

In this lesson we resume our survey of Israel's Feasts, specifically the feast of Atonement. Atonement follows Trumpets being the second feast in the summer or second set of festivals. The first set, or spring feasts included, Passover, Unleavened Bread and Pentecost, the second set (summer) included Trumpets, Atonement, Tabernacles and Booths.

Never forget that while there may be fundamental things found in these feasts, their only interpretation is that they are the steps God has outlined; foreshadowed, regarding His purpose for Israel. Israel's feasts are earthly in scope and fulfillment, they are not, and have never been, steps unveiling God's purposes for us today as members of the church which is His Body.

Clear understanding of the New Testament was lost years ago when someone taught that Pentecost was the "birthday of the church". This is as far from the truth as can be imagined and remains an incredibly confusing false doctrine which blinds thousands upon thousands of Christians to the truth given us today through our Apostle Paul.

In our last lesson we saw that the words "holy convocation" or "holy gathering" used in Lev. 23, mean "something called out, a public meeting, also a rehearsal" (Strong's). Every year since Lev.23, Israel rehearses what God did and will do for them. The feasts show that, despite Israel's gainsaying and rejection of the truth, they will be that great nation God promised Abraham his seed would become.

Last time we saw that the people of Israel were to conduct themselves in a very solemn manner during this feast of Atonement. It was not a feast of rejoicing, dancing or merriment.

[Lev 23:27](#) Also, on the tenth of this seventh month, this is a day of atonement. It shall be a holy convocation to you. And you shall **afflict your souls** and offer a fire offering to Jehovah.

It was a day of the severest humility and also of the severest penalty. Those who did not participate as prescribed would be destroyed from among Israel by The Lord Himself;

[Lev 23:30](#) And any soul who does any work in that same day, the same soul will I destroy from among his people.

Notice, Israel could not work on these feast days. This teaches us that Israel will not be saved by good works. God is faithful, He and He alone will save all Israel because of the oaths, the covenants, the promises He made with Israel's fathers. Praise God He keeps His promises, and we rejoice because He will also keep His promises made to us through the writings of Paul.

The feast of Atonement was a feast of sins confessed, a day of deliverance from sin and sins, a national day of cleansing as carefully spelt out in Lev.16. Please take the time to read this chapter. This cleansing, this atonement, was not only for Aaron the high priest and his house, but for the other priests, the sanctuary and the entire nation of Israel as well.

[Lev 16:29](#) And it shall be a statute forever to you: in the seventh month, on the tenth of the month, you shall afflict your souls and do no work at all, the native and the alien who is staying among you.

[Lev 16:30](#) For on that day an atonement shall be made for you, to cleanse you, so that you may be clean from all your sins before Jehovah.

[Lev 16:31](#) It shall be a sabbath of rest to you, and you shall afflict your souls, by a statute forever.

Atonement basically means "access to" including the ideas of reconciliation and harmony. Atonement is not the Passover sacrifice which brought about "deliverance from" bondage. God did not command the tabernacle be erected in Egypt for what fellowship/atonement has light with darkness? The blood that delivered is the same blood that made access possible.

Atonement is a compound word being "at one ment" and many modern versions use reconciliation instead of this word. God is a Holy God and there was a chasm between God and people in their fallen condition. Only the blood and all the death of the sacrifice represented could bridge this gap and make holy God and sinful man one. The blood satisfied God and made Israel worthy to be with God, in His presence. This was all a picture of the shed blood and death of the Lord of course (Hebs.10:4) but Israel had to learn that coming into His presence was not to be taken for granted and that only with sin and sins abolished could there be harmony of dwelling and purpose; at one ment.

The cross of Christ assures Israel of their glorious future. The typical blood of Christ delivered Israel from bondage, cleansed them and made them worthy to be a Kingdom of God in the Promised Land. When this feast is fulfilled, when Israel sees the Lamb of God, the One they pierced, they will realise all that their Messiah accomplished for them and then they will be that Kingdom of Priests.

There was another very important event which took place at the conclusion of the 49<sup>th</sup> year on the feast of the Day of Atonement.

We have already seen that seven (7) is a number closely associated with Israel. The 7th day, the weekly Sabbath, was a covenant, a sign between the Lord and that nation, see Ex.31:16. The weekly Sabbath was never given to us gentile believers to observe today.

In Lev.25 we read that every 7th year was a Sabbath of rest for the Lord's land;

Lev 25:4 But in the seventh year shall be a sabbath of rest to the land, a sabbath for Jehovah. You shall neither sow your field, nor prune your vineyard.

We also read in Lev.25, that every 49<sup>th</sup> year, on this Day of Atonement, a trumpet was to be sounded marking the 50<sup>th</sup> year as the Jubilee year;

Lev 25:8 And you shall number seven sabbaths of years to you, seven times seven years. And the time of the seven sabbaths of years shall be forty-nine years to you.

Lev 25:9 **Then you shall cause the trumpet of the jubilee to sound on the tenth of the seventh month; in the day of atonement, the trumpet shall sound throughout all your land.**

Lev 25:10 And you shall make the fiftieth year holy, one year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee to you, and you shall return each man to his possession, and you shall return each man to his family.

Lev 25:11 That fiftieth year shall be a jubilee to you. You shall not sow, neither reap that which grows of itself in it, nor gather in it of your undressed vine.

We remember that the Feast of Weeks (Pentecost) was 7 times 7 weeks or 49 days, and the 50th day was celebrated. Pentecost was a feast of anticipation and we are yet to examine this feast. Here in Lev.25 we have 7 times 7 years and in the 49th year, on the Day of Atonement, the trumpet of Jubilee was sounded and the 50<sup>th</sup> year was observed in a wonderful liberating way.

The Jubilee was a great time of deliverance. Deliverance from prison, debt and slavery. It was the year of universal redemption. Those of Israel who had sold their inheritance had it restored so that the land stayed within the tribe and families to whom it was originally distributed. See Numbers 26:51-56. The Jubilee reminded Israel that they did not own the land, it was the Lord's land;

Lev 25:23 The land shall not be sold forever; for the land is Mine. For you are strangers and pilgrims with Me.

The United Nations can plot and divide Israel as much as they will, but the land of Israel is the Lord's land and there is coming a day when He will;

Deu 32:43 .....avenge the blood of His servants, and will render vengeance to His foes and will be merciful to His land, to His people.

The reader is encouraged to read all of Lev. 25. But for now it is very important we know that the trumpet of Jubilee was blown on the Day of Atonement in the 49<sup>th</sup> year proclaiming the following year the great year of liberation and restoration. The Day of Atonement in the 49<sup>th</sup> year when the jubilee trumpet sounded anticipates the great future day of national restoration and deliverance for Israel.

Next lesson I hope to tie all these Feast of Atonement features together.