

# The Day of Atonement

by Chuck Smith

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*Pastor Chuck Smith explores the significance of the Day of Atonement and its fulfillment in Jesus Christ's ultimate sacrifice for our sins.*

**Duration:** 25:05

**Scripture:** Leviticus 16:15-17, Leviticus 17:1-4, Leviticus 18:1-4

**Topics:** "Atonement"

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## Description

In this sermon, Pastor Chuck Smith discusses the significance of the Day of Atonement, also known as Yom Kippur, in the Old Testament. He explains the ritual of the scapegoat, where a goat would be released into the wilderness to symbolize the removal of the people's sins. The priest would wave to other priests on mountain peaks, symbolizing the complete removal of sins. The people would rejoice in the forgiveness of their sins. Pastor Chuck also discusses the importance of offering sacrifices at the door of the tabernacle, as opposed to in open fields, as a way to approach God.

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## Transcript

Oh, let the Son of God enfold you With His Spirit and His love Let Him fill your heart and satisfy your soul  
Oh, let Him have the things that mold you And His Spirit like a dove Will descend upon your life and make you whole  
Welcome to The Word for Today Featuring the Bible teaching of Pastor Chuck Smith From Calvary Chapel, Costa Mesa, California Pastor Chuck is currently leading us on a verse-by-verse study through the entire Bible And on today's edition of The Word for Today Pastor Chuck will be continuing his teaching on the subject of The Day of Atonement So, let's follow along as we turn in our Bibles to Leviticus, chapter 16, verse 15 As we pick up with The Atonement for the Tabernacle And then He shall kill the goat of the sin offering Which is for the people And He brings its

blood inside of the veil To 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 And so shall He make atonement For the holy place Because of the uncleanness of the children of Israel And because of their transgressions For all of their sins So shall He do for the tabernacle of meeting Which remains among them in the midst of their uncleanness And there shall be no man in the tabernacle of meeting When he goes in to make the atonement in the holy place He's to do this alone On all of the other days of the year The other priests are the ones that did the sacrifices They were the ones who Butchered the animals, cut them up And laid the pieces upon the altar But on this Day of Atonement Aaron was to act alone for the people He

had to do the whole thing himself No one else could come into the place of the tent of meeting While Aaron was involved in this particular ministry And he shall go out to the altar that is before the Lord And make atonement for it And he shall take some of the blood of the bull And the blood of the goat And put it on the horns of the altar and all around And he shall sprinkle some of the blood with his fingers Seven times to cleanse it And when he has made an end of atoning for the holy place The tabernacle of meeting and the altar He shall bring then the live goat And Aaron shall lay both his hands on the head of the live goat And 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 So the first goat is killed And the blood is sprinkled seven times before the mercy seat And seven times on the altar outside But then the live goat is brought And he puts his hands on the head of this live goat And confesses all of the sins of the nation Laying them on this goat And then the goat is led by a suitable man One of the priests Out into the wilderness And when he gets out into the wilderness The goat is released It's called the scapegoat And it is released into the wilderness That it might flee over the mountains This is a symbol of the two-fold work of Jesus Christ As far as our sins are concerned Christ died for us that he might forgive us our sins But he has also separated our sins from us Never to be

remembered against us again Now that is to me a tremendous thing That God doesn't bring up my past God doesn't remember my sins against me again Jesus has put away my sins He has separated me from my past And so the scapegoat Escaping into the wilderness Being lost in the wilderness Gone is a symbol of how my sins are gone Oh how thankful I am that Jesus has put away my sins We often times talk about forgiveness But when we do we really don't understand forgiveness From a scriptural standpoint Because when we talk about forgiveness We don't talk about a complete or total forgiveness Which we have from God You may do some stupid thing And I would say, why would you do that?

And you say, oh I'm sorry, forgive me Okay, I forgive you And tomorrow you come by and you do the same stupid thing And I say, what's the matter with you? Didn't you learn yesterday that you shouldn't do that? Oh I'm so sorry, forgive me Well okay You come along the next day and you do the same thing again And I say, alright What's the matter with you?

You're really weird you know You do the same thing over again When you know you ought not to And you say, oh forgive me Wait a minute, come on I forgave you yesterday And the day before And I've had it Well, I really didn't forgive you yesterday and the day before In a true sense of forgiveness Because if I had truly forgiven I wouldn't be bringing it up So watch out when you say, okay I forgive you Because you're never to bring that up again Or you didn't truly forgive Now we are told to forgive Even as our Father in Heaven forgives us Wait a minute If I truly forgive, I'll not bring it up again I won't bring up your past Your sins that He has put away, He has put away completely Your sins that He has forgiven, He's forgiven completely I mean, He has erased the book clean Never to be

remembered against us again How glorious is that forgiveness of God When this goat was released in the wilderness All the way out, several priests would leave with the goat And at each mountain peak a priest would wait And they'd go out, out, out Until the priest would be out in the wilderness By himself with the goat He'd turn the thing loose, untie it, turn it loose And chase it off, and when it went over the hill He would turn and wave to the priest on the hill behind him It's gone Who would in turn wave to the priest on the next hill Who would wave to the priest on the next hill Who would wave to the priest on the top of the Mount of Olives Who would signal to the high priest Standing at the door of the Tent of Meeting It's gone

And He then would go out and announce to the people Your

sins are gone They're gone And the people naturally would rejoice In that our sins are gone You know, the goat has disappeared And the sins are gone Great cause for celebration Then He was to take off His linen outfit That He had been wearing And He is to wash Himself again Take another bath And then He's to put on the high priestly garments Those beautiful priestly garments that were described in Exodus The one who released the scapegoat in the wilderness Is to come back and bathe his body in water Wash his clothes The bull that was taken for the sin offering And the goat were to be taken out of the camp And burned completely And the person who did that was also to wash their clothes And bathe in water Before they came back into camp Now this is the statute forever It's to take place in

the 7th month of the religious calendar of the Jews The religious calendar began in April And so on the 10th day of the 7th month was Yom Kippur And it usually fell in October This Day of Atonement Now the Jews still celebrate Yom Kippur today However rather than approaching God with the sacrifice of the animals Through the high priest Yom Kippur is now a day of reflection And it is the day of reckoning The day when you reflect upon the past year And your good deeds and your bad deeds And it is the day in which you are hoping That in this past year Your good deeds have exceeded your bad deeds And that is why the week before Yom Kippur You'll find many Jews scurrying around to do benevolent and wonderful things They're trying to get the calendar caught up before the day arrives So that

when they reflect on Yom Kippur They can be comfortable and satisfied Well I've done more good than I did evil And they are seeking now to approach God Through their works of goodness And with that anticipation or hope that they Overbalance my evil works that I have done In the 17th chapter God deals with the subject of Offering sacrifices Not in the open field But just at the door of the tabernacle Now up until this time Up until the establishing of the priesthood in Israel Every family had their own priest And the families would offer their own sacrifices Going back into The book of Genesis Noah offered his sacrifice before the Lord Cain and Abel had offered their sacrifices before the Lord And when they offered their sacrifices They would offer them in open fields When Abraham offered

his sacrifice They were in open fields They did not have the sanctuary They did not have the place of meeting And thus sacrifices were offered almost any place Now that they had The tabernacle The sanctuary There were to be no more sacrifices offered in open fields This was a practice of the heathen Nations around them As they would sacrifice to their pagan deities They would sacrifice anywhere in the open fields or wherever And God said it's not to be so When you offer a sacrifice You are to bring that sacrifice now Unto the tent of meeting And if you do not bring it to the tent of meeting To offer it there Then it isn't to be accepted by God And as they offer their sacrifices The priest then takes the blood of the sacrifice And offers it to the Lord Verse 7 They shall no more offer

their sacrifices to demons After whom they have played the harlot So there were sacrifices to the pagan deities And God said that's to be over This is a statute forever And then in verse 10 And whatever man of the house of Israel or of strangers Who sojourn among you, who eats any blood I will set my face against that person who eats blood And will cut him off from among his people Whenever they killed an animal They were to bleed that animal thoroughly And that is why an animal wasn't to be strangled If you strangle the animal then the blood remains in the flesh And even to the present day When they eat meat They can only eat meat that has been killed Under the supervision of a priest or a rabbi Who makes certain that the animal Is bled properly and bled thoroughly Because they have the

prohibition of eating blood The sanctity of the blood For God said the life of the flesh Is in the blood And I have given it to you upon the altar To make an atonement for your souls It is the blood that makes atonement for your soul So they were to have a high respect for the blood Because first of all the blood was the life of the flesh It is the stream of life The red river of life it's been called Whereby our bodies are sustained And the shedding of the blood is equivalent to the dying It is a symbol of dying The blood being shed But God required it Because the penalty of the law against sin was death And so that animal that you brought for a sacrifice Was your substitute It was taking your place It was dying in your stead It was receiving your just dues for your sins And it was

necessary that the blood be shed In order for there to be an atonement for sins For it is the blood that makes atonement for the soul Now God in his word never abrogated this law God never changed Or altered this law God did provide a sacrifice through Jesus Christ A permanent sacrifice through Jesus Christ In the book of Hebrews as there is the comparison made Between the Levitical sacrifices And especially on the day of atonement And the sacrifice of Jesus Christ It is pointing out that the sacrifice of Jesus Christ Is superior and better to the sacrifice Made by the Levitical priest Because it points out that he had to go in yearly With the sacrifice And daily sacrifices were to be made But Jesus having sacrificed himself once and for all Is now sat down at the right hand of the Father

Waiting until his enemies become his footstool Waiting until all things have been brought in subjection unto himself And so the sufficiency of Christ's sacrifice In that it was one sacrifice and for all But we still approach God today through sacrifice It's the sacrifice of Jesus Through the shed blood of Jesus who gave his life for us We have our approach to God But you have no approach to God apart from sacrifice And that is the dilemma that a Jew must face today Who seeks to come to God on Yom Kippur Weighing his good works against his evil There is no atonement There is nothing in the Scripture that speaks of atonement through good works The Scripture only speaks of atonement through the sacrifice Through the shedding of blood And without the shedding of blood there is no remission

for sins Now these Old Testament sacrifices were all of them Looking forward to that sacrifice that Jesus would make As the Lamb of God slain for our sins But if you do not have Jesus Christ And have received his sacrifice for your sins Then you are still in your sin There is no atonement For the blood makes atonement for the soul Therefore I said to the children of Israel No one among you shall eat blood Why?

Because the blood is sacred It is the atonement for the soul It's the life of the flesh No one among you shall eat blood Nor shall any stranger who sojourns with you eat blood And whatever man of the children of Israel Or strangers who sojourn among you Who hunts and catches any animal or bird That it may be eaten When you're hunting the animal and you've shot it Then you bleed it out there And then you cover the blood with dirt You can't bring that animal into the priest You've already shot it But you bleed it thoroughly and cover the blood with dirt And if any man eats something that died naturally You see it didn't have a chance to bleed Or was torn by beast Whether he's a native of your own country or a stranger He shall both wash his clothes and bathe in water And be unclean until evening And then he shall be clean But if he doesn't wash then he shall bear his guilt Now in chapter 18 he deals first of all With incestual relationships And suffice it to say that God has Thoroughly forbidden incestual relationships The Lord spoke to Moses saying Speak to the children of Israel Say to them, I am the Lord your God According to the doings of the land of Egypt where you dwell You're not to do According to the doings of the land of Canaan where I am bringing you You shall not do Nor shall you walk in their ordinances You shall observe my judgments and keep my ordinances And walk in them, I am the Lord your God You shall keep my statutes and my judgments And if a man does He will live by them So the law and life through the law

Dependent upon your keeping the law He that doeth them shall live by them Now in Egypt It was alright to marry your sister Intermarriages within the family You could actually marry your mother And so it also was in Canaan But they are something that God completely forbid And so he goes ahead in case you say Well ours is a special case She's, you know, my uncle's wife Well no, he covers that I mean he just goes through and covers each relationship So that a person, well he didn't cover this one So that one's alright, you know I mean he's pretty thorough He covers them all Any kind of a relationship that you might think of Sister-in-law, brother-in-law, whatever He covers and says it's not to be done We'll return with more of our study through the book of Leviticus In our next lesson As Pastor Chuck Smith continues with more insights into The Laws of Sexual Sin And we do hope you'll make plans to join us But right now I'd like to remind you That if you missed any part of today's message Or perhaps you'd like to order a copy For that special friend or loved one You can do so by simply contacting One of our customer service representatives And they'd be more than happy to assist you With the ordering details Simply call 1-800-272-WORD And phone orders can be taken Monday through Friday 8 a.m. to 5 p.m.

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Box 8000 Costa Mesa, California 92628 And be sure to include the call letters Of this station with your correspondence And now, on behalf of The Word for Today We'd like to thank all of you Who share in supporting this ministry With your prayers and financial support And be sure to join us again next time As Pastor Chuck Smith continues His verse-by-verse study Through the book of Leviticus That's right here On the next edition of The Word for Today Now once again Here is Pastor Chuck Smith May God now take the Word And hide it in our hearts And may it come back In our time of need To guide and to direct us In our walk And in our relationship with God That place of first love The first bloom of love In that relationship with God And may you experience again The presence and the power of God Working in your life In Jesus' name As I think about the many choices Of which church to attend I've asked myself How do I know my church is teaching the Bible As the uncompromising Word of God?

Is it possible to really know Church pastors are teaching the Bible As inerrant? With this in mind Pastor Paul Smith has written a book Entitled New Evangelicalism The New World Order Hi, this is Pastor Chuck In Our Lord Jesus Christ Warned the believers That Satan would mount A massive strategy of deception In the last days And that many would be fooled This book will help the reader To understand the subtle And not so subtle Spiritual battles And the tactics of Satan My brother Paul has clearly examined The documents and exposes The alarming degenerative process Happening in the churches today Every believer who seriously Considers the importance Of the inerrant Word of God Will benefit from this book For more information About Pastor Paul Smith's book And to read a sample Please visit us online At [thewordfortoday.org](http://thewordfortoday.org) Or call us at 800-272-WORD That's 800-272-9673 This program has been sponsored by The Word for Today In Costa Mesa, California

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