

Leviticus 16 - Thursday, December 10th, 2009

- Leviticus 16 is about the most holy day of the year on the Jewish calendar; "Yom Kippur," or the "Day of Atonement."
- It was the only day of the year that the high priest could enter through the veil into the Holy of Holies to offer sacrifices for Israel's sins.

- The Jews still celebrate this feast today. It is one of their Sabbath days and was a time of fasting, soul searching, and writing of wrongs.
- The one thing they don't do on this day is offer a sacrifice for sin. This is because they're seeking God through their works of goodness.

- It's believed that those who haven't been good enough to be written in the Book of Life on Rosh HaShanah have 10 days to repent.
- In addition to repentance, they can pray for forgiveness, and do good deeds until Yom Kippur, when their fate will be decided.
- Yom Kippur is spent fasting and praying, because it's the most solemn day in the year and is known as "the day," or "the great day."

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; 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.

- This is why Bible teachers believe that Nadab and Abihu were killed. They had entered the Holy of Holies offering profane fire.
- Even Aaron could not enter the Holy of Holies whenever he wanted, lest he died also. It had to be on the Day of Atonement.

"The death of Nadab and Abihu became the occasion of fresh instruction to Israel. We should always learn from the Lord's judgments upon others. Aaron was taught that even he could only come to God as the Lord led him into nearness of access."

Charles Spurgeon

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. 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. 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.

- We are given details about how he was to be clothed. In other words, he was to be clothed with simple linen over his royal garments.

"He was to wear his plain ordinary garments, and his washing was meant to show his purity: even thus, in making atonement for us, our Lord Jesus laid aside his glory and became like unto his brethren, yet without sin."

Charles Spurgeon

6 "Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house. 7 He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting. 8 Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat. 9 And Aaron shall bring the goat on which the LORD's lot fell, and offer it as 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 atonement upon it, and to let it go as the scapegoat into the wilderness.

- There were to be two goats, and lots were to be cast in order to determine which would be the scapegoat and which one would die.

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.

- Notice that Aaron has to bring a sin offering for himself before he can bring an offering for the sins of the Israelite nation.

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. 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. 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.

- Here, Aaron is to bring the censer full of burning coals of fire and put incense on it before the Lord so a cloud may cover the mercy seat.
- Then, he is to take some of the blood of the bull and sprinkle it with his finger, "seven times," on the mercy seat.

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. 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. 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. 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. 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.

- Aaron sacrifices the goat for the sin offering, and sprinkles it's blood on the mercy seat and the entire tabernacle as well.

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

- Aaron now brings the scapegoat, and transfers all of their sin to it by laying both his hands on its head then confesses all their sins.
- Once all Israel's sins were transferred to this scapegoat, it became the substitute and "removed" their sin it's released in the wilderness.

“Thus our great substitute bears away the sins of his people into oblivion. ... The first goat showed Savior suffering, and the second typified the effect of that suffering in the complete removal of Israel’s sin. Sin is gone, gone forever, from the man who rests in Jesus.”

Charles Spurgeon

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.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.25 The fat of the sin offering he shall burn on the altar.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.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.28 Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

- Aaron is then told to take off the linen garments and cleansed again, then, the bull and goat were to be burned outside the camp.

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.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.31 It is a sabbath of solemn rest for you, and you shall afflict your souls. It is a statute forever.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;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.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.

- It's interesting to note that the "Day of Atonement," was to be on the 7th day (completion), of the 10th (law), month.

“This chapter is full of Christ in his most precious death for men. Its various aspects are set forth under these diverse sacrifices, as light reflected from the many facets of a diamond. We think now only of the live goat which was led away into the wilderness. We see in it: Christ made sin. — With both hands Aaron, in symbol, transferred all the iniquities, sins, and transgressions of the people to the head of the goat, which became so identified with them that it was accounted an unclean thing; and even he who led it away must needs wash his clothes and bathe. This is what the apostle means when he says that Jesus was made sin for us. Our sins met in Him; were assumed by Him; He stood before God as though, in some mysterious sense, they were his own. As the goat went away, the eyes of the people followed it, and they were taught to believe that sin was no longer reckoned to them. Aaron put off his linen garments and arrayed himself in festal robes, and came forth to bless the congregation. What rejoicing must have broken from the crowds! So Jesus, in his matchless grace, has borne away the sin of the world into a land of forgetfulness. ‘Their sins and iniquities will I remember no more.’ He was alone in his mediatorial work. None could bear Him company. Loved ones might stand beside his cross, or in after ages suffer, as He did, deaths of martyrdom; but none could do what He did as the sacrifice for sin. Ah, how lonely He was! Even the Father seemed to have forsaken Him! Before the universe, in that dread hour, the Savior stood in awful, unapproachable solitude!”

F.B. Meyer Devotionals on Leviticus (http://preceptaustin.org/leviticus_sermon_illustrations_2.htm)

AARON THEN	JESUS NOW
Aaron had to be from tribe of Levi (Hebrews 7:5)	Jesus had to be from tribe of Judah (Hebrews 7:14)
Aaron is the first high priest (Leviticus 16:32)	Jesus is our only High Priest (Hebrews 4:14)
Aaron the high priest ministered on earth (Hebrews 8:4)	Jesus our High Priest ministers in heaven (Hebrews 8:1-2)
Aaron used the blood of animals (Leviticus 16:15)	Jesus shed His own blood (Hebrews 10:5-12)
Aaron needed perfect animals (Leviticus 22:19)	Jesus lived the perfect life (Hebrews 5:9)
Aaron would require many sacrifices (Leviticus 22:19)	Jesus was the required one sacrifice (Hebrews 9:28)
Aaron entered the Tabernacle carefully (Leviticus 16:2)	Jesus the Tabernacle is our entry boldly (Hebrews 4:16)
Aaron would look forward to a new way (Hebrews 10:1)	Jesus would fulfill the old way (Hebrews 10:9)
Aaron had a temporary sacrifice (Hebrews 8:13)	Jesus completed the permanent sacrifice (Hebrews 7:21)

1-2	Nadab and Abihu weren't authorized to just enter the Holy of Holies anytime or way they pleased. Only the High Priest could enter at the appointed time.	We're not authorized to just enter His Holy presence at anytime or anyway we please. Jesus Christ appointed as our High Priest made it so we can enter at any time.
3-4	He was to lay aside his priestly garments and put on white linen clothes in humility and simplicity.	Jesus laid aside His Royal heavenly garments and came as a baby born in Bethlehem, clothed in humility and simplicity.
5-6	He was to take from the Israelite community two male goats to be offered for sin to make atonement.	Jesus was chosen as an Israelite to be offered the scapegoat for our sin to make atonement.
7-10	He took two goats to the Tabernacle, cast lots one for the Lord and the other the scapegoat.	This is Christ's two-fold work; one points to our forgiveness of sins. The scapegoat points to us escaping judgment for sins.
11-14	He took the blood and sprinkled it seven times for the atonement cover.	They took His blood and it was shed in seven places for our atonement. (1-Head, 2-Back, 3-Right Hand, 4-Left Hand, 5-Right Foot, 6-Left Foot, 7-Side)
15-19	He made atonement for the Most Holy Place because of Israel's sin represented by the items in the ark of the covenant. Then blood is placed on the altars horns.	He made atonement for us represented by the blood of the new covenant. It doesn't just cover (Kipper) it cleanses and alters us.
20-22	He took the peoples sin by transferring it to and releasing it with the scapegoat that was sent away to the desert. Sin may have been sent away except one may encounter the scapegoat in the wilderness or it could wander back to the Israelites so they tied a scarlet cloth on the head of the scapegoat and hoped it would turn white and finish the atonement.	Jesus took our sin and put them away completely. Our sin may be as scarlet; He makes it white as snow. "It is finished" we're "at-one-ment".

In the ceremony of the two goats, the two goats were considered as one offering. The first lot for the first goat said, "*La Adonai*" (To the L-rd). The second lot said, "*La Azazel*" (To the scapegoat). The high priest took these two lots, one marked *La Adonai* and the other marked *La Azazel*, and placed one upon the head of each animal, sealing their fate. The scapegoat was taken ten miles out of Jerusalem where there were stations each mile along the way for "the man" escorting the goat out. He would go the ten miles and watch the goat wander off until he could see the goat no more. Then, the sin was gone! The Day of Atonement was considered complete because while a crimson sash was tied around the horns of the goat marked *azazel*, a part of that crimson sash was also attached to the door of the temple before the goat was sent into the desert. As a result of doing this, an interesting tradition arose that is mentioned in the Mishnah. The sash attached to the door of the temple would turn from red to white. The Mishnah also tells us that, 40 years before the destruction of the temple in 70 A.D. the sash stopped turning white. This, of course, was when *Yeshua* was slain on the tree in 30 A.D. "That forty years before the destruction of the temple, this red string turned no more white. When Jesus' blood red body was risen from the dead, and clothed with white garments, it was proof forever that the red had changed to white - and atonement at the cross was perfect and totally complete"! (Source: Ancient Rabbinical Teachings)

23-28	The high priest, after washing, finished the atonement. He then came out of the tabernacle in victory, and the white linen clothing is taken off. He's robed back in his priestly garments.	Our High Priest came out of the earthly tomb in victory. He's seated at the right hand of the Father robed as the King of Kings and Lord of Lords.
29-34	It was a lasting ordinance that they had to continue doing because the work was never complete once and for all. One day every one year, one man; the high priest entered the Most Holy Place to finish the atonement work until that one day, the next year would come again.	It lasts forever for us because Jesus completed the work on the cross once and for all. We don't have to work for our salvation. He is coming again, soon!

Yom Kippur ends with the blowing of the Shofar, the trumpet. It meant the coming of the Messiah. There are three primary *shofarim* (trumpets) to the Jews. They're associated with specific days in the year:

- (1) "The First Trump," blown and associated with *Shavuot* (Pentecost);
- (2) "The Last Trump," blown and associated with *Rosh HaShanah*;
- (3) "The Great Trump," blown and associated with *Yom Kippur*.

Neilah is the closing or final service of *Yom Kippur*. The Jews believe that Heavens gates open during the days of repentance to receive prayers for forgiveness. They close after the service of *Yom Kippur*. When the "Great Trumpets" final blast is heard at the end, those who've observed the day should feel they've been sealed in the Book of Life. If you examine the Scriptures about the second coming you'll find *Yom Kippur* terminology. Jesus our High Priest finished the work in the Most Holy Place for all the people who want to, at the trumpet sound be "heaven bound on that great and final day". *Zechariah 12, 14:1-9, Isaiah 1:18, 27:13, 52:13-15, Joel 2:15-17, Acts 2:32-35; 5:30-31, Philippians 2:9-11, Psalm 22:16-18, Revelation 1:13-14, 3:4-5; 7:9,13-14, Hebrews 2:17; 3:1; 4:14; 9:11, 11:24-28 1 Peter 1:2, Ezekiel 36:24-27, Psalm 40:7,*