

## Day of Atonement

Atonement == The 5th high day of the seven high days of God's annual Sabbaths, holy convocations. The prophetic time sequence of Atonement is the holy day that is ongoing and yet to be totally fulfilled as a shadow of Christ's coming as a warrior, claiming his position as King of kings, and gathering his elect (144,000 Israelites) and the two groups of martyrs who resisted Satan's system. These martyrs have received the atonement described by Paul in Rom. 5:8-19 and are made "at-one-ment" with Yahweh. He proceeds to totally destroy the wicked remaining on the earth. Satan will be imprisoned for one thousand years. Rev. 20:1-2 During this thousand years the land will enjoy it's rest, and will be "cleansed" or atoned. Most of the people who survive will most likely be Gentile, enough for the beginning of a new age, a new civilization. Christ and his saints educate and lead the new world to restructure and cleanse the earth and restore the world's government under his system, for a period of one thousand years. Is this not the time of "the fullness of the Gentiles"? Rom. 11:25 We read in Leviticus 16:8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. (Azazel)

Leviticus 16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness. We start reading about the "scapegoat" that ties into the day of Atonement in ancient Israel's time, in Lev. 16:7-10, 15, 20-22, it appears the one goat represented Christ who was to be sacrificed for the sins of mankind making atonement for us . The "scapegoat" is sent away into the desert as Satan will be "sent away" or imprisoned for a thousand years carrying the responsibility of the sins of mankind with him. In Lev. 16:29-34 we read the beginning of Israel command to keep the day of Atonement throughout their generations. During the time of the thousand years Satan will be out of the way while the surviving Gentile families will be taught how to become at one with God just as we are being taught. Over time they will grow into nations that will, with the supervision of Yeshua and the resurrected saints, prepare the earth for the next great resurrection of the Whole House of Israel to occur "after" the thousand years. Paul continues in Rom. 11: verse 26, "And so all Israel shall be saved...."v.27 "For this is my covenant unto them, when I shall take away their sins." Other scriptures tell us when that will actually happen. See Eze. 36:24-29. Rev.20:5-6 and Ezek. 37:1-14 Compare these last scriptures carefully and you will discover some exciting future events. But for now we will continue the study about "Atonement" and what it means to us.

Below is the definition of the word "atonement":

03722 rpk kaphar kaw-far'

a primitive root; TWOT - 1023,1024,1025,1026; v AV - atonement 71, purge 7, reconciliation 4, reconcile 3, forgive 3, purge away 2, pacify 2, atonement...made 2, merciful 2, cleansed 1, disannulled 1, appease 1, put off 1, pardon 1, pitch 1; 1021) to cover, purge, make an atonement, make reconciliation, cover over with pitch \*\*The same meanings of purge, cleanse, and reconcile can be derived from both these numbers from Strong's Concordance (#03725 from #03722 for Atonement and #02398 for Cleanse).

Le 23:27 Also <0389> on the tenth <06218> day of this seventh <07637> month <02320> there shall be a day <03117> of atonement <03725>: it shall be an holy <06944> convocation <04744> unto you; and ye shall afflict <06031> (8765) your souls <05315>, and offer <07126> (8689) an offering made by fire <0801> unto the LORD <03068>. Le 23:28 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.  
Le 25:9 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.

Num. 8:19 And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

Nu 8:21 And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

Nu 15:25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

- And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

Rom. 5:8-19 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.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom. 5:10, 1Cor 7:11, 2Cor.5\_18-20 and Col 1:21 all use the number 2644 in Strong's Conc. Which is the word "reconcile".

The word "propitiation" is # 2433 and means merciful, in averting a calamity.

At one time, before sin entered the world, mankind was united (at one) with God, but when sin entered mankind became separated (our sins separate us) from God. It can be compared to a marriage i.e. at first the couples happily co-exist, then one breaks the marriage contract and fractures the relationship, they separate (or divorce). Later the couple repents (has a change of heart) and they re- unite, the offense is forgiven. The atonement has been made. Likewise, God, through Christ, has opened the door for any who will to return forgiven into the fold.

We have covered some of the meanings and representations of the day of Atonement. But there are spiritual lessons we can learn and apply to our lives if we dig a little deeper into the observance of this day.

The purpose of Passover goes back to the death of Christ. He died to make "ATONEMENT" for our sins that we may "reconcile" to God the Father and to Himself. 1Jn.3:5, 2:24-25. Where there is sin there is a death (sacrifice) penalty. Had there not been a separation from God (by sin) there would not be a day of Atonement. Christ would never have needed to be sacrificed. 1Jn.3:4-5, 16, 5:3, and 2:2-6.

As has been stated Atonement is one of God's holy days that He says are holy convocations. He describes them in Lev.23. He begins with V:3 His weekly Sabbath. The Passover season starts in the evening of the 14th which begins the first of seven days of Unleavened Bread (the 15th of the first month of the new year) Lev 23:24. The first and the last 7th day are holy convocations. After that is the Feast of Pentecost, the Feast of Trumpets, and the Day of Atonement Lev.23:27. There are two more to come but we will not discuss them in this study.

The spiritual lessons: This is the day in which atonement (reconciliation) would have been made for us with the sacrifice of an innocent animal if we had lived before Christ made atonement for us. Rom. 5:11, 6:22. Now it should be a spiritual day of rejoicing that Christ has made it possible for us to be freed from animal sacrifices or the curse of eternal death that befell mankind when man first sinned. There is now no more curse of the death penalty on those who accept the conditions of Christ's gift of Atonement. We have reconciled to God. Since Christ became both sacrifice and High Priest we no longer have to sacrifice innocent animals. Afflicting our souls (fasting) shows we are submitting our bodies to rely on God's mercy for eternal life instead of relying on food.

The physical is necessary now but our main goal is eternal spiritual life. That should be upper most in our minds every day. We do eat every day, do we not? 1Cor.2:9, Rom. 8:28.

On the other hand we must offer ourselves as a sacrifice daily Rom.8:36. The Feast of Trumpets showed us that Christians are engaged in a spiritual war against our own flesh, the society around us, and satanic powers of the air. Studying the Trumpets, in the book of Revelation, we discovered how dangerous is the time we live in and some of the horrible trials many believers will have to endure during this age, some are to be martyred. It is this day that shows us how to get through it. We are told we can suffer physically (even fasting) and still have joy and peace. Fasting on the day of Atonement shows us how dependent upon God we are for our life, both physically and spiritually. Rom. 5:1-3. Fasting teaches us that we can be suffering physically but at the same time, even in severe trials, we are being justified by faith and we can rejoice knowing that.

In Jn.6:35, 48-51, 53-58 Christ left us a message about how to cope in times of distress. He said we have to eat of his flesh and drink of his blood. He well knew that those he talked to did not understand what he meant but He did know that we would understand. His message was simply that we, who are believers, must gorge on the spiritual food that His word provides for our spiritual growth. He is the living Word, the spiritual food. When we compare the physical food with the spiritual food we find that one give temporary, short duration life, the other is forever, a life without the pains and sufferings we get while depending on physical food. Unlike physical food that may give undesirable results, spiritual food only results in eternal happiness. Rev. 7:14-17.

Questions that we should be able to answer from this study:

What does the word "Atonement" mean?

What does the word "Reconciliation" mean?

In what way did Jesus Reconcile us to God and to Himself?

What are some of the lessons we can draw from keeping the Day of Atonement?

5.What did Christ mean when He said we have to eat His flesh and drink His blood?

6.What spiritual lesson can we learn from fasting?

7.What should be "upper-most" in our minds every day?