

The Day of Atonement

HIGH-LEVEL STUDY GUIDE

<https://www.youtube.com/watch?v=WKwpjnx8Zrc&t=1018s>

Designed to align with the companion presentation and the supplied teaching transcript.

Teaching Summary

This Teaching approaches the Day of Atonement as a study of access to Yehovah's presence. It begins by stating that observing the appointed day does not repeat or supplement Yeshua's sacrifice; rather, Leviticus 16 provides a pattern through which sin, atonement, cleansing, mediation, priesthood, and access to the holy presence can be understood. The account of Nadab and Abihu in Leviticus 10 becomes an important starting point. Their unauthorized approach is used to emphasize the words, 'By those who come near Me I must be regarded as holy,' and the Teaching develops the theme that fallen humanity cannot approach Yehovah on its own terms. The boundaries, washing, clothing, blood, incense, and mediation surrounding the high priest are presented as purposeful provisions for approaching the holy presence and living. The Teaching then turns to Yeshua. Hebrews 9 is used to show that Messiah entered the greater sanctuary with His own blood and obtained eternal redemption. The speaker emphasizes that the Day of Atonement pattern did not end with the high priest entering the Most Holy Place: the people waited for him to reappear. This becomes the Teaching's central connection to Hebrews 9:28, where Messiah appears a second time, apart from sin, for salvation to those eagerly waiting for Him. Hebrews 10 is then used to connect Yeshua's priestly work with believers drawing near with confidence. The Teaching also asks what the Day of Atonement means after Yeshua's return. It is careful to state that Scripture does not explicitly assign a particular prophetic event to a future Yom Kippur. Several possibilities and participant observations are discussed - including cleansing, the removal of evil influence, Israel, the millennial period, and the memorial character of the appointed time - but these are presented as matters for continued study rather than as explicit statements of Scripture. The closing discussion also considers afflicting oneself, fasting, Isaiah 58, serving others, and approaching unresolved prophetic questions with humility, faith, and trust.

Key Scriptures

Leviticus 9:23-24 - The glory of Yehovah appears and fire consumes the offering immediately before the Nadab and Abihu account.

Leviticus 10:1-3 - Nadab and Abihu offer unauthorized fire; Yehovah says He must be regarded as holy by those who come near Him.

Leviticus 16 - The central Day of Atonement pattern: high priest, washing, garments, sacrifices, blood, incense, sanctuary cleansing, atonement, and the priest coming out.

Deuteronomy 6:24 - The commandments are described as being for Israel's good and preservation.

Exodus 19:10-24 - Sinai illustrates boundaries around approaching the holy presence.

Exodus 3:5 - Moses removes his sandals on holy ground; used as another example of prescribed approach.

Hebrews 9:11-12 - Messiah enters the greater and more perfect tabernacle with His own blood, obtaining eternal redemption.

Hebrews 9:24-28 - Messiah appears in heaven for us, offers Himself once, and will appear a second time for salvation to those who eagerly wait for Him.

Hebrews 10:19-22 - Because of Yeshua's blood and priesthood, believers are invited to draw near with a true heart and full assurance of faith.

Romans 5:11 - Raised in the discussion concerning reconciliation/atonement through Yeshua.

1 Corinthians 15:42 - Raised in the discussion concerning resurrection in incorruption.

Zechariah 13:1-2 - Discussed in connection with a fountain for cleansing and the removal of idols, prophets, and the unclean spirit from the land.

Isaiah 58 - Discussed in the practical conversation about afflicting oneself, fasting, and giving oneself in service to others.

Hebrews 10:26-29 - Raised by a participant in discussing continued faithfulness after receiving the knowledge of the truth.

Ezekiel 40-48 - Raised in the fellowship discussion concerning the millennial temple and its ordinances.

Daniel 8:14 - Raised by a participant in a discussion of sanctuary cleansing and Seventh-day Adventist interpretation; the Teaching does not adopt that interpretation as its conclusion.

Key Takeaways

- The Teaching presents the Day of Atonement as a pattern for understanding sin, atonement, cleansing, priesthood, mediation, and access to Yehovah's presence.
- Yeshua's sacrifice is presented as complete; observing the appointed day is not an attempt to repeat His atonement.
- Nadab and Abihu are used to emphasize that approaching Yehovah cannot be casual, self-directed, or based on an invented form of worship.
- The phrase 'those who come near Me' becomes a central theme: holiness and human uncleanness make mediated access necessary.
- The Day of Atonement instructions are presented as protective and purposeful, not arbitrary ceremonial demands.

- Leviticus 16 supplies the pattern; Hebrews presents Yeshua as the true High Priest who entered the greater sanctuary with His own blood.
- The Teaching's key insight is that the Day of Atonement pattern includes not only the high priest entering behind the veil but also his reappearance before the people.
- Hebrews 9:28 is connected with that pattern: Yeshua will appear a second time for salvation to those who eagerly wait for Him.
- Hebrews 10 is used to show that Yeshua's work opens the way for believers to draw near with confidence.
- The Teaching does not claim Scripture identifies one definite prophetic event that must occur on a future Day of Atonement after Yeshua's return.
- Questions about cleansing, Israel, the millennium, and the future observance are treated as subjects for continued study, with uncertainty stated where the text does not give a direct answer.
- The fellowship discussion connects afflicting oneself with fasting, reflection, and serving others, especially through Isaiah 58.

Study Outline

1. Why Observe the Day of Atonement?

- Not because Yeshua's sacrifice was insufficient
- The appointed day teaches the meaning of atonement, cleansing, mediation, and access
- Leviticus 16 gives the pattern; Yeshua gives the reality

2. Nadab and Abihu: Coming Near

- Leviticus 9-10 and unauthorized fire
- "By those who come near Me I must be regarded as holy"
- The danger of approaching Yehovah on self-directed terms

3. Holiness, Boundaries, and Preservation

- Moses on holy ground
- Israel at Sinai
- Aaron entering only as commanded
- Deuteronomy 6: instructions given for good and preservation

4. The Day of Atonement Pattern

- High priest
- Blood
- Washing and garments
- Incense
- Sanctuary and altar cleansing
- Atonement for priest, household, and assembly

5. Yeshua as High Priest

- Hebrews 9 and the greater sanctuary
- His own blood
- Eternal redemption
- A once-for-all sacrifice

6. The Priest Enters - and Reappears

- Israel waits outside
- The priest comes out after completing the work
- The Teaching identifies the reappearance as a central part of the pattern

7. Yeshua Appears a Second Time

- Hebrews 9:28
- The second appearance is connected with salvation for those eagerly waiting
- Hebrews 10 and drawing near through the veil

8. What Happens on a Future Yom Kippur?

- The Teaching says Scripture does not give a definite event for that future date
- Questions are raised about cleansing, Israel, Satan's removal, and the millennium
- These possibilities are kept distinct from explicit biblical statements

9. Is the Appointed Day Also a Memorial?

- The core atoning act is already accomplished in Yeshua
- The Teaching considers whether future observance remembers completed priestly work
- Continued priesthood and mediation are discussed

10. Afflicting the Soul and Practical Observance

- Fasting and self-denial
- Isaiah 58 and serving people in need
- Reflection on sin and the work of Messiah

11. Study with Humility

- Several end-times questions remain open in the Teaching
- Participant interpretations are discussed but not made into settled conclusions
- Trust Yehovah while continuing to study Scripture

Discussion & Reflection

1. Why does the Teaching say believers observe the Day of Atonement if Yeshua's sacrifice is already complete?

2. What does Leviticus 16 teach about atonement, cleansing, priesthood, mediation, and access to Yehovah's presence?

3. Why does the Teaching begin its study of Yom Kippur with Nadab and Abihu?

4. What does Leviticus 10:3 communicate about those who come near Yehovah?

5. How do Moses at the burning bush, Israel at Sinai, and Aaron on the Day of Atonement illustrate boundaries around the holy presence?

6. How does Deuteronomy 6:24 contribute to the Teaching's explanation of why Yehovah gives instructions?

7. What parts of the Day of Atonement pattern does the Teaching connect with Yeshua?

8. According to Hebrews 9, what did Yeshua accomplish when He entered the greater sanctuary?

9. Why does the Teaching emphasize the high priest coming back out of the Most Holy Place?

10. How does Hebrews 9:28 connect Yeshua's second appearance with salvation?

11. How does Hebrews 10 describe the believer's ability to draw near?

12. What does the Teaching say Scripture explicitly tells us about a future Day of Atonement after Yeshua's return?

13. Which future possibilities are discussed, and which of them does the Teaching leave unresolved?

14. How is Zechariah 13 used in the discussion of cleansing?

15. What distinction does the Teaching make between the completed atoning sacrifice and other forms of cleansing?

16. How does the fellowship discussion use Isaiah 58 when considering what it means to afflict oneself?

17. What practical ways of observing the day are discussed by the fellowship?

18. How does the Teaching model humility when studying prophetic questions that Scripture does not answer directly?

Personal Application

Prayer Focus: Ask Yehovah for humility, understanding, gratitude for Yeshua's completed work, and faithfulness in drawing near as He has provided.

What part of this Teaching do I need to examine more carefully in Scripture?

How does Yeshua's priestly work change the way I understand access to Yehovah?

How can I approach the Day of Atonement with humility, reflection, and service to others?
