

MESSIAH IN THE DAY OF ATONEMENT - Lev 23:26-32
OUTLINE

I. Under The Law

A. The Texts: Lev 16:1-34, 23:26-32, 25:8-17; Isa 27:9-13, Isa 52:13-53:12, Isa 57:14-58:14

B. The Commemoration:

1. The Name of the Feast: "Yom Kippur" ("Day of Covering") - Lev 23:27, 28.
2. The Purpose: As an everlasting statute to make an atonement (Lit. "covering") for the children of Israel for all their sins once a year - Lev 16:34.
3. The Date: The 10th day of the 7th Month as a statute forever - Lev 16:29, Lev 23:27

C. The Ordinance Requirements for the People:

1. On the 10th day of the 7th month they were to have a holy gathering (Lev 23:27).
2. [Under penalty of death] As a statute forever (Lev 23:29-30) from the evening of the 9th day until the evening of the 10th day of the 7th month, **they were to celebrate their Sabbath** (Lev 23:32). Unto them a Sabbath of rest (Lev 16:31, 23:32) **and to "afflict"** (lit. "humble") **their souls** (Lev 23:32) by a statute forever (Lev 16:29, 31) & offer an offering made by fire unto the Lord (Lev 23:27).
3. **They** and the sojourner among them (Lev 16:29), **were not permitted to do any work** (Lev 23:28) of any manner at all, as a statute forever, throughout their generations in all their dwellings (Lev 23:31).

The Reasons they were not permitted to work was due to the fact that:

- a. **It was a day to make an atonement for them before YHVH their God** (Lev 23:28).
- b. **The priest** (Lev 16:30) whom he shall anoint, and whom he shall consecrate to minister in the priests office in his fathers stead (Lev 16:32) **shall make the atonement for them, to cleanse them, that they may be clean from all their sins before the Lord** (Lev 16:30).

D. The Ordinance Requirements for the Priest:

1. The One and Only Man among all the men of Israel able to make an atonement for the people was **a Priest. Only the Priest**, anointed to make the atonement, **was even permitted to be within the tabernacle of the congregation on that day** - from the time he went in to make the atonement until he came back out again (Lev 16:17).
2. The One and Only Priest among all the Levite priests able to make the atonement for the people was **the High Priest**. The High Priest was to be Aaron (Lev 16:2-3) or one of his sons (Lev 16:32) who made an atonement for:

Lev 16:33

- a. **the holy sanctuary**, and he shall make an atonement for
- b. **the tabernacle of the congregation**, and for
- c. **the altar**, and he shall make an atonement for
- d. **the priests**, and for
- e. **all the people of the congregation**.

3. The One and Only Place the High Priest could make an atonement was **within the Holy of Holies** within the Holy Place; *"Thus shall Aaron come into the Holy Place"* (Lev 16:3).
4. The One and Only day of the year that the High Priest was ever permitted within the veil in the Holy place was on the Day of Atonement; under penalty of death, **because the Lord appeared in the cloud upon the mercy seat** (Lev 16:2). **That's where God told Moses He would meet with them** (Exo 25:22).
5. The One and Only Set of Garments that the High Priest could wear to make the atonement is a set of *"Holy* (separate) *garments"* **made of linen** (Lev 16:32).

The reason the priest had to wear a separate linen garb was

- a. They wore linen garments because they were **not allowed to wear wool or anything that causes sweat** (Ezek 44:17-18).
- b. They used a separate set of linen garments because **the priest was not permitted to sanctify the people in their own garments** (Ezek 44:19b)

E. The One and Only Way the High Priest could enter God's presence and Make An Atonement for the people

1. The High Priest began the day of atonement clad in his normal attire (Exo 28 + Exo 39):
 - a breastplate: *"of judgment"* having four rows of 3 precious stones in each row (Exo 39:10) set in a foursquare and doubled (Exo 39:9) piece of the same material (Exo 28:15, 39:5, 8) as the
 - ephod: made of gold beaten into plates and cut into wires like thread (Exo 39:3) woven together with blue, purple, scarlet and fine twined linen & having a woven girdle *"[of] needlework."* (Exo 28:39) made of the same material (Exo 28:8, 28; 39:5, 21).
 - a robe: of the ephod (Exo 28:31) was of woven work (Exo 39:22) with a band around the whole of the neck that it didn't rend (Exo 39:23) made all of blue (Exo 28:31, 39:22). It had beneath upon the hem of it pomegranates of blue, purple and scarlet (Exo 28:33) twined (Exo 39:24) around the hem with a golden bell in between each pomegranate (Exo 28:33-34, 39:25-26). The robe is for Aaron to wear normally to minister in (Exo 28:35, 39:26) **so that when he goes into the holy place before the Lord, that his sound would be heard, in order "that he dies not"** (Exo 28:35).
 - a broidered coat: *"And thou shalt embroider the coat of fine linen"* (Exo 28:39)
 - a mitre: *"and thou shalt make the mitre [of] fine linen,"* (Exo 28:39) which also had upon it a holy crown of a golden plate made of pure gold (Exo 28:36, 39:30) that said: **"HOLINESS TO YHVH"** which was tied by a blue lace (Exo 28:37). The crown had to be fastened on high upon the Mitre (Exo 39:31).

Exo 28:38 *And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.*

- a belt: of fine twined linen for the coat of linen (Exo 39:29)

2. The High Priest then would enter the Holy Place inside the Tabernacle and remove his normal attire, wash himself with water already placed inside the holy place, and then put on a separate set of his linen garments that he'll use for the work of making the atonement:

Lev 16:4

"these are holy garments; therefore shall he wash his flesh in water, and so put them on":

- the holy linen coat: and he shall have
- the linen breeches upon his flesh: to cover his nakedness from the loins even to the thighs shall they reach; **that they bear not iniquity and die** (Exo 28:42-43) and shall be
- girded with a linen girdle, and with
- the linen mitre shall he be attired.

3. The High Priest made atonement **first for himself and his house with a young bull calf** for a sin offering (Lev 16:6). Aaron brought the bullock of the sin offering which was for himself, and made an atonement for himself, and for his house.

- He killed the bullock of the sin offering which was for himself: (Lev 16:11)
- He took a censer full of burning coals of fire from off the altar before the LORD, and with his hands full of sweet incense beaten small, he would put the incense upon the fire inside the censer (Lev 16:12). This was done so that **"the cloud of the incense may cover the mercy seat that is upon the testimony, that he dies not"** (Lev 16:12) when he took the bull's blood to enter within the veil and sprinkled the mercy seat 7x eastward and before the mercy seat 7x (Lev 16:13).

4. The High Priest then would cast lots over 2 goats to determine which goat would be slain as a goat for "YHVH" as a sin offering for the people, and which goat was to be blamed for all the sins of the nation; thus why the term: "the scapegoat" (Lev 16:7-8).

- The Goat for "YHVH" was slain and its blood (like the bull) was sprinkled upon and before the mercy seat 7x for an atonement for the people (Lev 16:9, Lev 16:15), and for the holy place (Lev 16:16a) and for the tabernacle (Lev 16:16b), And
- then he went out unto the altar* (the golden altar of incense) that is before the LORD, and made an atonement for it and took of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about (Lev 16:18) and he sprinkled of the blood upon it with his finger seven times, to cleanse it, and hallow it from the uncleanness of the children of Israel (Lev 16:19)

*Exo 30:8-10 *And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.*

5. The goat marked for "Azazel" ("Scapegoat") was presented alive & upon its head the high priest confessed all the sins of the nation and sent it off by a fit man into the wilderness that the goat might bear the iniquities into a land uninhabited (Lev 16:10, 20-22).

By tradition, according to the Babylonian Talmud, a red ribbon was tied upon the scapegoat to be sent into the wilderness and God would turn the ribbon white each year; as a sign that he accepted their day of atonement sacrifices (as per Isa 1:18?). But that apparently was only up until approximately the last 40 years before the destruction of the temple:

Babylonian Talmud: Yoma 39a+b

"Our rabbis taught: During the last 40 yrs before the destruction of Jerusalem the lot, [For the Lord], did not come up in the right hand; nor did the crimson-colored strap become white; nor did the westernmost light shine; and the doors of the temple would open by themselves, until R. Johanan b. Zakkai rebuked them saying: Temple, Temple why will you be the alarmer thyself ?
(i.e. predict its own destruction)"

- Fascinating! what they may not realize is that they are giving me more reason to believe in Christ because approximately 40 years before the destruction of the Temple - Christ died for our sins. No wonder the scapegoat's ribbon no longer turned white - the sacrifice was no longer acceptable.

6. When the High Priest's work was complete, he returned inside the tabernacle took off the holy linen garments and left them there in the holy place (Lev 16:23, Ezek 44:19a & cf. John 20:5-7). He washed his flesh again with water and put on his first garments (Lev 16:24a).
7. The High Priest then came forth and offered a ram for a whole burnt offering (Lev 16:24b)
- one ram for himself (Lev 16:3)
- one ram for the people (Lev 16:5)
8. Then he offered the "fat" of the sin offerings (the bull and the goat) upon the brazen altar (Lev 16:25).
9. The "fit man" who let the scapegoat free in the wilderness now washed his clothes and bathed his flesh in water; and then afterward returned into the camp (Lev 16:26).
10. The carcasses of the bull and the goat were carried outside the camp to be burned upon the altar of wood. (Lev 16:27 cf. Heb 13:11-14).
- The one that burned the carcasses washed his clothes and bathed his flesh in water (cf. Mat 27:44) before returning to the camp (Lev 16:28)

F. One Last Important Fact about Yom Kippur in the Old Testament: "The Year of Jubilee"

- When the Year of Jubilee (every 50th year) came, it was celebrated in conjunction with the Day of Atonement (Lev 25:8-17). Following 7 Sabbaths of years {49 years} (Lev 25:8), the trumpet (shofar) would resound "TERUAH" (alarm) throughout all the land on the tenth day of the seventh month (Lev 25:9). The Day of Atonement then was the springboard that began the 50th year which would be hallowed, and liberty proclaimed throughout all the land unto the inhabitants. Every man would return unto his possession, and return every man unto his family (Lev 25:10).

II. Modern Day Jewish Remembrance

A. The Rabbinic Adjustments to the Biblical Ordinance of "Yom Kippur"

- does not provide the prescribed Biblical method for the forgiveness of sins in Lev 17:11:
"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for **it is the blood that maketh an atonement for the soul.**"

As a result of the temple's destruction in 70 AD, Rabbinic Judaism was invented by men that made compromises to the Biblical mandated method of a blood sacrifice as a requirement for the remission of sins. This was done of course without God ever telling them that he's changed his method.

- The rabbinic adjustments made to the Day of Atonement:

- (1) Most of Modern-day Judaism instead of offering a blood sacrifice - they make a sacrifice now by fasting (they don't eat food as a sacrifice). Actually there are 5 self-denials on Yom Kippur: Eating, Drinking, Washing & Bathing, Anointing, Sex and wearing any leather shoes or sandals.
- (2) The Hasidic (ultra-orthodox) also include a blood sacrifice. However, instead of the High Priest bringing a goat to the temple, the Hassidic Community slays a chicken anywhere in the world; even calling it a "*KIPPOROTH*" ("*COVERING*") and an individual swings the "*KIPPOROTH*" over his head 7x saying: "Thee instead of me".

B. The 10 days of Penitence:

This marks the period between the Feast of trumpets and the Day of Atonement, where the sound of the trumpet at Rosh Hashanah is to call Israel back to repentance in preparation for Yom Kippur. On the Sabbath before Yom Kippur, ("*Shabbat Shuvah*") At midnight the Scripture reading will be the last 9 verses of Hosea and the last three verses of the Book of Micah. The reason is that they have a challenge for Israel to "*Tshuvah*" ("*Return*") to the Lord their God; "*For thou hast stumbled in thine iniquity*" (Hos 14:2) with the assurance from Micah that "*Who is a God like unto thee, that pardoneth the iniquity and passeth by the transgression of the remnant of his heritage*" (Mic 7:18).

III. The Messianic Significance

A. The First Coming Significance: A Redemption for Whosoever Will (Acts 2:21, Rom 10:13)

1. Christ is a better High Priest who's priesthood (Melchizidecian) was paid ties by Levi (Heb 7:4-10).
2. Christ is a better High Priest because He has an unchangeable priesthood (Heb 7:24) and therefore able to save us to the uttermost for he lives forever as an intercessor (Heb 7:25). He won't need to be replaced as the Aaronic priesthood which had many priests (Heb 7:23), because He serves with the power of an endless life (Heb 7:16-17 cf. Psa 110:4).
3. A better priest because He was sinless and consecrated forever more (Heb 7:26-27); whereas the Aaronic had men of infirmity (Heb 7:28).

4. He only needed to offer Himself once (Heb 7:27, 9:12, 10:10, 12, 14) never to be repeated whereas the sacrifices under the law not only had to be continually repeated every year (Heb 10:3) in sacrifices for the nation (Heb 9:25-28) but often daily the same sacrifices (Heb 7:26-28), which could never take away sin (Heb 10:4 + 10:11). All that "Yom Kippur" could do was cover sin over another year 'til Christ came and removed sin (Heb 10:5-10).
 5. A better high priest because he ministers in the sanctuary and true tabernacle of God in heaven - which God pitched and not man (Heb 8:1-5, 9:11, 9:24). Christ sat down when he was finished, the Aaronic priests could not sit down - no chair in the tabernacle (Heb 10:11-12).
 6. A better high priest because he mediates a better covenant established upon better promises: The New Covenant which remembers sin no more (Jer 31:34 cf. Heb 8:6-13, Heb 10:16-18).
 7. A better high priest because the victim's blood was of a greater quality (Heb 9:12-22, 10:1-9).
- B. The Second Coming Significance: The Redemption of All Israel alive as a part of the whosoever will that are alive at His Second Coming (Heb 10:12-13, Hos 5:15 + Isa 48:10 then Hos 6:1-3, Zec 12:10).
1. As Israel followed the feast of trumpets with a time of affliction before the nation's sin were covered over on Yom Kippur; so also after the Rapture; a time of tribulation upon the whole earth is to prepare "All Israel" for the Second Coming of Messiah. Just like the day of Atonement - it's a day when "All Israel" is getting their sin covered - but in the future + at that time; All Israel will be forgiven and their sin remembered no more (Jer 31:31-34). Following a time of affliction, All Israel will be saved: (Rom 11:25-27, Jer 31:33-34 + Isa 59:20-21, Zec 13:1).
 2. The Old Testament's Prophetic Jubilee: Isa 27:9-13. A time when everyone is able to return to their own possession. As Micah said in 7:18 *"Who is a God like unto thee who passes by the transgression of the remnant of his heritage."* But the number of the remnant saved that are alive at the time of His 2nd Coming will be "All Israel" (Mic 2:12-13).
 3. When the remnant sees the Suffering Servant who was already written in the Past Tense before the work was performed (Isa 52:13-53:12 + Lev 17:11).