

The Day of Atonement—Part II.

Leviticus 16:20-34



The Day of Atonement—“Yom Kippur”

On Yom Kippur, we afflict ourselves by avoiding the following five actions:

Eating or drinking (*in case of need, consult a medical professional and a rabbi*), Wearing leather shoes, Applying lotions or creams, Washing or bathing, Engaging in conjugal relations.” This is designed to subdue physical comfort, foster humility, and encourage spiritual focus on repentance. These actions symbolize detachment from luxury, sin, and material comfort.

[\(chabad.org\)](https://www.chabad.org)

The Day of Atonement

The Day of Atonement was the most solemn day in Israel's calendar as instructed by Yahweh himself to Moses. It was a day designed to show God's people both then and now, that:

- ◆ All are guilty
- ◆ Sin is serious
- ◆ Holiness is real
- ◆ Forgiveness is costly
- ◆ Reconciliation and sanctification is achievable only by God's gracious provision

The Day of Atonement

1. The procedures and purpose of the scapegoat

- ❖ In clear view of all the people
- ❖ Places hands on the goat's head
- ❖ The confession iniquities and transgressions for all sins
- ❖ The transfer of sin to the sacrifice

The Day of Atonement

2. The process and purification for complete decontamination from sin

| 16:4 | 16:23-24 |
|--|---|
| A—Take off regular high priestly clothes | C'—Take off special high priestly clothes |
| B—Bathe | B'—Bathe |
| C—Put on special high priestly clothes | A'—Put on regular high priestly clothes |

The Day of Atonement

2. The process and purification for complete decontamination from sin
 - Offer the burnt offering
 - The scapegoat handler must decontaminate

The Day of Atonement

3. The permanent statute and principle for the people

A—A perpetual statute (16:29a)

B—Humbling your souls (16:29b)

C—Work prohibition (16:29c-d)

D—Rationale: a day of atonement for purification (16:30a)

D’—Reaffirmation: you will be purified before the Lord (16:30b)

C’—A sabbath complete rest (16:31a)

B’—Humbling your souls (16:31b)

A’—A perpetual statute (16:31c)

The Day of Atonement

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Application

What has changed, what remains the same?

The same...

- ◆ All are guilty
- ◆ Sin is serious
- ◆ Holiness is real
- ◆ Forgiveness is costly
- ◆ Reconciliation and sanctification is achievable only by God's gracious provision

The Old Covenant

What has changed...

- ❖ The high priest had to offer sacrifices for himself
- ❖ The high priest enters the most holy place in the tabernacle or temple
- ❖ Shedding of animal blood was insufficient
- ❖ Only the high priest could enter the most holy place
- ❖ Yearly Day of Atonement—could not deal fully and finally with sin

The New Covenant

- ❖ Jesus is the perfect sacrifice who offers himself for the people—*Hebrews 9:26*
- ❖ Jesus enters the heavenly one before the throne of God—*Hebrews 9:11, 24*
- ❖ Shedding of Christ's blood was sufficient—*Hebrews 9:12*
- ❖ Jesus makes possible that all God's people can enter the most holy place—*Hebrews 10:19-22*
- ❖ Christ's death once and for all finally and fully dealt with sin—*Hebrews 9:14*

Common Phrases from the Bible

“The handwriting on the wall”—*Daniel 5*

“A house divided against itself cannot stand”—*Matthew 12:25*

“By the sweat of your brow”—*Genesis 3:19*

“Forbidden fruit”—*Genesis 3*

“For everything there is a season”—*Ecclesiastes 3:1*

Common Phrases from the Bible: “Scapegoat”

Modern Psychology

A defense mechanism, used to manage difficult emotions like fear, anger, and shame. When individuals or groups face failures, they often find it easier to blame an "outsider" or a vulnerable target rather than take accountability, which allows them to feel a false sense of control.

As a victim, they shift the blame away from themselves, on to something or someone else to rid themselves of guilt.

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An Opportunity for Outreach

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