

This is the point at which the current text really comes into view. It speaks of the time when Israel will humble herself and cry to God for her sin. Details of this exciting event are provided in the Word (Zech. 12:10-14; 13:1-6). The Day will come, at the end of the Tribulation, that the entire nation will bend itself before God. Then sorrow for sin will be expressed. They will probably relate their confession (Isa. 53) before the Lord and the nation will be born in a day (Isa. 66:8; Rom. 11:26). Today's Israeli nation is a far cry from that expression of sorrow, but there are isolated experiences of indication that God has not forsaken His people (Rom. 11:2).

### 3. DISPENSATIONAL

#### a. Past (Law).

Annually the people of God were reminded of His desire for repentance and sorrow for sin. They were shown that God had a way to expiate sin. The whole O.T. Day of Atonement is a testimony to the grace of God and the need for human contrition.

#### b. Present (Grace).

During this present Age of Grace, God is working with both Jew and Gentile (Rom. 3:22). True, His emphasis is on Gentiles (Acts 15:15-18), but this does not alienate Jews from God's salvation (Rom. 11). There is true "at-one-ment" for all who come unto God by Him (Heb. 1:3). But this glorious provision today does not lessen the truth of the future blessing of Israel as a total nation. Her time will come in the will of God.

#### c. Future (Tribulation-Millennium).

Prophecy as outlined in the Word surely notes that Israel will be saved (Rom. 11:25-27). They will have a true atonement. Other sacrifices will be celebrated to memorialize their glorious restoration (Ezek. 20:40; 44:30). Hallelujah!

Conclusion Here is a blessed truth: God has a way to forgive sin. He provided this through Christ. Even the nation Israel will respond to His blessed provision. Amen.

### Introduction

1. The order of God's Word amazes the soul that really gives thought to it. It is beautifully seen in this text by the use of the small Hebrew particle "also" (v. 27). This neat expression shows there is a connection between Trumpets and Atonement!

2. The Spirit of God has taken the believing soul in this chapter from Passover (Redemption) to Unleavened Bread (Fellowship) to Firstfruits (Resurrection) to Pentecost (Church) to Trumpets (Regathering) and now to the spiritual recovery of the nation (Atonement). What a glorious testimony to the purpose of an infinite God!

3. The aspects of the Day of Atonement as outlined here give emphasis to the prophetic picture of the Bible. Failure to see this destroys the whole order of the chapter and does violence to the entire Bible. Get the impact of the study for your spiritual growth!

### 1. HISTORICAL

#### a. Time of it.

Significantly the Day is in proximity to Trumpets. Both take place in the seventh month, the month of beginnings (cf. vv. 23, 27). This month is seen elsewhere in the chapter (cf. vv. 34, 39, 41). Two distinct events of importance take hold of the Jewish heart in this month: "Yom Kippur" (Day of Atonement) and "Rosh Hashana" (New Year). On these days the "Shofar" (ram's horn) is blown. It is interesting to know that the Jews have taken these two feasts and between them had the "Aseres Yeme Teshuvoh" (Ten Days of Repentance). The time is one of solemnness, prayers, and confession. Indeed, it is this day of Atonement on which the High Priest is reported to say these phrases: "I have sinned. I have done wrong. I have transgressed."

b. Cause of it.

The Scriptures record three times that the Day is related to "atonement." The Hebrew here is based on a word meaning to "cover." Actually, the basic concept conveyed is the doctrinal truth of "expiation." This means the removal of a penalty or judgment by bearing it. Hence, the cause of the Day is pardon and forgiveness (Lev. 16). The Day as considered prophetically relates to Israel's great day of repentance and restoration to the Lord!

c. Plan of it.

The Day is carefully outlined in the Word (Lev. 16). Here, however, the emphasis is not so much on the actual event of sacrifice as it is on the attitude of the people toward the Lord and His provision. True, the Day has a sacrifice and is counted as a sabbath (vv. 27, 30, 32), but the crux of the issue is the sorrow for sin (v. 27). This is the argument behind the word "afflict." That Hebrew word is used in a number of ways, but the one which fits the context of this Scripture is that of "oppression and humbleness." This is the specific movement of the heart of Israel which will be known at this Day. Those who fail to respond toward the Lord in this manner will be "cut off from my people" (v. 29). Hence, sorrow for sin and the subsequent restoration with the Lord is the very center of the Day.

2. TYPICAL

The types of the O.T. are explicated in the N. T. through antitypes. These are devices employed by the Spirit within the framework of literal interpretation to illustrate eternal truth. A type is a prefiguration of the Lord or some aspect of Bible truth which is clearly noticed by a study of the N.T. There is nothing mystical here or mysterious.

a. It is stated.

The word "atonement" is not found in the N.T. as expressed in the O.T. The one instance (Rom. 5:11) is better rendered "reconciliation." But this does not deny that the idea is in the N.T. Certainly the testimony of Scripture is that the work of Christ for the believer is a work of "expiation." (Acts 10:43). Thus, the O. T. Day of Atonement was fulfilled in the perfect work of our Lord Jesus, in His life and particularly in His death.

b. It is detailed.

1) Theologically.

The Day teaches the absolute holiness of God. This is contrasted with the total sinfulness of man. With these two teachings of the Word of God, there is no controversy. They stand! So, Israel will yet acknowledge this to be true. It is only the person who comes to this conclusion that will get to know the expiation in Christ!

2) Comparatively.

The matters relating to the High Priest are a glorious picture of the Son of God. The life, humbleness, and activity of the Priest all point to the Lord Jesus Christ. Unlike the High Priest, our Lord was perfect, did not offer sin for Himself, and fulfilled completely the will of the Father. It is good to study entire books (e.g. Hebrews) to see how God has extrapolated on the connection between the O.T. priest and the N.T. Saviour!

3) Ceremonially.

In addition to the previous paragraph, it is well to accent the fact that the two goats employed on the Day of Atonement were typical of the two-fold work of Christ. The one goat was offered to the Father as a testimony to the work of Christ in satisfying the Father's holiness. The scape-goat was sent into the wilderness to show that sin was pardoned completely! What a truth!

4) Prophetically.