

DOES THE TORAH ACTUALLY COMMAND FASTING ON YOM KIPPUR?

WHAT WE'VE BEEN TAUGHT



- A Mandated Fast
- Liturgies & Confessions
- Prophetic Timeline Charts
- High Priest Substitutes

WHAT THE TANAKH ACTUALLY SAYS



- Complete Rest (Sabbath)
- "Afflict Your Souls" (Humility)
- No Added Traditions (Deut 12:32)
- Waiting for the Restoration

ARE WE OBSERVING THE COMMANDMENTS—OR THE ADDITIONS?



A Publication of

The Old Paths Restoration Ministry

www.facebook.com/theoldpaths

Observing Yom Kippur in a Tanakh-Only Worldview

9/18/2026

Every year when Yom Kippur approaches, people begin asking the same questions: *What exactly are we supposed to do? What does “affliction” really mean? How do we observe a day that once depended entirely on a Temple, a High Priest, and blood rituals that no longer exist? And perhaps the most honest question of all: Why does every group seem to have a different answer?*

If you look around today, you’ll find that Yom Kippur has become one of the most re-interpreted days in the entire biblical calendar. Rabbinic Judaism has built layers of ritual and tradition around it. Karaite Judaism have their own set of interpretations. Messianics and Hebrew Roots groups have turned it into a prophetic drama about Yeshua, Satan, and the end times. Christianity spiritualizes it into a symbol of salvation. And in recent years, many groups have even begun using the Menorah as a prophetic chart — assigning each branch to a feast, and each feast to a future event, even though none of this appears anywhere in the Torah or the Prophets.

With so many voices, it’s easy to lose sight of something simple: **Yahweh already told us what Yom Kippur is.** And He also told us **not to add to His commandments** (Deut 12:32). And He told us that **if He intended to expand the meaning of a commandment, He would reveal it through a prophet** (Amos 3:7).

Those two verses alone eliminate most of what people teach about Yom Kippur today. Therefore, we decided to research what Yom Kippur would look like in our day by stripping away all of the added traditions and prophetic overlays that we might find the simplicity of this great, commanded day of observance when viewed thru the lens of the Hebrew Scriptures alone.

This teaching is not an attack on anyone’s sincerity. It’s an attempt to return to the peshat — the plain meaning of the text — and to understand Yom Kippur the way Israel understood it from the very beginning: first in the wilderness when the Tabernacle stood, then in the days of the First and Second Temples when the priesthood functioned and the High Priest entered “The Most Set-Apart Place” once a year to purify the sanctuary.

We will look at:

- **What Yom Kippur actually was** in the days of the Temple
- **What it became** in Rabbinic Judaism, Karaism, Messianic Judaism, Hebrew Roots, WCG, and Christianity
- **Why the Menorah became a modern prophecy symbol** even though Scripture never uses it that way
- **What Afflicting our souls really means** — is fasting the only meaning?
- **What the scapegoat really meant** and what it did *not* mean
- **Why blood was used then, but is not required for forgiveness today**
- **How to observe Yom Kippur now** in a Tanakh-only worldview

- **How Yahweh promises to restore the Temple, the priesthood, and the commanded rituals** in the future

And yes — we will address the biggest modern assumption head-on: the belief that without a Temple, forgiveness must come through the blood of Jesus. The Tanakh speaks clearly on this, and we will let the text speak for itself.

This teaching is not about creating new traditions or new interpretations. It's about removing the layers that were added over time and returning to what Yahweh actually commanded — nothing more, nothing less. This is the Tanakh only worldview in a restorationists mindset.

SECTION 1— The Actual Scriptural Commands (Peshat Only)

Primary passages: Leviticus 16; Leviticus 23:26–32; Numbers 29:7–11

What Yahweh actually commands:

1. A **set apart day/A commanded assembly** (Lev 23:27)
2. A day of **affliction** (עָנִי *oni*) (Lev 23:27, 32)
3. A day of **complete rest** (Lev 23:32)
4. **No work** (Lev 23:28, 30)
5. **Atonement made by the High Priest** (Lev 16:32–34)
6. **Blood rites** performed in the sanctuary (Lev 16:14–19)
7. **Incense cloud** covering the mercy seat (Lev 16:12–13)
8. **Scapegoat ritual** (Lev 16:7–10, 20–22)
9. **Sanctuary purification** (Lev 16:16–20)
10. **National atonement** (Lev 16:30)

What is *not* commanded:

- fasting
- synagogue services (later liturgical structures, not the convocation itself)
- liturgies, rituals, added traditions and ceremonies
- confessions
- Kol Nidre
- Book of Life theology
- five rabbinic prohibitions
- personal salvation rituals
- symbolic reenactments
- Menorah prophecy charts
- end-time fulfillment systems

Deut 12:32 forbids adding any of these.

SECTION 2 — Some definitions of Jewish Terms being used in this teaching

Yom Kippur: Day of Atonement

Kol Nidre: Medieval Aramaic vow-annulment formula.

Vidui: Rabbinic confessional prayers.

Al Chet: Rabbinic list of sins recited repeatedly.

Avodah: Synagogue reenactment of the High Priest's service.

Yizkor: Memorial prayers for the dead.

Five Afflictions (Rabbinic): No eating, drinking, washing, ointments, leather shoes.
Codified in **Talmud Yoma 8:1**.

Ten Days of Awe: Rabbinic system between Yom Teruah and Yom Kippur. Adopted by
Messianic and Hebrew Roots

Derash: a symbolic or imaginative interpretation that goes beyond the plain meaning
of the text.

Peshat: The plain meaning of the text.

SECTION 3 — How Yom Kippur Was Observed in the Tabernacle and Temple Era

Yom Kippur operated on two levels in Torah:

- **National level:** The High Priest performed the sanctuary rituals to cleanse the Mishkan/Temple and secure *national atonement* (Lev 16).
- **Individual level:** Each Israelite rested, afflicted themselves, and honored the day as a *set apart convocation* (Lev 23).

These two levels are connected, but they are not the same. **The people did not perform the rituals. The High Priest did not perform individual forgiveness rites.** (compare those last statements with what is believed and or conducted in our day)

High Priest/Temple level:

1. **Only the High Priest acted** (Lev 16:32) No one else performed rituals.
2. **The rituals were blood-based and sanctuary-centered** (Lev 16:14–19)
3. **The purpose was sanctuary purification** (Lev 16:16–20) ***Not personal salvation. *Not eschatology.**
4. **The two-goat system was central to the ritual** (Lev 16:7–10, 15–22)

Individual level (the people):

1. **The people did not have to fast (no command in Torah)**
2. **The people rested and afflicted themselves** (Lev 23:27, 32) *Affliction = humility, sorrow, submission, self denial-not defined as fasting but could be a form of it..*
3. **The people assembled** (Lev. 23:27)
4. **No manner of work** (Lev. 23:28.30,31)
5. **Observed as a Shabbath** (Lev. 23:32)

SECTION 4 — Rabbinic Additions

After 70 CE, Judaism replaced the commanded rituals with:

- fasting (Mishnah Yoma)
- synagogue liturgy
- Kol Nidre (9th century CE)
- five afflictions (Talmud Yoma 8:1)
- Book of Life theology
- Avodah reenactment
- confessional prayers

None of these are commanded. None existed in ancient Israel or exemplified in Tanakh as associated with Yom Kippur.

SECTION 5 — Karaite Additions

Karaites reject rabbinic liturgy but still add:

- mandatory fasting
- communal prayers
- interpretive expansions on “affliction”
- prohibitions not found in Torah

SECTION 6 — Messianic / Hebrew Roots Additions

These groups merge Christian theology with Jewish symbolism such as:

- “Yeshua is the scapegoat.”
- “Yeshua is the sacrifice.”
- “Yeshua entered the heavenly Most Set Apart place (Holy of Holies).”
- “Yom Kippur pictures the Second Coming.”
- “Yom Kippur is the fifth or sixth branch of the Menorah.”
- “Yom Kippur is judgment day.”

None of this is in Tanakh. None is commanded. None existed in ancient Israel. None of this was revealed by Yahweh to His prophets. (Amos 3:7)

SECTION 7 — Christian Additions: These are theological overlays, not peshat.

Examples of where Christianity spiritualizes Yom Kippur:

- “Christ fulfilled the law.”
- “The sacrifices pointed to Jesus.”
- “The High Priest foreshadowed Christ.”
- “The scapegoat is Christ.”
- “The sacrificed goat is Christ.”

SECTION 8 — The Menorah Misuse (Why It Happened)

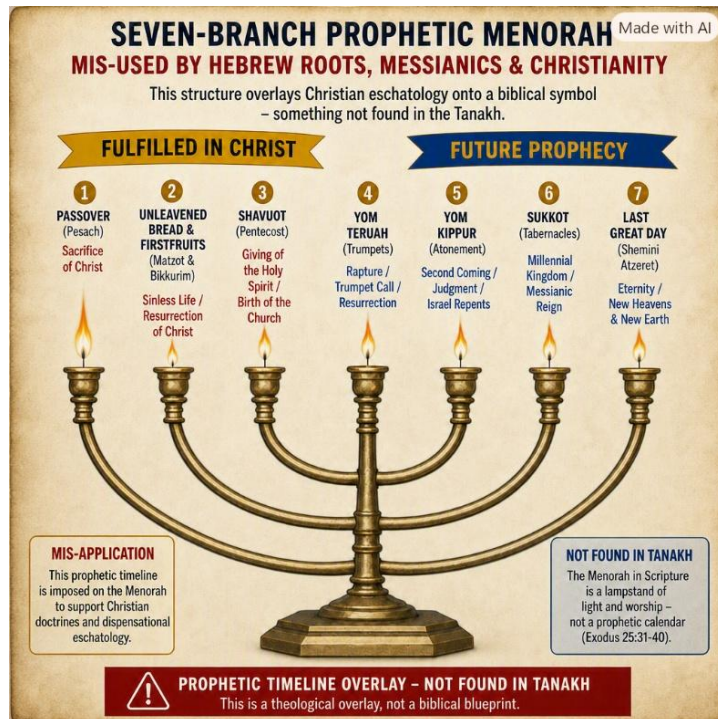
1. The Number Seven — The Root of the Misuse

People connected:

- 7 branches
- 7 feasts
- 7 days of creation
- 7 trumpets (Revelation)
- 7 seals (Revelation)
- 7 churches (Revelation)
- 7 “ages” (dispensationalism)

This is numerology, not Scripture. There is **no verse** linking the Menorah to the feast cycle. There is **no prophet** who ever taught such a connection (Amos 3:7).

2. The Menorah Looks Like a Timeline



To the left is one of several examples of how the Menorah is being mis-used as a prophetic diagram. Its shape resembles a sequence, so prophecy teachers turned it into:

- a salvation timeline
- a feast fulfillment chart
- a Second Coming diagram

But Scripture never uses it this way, these are entirely non-biblical additions and meanings, nowhere revealed by Yahweh thru His prophets. (Amos 3:7)

3. The Menorah Is Visually Appealing

It looks authoritative, so groups adopted it as a teaching tool.

4. The Menorah Is the Most Recognizable Jewish Symbol

Christian prophecy teachers wanted a “Jewish-looking” symbol to wrap Christian eschatology in Hebrew aesthetics.

5. The Menorah Is Misused Because People Don’t Know What It Actually Means

Most people don’t know texts about:

- Exodus 25
- Leviticus 24
- Zechariah 4
- Temple service

So they fill the gap with imagination.

6. Deut 12:32 — The Command Against Invented Meanings

Menorah prophecy systems **add** meanings not commanded.

7. Restorationist Conclusion

In restoration of which we await:

- the Menorah returns
- the priesthood returns
- the altar returns
- Yom Kippur returns

But **none** of the modern added symbolic systems return — because they were never commanded.

SECTION 9 — Blood vs. Forgiveness

1. Blood on Yom Kippur Was Required Only For: Sanctuary purification and national atonement (Lev 16:14–20).

***Not personal forgiveness.**

2. Tanakh Shows Forgiveness Without Blood for people

- Ezekiel 18:21–23
- Psalm 32:1–5
- Psalm 51:16–17
- Daniel 9:3–19
- 1 Kings 8:33–36
- Jonah 3:5–10
- Micah 7:18–19
- Hosea 14:2–4
- Leviticus 5:11–13 (flour offering → forgiveness)

3. Why Blood Is Not Required Today for the national and individual sins

The commanded system is impossible:

- no Temple
- no altar
- no priesthood
- no “Most Set Apart Place”
- no sacrificial or scapegoat ritual

Therefore forgiveness for people today is based on:

- repentance
- humility
- confession

- turning from sin
- prayer
- obedience

Exactly as Tanakh teaches. In Torah, blood was primarily used in atoning for a person's unintentional sins.

5. NT Claim: “Jesus Cleansed the Sanctuary”

Most have been taught that in the NT when Jesus/Yeshua/Yahshua, etc., threw out the money changers and merchants from the temple area that this was a fulfilling of the priests cleansing the temple on Yom Kippur.

Jesus overturned tables in the **outer court** (Matt 21:12–13; John 2:14–16). This is not:

- the Most Set Apart Place
- the altar
- the commanded ritual
- Yom Kippur
- Leviticus 16 purification

It was a righteous **protest for misuse of the temple**, not a cleansing ritual.

5. Restorationist Conclusion

In restoration for which we await:

- blood returns for **sanctuary purification**, not personal salvation
- forgiveness remains based on **repentance**, not blood
- Yom Kippur returns exactly as written

Having established that blood on Yom Kippur was required only for sanctuary purification — and that personal forgiveness has always come through repentance — we now turn to another major misunderstanding: the belief that Yom Kippur requires fasting.

The Torah commands affliction, not abstaining from food. Understanding this distinction prepares us to see the role of the scapegoat clearly and to understand how Yom Kippur can be observed today without inventing new rituals.

SECTION 10 — Fasting

One of the most widespread assumptions in Judaism, Christianity, and Hebrew Roots is that **Yom Kippur is a commanded fast day**. This belief is so universal that many people never stop to examine the actual text of the Torah. But when we return to the Tanakh itself—without rabbinic tradition, without Christian symbolism, and without inherited assumptions—we discover something surprising:

The Torah never commands fasting on Yom Kippur.

This is not a small detail. It is a foundational correction that affects how we understand the day, how we observe it, and how we teach it.

The Torah’s Actual Command: Affliction, Not Fasting

The Torah gives the command for Yom Kippur in three passages:

- **Leviticus 16:29–31**
- **Leviticus 23:27–32**
- **Numbers 29:7**

In every case, the command is identical: **“You shall afflict your souls.”** This phrase appears **every single time** Yom Kippur is mentioned. And here is the foundational truth:

The Torah never actually commands fasting on Yom Kippur.

The Torah never uses the Hebrew word for “fast” (צום / tzum).

The Torah never explicitly defines “affliction” as fasting.

The Torah contains a specific word for fasting — **tzum** — used many times throughout the Tanakh. But the Torah **never** uses it when commanding Yom Kippur. The command is **afflict**, not **fast**. If Yahweh had meant fasting as **the only way to afflict our souls**, He would have used the Hebrew word for fasting. But He did not and therefore this reveals there are other methods by which we can afflict our souls and not just by fasting.

Some argue that “afflict your souls” means “fast,” because *nefesh* can refer to the throat or appetite. While this is one possible nuance of *nefesh*, the verb *anah* (ענה) never means “fast” anywhere in the Torah. The command simply says to *anah*- “afflict / humble the nefesh,” It is not the “nefesh” we are defining but the “anah” we are defining. We know what the “nefesh” is, but the term “anah” that we concentrate our attention of meaning upon. And it does not mean explicitly to “Fast.”

What “Afflict Your Soul” Means in Hebrew

The Hebrew phrase ‘**anah nefesh** means:

- to humble oneself
- to deny oneself
- to weaken oneself
- to restrain oneself
- to bow down one’s soul
- to bring oneself low

It is the **heart’s attitude**, not a ritual. It is **internal, emotional/spiritual**, not dietary. The Torah deliberately uses a **general command**, not a specific one.

Why Fasting Became Associated With Yom Kippur

Although the Torah does not directly command fasting on Yom Kippur, the rest of the Tanakh shows that fasting became a **common cultural expression** of humility and yes.....affliction.

In poetic and narrative passages, fasting is sometimes used as a way to express sorrow or repentance. For example:

- In Isaiah, fasting and affliction appear in poetic parallel.
- In Psalms, fasting is used as a personal act of humility.
- In Ezra, fasting accompanies prayer and repentance.

These passages show that fasting is **one possible way** to express affliction. But they do **not** turn fasting into a commanded ritual. They do **not** redefine the Torah’s command. They do **not** legislate fasting for Yom Kippur. They describe **what people did**, not **what the Most High Elohim commanded**.

The Tanakh Never Shows Israel Observing Yom Kippur

This fact surprises many readers:

There is not a single narrative example in the entire Tanakh of Israel observing Yom Kippur.

Not one.

- No example in the wilderness
- No example under Joshua
- No example under the Judges
- No example under David
- No example under Solomon

- No example in the First Temple period
- No example in the Second Temple period
- No example in Ezra or Nehemiah

Even when dates overlap with Yom Kippur—such as Solomon’s 14-day feast in 1 Kings 8—the text describes **feasting**, not fasting. This silence is significant. It shows that the Torah’s command was understood as **affliction**, not as a legislated fast.

The Post-Exilic Fast of the Seventh Month

In Zechariah 8:19, we read about: “the fast of the seventh month.”

Many assume this refers to Yom Kippur. But the context shows otherwise. The seventh-month fast was instituted to mourn the assassination of **Gedaliah** (2 Kings 25:25), not to observe Yom Kippur. It was a **historical fast**, not a commanded one.

This means: **The only seventh-month fast mentioned in the Tanakh is not Yom Kippur.**

Scriptures Used to Justify Fasting on Yom Kippur

(Rabbinic Judaism • Karaite Judaism • Worldwide Church of God • Messianic Judaism • Hebrew Roots, Christianity) This section presents biblical passages commonly used by primary groups to argue that Yom Kippur requires fasting.

Rabbinic Judaism’s Scriptural Basis for Fasting

Rabbinic Judaism teaches that “affliction” means fasting and additional forms of self-denial. Their biblical support comes from passages where fasting and affliction appear together.

Isaiah 58:3–5 “Why have we fasted, and You do not see? Why have we afflicted our soul, and You take no notice?.....Is this the fast that I have chosen, A day for a man to afflict his soul?”

Psalms 35:13 “I afflicted my soul (**with*) fasting.”

Ezra 8:21 “Then I proclaimed a fast there... that we might humble ourselves before our Elohim.”

Rabbinic Judaism uses these passages to argue that fasting is the biblical definition of “affliction.”

How Fasting Became the Standard Practice

After the destruction of the Temple, Israel faced a crisis:

- No High Priest
- No altar
- No sacrifices
- No incense
- No scapegoat
- No Most Set Apart Place
- No sanctuary purification

The entire commanded ritual of Yom Kippur became impossible. Rabbinic Judaism responded by **replacing** the commanded rituals with a system of self-denial:

- fasting
- no water
- no bathing
- no anointing
- no leather shoes
- no marital relations
- synagogue liturgy
- Kol Nidre
- Al Chet
- Avodah reenactment
- Book of Life theology

None of this is found in the Torah. It is a **post-Temple invention**, created to preserve the day without the commanded system.

Karaite Judaism's Scriptural Basis for Fasting

Karaite Judaism claims to follow only the Tanakh and reject Rabbinic authority, but they still fast on Yom Kippur. They rely on the Torah's command to "afflict your souls," combined with passages showing fasting as a form of affliction.

Leviticus 16:29 "You shall afflict your souls..."

Leviticus 23:27 "You shall afflict your souls..."

Karaites then connect these Torah commands with passages showing fasting as affliction:

Isaiah 58:3 "Why have we fasted... why have we afflicted our soul?"

Psalms 69:10 "When I wept and chastened my soul (*with) fasting..."

Karaites use these passages to conclude that fasting is the correct expression of affliction. Their reasoning is:

- The Torah commands affliction.
- The Tanakh sometimes expresses affliction through fasting.
- Therefore, fasting must be the correct way to obey the Torah.

This is an **interpretive assumption** not peshat. It treats **idiom** as **law**. It is a form of **derash**, not the plain meaning of the Torah.

Worldwide Church of God (WCG) Scriptural Basis for Total Fasting (No Food or Water)

The Worldwide Church of God taught that the Day of Atonement required a **total fast** — **no food and no water**. Their doctrine relied heavily on **emergency fasts** in narrative books.

1. Jonah 3:7 The king of Nineveh proclaimed: “Do not let man or beast... taste anything; do not let them eat or drink water.” WCG used this to argue that a “real fast” means **no food and no water**. **But this was from the king of Nineveh not from Yahweh as a command in Torah.**

2. Esther 4:16 Esther commanded: “Fast for me; do not eat or drink for three days.” WCG used this to argue that fasting must include **no water**. **But this was from Esther not a command in Torah from Yahweh.**

They also used passages showing fasting as affliction:

Ezra 8:21 “I proclaimed a fast... to humble ourselves.”

Psalms 35:13 “I afflicted my soul (**with*) fasting.”

Isaiah 58:5 “Is it a fast that I have chosen? A day for a man to afflict his soul?”

WCG used these passages to argue:

- “Afflict your soul” = fasting
- Fasting = no food
- Fasting = no water
- Therefore the Day of Atonement = total fast

Why these passages do NOT apply to Yom Kippur:

- Neither passage is about Yom Kippur.
- Neither passage is a Torah command.
- Neither passage defines “affliction.”
- Neither passage legislates fasting.

- Neither passage is part of the priestly system.
- Neither passage is connected to the Day of Atonement.
- Both passages describe emergency fasts, not commanded rituals.

WCG took narrative emergency fasts and used them to define Torah law. This is not peshat. This is not Torah. This is not the commanded meaning of Yom Kippur.

Messianic Judaism and Hebrew Roots

Messianic Judaism and Hebrew Roots do not develop their own fasting doctrine. Instead, they inherit or adopt their Yom Kippur fasting practices. Their scriptural basis is therefore **identical** to the passages already listed above. Messianic Judaism typically follows **rabbinic fasting**. Hebrew Roots often follows **WCG-style fasting** or a hybrid.

The Tanakh-Only, Peshat-Faithful Conclusion

When we strip away:

- rabbinic additions
- Karaite inferences
- WCG emergency-fast interpretations
- Christian symbolism
- Hebrew Roots assumptions
- cultural traditions
- inherited interpretations

and return to the **text itself**, the conclusion is clear:

- ✓ **The Torah commands affliction.**
- ✓ **The Torah does not command fasting as the only way to afflict our souls.**
- ✓ **Fasting is one possible expression of affliction.**
- ✓ **Fasting is not directly required.**
- ✓ **Fasting is not legislated.**
- ✓ **Fasting is not defined as affliction.**
- ✓ **Fasting is not part of the priestly ritual.**
- ✓ **Fasting is not part of the covenantal law.**

✓ **Fasting is not shown in any Yom Kippur narrative.**

✓ **Fasting is not the peshat meaning of Yom Kippur.**

Affliction is a **posture of humility**, not a ritual of abstaining from food.

*As we have noted, Psalm 35:13 & Psalm 69:10 is often used to claim that “afflict yourselves” in Leviticus 23 *must* mean fasting. But the Hebrew text doesn’t support that. David says, “**I afflicted my soul with fasting.**” The word “with” (the Hebrew ב, *bet*) shows fasting was simply the **instrument** he chose—one option among many ways to humble himself. It does **not** define affliction, nor does it turn fasting into a commanded ritual. Our texts from Psalms is David describing **his personal choice**, not the Most High giving a universal requirement. The grammar itself proves that fasting is a **method**, not the meaning of the command. **Psalm 35:13 shows that fasting is a means of affliction, not the definition of affliction.** The Hebrew says, “*I afflicted my soul by means of fasting*” (בַּצִּיּוֹם). The preposition בִּ does not mean “with/together with” (עִם), but “by means of.” David chose fasting as his personal method of humbling himself, but the text does not equate fasting with affliction. This supports the Tanakh-only reading: **affliction is the command; fasting is one possible expression of affliction, not the definition of it.**

SECTION 11 — The Scapegoat: Original Meaning, Later Misuse, Restoration

The two-goat system was central to the ritual (Lev 16:7–10, 15–22)

- Goat for Yahweh: sacrificed and blood applied **inside the sanctuary**
- Goat for Azazel: hands laid on it **inside the sanctuary**, then led into the wilderness (Lev 16:7–10, 15–22)

1. The goat “for Yahweh” — sacrificed *inside* the sanctuary system

the goat chosen “for Yahweh” was:

- slaughtered in the Temple precincts
- its blood taken **inside**
- sprinkled **on and before the mercy seat**
- applied to the **inner veil**
- applied to the **altar**

The sacrificial goat’s entire ritual happened in the Temple.

2. The scapegoat (“for Azazel”) — ritual *began* in the Temple, but ended outside

A. The High Priest performed a ritual on the scapegoat *inside* the Temple.

Before it was taken out, the High Priest:

- laid both hands on its head
- confessed **all national sins** over it
- transferred those sins symbolically onto the goat

This happened **in the sanctuary area**, not in the wilderness. **Lev 16:20–21** Pertaining to the scapegoat, the laying on of hands and confession are Temple-based actions.

B. Only after the ritual was complete was the goat led out. Lev 16:22 A designated man then:

- took the goat **out of the Temple**
- led it into the wilderness
- released it alive

So the scapegoat ritual is **Temple-initiated** and **wilderness-completed**.

1. Original Meaning (Leviticus 16)

Two goats:

- one for Yahweh (sacrifice)
- one for Azazel (sent away)

The scapegoat:

- carried impurity away
- did not die for sins
- did not atone
- did not symbolize Messiah or Satan

Clarification: Leviticus 16:10 states that the live goat is “presented alive before Yahweh to make atonement over it.” This means the scapegoat is part of the overall atonement system — but not as a sacrifice.

The goat is not killed, its blood is not shed, and it is not placed on the altar. Its role is **removal**: carrying Israel’s accumulated transgressions away from the sanctuary community into the wilderness.

This is not disciplinary substitution. It is not death-for-sin. It is not a sacrifice. It is not a messianic foreshadowing.

The scapegoat completes the purification cycle by removing impurity — not by dying for sin.

2. Later Jewish Additions

Rabbinic Judaism added:

- cliff pushing
- scarlet thread symbolism
- liturgical reenactments

Not biblical!

3. Christian Misuse

Christianity claims:

- Jesus is the scapegoat
- Jesus carries sins away
- Jesus fulfills both goats

Not biblical!

4. Messianic / Hebrew Roots Misuse

They claim:

- Yeshua = goat for Yahweh
- Satan = goat for Azazel
- Yom Kippur = Second Coming
- Yom Kippur = binding of Satan
- Yom Kippur = judgment day

Not biblical!

Assumptions and interpretation that are not biblical. We have also heard of those who claim that both goats represent the Christian Messiah. One was the sacrifice and the other lived on as the living resurrected Christ and or his followers being freed from sin and living the new life in Christ. None of this is found in Torah nor can such future symbolism ever prophesied anywhere in Tanakh.

5. What We Do Today-We do not:

- reenact the ritual

- assign symbolic meaning
- invent substitutes
- spiritualize the goats

We do:

- read Leviticus 16
- rest/no manner of work
- afflict ourselves
- assemble
- repent
- pray
- seek forgiveness
- wait for restoration

6. What Will Happen in Restoration, Based on Ezekiel 40–48:

- the priesthood returns
- the altar returns
- the scapegoat returns
- the blood rites return
- national atonement returns

SECTION 12 — How to Observe Yom Kippur Today (Tanakh-Only)

In a Tanakh-only worldview, without a Temple, priesthood, altar, or sacrificial system, we honor Yom Kippur by:

- rest
- afflict ourselves
- do no work
- assemble
- pray
- repent
- review the passages describing the day
- reflect on our sins
- seek forgiveness
- humbling ourselves
- denying ourselves
- approaching Yahweh in sincerity
- acknowledging the absence of the commanded rituals
- wait for the days of restoration

We do not invent replacements:

- no rabbinic liturgy
- no Christian symbolism
- no Messianic theology
- no Karaite expansions
- no Menorah prophecy charts
- no end-time fulfillment systems
- no reenactments
- no substitutes for the High Priest
- no substitutes for the altar

As we have already said under Section 10 on fasting, **afflicting the soul** (**‘anah nefesh**) **is not a single ritual action**. In the Tanakh, it is a posture of humility, self-denial, and lowering oneself before Yahweh. Fasting is one possible expression of affliction — but it is never directly commanded for Yom Kippur, and it is never defined as the meaning of the word.

If you feel led to fast as a way to afflict your soul, then do so, but not because you feel it is commanded, for it is not.

Today, affliction may include:

- deep introspection
- sorrow for sin
- fasting
- confession
- intentional self-restraint
- withdrawing from comfort
- quietness and humility
- lowering oneself before Yahweh

These fulfill the command without inventing a new requirement. Fasting is optional, not legislated. The command is **affliction**, not **abstaining from food**.

This is the **peshat**, the **plain meaning**, and the **restorationist stance**. Not adding. Not inventing. Not replacing. Not redefining. Simply obeying what is written. That is all we can do during this time prior to the Messianic age yet to come.

SECTION 13 — Restorationist Hope

The Tanakh does not leave us guessing about the future. It gives a **consistent, multi-prophet witness** that everything required for Yom Kippur — the Temple, the priesthood, the altar, the sacrifices, the purification rites — will be restored exactly as they were commanded.

This means Yom Kippur is **not symbolic**, **not fulfilled**, and **not replaced**. It is **paused**, awaiting restoration that will come in the messianic age.

Below are the core restoration promises, each one essential to the return of Yom Kippur.

1. The Temple Will Be Restored — Ezekiel 40–48

Ezekiel is given a detailed architectural blueprint of a future Temple:

- measurements
- chambers
- gates
- courtyards
- the inner sanctuary
- the Most Set-Apart Place (Qodesh ha-Qodashim)
- the altar
- the priestly areas
- the purification procedures

This is not symbolic. It is a **literal, physical structure**. Yom Kippur cannot exist without a sanctuary — and Ezekiel shows it will return.

2. The Priesthood Will Be Restored — Jeremiah 33:17–18

“The priests, the Levites, shall never lack a man before Me...” **This is a perpetual covenant.**

Even though the priesthood is inactive today, Yahweh promises:

- the Aaronic line will continue
- the Levitical service will resume
- the High Priest will again minister

Yom Kippur cannot exist without a functioning priesthood — and Jeremiah guarantees its return.

3. Sacrifices Will Be Restored — Isaiah 56:6–7; Isaiah 60:7

Isaiah speaks of a future time when:

- offerings are accepted on Yahweh’s altar
- sacrifices are restored
- worship returns to Jerusalem

This is not metaphor. It is the restoration of the sacrificial system. Yom Kippur in its original commanded form cannot exist without blood rites — and Isaiah confirms they will return.

4. Festivals Will Be Restored — Zechariah 14:16–19

Zechariah prophesies that:

- all nations will come to Jerusalem
- they will keep Sukkot
- they will honor Yahweh's appointed times

If Sukkot is restored, then:

- the calendar is restored
- the festival cycle is restored
- the entire Levitical system is restored

Yom Kippur is part of that cycle — and Zechariah confirms the cycle will return.

5. The Sanctuary Will Be Restored — Amos 9:11

“I will raise up the fallen tabernacle of David... rebuild it as in days of old.” This includes:

- the sanctuary
- the altar
- the priestly service
- the national worship system

Yom Kippur cannot exist without a sanctuary — and Amos confirms its restoration.

6. Purification Will Be Restored — Malachi 3:3

“He will purify the sons of Levi... and they will bring offerings in righteousness.”

This is the exact function of Yom Kippur:

- purification of the priesthood
- purification of the sanctuary
- purification of the altar

Malachi shows that purification rites — including those of Yom Kippur — will return.

7. The Entire Yom Kippur System Will Return

When you combine all these prophetic witnesses, you get a complete picture of restoration:

- **Temple restored**
- **Priesthood restored**
- **Altar restored**
- **Sacrifices restored**
- **Purification restored**
- **Festivals restored**
- **Sanctuary restored**

This means:

Yom Kippur will return exactly as written — not reinvented.

Not symbolic. Not spiritualized. Not fulfilled. Not replaced. Not reinterpreted. Not turned into prophecy charts. Not turned into messianic allegory. Not turned into Christian theology. Not turned into Menorah timelines.

The restoration will be:

- literal
- physical
- priestly
- Levitical
- sacrificial
- national
- exactly as commanded in Leviticus 16

This is the restorationist hope — grounded in Scripture, not tradition.