

Yom Kippur

Day of
Atonement

The Historical Roots of Our Faith, Present Relevance for Believers & Prophetic End Time Implications

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Introduction

YOM KIPPUR IS A DAY OF contradictions and contrasts: Joy and sorrow. Rewards for the righteous and judgments for the wicked rebels. Joy for the righteous when Satan and his demons, death and Babylon are destroyed by the King of Kings.

On this day the High Priest of ancient Israel went into the Holy of Holies. There he sprinkled blood on the Mercy Seat (Kapporet) and the ground seven times. Atonement was made for the high priest himself, his family as well as for all Israel. On this day the Sanctuary/Tabernacle/Temple, the priesthood and the whole body of Believers (Body of Messiah) was cleansed. It represented corporate or community cleansing and entering into a deeper and more intimate relationship with YHVH.

The Passover and Day of Atonement are related though different:

- ☞ Pesach (Passover) is the time of the sacrifice or atonement for personal sin—initial repentance from sins committed before being born again.
- ☞ Yom Kippur (Day of Atonement) is the time of the atonement or covering of the individual's as well as the corporate sins of Israel committed in ignorance (Heb. 9:27) during the past year. On-going repentance is needed by Believers and the community of Believers to stay in right-standing (righteousness) before YHVH (1 John 1:9).

It is important to note the central significance of the shedding of innocent blood for the remission of sins is a central theme to both the Passover and the Day of Atonement (Yom Kippur) events. The question may rightly be asked, if one is saved by the blood of the Lamb (Yeshua) when he was sacrificed at Passover (a picture of Yeshua on the cross) what need is there of further shedding of blood for the remission of our sins on Atonement? After all, Yeshua died once and for all (as the writer of Hebrews notes in 10:10) and why does the redeemed Believer need to revisit the idea of atonement and blood sacrifice all over again at Yom Kippur?

When speaking of Yeshua sanctifying or making the unsaved sinner righteous through the offering of the his body once and for all at the time of one's conversion (Heb. 10:10), the writer of Hebrews is speaking of Passover, which is symbolized by the Red Heifer altar that is outside the door of the Tabernacle (Heb. 13:10-13). This altar points to the cross upon which Yeshua shed his blood, and that one must first come to in order to enter into the Tabernacle (be redeemed or saved). However, just because one has entered the Tabernacle by the blood of the lamb and has had their past sins washed away and has entered into right relationship with YHVH Elohim, this does not mean the newly redeemed Believer stops at this point in their spiritual journey growing in intimacy with their Creator. From the Outer Court of the Tabernacle one is invited to enter into the Holy Place and eventually into the inner most part of the Tabernacle, the Holy of Holies where the very Presence of YHVH abides.

The writer of Hebrews encourages Believers not just to stay in the Outer Courtyard where they have entered by the blood of the Lamb, but to boldly enter into the holiest place by the blood of Yeshua as well (Heb. 10:19).

Let us note what the author writes in this regard:

- 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua,
- 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

- 21 And having an high priest over the house of Elohim;
- 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
- 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)
- 24 And let us consider one another to provoke unto love and to good works:
- 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

What we learn from this is that not only do we enter the Tabernacle (our redemption or salvation) by the blood of the Lamb by having our past sins atoned for, but we continue onward into the deepest place of intimacy and relationship with our Heavenly Father by the blood of the same Lamb, as well. Staying in fellowship with fellow Believers and pursuing good works is essential to this process.

The Meaning of the Word *Kippur*

The word *Kippur* כִּפּוּר (*Strong's* G3725) is a form of the Hebrew root word *kapar* כָּפַר (*Strong's* G3722), which according to the *Theological Wordbook of the Old Testament* (*TWOT* 1023) means *to make an atonement, make reconciliation, purge*. The mercy seat—the golden “lid” covering the Ark of the Covenant located in the D’veer (i.e., the inner shrine of the Tabernacle of Moses)—is the Hebrew word *kapporet* כַּפֹּרֶת (*Strong's* G3727, *TWOT* 1023c) and was *the place of atonement or the place where atonement was made*. The *TWOT* defines what happened at the *kapporet* as follows:

“It was from the ... Mercy Seat that [YHVH] promised to meet with the men [of Israel] (Num. 7:89). The word, however, is not related to mercy and of course was not a seat. The word is derived from the root ‘to atone.’ The Greek equivalent in the LXX is usually *hilasterion*, “place or object of propitiation,” a word which is applied to [Messiah] in Rom. 3:25. The translation ‘mercy seat’ does not sufficiently express the fact that the lid of the ark was the place where the blood was sprinkled on the day of atonement. ‘Place of atonement’ would perhaps be more expressive.”

Yeshua Our High Priest & Yom Kippur—Parallels Between the Work of the High Priest and Yeshua Our High Priest

- ☞ Yeshua is our High Priest to whom the work of the High Priest in ancient Israel pointed (Heb. 2:17; 3:1; 4:14; 9:11).
- ☞ The High Priest was covered in blood when performing the sin offering sacrifices (Lev. 6:27). Yeshua was covered in blood when he sacrificed himself as a sin offering upon the cross (Isa. 52:13-14).
- ☞ The High Priest sprinkled the Mercy Seat with blood from the sin offering (Lev. 16:14). Yeshua sprinkled many nations with his blood (Isa. 52:15).
- ☞ After performing the sacrifice the High Priest would wash himself and put on white linen garments (Lev. 16:23). Though Yeshua’s garments were stained with blood, afterwards he was seen wearing pure white robes of righteousness (Rev. 3:4-5; 7:9,13-14).

The Importance of Blood In the Tabernacle Ceremonies

The writer of Hebrews (Heb. 9:11ff) describes the importance of blood in Tabernacle/Temple ceremonies of ancient Israel, how it relates to the remission of sins and how it pointed to Yeshua’s shedding of his blood on the cross for the atoning of man’s sins:

- 11 But Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
- 12 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.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to Elohim, purge your conscience from dead works to serve the living Elohim?

15 And for this cause he is the mediator of the Renewed Covenant, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

18 Whereupon neither the first covenant was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the Torah-law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the covenant which YHVH hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the Torah-law purged with blood; and without shedding of blood is no remission.

23 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.

24 For Messiah 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 Elohim for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year [on Yom Kippur] with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Messiah 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.

Why Do We Fast On Yom Kippur?

It is a day to *afflict our souls* or literally to *humble ourselves*. The purpose of fasting is not to torture or punish ourselves for the sins that we have committed during the past year. Rather, fasting helps us to transcend our physical natures and focus without distraction upon YHVH.

The Jubilee Year Starts and Ends On Yom Kippur

The Jubilee Year started on Yom Kippur. All slaves were set free, debts were forgiven, and the land was returned to its original owners (Lev. 25:8-9).

The Two Goats of Leviticus 16

1. YHVH's goat (offered by the High Priest as a sin offering) represents Yeshua's sacrificial atonement for our sins.
2. The Azazel Goat is *the scape goat* or *goat of departure*. Spiritually this represents the entire removal of sin's defilement from the Tabernacle and camp of Israel out into the wilderness. (Ps. 103:12—YHVH removes our sins from us as far as the east is from the west.) The Azazel goat is not Satan. Lev. 16:10 says that this goat "makes atonement for our sin." It is blasphemy to say that Satan makes atonement for our sin. Only Yeshua did this, not Satan!

The Azazel Goat Of Leviticus 16

Soncino Pentateuch says of the Azazel Goat of Leviticus 16:10 that the word *scapegoat*, as used in the KJV, is a poor translation and should be rendered as *dismissal*. In the Septuagint it is translated as *the one to be sent away*, which agrees with the term used in the Mishnah. *Azazel* is not a proper name, but a rare Hebrew noun (עֲזָזֵל ayin, zayin, lamed, zayin, lamed contracted to עֲזָזֵל ayin, zayin, aleph, zayin, lamed) meaning *dismissal*, or *entire removal*. It is the technical term for the entire removal of sin and guilt of the community, that was symbolized by the sending away of the goat into the wilderness.

There is some difference of opinion as to the symbolic meaning of the Azazel Goat. Some say it is a picture of Satan who initially tempted man to sin or rebel against Elohim, and has been doing so ever since. Since he was the first sinner and rebel against Elohim and has constantly incited man in this sin and rebellion ever since, he must consequently bear the responsibility for his actions, which he will do when he is bound and thrown into the bottomless pit at the beginning of the millennium. The Azazel Goat being dismissed into the wilderness is a picture of this. On the other side, there are those who teach that the Azazel Goat is a picture of Yeshua who bore our sins upon himself and died alone in our place. Which view is correct? Well, both. Sort of...

The most important key to determining who this goat represents is found in Leviticus 16:10: But the goat, on which the lot fell for Azazel, shall be set alive before YHVH, **to make atonement over him**, to send him away for Azazel into the wilderness. Note the italicized portion. Who made atonement for our sins? Satan or Yeshua? Scripture does not reveal the devil as the redeemer of mankind. Only Yeshua was our atonement as Scripture reveals:

- ☞ And not only so, but we also joy in Elohim through our Master Yeshua the Messiah, by whom we have now received the atonement. (Rom. 5:11)
- ☞ Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Heb. 1:3)
- ☞ 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. (Heb. 7:27)
- ☞ For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. (Heb. 9:26)

Furthermore, the act of laying on of hands (Lev. 16:21) onto the Azazel Goat symbolizes the transference of sins from the guilty party (the children of Israel) to the innocent Azazel Goat. The innocent becomes the sin-bearer. Of course, who can deny that this is a perfect picture of Yeshua and not Satan!

Spiritually, the Azazel Goat represents the entire removal of sin's defilement from the camp of Israel into the wilderness. In Psalms 103:12 Elohim removes our sins from us as far as the east is from the west. YHVH does this, not Satan!

In Leviticus 16:22 we read, "And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Throughout Scripture there are numerous references to Yeshua bearing our sins.

- ☞ All we like sheep have gone astray; we have turned every one to his own way; and YHVH hath laid on him the iniquity of us all. (Isa. 53:6)
- ☞ Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (Isa. 53:12)
- ☞ So Messiah 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. (Heb. 9:28)
- ☞ Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (1 Pet. 2:24)

I believe that the Azazel Goat has a secondary meaning, as well. Though it doesn't outrightly represent Satan, but Yeshua, we will see that our Savior, blessed be he, while hanging on the cross represented sin in its totality and in its extreme, and so for a brief moment took on the image of the serpent himself. Yeshua said of himself in

John 3:14: “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” In Scripture, the serpent is a picture of Satan, the adversary (Gen. 3:1,2,4,13,14, 15; Rev. 12:9; 20:2).

In Leviticus 16:8 we see that as the two goats stood before the High Priest, one on his right hand and one on his left, the lots would be cast and one would become the Azazel Goat and one would be the goat that would be sacrificed in the Tabernacle Sanctuary itself. An interesting note that may have a bearing here: Hebraically, the right hand is the hand of strength, power and judgment, while the left hand is the hand of mercy and grace.

Both Adam Clarke and Matthew Henry in their commentaries say that both goats refer to a different aspect of Yeshua’s atonement. Henry says, “Thus [Yeshua] was prefigured by the two goats, which both made one offering: the slain goat was a type of [Messiah] dying for our sins, the scapegoat a type of [Messiah] rising again for our justification... [after which] the entrance into heaven which [Messiah] made for us is here typified by the high priest’s entrance into the most holy place (Heb. 9:7)” (*Matthew Henry’s Commentary On the Whole Bible*, Vol. 1, p. 509). Henry doesn’t explain just *how* the goat going into the wilderness typifies Yeshua’s redeeming us, but I should like to offer an alternative idea in this regard. Perhaps, the Azazel Goat represented Yeshua’s soul descending into hell and there taking the keys of death (1 Pet. 3:18-20; Rev. 1:18).

Yom Kippur & the Great & Terrible Day of YHVH

Yom Kippur is the day when:

- ☞ YHVH’s judgment upon the earth will occur prior to the Second Coming of Yeshua the Messiah culminating in the battle at Megiddo.
- ☞ The beast and false prophet are thrown into the Lake of Fire
- ☞ Satan will be judged and cast into the bottomless pit.
- ☞ It is the time when YHVH will have the last word on man’s 6000 (rebellious and sinful) years on earth.
- ☞ Rewards and punishments are meted out to humans.
- ☞ The *Babylon the Great* system is judged and destroyed.
- ☞ The earth is cleansed and readied for Messiah to “touch down” upon the Mount of Olives.
- ☞ The restitution of all things talked about in Acts 3:21 occurs.

All these things must occur before Yeshua the Messiah can bring peace to this earth and establish his world-ruling kingdom. Those who would oppose his sovereign rule must be eliminated. Righteousness will prevail.

Understanding Yom Teruah—A Precursor to Yom Kippur and End Time Prophecy

Yom Teruah is on the first day of the seventh month, which corresponds to the seventh or last trump of 1 Corinthians 15:51 and Revelation 11:15-18 as well as the shofar blast to which Yeshua refers in Matthew 24:31. These three passages speak of the resurrection of the Saints and their reunion with Yeshua in the air at his second coming at the end of the Great Tribulation (Matt. 24:21) just prior to the Wrath of Elohim period (the Seven Bowl Judgments of Rev. 15 and 16).

Matthew 24 is a blueprint that discusses, in chronological order, the Tribulation Period, the Great Tribulation and the resurrection (rapture or catching away) of the Saints to meet Yeshua in the air *after* the Great Tribulation. The chronology of these events is apparent. Let’s analyze this in some detail.

In Matthew 24:3 the disciples ask Yeshua three questions who then answers those questions in chronological order. These questions are in the context of verse two where Yeshua is prophesying about the destruction of the Temple and its buildings.

Question one is: “Tell us when shall these things be?” (that is, the destruction of the Temple). Question two: “What shall be the sign of your coming...” Question three: “...and of the end of the age?”

Yeshua then proceeds to answer the questions one-by-one. The first question the disciples ask Yeshua is this: When shall these things be? From verses 4-20 he gives an overview of the last days (plural) starting with the era surrounding the destruction of the temple in A.D. 70 until the present era. There are 2 days, or 2000 years, between the death of Messiah and the second coming, and the entire time has been one of intense persecution and *tribulation* of Believers. The Tribulation has been going on for nearly two thousand years! It is estimated that in recent

decades nearly 50,000 Believers are martyred each year around the world in communist, Moslem, Hindu, totalitarian regimes or in tribal conflicts. Yeshua gives an overall perspective of that 2000 years and what the spiritual condition will be for his people with some general warnings and some prophecies as to what will happen. For example “the Gospel will be preached in all the world,” which has not fully happened until the past century. It is doubtful that Yeshua’s prophecy concerning the abomination of desolation being placed in the Temple (verse 15) has occurred yet. This will probably occur after the third temple is built in Jerusalem just prior to the beginning of the Great Tribulation mentioned in verse 21.

The second question the disciples ask Yeshua is, “What shall be the sign of your coming?” This Yeshua answers from verse 21-28. This is referred to as the Great Tribulation (or *Megathlipsis*) Period (verse 21). The saints will also go through this period as is clearly stated in Revelation 2:22 and 7:14.

It is not until “immediately **after** the tribulation” that Yeshua makes any mention of the saints being “caught away (or raptured) (verse 29, emphasis added). The tribulation is past and the events Yeshua describes next point to the Day of Trumpets (*Yom Teruah* or Day of the Awakening Blast).

Verse 30 talks about the sign of the son of man appearing in heaven. This appears to be unique astronomical occurrences including a possible eclipse and a new moon (*Rosh Chodesh*) which corresponds with the Day of Trumpets (*Yom Teruah*) as that is the only biblical feast day that occurs on the actual day of the new moon’s appearance on the first day of the seventh month of the biblical calendar.

Verse 31 shows that the angels at the sound of the great trumpet (another reference to the Day of Trumpets) will gather the elect from the four corners of the world where they have been scattered like lost sheep.

Verse 40 shows the fulfillment of the Day of Trumpets. In ancient Israel when two witnesses had sighted the crescent new moon (*Rosh Chodesh*) at the beginning of the month and the high priest was notified, a signal went out from the Temple and across the land that the new moon had been sighted and the Day of Trumpets had officially begun. Whatever anyone was doing, whether harvesting their wheat (for this was the fall harvest time) or whether they were grinding that wheat at the mill, all dropped what they were doing, ran back to their houses and began to celebrate the Day of Trumpets. Because no one knew the day or the hour when the new moon would be sighted, they never were quite certain when this day would begin, but they knew the season and the approximate time period when it would happen. As Yeshua said, “No man knows the day or hour of my coming” but he didn’t say we wouldn’t know the season. We can know the season, for verses 32-39 indicates that. Paul also says in 1 Thessalonians 5:1-5,

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Master so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

As when the signal went out from the High Priest to the land of Israel signaling the beginning of the Day of Trumpets, likewise when the Day of Trumpets is actually fulfilled, the heavenly shofar will sound, the righteous dead will raise, and instead of running back to their homes to celebrate the Day of Trumpets, the Saints will be lifted heavenward to meet Yeshua in the air and will subsequently be delivered from the forthcoming Wrath of Elohim that is about to be poured out upon this earth.

Now look at the book of Revelation to compare this with what Yeshua reveals about the Tribulation in Matthew 24. This book, for the most part goes in chronological order and coincides with Matthew 24. First the Seven Seals occur (Rev. 6:1-8:5) and then the Seven Trumpets sound (Rev. 8:6-11:19). It is open to debate as to whether any of these events have occurred. Whatever the case, Yeshua speaks of two parts of the Tribulation Period: the General Tribulation that has been occurring since the first century, and the Great Tribulation (an intensified period of tribulation to befall the earth) that occurs just prior to Yeshua’s return. Whatever the case and the exact timing of the Tribulation events one thing is certain: the Tribulation IS NOT the Wrath of Elohim. Some may ask, “what about Revelation 6:16, where it seems to imply that the Wrath of Elohim is occurring at the end of the Sixth Seal?” To the casual student of Scripture this may seem to be the case, but if one reads carefully what is being said here in its context starting in verse 15 one will see that this declaration is being made *by men*. It is the perception of kings and great men, etc., who are having to go through the Tribulation that this is the Wrath of

Elohim. This is what THEY are saying and is not a pronouncement of Elohim or any of his heavenly messengers. Scripture does not refer to any period as the Wrath of Elohim UNTIL the saints of Elohim are removed from the picture. This occurs after the sounding of the last trumpet in Chapter 11, verse 15, where the seventh angel, blowing the seventh trumpet (shofar) announces the coming of the King of kings and the Lord of lords. Then in verse 18 it is recorded that the 24 elders in Heaven declare that the nations were angry and “your [Elohim’s] wrath is come” and the time of the dead that they should be judged that thou should give reward unto thy servants the prophets and to the saints and them that fear thy name. Small and great and should destroy them that destroy the earth.”

The Ten Days of Awe—the Time Between Day of Trumpets and Day of Atonement

According to the *Talmud* (*Rosh Hashana 6b; 16b-17a*) the Day of Trumpets (*Yom Teruah*) begins the time period of YHVH’s judgment of men. The books are opened that record men’s deeds, both good and bad. Scripture speaks of several books in which are recorded the deeds of men—one of which is the Book of Life (Phil 4:3; Rev. 3:5; 13:8; 17:8; 20:12,15; 21:7; 22:19; Psa. 69:28; Dan. 7:10; 12:1; Exod. 32:32; Psa. 56:8; 139:16; Mal. 3:16; Isa. 65:6; Luke 10:20). During this time period the righteous are sealed and are granted eternal life in the world to come (*Olam Haba*) while the fate of the wicked is sealed—eternal death (in the Lake of Fire)—in the world to come. The intermediates will have until the end of the Wrath of Elohim period to choose either the path of righteousness leading to eternal life or wickedness leading to eternal death. Peter also speaks of three categories of people: the righteous, the ungodly and sinners (1 Peter 4:18), which seems to fit the three classes of humans delineated in Jewish tradition.

What happens to the people in each of these three categories during the Tribulation period? We may not have all the answers to this question, but we will share what we understand to this point. In Matthew 24:29, Yeshua states the time period of the resurrection/rapture is *after* the Great Tribulation (see verse 21), which corresponds with “a great sound of a shofar” (verse 31). This corresponds with “the last trump” of 1 Corinthians 15:52 and the 7th trumpet of Revelation 11:15-18. We believe that all these trumpet blasts correspond to those that will be heard on the Day of Trumpets (*Yom Teruah*), which announces the arrival of the beginning of the seventh month of YHVH’s Biblical year. This “last trumpet,” to which Paul refers to in 1 Corinthians 15:52, in Jewish thought is to be distinguished from two other trumpet/shofar blasts, each of which occurs on various biblical feast days throughout the year: the First Shofar blast occurs on Pentecost (Feast of Weeks, *Shavuot*), the Last Shofar occurs on the Day of Trumpets (*Yom Teruah*) while the Final or Great Shofar blast occurs on the Day of Atonement (*Yom Kippur*) announcing the Jubilee.

We see then that the resurrection of the righteous occurs at the time of the Last Trumpet (shofar). This scenario fits perfectly with the chronology of the Book of Revelation where we find recorded the events surrounding the Tribulation period (the Seven Seals and Seven Trumpets [Rev. 5-11]). **At the end** of the Seven Trumpets or Tribulation Period at the sounding of the “last trumpet” occurs the “rapture” of the righteous. This is the event where the righteous dead along with the righteous living are caught up to meet Yeshua in the air (Rev. 11:14-18). While the angel sounding the seventh trumpet (shofar) is announcing the return of Yeshua and the rewards of the righteous he is simultaneously announcing the coming of the Wrath of Elohim period (verse 18)—a term that no heavenly messenger has yet applied to any of the events on earth to this point (this statement is made with Rev. 6:16 in view). Hereafter the Seven Bowl judgments (or Seven Last Plagues) are poured out upon the earth (Rev. 15-16) and are referred to in several places as the Wrath of Elohim (Rev. 11:18; 14:8, 19; 15:1,7; 16:1,19).

It is important to note that Scripture linguistically delineates the words *tribulation* (which is the Greek word *thlipsis*) and *wrath* (*orgey* and *thumos*). These two words have very different meanings and applications. The Wrath of Elohim is not called the Tribulation and vice versa. The righteous are not appointed to wrath (1 Thes. 1:10; 5:9) and therefore will not go through the Wrath of Elohim period. There is no indication from Scripture that they will be raptured before the end of the Tribulation Period. In fact, as noted earlier, Yeshua specifically states so in Matthew 24.

We mentioned above that according to Jewish tradition there are three categories of people and three books opened pertaining to these people: The Book of Life for the righteous, the Book of the Dead for the wicked and the intermediate book for those who are neither wholly wicked nor righteous. Do we see any indications of these three groups in Revelation during the Tribulation and Wrath periods?

The righteous (Saints) are mentioned several times during the Tribulation period (the Seven Seals and Seven Trumpets) (Rev. 6:11; 7:3; 9:14; 9:4; 11:13; 12:17; 13:7; 14:12) and of course, as noted above, the same Saints are raptured

(or “harvested”) at the sound of last shofar blast at the Seventh Trumpet (Rev. 11:15-18; 14:4-5; Matt. 24:31, 39-40).

The wicked are mentioned in numerous places in the Book of Revelation during the Tribulation and Wrath periods, but we will specifically note the judgment poured out against them in Revelation 14:14-20, which is the Wrath of Elohim period.

What about the undecided—the intermediate people, those who are neither wholly wicked nor wholly righteous? Are they mentioned as being on earth during the Wrath of Elohim period when the Seven Last Plagues or Bowl Judgments are poured out? In Revelation 16: 2 grievous sores are poured out upon those who have taken the mark of the beast and who worship his image. By implication there appears to be a group of people alive on earth who have not taken the mark nor worship the image of the beast. These will not be afflicted with grievous sores. This may be reading between the lines, but logically, if all those alive on the earth were wholly wicked then what need would Scripture have of stating that the sores fell on those who had the mark and worshiped the image?

Additionally, Revelation 14:4 calls those who will be caught away or harvested (to meet Yeshua in the air) on the Day of Trumpets *first fruits among those redeemed (or saved) among men*. Clearly, this statement makes no sense if there are not more to be redeemed (saved) at a later time. This could refer to those who will have an opportunity during the Wrath of Elohim period to be redeemed, as well as those Jews that, at the coming of Yeshua, will “look upon [Yeshua] whom they have pierced and they shall mourn for him as one mourns for his only son...” (Zech. 12:10).

This author certainly does not understand all the details of these end-time events and the scenarios could change and probably will, but we submit these observations in light of an understanding from the Hebrew roots of the Scripture point of view for your careful consideration. No one has prophecy figured out completely. One thing is certain, though: we are commanded to watch and pray (Luke 21:36)!

The Harvest of the Wicked & the Saints

- ☞ The Fall Harvest: This time period lasts from *Yom Teruah* to *Sukkot* (Feast of Tabernacles) (lasting 15 days). Rev. 14 speaks of two end time “harvests” of which the fall festivals are a shadow picture:
- ☞ Harvest of saints to their reward—Rev. 14:4-5 (and Mt. 24:30-31) and Mt. 25:31-46 (the sheep and goats judgment pictures both groups).
- ☞ Harvest of wicked to their reward—Rev. 14:15-20
- ☞ There is no mention of the Saints during the Seven Bowls Wrath of YHVH. They’ve already been “harvested” and are gathered into YHVH’s “barn” for safekeeping.
- ☞ The Seventh Bowl Judgment is poured out on the Babylonian (Rev. 18:23; 19:2) anti-YHVH system—the deceiver and corrupter of the world from the very beginning at the Tree of Knowledge.

