

Draw Near: Atonement: Shadow and Substance - Leviticus 16:29-34

Scripture → Leviticus 16

Prayer

Big Idea: The Greatest Day of Atonement was the day Jesus declared: It Is Finished (John 19:30)

Today we read a passage of Scripture that is foundational to the people of God in the OT and the community of faith in the NT. The Day of Atonement (Yom Kippur) was the most solemn day of the year in Judaism and is said that all of the passion (Easter) narratives in the Gospels, the Letter to the Hebrews, and the writings of Paul are under its impact (Rylaarsdam). So now we recognize and wrestle with this fact: **these are a shadow of what was to come; the substance is Christ.**

Lev. 16:1 The LORD spoke to Moses after the death of two of Aaron's sons when they approached the presence of the LORD and died. 2 The LORD said to Moses: "Tell your brother Aaron that he **may not come** whenever he wants into the holy place behind the curtain in front of the mercy seat on the ark or else he will die, because I appear in the cloud above the mercy seat.

Again we are reminded of the continual divine narrative running through all of Scripture. The story of God directs the law of God. **Remember** the story. We are prone to **forget**. God's Word and corporate worship are divine gifts of remembrance. What does God want you to remember? You may not come whenever you want! All of this atonement would take place in the 7th month- 10th day- by 1 man for all the people. This is the shadow. Here is the **substance: Heb. 10:19** Therefore, brothers and sisters, since we have boldness to enter the sanctuary through the blood of Jesus. **In Jesus you have uninterrupted access to the Father**

Lev. 16:3 "Aaron is to enter the most holy place in this way: with a young bull for a sin offering and a ram for a burnt offering. 4 He is to wear a holy linen tunic, and linen undergarments are to be on his body. He is to tie a linen sash around him and wrap his head with a linen turban. These are holy garments; he must bathe his body with water before he wears them. 5 He is to take from the Israelite community two male goats for a sin offering and one ram for a burnt offering.

This day is so solemn that the priest made specific sacrifices, wore specific clothes, and bathed at least 6 times. Let me make one point- to all those who told me I couldn't wear a hat in church, we find Aaron wrapping his head with a linen tunic. These new clothes (unadorned and simple- stripped of his status) represent the attitude of the priest: contrite and reflective. **Salvation and atonement is only found by a contrite and repentant heart.** You can not and have not turned to God unless you have turned from your sin. Godly sorrow caused grief for sin, because it is sin; because

he has offended a loving, merciful, and longsuffering God.

According to tradition the High Priest prayed the following prayer:

O God, I have committed iniquity, transgressed, and sinned before thee, I and my house. O God, forgive the iniquities and transgressions and sins which I have committed and transgressed and sinned before thee, I and my house, as it is written in the Law of thy servant Moses, *For on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord* (Lev 16:30) (*Yoma* 3:8). Substance: Salvation and Atonement is only found by a contrite and repentant heart.

7 Next he will take the two goats and place them before the LORD at the entrance to the tent of meeting. 8 After Aaron casts lots for the two goats, one lot for the LORD and the other for an uninhabitable place, 9 he is to present the goat chosen by lot for the LORD and sacrifice it as a sin offering. 10 But the goat chosen by lot for an uninhabitable place is to be presented alive before the LORD to make atonement with it by sending it into the wilderness for an uninhabitable place.

According to Gerstenberger, a yes-stone and a no-stone were placed in a container. The one that fell out first would provide the answer to the posed question. The lot that fell to one goat would be the yes/Azazel/scapegoat. (Hb. 'āzā'zēl) is the goat that "goes away." It is possible that Azazel describes the uninhabitable place or the goat itself. The scape goat symbolically carries away the sin of the community to an uninhabitable place. Your sin makes you uninhabitable for sacred space David cried, "Do not banish me from your presence, or take your HS from me (Psalm 51:11)." The releasing of the goat indicated that the sins of the Israelites had been removed never to visit them again.

26 The man who released the goat for an uninhabitable place is to wash his clothes and bathe his body with water; afterward he may reenter the camp.

Jewish tradition relates that the man who led the goat was to throw it off of a cliff to prevent it from returning to camp carrying the sins of Israel. Can you imagine the burden and **responsibility** of this man? Its like the man who managed the nuclear warning system in Hawaii. Everything is ok until you triggered the Emergency Alert System and for 38 minutes send every person in Hawaii into a state of panic. You had one job.

The shadow: Every year Israel remembered that the Lord takes away their sins and they never wander back. Hebrews 10:22 let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed in pure water. **The substance:** Jesus has forever carried away your sins (outside the camp) with full assurance and sprinkled you clean. If your sins can never wonder back into the camp because of Jesus, why do remain in sin, shame, guilt, or struggle with forgiveness. You are forgiven! Jesus didn't throw

you sin off a cliff, he nailed it to the cross. Sin is expunged and driven away through our perfect sacrifice! In Christ, sin might remain but it will never reign. **Your sins are forgiven never to wander back!**

Lev. 16:11 “When Aaron presents the bull for his sin offering and makes atonement for himself and his household, he will slaughter the bull for his sin offering. 12 Then he is to take a firepan full of blazing coals from the altar before the LORD and two handfuls of finely ground fragrant incense, and bring them inside the curtain. 13 He is to put the incense on the fire before the LORD, so that the cloud of incense covers the mercy seat that is over the testimony, or else he will die. 14 He is to take some of the bull’s blood and sprinkle it with his finger against the east side of the mercy seat; then he will sprinkle some of the blood with his finger before the **mercy** seat seven times.

This transporting and sprinkling of blood in the Most Holy Place is the most unique feature of the Day of Atonement. The narrative accounts surrounding these items stress the rebellion of the Israelites. Thus the **cherubim looking down** upon the mercy seat saw only the evidence of Israel’s unfaithfulness. The blood on the mercy seat indicated that Israel’s sin was atoned for by a substitutionary death.

Lev. 16:23 “Then Aaron is to enter the tent of meeting, take off the linen garments he wore when he entered the most holy place, and leave them there. 24 He will bathe his body with water in a holy place and put on his clothes. Then he must go out and sacrifice his burnt offering and the people’s burnt offering; he will make atonement for himself and for the people. 25 He is to burn the fat of the sin offering on the altar. 26 The man who released the goat for an uninhabitable place is to wash his clothes and bathe his body with water; afterward he may reenter the camp.

Why such an emphasis on the ceremonial washing of the priest? You don’t need to wash this much unless you are deeply soiled. The word *peša*, translated “rebellion” in the 16:16, is the most grievous word for sin in the Old Testament. The term refers to sin in its grossest manifestation. It indicates a breach of relationship between two parties and was probably borrowed from the diplomatic realm, where it indicated a covenant-treaty violation. The shadow and washing is a reminder of our intrinsic sinfulness. Your sin is not an innocent mistake. It is rebellion against the Almighty. *The substance: This is the power of the Atonement- the vilest offender who truly believes, that moment from Jesus a pardon receives.* The washing is a reflection on sin and a celebration that God washes us clean!

Lev. 16:29 “This is to be a permanent statute for you: In the seventh month, on the tenth day of the month you are to practice **self-denial** and do no work, both the native and the alien who resides among you.

The admonition to “deny yourselves” (Hb. *nh*) has been traditionally understood to refer to fasting. This is thus the only fast day in the Mosaic Law.

The Mishnah, on the other hand, listed four additional activities from which the Jews were to abstain: (1) bathing, (2) use of oil on body, (3) wearing shoes, and (4) sexual intercourse.

Substance: The Cross shaped life is a self-less life and a Savior full life. This is why Jesus said if anyone wants to follow after me, let him take up his cross and follow me. Self-filled Christianity is powerless Christianity.

“Cheap grace is the grace we bestow on ourselves. Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession... Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.” Dietrich Bonhoeffer

30 **Atonement** will be made for you on this day to cleanse you, and you will be clean from all your sins before the LORD.

The point of kippur is not the action of wiping but the result. Kippur: to make atonement; make amends, pardon, release, appease, forgive; covering over and therefore forgetting (forgiving) sin.

Listen to how Colossians discusses the substance: Col 2: **13** And when you were dead in trespasses and in the uncircumcision of your flesh, he made you alive with him and forgave us all our trespasses. **14** He erased the certificate of debt, with its obligations, that was against us and opposed to us, and has taken it away by nailing it to the cross. **15** He disarmed the rulers and authorities and disgraced them publicly; he triumphed over them in him. The substance of Jesus Christ offers you full pardon, erased your debt, takes your sin away, disarms your enemies and triumphs over evil.

31 It is a Sabbath of complete **rest** for you, and you must practice self-denial; it is a permanent statute. 34 This is to be a permanent statute for you, to make atonement for the Israelites once a year because of all their sins.” And all this was done as the LORD commanded Moses.

Call

The Greatest Day of Atonement was the day Jesus declared: It Is Finished (John 19:30)

Confession is necessary for Salvation. This is the **second occurrence of the term for confession** in the Book of Leviticus (see 5:5), though we must assume that confession played a critical role in the concept of atonement for the Israelites.

- Who is offered forgiveness and atonement? Those who were forbidden from work on this day included not only every Israelite but also **every alien or sojourner** (16:29) who may have taken up residence among the Israelites.

Leviticus 16

- Hebrew presentation of the DOA is choppy.
- **Purification** is the heart of the DOA
 - Sin offerings mentioned (14 times)
 - Washing (4 times)
- All year long the temple was polluted (Milgrom)
 - Sure there were holy offerings but what about the blazen sinner?
- **Yom Kippur**
 - Initially entirely dissociated from the notion of public feast.
 - It was probably the climax of the new year festival. (Jubilee also proclaimed on this day Lev 25:9)
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Lev. 16:1 Now the LORD spoke to Moses after the death of the two sons of Aaron, when they offered *profane fire* before the LORD, and died;

- Moses was the sole recipient of the message and delivered it to the High Priest, the one who must respond (Baker)
- Death of sons
 - Gives chronological reference
 - The acts of Nadaab and Abihu had desecrated the temple
- DOA is a type of “spring cleaning” of sin that accumulated during the year (Baker).

Lev. 16:2 and the LORD said to Moses: “Tell Aaron your brother not to come at *just any time* into the Holy *Place* inside the veil, before the mercy seat which *is* on the ark, lest he die; for I will appear in the cloud above the mercy seat.

- worth noting here that nothing is said concerning a fixed time. Could Aaron enter any day he wanted as long as he followed the procedure? (Milgrom)
- Some conclude that Aaron had freedom to choose day but his successors did not
- Mercy Seat → תִּרְוָחָא;כֹּהֵן
 - Untranslatable. Refers to solid gold slab atop the ark with 2 cherubim kneeling and facing each other.
 - The noun *kappōret* is from the same root *kpr*, “to atone,” which indicates that this object was the place of atonement.
 - The importance of the cover was due to its function as the place of expiation, not merely that it covered the ark.¹¹ As such it was the locus of God’s presence, the site of God’s condescension.
- What cloud is meant here? The incense of the divine fire-cloud (kavod)?

Lev. 16:3 ¶ “Thus Aaron shall come into the Holy *Place*: with *the blood of a young bull* as a sin offering, and *of a ram* as a burnt offering.

Lev. 16:4 He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These *are* holy garments. Therefore he shall wash his body in water, and put them on.

- Before the priest came to the Most Holy Place, however, he bathed himself with water and donned holy garments (16:4).
- These linen garments were not as elaborate as those the high priest might wear during his other priestly functions.
 - These garments represent the abject state of the high priest in seeking expiation.

- That the garments indicated a contrite, reflective approach to the Most Holy Place by the high priest is reinforced by the sevenfold repetition in the passage that the high priest was bringing an offering “for himself” (16:6 [2x], 11 [3x], 17, 24).
- How many times did the High Priest wash during the day?
 - Bathed twice before and after (v. 4, 26)
 - Washed his hands and feet each time he entered the tent (Ex 30:19)
 - Washed hands when he officiated on the altar
 - If sacrifice morning and evening then 2 more times
 - Total body 2 + hands and feet 6

Lev. 16:5 And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.

Lev. 16:6 ¶ “Aaron shall offer the bull as a sin offering, which *is* for himself, and make atonement for himself and for his house.

- The high priest was also to take two male goats for a sin offering and a ram for a burnt offering.
- These offerings for the people were to be provided by the congregation and given to the high priest on the Day of Atonement. The bull Aaron offered was his own sin offering to make atonement for himself and his household (16:6). According to tradition he prayed the following prayer:
 - O God, I have committed iniquity, transgressed, and sinned before thee, I and my house. O God, forgive the iniquities and transgressions and sins which I have committed and transgressed and sinned before thee, I and my house, as it is written in the Law of thy servant Moses, *For on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord* (Lev 16:30) (Yoma 3:8).
- Other Old Testament confessions of sin may be found in Ezra 9; Neh 1:5–11; Daniel 9; Psalm 106.

Lev. 16:7 He shall take the two goats and present them before the LORD *at* the door of the tabernacle of meeting.

Lev. 16:8 Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat.

Lev. 16:9 And Aaron shall bring the goat on which the LORD’S lot fell, and offer it as a sin offering.

Lev. 16:10 But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, *and* to let it go as the scapegoat into the wilderness.

- Scapegoat/ Azazel?
 - **{azazē}zēl** 4x
 - n.[m. or pr.] scapegoat, a goat sent into the wilderness of the Day of Atonement, symbolically carrying away the sin of the community; some see this word as the name of the desert spirit (Azazel) to whom the goat is sent.
- There is widespread discussion regarding the interpretation of the term “scapegoat” (Hb. ‘āzā’zēl). Four major explanations have been proposed.
 - 1) First, it is argued that the word describes the goat’s function.
 - a. The support for this view comes from the etymology of the word, the root ‘z/, meaning “go away,” and ‘z, meaning “goat,” thus together “the goat that departs.” From the combination of these two words comes the traditional English rendering “scapegoat,” which originated in the early English Tyndale translation in 1530. This understanding is supported by both the Septuagint and the Vulgate.
 - 2) The second position understands ‘āzā’zēl to be an abstract noun meaning “entire removal.” The name thus would refer specifically to the theological concept that the goat’s departing into the wilderness never to be seen again pictures the entire removal of sin.
 - 3) The third position, which gained wide acceptance in Jewish tradition, understands the ‘āzā’zēl to refer to the location where the goat departed.
 - a. **Proponents of this view often argue that the first part of the word ‘āzā’zēl is from the root ‘zz, meaning “strong, fierce,”** which probably depicts the terrain of the goat’s destination.
 - 4) The fourth position understands ‘āzā’zēl to refer to a demon in the wilderness. This view has gained recent popularity and is also supported by reference to a demon ‘āzā’zēl in the intertestamental work of *1 Enoch*. There is nothing in Scripture, however, to indicate that Satan or his demons carried out an atoning function.²³

Thus of these interpretations options one and three seem to have the strongest support. Of these two the context seems to best support position three. Note the parallel in Lev 16:8 and, more significantly, the phrase into *hammidbārā*, “into the desert” (16:10), which appears to be an appositional explanation of ‘āzā’zēl. Regardless of the precise meaning of the term, the overall understanding of the passage is clear: **the releasing of the goat indicated that the sins of the Israelites had been removed never to visit them again.**

- Elimination rites in the ANE (Milgrom)
- Occurred through curse, destruction, or banishment
- Mesopotamian texts yield examples of elimination of evil by transfer and disposal

- In Ebtuke Limnuti, Ea instructs his son Marduk how to purify a patient beset by demons. He was to bring a goat to the patient's body and his head was bound with the animal's head and exorcised.
 - 1) Many dissimilarities with biblical text
 1. In Mesopotamia evil removed was demonic
 2. There are no group transfer rites in Mesopotamia
 3. Seek aid of deities of the wilderness to accept the evils
 4. The bible rejects the idea of superstition
- Next the high priest cast lots for the two goats, one for the Lord and one for the scapegoat (16:7–8). According to Gerstenberger, a yes-stone and a no-stone were placed in a container. The one that fell out first would provide the answer to the posed question.
- Stuart, on the other hand, surmises that the lots were like dice that had alternately light and dark sides. Two dark sides up would indicate a no, while two light sides would mean yes. A light and a dark side would mean roll again. The goat designated for the Lord was to be sacrificed as a sin offering; the other was assigned to be sent to the wilderness (16:9–10).
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Lev. 16:11 ¶ “And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which *is* for himself.

- The first offering of the high priest was the sin offering for himself (16:11–14), which was followed by a sin offering for the people (16:15–20).
- The bull, the high priest's sin offering, was also the designated animal for the sin offering of the high priest in Lev 4:3–12.
- The sin offering for Aaron is mentioned twice in one verse, which emphasizes the necessity of atonement being made for the high priest official at the commencement of this ceremony and contributing to the solemnity of this occasion.

Lev. 16:12 Then he shall take a censer full of burning coals of fire from the altar before the LORD, with his hands full of sweet incense beaten fine, and bring *it* inside the veil.

Lev. 16:13 And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that *is* on the Testimony, lest he die.

- After Aaron presented the bull of his own sin offering and slaughtered it, he took burning coals and incense behind the curtain (16:12).
- The purpose of the incense was either to conceal the atonement cover and thus protect the high priest, who would be standing close to the mercy seat (*kappôret*), or, alternatively, to keep the high priest from seeing God (Exod 24:15–18; 33:18–21; Lev 16:13).
- The mercy seat is described here as being on the “testimony,” an abbreviation for the phrase “ark of the Testimony” (see Exod 16:34; 27:21; 30:6, 36; Num 17:4, 10).
 - The testimony refers to the tablets given to Moses that were placed inside the ark (Exod 31:18; 40:20).

Lev. 16:14 He shall take some of the blood of the bull and sprinkle *it* with his finger on the mercy seat on the east *side*; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

- Aaron was to sprinkle the blood of the bull with his finger on the front of the mercy seat seven times.
- This transporting and sprinkling of blood in the Most Holy Place is the most unique feature of the Day of Atonement.
- This was the only occasion in which blood was brought into the Most Holy Place, which underscores the singular solemnity of this preeminent day.
- The mercy seat covered the ark, which contained the Ten Commandments, manna, and Aaron’s rod (Heb 9:4–5).
- The narrative accounts surrounding these items stress the rebellion of the Israelites. Thus the cherubim looking down upon the mercy seat saw only the evidence of Israel’s unfaithfulness. The blood on the mercy seat indicated that Israel’s sin was atoned for by a substitutionary death.

Lev. 16:15 ¶ “Then he shall kill the goat of the sin offering, which *is* for the people, bring its blood inside the veil, 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.

- Next Aaron slaughtered the goat for the sin offering of the people and took its blood behind the curtain and sprinkled it like the bull’s blood on the atonement cover and in front of it.

Lev. 16:16 So he shall make atonement for the Holy *Place*, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.

Lev. 16:17 There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy *Place*, until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel.

- In this manner atonement was made for the Most Holy Place because of the uncleanness and rebellion of the Israelites (16:16a).
- The word *peša'*, translated "rebellion" in the NIV, is the most grievous word for sin in the Old Testament.
 - The term refers to sin in its grossest manifestation. It indicates a breach of relationship between two parties and was probably borrowed from the diplomatic realm, where it indicated a covenant-treaty violation.²⁸
 - The word thus indicates that a violation of the covenant has been perpetrated.
 - This initial use of the word in Leviticus indicates that on the Day of Atonement not only were intentional sins atoned for but that the tabernacle was purified to allow God's presence to reside.
 - The notion that atonement was to be made for purification is not introduced here for the first time. Purification resulting from atonement occurred in the context of the cleansing of the young mother in 12:8 and the person with a skin disease in 14:18–19. The unrestricted nature of forgiveness on this day indicates why the blood was to be carried so close to God's presence.
- In the same manner atonement was to be made for the Tent of Meeting (16:16b). The various objects in the Tent of Meeting were to be sprinkled with the blood. No one was to be in the tabernacle when Aaron was presenting the atoning offering for himself, his household, and the Israelite community (16:17). "Under both testaments there is but one mediator between God and man (cf. 1 Tim 2:5)."

Lev. 16:18 And he shall go out to the altar that *is* before the LORD, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around.

Lev. 16:19 Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel.

- Next atonement was to be made for the burnt offering altar, for Aaron was to sprinkle blood on the altar seven times, thereby cleansing it from the uncleanness of the Israelites.
- Jenson has correctly noted the progression in the purification process. First the most holy object (mercy seat) was purified, then the Tent of Meeting (including the incense altar), and finally the altar of burnt offering, the most holy object in the court.

Lev. 16:20 ¶ “And when he has made an end of atoning for the Holy *Place*, the tabernacle of meeting, and the altar, he shall bring the live goat.

Lev. 16:21 Aaron shall lay both his hands on the head of the live goat, **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.

- Another unique feature of the Day of Atonement emerges here. Instead of placing a single hand upon the sacrificial animal as in earlier contexts (1:4; 3:2, 8, 13; 4:4, 24, 29, 33), here Aaron as the high priest places *both* of his hands upon the live goat (16:21).
- Zohar argues that this intensification is significant because it indicates that intentional sins are being transferred.
 - Moreover, unlike the sacrificial procedures described in Leviticus 1–7, it is Aaron, not the individual worshiper, who places his hand on the animal.
 - Aaron, as the representative for the nation, mediates for the entire nation, and sin will be dealt with in the most thoroughgoing way.
 - This is the **second occurrence of the term for confession** in the Book of Leviticus (see 5:5), though we must assume that confession played a critical role in the concept of atonement for the Israelites.
- The root meaning of *ydh* is “to throw, cast” and may carry the sense “to reveal oneself.” It is clear from the context that the confession is to pertain primarily to the comprehensive nature of Israel’s sinfulness and subsequent need of forgiveness, since three separate terms for sin are mentioned in Lev 16:21.

Lev. 16:22 The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.

- The goat carried away all the sins of the Israelites. The destiny of the goat was to a solitary place (*gězērâ*). According to Jewish tradition the goat was subsequently thrown over a cliff to prevent it from returning to camp carrying the sins of Israel.³⁹
- In the Day of Atonement ceremony the first animal pictures the means for atonement, the shedding of blood in the sacrificial death.
- The scapegoat pictures the effect of atonement, the removal of guilt. What is accomplished in the scapegoat ritual is expressed by David in the Psalms: “As far as east is from west, so far has he removed our transgressions from us” (Ps 103:12).
- Both these aspects of this special day have their fulfillment in the sacrifice of Christ on the

cross.

- The scapegoat ritual also may have been in Isaiah's mind when he described the suffering of the Suffering Servant as bearing griefs and sins (Isa 53:4, 6). The term *nāšā'* used in Lev 16:22 in reference to the scapegoat's "bearing" iniquities is used in the same sense in Isa 53:4, 12.

Lev. 16:23 ¶ “Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy *Place*, and shall leave them there.

Lev. 16:24 And he shall wash his body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people.

Lev. 16:25 The fat of the sin offering he shall burn on the altar.

- Next Aaron offered the burnt offering for himself and for the people (16:24b). The instruction for the burnt offering here following the atonement offerings indicates that the burnt offering functions here much like an invocation. After the offering was made the fat of the sin offering was disposed of (16:25).

Lev. 16:26 And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

Lev. 16:27 The bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make atonement in the Holy *Place*, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal.

Lev. 16:28 Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

- The **man** who released the scapegoat could only enter the camp after he washed his clothes and bathed in water (16:26).
- The blood of the bull and goat sin offerings were taken outside the camp, and their hides, flesh, and offal were burned (16:27; see 4:11–12, 21).
- Before the person responsible for this burning was allowed to return to the camp, he had to wash his clothes and bathe in water (16:28), just as did the man who took the goat out of the camp.

Lev. 16:29 ¶ “*This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you.*

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

Lev. 16:31 *It is a sabbath of solemn rest for you, and you shall afflict your souls. It is a statute forever.*

- The Day of Atonement was to take place on the tenth day of the seventh month and was designated a permanent statute (*ḥuqqat ʿôlam*).
- On this day the Israelites denied themselves and abstained from work (16:29, 31).
 - The admonition to “deny yourselves” (Hb. *nh*) has been traditionally understood to refer to fasting. This is thus the only fast day in the Mosaic Law.
 - The Mishnah, on the other hand, listed four additional activities from which the Jews were to abstain: (1) bathing, (2) use of oil on body, (3) wearing shoes, and (4) sexual intercourse.⁴⁶
- Those who were forbidden from work on this day included not only every Israelite but also every alien or sojourner (16:29) who may have taken up residence among the Israelites.
- Those who were in this category came either from the Egyptians who joined themselves to the Israelites at the Exodus (Exod 12:38, 48) or, later, from the occupants of Canaan who aligned themselves with the Israelites (see also Josh 9:3–15; Ruth 1; 1 Sam 21:8; 2 Sam 11:11). These aliens often served as day laborers or artisans (Deut 24:14–15; 29:10).

Lev. 16:32 And the priest, who is anointed and consecrated to minister as priest in his father’s place, shall make atonement, and put on the linen clothes, the holy garments;

Lev. 16:33 then he shall make atonement for the Holy Sanctuary, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly.

Lev. 16:34 This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year.” And he did as the LORD commanded Moses.

- After the detailed description of what was to be performed on this special day, the text summarizes the main events which were to take place.
- The priest was reminded that on this occasion only he was to wear the linen garments.
- The text then lists the five objects of atonement on this day in order of holiness: the Most Holy Place, the Tent of Meeting, the altar, the priests, and the people (16:33).
- Once again special emphasis is placed upon the continual observance of this ordinance, for three times it is called a *ḥuqqat ʿôlam*, a “permanent statute” (16:29, 31, 34; NIV, “lasting ordinance”).

Conclusions and applications for the Day of Atonement

- The Day of Atonement, the most solemn day of the year in Judaism, was also extremely important for the writers of the New Testament.
 - As Rylaarsdam has stated: “The New Testament passion narratives, the Letter to the Hebrews, and the writings of Paul are all in various ways under its impact.”
 - The fulfillment of the Day of Atonement in Christ is the theme of the Book of Hebrews. For the writer to the Hebrews the Day of Atonement was a type of the atoning work of Jesus Christ that emphasized the perfection of Christ and the ultimate inadequacy of the Old Testament ritual.⁵⁴
 - Or as Feinberg states, the aim of Hebrews is “to demonstrate the fulfilling finality of the central event of the Scriptures, the atonement of Christ on Calvary.”
- When Christ died on the cross, the veil of the temple that separated the Holy Place from the Most Holy Place was torn in two (Matt 27:51; Mark 15:38; Luke 23:45).
 - This veil, which could only be entered into on the Day of Atonement (Lev 16:1–2), corresponds to the tearing of Jesus’ flesh, whereby not just the high priest once a year but all now have access to the very presence of God (see Heb 10:19–22).
- Other limitations of the Day of Atonement, however, are implied in the narrative; for it is emphasized that this ordinance is to be a permanent statute, that is, it is to be repeated every year.
 - Moreover, there is great emphasis given to the fact that the high priest had to make an offering for himself (seven times in the text). By contrast, Jesus Christ was the sinless High Priest who presented himself as a sacrifice once for all (Heb 10:10).
- The sending of the scapegoat outside the camp also was fulfilled in Christ’s death in that he too was sent outside the camp (Jerusalem) and took away the sins of his people (Heb 13:12).
 - Although reference to Christ as the antitype of the scapegoat is not mentioned specifically in the New Testament, the correspondence seems to be warranted.
 - Reference to Christ as “being made sin for us” (2 Cor 5:21), “becoming a curse for us” (Gal 3:13), and appearing “to take away sins” (1 John 3:5) have been proposed as allusions to the scapegoat ritual.
 - Moreover, Ben-Shammai argues that the role of the scapegoat is carried out by the Suffering Servant of Isaiah 53 who bears the sins of many.
 - Since the New Testament writers clearly understood Isaiah 53 as referring to Christ’s crucifixion, we have grounds for seeing typological significance for the scapegoat. The scapegoat was clearly understood to be a type of Christ in the epistle of Barnabas.

Illustrations

The alert turned out to be false, an epic—almost unbelievable—mishap. A state employee had accidentally triggered the Emergency Alert System message at 8:07 a.m., during what should have been a routine internal test. It took officials 38 minutes to announce their mistake, and to confirm that the warning had been a false alarm. Those 38 minutes were the 38 worst minutes of many Hawaii residents' lives. And they were just as horrifying for people outside of Hawaii who, like me, felt helpless as they contended with the prospect of never seeing their loved ones again.

Application

Often, the Lord tells me how without telling me why. My no how requires little faith. The Lord's yes