

## The Day of Atonement – Pt. 1

*Leviticus 16:1–19***Introduction**

- Allen Ross, “During the course of the year it was difficult for people to account for every defilement and every sin. Regular worship left too many things unresolved. And so here was a chance to have a general atonement for people, priests, and places of worship .... No matter what had happened during the year, on this day all their sins were carried away, all the barring defilements were purged, and they were free to enter the sanctuary and commune with the Lord.”<sup>1</sup>

**Sermon Theme / Why is Leviticus 16 important?** The annual Day of Atonement temporarily dealt with the nation of Israel’s sins and pointed forward to the permanent dealing of sins in the one-time atoning work of Jesus Christ on the cross.

**Review / Outline of Leviticus**

- (1) The Institution of the Sacrificial System (1–7)
- (2) The Ordination of the Priesthood (8–10)
- (3) The Prescriptions for Cleanness/Purity (11–15)
- (4) The Instructions for the Day of Atonement (16)**
- (5) The Commands for Holy Living (17–27)

**I.** \_\_\_\_\_ **(1–2)**

**II.** \_\_\_\_\_ **(3–10)**

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<sup>1</sup> Ross, *Leviticus*, 314, 322.

A. \_\_\_\_\_ (3)

B. \_\_\_\_\_ (4a)

C. \_\_\_\_\_ (4b)

D. \_\_\_\_\_ (5)

E. \_\_\_\_\_ (6)

- Jewish Mishnah, “O God, I have committed iniquity, transgressed, and sinned before thee, I and my house. O God, forgive the iniquities and transgressions and sins which I have committed and transgressed and sinned before thee, I and my house, as it is written in the Law of thy servant Moses.

F. \_\_\_\_\_ (7–10)

- Mark Rooker, “the releasing of the goat indicated that the sins of the Israelites had been removed never to visit them again.”<sup>2</sup>
- Jay Sklar, “the overall function of the goat remains clear: to make atonement on the Israelites’ behalf by bearing their sins far away.”<sup>3</sup>

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<sup>2</sup> Mark F. Rooker, *Leviticus*, vol. 3A, The New American Commentary (Nashville: Broadman & Holman Publishers, 2000), 217.

<sup>3</sup> Jay Sklar, *Leviticus: An Introduction and Commentary*, ed. David G. Firth, vol. 3, Tyndale Old Testament Commentaries (Nottingham, England: Inter-Varsity Press, 2013), 210.

### III. \_\_\_\_\_ (11–10)

A. \_\_\_\_\_ (11–14)

i. \_\_\_\_\_ (11)

ii. \_\_\_\_\_ (12–13)

- Mark Rooker, “The purpose of the incense was either to conceal the atonement cover and thus protect the high priest, who would be standing close to the mercy seat (*kappôret*), or, alternatively, to keep the high priest from seeing God (Exod 24:15–18; 33:18–21; Lev 16:13).”<sup>4</sup>

iii. \_\_\_\_\_ (14)

B. \_\_\_\_\_ (15)

C. \_\_\_\_\_ (16–19)

### Key Takeaway

- The Day of Atonement was to happen every year with no established end date (Lev. 16:34). And the sacrifices on this day provided a temporary provision for the nation’s sins.
- Christ’s sacrificial death happened once (Heb. 10:12). And His sacrifice provided the permanent, eternal removal of the sins for all who believe in Him (Heb. 10:17; Jer. 31:34).

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<sup>4</sup> Rooker, *Leviticus*, 217–218.