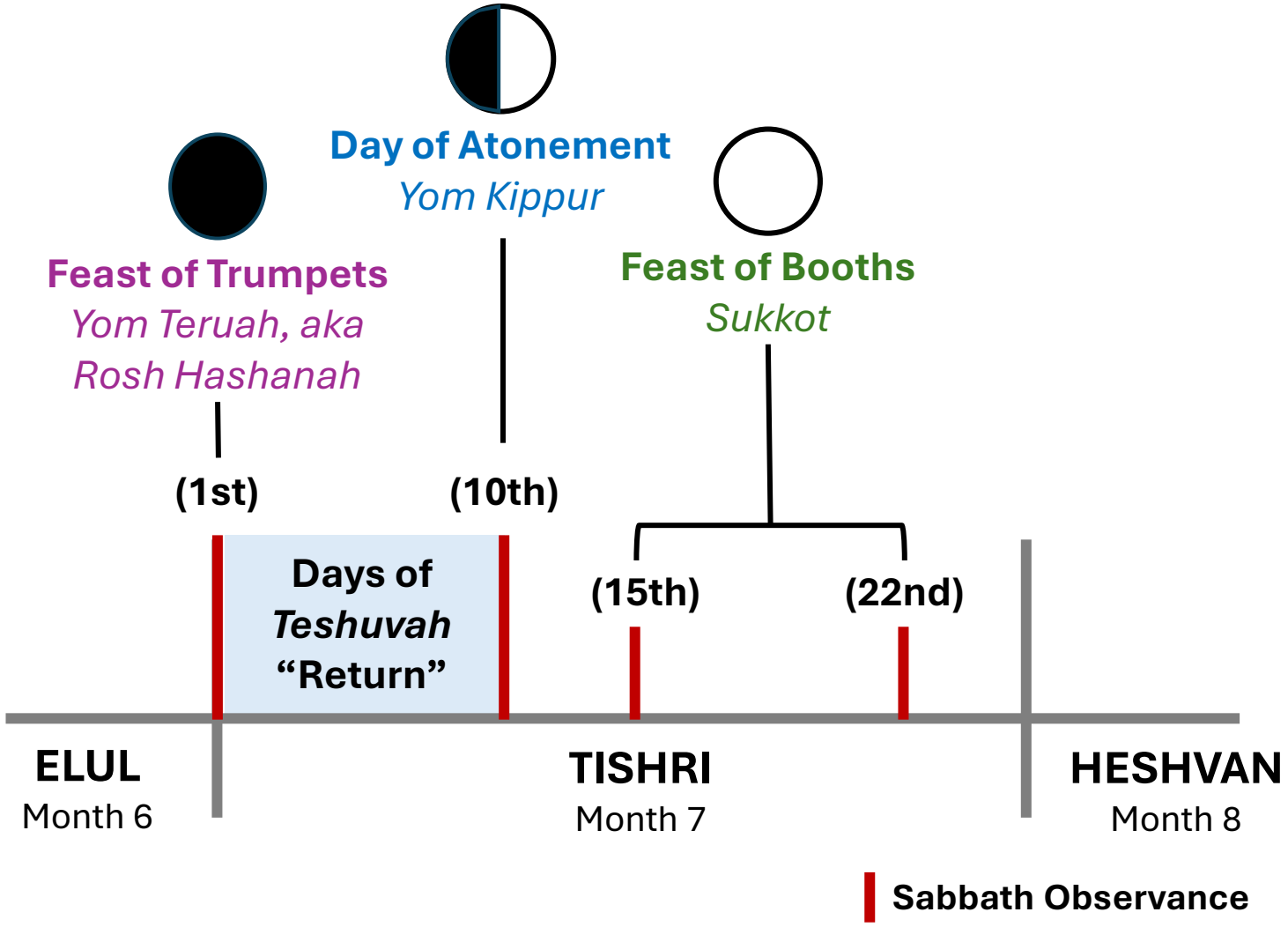
## Lesson 9: The Day of Atonement

Notice that the moon phases begin with the dark, new moon on the Feast of Trumpets and progress toward the light, full moon. This reflects our darkness-into-light and renewal themes. The **Day of Atonement** is a day that is neither light nor dark. It holds the light and darkness in balance.

Ten days separate the Feast of Trumpets from the Day of Atonement, and these two feasts share much of the same imagery, so they are linked thematically.

The Jewish people refer to that 10-day span of time as the "Days of Awe" or the **"Days of *Teshuvah*."** *Teshuvah* means "return" in the sense of repenting and returning to God.

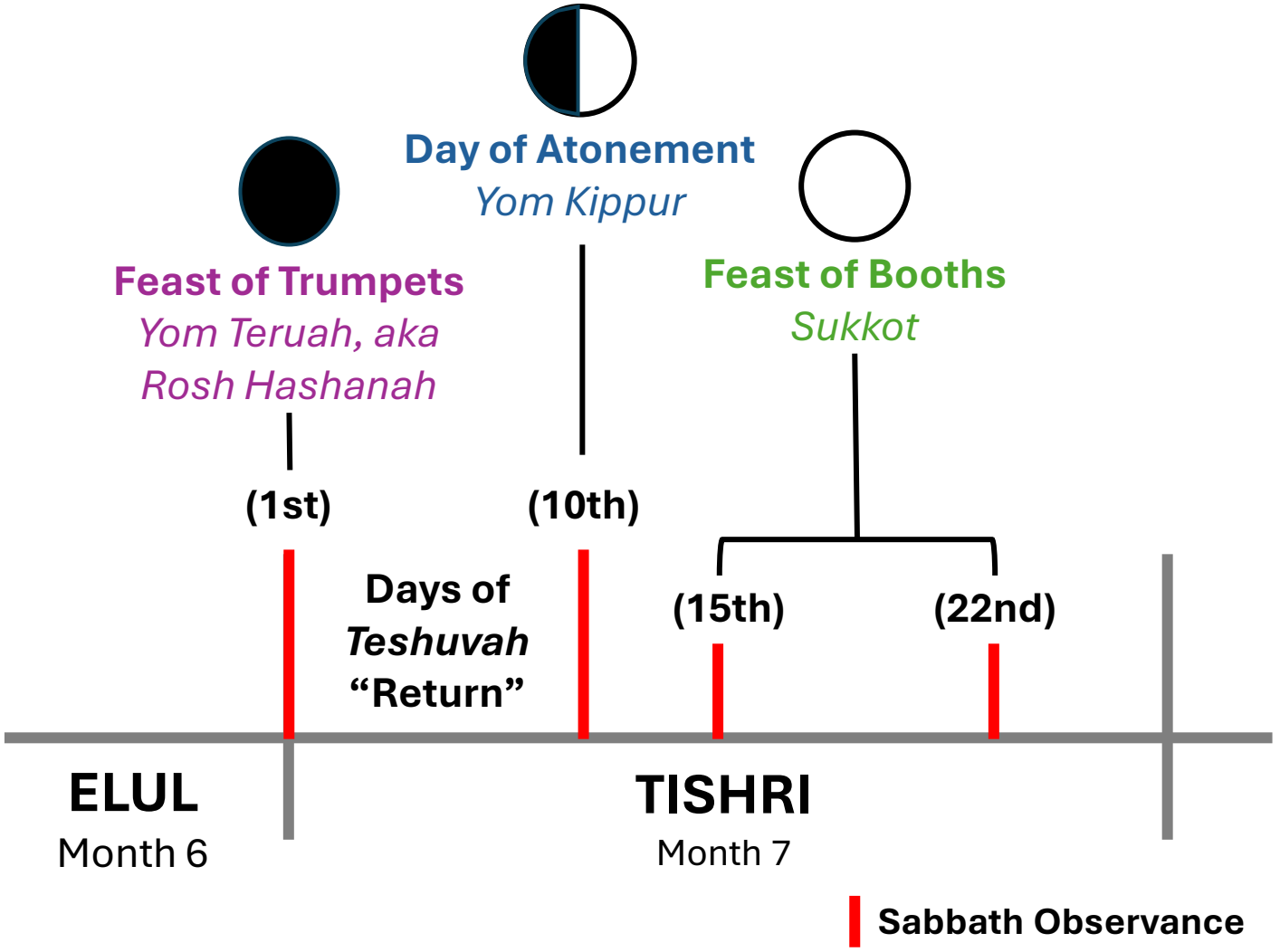
When we project the imagery of these days into a future fulfillment, the "return" will be on a much grander scale. These days speak of Christ's return and contain all the imagery that goes with that.



# The New Moon and Feast of Trumpets

**Shouting** and **trumpets** heralded:

- God as king, the coming of the LORD
- Triumphal entries and the coronation of Davidic kings
- Epic battles and the imminent overthrows of cities and enemies
- **The Day of the LORD**, which included judgment, wrath being poured out, weeping and sorrow, a time of tribulation and distress.
- The renewal of the kingdom, including God's place among His people (rebuilding the Temple and altar).
- The renewal theme includes a picture of salvation, rapture, and resurrection.
- The sounding of the Jubilee on the **Day of Atonement**.



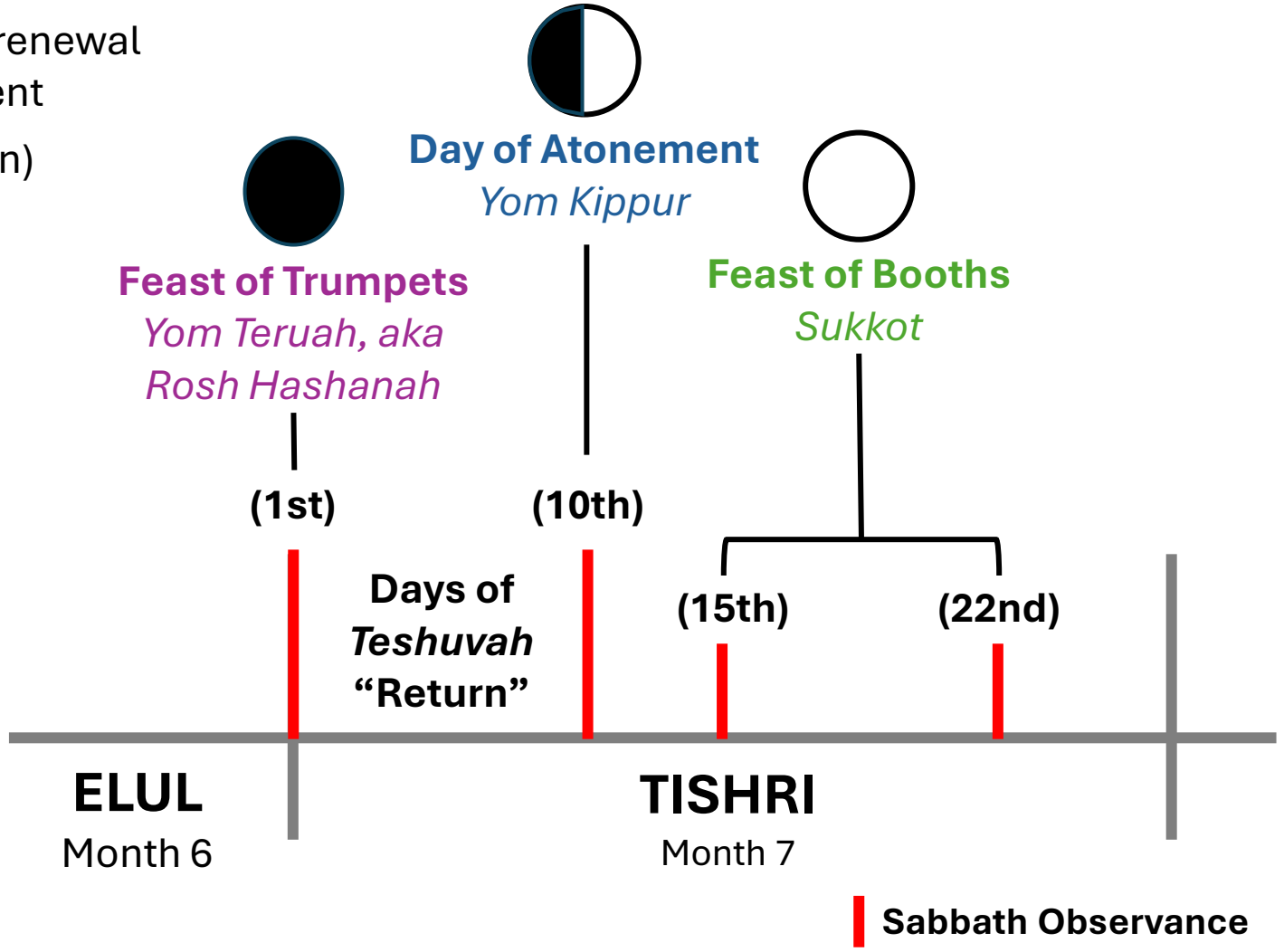
# The Day of Atonement

The imagery of the Day of Atonement includes:

- A day of renewal in the sense of spiritual renewal through confession/repentance/atonement
- Judgment (a time of testing and tribulation)
- The Day of the LORD

The practice of the Day of Atonement has changed over time. We will work through it in stages:

1. The original practice and purpose
2. What happened to the observance after Christ's death
3. What happened to the observance after the Temple was destroyed in 70 AD
4. Whether or not we celebrate it in the Church Age and why
5. How it is a shadow of things to come



# The Old Testament Practice of the Day of Atonement

1

**THE DAY OF ATONEMENT**
**(the people's part)**

**Leviticus 23:27-32 NASB95**

*"On exactly the tenth day of this seventh month 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. You shall not 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. If there is any person who will not humble himself on this same day, he shall be cut off from his people. As for any person who does any work on this same day, that person I will destroy from among his people. You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. It is to be a sabbath of complete rest to you, and you shall humble your souls ..."*

There are two commands:

1) Humble (afflict) themselves
2) Do no work whatsoever

**Q:** What does that mean, to humble (or afflict) yourself? How do you do that?

The Hebrew word means to be cast down, to bow the head and lower yourself. It is a submissive posture. You submit yourself to harsh inspection or harsh treatment.

I will tell you how the Jewish people do it. They do it by fasting. The Day of Atonement is a fast instead of a feast. If a person refuses to humble themself on this day, they are to be put out of the congregation.

(Fasting can become a means of achieving a gold star from the people who judge you over how well you abase yourself. The act of humbling yourself can become a twisted way of exalting yourself, then you are no longer humbling yourself, and it counts against you. )

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There are two commands:

1) Humble (afflict) themselves
2) **Do no work whatsoever**

There is also an absolute **prohibition against work** of any kind. It is a sabbath of complete rest, on pain of death. If a person does any work on this day, God will destroy him. It is a perpetual statute.

Sabbaths weren't just about ceasing work for a day. It was about making that change in your relationship with God. It was a call to cease working, even for your own righteousness, and accept the grace being granted to you that your works didn't merit. The point being made is that human works can play no part of the atonement process. If any work enters into this day of grace, then it destroys the offering of atonement and grace.

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There are two commands:

1) Humble (afflict) themselves
2) Do no work whatsoever
3) **Repentance and confession**

Because it is a day when atonement is made for the assembly, the people, for their part, are expected to come to this day having confessed and repented of their sins. It may be a corporate atonement, but the individuals are still held culpable for their personal sins.

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There are two commands:

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2) Do no work whatsoever
3) **Repentance and confession**

This is where the *teruah* shouts of the prophets comes into play, exhorting Israel to consider her sins, repent, and return to God before it is too late. The person who does not come to this day properly humble will be put out of the assembly. They will be exiled. If the nation as a whole does not turn from its sin, the nation as a whole will be exiled. Just because the LORD set aside a day for atonement doesn't mean He is required to grant that atonement.

So, confession and repentance are performed individually, and also corporately. That is part of the humbling process.

# The Old Testament Practice of the Day of Atonement

2

**THE DAY OF ATONEMENT**
**(the high priest's part)**

**Leviticus 16:32-33 NASB95**

*"So the priest who is anointed and ordained to serve as priest in his father's place shall make atonement: he shall thus put on the linen garments, the holy garments, and make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar. He shall also make atonement for the priests and for all the people of the assembly."*

The high priest must make atonement for:

1) **The Tabernacle itself**. Because God's holy place is in the midst of unclean people, it incurs ritual impurity. Thus, atonement must be made for the place itself, including the holy sanctuary, the tent of meeting, and the altar. All of these have to have to be sprinkled with the blood.
2) Then **the priesthood** who acts as the go-between must be atoned for with the sin offering of a bull.
3) Then **the assembly of Israel overall** must be atoned for with the sin offerings of a ram and two goats.

**Everything gets a ritual purification and renewal.**
This is the one day a year when the high priest (and high priest alone) is allowed to enter God's throne room in the holy of holies behind the veil to sprinkle the mercy seat between the cherubim with the atoning blood.

# The Old Testament Practice of the Day of Atonement

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The point of sprinkling the mercy seat with blood was so that when God looked down from heaven at that ark in which the stone tablets of the Law were kept, He would see the atoning blood covering over those Laws and accept the sacrifice as payment for the sins of the priesthood and the people.

The one unique offering was the scapegoat offering. (back of card)

# The Old Testament Practice of the Day of Atonement

**THE SCAPEGOAT** 2

**Leviticus 16:7-10, 20-22 NASB95**

*"He shall take the two goats and present them before the LORD at the doorway of the tent of meeting. Aaron shall cast lots for the two goats, one lot for the LORD and the other lot for the scapegoat. Then Aaron shall offer the goat on which the lot for the LORD fell, and make it a sin offering. But the goat on which the lot for the scapegoat fell shall be presented alive before the LORD, to make atonement upon it, to send it into the wilderness as the scapegoat. ..."*

*"Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness. The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness."*

## The Selection Process

The priest would bring both goats before God and ask something like, "Is this one the scapegoat?" And then he would cast the lots to get a "yes" or "no" type of answer. Whichever one God determined to be the scapegoat, the priest would take a scrap of scarlet cloth, tear a strip off of it, and wrap the strip around the scapegoat's horn so that there would be no question over which goat was which. The rest of the cloth was pinned to the Tabernacle or Temple door.

Once Aaron had finished the sprinkling of the blood, then he dealt with the live goat. Reading on . . .

It was believed that the LORD slew the goat in the wilderness. And this was the sign that Israel's sins had been forgiven, that over the course of that day, the scarlet cloth that had been tacked to the Tabernacle or Temple door turned from scarlet to white.

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The prophet Isaiah alludes to this phenomenon in Isaiah 1. Here God begins by berating His people:

> **Isaiah 1:14-17 NASB95** *"I hate your new moon festivals and your appointed feasts, they have become a burden to Me; I am weary of bearing them. So when you spread out your hands in prayer, I will hide My eyes from you; Yes, even though you multiply prayers, I will not listen. Your hands are covered with blood. Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow."*

After berating them, He then reasons with them:

> **Isaiah1:18** *"'Come now, and let us reason together,' says the LORD, 'Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool.'"*

The scarlet turning white—that is the red cloth on the door that turned white signifying that the offering of the scapegoat had been accepted.

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This was the Day of Atonement, as it was observed, year in and year out, throughout Old Testament times. It was the stop-gap measure that God instituted for Israel's atonement until such time as a more permanent atonement was accomplished. It marked the spiritual renewal of the nation of Israel, as a corporate body.

Every year, Israel would go through what was basically a judgment day. Not THE judgment day, but a judgment day, and so that becomes part of the imagery associated with this day. A greater expression of the judgment day that expands on this pattern is the Day of the LORD, which will get wrapped into the imagery as well.

There are no other verses about the Day of Atonement except the one that we covered with the *teruah* blowings for the Jubilee which is announced every 50 years.

# How did the Day of Atonement change after Christ's death?

**Christ's death on the cross fulfills the purpose of all of those different sin offerings.**
He did the duty of the scapegoat and sin goat as well as the Passover Lamb.

**Why add the scapegoat to the imagery?**
And why add this second set of imagery of the scapegoat and high priest's work on a completely different feast?

**Q:** Why was the Passover lamb sacrificed?

**Q:** Was that original Passover lamb considered a sin offering?

We would say yes because of its association with Passover for us.

The Jewish people would say no. The ordinance for sin offerings wasn't defined until the Laws were given to Moses at Mount Sinai, and the priesthood hadn't even been consecrated yet. Yes, it was a sacrifice in that a lamb died to facilitate the LORD passing over the people, but as yet, sin hadn't been imputed. So, it wasn't a sin offering, per se. In the Jewish mind, God passed over them because they were obedient in doing what He told them to do, and so He spared them, but it had nothing to do with atoning for sin.



# How did the Day of Atonement change after Christ's death?

The goats for the Day of Atonement, on the other hand, were all about the atonement for sin. This is the second part of the same picture that supplies that missing part of the puzzle for them. As God brought His people into relationship with Himself, He developed the picture in stages, and it comes together with Christ on the cross.



God doesn't just pass over people on the merit of their own work or even because they are His chosen people. Chosen people or not, sin must be atoned for in order to have a relationship with holy God. In order for the people to live in communion with God, those sins had to be transferred onto another who then bore the guilt and punishment for them **SO THAT** God's judgment could then pass over them.

**In His first coming**, Christ did not come to establish His physical kingdom. As we saw with Israel's reformer kings, you cannot make a kingdom righteous simply by re-establishing laws that only affect the outward appearance without the inward heart being changed. The people's inward hearts have to be purified and brought back into alignment with God values and ways first, and the sin issue has to be resolved. Then the physical kingdom can be established.

# How did the Day of Atonement change after Christ's death?

Because His death and resurrection coincided with the spring feasts and fulfilled that imagery, we as believers take all of the atonement imagery and focus it on that sacrificial Lamb.

But Israel as a nation has yet to accept Christ as their sacrifice or their high priest. I think that the Day of Atonement is a shadow picture of a day still future when what remains of Israel after the days of Tribulation will corporately turn to Him as their Savior. At that moment, all atonement imagery that we associate with the Passover Lamb will burst upon them, and they will grieve sincerely and repent and return on that day. I think it is the specific event that marks Israel's corporate turning to Christ in the days of "the Return."

That is what it represents for Israel, **but what does it mean for us?**

It means that we do NOT celebrate the Day of Atonement in the Church for this reason . . .



# How did the Day of Atonement change after Christ's death?

**With His death, Christ became our Great High Priest,** but He does not serve in a physical temple here on earth. He now serves in the heavenly Temple.

The writer of Hebrews takes great pains to separate the great heavenly Temple where God is from the small earthly replica of it (as it was) in Jerusalem. The earthly Temple was only a pattern of the heavenly one, in a lesser form and of a temporary nature. It was given to Israel so that they would understand how things worked in heaven.

When Christ died on the cross, He passed through the veil with His own blood and into the heavenly Temple, where He now serves, making intercession for us.




**The earthly version of atonement represented by the high priest's work on the Day of Atonement ceased to be effective. It *shabbath-ed*. It *katargeo-ed*.** Thus, a physical Day of Atonement is no longer needed because what Christ now does in the heavenly Temple eclipses anything that a little, earthly high priest does in a little earthly Temple.

# How did the Day of Atonement change after Christ's death?

**Hebrews 10:19-23 NASB95** *"Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful;"*




This is what Paul is telling the Colossians in his own way. He says, don't let the Judaizers judge you for not humbling yourself or afflicting yourself in observance of this feast *as if your atonement hasn't already been secured*.

The issue with the Day of Atonement is that it is practiced every year. The Jewish people (then and now) believe that they are judged every year over whether or not they will be deemed righteous and granted atonement. Atonement and salvation is never permanent under Mosaic Law. Every year, you lived in dread of not receiving that grace. If you continue to practice this day, what you are saying is that Christ's death was not sufficient.

# How did the Day of Atonement change after Christ's death?

The Day of Atonement is a day for making the grand show of abasing and afflicting oneself, and Paul talks about how those Judaizers were making a grand show of abasing themselves with these excessive displays of self-denial.

**Colossians 2:18-19 NASB95** – *"Let no one keep defrauding you of your prize by delighting in self-abasement [humility] … inflated without cause by his fleshly mind, and not holding fast to the head . . ."* [that is, Christ]

Paul says, they are trying to cheat you out of the prize that is your security in Christ's atonement, and they are demanding a show of abasement as if you are still under judgment. Paul tells the Colossians not to be fooled by the Judaizers displays of humility and fasting and self-denial.




He wraps up the chapter by saying that these people have *"the appearance of wisdom in self-made (would-be) religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence."* (Colossians 2:23)

# How did the Day of Atonement change after Christ's death?

## Once Christ died, God refused to recognize those Day of Atonement offerings.

It was recorded in Jewish writings that even though the Jewish priesthood continued offering the Day of Atonement sacrifices after Christ's death, the scarlet cloth that was tacked to the Temple doorpost never once turned from scarlet to white again. The animal version of the scapegoat was not accepted as the atonement any more. Christ was the scapegoat.

Paul must have known what was going on at the Temple. He must have heard that the scarlet cloth was no longer turning white. It should have been patently obvious to everyone that something was wrong.

It is delusional to continue practicing something expecting a blessing when the LORD has clearly withdrawn His approval. Even to stand in the assembly with those Jews who are trying to achieve their own atonement flies in the face of Christ's sacrifice. It's a denial of it. Do not put the stamp of Christian approval on that practice by participating in it! But there was a ton of peer pressure on Jewish believers to join their unbelieving brethren in this practice. It was a cultural identification thing.

# How did the Day of Atonement change after the destruction of the Temple?

As we read through the verses on the Day of Atonement, you see that the whole practice of the day revolves around that Temple and the high priest's work. The people do nothing for the day except confess sins and fast. So what happens when the Temple and priesthood are removed? For all intents and purposes, the day ceases, which is what happens in times of exile. God takes away the sabbaths, new moons, and festivals.



God did this to force the Jewish people to make a choice: either acknowledge that Christ atoned for their sins with His death on the cross or live and die without atonement. He dismantled all means for Israel to make atonement by the Old Covenant.

### So, what choice did they make?

They declared that a blood sacrifice was not needed for atonement—had never been needed. All you needed was:

1) **Repentance and returning to a better path** (however you define that)
2) **Sincere prayer**
3) **Charity and acts of justice/kindness**

# How did the Day of Atonement change after the destruction of the Temple?

1) **Repentance and returning to a better path**
2) **Sincere prayer**
3) **Charity and acts of justice/kindness**

This had to be backed by Scripture to be validated, so the religious leaders went back to the Psalms and Prophets (not the Law) and pulled a few verses out of context to justify this stance.

**Psalm 40:6 NKJV** – *"Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require."*

> **Psalm 40:7-9** *"Then I said, 'Behold, I come; in the scroll of the book it is written of me. I delight to do Your will, O my God, and Your law is within my heart.' I have proclaimed the good news of righteousness in the great assembly . . ."*

**Psalm 51:16-17 NKJV** *"For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart—these, O God, You will not despise."* (This is the repentance and sincere prayer part.)

**Hosea 6:6 NKJV** *"For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings."* (Mercy translates into charity and acts of justice/kindness.)

# How did the Day of Atonement change after the destruction of the Temple?

1) **Repentance and returning to a better path**
2) **Sincere prayer**
3) **Charity and acts of justice/kindness**

Using these verses, Israel's leadership hacked away everything in the Law that spoke of the blood sacrifices being needed for atonement and restructured their theology. It is all about having a contrite heart and doing good works—so long as you didn't do any of those works on the actual Day of Atonement, because then God would kill you for breaking the Law.

**This is where the Jewish practice of this feast stands today.** There is no Temple or sacrifices, but in every synagogue, Jewish people gather together on this day for fasting and corporate prayer. There is a published list of sins called the Al-Chet ("for the sin of …") that covers every sin you can commit morally, ethically, and spiritually. These are recited by the congregation as a whole, whether the individual is guilty of them or not, and with each statement, they beat their chest with their fist. The confession is made directly to God without intermediaries or priestly intercession. And they think this makes atonement for them.

We as believers do NOT celebrate the Day of Atonement. Messianic Jews often desire to stand with their brethren as a show of cultural solidarity, but it really goes against their faith to do so.

# The Shadow of Things to Come

Paul said that the festivals such as the Day of Atonement speak of Christ. He also said that they are the shadow of things to come. They help build our understanding of eschatology.

Because the Jewish practice is so corrupted, I don't want to confuse you with an explanation of their eschatological beliefs. Instead I am going to take you to the book of Revelation, and we are going to trace it back to its connections with both the Feast of Trumpets and the Day of Atonement because the imagery of both feasts is blended in the End Times. You will see very quickly why the timeline that the New Testament gives us was needed to sort out the imagery.

The Day of Atonement is the picture of all the people being assembled before God to be judged. The greatest and final expression of this is the **Great White Throne of Judgment**, so we will start there.

# The Shadow of Things to Come

3

**THE GREAT WHITE THRONE**

**Revelation 20:11-15 NASB95**

*"Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire."*

This is the final *shabbath*-ing event toward which the Sabbaths point. After this comes the new heaven and new earth, and the eternal reward for all who were written in the book of Life. In this passage we have these picture elements:

- A throne room picture
- A resurrection of the dead
- The opening of "the books"
- The judgment and verdict: anyone not found in the book of life are thrown into the lake of fire, (aka the second death)

So, we see this resurrection of all people, but then there is this comment about this being the "second" death. We all know that it is appoint for man to die once and then the judgment, so . . .

**Q:** What does "second death" mean?

# The Shadow of Things to Come

It simply means that this is the second round of judgment where God deals with all the people who didn't go through the first round of judgment.

**Q:** Then when was the "first" death and judgment?

For that, we will have to back up to verses 4-6, which I put on card #4. The Great White Throne happens at the close of the 1,000-year reign of Christ in the Messianic Kingdom. This is when Christ hands the kingdom over to His Father who sits on the Great White Throne.

A similar scenario now plays out *before* the Messianic Kingdom when Christ takes His throne. We have a repetition of the pattern: A throne room scene and a resurrection event in conjunction with a judgment for rewards and crowns in the Messianic Kingdom.

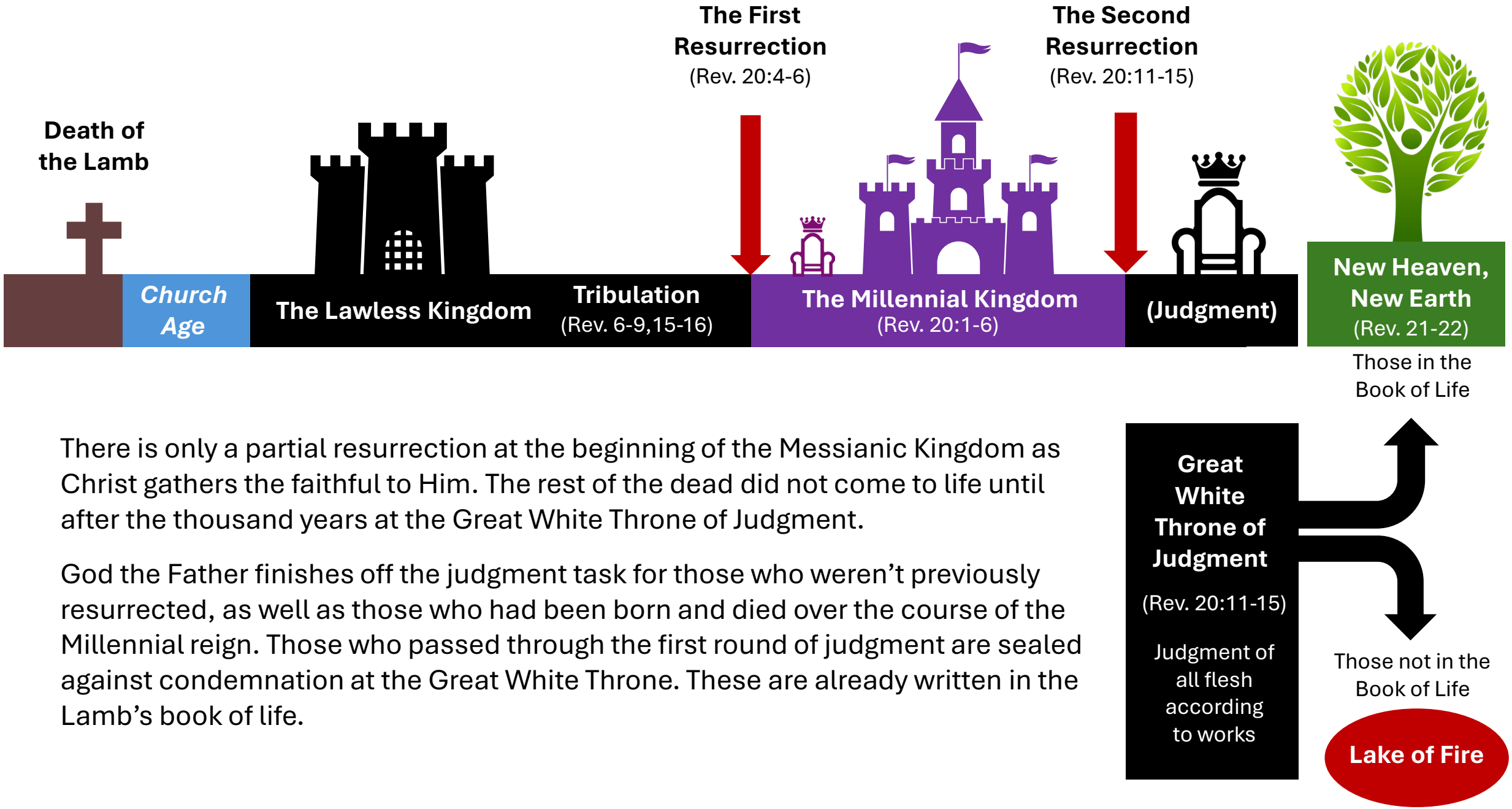
Let's read it out first and then I will build the picture.

4

**THE ROYAL PRIESTHOOD**

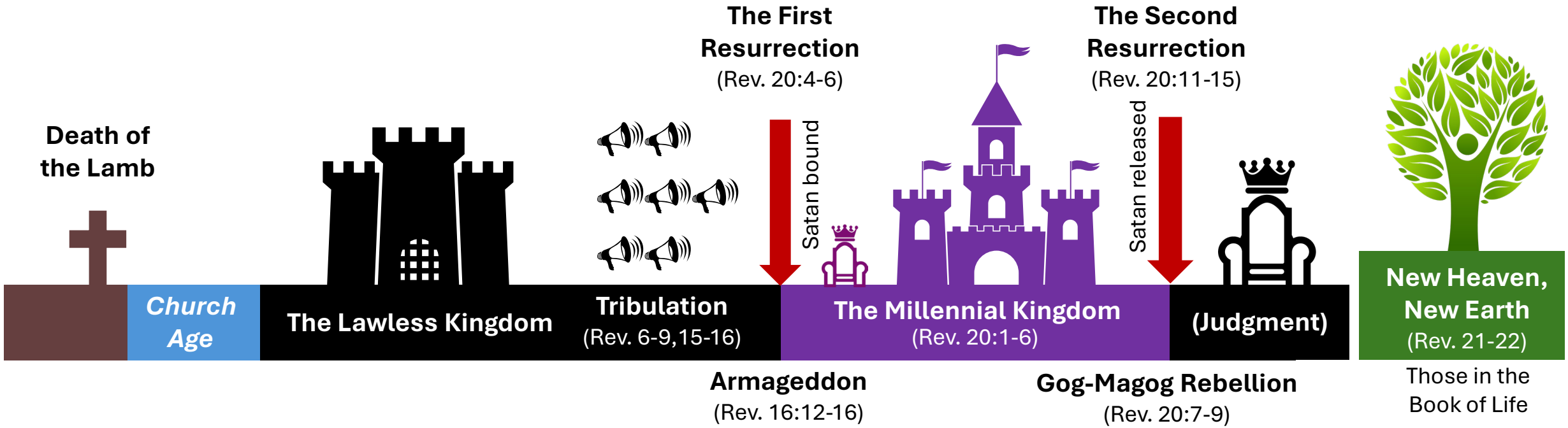
**Revelation 20:4-6 NASB95**

*"Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years."*




There is only a partial resurrection at the beginning of the Messianic Kingdom as Christ gathers the faithful to Him. The rest of the dead did not come to life until after the thousand years at the Great White Throne of Judgment.

God the Father finishes off the judgment task for those who weren't previously resurrected, as well as those who had been born and died over the course of the Millennial reign. Those who passed through the first round of judgment are sealed against condemnation at the Great White Throne. These are already written in the Lamb's book of life.




In both instances we see:

- A throne room picture
- The dead resurrected
- A time of judgment

We also see:

- Battles on either side
- Trumpets heralding the coming King

In the Old Testament they appear as one and the same throne room, resurrection, and judgment, but the New Testament separates them into two separate sets of events. This is why we need the New Testament, to establish this timeline.

Next week, we will look at the imagery of the Feast of Trumpets and Day of Atonement feed into this end picture.