

# Fall Feasts of Israel

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## Lesson 10: Day of Atonement

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# Recap of Lesson 9

The special readings for the **Feast of Trumpets** focus on God's remembrance of His people

- **Genesis 21: Sarah** (barrenness being removed and the birth of the son of God's promise)
- **Genesis 22:** Isaac's binding as the sacrifice, ends with his life is spared, and he is "remembered for life." The Jewish people ask God to remember them "for life" like Isaac. God rewards Abraham with the covenant promise
- **1 Samuel 1:1–2:10:** Hannah (barrenness being removed, Hannah's song)  
1 Sam 2:6 *"The LORD kills and makes alive; He brings down to the grave and brings up."*
- **Jeremiah 31:1–19:** The voices heard in Ramah, Rachel weeping for her children – God promises they will return

**Sabbath Shuva** – the Sabbath that falls between Feast of Trumpets and Day of Atonement

- Scripture readings include Deut 31 (commissioning of Joshua) and Joel 2 (the Day of the Lord). The Day of the Lord is associated with the Day of Atonement for Jewish people as a day of judgment, and coincides with the understanding of God's people being brought into the kingdom

**Practices of the Day of Atonement (from the Law)**

- Congregation's part: "afflicting your soul" = fasting and confession of sins
- High Priest's part (in Temple days): How he made atonement for the Holy Place, the priesthood, and the people; the scapegoat and the sacrifice goat

**Modern Day Observance** (no Temple)

# Day of Atonement: Modern Day

## Torah (Law):

Lev 23:26-32

Lev 16:1–34

Lev 18:1–30

Lev 25:9-17

Num 29:7–11

Since the practice of this holy day centers around the High Priest, Temple and sacrifice of the goat and the scapegoat, the proper observance of the Day of Atonement according to the Law officially ended with the destruction of the Temple in 70 AD. Christ's death as the final sacrifice for sin happened some 40 years earlier, but the unbelieving religious leaders continued to observe it according to the Law. However, it was reported that there was no corresponding reassurance from the Lord that their sacrifices had been accepted.

## Haftarah (Prophets):

Isaiah 57:14–58:14

Book of Jonah

*“Our Rabbis taught: in 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.”* - Babylonian Talmud, Yoma 39b (the lot for the Lord in the right hand refers to the selection of the sacrifice goat)

## NT portion:

1 Peter 2:4–12

Hebrews 9–12

Matthew 6:16-18

Matt 12:39, 16:4

Luke 11:29–30

After the destruction of the Temple, the religious leaders face the dilemma of providing atonement for Israel without the Temple.

*“For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings.”*

Out of a rabbinic misapplication of Hosea 6:6 was born the doctrine that **a penitent heart, charitable deeds, and studying Torah** replaced the sacrifices in modern observance.

## Psalm 51

# Day of Atonement: Modern Day

## Torah (Law):

Lev 23:26-32

Lev 16:1–34

Lev 18:1–30

Lev 25:9-17

Num 29:7–11

## Haftarah (Prophets):

Isaiah 57:14–58:14

Book of Jonah

## NT portion:

1 Peter 2:4–12

Hebrews 9–12

Matthew 6:16-18

Matt 12:39, 16:4

Luke 11:29–30

## Psalm 51

The idea of a **penitent heart** is based on these Scriptures:

*“For all those things My hand has made, and all those things exist,’ says the LORD. ‘But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word.’” - Isaiah 66:2 NKJV*

*“The sacrifices of God are a broken spirit, a broken and a contrite heart—these, O God, You will not despise.” - Psalm 51:17 NKJV (Read on Day of Atonement)*

*“For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: ‘I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.’” - Isaiah 57:15 NKJV (Read on Day of Atonement)*

## Read Isaiah 57:14-58:14

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### BOTTOM LINE

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*“For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.” - Leviticus 17:11 NKJV*

# Day of Atonement: Modern Day

It is impossible to keep the Day of Atonement according to the Law. Even if it could be kept (as it continued to be kept after Jesus' death), the Lord Himself no longer accepts it. The Jewish people themselves recognize this. Even so, they try to keep some semblance of it.

- **Is there any purpose in celebrating this festival in modern day?**
- **How do we as believers relate to this day (observe part of it, all of it)?**

There are Messianic Jews who promote the idea that the even as believers in Christ, we are still required to keep the Law – that the New Covenant is merely added to the rest of the covenants (faith + works). They pick and choose which laws they keep, and the lack of a physical Temple becomes an excuse for not keeping some of those Law.

But in the End Times, the physical Temple, priesthood, and sacrifice system will be reinstated.

- **When the practice of these festivals according to the Law resumes, how should believers living in those days respond?**

*“So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ.” Colossians 2:16-17*

# Day of Atonement: How it speaks of Christ

The Scripture readings for the Feast of Trumpets included Jeremiah 31, but stopped short of reading the New Covenant (v31-34). The writer of Hebrews picks up with a discussion of Jeremiah 31:31-34 and talks about Christ as our High Priest in context with the high priest's role on the Day of Atonement.

**Hebrews 7:** Christ as the new High Priest

**Hebrews 8:** The New Covenant

**Hebrews 9-10:** Comparison of old priesthood with new priesthood, Old Covenant with New Covenant; Christ as High Priest in context of the Day of Atonement

**Hebrews 11:** Remembrance of the patriarchs and matriarchs of faith—Sarah & Abraham, Sacrifice of Isaac, Rahab (v30-31), women who received their dead raised to life again (v35)

**Hebrews 12:** Enduring the discipline of God and walking in light of this New Covenant

Note how the writer of Hebrews points out the differences in nature between Old and New Covenants:

- First covenant was not faultless (Heb 8:7)
- First covenant was limited (Heb 9:9) cannot make the internal conscience perfect, only concerned with external cleansings
- The sacrifices under the Law cannot make one perfect (Heb 10:1) *"...Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?" - Galatians 3:2-3*
- The sacrifices of the Old Covenant are a reminder of sin (Heb 10:3) and cannot take away sin (Heb 10:4). Under the New Covenant there is a forgetting of sin and remission of sin (Heb 10:17-18)

# Day of Atonement: How it speaks of Christ

**Hebrews 10:5-10** “. . . *Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them . . .*” (Heb 10:8)

**How do the rabbis finish this thought?**

**How does the writer of Hebrews finish it?**

The animal sacrifices were according to the law, but they were not in keeping with God’s will or desire.

He contrasts this with “A body You have prepared for me . . . I come to do Your will”

A sacrifice was still required, but the form it took was different.

**Hebrews 10:11-14:** The sacrifices under the law were insufficient, Christ’s sacrifice was sufficient

**Hebrews 10:19-22:** We now enter the Holy of Holies through Christ, who is “the way”

**Hebrews 10:25:** Exhort one another as “the Day” approaches

**Hebrews 11:** Remembrance of patriarchs/matriarchs

- **Hebrews 11:8-19:** Abraham and Sarah  
Compare Hebrews 11:13 with 1 Chronicles 29:15: “*For we are aliens and pilgrims before You, as were all our fathers; our days on earth are as a shadow, and without hope [mikveh].*”
- **Hebrews 11:30:** Rahab, who tied her *tikvah* (cord, hope) to her window lintel and was saved
- **Hebrews 11:35:** Women of faith received their dead raised to life again  
**Note:** This brings together the imagery of Jeremiah 31:15-17 (Rachel weeping for her lost children; Lord’s promise of their return) and 1 Samuel 2:6 (“*The LORD kills and makes alive; He brings down to the grave and brings up.*”) Both of these verses are read on the Feast of Trumpets as an exhortation to remain faithful in hope.

# Feast of Trumpets & Day of Atonement: Final Thoughts

How do we as believers relate to the Feast of Trumpets and Day of Atonement (observe part of it, all of it)?

- **Do we believe these are a time of judgment for us from year to year?**
- **If the purpose of observing them is to keep the imagery alive, how do we observe them?**
  - **Do we offer sacrifices according to the Law?**
  - **Do we blow the trumpets?**
  - **Do we afflict our souls with fasting and confession of sin?**
- **Can we use these feasts to talk to Jewish people about a need for atonement through Christ?**

Messianic Jews come alongside their Jewish brethren and celebrate the Day of Atonement after the fashion of communion, with self-examination, confession, and repentance, but reinforcement the understanding of a need for atonement through the blood sacrifice of Christ's death, and the forgiveness and hope they have in Christ.
- **Do we teach our children about the feasts and what the imagery of these feasts represents? How can we do that in a way that does not include a return to the Law?**



# Mikveh

**Tevilah mikveh (shortened to mikveh)** is the Jewish practice of bodily immersion in a bath of water.

When Jewish people perform water immersion as a part of their faith, it is in response to the command to “wash yourself” associated with ritual purification but also repentance from sin.

“Wash me thoroughly from my iniquity, and cleanse me from my sin. ... Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.” - Psalm 51:2, 7

“Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes.” - Isaiah 1:16

When we perform water immersion as a part of our faith, we call it **baptism**, and it is a response to our identification with Christ as believers.

**The mechanics of the act are the same. The purpose changes between the Old Covenant and New Covenant.**

I want to explain how the practice comes out of OT Scripture and then compare/contrast the Jewish understanding to our New Testament understanding of baptism

It will explain why the people reacted to John the Baptist as they did, and why Christ needed to be baptized along with the people, though He had nothing to repent of.

The practice of *mikveh/baptism* is derived from Old Testament Scriptures:

- 1) Pictures of passages through water (Third day of creation, Noah’s flood, Red Sea crossing, Jonah)
- 2) The study of the word, **mikveh**

# Mikveh: Passages through Water

## Third Day of Creation (Genesis 1:9-11)

*“Then God said, ‘Let the waters under the heavens be gathered together into one place, and let the dry land appear’; and it was so. And God called the dry land Earth, and the gathering together [mikveh] of the waters He called Seas. And God saw that it was good. Then God said, ‘Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth’; and it was so.” - Genesis 1:9-11*

### Literal Interpretation

- Land drawn out of a *mikveh* called the Seas
- Beginning of new life on the earth

### Figurative Interpretation:

- Israel (the Land) drawn out of the nations (the Seas)
- Beginning of new life in relationship to God

### Picture elements

- ✓ A “third day” theme
- ✓ Passage thru waters
- ✓ Drawn out (separated, sanctified)
- ✓ Beginning of new life

# Mikveh: Passages through Water

## Noah and the Flood (Genesis 8)

*"... when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ," - 1 Peter 3:20-21*

### Literal Picture

- Third day theme
- Land immersed – the waters of judgment facilitate death
- Land drawn out of the seas (separation)
- Separation of righteous from unrighteous
- Renewal of life on the earth
- Salvation through a vessel of rescue
- Entrance into a covenant
- The dove (jonah) looking for rest /returns to Noah

### Figurative Interpretation (1 Peter 3:20-21)

- Spiritual act, not physical cleaning
- Answer of a good conscience toward God

### Picture Elements

- ✓ A “third day” theme
- ✓ Immersion in a mikveh (seas)
- ✓ Passage thru waters **assoc. with judgment**
- ✓ Drawn out (separated, sanctified)
- ✓ Beginning of new life
- ✓ **Salvation through a vessel of rescue**
- ✓ **Entrance into a covenant relationship**
- ✓ **The dove looking for a place to rest**
- ✓ **Spiritual act, not physical cleaning**
- ✓ **Answer of a good conscience toward God**

# Mikveh: Passages through Water

## Red Sea Crossing (Exodus 14)

*“Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.” - 1 Corinthians 10:1-4*

### Literal Picture

- Passing through the waters of judgment – those who went under the water died (Egyptians), those who passed through lived (Israel)
- Drawing out – separation of God’s people from the nations
- Beginning of new life (no longer slave but free)
- Entrance into a covenant (baptized into Moses)
- Israel being identified as a distinct body of people under the Law

### Picture Elements

- A “third day” theme
- Immersion in a mikveh (seas)
- Passage thru waters assoc. with judgment
- Drawn out (separated, sanctified)
- Beginning of new life
- Salvation through a vessel of rescue
- Entrance into a covenant relationship
- The dove looking for a place to rest
- Spiritual act, not physical cleaning
- Answer of a good conscience toward God
- Identification as a people and with God**

# Mikveh: Passages through Water

## Jonah

### Literal Picture

- Jonah at sea in a boat (Jonah 1)
- Jonah under judgment by the sailors (Jonah 1:7-14)
- Jonah's public confession/identification with God and Israel (Jonah 1:9)
- Jonah thrown over into the sea (Jonah 1:15)
  - Going into the sea, likened with death (Jonah 2:2-7)
  - Swallowed by the fish (Jonah 2)
  - Renews his vows (Jonah 2:9)
  - Spit out on the third day, likened to resurrection (Jonah 2:10)
- Jonah turns around and goes to Nineveh; Ninevites repent (Jonah 3)

### Figurative Picture – the dove

- *“And among those nations you shall find no rest, nor shall the sole of your foot have a resting place; but there the LORD will give you a trembling heart, failing eyes, and anguish of soul.”* – Deut. 28:65 (Disobedient Israel likened to Noah's dove, aka the jonah)

### Picture Elements

- A “third day” theme
- Immersion in a mikveh (seas)
- Passage thru waters assoc. with judgment
- Drawn out (separated, sanctified)
- Beginning of new life
- Salvation through a vessel of rescue
- Entrance into a covenant relationship\*
- The dove looking for a place to rest
- Spiritual act, not physical cleaning
- Answer of a good conscience toward God
- Identification as a people and with God
- Symbolic death / resurrection**

# Mikveh: Passages through Water

## Our Understanding of Baptism

How many of these picture elements are part of Jesus' baptism?

Jesus speaks of His death as a baptism. How many of these elements are part of His death?

How many of these elements are part of our understanding of baptism?

## Picture Elements

- A "third day" theme
- Immersion in a mikveh (seas)
- Passage thru waters assoc. with judgment
- Drawn out (separated, sanctified)
- Beginning of new life
- Salvation through a vessel of rescue
- Entrance into a covenant relationship
- The dove looking for a place to rest
- Spiritual act, not physical cleaning
- Answer of a good conscience toward God
- Identification as a people and with God
- Symbolic death / resurrection