

The Day of Atonements

Enigma of the Day of Atonement

1. If the Day of Atonement was so important why is there no record in Scripture that the Day of Atonement was ever kept?

- a. The keeping of the Day of Atonement was to be an everlasting statute (**Lev 16:34**) and yet there is no record whatsoever in the New Testament that it was ever kept
- b. The Passover on the other hand was celebrated and duly noted in the Old and new Testament
 - i. Celebrated after second year of deliverance from Egypt (**Num 9:1-5**)
 - ii. Passover again celebrated after the crossing of the Jordan river; also coincided with the cessation of manna (**Josh 5:10-12**)
 - iii. Hezekiah, King of Judah, called for a celebration of the Passover after the northern kingdom was overthrown by the Assyrians. This resulted in a national revival and destruction of images of idolatry in the land (**2 Chron 30:1-5; 2 Chron 31:1**)
 - iv. Passover celebrated in the days of king Josiah (**2 Ki 23:22**)
 - v. Jesus Himself kept the Passover and even the feast of tabernacles (**John 7:2**); no record that Jesus ever kept the Day of Atonement service or joined in its observance
 - vi. There is an allusion in the book of Acts to the Day of Atonement but is it only mentioned to date Paul's travel, not necessarily a record that the ritual was being kept. (**Act 27:9**); see also **Isa 58:3-5** for an allusion to the Day of Atonement in the Old Testament
- c. We must ask ourselves why the silence in both the OT and NT in regards to the Day of Atonement service and its projection into the future? If the Day of Atonement was important, why is there no record of its celebration in Scripture?

First Reason: The Place of the Day of Atonement in the 7 Feasts

2. Why was the Day of Atonement service regarded as extremely important in the Law of Moses? **Lev 16:29-33**.

- a. It was the sixth feast and fell on the 10th day of the 7th month
- b. It was the only feast where it is said God was going to make an atonement for the people before the Lord their God (**Lev 23:28**)
- c. It was the only feast that contained a rather grave warning to the people of being cut-off from the congregation if its requirements were not kept.
- d. No other feast (aside from Passover) is the rituals given in such detail as the Day of Atonement.
- e. All the 7 feasts were called "Sabbaths", but the Day of Atonement was the only feast among the 7 that was placed on the same level as the moral Sabbath. **Lev 23:28-31 cf Lev 23:3**.

- i. The work moratorium enjoined on the Day of Atonement “do no work”, “doeth any work” and “do no manner of work” is not the same for the other six feasts which is limited to doing no “servile work”.
- ii. The fourth commandment Sabbath enjoins the same type of work as the Day of atonement
- iii. This places the Day of Atonement on the same level of significance and importance as the moral Sabbath.

Second Reason: The Nature of the Final Atonement Made on the Day of Atonement

3. On the Day of Atonement, the Lord was going to make a special atonement which would result in the cleansing of the sanctuary, the priests and the congregation of its sin and defilement.

- i. The daily service only involved the priest making an atonement for the people which resulted in the transfer of their confessed sins into the sanctuary which in turn resulted in the forgiveness of their sins and the defilement of the sanctuary.
- ii. On the Day of Atonement, a full and final atonement was made to end sin in the lives of the people and the priests forever, as well as to and cleanse the sanctuary of the sins it bore, transferring them to the head of the scapegoat.
- iii. To ensure that the sanctuary does not become defiled again, God’s people were cleansed too. (**Lev 16:30**)

4. What was the nature of the special atonement made on the Day of Atonement that made it so significant? (Exo 30:10; Lev 23:27-28)

- d. The word “atonement” used in the Day of atonement is in the plural form but not in the atonement used in the daily service
 - i. Plural form of the word used because of multiple applications (Lev 16:33)
 1. Make atonement for the holy place (The most holy place)
 2. Make atonement for the tabernacle of the congregation (holy place)
 3. Make atonement for the priests
 4. Make atonement for the people of the congregation
 - ii. Plural form of the word used to indicate superlative degree of application (highest form of atonement)
 1. In the Hebrew language, words are often used in the plural form to denote better or higher quality
 - a. “El” (singular) for God (like God the Father, the Son, Spirit individually and distinct from the Godhead) as in El Shaddai (Exo 6:3) vs. “Elohim” (plural) for the Godhead in their togetherness.
 - b. “qodesh” for holy and “qodeshim” for most holy (**Exo 30:10**)
 - c. “Holies” or “holy of holies” is used in the Hebrew for the Most Holy Place, which is the second apartment of the sanctuary

- e. The atonement made on the day of atonement was of the highest degree as seen in the results (Cleansing of the sanctuary, priests and people, blotting out of sin and making an entire end of the sin problem)

Answers in the Book of Hebrews and Daniel

- 5. In the book of Hebrews, both the daily and the Yearly services are noted as part of the rituals where priests served as examples of heavenly things (**Heb 8:5; Heb 9:1-9**)
 - f. Paul's emphasis in Hebrews however is on the Daily service, not the Yearly
 - g. Regarding the Yearly service, he could not speak of it in particular (**Heb 9:5; 6-8**)
 - h. He could only urge the Hebrew Christians in his time to enter into the holy place boldly, through the new and living way consecrated by Christ's blood (**Heb 10:19, 20**)
 - i. "holiest" (hagia) is a reference to the holy place (hagia) and not a reference to the most holy place (hagia hagian) (**Heb 9:1-3**)
- 6. The day of atonement was a day of cleansing and Daniel prophesied a set time for its fulfillment in the future (**Dan 8:14**) as far the biblical times are concerned, i.e., the time of the end (**Dan 8:17**)
 - a. In the Daniel 8, the explanation of the chronology of the 2300 day prophecy reached only until the crucifixion of Christ (Dan 8:25)
 - b. In Daniel 9, the explanation of the chronology of the 70 weeks prophecy only reached up to 70 AD, the destruction of the temple and the city of Jerusalem.
 - c. The rest of the events leading up to the time of the end, with the Day of atonement included, were all sealed up.
- 5. This explains the silence in both in the old and in the new testaments concerning the observance of the day of atonement/cleansing of the sanctuary service
 - a. This also explains why Paul could not speak more regarding the yearly service during his time (**Heb 9:5**).

The Hour of Judgment Is Come

- 7. The silence in the Bible in regards to the Day of Atonement and its projection into the future is not an accident, but part of God's plan of revealing truth progressively, revealing truth at the right time, as needed.
- 8. Since 1844, the end of the 2300 day prophecy, the sealed portion of Daniel's prophecy was unsealed and along with the judgment hour message of **Rev 14:6-7** now calls for a people who will celebrate the great antitypical Day of Atonement feast.
- 9. Paul's statement regarding the services in the Most Holy Place which says "of which we cannot NOW speak particularly" (**Heb 9:5**) no longer applies!!
- 10. It now behooves the true, honest children of God to come together to celebrate this feast by fulfilling the injunctions to fast, afflict the soul and do no work therein or be cut off from among his people
- 11. It now behooves the children of God to proclaim this message far and wide and no longer be silent in this matter because the appointed time has come.
- 12. Silence in this matter is a betrayal of sacred trust.

13. The call to celebrate antitypical Day of Atonement feast becomes even more compelling in the light of the highest atonement(s) Jesus is going to make which will cancel all debts (blotting out of sins before the Lord, **Lev 16:30**), forever grant freedom from spiritual slavery (character perfection) and the restoration for the kingdom to the saints (**Dan 7:18, 22, 27**); sins never more to be remembered

Final Reason: The Day of Atonement and Feast of Jubilee Connection

14. Thirdly, the beginning of year of Jubilee (liberty) coincided with the celebration of the day of atonement (**Lev 25:8-10**)

- a. Jubilee the 50th year began on the 10th day of the seventh month of the 49th year
- b. At this time debts were canceled, slaves liberated; land returned to original family owners (**Lev 25:25-28, 40-41**)

15. The Day of Atonement is so important because Jesus will make a final atonement that will result in (1) the cancelation of all debts (blotting out of sins), (2) full release from the slavery of sin (cleansing and character perfection), and going back to their possessions (the restoration of the kingdom Adam lost back to his posterity, the saints). . .

We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study. We should teach our children what the typical Day of Atonement signified and that it was a special season of great humiliation and confession of sins before God. The antitypical day of atonement is to be of the same character. Everyone who teaches the truth by precept and example will give the trumpet a certain sound. You need ever to cultivate spirituality, because it is not natural for you to be heavenly-minded. The great work is before us of leading the people away from worldly customs and practices, up higher and higher, to spirituality, piety, and earnest work for God. It is your work to proclaim the message of the third angel, to sound the last note of warning to the world. May the Lord bless you with spiritual eyesight. I write this in love, seeing your danger. Please consider these things carefully and prayerfully. **5T 520.**