

observed? Discuss.

354. What one permanent moral lesson could we learn from this chapter?

THE DAY OF ATONEMENT 16:1-34

1. AARON'S PREPARATION 16:1-10

TEXT 16:1-10

- 1 And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died:
- 2 and Jehovah said unto Moses. Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.
- 3 Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.
- 4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the line mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on.
- 5 And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.
- 6 And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house.
- 7 And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting.
- 8 And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel.
- 9 And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering.
- 10 But the goat, on which the lot fell for Azazel, shall be set alive

before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness.

THOUGHT QUESTIONS 16:1-10

330. Why is reference made to the death of Aaron's sons?
331. Had Aaron been into the holy of holies prior to the instructions of the Lord?
332. What was "the mercy seat"?
333. Why demand such a severe penalty for going into the holy of holies?
334. From whence came "the cloud" above the mercy seat?
335. The bull and the ram were not to be brought into the most holy place. What is meant in verse 3?
336. Why the change of clothes? What were the three or four pieces of clothes?
337. Did Aaron take a bath or just wash himself?
338. What is meant by "take from the congregation of the people of Israel"? (Verse 5)
339. Aaron must make atonement for himself and his house. How did he do it? (Verse 6)
340. Where were the two goats when they were "before the Lord"? Why cast lots for them?
341. Who was Azazel?
342. The Lord's goat was used for what purpose?
343. What happened to the goat for Azazel?
344. Was this goat sent away into the wilderness *to* Azazel or *for* Azazel?

PARAPHRASE 16:1-10

After Aaron's two sons died before the Lord, the Lord said to Moses, Warn your brother Aaron not to enter into the Holy Place behind the veil, where the Ark and the place of mercy are, just whenever he chooses. The penalty for intrusion is death.

For I Myself am present in the cloud above the place of mercy. Here are the conditions for his entering there: he must bring a young bull for a sin offering, and a ram for a burnt offering. He must bathe himself and put on the sacred linen coat, shorts, belt, and turban. The people of Israel shall then bring him two male goats for their sin offering, and a ram for their burnt offering. First he shall present to the Lord the young bull as a sin offering for himself, making atonement for himself and his family. Then he shall bring the two goats before the Lord at the entrance of the Tabernacle, and cast lots to determine which is the Lord's and which is to be sent away. The goat allotted to the Lord shall then be sacrificed by Aaron as a sin offering. The other goat shall be kept alive and placed before the Lord. The rite of atonement shall be performed over it, and it shall then be sent out into the desert as a scapegoat.

COMMENT 16:1-10

vs. 1,2 Nadab and Abihu disqualified themselves and were slain. The laws for the clean and the unclean are given in chapters eleven through fifteen to better prepare Aaron and his other two sons to enter into the presence of the Lord with true reverence. The day of atonement is a fitting conclusion and completion of all the sacrifices of the year. Amid all the best efforts of man are imperfections and shortcomings; even in the midst of the ceremonies of the tabernacle unworthy attitudes and actions could be found. This day "is an annual supplement and completion of all the ordinances which were daily practiced, the design of which was to obtain atonement and reconciliation."

Perhaps the irregular time used by his sons was the reason for reference to time in verse 2. Most of all: Aaron is warned about acting without God's direction, presumption must not be any part of his motive.

The source or composition of the cloud above the mercy seat has been a point of considerable discussion. Was the cloud from the incense or from another source? Are we to understand that

the incense filled the room and also covered the mercy seat, but that in addition there was a special cloud of supernatural brightness or glory which hovered between the wings of the cherubim over the mercy seat? We believe the latter explanation to be the true one. Some feel "the cloud of glory" as versus "the cloud of incense" was not there at all times, but only on the occasions when God wished to speak to His people. Perhaps this is true. At whatever juncture it must have been an awesome thought to step through the veil into the presence of the Almighty God!

vs. 3,4 "Here is Aaron's personal preparation: after the usual morning sacrifice (Cf. Numbers 29:11), and a sacrifice of seven lambs at the same time so as to indicate the complete offering up to God that was that day to be made, and the complete dependence on atoning blood that day to be shown in all that was done—Aaron approached the holy place. In so doing, he led along a bullock for his sin-offering (of 2 years old, Ex. 29:1) and a ram for his burnt-offering—both of these for himself, as an individual, and for his household (perhaps for all the priests and Levites. Cf. Psa. 115:12). (Bonar) Before Aaron made any of the sacrifices on the day of atonement he must dress himself in the plain white robes which were very much like those of the ordinary priests. A change was made from the vestments of the high priest between the morning sacrifices and those for this great day of atonement. The bull and the ram were both purchased by Aaron from his own money. Tradition says the high priest had two changes of the white linen—one of Egyptian linen and the other of Indian and less costly. There were four pieces to this dress. Aaron must bathe himself every time he changes his garments.

v. 5 After Aaron had put on his linen robes the people—at their own expense—brought to him two goats. Whereas a ram is specified here and also earlier, for a burnt offering we read nothing of the slaying of these rams for a burnt offering. Evidently the focus of interest and attention is to be upon the sin offerings as the most important part of the day of expiation.

vs. 6-10 By the action of dedicating for himself and his household the sin offering Aaron was freely and publicly admitting his guilt.

and need. Tradition says that successors of Aaron in the time of Christ used the following words as he laid his hands upon the head of the ram: "O Lord, I have sinned, I have committed iniquity, I have transgressed before Thee, I and my house. O Lord, I beseech Thee cover my sins, iniquities and transgressions which I have committed before Thee, I and my house, even as it is written in the Law of Moses Thy servant." The congregation responded by saying "Blessed be the name of His glorious kingdom forever and forever."

"Having presented his own sin-offering, the high priest, accompanied by the two chief priests, now came to the north side of the altar. Here one of his companions who was next in rank to the high priest placed himself at his right side, while the other, who held the office of chief of the principal household (Cf. I Chron. 24:6) stood at his left. It was here that the two goats were presented with their faces to the west, where the Holy of Holies was, and where the Divine Majesty was especially revealed." (C. D. Ginsburg)

The description of the lots used in the selection of the goats is well described in the following words:

The lots consisted of two small tablets which at an earlier time were of box or ebony wood, but which during the later part of the second Temple were made of gold, and were kept in a wooden chest. On the one was engraved the words "For Jehovah," and on the other "For Azazel," the expression in the original, which is translated *scapegoat* in the Authorized Version. The high priest, after shaking the chest, put both his hands into the urn and simultaneously took out the two tablets, one in each hand. Hereupon he put the tablet which he had in his right hand upon the goat that was standing on his right side, whilst the tablet in his left hand he put on the goat on his left side. If the tablet with the inscription "For Jehovah" was in his right hand the chief priest who stood at the right of the pontiff exclaimed "Hold up thy right hand on high!" and if it happened to be in the left hand, the chief of the principal household, who stood on his left, called out to him "Hold up thy left hand." Hereupon the high priest laid the two lots on the two goats, the one in the

right hand on the goat at his right, and the one in the left hand on the animal at his left, exclaiming at the same time, "To the Lord a sin offering!"

The identity of "Azazel" is important. The term itself means "removal." As in all verses of this study we want to be as thorough and helpful as possible, hence we refer you to two positions on this subject and what we consider a convincing argument by Andrew Bonar:

The objections urged to the common rendering "*scape-goat*," however, are, after all, of no great weight. It is evidently the most natural meaning. The word for a *goat*, had just been used, ver. 5, and "to depart, go away," was likely enough, even on account of its similar sound, to be the term employed to express the fact of the goat's being dismissed. Then, as to the two plausible objections alleged by some against this view, when examined, they have no force. For the first is, that if the clause, "the one lot for the Lord," intimate that the goat is *appropriated to a person*, so should the next clause, "the other lot for Azazel," also signify *appropriation to a person*. But the answer to this is, that the proper sense is not *appropriation to*, or *designation for persons*. The proper sense is *designation for use*, viz., the one for the purpose of being killed at the *Lord's altar*; the other for the purpose of being sent away to the wilderness. The second objection is more serious. It is said that the words in ver. 10 never can mean, "make atonement *with him*," but must mean "for him," as the object. And it is on this ground mainly that *Bush* defends his strange idea of this goat being a type of apostate Israel. But, in reply we assert that the words may have the meaning which our version gives them; and that would probably have been used if "for him" had been meant, seeing this is the phrase used all throughout this chapter to express that idea. In Exodus 30:10, the phrase occurs twice in the sense of "atone over, or upon"—"Aaron shall make atonement upon the horns of it once in a year"; and "once in the year shall he make atonement upon it." So here, the priest is to make atonement over the scape-goat, by putting Israel's guilt upon it ere he sends it away. And if one say, that surely it is strange that this

the mercy-seat shall he sprinkle of the blood with his finger seven times.

THOUGHT QUESTIONS 16:11-14

345. Is presenting the bull and sacrificing the bull two distinct actions? Discuss.
346. Why not have someone else kill the bull *i.e.* other than Aaron?
347. How many visits does the high priest make into the Holy of Holies? What does he take on his first visit?
348. Why cover the mercy seat with the smoke of the incense?
349. Try to visualize the action with the blood. Just where was it placed?

PARAPHRASE 16:11-14

After Aaron has sacrificed the young bull as a sin offering for himself and his family, he shall take a censer full of live coals from the altar of the Lord, and fill his hands with sweet incense beaten into fine powder, and bring it inside the veil. There before the Lord he shall put the incense upon the coals, so that a cloud of incense will cover the mercy place above the Ark (containing the stone tablets of the Ten Commandments); thus he will not die. And he shall bring some of the blood of the young bull and sprinkle it with his finger upon the east side of the mercy place, and then seven times in front of it.

COMMENT 16:11-14

vs. 11-14 "Having formally dedicated the bullock for his own sin offering (see v. 6), and after the two goats which constitute the people's sin offering had been presented and their lots decided (vs. 7-10), Aaron comes back to his own sin offering a

mode of expression should occur so rarely, the answer is, the *act described by it occurred rarely*, and no other words could better express the act intended.

FACT QUESTIONS 16:1-10

355. How does the content of chapters eleven through fifteen prepare Aaron and his sons to properly enter into the presence of the Lord?
356. What was the real purpose of the day of atonement—in what way was it “a fitting climax”?
357. Of what form and from what source was the cloud in the Holy of Holies?
358. What did Aaron use for a sin offering and a burnt offering?
359. Describe Aaron’s attire and the reason for it.
360. In what action did Aaron admit his sin and need?
361. Describe the action of lots for the goats.
362. Who or what was “Azazel”?

THE SIN OFFERING FOR THE PRIESTS 16:11-14

TEXT 16:11-14

- 11 And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.
- 12 And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil:
- 13 and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not:
- 14 and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before

second time. He again laid both his hands on the victim and repeated the confession for himself, for his house, and for the whole priesthood as in verse 6." (*Ibid.*)

The animal must be killed by the high priest himself, since it is for his own sins. Aaron received the blood in a sprinkling bowl and according to tradition he handed it to an attendant who was to stir it while Aaron was in the Holy of Holies to prevent the blood from coagulating.

Before the blood of the bull can be sprinkled Aaron provides himself with two handfuls of the finest incense. This is probably carried in a bowl or cup in his left hand. The censer was carried in his right hand—this was full of brightly-glowing coals which he had taken from the west side of the altar of burnt offering, *i. e.* the side nearest the Holy of Holies. With these two bowls in his hands he approaches the veil and walks through it into the Holy of Holies. He moves to a spot in front of the ark and deposits the censer on the right side of the ark between the stoves. He now throws the incense upon the coals in the censer and waits until the room is filled with the smoke of the incense. He then backs out of the Holy of Holies while he bows before the presence of God. Upon arriving in the holy place he prays a prayer before going out to the outer court where his attendant still waits with the bowl of blood. With blood not his own but taken to atone for his own sins Aaron returns through the veil to the place where he was upon his first entrance. The blood was sprinkled by the finger of the high priest once "upon the mercy seat eastward" or "on the front"—in front (not *on* the front) he shall sprinkle the blood seven times (*Cf.* Heb. 2:17).

FACT QUESTIONS 16:11-14

363. Aaron's sin-offering bull was dedicated (v. 6) but here it is slain. What happens to its blood?
364. Describe in your own words Aaron's first entrance into the Holy of Holies.
365. What is the procedure for returning from the Holy of Holies? Why does he come out?

THE SIN OFFERING FOR THE PEOPLE 16:15-19

TEXT 16:15-19

- 15 Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:
- 16 and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.
- 17 And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.
- 18 And he shall go out unto the altar that is before Jehovah, and make atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.
- 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

THOUGHT QUESTIONS 16:15-19

350. Read Heb. 2:17 and discuss its application here.
351. Read Heb. 9:22-24 and relate to this text.
352. Why not allow anyone even in the holy place while the high priest goes into the Holy of Holies?
353. Is "the altar" in verse 18 the altar of incense or of "burnt offering"?

PARAPHRASE 16:15-19

Then he must go out and sacrifice the people's sin offering goat, and bring its blood within the veil, and sprinkle it upon the place of mercy and in front of it, just as he did with the blood of the young bull. Thus he shall make atonement for the holy place because it is defiled by the sins of the people of Israel, and for the Tabernacle, located right among them and surrounded by their defilement. Not another soul shall be inside the Tabernacle when Aaron enters to make atonement in the Holy Place—not until after he comes out again and has made atonement for himself and his household and for all the people of Israel. Then he shall go out to the altar before the Lord and make atonement for it. He must smear the blood of the young bull and the goat on the horns of the altar, and sprinkle blood upon the altar seven times with his finger, thus cleansing it from the sinfulness of Israel, and making it holy.

COMMENT 16:15-19

vs. 15-19 He returns to the outer court and kills the goat as a sin offering for all the people of Israel. The blood of the goat is taken in a bowl and is used in exactly the same manner and for the same purpose as the blood of the bull (*Cf.* Heb. 9:22-24)

Not only were all the sins of Israel which had not been forgiven or cleansed during the year thus atoned for, but the very tabernacle itself was annually sanctified anew by the sin offerings of this day. Commentators tell us that the blood of the bull and the goat was mixed and sprinkled the seven times before and on the ark to effect this cleansing.

We urge the reader not to overlook the **SPECIAL STUDY** on *The Day of Atonement* by J.A. Seiss which immediately follows this chapter. This study can be the basis for a marvelous sermon or lesson on this subject. A beautiful analogy is made between our great high priest and Aaron: when Aaron was occupied with the task of atonement once a year on the great day

of atonement, no one could share the task with him. He must do it alone. Not a priest or Levite was to be found in the holy place of the tabernacle.

The altar of incense was to be cleansed by the sprinkling of the blood of both the ram and the goat on all four horns. It is thought by some commentators that the blood was sprinkled upon the middle of the golden altar, the ashes and coals having been previously removed so the gold shone brightly. No mention is made as to the method or action of sprinkling. Some other commentators refer this to the altar of burnt offering.

FACT QUESTIONS 16:15-19

366. Why a need for an annual cleansing of the sanctuary?
367. Seven times the blood was sprinkled—when and where?
368. Why do some prefer the altar of incense instead of the brazen altar for the cleansing?

THE SCAPEGOAT 16:20-22

TEXT 16:20-22

- 20 And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat:
- 21 and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness:
- 22 and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.

THOUGHT QUESTIONS 16:20-22

354. The sin is forgiven. What need is there for the scapegoat?
355. This goat becomes "a sin bearer." How?
356. Who takes the goat into the wilderness? Why?
357. Read John 1:29; Isa. 53:11,12; Ps. 103:12 and show the application here.

PARAPHRASE 16:20-22

When he has completed the rite of atonement for the Holy Place, the entire Tabernacle, and the altar, he shall bring the live goat and, laying both hands upon its head, confess over it all the sins of the people of Israel. He shall lay all their sins upon the head of the goat and send it into the desert, led by a man appointed for the task. So the goat shall carry all the sins of the people into a land where no one lives, and the man shall let it loose in the wilderness.

COMMENT 16:20-22

vs. 20-22 The cleansing is now complete. The priests, the people and the sanctuary along with all its utensils are clean. It is now time to turn attention to the "scapegoat who has been standing patiently in the court." The goat is brought forward and all Israel hears the high priest's voice confessing their sins and iniquities and transgressions. Most solemnly, and no doubt even weeping, did Aaron confess his people's sins over the head of the scapegoat. He felt on his heart the load which was lying on the victim. These confessed sins having been thus laid on its head, the goat stood laden with the curse. Against it alone will the lightning be directed now—on this one point will vengeance fall. Israel is now clear—the stroke must slope over their heads to their substitute. And a "fit man," one appointed for the purpose, leads it away down the courts, in the presence of all

the people, slowly and carefully, till he has gone out of sight and reached the wilds of some rugged spot, some uninhabited waste. The "fit person" returns and attests that he left it there, and Israel feels the joy of pardon. Wrath against these confessed sins now alights in the desert, not upon them. "The Lord hath laid on him the iniquity of us all," is their song. (*Bonar*)

FACT QUESTIONS 16:20-22

369. Show how perfectly this goat represents our Lord.
 370. Who does the man represent who led the goat into the wilderness?
 371. What present-day hymn seems appropriate as an expression of the meaning of this text to us?

THE OFFERING COMPLETED 16:23-28

TEXT 16:23-28

- 23 And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:
 24 and he shall bathe his flesh in water in a holy place, and put on his garments, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people.
 25 And the fat of the sin-offering shall he burn upon the altar.
 26 And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.
 27 And the bullock of the sin-offering, and the goat of the sin-offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.
 28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

THOUGHT QUESTIONS 16:23-28

358. Why put off the linen garments? Were they ever used again? Discuss.
359. What kind of bathing? Where? Why? Why offer the burnt offering now?
360. The fat represented what?
361. Why was there a need for cleansing on the part of the man who led the scapegoat?
362. Show how Heb. 13:11-13 relates to verse 27.
363. God wanted man to feel clean or unclean? Which?

PARAPHRASE 16:23-28

Then Aaron shall go into the Tabernacle again and take off the linen garments he wore when he went behind the veil, and leave them there in the Tabernacle. Then he shall bathe in a sacred place, put on his clothes again, and go out and sacrifice his own burnt offering and the burnt offering for the people, making atonement for himself and for them. He shall also burn upon the altar the fat for the sin offering. (The man who took the goat out into the desert shall afterwards wash his clothes and bathe himself and then come back into the camp.) And the young bull and the goat used for the sin offering (their blood was taken into the Holy Place by Aaron, to make atonement) shall be carried outside the camp and burned, including the hides and internal organs. Afterwards, the person doing the burning shall wash his clothes and bathe himself and then return to camp.

COMMENT 16:23-28

vs. 23-28 "After the living goat had been sent away, Aaron was to go into the tabernacle, *i.e.* the holy place of the dwelling, and there take off his white clothes and lay them down, *i.e.* put them away, because they were only to be worn in the

performance of the expiatory ritual of this day, and then bathe his body in the holy place, *i. e.* in the court, in the laver between the altar and the door of the dwelling, probably because the act of laying the sins upon the goat rendered him unclean. He was to put on his clothes, *i. e.* the coloured state-dress of the high priest, and offer in this the burnt-offerings, for an atonement for himself and the nation (*Cf.* 1:4), and to burn the fat portions of the sin-offerings upon the altar. (v. 26) The man who took the goat into the wilderness, and those who burned the two sin-offerings outside the camp (*Cf.* 4:11,21) had also to wash their clothes and bathe their bodies before they returned to the camp, because they had been defiled by the animals laden with sin." (*Keil and Delitzsch*)

We found the words of Andrew Bonar so beautifully descriptive and instructive we reproduce them for your edification:*

It has been a wondrous day from the very first dawn to the last streak of setting sun. At the third hour of the morning (nine o'clock) every street or way of the camp had been trodden by a people going up to peculiar service—each moving along serious and awe-struck. As many as the courts could contain enter—specially aged men and fathers of Israel; the rest stand near in thousands, or sit in groups under green bushes and on little eminences that overlook the enclosing curtains. Some are in the attitude of prayer; some are pondering the book of the law; some, like Hannah, move their lips, though no word is heard; all are ever and again glancing at the altar, and the array of the courts. Even children sit in wonder, and whisper their inquiries to their parents. The morning sacrifice is offered; the priest's bullock and ram standing by, and other victims besides. They wait in expectation of what is to follow when the smoke of the morning lamb has melted into the clouds. They see the lots cast on the two goats, the priest enter the sanctuary with his own offering, and return amid the tremblings of Israel, who all feel that *they* are concerned in *his* acceptance. They see one goat slain and its blood carried in by Aaron. The scape-goat is then led down through their trembling ranks, out of the

*Bonar evidently excerpted them from J. A. Seiss

camp; and soon Aaron reappears to their joy. The murmur of delight now spreads along, like the pleasant ruffling of the water's surface in the breeze of a summer's evening. The silver trumpets sound—the evening lamb is offered; Israel feels the favour of their God, and returns home to rest under His shadow. "O Lord, Thou wast angry with me, but Thine anger is turned away, and Thou comfortest me."

How intensely interesting, to have seen this day kept in Jerusalem! The night before, you would have noticed the city become silent and still, as the sun set. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city sing the penitential Psalms, reminding themselves of their own and the city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple sing responsively as they walk round the courts. When next morning the sun has risen over the Mount of Olives, none go forth to the streets; no smoke rises from any dwelling; no hum of busy noise; for no work is done on a holy convocation day. The melody of joy and health ascends from the tabernacles of the righteous. But at the hour of morning sacrifice, the city pours out its thousands, who move solemnly toward the temple, or repair to the heights of Zion's towers, of the grassy slopes of Olivet, that they may witness as well as join in all the day's devotion. They see the service proceed—they see the scape-goat led away—they see the priest come out of the Holy Place; and at this comforting sight every head in the vast, vast multitude is bowed in solemn thankfulness, and every heart moves the lips to a burst of joy. The trumpet for the evening sacrifice sounds; Olivet re-echoes; the people on its bosom see the city and the altar, and weep for very gladness; all know it is the hour for the evening blessing. When the sun set, an angel might have said to his fellow, "Look upon Zion, the city of solemnities! behold Jerusalem, a quiet habitation!"

FACT QUESTIONS 16:23-28

372. In what place was Aaron to remove his linen clothes?
373. What was he to do with them? Why do this?
374. Where did Aaron bathe himself? Why?
375. What was his first act after putting his high priestly robes back on?
376. The man who led the goat into the desert and the men who burned the bodies of the sin offerings could not get back into camp until they did what?
377. Discuss Bonar's pictorial descriptions of the Day of Atonement.

THE SOLEMNITY OF THE DAY 16:29-34

TEXT 16:29-34

- 29 And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourneth among you:
- 30 for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah.
- 31 It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.
- 32 And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments:
- 33 and he shall make atonement for the holy sanctuary; and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.
- 34 And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as Jehovah commanded Moses.

THOUGHT QUESTIONS 16:29-34

364. We learn here the day and month on which this day fell. To what month does it correspond on our calendar? What is meant by the expression "afflict your souls"?
365. Does this text say the stranger or foreigner is to also observe the day of atonement?
366. Why fast?
367. It would seem so many ceremonies or acts were for the purpose of cleansing from sin. Why so many? (Cf. Heb. 10:1,2; I John 1:7-9)
368. Would the tenth day of the seventh month always be on Saturday? How then could it be "a sabbath"?
369. What is included in the word "forever" or "everlasting"?
370. Give in your own words the meaning of the 32nd verse.
371. Specify just what was included in the "atonement" as in verse 33.
372. Do Jews still observe this day now? Discuss.

PARAPHRASE 16:29-34

This is a permanent law: You must do no work on the twenty-fifth day of September, but must spend the day in self-examination and humility. This applies whether you are born in the land or are a foreigner living among the people of Israel; for this is the day commemorating the atonement, cleansing you in the Lord's eyes from all of your sins. It is a Sabbath of solemn rest for you, and you shall spend the day in quiet humility; this is a permanent law. This ceremony in later generations, shall be performed by the anointed High Priest, consecrated in place of his ancestor Aaron; he shall be the one to put on the holy linen garments. And make atonement for the holy sanctuary, the Tabernacle, the altar, the priests, and the people. This shall be an everlasting law for you, to make atonement for the people of Israel once each year, because of their sins.

COMMENT 16:29-34

vs. 29-34 The law or the "statute of eternity" for the nation of Israel is that every tenth of October all of the meaning of this day is to be repeated again. Some feel Tishri corresponds to our September and not October. This seventh month is the month for important days: on the first day is the Feast of Trumpets (Cf. 23:24); on the 10th, the Day of Atonement; on the 14th begins the Feast of Tabernacles which lasted two weeks.

The "affliction of the soul" or "you shall afflict yourselves" refers to fasting. This is very clear by comparing 23:32 and Isaiah 58:3,5,10 and Psalms 35:13. This is the only public fast given in the Mosaic law although fasting for other reasons is discussed. From sundown on the 9th till sundown on the 10th no work was to be done and no food or drink was to be taken. This was done to cause the nation to enter into the spirit of the occasion and not to look upon the events as mere form. This day was to be considered as a "sabbath" regardless of which day of the week involved. This was a "high sabbath" *i. e.* an exceptional day of rest and worship. (Cf. Ex. 20:10; 12:49; 31:15) The presence of natives or foreigners was not to distract—"our friends must join us in God's service, but no politeness must lead us to leave God for them." "To afflict (bow-humble) the soul, by restraining the earthly appetites, which have their seat in the soul, is the early Mosaic expression for fasting." (Cf. Judges 20:26; I Sam. 7:6; Ps. 35:13) "By bowing his soul the Israelite was to place himself in an inward relation to the sacrifice, whose soul was given for his soul; and by this state of mind, answering to the outward proceedings of the day, he was to appropriate the fruit of it to himself, namely, the reconciliation of his soul, which passed through the animal's death." (*Baumgarten*)

This day would be perpetuated only when the son was consecrated in the place of the aging father. Successorship was made upon not only physical descent but also upon moral qualifications which were judged by the elders (*i. e.* according to tradition).

"The return of every fresh year brought to Israel a fresh

remembrance of their sins, for it was not possible that the blood of bulls and goats should take away sins (a direct reference to the Day of Atonement) (Heb. 10:3,4). The high priesthood could not be continuous by reason of death, but the High Priest of our profession when He had offered *one* sacrifice for sins forever, sat down on the right hand of God, having obtained eternal redemption for all who believe in Him, whether Jew or Gentile; and because He continueth ever hath an unchangeable priesthood, a high priest forever after the order of Melchizedek. Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation." (Heb. 10:28) (*Newberry*)

FACT QUESTIONS 16:29-34

378. Upon what day of what month was the Day of Atonement to be observed?
379. Name two other feasts in the seventh month.
380. Why is fasting called "afflicting the soul"? Why was fasting commanded?
381. In what sense was this day a "sabbath"?
382. Show how Heb. 10:3,4 relates to the Day of Atonement and to us.

SPECIAL STUDY

THE DAY OF ATONEMENT

By J. A. Seiss

Some have thought, that the proper place for this chapter is immediately after the tenth, instead of after the fifteenth. It has been supposed, that the delivery of it was thus delayed, by accident—in consequence of the sin and fall of Nadab and Abihu.

To me, its proper place seems to be exactly where God has put it. It is a sort of synopsis and condensed recapitulation of all that has preceded it. It sums up in one grand and solemn national service all that had previously been given in minute detail. And just so far as it would be incongruous and illogical to recapitulate before going through with the principal discourse, it would have been improper to introduce this chapter at an earlier stage in the delivery of these laws. Thus far, three principal subjects have been considered: *Offerings, Priests, and Sin*, for which they were intended to be the remedy. We now come to survey them all under one single view.

There is often much gained by frequent repetition. It is by going over his lessons again and again, that the school-boy masters his tasks, and becomes so much wiser than he was before. It is by the oft hearing of a thought, that it becomes rooted in our hearts, and welds itself to our souls as a part of our mental life. The success of the pulpit, and the benefit of our weekly attentions upon the sanctuary, depend much more upon the continuous reiteration of the same great truths of the Gospel, than upon any power of invention in the preacher. It is not so much the presentation of new thoughts and brilliant originalities that converts men and builds them up in holiness, as the clear and constant exhibition of the plain doctrines of grace. When Dr. Chalmers was asked to what he attributed his success in the ministry, he answered, "Under God, to one thing: repetition, repetition, repetition." And so God, in his law, reiterates and repeats in details and in summaries, line upon line, and precept upon precept, to ground his people well in all the great facts of his will and purposes.

The chapter before us prescribes the most solemn and interesting round of ceremonies contained in the Hebrew ritual. It presents God's law for the great Day of Atonement—the most impressive day in the Jewish calendar—a day to which all classes looked with peculiar anxiety—a day when they were to lay aside every secular employment and afflict their souls—the day when the high-priest was to go into the Holy of holies, and to make an atonement for all the sins, irreverencies, and pollutions of Israel,

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from himself down to the lowest of the people, for the entire year—a day of solemnities connecting directly with Calvary and the whole redemption work of Christ Jesus. In this light, then, let us consider it, and endeavor to have our minds filled, and our hearts warmed by the glorious truths which it was meant to foreshadow.

By referring to the 29th verse, you will find that this day of atonement was appointed for "*the seventh month.*" Seven, as you remember, is a symbol of completeness. This location of these solemnities in the seventh month, would therefore seem to refer to the fact noted by the apostle, that it was only "when the fulness of the time was come, God sent forth his Son to redeem them that were under the law." There is wisdom and order in all God's arrangements. Had Christ come earlier than he did, though the intrinsic virtue of his mediatorial work would have been the same, yet, the absence of due preparation to appreciate, receive and spread it, would have rendered it much less influential upon mankind. His coming was accordingly delayed until that Augustan age, when his cross would necessarily stand in the centre of history and in sight of all the nations of the earth. He lived when the world was sufficiently at peace to give him a hearing—when the human mind was maturely developed, and competent to investigate his claims—when the ways were sufficiently open for the immediate universal promulgation of his Gospel—and when the experience of four thousand years was before men to prove to them how much they needed such a teacher and priest as he. His appearance, therefore, to take away our sins, was in "the fulness of time"—in the Tishri or September of the world—when everything was mature and ripe. He put the day of atonement in "the seventh month."

You will also notice that this great expiation service occurred but one in a complete revolution of time—"once a year." A year is a full and complete period. There is no time which does not fall within the year. And the occurrence of the day of atonement but once in the entire year plainly pointed to another great fact noted by the apostle, that "*Christ was once offered to bear the sins of many.*" There is no repetition in his sacrificial work.

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In the whole year of time there is but one atonement day. The common sacrifices were repeated every morning and evening, to show that men are constantly in need of atoning services; but the great transaction in which that atonement was really effected was performed but once in a complete period. When our High-priest made his great expiation in the seventh month, it referred back to all the past months of the world's age, and forward to all months to come. There is a mighty sublimity in this thought. It throws a grandeur around the cross of Calvary which renders it awful to contemplate, even apart from any other considerations. It was there the ages met. There are no days for man which were not represented in that one atonement day. It is the keystone of the arch which spans from eternity to eternity. The events of that day have no parallel in history. They constitute the one, great, and only transaction of the sort in all the revolutions of time. To gaze upon the scenes of that occasion is to behold what the world for four thousand years was waiting for—what has absorbed the profound attention of the good in all ages—and what shall be the chief theme of the songs and celebrations of everlasting life. "Christ was once offered"; and in that one offering of himself, all the eras of human existence were condensed and included. It was *the event* of the world's year.

It is also to be observed, that the atoning services of this remarkable day had respect to the whole, the burning of the sacrifices and incense, *everything* had to be done by himself alone. Thus, when Jesus undertook the expiation of the world's guilt, "of the people, there was none with him," no one shared in the labor. Isaiah says, "I looked, and there was none to help." His "own are brought salvation." He "his own self bore our sins in his own body on the tree." When his soul was made an offering for sin, it was he alone that officiated. On that solemn day, all helpers were withdrawn. Lover and friend were put far from him. All alone he wrestled in the garden. All alone he hung upon the cross. Even his heavenly Father seemed to retire from him. All the hopes of the world trembled in that one breaking heart, isolated and unhelped. If he faltered, or his strength failed, salvation was lost for ever. The cup was given him to drink, and

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there was silence in heaven whilst he shuddered over it. The immortality of millions hung upon his drinking of it. And amid "sweat, as it were great drops of blood falling down to the ground," he said, "*O my Father, if this cup may not pass away from me, except I drink it, THY WILL BE DONE*"; and he drained it with all its bitter dregs, *alone*. Ask him now, "Wherefore art thou red in thine apparel; and thy garments like him that treadeth the wine-fat?" and the response is, "*I have trodden the wine-press ALONE; and of the people there was none with me.*"

3. The day of atonement was to the high priest also a very oppressive and exhausting day. His duties, in his complete isolation, were really crushing. The mere responsibility that was upon him that day was a weight that not every man could bear. In addition to that, he had all the duties concerning the holy ordinances and the sanctuary to perform, including the slaying and offering of some fifteen or seventeen animals. So laborious and trying was his work, that, after it was over, the people gathered round him with sympathy and congratulation that he was brought through it in safety. But it was only a picture of that still more crushing load which was laid upon our great High-priest when making atonement for the sins of the world. None among all the sons of the mighty could ever have performed the work which he performed, and lived. All his life through, there was a weight upon him so heavy, and ever pressing so mightily upon his soul, that there is no account that he ever smiled. Groans and tears and deep oppression accompanied him at almost every step. And when we come to view him in his agonizing watchings and prayers in the garden, and under the burdens of insult and wrong which were heaped upon him in the halls of judgment, and struggling with his load along that *dolorous way* until the muscles of his frame yielded, and he fell faint upon the ground, and oppressed upon the cross until his inmost soul uttered itself in cries which startled the heavens and shook the world, we have an exhibition of labor, exhaustion, and distress, at which we may well sit down and gaze, and wonder, and weep, in mere sympathy with a sorrow and bitterness beyond all other sorrow.

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Tell me, ye who hear him groaning,
Was there ever grief like his?

II. We come now to look at the atonement itself. Here we find that several kinds of offerings were to be made. The object was to make the picture complete by bringing out in different offerings what could not all be expressed by one. They were only different phases of the same unity, pointing to the one offering of Jesus, "Christ, who through the Eternal Spirit offered himself without spot to God." There was a ram for a burnt-offering, and a kid for a sin-offering, not to signify that Christ was offered more than once, or that there was another offering beside his; but to set forth the fact, that Christ's one offering was for all kinds of sin; as it is written, "The blood of Jesus Christ cleanseth from all sin." There is a multiplication of victims, that we may see the amplitude and varied applications of the one great atonement effected by Christ Jesus.

The most vital, essential, and remarkable of these atoning services was that relating to the two goats, as provided for in the seventh, eighth, ninth, tenth, fifteenth, sixteenth, seventeenth, twenty-first and twenty-second verses. One of these goats was to be slain as a sin-offering, and the other was to have the sins of Israel laid upon its head, and then to be taken away alive and left in the wilderness. The one typified the atonement of Christ *in its means and essence*; the other, the same atonement *in its effects*.

It may at first seem a little repulsive to us, to have the blessed Savior typified by a goat. The animal familiar to us by this name, and our tastes respecting it, are by no means favorable to such an association of ideas. But the Syrian goat is a graceful, dignified and clean animal. It was often used as the symbol of leadership and royalty. It was very highly appreciated by the Jews, and was one of the most valuable of their domestic animals. It had none of those bad associations which attach to our goats. The laws of Moses contemplate it with great favor. To an ancient Israelite, it was a pure, elevated, vigorous, useful and noble creature. Contemplating Christ through it, they would have conceived of him as a great leader, strong, virtuous and exalted.

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The goats to be used on the day of atonement were these Syrian goats—kids of the first year, without blemish—pictures of our Propitiation, spotless, perfect, and elected to bleed on God's altar in the freshness, prime and vigor of his manhood. They were to be furnished by the congregation of Israel, procured at the expense of the public treasury, and brought forward by the people. So there was a price paid by the Jewish officials for the apprehension of Jesus. At thirty pieces of silver they procured him. And the people brought him forward to the altar, saying, "*Crucify him, crucify him!*" The sacred lot was to decide which one should die. So, after all, it was God who made the selection. It was the Eternal Father who set apart Christ to bleed for man. The Jews acted out their own malicious counsel when they brought him to the slaughter; but he was, at the same time, "delivered by the determinate counsel and foreknowledge of God." (Acts 2:23)

The lot having designated the victim, it was to be slain. "Without the shedding of blood is no remission." Israel's sins demanded an offering, and the sacrificial blade soon left that spotless lamb quivering in the agonies of death. The law said to Aaron, "Kill the goat of the sin-offering"; "and he did as the Lord commanded." And thus was the blessed Savior brought as a lamb to the slaughter. The guilt of ages was crying out for blood; and the holy law pointed to him, and said, "*Awake, O sword, against the man!*" Heaven looked on in breathless wonder. Bound hand and foot to the stake with rugged irons, the clammy sweat gathered on his brow, the languor of receding life settled in his eyes, the exclamations of an unmeasured inward anguish quivered on his parched and sorrowful lips, a convulsive struggle thrilled through his mangled frame, at which a tremor ran down all nature's nerves, and the Lamb of God hung dead in the face of heavens, which shut their day-beams up and staggered at the awful spectacle! He was taken, and with wicked hands was crucified and slain—*slain as the sacrifice for the sins of the world!*

I know that there are great and perplexing mysteries surrounding this doctrine, at which the faith of some is staggered. Nor

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would I expect to find it otherwise with reference to a subject which is at once the centre of all revelation—the treaty ground on which the sublime attributes of Deity embraced each other and united in the wondrous offer of amnesty and reconciliation to a race of rebels under sentence of eternal death—the very foundation of a plan of grace which lay before the great mind of God for unmeasured ages, as the chosen and appointed outlet of glorious immortality to fallen man. The mere signs and manifestations of nature, which attended the death of Jesus, are beyond the grasp of human comprehension; and how much less, then, is it for man to reason out all

—the sweet wonders of that cross,
Where God the Savior loved and died!

But of this I am assured, that “Christ, our passover, was slain for us”; that “for the transgression of my people was he smitten”; that “his soul was made an offering for sin”; that “we were not redeemed with corruptible things . . . but by the precious blood of Christ, as of a lamb without blemish and without spot”; and hence, that in the crucifixion of Jesus of Nazareth, the great foundation was laid which is the stepping stone to glory and eternal life.

But, the mere slaying of the victim was not all. Its blood had to be carried and sprinkled before the Lord in the Holy of holies.

The mere death of Christ was not the atonement. It was the preparation, material, groundwork, for the atonement; but not the atonement itself. He needed to rise from the dead, and ascend into heaven, and “appear in the presence of God for us,” before all the requirements of the case were met. Hence, Jesus, made an High-priest for ever, has “for us entered within the veil”—“passed into the heavens”—“not into the holy places made with hands, which are figures of the true, but into heaven itself, now to appear in the presence of God for us”;—“not with the blood of goats and calves, but with his own blood, he entered in once into the holy place,” and is “even at the right hand of God making intercession for us.” And by these holy services, which are now going on in heaven, it is, that he “obtains eternal redemption for us.”

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The Father hears him pray,
His dear anointed One;
He cannot turn away,
Cannot refuse his Son;
The Spirit answers to the blood,
And tells us we are born of God.

The offering is accepted. The cry of wrath is hushed. The account of sin is cancelled. Believing Israel is cleansed and free!

Now, the more effectually to portray and signify this forgiveness, was the second goat introduced into these services. The law said, Then "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." Interpreters have been at a great loss in disposing of this scape-goat, and have great fertility of imagination in explaining what it signifies. Some think it was a prophecy of the subsequent fate of the Jews; some, that it was a type of Christ's temptation in the wilderness; and some, that it represents something devoted to the devil. If any of my hearers can receive opinions so wild and incongruous, they are at liberty to adopt them. The true interpretation seems to me so plain, that I am surprised to find that any one should have missed it. That the scape-goat was meant to represent Christ, in some aspect of his atoning services, I have not a shadow of doubt. Everything on the great day of expiation referred to Christ. It was a condensed pictorial summary of redemption through the Son of God. And I cannot see how this goat can be made to insinuate any other subject. Only give this goat its proper place in the service, and every difficulty vanishes.

You will notice, that the scape-goat is not introduced until after the first goat had been slaughtered, and its blood accepted as an atonement in the Holy of holies. It does not therefore refer to anything in the Savior's history by which atonement was made, but to something subsequent—something going out from

the atonement—to some *effects or results*. It does not represent Christ in his temptation, dying, rising, ascending, or intercession, but *in the blessed consequences flowing out from these to such as believe*. Christ is the scape-goat, in so far as he bears away our sins where they are seen and heard of no more. Nor can I conceive of a more beautiful or impressive figure. There stood the gentle creature, meekly receiving upon its head “all the iniquities of the children of Israel.” In that I see a picture of the patient Savior as “the Lord laid on him the iniquity of us all.” The victim is led forth, and passes out of sight. In that I behold the bearing away of the load of sin from all them that believe. The animal is set loose in the wilderness and is seen no more. It is the significant symbol of the penitent sinner’s forgiveness. His guilt is borne quite away out of view. It is remembered against him no more. It is clean gone for ever. Christ his scape-goat has borne it to the unknown land from which it shall return no more. With this the atonement of the great day was complete.

III. A word now with regard to the people to be benefited by the services of this remarkable day.

That the services and offerings of this day were meant for the entire Jewish nation, is very clear and distinct. But, not all were therefore reconciled and forgiven. The efficacy of these services, in any given case, depended upon the individual himself. There was a way prescribed for the people to keep the day; and to fail in that, was, of course, to fail in the benefits of the day of atonement. It was a day on which God’s requirement was, “*Ye shall afflict your souls, and do no work at all. It shall be a Sabbath of rest unto you, and ye shall afflict your souls.*” There was a practical and spiritual experience to go along with the priestly services. The blood, and sacrifice, and incense, and solemn entrance into the Holy of holies could do no one any good, and the scape-goat bore no one’s sins away to forgetfulness, who did not come to these services with humbled and penitent hearts, and afflicted souls. The atonement day was to be a day of contrition—of weeping—of soul-sorrow for sin—of confession, reformation, and return to God—a day of heart-

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melting and charity. Without these accompaniments, its oblations were vain, its incense useless, its solemnities but idle ceremonies. And, as it was with the type, so is it with the anti-type. Christ's atonement is not for them who know not how to appreciate it, whose hearts are not softened to contrition by his dying love, who feel no compunction for their sins which murdered him, and no fond affection for those whom he has redeemed. In vain do we dream of heaven, if we have not repented of our wickednesses, or think of condemnation gone, if we have not broken with all our evil ways. Useless is it to talk of penances and fasts, of good deeds and charities, if the spirit aches not at the remembrance of Calvary. Naught to our souls is all the pardon-speaking blood of Jesus, if there be no breaking and contrition in our own hearts to accompany the offering of it. Nay, without repentance on our part, his glorious mediation fails to become ours, and is the same, yea worse, to us than if it had not been. "Wash you; make you clean; put away the evil of your doings; cease to do evil; learn to do well; judge the fatherless; plead for the widow; cover the naked; and out of cheerful gratitude to Him who bled for thee, go do his holy bidding";—such are the commands that are upon us to render as acceptable worshippers. *"It is such a fast that I have chosen, a day for a man to afflict his soul,"* saith the Lord.

Would you then have Christ's atoning day to be a blessing to thy soul, come to it with a moved and melting heart. Come to it with thy spirit bowed for thy many, many sins. Come to it as the humbled prodigal come back to the kind Father he had wronged. Come to it as the poor heart-broken publican came, smiting thy guilty breast and crying, "God be merciful to me a sinner!" Think of Gethsemane, and weep. Think of Calvary, and weep. Think of the Savior's great agonies, and weep. Weep in sympathetic sorrow for his mighty griefs. Weep at the sad wrongs which there came upon celestial innocence for thy good. Weep at the prayers of love and intercession which thy dying Redeemer poured out even for his murders, among whom thou art, in a sense, to be numbered. Weep at being an inhabitant of a world and a member of a race that could thus abuse and kill the very

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Son of God. Weep at the nails and spear that pierced him, and the crown of thorns pressed on his bleeding brow, and at the anguish uttered in his expiring cries so meekly borne for thee. Press to his cross and plead to be forgiven. Fall on thy face at his grace, and abhor thyself for the vileness that could be expiated only at such a price. Yea, enter that rocky cavern damp and dark, and lay thy hand upon his cold and bloody forehead, and mourn there at that guilt of thine which murdered him. Afflict thy soul, and weep; weep bitterly; but weep in hope that there is pardon yet through that precious Savior's death; so shall thy light break forth as the morning, and thy peace flow as a river.

It was a beautiful arrangement in this connection, that when the year of jubilee came, it always began with the evening of this day of atonement. The law says: "Then shalt thou cause the trumpet of the jubilee to sound: in the day of atonement shall ye make the trumpet sound throughout all your land." The day was interesting and beautiful from its earliest commencement. If you would have been in Jerusalem as the atonement day drew on, the night before, you would have seen the city become silent and still, as the sun set. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city, you would have heard humming the penitential psalms, reminding themselves of their own and their city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple singing responsively as they walked around the courts. As the sun rose again on the Mount of Olives and brought the hour of morning sacrifice, you would have seen the city pour out its thousands, moving solemnly to the temple—to the heights of Zion's towers or the grassy slopes of Olivet—to witness with contrite hearts the solemn services which were to take away their sins. The priestly duties having been performed—the atonement made—the scape-goat led away and gone—and the hearts of the people bowed in humble thankfulness for the favors God had shown them—it remained only for Aaron to put off his linen garments, put on his attirements of gold, purple, and jewels, and make his appearance once more; and instantly, the

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silver trumpet sounded, and the shouts of Israel echoed over Olivet, and thrilled through all the land: "*The year of jubilee is come!*" In the morning there was bitterness and tears. In the evening there was triumphant peace. The day of the sinner's soul-sorrow begins the year of his rest.

Such, then, is the great day of atonement, in its type and in its antitype—a wondrous day—a day on which all man's days of peace depend—the birth-day of spiritual joy, hope, and immortality—the day from which salvation springs—the day in which the Christian's heaven has its roots—the day that ushers in the everlasting year of jubilee. And that day to us *is now*. This hour that you have listened to me is one of its hours. Even now the Savior stands before God in the Holy of holies with incense of supplications for us. What then? Shall we shout, or shall we weep? Shall we rejoice or shall we tremble? Some of you, perhaps, have entered upon this solemn day with hearts sportive and gay. While the Lamb of God was being exhibited dying and dead before you, you, perhaps, were laughing. While Jehovah has been saying, "*Afflict your souls,*" some have been reviling or carousing. While the Son of God lay lifeless and murdered for the sinner's sins, those meant to be brought to penitence have been dancing and making merry. While hell's fires were licking up his blood as the only atonement for human guilt, heaven has seen the scowl and heard the words of mockery on the lips of those for whom he died. Meanwhile the day is passing. The shadows of the evening are at hand. And what, oh sinner, if it should close, and leave thee with thy guilt unpardoned, and thy soul uncleansed!