

180523-4 Leviticus 16, 1-34, The Day of Atonement – Craig Thurman

This chapter tells us of the great Sabbath of the Day of Atonement. This sacrifice assumes that Israel understands that they are barred from coming before and into the presence of God because of their sin. It is by the order of the LORD that the high priest may come alone and present for himself, and for the people, sacrifices that will atone, or satisfy God for sin. But this sacrifice, as they all were, was insufficient to take away sins. The fact that they offered sacrifices again and again proved the issue of sin was unsettled.

He.10.1 ¶ 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.

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:

Nadab and Abihu, though sons of Aaron and priests of God, were struck dead for presuming to come before him as they pleased. But Aaron is warned not to come presumptuously into His presence. No other priest was allowed.

Heb 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

And like Aaron God had ordained that Christ stand for His people.

1Pe.1.20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, for I will appear in the cloud upon the mercy seat.

This would be a special appearance of the LORD in the holiest of all upon the mercy-seat.

Ex 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: 22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

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.

So, Aaron is to wash himself, get dressed in his high priestly garments, and come with his sacrifices for sin.

Perhaps I've erred, contrary to what most others say about the garments that Aaron wore at this time, it seems to me that Aaron dressed in his high priestly garments (v.32, holy garments), not the common garments of the priests. Otherwise I fail to understand the main reason for the garments.

Ex.28.34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

In this ritual washing Aaron presented Christ who was without blemish and without spot; sinless.

Heb 9:14 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?

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot ...

*Heb 4:15 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**.*

*2Co 5:21 For he hath made him to be sin for us, **who knew no sin**; that we might be made the righteousness of God in him.*

*1Pe 2:22 Who **did no sin**, neither was guile found in his mouth:*

*1Jo 3:5 And ye know that he was manifested to take away our sins; and **in him is no sin**.*

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.

Aaron needed a sacrifice for sin because he was a sinner. He first had to offer for his own sins, and then he would offer for the sins of the people.

Heb 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

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.

The lot shows that it is the LORD who decides which lives and which dies.
The LORD is the One who disposes of the matter.

Pr 16:33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

whole disposing, כָּל־מִשְׁפָּט, meaning the whole order, the whole charge, the whole judgment is of the LORD.

Ac 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain ...

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.

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:

Probably killing the bull he captures the blood in a basin. And set it aside.

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 veil:

Whether he enters completely into the holiest of all, or if he brings both the blood and the incense at the same time, I can't tell. But it seems that he sets the censer in the room and it begins to fill up with a fragrant. Then he

brings the blood enters in. Incense represents prayer and a pleasing odor to God.

Ps 141:2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

So, Christ was heard of the Father, and always did those things that pleased Him.

Joh 11:42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

Isa 53:12 ... he bare the sin of many, and made intercession for the transgressors.

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.

Remember that when the blood of the sacrifice was brought into the sanctuary the sin offering was not eaten by the priests. Rather, it wholly dedicated to being burned in a clean place outside of the camp. At least by this we can know that there no man fellowships in the work of Christ to forgiven sinners.

Lu 5:21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

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.

The limited scope of the animal sacrifices for sin should be obvious. Even the holy place and the Tabernacle were in a sense defiled. And our Lord Jesus was treated as a sinner so that we might receive forgiveness.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

'Now the first goat is the Lord Jesus Christ making atonement by his death for the sins of the people...' *The New Park Street Pulpit, The Day of Atonement*, Charles Spurgeon, Vol. 1, Series 2, p.334

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.

As Aaron stood in this moment alone for the people of God in their sin-fallen condition, so Christ alone stood once for all bearing our sins before God.

18 And he shall go out unto the altar that is before the LORD,
he shall go out, meaning out of the holiest of all, and unto the altar of incense that was on the other side of the vail which divided the rooms in the tabernacle; the holy place from the holiest of all.

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.

So the blood is applied to the four horns.

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.

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:

fit man, עֲתָה, [g]it-tee, masc. sing. adj.; KJV marg. a man of opportunity; the verb עַתָּה, to be ready (Pv.24.47; Job 15.28)

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.

To me it seems to speak of the forgiveness of sin to such an extent that we shall never be troubled by them again in this way. We can never fall into condemnation.

Ro 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Ps.103.8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy. 9 He will not always chide: neither will he keep his anger for ever. 10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities. 11 For as the heaven is high above the earth, so great is his mercy toward them that fear him. 12 As far as the east is from the west, so far hath he removed our transgressions from us.

So Christ bore all our sins away.

*Isa 53:4 Surely he hath **borne** our griefs, and **carried** our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and **the LORD hath laid on him the iniquity of us all.***

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

'[T]he second [goat] is sent away into the wilderness, and nothing is heard of it any more for ever ... The second goat went away, after the first was slaughtered, carrying the sins of the people on its head, and so it sets forth, as a scapegoat, how our sins are carried away into the depth of the wilderness.' *The New Park Street Pulpit, The Day of Atonement*, Charles Spurgeon, Vol. 1, Series 2, p.334

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

And as the goat was taken out into the wilderness and left so Christ was forsaken of God.

Mt 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month,

This is said to be the month of Tisri, or our October. The date about Oct. 3rd. (Read Lev. 23.26-32, which expresses that this is a Sabbath holida)

ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

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.

31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

and ye shall afflict, וְעַנֵּתֶם, Piel (intensive active) pret., 2pl. masc. of עֲנָה; KJV, to be gentle, afflicted, troubled, humbled, forced, weakened, hurt.

'When we consider the atonement, we should rest, and "do no work at all." Rest from your works as God did from his on the great Sabbath of the world; rest from your own righteousness; rest from your toilsome duties: rest in him.' *The New Park Street Pulpit, The Day of Atonement*, Charles Spurgeon, Vol. 1, Series 2, p.336

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

Heb 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

Only Jesus Christ made the atonement for sins to God.

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

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

The Day of Atonement which was observed once in a year presents the type of the day when God would put away sins once for all by the sacrifice of Jesus Christ.

He.10.12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

There is no other atonement for sins to God.

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

To me this says that not only was Christ the propitiation for the sins of the elect of the nation of Israel, but He is the propitiation for the sins of the elect in the whole world; both of the Jew and the Gentile.