Jewish Day of Atonement and No Atonement

By Charles Feinberg

Announcer:

The messianic hour is on the air. Oh Israel hear the word of the Lord.

(Musical Introduction)

A hearty welcome, friends, on the broadcast of the messianic hour. Under the direction of Dr Charles L. Feinberg, professor of Old Testament at Talbot Theological Seminary. This program aims to foster love for God's ancient people Israel and to spread the truth of salvation in the Messiah for blessing and inspiration.

Stay tuned for the next half hour.

(Musical Introduction)

Charles Feinberg:

Did you know that the chameleon can do many tricks? We've heard of the trick of changing colors. A chameleon safely changes from shadowy grey to soft leafy green to sunny yellow. It's not true that it changes color to match any shade it's placed upon. You'll never see a striped or a plaid or a polka dotted chameleon. It changes to the colors that will best hide it. Another trick is the strange ability to roll its eyes around in different directions.
It can look at the sky and earth at the same time. When it spots an insect with one eye then it looks at it with both eyes. Its next trick is to make the insect disappear. It disappears faster than a wink of your eye. The Chameleon has a long, long tongue with a sticky club like tip. In a flash, it whips out its tongue and bats the insect with a sticky lip. The tongue snaps back with the insect on it. There are many things in this world that change in one way or other. But consider this wonderful verse of scripture. I am Lord. I change not.

In a street meeting in Madison Square in New York, a blatant atheist shouted "there is no God, there never was a god. I challenge anyone here to stand on this box and prove that there is a God. God hasn't a friend among you." A courageous youth mounted the box and said, "You're wrong, all together wrong. I am his friend and one of his children through faith in Jesus the Son of God. He was a friend of publicans and sinners. He's my friend and I'm his friend because I obey him. He lives and he loves even you." The heroic stand of that youth brought fervid amens from others who had experienced God saving and keeping power. The atheist was silenced. One of the Christians began to sing the Grand Ole hymn, "Nearer my God, to thee." It grew louder as God's children present prove that God was not without friends in the group.

It is not important what I say or what you say, but what saith the scripture. Hear the Old Testament prophecy in Habakkuk 2: 3 and 4. For the vision is yet for an appointed time but it shall speak and lie. Though it teary, wait for it because it will surely come. It will not tarry. Behold his soul which is lifted up. Is not upright in him but the just shall live by his faith. Now here's the New Testament fulfillment in the Messiah in Hebrews chapter 10 verses 35 to 39.
"Cast not away therefore your confidence which hath great recompense of reward, for you have need of patience that after ye have done the will of God, You might receive the promise. For yet a little while and he that shall come will come and will not tarry. Now the just shall live by faith. But if any man draw back, my soul shall have no pleasure in him. But we're not of them who draw back unto perdition, but of them that believe to the saving of the soul." Our Gracious God and our father, thou God of Abraham and God of Isaac and God of Jacob, in this so tremendously important season of atonement of the High Holidays when thine ancient people Israel are still seeking in some way to gain forgiveness and pardon of sin, oh how we pray they may look away to the truth of that great prophet Habakkuk of so many centuries ago. May they learn the eternal, divine principle. The all sufficient principle. The just shall live by faith and faith in the messiah, who has come, who has died, who has brought pardon, who has gained forgiveness, who has given his life as a sin offering. He is all the atonement, all redemption. He is all the redeeming power that any Jew or Gentile will need for time and eternity. Grant that hearts in radio land may realize this and accepted it, receive it into their very heart and may enter into eternal life. We ask it with thanksgiving in Jesus name, amen.

Talking about conscience, it's been said let your conscience be your guide. What about that. Yes or no. Maybe we could come at it like this. The conscience is like a thermostat furnace regulator. It works according to where you set it. Set it at 60 degrees and it can get pretty cold before the thermostat is bothered about it. Set it up high at 80 and it responds to the least bit of a drop. Very sensitive. Saul of Tarsus was so taut that if he didn't seek to destroy Christians it bothered his conscience. When he met Christ and was converted, his regulator was changed. His conscience had a different setting altogether. A conscience set by conversion in the word of truth and
influenced by the Holy Spirit is dependable. A good God-guided conscience is very wonderful and really important. God is in the conscience setting business and the service is free.

I want to think with you today friend on the subject the Jewish Day of Atonement and No atonement. The Jewish Day of Atonement is the greatest and most sacred day of the Jewish year. It's the solemn day when according to Jewish theology the judgment or verdict of life and death is to be passed upon all the members of the nation Israel. According to long established custom, the cemetery is visited before the day in order to ask forgiveness even of the dead. The pious received 39 lashes from a friend or neighbor as punishment for sins committed during the year. Charity is given to save from extreme punishment and supposedly even from death. The ceremony of the Kapparot is enacted. It's the offering of a rooster for a male member of the household and a hen for a woman of the home. As the fowl is lifted above the head they recite, "May this be a substitute for me. It shall go to a death and I to live everlasting. Forgiveness is begged of anyone who may have been harmed or hurt through the past year.

During the Day of Atonement there are prayers and fasting of an extended character. The pious aged men wear the white Kiddle that a prayer accompaniment of prayer paraphernalia. Actually it is the burial shroud, the Kiddle, reminds them of purity and of the burial shroud of the dead. Confessions are made of many kinds of sins, listed in alphabetical order. The catalogue of sins is read eight times during the prayers of that day. Confessions in the synagogue are always made in the plural number because each member of the nation is supposed to be responsible for the other. So they pray and confess "We have sinned. We have dealt treacherously. We have done this and
we have done that." At the concluding or closing service called Nilla the cantor and congregation
chant aloud, "O pen the gate for us. Yea even at the closing of the gate, for the day is nearly
passed. The day is passing thus the sun is low. The day is growingly late. Oh let us come into thy
gates at last." Sad to say, in spite of all these ceremonies and prayers and confessions and fasting,
there is no atonement in the Jewish Day of Atonement because in the first place there is no priest
in Israel.

From Leviticus 16 it's clear that the central and prominent figure in the ceremonies of this day
was the high priest. Israel today has a political government. International relations, diplomatic
communications, economic arrangement. But it has no high priest. No temple. No Tabernacle.
No Levitical ministrations. Even in the prayers of the Day of Atonement. The Jewish prayer
book takes note of the fact that the Jews have now no righteous mediator on their behalf. They
have no high priest before God, but thank God all we are trusting Christ now, Jew or Gentile,
have a glorious high priest, hear it. Therefore holy brothers and partakers of a heavenly calling,
consider the apostle and high priest of our confession, even Jesus, who was faithful to him that
appointed him, as also was Moses and all his house. Hear it again we have an anchor of a soul, a
hope both sure and steadfast and entering into that which is within the veil, whether as a
forerunner, Jesus entered for us having become a high priest forever after the order of
Melchizedek. And yet again and in as much as it's not without the taking of an oath they indeed
have been made priest without an oath. But he with an oath by him that saith of him the lord
swear and will not repent himself, "Thou art a priest forever". By so much, also hatch Jesus
become the surety of a better covenant and they indeed have been made priest many a number
because that by death their hindered from continuing. But he, because he abideth forever, hath
his priesthood unchangeable wherefore also he is able to save to the uttermost them to draw near under God through Him, seeing he ever liveth to make intercession for them.

Now in the things which we're saying, the chief point is this, we have such a high priest who sat down on the right hand of the throne of the majesty in the heavens. A minister of the sanctuary and of the true tabernacle, which the Lord pitched, not man. Judais, today, hear it friends, Judaism today has no mercy seat. But Christ is our propitiation. Our mercy seat. Our high priest. In the second place, there is no atonement, absolutely none, in the Jewish Day of Atonement because there is no sacrifice. Hear it, no sacrifice. A rooster or a hen cannot take the place of the God appointed bullocks or goats for the sin offering. Leviticus 16 tells us "Here with shall Aaron come into the holy place with the young Bullock for a sin offering and a ram for a burnt offering and Aaron shall present the Bullock of the sin offering which is for himself and make atonement for himself and for his house. And Aaron shall present the Bulluck of the sin offering which is for himself and shall make atonement for himself and for his house and shall kill the bullock of the sin offering which is for himself. Then shall he kill the goat of the sin offering that's for the people and bring his blood within the veil and do with his blood as he did with the blood of the bullock and sprinkle it upon the mercy seat and before the mercy seat. And when he hath made an end of atoning for the holy place and the Tent of Meeting and the altar, he shall present the live goat.

The Jewish Day of Atonement has no scapegoat; no sacrifice. The basic truth is, for it is impossible that the blood of bulls and goats should take away sins. Jesus the Messiah is our
sacrifice. We read saying sacrifices and offerings and a whole burnt offerings and sacrifices for sin thou wouldst not. Neither hast pleasure therein that which are offered according to the law. Then hath he said "Lo, I am come to do thy will. He taketh away the first that he may establish the second by which will we have been sanctified through the offering of the body of Jesus Christ. Once for all. But Christ having come a high priest of the good things to come through the greater and more perfect tabernacle, not made with hands, that is to say not of this creation, nor yet through the blood of goats and cows, but through his own blood, entered in once for all into the holy place having obtained eternal redemption. For yet the blood of goats and bulls and the ashes of a heifer sprinkling them that had been defiled. Sanctify unto the cleanness of the flesh. How much more shall the blood of Christ who through the eternal spirit offered himself without blemish unto God.

Cleanse your conscience from dead works to serve the living God. He needed to do his work but once, now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. It was Bishop W.F. McDowell who once said to a great national convention of godly men, "I wouldn't cross the street to give India a new theology. India has more theology than it can understand. I wouldn't cross the street to give China a new code of ethics. China has a vastly better ethical code than ethical life. And I wouldn't cross the street to give Japan a new religious literature, for Japan has a better religious literature than a religious life. I would go around the world again and yet again and again if it please God to tell India and China and Africa and all the rest of the world that there's a fountain filled with blood drawn from Emmanuel's veins and sinners plunge beneath that flood, lose all their guilty stains. Judaism, hear it, Judaism knows of no such sacrifice in its present system. Therefore they have no atonement whatsoever.
Finally, in the Jewish Day of Atonement there is no atonement because there is no assurance, no certainty, of sins forgiven. The Jew has no certainty at all that he's accomplished anything with regard to his sins. He hopes he has, but he has no assurance. And the scriptures put it this way. For the law, having a shadow of the good things to come, not the very image of the things, can never, with the same sacrifices year by year which they offer continually, make perfect them the draw nigh. Else would they not have ceased to be offered? Because the worshippers having been once cleansed would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins, year by year.

The believers in the Messiah, whether he's a Jew or a Gentile, has abundant proof and assurance that his sins are forgiven for Jesus sake. We read "Let us therefore draw you with boldness under the throne of grace that we may receive mercy and may find grace." There is the word, grace, to help us in time of need. Having therefore brethren boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us a new and living way through the veil, that is to say, his flesh. And having a great priest over the house of God, let us draw near where the true heart in fullness of faith. Having our hearts sprinkled from an evil conscience and having our body washed with pure water. My dear friends, only in the Messiah himself, only through faith in him, can we know anything about the assurance, the certainty of sins forgiven. It's told that there was once a young Jewess who passed the door of a chapel in England.
She was attracted by the sound of music and so she went in to listen. The minister gave out the lines. Not all the blood of beasts on Jewish older slang can give the guilty conscience piece or wash away the stain. She was surprised to hear any mention made of Jewish owners in a Christian place of worship. She waited until the next lines of the hymn were read out but Christ, the heavenly lamb, takes all our sins away. A sacrifice of nobler name and richer blood than they. She was more than ever startled and interested. For she felt there was something here, such as she had been conscious she needed but had never known. So she continued to listen while a minister read and the congregation sang the rest of that hymn. She went home. But the truth had found its way into her heart. Thank God. She was convicted of God and accepted Christ.

When her friends knew of it, not a little persecution was her lot. Her health was feeble. Soon she fell prey to tuberculosis. One day she sent for a Christian lady in order to enjoy some Christian fellowship. They talk to the Lord Jesus. When the lady asked her what gave her soul rest, the dying Jewess said in the words of the hymn that she had heard that night in the chapel, "My soul looks back to see the burden he did bear when hanging on the cursed tree and knows its guilt was there." They talked on but her strength was fast ebbing. She tried to repeat another verse, "believing we rejoice to see our guilt removed, we bless the lamb with cheerful voice and sing." Her voice faded. In a few moments she breathed her last. She had gone to complete before the throne the song she'd begun and seeing his bleeding love. Would the god, dear Jewish listener, that you knew this assurance of sins forgiven, you would not then be crying aloud at the end of the day of atonement for God to open the gate for you to heaven. You would know beyond a shadow of a doubt and would be rejoicing in the truth of the words of our Lord Jesus Christ the Messiah and savior.
"I am the door. By me of any man enter in he shall be saved and shall go in and shall go out and shall find pasture." Trust him, right now. Our Father in heaven, in this so important and solemn a season as the Day of Atonement, and in this solemn moment of decision as the invitation is given and as the invitation hymn will be sung, oh our father, we pray that the message in music and in the preached word may reach into Jewish hearts just at this time when they are more sensitive and more responsive than probably any other time in the year. Granted our God to the Salvation of souls we pray with thanksgiving in Jesus glorious, powerful name, amen.

(Musical closing)