

In this lesson, we continue our analysis of the earthly and heavenly sanctuaries and their services, particularly the annual earthly service called the **Day of Atonement**. As we have studied in prior lessons, the earthly sanctuary bore significance for various purposes, including a place of:

- **Atonement**
- Intercession
- Judgment

The study of the Day of Atonement encapsulates aspects of each of the above themes. It describes Jesus' work in the heavenly, the true sanctuary, as a **Mediator** for the righteous and as a **Judge** for the wicked.

The act of performing sacrifices to make payment symbolically for sin (atone) began immediately after the fall of mankind, when God made tunics of animal skin for the hapless couple (Gen 3:21). From that time until Christ dying on the cross, the sacred ceremonies were designed to accomplish the following:

- Serve as a reminder of the evil of sin, requiring death
- Remind men of God's amazing *mercy* and *grace* in providing Himself a Substitute on their behalf (Gen 22:8)
- Draw men to God's **Plan of Redemption** that harmonizes mercy and justice (Ps 85:10), seeming opposites
- Provide an illustration of God's work of bearing the sin problem upon Himself and ultimately eradicating sin

As we study the types and symbolism of the Day of Atonement, we will better understand the **Great Controversy**, the ongoing battle between good and evil, and

God's **Plan of Redemption**, His plan to save mankind. The Day of Atonement was a solemn, holy day in the Hebrew society that symbolized **judgment**, as well as the purging of sin so that man may once again be in union with God (Atonement). Carefully and prayerfully read the biblical account of the Day of Atonement found in the book of Leviticus chapter sixteen before answering the following:

A Case Study on the Day of Atonement (Leviticus 16)

Q: Name the person who ministered in the earthly sanctuary on the Day of Atonement.

A: The **High Priest**, the spiritual under-shepherd to Jesus Christ in Jewish society, ministered in the sanctuary daily and especially on the Day of Atonement.



Q: According to the Bible, what compartment of the tabernacle did the High Priest enter once a year? See Hebrews 9:6, 7.

A: The High Priest entered the **Most Holy Place** or **Holiest of Holy** behind the veil, with blood for himself and the people.

Q: With Whom would the High Priest meet in the second compartment of the tabernacle? See Leviticus 16:2, 3; Exodus 25:20-22

A: The High Priest met the Lord God in the Most Holy Place.

Q: Review the manner in which sacrifices were performed in Numbers 28:3-8; Exodus 29:38-43; Leviticus 1:4, 5, 4:27-31. What was significant in this process?

A: Daily, a morning and evening sacrifice was offered, signifying God's loving acceptance, and an invitation to find forgiveness of sins to every individual in the nation. God's daily coming to mankind first and last, made way for a person to readily bring his or her sacrifice for sin with full assurance of pardon (John 12:32). The one who sinned performed the sacrifice, placing his hands upon the animal's head and confessing his sins, symbolizing the transfer of sins to the animal. The blood symbolized life and was typically a carrier of sin, however, not on the Day of Atonement!

Q: What do you believe the blood on this day symbolized? (Leviticus 17:10, 11; Colossians 1:14; Heb 9:22; Matt 26:28).

A: The blood on this day was a symbol of a life that **purified, atoned** for sin, and **brought reconciliation**.

Q: For Whom or for what does the shedding of blood appease? (Colossians 1:19, 20; 1 Timothy 2:5, 6; Romans 8:1, 2; Galatians 3:13; Mark 10:45)

A: The shed blood gave evidence that a life had been taken. Life is the payment required by the **Law of God** for sin (Ezekiel 18:4, 20). The blood on this day, however, was shed to make peace between the one offended and the offenders.

Q: Along with a ram for a burnt offering and a bull for a sin offering, the High Priest drew straws over two goats. Name those goats:

A: The two goats selected were called the **Lord's goat** and the **scapegoat** (Azazel). The goat upon which the lot fell was called the Lord's goat.

Q: For what purpose and for whom was the Lord's goat slain?

A: The Lord's goat was killed to atone (make reconciliation) between the offended **Law of God** and the people (Leviticus 16:30). The blood of the Lord's goat **cleansed, blotting out all records of sin** that caused a separation, and purified the holy place, the tabernacle of the congregation, and the altars (Exodus 32:30-33; Isaiah 59:2-4, 43:25).

Q: Based on the fate of the two goats, which do you believe represented Jesus Christ?

A: The goat that was killed, the Lord's goat, represented Jesus Christ. Jesus, with His own blood, made payment for, and is blotting out all records of our sins (John 1:29, 17, 10:14-18; 2 Cor 5:17, 18; Rev 3:5; Psalm 51:1, 9; Prov 16:6).

Q: What did the High Priest do with the blood of the slain goat?

A: The High Priest took the blood of the slain goat within the **Most Holy Place**, behind the veil, and sprinkled it upon and before the Mercy Seat towards the **east, seven times**.

Q: What did the High Priest do with the scapegoat?

A: The High Priest transferred upon the head of the scapegoat all records of sin for the nation that had accumulated during the year, reflected in the blood sprinkled upon the veil and the horns of the altars daily. The scapegoat was to bear the sins of the nation upon itself and transport them away from the camp.

Q: Where was the scapegoat led? What was its fate?

A: The scapegoat was banished to the **wilderness**, a barren land, far from the people of God where it would die alone.

The Day of Atonement

Supplemental Study 3

[Based on Leviticus 16, Daniel 8:14, Acts 3:19]



Lesson 16

symbolizing the literal blotting out of sins from the heavenly records for the redeemed and the pronouncement of guilt upon the wicked during the **Anti-typical Day of Atonement**, or *Time of Judgment*. As Jesus' death on the cross supersedes and makes void the need for animal sacrifices, the *Anti-typical Day of Atonement* supersedes the annual celebration, still observed by the Jews. The heavenly judgment commences with a thorough examination of the records of each individual's life and an evaluation of every name written in the **Book of Life**, whether it should remain or be blotted out (Revelation 3:5). The closing acts of judgment are the blotting out of sins from the books of record for the redeemed and the declaration of guilt upon the wicked. Once the sins of the redeemed have been blotted out by the blood of Jesus Christ (the Lord's goat), they stand **justified** before God, as if they had never sinned and are **sealed** by God (Revelation 7:1-4, 14:1-4; Ezekiel 9:4). In contrast, the record of sin remains for the wicked, and judgment will be levied upon both them and the scapegoat, symbolizing Satan and the role he played in causing men to sin. Those who have spurned the cleansing blood of Christ, the Lamb that takes away the sins of the world, must bear the penalty of sin themselves (Jeremiah 18:23; Nahum 1:2, 3; Ezekiel 22:30, 31). The sanctuary gives a detailed view of God's plan for redeeming the human race and eradicating sin from the universe. Let us accept today, the atonement offered through Jesus, the **Lamb of God** and our great **High Priest!**

For additional Bible studies or if you have questions, please write or contact: *Life More Abundant*
 PO Box 334 * Goshen, VA 24439 * www.lifemoreabundantpa.com * biblestudies@lifemoreabundantpa.com

A: The devil bears responsibility for causing the people of God to sin; therefore, he will bear the ultimate penalty of sin.

Q: *What were the people corporately to do prior to and while the High Priest ministered on the Day of Atonement? (Leviticus 16:29-31; 23:26-32; Jonah 3:1-10; Isa 22:12-14)*

A: The Day of Atonement was a very solemn day of self-examination. All were to ensure they had confessed every sin so that Christ, through His atoning blood, may blot out their sins. Failure to afflict one's soul, repent, and confess one's sin resulted in being cut-off and having one's name blotted out from the Book of Life (Lev 23:29, 30; Ex 32:31-33; Rev 3:5). Life or death lied in the actions made in preparation for, and performed on, the Day of Atonement.

Q: *What is involved in afflicting one's soul? Consider the individual's attitude, dress, and actions during this solemn time (Genesis 35:1-4; Jonah 3:6-10; Joel 2:12-18; Luke 18:13)*

A: During this solemn time, the people of God wore modest apparel, removed all jewelry and objects that would draw attention to themselves; they put away sin, made reconciliation with those whom they had offended, and humbled themselves before God (Ex 33:4-6; Matt 18:15-18; Luke 19:8, 9; 1 Tim 2:9, 10; 1 Peter 5:5, 6). Each person's attitude was of humility, with intense soul-searching lest he or she be found wanting, bearing un-confessed sin.

The Day of Atonement was a solemn day of worship symbolizing and prefiguring Jesus, our High Priest, interceding on behalf of the redeemed in judgment. The annual cleansing of the earthly sanctuary was a *type*,

Q: *Whom do you believe the scapegoat represented?*

A: The scapegoat represented Satan, who will ultimately bear the punishment for sin, the **Second Death** (Deut. 19:16-21; John 8:44; Zech 3:1-5; Matt 25:41; Rev 12:10, 20:10-15).

Let us discuss the attributes of the Lord's goat and the Scapegoat in comparison to Jesus and Satan respectively, in light of the *Plan of Redemption*:

Attribute	Jesus	Lord's Goat	Satan	Scape-goat
Submits to be sacrificed for sin in the <i>Plan of Redemption</i>	✓	✓		
Whose innocent blood makes atonement for sin, cleansing the people of God of their sins and blotting out the record of all confessed sins from the sanctuary	✓	✓		
The One whose blood is shed for sin, is brought outside the camp to suffer (be burned)	✓	✓		
Is bound and removed from the camp alive , symbolizing the removal of sin after atonement is made			✓	✓
Is sent to the wilderness alive, a desolate land, symbolizing the permanent removal of sin from the people of God			✓	✓
Will perish outside the camp of God, in the wilderness			✓	✓

Q: *Based on the Plan of Redemption, who should ultimately bear the penalty of sin? (Ps 7:16; Mat 25:41, 8:28, 29; Jude 1:6)*