

# THE FEASTS OF THE LORD

## PART 7 – DAY OF ATONEMENT

### LEVITICUS 23:26

» 26 † And the LORD spake unto Moses, saying,

» 27 † Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

» 28 † And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

» 29 † For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

» 30 † And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

» 31 † Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

» 32 † It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

### TRUMPETS

### LEVITICUS 23:23

» 23 † ¶ And the LORD spake unto Moses, saying,

» 24 † Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

» 25 † Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

### ISAIAH 58:1

» 1 † ¶ Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

### EZEKIEL 33:2

» 2 † Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

- » 3 † If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;
- » 4 † Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.
- » 5 † He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.
- » 6 † But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

#### **I CORINTHIANS 14:7**

- » 7 † And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
- » 8 † For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
- » 9 † So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

#### **I CORINTHIANS 15:51**

- » 51 † ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
- » 52 † In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
- » 53 † For this corruptible must put on incorruption, and this mortal must put on immortality.
- » 54 † So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

#### **REVELATION 4:1**

- » 1 † ¶ After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
- » 2 † And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

## DAY OF ATONEMENT

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### HEBREW LEXICON -- STRONG'S NUMBER 3722

1) to cover, purge, make an atonement, make reconciliation, cover over with pitch

1b1) to cover over, pacify, propitiate

1b2) to cover over, atone for sin, make atonement for

1b3) to cover over, atone for sin and persons by legal rites

1c1) to be covered over

1d) (Hithp) to be covered



Question: "What is the Day of Atonement (Yom Kippur)?"

Answer: The Day of Atonement ([Leviticus 23:27-28](#)), also known as Yom Kippur, was the most solemn holy day of all the Israelite feasts and festivals, occurring once a year on the tenth day of Tishri, the seventh month of the Hebrew calendar. On that day, the high priest was to perform elaborate rituals to atone for the sins of the people. Described in [Leviticus 16:1-34](#), the atonement ritual began with Aaron, or subsequent high priests of Israel, coming into the holy of holies. The solemnity of the day was underscored by God telling Moses to warn Aaron not to come into the Most Holy Place whenever he felt like it; he could only come on this special day once a year, lest he die (v.2). This was not a ceremony to be taken lightly, and the people were to understand that atonement for sin was to be done God's way.

Before entering the tabernacle, Aaron was to bathe and put on special garments (v. 4), then sacrifice a bull for a sin offering for himself and his family (v. 6, 11). The blood of the bull was to be sprinkled on the ark of the covenant. Then Aaron was to bring two goats, one to be sacrificed "because of the uncleanness and rebellion of the Israelites, whatever their sins have been" (v. 16), and its blood was sprinkled on the ark of the covenant. The other goat was used as a scapegoat. Aaron placed his hands on its head, confessed over it the rebellion and wickedness of the Israelites, and sent the goat out with an appointed man who released it into the wilderness (v. 21). The goat carried on itself all the sins of the people, which were forgiven for another year (v. 30).

The symbolic significance of the ritual, particularly to Christians, is seen first in the washing and cleansing of the high priest, the man who released the goat, and the man who took the sacrificed

animals outside the camp to burn the carcasses (v. 4, 24, 26, 28). Israelite washing ceremonies were required often throughout the Old Testament and symbolized the need for mankind to be cleansed of sin. But it wasn't until Jesus came to make the "once for all" sacrifice that the need for cleansing ceremonies ceased ([Hebrews 7:27](#)). The blood of bulls and goats could only atone for sins if the ritual was continually done year after year, while Christ's sacrifice was sufficient for all the sins of all who would ever believe in Him. When His sacrifice was made, He declared, "It is finished" ([John 19:30](#)). He then sat down at the right hand of God, and no further sacrifice was ever needed ([Hebrews 10:1-12](#)).

The sufficiency and completeness of the sacrifice of Christ is also seen in the two goats. The blood of the first goat was sprinkled on the ark, ritually appeasing the wrath of God for another year. The second goat removed the sins of the people into the wilderness where they were forgotten and no longer clung to the people. Sin is both propitiated and expiated God's way—only by the sacrifice of Christ on the cross. Propitiation is the act of appeasing the wrath of God, while expiation is the act of atoning for sin and removing it from the sinner. Both together are achieved eternally by Christ. When He sacrificed Himself on the cross, He appeased God's wrath against sin, taking that wrath upon Himself: "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!" ([Romans 5:9](#)). The removal of sin by the second goat was a living parable of the promise that God would remove our transgressions from us as far as the east is from the west ([Psalm 103:12](#)) and that He would remember them no more ([Hebrews 8:12](#); [10:17](#)). Jews today still celebrate the annual Day of Atonement, which falls on different days each year in September-October, traditionally observing this holy day with a 25-hour period of fasting and intensive prayer. Jews also often spend most of the day in synagogue services.

#### **LEVITICUS 25:8**

» **8 † ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.**

» **9 † Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.**

#### **ROMANS 5:9**

» **9 † Much more then, being now justified by his blood, we shall be saved from wrath through him.**

» **10 † For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.**

» **11 † And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.**

**56-0304 MAKING.A.WAY\_ JEFFERSONVILLE.IN SUNDAY\_**

**And we find out that on the day of atonement, God in the types, foreshowing what He would do in the Antitype when He come, which was Christ. The high priest was commanded to take two goats, little goats, and take them in for atonement, a offering, and a bullock for his own family. And many of you readers here and studiers of the Bible, know just how that the atonements was.**

**« E-27 † But then, one goat... There had to be a lot cast. And the lot fell on one goat; it died. And then the blood of this goat was placed upon the other goat, with the hands of the high priest, confessing the sins of the people, upon the living goat. And then a man who was worthy, taken the living goat under his arm and went way into the wilderness, where the goat would have to perish and go into an isolated, out of the way place, never no more in that state to come back into the family of his own again, but to be isolated forever, bearing the sins of the people away.**

**« E-28 † Now, I know many scholars perhaps, are setting here, and especially the Adventist, they--they say that one goat was Christ and the other one was the devil. Now, brethren, I have to different a little on that. We can't sacrifice to the devil. Both goats represented Christ. Both of them was Christ; Christ is, or He bled for our sins, and He bore them Hisself away. Devil can't bear my sins; Christ is our sin-bearer. Get it straight, then your faith won't move. Christ is our sin-bearer, and the sins of the world. Christ was the dying animal at the cross (Listen.), the Lamb slain from the foundation of the world.**

**61-0730E THE.SIXFOLD.PURPOSE.OF.GABRIEL'S.VISIT.TO.DANIEL\_ JEFFERSONVILLE.IN DA 45-88 SUNDAY\_**

**79 † Oh, we got to stop here just a minute. Let's turn over to Zechariah the 12th chapter. Turn with me now to the Book of Zechariah, the 12th chapter of Zechariah. And maybe I'm taking a little too much time and starting to preaching on this, but I--I hope not. And I--I want you to get it so bad.**

**Zechariah, let's get the 12th chapter of Zechariah and see what he's going to say now when He stand before His brethren. Zechariah 12 and the 10th (Make an end of sin now. All right.)--12th chapter and 10th verse.**

**« 81 † Notice. And now, he's speaking here of the remnant. The siege of Jerusalem, the beast and the armies is took away and so forth. All things are become to the end now. This is almost to the Millennium, fixing to start the Millennium right now.**

**And I will pour upon the house of David, and upon the habitations of Jerusalem, the spirit of... (What?)... grace... (Amen. Amazing grace)... upon the house--inhabitants of Jerusalem,... (Daniel's holy city)... the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.**

**82 † Listen. What a mourning there'll be when He stands there making Hisself known to them like Joseph did. Listen.**

**And in that day shall there be such great mourning in Jerusalem, as the mourning of... (I can't pronounce that name: H-a-d-a-d-r-i-m-o... )... Hadadrimmon in... Megiddon.**

**And in the land shall be mourning, every family apart; the family of the house of David apart, and their wives apart; and the family of the house of Nathan apart, and their families apart;**

**The... house of Levi... their wives and families apart; and... Simeon and theirs... apart;**

**And all the families that remain, every family... and their wives apart.**

**They'll be so ashamed of theirselves when they stand there and see that that very One that they crucified in the night, standing there, their own precious Joseph. There'll be such mourning; they'll say, "Where did You get those scars?"**

**He said, "In the house of My friends." See what I mean? To make an end of sin, of unbelief. That's what He's coming for.**