



The Feasts of Israel

9. Feast of Atonement –Yom Kippur



Passover commemorates the day when God passed over Israel when the blood of the Lamb was placed on the doors of their homes. Passover was a foreshadowing of the coming of God's lamb the Messiah who would take away the sins of the world. Messiah was rejected by Israel at His first coming; Israel will accept the "Suffering Messiah" at the end of this age, as they turn from their sins and repent as a nation. The picture of Israel national repentance is foreshadowed in the Day of Atonement (Yom Kippur), the blood of Messiah will be applied to a repentant nation.

Though Jesus the Messiah died for the sins of the world (Isaiah 53:6), the nation of Israel, the Jewish people have yet to receive the

redemption that comes through the death of Messiah. The picture of Yom Kippur is nation coming before the Lord seeking his forgiveness for sin, the high priest represents the nation and petitions the creator of the universe to cover (atone) for the sins of the nations.

The tribulation period is a 7-year period when Israel is confronted with their sins. The feast of Trumpets calls Israel and the world to attention, to prepare for the "Day of Atonement". In that day, the world comes against Israel, the only hope for the nation is to turn to Lord and repent for their sins. God pours out his wrath on the nations as he judges the world, at the end of this period Israel cries out to Messiah, who returns with armies of heaven to redeem His people from their sins.

⁹ On that day I will set out to destroy all the nations that attack Jerusalem. ¹⁰ "And I will pour out on the house of David and the inhabitants of Jerusalem a spiritual of grace and supplication. They will look on^{bl} me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. Zechariah 12:9-10

At his first coming Jesus promised Israel, they would not see Him again until they recognized Him as the "One who comes in the Name of the Lord" (Matthew 23:38-39).

The Meaning of Yom Kippur

The Hebrew name for the Day of Atonement is Yom Kippur, the word Yom means "Day" and *Kippur* is derived from the Hebrew word *Kaphar* meaning "to cover". Atonement in essence means "to cover". During the period of Yom Kippur, the high priest was to make "a covering" for the sins of Israel committed in the year.

¹¹ For the life of the flesh *is* in the blood, and I have given it to you upon the altar to make atonement for your souls; for it *is* the blood *that* makes atonement for the soul. Leviticus 17;11

The first bloodshed was the animal which died to cover the shame of Adam and Eve in the Garden of Eden when they knew they were naked. God made skins to cover Adam and Eve, the skins required an animal to die, to hide the shame of humanity (Genesis 3:21). The skin of the animal, covered their shame, its death was a covering.

The Time of Yom Kippur

The feast of Yom Kippur falls on the 10th day of Tishri, the seventh month of the Hebrew Calendar. Yom Kippur falls between the Feast of Trumpets on the 1st and the Feast of Tabernacles on the 15th of the month.

The Importance of Yom Kippur

²⁶ And the LORD spoke to Moses, saying: ²⁷ “Also the tenth *day* of this seventh month *shall be* the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD. ²⁸ And you shall do no work on that same day, for it *is* the Day of Atonement, to make atonement for you before the LORD your God. ²⁹ For any person who is not afflicted *in soul* on that same day shall be cut off from his people. ³⁰ And any person who does any work on that same day, that person I will destroy from among his people. ³¹ You shall do no manner of work; *it shall be* a statute forever throughout your generations in all your dwellings. ³² It *shall be* to you a sabbath of *solemn rest*, and you shall afflict your souls; on the ninth *day* of the month at evening, from evening to evening, you shall celebrate your sabbath.” **Leviticus 23:26-32**

This day was solemn day for the nation with stern consequences for those who choose to reject the requirements imposed by the Law. The nation was not seen as only a collection of individuals but as a composite group. This day was set aside for the covering of sin, not only for the individual but for the whole nation, from high priest to the servants.

The people were required to afflict their souls (עָנָה “*anah*”) meaning to humble yourself, to be downcast, oppressed. The nation was to mourn their sin individual and nationally. Those who did not afflict themselves were cut off from Israel.

They were to not do any sort of work, those who worked on this day God would destroy. God called for this day to be “Solemn Rest”, this was day when the people were to be afflicted with their sin and mourn their wicked ways.

This was not a festive time, but a time of contemplation and mourning. This affliction of soul was also known as “The Fast” it was not time to enjoy the pleasures of food, but to mourn your sins, to afflicted.

The high priest would enter the Holy of Holies to petition the Lord on behalf of the people of Israel. The high priest was to wear a special set of garments for this day, white linen with the golden ephod with 12 gemstones representing the 12 tribes of Israel.



- Holy Convocation
- Affliction of souls
- Offering made by fire
- No work on this day
- Atonement for sins
- Expulsion from Israel for those not afflicted
- Destruction for those who violate the Sabbath
- Solemn Sabbath
- Statue Forever

The Service of Yom Kippur

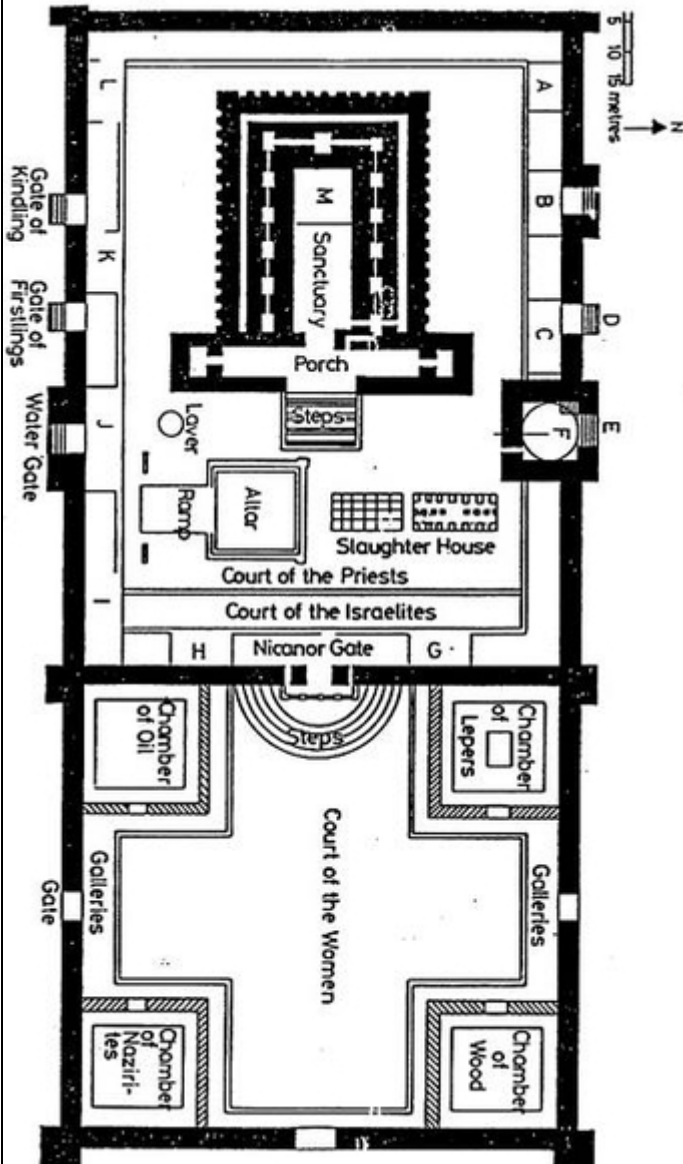
The service of Yom Kippur is covered in three portions of scripture. The priest is instructed in Leviticus 16, the people in Leviticus 23:26-32 and the sacrifices in Numbers 29:7-11.

The Preparation

The high priest was to represent the nation before the Lord on Yom Kippur, the atonement of the nation was dependent on the high priest doing his job. Therefore, to safeguard against any problems one week before the day, the high priest left his home and moved to the Temple. He was sprinkled with ashes from the "Red Heifer" during to week to make sure he was ritually pure, in case he had come in contact with a dead body or some other event (Numbers 19:1-10).

A substitute was also appointed for the high priest should he die or become unclean. The substitute became the captain of the Temple having direct command of the officers and Temple guard. We this in the book of Acts, when Peter is confronted by the captain of the Temple guard (Acts 4:1,5:24,26).

During the week leading up to Yom Kippur the high priest would conduct Temple sacrifices. He would also practice for the Yom Kippur service so there would be no mistakes.



The Morning Service

The Temple service on Yom Kippur began dawn on 10th of Tishri, even though the day started on the evening of the 9th of Tishri (evening to evening). He would also wash himself fully in golden laver in the Court of Priest. Normally he only washes his hands and feet, but on Yom Kippur he would wash fully immersed in the golden laver and change five times into and out of his two sets of priestly garments. The morning priestly garments were different then the garment the high priest would wear on Yom Kippur.

The high priest would wear the garments prescribed in the Law. However, On Yom Kippur the high priest was to wear linen garments and to bath fully (Leviticus 16:4).

The Afternoon Service

The Yom Kippur service was the focus of the Afternoon Service. He would make sacrifices for himself and the people.

The Confession of the High Priest

The first thing the high priest was required to do after bathing and changing into his linen garments was to confess his sins over the bull. He was taking his two hands and placed them on the bull, the blood of the bull would later be sprinkled at the Holy of Holies. The bull was the priest's sin offering. This was the **first time** he entered the Holy of Holies.

Three times during this period he would utter the name of the Lord (YHWH). When the name of the Lord was spoken, the people and high priest would fall on their faces and repeat the words, "*Blessed be His name whose glorious kingdom is forever and ever!*".

The Two Goats

After confessing his sins on the bull, the high priest would move to the eastern side of the altar. There two goats were brought to him escorted by the deputy high priest and the chief high priest of divisions of priests (I Chron. 24:1-19).

Two lots were placed in golden vessel, one inscribed with "For YHWH" the other "For Azazel" (Scapegoat). The goat chosen for the Lord became a sin offering, the other the scapegoat, let loose into the wilderness. The "For Azazel" goat was identified with a crimson cord around its horns. After the goats were chosen the high priest returned to the bull. The Hebrew word "Azazel" means to escape, that is where the name "scapegoat" is derived.

The Sin Offering

When the priest returned to the bull, he would confess the sins of the priesthood, prior to this he only confessed his personal sins. After confessing the sins of the priesthood, the high priest would then slay the bull, and his blood would collect in a golden bowl. An attending priest would still the bowl of blood so it would not clot. (Leviticus 16:11)



The Burning of Incense

After the high priest slaughters the bull, he is to take coals from the altar along with fragrant incense and enter the holy of holies. This is the **second time**. The high priest then put the incense on the coals and area fills with smoke concealing the mercy seat (Leviticus 16:12).

The Arc of the Covenant was no longer present in the Second Temple. By some accounts the Arc was hidden by Jeremiah from the Babylonians in Mt. Nebo. Therefore the 2nd Temple did not have the Arc, and so the 3rd Temple does not need an Arc.

Sprinkling of Blood

The high priest after filling the holy of holies with incense would then leave the room and go to the priest with the bowl of bull's blood and retrieve it. He would then take the blood with him to the Holy of Holies behind the curtain. He would then sprinkle the blood on the Mercy Seat (Atonement cover). He would sprinkle blood seven times. (Leviticus 16:14).

The priest would again leave the Holy of Holies and go to the goat that was chosen for the Lord. This goat would be slain and its blood collected. The priest would return to the sacred area for the **third time** and sprinkle the blood of the goat on Atonement Seat. (Leviticus 16:15)

The priest was then to take some of blood from the bull and goat and put on all the horns of the altar. He also sprinkled it

seven times with his finger. (Leviticus 16:18-20)



The Scapegoat

After the priest is finished with placing the blood on the altar, the priest then would return to the living goat. He would place his hands on the goat and confess the sins of Israel over him. Then a man would lead the goat off into the wilderness carrying the sins of Israel with him.

After the 2nd Temple, the scapegoat was led out about 12 miles from the Temple to a rocky cliff and it was pushed off the cliff so it would not wander into inhabited areas.

While everybody waited for words on the accomplishment of the scapegoat being led into the wilderness. The remains of the bull and goat were removed and taken outside Jerusalem and burned.

The priest would enter the Holy of Holies a **fifth time** to remove the incense ladle and fire pan. He would then bathe for a fifth and final time, changing into his traditional priestly garments. He would

then perform the normal evening Temple service and in the evening of the 10th of Tishri Yom Kippur would conclude.

Modern Observance

The modern celebration of Yom Kippur is not based on the Laws of Moses, since there is no Temple. It is based on the traditions of men, namely the Pharisees. After the Temple was destroyed in A.D. 70, Rabbi Yohan ben Zakkai is recorded telling Rabbi Joshua, who was grieving the destruction of the Temple and the loss of sacrifice. Rabbi Zakkai says,



My Son...be not grieved; we have another atonement as effective as this. And what is it? It is acts of loving-kindness, as it is said, "For I desire mercy and not sacrifice" [Hos. 6:6]. (Avot de Rabbi Nathan 4:18).

Since that time Israel looks to "good works" (mitzvot) as the substitute for the sacrifice on Yom Kippur.

One Jewish tradition called the Kaparot practiced among a circle of Orthodox Jews sacrifices a chicken as the substitute sacrificial animal. A chicken is chosen since it was not used in the Temple. The chicken is later eaten since Israel is forbidden to sacrifice animals such as lambs and goats without a Temple (Deuteronomy 12:5-6).

Synagogue Life

During Yom Kippur the Synagogue is full of people. Many come to seek repentance for sins, some come for traditions. The synagogues are decorated in white to symbolize purity and cleansing from transgression. There are 5 services during Yom Kippur, the services begin with Kol Nidre at sundown, asking God to release worshippers from any vows made unknowingly. The book of Jonah is also read to help people focus on repentance and returning to God.

The only hope of Redemption and forgiveness is in the blood and redemption of Messiah, sacrificed for the sins of the world on Passover. Within Jewish writings there is an understanding of the redemptive work of Messiah. This will one day lead to a national repentance seeking the Messiah Jesus.

"The Holy One, blessed be He, will tell him (*the Messiah*) in detail what will befall him... their sins will cause you to bend down as under a yoke of iron and make you like a calf whose eyes grow dim with suffering and will choke your spirit as with a yoke, and because of their sins your tongue will cleave to the roof of your mouth. Are you willing to endure such things?... The Messiah will say: 'Master of the universe with joy in my soul and gladness in my heart I take this suffering upon myself provided that not one person in Israel shall perish, so that not only those who are alive be saved in my days, but also those who are dead, who died from the days of Adam up to the time of redemption.'" [Pesikta Rabbati, Piska 36.1; Zohar II. 212a]

Fulfillment of Yom Kippur

The focus of this day is a day of national repentance and the forgiveness of sins. Prior to the destruction of the Temple, the day of Atonement was only a temporary measure until the next year, when the whole process would need to be repeated. In the same, the Passover lamb was only a picture of a greater fulfillment, the national repentance will one day occur when the nation of Israel comes to a national realization of Jesus as Messiah.

Zechariah 12:10, foretells a day, when God will pour out on the inhabitants the "Spirit of Grace and Supplications". The people of Jerusalem and Israel, will then cry out to the Lord repenting for their

sins, turning to the one who was “Pierced” the nation will then “Mourn” (afflict) themselves for the death of Messiah.

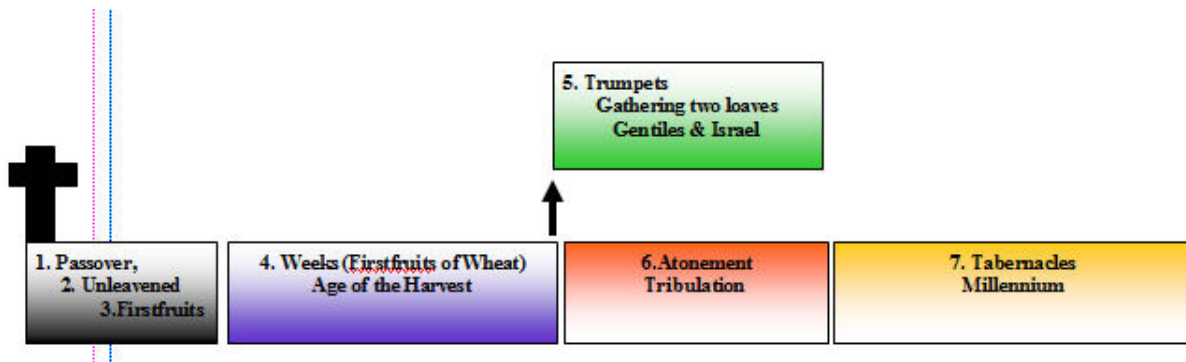
⁹ On that day I will set out to destroy all the nations that attack Jerusalem. ¹⁰ “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit^[a] of grace and supplication. They will look on^[b] me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. Zechariah 12:9-10

The theme developed in Yom Kippur is the need for national repentance, leading to national salvation. How does Israel go from a state of disobedience and alienation from God to redemption? The formula is revealed in the seven feasts of the Lord. When Jesus the Messiah, was rejected by Israel at His first coming, God opened the promises of Israel to the Gentile nations as discussed by Paul in the book Romans chapter 11. God however, is not done with Israel, they are still part of His plan and promises in redemption. Paul in Romans 11:25 informs us this hardening is only temporary, “*until the full number of Gentiles has come in*”, then God will again deal with Israel and the nation will be saved as the Day of Atonement implies.

²⁵ I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, ²⁶ and in this way^[a] all Israel will be saved. As it is written:

“The deliverer will come from Zion;
he will turn godlessness away from Jacob.

²⁷ And this is^[a] my covenant with them
when I take away their sins.”^[a] Romans 11:25-27



Jeremiah, Daniel and Jesus refer look to a period of great affliction for Israel, a period of time unequalled in the history of the world and never to be equaled again. However difficult this period is, God promises that Israel will survive it and out of it be redeemed and restored, just as the sixth feast points us to.

⁴ These are the words the LORD spoke concerning Israel and Judah: ⁶ Ask and see:

Can a man bear children?

Then why do I see every strong man
with his hands on his stomach like a woman in labor,
every face turned deathly pale?

⁷ How awful that day will be!

No other will be like it.

It will be a time of trouble for Jacob,

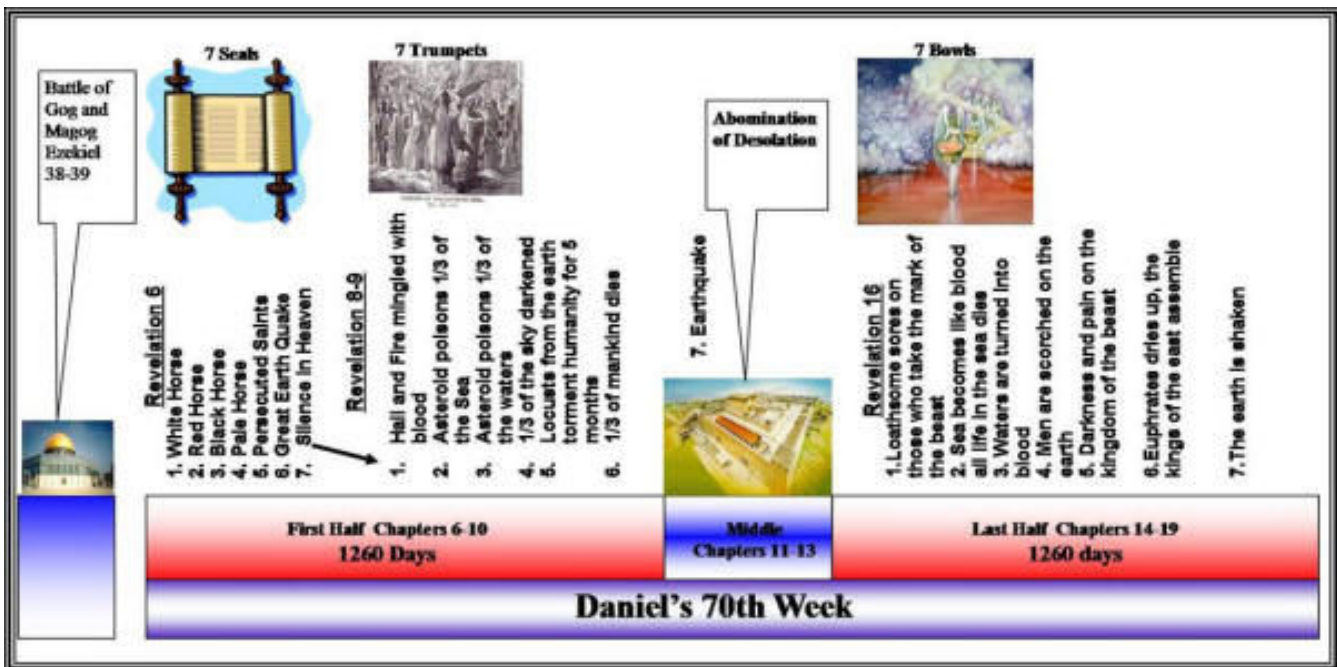
but he will be saved out of it. Jeremiah 30:4-7

¹ “At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time **your people**—everyone whose name is found written in the book—will be delivered. ² Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. ³ Those who are wise^[a] will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. ⁴ But you, Daniel, roll up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge.” ¹³ “As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance.” **Daniel 12:1-4,13**

¹⁵ “So when you see standing in the holy place ‘the abomination that causes desolation,’^[a] spoken of through the prophet Daniel—let the reader understand—¹⁶ then let those who are in Judea flee to the mountains. ¹⁷ Let no one on the housetop go down to take anything out of the house. ¹⁸ Let no one in the field go back to get their cloak. ¹⁹ How dreadful it will be in those days for pregnant women and nursing mothers! ²⁰ Pray that your flight will not take place in winter or on the Sabbath. ²¹ For then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again. **Matthew 24:16-21**

Jeremiah promises Israel and Judah, that even though the “Time of Jacob’s trouble” is unequalled they will survive and be delivered out it. Daniel also promises a time of unparalleled “distress” on “Your people”, but those “written in the book” will be delivered. Jesus also promises an “unequaled” distress, which end with His return (Matthew 25:30).

In the tribulation period, the nations of the earth turn against Israel. The Tribulation period is a 7-year period known as *Daniel’s Seventieth Week*. At the end of this seven-year period, through the witness of the Two-Witnesses and the 144,000 (the first fruits of Israel), the nation turns to Messiah repenting seeking mercy from the nations. No longer dependent on their own power, they seek the Lord as their only help. Jesus then fulfills the words of His promise, and returns with the armies of heaven to vanquish the nations and establish the millennial kingdom.



The book of Joel captures the three final feasts of Israel. Another name for the Tribulation period is the “Day of the Lord”, the Day of Atonement. In Joel we see the call of the Trumpet Joel 2:1,15, this corresponds to the Feast of Trumpet.

The nation of Israel is called to assembly, for what? To pray, fast and mourn as they face great affliction. This corresponds to the “Day of Atonement”, they are told to take the Lord seriously.

Finally, Israel is delivered from the event and God’s spirit is poured out on the nation, they then receive the blessing of obedience. This period of blessing corresponds with the Feast of Tabernacles as they “Rest” in the Lord.

The Day of the LORD

¹ Blow the trumpet in Zion,
And sound an alarm in My holy mountain!

Let all the inhabitants of the land tremble;
For the day of the LORD is coming,
For it is at hand:
² A day of darkness and gloominess,
A day of clouds and thick darkness,
Like the morning *clouds* spread over the mountains.
A people *come*, great and strong,
The like of whom has never been;
Nor will there ever be any *such* after them,
Even for many successive generations.

A Call to Repentance

¹² “Now, therefore,” says the LORD,

“Turn to Me with all your heart,
With fasting, with weeping, and with mourning.”

¹³ So rend your heart, and not your garments:

Return to the LORD your God,

For He *is* gracious and merciful,
Slow to anger, and of great kindness;
And He relents from doing harm.

¹⁴ Who knows *if* He will turn and relent,
And leave a blessing behind Him—

A grain offering and a drink offering
For the LORD your God?

¹⁵ Blow the trumpet in Zion,

Consecrate a fast,

Call a sacred assembly;

¹⁶ Gather the people,

Sanctify the congregation,

Assemble the elders,

Gather the children and nursing babes;

Let the bridegroom go out from his chamber,

And the bride from her dressing room.

¹⁷ Let the priests, who minister to the LORD,

Weep between the porch and the altar;

Let them say, “Spare Your people, O LORD,

And do not give Your heritage to reproach,

That the nations should rule over them.

Why should they say among the peoples,

‘Where *is* their God?’”

The Land Refreshed

¹⁸ Then the LORD will be zealous for His land,
And pity His people.

¹⁹ The LORD will answer and say to His people,

“Behold, I will send you grain and new wine and oil,
And you will be satisfied by them;
I will no longer make you a reproach among the nations.

²⁰ “But I will remove far from you the northern *army*,
And will drive him away into a barren and desolate land,

With his face toward the eastern sea

And his back toward the western sea;

His stench will come up,

And his foul odor will rise,

Because he has done monstrous things.”

²¹ Fear not, O land;

Be glad and rejoice,

For the LORD has done marvelous things!

²² Do not be afraid, you beasts of the field;

For the open pastures are springing up,

And the tree bears its fruit;

The fig tree and the vine yield their strength.

²³ Be glad then, you children of Zion,
 And rejoice in the LORD your God;
 For He has given you the former rain faithfully,^[a]
 And He will cause the rain to come down for you—
 The former rain,
 And the latter rain in the first *month*.
²⁴ The threshing floors shall be full of wheat,
 And the vats shall overflow with new wine and oil.
²⁵ " So I will restore to you the years that the swarming locust has eaten,
 The crawling locust,
 The consuming locust,
 And the chewing locust,^[a]
 My great army which I sent among you.
²⁶ You shall eat in plenty and be satisfied,
 And praise the name of the LORD your God,
 Who has dealt wondrously with you;
 And My people shall never be put to shame.
²⁷ Then you shall know that I *am* in the midst of Israel:
 I *am* the LORD your God
 And there is no other.
 My people shall never be put to shame.

God's Spirit Poured Out

²⁸ " And it shall come to pass afterward

That I will pour out My Spirit on all flesh;

Your sons and your daughters shall prophesy,
 Your old men shall dream dreams,
 Your young men shall see visions.

²⁹ And also on *My* menservants and on *My* maidservants
 I will pour out My Spirit in those days.

³⁰ " And I will show wonders in the heavens and in the earth:
 Blood and fire and pillars of smoke.

³¹ The sun shall be turned into darkness,
 And the moon into blood,
 Before the coming of the great and awesome day of the LORD.

³² And it shall come to pass

That whoever calls on the name of the LORD

Shall be saved.

For in Mount Zion and in Jerusalem there shall be deliverance.

As the LORD has said,

Among the remnant whom the LORD calls.

¹⁴ Multitudes, multitudes in the valley of decision!
 For the day of the LORD *is* near in the valley of decision.
¹⁵ The sun and moon will grow dark,
 And the stars will diminish their brightness.
¹⁶ The LORD also will roar from Zion,
 And utter His voice from Jerusalem;
 The heavens and earth will shake;
But the LORD will be a shelter for His people,
And the strength of the children of Israel. Joel 3:14-16

[\[Isa 2:12\]](#) For the **day of the LORD** of hosts Shall come upon everything proud and lofty, Upon everything lifted up— And it shall be brought low—

[\[Isa 13:6\]](#) Wail, for the **day of the LORD** is at hand! It will come as destruction from the Almighty. [\[Isa 13:9\]](#) Behold, the day of the LORD comes, Cruel, with both wrath and fierce anger, To lay the land desolate; And He will destroy its sinners from it.

[\[Isa 34:8\]](#) For it is the **day of the LORD's** vengeance, The year of recompense for the cause of Zion. [\[Isa 58:13\]](#) "If you turn away your foot from the Sabbath, From doing your pleasure on My holy day, And call the Sabbath a delight, The holy day of the LORD honorable, And shall honor Him, not doing your own ways, Nor finding your own pleasure, Nor speaking your own words,

☞ [Jer 46:10](#) For this is the **day of the Lord** GOD of hosts, A day of vengeance, That He may avenge Himself on His adversaries. The sword shall devour; It shall be satiated and made drunk with their blood; For the Lord GOD of hosts has a sacrifice In the north country by the River Euphrates.

☞ [Lam 2:22](#) "You have invited as to a feast day The terrors that surround me. In the **day of the LORD's** anger There was no refugee or survivor. Those whom I have borne and brought up My enemies have destroyed."

☞ [Eze 13:5](#) "You have not gone up into the gaps to build a wall for the house of Israel to stand in battle on the **day of the LORD**.

☞ [Eze 30:3](#) For the day is near, Even **the day of the LORD** is near; It will be a day of clouds, the time of the Gentiles.

☞ [Joe 1:15](#) Alas for the day! For **the day of the LORD** is at hand; It shall come as destruction from the Almighty.

☞ [Joe 2:1](#) Blow the trumpet in Zion, And sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; For the **day of the LORD** is coming, For it is at hand:

☞ [Joe 2:11](#) The LORD gives voice before His army, For His camp is very great; For strong is the One who executes His word. For **the day of the LORD** is great and very terrible; Who can endure it?

☞ [Joe 2:31](#) The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome **day of the LORD**.

☞ [Joe 3:14](#) Multitudes, multitudes in the valley of decision! For the **day of the LORD** is near in the valley of decision.

☞ [Amo 5:18](#) Woe to you who desire the day of the LORD! For what good is the day of the LORD to you? It will be darkness, and not light.

[Amo 5:20](#) Is not the **day of the LORD** darkness, and not light? Is it not very dark, with no brightness in it? ☞ [Oba 1:15](#) "For the day of the LORD upon all the nations is near; As you have done, it shall be done to you; Your reprisal shall return upon your own head.

☞ [Zep 1:7](#) Be silent in the presence of the Lord GOD; **For the day of the LORD** is at hand, For the LORD has prepared a sacrifice; He has invited His guests.

☞ [Zep 1:8](#) "And it shall be, In the **day of the LORD's** sacrifice, That I will punish the princes and the king's children, And all such as are clothed with foreign apparel.

☞ [Zep 1:14](#) The great **day of the LORD** is near; It is near and hastens quickly. The noise of the **day of the LORD** is bitter; There the mighty men shall cry out.

[Zep 1:18](#) Neither their silver nor their gold Shall be able to deliver them In the **day of the LORD's** wrath; But the whole land shall be devoured By the fire of His jealousy, For He will make speedy riddance Of all those who dwell in the land.

☞ [Zep 2:2](#) Before the decree is issued, Or the day passes like chaff, Before the LORD's fierce anger comes upon you, Before the **day of the LORD's** anger comes upon you!

☞ [Zep 2:3](#) Seek the LORD, all you meek of the earth, Who have upheld His justice. Seek righteousness, seek humility. It may be that you will be hidden In the **day of the LORD's** anger.

[Zec 14:1](#) Behold, **the day of the LORD** is coming, And your spoil will be divided in your midst.

☞ [Mal 4:5](#) Behold, I will send you Elijah the prophet Before the coming of the great and dreadful **day of the LORD**.

