

# Yom Kippur 2019

By T.W. Tramm

WITH the biblical festival Yom Kippur, or “Day of Atonement,” approaching (Oct. 8-9), it’s interesting to recall a significant date-alignment of four years ago.

Daniel 9:25 says:

“From the time the word goes out to restore [return to] and rebuild Jerusalem until Messiah, the ruler, comes, there will be seven ‘sevens’ [49 years].”

Counting exactly 49 biblical/360-day years from the recapture of Jerusalem by Israeli forces on June 7, 1967, we arrive at September 23, 2015—the Day of Atonement. This date-alignment defies coincidence and denotes a link between the return to Jerusalem in 1967 and the festival associated with God’s Judgment.

Another interesting calculation related to Daniel’s “going out of the word” to rebuild Jerusalem, brought to my attention recently by a reader, is that when we count 49 regular/Gregorian years from when the official plan to rebuild Jerusalem was approved and published with little fanfare in August 1970, we arrive at August 2019 (see notes 2, 3).

That the plan to rebuild Jerusalem was made public just over 49 years ago is interesting because Leviticus instructs us to count 49 years and then sound the trumpet on the Day of Atonement:

“Count off seven sabbath years—seven times seven years—so that the seven sabbath years amount to a period of forty-nine years. Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each of you is to return to your family property and to your own clan” (Lev. 25:8-10).

Are we suggesting something prophetic is going to occur on the Day of Atonement in 2019?

We are not.

History shows that a compelling date alignment or timeline convergence does not necessarily equate to a prophetic fulfillment but is sometimes merely a sign or marker pointing forward.

Besides, Scripture says Jesus is coming like a thief—on a day and at an hour no one can predict—and at a time we think not (1 Thess. 5; Matt. 24:42-51).

Nonetheless, it IS wise to study the timelines in Daniel because A) they are believed to have a dual application, pertaining to both the first and second coming of Messiah, and B) God \*wants\* us to study them! Think about it. If the Lord didn't want us trying to determine the time of His return He would not have included in Scripture the year-counts and start points related to His "timepiece" Jerusalem.

So keep watch!

While no one knows the day, a remarkable convergence of signs and timelines indicates it is near—very near.

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#### NOTES:

1. The Hebrew word translated "restore" in Daniel 9:25 actually means to "return," or come back.

<https://biblehub.com/text/daniel/9-25.htm>

2. The 1970 publicizing of the plan to rebuild Jerusalem puts a span of 1900 years between the destruction of Jerusalem in 70 AD and the announcement of the plan to rebuild the Holy City. The number 19 is said to denote God's perfect order in regard to Judgment in Scripture.

<https://www.biblestudy.org/bibleref/meaning-of-numbers-in-bible/19.html>

<http://www.biblebelievers.org.au/number17.htm>

3. Excerpt from a New York Times article about the newly approved and announced plan to rebuild Jerusalem in August 1970:

"JERUSALEM, Aug 21 — "The [present] moment is awkward for talking about any big new plans," the Mayor said. "The Rogers plan and the cease fire and all the negotiating talk, it's all making people nervous about the future—Israelis and Arabs." Jerusalem's Mayor Teddy Kollek, normally not reticent about things going on in his city, was discussing the District Town Planning Committee's newly approved master plan to rehabilitate the older quarters of East Jerusalem, the part of the city that was ruled by Jordan until the six-day war three years ago. The approval of the plan, which caps work under way from almost the first week of the Israeli take over, was made public this week with little fanfare."

<https://www.nytimes.com/1970/08/22/archives/jerusalem-is-hewing-to-rebuilding-plans.html>

From the above article and others linked below, one gathers that the planning and clearing of rubble in preparation for the rebuilding of Jerusalem began soon after the Israeli takeover in 1967. However, the master plan to rebuild the Holy City, composed by a team of architects, engineers, and administrators, was not approved and made public until the week of August 21, 1970.

More on Jerusalem's restoration:

Comprehensive article that explores the reconstruction of the Jewish Quarter of Jerusalem after 1967:  
<https://www.researchgate.net/publication/267632257> The Jewish Quarter after 1967 A Case Study on the Creation of an Ideological-Cultural Landscape in Jerusalem's Old City

1969 article about Jerusalem's restoration:

<http://biblocality.com/forums/showthread.php?4801-1967-or-1969-marks-the-decree-to-rebuild>

CIA memo on Jerusalem (see #19): <https://www.cia.gov/library/readingroom/docs/LOC-HAK-11-6-30-9.pdf>

4. Yom Kippur is associated with Judgment Day in Scripture. One example is Isaiah 63 where Jesus is seen executing wrath on God's enemies:

"Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength? 'It is I, proclaiming victory, mighty to save.' Why are your garments red, like those of one treading the winepress? 'I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing'" (Isa. 63:1-3).

Here, phrases like "the day of vengeance" and "I trampled them in my wrath" point to the Day of Judgment. Notice Jesus' garments are red and blood spattered. This is an allusion to the high priest on the Day of Atonement whose garments would become heavily stained with blood due to the many sacrifices. Blood symbolizes atonement in Scripture (Lev. 17:11).

Joel 2 links Yom Kippur to the end of the age/Second Coming as well:

"Blow the trumpet in Zion, declare a holy fast, call a sacred assembly. Gather the people, consecrate the assembly; bring together the elders, gather the children, those nursing at the breast. Let the bridegroom leave his room and the bride her chamber. Let the priests, who minister before the LORD, weep between the portico and the altar" (Joel 2:15-17).

The references to a "holy fast" and "sacred assembly" point to Yom Kippur, the most sacred and holy of all the feasts and the only appointed time on which fasting is mandated (Lev. 23:27, 32). Another allusion to Yom Kippur is the "priests who minister before the Lord," a picture of the high priest standing in the Holy of Holies on Yom Kippur.

The Book of Revelation contains numerous references to Yom Kippur. The following example alludes to one of the main rituals:

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand. Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth...” (Rev. 8:3, 5).

The picture of the angel standing before the altar, offering up incense with a golden censor, recalls the ritual performed by Israel’s high priest on Yom Kippur (Lev. 16:12-13).

Isaiah links Yom Kippur to the Jubilee. Recalling the earlier picture of Jesus executing judgment in chapter 63, this is happening because the “year to redeem,” i.e. the year of jubilee year, has come:

“I trampled them in my anger and trod them down in my wrath [...because...] it was for me the day of vengeance; the year for me to redeem had come” (v. 3, 4).

The most explicit link between Yom Kippur and the Jubilee is, as noted earlier, found in Leviticus where God instructs Israel to sound the trumpet proclaiming the year of redemption on the Day of Atonement (Lev. 25:8-10).

That Scripture links Yom Kippur to the trumpet of jubilee explains why Jews refer to this feast as the day of the Great Trump and also Yom HaPeduth, or Day of Redemption. The latter title refers to the belief that the earth will be redeemed and the resurrected dead will come back to inherit the Kingdom on Yom Kippur.