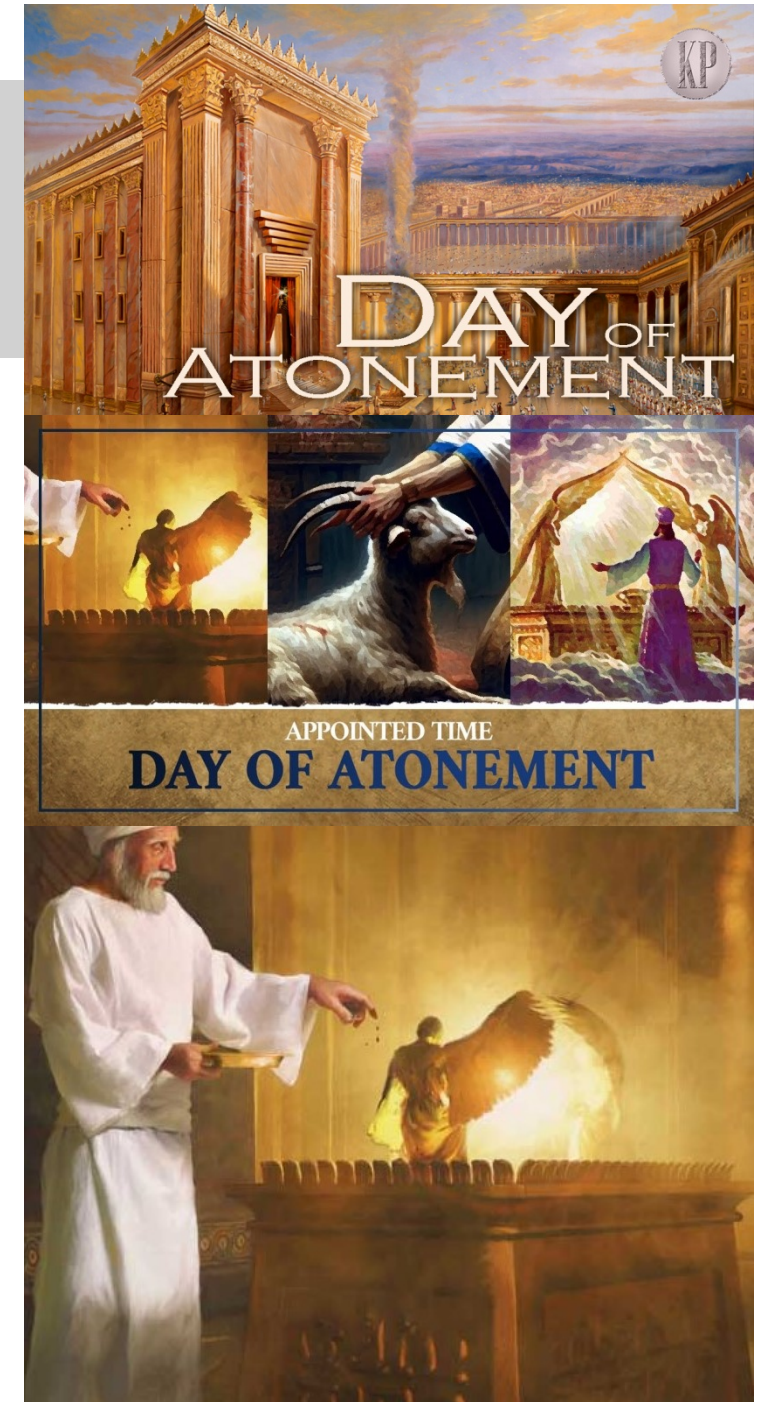
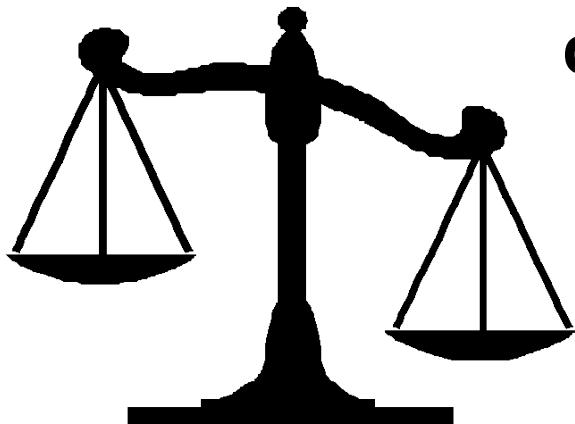


Second Fall Feasts

God's Calendar of Redemption

1. Trumpets – Leviticus 23:23-25
2. **Day of Atonement** – Leviticus 23:26-32
3. Tabernacles - Leviticus 23:33-44


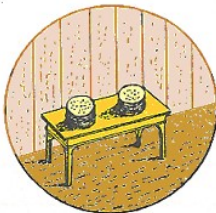
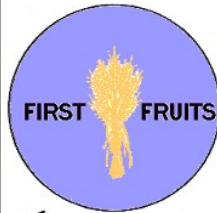


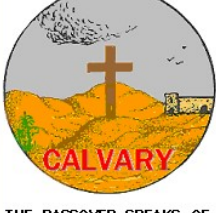

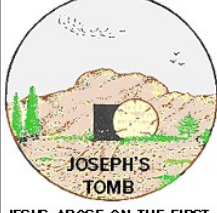


Hebrews 5:14 But **strong meat** belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.



God's Calendar of **Redemption**

THE FEASTS OF THE LORD

THE SEVEN MONTHS CYCLE OF THE "THREE GREAT FESTIVALS" LEV. 23:1-44

(1) PASSOVER FIRST MONTH			SECOND MONTH	(2) PENTECOST THIRD MONTH	FOURTH, FIFTH, SIXTH MONTH	(3) TABERNACLES SEVENTH MONTH
(1) FEAST "THE PASSOVER" LEV. 23:4-5	(2) FEAST "UNLEAVENED BREAD" LEV. 23:6-8	(3) FEAST "FIRST FRUITS" LEV. 23:9-14		(4) FEAST "PENTECOST" LEV. 23:15-22		(5) FEAST OF "TRUMPETS" LEV. 23:23-25
			<p>← "FEAST OF WEEKS" →</p> <p>THE "FEAST OF WEEKS" BEGAN WITH THE OFFERING OF THE "FIRST FRUITS" OR THE "BARLEY HARVEST," AND ENDED WITH THE "INGATHERING" OF THE "WHEAT HARVEST." THE FIRST DAY WAS THE "FEAST OF FIRST FRUITS," THE LAST DAY THE "FEAST OF PENTECOST." ONLY THE FIRST AND LAST DAYS WERE CELEBRATED.</p> <p>← WEEK OF SABBATHS SEVEN SABBATHS 50 DAYS →</p>			
EXOD. 12:1-14	EXOD. 12:15-20					LEV. 23:26-32
14 th DAY	15 th DAY SABBATH	16 th DAY MORROW AFTER THE SABBATH		6 th DAY MORROW AFTER THE SABBATH		1 st DAY THE SABBATH
REDEMPTION 1 COR. 5:7	HOLY WALK 1 COR. 5:8	RESURRECTION 1 COR. 15:22-23		HOLY SPIRIT ACTS 2:1-4		REGATHERING OF ISRAEL MATT. 24:29-31
						
CALVARY		JOSEPH'S TOMB				EZEK. 37:1-14
THE PASSOVER SPEAKS OF REDEMPTION BY BLOOD AS ISRAEL WAS REDEEMED FROM EGYPT, A TYPE OF OUR REDEMPTION FROM SIN BY THE BLOOD OF THE "LAMB OF GOD," CHRIST BEING OUR PASSOVER - 1 COR. 5:7 "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."	LEAVEN IN THE SCRIPTURES WAS A TYPE OF EVIL, AND WAS NOT TO BE USED FOR HOLY PURPOSES (EXOD. 12:15) PAUL USES IT AS A FIGURE OF "MALICE" AND "WICKEDNESS" (1 COR. 5:8) AND NOT BEFITTING A "HOLY WALK" WHICH SHOULD FOLLOW REDEMPTION. - 1 COR. 5:6 "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?"	JESUS AROSE ON THE FIRST DAY OF THE WEEK, THE "MORROW AFTER THE SABBATH," AND THUS BECAME THE "FIRST FRUITS" OF THE RESURRECTION OF THE DEAD (1 COR. 15:22-23) OF WHICH THE RESURRECTION OF THE "DEAD IN CHRIST" SHALL BE THE HARVEST. 1 THESS 4:14-17		THE "WAVE LOAVES" CONTAINED "LEAVEN" BECAUSE THEY TYPIFIED THE JEW AND GENTILE IN UNION WITH EACH OTHER IN THE "BODY OF CHRIST" - THE CHURCH, IN WHICH THE "LEAVEN" OF SIN STILL ABIDES. THE 3,000 CONVERTS ON THE DAY OF PENTECOST WERE THE "FIRST FRUITS" OF THE HARVEST OF THE CHURCH - JAMES 1:18, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."	THE "LONG INTERVAL" BETWEEN THE "FEAST OF PENTECOST" AND THE "FEAST OF TRUMPETS," TYPIFIES THIS "PRESENT DISPENSATION" IN WHICH THE HOLY SPIRIT IS GATHERING OUT THE "ELECT OF GOD", THE CHURCH. THE "FEAST OF TRUMPETS" SUMMONING ISRAEL BACK TO THEIR OWN LAND (WHICH IS HAPPENING NOW) REFERS TO THE TIME WHEN GOD WILL RESUME HIS RELATIONS WITH ISRAEL.	EZEKIEL AS WELL AS OTHER PROPHETS PROPHESED THAT ISRAEL WOULD BE GATHERED BACK TO THEIR OWN LAND WHICH BEGAN TO HAPPEN IN 1948 (JER. 16:14-15; 30:10-11 ISA. 11:11; AMOS 9:14-15). WE ARE TOLD IN MATT. 24:29-31 THAT THEY ARE TO BE SUMMONED BY "ANGELIC TRUMPETERS" TO OBSERVE THE "FEAST OF TRUMPETS" AT JERUSALEM.
					ALMOST 2,000 YEARS	
						NEW YEARS DAY (NEW MOON)
						10 th DAY 15 th DAY SABBATH 22 nd DAY SABBATH DAY
						ATONEMENT FOR ISRAEL ZECH. 13:1
						MT. OF OLIVES
						ISRAEL'S MILLENNIAL REST AMOS 9:13-15; ZECH. 14:16-21
						BOOTHES EIGHT DAYS INCLUSIVE

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Art from Clarence Larkin:
God's Calendar of Redemption

LEV. 23:26-32

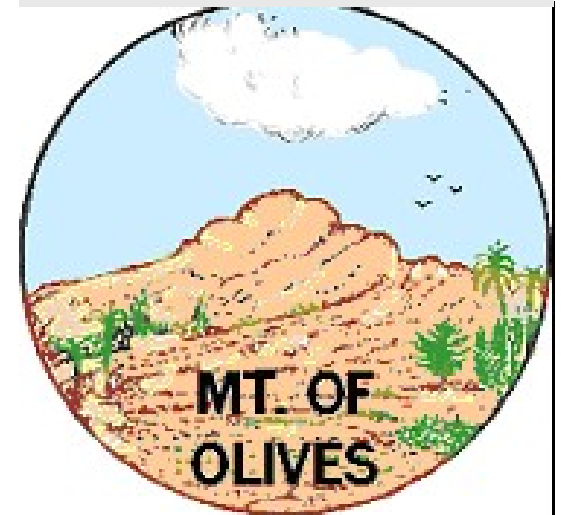


10th DAY **15th**

Zechariah 13:1 In that day there shall be a **fountain** opened to the **house of David** and to the inhabitants of Jerusalem for sin and for uncleanness.

Zechariah 12:10 And I will pour upon the **house of David**, and upon the inhabitants of Jerusalem, 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.

Atonement for Israel
Zechariah 13:1



Historically, the “**fountain**” of Zech. 13:1 was opened at “Calvary” but rejected by the Jews. **After** they are regathered, “**they shall look upon Him whom they pierced**” (Zech. 12:10) and **accept the atonement nationally**. This will come **after** the Great Tribulation.

God's Calendar of Redemption

Seven Feasts of Israel - Leviticus 23

Problem understanding Scripture - Different time and setting - European thinking.

- Calendar style of the prophet Isaiah, “In the year of king Uzziah died, I saw also the Lord...” (Isaiah 6:1).
 - I would say, in the year of President Richard Nixon, I saw the Lord. (1972)

In New Testament times, Jesus used different styles to describe a particular event.

- **Past Events:** “But as the days of Noe were, so shall also the coming of the Son of man be.” (Matthew 24:37)
- **Future Events:** “For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.” (Matthew 24:7)
- **Everyday Events:** “Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:” (Matthew 24:32)

Seasons – Feasts

- Light is divided day from night - “...let them be for signs and for **seasons**” (Genesis 1:14)
 - The same Hebrew root word for “**seasons**” [Hebrew - טעם - mô'êd] is for **feasts**

These seven feasts are **God's Feasts!**

- “these are **my** feasts” (Leviticus 23:2)
- “feasts of **the Lord**” (Leviticus 23: 4)
- “holy convocation” - aka - dress rehearsal

First 4 **Spring** Feasts in God's Calendar - Order of Prophecy!

1. **PASSOVER** – Death on the Cross — 1st Day

2. **UNLEAVENED BREAD** – Perfect Sinless
(Unleavened) Savior- buried in the Grave

- 7 Days = total of 8 Days for both feasts.
- New Testament combined them (Pharisee view)

3. **FIRST FRUITS** - Unusual time it began?

- “on the morrow after the sabbath”

Leviticus 23:11 And he shall wave the sheaf before the LORD, to be accepted for you: **on the morrow after the sabbath** the priest shall wave it.

- “sabbath” – 7th Day of the Week - Day of Rest
- “morrow after the sabbath” - Sunday

First 4 **Spring** Feasts in God's Calendar - Order of Prophecy!

4. **Feast of Weeks** (Shavuot/Pentecost)

50 Days after the Feast of 1st Fruits -
Jesus' Resurrection!

- Jesus taught 40 Days – Promised a “*Paraclete*” (παράκλητος), an advocate or helper, who:
 - “...shall teach you all things, and bring all things to your remembrance, whatsoever I **have said unto you.**” (John 14:26)



Depiction of the Holy Spirit dove (ceiling
Fresco in St. Charles's Church, Vienna, 1700's)

First 4 Spring Feasts in God's Calendar - Order of Prophecy!

The first 4 Feasts were **literally** fulfilled!

- As far as this writer knows, no “Christian” group denies their fulfillment.

KEY: Why would one **not** conclude that the **Fall Feasts** would also be fulfilled literally?

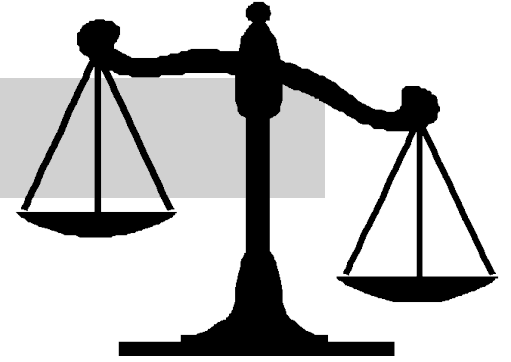
- These Fall Feasts are one of the **strongest** Biblical pieces of evidence for a Pre-Tribulational, Dispensational eschatology (along with the 70th weeks of Daniel 9 and Birth Pains of the Messiah).

To Fully Grasp/Understand the **Fall Feasts**, One's Eschatology [**End-Time Chronology**] Will Play a **Major** Role in Your Interpretation!

This is true in your study, not just of prophecy but of the **entire Bible!**

We will cover this important theological teaching once the foundation is in place.

Different Names for the Day of Atonement



1. Yom Kippur – (יום כּפּוּר) – Most popular
 - But both words are **not** found together in the Biblical text.
2. Yom Hakippurim - (יום הכּפּוּרִים) Similar but plural – “the day of atonements.”

Leviticus 23:27 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.

- Note: All different translations used the singular word “atonement.”
 - It implies that this feast was to be done each year.
- 3. Shabbat Shabbaton – (שַׁבַּת שַׁבָּתוֹן) The Sabbath of Sabbaths” – Holiest day
 - Leviticus 16:31 It shall be a **sabbath of rest** unto you, and ye shall afflict your souls, by a statute for ever.

Modern-Day Yom Kippur (Day of Atonement) *Rabbinical* Judaism Vs. **Biblical** Judaism

In a discussion with an Orthodox rabbi who stated to me that there is no Christianity without **Christ**.

- His context was that if Christ was not the “messiah,” as he sought to prove, then Christianity is **false**.

I agreed, but responded that if one removes **Rabbinical** teachings from Judaism, there is **no** Judaism today. He also agreed with me.

Since there is no Temple, no High Priest, no **Biblical** Sacrifices (will discuss later), I am often asked by Gentiles, then how does Judaism overcome these Biblical requirements for forgiveness of sin?

- **Answer:** With no Biblical animal sacrifice available, Jews today can achieve atonement by their own **penitent actions**, with the rabbinical foundation being the Yom Kippur (Day of Atonement).

Modern-Day Yom Kippur (Day of Atonement) - Rabbinical Judaism

Because no animal sacrifices are performed today (although one is still performed), two changes were made.

1. Instead of the Biblical teaching “affliction of their souls”

-

- Leviticus 16:29 “...that in the seventh month, on the tenth day of the month, ye shall **afflict your souls**...”

“**afflict** your souls” [תַּעֲנוּ אֶת-נַפְשֵׁיכֶם]

- “afflict – תַּעֲנוּ root [עָנָה - *ānâ*] - Verb: Piel (simple, “intensive”, “resultative”, “causative”) Imperfect (action which is continuous, incomplete, or open-ended) 2nd Person Masculine Plural

Rabbinical Judaism teaches that afflictions of the **body** are addressed with **prayers and fasting**. They base it on these verses:

Modern-Day Yom Kippur (Day of Atonement) - Rabbinical Judaism

Rabbinical Judaism teaches that afflictions of the body are addressed with prayers and fasting. They base it on:

- Hosea 6:6 For I desired mercy, and **not sacrifice**; and the knowledge of God more than burnt offerings.
- Micah 6:6-9 Wherewith shall I come before the LORD, and bow myself before the high God? **shall I come before him with burnt offerings**, with calves of a year old? (7) **Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil?** shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? (8) He hath shewed thee, **O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?** (9) The LORD'S voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

Background of Micah 6:6-9

It is a covenant “lawsuit” in which God, as both accuser and judge, summons Israel to account for its breach of the Mosaic covenant. It is during the reigns of Jotham, Ahaz, and Hezekiah (8th Century BC). Three key events were working against Israel.

1. Political instability: Jotham was a good king, but did not take down the high places.
 - 2 Chronicles 27:2 **And he did that which was right in the sight of the LORD**, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.
 - His son Ahaz was a wicked king, as God sent Isaiah, Hosea, and Micah to prophesy during his reign.
2. The Assyrians had taken Samaria, the capital of the Northern kingdom, in 722 BC.

Background of Micah 6:6-9

3. The Southern Kingdom was under financial distress and fear of invasion as they paid tribute to Sennacherib (701 BC).
 - Not trusting God, foreign alliances and bribes were done.
4. Temple worship was done, but only going through the motions, as idolatry, pagan altars, and child sacrifices were practiced.
 - So outward offerings were given to God in the Temple as a way to mask their evil actions.
5. Archaeological sites, such as Samaria and Tell Dan, show that the social injustice, as the rich stole from the poor, led to Micah's condemnation.

Modern-Day Yom Kippur (Day of Atonement) - Rabbinical Judaism

Rabbinical Judaism teaches that afflictions of the body are addressed with prayers and fasting. They base it on:

- Isaiah 1:11-17 **To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full** of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. (12) When ye come to appear before me, who hath required this at your hand, to tread my courts? (13) **Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths**, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. (14) Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. (15) And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. (16) Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil: (17) **Learn to do well: seek iudgment. relieve the oppressed, judge the fatherless, plead for the widow.**

Modern-Day Yom Kippur (Day of Atonement) - Rabbinical Judaism

Our response to these verses was not that the sacrificial offerings were bad. God had set the different Levitical Offerings in Leviticus Chapters 1-5. The Burnt, Meat, Peace, Sin, and Trespass Offerings represented how an individual and the nation (corporately) were to worship God.

The problem was that Israel was going through the motions, living in sin, and doing evil while still giving Levitical offerings. The offerings were supposed to be an outward manifestation of what God was doing in the life of the Jews.

Modern-Day Yom Kippur (Day of Atonement) - Rabbinical Judaism



1. Instead of the Biblical teaching “affliction of their souls”
2. There is one animal sacrifice still done today. Instead of the Biblical requirement of a goat, a rooster is sacrificed for a male, a hen for a female.

It is called “Kapparot” (כפרות), which means “atonement”.

- The ritual symbolizes the transfer of a person's sins to another object, traditionally a chicken, which is then donated to the poor.

Biblical passages are read as the chicken is swung over the head:

- Job 33:23-24 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: (24) Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom

Modern-Day Yom Kippur (Day of Atonement) - Rabbinical Judaism

Biblical passages read as the chicken is swung over the head:

- Psalms 107:17-20 Fools because of their transgression, and because of their iniquities, are afflicted. (18) Their soul abhorreth all manner of meat; and they draw near unto the gates of death. (19) Then they cry unto the LORD in their trouble, and he saveth them out of their distresses. (20) He sent his word, and healed them, and delivered them from their destructions.

The Kapparot dates back to the 9th century.

- The ritual emphasizes **atonement, repentance, and charity.**

NOTE: In my childhood memories, I remember my dad making this sacrifice with my brother and me under his arm.

Modern-Day Yom Kippur (Day of Atonement) - Rabbinical Judaism

The majority of Jews do not sacrifice even a chicken (Kapparot), but put emphasis on three things as a substitute for sacrifices:

1. Repentance – Teshuvah – Means “*to return.*” - (תְּשׁוּבָה)

- Psalms 103:8-12 The LORD is merciful and gracious, **slow to anger, and plenteous in mercy.** (9) He will not always chide: neither will he keep his anger for ever. (10) He hath not dealt with us after our sins; nor rewarded us according to our iniquities. (11) For as the heaven is high above the earth, so great is his mercy toward them that fear him. (12) **As far as the east is from the west, so far hath he removed our transgressions from us.**
- “**removed**” – [הִרְחִיק] – root – [רָחַק - *rāḥaq*] - Verb: Hiphil (“causative” action – because you now fear God) Perfect (qatal) – (a completed action or a situation that is viewed as a single event.) 3rd Person Masculine Singular

Psalms 103:10 – “**As far as the east is from the west...**”

Many commentaries interpret this as meaning that the east never meets the west, which is one way to look at the verse.

- But in the context of the Garden of Eden, the Tabernacles, and Temples, one went **west** when they went **towards** God.
- When you left the temple, you were going **away from** God; you were going **east**.

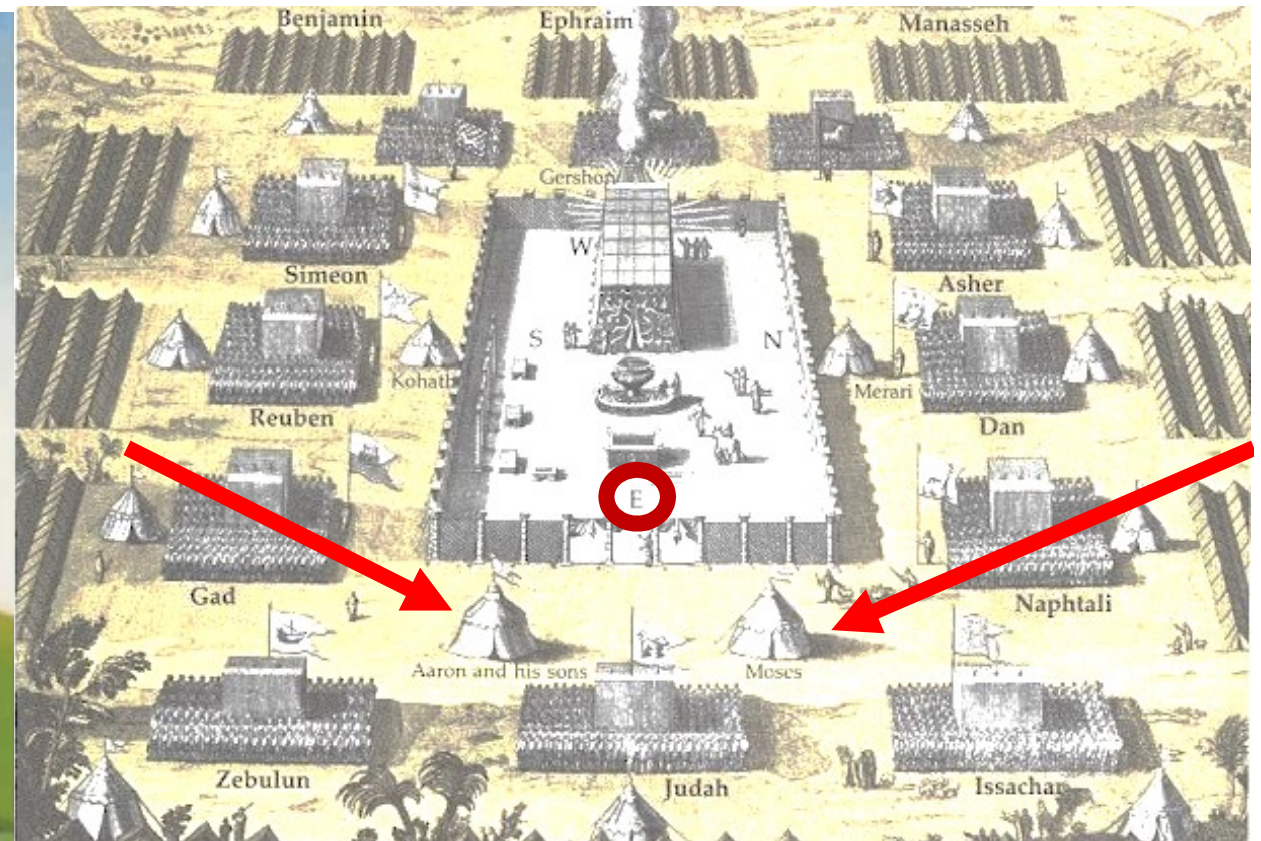
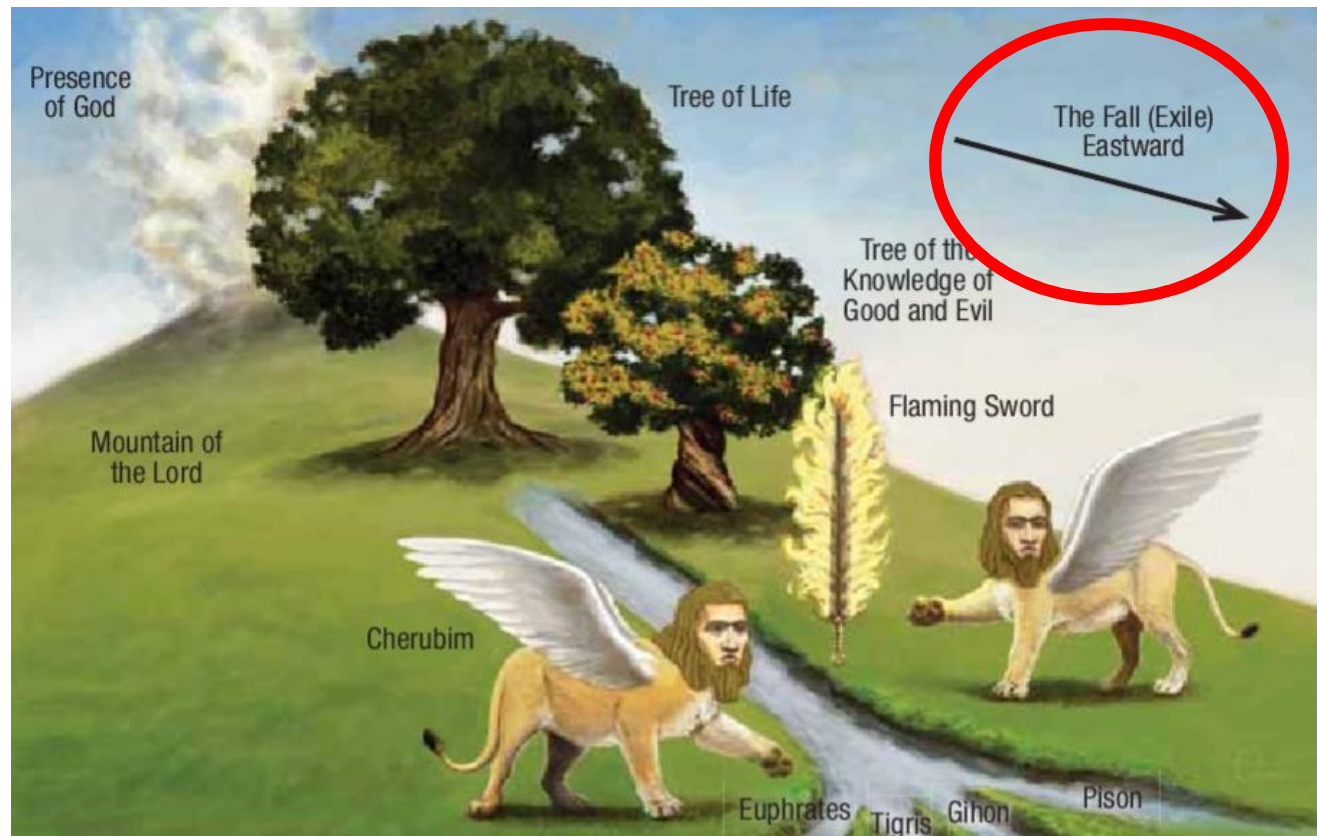
Notice the next two verses connect to the Garden of Eden.

- Psalms 103:13-14 Like as a father pitieth his children, so the LORD pitieth them that fear him. (14) For he knoweth our frame; he remembereth that we are **dust**.

It reminds us how man was **formed** from the “dust of the ground” (Genesis 2:7), and because of our sins, we will **return** to dust.

Why does the Direction Adam is cast out matter? Based on the template of the **Garden of Eden**

See files #16 – Temple Mount Part 1



Psalms 103:10 – “**As far as the east is from the west...**”

Psalms 103:14 For he knoweth our frame; he remembereth that we are **dust**. “dust” - reminds us how man was **formed** from the “dust of the ground,” and because of our sins, we will **return** to dust.

- Genesis 2:7 And the LORD God formed man of the **dust of the ground**, and breathed into his nostrils the breath of life; and man became a living soul.
- Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto **dust shalt thou return**.

If you are going east (away from God), so if you “turn” (repent) and now go west, your “transgression” will be removed.

- Matthew 4:17 From that time Jesus began to preach, and to say, **Repent**: for the kingdom of heaven is at hand.

Modern-Day Yom Kippur (Day of Atonement) - Rabbinical Juda

The majority of Jews do not sacrifice even a chicken, but emphasize:

2. Prayer: The Hebrew prayer given at the Kapparot
“This is my exchange, this is my substitute, this is my atonement. This rooster (hen) will go to its death, while I will enter and proceed to a good long life and to peace.
(*The Complete ArtScroll Machzor: Yom Kippur*, p.4)

3. Charity – tzedakah – (righteousness), is used for giving.

- Deuteronomy 15:7-8 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: (8) **But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he**



Modern-Day Yom Kippur (Day of Atonement) - Rabbinical Judaism

The rabbinical view of this day is one of judgment. The rabbis declare that on this day, each Jew is weighed by God of their good deeds versus their bad deeds. This will determine whether you have a good year, a bad year, or be taken to the “world to come.”

- According to the rabbis, the Day of Atonement will **forgive** your sins between the individual and God. But it does not forgive your sins between man and man. This is why many Jewish friends will call a week before this day and ask you if they have done anything wrong and, if so, ask your forgiveness.

This led a rabbi to proclaim based on Psalms 51:

- “He who repents is regarded by God as if he went up to Jerusalem and offered sacrifices to Him.”

Modern-Day Yom Kippur (Day of Atonement) - Rabbinical Judaism

- Psalms 51:3-4 For I acknowledge my transgressions: and my sin is ever before me. (4) **Against thee, thee only, have I sinned**, and done this evil in **thy** sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Notice how the last part of Psalms 51 speaks of sacrifices.

- Psalms 51:15-19 O Lord, open thou my lips; and my mouth shall shew forth thy praise. (16) **For thou desirest not sacrifice**; else would I give it: thou delightest **not** in burnt offering. (17) The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt **not** despise. (18) Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. (19) **Then shalt thou be pleased with the sacrifices of righteousness**, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Let me stop here to point out

This is the problem the rabbis had, since there is no Temple, no sacrifices, and no High Priest.

- The rabbis clawed out Bible texts that were written for the purpose of focusing on prayers.

Psalms 51 is a Psalm written by King David after his sin with Bathsheba.

- Psalms 51:1 To the chief Musician, **A Psalm of David**, when Nathan the prophet came unto him, after he had gone in to Bathsheba. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies **blot out my transgressions.**

Let me stop here to point out

King David did do sacrifices, especially after moving the ark.

- 2 Samuel 6:17-18 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and **David offered burnt offerings and peace offerings before the LORD.** (18) And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

King David did not personally make the sacrifices, as Zadok, Abiathar, and the Levites did, as he had asked.

Let me stop here to point out

King David did not personally make the sacrifices, as Zadok, Abiathar, and the Levites did, as he had asked.

- 1 Chronicles 15:11-15 And **David called for Zadok and Abiathar the priests, and for the Levites**, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, (12) And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. (13) For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order. (14) **So the priests and the Levites sanctified themselves** to bring up the ark of the LORD God of Israel. (15) And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.
- 1 Chronicles 16:1 So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and **they offered burnt sacrifices and peace offerings before God.**

So, let me chase a quick rabbit here, as you may be asking, how, when, and why did the rabbis make these changes?

- This will help as we go through this part of our understanding of Rabbinical Judaism.

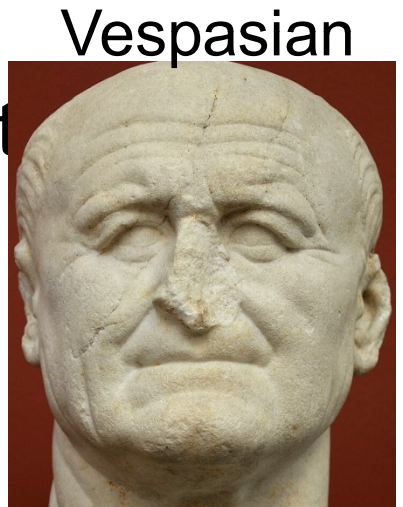
Where did Biblical requirements change?

After the Romans destroyed the 2nd Temple in Jerusalem in 70 AD, the rabbis (Pharisees) went to **Yavneh** to continue religious life without a Temple.

- Note: With no Temple, the Sadducees lost their power both in religious and political matters (no Sanhedrin).

This small city, located north of Jerusalem, became the new center of Jewish scholarship and lawmaking.

- According to the Babylonian Talmud, Rabbi **Yohanan ben Zakkai** escaped the siege of Jerusalem and negotiated with the Roman general **Vespasian** to establish a school.
 - He *supposedly* told him he would be the next Roman emperor (69 to 79 AD), which did happen.

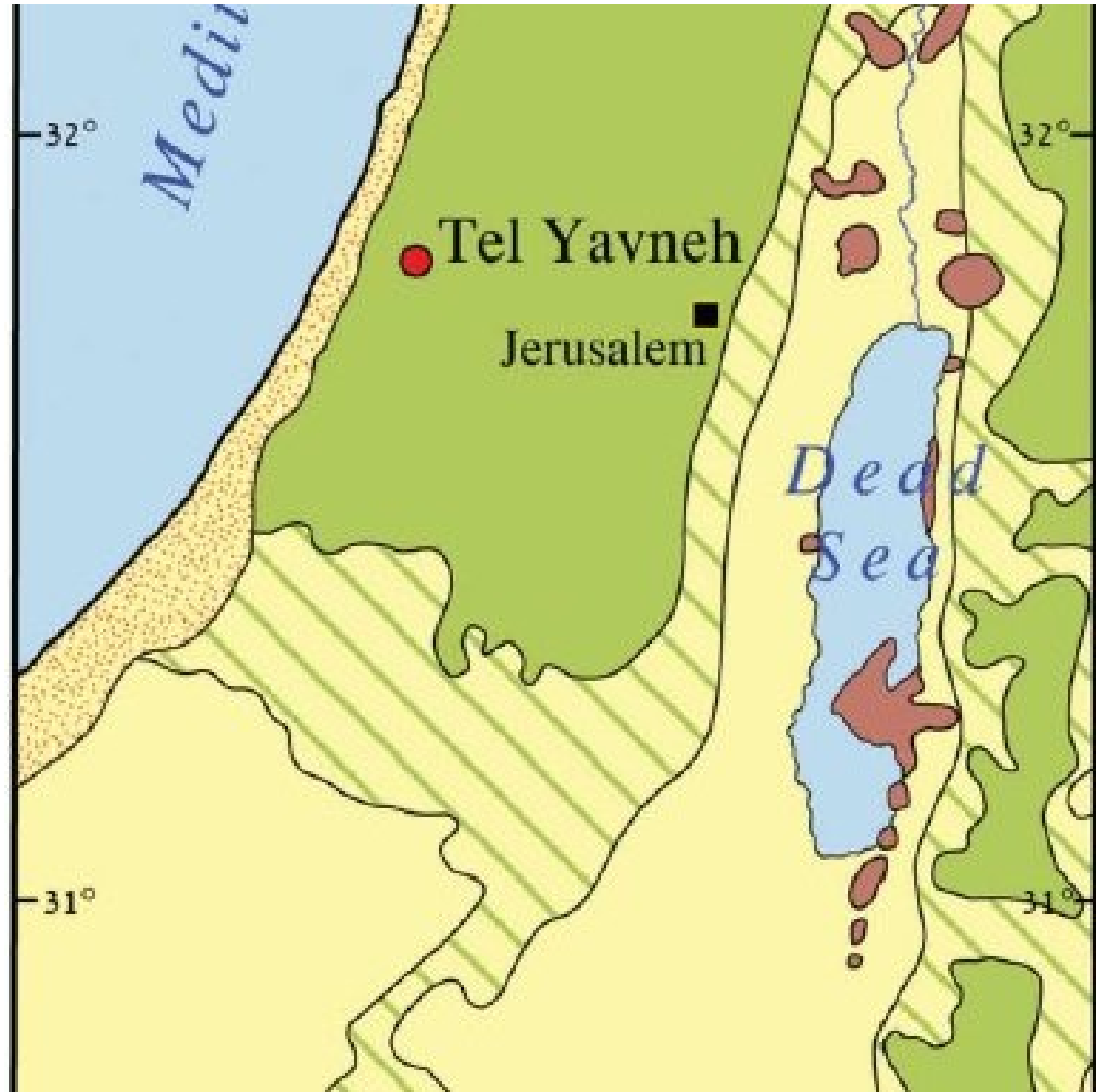


Where did Biblical requirements change?

This marked the beginning of **Rabbinic Judaism**, which shifted focus from Temple worship and political sovereignty to Torah study and communal law.

In Yavneh, the rabbis:

- **Preserved and reinterpreted Jewish law (halakha) without the sacrificial system.**
- **Developed a new legal framework** that governed daily life, ethics, and worship.
- **Produced the Mishnah** (will cover that later)



Rabbis read the Book of Jonah on the Day of Atonement.

Why this book?

1. It teaches that one can not run from God.

- Jonah 1:2-3 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. (3) **But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa;** and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

Note: Why did Jonah flee from God?

He did not want God to forgive Nineveh, as Nineveh was the Assyrian capital (Iran) and knew of their hatred for God and Israel.

- Jonah 4:1-3 But it displeased Jonah exceedingly, and he was very angry. (2) And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. (3) Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

Rabbis read the Book of Jonah on the Day of Atonement.

Why this book?

2. It teaches repentance, as God forgave the sin of Nineveh.

- Jonah 3:4-5 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. (5) **So the people of Nineveh believed God**, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

In essence, Jonah knew this would prolong Assyria's life and that they would seek to defeat Israel, which they later did.

One last mention: Kol Nidrei (כּוֹל נִדְרֵי) Night

According to rabbinical teaching, a special prayer was added to the evening prayers (Ninth Century AD).

- Many Jews were forced, on pain of death, to convert to Christianity.

It is called Kol Nidrei, and it means “all vows.”

It is a formal legal release from vows made to God that could not be fulfilled.

- It declares that all vows, prohibitions, oaths, and commitments made from this Yom Kippur until the next one are **annulled, canceled, and made void.**

My testimony – After I was saved.

- Historically, when Jews were forced to convert to Christianity, Jews would say this prayer, thus annulling their prayers.

The Kol Nidrei in English

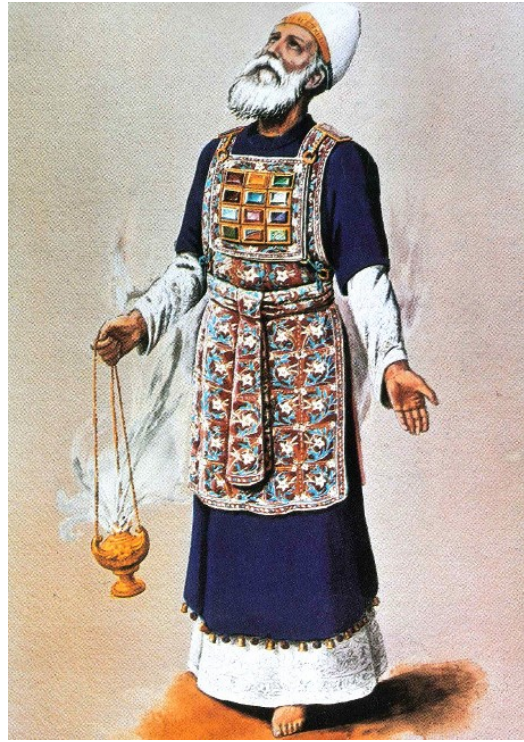
- All vows, [self-imposed] prohibitions, oaths, consecrations, restrictions, interdictions, or [any other] equivalent expressions of vows, which I may vow, swear, dedicate [for sacred use], or which I may proscribe for myself or for others, from this [Yom Kippur](#) until the next Yom Kippur which comes to us for good, [from now] we regret them all; all shall be hereby absolved, remitted, cancelled, declared null and void, not in force or in effect. Let our vows not be considered vows; let our [self-imposed] prohibitions not be considered prohibitions; and let our oaths not be considered oaths.
- And may the entire congregation of the children of Israel, as well as the proselyte who dwells among them, be forgiven, for all the people acted unwittingly.
- Pardon, I beseech You, the wrongdoing of this people, in keeping with the greatness of Your kindness and as You have forgiven this people from Egypt until now. And there it is stated:
- And the Lord said: I have pardoned in accordance with your words.
- Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion. Cong. Amen.

Finally, the Rabbis believe that the Day of Atonement Started:

It is on this day that Moses came down from Sinai with the second set of tablets (10 Commandments) and announced that God had forgiven Israel's sin of worshipping the golden calf.

- Exodus 32:13-14 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. (14) **And the LORD repented of the evil which he thought to do unto his people.**

We argue it goes further back, and Exodus 32 does not provide a date to support this.

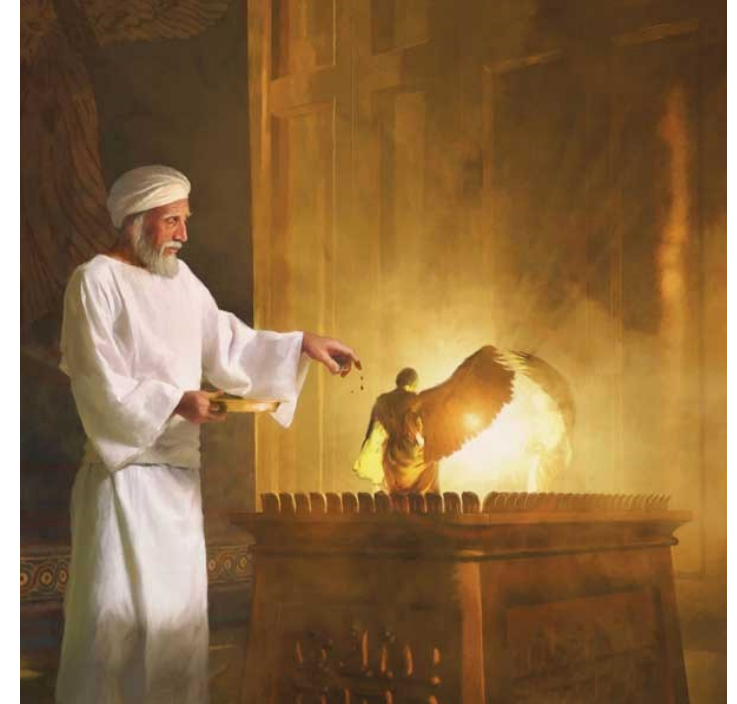
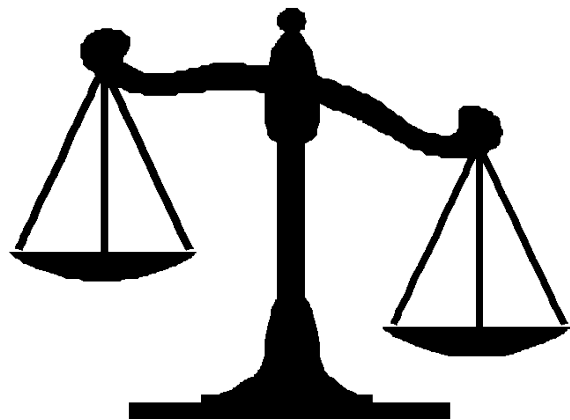


Day of Atonement Yom Kippur



It's Biblical Basis.

A Very Different Story From
Today's Rabbinical Judaism!



6th Fall Feasts: Day of Atonement – **First**

Text

Leviticus 23:26-32 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**.

Analysis – Day of Atonement: Leviticus 23:26-32

1. “Lord spake unto Moses” (vs. 26) –

The Feasts belong to God.

- Leviticus 23:2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even **these are my feasts**.
- Leviticus 23:4 These are **the feasts of the LORD**, even holy convocations, which ye shall proclaim in their seasons.

They were given to Israel, as God commands Israel 88 times in Leviticus 23, to keep them.

- **This is a key teaching as all Seven Feasts were given to ISRAEL!**

2. “tenth day of this seventh month” (vs. 27) – Second Fall Feast

- Feast of Trumpets: Seventh month – 1st Day
- Day of Atonement: Seventh month – 10th Day
- Feast of Tabernacles: Seventh month – 15th Day

3. “day of atonement” (vs. 27) –

- יום הכִּפּוּרִים – We show later that the word “atonement” is plural, not singular. It is plural because it was to be done each year.

4. “holy convocation” – [מִקְרָא-קֹדֶשׁ] (vs. 27) – Found 15 times

- The KJV translates Strong's H4744: **convocation** (19x), assemblies (2x), calling (1x), reading (1x).

1. **The Feast of Passover was to be a “holy convocation” and on the seventh day.**

- Exodus 12:16 And in the first day there shall be an **holy convocation**, and in the **seventh day there shall be an holy convocation** to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

Analysis – Day of Atonement: Leviticus 23:26-32

The requirement on this holy assembly was no work (like the Sabbath), but no mention of your servants' requirements, like a **real** Sabbath.

- Exodus 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, **nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:**

2. The Sabbath was to be a holy convocation:

- Leviticus 23:3 Six days shall work be done: but the seventh day is the sabbath of rest, an **holy convocation**; ye shall do no work therein: **it is the sabbath of the LORD** in all your dwellings.
- Key point – “it is the sabbath of the **LORD**” as compared to “**your** sabbath” (Leviticus 23:32).

3. The Feast of Trumpets was to be a holy convocation.

- Leviticus 23:24 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**.

4. The Feast of Tabernacles was to be a holy convocation and the last day (8th day) as well.

- Leviticus 23:35-36 On the **first day shall be an holy convocation**: ye shall do no servile work therein. (36) Seven days ye shall offer an offering made by fire unto the LORD: on the **eighth day shall be an holy convocation** unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

5. “afflict your souls” (vs. 27)

“afflict” – [אָנָה] – Root - אָנָה - *ānâ* - Verb: **Piel** (Expresses simple, “**intensive**”, “**resultative**”, “**causative**”) **Sequential** (because you make the offering, you will do this) Perfect 2nd Person Masculine Plural.

- KJV translates Strong’s H6031 – **afflict** (50x), humble (11x), force (5x), exercised (2x), sing (2x), Leannoth (1x), troubled (1x), weakened (1x) *miscellaneous* (11x).
 - Note: Leannoth – Psalms 88:1 – for singing or for affliction.
 - Psalms 88:1 A Song or Psalm for the sons of Korah, to the chief Musician upon **Mahalath Leannoth...**”:

Analysis – Day of Atonement: Leviticus 23:26-32

6. “offering made by fire” (vs. 27) – See File #50 part 1- slide 87ff

- Slide #91 = Burnt Offering (Leviticus 1) – **A realization and reminder of our atonement in the Messiah.**

7. “no work” (vs. 28) – See File #51

- How was one to act at this feast? Like it was a Sabbath, no work. But unlike the normal Sabbath, Levitical offerings were given by the High Priest for the people!
- The regular Sabbath, your servants were to do no work, but on the Day of Atonement, only **you** were to do no work.
 - Exodus 20:8-10 Remember the sabbath day, to keep it holy. (9) Six days shalt thou labour, and do all thy work: (10) But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, **nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:**

8. “to make an atonement [כַּפָּרִים] for you before the **LORD your God.**” (vs. 28)

The phrase – “LORD your God” [יְהוָה אֱלֹהֵיכֶם] is found 147x - (Only twice in the New Testament (Acts 3:22; 7:37)).

- The name Jehovah is an **English** translation of the Hebrew name for God, the four letters (יהוה - YHWH), known as the **Tetragrammaton**.
- It is from the Greek *tetra* (“four”) and *gramma* (“letter”), from the four consonants: **yod** (י), **he** (ה), **vav** (ו), and **he** (ה).

יהוה – YHWH comes from the text “...I AM THAT I AM...”

- Exodus 3:14 And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

“**I AM THAT I AM**” - אֶהְיֶה אֲשֶׁר אֶהְיֶה

- “I AM” – אֶהְיֶה – root - הָיָה *hāyâ* - Qal [“simple” or “causal” action of the root in the active voice] Imperfect [*a continuing process*] (yiqtol) First Person Common Singular
- **The KJV translates Strong's H1961:** was, come to pass, came, has been, were happened, become, pertained, better for thee.

Outline of Biblical use: to be, become, come to pass, exist, happen, fall out

Outline of Biblical use: to be, become, come to pass, exist, happen, fall out - (Qal)

- —
 - to happen, fall out, occur, take place, come about, come to pass
 - to come about, come to pass
- to come into being, become
 - to arise, appear, come
 - to become
 - to become
 - to become like
 - to be instituted, be established
- **to be**
 - **to exist**, be in existence
 - to abide, remain, continue (with word of place or time)
 - to stand, lie, be in, be at, be situated (with word of locality)
 - to accompany, be with

Analysis – Day of Atonement: Leviticus 23:26-32

The exact pronunciation in Biblical Hebrew **is not known**.

- The KJV Bible uses “Jehovah” as it first appeared in William Tyndale’s Bible translation of 1530.
- Rabbinical translation is “He-Who-Is,” or “He who brings being into being.” (www.myjewishlearning.com)
- God’s name is so precious, and the Biblical text speaks of major penalties, leading Rabbinical Judaism to not pronounce it.
 - Exodus 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
 - Leviticus 24:16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

Analysis – Day of Atonement: Leviticus 23:26-32

The exact pronunciation in Biblical Hebrew **is not known**.

The rabbis substitute **Adonai** (“Lord”) or **HaShem** (“The Name”) when reading Scripture.

- Rabbinical commentaries claim that in Temple practice, only the High Priest was allowed to utter the name, and only when in the Temple and reciting the priestly blessing (Numbers 6:22-27).
[L T L]
[S E P I S E P]
- In the Mishnah (in Sanhedrin 10:1), declares that one who pronounces the divine name with its letters (i.e., as it is spelled) has no share in the World to Come.
- Some teachers think this name has magical powers, as the Kabbalah taught this.

Theological Significance: The Tetragrammaton (**I AM THAT I AM**) - (**יהוה** - YHWH), emphasizes:

1. **Eternal existence** — God's self-sufficiency and unchanging nature.
2. **Covenantal relationship** — Central to God's faithfulness to Israel.
3. **Monotheism** — Affirmed in the Shema (Deuteronomy 6:4).
 - Deuteronomy 6:4 Hear, O Israel: The **LORD** our God is one **LORD**:

NOTE: The KJV capitalized all letters as **LORD** to distinguish it from the substitute **Lord**.

Consonantal text for Adonai
with vowel pointing in red

אֲדֹנָי

YHWH combined with the vowels from
Adonai forming Yehovah or Yehowah

יְהוָה

Shewa replaces
the compound shewa,
mandated by rules
of Hebrew grammar

יְהוָה

The Hebrew consonantal text for Yahweh YHWH
(The Tetragrammaton)

The combination of the consonants from YHWH written with the vowels from Adonai. This was never meant to be vocalized but was a scribal reminder to the readers to say Adonai when they came to the Tetragrammaton in the text.

Analysis – Day of Atonement: Leviticus 23:26-32

8. “to make an atonement [כַּפָּרִים] for you before the **LORD your God.**” (vs. 28)

1. The phrase – “LORD your God” [יְהוָה אֱלֹהֵיכֶם] is found 147x - (Only twice in the New Testament (Acts 3:22; 7:37)).

2. The first time it was used, it dealt with God speaking to Israel, the God who would bring them out of Egypt.

- Exodus 6:7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the **LORD your God**, which bringeth you out from under the burdens of the Egyptians.

- Most of the time, the phrase was used by God when He spoke to Israel.

3. Even Pharaoh used the phrase when speaking to Israel.

- Exodus 10:16-17 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the **LORD your God**, and against you. (17) Now therefore forgive, I pray thee, my sin only this once, and intreat the **LORD your**

Analysis – Day of Atonement: Leviticus 23:26-32

9. “**cut off** [וּנְקָתָהּ – Root – קָרַת - *kārat*] **from among his people**” (vs. 29) – Death penalty

“cut off” - Verb: Niphal (expresses a “reflexive” action), Sequential Perfect (goes back to the previous verb action) 3rd Person Feminine Singular

Penalty of not keeping the Feast of Unleavened Bread –

“congregation of Israel, stranger, or born in the land.

- Exodus 12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: **for whosoever eateth leavened bread** from the first day until the seventh day, that soul shall be **cut off** [וּנְקָתָהּ] from Israel.
- Exodus 12:19 Seven days shall there be no leaven found in your houses: for **whosoever eateth that which is leavened**, even that soul shall be **cut off** from the congregation of Israel, whether he be a stranger, or born in the land.

Day of Atonement if not done: “cut off [*kāraṭ*] from among his people” (vs. 29) – Death penalty

Sabbath – Penalty for not keeping it:

- Exodus 31:14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be **cut off** from among his people.

Eating the meat of the Peace Offering that was for the LORD

- Leviticus 7:20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be **cut off** from his people.

Prophecy: The Messiah would be killed:

- Daniel 9:26 And after threescore and two weeks shall **Messiah** be **cut off**, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

10. “a statute [תָּקַן] for ever [עַל־עַד- ‘ôlām]” (vs. 31) – Day of Atonement – found 22x

- The KJV translates Strong's H2708: **statue** (77x), ordinance (22x), custom (2x), appointed (1x), manners (1x), rites (1x).
- The KJV translates Strong's H5769: **ever** (272x), everlasting (63x), old (22x), perpetual (22x), evermore (15x), never (13x), time (6x), ancient (5x), world (4x), always (3x), always (2x), long (2x), more (2x), never (with H408), *miscellaneous* (6x).

1. The words are first found in the Passover Feast:

- Exodus 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an **ordinance for ever**.

This shows that the Passover was an annual event, but was fulfilled in Christ. (We will go into more detail later in the New Testament section.)

2. Aaron and his son's position as High Priest was to be a "perpetual statute".

- Exodus 29:9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and **the priest's office shall be theirs for a perpetual statute**: and thou shalt consecrate Aaron and his sons.

Again, this perpetual statute lasted till 70 AD. It will be brought back during the Millennial Kingdom.

- Zadok, King David, and Solomon's High Priest, and his lineage will be brought back in the Millennial Temple.
 - 2 Samuel 8:17 And **Zadok** the son of Ahitub, and Ahimelech the son of Abiathar, were the **priests**; and Seraiah was the scribe;

Analysis – Day of Atonement: Leviticus 23:26-32

2. Aaron and his son's position as High Priest was to be a "perpetual statute".

Note: Historical data show that the high priesthood remained in the Zadokite lineage from the time of Zadok until the rise of the Hasmoneans, around 167 BCE. (Zadok, www.Jewishvirtuallibrary.org)

- Ezekiel 43:19 And thou shalt give to the priests the Levites that be of the **seed of Zadok**, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

Jesus fulfills this priesthood through the lineage of Melchizedek, so the "perpetual statute" lasts a long time.

3. Aaron and his sons were to wash in the Bronze Basin, which was to be forever.

- Exodus 30:19 For Aaron and his sons shall wash their hands and their feet thereat:
- Exodus 30:21 So they shall wash their hands and their feet, that they die not: and **it shall be a statute for ever to them...**

Note: This “forever” only pertained to Aaron’s line, which did end by 167 BC but was brought back during the Millennial Kingdom.

We will stop here, as there are many other examples. We note these “statute for ever” deal with the Tabernacle, temple, and worship practices for Israel.

Analysis – Day of Atonement: Leviticus 23:26-32

11. “ye shall afflict your souls” vs. 32 – 2x – afflict.

12. “**a sabbath of rest**” ... “ninth day of the month at even, from even unto even, shall ye celebrate **your sabbath**” – vs. 32

- “**your**” **Sabbath** – We spoke of this in an earlier slide. It shows a distinct difference from the Sabbath that was the Lord’s Sabbath, and this personal one.

Other Bible Texts of the Day of Atonement – **Second Text** - Leviticus 16:1-34

Leviticus 16:1-4 And the LORD spake unto Moses **after the death of the two sons of Aaron**, when they offered before the LORD, and died; (2) And the LORD said unto Moses, Speak unto Aaron thy brother, that he **come not at all times into the holy place** within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. (3) Thus shall Aaron come into the holy place: with a **young bullock for a sin offering**, and a ram for a **burnt offering**. (4) He shall put on the **holy linen coat**, and he shall have the **linen breeches** upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

Analysis – 2nd text: Leviticus 16

13. “after the death of the two sons of Aaron” – (Vs. 1) – timing so God warned Aaron.

- Leviticus 16 occurs after the death of Aaron’s sons, Nadab and Abihu, who offered unauthorized fire before God (Leviticus 10).

14. Aaran was to “come not at all times into the holy place” – Vs. 2

- Moses was to warn Aaran, with the death of his two sons Nadab and Abihu for disobedience, now you will also experience that death if you come into God’s presence except on this day, the Day of Atonement.

Analysis – 2nd text: Leviticus 16

15. God “will appear in the cloud upon the mercy seat.” – Vs. 2

This was stated earlier:

- Exodus 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

The study or discussion of God meeting with the High Priest was covered in **File #16** – Temple Mount, Parts 1 and 2.

Key Reminder: Why did God appear only to the High Priest on the Day of Atonement? It answers the most important question after Adam and Eve were expelled from the Garden.

How could a Holy, Righteous, Perfect God have a relationship with sinful, fallen man? KEY: God wants a relationship with you.

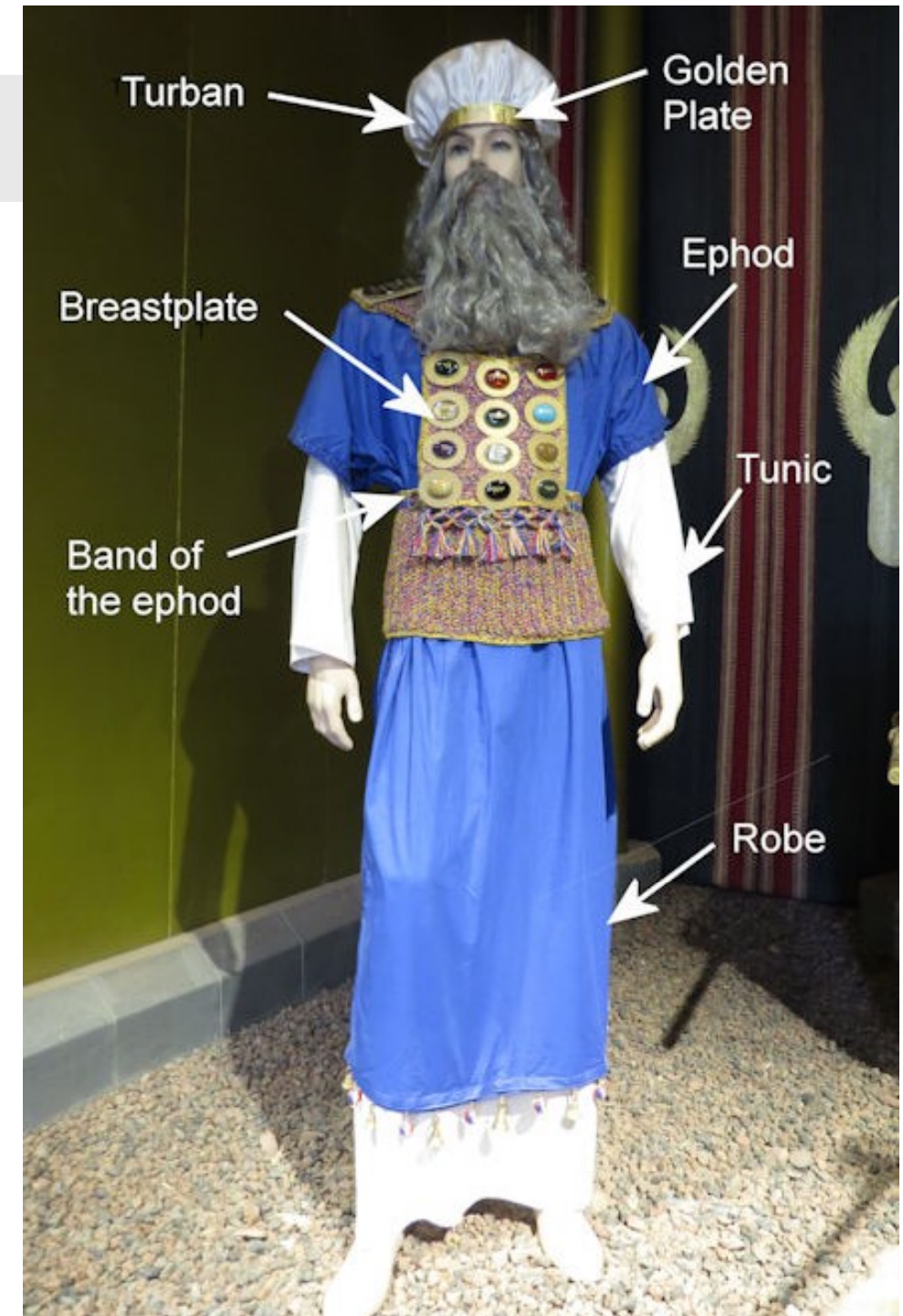
Analysis – 2nd text: Leviticus 16

16. “a young bullock for a **sin offering**, and a ram for a **burnt offering**” – Vs. 3

- Sin offering – Thanking God for His forgiveness of unknown sins
- Burnt offering – Thanking God for salvation

17. Aaron was to wear “holy linen coat... linen breeches... girded with a linen girdle... ..linen mitre” – Vs. 4

18. Aaron was to “wash his flesh in water” – Vs. 4



Other Bible Texts of the Day of Atonement – Second Text - **Leviticus 16:1-34**

Leviticus 16:5-9 And he shall take of the congregation of the children of Israel **two kids of the goats for a sin offering**, and **one ram for a burnt offering**. (6) And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, **and for his house**. (7) And he shall take the **two goats**, and **present them before the LORD** at the door of the tabernacle of the congregation. (8) And Aaron shall cast lots upon the two goats; **one lot for the LORD**, and the other lot for the **scapegoat**. (9) And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a **sin offering**.

Analysis – 2nd text: Leviticus 16

19. Aaron was to take from the “congregation [קָהָל] of the children of Israel” to offer:

- “two kids of the goats for a **sin offering**”
- “one ram for a **burnt offering**” – (vs. 5)

20. “bullock of the sin offering” – (vs. 6) – for himself and his house.

21. “Aaron shall cast lots upon the two goats” (vs. 8)

22. “one lot for the LORD” (vs. 8)

23. It was a sin offering: “other lot for the **scapegoat**” - (vs. 8)

- Scapegoat - [זָרֵקֵן – root - זָרַקְתָּ *ăzā’zē*] – Noun – Proper Name
 - It is found only in Leviticus 16 – 4x in three verses.

Eastern Gate History:

The Mishnah speaks of a **causeway** that led out of the Temple Mount eastward over the Kidron Valley to the **Mount of Olives**. (*Parah* 3:6; *Middot* 1:3).

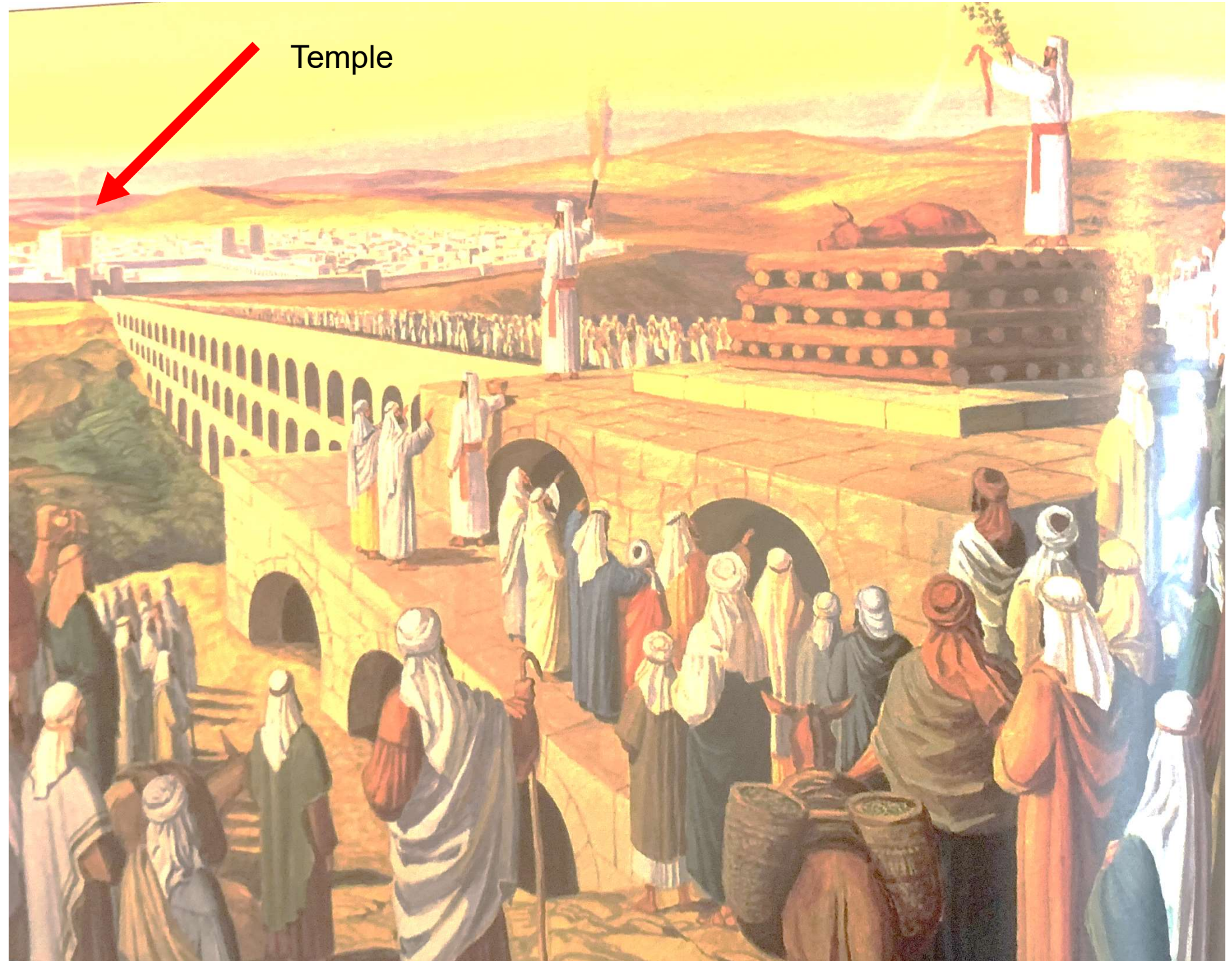
- R Eliezer – Disputed a “causeway.” It was a marble pillar over which cedar boards had been laid, used by the High Priest and his entourage (*Tosefta Parah* 3:7 – Late 2nd century)

Note: The Mishnah is the first major written collection of the Jewish **oral traditions** (Oral Torah). It is also the **first major work** of rabbinic literature. (3rd century CE). We will discuss the Mishnah in more detail a few slides later.

Artist's impression of the sacrificial ceremony of the Red Heifer and the "causeway" described in the Mishnah.

- Picture from the Temple Institute, Jerusalem

It is a bridge leading from the Eastern Gate to the Mount of Olives.



Eastern Gate History:

It was **not used by the masses** to enter the Temple Mount, but reserved only for the High Priest and helpers when:

1. Taking out the **Red Heifer** – Numbers 19
2. **Scapegoat on the Day of Atonement** – Leviticus 16; 23

Scapegoat - [לְעִזָּאזֵל – root - עִזָּאזֵל - *ăzā'zēl*]

A *fascinating* rabbinical story found in the Mishna, the first written commentary, dating back to the years 30-70 AD.

- The *Mishna* [מִשְׁנָה – It means to “study by repetition” or literally repeat] is the earliest rabbinic interpretation of the biblical commandments.
- It is a collection of the Oral Laws that were later **written down** and, in 200 AD, were adjusted or updated by Rabbi Judah ha-Nasi.



Oral Law

According to Chabad.com, they were:

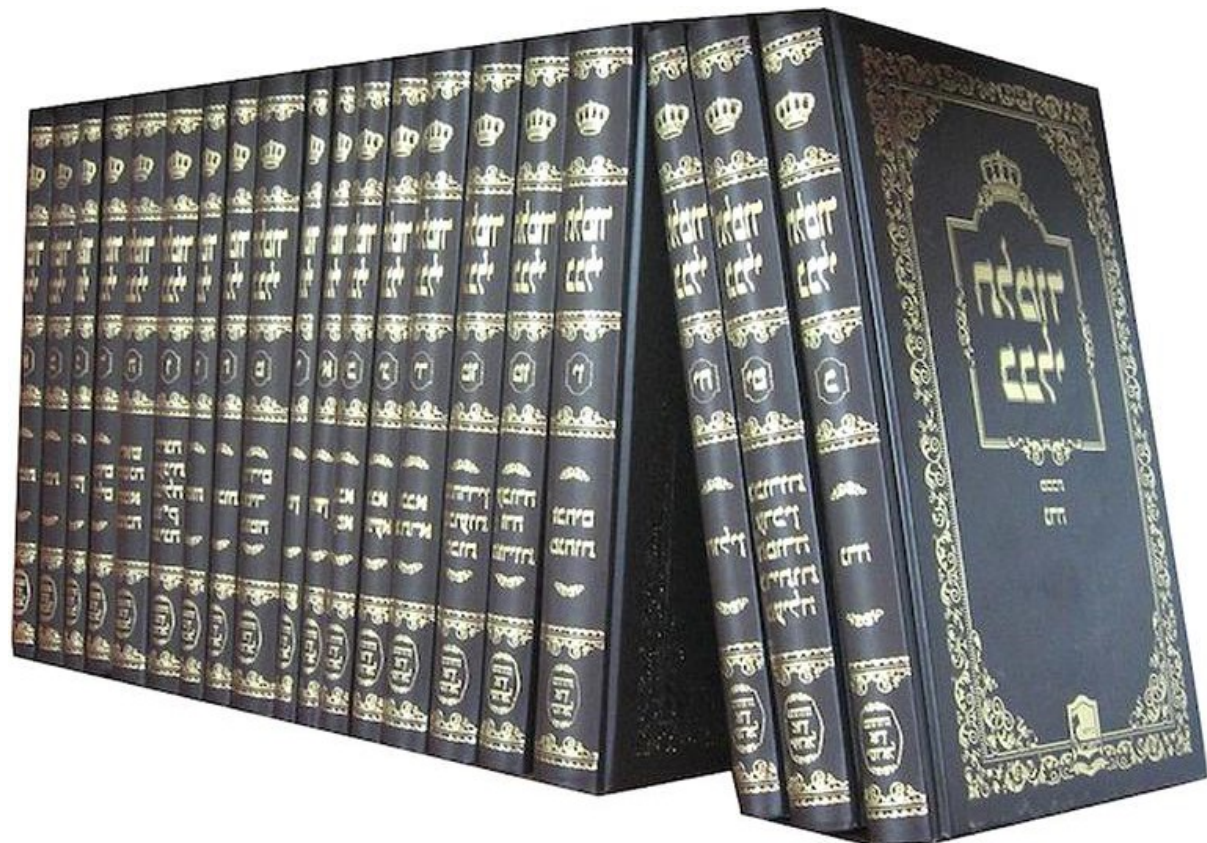
- “The Oral Law includes all that **Moses** learned from G-d by heart which he **did not write down**, but transmitted **orally** to his successors. This tradition passed on from generation to generation.”
 - Today, it is the foundation of Rabbinical teachings, and its status is equal if not elevated above the Bible itself.

Oral Law – According to *rabbinical* teachings –

- Moses received the 10 Commandments at Mt Sinai.
 - God also gave to Moses “orally” the understanding of what was written.
 - They view these ***verbal*** instructions as being handed down – Moses, Joshua, Judges, and Prophets **in perfect** revelation.
 - It was ultimately written down in the Talmud (“learning”), which consists of the Mishna and Gemara.

Talmud

Oral Law written down



Oral Law: Two Commentaries:

1. **Mishnah** – From Moses (Ezra) to 200 AD

2. **Gemara** – Additional teaching – 200 AD

Different groups later compiled both writings:

Jerusalem (350-400 AD)

Babylonian (500 AD)

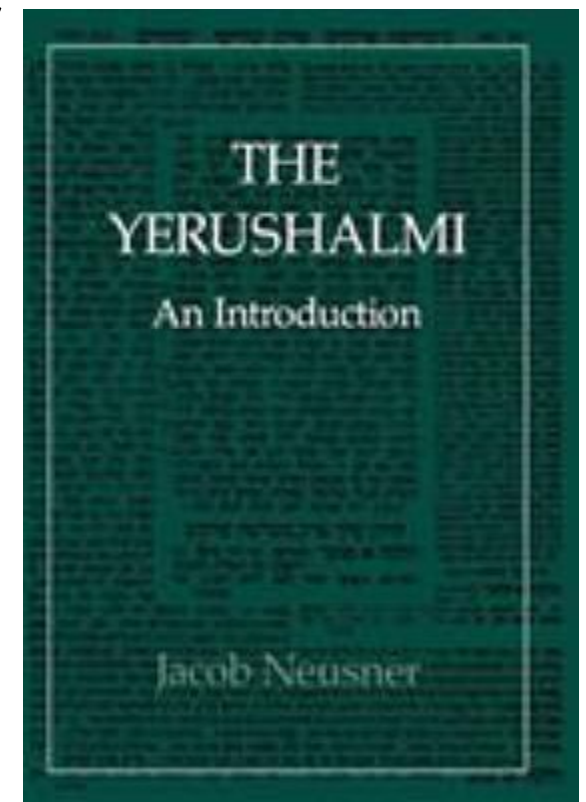
Scapegoat - [לְעִזָּאִיל – root - עִזָּאִיל - āzā'zē/]

Rabbi Judah ha-Nasi's purpose was to preserve the **Oral Laws** (or, as the rabbis view it, the **Oral Torah**).

Now, the story in the Mishnah states this.

On the **Day of Atonement**, the High Priest would divide a thread of crimson wool and tie one half to the Temple door and the other half to the horn of the scapegoat. If the scarlet thread on the Temple door turned white after offering, it indicated that their sins were forgiven.

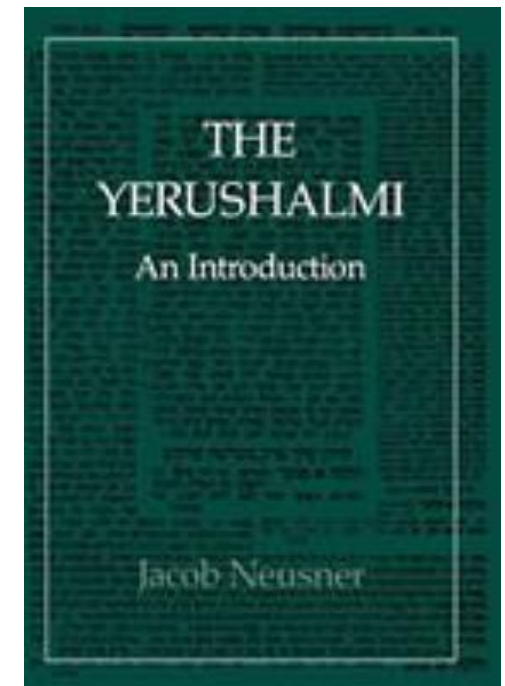
Jacob Neusner, *"The Yerushalmi,"* p.156-157, writes that the *Talmud* speaks of several events that happened each year from 30 AD to 70 AD on the Day of Atonement. That places this story near the time of the death of the Messiah (c. 28 AD)



Scapegoat - [לְעִזָּאִיל – root - עִזָּאִיל - āzā'zē/]

Four Events that happened each year (**30-70 AD**) on the Day of Atonement from the Talmud as told by Jacob Neusner.

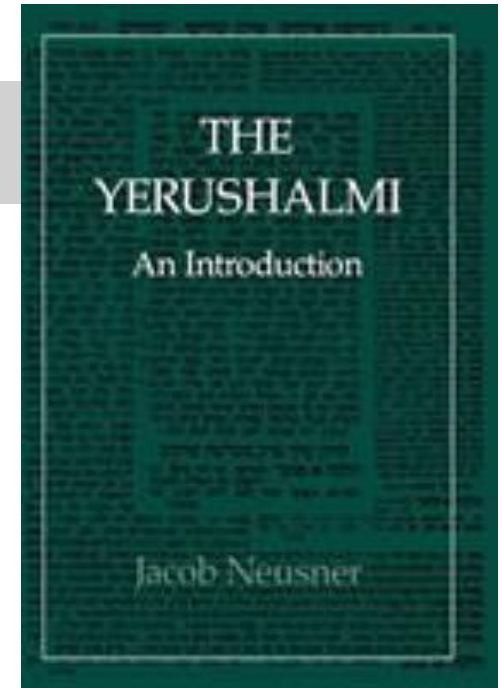
1. The lot for Yahweh's goat would **always** come up in the **left** hand. They thought it was a good sign if it came up in the right hand.
2. The scarlet thread on the Temple door **stopped turning white**.
3. The Westernmost light on the Temple Menorah would **not** stay lit.
4. The Temple doors would **open by themselves**.



Scapegoat - [לְעִזָּאֵל – root - עִזָּאֵל - āzā'zē/]

We read in the Jerusalem *Talmud*:

- “**Forty years** before the destruction of the Temple, the **western light went out**, the **crimson thread remained crimson**, and the **lot for the Lord always came up in the left hand**. They would close the **gates** of the Temple by night and get up in the morning and **find them wide open**” (Jacob Neusner, “*The Yerushalmi*,” p.156-157).

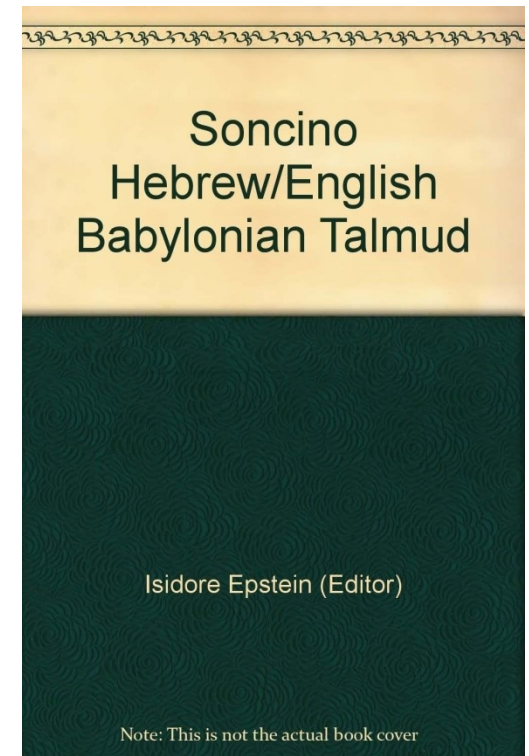


Scapegoat - [לְעִזָּאֵיִל – root - עִזָּאֵיִל - *ăzā'zēl*]

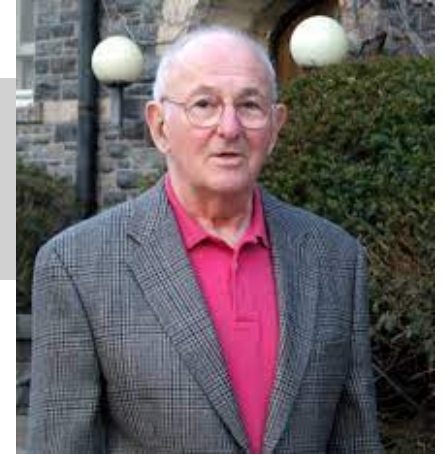
A similar passage in the Babylonian *Talmud* states:

- “Our rabbis taught: During the last forty years before the destruction of the Temple the lot [‘For the Lord’] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the *Hekel* [Temple] would open by themselves” (Soncino version, “*Yoma*” 39b).

Since both *Talmuds* (Jerusalem/Babylonian) recount the same information, this indicates the widespread Jewish community accepted the knowledge of these events.



Who was Jacob Neusner? 1932 –2016 - https://en.wikipedia.org/wiki/Jacob_Neusner



An American academic scholar of Judaism.

- One of the most published authors in history, having written or edited more than 900 books.
- He graduated from Harvard University (1953) and his Master's from Jewish Theological Seminary of America (1960), where he was ordained as a Conservative rabbi.
- Neusner's research centered on rabbinic Judaism of the Mishnaic and Talmudic eras.
- He explored Judaism among other religions. His *A Rabbi Talks with Jesus* attempts to establish a Judaic-Christian interchange.
 - It earned the praise of Pope Benedict XVI and the nickname "The Pope's Favorite Rabbi".

Scapegoat - [לְעִזָּאֵזַל – root - עִזָּאֵזַל - *ăzā'zēl*]

Two deeper explanations:

1. The random choosing of the “lot” (stones – one black – left hand and one white – right hand) was cast on the Day of Atonement.
 - The lot determined which goat would be “for the Lord” (white stone) and which was the “*Azazel*” or “scapegoat” (black stone).
 - Before AD 30, the high priest picked was a mix of either color.
 - Starting in AD 30, the high priest picked the black stone first each time! There would have been long odds of this happening!

The lot for *Azazel* came up **40 times in a row from AD 30 to AD 70!**

- This was seen as something supernatural that had changed in this *Yom Kippur* ritual.

Scapegoat - [לְעִזָּאֵל – root - עִזָּאֵל - *ăzā'zēl*] – The **second** event.

A crimson strip of cloth was tied to the *Azazel* goat and to the Temple door.

- Each year, the red cloth on the Temple door turned white as if to signify that the atonement of another *Yom Kippur* was **acceptable** to the Lord.

According to these Rabbinical commentaries, this continued each year until 30 AD.

- After 30 AD, the cloth remained **crimson each year until the time of the Temple's destruction (70 AD)**.

The Day of Atonement had Israel confessing its sins as the High Priest placed the nation's sin ceremonially on the *Azazel* goat.

Scapegoat - [לְעִזָּאֵל – root - עִזָּאֵל - *ăzā'zēl*] – The **second** event.

The Day of Atonement had Israel confessing its sins as the High Priest placed the nation's sin ceremonially on the *Azazel* goat.

- It would be led into the wilderness, and at its death, the nation's sin was forgiven.
- The red color on the cloth represented sin; changing to white confirmed the forgiveness.

While there was no biblical requirement to place the red cloth on the *Azazel* goat, in typical rabbinical fashion, they used Isaiah 1:18 as their basis.

- Isaiah 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Scapegoat - [לְעִזָּאֵיִל – root - עִזָּאֵיִל - āzā'zē/] – The **second** event.

So, what does this rabbinical story tell us?

Most Christians will argue that Jesus' death was the final sacrifice that God would accept.

Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

- Many Jewish believers today believe that the turning of the scarlet (red) ribbon to white would have been around the time of Jesus' death.
- It is thought, therefore, that it was illustrating to the Jewish people that God was no longer accepting their animal sacrifices.

On the other hand, the rabbis will argue that it was the **sin of the people of Israel** that caused this to happen, as the 40 years were tied to the High Priest's death - Shimon HaTzaddik.

Oral Laws??? – No Historical Evidence - Problems

No mention of Oral Laws in:

- **Old Testament** – None of the late writers, like Isaiah, mentions it.
 - Anything other than God's Word is spoken in a negative light.
 - Isaiah 29:13-14 Wherefore the Lord said, Forasmuch as **this people** draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the **precept of men**:
(14) Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: **for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.**
- **Babylonian scrolls** – 6th Century BC never mention it.
- **Dead Sea Scrolls** and all writings from 200 BC never mention it.

Other Bible Texts of the Day of Atonement - Second Text - **Leviticus 16:1-34**

Leviticus 16:10-14 But the goat, on which the lot fell to be the **scapegoat, shall be presented alive before the LORD, to make an atonement with him**, and to let him go for a **scapegoat into the wilderness.** (11) And Aaron shall bring the **bullock of the sin offering**, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: (12) And he shall take a **censer full of burning coals of fire from off the altar before the LORD**, and his hands full of sweet incense beaten small, and bring it within the vail: (13) And he shall **put the incense upon the fire before the LORD**, that the **cloud of the incense may cover the mercy seat** that is upon the testimony, that he die not: (14) And he shall take of the **blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward**; and before the **mercy seat** shall he sprinkle of the blood with his finger **seven times.**

Analysis – 2nd text: Leviticus 16

24. “scapegoat, shall be presented alive before the LORD, to make an **atonement** with him” (vs. 10)

- We cover this teaching in File #50 – Pt. 1, slide 76-83. But let me leave the concluding illustration that explains what we are saying.

Illustration: When you buy a CD (certificate of deposit), the bank **guarantees** a specific interest rate for a certain period (e.g., 6 months, 12 months, etc.). The interest is not given till the appointed time. Abraham and the Old Testament saints deposited their faith in the bank of grace through the blood of animals and, on that basis, received the guarantee (Hebrew verb: imperfect sense open-ended) of forgiveness that came through Christ's death.

- In contrast to the stock market, which might go up or down (works!)

25. “scapegoat into the wilderness” (vs. 10)

Analysis – 2nd text: Leviticus 16

28. “blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward” (vs. 14)

29. “before the mercy seat shall he sprinkle of the blood with his finger seven times” (vs. 14)

Other Bible Texts of the Day of Atonement - Second Text - **Leviticus 16:1-34**

Leviticus 16:15-19 Then shall **he kill the goat of the sin offering, that is for the people**, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and **sprinkle it upon the mercy seat, and before the mercy seat**: (16) And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. (17) **And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out**, and have made an atonement for himself, and for his household, and for all the congregation of Israel. (18) And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of **the blood of the goat, and put it upon the horns of the altar round about**. (19) And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the **uncleanness of the children of Israel**.

Analysis – 2nd text: Leviticus 16:15-19

30. “sprinkle it upon the mercy seat, and before the mercy seat”
(vs. 17)

31. “And there shall be no man in the tabernacle of the congregation when he goeth in to make an **atonement** in the holy place, until he come out” (vs. 17)

32. “the **blood** of the goat, and put it upon the **horns of the altar** round about” (vs. 18)

33. “sprinkle of the blood upon it with his finger **seven** times, and cleanse it, and hallow it from the **uncleanness of the children of Israel** (vs. 19)

Other Bible Texts of the Day of Atonement - Second Text - **Leviticus 16:1-34**

Leviticus 16:20-23 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, **he shall bring the live goat: (21) And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: (22) And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. (23) And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:**

Analysis – 2nd text: Leviticus 16:20-23

34. “he shall bring the live goat: (21) **And Aaron shall lay both his hands upon the head of the live goat**, and confess over him **all the iniquities** of the children of Israel, and **all** their **transgressions** in **all** their **sins**, **putting them upon the head of the goat**, and shall send him away by the hand of a fit man into the **wilderness**” (vs. 20-21)

35. “And the goat shall bear upon him **all** their **iniquities**” (vs.22)

This sets the Old Testament foundation that the Messiah would bear our iniquities, our sins, as they are **placed on Him!**

- Isaiah 53:5-6 But he was wounded for our transgressions, **he was bruised for our iniquities**: the chastisement of our peace was upon him; and with his stripes we are healed. (6) All we like sheep have gone astray; we have turned every one to his own way; **and the LORD hath laid on him the iniquity of us all.**

Analysis – 2nd text: Leviticus 16:20-23

35. “And the goat shall bear upon him **all** their **iniquities**” (vs.22) This sets the Old Testament foundation that the Messiah would bear our iniquities, our sins, as they are **placed on Him!**
- 1 Peter 2:24 Who his own self **bare our sins in his own body** on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.
 - John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, **which taketh away the sin of the world.**
 - Romans 5:9 Much more then, being now justified by his blood, **we shall be saved from wrath through him.**

Analysis – 2nd text: Leviticus 16:20-23

35. “And the goat shall bear upon him **all** their **iniquities**” (vs.22)

- Galatians 1:4 **Who gave himself for our sins**, that he might deliver us from this present evil world, according to the will of God and our Father:
- Colossians 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, **nailing it to his cross**;
- 2 Corinthians 5:21 **For he hath made him to be sin for us**, who knew no sin; that we might be made the righteousness of God in him.
- Ephesians 1:7 In whom we have **redemption through his blood**, the forgiveness of sins, according to the riches of his grace;

36. “Aaron shall come into the tabernacle of the congregation, and shall **put off** the **linen garments**, which **he put on when he went into the holy place**, and shall **leave them there**”
(vs. 23)

Leviticus 16:24-26 And he shall **wash his flesh with water in the holy place, and put on his garments, and come forth**, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. (25) And the fat of the sin offering shall he burn upon the altar. (26) And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

37. “wash his flesh with water in the holy place, and put on his garments, and come forth” (vs. 24)

Other Bible Texts of the Day of Atonement - Second Text - **Leviticus 16:27-30**

Leviticus 16:27-30 And the **bullock for the sin offering**, and the **goat for the sin offering**, whose **blood was brought in to make atonement in the holy place**, shall one carry forth **without the camp**; and they shall burn in the fire their skins, and their flesh, and their dung. (28) And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. (29) And this shall be a **statute for ever unto you**: that in the **seventh month, on the tenth day of the month**, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: (30) **For on that day shall the priest make an atonement for you**, to cleanse you, that **ye may be clean from all your sins before the LORD**.

Analysis – 2nd text: Leviticus 16:27-30

38. “bullock for the **sin offering**, and the goat for the **sin offering**, whose **blood** was brought in to make **atonement** in the holy place” (vs. 27)

39. “shall one carry forth without the camp” (vs. 27)

- Hebrews 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are **burned without the camp**.

Who lived “without the camp”? Lepers or those who had contact with the dead, were required to stay until purified.

- Leviticus 13:46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

40. **statute for ever unto you**: that in the seventh month, on the tenth day of the month (vs. 29)

41. “do no work at all, whether it be one of your own country, or a stranger that sojourneth among you” (vs. 29)

42. **For on that day shall the priest make an atonement for you** to cleanse you, that **ye may be clean from all your sins before the LORD**. (vs. 30)

Other Bible Texts of the Day of Atonement - Second Text - Leviticus 16:31-34

Leviticus 16:31-34 It shall be a **sabbath of rest unto you**, and ye shall afflict your souls, by a **statute for ever**. (32) And the **priest, whom he shall anoint**, and whom he shall consecrate to minister in the priest's office in his father's stead, **shall make the atonement**, and shall put on the linen clothes, even the holy garments: (33) And he shall make an **atonement for the holy sanctuary**, and **he shall make an atonement for the tabernacle of the congregation**, and for the **altar**, and he shall make an **atonement for the priests, and for all the people of the congregation**. (34) And this shall be an **everlasting statute unto you**, to make an **atonement for the children of Israel for all their sins once a year**. And he did as the LORD commanded Moses.

Analysis – 2nd text: Leviticus 16:31-34

43. “sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever” (vs. 31)

44. “priest, whom he shall anoint...shall make the atonement” (vs. 32)

45. “atonement for: (vs, 33)

- holy sanctuary,
- tabernacle of the congregation
- altar
- priests
- for **all** the people of the congregation.”

46. “everlasting statute” (vs. 34)

47. “atonement for the children of Israel for all their sins **once a year**” (vs. 34)

Other Bible Texts of the Day of Atonement – **Third Text** – Leviticus 25:8-12

Leviticus 25:8-12 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.**

(10) And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. (11) A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. (12) For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

Other Bible Texts of the Day of Atonement – **Fourth** Text – Numbers 29:7-11

Numbers 29:7-11 And ye shall have on the **tenth day of this seventh month an holy convocation**; and ye shall **afflict your souls: ye shall not do any work therein**: (8) But ye shall offer a **burnt offering** unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: (9) And their **meat offering** shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, (10) A several tenth deal for one lamb, throughout the seven lambs: (11) One kid of the goats for a **sin offering**; beside the **sin offering of atonement**, and the continual **burnt offering**, and the **meat offering** of it, and their **drink offerings**.

Analysis – **Fourth** Text – Numbers 29:7-11

48. “tenth day of this seventh month an **holy convocation**” (vs. 7)

49. “afflict your souls: ye shall not do any work” (vs. 7)

50. “But ye shall offer...”

- “burnt offering” (vs. 8)
- “meat offering” (vs. 9)
- “sin offering of **atonement**” (vs. 11)
- “drink offerings” (vs. 11)