

FASTING ON THE DAY OF ATONEMENT

10/9/24

- Today – Opportunity to give a Bible study
 - Comment – Next Saturday, we will be observing the Day of Atonement
 - Title – “Fasting on the Day of Atonement”
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- Dry fasting – (often called “absolute fasting”)
Abstaining from both food and water
Some people have said: “One day of dry fasting is equivalent to
2-3 days of water fasting.”
Some medical experts suggest that dry fasting should not exceed
24-72 hours due to the risk of severe dehydration and other
health complications
- Water fasting – abstaining from food, but allowing water intake

Exod. 34:28 report about Moses – fasted 40 days & 40 nights – no bread & no water
Esther 4:15-16 Esther instructed – neither eat or drink for 3 days
Matt. 4:2 the Son of God – fasted 40 days & 40 nights
- Old Testament history about the Day of Atonement

Lev. 23:27, 32 Day of Atonement – “You shall afflict your souls”
Lev. 16:2 the Lord said to Moses: “Tell Aaron your brother not to come at just any
time into the Holy Place inside the veil . . . lest he die”
29 “On the 10th day in the 7th month, you shall afflict your souls”
31 “you shall afflict your souls” – “It is a statute forever”
34 “everlasting statute for you” – to make atonement for the children of Israel
 - no physical tabernacle (or temple)
 - no physical priesthood
 - no physical sacrifices
- What does the New Testament say about fasting?

Matt. 6:16-18 the Son of God said: “when you fast . . . “
Matt. 9:14 the disciples of John asked: “Why do we and the Pharisees fast often, but
Your disciples do not fast?”
15 the Son of God replied: “Can the friends of the bridegroom mourn as long
as the bridegroom is with them? But the days will come when the
bridegroom will be taken away from them, and then they will fast”
1 Cor. 7:5 marital consent – temporary abstinence
Heb. 5:7 in the days of His flesh – offered up prayers & supplications – vehement
cries and tears to Him who was able to save Him from death

- Is the Day of Atonement mentioned in the New Testament?
- The word “atonement” is only mentioned one time in King James version

Acts 27:9 the Fast

Rom. 5:11 we rejoice in God through Jesus Christ – whom we have now received the reconciliation (#2643) – (King James – “atonement”)

- “katallage” – (#2643) – noun – reconciliation
- “katallasso” – (#2644) – verb – to reconcile

Rom. 5:10 when we were enemies, we were reconciled (#2644) to God through the death of His Son – much more being reconciled (#2644), we shall be saved by His life

Rom. 11:15 for if Israel being cast away is the reconciling (#2643) of the world, then Israel’s repentance will be like coming back from the dead

2 Cor. 5:18-19 all things are of God who has reconciled (#2644) us to Himself through Jesus Christ, and has given us the ministry of reconciliation (#2643) – that is, that God was through Christ reconciling (#2644) the world to Himself – not imputing their trespasses to them, and has committed to us the word of reconciliation (#2643)

20 we are ambassadors for Christ – as though God was pleading through us – we implore you on Christ’s behalf, be reconciled (#2644) to God

- The concept of the Day of Atonement is definitely mentioned in the NT

Heb. 9:1 the first covenant had ordinances of divine service & the earthly sanctuary

2 a tabernacle was prepared – lampstand, the table, the showbread – which is

3 called the sanctuary

4 behind the second veil – the part of the tabernacle which is called the Holiest of All

5 which had the golden censor and the ark of the covenant (overlaid on all sides with gold) – in which were.....

- the golden pot that had the manna
- Aaron’s rod that budded
- the tablets of the covenant

6 above the ark – were the cherubim of glory overshadowing the mercy seat

7 first part of the tabernacle – priests entered

8 second part – the high priest alone – once a year – offering

9 the way into the Holiest of All was not yet made manifest while the first tabernacle was standing

10 it was symbolic for the present time

11-13 fleshly ordinances imposed until the time of reformation

14 Christ came as High Priest of the good things to come – with the greater and more perfect tabernacle

15 Christ offered Himself (without spot to God) – to cleanse our conscience from dead works to serve the living God