

The Day of Atonement

Bible Reading for Today May 24, 2020: Leviticus 23.26-32

²⁶And the LORD spake unto Moses, saying, ²⁷Also 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. ²⁸And 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. ²⁹For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. ³⁰And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. ³¹Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. ³²It 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.

Introduction

Leviticus 16.1-34

Understanding the two great truths pictured by the Atonement.

Propitiation:

Expiation:

The Jews had many striking and deeply meaningful ceremonies (festivals/feasts) which marvellously set forth the death of Yeshua ha'Maschiach as the great propitiation and expiation of our guilt and for the salvation of our souls.

The Person Who Made the Atonement

Aaron

The High Priest did it alone
*Many orders of Levite priests that offered
Sacrifices, incense, attendance to tabernacle*

The High Priest was humbled
He laid aside priestly clothes for common linen

A spotless High Priest
*Aaron needed to make atonement for his
own sin and that of his family*

A laborious High Priest

Jesus

Jesus our High Priest did it alone
*Priest/believers that offer
sacrifice of praise and worship*

Jesus was also humbled:
He hung naked on the cross

Jesus was the sinless Son of God
Virgin birth, sinless life

Unimaginably laborious for Jesus

The Sacrifice Whereby the Atonement Was made

The Sacrificed Goat

Perfect & unblemished

Taken from the congregation of Israel
Paid for by the public treasury

The will of God exercised
Casting lots: Which goat was to be sacrificed

The shed blood was taken withing the vail

Jesus

Jesus our perfect man (cf Luke)

Jesus was also of the people of Israel
His price 30 pieces of silver

Jesus was the sinless Son of God
Jesus was appointed to die, the "just for the unjust to bring us to God"

Jesus took His own blood within the vail

The Great Exchange

The Scapegoat

The sin of the congregation of Israel laid on the second goat, who was then sent off into the wilderness to represent the sin of the congregation of Israel borne out of sight

Jesus

"He who knew no sin became sin for us that we might be made the righteousness of God in Him" (II Corinthians 5.21)

"As far as the east is from the west, so far has He removed our transgressions from us" (Psalm 103.12)

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. (Micah 7.19)

The Sounding of the Shofar



"Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land" (Leviticus 25.9)

For Your Contemplation: Ten Things God Does With Our Sin

He forgives our transgression (Ps. 32:1,5).

David sought and received God's forgiveness. The Hebrew word for *forgiven* literally means "lifted off." The image was portrayed in John Bunyan's *Pilgrim's Progress*. Bunyan's protagonist, Christian, was weighed down by the burden of his sin. When he came to the cross, the sin burden fell from his shoulders, rolled down a hill, and disappeared into an empty tomb.

Unconfessed sin is a burden that weighs us down. When we confess our sin to God, He lifts it off our shoulders, rolls it away, and it disappears.

He covers our sin (Ps. 32:1; Rom. 4:7).

This imagery is taken from the Day of Atonement. On this day the high priest took blood from a sacrificial animal, carried it into the Most Holy Place, and sprinkled it on the mercy seat of the ark of the covenant (a chest that contained the Ten Commandments). The sprinkled blood symbolically covered the broken law and shielded the sinner from judgment.

It's significant that when David stopped trying to cover up his sin (v. 5), God "covered" it (v. 1). When something is covered, it's hidden from view. God puts our sin out of His sight.

He does not charge us with iniquity (Ps. 32:2; Rom. 4:8).

This is what God does *not* do with our sin —He no longer counts our sin against us. "Charge" is a bookkeeping term. This is the imagery Paul used in Romans 4. God charges our sin to Jesus' ledger (who bore our penalty) and writes Jesus' righteousness into our ledger and credits us with His righteousness (Rom. 4:8-25).

He removes our sins from us (Ps. 103:12; John 1:29).

How far does God remove our sin from us? "As far as the east is from the west" (Ps. 103:12)—an immeasurable distance. East and west will never meet.

He washes away our guilt and cleanses us from our sin (Ps. 51:2; Isa. 1:18; 1 John 1:9).

Sin leaves a mark or a stain only God can wipe away. He washes it away "completely" (Ps. 51:2).

He throws all our sins behind His back (Isa. 38:17).

In a metaphorical sense, God puts all our sins behind His back so that He does not see them any more.

He sweeps away our transgressions (Isa 43:25; 44:22).

Our unconfessed sins hang over us like a dark cloud, but God promises to sweep them away like the rising sun burns away the morning mist (Isa. 44:22)

He remembers our sins no more (Isa. 43:25; Jer. 31:34; Heb. 8:12; 10:16-17).

When God forgives our sins; He forgets them. That means He no longer holds our sins against us.

He casts all our sins into the depths of the sea (Mic. 7:18-19).

God casts (hurls) our sins into the sea, where they sink like a stone. Such an act of grace caused Micah to ask, "Who is a God like you ...?" (Mic. 7:18).

He nails our sin debt to the cross (Col. 2:14).

God not only erases our sin debt, He destroys the document on which our debt was recorded by nailing it to the cross. We are forgiven because of the cross of Jesus.

My sin—oh, the bliss of this glorious thought!—
My sin, not in part but the whole,
Is nailed to the cross, and I bear it no more,
Praise the Lord, praise the Lord, O my soul!

From: Ten things that God does with our sin by Mike Livingstone, content editor at LifeWay for Explore the Bible resources. (<https://goexplorethebible.com>)