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THE DAY OF ATONEMENT 2

The Day of Atonement: (Yom Kippur) was a day of humiliation. The sense of guilt was to be deepened to its utmost intensity in the national mind; it was a day when the Israelites were conscious of their sins before God. It was the time for the High Priest to enter the Holy of Holies.

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 (Lev. 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 (4:15). This was a concealed act (4:17), 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 (4:20), which publicized what had been affected by the blood upon the mercy seat. The public ritual stresses, first, the truth of substitution.

The laying on of hands (4:21; 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" (4:22; Isaiah 53:4, 6, 11-12). Secondly, atonement finally and irreversibly puts sin away: the sin-bearer goes, never to return, to the wilderness (vs. 10), a solitary (or "cut-off") land (vs. 22). In this connection the goat is said to be for $\forall A\zeta\alpha\zeta\epsilon\lambda\forall$ (verses 8, 10, 26), a word which, unused elsewhere, may mean a goat $\gamma\rho\iota\omega\epsilon\nu$ off (combining $\epsilon\zeta$, "goat," with $\alpha\zeta\alpha\lambda$, "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.

The two sacrifices required a young bull (16:6) and one of the two goats. The bull was sacrifice in the brass altar and serve as offering for himself. The blood of the bull represented the spiritual death of Christ on the cross, collected in a large basin and passed the huge curtain into the Holy of Holies. Then, the High Priest sprinkled the blood of the bull on the altar [Romans 3:23].

MERCY SEAT means kapporeth Hebrew Colossians and the Greek hilasterion meaning propitiation refer to the wooden box called the Ark of the Covenant –which is the picture of the humanity of Christ. The gold refers to his deity. The wood and gold –picture the uniqueness' of the God-Man- Jesus Christ.

The Ark of the Covenant contains three items: 1) the pot of Manna- a sign for the Israel's rejection of divine provision –the Bread from heaven. 2) The tablets of the law –a sign for Israel's violation of the Mosaic Law or rejection of God's plans related to the $\Lambda\epsilon\omega\iota\tau\iota\chi\alpha\lambda$ order. 3) Aaron's Rod that budded- a sign for Israel's violation and rejection of the authority of the $\Lambda\epsilon\omega\iota\tau\iota\chi\alpha\lambda$ priesthood.

Jesus Christ entered the real Holy of Holies in heaven and fulfilled what the blood of animals cannot do [Hebrews 9:24, 10:4] for He not required of any special offering for His own behalf. He offered a sacrifice to pay the sin of all men and by entering the Holy of Holies; He conquered sin, spiritual death and physical death [Hebrews 9:12, 1 Corinthians 15:55-57]. Christ won the first strategic victory over Satan [Hebrews 2:14-15].

Christ has redeemed man, reconciled man to God and destroyed all the barriers that blocked man from God and fulfilled the requirements of the Laws. Christ now is the only barrier between God and man.