

Day of Atonement
FAIRVIEW TEXAS CHURCH OF GOD
October 8, 2011

First, I will cover a few notes as a reminder about the Day of Atonement, which is also known as Yom Kippur:

- There are 6 fast days in the Jewish calendar.
 - The fast days have one common aim: to bring people to introspection and to repentance.
 - Yom Kippur is the only Torah-decreed fast day. Those called Sages, in memory of specific historic events, instituted all the others.
- On Yom Kippur ... there are five **prohibitions**:
 - 1. Eating and drinking;
 - 2. Applying lotions to the body;
 - 3. Washing (except for the minimum needed by Jewish law, as when one wakes and after going to the bathroom);
 - 4. Wearing shoes that contain leather; and
 - 5. Sexual relations.
 - ***Matthew 6***
 - 16 "Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward.
 - 17 "But you, when you fast, anoint your head and wash your face,
 - 18 "so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly.
- Yom Kippur is the last of the Ten Days of Repentance that begin with Rosh Ha-Shanah (Trumpets). It is the most solemn day of the Jewish year. In regard to Yom Kippur, the Torah states, "On the seventh month, on the tenth day of the month, you shall afflict your souls" (Lev. 16.29). For the Jews, the fast begins just before sunset on the day before Yom Kippur, and extends to nightfall on the night following Yom Kippur, for a total of about 25 hours. Yom Kippur is so much part of Jewish life that even avowedly non-religious Jews often fast and consider it as a day of introspection.
 - The Hebrew word translated "afflict" is Strong's 6031 (anah (aw-naw) – abase self, humble self, hurt)
 - Hebrew Lexicon = be occupied by or concerned with; be bowed down, afflicted, humble oneself in fasting
 - ***Ezra 8***
 - 21 Then I proclaimed a fast there at the river of Ahava, that we might humble (6031) ourselves before our God, to seek from Him the right way for us and our little ones and all our possessions.
 - 22 For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on the road, because we had spoken to the king, saying, "The hand of our God is upon all those for good who seek Him, but His power and His wrath are against all those who forsake Him."

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- 23 So we fasted (6684 – Tsuwm (tsoom) – to cover one’s mouth; to fast) and entreated our God for this, and He answered our prayer.
- **Isaiah 58**
 - 3 'Why have we fasted (6684),' they say, 'and You have not seen? Why have we afflicted our souls (6031), and You take no notice?' "In fact, in the day of your fast (6685 from 6684) you find pleasure, And exploit all your laborers.
 - 4 Indeed you fast (6684) for strife and debate, And to strike with the fist of wickedness. You will not fast (6685) as you do this day, To make your voice heard on high.
 - 5 Is it a fast (6685) that I have chosen, A day for a man to afflict (6031) his soul? Is it to bow down his head like a bulrush, And to spread out sackcloth and ashes? Would you call this a fast, And an acceptable day to the LORD?
 - 6 "Is this not the fast (6685) that I have chosen: To loose the bonds of wickedness, To undo the heavy burdens, To let the oppressed go free, And that you break every yoke?
 - 7 Is it not to share your bread with the hungry, And that you bring to your house the poor who are cast out; When you see the naked, that you cover him, And not hide yourself from your own flesh?

The Talmud

- In addition to The Torah, the Five Books of Moses, an oral law was given as well, which was handed down by word of mouth from one generation to the next, each father teaching his children. There are numerous verses in the Torah, which command the Jew to do certain things or refrain from doing others, but with no explanation of what is involved. For example, one is not permitted to “work” on the Sabbath. What is considered “work”? ...
 - **1 Corinthians 6**
 - 12 All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.
 - **1 Corinthians 10**
 - 23 All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.
- **Torah and Oral Law to the Mishnah**
 - At first, the laws that were handed down were clearly defined. Later, over the course of centuries, doubts began to arise as to what the exact tradition had been. Furthermore, as different rabbis applied the rules of deduction, they might come up with different rulings. And all of these traditions and rulings and debates were handed down orally.
 - Eventually, though, the amount of material became immense and various rabbis began writing down all that they had heard orally. This was done with **great reluctance**,

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because the oral law was meant to be exactly that. In fact, the rabbis consider the day when permission was given to commit the oral law to writing as one to be commemorated by mourning.

- In any event, various rabbis made their own collections and as a result different versions of the oral law came into existence. Rabbi Judah the Patriarch (2nd century C.E.) collected all the different versions, edited and collated them and arranged them into six sections, known as Orders. This collection was known as the Mishnah, a word that may be translated as “learning,” or “repetition,” in that it reviews all the laws of the Torah. This work was completed about 200 C.E.
- ***Mishnah to the Talmud***
 - People began studying the Mishnah and made various deductions of its meaning. History repeated itself, and the Mishnah was committed to writing and that writing was known as the Talmud.
- ***There are two Talmuds:***
 - The Jerusalem, or Palestinian Talmud, completed about 400 C.E. in Israel
 - The Babylonian Talmud completed about 500 C.E. in Babylon
 - When speaking only of “The Talmud”, the Babylonian version is assumed.
- ***Talmud to the Gemara:***
 - Later, as rabbis had discussions about the Talmud, they added, following each individual paragraph of the Mishnah, a kind of shorthand transcription of those discussions regarding that particular paragraph. The record of the different comments on the Mishnah was referred to as the Gemara, “the conclusion”.
 - In some areas, the words Gemara and Talmud are used interchangeably.
 - Today, it is assumed that the Gemara and Mishnah make up the Talmud.
 - ***Deuteronomy 4***
 - 2 "You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.
 - ***Deuteronomy 12***
 - 32 "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.

Atonement = purging, cleansing, expiation, purification, covering, wiping on or off; reconciliation

The two major rites of the Day of Atonement in Leviticus 16 were:

- (1) The purification of the sanctuary, priesthood, and people (Lev 16.16-19; 30, 33, 34), and
- (2) The expulsion of Azazel, the scapegoat, with all the sins of the Israel (Lev 16.10, 20-22).

To understand the scapegoat, it is necessary to look at non-Biblical writings. The name Azazel possibly means “angry god” or “the god who went away” or “a fallen angel” (from the Book of Enoch) - rather than “scapegoat” or “goat that escapes”.

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Azazel (Sayan) (‘āzaz’ēl) is believed to mean "[God](#) has been strong" or "God strengthens". Another theory uses ‘āzaz in its metaphorical sense of "impudent" (i.e., strengthened against someone) to mean "impudent to God". Azazel is also known by the variant spellings that translate to "[Angel of Death](#)".

“ The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin. ”

— 1 Enoch 8:1

According to [1 Enoch](#) (a book of the [Apocrypha](#)), Azazel (here spelled ‘āzā’zyēl) was one of the chief [Grigori](#), a group of [fallen angels](#) who married women. This same story (without any mention of Azazel) is told in Genesis 6:2-4:

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. [...] There were giants in the earth in those days; and also afterward, when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown.

The study of those verses has yielded a great many theories.

1 Enoch portrays Azazel as responsible for teaching people to make [weapons](#) and [cosmetics](#), for which he was cast out of heaven. 1 Enoch 8:1-3a reads:

And Azazel taught men to make swords and knives and shields and breastplates; and made known to them the metals [of the earth] and the art of working them; and bracelets and ornaments; and the use of antimony and the beautifying of the eyelids; and all kinds of costly stones and all colouring tinctures. And there arose much godlessness, and they committed [fornication](#), and they were led astray and became corrupt in all their ways.

I suspect this is the source of many teachings against women wearing makeup. I also suspect that the bracelets, ornaments and “beautifying of the eyelids” were referencing some pagan worship items and styles.

The corruption brought on by Azazel and the Grigori degrades the human race, and the four archangels ([Michael](#), [Gabriel](#), [Raphael](#), and [Uriel](#)) “saw much blood being shed upon the earth and all lawlessness being wrought upon the earth [...]

Azazel's fate is foretold near the end of 1 Enoch 2:8, where God says, “On the day of [the great judgement](#) he shall be cast into the fire. [...] The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.”

In 3 Enoch, Azazel is one of the three angels (Azza and Uzza are the other two) who opposed Enoch's high rank. They were cast out. They were thenceforth known as the 'three who got the most blame' for their involvement in the fall of the angels. The other angels dispersed to 'every corner of the Earth.'

Atonement verses to study

- **Exodus 30.1-16** = establishment of an annual day of atonement
 - 10 = “throughout their generations”
- **Leviticus 16:**
 - 29 "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.

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- 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.
 - Only the directives (observe, no manner of work, fast, atonement) are “forever”
- **Leviticus 17** = The sanctity of blood = no blood = no atonement
 - 7 = the sacrifices are “throughout their generations”
- **Leviticus 23:**
 - 26 And the LORD spoke to Moses, saying:
 - 27 "Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD.
 - 28 "And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the LORD your God.
 - 29 "For any person who is not afflicted in soul on that same day shall be cut off from his people.
 - 30 "And any person who does any work on that same day, that person I will destroy from among his people.
 - 31 "You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings.
 - 32 "It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath."
 - **NO** manner of work; a day of **SOLEMN** rest
- **Romans 5:**
 - 6 For when we were still without strength, in due time Christ died for the ungodly.
 - 7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.
 - 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.
 - 9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.
 - 10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
 - 11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
- **Hebrews 8-10** = the New Priestly Service; the New Covenant; the earthly and heavenly sanctuaries
 - **9.27-28**
 - 27 And as it is appointed for men to die once, but after this the judgment,

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- 28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.
- 10.4
 - 4 For it is not possible that the blood of bulls and goats could take away sins.
- 10.24-25
 - 24 And let us consider one another in order to stir up love and good works,
 - 25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

The Day of Atonement symbolizes the final judgment of man

- Matthew 12:
 - 36 "But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.
 - 37 "For by your words you will be justified, and by your words you will be condemned."
- Matthew 7:
 - 2 "For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.
- 2 Corinthians 5:
 - 10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.
- Hebrews 9:
 - 27 And as it is appointed for men to die once, but after this the judgment,

The Day of Atonement also symbolizes the final judgment of Satan and the pain of a friend turned enemy

In Isaiah 14.12-21 and Ezekiel 28.11-19, the Bible tells us how Lucifer was created "full of wisdom and perfect in beauty".

- Isaiah 14:
 - 12 "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations!
 - 13 For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north;
 - 14 I will ascend above the heights of the clouds, I will be like the Most High.'
 - 15 Yet you shall be brought down to Sheol, To the lowest depths of the Pit.
 - 16 "Those who see you will gaze at you, And consider you, saying: 'Is this the man who made the earth tremble, Who shook kingdoms,

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- 17 Who made the world as a wilderness And destroyed its cities, Who did not open the house of his prisoners?
- 18 "All the kings of the nations, All of them, sleep in glory, Everyone in his own house;
- 19 But you are cast out of your grave Like an abominable branch, Like the garment of those who are slain, Thrust through with a sword, Who go down to the stones of the pit, Like a corpse trodden underfoot.
- 20 You will not be joined with them in burial, Because you have destroyed your land And slain your people. The brood of evildoers shall never be named.
- 21 Prepare slaughter for his children Because of the iniquity of their fathers, Lest they rise up and possess the land, And fill the face of the world with cities."
- **Ezekiel 28:**
 - 11 Moreover the word of the LORD came to me, saying,
 - 12 "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: "You were the seal of perfection, Full of wisdom and perfect in beauty.
 - 13 You were in Eden, the garden of God; Every precious stone was your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created.
 - 14 "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones.
 - 15 You were perfect in your ways from the day you were created, Till iniquity was found in you.
 - 16 "By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones.
 - 17 "Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, That they might gaze at you.
 - 18 "You defiled your sanctuaries By the multitude of your iniquities, By the iniquity of your trading; Therefore I brought fire from your midst; It devoured you, And I turned you to ashes upon the earth In the sight of all who saw you.
 - 19 All who knew you among the peoples are astonished at you; You have become a horror, And shall be no more forever.'"

He was called “the seal of perfection”. The book of Job tells us that Satan was allowed to walk freely on the earth – “walking to and fro” – and he had ready access to the Lord. In the beginning, Lucifer was a trusted friend of God. But his pride overtook him and he became the Devil – the greatest deceiver of all time.

Have you ever had any extremely close friends or relatives who have betrayed you? It hurts very badly.

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When we consider God's pain over the final loss of a once dear friend and confidant who turned into a bitter enemy who He must punish severely, our minor discomfort experienced this day seems of little importance.

The roots of our Day of Atonement and the Jewish Yom Kippur are the same –

- Christians and Jew alike use the Bible as the basis for their beliefs.
- We all use the same “Torah” – the first five books (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) as the basis for our beliefs.
- Many Christians have thrown out the majority of the Old Testament as a basis for their beliefs
- Jews have never accepted the New Testament as part of their belief structure
- Even Christians who claim to believe the entire Bible have reservations about accepting it as totally true
- Many feel it is more history than prophecy and/or more fables than truth. Thus, none of these people can use the Bible to prove their points – they need other material to support their beliefs.
- The Catholics have their creeds; the Jews have their Mishnah and Talmud.

When we develop our Bible Studies, we look only to the Bible (and aids, of course, like Nave's Topical Bible, Hebrew and Greek Lexicons, Strong's Concordance, etc.) for explanations and clarification. We only use outside literature to compare what others believe.

By learning why others believe what they believe, we can strengthen our beliefs – IF they are correct. A main reason why human beings do not take this approach – they are afraid to find out they have been wrong.

Our belief structure is based upon our belief that the entire Bible, Old and New Testament alike, is coherent and is the true Word of God.

Deuteronomy 14:

- 22 "You shall truly tithe all the increase of your grain that the field produces year by year.
- 23 "And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always.
- 24 "But if the journey is too long for you, so that you are not able to carry the tithe, or if the place where the LORD your God chooses to put His name is too far from you, when the LORD your God has blessed you,
- 25 "then you shall exchange it for money, take the money in your hand, and go to the place which the LORD your God chooses.
- 26 "And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household.

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It is significant that the Day of Atonement is preceded by the Feast of Trumpets and is followed by the rejoicing of the Feast of Tabernacles.

Enjoy Your Feast!