

Commentary on Hebrews

Review

THE 13 STAGES OF THE RITUAL

- I. **Stage 1 – Reception of the Pre-selected Animals**
 - A. Leviticus 16:3-5
 - B. They must be physically perfect – as they symbolize the spiritual perfection of Christ whom they represent in shadow form.
- II. **Stage 2 – Presentation of the Animals to God**
 - A. “. . .and present them before the Lord at the entrance of the Tent of Meeting” (Lev. 16:7).
- III. **Stage 3 – Aaron Casts Lots over the Two Goats of the People’s Sin Offering**
 - A. Verse 8 – *He is to cast lots for the two goats--one lot for the LORD and the other for the scapegoat.*
 1. One for Jehovah – scarlet ribbon tied around its neck.
 2. One for Azazel – scarlet ribbon tied around its horn.
- IV. **Stage 4 – Aaron Kills the Bull of the Priests’ Sin Offering**
 - A. There is no laying on of hands as in all the other Sin Offerings.
- V. **Stage 5 – The Incense Is Offered**
 - A. Aaron enters the Holy of Holies for the first time.
 - B. He takes two handfuls of incense to place on coals from Burnt Offering altar “so that he will not die.” – Leviticus 16:12-13.
- VI. **Stage 6 – Sprinkling Blood of the Bull**
 - A. The second action to do within the veil is he sprinkles the blood of the bull in several places and ways (Leviticus 16:14, 18).
 1. First, with his finger on the “mercy seat on the east” = toward God who grants forgiveness.
 2. Second, “before the mercy seat seven times.”
- VII. **Stage 7 – Kills Goat “For Jehovah” and sprinkles the blood**
 - A. The third action Aaron does within the veil is to “slaughter the goat for the sin offering for the people” (Leviticus 16:15-16, 18).
 - B. He is to do with the blood of the goat the same actions he did with the blood of the bull.
 1. Sprinkle it on the mercy seat
 2. Sprinkle it before the mercy seat
 - C. Now with the blood of the bull and the goat together, Aaron steps outside of the veil and sprinkles the blood of both on the altar of the burnt offering in the courtyard.
 1. He first applies the blood on the horns of the altar
 2. Then with his finger he sprinkles blood upon the altar seven times
- VIII. **Stage 8 – The Azazel Ceremony**
 - A. Verse 20 begins the ceremony with the goat for Azazel.
 - B. Aaron lays both hands – one for priest, one for people, on the head of the goat.
 1. In all other sacrifices, only one hand was laid on the victim’s head.

2. Here two are required: for the priests and for the people.
- C. Aaron confesses “over him” (the goat) all of Israel’s sins.

Continuation

RITUAL OF THE DAY OF ATONEMENT

IX. Stage 9 – Removal of Goat for Azazel

- A. He shall send the goat into the desert and *“The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.”* – Lev 16:22
- B. One man, possibly not the priest – otherwise it would have been specified, was ready for the function of the removal of the live goat.
- C. Verse 26 teaches that the man is ceremonially unclean until he bathes.
 1. Simply by association (verses 16-20) the man becomes unclean
 2. He must wash his clothes and bathe his body before re-entry into the camp.
- D. The goat was released alive into the wilderness
 1. Later generations pushed the goat over a cliff to kill him
 2. Probably out of fear he might wander back into the camp with all those sins.

X. Stage 10 – Aaron’s Robes Changed Again

- A. Aaron re-enters the Holy Place, removes the white, humble garments and leaves them in the holy place – Lev 16:23
- B. *“He shall bathe himself with water in the sanctuary area and put on his regular garments.”* – Lev 16:24. To cleanse himself from any defilement because of contact with sin and sacrifices for sin.
- C. He now re-clothes himself with the brightly colored garments for “beauty and glory”, his royal High Priestly robes – a type of Christ.

XI. Stage 11 – Sacrificing The Burnt Offering

- A. Now the high priest offers the Burnt Offering for the priestly family and congregation.
- B. One ram for the priestly family and one ram for the whole congregation.
- C. The ritual follows the stages of the regular burnt offering
- D. The blood is sprinkled as described.
- E. In this sacrifice, as in all burnt offerings, the high priest makes atonement for himself and for the people. – Lev 16:24
 1. Why make atonement now? Why didn’t the atonement take during the other rituals he had just performed?
 2. Didn’t the sin-sacrifices remove all the guilt of the year and of that day in particular?
 3. Were not all their sins placed on the head of the goat and the goat sent out?
 4. Why another sacrifice of atonement?
- F. It is true that sins were symbolically removed from Israel – this cannot be denied
- G. But that day had particularly signaled the defects of Israel’s devotions and consecration to God and His holiness
 1. Even in all the offerings and burnt offerings the devotions of Israel were still defective – far below what God deserves and what man ought to give

2. This only intensifies our need for the mediation of Christ in all our worship of God – for only through Him does our worship become acceptable (Heb 13:15; 1 Peter 2:5; Ephesians 5:19-20; Colossians 3:16-17, etc.)

XII. Stage 12 – Burning the Fat of the Bull and Goat With the Burnt Offerings

- A. [Leviticus 16:25 NIV](#) He shall also burn the fat of the sin offering on the altar.
- B. The fat is fumed, incensed to God on Burnt Offering altar.
- C. Aaron removes all the fat from the bull and goat.
- D. Fat not removed from the Burnt Offering.
- E. Fat place on the altar and fumed to God.

XIII. Stage 13 – Disposal of the Sin Offering Bodies

- A. [Leviticus 16:27 NIV](#) The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and intestines are to be burned up.
- B. Bodies of bull and first goat burned outside camp, as in all sin offerings (Lev 4:12, 21).
- C. Since the bodies had to be carried outside the camp, the person who did it was considered ceremonially unclean. He had to wash his clothes and body to return to camp – Lev 16:28
- D. Consumed with fires of *Seraph* – the fires of judgment.
- E. This typology is of Christ suffering judgment outside Jerusalem.

MEANING AND APPLICATIONS OF THE DAY OF ATONEMENT

I. Azazel – Compound Word in Hebrew: Means – Strong Removal

- A. *Azazel* is a proper name – we normally refer to it as the *Scape Goat*.
- B. The etymology of the compound word
 1. Entire removal
 2. To make strong; to strengthen
 3. Both words make the idea of a *strong triumph over and removal of sin*.
- C. Sins were symbolically removed from camp.
- D. Generally goats are called “scape-goat” for they are the sin-bearers.
- E. Thus in Matthew 25 the saved are called sheep, and the lost – bearing their sins – are called goats.

II. The Two Goats are ONLY ONE Sin Offering

Therefore they are a unit, accomplishing two sides of the same redemption. [Leviticus 16:5 NIV](#) *From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering.*

- A. The singular form indicates a unit
- B. Not as the two doves of other sacrifices
- C. Both goats “presented before the Lord alive” – Lev 16:7
- D. Each goat represents a different aspect of atonement
 1. The goat “for Jehovah” was the CAUSE of forgiveness.
 - a. By dying, this goat would symbolize the MEANS of reconciliation between God and man.
 2. The goat “for Azazel” was the EFFECT of forgiveness.

- a. This goat, surviving the ritual, would symbolize the EFFECT of the sacrificial unit
- b. [Psalms 103:12 NIV](#) as far as the east is from the west, so far has he removed our transgressions from us.
- c. [2 Samuel 12:13 NIV](#) Then David said to Nathan, "I have sinned against the LORD." Nathan replied, "The LORD has taken away your sin. You are not going to die.

III. Possibly Clear Suggestions of Jesus in That

- A. The Goat that died – foresees Jesus dying.
- B. The Goat that went to desert – foresees Jesus' resurrection as He survived the sacrifice.