

Two Aspects of Leviticus 16 Part One

(Sermon Notes)

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10/12/2016

Atonement 2016

We have come to the tenth day of Tishri, the seventh month of the Sacred Hebrew calendar. Today is the Day of Atonement.

Over time we have gotten a better and better picture of the meaning of the Holy Days. Today, we are going to talk about the meaning of Atonement and Reconciliation. The Day of Atonement pictures the reconciliation of man to God.

When Herbert W Armstrong and Mrs. Loma first kept the Feasts of the Lord in 1934 – they were *only* being obedient to God – and they understood next to nothing about the meanings of the Feast days and their fulfillment in the Plan of God.

Over the years we learned that: Passover brought about **reconciliation** to God for those called now into the body of Christ.

We now know that: The Day of Atonement will open Israel and the world to reconciliation to the Father.

Atonement speaks of God's act of covering sin in order to reestablish the original relationship between God and man.

Passover and the Day of Atonement each teach us about the forgiveness of sin and our **reconciliation** to God through Christ's sacrifice.

However, **Passover** concerns the redemption of the firstborn [the Church brethren, the Christians], whom God has called in this age, while **Atonement** reveals the reconciliation of all humanity to God. Now, let's look at the meaning of the Day of Atonement in Leviticus.

Leviticus 16:29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourns among you:

Leviticus 16:30 For on that day shall the priest make an atonement for you, to **cleanse** you, that ye may be **clean** from all your sins before the Lord.

The Day of Atonement is the ceremony of the two goats which is part of a larger cleansing ritual performed once a year. Given that Passover provides the cleansing to make the spring harvest (of the Church) possible, it follows that there will be a cleansing at the beginning of the fall harvest and the Day of Atonement certainly pictures that.

From the many prophecies of Israel's cleansing and restoration, the Day of Atonement shows the starting point of Israel getting back on track as a nation, with her covenant with God being re-confirmed. Jesus Christ is going to cleanse the nation of Israel in the future.

Jesus is our High Priest who has provided the perfect atonement for us. Let's examine how He went about it.

There are two aspects to Atonement:

[Aspect#1] **Propitiation** is the payment, the atoning sacrifice that **pays** the cost of our sin – which is death.

[Aspect#2] **Expiation** is the act of atoning for sin and removing even the **guilt** from the sinner.

Paul explains that the Atonement of Jesus Christ is so thorough that it even **purges** a guilty conscience.

Hebrews 9:14 is the first verse that we will look at that contains **both aspects** of Atonement. There are quite a few...

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered Himself [Aspect#1 - propitiation] without spot to God, **purge your conscience**... [Aspect#2 - expiation]

And Paul continues in:

Hebrews 10:2 ... because that the worshippers once **purged [expiated]** should have had no more [guilty] **conscience** of sins.

Propitiation and **Expiation** are difficult and unfamiliar terms that often blur into each other.

That is OK. By the end of today's sermon you should have a good feel for the difference in the **two aspects** of Atonement.

God has given us Leviticus 16 in order to distinguish between the **two aspects** – but unfortunately our understanding was **corrupted** for a time.

One of the principles Herbert Armstrong gave for studying the Bible is to never base a doctrine on the meaning of a Greek or Hebrew word.

There must be **Biblical witnesses**: The foundational law of Bible interpretation is that **every** doctrine of God is stated in more than one place as **Bible witnesses**.

Every matter—especially doctrinal—must be established by “two or three **Biblical witnesses**.” We are not to build any doctrine on a **single** thought or word.

If a scholar's theory is correct, then God will have provided at least a **second Biblical witness** so that the matter can be established.

2Corinthians 13:1 ...In the mouth of **two or three witnesses** shall every word be established.

The path to correct Bible interpretation is finding at least two Scriptures that indicate the same concept, thought, or idea on the subject in question.

They may be a scripture from the Old Testament that is quoted in the New Testament. That would qualify as two Biblical witnesses. That is the easiest way to confirm a Biblical **truth** in the mouth of 2 or 3 witnesses.

Leviticus 14 has similar **purification** ceremonies to Leviticus 16 – but one that has nothing to do with the Day of Atonement. We are looking at Leviticus 14 because of the **similar circumstances** to Leviticus 16 and the two goats in question there. Leviticus 14 has **birds**.

This was a common ritualistic cleansing: The man was brought unto the priest. (verse 2) We will see that one bird would **die** and the other would **live**.

I'll leave out some of the details so we can get the big picture. You will notice similarities to the two goats of Leviticus 16.

Leviticus 14:4 Then shall the priest command to take for him that is to be **cleansed two birds alive** ...

Leviticus 14:5 And the priest shall command that one of the birds be **killed** in an earthen vessel over running water:

Note: At this point we have a **dead** bird and a **live** bird.

Leviticus 14:6 As for the **living** bird, he shall take it, and... dip the **living** bird in the **blood** of the bird that was **killed** over the running water:

Leviticus 14:7 ... and shall let the **living** bird **loose into the open field**. [also Leviticus 14:53]

Point: What is obvious here is that some sort of **atonement** was made for the **bird that was set free**, and the freed bird carried away the filth...

The entire ritual was carried out for the man, or house... whatever was being cleansed. This concept is more **obscure** with the instruction for the goats in Leviticus 16.

The **birds** are **two essentially identical elements**, each chosen to serve a different role to accomplish a single purpose—in concert.

Now we will look at Leviticus 16 and we will find there **two goats** that are **essentially identical constituents**, each chosen to serve a different role to accomplish a single purpose—in concert.

Since, as we have seen, Atonement is a multifaceted process; how would the ritual be structured?

On **Atonement** God wished to have a **sin offering** that would be **sacrificed** and yet **live**—to represent **both** the **sacrificed** and **resurrected** Christ—the two aspects of Atonement.

God satisfied the sin offering by requiring **two** identical goats.

Alfred Edersheim in his book, *The Temple—Its Ministry and Services* Published 1874 stated:

“The two goats, ... must be **altogether alike** in look, size, and value; indeed, so earnestly was it sought to carry out the idea that these **two formed parts of one and the same sacrifice**, that it was arranged they should, if possible, even be purchased at the same time.”

One goat would **die** and the other would **live**. Just as we saw with the two birds.

What does Leviticus 16, involving two goats for a sin offering, have to do with Jesus Christ?

On Atonement there were many sacrifices—one of which was a **sin offering** made for the people.

Leviticus 16:5 And [Aaron] shall take of the congregation of the children of Israel **two kids of the goats for a sin offering**...

Both goats were presented before the Lord.

Leviticus 16:7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

Leviticus 16:8 And Aaron shall cast lots upon the **two** goats; one lot for the LORD, and the other lot for *Azazel*.

There are a lot of theories about this word “*Azazel*” where it came from and what it means. We will let the Bible interpret the Bible.

The construction in (verse :8) implies two personalities—one lot is cast “for the Lord,” and one lot is cast “for *azazel*.” No one knows how to pronounce “*azazel*,” or, for that matter, its precise meaning.

There are those pseudepigrapha and Arabic writings—outside the Bible—speculations, but NOTHING within the Scriptures to identify “*azazel*” with Satan.

Azazel is a **counterpart** to the Lord. A **counterpart** is something holding a **like** position or performing a **similar** function that corresponds to that of another person or thing.

Example: "The minister, John Jewel was my British counterpart." synonyms: equivalent, peer, equal, complement, match, twin,...

This **one** sin-offering is made up of two parts. Every indication is that the two goats – the two parts – complement each other.

They do not oppose each other, for example, as the Adversary opposes the Savior.

Leviticus 16:9 And Aaron shall bring the goat upon which the LORD'S lot fell, and **offer him [slay the goat]** for a sin offering.

This first goat represented Jesus Christ, who would be slain to pay the penalty for our sins. Atonement is made for the remaining **live** goat.

Leviticus 16:10 But the goat (#2), on which the lot fell to be the *Azazel*, shall be presented **alive** before the LORD, to make an **atonement** [*al* - for] him, and to let him go [**alive**] for an *Azazel* into the wilderness.

We **can** compare the **atonement** for Azazel here with the atonement that was made for the **bird that was set free - alive**.

Point: There is nothing in the Scriptures that would indicate that Atonement is ever **made for Satan** in that **Atonement** speaks of God's act of covering sin in order to reestablish the original relationship between God and man.

There is no **Biblical witness** that ties Satan to Christ's act of perfect atonement.

The purpose of today's sermon is to show that there is no **Biblical witness** that ties Satan to Christ's act of perfect atonement.

There is nothing in the Bible that says God is going to reestablish His relationship with Satan.

Point: We read in (Leviticus 16:10) that atonement is, however, **made** for the live goat.

Notice that this goat (verse 10) was **not** to be **killed** but remain **alive**. (just like the bird that was released **into the open field**.)

E.W. Bullinger's The Companion Bible says of Leviticus 16:10 that '*al*' means *for* the live goat—that is, the goat is presented alive before the Lord to make atonement *for* the live goat.

The Cambridge Bible makes the same note. Ellicott's Commentary explains it this way: "Better, to make atonement for it, that is, it was placed before the Lord in order that it might receive expiation and sanctification, and thus be fitted for the sacred purposes it was destined to fulfil."

Leviticus 16:15 Then shall [Aaron] **kill** the **goat** of the **sin offering**, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the **mercy seat**, and before the mercy seat [from the same root word—meaning Atonement]:

The killing of the Lord's goat and sprinkling its blood on the mercy seat pictured the method by which humans can be reconciled to God— through the **sacrifice** of an innocent victim.

Christ was that victim. He voluntarily took our **guilt** with Him on His cross, paying the penalty in full. Our guilt is expiated, made amends of, atoned for; our guilt ceases to exist if we accept Christ as our Savior and stop sinning.

Leviticus 16:16 And he shall make an **atonement** for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins:

Leviticus 16 points to the **two different aspects** of the sin offering.

The apostle Paul goes to great lengths to expound on these **two aspects** – we'll be looking at those today. I really believe that the **two aspects** of Atonement are Paul's most favored theme.

Leviticus 16:20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the **live** goat:

Leviticus 16:21 And Aaron shall lay both his hands upon **the head of the live** goat, and confess over him all the **iniquities** of the **children of Israel**, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

Isaiah 53:6 ... the LORD has laid on Him [Jesus] the iniquity of us all.

Isn't verse 21 an exact picture of all sin and iniquity being placed on Jesus' head?

Isaiah 53:6 is a Biblical witness that it is Jesus upon whom the LORD hath laid the iniquity of us all.

Leviticus 16:22 And the goat shall **bear upon him all their iniquities** unto a land not inhabited: and he shall let go the goat in the wilderness.

Goat #2 removed the sins of the people into the wilderness where they were forgotten – they were taken away.

It is a perfect picture of our sins being **completely** removed – not only from us – but even from the memory of God the Father.

Hebrews 10:17 And their sins and iniquities will I remember no more. [this is Aspect #2 – guilt being removed]

That is the Biblical concept of **expiation**—the conscience of the sinner being cleansed.

King David understood this **second aspect** of Atonement.

Psalms 103:12 As far as the east is from the west, so far hath he removed our transgressions from us.

The question for us to consider here is: Is it Jesus who **bears upon himself all their iniquities**, or is it Satan? There is no Biblical witness or evidence that Satan bears our iniquity!

We have had a view that gives man a justification that the source of our problems is Satan.

We shake our heads at Adam and Eve in the Garden trying to **shift the blame** away from their own choices, and yet, we have followed the same line of thinking when it comes to the *azazel* goat.

We did the same thing in excusing ourselves and passing the blame to Satan. We all collectively said on each Day of Atonement, **“It’s not my fault!”**

There are no valid excuses for sin – because no one can **make** a person sin.

If that were the case – everyone could claim – **“It’s not my fault!”**

Genesis 3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. “The serpent **deceived** me, and I ate”

Eve said, “The devil made me do it.”

And, Brethren, we’ve engaged in passing the blame of our own sins as well.

The very first instance of “the devil made me do it” was used as an excuse in the Garden of Eden.

We in God’s Church have been trying to put our sins on Satan’s head as well – and that was a mistake – the same mistake that Eve made.

We cannot transfer our blame to another.

James 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

We have had a doctrine that says we put all our iniquities on Satan’s head where they originated and where they belong. Brethren, we cannot blame the devil.

Paul identified “the law of sin and death” working in his members as the **source of sin**, but he never resorted to **“the devil made me do it.”**

Brethren, we have God’s Holy Spirit – are we no better than our mother, Eve?

Isn’t this the attitude that Jesus Christ would rather we had:

“... God be merciful to me a sinner.” (Luke 18:13)

Leviticus 16:22 (Again) And the goat shall **bear upon him all their iniquities** unto a land not inhabited: and he shall let go the goat in the wilderness.

E. W. Bullinger writes of “let go” in this verse:

“This is the point of the type [or figure]. The live goat was sent away, not in judgment or atonement, but in peace and at liberty. “All” had **already** been atoned for in the death of the other goat (verse 10). Now he was free to go into the land of forgetfulness, where their “sins and iniquities are remembered no more.”

Isaiah 43:25 (Jesus speaking:) I, even I, am he that **blots** out [Aspect #1] thy transgressions for mine own sake, and will **not** remember thy sins [Aspect #2].

Jeremiah 31:34 ... saith the **Lord**: for I will forgive their iniquity [Aspect #1], and I will remember their sin no more [Aspect #2]

Where there is atonement, there is **forgiveness** of sin.

In death, Jesus Christ had to stand completely **alone** in covering our sins. It was a unique act on Jesus' part. Jesus is not going to come back to earth and die as a sacrifice again.

Hebrews 10:26 ... there remains no more sacrifice for sins,...

Romans 6:9 ... Christ being raised from the **dead dies no more**;

Paul lumps **both aspects** of Atonement together here in Hebrews 9:28:

Hebrews 9:28 So Christ was once **offered** [in sacrifice] [goat#1 - propitiation], to **bear the sins** of many; [goat#2 - expiation] and unto them that look for Him shall He appear the second time without sin unto salvation.

“without sin” means not for the purpose of dealing with sin again, but to bring salvation.

Jesus will appear the second time not because of sin, but to bring salvation.

The New International has interestingly: “not to **bear sin**” but to bring salvation...

Jesus is **not** coming back the second time to **atone** for sin – He has already **atoned** for sin – when He was crucified.

That is what the **first** of the two sin offering **goats** pictures – He died to **atone** for our sins.

When Jesus returns the second time to this earth it will not be for the purpose of **covering** sin – He has done that once and for all in His first coming. (Hebrews 10:10).

Our traditional narrative treats this second goat as being loaded with sin and sent away; but the truth of the matter is that “all sin” has been atoned for by the **first goat** and therefore is “forgiven.”

Jesus **bore** our sins. Jesus became sin. God the Father had to turn His back on sin, represented by Jesus, and allow Him to stand alone.

Jesus Christ willingly did that. Hanging on the stake at Passover, Jesus said, “*Eli, Eli, lama sabachthani?* That is to say, My God, My God, why have You forsaken Me?” (Matthew 27:41)

God the Father turned away from Jesus to let Him **stand alone** and **die alone**.

The **two aspects** of Leviticus 16 show us the transition from **death** to **life** that Jesus went through – and that we must go through as well.

Aspect #1 Christ **died** to pay for our sin

Aspect #2 Christ **rose** for our salvation.

Please compare all these Biblical witnesses to the baseless teaching of the past.

Paul says it well in Romans 4:

Romans 4:25 Who [Jesus] was delivered [unto **death**] for our offences, and was **raised** again for our justification.

We see that Christ's resurrection was for our justification.

We all need to be saved from **sin** and its consequences; the ultimate result of which is being eternally dead. If you sin—you die.

Over two pages: Paul refers to the **two aspects** again.

Romans 6:23 For the wages of sin is **death** [propitiation needed]; but the gift of God [expiation] is eternal **life** through Jesus Christ our Lord.

Definition of Reconciliation: Reconciliation is the restoration of a right relationship to and with God.

There was a breakdown in that Godly relationship when man sinned causing a state of enmity and separation to exist between God and us—because sin cannot come into God's perfect presence.

Isaiah 59:2 Your iniquities have separated between **you** and **your God**, and your sins have hid His face from you...

The entire world was cut off from God, and as a result, this is now Satan's world we live in.

2Corinthians 4:4 In whom the **god of this world** [Satan] has blinded the minds of them which believe not,

Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the **prince of the power of the air** [Satan], the [evil] spirit that now works in the children of disobedience:

John 14:30 and 16:11 Jesus calls Satan the devil ... the **prince of this world**.

Revelation 12:9 He is called "**great dragon**," "**old serpent**," called the "**Devil**," and "**Satan**," which deceives the **whole world**:

That is enough **Bible witnesses** to amply demonstrate that man's sin and disobedience violated the sacred relationship with God – in fact cutting all humanity off from God.

Romans 5:18 Therefore as by the offence of one [man - Adam] **judgment** came upon all men to condemnation.

We were all destined to die. We needed to be saved.

The **little understood** Day of Atonement explains how all mankind – the entire world – can once again be restored in a right relationship to God by the atoning actions of Jesus Christ.

The Day of Atonement pictures **reconciliation to God** the Father which is necessary because:

Romans 3:23 all have sinned and **come short** of the glory of God.

And since we've all sinned, we need Christ's atoning sacrifice. First, He died to pay for our sins [propitiation], He covered our sins. Jesus died in our stead—it was a substitutionary offering on Christ's part.

Romans 3:24 Being justified [made innocent] freely by His grace through the redemption [ransom] that is in Christ Jesus [Aspect #2]: Being made **innocent** is a step up from having been **guilty**.

The two aspects are here – they are just a little harder to spot: It took two goats to represent what Jesus did for our reconciliation – getting back right with God the Father. He **died** and He **rose**, carrying away our guilty conscience.

Romans 3:25 Whom God hath set forth to be a propitiation [expiatory, **atoning sacrifice**, mercy seat,] through faith in **His blood** [Aspect #1], to declare His righteousness for the remission of sins that are past, through the forbearance of God;

Romans 3:26 To declare, I say, at this time His righteousness: that he might be just, and the justifier [the one who makes innocent] [Aspect #2] of him which believeth in Jesus.

Who does the reconciling? That is a **very** important question that is often overlooked. The answer is that **God the Father** is the one who brings about reconciliation.

We need to understand that God the Father brings about reconciliation **through** His Son, Jesus Christ – and **none** other.

Make a note of that Point: God the Father makes reconciliation possible.

1John 4:10 Herein is love, not that we loved God, but that He loved us, and sent **His Son** to be the propitiation [personal atonement and expiation] for our sins.

We see here the **two** principals – two parties – involved in reconciliation or atonement – The Father and Jesus.

There is **no** mention of a **third** party in any way – it is not even suggested – **only** the Father and Jesus Christ effect reconciliation. Satan is not a part of the process in any way.

In Leviticus 16 there is a picture of the **death** and **resurrection** of Jesus Christ – and by extension, a picture of our death and resurrection.

Both aspects: Twice in one verse!

2Corinthians 5:15 And that He [Jesus] **died for all**, that **they which live** should not henceforth live unto themselves, but unto Him which **died** for them, and **rose** again.

Jesus **died** and **rose** again – those are the two aspects.

But, did you notice how we were added into the equation? Jesus now lives – and we should **live unto Him**. (verse 15) We did not see this before—because we thought that Satan was in the mix somehow. He is not—not the way we thought.

Next, notice that it is God the Father who does the reconciling. That is important to understand.

2Corinthians 5:18 And all things are of God [the Father], **who has reconciled us to Himself** [how did He go about it] by Jesus Christ, and hath given to us the ministry of reconciliation;

We've talked about the necessity of our serving.

We've talked about the necessity of our laying down our lives.

Now we add the necessity of our being reconcilers.

Point: God the Father does the reconciling. (verse 18)

Important Point: God worked **through** Jesus Christ to reconcile the world – **not anybody else**. (verse 19)

2Corinthians 5:19 To wit, that God [the Father] was in Christ, **reconciling the world** unto Himself, **not imputing their trespasses unto them** [Aspect #2 - expiation]; and hath committed unto us the word of **reconciliation**.

“**not** imputing their trespasses unto them,” We are not held guilty, nor are we blamed. Remember, where we saw that our trespasses were placed on Christ's head?

Isaiah 53:6 ... the LORD hath laid on Him [Jesus] the iniquity of us all.

Let me give you another **Biblical witness** of God the Father working through Jesus Christ to bring reconciliation.

Romans 5:11 And not only so, but we also joy in **God** [the Father] through our Lord Jesus Christ, **by whom** we have now received the **atonement**.

Point: It is by Jesus that we have now received the **atonement**—but He received it from the Father—and it now extends to us.

How do we receive the atonement from Jesus? Because He **died** and now **lives!** The resurrection of Jesus has to do with Aspect #2.

Another Point: We are instructed to be reconciled to God:

2Corinthians 5:20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye **reconciled to God**.

Jesus **became sin** in our **stead** and **died** on the cross – for what purpose?

2Corinthians 5:21 For [God the Father] has made [Jesus Christ] **to be sin** [Aspect #1 payment, propitiation] for us, who knew no sin; **so that** in Him **we might become the righteousness of God** [Aspect #2 that has to do with Jesus Christ bearing our sins and going through the resurrection unto the righteousness of God].

That, my friends, is a veiled reference to goat #2 – aspect #2.

When? When did God make Jesus Christ **to be sin** for us? He did it with the goat #1 – and then its fulfillment on the cross.

So we see that Christ's atoning death has made possible God's righteousness in us unto eternal life (Study Romans 5:19-21).

The Day of Atonement pictures God's Plan of reconciliation for everyone on earth.

We see the **two aspects** of Atonement in:

Romans 11:15 For if the casting away of [old Israel] be the **reconciling** of the **world**, what shall the receiving of the [Israelites] be, but **life** from the **dead**?

Paul got creative there and spun the two aspects around. All of old Israel will live—because their sins have been atoned for.

Christ's **death** reconciled us to the Father—but there is much more to it. Perhaps that is all we have understood up to now—my sins broke the relationship with the Father—but as Paul says, there is **much more!**

Definition: The word "justification" means being made just, right or righteous.

When justification takes place, our **guilty past is wiped out** [Aspect #2 – Expiation]. Justification is similar to forgiveness, but with all traces of guilt removed as well.

Justification then produces **reconciliation** because there is no more barrier—sin—dividing us from the Father.

In Romans 5 Paul is describing the meaning of the Day of Atonement.

Paul almost uses the terms, Atonement, Justification and Reconciliation interchangeably.

Romans 5:1 Therefore being justified [being made right and just] by faith, we have **peace with God** through our Lord Jesus Christ:

“Peace with God!” What a beautiful way to describe our **reconciliation** with the Father.

Notice the two aspects coming up next – **death** and **life**.

The **first aspect** is the atoning sacrifice of Jesus. (that's the first goat)

Romans 5:6 For when we were yet without strength, in due time Christ **died** for the ungodly.

Now we come to the second aspect:

Romans 5:9 Much more then, being now **justified** by **His blood**, we shall be **saved** from wrath [our due punishment] through Him.

Next we will see the entire meaning of this Day of Atonement in one verse.

Paul put it so succinctly in:

Romans 5:10 For if, when we were enemies [ungodly, sinners], we were **reconciled** to God by the **death** of his Son [Aspect #1], much more, being **reconciled**, we shall be **saved** by His **life** [Aspect #2].

Let's go over that again:

Romans 5:10 For if, when we were enemies, we were reconciled to God by the **death** [that's Christ's atoning sacrifice] of his Son [first goat], much more, [now] being reconciled, we shall be saved by His **life** [the second goat is alive].

And we see that Paul is speaking of Atonement here made possible **only** by Jesus Christ:

Romans 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have **now** received the **atonement** or reconciliation.

The two aspects are also explained here:

Romans 8:33 Who shall lay anything to the charge of God's elect? It is God that **justifies**. [renders us innocent—our guilty past forgotten].

Romans 8:34 Who is he that condemns? [it is a rhetorical question – because God has made us innocent through justification] It is Christ that **died**, yea rather, that is **risen** again, who is even at the right hand of God, who also makes intercession for us.

We have a **live** Savior—the second Aspect is greater.

The Day of Atonement shows that eternal life is **not only** for the **Church** brethren, it is for **all men**.

John 6:33 For the bread of God is he which cometh down from heaven, and **gives life unto the world**.

John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the **life of the world**.

John 3:17 For God sent not his Son into the world to condemn the world; but that **the world** through him might be **saved**.

Those are sufficient **Biblical witnesses** to show that God intends the entire spectrum of mankind to be saved through Christ's Atonement.

Point: Jesus Christ **bore the iniquity** of everyone.

We've seen this verse a few times on this Day of Atonement (Yom Kippur)

Isaiah 53:6 All we like sheep have gone astray; we have turned everyone to his own way; and the Lord [God the Father] has **laid on Him** [Jesus the Messiah] the **iniquity** of us all.

All iniquity was **not** laid on the head of Satan. You cannot find one reference to that in the Bible. It just is not so.

Christ was crucified and on Him **fell all sin**; and His **death** atoned for all of those sins. Jesus forgives iniquity. **Satan is incapable of forgiving**.

The Day of Atonement pictures having our sins **covered** / atoned for /expiated.

Atonement pictures the complete eradication of our sin and guilt.

It was necessary for Jesus Christ to fulfill both aspects of the Day of Atonement:

First; He had to be **dead** to cover our sins once and for all (Hebrews 10:10), and Second; He had to be made **alive** to save us.

Both aspects of Atonement are here in this **Messianic prophecy of Jesus Christ**:

Isaiah 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath **poured out his soul** [his life] unto **death** [the covering aspect of goat #1]; and he was numbered with the transgressors; and he **bare the sin** of many [goat #2], and made intercession for the transgressors.

End: Two Aspects of Leviticus 16 Part One