

Introduction:

- How many of you remembered that today is Yom Kippur?
- All Jewish feasts and holy days point to Christ. Christ can be seen in them as a type or shadow.
- Michael Monsoor, a U.S. Navy SEAL, was killed during the Iraq War. In 2008, President Bush posthumously awarded him the Medal of Honor for his iconic act of heroism. Delta Platoon was sent to Iraq in April 2006 and assigned to train Iraqi Army soldiers in Ramadi. Over the next five months, Monsoor and his platoon frequently engaged in combat with insurgent forces. On September 29, 2006, an insurgent threw a grenade onto a rooftop where Monsoor and several other SEAL and Iraqi soldiers were positioned. Monsoor quickly **covered** the live grenade with his body, absorbing the resulting explosion and saving his comrades from serious injury or death. Monsoor died 30 minutes later from the catastrophic wounds caused by the grenade explosion. Monsoor selflessly and willingly **covered** a live grenade with his body to save his fellow soldiers. Monsoor **covered** sure death for the entire platoon by giving his life for theirs. A 28 year-old lieutenant who served with Monsoor said, "He never took his eye off the grenade, his only movement was down toward it. He undoubtedly saved mine and the other SEAL's lives, and we owe him." As Kristen Scharnberg of the Chicago Tribune summarized in tribute, "The men who were there that day say they could see the options flicker across Michael Monsoor's face: save himself or save the men he had long considered brothers. He chose them." **APPLICATION** From the verb "to cover" comes the word "atonement." Jesus is our atonement, our covering. He selflessly and willingly threw Himself over the live grenade of human sin, offering both His body and His blood to save us. Not once did Jesus take His eye off of His goal. His movement from heaven was only down, until He arrived at the cross. And there He had a choice, save Himself or us. He chose us. God has been laying the ground work for this His Son since the beginning in the garden. I.e. Adam and Eve covered with skins.

I. What is Yom Kippur?

- A. To the Jew it is the holiest day of the year. It is a day that is set apart like no other day. The Jew was not allowed to work at all on this day because it was holy. It was a day set apart to God. Three things happened this day for the individual:
1. It was a day of repentance
 2. It was a day of prayer
 3. It was a day of fasting (All other appointed times happened around feasting. This one happened around fasting.)
- B. Believers should make themselves familiar with these Jewish feasts because most of them were put in place by God and he used words like "forever". Four times God calls the Day of Atonement a "lasting ordinance" meaning it will not go away. So what is the "big deal?"

1. This year, on our calendar, Feast of Trumpets or Rosh Hashanah (Head of the Year) was September 13th. Rosh Hashanah is the start of the Jewish new year. It is kicked off with the sound of the shofar (Lev 23:23-25). It is celebrated because according to tradition God created the world on this day. The trumpet blast functions as a ("wake up call.") It was the pathway to revival. The 10 days that follow Rosh Hashanah are called the days of awe. (A time for seeking Him.)
 2. This year the Day of Atonement or Yom Kippur came 10 days after the Rosh Hashanah on the 23rd. This day is the holiest day of the year. During the 10 days of Awe and seeking God. You were to be looking for any area of your life that is not pleasing to God. On the Day of Atonement you fasted and dealt with any offense you may have with others and any offense God may have against you. A time for getting right with God.
 3. Following Yom Kippur is the Feast of Tabernacles/Booths.
- C. Lev 16. The event of the day was that the High Priest brought two male goats before the Lord.
1. He took the blood of one of the goats (called goat for the Lord) into the Holy of Holies and sprinkled that blood on the Ark of the Covenant. This goat was called the sin offering. It had to die in the place of the people of Israel. It reminds us of Roman 6:23 'the wages of sin is death.' But the goat in Lev is saying, "this goat will die instead of you." The blood on the mercy seat/Ark of covenant made atonement, it provided a covering for sin.
 2. The second goat was called the scape goat or the goat for the people. The priest would lay his hands on this goat and confess over it the sins of the people. This goat is sent out into the wilderness. It was a tangible reminder of their guilt.
 3. The Day of Atonement is not a joyful celebration. It is day of fasting but it opens the door to seven days of celebration called the feast of Tabernacle/Booths. It celebrated God's glory in their midst.

II. What Does Yom Kippur Say Today

- A. *"Therefore, since we are surrounded by such a huge crowd of witnesses to the life of faith, let us strip off every weight that slows us down, especially the sin that so easily trips us up. And let us run with endurance the race God has set before us."* (Hebrews 12:1, NLT)
1. It is not about remembering our sin and failures and wallowing in them. God did not send his Son to condemn us, Jn 3:17. He sent His son to free us from sin, guilt and shame.
 2. God is all about relationship with us and has gone to great extremes to make that happen.
- B. Repentance is a major part of Yom Kippur. Lets look at the word repentance. Most people when they think about repentance are thinking about trying to quit some kind of sin. Repentance is more.

1. Yes, repentance is a turning away from our sin. But the focus of that statement is still looking back at the past.
 2. Repentance is more about what/who you are turning to! You are turning to God. You are turning to your mission in life. The Feast of Tabernacles which begins with Feast of Trumpets, Days of Awe, Day of Atonement and concludes with Feast of Tabernacles is about stepping into blessing. In fact it can be called the 'cycle of blessing.'
 - a) **The day of Atonement was designed to answer the question, 'How can a sinful man enjoy fellowship with a holy God?' Get into His presence.
 - b) The Bible teaches that we were created to dwell with God. In fact we have been created with the desire to be in His presence. We all have this "God sized hole" inside that only He can fill.
 - c) Sin cut us off! We can't get into His presence. Uzzah when he touched the Ark of God died! But God is 'all about' getting us back into his fold. God by appointing the day of atonement was making a way for Israel to return, renew, and restore fellowship.
 3. So on the day of atonement we were to search our hearts and our relationships. If there was offense with others we were to go to them and make it right. Why? Because God is all about relationship! And how we relate to other determines how we relate to God. So in the journey through the Feast of Tabernacles we are both seekers and givers of pardon. Only then can we ask God for forgiveness. Mt 18.
- C. By stepping into relationship with God I position my life to be blessed by God.
1. It is not a day to be afraid or guilty, but it is the most serious day of the year because it is the opportunity to concentrate on what is truly important in our lives. Therefore we don't eat, we don't work, we don't allow ourselves to be distracted by mundane pursuits. We focus inward for the purpose of living outward. And if we do so sincerely, we can influence every moment of our lifetime ahead.
 2. We ask for life not so that we can pursue our own selfish desires and comforts, but so that we can try to understand why we are here, and we can try to align the time we have been granted with the awesome mission which we have been assigned.
 3. That mission is to make the world Godly, more good, more just, more whole. The question is not "was I good or bad" in the year behind me, but rather did I bring Godly change into this world with my life therefore glorifying God.
 4. When Atonement has been made you can face the future with no guilt, no regret and no shame. You open the door to His Presence!
- III. Yom Kippur is a shadow that pointed to Jesus. The shadow was not Jesus, it pointed to Him.
- A. Heb 9:12 and 10