

The Day of Atonement



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- The Day of Atonement is the most solemn of all feast days in Judaism.
- The Day of Atonement is a day of national and sanctuary cleansing.
- Leviticus 16 and Leviticus 23 provide details regarding the Day of Atonement for Judaism. Hebrews 8,9, and 10 interprets this feast day for the Christian Church.



Atonement

- The **atonement** is a doctrine found within both Christianity and Judaism. It describes how sin can be forgiven by God. In Judaism, Atonement is said to be the process of forgiving or pardoning a transgression. This was originally accomplished through rituals performed by a High Priest on the holiest day of the Jewish year: Yom Kippur (Day of Atonement).



• The meaning of the word is simply at-one-ment, i.e., the state of being at one or being reconciled, so that atonement is reconciliation. Thus it is used to denote the effect which flows from the death of Christ.



• The word *atonement* gained widespread use in the sixteenth century after William Tyndale recognized that there was not a direct translation of the concept into English. In order to explain the doctrine of Christ's sacrifice, which accomplished both the remission of sin and reconciliation of man to God, Tyndale invented a word that would encompass both actions. He wanted to overcome the inherent limitations of the word "reconciliation" while incorporating the aspects of "propitiation" and forgiveness.



• The Hebrew word is 'kaper' meaning 'a covering'. Expiation means "to atone for." Reconciliation comes from Latin roots re, meaning "again"; con, meaning "with"; and ultimately, 'sol', a root meaning "seat". Reconciliation, therefore, literally means "to sit again with." While this meaning may appear sufficient, Tyndale thought that if translated as "reconciliation," there would be a pervasive misunderstanding of the word's deeper significance to not just reconcile, but "to cover," so the word was invented.



The Day of Atonement

- Only once per year
- Whenever we study the special feast days of Judaism, it is important that we be able to see the historical fulfillment in Jesus Christ but also the present and futuristic implications for the Church. Christ is the Historical fulfillment of the Day of Atonement but there are still aspects of his atonement that we have not experienced.



A Day (time) of National and Sanctuary Cleansing

- When we observe the procedure for the Day of Atonement in Judaism, we can draw analogies for the cleansing of the Church as well as the cleansing of the Nation.



The Golden Censer Ministry and its futuristic fulfillment

- Leviticus 16: 1-2, 12-14; Hebrews 9:4
- Incense and its ingredients always speaks of prayer
 - Psalm 141:2
 - Revelation 5:8
 - Revelation 8: 1-5



• The fulfillment of the Golden Censer Ministry is in Christ as he is our intercessor

Hebrews 7: 24-25
Romans 8:34
1 Timothy 2:5
1 John 2:1



The Washing of Water

• Leviticus 16:4, 24

For Aaron, it meant that he must be absolutely clean in order to make the atonement in behalf of the people of Israel.



• For Christ it meant that He was absolutely clean and sinlessly perfect when He made the atonement for His people.



• For the Church it means that we must be washed in the water of the Word.

The cleansing of the Church and Nation is dependent upon the adherence to the Word of God



The Linen Garments

• Leviticus 16:4, 23

On this day Aaron laid aside the “garments of glory and beauty” (Exodus 28:1-5) and put on linen garments. He was wholly clothed in white linen as he made the atonement. He had on linen breeches, a linen coat, a linen girdle and a linen mitre.



• Fulfilled in Christ as He laid aside His reputation, emptying Himself of His glory and taking upon Himself the form of a servant. (Philippians 2:7)

• The fine linen garments are interpreted to represent Divine righteousness
- Isaiah 61:10



- The cleansing of the Church and nation is dependent upon us being clothed in His righteousness.

Lay aside reputation for character

Empty ourselves of personal glory

Learn to serve



The New Testament Interpretation in Hebrews

- The Sacrifices

All sacrifices and oblations pointed to the perfect and supreme sacrifice of Jesus Christ. Thus the sacrifices of all Feast Days, Sabbaths as well as the Daily Sacrifice were all fulfilled and abolished by the one sacrifice of Christ. (Hebrews 10:1-10)



- Entrance within the veil

As with each of the feasts, there is that which is historical which Christ has fulfilled in himself, and there is that which is spiritual and finds fulfillment in the church. The priest entrance within the veil represents both Christ and then the believer, the church.



- How the veil represents Christ
After Christ was crucified and risen, he ascended on high and entered WITHIN THE VEIL of the heavenly sanctuary.

Hebrews 4:14
Hebrews 8:1-2
Hebrews 9: 11-14
Hebrews 9: 24-28



- The Believer (Church) within the veil
The believer within the veil refers to both the dead and living believers

The Living Believer

All believers have the privilege in prayer and in spirit to enter "into the holiest of all" by the blood of Jesus
Hebrews 10: 19-22



- The Dead in Christ Believer

When a believer dies and goes to be with the Lord, his redeemed spirit goes to heaven and experiences entrance WITHIN THE VEIL.

Hebrews 12: 22-24



Interpreting the Two Goats

The Goat for Jehovah

The goat chosen by lot for Jehovah was killed. This goat died to reconcile. Its blood was sprinkled within the veil and the mercy seat. This goat is a type of Christ.

Hebrews 13:11-13

Hebrews 9: 1-14



- Hebrews does not offer an interpretation for the "scapegoat". However, it is commonly agreed that the scapegoat is also a type of Christ.

• Leviticus 16:7-10; 15-22

The first goat is a type of Christ in His death. The second goat is a type of Christ in His resurrection.

We are not reconciled to God only by His death, but by his resurrection.


