



CHRIST
Baptist Church
THE SECOND BAPTIST CHURCH OF
BURLINGTON, NEW JERSEY

THE FALL FEASTS OF ISRAEL

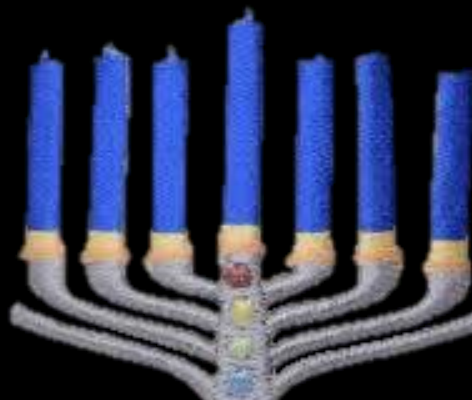
❖ Rosh Hashanah

❖ Yom Kippur

❖ Sukkot

❖ Hanukkah

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Yom Kippur

Finding at-one-ment with God

Early in the Genesis account it became evident that sin had a destructive impact on mankind's life and his relationship with God.

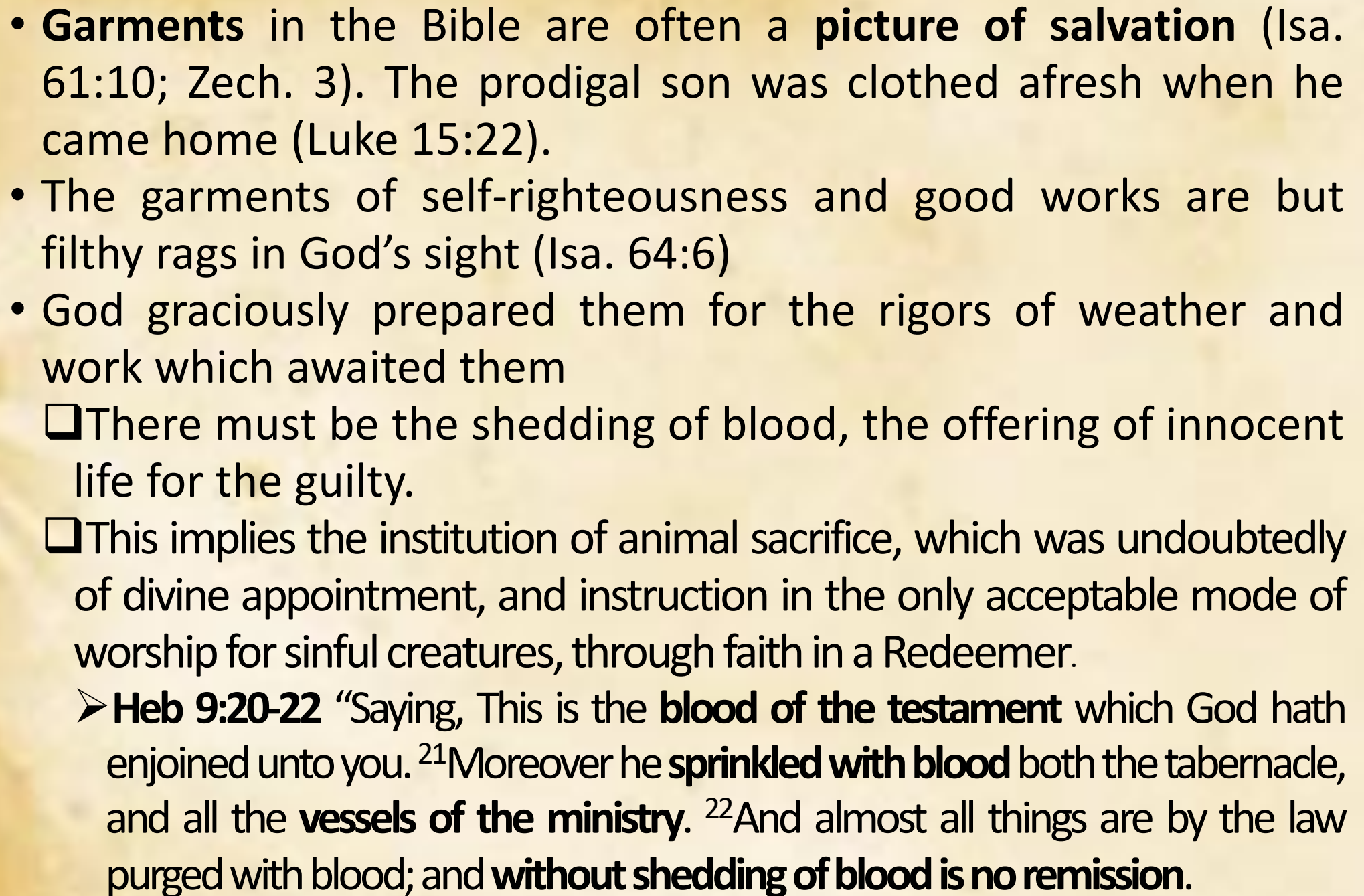
- Sin causes man to live a life that is just a shadow of the fulness of life he previously enjoyed when he had intimate fellowship with God.
- The full cost of Adam's sin is apparent: (a) an **unquiet conscience** (Gen 3:7–8), (b) **squabbles** with one's dearest spouse (v 12), (c) **pain** (v 16) (d) **drudgery of daily toil** (v 17–19) (e) **separation from the presence** of God and (f) ultimately **physical death** (Rom. 6:23)

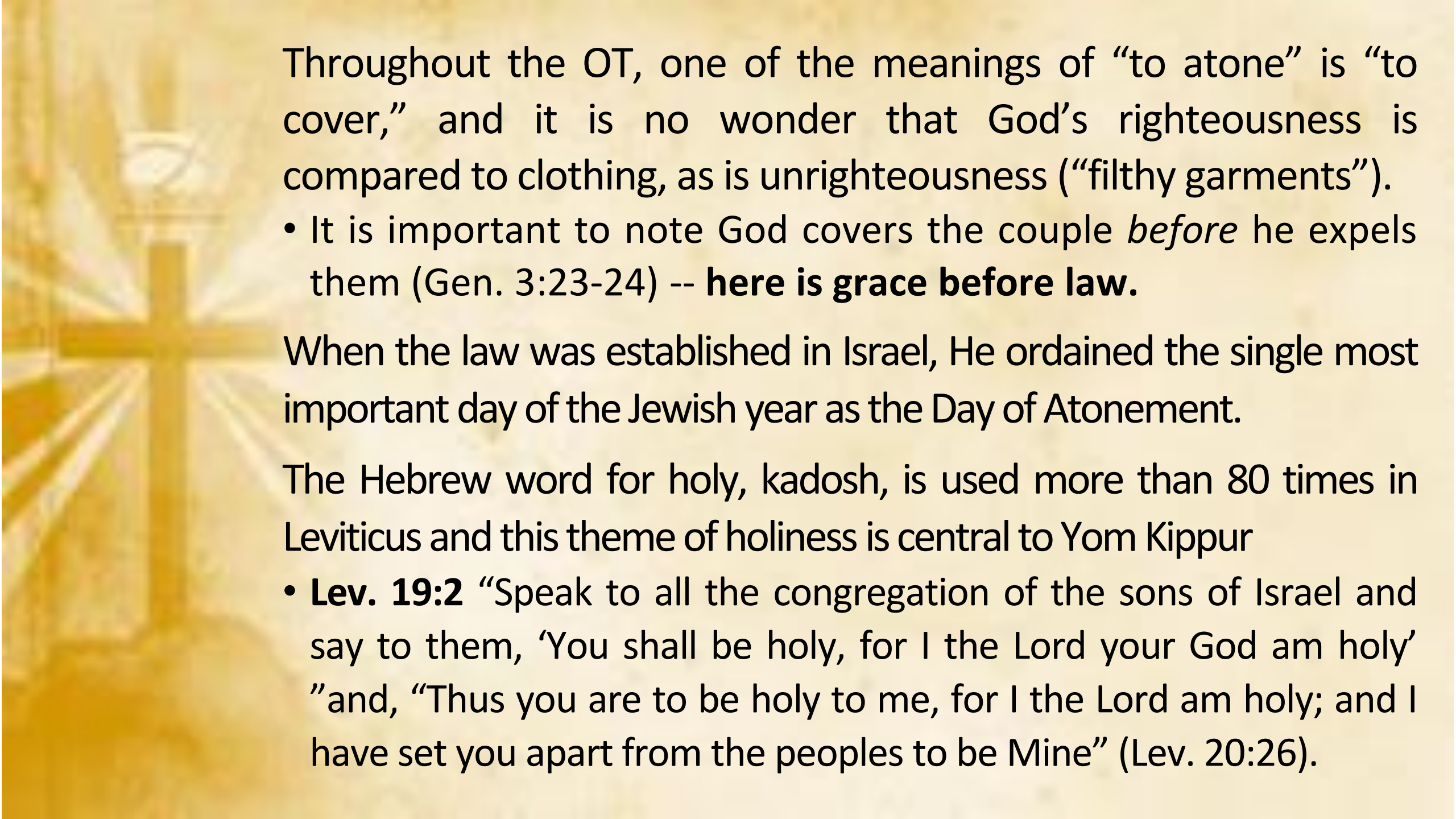
Although man's sin has was extensively consequential, yet Yahweh thought it of ultimate importance to restore that relationship.

- He ordained an activity of atonement to restore the breach with His prized creation

The Bible said that man's effort to cover his sin was replaced by God's sufficient covering -- **Genesis 3:21** "Also for Adam and his

if that's all right, I'll be glad to help you with that.

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- **Garments** in the Bible are often a **picture of salvation** (Isa. 61:10; Zech. 3). The prodigal son was clothed afresh when he came home (Luke 15:22).
 - The garments of self-righteousness and good works are but filthy rags in God's sight (Isa. 64:6)
 - God graciously prepared them for the rigors of weather and work which awaited them
 - ❑ There must be the shedding of blood, the offering of innocent life for the guilty.
 - ❑ This implies the institution of animal sacrifice, which was undoubtedly of divine appointment, and instruction in the only acceptable mode of worship for sinful creatures, through faith in a Redeemer.
 - **Heb 9:20-22** "Saying, This is the **blood of the testament** which God hath enjoined unto you. ²¹Moreover he **sprinkled with blood** both the tabernacle, and all the **vessels of the ministry**. ²²And almost all things are by the law purged with blood; and **without shedding of blood is no remission**.



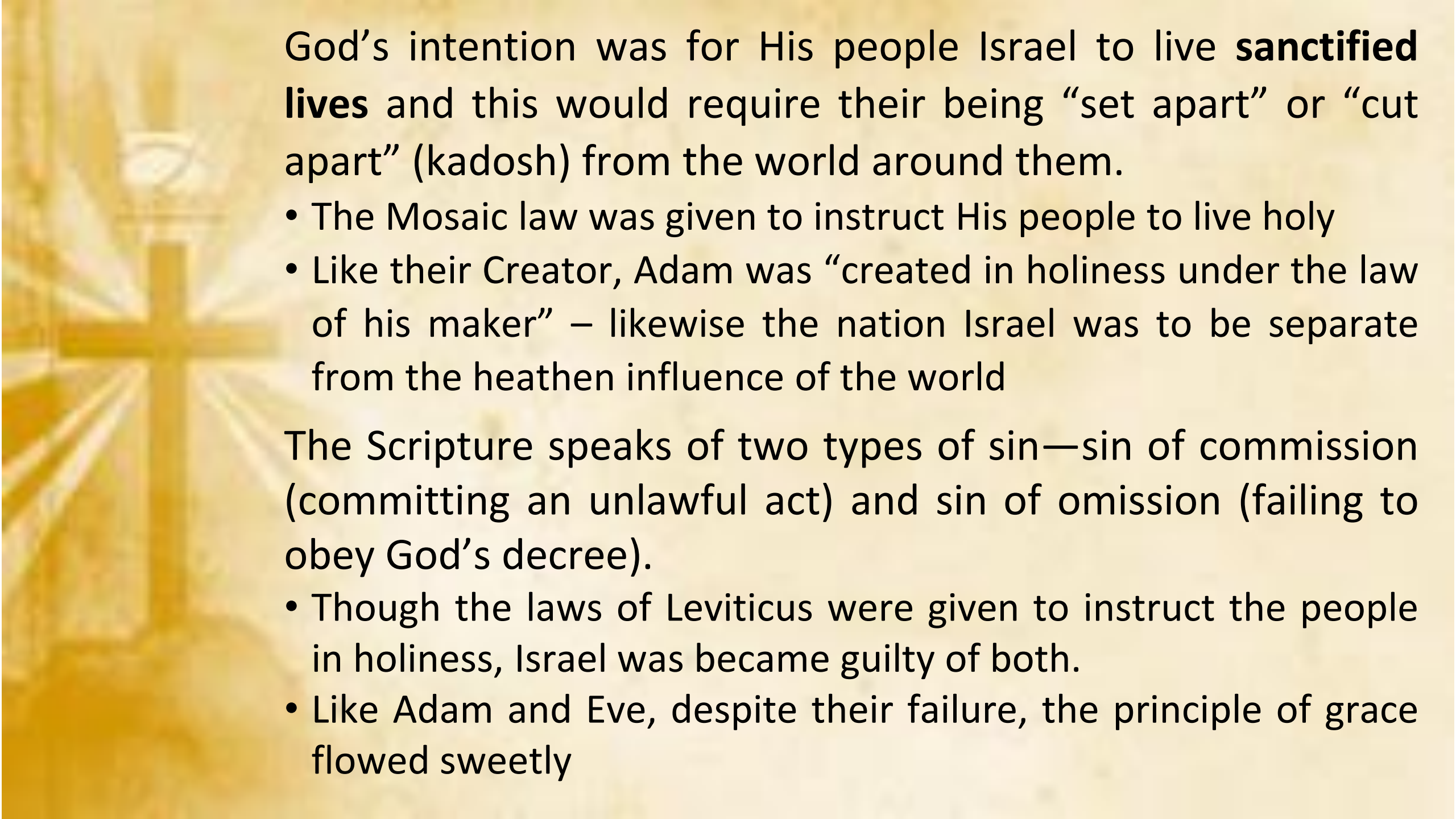
Throughout the OT, one of the meanings of “to atone” is “to cover,” and it is no wonder that God’s righteousness is compared to clothing, as is unrighteousness (“filthy garments”).

- It is important to note God covers the couple *before* he expels them (Gen. 3:23-24) -- **here is grace before law.**

When the law was established in Israel, He ordained the single most important day of the Jewish year as the Day of Atonement.

The Hebrew word for holy, kadosh, is used more than 80 times in Leviticus and this theme of holiness is central to Yom Kippur

- **Lev. 19:2** “Speak to all the congregation of the sons of Israel and say to them, ‘You shall be holy, for I the Lord your God am holy’ ”and, “Thus you are to be holy to me, for I the Lord am holy; and I have set you apart from the peoples to be Mine” (Lev. 20:26).

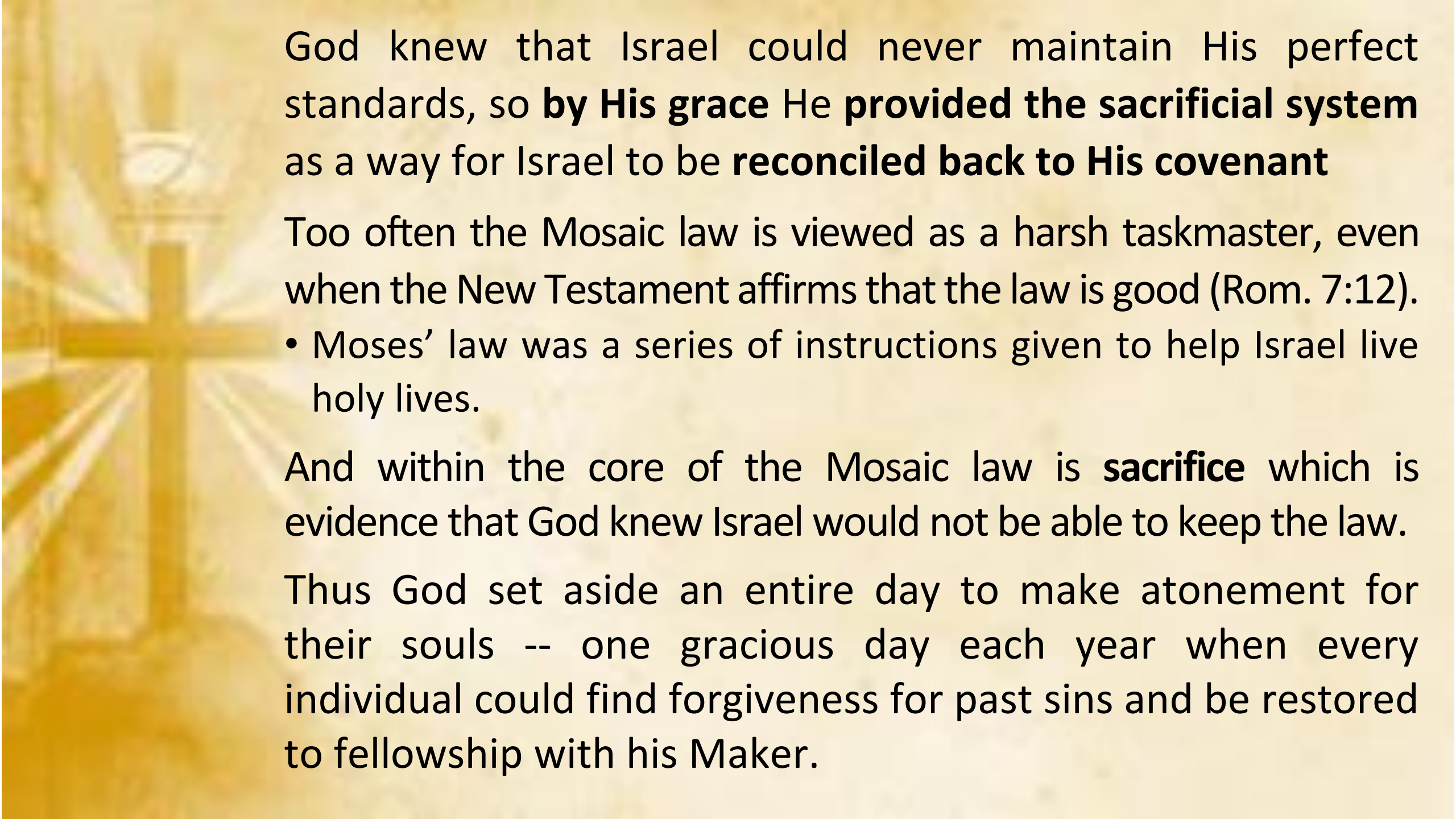


God's intention was for His people Israel to live **sanctified lives** and this would require their being “set apart” or “cut apart” (kadosh) from the world around them.

- The Mosaic law was given to instruct His people to live holy
- Like their Creator, Adam was “created in holiness under the law of his maker” – likewise the nation Israel was to be separate from the heathen influence of the world

The Scripture speaks of two types of sin—sin of commission (committing an unlawful act) and sin of omission (failing to obey God's decree).

- Though the laws of Leviticus were given to instruct the people in holiness, Israel was became guilty of both.
- Like Adam and Eve, despite their failure, the principle of grace flowed sweetly



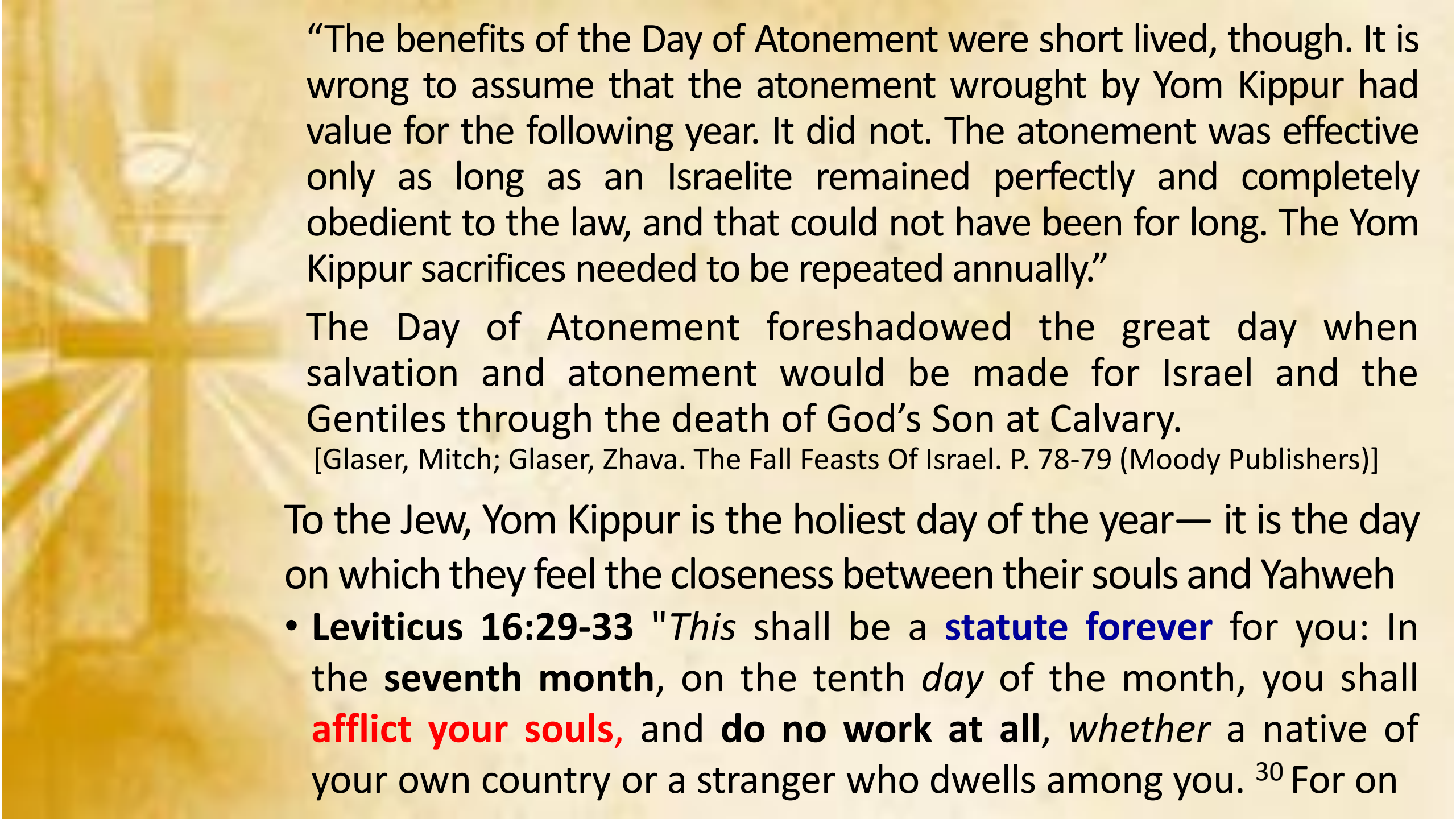
God knew that Israel could never maintain His perfect standards, so **by His grace** He **provided the sacrificial system** as a way for Israel to be **reconciled back to His covenant**

Too often the Mosaic law is viewed as a harsh taskmaster, even when the New Testament affirms that the law is good (Rom. 7:12).

- Moses' law was a series of instructions given to help Israel live holy lives.

And within the core of the Mosaic law is **sacrifice** which is evidence that God knew Israel would not be able to keep the law.

Thus God set aside an entire day to make atonement for their souls -- one gracious day each year when every individual could find forgiveness for past sins and be restored to fellowship with his Maker.



“The benefits of the Day of Atonement were short lived, though. It is wrong to assume that the atonement wrought by Yom Kippur had value for the following year. It did not. The atonement was effective only as long as an Israelite remained perfectly and completely obedient to the law, and that could not have been for long. The Yom Kippur sacrifices needed to be repeated annually.”

The Day of Atonement foreshadowed the great day when salvation and atonement would be made for Israel and the Gentiles through the death of God’s Son at Calvary.

[Glaser, Mitch; Glaser, Zhava. The Fall Feasts Of Israel. P. 78-79 (Moody Publishers)]

To the Jew, Yom Kippur is the holiest day of the year— it is the day on which they feel the closeness between their souls and Yahweh

- **Leviticus 16:29-33** "*This shall be a **statute forever** for you: In the **seventh month**, on the tenth *day* of the month, you shall **afflict your souls**, and **do no work at all**, *whether* a native of your own country or a stranger who dwells among you. ³⁰ For on*

- that day *the priest shall make atonement* for you, to cleanse you, that you may be clean from all your sins before the LORD. ³¹*It is a sabbath of solemn rest for you, and **you shall afflict your souls**. It is a **statute forever**.* ³²And **the priest**, who is **anointed and consecrated** to minister as **priest** in his father's place, **shall make atonement**, and **put on the linen clothes**, the holy garments; ³³then he **shall make atonement** for the **Holy Sanctuary**, and he **shall make atonement** for the **tabernacle of meeting** and for **the altar**, and he **shall make atonement** for the **priests** and for **all the people of the assembly**.

On the Day of Atonement you don't say, "Happy Yom Kippur" or "Merry Yom Kippur" because that is not the way the day is celebrated.

It was the **day to afflict the soul** because of sin -- It was mourning for sin.

This day was to be observed until the permanent and eternal sacrifice for sin came. It was fulfilled by Christ in His death.

There are some things in the text above which are striking because of their repetition:

a) Statute forever ('Ôlām) is mentioned twice

- ❑ The Jews typically divided time into two ages or worlds: 'Ôlām Ha-zeh -- "this age/ world" or 'Ôlām ha-ba "the age/ world to come,"
- ❑ While both 'ôlām (Heb) and aiōn (Greek) can mean "eternity," they can also be limited to a particular duration of time or "an age."
- ❑ In this context, we know that 'ôlām couldn't possibly be understood as "eternity," for when Jesus came this law was fulfilled.

b) Afflict your souls is mentioned twice

- ❑ Remember it was noted last week that the blowing of the Rosh Hashanah shofar (*trumpets*) taught **repentance and Yom Kippur taught redemption**

❑ Only the shedding of blood could give the people forgiveness and a new beginning.

❑ The Hebrew word afflict (*'ānâ*) carries with it the meaning of **chastening oneself** and **humbling oneself -- placing oneself under forced submission.**

❑ **Affliction** – *'ānâ* differs *ṣārār* which connotes restriction or binding; from *yāgâ* (the emotional side of distress; i.e. sorrow, grief); from *šāpal* (the objective state or condition of being low and/or humble); and from *kāna'* (implying submission to another's will)


[Theological Wordbook of the OT. Copyright © 1980 by The Moody Bible Institute of Chicago]

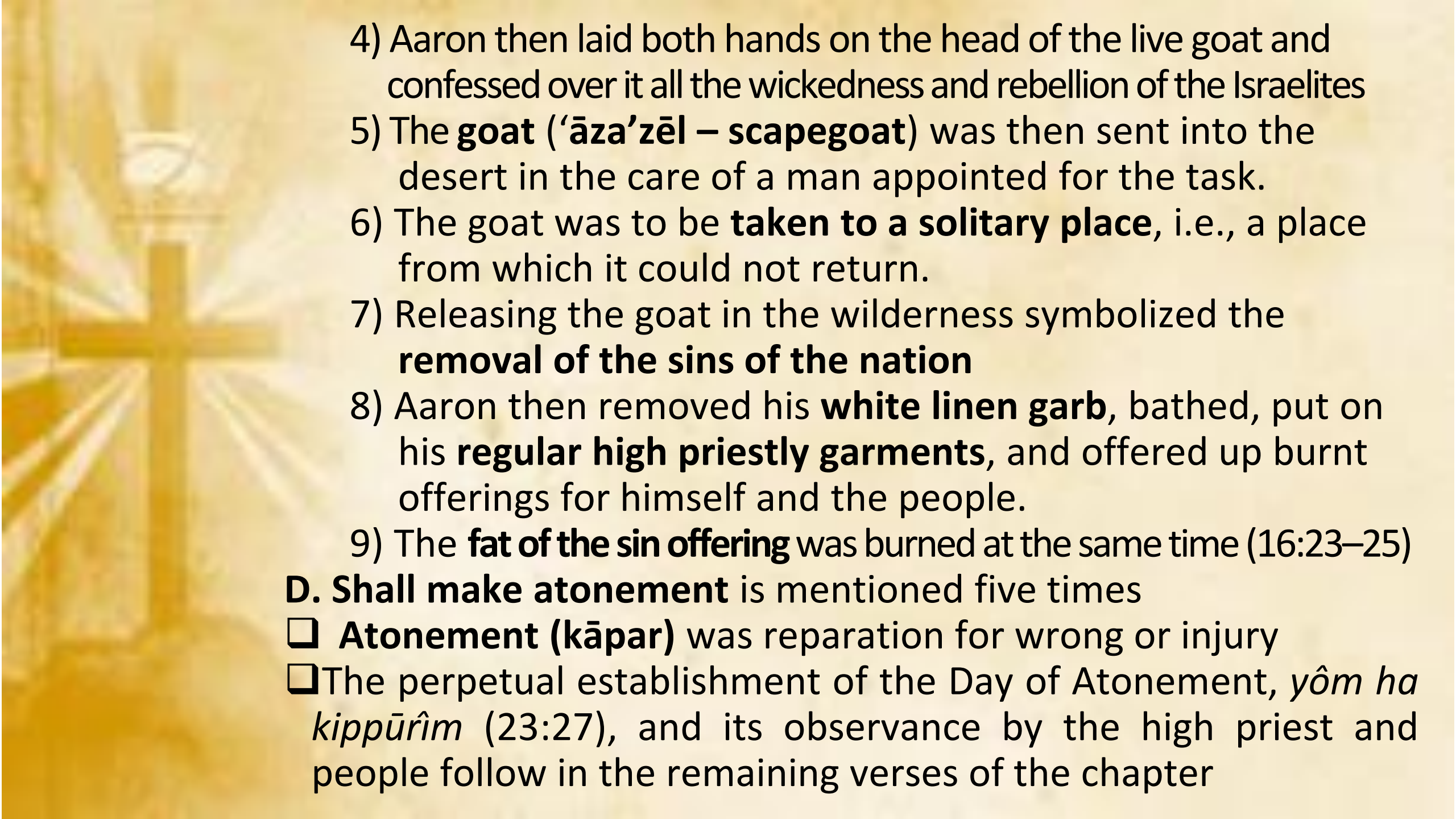
❑ What we have in Leviticus 16 is a **penitent self-inflicting inner pain** as a means of expressing contrition

c) **The priest and the nature of his work** is mentioned four times

❑ **V 30** *the priest shall make atonement for you, to cleanse you*

❑ **V 32** *the priest should be anointed (māshah) and consecrated (mâlê) to minister*

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- ❑ **V 32** the **priest** would be **part of the Aaronic priesthood** (*in his fathers place*)
 - ❑ **V 33** the **priests** shall **minister on behalf of all the people of the assembly**
 - ❑ No doubt the deaths of Nadab and Abihu (Lev. 10) must have put the fear of God into Aaron and the priests so that they wondered whether it was even safe to serve
 - ❑ God made it clear that the priests needed not be afraid to serve; and that only the high priest was to enter the holy of holies, and that only once a year on Yom Kippur
 - 1) Using the blood of both the bull and the goat, Aaron next made atonement for the bronze altar.
 - 2) The blood was applied to the horns of the altar and then sprinkled on it 7 times.
 - 3) This action consecrated the altar from the uncleanness of the Israelites (16:18–19).



4) Aaron then laid both hands on the head of the live goat and confessed over it all the wickedness and rebellion of the Israelites

5) The **goat** ('āza'zēl – **scapegoat**) was then sent into the desert in the care of a man appointed for the task.

6) The goat was to be **taken to a solitary place**, i.e., a place from which it could not return.

7) Releasing the goat in the wilderness symbolized the **removal of the sins of the nation**

8) Aaron then removed his **white linen garb**, bathed, put on his **regular high priestly garments**, and offered up burnt offerings for himself and the people.

9) The **fat of the sin offering** was burned at the same time (16:23–25)

D. Shall make atonement is mentioned five times

Atonement (kāpar) was reparation for wrong or injury

The perpetual establishment of the Day of Atonement, *yôm ha kippūrîm* (23:27), and its observance by the high priest and people follow in the remaining verses of the chapter

□ Four terms dominate the Hebrew vocabulary for atonement from the root *kipper*

1) *Kipper or (kāpar)* is the verb, overwhelmingly translated in the AV as “make atonement.” [used almost always to describe Israel’s animal sacrifices] (**Lev. 16:24**)

2) The noun *kōfer* is usually translated “ransom,” and is often used in non-sacrificial contexts (**Exd. 30:12**).

3) The noun *kippūrîm* is always translated “atonement,” and is used to describe either a particular sacrifice or the day of atonement (**Lev. 23:27**)

4) The noun *kappōret* describes the cover on the ark of the covenant; and is always translated “mercy seat.” (**Exd. 25:17**)

□ The entire ritual, imperfect and repetitive, tended only to make the devout long for the coming of the High Priest and Perfect Mediator who should, by one act, fulfill for all time all the requirements necessary to effect perfect reconciliation with the Father

The OT system of animal sacrifices has not usually been portrayed as an expression of God's grace and mercy.

The apostle John wrote, "For the Law was given through Moses; grace and truth were realized through Jesus Christ" (John 1:17).

- Some have interpreted this passage to mean that grace was nonexistent in the OT

But what is missing on the NT is the word atonement, for in Christ we have more than what **kāpar** afforded.

- In the NT we have **propitiation** (hilastērion; hilasmos = to appease the gods)—which includes **expiation [removal of guilt]** and **atonement [cleansing from sin]**

☐ **Rom 3:25** Whom God hath set forth to be a **propitiation** through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

- ❑ **I John 2:2** And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
- ❑ **I John 4:10** Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.

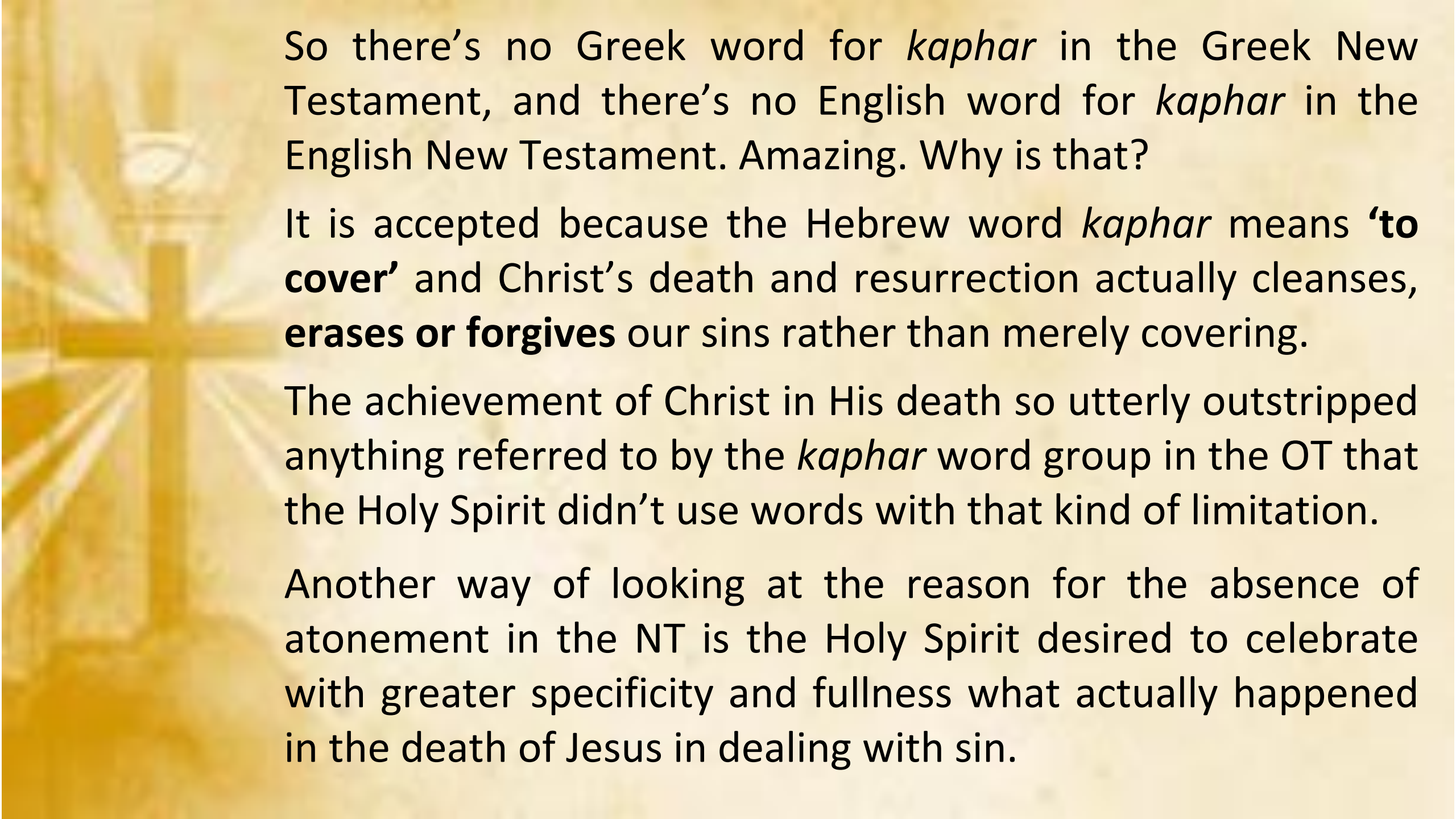
The English word *atonement* originally wasn't just a theological or biblical word; but rather referred to any **reconciliation of estranged parties** recommitting to oneness.

As applied to the redemptive work of Christ, *atonement* is variously used by theologians in the sense of reconciliation of relationship.

- The OT use of **kāpar** was not for covering just anything in general, but covering sin in particular

Despite the OT use of *atonement* over 100 times, it appears only once in Romans 5:11 and is not **hilastērion; hilasmos** but is **katallagē** which is translated as **reconciliation (Heb. 2:17)**

- The direct translation of **kāpar** in the LXX is **exhilaskomai** which does not appear in the NT



So there's no Greek word for *kaphar* in the Greek New Testament, and there's no English word for *kaphar* in the English New Testament. Amazing. Why is that?

It is accepted because the Hebrew word *kaphar* means '**to cover**' and Christ's death and resurrection actually cleanses, **erases or forgives** our sins rather than merely covering.

The achievement of Christ in His death so utterly outstripped anything referred to by the *kaphar* word group in the OT that the Holy Spirit didn't use words with that kind of limitation.

Another way of looking at the reason for the absence of atonement in the NT is the Holy Spirit desired to celebrate with greater specificity and fullness what actually happened in the death of Jesus in dealing with sin.

Rather than just repeating the idea “he covered it,” the Spirit used specific terms so we could see what is included in our propitiation. He uses the words:

- ***lytron*** (loo-tron) to draw out the ransom (to loosen; redemption price--Mark 10:45)
- ***apolutrōsis*** to get at the meaning of redemption (ransom in full--Eph. 1:7)
- ***[John 8:32 make or set – Lutroo (bail) – Apoluo (parole) – Eleutheroō (liberate; exempt)]***
- ***hilastērion*** to draw out propitiation (an expiatory; the lid of the Ark-- Rom. 3:25)
- ***katallassō*** to draw out the meaning of reconciliation (to change mutually -- Rom. 5:10)
- ***katharismos*** to draw out the meaning of purification for sins (purged; washing off -- Heb. 1:3)
- ***anapherō*** and ***thusias*** to show Christ’s offering of Himself as a sacrifice (Heb. 7:27)

- ***aphaireō*** (af-eye-reh-o) & ***periaireō*** (per-ee-eye-reh-o) to refer to taking away sins (Heb. 10:4, 11)
- ***dikaioō*** (dik-ah-yo-o) to get at justification (to regard as innocent -- Rom. 5:9)
- ***sōzō*** to get at simply saving us from our sins (make safe; deliver; protect -- Matt. 1:21)

What Christ has done is summed up in **I Thess. 5:9-10** “God has not destined us for *wrath*, but to obtain salvation through our Lord Jesus Christ, who *died for us* so that whether we are awake or asleep we might live with him.”

Without giving it a name, we are taught that the grace and truth expressed in the OT were fully realized when God, who is all grace and all truth, became incarnate and dwelt among men.

- Jesus Christ is God’s living example of the grace and truth foreshadowed in the OT
- God’s grace is demonstrated many times in the Hebrew Scriptures

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