

## 29. THE JEWISH DAY OF ATONEMENT AND ITS SIGNIFICANCE

### 1. The Jewish Day of Atonement.

Once a year, on the tenth of the seventh month of the Jewish year, the Jews were directed to hold a special service in connection with the sanctuary.

From the nature of the service held on this occasion the tenth day of the seventh month was called "a day of atonement." Leviticus 23: 27. The special feature in connection with the day of atonement was the entry of the high priest into the holy of holies, or the second apartment of the sanctuary. This was the only occasion in all the round of Jewish services when the most holy place was entered. Hebrews 9:6,7. The nature and services of the day of atonement are described in Leviticus, chapters 16 and 23:26-32. Before proceeding further with this lesson. Read these Scriptures carefully and become thoroughly acquainted with the order of service performed by the high priest. Be able to answer the following questions-

- (1) Name all the animals used in the service. Which were for the high priest? Which were for the people?
- (2) What distinction was made between the two kids selected from the congregation?
- (3) Explain in detail what Aaron did with the bullock and his blood.
- (4) After the high priest had made an atonement for himself what service did he perform? Explain in detail the procedure followed.
- (5) What was done with the live goat?
- (6) What services followed the sending away of the live goat?

### 2. The Nature of the Day of Atonement and Its Significance.

(a) The Jewish day of atonement was, in its nature, a day of judgment standing as a fitting type of the great day of final judgment at the end of the gospel era. Leviticus 23: 26-32. All Israel were commanded to afflict their souls. (See also Leviticus 16: 29, 31) Failure to do so resulted in severance from God's people and death. The Jews still regard the day of atonement as a day of judgment. Acts 17:31. God has appointed a day of final judgment for the whole world. Romans 14: 10, 12. All will be called to account in the judgment.

(b) The services performed on the typical day of atonement were for the purpose of bringing the professed people of God into perfect oneness with God by the complete separation of sin from the camp of Israel. They pointed to a day when God will bring the whole problem of sin to a finality. Leviticus 16: 16, 17. A work of atonement, i.e., of bringing into oneness or harmony with God. On this special day 32,33,34. everything that bore any reminder of the sin of the people was "cleansed."

Leviticus 16:16,18, The holy place, the tabernacle of the congregation, and the altar were purified "from the uncleanness of the children of Israel."

The holy places and the altar were unclean because of the blood of the offerings deposited on them by the priest in connection with the daily ministrations. The blood marks in the sanctuary represented the lives of God's professed people. When the sanctuary was cleansed by the services of the day of atonement, the people were regarded as being cleansed and reconciled to God, for the defilement of the sanctuary was due to their sins. Leviticus 16 : 30.

This ceremonial cleansing of the sanctuary doubtless pointed forward to the day when God will forever cleanse the entire universe of sin. It was a testimony, to the fact that God hates sin and will not be satisfied till its very reminders are removed from His presence. He will some day bring an end to sin and sinners and blot out their remembrance forever. Heaven will not be spoiled any longer because of the necessity for a mediation work for the restoration of sinners to fellowship with God. Christ will not always be burdened with the work of high priesthood on behalf of sinners.

The day when God will bring His work of salvation to a climax is spoken of in the Bible as the day of judgment. In that solemn day Christ our High Priest will confess His children before His Father and all who have availed themselves of His cleansing power will be accepted as the true Israel of God. Acts 17:31; 1 John 2:1; Matthew 10: 32, 33.

(c) The cleansing of the earthly sanctuary was associated with the entry of the high priest into the place of judgment, in the second apartment of the sanctuary where the Ten Commandments was kept. Leviticus 16:

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12-14; Hebrews 9: 7.

The cleansing of the heavenly sanctuary would signify the work of Christ at the judgment throne of God in heaven. Acts 17: 31

Daniel 8: 14; 7: 9,10; Revelation 11 :19.

(d) The cleansing agency in the earthly sanctuary was the blood of an animal upon which no hand had been placed or sin confessed. As blood represents "life" (Leviticus 17:11) the blood of the goat for Jehovah (Leviticus 16: 8) would doubtless represent the sinless life of Christ. (1 Peter 1:18,19.)

We are cleansed from our sins through the impartation of the life of Christ. 1 John 1: 7; Hebrews 9: 13, 14; 1 Peter 1:18, 19.

When a sinner accepts Christ he is forgiven (1 John 1: 9), as was taught by the daily sin offerings (Leviticus 4: 20, 26, 31). But after forgiveness, the life of the sinner now committed to the High Priest, Christ Jesus, is to be cleansed from sin through the imparting of His life. (John 15: 2; Ezekiel 36: 25-27.) We must distinguish between forgiveness, which is the work of a moment, and cleansing, which is a process.

(e) The sprinkling of the blood, typifying Christ's life, in the Most Holy Place over the Ten Commandments, is a fitting type of how the righteousness of Christ satisfies the claims of the Moral Law in the judgment. Through union with Christ the believer has become like Him in character (1 John 3:1,2), and the life of Christ is able to answer for him in the judgment. Christ's life can answer for the believer in the judgment only when the believer has become a partaker of it. Colossians 1:20; Galatians 2:20; Jeremiah 23: 5, 6.

The goat for Azazel represents Satan. It was not used as a sacrifice, or for cleansing any, part of the sanctuary, and could not therefore typify Christ. See Nichol, "Answers to Objections," pages 229-241 (1932 edit.), for the testimony of Bible scholars with regard to Azazel.

(g) The confession of all the sins of the children of Israel on the head of the Azazel goat signifies his responsibility for them. They are placed on him as the primary cause of all the sins which the people have committed. He bears them as a criminal, not as a Savior. And as a criminal he is separated forever from the congregation of God's people. The "solitary land" (Leviticus 16: 22, R.S.V.) to which the goat is banished is a fitting representation of the desolate earth to which Satan is cast during the millennium. Revelation 20; Jeremiah 4: 23-26.

(h) The change of garments by the high priest signified the termination of his work on the day of atonement. So a day is coming when Christ's work on behalf of sinners will close and He will come forth at the Second Advent "not to deal with sin but to save those who are eagerly waiting for Him." Hebrews 9:28, R.S.V.

(i) The offering of the two rams for a burnt offering signified the entire consecration of Israel to God. At the close of Christ's work in the heavenly sanctuary the people of God will be consecrated to His service forever. Revelation 21: 27; 22: 3.

MEMORIZE: Hebrews 9: 28.

### Questions on the Lesson

1. When did the Jewish day of atonement occur? In what two passages of Scripture is it described?
2. What did the high priest do on the day of atonement which made the service unique?
3. Answer the questions asked in Section 1 of the lesson.
4. What was the nature of the day of atonement? What does it typify?
5. What was the purpose of the services performed?
6. From what was the sanctuary said to be cleansed? How was the earthly sanctuary defiled?
7. What was represented by the blood marks in the sanctuary?
8. To what work of Christ did the work of the typical high priest point?
9. Explain the significance of the work of the high priest on the day of atonement centering in the second apartment of the sanctuary rather than in the first.
10. What was used for the work of cleansing the earthly sanctuary? What does it represent?
11. Why was no sin confessed on the Lord's goat?
12. How are we cleansed from our sins?
13. Explain the difference between forgiveness and cleansing.
14. Who only will be benefited by Christ's life in the judgment?

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15. Whom does Azazel typify? Why were the sins of Israel confessed on his head? What was represented by his banishment into the wilderness?
16. What was signified by the high priest changing his garments? by the burnt offering at the close of the service?

### For Further Study

1. What did the yearly service of the day of atonement recall to the people? (Hebrews 10: 1-4.) Since those who had offered sin offerings through the year in the daily services had received forgiveness (Leviticus 4: 20, 26, 31), why did they need to recall their sins again on the day of atonement? (Hebrews 10: 5-18.)
2. If Azazel symbolized Satan, in what sense could it be said that atonement was made with him? Leviticus 16: 10.
3. On the typical day of atonement what service did the high priest perform which has no application in the work of Jesus as our High Priest. Leviticus 16.

## 30. THE 2300 DAYS AND THE CLEANSING OF THE SANCTUARY

### 1. The Rise of the Second Advent Movement.

History bears testimony to a widespread interest in the subject of the Second Advent in the first half of the nineteenth century. This advent movement reached its fullest development in North America through the preaching of William Miller and his co-laborers. The Miller movement found its basis for belief in the near return of Christ in the time prophecy of Dan 8:14, which reads, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Taking a day to represent a year, on the authority of such texts as Ezekiel 4: 6 and Numbers 14: 34, William Miller concluded that the 2300 days stood for 2300 years, and that this time period began in 457 BC and would terminate in the year AD 1844.

It was concluded that the cleansing of the sanctuary meant the return of Christ to this earth.

At first Miller placed the return of Christ anywhere in the period of the Jewish year, which stretched from March, 1843, to March, 1844. When March, 1844, passed without the Lord's return, the Adventists suffered what has come to be known as The First Disappointment. They took assurance, however, that they were living in "the tarrying time" of Matthew 25: 1-5, and that soon the Lord would come.

During the tarrying time, fuller study of the commencement date of the 2300 years revealed an error of approximately six months in Miller's reckoning. It was discovered that the 2300 days did not start with the beginning of the year 457 BC (the spring), but with the autumn. This would mean that the period of the 2300 days terminated in the autumn of 1844 and not in the spring (March, as they had first preached).

Further, it was discovered that the cleansing of the sanctuary, which was regarded as occurring on the day of atonement in the Jewish services, would fall on October 22 in the year 1844, corresponding to the tenth day of the Jewish seventh month.

This led to the belief that Christ would come in His Second Advent on October 22, 1844. This startling conclusion created a great stir throughout America. The message, "Behold the bridegroom comes," was declared with great zeal and earnestness, and was known as The Midnight Cry because it was regarded as a fulfillment of Matthew 25: 6.

October 22, 1844, which failed to bring the fulfillment of the advent hope, has come to be known as The Great Disappointment. The failure of their hope led many Adventists to give up their faith altogether, and many others to regard the whole Millerite movement as an error and a delusion in which God had no part. A small group, however, still held on to their belief that the movement was of God, and prayed for light as to the nature of their mistake.

### 2. The Beginnings of Seventh-day Adventism.

As a result of further study on the subject of the sanctuary, and the meaning of its cleansing, those who still clung to their belief in the 1844 movement arrived at the following conclusions:-

- (a) There was no error in the interpretation of the time period of the 2300 days, which it was believed terminated on October 22, 1844.