

Yom Kippur / The Way

Leviticus 16 - 17

March 24th, 2019

4. Participation

- - the entire nation was required to **abstain** from working
- Community - everyone plays a part
- If someone is a member of the Church they have been **cleansed** by the blood of the Lamb - 1John 1.7-9; Revelation 7.14; 19.12-14
 - Romans 3.25; 5.9; 8.1-3
 - Ephesians 1.7; 2.13
 - Colossians 1.19-22
 - Hebrews 7.27; chapters 9-10; 12.23-24; 13.11-12
 - 1John 2.1-2; 4.9-10
 - 1Peter 1.18-20
 - Revelation 1.5; 5.9; 12.11

Conclusion

- The Day of Atonement teaches us:
 - the importance of **preparation** before we come into the presence of God
 - the importance of **purification**, the imputed righteousness that we have in Christ
 - the importance of embracing the truth that are sins have been **removed**
 - the importance of living in community and **lifting** each other up to a higher plane

Introduction

Throughout the year, sacrifices at the Israelite sanctuary removed sins and severe physical ritual impurities from those who offered them there. Since this **purgation** involved the high priest approaching the Presence of God in the Most Holy Place, which he could enter only on this day (16:2, 12-16), it was the most awesome, climactic day of the year. Its biblical name is *yom hakkippurim* (23:27-28), “the Day of Purgation,” known today as **Yom Kippur** or the Day of Atonement.¹

Main Points: this passage teaches us the importance of...

1. Preparation

- - certain things had to be **planned** for ahead of time; laws / practices / rituals - set in place to keep Aaron from being killed
- Matthew 24/25 -- be prepared for the return of the Lord
- How do you prepare for church?
- Remember: in order to come into the **presence** of God a person has to be “pure”

2. Purification

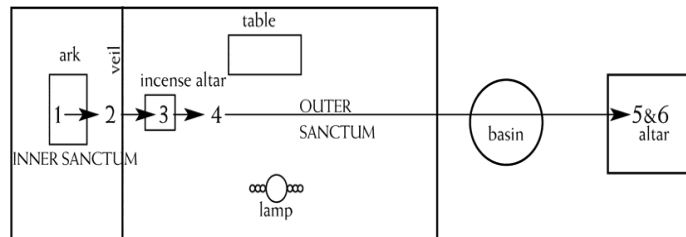
- -- This was a **purification** ritual; Israel’s sins are purged

¹ Gane, R. (2004). [Leviticus, Numbers](#) (p. 270). Grand Rapids, MI: Zondervan.

- In contrast to the direction of “outer sanctum” sacrifices, the yearly “purification offering of purgation” on the Day of Purgation/Atonement was designed to purge the sanctuary from the inside out:

inner sanctum → outer sanctum → outer altar. Within each of these three areas, the high priest was to apply blood in places that progressively moved away from the ark (16:14-16, 18-19):

- Ark cover (sprinkling 1×).
- In front of ark cover (sprinkling 7×).
- Incense altar (daubing 1× on horns).
- In front of incense altar (sprinkling 7×).
- Outer altar (daubing 1× on horns).
- Outer altar (sprinkling 7×).



- **outward** direction makes perfect sense for the “housecleaning job” that it is. Anyone who has swept a room knows that you clean from the inside out.²

3. Purgation

- - all the sin is **carried** away
- A region that is cut off is literally “a land of cutting off.”

² Gane, R. (2004). *Leviticus, Numbers* (pp. 279-280). Grand Rapids, MI: Zondervan.

- Alternatively, it could refer to the fact that it was taken to a place where its **life** was “cut off.”
- This goat is said to be for **Azazel** (vv. 8, 10, 26). What is meant by the term is uncertain. Different etymologies are suggested to fit in with different interpretations.
 - First, Azazel is in direct contrast with the Lord (v. 8). Would “the Lord” (Heb. *YHWH*), God’s personal name, be contrasted with something impersonal?
 - Second, in later Jewish literature Azazel (Enoch 8:1; 9:6) is the name of a demon.
 - Third, the OT looks on the wilderness as the haunt of demons and similar creatures (Lev. 17:7; Isa. 13:21; 34:14; cf. Matt. 12:43, etc.).³
- Jesus took on our sin - 2Cor 5.16-21; Psalm 103.12
- In a series of contrasts Hebrews brings out how the Christian enjoys far greater **privileges** than Aaron, for our high priest Christ is far superior to Aaron.
 - Aaron was a **sinner** who needed to offer sacrifice for himself before making atonement for the people. Christ is pure and sinless and needs to offer no sacrifices for himself (Heb. 7:26ff.).
 - Aaron had to **repeat** the sacrifices regularly. Christ secured an eternal redemption by his own death (9:6-14, 25ff.).
 - Aaron’s rituals secured him **entry** into the earthly sanctuary; Christ’s death led him into the heavenly (9:24).
 - The repetition of Aaron’s sacrifices was a **constant** reminder of the persistence of sin. Christ’s once-for-all sacrifice secured permanent forgiveness of sin (10:1-18).

³ Wenham, G. J. (1979). *The Book of Leviticus* (pp. 233-234). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.