

Topical Message
Treasures in Leviticus: Yom Kippur
Pastor Mac

KAPONO: Would you join me as we come before the Lord in prayer. Heavenly Father, oh, Lord, would our faith be revealed in our worship, Lord? Would You remind us who You are as we worship Lord? Draw us close to You that when we gather together, it won't merely be something we do every Thursday or every Sunday. But may we worship You for all You are with everything that we got.

Bless the teaching this evening, Lord. Continue to be with Pastor Mac. Lead him and Pastor Leitu as well as they get up here and deliver Your word, Lord. And would we receive it. We ask these things in the only name, we say, Jesus. Amen.

PASTOR MAC: Amen. Praise the Lord and thank You. Please be seated. Well, good evening, family. Praise the Lord. And on behalf of Pastor JD Farag, we want to welcome you here at Calvary Kaneohe on this Thursday night for our livestreamed service for those who are joining online.

For those of you who are here or are visiting, we welcome you and pray that those of you who may be visiting are blessed by the fellowship and love that you receive from all the saints here at Calvary Kaneohe. I do want to remind everyone about our next prayer meeting next month, on the 4th of June at 7:00 p.m. here in the sanctuary.

And if you're able to come, I would ask that you do so we can pray as a body of believers because every day that goes by, we need more prayer. And I know people like to say that saying, "I'm all prayed up." (Chuckling)

They've been played up, is what they've been.

[Laughter]

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No, there's never such thing as all prayed up. Okay, we need to commune with the Lord as much as we're able to, for the reasons that are going on in this world today and then some.

So if you're able to come out, do so. But if not, wherever you are, take the time to pray. It's not just once a month either. I mean, prayer is constant, and I pray that we're doing that. Feel me, church? Someone you look like you don't pray.

[Laughter]

I'm just saying I asked the Lord for some vision tonight.

[Laughter]

I'll let you know who you are after the teaching.

[Laughter]

Oh, and before we get started tonight, why don't we do just that, and pray? So join with me, please.

Oh, Father in heaven, thank You, Lord, for being who You are, our mighty God. And we come to You this evening, Lord, with humble hearts, asking that You would just go before us in the strength and power of Your might, and teach us Your word, so that we may be better stewards of Your word as we live in this often dark and perverted world. That we can shine brighter, Lord because we have Your word of truth.

So bring it to us as only You can. May we hear it and heed it and be better because of it. In the mighty name of Yeshua, Jesus, the Christ, we do pray. Amen.

All right. Praise the Lord! Okay, so tonight we'll be conducting Session 4 of what I call a miniseries in the *Book of Leviticus* . And for tonight, our 'Treasures

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in Leviticus' will be coming mainly from *Chapter 16*. And you see the subtitle here, which is 'Yom Kippur' or the 'Day of Atonement.'

And out of all of the topics that can come from this book, this topic is by far the most important of them all. It is the highlight of this book, and of course, it provides us with a blueprint that we can use in our daily walk. And it should give all of us a new perspective on how to approach God with our hearts, as well as the amazing love that Jesus would display for our salvation. It's all here.

And out of all the chapters within the Old Testament in light of Jesus, I believe that this is the one that should be studied the most by all Christians. The meaning behind this feast, as well as the Feast of Trumpets that leads up to it, are simply masterful works of God's divine awesomeness. Because He is awesome.

And as most of you know, Yom Kippur is the holiest day for the nation of Israel. But it's more than just a holy day because what led up to it makes this entire time one of the holiest as well. In fact, it would become to be known as the High Holy Days.

And for this teaching in particular, I do pray that we will do our best to set our minds on how holy our God is as well as how loving our God is. His holiness and the way He loves all right there together. God has gone to great lengths in order to get man's attention. Great lengths.

And we need to think about this as well. It was man that sinned against God. But God would establish a way for all of our sins to be completely removed. And He does so in a way that can be clearly seen by the whole of humanity. It is a most gracious and deliberate, loving, most amazing thing that we can even think of: the salvation of our souls.

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So let's just take this to heart as we go through what the Lord has for us tonight. And to help us out, I want to kind of set the tone on how the children of Israel were told on how to approach this holiest of times. Because out of all of the feasts, this was the only one that they had to come in a state of mourning and fasting. Are we following?

All of the other feasts had this celebratory type of theme with it but not Yom Kippur. No. In fact, they were told to come with their souls afflicted. Perhaps going through all of the sins that they had done that previous year. Reflect on it. So they were to mourn and fast.

And like I briefly mentioned, this holiest day was preceded by what's known as the Days of Awe. Just hear that. Right? The Days of Awe. And that began with Rosh Hashanah.

This was, and in some ways still is a time that the Jews would spend making things right with God as well as their family and their friends and their neighbors because some of their neighbors weren't their friends.

And out of all the days, on this final day, which they would end up calling "The Day," and that day, of course, would be the day of Atonement. And the — the act or what's associated with atonement is exactly what the meaning of the word is. It fits. It's atonement regarding the Old Testament specifically, is defined as to smear, pitch, or cover.

Some of you may know that this is the same word that's used for Noah's Ark when he was told to pitch the inside and out. To cover. And some believe because one day the ark would be found, the Noah's Ark that is, and indict the entire world. What do you say to that?

[Congregation says, "Yeah."]

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But this covering was a temporary means to the never-ending sinful lives that were being lived out. And this Day of Atonement was meant to serve as the covering of the sins [*Listen*] for the entire nation of Israel, from all those sins that were conducted the previous year.

And this was done each and every year at the appointed time that's called out in the scriptures in order for the people to be restored as a holy people unto the Lord. And this was in addition to the daily sacrifices that would be taking place the rest of the year. So this is a special event. Are we good with that?

And it was done to cover the sins of the entire nation. Important that we understand this, but it was also a time for each and every individual to seek a personal relationship with God as well. Each and every one of them were told to afflict their souls. Tracking?

And as we will see, this entire process was absolutely ordered and ordained by God as only God can. This is not something that people decided to make up. The meaning behind it all is so deliberate. And the approach when it was introduced was conducted with the reverence that one would expect. But in hindsight, we know without a doubt that God would use all of this, even more so to point to the permanent atoning sacrifice.

But what's so sad about the Day of Atonement as it stands, is today it is not even recognizable from what the Scripture speaks to. Now, not having a temple is one of the reasons, of course, but nearly everything about it has been watered down to almost mean nothing.

And it's sad. I mean, even for us as Christians who are not under the law, can take so much away from the Day of Atonement. But after we see what it was and how it points to Jesus, who fulfilled its purpose, we will run down what it

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has become based on the Talmud itself, or the Jewish law, along with the scriptures, of course.

And when it comes to the Talmud, please understand that this was written by Jewish rabbis who do not believe in Jesus at all. But God will use their own writings against them to indict them.

Now we're going to see, as we begin this setting-up phase regarding the atoning for the nation of Israel. And as we do so, we should see how serious that the Lord takes all of this.

We ready? Let's get rich with some of God's goodness. We're going to go through about 12 verses in total as we — in *Leviticus Chapter 16* — and we're going to begin in *verses 1 and 2*. As the word of God reads, **“Now the Lord spoke to Moses after the death of the two sons of Aaron, when they offered profane fire before the Lord, and died. And the Lord said to Moses: “Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat, which is on the ark, lest he die; for I will appear in the cloud above the mercy seat.”**

So right out the gate, we can see the stage is already being set. Back in *Chapter 10*, we know that two of Aaron's sons died. Why? Because they tried to approach the Lord any way they wished. The fire was profane because the fire was not commanded for them to give. Are you hearing me?

When we hear the term "strange fire," many people thought they put strange fire in there, and that's why they were killed. No, no, they were not called to come, period. So anything they brought would have been strange. Are you following me, church?

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God gives the commands, and no one approaches the Lord on their own terms. Nobody. There was only one way. And that way would be through the high priest only. The high priest must come alone to God as the mediator for the people. Are you making the connection?

And the high priest must follow God's commands regarding the appointed time and the appointed way, lest He die. And by Aaron having two of his sons that were already killed, I would think that Aaron would take this command seriously.

How about you? Put yourself in this situation. Not too long ago, two of your kids got fried up, and now you're called — I'm serious — you're called to go in there, right? And you have commands. Wouldn't you follow it?

Another thing we should see here, as a side note, is notice that the mercy seat and the ark are two separate holy artifacts. This is important to know. They're two separate artifacts.

And it comes into play significantly when you're dealing with typology, especially when it comes to the sprinkling of the blood. So there's something that we should keep in our mind as we go through the scriptures knowing this. Because when people say they found the ark, well, the mercy seat is a separate piece to that. Oh, are we tracking?

The Ark of the covenant and the Mercy Seat are separate entities. Yes?

[Congregant says, "Yes."]

Oh, praise the Lord. Someone got it.

[Laughter]

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So let's continue with the directions for Aaron in *verses 3-5*. The word of God reads, **“Thus Aaron shall come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering. He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are holy garments. Therefore he shall wash his body in water and put them on.**

[And verse 5] **And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.”**

Okay. Now we can see that these offerings together are different from the other ones that are captured in the first seven chapters. And we know the reason, like we stated before because this is a special, special day with a special offering that will be given to the Lord. And it doesn't even stop here.

If you go to the *Book of Numbers* in *Chapter 29:3*, before this happens, the high priests would first offer up seven *[You hear that?]* seven lambs that are unblemished. And we know that the number seven is the number of completion. So this also points to how the Lamb of God would be the complete atonement for the remission of sin.

And notice that Aaron, the high priest, again, was the one that was to come into the Holy place. We see this clearly, right? Not any other sons, no one else, not even Moses. Do we see this?

Again, this is why Nadab and Abihu were killed. They were consumed by the presence of the Lord. There was a certain way that God was to be approached. And there is a certain way today that God must be approached.

And allow me to put it in simple terms, if I can, and I pray that we would heed this as we minister to others. And those simple words are these: Anyone who

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attempts to approach God on their own will be consumed. Are you following me? And for those who don't believe in God, have consumed themselves already. There has to be a high priest to intercede on our behalf. And we know we have a high priest. There's only one. And that high priest is Jesus.

But again, this is the underlying reason why Nadab and Abihu were consumed and anyone else who dares to approach the Lord on their own. Absent Jesus, you can do nothing.

So this was the way of establishing that order in order to point to the only way. For everyone to properly approach the throne of grace, you must have Jesus. And I pray that we see this.

Now let's also notice that Aaron had to come with the blood of a young bull as a sin offering, as well as a ram as a burnt offering, And he does not have on his high priest garments. Did you see that?

He's in all white linen, and He must be washed before He puts the linen on. And we talked about the cleansing before serving the Lord. Remember? And now we see it here again. But he is completely stripped down from the outward status of being the high priest. And now he's made common in order to resemble the people. Are you starting to connect the dots?

In other words, his status of honor was removed in order for him to make atonement for himself and everyone else. Isn't that what Jesus did? He left the heavenlies, the place of honor to become common in order to make atonement for all.

But guess what? Aaron is not done here. He is to take two goats for the sin offering. And this is huge. And in fact, we're going to spend a lot of time right here. And then he was to take one ram as a burnt offering.

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So in all we see this. There are five separate offerings that would be presented in one way or another to the Lord. And we know that the number five is the number of grace. And that's exactly what would be extended to the nation of Israel. And of course, we have abundant grace today.

And let's think about this. Everything that they were offering to God. God already owned. Have you thought about that? Everything that they were offering to God belong to God already. So what this shows about God is that when He gives something to man, He means it. Are you following me?

And only God can do this. He's the only one who can be so gracious and true. The only one. We always have the propensity to give something and think about. Huh-oh, come on. See? You just gave somebody a ride the other day. I hope they know I need some gas money.

[Laughter]

But He's the only one that can do this because He's God. And that's the fact of the matter. And we need to remember this because when He says He will forget our sins and remember them no more, He means it.

We're the ones that remember. How often do we bring up the same things over and over again? Ten years ago. Oh, Lord, forgive me for that. What? What? We need to become better at understanding our God. Then we could serve Him better and not be trapped by the past.

And now we're going to read *verses 6-10*, just to get a glimpse of this special sin offering pertaining to these two goats. And then we'll overview what each of the five ones were for. Here we go.

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The word of God reads, **“Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house. He shall take the two goats and present them before the Lord at the door of the tabernacle of meeting.**

Then Aaron shall cast lots for the two goats: one lot for the Lord and the other lot for the scapegoat. And Aaron shall bring the goat on which the Lord’s lot fell and offer it as a sin offering.

But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make atonement upon it, and to let it go as the scapegoat into the wilderness.”

All right. We have much to unpack, and we shall attempt to do so by the power of the Holy Spirit. So let's first get to each offering, including the two that are not mentioned in this portion of Scripture that we talked about earlier. Five in total.

So Aaron was to have one young bull as a sin offering for himself and for his household. And that household could have included the entire tribe of Levi, by the way. And then he was to have a ram as a burnt offering for himself, and then a ram that was a burnt offering for the people. So that's the total of three of the five we have right now, right?

Okay. And the other two ones, which are the goats, one for a special sin offering, and then the other one for a sin offering as well, would add up to five but in a different way. All five. Are we tracking?

Okay. With that said, what we need to do is visualize all of this to help us out. At least it helps me out. And I think it would be a blessing for us if we did so. Because in doing so, we should see the depth of God's Word. And we can use

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this throughout the scriptures, by the way. The eyes are for seeing, ears for hearing, And God is the maker of them both, right?

For example because of the nature of these offerings, Aaron would actually have to enter the Holy of Holies twice. Are you hearing me? He would have to enter the Holy of Holies twice on this day in order to complete the sacrificial requirements. Remember, there was a sin offering for himself and his house that bull. Remember that?

So once that bull was killed, the blood was taken inside the Holy of Holies. And then it was sprinkled, the blood was. That's another teaching. I'll mention it again, but we just don't have the time to get into all the details. So I had to pick something that the Lord said, and that's what we're doing tonight.

But he would take the blood of the bull and go in and make atonement for himself and the household. Then he would come back out, right? And then he would have to get the goat and then go back in to the Holy of Holies. So he would make two trips.

Why do I mention that over and over again? Because that had to be a lot of pressure because the details had to be followed exactly, lest he die. Are you feeling me here? It's not like you come on and say, "I got that right." You have one more. (Chuckling) So like, oh, man, I hope I — I hope we could get a repeat.

But it had to be a situation where he's thinking about this, and, you know, before this, the training, you know, he was training for it. But my focus right now is that he had to enter twice, right? He had to enter in twice to make atonement for all.

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And we should take notice of this because this is why we have these words captured in the *Book of Hebrews* in *Chapter 9:12*. As the word of God reads, **“Not with the blood of goats and calves, but with His own blood [Speaking of Jesus] He entered the Most Holy Place once for all, having obtained eternal redemption.”**

Do we see the difference? Jesus did not have to make atonement for himself, only for us. Are we tracking church? I pray you don't miss this. This is significant.

And this is why, when we visualize these things, we can have a better perspective of what's truly taking place. I know for me that it just has me pay more attention to the details. Because when it comes to the scriptures, God is in the details. There's a blessing behind it each and every time captured in the word of God. And here we have the writer of Hebrews making this connection. And now we should make that connection as well.

Now I want to get back to this special offering with these two goats. And we really need to pay attention. Again, this is a special sin offering, and it was only done on the Day of Atonement.

So as we did before, let's do our best to walk through this event based on the scriptures. And then I'll throw the Talmud in there where appropriate. So here Aaron is at the door of the tabernacle of meeting, and he's presenting both of these goats to the Lord as a sin offering.

And now, *[Listen]* he is to cast lots as commanded by God. Take a look at it. Commanded. So why do I stress that? Because the outcome was of God. Do you hear me?

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Okay. I mean, let me — I want you to hear this, okay? God commanded that the lots be cast. God knows everything. Are you following me? That command from God about casting these lots, God knows the outcome, and there's a reason behind it.

So just stay with me. This is not like flipping a coin today and everything's left to chance. No, not at all. This casting of the lots was real, and every intention of it under God was ordained. Every time.

And this is confirmed in the scriptures, by the way. Captured in the Book of Proverbs in Chapter 16:33, the word of God reads, **“The lot is cast into the lap, but its every decision is from the Lord.”**

Do we see this? It's every decision is from the Lord, without exception. When God commands it, this is what it is. So I'm not telling you to cast lots because God probably didn't command you to. But this was a command. and we need to remember this.

Again, all of it done for a reason because our God is ordered in order that we may clearly see His revealed “why” behind His ordained “what.” All we have to do is search a matter out. So let's put this casting lots into perspective.

Again, not like flipping a coin and not like rolling dice. Not at all. In fact, according to the Talmud, these smooth plaques or engraved wood were made identically. And then they had metal covers over them, over the inscriptions. In other words, you could not cheat, you could not be biased about it.

And in regards to the lots being drawn and cast for these goats, they would be pulled from a special box of some sorts. And for this the priest would have one in one hand, one in the other, facing the two goats. We have that in our minds. So this will help us out as we continue.

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So keep that in our minds. He has pulled the lots. One in the right, one in the left. There's a goat on the right, a goat on the left. We tracking? Well, praise God we are. Sometimes I just don't know.

Now whatever lot fell to the Lord, that goat was to be offered as a sin offering to the Lord. And the lot to fall on the scapegoat was to be let go into the wilderness.

Now some people use the term "scapegoat" very, very wrong. It's not a good thing, a scapegoat. It's bad. And it's not even a better deal here at all, even though we're dealing with an offering which will be sacrificed.

Because when it came to the goat that was offered to the Lord, it was sacrificed in the way that all the other animals were. And that was with a short knife, and the animal's throat was slit. This is how that was done.

And it's actually pain free when done correctly. Because once the throat was slit, the blood would immediately drain out the head and the animal would pass out. Didn't take long at all.

And if you think that was bad, you wait till we move on to the scapegoat. But before we do, I do want to mention and make everybody aware that the blood from that bull offering and the blood for the goat, for the sins of Aaron and his family or household and for the people, all of that blood when it went inside the Holy of Holies, it was used to anoint the mercy seat. It was also sprinkled in front of it. It was also used for the altar and the tabernacle.

What I'm telling you is this blood — the very things had to be anointed, not just the people. Just think about how holy God is to have even instruments anointed with the blood. That's a teaching of its own. But I just wanted to put

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that out there so you can just be hungry and go back and check it out. You'll be blessed.

All right. Where were we? I can't remember. Scapegoat. That's exactly where we were at.

[Laughter]

Anyway, we see these commands dealing with the scapegoat on what was supposed to happen with the scapegoat. And we'll find that captured in *verses 21 and 22*.

The word of God reads — **“Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.”**

So this is what happens to the scapegoat. And it's in this part of our study that we're going to get really technical, overly precise, I may say, so we can better explain what's being communicated here in the word of God.

Now, as I mentioned earlier, both of these goats are sin offerings. I mean, that's what they are. Now, the first goat had its blood shed within the camp. And now this goat will have its blood shed without the camp. Do you hear me? And here's the technical part.

Please notice that the scapegoat [*Listen*] had all of the iniquities and all of the transgressions concerning all of the sins of the children of Israel. Do we see this?

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Let that marinate for a second. Because as often as we like to use these words interchangeably, they do not have the same meaning. Now we can place everything that is done wrong under the banner of sin. You can. But when we do, we will miss the broader message that's being presented, especially when those other phrases are clearly being used. Can we see that here?

And when it comes to the Day of Atonement, this is so critical. And that's why we need to go through this technically. So let's tackle it in a technical way and see what God is revealing to us. And in the order that they appear in our text, we have iniquities.

Iniquities, which means a misdeed in the fullest scale. It is full-scale iniquity. Some suggest that this is even our evil state of being in the darkest sense. This speaks to our hearts being deceitfully wicked. Who can know it?

So this is the deepest level of sin and/or that full-scale sinful act that is done. And what it means is that it is indeed possible to have varying levels of sinful acts. And this is true. We see this throughout the scriptures. We just kind of brush by it like all sin.

And you hear the term "sin is sin." No, it's not. The smallest of sin causes death, no question. But there's iniquities that go beyond the sin of a little white lie. I'm just saying what the Scripture speak to.

So when we hear iniquity or iniquities, this is the view that the Lord is placing on it. And we should have the same view as well. And in doing so, I believe that it will help us understand why his actions may be the way that they are.

Now, that's not to say that God owes us any kind of explanation at all because we know that everything that He does is just. But we are able to reason from the scriptures.

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And we move on to transgressions. This speaks of willful crimes or intentionally rebelling against the law of God. We even see this defined in the scriptures. Sin is transgression against the law.

Now, it may not be as full scale as the full-scale iniquity, but it really doesn't matter when it comes to the holy standard of God, does it? It doesn't. But we need to know the distinction to understand the scapegoat.

We are already born into iniquity with hearts that are wicked no matter what. We're prone to evil. But the point here, once again, is that there is a difference, and we need to understand this truth.

And this last one we are all most familiar with, which is sin, to miss the mark, an error. These just happen because of our fallen nature. We may not plan it; it just comes about. It's a by-product of being fallen. And they occur in various ways throughout our walk, all of them do.

But the prayer is that over time, by the power of the Holy Spirit, we're able to spot them and can arrest them by the strength of God. And in doing so, we sin less. But we will never be sinless, never.

And this is what we are all up against. And we should not categorize it in a way that, well, at least I'm not full of iniquity. No. So let's not go there either.

We're trying to make a point. Your little, little sin is still, still, still a problem.

Okay? Got it?

I hope you do and don't come away, well, hey, man, I'm pretty good because I only sin a little bit. And you know, I'm not full of full-on iniquity. If that's what you received here, you're listening to the wrong message.

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It's to point out, to see the enormous depth of sin. And I pray that's what we see. Because this is us. You hear me? This is us. And this Day of Atonement was to take care of all of this from the previous year.

So now back to the scapegoat. The scriptures tell us that all of the iniquities and transgressions concerning all of their sins was transferred from the children of Israel onto this goat by Aaron, the high priest. And now a healthy, able man was to take this goat into the wilderness, so it can die a horrible death outside the camp. Are we starting to connect the dots?

And the reason why this man had to be fit and healthy? Because remember, on the Day of Atonement, the children of Israel were supposed to be fasting. So this man had to be able to travel all the way there and back on a fast diet. That's why.

And in the Talmud, we are told that the scapegoat would have a scarlet cord tied around his horns. As a symbol of taking away all their sins into the wilderness, never to be seen again. That was until on one occasion, the goat came back.

Now you can imagine the look on their faces.

[Laughter]

It still had the scarlet cord tied around his horns and made it all the way back to the camp. So they took it as a sign that all of their sins had returned upon them. Right? I would be tripping.

First, I would find the dude who took it out there. Hey, man, where'd you take the goat? You didn't go far enough.

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That'd be the first thing I did. But they did do something about this because from this point on, they would change the way they left the scapegoat in the wilderness. And by all accounts, it was honored by God to make even a greater point.

So instead of leaving the scapegoat in the wilderness to roam around and potentially survive, that fit man would now take the goat into the wilderness on a very, very high cliff and then kick it off. And it wasn't a cliff that had nothing underneath it, so it dropped, you know, a 100 feet or 200 feet, and then bang, and that was it. No, no, no, it was graduated. You're feel me?

So he would watch it hit rock after rock after boulder all the way down. This thing was mangled when it hit the bottom. Now, you think about that. That is a painful way to die. Horrific.

But it would pale in comparison to what Jesus Christ went through. He would go through this to remove all of our iniquities and transgressions. And with the scapegoat, the Talmud also states that a piece of that scarlet cord that was placed on his horns before he left was taken off, and then it was tied on the temple doors.

And after this goat had met its demise, the scarlet cord on the temple doors would turn as white as snow. Think about that. These are Jewish writings by people who do not believe in Jesus.

Now, when it comes to this unique offering, we can see clearly that it's a foreshadowing of what Jesus would accomplish on that cross. Jesus would have his blood shed within the city and without.

And Jesus was not just crucified for the lowest level of sins like the goat inside the tabernacle, so to speak. He was killed for every kind of sin, as

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demonstrated by the goat outside the camp. And this is what the scriptures speak to.

What these words capture in the Book of Isaiah *Chapter 53* and *verse 5* that we all know so well, as the word of God reads. **“But He was wounded for our transgressions, He was bruised for our iniquities. The chastisement for our peace was upon Him, and by His stripes we are healed.”**

You will find this throughout the scriptures. Do we see this? I hope we make the connection. Again, this is a very well-known passage, but I pray it takes on a different meaning when we look at these events concerning the Day of Atonement.

In fact, anything dealing with Jesus when He's on that cross should be looked at in every lens possible when it comes to the word of God. How bad this was.

Again, the Lord has gone to great lengths to express His divine nature throughout His Word just to draw us near. And all we have to do is to reach for Him. That's it. He's right there. All the signs are there and then some.

In fact, according to the Talmud, when the lots were selected for the goat of the Lord and the scapegoat, we are told that *[Listen to this]* for all of the years that it was recorded prior to Jesus being crucified, which was over 1500 years. *[You hear me?]* the goat that was selected for the Lord always had its lot found in the right hand of the high priest. Do you hear me? The right hand.

Why is that so significant? Because of what the right hand means. It's a place of honor. In fact, when we hear the phrase, "Yo, that's my right-hand man," that's what you're saying. So they understood the sign, and they took it as Yahweh, having favor over them every single time.

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But after the death and the risen Lord, until the destruction of the temple in 70 A.D., which were nearly 40 years, in fact, 40 years by the Jewish calendar, the lot that fell to the goat of the Lord was always found in the left hand.

The Talmud, written by Jewish rabbis that do not believe in Jesus. What does that say?

In addition to this, the scarlet cord that was on the temple doors never turned white again after Jesus was offered up as the true atoning sacrifice for all humanity. And these are just a couple of examples that are seen in their writings that, at a minimum, should have given them pause, even today. Not to mention that since the destruction of the temple, none of what's called out in the scriptures has been performed regarding this most holy day.

Do you hear me? I find it very sad regarding what Yom Kippur has turned into, even though we know why. And this is for my Jewish brothers and sisters, who claim that the Torah is the unchangeable word of God. Okay, I pray that one of you would hear this because the Messiah has come.

[Congregant says, "Amen."]

Get yourself a Bible and see. But from the historical records, it shows that around the year 100 AD, some 30 years or so after the destruction of the temple, that it was decided by a very respected rabbi and another council of other rabbis who were respected by the Jewish leaders, that God had no longer required atoning sacrifice.

In other words, blood was not needed to atone for sins. So why look to Jesus? They were told, and still are, that they can get right with God by praying, good works, and studying the Torah. This is what the rabbinic, Judaism or Judaism teaches.

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Now, many of the Orthodox Jews don't see it this way. They look forward to the temple being rebuilt. But again, what does it mean?

But so in the meantime, during Yom Kippur, many of the households of these Orthodox Jews will perform the Kaparot. And in this they will take a chicken and hold it over their heads and then recite a prayer. There's more to it, but this is the ending part, and this is the end of that prayer. It concludes this way, quoting, this chicken will go to His death, but we may go forward to a good life and on to peace, end quote.

And then the chicken is slaughtered and given to somebody who was poor. Now, I don't want to make light of this, but I can't help to notice the chicken. As a black man — wait — I'm just saying if there's any Jews on island that do this, bring all your chickens to me.

[Laughter]

I'll take care of that for you. I'll light up the smoker, straight up. (Chuckling)

But isn't it sad though? And you know that chickens were not even an animal authorized to be a substitute for sacrifice. And many of them say that, you know, that's why they use the chicken. Because they want to be respectful. And it doesn't make sense. Because what do you need the blood for? If you don't believe and/or....

Do you see? It's foolishness. And you can find several other events that go on in this modern-day Yom Kippur that do not look anything like the scriptures. And my hope is that if they just took the Torah seriously, that's it. Just take the Torah seriously. Then perhaps you might see Jesus in it. You just might.

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Because what they're doing will never atone for their sins even after the temple is erected. But they continue to do so, and the hope is this: In that temple and what they plan on doing. And we know why it's like that because the veil continues to be over their eyes.

Now, let's not miss this contrast as we close. Remember when Aaron was given instructions on how to approach God, he had to do so in trembling. Remember, it was twice he had to go in there. You following me? And he was already told, if you don't come this way, you will die. Many instructions, very detailed. Do not come to Me any kind of way, or you will die.

But this is not what we're told as Christians in Christ Jesus because of the final atoning work by Jesus. Captured in the Book of Hebrews in Chapter 10:16-19, the word of God reads, **“This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds, I will write them,”** then He adds, **“Their sins and their lawless deeds I will remember no more.”** *[Key fact: 'remember no more']*

[Now listen to verse 18 in light of that 'remember no more'] **Now where there is remission [Don't remember] of these [Sins], there is no longer an offering for sin.** *[No longer an offering for sin]*

[Do you see that? And verse 19] **Therefore, brethren, [How are we to approach it?] having boldness to enter the Holiest by the blood of Jesus...**

Do we see this? A stark contrast from being nervous lest he die. Here, we approach boldly, sanctified boldness. Knowing that He is all, He has done all, and we can be sure about His atoning works that are available to all who would believe.

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Why don't we stand? That's all we have time for tonight. I even went over a lot. Sorry and thank you for your patience. And let's pray.

Loving Heavenly Father, Your word is amazing! And I pray that we truly see this, and we take time out to just seek You out and all of the riches that You have contained within Your word. It's inexhaustible.

So Lord, give us hearts to just re-fall in love with Your word and be committed to it and the things of it. And by the power of Your Holy Spirit, just control us so we'll be better servants until You come retrieve us.

And we thank You for all that You have done and continue to do. And we thank You for Your blood that You shed in our stead. In the mighty name of Jesus, the Christ, we pray. Amen.