

Audio Transcript of Sermon
October 2, 2025
Day of Atonement

Hello. Thank you for joining us today on the Day of Atonement. My name is Tom Laign with Sabbath Bible Study. Today is a Holy Day and a day to afflict one's soul. It is a day for fasting, not eating or drinking and has a much deeper meaning than just fasting and if we consider this day in light of the sacrifice of Jesus Christ, we can see the significance of His death and how it brings us to salvation, something that the rituals of the Old Testament could never do. The Book of Hebrews describes the tabernacle and duties of the priests and how the rituals they were to perform served a higher purpose. The tabernacle had two parts to it. The first, known as the sanctuary, had a candlestick, a table, and the shewbread. Beyond this an internal veil separated the way to the second part of the tabernacle, the Holiest of all. It contained the golden censer, the ark of the covenant overlaid in gold, the golden pot of manna, Aaron's budded rod, and the stone tablets of the covenant. These were overlooked by cherubim that covered the mercy seat. Hebrews chapter nine verse one.

Hebrews 9:1-28

- 1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.**
- 2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.**
- 3. And after the second veil, the tabernacle which is called the Holiest of all;**
- 4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;**
- 5. And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.**

Priests went into the first part of the tabernacle to do what was needed by God day by day throughout the year. Only the High Priest would enter the Holiest of all and only once each year, on the Day of Atonement after offering sacrifices for himself and the people of Israel. Verse six.

6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Before the death of Jesus, the Holy Spirit had not yet provided a way for people to directly connect with God, and that is why the second part of the temple was restricted to entry only once per year by the high priest, and only after he offered a sacrifice. Verse eight.

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

When Jesus died, He became a high priest of good things to come, and through His blood, He entered once into the Holiest of all and obtained eternal redemption for us so we can purge our conscience from dead works to serve God. Through Jesus Christ we no longer have a need for a high priest to offer sacrifices for our sins because Jesus Christ is our high priest who sacrificed Himself so that we can have eternal life. Verse eleven.

11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

In the Old Testament, the high priest would mediate his and the people's sins before God on the Day of Atonement. Today, Jesus is mediator of the New Testament so that those who are called might receive the promise of eternal life. In the Old Testament, it took the sacrifice of animals to mediate before God, when Jesus laid down His life for us, His blood became the sacrifice needed once for all to mediate before God under the New Testament. Hebrews reminds us that even Moses used blood when providing the law to the people, and that shedding of blood is required for transgressions of the law to be forgiven. Verse fifteen.

15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

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

17. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18. Whereupon neither the first testament was dedicated without blood.

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

20. Saying, This is the blood of the testament which God hath enjoined unto you.

21. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

The high priest entered into the manmade representation of the Holiest of all, representing the presence of God but physically still part of the tabernacle. When Jesus entered the Holiest of all, He did not enter the manmade representation of the Holiest of all, He entered into the presence of God for us so that His sacrifice could put away sin and we need to remember that when Jesus came the first time, it was as a man to bear the sins of many and that when He appears again at His return, He will be appearing without sin to bring salvation. Verse twenty-three.

23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

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

25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27. And as it is appointed unto men once to die, but after this the judgment:

28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

The law only foreshadowed what was to come through the Holy Spirit, and was never intended to be a replacement for what was to come through the Holy Spirit. That's one of the reasons why the continuous sacrifices of the Old Testament could never bring a person to salvation. Hebrews chapter ten beginning with verse one.

Hebrews 10:1-18

1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3. But in those sacrifices there is a remembrance again made of sins every year.

4. For it is not possible that the blood of bulls and of goats should take away sins.

Instead of having the ongoing ritual of animal sacrifices, the death of Jesus Christ allows for our sins to be taken away so that we may be saved. It is only the death of Jesus Christ that takes away sin. The priestly rituals of the Old Testament could never take away sin. Only the sacrifice of Jesus takes away sin and allows for the law of God to be written in our hearts and in our minds. Verse five.

- 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:**
- 6. In burnt offerings and sacrifices for sin thou hast had no pleasure.**
- 7. Then said I, Lo, I come in the volume of the book it is written of me, to do thy will, O God.**
- 8. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;**
- 9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**
- 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**
- 11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:**
- 12. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;**
- 13. From henceforth expecting till his enemies be made his footstool.**
- 14. For by one offering he hath perfected forever them that are sanctified.**
- 15. Whereof the Holy Ghost also is a witness to us: for after that he had said before,**
- 16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;**
- 17. And their sins and iniquities will I remember no more.**
- 18. Now where remission of these is, there is no more offering for sin.**

Having access to God the Father through Jesus Christ, the idea of the high priest having access to the Holiest of all only on the Day of Atonement may seem strange to us, but this was the requirement in the Old Testament. God was very specific in teaching about this limitation because Aaron's two sons died because they offered fire before God that was not commanded. God used this to teach that the high priest was not to enter the holy place of the tabernacle except on the Day of Atonement. Leviticus sixteen verse one.

Leviticus 16:1-22

- 1. And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;**

2. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

When Aaron entered the Holiest of all, he was to bring a young bull for a sin offering and a ram for a burnt offering wearing the Holy clothes. Before wearing the Holy clothes, he was to bathe to be clean. Verse three.

3. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

4. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

In addition to the young bull and ram, he was to take two young goats for a sin offering, and one ram for a burnt offering for the people of Israel. Aaron was to offer the young bull as a sin offering just for his sins and to make atonement for himself and for his family. The two goats were to be brought to the door of the tabernacle, and lots were to be cast on them. One lot would be for God and the other lot would be for the scapegoat. The scapegoat was to be kept alive, and the goat selected for God would be offered as a sacrifice. The scapegoat would be led into the wilderness. These goats represent Jesus Christ and Satan with Jesus Christ being the goat that was offered for sin, just as Jesus Christ was offered for sin, and died once for all so that we can have forgiveness of sin. The goat led into the wilderness is a type of Satan, just as Satan will one day be cast into the lake of fire and brimstone to be tormented day and night forever. Verse five.

5. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

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

8. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

9. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.

10. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

Aaron, when he offered the young bull as a sin offering, was to sacrifice the animal in a prescribed manner using coals of fire and sweet incense. The incense was to be placed in front of the mercy seat so that it's aroma and smoke would engulf the mercy seat, and blood from the young bull was to be sprinkled seven times on the mercy seat. After this the goat was to be killed for the sin offering, and the blood of the goat was to be also sprinkled on the mercy seat. The blood of the young bull and the young goat was to also be sprinkled seven times on the horns of the altar. Verse eleven.

11. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

12. And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:

13. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

14. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, 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:

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: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have

made an atonement for himself, and for his household, and for all the congregation of Israel.

18. And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

When the offerings were complete, he was to bring the scapegoat and confess the sins of the children of Israel on the life goat and send it away into the wilderness. Some think this goat represents Jesus Christ, but we know this cannot be the case because Jesus was sacrificed for our sins, just like the goat whose lot was cast for God was sacrificed for the people's sins. This goat is having the sins of the people placed on it. Satan is the author of sin and all sin originates and ends with him. The goat is led into the wilderness to show complete removal from God. We know in the future Satan will be removed from God and live in the lake of fire and brimstone. Verse twenty.

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:

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:

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.

Later in the Book of Leviticus it would be explained that the Day of Atonement is a day for afflicting one's soul, or fasting, a day observed from sunset to sunset. It is not a day for work of any type. Leviticus twenty-three verse twenty-six.

Leviticus 23:26-32

26. And the LORD spake unto Moses, saying,

27. Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

31. Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings.

32. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

Knowing we fast on the Day of Atonement does not answer the question why we fast. Fasting is not an act of defiance and stubbornness showing we can live for a short time without food, it is an act of devotion that removes burdens. Fasting is not an act that is designed to make us look holy or righteous so there is no special way for us to look when we fast. It is possible to fast for the wrong reasons, and Isaiah the prophet criticized the people because they fasted for wrong reasons. Notice what is written in Isaiah chapter fifty-eight verse one.

Isaiah 58:1-12

1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

That first verse of Isaiah fifty-eight is a popular verse within the Church of God, because many read this verse and take it to mean we have a mission from God to point out the sins of people who are not yet called. In context of what follows, the sin that needs to be pointed out to the people is the sin of appearing to be righteous without doing what is righteous. When Jesus would later lambast the scribes and Pharisees for hypocrisy, it was this type of issue He was bringing to attention. Even in a country with millions of Christians, we need to be aware that just professing to seek Jesus and God is insufficient, because for some people it is just a show of faith. We must never be a phony Christian who acts religious in public abandoning our faith in private. Verse two.

2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Fasting is not done to bolster our religious, ideological, or political image. Some people link their religious identity to their political identity and blend the two, and this is often intertwined with strife and debate. Politics is about furthering man's system on Earth. We are to be about establishing the Kingdom of God on Earth which will replace man's system on Earth. When we fast, there is no religious look we need to have to telegraph to others that we are fasting. In the New Testament, Jesus taught to avoid this. Verse four.

4. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

5. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

This type of public fasting designed to elicit a response from those who see the fasting is not what God intended. God intended fasting to have the same outcomes as the principles that Jesus preached. Fasting is designed to loosen the bonds of wickedness, to undo heavy burdens, to let the oppressed go free, and to break every type of bondage. It is designed to feed the hungry, to care for the poor, so that our light can break forth like the morning with the glory of God as our blessing. Verse six.

6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

We don't fast for political strife and debate, to see if we can make Jesus out to be a liberal or a conservative. That's not what fasting is for. We are fasting to loosen the bands of wickedness. If there is something bad happening out there, some kind of evil, that's the wickedness that is being talked about, and by fasting we

take spiritual, proactive steps forward to minimize the effect of wickedness. We fast to undo the heavy burdens. People are saddled with debt, people are very busy and hurried in their life, and people are very frustrated by what is happening in the world. Personal burdens of life also weigh more heavily on some than others. Some are fighting health battles while others love a family member fighting their own health battle. Too many seem to be struggling just to keep their head above water. As we fast, we begin to undo these heavy burdens because as we fast in secret and become right with God, we seek first the Kingdom of God and His righteousness, which will undo all of those evils. We never fast to glorify ourselves, we are fasting in service to people around us, and to undo every evil thing we may see. Fasting should not have us thinking we are better than other people, but it should help us to see the need that exists around us, and to help as we are able to help. As we help others, we are not expected to help in any way that brings danger or harm to ourselves or our own family. How we help somebody we know who is down and out on their luck will probably look different than how we would help a complete stranger. The distinction won't stop us from helping, but how we help will look different. Verse seven.

7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8. Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

When we humble ourselves before God and serve others, God will guide us and even in the driest of times, we will be watered, and we shall become known as people who fix relationships with God so that people can be on the path to eternal life. Verse nine.

9. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

11. And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

What Isaiah wrote about is similar to what Jesus was sharing with His disciples. When Jesus returns in His glory sitting upon the throne of glory, Jesus shared that He will separate people as a shepherd divides sheep from goats. In this parable, the sheep are placed in the position of honor and will inherit the Kingdom of God. If we want to be found worthy to be in the Kingdom of God, we must be like the sheep of this parable and not the goats. Qualities that Jesus identified as making a person a sheep is the willingness to feed the hungry and give water to the thirsty, welcoming strangers and visitors, helping clothe people lacking clothes, visiting people sick or in prison, because when we are willing to help people in need, it is like we are willing to help Jesus. The goats divided on the left would have only been willing to help Jesus in this time. If we want to be counted as the righteous, if we want to be counted among the sheep and go into everlasting life, we must be willing to help other people. If we are unwilling to help others, Jesus shares we will not have eternal life. Matthew chapter twenty-five verse thirty-one.

Matthew 25:31-46

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

- 38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?**
- 39. Or when saw we thee sick, or in prison, and came unto thee?**
- 40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.**
- 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:**
- 42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:**
- 43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.**
- 44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?**
- 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.**
- 46. And these shall go away into everlasting punishment: but the righteous into life eternal.**

The Day of Atonement marks the end of Satan's influence on Earth and is symbolized in Revelation by an angel coming down from heaven having the key to the bottomless pit. We don't know where this bottomless pit is. It could be a place on Earth or a black hole in space. The location is not as important as the fact that in the future, all evil influence will be removed from Earth and Satan will be bound and cast into this bottomless pit. For the next one thousand years, a time of peace will occur on Earth. Imagine a time with no armies and no fighting. Satan is the cause of wars and fights. After the thousand years, Satan will be tossed into the lake of fire and brimstone forever. Revelation twenty beginning with verse one.

Revelation 20:1-10

- 1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.**
- 2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,**

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are expired, Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

This day reminds us of a promised rest spoken of in Hebrews chapter four. We are to be mindful of our calling lest we fall short of entering that rest. We must continue to the end of time and believe in order to enter this promised rest. Much like a weekly Sabbath, this promised rest will be free from the worries of the world we know today. We must never be too big for God and be like David ready to hear the voice of God without hardening our heart so that we may enter that rest. Hebrews chapter four beginning with verse one.

Hebrew 4:1-16

1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

- 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.**
- 3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.**
- 4. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.**
- 5. And in this place again, If they shall enter into my rest.**
- 6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:**
- 7. Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts.**
- 8. For if Jesus had given them rest, then would he not afterward have spoken of another day.**
- 9. There remaineth therefore a rest to the people of God.**
- 10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.**

We need to do be living a godly life to enter into that future rest knowing that the word of God will judge us with no ability on our part to hide anything. All will be known. Verse eleven.

- 11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**
- 12. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.**
- 13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.**

We can take comfort in this future rest, knowing that we have a great high priest, Jesus the Son of God, whose sacrifice makes our salvation possible through forgiveness of sin because He was tempted as we are, yet without sin. Verse fourteen.

- 14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.**

15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Unlike the people of Israel who could enter in the Holiest of all only through the person of their high priest and only once per year, we have direct access to God the Father through Jesus Christ. We have access to the throne of grace, the mercy seat at all times whenever we are in need of grace and mercy. Verse sixteen.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

This ability to have direct access to the mercy seat is what sets Christians apart from the people of Israel and was made possible by the sacrifice of Jesus Christ. The Day of Atonement is about the reconciliation of God with humanity through the sacrifice of Jesus Christ, who knows that when we are tempted of sin, that temptation, as all sin, was born and conceived by Satan the Devil, on whom this day shows will be born the responsibility for sins. Those who focus on the Old Testament rituals cannot understand this, and those who are Christians and ignore the Holy Days of God cannot understand this. Through the mercy of God we are called now and each of us can come boldly into God's throne of grace to obtain mercy and to find grace in time of need.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.