



Yom Kippur (Day of Atonement) – Fact Sheet



Biblical Name & Timing

- **Hebrew Name: Yom Kippur** (יום הכּפּוּרִים) — “Day of Atonements”
 - **Date:** 10th day of the 7th biblical month (Ethanim).
 - **On the calendar we use by Zadok Way, this falls on October 2-3 for 2025.** It begins at sundown on Ethanim 9 (Oct. 2) and ends at sundown on the 10th (Oct. 3). This has been greatly misunderstood in modern exegesis due to a lack of reading Torah but instead accepting Pharisee leaven untested. It is time to restore this. [Watch our Day of Atonement video]
 - **Scriptural References:**
 - Leviticus 16 (entire chapter)
 - Leviticus 23:26–32
 - Numbers 29:7–11
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Commanded Observance

- **High Sabbath** — No work is permitted
- **"Afflict your souls"** (Leviticus 23:27) = a clear reference to **fasting**
- **Duration:** From **evening to evening** (24 hours) with no food, but water is permissible. For those beginning this that struggle, don't beat yourself up. Do your best the first year and as you mature, you will get through the entire day. If one has a medical condition, there is no edict to abandon treatments. So, be wise in your situation.

“...from evening to evening, you shall celebrate your sabbath.” — *Leviticus 23:32*

Only Commanded Fast in Scripture

- **Yom Kippur is the only fast directly commanded by Yahuah** in the Torah.
- All other fasts (e.g., Daniel fast, 40-day fasts, Acts 13) are:
 - **Voluntary**
 - **Spirit-led**
 - Based on individual or corporate **seeking of Yahuah**
 - **Always valuable in our walk but one must hear from the Holy Spirit**

 Biblical fasting = *total abstinence from food* unless otherwise specified.

High Priestly Service & Temple Ritual (Historical)

- The **High Priest entered the Most Set-Apart Place (Holy of Holies)** once per year (Hebrews 9:7)
- Made atonement:
 - For **himself**
 - For the **people**
 - For the **sanctuary**
- **Two goats:**
 1. **One slain** for Yahuah as a sin offering
 2. **One sent into the wilderness** (Azazel/scapegoat), symbolizing the removal of sin

 This ceremony foreshadowed **Yahusha's priestly work** and **final judgment**.

Messianic Fulfillment & Prophetic Foreshadowing

Yom Kippur represents the Final Day of Judgment.

 **Foreshadowed in Yahusha:**

- **Yahusha as High Priest (Melchizedek)** entered the heavenly Holy Place (Hebrews 9:11–12)
- He offered His own blood — once and for all
- Currently interceding (Hebrews 7:25) until the day of final judgment
- We do not offer animal sacrifices as His blood was sufficient. Nothing else in any of these Feasts was replaced and His blood remains valid and never passed away, nor can any Bible Feast Day.

Future Fulfillment:

- **Revelation 20:11–15** — The Great White Throne Judgment
- All people judged according to their works
- Book of Life opened
- Righteous receive reward; wicked face condemnation
- Many confuse that John fast forwards to tell us of Satan's bondage and destruction, but then, returns to the Day of Judgment for this event. The Second Death is for sinners on the Day of Judgment as their spirits are consumed after their first physical death. [See Addendum below for complete explanation of our position].

🕯️ Yom Kippur calls believers to **repent**, examine their lives, and stand in awe of Yah's justice and mercy. Just as Yahusha defined in Matthew 7, the Day of Judgment measure will be our personal relationship with Him. It will not consider our denomination, church attendance and volunteering, but our knowing Him.

Spiritual Themes

Theme	Meaning
Atonement	Covering and cleansing of sin
Judgment	All will be judged by Yah's standard
Intercession	Messiah stands in the gap for us
Humility	Fasting = submission and reverence
Cleansing	A time for deep spiritual purification

Practical Application Today

- **Fast for 24 hours** (sunset to sunset) — total fast unless health requires modification
- Use the day for:
 - **Confession and repentance**
 - **Prayer and worship**
 - **Meditation on Scripture**
 - **Quiet reflection**
- Avoid distractions — this is a **set-apart, solemn day**
- **If this is your first time, eat a large meal just before and immediately following and most will find this is not difficult.**

💡 Note: This is not a legalistic ritual but a **spiritual appointment** — to afflict the soul before our Judge and King. Fasting is always beneficial and this one is an annual event for 24 hours.



End-Time Connection: The Final Day of Judgment

- Yom Kippur prophetically points to:
 - The **closing of the books**
 - The **sealing of destinies**
 - The day when **Yahusha judges the nations**
- **Joel 2:1** – “Blow the trumpet... for the day of Yahuah comes”
- It fits within the **Fall Feast sequence**:
 1. **Trumpets** – The King returns
 2. **Atonement** – The world is judged
 3. **Tabernacles** – Yah dwells with the redeemed



Common Misunderstandings

Misconception	Biblical Truth
“We don’t need to fast anymore”	Yahusha never abolished Yom Kippur; it is still a moed (appointed time) . As it is foreshadowing a future event, it cannot pass away .
“Fasting is optional on Yom Kippur”	Scripture commands “ afflict your soul ” as part of the observance. Unless you have medical reasons, even if you have to work for some reason, you can still do this.
“It’s only for Jews”	Leviticus 23:2 — “These are My feasts,” for all who follow Yahuah . The gentile always kept the same Law .
“Yahusha fulfilled it, so we ignore it”	Fulfillment doesn’t mean erasure, nor passing away which is a poor definition as it means He kept it — it means deeper meaning and urgency for believers. However, this is a future event and it has not been fulfilled in that sense and cannot pass away.



Summary

Yom Kippur is a set-apart, prophetic day where:

- We are called to **humble ourselves in fasting**
- We reflect on **our standing before Yahuah**
- We remember that **Yahusha is our atonement**
- We anticipate the **Final Judgment** when every soul stands before the King

“It shall be a sabbath of solemn rest for you, and you shall afflict your souls...” — *Leviticus 23:32*





Addendum: First Resurrection vs. Second Death: A Clear Teaching Guide

Understanding Revelation 20 in Context



Two Distinct Groups in Revelation 20

Group	Description	Destiny
 Believers	Those in Messiah; martyrs who refused the beast	Partake in the First Resurrection and reign with Messiah. <i>No Second Resurrection is mentioned.</i>
 Unbelievers	The rest of the dead (those outside the Book of Life)	Remain dead until Judgment , then face the Second Death . <i>Disappear before the 1,000 years.</i>



Key Terms Defined

Term	Meaning	Who It Applies To
First Resurrection (Rev. 20:5–6)	Resurrection to eternal life and reigning with Messiah	Believers only
Second Death (Rev. 20:14–15)	Final, spiritual destruction in the lake of fire	Unbelievers only



What Revelation 20 *Doesn't* Say

- ✗ There is no such thing as a “**Second Resurrection**”. **Second Death is not for believers and is not such.**
 - ✗ Sinners are not resurrected to reign. They do not live again thru the 1,000 years either because they were consumed on 1 day in scripture on the Day of Judgment.
 - ✗ Messiah does **not only reign for 1,000 years** — His reign is **eternal** (Rev. 11:15). The 1,000 years is the bondage period for Satan and a Sabbath repose for believers. There is no such thing as a “**Millennial Reign**” as he rules forever from the Day of Judgment.
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Revelation 20 Timeline Simplified

Sequence	Event	Passage
1	Martyrs resurrected — First Resurrection	Rev. 20:4–5
2	Reign with Messiah — 1,000-year rest	Rev. 20:4, 6
3	Satan released briefly, judged and gone	Rev. 20:7–10
4	Final Judgment of the wicked	Rev. 20:11–15
5	Second Death for the wicked	Rev. 20:14–15



Important Doctrinal Points

- ✓ The “**rest of the dead**” (Rev. 20:5) **never partake** in eternal life — they **live not again** in the true, lasting sense. The translation is fine. The exegesis is not.
- ✓ The phrase “**lived not again**” in many English Bibles adds the word “again” unnecessarily. The Greek verb ἀνέζησαν (**anézēsan**) appears **only once**, and simply means “they lived” and the translation would accurately read they “lived not” because they were already consumed by eternal fire and no more.
- ✓ The Second Death is **not** symbolic — it is the **total destruction of spirit** (Matt. 10:28; Mal. 4:1–3). These experience the First Death as all men do in the physical flesh. However, spirits do not experience death except by the hand of Yahusha on the Day of Judgment. That is the Second Death.
- ✓ Only the **righteous are raised to life** and **escape the second death** (Rev. 20:6). No Second Resurrection is mentioned nor needed. There is never a group that rules and reigns first while another group of believers waits 1,000 years. It is simply a poor reading of the Greek based on a word inserted twice which is only there once and it fails the overall test of the DAY of Judgment which is a single one-time event in all of scripture. [See Continuation Below].



Supportive Scriptures

Theme	Passage	Summary
Eternal life only in Messiah	1 John 5:11–12	No life outside the Son
The wicked are destroyed	Psalm 37:10, 20	Cut off forever
Second Death = final judgment	Rev. 20:14	Lake of fire is the second death
Messiah's reign is eternal	Rev. 11:15; Daniel 7:14	Not limited to 1,000 years

Conclusion

The First Resurrection is the blessed hope of the righteous.

The Second Death is the final end of the wicked at the same time.

These are not two resurrections, nor 2 events — but two **eternally different outcomes**. **This all occurs on the same day in scripture.**



All Are Judged on the Same Day – Scriptural & Extra-Biblical Support



Canonical Scriptures (66-Book Canon)



Matthew 25:31–46 – *Sheep and Goats Judgment*

*“When the Son of Man shall come in His glory... **before Him shall be gathered all nations...** and He shall separate them...”*



All nations gathered, judged at **once**, separated into two groups. The wicked do not stand there for 1,000 years awaiting final judgment.



John 5:28–29

“All who are in the graves will hear His voice and come forth — those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of condemnation.”



One resurrection, two outcomes — no 1,000-year separation.

Hebrews 9:27

“It is appointed unto men once to die, and after this the judgment.”

✓ Judgment happens **after death**, not 1,000 years later. Yes, Enoch and Elijah remain alive but will shed their physical bodies with the rest of believers meeting Messiah in the air (Enoch 90).

Acts 17:31

*“Because He has appointed a **day** in which He will judge the world in righteousness...”*

✓ A **specific day** appointed for **worldwide judgment**. Not 1,000 years of separation.

2 Thessalonians 1:7–10

*“...when the Master Yahusha shall be revealed from heaven... **taking vengeance**... and to be glorified in His saints...”*

✓ Same day: **vengeance on the wicked, glory for the righteous**. In fact, as Heaven comes to Earth on the Day of Judgment, there is no scenario of Yahusha coming down from Heaven after that.

Revelation 20:11–15 – *Great White Throne Judgment*

“And I saw the dead, small and great, stand before Elohim... and they were judged...”

✓ All the dead appear **together** before the throne for judgment. Rev. 20 advances to tell of Satan’s demise only to return to the timeline to the Day of Judgment as he begins telling us about martyrs being restored to live forever. There is no separate judgment in scripture.

Second Temple / Extra-Biblical Texts

These texts are **not canonical for all traditions**, but are **respected ancient witnesses** that reflect early Hebrew beliefs — especially helpful for understanding **apocalyptic themes** and the **timing of judgment**. We publish these books free in eBook with deep research testing them at thegodculture.org.

2 Esdras (4 Ezra) 7:30–38

“The world shall be turned into the old silence seven days... after seven days, the world that is not yet awake shall be raised up... the day of judgment shall be revealed... the pit shall appear, and the opposite place of rest...”

✓ A **unified judgment** — resurrection and judgment take place **on the same day**, with both reward and punishment revealed. 2nd Esdras remained in the Bible Canon until the 1611 King James for some and still remains for others. It was directly quoted by Messiah especially as well as the Apostles numerous times. [See our publishing for details].

Book of Enoch (1 Enoch) 90:20–27

“And judgment was held first over the stars (angels)... then over the shepherds (pastors), and then over all who had destroyed the earth... and judgment was executed upon all.”

✓ **One massive scene of judgment** — no time gaps. This is after Enoch says he will meet Yahusha in the air on this same day.

Also in **Enoch 89–90**, a **single day** is portrayed where the **animals (nations)** and **shepherds (leaders)** are judged **together**, and the **House (Kingdom)** is given to the Righteous One. Again, that is not a 1,000 Reign but an eternal one just as the rest of scripture has always defined.

Book of Jubilees 23:30

“...and in that day the two monsters will be separated... and judgment will take place over all men.”

✓ A **singular day of judgment** for all humanity.

Tobit 13:5

“He will judge the world and will have mercy on His people...”

✓ Judgment of **the whole world**, not in stages.

Summary Table: Unified Judgment Day References

Source	Reference	Summary
Matthew 25	v31–46	All nations gathered and judged at once
John 5	v28–29	One resurrection, two results
Acts 17	v31	One appointed day for all
Revelation 20	v11–15	All dead judged before the throne
2 Esdras 7	v30–38	After 7 days of silence, all rise for judgment
1 Enoch 90	v20–27	One sweeping judgment over all
Jubilees 23	v30	Judgment over all men on one day
Tobit 13	v5	Judgment of the world

Conclusion: There Is One Day of Judgment — Not Many

- There is **one First Resurrection** (for the righteous)
- There is **one Day of Judgment** (for all)
- There is **no “second resurrection”**
- There is a **Second Death** — for the ungodly, after judgment occurring at the same time

👉 This harmonizes **Yahusha’s words**, the **prophets**, **apostolic writings**, and respected **Hebrew apocalyptic texts**. This is the manner in which Biblical exegesis should be executed attempting to reconcile the scriptures rather than a sound bite out of context.