



THE DAY OF ATONEMENT

The Day of Atonement was a great annual day of humiliation and expiation for the sins of the nation, "the fast" (Acts 27:9), and the only one commanded in the Law of Moses. The mode of its observance is described in Leviticus 16:3-10; 23:26-32; and Numbers 29:7-11. It was kept on the tenth day of the month *Τισρι*, five days before the feast of 'Tabernacles, and lasted from sunset to sunset.

The Day of Atonement speaks of the Lord's gracious concern both to deal fully with his people's sins and to make them fully aware that they stand before Him, accepted and covered in respect of all iniquity, transgression, and sin (Leviticus 16:21).

The Day of Atonement (Leviticus 16) centered on the high priestly ritual of the two goats (7-10, 15-17, 20-22). One goat is specified as a "sin offering" (9, 15). The priest would follow the rules of Leviticus 4, except that now He sprinkles the blood within the veil (15).

This was a concealed act (17), observed only by the priest. But the Lord would have His people know, by personal experience, what had thus taken place secretly. He therefore appointed a public ceremony, which publicized what had been *εφφεχτεδ* by the blood upon the mercy seat. The public ritual stresses, first, the truth of substitution. The laying on of hands (21; 1:4; 3:2; 4:4) expresses the transference of sin from the guilty to the innocent, so that the latter actually becomes a "sin-bearer" (22; Isaiah 53:4, 6, 11-12).

Secondly, atonement finally and irreversibly puts sin away: the sin-bearer goes, never to return, to the wilderness (10), a solitary ("cut-off") land (22). In this connection the goat is said to be for "*Αζαζελν*" (8, 10, 26), a word, which, unused elsewhere, may mean a goat given off (combining *εζ*, "goat," with *εαζαλ*, "to go away"), or a precipice (symbolic of a remote, menacing place). Or it may be the name of a supposed desert demon, signifying not an offering to such a demon but the banishing of sin to the place of total separation from the Lord.

JESUS CHRIST DIED TWICE

Adam was created spiritually alive and through his negative volition became spiritually dead. *Αδομιχ σιν* is imputed to all human being after Adam –becoming spiritually dead at the point of physical birth.

Jesus Christ is the only person ever born spiritually alive and through His volition deliberately chose to go to the Cross-to die spiritually and physically [Genesis 2:17].

The perfect God-Man had to pay the penalty or wages of sin (that is spiritual death) to free the human race from the slave market of sin. The term “to die” occurs twice, literally translated “dying you will die.” It’s an idiom that indicates the intensity of death, the wages of sin- not the physical death but the spiritual death [Romans 3:23, 5:12, 6:23]. Our physical death is the eventual result of spiritual death. We did not earn the wages of sin but Adam earned it for us.

The sin of Adam is imputed to all human being that is why, all men died spiritually at the point of physical birth. All the personal sins of all men are imputed in Christ at the cross. Christ died spiritually on the cross for three (3) hours in order to purchase our salvation. He was spiritually death from 12:00 Noon to 3:00 PM –though he had no sin of his own but was judged for our sins [2 Corinthians 5:21].

His physical death is necessary for His own resurrection [1 Corinthians 15:1-4, 20-23]. Christ was physically alive while being judged for our sins repeatedly screaming the words “My God, My God, Why hast Thou forsaken Me?” In the original text, it is not a question mark but an exclamation mark.

His groaning was not for physical, emotional or psychological pains but for spiritual suffering- He bore the sins of all men of the entire human history.

When His spiritual death is completed, He shouted “Τελελεαται” Τελελεαται meaning “it is finished.” (In the past with the results that goes forever [John 19:30]. Christ was still speaking after salvation was completed.

He was very much alive physically when He announced the completion of His legacy- the salvation of men. Christ physical death has nothing to do with the payment for sins of men. He was the only person who died twice on a tree.

Christ physical birth was unique:
Without the seed of Adam

Christ humanity was unique:
Without sin and not able to sin

Christ spiritual death was unique:
It saves men souls

His physical death was unique:
It guarantees our resurrection

Christ is the only Person ever authorized to dismiss His own life when His mission was finish. By an act of His volition, His soul and human spirit left His body –dying physically [Matthew 27:50, Mark 15:37]. Our physical death is the consequence of our spiritual death –the result of Αδωμιχ original sin. Christ’s physical death was the completion of salvation, related to resurrection and glorification rather than the means for atonement for sins.

Our spiritual death is something we did not chose but passed to us through Adam. Christ’s spiritual death was His own choosing and decision – in order to save us.

For salvation He died the spiritual death –for our resurrection He died the physical death for 3 days and 3 nights. Salvation is the redemption of the soul while resurrection is the redemption of the body. Christ died the spiritual death for our redemption and the physical death for our resurrection.