

**HOPE OF
ISRAEL
MINISTRIES**

BIBLE

CORRESPONDENCE COURSE



The Azazel Goat in the Wilderness

Day of Atonement -- AT-ONE-MENT with YEHOVAH God!

Lesson 18

An Open Letter from the Staff...

YEHOVAH God's Holy Days constantly remind us how, step by step, YEHOVAH is working out His Master Plan.

The first three of these -- Passover, the Days of Unleavened Bread, and Pentecost -- picture the first harvest of souls. The last four show the plan YEHOVAH God has for completing salvation for the REST OF THE WORLD.

The Day of Atonement is perhaps the most unusual Holy Day of all. For it is the one day on which YEHOVAH God has commanded us to fast! WHAT, exactly, is FASTING? What is its purpose? The purpose of fasting is to humble oneself -- to help us to see ourselves as we are! And to see YEHOVAH God as He is!

Fasting on the Day of Atonement means denying yourself food and water for 24 hours -- from sunset to sunset. Fasting is NOT penance NOT A HUNGER STRIKE to force your own will on YEHOVAH God. Mahatma Gandhi fasted that way. A Christian is to fast in order to humble his or her own fleshly mind with its carnal will and to draw closer to YEHOVAH God. To ACKNOWLEDGE his or her own NOTHINGNESS and ask for YEHOVAH's strength.

Yeshua the Messiah RECEIVED the strength to resist the Devil's strongest temptation by fasting 40 days and nights! Spiritually, he was at his strongest at the end of 40 days, because he was COMPLETELY humble before YEHOVAH God. YEHOVAH, of course, doesn't ask or expect us to fast 40 days. He only commands one day of us each year, though we are also told to fast voluntarily at other times.

A little hunger on the Day of Atonement serves to prove to every one of us that we, as Job, are just like WORMS (**Job 25:6**) -- puny, insignificant little creatures down here inwardly WARRING WITH ONE ANOTHER! How absolutely DEPENDENT we are on the food and the water of this earth!

Fasting on the Day of Atonement reveals to us how much we still love ourselves. How DIFFICULT it is to give up some of SELF! This day is a TEST to see which we will put FIRST. WILL it be the cry of the body for food or the sincere desire to obey YEHOVAH God?



HOPE OF ISRAEL MINISTRIES BIBLE CORRESPONDENCE COURSE LESSON 18

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About Our Cover...

Many churches believe the so-called "scapegoat" represents Satan carrying away mankind's sins -- but is this really true? Can Satan the Devil make atonement for YEHOVAH's people?

Day of Atonement -- AT-ONE-MENT with YEHOVAH God!

LESSON 18

A Commanded Assembly

1. Does Leviticus 23 -- the only chapter in all the Bible where all of YEHOVAH's Festivals are mentioned in one place proclaim a Day of Atonement? **Verse 27**. Is this a day to be kept holy once each year? **Same verse**. At what time of the year?

2. Are all who are YEHOVAH's people COMMANDED TO ASSEMBLE on the Day of Atonement? **Leviticus 23:27**. Does **Numbers 29:7** verify this, and set the exact day on which we are to meet?

3. Does YEHOVAH God say that we should afflict our souls? **Leviticus 23:27** and **Numbers 29:7**. What does "afflict" mean?

COMMENT: "Afflict" is translated from the Hebrew word *anah* which means "to beat down, depress, abase, chasten, humble." YEHOVAH God inspired the same original word in **Exodus 10:3**, saying to Pharaoh, "How long wilt thou refuse to HUMBLE thyself before me? let my people go, that they may serve me."

See also in **Deuteronomy 8:2, 3** how YEHOVAH God led Israel 40 years in the wilderness to HUMBLE them, allowing them to HUNGER at times.

How are we, then, to afflict our souls? Why, the same way that YEHOVAH God humbled Israel in the wilderness, letting them get good and hungry! See also **Psalms 35:13** and **Isaiah 58:3**.

Remember, "soul" means physical life in a physical body that depends on constant refueling for its maintenance. Here, "soul" is equivalent to "stomach."

4. Does this day differ from all of the other Holy Days in that ABSOLUTELY NO WORK is to be done on it? **Numbers 29:7**; **Leviticus 23:30** and **16:29**. The other Holy Days permit "no servile work," that is, no ordinary



Mahatma Gandhi, seen here with his spinning wheel, rose to political power by fasting for the purpose of creating strife and division. He fasted to forward his idea of independence -- not to develop humility. YEHOVAH God calls Gandhi's fasting vain.

work other than what is necessary for preparing "that which every man must eat" (**Exodus 12:16**).

COMMENT: Though a day of fasting, the Day of Atonement is also a day of rejoicing. It is a spiritual feast of drinking in of YEHOVAH's Word.

5. Why is this day to be kept so strictly? **Leviticus 23:28**. What does "atonement" mean?

COMMENT: Webster says to "atone" means to set "at one." To join in one to form by

uniting. This day symbolizes YEHOVAH God and man being set at one literally, if you please, the Day of AT-ONE-MENT. YEHOVAH God and the human race can never be fully at one -- in full agreement -- until Satan is banished.

6. Will YEHOVAH God allow anyone to remain among His people who refuses to keep the Day of Atonement? **Leviticus 23:29, 30**. Was this day to be done away at the Messiah's death? **Verse 31**. Does this command apply only to racial Judeans and Israelites? **Leviticus 16:29**. Notice that it is a statute for the stranger also -- any person of any race who comes among YEHOVAH's people.

COMMENT: If we are YEHOVAH's, then we all are spiritual Israelites. And that means we MUST keep this Day of Atonement today (**Galatians 3:29; John 4:22; Romans 2:28, 29; 11:17, 18**).

7. At what time of day do we begin fasting for the Day of Atonement? **Leviticus 23:32**.

COMMENT: Notice that the last meal we should eat is in the ninth day of the month. But if we were to purposely eat a HEAVY meal immediately before sunset on the ninth of the month, we could defeat the SPIRITUAL INTENT of the command to "afflict" our souls from "even unto even" -- because our "souls" would be full of food and busily digesting it as the Day of Atonement began.

In YEHOVAH's true calendar, every day begins at the previous day's sunset (**Genesis 1:5, 8, 13, 19**).

How Ancient Israel Observed the Day of Atonement

Especially, it seems, has the world forgotten the symbolism of the Day of Atonement. And no wonder! For this day above all others is like a thorn in the flesh to that great Deceiver.

Let us examine the **16th chapter of Leviticus** which details YEHOVAH God's instructions to the Levitical priesthood con-

cerning the Day of Atonement.

1. Was entrance to the Tabernacle which Israel built as a type of YEHOVAH's house, permitted to no one but the high priest when he went into the holy place on the Day of Atonement? **Leviticus 16:17**. What was the significance of this very holy place? **Verse 2**.

Was it clearly the earthly representation of the very throne room of YEHOVAH God? **Exodus 25:17-20**. Compare with **Jeremiah 17:12**, noting the word "sanctuary." Also see **Hebrews 4:16**.

COMMENT: The "mercy seat" in the holy place was the earthly TYPE of the very throne of YEHOVAH God in heaven!

2. Was the high priest permitted to enter this typical throne room of YEHOVAH God as often as he liked? **Leviticus 16:2**. Was this because YEHOVAH's very presence was there -- He whose face no man can look on and live? **Exodus 33:20**. Could YEHOVAH allow His very throne to be profaned?

3. WHEN was the high priest permitted to enter the room behind the veil? Notice the last verse of **Leviticus 16**, and also **verses 29 and 30**. See, too, **Exodus 30:10**.

4. Before entering the "Holy of Holies" or "most holy place," what types did the Aaronic high priest first act out at the door of the Tabernacle? **Leviticus 16:5 and 7**. Why did he present the two goats before the Lord? Was one of the goats to represent the LORD? Was the other goat to be let go into the wilderness? **Verse 10**. Whom did the goat let go represent? **Verse 8**.

COMMENT: The English word "scapegoat" is NOT A CORRECT TRANSLATION of the Hebrew word YEHOVAH God inspired. If you have a Bible with marginal renderings, notice that it gives "Azazel" in the margin, for "scapegoat."

Who or what is Azazel?

Aaron was to "take of the congregation of the children of Israel TWO kids of the goats for a sin offering" this we saw in **Leviticus 16:5**. In **verse 8** the instruction is for him to cast lots upon the goats. One lot says it was for

YEHOVAH God (the LORD), and the other lot for the “SCAPEGOAT.” The King James version of the Bible renders it “scapegoat” -- but many, if not MOST, of the newer translations leave it untranslated as “AZAZEL.”

If we hold to the spelling in the Hebrew Masoretic text, “aza’zel” seems to be a combination of TWO root words meaning a “goat” and “disappear.” Thus the meaning “Goat That Disappears.” The Greek expression used in the Septuagint version of the Old Testament means “the one CARRYING AWAY (averting) evil.” While most lexicons indicate the meaning as “dubious,” they have the word defined both as “Azazel” and as “ENTIRE REMOVAL.”

Green’s Literal Translation renders the last part of Leviticus 16:8 as: “and one lot for a COMPLETE REMOVAL.” *Young’s Literal Translation* is similar. It reads, “and one lot for a GOAT OF DEPARTURE.” *The Amplified Bible*, a paraphrase, says: “the other lot FOR AZAZEL OR REMOVAL.”

In *Pentateuch and Haftorahs*, by Dr. J.H. Hertz (late Chief Rabbi of the British Empire), we read: “The Heb. Azazel, however, is NOT A PROPER NAME, but a rare Hebrew noun...meaning, “dismissal” or “entire removal” (RV Margin, Gesenius, Hoffmann, and the Oxford Hebrew Dictionary). It is the ANCIENT TECHNICAL TERM FOR THE ENTIRE REMOVAL OF SIN AND GUILT OF THE COMMUNITY, that was symbolized by the sending away of the goat into the wilderness” (Soncino Press, 1990, p. 481).

Another source states: “The word *lzlz*(is a contraction of *lzlz*(and means “ENTIRE REMOVAL,” derived from the Aramaic root *lzl*(“to remove,” intensified by the reduplication *lzl*(. According to this interpretation, “for Azazel” signifies “FOR THE ENTIRE REMOVAL OF GUILT” (BDB, 481; D. Hoffman, *Das Buch Leviticus 1-11*, Berlin 1905/1906, 444).

Explains Kaiser, Davids, Bruce and Brauch: “The most adequate explanation is to view the term ‘aza’zel as being composed of TWO WORDS: the first part, ‘ez, meaning

“goat,” and the second part, ‘azel, meaning “to go away.” With recent evidence from the Ugaritic (the language of ancient Canaan from which Hebrew is derived), compound names such as this one are turning up more frequently than what we had expected based on evidence from the Hebrew alone. This is how the rendering “scape goat” came to be. Today, however, we would need to call it the “escape-goat,) for by “scape goat” we mean the one who always gets blamed or gets stuck with a task that is distasteful. Originally, however, the King James translators meant “THE GOAT THAT WAS LED AWAY” (*Hard Sayings of the Bible*, pp. 159-160).

“The word Azazel,” concludes Alfred Edersheim, “which only occurs in Lev. Xvi, is by UNIVERSAL CONSENT derived from a root which means ‘wholly to put aside,’ or ‘wholly to go away.’ Whether, therefore, we render ‘la-Azazel’ by ‘for him who is wholly put aside,’ that is, THE SIN-BEARING CHRIST, or ‘for being wholly separated,’ or ‘put wholly aside or away,’ the truth is still the same, as pointing through temporary and provisional removal of sin by the goat ‘let go’ in ‘the land not inhabited,’ to the final, real, and COMPLETE REMOVAL OF SIN BY THE LORD JESUS CHRIST, as we read it in Isa. Liii.6: ‘Jehovah hath made the iniquities of us all to meet on him’” (*The Temple*, pp. 323-324).

5. How was it determined which goat was to be accepted and which was to be rejected? **Leviticus 16:8.**

COMMENT: A LOT is a solemn appeal to YEHOVAH God to decide a doubtful matter. It is a sacred religious ceremony. It includes a supernatural act of YEHOVAH God. See also **Proverbs 16:33.**

6. Whom did the other goat typify -- the one which was accepted? **Verse 15.** Then this goat which was sacrificed for a sin offering and whose blood was sprinkled on the mercy seat for an atonement for all Israel represented Yeshua the Messiah, didn’t it? We will see this more clearly in a moment.

COMMENT: Both of these goats were exactly alike -- both typified the Messiah! He shed his blood so that we could be atoned for our transgressions.

7. Read what **Hebrews 9:22** tells. **Last part.**

8. Go now to **Hebrews 9:28** -- **first part.**

9. What do we read in **Hebrews 10:4**?

COMMENT: It was the Messiah who “bore our sins” and it was the Messiah who “took our sins away.” The Azazel or the “goat of entire removal” pictured that part of the Messiah’s sacrifice. He took upon himself our sins and iniquities and took them away -- removed them far from us.



The Scapegoat Sent into the Wilderness -- From an Engraving.

Can Satan Make Atonement?

1. Read **Leviticus 16:10** -- what does it tell us?

COMMENT: If we choose to believe that “azazel” represents Satan -- as many in the churches do -- this raises the legitimate question of whether or not Satan can make an atonement for YEHOUVAH’s people! NOWHERE in the Bible is there a reference to Satan having any part in the atonement process.

2. Notice what **Romans 5:11** says.

3. Read, now, **Hebrews 1:3**. Who purged

our sins?

4. Notice **Hebrews 9:25-26**. What did the Messiah do when he was here on this earth?

COMMENT: The Bible clearly shows that the Messiah made the atonement for us BY HIMSELF! In spite of this clear statement, it is suggested by many that the first goat represented the atoning work of the Messiah while the second goat represented Satan. It is argued that, since Satan was “the original cause” of all sin, “justice demands that God place right back on the head of the devil his guilt -- not our guilt, but his own guilt -- for leading us into sin” (*Pagan Holidays or God’s Holy Days -- Which?* Herbert W. Armstrong, World- wide Church of God, 1974, p. 46).

Armstrong goes on to say that the “driving away of the second live goat shows the final atonement, by placing the sins on their author where they belong, and the complete removal of the sins and their author from the presence of God and His people -- and thus the complete deliverance of the people from the power of Satan” (page 47).

5. What does **Leviticus 16:21** say Aaron was to do with the second goat?

COMMENT: Aaron was to place both his hands upon it’s head and confess over him

“all the iniquities of the children of Israel, and all their transgressions in all their sins.” According to **verse 21** the iniquities, transgressions and sins were put upon the head of the goat. This goat was then sent away. If Armstrong’s explanation is true -- WHERE, in the Bible, is the fulfillment of **Leviticus 16:21** where the High Priest lays his hands on the azazel goat? The antitypical High Priest (Yeshua the Messiah) is -- according to Armstrong’s interpretation -- to lay hands on Satan’s head and confess the sins of Israel upon him. WHERE, in the Bible, is this even remotely mentioned? Without the FULFILLMENT of the

actual laying on of hands -- or any other references to Satan making an atonement for us -- it becomes nothing but TOTAL ASSUMPTION, a mere UNPROVABLE THEORY!

6. Notice verse 22.

COMMENT: This is where we need to ask some questions. WHAT is meant by “bearing” our iniquities? WHO “bears” our iniquities? The Hebrew word translated “bear” in **Leviticus 16:22** is *nasa* (**Strong’s Concordance** #5375). Among the several definitions given in the concordance are, “to bear, carry, to take, to take away, carry off.” So, we are told that this goat was to “take away, carry off” all our iniquities which were put, or laid upon him.

Do we find any scriptures telling us WHO takes our iniquities and bears them away, removes them far from us? Yes, we do! And, is that individual Satan? NO -- ABSOLUTELY NOT!

7. Read Isaiah 53:4.

COMMENT: The word “borne” is the SAME WORD used in **Leviticus 16:22**, *nasa*. And this is a prophecy of Yeshua the Messiah. The Messiah is the sin-bearer -- NOT Satan!

8. Dropping down to verse 6, what do we read?

COMMENT: It is the MESSIAH who has our iniquities laid, placed, put upon him. The sins of Israel were laid on the Messiah. They were placed upon him, and HIM ALONE!

9. Notice Isaiah 53:12.

COMMENT: Yeshua the Messiah is the ONE who bore our sins. He carried them away upon his own head -- which is what the Hebrew *cabal* (bare) means.

10. What does I Peter 2:24 say?

COMMENT: There is NO OTHER sin-bearer! Yeshua the Messiah is the goat that carried away the sins of Israel. He took them upon himself and “was made to be sin for us” (**II Corinthians 5:21**). He, therefore, fulfills the antitypical “azazel” goat. There is NO NEED for Satan to bear anyone’s sins -- he has his own sins to bear and they will prove to be unbearable!

The “Fit Man”

As we study **Leviticus 16** in light of the numerous CLEAR Biblical scriptures many things fall into place. We find Aaron, the high priest, symbolic of the Messiah, going into the “holy place” with the blood of a bullock for the atonement OF HIMSELF AND HIS HOUSEHOLD.

1. Notice what Hebrews 9:12 says.

COMMENT: The Messiah had NO SIN of his own and entered in with his own blood, pictured by the blood of the first goat of **Leviticus 16**. The blood was for the atonement of the sins and transgressions of ALL people. It was to “cover,” make atonement, for ALL our sins.

2. Take a look at Colossians 1:20. What did “the blood of his cross” do?

COMMENT: It was for the RECONCILING of us to YEHOVAH God. It was for the remission of our sins.

3. What does Hebrews 9:22 say?

COMMENT: Without the shedding of blood there is NO remission. It was to cleanse us -- **I John 1:7**.

4. What does Revelation 1:5 tell us?

COMMENT: He washed us from our sins in his own blood. The Messiah “purchased us” and “redeemed us” by his blood -- **Ephesians 1:7; Colossians 1:14** and **Hebrews 9:12**. Although our sins were atoned for, covered, etc., the sins STILL HAD TO BE REMOVED!

5. How did the Messiah bare our sins? I Peter 2:24.

COMMENT: He bore our sins in his body. He bore them, took them away, REMOVED THEM COMPLETELY. This is pictured by the SECOND goat, the Azazel, the goat of removal. This goat, if you will, PICTURED THE MESSIAH’S BODY.

6. Read Leviticus 16:21 again -- last part. The goat was sent away by the hand of whom?

COMMENT: After “putting” the sins

and transgressions and iniquities of all of the people upon the head of the goat, the high priest was to “send him away by the hand of a FIT MAN.”

The word “fit” comes from the Hebrew “timely, opportune, AT HAND.” Some translations render it “a timely man,” “a man of opportunity,” or “an appointed man.” The Bible reveals there was a man who was “AT HAND” at the right time, “APPOINTED” by YEHOVAH God to lead the Messiah to his “wilderness” separation. Who could that man be?

Some believe this “fit man” to be the angel that cast Satan into the bottomless pit. Others believe it was fulfilled by the Roman soldier, or officer, that carried out the crucifixion of the Messiah. Still others think it was Judas because **Acts 1:16** states that Judas “was guide to them that took Jesus.” However, NONE of these theories really fits the case.

I ask, “WHO took away the body of the Messiah, pictured by this Azazel goat?”

7. Read Matthew 27:57-60.

COMMENT: We are familiar with the story of Joseph of Arimathea going to Pilate and begging the body of the Messiah.

8. Read, now, Mark 15:42-46. Note, especially, **verse 43.**

COMMENT: The descriptions of Joseph are very SIMILAR to the expression in Leviticus -- “a fit man.” **Mark 15:43** says he was “an honourable counsellor.”

9. Notice Luke 23:50-53. Especially note **verse 50.**

COMMENT: Luke says of Joseph, in **verse 50**, “...a counsellor, and he was a good man, and a just.” What does a “fit man” mean, as used in **Leviticus 16:21**? “Fit” is from the Hebrew *ittiy* (#6261 in *Strong’s Concordance*). This is the ONLY PLACE it is used in the Old Testament. The meaning is “timely, ready.” The word translated “man” means just that, a man.

In the descriptions given and quoted above regarding Joseph, it says “he was a good man.” The lexicon shows the word “good” to be

translated from the Greek *huparcho* (#5225 in *Strong’s*). The second definition is VERY revealing -- “To come forth, hence TO BE THERE, BE READY, BE AT HAND.” *Strong’s* says, “be present or AT HAND.”

Joseph of Arimathea was the “FIT” man, the one that was READY to perform the necessary details of claiming the body of the Messiah and preparing it for burial.

The Land Not Inhabited

1. Read Leviticus 16:22. To WHERE does the goat “bear upon him all their iniquities”?

COMMENT: Does this “land” represent the grave, the tomb, the sepulcher of Yeshua the Messiah? Notice some items of interest here. The Hebrew word translated “land” is used in a number of ways in the Old Testament -- generally as land, earth, country, etc. However, one lexicon definition is “Sheol, land without return,...” Sheol, as we know, is the Hebrew word often translated “hell” or the GRAVE.

The Hebrew word for “inhabited” in the phrase “not inhabited” is *gezerah* (#1509 in *Strong’s Concordance*) -- meaning “a desert (as separated).” It comes from the root word *gazar*, meaning “to cut down or off.” This is the ONLY PLACE it is used in the entire Old Testament. It means “a separation, a separate place.” It is rendered as “a land cut off” in *Green’s Literal Bible* and in the *Jewish Publication Society’s Holy Scriptures. Darby’s Translation* has it “to a land apart [from men].”

2. What does the last portion of Leviticus 16:22 say? Doesn’t it say the Azazel goat was to be let go by the fit man “in the wilderness”?

COMMENT: The word for “wilderness” is defined as “wilderness, pasture, uninhabited land, large tracts of wilderness (around cities)...” What could be better defined as a “land” or area that is “uninhabited” and cut off” than the GRAVE?

The Messiah was certainly CUT OFF and SEPARATED from not only the land of the living, but ALSO from his Father YEHOVAH God.

3. Notice **Mark 15:34**. What did the Messiah cry out? **Last part.**

COMMENT: When Yeshua cried out it was because at that moment he was SEPARATED from YEHOVAH God -- having taken upon himself the sins of the world. Sin ALWAYS causes a separation from YEHOVAH, as Isaiah the prophet wrote in **Isaiah 59:2**.

The indications become even stronger that the wilderness is SYMBOLIC OF THE GRAVE when we link it with baptism.

4. Read **Romans, chapter 6**. Does this speak of us being BURIED with the Messiah by baptism, that we have been “planted together in the likeness of his death?” **Verse 5**. What does **verse 6** say?

COMMENT: The Messiah “bore” our sins in HIS BODY. It was HIS BODY that was taken by the “fit man,” Joseph of Arimathea, unto a “land not inhabited” -- the GRAVE. Our sins and the sins of the world were CARRIED AWAY, borne away, by Yeshua the Messiah in HIS BODY!

The Two “Comings”

This brings us to another picture from **Leviticus 16**. We have seen that there were TWO goats, each depicting a part of the Messiah’s sacrifice -- ONE for the shedding of blood for the atonement, the covering of our sins, and the OTHER carrying our sins away. With this in mind it can be demonstrated that the TWO goats are ALSO symbolic of the TWO COMINGS (or appearances) of Yeshua the Messiah. The FIRST goat, which was killed, pictures the Messiah’s FIRST appearance and his ultimate sacrifice. The SECOND goat, the Azazel, would picture his SECOND appearance or coming. As we have demonstrated from the Bible, we do see the picture of our sins being carried away by the body of the Messiah.

However, the TOTALITY of this has not yet occurred.

1. Notice what **Romans 3:25** says, speaking of the Messiah.

COMMENT: The Messiah’s shed blood atoned for our past sins. Those past sins were carried away. By and through his RESURRECTION we can receive atonement for those sins we continue to commit and can have those carried away as well. BUT -- there is still sin!

2. How long will sin continue? **I Corinthians 15:26**.

COMMENT: There will continue to be sin until the last enemy -- DEATH -- is destroyed! It is at the Messiah’s second appearance that he will begin that FINAL PART of his ministry, to RESTORE all things and to finally carry away ALL sin.

3. A passage that helps us to understand this is found in **Luke 4:18-19**.

COMMENT: The “acceptable year” will be the ULTIMATE fulfillment of the JUBILEE YEAR.

4. Read **Leviticus 25**, entire chapter.

COMMENT: According to **Leviticus 25:9** the Jubilee Year began on the Day of Atonement. The Jubilee Year was a time of FORGIVENESS of all debts and a TOTAL restoration. As we have learned, the Feast of Trumpets pictures the return of the Messiah, and the trumpet that was sounded on the Day of Atonement to begin the Jubilee Year is truly SYMBOLIC of the “last trumpet” at which time the Messiah sets foot on this earth. That will be the “acceptable year of the Lord.”

5. Does Isaiah call the Day of Atonement “an acceptable day of the LORD”? **Isaiah 58:5**.

COMMENT: The Fast (the Day of Atonement) and liberation go hand in hand. In Isaiah we read: “Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” (**Isaiah 58:6**). That was just what was to be done on the Day of Atonement when it was a year of release

or JUBILEE -- all debts were to be canceled, and all slaves, all in bondage were to be let free.

All of that was, and is, just a SYMBOL of the real LIBERATION and canceling of debts which will take place on the REAL JUBILEE when the Messiah comes, when that ATONEMENT TRUMPET sounds. People will be forgiven, and ALL sins will be carried away. The FINALITY will be when all are made spirit and there will be NO MORE SIN!

New Testament Explains High Priest's Function

1. Is the Messiah our perfect, sinless High Priest? **Hebrews 6:20; 7:26.**

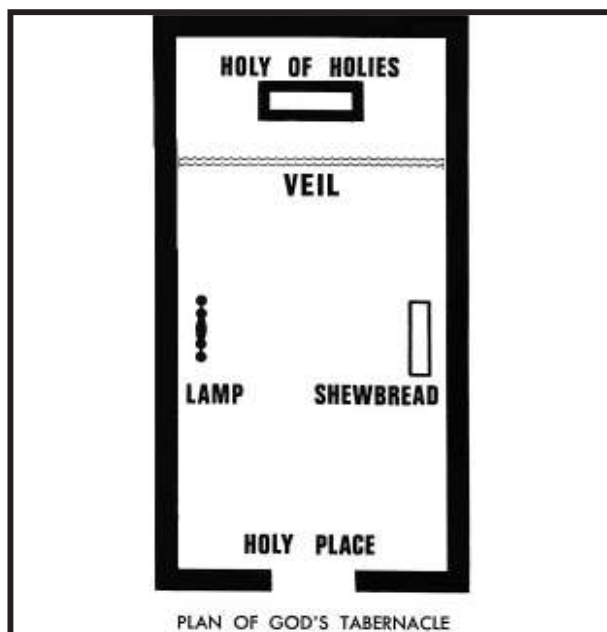
2. Was the high priest of the Aaronic priesthood -- an impure mortal human being -- fit to stand in the very presence of the sinless spiritual Creator? **Leviticus 16:2, 3, 6.**

COMMENT: The book of Leviticus includes the law of rituals -- animal sacrifices, meal and drink offerings, incense burnings and various washings -- which the priests in Old Testament times had to perform. The apostle Paul called it the "law of works" (Greek *ergon*, which means physical labor). That was the law which "was added because of transgressions till the seed (the Messiah) should come" (**Galatians 3:19**).

The sacrifices were a substitute for the Messiah, designed to lead Israel to the Messiah (**Galatians 3:24, 25**) and therefore after the crucifixion ceased to be necessary.

Let us understand the meaning of the rituals in this chapter that we may know what had to do specifically with the Day of Atonement and what was merely ceremonial.

3. Was the high priest required to wear special holy garments (compare **Revelation 19:8**) and to bathe his whole body before being allowed in the presence of YEHOVAH God? **Leviticus 16:4, 23.** Was it necessary he be accompanied in the most holy place by a "cloud" of incense? **Verses 12 and 13.** What does incense symbolize? **Revelation 5:8.**



COMMENT: This incense pictured the kind of prayer YEHOVAH God will hear. Sweet incense shows our attitude must not be bitter or vindictive. As the incense was beaten fine, so must we be specific in our prayer. Too many people pray first for their own personal desires, then end quickly with something like, "And, oh yes, God, bless everybody."

The cloud of incense was not physically to screen the high priest from the glory of YEHOVAH God. It was only a temporary ceremonial type.

As incense arises from hot coals, so prayers are to ascend like a cloud from the righteous. Prayers bring YEHOVAH's people protection as the incense protected the high priest.

4. Did the high priest have to offer a sin offering for himself? **Leviticus 16:6 and 14.** Why was the blood sprinkled on the mercy seat? **Hebrews 9: 13, 7, 20.**

COMMENT: In the Ark of the Covenant beneath the mercy seat were the two tables of stone (**Hebrews 9:4**) on which YEHOVAH God had engraved the Ten Commandments with His own finger. Since these were the very laws whose breaking made the sin offering necessary, the sacrificial blood

was sprinkled on and before the cover to the Ark, thus symbolically “covering” broken law.

5. How did this ritualistic blood (sin offering) picture the Messiah? **Romans 3:25; Revelation 5:9.**

COMMENT: The high priest has completely purified himself and is ready to go out and officiate. What follows next has to do specifically with the Day of Atonement. Its types foreshadow New Testament fulfillments.

6. Did the high priest next offer the goat chosen by lot “for the LORD” as a sin offering for all the people? **Leviticus 16:15.**

7. Does the New Testament plainly tell us that Yeshua as High Priest and the heaven of YEHOVAH’s throne are the REALITIES which the Old Testament high priest and Tabernacle only represented? **Hebrews 9:23, 24; 8:2, 5.** To get the complete picture, read the whole of **chapter 9** and through the **13th verse of chapter 10 of Hebrews.**

8. Did the Messiah enter behind the veil to the very throne of YEHOVAH God in heaven? **Hebrews 6:19, 20; 8:1.** Was it his own blood which he presented as an offering for sin? **Hebrews 9:12.**

9. Then did not the Messiah BEGIN to do what the Aaronic high priest did in type on the Day of Atonement? **Hebrews 9:7; Leviticus 16:15-19.**

COMMENT: Note the need for the goat’s blood which symbolized the blood of the Messiah. Even the altar, the Tabernacle and the mercy seat were considered to be defiled by their presence among the carnal, sinning Israelites. This was because continually all through the year Israel’s sins were symbolically transferred to the Tabernacle and its fixtures. Once a year on the Day of Atonement this mountainous load of guilt was purged from the nation in order that YEHOVAH God might continue to dwell in Israel. For sin separates from YEHOVAH God -- YEHOVAH is holy (**Isaiah 59:2**).

Hope of Israel Ministries -- Preparing the Way for the Return of YEHOVAH God and His Messiah!

The Real Meaning of the Day of Atonement

Ten days after the Feast of Trumpets -- which SYMBOLIZES YEHOVAH’s final call to the nations of the world to repent of their sins -- and the trumpet plagues of the Day of the LORD, picturing the Messiah’s return and the beginning JUDGMENTS of the nations -- comes the Day of Atonement, the DAY OF FINAL JUDGMENT!

Before the Feast of Tabernacles (that great festival of harvesting and thanksgiving) could take place Israel, as a nation, had to be RECONCILED to YEHOVAH God. Only a people AT PEACE WITH YEHOVAH could rejoice before Him in the blessing with which He had crowned the year. On the Day of Atonement the slate was WIPED CLEAN and the Israelites could begin their lives anew.

1. It was on this day that the high priest was allowed to enter the Holy of Holies, dressed in white clothing that symbolized the PERFECT PURITY which was sought by the atonement of that day. Notice **Zechariah 3:4.**

COMMENT: This verse epitomizes the REMOVAL of Joshua’s “filthy garments” and the clothing of him with a “change of raiment.” Yeshua the Messiah, in his redemptive work on behalf of mankind, was TYPIFIED by Israel’s high priest and by the animals used in connection with the ceremony.

2. In his letter to the Hebrews, the apostle Paul shows that Yeshua the Messiah is the great antitypical High Priest. Notice **Hebrews 5:4-10.**

3. Paul also reveals that the high priest’s entry into the Holy of Holies one day a year (Day of Atonement) with the blood of sacrificial animals FORESHADOWED the entrance of Yeshua the Messiah into heaven itself with his own blood. This made ATONEMENT for those exercising FAITH in his sacrifice. Read **Hebrews 9:7-8; 24, 27.**

COMMENT: We can see from Paul’s writings that the Day of Atonement is a generator of HOPE and CONFIDENCE because it reassures us that the Messiah has opened up for

us a free and DIRECT ACCESS to YEHOVAH God when he entered into the presence of YEHOVAH God. Now ALL CHRISTIANS have direct access to YEHOVAH because of the Messiah's entry into YEHOVAH's presence.

4. Notice YEHOVAH's promise in **Hebrews 6:15** and His oath in **Hebrews 6:17**. **COMMENT:** In these two verses Paul assures those of us who follow the Messiah that we are guaranteed FREE APPROACH to YEHOVAH God through Yeshua the Messiah.

5. What does Paul call this in **Hebrews 6:19**?

COMMENT: This ANCHOR is "a hope that enters into the inner shrine behind the curtain [veil] where Jesus has gone as a FORERUNNER on our behalf, having become a high priest for ever after the order of Melchizedek" -- **Hebrews 6:19-20**.

6. The theme of JUDGMENT figures PROMINENTLY on the Day of Atonement. **Hebrews 9:27-28**.

COMMENT: The Messiah's work of JUDGMENT and CLEANSING will occur shortly after his return to the earth. Paul associates human DEATH (which is followed by the FINAL JUDGMENT -- see **Hebrews 10:26-27**) with the Messiah's atoning death which is followed by his second appearance. In this association the judgment is placed concurrently with (or shortly after) his second appearance -- why? Because, at his coming, the Messiah will EXECUTE JUDGMENT typified by the CLEANSING of the Day of Atonement. It is a judgment that brings SALVATION to true believers and PUNISHMENT to unbelievers.

7. This is explained by **Hebrews 9:28**.

COMMENT: The reason the Messiah does not deal with sin at his second appearance is because he comes, like the high priest on the Day of Atonement, NOT to atone for sin BUT TO EXECUTE THE FINAL JUDGMENT, which is to SAVE believers and PUNISH unbelievers.

8. In view of the pending JUDGMENT, what does Paul admonish true Christians to do? **Hebrews 10:23, 25**.

COMMENT: "The Day" that Paul mentions here as approaching is the ANTITYPICAL DAY OF ATONEMENT. This is a day of FASTING, affliction of the flesh, doing without food and water. We should spend much time meditating on our lives, CONFESSING our sins, and REPENTING and looking to the sacrifice of the Messiah as ATONEMENT for us, that we might be truly RECONCILED to YEHOVAH God. However, the Day of Atonement does not just picture OUR personal and individual repentance, remorse, and contrition, and confessing of sin. It pictures the day the sins of the ENTIRE NATION -- and by extension, THE ENTIRE WORLD -- are going to be "put away," and "covered over," wiping away, and "atoned for," by the Messiah!

9. What was it the apostle Peter proclaimed was to occur when Yeshua the Messiah returns to earth? **Acts 3:19-21**. Note the words "refreshing" and "restitution." But what is it that is to be restored to earth? Why, the government of YEHOVAH God!

COMMENT: A whole new way of life needs to be restored to mankind. It was once offered to Adam and Eve in the Garden of Eden, but they quickly rejected it, being taken in by the serpent's subtle deception.

What the world needs is obedience to YEHOVAH God's revealed will -- faith instead of skepticism -- relying on the superior wisdom and experience of the Creator instead of human wisdom. We must do away with reasonings, feelings, desires, and emotions based on the pulls of the flesh when it comes to obeying YEHOVAH God!

The first step for restoration of Utopia is reinstitution of YEHOVAH's authority -- with absolute enforcement and immediate punishment for infraction of YEHOVAH's law. There will be a worldwide system of mayors, judges, lesser and greater kings, etc. Yeshua referred to these offices in the parables. One will be given rule over ten cities, another rule over five, and so forth (**Luke 19:17, 19; Revelation 5:10**).

10. What does Peter call the time when

YEHOVAH's government is to be restored? -- and to repentance by the seven last plagues (represented by the seven trumpets) to be inflicted on her.

COMMENT: At-one-ment will not be complete with merely the carrying away of sin. The greatest task will be remaining. People will still be hating each other. Man's mind, man's very nature, must be refashioned -- his character reshaped and remolded until it becomes "at one" with YEHOVAH God. Then the fully confirmed new covenant will be completed.

11. What will be the attitude of both Israel and Judah "in that time"? **Jeremiah 31:9, 34; 50:4, 5.** Who does YEHOVAH God blame for their past sins and wrong attitudes? **Verse 6.** Isn't this Satan's doing -- THROUGH his counterfeit ministers? **II Corinthians 11:13-15.** But "in that time" will Israel and Judah have any more sin? **Jeremiah 50:20; Zechariah 3:9.**

COMMENT: YEHOVAH God says, "I will pardon them whom I reserve." There will be at-one-ment between YEHOVAH God and Israel. Israel will have been brought to her knees

12. Is this the attitude pictured by fasting on the Day of Atonement?

COMMENT: The Day of Atonement is a vivid illustration of the state of mind necessary for salvation -- of the humility, the godly sorrow, the earnest seeking for the right way. It is also a warning of the state to which YEHOVAH God will be forced to reduce Israel following the seven last plagues.

13. Will the nations of Israel have any more disagreements or jealousies of ONE ANOTHER? **Isaiah 11:13.** Will they then cooperate to convert Gentile nations to the government of YEHOVAH God? **Verse 14.** Also **Romans 11:12, 15.**

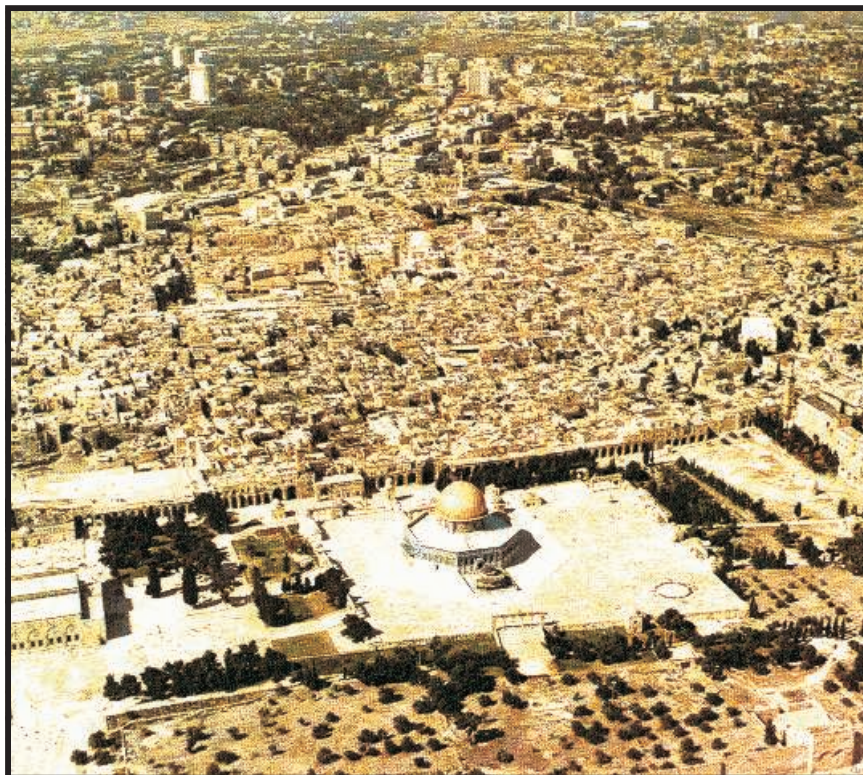
14. And seeing Israel's right example, will Gentile nations willingly, of their own volition, seek to YEHOVAH's nation for the way of peace and at-one-ment? **Deuteronomy 4:6.** See also **Ephesians 2:11-16.**

15. What will the Gentiles say when they have learned the truth -- and realize at last how the father of lies (**John 8:44**) has deceived them? Will they forsake the ways of their ancestors? **Jeremiah 16:19.**

New Testament Church Kept Day of Atonement

1. Did the apostle Paul tell us YEHOVAH's Holy Days FORESHADOW events to come -- illustrate the plan of YEHOVAH God in advance? **Colossians 2:16-17.**

Note the proper translation of **verse 17** is that YEHOVAH's days "fore-



Aerial view of Jerusalem. In the center, the site of the Roman garrison, over which the Islamic Dome of the Rock has been built.

shadow” good things to come.

COMMENT: Colossae was strictly a Gentile city, and Paul was writing to a Church composed of Gentiles by birth. They had previously known nothing of YEHOVAH God or His Holy Days. Unless the ministers of the Church of YEHOVAH God had taught them to observe these Holy Days, they would never have

2. Did the New Testament Church keep the Day of Atonement? **Acts 27:9.**

COMMENT: All Biblical scholars know that “the fast” refers to the Festival of Atonement in the fall of the year. Your marginal reference Bibles will have a note saying “Day of Atonement.”

Here was the evangelist Luke -- over 30



The site of Colossae in the Lycus Valley. A thoroughly Gentile city in Asia Minor, Colossae was rife with pagan asceticism. They believed fasting would force YEHOVAH God to hear them. But their doctrines were nothing more than the vanity of human will power in denying their bodies food.

been “judged” by outsiders for doing so.

Verses 16 and 17 are ONE sentence. In this much misunderstood sentence Paul instructs Christians not to listen to any outside man or body of men but to the Body of the Messiah -- his Church -- concerning their weekly and annual Sabbaths. Note that the translators of the King James Version erroneously inserted the word “is” in **verse 17** (in italics in most Bibles). It is not found in the original inspired Greek text. The proper translation means: “Let no Outsider judge you ... but let the Body of Christ -- the Church -- do the judging.”

years after the crucifixion and the cessation of all the Mosaic rituals which were fulfilled in the Messiah -- writing that “the fast was now past” for that year. Luke would never have thought of mentioning “the fast” unless he and all the Church had just been keeping it! And if the Day of Atonement were no longer in existence, the holy spirit could never have inspired these words!

The early New Testament Church of YEHOVAH God set the example for YEHOVAH’s Church today. And the true Church of YEHOVAH God today does keep all of

Day of Atonement -- AT-ONE-MENT with YEHOVAH God!

YEHOVAH's Holy Days -- including the fast of the Day of Atonement!

Why We Must Keep "the Fast" Today

1. Was the Day of Atonement chosen as the beginning of a time of release? **Leviticus 25:9, 10**. Doesn't this make it obvious that the purpose of this Day is to symbolize release from bondage?

COMMENT: The Jubilee was given the Israelites that their poor might be released from debts they were unable to pay. Every fiftieth year those who had sold themselves into slavery for food to eat and clothes to wear were released. Inherited land lost through poverty was restored to the family rightly owning it. This is typical of man's future Atonement release from the bondage of the demon world -- the temptations and delusions of Satan and his demons -- and of the restoration to each nation of its own land.

2. Why is it necessary for there to be a Day of At-one-ment? **Isaiah 59:2; Psalm 66:18**.

COMMENT: We all, whether Israelite or Gentile, have sinned (**Romans 3:23**). And so we have become SEPARATED from YEHOVAH God. Our crying need for reunification -- atonement -- with YEHOVAH God is emphasized by the fact the word "atonement" appears no less than 45 times in the book of Leviticus alone.

3. The Old Testament observances so far studied were ritualistic. Only the high priest and a few assistants were involved in performing them. But the WHOLE POPULATION or congregation of Israel has a part of its own to play. That part is TO FAST AND ABSTAIN from work on the Day of Atonement. **Leviticus 23:29-32**. Does it say "forever" -- and "throughout your generations" -- and "in all your dwellings"?

Why does the act of fasting indicate sorrow because of sin? **Ezra 10:6; Deuteronomy 9:8, 9, 18**.

4. Isn't the Bible example of spiritual fasting always to go without water as well as

food? **Same verses**, and also **Exodus 34:28; Esther 4:16; Acts 9:9**.

5. Is it through the minor affliction of fasting that we become one with the Messiah who suffered so TREMENDOUSLY FOR us that we might become at-one with YEHOVAH God? **Isaiah 53:4, 7**. The same Hebrew word *anah* is used here that is used for fasting, afflicting the soul.

COMMENT: The Day of Atonement serves to keep us in remembrance of the fact that we are still weak mortal flesh.

The Day of Atonement fast also shows us how much our lives, our actions, and our thoughts are taken up with self. When we get hungry, we suddenly find that we are still very carnal minded.

6. The vanity of carnal human nature can cause us to become exalted and puffed up with thoughts of self esteem. On what kind of man will YEHOVAH God look with favor? **Isaiah 66:2**.

COMMENT: Fasting on the Day of Atonement helps us to realize just how small and weak we really are, and how desperately we need to become more humble and obedient to YEHOVAH God.

7. Did Yeshua teach that he who humbles himself shall be exalted? **Luke 14:11**. And that no one can be accepted of YEHOVAH God until he becomes humble? **Luke 18:14**.

COMMENT: Notice **Luke 18:11**, that this Pharisee fasted weekly from a wrong motive. His fasting was penance, thinking that YEHOVAH God would be pleased if he made himself suffer, and would grant him HIS will. That is not the purpose of the Day of Atonement. True humbling is repentance, not penance. It leads to conversion -- admitting one's human ways are all wrong and turning to YEHOVAH's ways, receiving the power of the holy spirit to completely overshadow one's own puny human strength.

8. What great event should we look forward to as we fast on the Day of Atonement? Review **I Corinthians 15:35-54**.

COMMENT: The glorious spirit bodies we will have after the resurrection, or instantaneous change of the just, will have no need of food to sustain life. Our physical bodies today gain their pittance of chemical energy from plant products or animal flesh. Without constant replenishment, we would run down quickly and die. But it is not so with spirit. Spirit contains life inherent within itself, not dependent upon any outside source.

When we fast on the Day of Atonement it pictures to us the time and condition when we will no longer need to eat. We will NO LONGER BE EARTHBOUND, tied to this mundane sphere with its supply of physical food and drinkable water. It pictures the time we shall have the power to go where we will (**John 3:8**), whenever and wherever necessary to carry out the government of YEHOVAH God, while we teach others how to live joyfully and happily and how to inherit the same wonderful spirit bodies we will have.

We should not sorrow as we fast and “afflict” our souls on the Day of Atonement. Though we sorrow for sin, we rejoice. Though subdued physically, in spirit we thrill with life! The Day of Atonement, like all of YEHOVAH’s Holy Days, is a time of hope and great rejoicing.

9. The commandment to observe the fast of the Day of Atonement is also a TEST of our sincere desire to really serve and OBEY YEHOVAH God. How does James say we will receive the ability to withstand Satan during this LIFE? **James 4:6, 7, 10.** Surely humbling ourselves -- resisting Satan and submitting to YEHOVAH God -- is symbolic of how we will be able to replace him as world ruler. Does **Mark 9:29** also show how YEHOVAH’s servants receive the necessary power to cast out the demons? Is it by prayer AND fasting?

COMMENT: Those who are truly converted -- surrendered to YEHOVAH’s will -- will keep the Day of Atonement, fasting and meeting with others of YEHOVAH’s true Church if at all possible.

Those who refuse to keep this day, or

who carelessly keep it in some manner other than YEHOVAH commanded, are not converted and will be “cut off” from among the people of YEHOVAH God. Their part is the lake of fire WITH Satan. Those ready when the Messiah returns will enter the Kingdom -- the very Family -- of YEHOVAH God. But outside will be darkness and weeping and gnashing of teeth (**Matthew 22:11-13**) reserved for THOSE WHO KNOW their Master’s will (**Luke 12:46-48**) AND DO IT NOT!

Additional Articles...

Who or What is the “Azazel” Goat of Leviticus 16?

New Understanding About YOM KIPPUR!

The Annual Holy Days Reveal the Awesome Plan of YEHOVAH God!

Does It Really Matter What DAYS We Keep?

“Your Feast Days My Soul Hates!” Says YEHOVAH God!

See page 2 for mailing address.

Books to Read...

Secrets of Golgotha: The Forgotten History of Christ’s Crucifixion, by Ernest L. Martin

The Temples That Jerusalem Forgot, by Ernest L. Martin

The Temple: Its Ministry and Services As They Were at the Time of Jesus Christ, by Alfred Edersheim

NOTES:

Answers to Questions in Lesson 17

1. Yes **2.** centralized government **3.** control, subjugate **4.** No **5.** YEHOVAH God
6. extends **7.** Action **8.** unlawful **9.** Yes **10.** Kill him **11.** No **12.** The Judean
government **13.** Satan the Devil **14.** No

Day of Atonement -- AT-ONE-MENT with YEHOVAH God!

Check Your Progress...

Question 1: Fasting is a “hunger strike” to force you own will upon YEHOVAH God.
True: _____ False: _____

Question 2: YEHOVAH God and the human race can never be fully at one until what happens? _____

Question 3: On what day of the month Tishri does the Day of Atonement fall? _____

Question 4: Is the English word “scapegoat” a correct translation of the Hebrew word YEHOVAH God inspired? _____

Question 5: Whom did the goat that was accepted typify? _____

Question 6: Is it true that the Bible nowhere mentions Satan having a part in the atonement process? _____

Question 7: The goat of removal pictured the _____ body.

Question 8: What occurred every fiftieth year in ancient Israel? _____

Question 9: The Messiah’s work of judgment and cleansing will occur shortly after _____

Question 10: What does the “land not inhabited” represent? _____

Question 11: What is the last enemy of mankind that has to be destroyed? _____

Question 12: Is it true that after the crucifixion the Temple sacrifices ceased to be necessary? _____

Question 13: Before the Feast of Tabernacles could take place, the nation of Israel had to be _____

Question 14: According to Leviticus 25:9, on what day did the Jubilee Year begin? _____

Question 15: Who was the “fit man” who claimed the body of the Messiah? _____

The answers will be found in the next lesson. Approximately 3 weeks after receiving Lessons 17 through 20, you will receive a mail-in test that covers these four lessons. The test will be returned to you after grading. Following the completion of the Hope of Israel Bible Correspondence Course you will receive a **Certificate of Completion**. If you complete the course with a grade of 75% or better you will also receive an **Outstanding Student Award**.

