



## **Day of Atonement Service Outline**

The Day of Atonement (Yom Kippur) in the Torah, as outlined in Leviticus 16, provides a vivid picture of the priestly duties in seeking atonement for the sins of the nation of Israel. The High Priest would enter the Most Holy Place to make atonement for himself, his family, and all of Israel. He would also cleanse the sanctuary. This action foreshadows the work of the Messiah, who serves as both High Priest and the perfect sacrifice for sin. Let's explore how this compares with the anticipation of the work of Christ (Messiah) as described in the New Testament.

### **1. Atonement for Himself, His Family, and All Israel**

#### **Torah Instruction (Leviticus 16:6, 16-17)**

- **Leviticus 16:6 (KJV):** "And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house."

- The High Priest would first offer sacrifices for himself and his household, acknowledging his own sinfulness before making atonement for the people. He would then proceed to offer a sacrifice for the nation as a whole, covering the collective sins of Israel.

#### **Comparison to Christ (Hebrews 7:27)**

- **Hebrews 7:27 (KJV):** "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

- Christ is contrasted with the earthly High Priest. As sinless, Christ does not need to make atonement for Himself. He is the pure, unblemished Lamb of God who offered Himself as the ultimate sacrifice, once and for all. His death provides atonement not only for the physical descendants of Israel but for all who believe in Him.

### **2. The Sacrifice of Two Goats: One for Atonement, One as a Scapegoat**

### **Torah Instruction (Leviticus 16:7-10)**

- Two goats were used on the Day of Atonement: one was sacrificed, and the other, known as the scapegoat, was released into the wilderness, symbolically carrying away the sins of Israel.
- **Leviticus 16:10 (KJV):** "But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness."

### **Comparison to Christ's Sacrifice (Hebrews 9:12-14)**

- **Hebrews 9:12 (KJV):** "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."
- The two goats in Leviticus foreshadow Christ's dual role: He was sacrificed for our sins (like the first goat), and He bore our sins and took them away (like the scapegoat). Through His death and resurrection, Christ removed the guilt of sin completely.

## **3. Cleansing the Sanctuary (Temple)**

### **Torah Instruction (Leviticus 16:15-16)**

- The High Priest would cleanse the sanctuary by sprinkling the blood of the sin offering in the Most Holy Place, purifying it from the uncleanness of the people.
- **Leviticus 16:16 (KJV):** "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation."

### **Comparison to Christ's Cleansing of the Heavenly Sanctuary (Hebrews 9:23-24)**

- **Hebrews 9:23-24 (KJV):** "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."
- The cleansing of the earthly sanctuary by the High Priest was a shadow of the greater work of Christ. Christ, after His sacrifice, entered the true heavenly sanctuary to cleanse it, representing the purification of God's people and the removal of the sin barrier between humanity and God.

## **4. Waiting for the Final Fulfillment (Hebrews 9:28)**

While the earthly High Priest had to offer atonement yearly, Hebrews 9:28 reveals that Christ's atoning work is both complete and anticipatory of His return:

- **Hebrews 9:28 (KJV):** "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

- We are currently in a waiting period, anticipating Christ's return. Just as Israel waited for the High Priest to come out of the Most Holy Place, having completed the work of atonement, believers now wait for Christ to return, completing the process of redemption with the final deliverance from sin and death.

## **5. High Priest Entering the Holy of Holies: Christ's Role as Mediator**

### **Torah Instruction (Leviticus 16:17)**

- The High Priest would enter the Holy of Holies alone to make atonement. No one else was allowed to enter while he made intercession for Israel.

- **Leviticus 16:17 (KJV):** "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out."

### **Christ's Role as the Mediator (Hebrews 9:24-26)**

- Christ, like the High Priest, entered alone into the heavenly Most Holy Place. He stands as the mediator between God and humanity.

- **Hebrews 9:24-25 (KJV):** "For Christ is not entered into the holy places made with hands... but into heaven itself, now to appear in the presence of God for us."

## **6. The Final Restoration (Zechariah 14, Revelation 21)**

The Day of Atonement points to a future time of full restoration. Just as the Day of Atonement restored Israel's relationship with God, we look forward to the final restoration when Christ returns:

- **Revelation 21:3-4 (KJV):** "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them... And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

This final restoration will not only cleanse us from sin but also restore all of creation to its intended state of righteousness and holiness.

## **Conclusion**

In summary, the High Priest's actions on the Day of Atonement foreshadow the redemptive work of Christ. Christ, as our High Priest, entered the heavenly sanctuary, offered Himself as the final sacrifice, and continues to intercede for us. We now wait for His second coming, when He will complete the work of salvation, cleanse the entire creation, and bring His people into eternal fellowship with God. This Day of Atonement points to both the fulfillment of Christ's sacrifice and the hope of His return.

## **DAY OF ATONEMENT SERVICE**

**Purpose:** The purpose of this service is to observe the Day of Atonement with reverence, humility, and deep repentance. It is a day to draw closer to the Most High, reflect on our sins, seek forgiveness, and renew our commitment to walk in His ways.

**Suggested Timeframe:** This service can be conducted in the evening when the Day of Atonement begins, with a closing prayer at the end of the 24-hour fast.

### **1. Opening Prayer**

Begin with a solemn prayer inviting the presence of the Most High, acknowledging the sanctity of the day, and humbling ourselves before Him.

**Leader:** "Heavenly Father, Creator of Heaven and Earth, we come before You today with humbled hearts and bowed spirits, acknowledging that You alone are holy and just. We ask that You purify our hearts, forgive our transgressions, and grant us mercy as we seek atonement for our sins. As we enter this Day of Atonement, we pray that Your presence be with us, and that You guide us as we reflect and seek to draw closer to You. In Your holy name, Amen."

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### **2. Reading of the Scriptures**

Select scriptures that outline the significance and instructions of the Day of Atonement. Read each passage with reverence, allowing time for reflection.

### **Suggested Readings:**

- 1. Leviticus 16:29-34:** Describes the purpose and observance of the Day of Atonement.
- 2. Leviticus 23:26-32:** Details the commands for the day, including afflicting the soul and abstaining from work.
- 3. Isaiah 58:5-7:** A call to true repentance and understanding what affliction of the soul means.
- 4. Psalm 51:1-17:** A psalm of repentance and plea for forgiveness.

After each reading, allow a moment of silence to meditate on the words.

### **3. Call to Repentance**

The leader calls the congregation to personal and communal repentance.

**Leader:** "Today, we stand before the Most High in humility, acknowledging our failures and shortcomings. Let us take this time to confess our sins silently before the Lord, repenting from the depths of our hearts. We turn away from all unrighteousness and seek to be washed clean by His mercy and grace."

### **Moment of Silent Reflection and Personal Confession.**

**After a period of silence, the leader can read:**

**1 John 1:9 (KJV): "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."**

### **4. Prayer of Repentance and Forgiveness**

**Recite a communal prayer of repentance:**

All Together:

"Almighty God, we confess our sins before You. We have transgressed against Your holy commandments and strayed from Your paths of righteousness. We ask for Your forgiveness, O Lord. We acknowledge our need for Your mercy. Remove from us the heart of stone, and give us a heart of

flesh, that we may walk in Your statutes and keep Your commandments. Purify us and make us new, for Your name's sake. In the name of the Most High, we pray, Amen."

## **5. Psalm of Repentance**

Sing or read Psalm 51 as a group, focusing on the heart of David's prayer for cleansing and renewal.

## **6. Meditation and Reflection**

Spend some time in quiet reflection, focusing on areas of life that need correction and surrendering these areas to the Most High. This can also be a time for journaling prayers or reflecting on personal growth and changes needed in one's walk.

## **7. Proclamation of the Shofar (Optional)**

If a shofar (ram's horn) is available, blow the shofar to signify the call to repentance and the closing of the day.

**Leader:** "As we sound the shofar, let it be a reminder of the call to repentance, the cleansing of sin, and the return to righteousness. May it be a proclamation of our commitment to the Most High and our desire to walk blamelessly before Him."

**Blow the Shofar**

## **8. Closing Prayer and Benediction**

**Leader:**

"O Holy and Righteous Father, we thank You for Your mercy and grace. As we have fasted, prayed, and repented, we pray that You accept our humble offering of our hearts and minds. May You seal our names in the Book of Life, grant us peace, and help us to continue in Your commandments. We ask for Your strength and guidance to walk uprightly before You all the days of our lives. In Your holy name, Amen."

**Numbers 6:24-26 (KJV):**

"The Lord bless thee, and keep thee:

The Lord make his face shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace."

**Announce the service for tomorrow night to break the fast!**

### **9. Break the Fast (After Sunset on the Next Day)**

After the day concludes, you may have a closing prayer and then break the fast together in fellowship, giving thanks for the Most High's mercy and cleansing.

#### **Leader:**

"As we close this sacred day, let us go forward in renewed strength, filled with the Spirit of the Most High, and committed to walking in His ways. May we reflect His light and love in all that we do. Amen."