

WORDS OF
JOY

Jeremiah 15:16




FIRST MELISSA

Your words were found and I ate them, and **Your words became for me a joy** and the delight of my heart; for I have been called by Your name, O Lord God of hosts. Jeremiah 15:16

Jesus said, “**These things I have spoken to you so that My joy may be in you, and that your joy may be made full.**” John 15:11

WORDS OF
JOY
Jeremiah 15:16

2021 SEPTEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
			1	2	3	4
5	6 Rosh Hashana begins	7	8	9	10	11
12 	13	14	15 Yom Kippur begins	16		
19	20 Sukkot begins	21	22	23		
26	27	28	29	30		

It was on Mount Sinai that God gave Moses the dates and observances of the seven feasts. Here are their names:

1. Passover (*Pesach*) - Nisan 14-15
2. Unleavened Bread (*Chag Hamotzi*) - Nisan 15-22
3. First Fruits (*Yom habikkurim*) - Nisan 16-17
4. Pentecost (*Shavu'ot*) - Sivan 6-7
5. Trumpets (*Yom Teru'ah*) - Tishri 1
6. Atonement (*Yom Kippur*) - Tishri 10
7. Tabernacles (*Sukkot*) - Tishri 15-22

Fall Feasts

Reminders for Followers of Jesus...

- It should not surprise Christ-followers that the man Jesus, as a religious Jew, would have observed the biblical holidays.
- It should not surprise Christ-followers that Jesus, the promised Messiah of God, would be worshipped and manifested in the biblical holidays.
- The feasts were based on the Hebrew lunar calendar (12 months of 29 or 30 days per month). The feasts relate to Israel's spring and fall agricultural seasons. They are based in that land.
- They picture the timing, sequence and significance of the Messiah's redemptive work.

First mention of a “Day of Atonement”

“Aaron shall make **atonement** on its [altar] horns once a year; he shall make **atonement** on it with the blood of the sin offering of **atonement** once a year throughout your generations. It is most holy to the Lord.”

Exodus 30:10

יום **yom** is the Hebrew word for “*day*”

כִּפּוּר **kippur** in Hebrew means “atonement, reconciliation, forgiveness, propitiation”

Leviticus 16

WORDS OF
JOY
Jeremiah 15:16

Now the Lord spoke to Moses after the death of the two sons of Aaron, when they had approached the presence of the Lord and died. The Lord said to Moses: “Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, or he will die; for I will appear in the cloud over the mercy seat. **Aaron shall enter the holy place** with this: with a bull for a sin offering and a ram for a burnt offering.”

Leviticus 16:1-3

“He [Aaron] shall put on the holy linen tunic, and the linen undergarments shall be next to his body, and he shall be girded with the linen sash and attired with the linen turban (these are holy garments). Then he shall bathe his body in water and put them on. He shall take from the congregation of the sons of Israel two male goats for a sin offering and one ram for a burnt offering. Then Aaron shall offer the bull for the sin offering which is for himself, that he may make **atonement** [כִּפּוּר *kippur*] for himself and for his household. He shall take the two goats and present them before the Lord at the doorway of the tent of meeting.” Leviticus 16:4-7

How did ancient Israel observe Yom Kippur?

- The high priest normally does not perform the Temple sacrifices, but during the week leading up to Yom Kippur, he serves beside the priests, and on the Day of Atonement performs all of the services alone. He stays the entire week before Yom Kippur in the Temple area, and is sprinkled twice with the ashes of a red heifer to make sure he has not somehow become unclean by touching a dead body (Numbers 19:1-13).
- Even though the Jewish day begins at sunset, the Temple service for Yom Kippur does not take place until dawn the next morning. The high priest, who normally washes his hands and feet before serving in the Temple, on this day totally submerges himself in a special bath behind a large linen curtain. He dresses in his high priestly garments. Then, the high priest washes his hands and feet and conducts the morning service. He returns later, washes his hands and feet again, bathes again, and dresses in his white linen clothing for Yom Kippur. In all, the high priest bathes and changes clothing five times, and offers 15 blood sacrifices, on Yom Kippur.

“Aaron shall cast lots for the two goats, one lot for the Lord [Yahweh יְהוָה] and the other lot for the scapegoat [azazel עֲזָאזֵל]. Then Aaron shall offer the goat on which the lot for the Lord [Yahweh יְהוָה] fell, and make it a sin offering. But the goat on which the lot for the scapegoat [azazel עֲזָאזֵל] fell shall be presented alive before the Lord, to make **atonement** [כִּפּוּר *kippur*] upon it, to send it into the wilderness as the scapegoat.” Leviticus 16:8-10

How did ancient Israel observe Yom Kippur?

The High Priest woke up early for ritual purification. He then put on special priestly garments, representing the sacredness of the holiday (Leviticus 16:2-4). After the initial preparation for the holiday, the priest offered a bull as a sacrifice for both himself and his family (Leviticus 16:6). He then cast lots over and consecrated two separate male goats, one as a sacrifice for God and the other which the community would later lead into the desert (Leviticus 16:7-10). The priest took the blood from the bull, which he had sacrificed as sin offering for himself and his family, and placed it upon the coals of the altar before entering into the Holy of Holies to sprinkle the blood upon the Ark of the Covenant (Leviticus 16:11-14). Only on this day did the High Priest enter into the Holy of Holies in the Temple.

How did ancient Israel observe Yom Kippur?

- The afternoon service begins as the high priest places his hands on a young bull, as a sign of identification with his substitute, and confesses his sins. Three times during his confession, he pronounces the covenant name of the Lord (Yahweh), and each time the priests and the people fall on the faces and say, “Blessed be His name whose glorious kingdom is forever and ever.”
- Next, two priests – the deputy high priest and the chief priest of the division of priests chosen to minister that week – escort the high priest to the eastern side of the altar, where two identical goats await. The high priest casts lots for the goats. One is determined to be “for Yahweh” and the other is “for *azazel*.” Together, the two goats constitute a single sin offering for the Lord. The goat “for *azazel*” is immediately marked with a red woolen strip tied to one of his horns. The goat “for Yahweh” is left facing a stone altar where he will soon shed his blood.
- The high priest returns to the bull a second time, placing his hands on the animal’s head and confessing the sins of the priesthood. He then slaughters the bull and collects its blood in a golden bowl.

“Then Aaron shall offer the bull of the sin offering which is for himself and make **atonement** [כִּפּוּר **kippur**] for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself. He shall take a firepan full of coals of fire from upon the altar before the Lord and two handfuls of finely ground sweet incense, and bring it inside the veil. He shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the ark of the testimony, otherwise he will die. Moreover, he shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; also in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.” Leviticus 16:11-14

“Then he shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the mercy seat and in front of the mercy seat. He shall make **atonement** [כִּפּוּר *kippur*] for the holy place, because of the impurities of the sons of Israel and because of their transgressions in regard to all their sins; and thus he shall do for the tent of meeting which abides with them in the midst of their impurities.”

Leviticus 16:15-16

How did ancient Israel observe Yom Kippur?

- Next, the high priest takes live coals from the altar and two handfuls of incense and makes his way inside the veil that separates the Holy Place from the Holy of Holies. Inside, he pours the incense onto the coals and waits for a fragrant cloud of smoke to fill the room so that he will not see God face to face and die.
- In Solomon's Temple, the Ark of the Covenant was in the Holy of Holies and the Shekinah glory of God rested above it. After the Babylonian captivity, the Ark was never recovered. The Holy of Holies was an empty room except for a single stone, called the foundation stone, projecting about two inches above the floor.
- The high priest leaves the Holy of Holies momentarily, returning with the golden bowl of bull's blood. He sprinkles the blood in front of the altar – once upwards and seven times downward. Then he again leaves the Holy of Holies and places the golden bowl on a golden stand.

WORDS OF
JOY
Jeremiah 15:16

“When he goes in to make **atonement** [כִּפּוּר *kippur*] in the holy place, no one shall be in the tent of meeting until he comes out, that he may make **atonement** for himself and for his household and for all the assembly of Israel. Then he shall go out to the altar that is before the Lord and make **atonement** for it, and shall take some of the blood of the bull and of the blood of the goat and put it on the horns of the altar on all sides. With his finger he shall sprinkle some of the blood on it seven times and cleanse it, and from the impurities of the sons of Israel consecrate it.”

Leviticus 16:17-19

“When he finishes **atonement** for the holy place and the tent of meeting and the altar, he shall offer the live goat. Then Aaron shall lay both of his hands on the head of the live goat [azazel], and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness. The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness. Then Aaron shall come into the tent of meeting and take off the linen garments which he put on when he went into the holy place, and shall leave them there. He shall bathe his body with water in a holy place and put on his clothes, and come forth and offer his burnt offering and the burnt offering of the people and make **atonement** for himself and for the people.” Leviticus 16:20-24

WORDS OF
JOY
Jeremiah 15:16

“Then he shall offer up in smoke the fat of the sin offering on the altar. The one who released the goat as the scapegoat shall wash his clothes and bathe his body with water; then afterward he shall come into the camp. But the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make **atonement** in the holy place, shall be taken outside the camp, and they shall burn their hides, their flesh, and their refuse in the fire. Then the one who burns them shall wash his clothes and bathe his body with water, then afterward he shall come into the camp.” Leviticus 16:25-28

How did ancient Israel observe Yom Kippur?

- He sacrifices the goat “for Yahweh,” collects the blood in another golden bowl and enters the Holy of Holies for a third time, sprinkling the goat’s blood the same way he has sprinkled the bull’s blood – always counting aloud to prevent errors. He sprinkles the outside of the veil with the bull’s blood, then the goat’s blood, and finally he mixes the bull’s blood and the goat’s blood and sprinkles the horns of the altar in the courtyard.
- Now the attention focuses on the remaining goat – the one “for *azazel*.” The high priest places his hands on the goat’s head and confesses the sins of the people. The “scapegoat” is then led by a priest 10-12 miles into the wilderness and released, never to be seen again. The goat, symbolically carrying the sins of the people, could not be allowed to return. While this is happening, the high priest finishes sacrificing the bull and the goat on the altar. Then he addresses the people, reading the Yom Kippur passages from Leviticus and Numbers. Last, the high priest offers burnt offerings on the altar.
- One last time, the high priest enters the Holy of Holies to remove the fire pan and incense ladle. He bathes and changes into his golden garments.

“This shall be a permanent statute for you: **in the seventh month, on the tenth day of the month, you shall humble your souls and not do any work**, whether the native, or the alien who sojourns among you; for it is on this day that **atonement** shall be made for you to cleanse you; you will be clean from all your sins before the Lord. It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute. So the priest who is anointed and ordained to serve as priest in his father’s place shall make **atonement**: he shall thus put on the linen garments, the holy garments, and make **atonement** for the holy sanctuary, and he shall make **atonement** for the tent of meeting and for the altar. He shall also make **atonement** for the priests and for all the people of the assembly. Now you shall have this as a permanent statute, to make **atonement** for the sons of Israel for all their sins once every year.” And just as the Lord had commanded Moses, so he did. Leviticus 16:29-34

*10th day of Tishrei this year begins this Wednesday night, September 15, 2021

WORDS OF
JOY
Jeremiah 15:16

The Lord said to Moses, “For the life of the flesh is in the blood, and I have given it to you on the altar to make **atonement** for your souls; for it is the blood by reason of the life that makes atonement.” Leviticus 17:11

And according to the Law, one may almost say, all things are cleansed with blood, and **without shedding of blood there is no forgiveness.** Hebrews 9:22

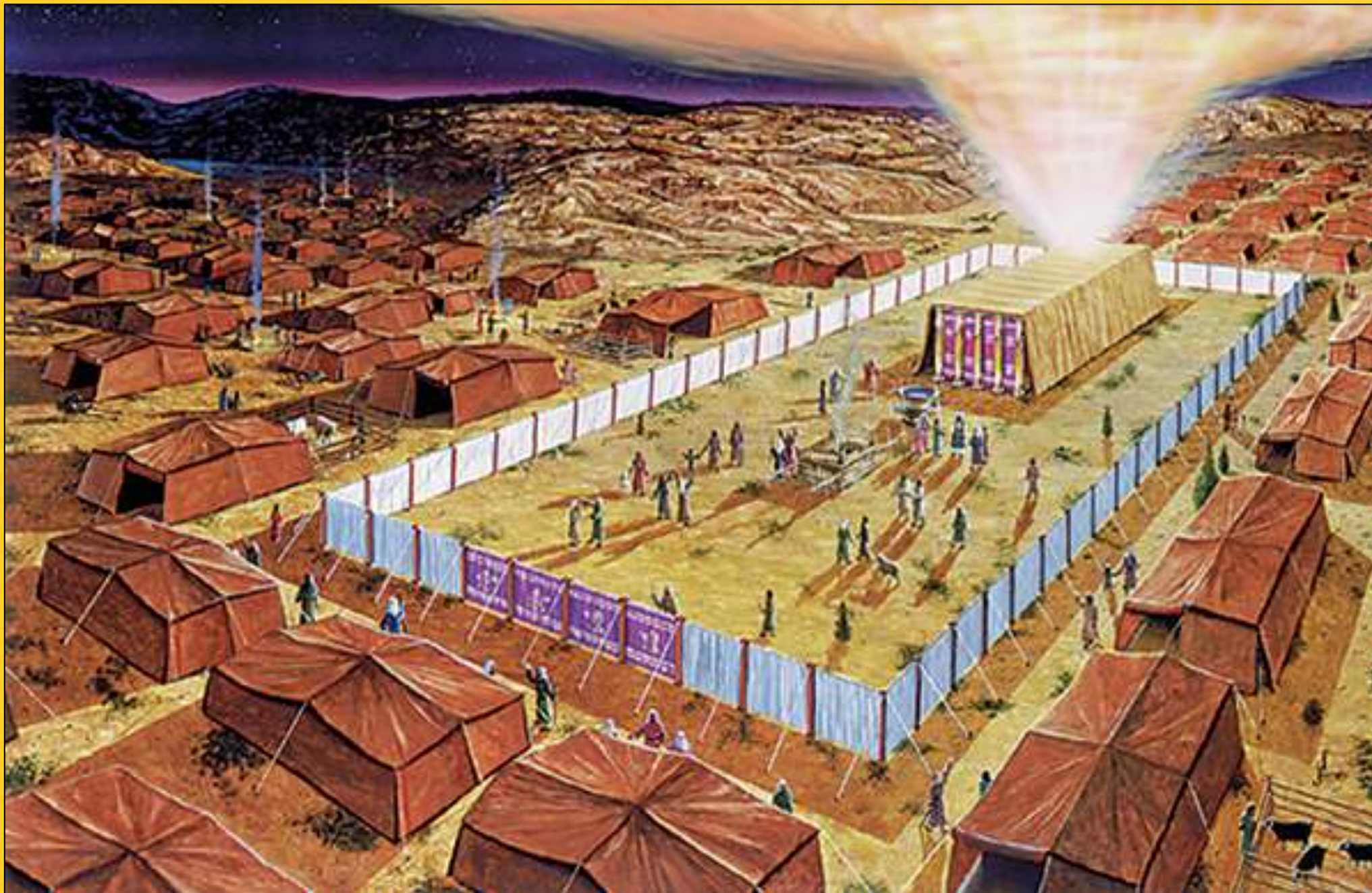
He [God the Father] made Him [God the Son] who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. 2 Corinthians 5:21

The Lord spoke to Moses, saying, “On exactly the **tenth day of this seventh month** is the **day of atonement** [כִּפּוּר *kippur*]; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the Lord. You shall not do any work on this same day, for it is a **day of atonement**, to make **atonement** on your behalf before the Lord your God. If there is any person who will not humble himself on this same day, he shall be cut off from his people.” Leviticus 23:26-29

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WORDS OF
JOY
Jeremiah 15:16

**Where did all
this take place?**



Tabernacle
Mishkan

מִשְׁכָּן

WORDS OF
JOY
Jeremiah 15:16

King Solomon's Temple “First Temple”



King Herod's Temple in the days of Jesus

“Second Temple”

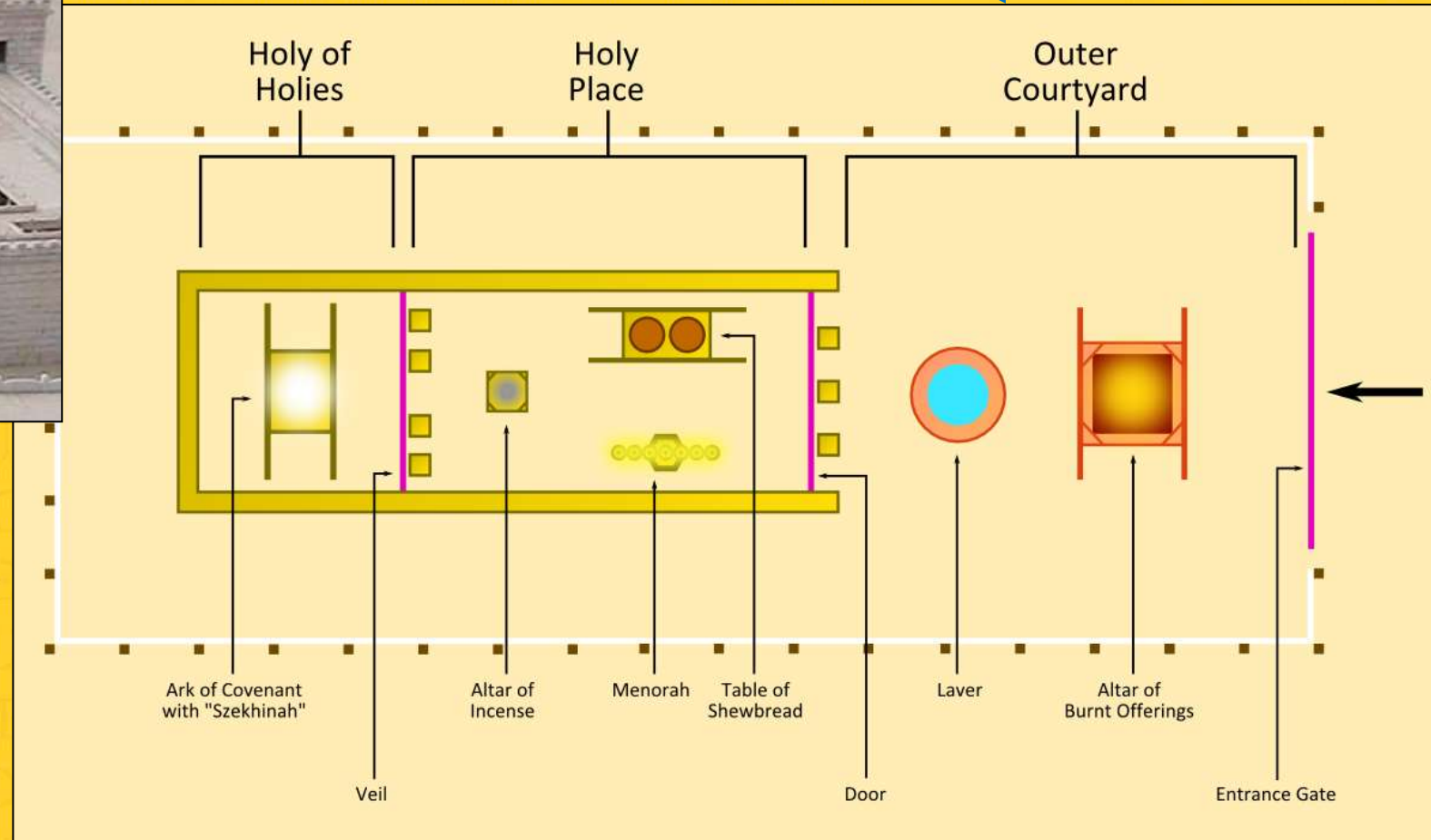
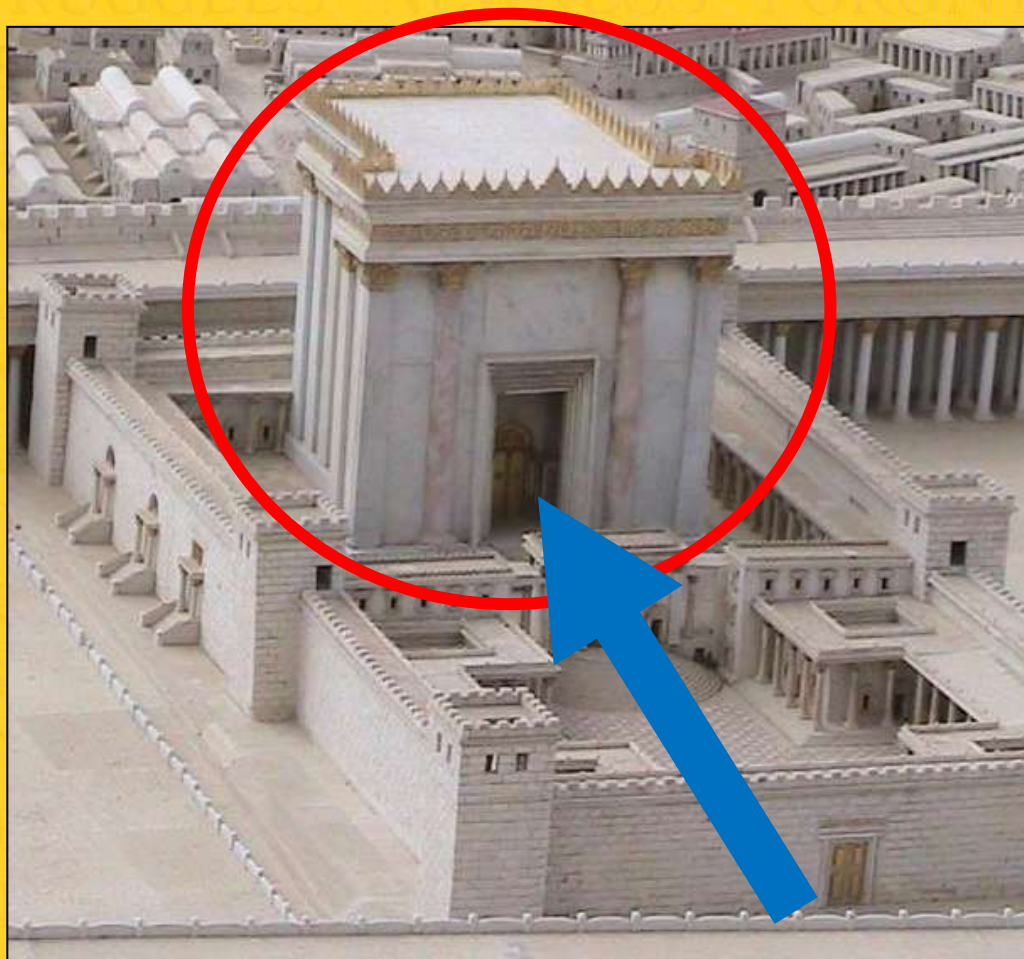


Beit Hamikdash

בֵּית־הַמִּקְדָּשׁ

WORDS OF
JOY
Jeremiah 15:16

Holy Place & Holy of Holies



Inside the Holy Place



WORDS OF
JOY
Jeremiah 15:16

Outside the Holy of Holies The Veil

- Separating the Holy Place from the Holy of Holies was a veil, a curtain of blue, purple, and scarlet yarn and finely twisted linen, with cherubim (angels) worked into it.
- The color scheme of the veil was symbolic. Blue represented the heavens, while red or crimson represented the earth. Purple, a combination of the two colors, represents a meeting of the heavens and the earth.
- The veil (curtain) was about 60 feet in height, 30 feet in width and four inches thick.
- Veil symbolized the separation between a holy God and sinful man. Sinful man could not enter the presence of holy God.

Outside the
Holy of Holies

The Veil



The Holy of Holies The Most Holy Place

- *Kodesh Hakodashim* קֹדֶשׁ הַקְּדוֹשִׁים in Hebrew
- Located on the westernmost end of the Temple complex
- Size was 20 cubits square (900 square feet)
- The animal was sacrificed on the Brazen Altar and the blood was carried into the most holy place.
- The golden censers were also found in the Most Holy Place.

Source: growingkidsingrace.blogspot.com/2012/10/a-walk-through-solomons-temple.html

Source: http://en.wikipedia.org/wiki/Solomon's_Temple

Source: http://en.wikipedia.org/wiki/Kadosh_Hakadashim

WORDS OF
JOY
Jeremiah 15:16

Inside the Holy of Holies

- First Temple held the Ark of the Covenant. Second Temple had no Ark and the blood was sprinkled where the Ark would have been and the incense was left on the Foundation Stone.
- Top of the Ark was called the Atonement Cover or Mercy Seat (Kapporet כַּפֹּרֶת). Cover had 2 cherubim on each end of the cover, facing each other, with wings spread upward overshadowing the cover.
- Christ-followers understand that Jesus is our Mercy Seat. He stands between a sinless God and sinful man. His blood atoned for the sins of all mankind.
- Cherubim were 15 feet tall with 15 foot wingspans. The presence of God rested between the cherubim. No one was allowed to look directly on the Atonement Cover.
- The High Priest sprinkles sacrificial blood on the Atonement Cover on Yom Kippur for the forgiveness of sins. No one could enter the Holy of Holies without the shedding of blood, which is a beautiful picture of God's mercy and forgiveness of man's rebellion and sin.
- Jesus is our High Priest who allows us to enter the Holy of Holies by His own shed blood.

Ark of the Covenant



<https://www.worthbeyondrubies.com/holy-of-holies/>

WORDS OF
JOY
Jeremiah 15:16

Rosh Hashanah in the New Testament

- Scripture does not tell us if Jesus observed either Rosh Hashanah or Yom Kippur in the Temple. But the Gospels show us that Jesus was no stranger to the Temple. He taught there and He worshiped there.
- We can assume that Jesus celebrated these feasts every year of His earthly life, as did His disciples.
- Believers in Yeshua who observe Yom Kippur recognize that, although we particularly focus on our need for repentance and forgiveness on this day, we have received ultimate, lasting atonement through Yeshua the Messiah, the Son of God.

<https://www.chosenpeople.com/site/the-high-holy-days-in-the-time-of-messiah/>

<https://jewsforjesus.org/jewish-resources/jewish-holidays/yom-kippur/>

WORDS OF
JOY
Jeremiah 15:16

Jesus is our High Priest

Book of Hebrews

WORDS OF
JOY
Jeremiah 15:16

Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and **High Priest** of our confession; He was faithful to Him who appointed Him, as Moses also was in all His house.

Hebrews 3:1-2

Therefore, since we have a great **high priest** who has passed through the heavens, Jesus the Son of God, let us hold fast (firmly) our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need. Hebrews 4:14-16

Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. For it was fitting for us to have such a **high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens**; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever. Hebrews 7:25-28

The Hebrew word for sacrifice is **korban** קָרְבָּן, which comes from the root **karov** קָרוֹב meaning to “draw close” or “to come near.”

Now the main point in what has been said is this: we have such a **high priest**, who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. Hebrews 8:1-2

By this will we have been sanctified through the **offering of the body of Jesus Christ once for all**. Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, **having offered one sacrifice for sins for all time** sat down at the right hand of God Hebrews 10:10-12a

Seeing Jesus (Yeshua) in Yom Kippur, the Day of Atonement

- This special day, in which God would unilaterally wipe the slate clean for the whole people of Israel, was God's idea. It was not humans coming to Him, saying, "please can we arrange some sort of amnesty day each year and get a fresh start?" It was God who was more upset about the distance between us than human beings have ever been. He loves us more than we love Him. Yom Kippur is God's own device to restore the relationship between Himself and sinful people.
- It was God who took the initiative to send his Son to die for us while we were still sinners. God instituted a day when he could be reconciled with His people: the day of Yom Kippur, which points to the day of the cross.

WORDS OF
JOY
Jeremiah 15:16

Seeing Jesus (Yeshua) in Yom Kippur, the Day of Atonement

- Ordinarily, the high priest's outfit was dazzling... bright colors and a breastplate of precious stones. But on Yom Kippur, the high priest was required to take off these glorious robes in exchange for simple, white linen garments, in order to go into the holy of holies. He looked just like any other priest. This foreshadows Yeshua, our great high priest, putting aside His robes of heavenly splendor and putting on human flesh to become one of us – and yet remaining holy.
- The priest was required to offer a sacrifice for own sins and the sins of his household before he was clean in God's sight to offer sacrifices for the people. The priest laid his hands on the head of the goat to be released into the wilderness, symbolically transferring the nation's sin to the goat before it disappeared forever. What a glorious picture of God taking our sin away, as far as the east is from the west, and remembering it no more.

WORDS OF
JOY
Jeremiah 15:16

Seeing Jesus (Yeshua in Yom Kippur, the Day of Atonement)

- No one was ever allowed to go in to the holy of holies, and the high priest himself was only permitted on this one day of the year – Yom Kippur. Kippur means covering, or atonement. The top of the ark of the covenant, the lid, or covering, is called the kapporet in Hebrew, and the high priest was required to sprinkle the blood of the sacrifice upon this cover, under the gaze of the two angels with wings touching that are on the top of the ark. These angels see the blood between God's holy law (tablets) which was kept inside the ark, and the people are made acceptable to God despite their sin. Though the law is there, they see the blood, and the sin is covered, atoned for.
- The priest must enter with the incense before him as he approached the ark, representing the prayers of God's holy ones.

Seeing Jesus (Yeshua) in Yom Kippur, the Day of Atonement

- The high priest does all of the work – offering 15 blood sacrifices, lighting the candles, etc. Jesus, our “great high priest” (Hebrews 4:14), did all the work of redemption so that salvation is by grace alone through faith (Ephesians 2:8-9).
- The high priest humbles himself, wearing simple white linen clothing. Jesus humbled Himself by becoming a man (Philippians 2:5-8).
- The high priest must be spotless, having his sin atoned for before he may enter the presence of God behind the veil. Jesus was sinless (2 Corinthians 5:21).

WORDS OF
JOY
Jeremiah 15:16

Seeing Jesus (Yeshua) in Yom Kippur, the Day of Atonement

- The high priest enters the Holy of Holies only once a year, taking the atoning blood of bulls and goats behind the veil into the presence of God. Jesus offered His own blood once and for all, and the veil of the Temple – symbolizing the separation between holy God and sinful man as well as representing the body of Christ – was torn in two (Matthew 27:51).
- The blood the high priest takes into the Holy of Holies can only cover sin. Jesus' death at Calvary took away sin (Hebrews 7:27; 9:12, 25-28; 10:4; John 1:29).

WORDS OF
JOY
Jeremiah 15:16

Seeing Jesus (Yeshua) in Yom Kippur, the Day of Atonement

- In addition to the high priest, the goats also foreshadow the work of Messiah. Both goats have to be spotless, as Jesus was sinless. The goat “for Yahweh,” whose blood is shed, symbolizes the substitutionary death of the Messiah. The goat “for *azazel*” symbolizes the finished work of Jesus in taking away our sins, never to be remembered again. Just as the high priest takes the blood of the goat “for Yahweh” into the Holy of Holies to make atonement for the people, Jesus entered the heavenly Holy of Holies with His own blood as the once and final payment for our sins.

Seeing Jesus (Yeshua) in Yom Kippur, the Day of Atonement

- In Leviticus 25:8-17, God gives instructions for the Year of Jubilee (every 50th year). He tells the Jews to sound the trumpet on the 10th day of the seventh month, which is the Day of Atonement. Why not the first day of the seventh month – or, for that matter, the first day of the first month to mark the beginning of this special year?
- The reason becomes clear when we see the results of the Day of Atonement. In the Year of Jubilee, land reverts to its original owner, slaves are set free, all debts are cancelled, and the land rests. What a marvelous picture of the results of Christ's sacrificial death. Jesus cancelled our sin debt, redeemed us out of the slave market of sin and set us free, promised us a place in heaven, and gave us rest. The sorrowful self-denial of Atonement is turned to **joy** as Jesus, the Lamb of God, invites us to enter His rest.

WORDS OF
JOY
Jeremiah 15:16

But when Christ appeared as a **high priest** of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained **eternal redemption**. Hebrews 9:11-12

**Have you
received the gift
of eternal
redemption?**

