

Prophetic Fall Feasts of The LORD

May 22, 2019 Lesson #20 Day Of Atonement: Overview

Man, made in God's image, was created to have a close relationship with God. When fellowship is broken, we are incomplete and need restoration. Communion with the living God is the essence of worship. God dedicated an entire book in His Word to worship.

Remember: Previously, Israel only had the historical records of the patriarchs from which to gain their knowledge of how to worship and live before their God. They had been slaves for centuries in Egypt, the land of a seemingly infinite number of gods. This severely distorted their concept of worship and the godly life. Their tendency to hold on to polytheism and pagan ritual is witnessed in their wilderness wanderings. Example: They worshiped the golden calf. God would not permit them to worship in the ways of their Egyptian neighbors. Nor would God tolerate Egyptian ideas about morality and sin. They needed something more to make them realize the danger and the evil of sin.

In Leviticus we see: Jesus, Our atoning sacrifice

Scapegoat The priest lays his hands on the head of the scapegoat and confesses the sins of the people. The goat is led away into the wilderness, representing Jesus burying our sin, never to be brought back again.

Mourning Turtledove: Its sacrifice shows the Lord Jesus Christ as the man of sorrows.

White Pigeon: Its sacrifice demonstrates the purity and the sinlessness of the Lord Jesus.

Fine Flour: Its sacrifice signifies that Jesus was beaten, bruised and wounded for our iniquities.

The setting of Leviticus is at the foot of Mt. Sinai. God is teaching the priests and the people how to live as holy people. Before the year Israel camped at Mt. Sinai,

1. The Presence of God's glory had never formally resided among the Israelites.
2. A central place of worship, Tabernacle, had never existed.
3. A structured and regulated set of sacrifices and feasts had not been given.
4. A High Priest, a formal priesthood and a group of tabernacle workers had not been appointed.

Consider: As Exodus closes, numbers 1 & 2 had been accomplished. Now it requires that numbers 3 & 4 be inaugurated.

- In Ex. 19:6, God called Israel to be "a kingdom of priests and a holy nation."
- Leviticus is God's instruction for His newly redeemed people to teach them how to obey and worship Him.

Lev. 19:2 Ye shall be holy; for I the LORD your God am holy.

Question: How can unholy people approach a holy God? Sin must be dealt with.

The opening chapters of Leviticus give detailed instructions for the basic offerings which were the active symbols of repentance and obedience.

Sacrifices, priests and the sacred Day Of Atonement opened the way for Israelites to come to God. It anticipated and foreshadowed the ultimate High Priest and the perfect sacrificial Lamb.

God's purpose in the ultimate end of all His working in our lives:

- ❖ Bring us to a "presentation" of ourselves before Him.
- ❖ Meet our need to appear in a face to face encounter with the living God.
- ❖ Come before His presence in a satisfying communion which fills every aching void of our lives.

Leviticus 16: Israel's High And Holyday

The approach to God was always limited, and it was never true that there are many ways to God. There always was only one way. Under the Law of Moses the one way was by means of the *Yom Kippur*, the Day of Atonement sacrifice. The Holy of Holies behind the veil.

The most important day of the year for the Old Testament Jew was the Day of Atonement—*Yom Kippur*—when God graciously atoned for [covered] all the sins of all the people and gave the nation a new beginning.

Summation of Day Of Atonement: Leviticus 23:27-32

Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.²⁸ And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.²⁹ For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.³⁰ And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

³¹ Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings.

³² It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

Israel's annual Day of Atonement was something like a spiritual spring cleaning.

It was not a festive event. It was a day of national mourning and repentance.

- ❖ Lev. 24:26-32 A Sabbath day celebration, which meant that no work could be done
- ❖ Lev. 23:29 Anyone who did not observe this Sabbath was to be cut off from his people. which is a euphemism for being put to death.
- ❖ Lev. 16:31; 23:27; Num. 29:7 A day when the people were to "humble their souls" which, according to many, included fasting.
- ❖ The only religious holiday characterized by mourning, fasting, and repentance.

Lev. 16 builds upon the preceding chapters by outlining the sacrifices of the great Day of Atonement. Leviticus 16 is the crown jewel of truth regarding the Day of Atonement.

We see how we who are unclean, how we who error, how we as humans, such a sinful people, can be brought before a holy God.

Not only brought before Him but how to have a fellowship with Him. We see how this holy God inhabits the praises of His people and dwells over the ark of the covenant, how this holy God can be rightly approached by a sinful people.

The purpose of the Day Of Atonement ceremonies is to cleanse the sanctuary from the pollutions introduced into it by the unclean worshippers [Lev 16:16, 18-19].

The aim of these rituals is to Make Possible God's Continued Presence Among His People.

Without a purpose such as this there would have been little point in the high priest putting his life at risk by entering into the holy of holies.

Let's walk through "the day of atonement." Genesis is a small part of the picture. Exodus is an expansion of how God is going to forgive His people, but in Leviticus 16 it is defined so clearly you can't miss it. Leviticus 16 is a shadow behind the substance and that substance is the Lord Jesus Christ.

Overview of The Day Of Atonement - Lev. 16

It seems Aaron would begin the day as usual with the morning sacrifice, the burnt offering of a 1 year old lamb. [Ex. 29:38-42; Num. 28:3-6]

After this, the High Priest would commence the ceremonies of the Day of Atonement.

- ❖ Aaron was to take off his normal priestly garments, wash and then put on the special garments which were prescribed for the sacrifices which took him into the holy of holies. [verse 4; Ex. 28:39]
- ❖ Aaron secured the necessary sacrificial animals: a bull for his own sin offering and 2 male goats for the people's sin offering; 2 rams, one for Aaron's and the other for the people's burnt offering. [vv. 3, 5]
- ❖ Aaron slaughtered the bull for his own sin offering. [6, 11]
- ❖ Before entering the Holy of Holies with the blood of the bull, Aaron had to create a "cloud" of incense in the Holy of Holies, covering the mercy seat, to "veil" the glory of God so that he could enter in. [vv. 12-13] He was to offer only the prescribed incense to create an obscuring veil of smoke, thus dimming the glory of God's presence and sparing his life.
- ❖ Aaron then took some of the blood of the bull and sprinkled it on the mercy seat 7 times.
- ❖ Lots were cast for the 2 goats, to determine which would be slaughtered and which would be driven away. [vv. 7-8]
- ❖ The goat for slaughter, the goat of the people's sin offering, was sacrificed, and its blood was taken into the Holy of Holies and applied to the mercy seat, as the bull's blood had been. [v. 15]
- ❖ Cleansing was then made for the holy place [v. 16], seemingly by the sprinkling of the blood of both the bull and the goat. The atonement of the holy place is done alone, without anyone present to help or to watch. [v. 17]

- ❖ Outside the tent, Aaron was to make atonement for the altar of burnt offering, using, it seemed, the blood of both the bull and the goat. [vv. 18-19]
- ❖ The second goat which was kept alive had the sins of the nation symbolically laid on its head and was driven from the camp to a desolate place, from which it must never return. [vv. 20-22]
- ❖ Aaron then entered the tent of meeting, removed his linen garments, washed and put on his normal priestly garments.
- ❖ The burnt offerings of rams, one for Aaron and his family, and the other for the people, was now offered. [v. 24]
- ❖ The earlier sacrifices of the bull and the goat were completed. The fat of the sin offering was burned on the altar [v. 25] and the remains of the bull and goat were taken outside the camp where they were burned. [v. 27]
- ❖ Those who had been rendered unclean by handling the animals on which the sins of Aaron or the people were laid were to wash themselves and return to camp. [vv. 26, 28]

Remember: The theme of Leviticus is "Be holy for I am holy." In this very critical chapter on The Day of Atonement, there is a reminder of the unholy: how NOT to approach our Holy God...
 God Introduces The Day Of Atonement:

Lev. 16:1 And the LORD spoke unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

Note: This seems to be their very first day of priestly service after their seven days of consecration. A spiritual high in Lev 9:22-24:

- ❖ Aaron lifted up his hand toward the people, and blessed them,...
- ❖ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.
- ❖ And there came a fire out from before the LORD and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

Lev. 10:1-2 AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

² And there went out fire from the LORD, and devoured them, and they died before the LORD.

Note: For the second time in a few minutes fire burst forth from The Tabernacle.

- ❖ 1st time: Fire showed God's acceptance of the offerings He commanded.
- ❖ 2nd time: Fire showed God's wrath on an offering He had not commanded.
- ❖ God's fire could either approve or disapprove. It could empower or destroy.
- ❖ God's use of His power depended on the relationship the worshiper had to Him.

After the death of the two sons - This historical context signifies that the rules regarding the Day of Atonement were revealed to Moses to prevent other priests meeting a similar fatal fate while serving the tabernacle.

God spends Leviticus 11-15 showing that uncleanness was inevitable. The Day of Atonement was for the full atonement of all the sins, transgressions and failures of Israel, so that Jehovah in His holiness might tabernacle in their midst.

This was the ONLY day the Holy of Holies opened for the high priest to enter in.

The detailed instructions, ordinances and rituals for the Great Day of Atonement were essential after the deaths of Nadab and Abihu in Lev. 10. They intruded into the Holy Place and were slain by the direct judgment of God. The Day of Atonement offered an explanation of the sudden death of these two. The utter holiness of God and the utter sinfulness of man was made clear in this Day.

This event must have put the fear of God into Aaron and the priests. Was it even safe to enter the tabernacle's precincts to do their work? God made it clear that the priests needed not be afraid to serve. Only the high priest was to enter the Holy of Holies once a year on the Day of Atonement.

Note: Now the LORD spoke to Moses - The laws were revealed not to the priests but directly to Moses, who thus functioned as mediator between the priests and God.

Lev. 16:2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the HOLY place within the veil before the MERCY SEAT, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

- ❖ Holy = kodesh = sacred, set apart, holiness
- ❖ Stern warning: The high priest was to conduct himself properly when he enters the Holy of Holies on the Day of Atonement so that he does not lose his life as they did.

A. An Appointed Time - Lev. 16:1-2

- The high priest may not enter "the Holiest Place" any time he wishes.
- It was a Divine Appointment on the 10th day of 7th month.
- Priests who disobeyed would die.

- ❖ There was certainly sin in the camp. In addition, not every offender had brought the required sacrifices the previous year.
- ❖ The sanctuary itself had been defiled in ways only God could see.
- ❖ It was time for a new beginning.
- ❖ Before the high priest could enter the Holy of Holies on the Day of Atonement, he had to offer a sacrifice for his own sins.
- ❖ The high priest had to repeat the ritual of the day of Atonement year after year.
- ❖ Only the shedding of blood could give the people forgiveness and a new beginning.

Heb. 9:22 "Without the shedding of blood there is no forgiveness"

- ❖ Jesus Christ came at the right time [Gal. 4:4-5] to finish the work nobody else could do.

The Mercy Seat which is upon the Ark of The Covenant

Question: What is in the Ark of the Covenant?

1. God's 10 Commandments
 - ❖ To err or sin is human: Since we are guilty, death awaits us.
2. Pot of Manna
 - ❖ Reminds man he needs to live by every word that proceeds out of the mouth of God.
 - ❖ Our daily sustenance
3. Rod of Aaron
 - ❖ There is a holy priesthood and a way to come to God.

The Mercy Seat is the lid, the atonement or covering that covers

Strong's #3727 = kapporeth = propitiatory = same root as kopher = a satisfaction; to ransom; to atone by offering a substitute

- ❖ God's holiness is satisfied here so a holy God can forgive a sinful people.

Strong's #3722 = kaphar = to cover over; make propitiation; make reconciliation [16x in Lev. 16]

Challenge: Is atonement in the New Testament?

Rom. 5:10-11 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now Received the ATONEMENT.

Atonement = #2643 = katallage = reconciliation, restoration to favor, reconciliation as the resulting of Christ exactly exchanging His righteousness [blood] for our guilt; brought back into fellowship with God. [3 other uses in the New Testament: Rom. 11:15; II Cor. 5:18 and 19]

Free Side Note: Rom. 5:8-10 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him. ¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

- If God saved me when I was an enemy, surely He will keep on saving me as His child.
- There is a "wrath to come," [I Thess. 1:9-10; 5:8-10] but as His child, I will not experience the "wrath to come."
- His death accomplished my justification; I'm reconciled to God; I received the atonement.
- How much more will His resurrected Life do for me as He intercedes for me.
- "We shall be SAVED by His Life!" Strong's #4982 = sózó = Deliver or protect; bring...safely

B. An Announced Purpose

Lev. 16:30-34 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

³¹ It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever.

³² And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: ³³ And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

³⁴ And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

The sacrifices offered on the day of Atonement brought a threefold cleansing:

- ❖ to the high priest and his family Lev. 16:6, 17
 - ❖ to the people of Israel Lev. 16:17
 - ❖ to the tabernacle Lev. 16:16, 20, 33
 - ❖ The sins of the people not only defiled themselves, but they also defiled the tabernacle of God. The sacrifices made on earth purified the earthly sanctuary,
-
- Hebrew kaphar = "atonement" = "to ransom, to remove by paying a price" 16x in Lev. 16.
 - Atonement = a price is paid and blood is shed, because life must be given for life.
 - The priest placed his hands on the head of the sacrifice, symbolizing the transferring of the nation's sins to the innocent victim who died in their place.
 - "Blood" is used 9x in Lev. 16 and 13x in Lev. 17.
 - If the day of Atonement teaches us anything about salvation, it's that there can be No Salvation From Sin Apart From The Shedding Of Blood.