

**PERTH BIBLE CLASS
OCTOBER TO DECEMBER 2003**

STUDIES IN THE FEASTS OF JEHOVAH

**NO 6 THE DAY OF ATONEMENT
(YOM KIPPUR)**

READING : LEV 23 V 26 - 32 AND CH 16.

NOTE - Fixed day v 27 "tenth day of this seventh month"
"Sabbath of rest" v 32. If the date did not coincide with an actual sabbath they would still treat this day as if it was the sabbath.

KEY FEATURES - v 27 "ye shall afflict your souls". Not clear what they would do to "afflict" their souls - possible a day of fasting.
v 32 "of rest" - no work would be done.

WORD MEANINGS - "Atonement" (x 48 in this book) To cover - Hebrew Kaphar pronounced Kawfar. Means to appease, cleanse, disannul, forgive, be merciful.

"afflict" - to chasten self, deal hardly with, to abase.

NOTE PENALTIES - v 29 any that did not afflict themselves were "cut off".
v 30 any who did work God "will destroy".

FUTURE APPLICATION - Israel's restoration at the return of the Lord Jesus to the earth at the end of the great tribulation. See Zech 14 v 1 - 4 His return and ch 12 v 9 - 14 their response. Also Isa 53. Only at that time do they look on Him whom they have pierced and "mourn for Him". Then there will be "a great mourning in Jerusalem". A day when they will afflict themselves.

PARALLEL TEACHING - Heb 9 v 24 - 28. Heb 10 v 12 v 19 - 22.

LESSONS FROM LEVITICUS CH 16.

v 1 **SETTING.** "after the death of the two sons of Aaron". This is a warning and although the event recorded takes place in ch 10 God here will first warn that he cannot be approached in the way we feel before He will give instruction as to how His people will approach Him. Other examples are Cain in Gen 4 and David with a new cart in 1 Sam 6. Neither were acceptable to God.

v 2 **FORBIDDING.** "come not at all" - this is a general prohibition on the nation. What a difference for us today - Heb 10 v 19 "Having therefore, brethren boldness to enter into the holiest by the blood of Jesus".

v 3 - 11 **ENTERING & BRINGING.** "Thus shall Aaron come... with". The High Priest came once a year so there was need for repetition yet we learn of the sacrifice of the Lord Jesus Christ "once in the end of the world hath he appeared to put away sin by the sacrifice of himself" Heb 9 v 26. "After he had offered one sacrifice for sins for ever" Heb 10 v 12. Sacrifices were to be brought - v 3 "young bullock for a sin offering and a ram for a burnt offering" v 5 "two kids of the goats for a sin offering and one ram for a burnt offering". (Note that the sin offering was compulsory but the burnt offering was voluntary.) v 6 makes it clear that Aaron in offering his bullock as a sin offering was "for himself, and for his house". The great contrast in the offering of the Lord Jesus is that it was all for us. Heb 7 v 26 "For such an high priest became us who is holy, harmless, undefiled, separate from sinners". We also find 1 Peter 2 v 22 "who did no sin" - 1 Cor 5 v 21 "who knew no sin" - 1

John 3 v 5 "in him is no sin".

Note also the **CLOTHING** that Aaron wore. v 4 "linen" occurs 4 times. This is associated with the tabernacle - see Exo 26 v 1. Also with Samuel see 1 Sam 2 v 18. But also to the Church in glory - see Rev 19 v 8 "to her was granted that she should be arrayed in fine linen clean and white : for the fine linen is the righteousness of saints".

Note also the **WASHING** that is recorded in v 4 and v 24,26 and 28. As an application to us today we note in John 13 the Lord Jesus speaks about the need to be washed (bathed) once but thereafter disciples learn that they need to have their feet washed as they continue to be contaminated in the world in which they lived.

v 12 - 19 **APPROACHING** - Note in this section 3 times the High Priest enters.

v 12 With "burning coals" and "incense beaten small" - appreciation of Christ. When Mary of Bethany made her offering "the house was filled with the odour" John 12 v 3.

v14 With the blood of the bullock (sin offering) - the merits of Calvary. In Heb 10 v 19 we enter "by the blood of Jesus".

v 15 With the blood of the slain goat (sin offering). These sin offerings covered firstly Aaron and his families sins then the sins of the people. We remember the completeness of the one sacrifice of the Lord Jesus Christ.

Note in Heb 9 v 24 - 28 The Lord Jesus "appears" three times.

v 20 - 22 **BEARING** - After the nations sins are confessed the scapegoat is led away bearing the sins of the people. In the work of Calvary we rejoice in blood shed also sins borne. Ref. Isa. 53 v 4 "he hath borne our griefs" v 5 "was upon him" v 6 "laid on him" v 11 "he shall bear" v 12 "he bare the sin". John 1 v 29 "which taketh (beareth) away the sin of the world" Heb 9 v 28 "to bear the sins of many".

Note the time - v 20 "when he had made an end". Lord Jesus cried "finished".

Note the place - v 21 "wilderness" v 22 "a land not inhabited" v 27 "without the camp"

All could be fitting descriptions of Calvary and the experience of the Lord Jesus there.

We sing : "How deep the father's love". "All the way to Calvary". "How dark was the night" The challenge - "**Let us go forth therefore unto him without the camp**" Heb 13 v 13