

## **Day 137 - WEDNESDAY: April 26th**

Leviticus 16:

Leviticus 16:1–34 NKJV

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; 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. "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. 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. 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. "Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house. He shall take the two goats and present them before the LORD at

the door of the tabernacle of meeting. Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat. And Aaron shall bring the goat on which the LORD's lot fell, and offer it as a sin offering. 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. "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. 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. 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. 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. "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. 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. 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. 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. 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. "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. 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. The goat shall bear on itself all their iniquities to an uninhabited

land; and he shall release the goat in the wilderness. "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. 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. The fat of the sin offering he shall burn on the altar. 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. 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. Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp. "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. 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. It is a sabbath

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

### **Daily Deep Dive:**

This chapter is considered the focal point of the entire book of Leviticus.

Let's begin with the UCG reading plan for this day: "While the term "Day of Atonement" is nowhere mentioned in this chapter, we know that this Holy Day is the one referred to here based on the fact that the events described were to transpire on the 10th day of the seventh month (verse 29). And according to Leviticus 23:27, this is the date of the Day of Atonement. There is, of course, a clear "atonement" theme running throughout Leviticus 16, that very word

being used 16 times in the chapter. Further explanation of the rich meaning behind the actions that were carried out on this day is given in the supplementary reading.

Here are the links to two articles on this topic that you may find helpful.

<https://www.ucg.org/bible-study-tools/bible-study-aids/gods-holy-day-plan-the-promise-of-hope-for-all-mankind/atonement-removal-of-sins-cause-and-reconciliation-to-god>

I will also include another link that you may find helpful on this topic:

<https://www.ucg.org/members/united-news/the-azazel-goat-and-atonement>

Verse 3 – The high priest first made a sin offering for himself (purifying his flesh) and offered a burnt offering (dedicating himself totally to God).

Verse 4 – They were to come into God’s presence wearing the appropriate garments. Notice, nothing was to be done here casually or without care and attention.

Verse 5 – After the high priest’s offerings, he was now able to make offerings on behalf of the congregation.

Verse 8 – We have a lot of material online diving deep into the meaning and significance of these two goats. I’ll simply cover it at a high level.

I do want to state clearly, sometimes, people have wanted to conclude that both goats here are types of Jesus Christ, but that is not an accurate conclusion.

First, remember in previous laws for cleansing, such as the two birds we just covered in Leviticus 14 for cleansing lepers, there was no need to cast a lot between the two birds, for they were both types of Jesus Christ, same with two male lambs (Leviticus 14:10), etc... But here on the Day of Atonement, there are two goats, but by lot, one was “for the Lord” and the other was “for Azazel” (ASV, ERV, ESV). Some translations will say “for the scapegoat (NKJV, ISV)” or “goat of departure” (LSV, YLT). I don’t prefer the translation “scapegoat” because in our modern English usage, it means something different than intended here. What does “Azazel” mean? The William Gesenius, Hebrew–Chaldee Lexicon states: “This name was used for that of an

evil demon.” It also states that this name Azazel “is also used by the Arabs as that of an evil demon”.

Barnes notes: “For the scapegoat – Rather, for Azazel. The word occurs nowhere else in the Old Testament but in this chapter, and is probably derived from a root in use in Arabic, but not in Hebrew, signifying to “remove”, or “to separate”.

Azazel is the pre-Mosaic name of an evil personal being placed in opposition to Yahweh.” [END]

Here is another excerpt that isn’t the easiest to read but does a good job of forming its conclusion: Keil & Delitzsch: “The words, one lot for Jehovah and one for Azazel, require unconditionally that Azazel should be regarded as a personal being, in opposition to Jehovah. The word is a more intense form of עָזַל *removit, dimovit*, and comes from עָזַלָּו by absorbing the liquid, like Babel from *balbel* (Genesis 11:9), and Golgotha from *gulgalta* (Ewald, 158c). The Septuagint rendering is correct, ὁ ἀποπομπᾶιος; although in Leviticus 16:10 the rendering ἀποπομπή is also adopted, i.e., “averruncus, a fiend, or demon whom one drives away” (Ewald). We have not to think, however, of any demon whatever, who seduces men to wickedness in the form of an evil spirit, as the fallen angel Azazel is



represented as doing in the Jewish writings (Book of Enoch 8:1; 10:10; 13:1ff.), like the terrible field Shibe, whom the Arabs of the peninsula of Sinai so much dread (Seetzen, i. pp. 273–4), but of the devil himself, the head of the fallen angels, who was afterwards called Satan; for no subordinate evil spirit could have been placed in antithesis to Jehovah as Azazel is here, but only the ruler or head of the kingdom of demons. The desert and desolate places are mentioned elsewhere as the abode of evil spirits (Isaiah 13:21; Isaiah 34:14; Matthew 12:43; Luke 11:24; Revelation 18:2). The desert, regarded as an image of death and desolation, corresponds to the nature of evil spirits, who fell away from the primary source of life, and in their hostility to God devastated the world, which was created good, and brought death and destruction in their train.” [END]

Verse 9 – Notice, the goat that was for the Lord, was killed as a “sin offering”, pointing to the antitype Jesus Christ.

Verse 10 – Here is an excerpt from one of the articles above  
“The high priest laid hands on this goat and confessed over it the wickedness, rebellion, and sins of the people. Why did he do that? As present ruler of the world, the devil bears responsibility for his perversity in beguiling and coercing

humanity to sin. "The sending of the sin-laden goat . . . signified the complete removal of the sins of the people and the handing them over, as it were, to the evil spirit to whom they belonged" (The One Volume Bible Commentary, 1975, p. 95)." [END]

Revelation 20:1-3 shows the ultimate fate of Satan: "Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while." [END]

Verse 15 – Notice, only on this day of Atonement, once a year, the blood of the sin offering is brought inside the veil.

Hebrews 9:7 tells us: "But into the second part the high priest *went* alone once a year, not without blood, which he offered for himself and *for* the people's sins *committed* in ignorance;"

Speaking of Jesus Christ, Hebrews 9:12 then states: "Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption."

Finishing the chapter in Hebrews 9:25-28 it reads: "For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us; not that He should offer Himself often, as the high priest enters the Most

Holy Place every year with blood of another—He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.” [END]

We see very clearly that the Bible shows this first goat to represent Jesus Christ and what He accomplished both through being the perfect Offering, as well as serving as the perfect High Priest!

Verse 21 – The sin offering had already taken place, and the people have already been cleansed in the flesh. It doesn't make sense that if the live goat now also pictures the resurrected living Jesus Christ, now have all the sins of the world placed upon Him. As we've already discussed above, this goat stands in contrast to Jesus Christ as Azazel. In Revelation 20:2, an angel is dispatched and lays hold of Satan, and casts him into the bottomless pit. The Greek word for “bottomless” means “unbounded, the abyss, depthless”. Similarly, here in Leviticus 16:21, it says this live goat is taken away by a “suitable man” into the wilderness.

Verse 22 – While Jesus Christ took on our sins to pay the penalty we deserved, He was not the one responsible for our sins. We were the guilty ones, but Satan also as the Tempter (Matthew 4:3 & 1 Thessalonians 3:5) and Deceiver (Revelation 12:9), has to be held responsible for his role in human sin. What a great and awesome day it will truly be when Satan is forced to go to an uninhabited place away

from all humans and can no longer influence man through temptation and deceit.

Verse 29 – The 10th day of the 7th month is listed in Leviticus 23:27 as the Day of Atonement.

Verse 31 – To “afflict your soul” means to fast from food and water (compare Isaiah 58:3).