

Day of Atonement 2026

The Day of Atonement begins with something uncomfortable: **a barrier**.
God is holy, humanity is sinful, and the Most Holy Place is **not** freely accessible.

The question behind this entire day is profound:

How can sinful human beings be reconciled to a holy God?

Another way to approach this day ...

What would happen if you tried to walk into the presence of God carrying all of your sin?

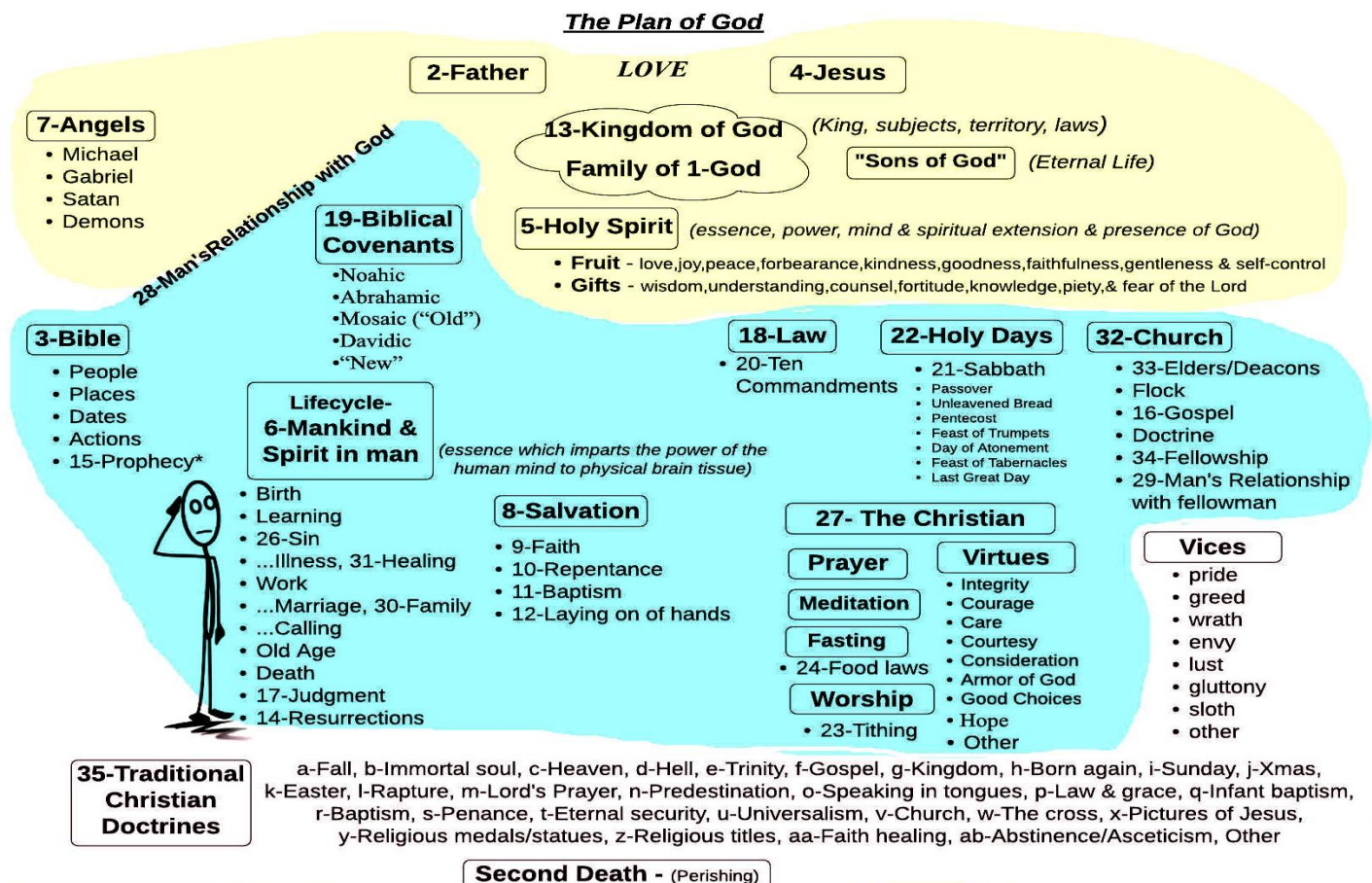
2Sam 6 - Uzzah

A third approach ...

God could have simply told Israel, 'Your sins are serious!'

Instead, He gave them a day where they could see, smell, hear, feel, and participate in a physical lesson about sin & reconciliation.

In today's message ... we'll together read through the key scriptures covering the Day of Atonement & then we'll explore the people & objects & themes that are part of this day -- to see if we can even *scratch- the-surface* as we dig in to the lessons & teaching God wants us to have this day!



Time: (Past - History - Creation, 25-Hebrew Calendar ... Present -(World events) ... (Future - 15-Prophecy*) ... Eternity ...)

The Day of Atonement

Lev 23:26-32 And the LORD spoke to Moses, saying:

Lev 23:27 "Also the tenth day of this seventh month shall be the **Day of Atonement**. It shall be a **holy convocation** for you; you shall **afflict your souls**, and offer an **offering** made by fire to the LORD.

Lev 23:28 And you shall **do no work** on that same day, for it is the Day of Atonement, to **make atonement** for you before the LORD your God.

Lev 23:29 For any person who is not afflicted in soul on that same day shall be **cut off** from his people.

Lev 23:30 And any person who does **any work** on that same day, that person I will destroy from among his people.

Lev 23:31 You shall do no manner of work; it shall be a **statute forever** throughout your generations in all your dwellings.

Lev 23:32 It shall be to you a **sabbath of solemn rest**, and you shall afflict your souls; on the ninth day of the month at evening, from **evening to evening**, you shall celebrate your sabbath."

Offerings for the Day of Atonement

Num 29:7-11 'On the tenth day of this seventh month you shall have a holy convocation. You shall afflict your souls; you shall not do any work.

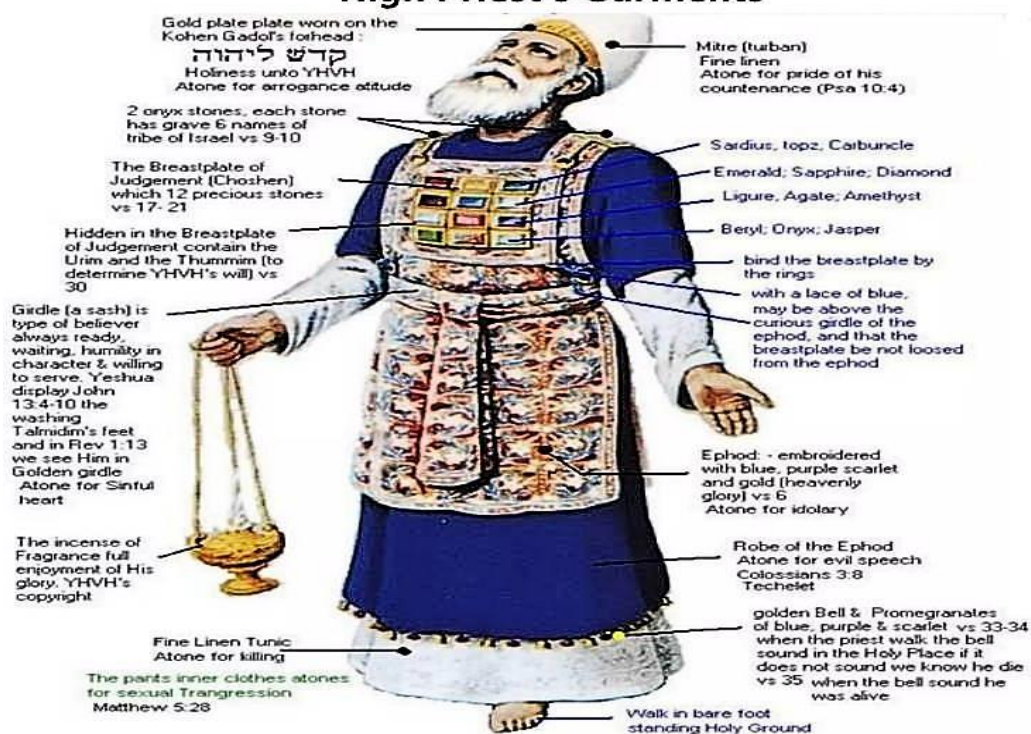
Num 29:8 You shall present a burnt offering to the LORD as a sweet aroma: one young bull, one ram, and seven lambs in their first year. Be sure they are without blemish.

Num 29:9 Their grain offering shall be of fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the one ram,

Num 29:10 and one-tenth for each of the seven lambs;

Num 29:11 also one kid of the goats as a sin offering, besides the sin offering for atonement, the regular burnt offering with its grain offering, and their drink offerings.

High Priest's Garments



4 Types of Atonement Offerings / Sacrifices

Burnt Offering

- animal completely burned - none eaten
- Total Surrender

Grain Offering

- Giving produce of one's labour
- Dedication, Gratitude Dependence

Sin Offering

- Sin & uncleanness require Atonement

Drink Offering

- Wine poured out before God
- Philip 2:17 - Paul is "poured out" like a drink offering

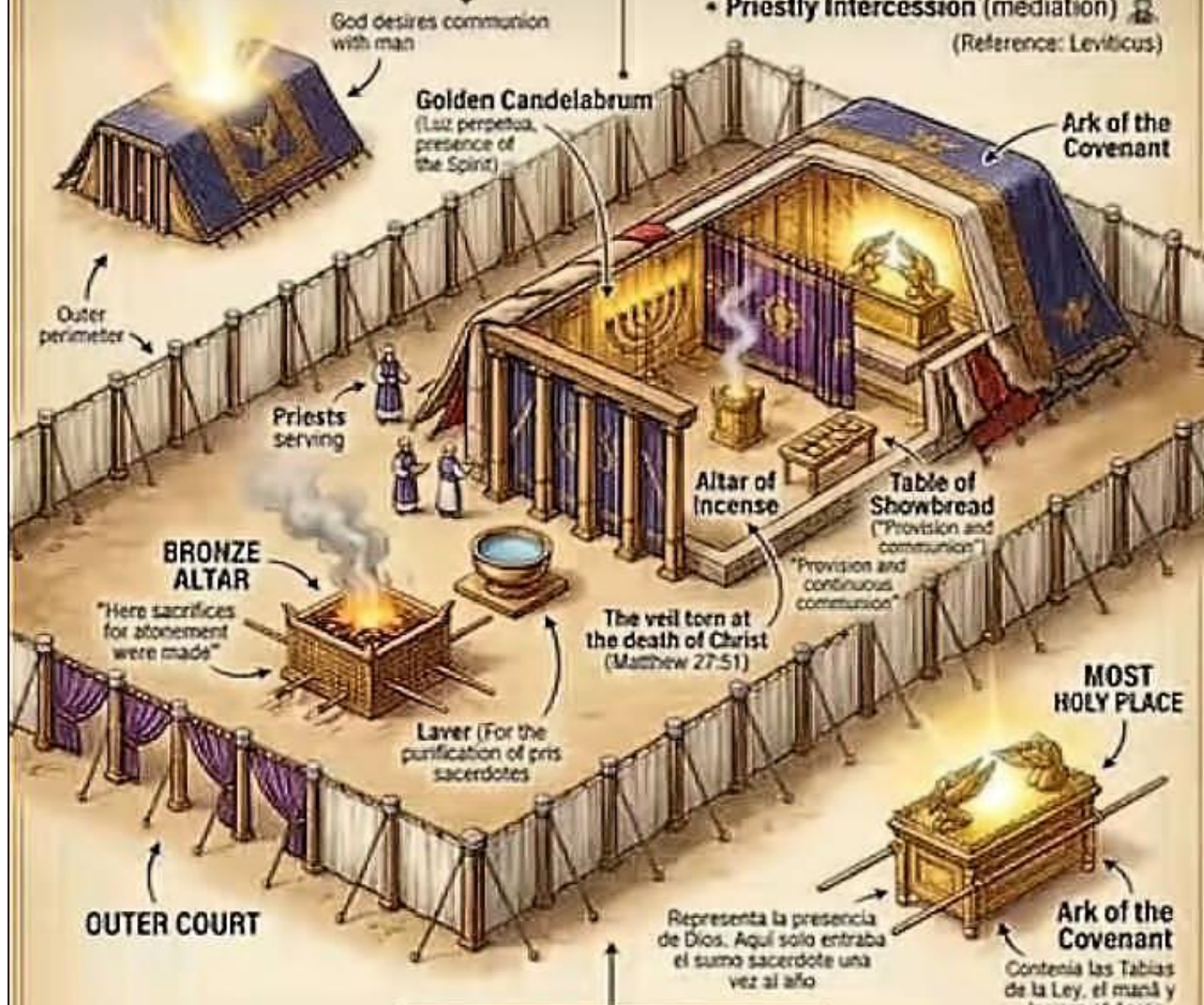
1 MAIN PURPOSE

"To dwell among His people" (Exodus 25:8)

God desires communion with man

2 SYSTEM OF APPROACH TO GOD

- Sacrifices (atoning blood)
 - Purification (water and cleaning)
 - Priestly Intercession (mediation)
- (Reference: Leviticus)



3 SIGNIFICANCE OF EACH AREA

4 SPIRITUAL SYMBOLISM

Represents:

- Absolute holiness of God
- Separation caused by sin
- Need for a perfect mediator



Outer Court → Initial access to God's way

Altar → substitutionary sacrifice for sin

Laver → daily cleansing necessary for service

Holy Place → communion, light, and spiritual food

Most Holy Place → immediate presence and glory of God

5 FULFILLMENT

Fulfilled in Christ (Hebrews 9)

Christ is the perfect High Priest, the final Sacrifice, and direct access to the Father.

The Day of Atonement

Lev 16:1-34 Now the LORD spoke to Moses after the death of the two sons of Aaron, when they offered profane fire before the LORD, and died;

Lev 16:2 and the LORD said to Moses: "Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat.

Lev 16:3 "Thus Aaron shall come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering.

Lev 16:4 He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are holy garments. Therefore he shall wash his body in water, and put them on.

Lev 16:5 And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.

Lev 16:6 "Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house.



Lev 16:7 He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting.

Lev 16:8 Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat.

Lev 16:9 And Aaron shall bring the goat on which the LORD's lot fell, and offer it as a sin offering.

Lev 16:10 But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make

atonement upon it, and to let it go as the scapegoat into the wilderness.

Lev 16:11 "And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself.

Lev 16:12 Then he shall take a censer full of burning coals of fire from the altar before the LORD, with his hands full of sweet incense beaten fine, and bring it inside the veil.

Lev 16:13 And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die.

Lev 16:14 He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

Lev 16:15 "Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.

Lev 16:16 So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.

Lev 16:17 There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy Place, until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel.

Lev 16:18 And he shall go out to the altar that is before the LORD, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around.

Lev 16:19 Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel.

Lev 16:20 "And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat.

Lev 16:21 Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man.

Lev 16:22 The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.

Lev 16:23 "Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy Place, and shall leave them there.

Lev 16:24 And he shall wash his body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people.

Lev 16:25 The fat of the sin offering he shall burn on the altar.

Lev 16:26 And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

Lev 16:27 The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal.

Lev 16:28 Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

Lev 16:29 "This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you.

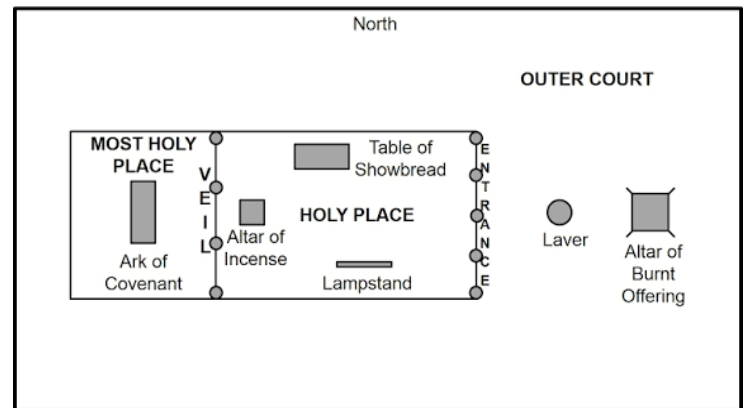
Lev 16:30 For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the LORD.

Lev 16:31 It is a sabbath of solemn rest for you, and you shall afflict your souls. It is a statute forever.

Lev 16:32 And the priest, who is anointed and consecrated to minister as priest in his father's place, shall make atonement, and put on the linen clothes, the holy garments;

Lev 16:33 then he shall make atonement for the Holy Sanctuary, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly.

Lev 16:34 This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year." And he did as the LORD commanded Moses.



The Earthly Holy Place

Heb 9:1-Heb 10:31 Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.

Heb 9:2 For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;

Heb 9:3 and behind the second veil, the part of the tabernacle which is called the Holiest of All,



Heb 9:4 which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;

Heb 9:5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Heb 9:6 Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.

Heb 9:7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance;

Heb 9:8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

Heb 9:9 It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—

Heb 9:10 concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

Redemption Through the Blood of Christ

Heb 9:11 But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Heb 9:12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Heb 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

Heb 9:14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

Heb 9:15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

Heb 9:16 For where there is a testament, there must also of necessity be the death of the testator.

Heb 9:17 For a testament is in force after men are dead, since it has no power at all while the testator lives.

Heb 9:18 Therefore not even the first covenant was dedicated without blood.

Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

Heb 9:20 saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD HAS COMMANDED YOU."

Heb 9:21 Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.

Heb 9:22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

Heb 9:23 Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;

Heb 9:25 not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—

Heb 9:26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

Heb 9:27 And as it is appointed for men to die once, but after this the judgment,

Heb 9:28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Christ's Sacrifice Once for All

Heb 10:1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.



Heb 10:2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.

Heb 10:3 But in those sacrifices there is a **reminder** of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and goats could take away sins.

Heb 10:5 Therefore, when He came into the world, He said:

"SACRIFICE AND OFFERING YOU DID NOT DESIRE, BUT A BODY YOU HAVE PREPARED FOR ME.

Heb 10:6 IN BURNT OFFERINGS & SACRIFICES FOR SIN YOU HAD NO PLEASURE.

Heb 10:7 THEN I SAID, 'BEHOLD, I HAVE COME— IN THE VOLUME OF THE BOOK IT IS WRITTEN OF ME— TO DO YOUR WILL, O GOD.' "

Heb 10:8 Previously saying, "SACRIFICE & OFFERING, BURNT OFFERINGS, & OFFERINGS FOR SIN YOU DID NOT DESIRE, NOR HAD PLEASURE IN THEM" (which are offered according to the law),

Heb 10:9 then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL, O GOD." He takes away the first that He may establish the second.

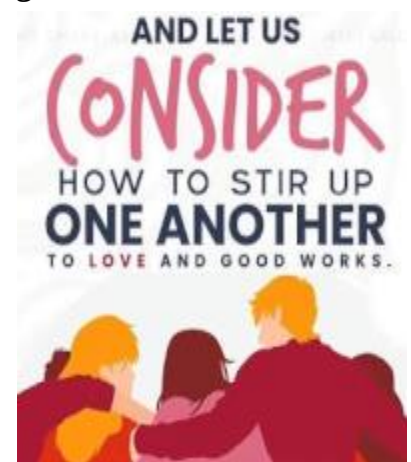
Heb 10:10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

Heb 10:11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.

Heb 10:12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,
 Heb 10:13 from that time waiting till His enemies are made His footstool.
 Heb 10:14 For by one offering He has perfected forever those who are being sanctified.
 Heb 10:15 But the Holy Spirit also witnesses to us; for after He had said before,
 Heb 10:16 "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR HEARTS, AND IN THEIR MINDS I WILL WRITE THEM,"
 Heb 10:17 then He adds, "THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."
 Heb 10:18 Now where there is remission of these, there is no longer an offering for sin.

The Full Assurance of Faith

Heb 10:19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,
 Heb 10:20 by a new & living way which He consecrated for us, through the veil, that is, His flesh,
 Heb 10:21 and having a High Priest over the house of God,
 Heb 10:22 **let us draw near** with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.
 Heb 10:23 Let us **hold fast** the confession of our hope without wavering, for He who promised is faithful.
 Heb 10:24 **And let us consider one another in order to stir up love and good works,**
 Heb 10:25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.



So... In Scripture we just **read-it-all** (about Atonement) ... **but...** Let's review some of the key people & themes & symbols we should dwell on this day...

THE PEOPLE (of Atonement)

<u>Person / Group</u>	<u>Scripture</u>	<u>What they do / experience</u>	<u>Meaning / insight</u>
Aaron	Lev. 16:2–34	Enters the Most Holy Place; offers sacrifices; makes atonement	The high priest <u>represents humanity before God</u> , but Hebrews shows that Christ is the ultimate High Priest
High priest	Lev. 16:32–33	Performs the Atonement ritual	<u>A mediator is required</u> for sinful humanity to approach a holy God God's holiness cannot be approached casually or presumptuously
Aaron's sons	Lev. 16:1	Their deaths are remembered as a warning	

<u>Person / Group</u>	<u>Scripture</u>	<u>What they do / experience</u>	<u>Meaning / insight</u>
Congregation of Israel	Lev. 16:5, 17, 29–31; 23:27–32	Brings/participates through the priest; afflicts themselves; does no customary work	Atonement involves the whole covenant community, not merely the priest
The people	Lev. 16:29	"Afflict your souls"	Repentance, humility, self-examination and recognition of dependence upon God (Isa 58)
The people	Lev. 16:30	Are cleansed from sins	Atonement has a cleansing/purifying purpose
The people	Lev. 16:31	Observe a Sabbath of solemn rest	Atonement requires stopping ordinary activity and concentrating on God
Anyone who does not afflict himself	Lev. 23:29	Is "cut off"	Atonement is not merely an external ceremony; personal response matters
Anyone who works	Lev. 23:30	Faces divine judgment	The day demand s submission rather than ordinary self-directed activity
The stranger/sojourner	Lev. 16:29	Included in the observance	The significance of God's holiness and atonement extends beyond a narrow ethnic boundary
Christ	Heb. 4:14–16	Is the great High Priest	Jesus fulfills & surpasses the priestly function
Christ	Heb. 7:26–28	Is holy, undefiled and separate from sinners	Unlike Aaron, Christ does not need atonement for His own sin
Christ	Heb. 9:11–12	Enters the greater & more perfect tabernacle	The earthly ritual points toward a heavenly reality
Christ	Heb. 9:24	Appears before God for us	Atonement ultimately concerns access to God
Christ	Heb. 10:19–22	Opens the way into God's presence	The goal is not “merely” forgiveness ... but restored access & fellowship
God	Lev. 16:2	Appears in the cloud above the mercy seat	Atonement begins with God's holiness and God's provision
God	Lev. 16:30	Provides cleansing	Ultimately, reconciliation is God's work and gift



Some IMPORTANT OBJECTS

A. The **Most Holy Place** - Leviticus 16:2, 12–16

Aaron enters the Most Holy Place only under God's prescribed conditions.

Insight - The central problem represented by the Atonement ritual is:

How can sinful humanity approach the holy presence of God?

- Hebrews 9:8 "the way into the Holiest of All was not yet made manifest"

The earthly barrier (**veil**) teaches something about **separation from God because of sin**

- the dramatic change **Heb 10:19–20** "having **boldness to enter** the Holiest by the blood of Jesus"

B. The **Ark / Mercy Seat** - Leviticus 16:2, 13–15

The high priest sprinkles blood on and before the mercy seat... the place where **God's presence** is encountered & where atonement is made.

Insight - Atonement is about: **God's holiness + human sin + sacrificial blood + reconciliation**

Hebrews connects the earthly mercy-seat system with Christ's superior work.

Hebrews 9:5 remembers: "the cherubim of glory overshadowing the mercy seat"

The physical sanctuary is a "teaching model" for understanding God's presence.

C. **Incense** - Leviticus 16:12–13

Aaron takes: - a censer - burning coals & - sweet incense ... & brings them before the LORD & The cloud of incense covers the mercy seat.

Insight - The ritual emphasizes that **approaching God's presence is sacred & controlled by God**. (The priest doesn't simply walk into God's presence whenever he wishes).

Hebrews 10:19-22 emphasizes: **Aaron approaches cautiously & temporarily**.

Christ provides permanent access.



D. The **Bull - Leviticus 16:3, 6, 11, 14** - Aaron offers a bull as a sin offering: "for himself & for his house"

Insight - **Hebrews 5:3** says the priest under the old system had to offer sacrifices:

"for himself and for the people."

But **Heb 7:27** says Christ: "does not need daily, as those high priests, to offer up sacrifices"

Lesson - **The earthly priest is sinful & needs atonement.**

Christ is sinless & therefore uniquely qualified to make atonement

E. The **Two Goats** - Leviticus 16:5–10 - Two male goats are taken for a sin offering.

Lots are cast: 1. one goat is "for the LORD" 2. one goat is "for Azazel" / the scapegoat

Important insight - The ritual *dramatically* separates **two aspects of the sin problem**:

Sin must be dealt with before God (sacrifice) &

Sin must also be removed from the community (Azazel carries the people's sins away)

The Church of God teaches - *based upon the chronology of end-time events listed in Revelation (fulfilling Holy Days)*- that the binding & exile of the deceiver Satan (Rev 20) corresponds with Atonement recognising him as a partner in the sins of humanity.

Understanding Atonement - Doctrinal Statement:

In the mind of the follower of Christ, the act by which God & man are brought together in a personal relationship is atonement. The term is derived from Anglo-Saxon words meaning “making one,” hence “at-one-ment.” The great gulf, or alienation, that separates God & man needs to be overcome if human beings are to know God & experience fellowship & eternal life with Him. As a term expressing relationship, atonement is tied closely to other biblical terms such as reconciliation & forgiveness.

... **Jim's Addition** ... “**expiation**” & “**propitiation**” (Christ’s sacrifice both propitiates (turns away) the wrath of God and expiates (covers) human sin.

Substitutionary atonement holds that Christ voluntarily bore the legal punishment & wrath of God deserved by sinners to satisfy divine justice.

The Day of Atonement has implications for church life

Its themes naturally produce a church culture characterized by:

- humility
- confession
- forgiveness
- reconciliation
- holiness
- mercy
- accountability
- service

Examples:

- **Gal 6:1-2** Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ.
- **Eph 4:31-32** Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice & be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.
- **Col 3:12-15** Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection & let the peace of God rule in your hearts, to which also you were called in one body; and be thankful
- **Jas 5:16** Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

Lesson: Atonement *should shape* how Christians treat one another & fellow mankind



Good News Magazine - Oct 1976 - **What Kind of Christian are You?**

sub-article (in a box) ... **The Bible Defines Good Works**

- Feeding the Hungry
- Hospitality
- Visiting the Afflicted
- Sharing, Giving, Charitable Works
- Distributing Clothing
- Preaching the Gospel



The "Medium Is the Message"...Marshall McLuhan, a Canadian communication theorist. The concept argues that the form or character of a communication medium has a **more** significant impact on society & human perception **than** the content it carries.

The Holy Days - including the Day of Atonement - teaches through physical experience. Israel didn't merely **hear** a sermon about sin. They:

- stopped working
- humbled themselves
- watched animals die
- saw blood
- watched as the priest entered the Most Holy Place
- saw incense rise
- witnessed confession
- watched a goat carry sins away
- experienced solemn rest
- participated in a national assembly

The rituals of Atonement therefore **made theology (the study of God) “tangible”**.

The physical experience teaches the spiritual reality:

Physical experience	Spiritual lesson
Blood	Sin is serious; life is given
Death	Sin brings death
Priest	Humanity needs mediation
Most Holy Place	God is holy
Veil	Sin restricts access
Incense	Approaching God is sacred
Washing	Cleansing is necessary
White linen	Holiness/purity
Two goats	Atonement involves sacrifice and removal
Confession	Sin must be acknowledged
Wilderness	Sin is removed
Fasting/affliction	Humility and repentance
No work	Human effort cannot accomplish atonement
Sabbath rest	Rest in God's provision
Annual repetition	The problem remains
Christ's blood	Final sacrifice
Open access	Reconciliation with God
Cleansed conscience	Inner transformation
Once-for-all sacrifice	Completed redemption

Heb 10:22 "Let us draw near." (with a true heart in full assurance of faith)

The Day of Atonement begins with a **closed**, guarded Most Holy Place and ends, in Hebrews' fulfillment, with believers being **invited to enter boldly**.