

**Saturday, November 18, 2023 • Read Leviticus 16**

Questions from the Scripture text: Who speaks to whom in v1? When (cf. 10:1–3)? Who had died? What had they done? Before Whom? With what prohibition does YHWH begin in v2? How does He describe the place? What will happen if Aaron comes there at just any time? Why? For what does YHWH begin giving directions in v3? What two things must he bring with him into the holy place? For what purposes? What must he wear at first (v4)? What must he do before he puts them on? From whom must he take what (v5)? For what purposes? What is he to offer in v6? To do what for whom? What is he to present in v7? Before Whom? Where? What is he now to do in v8? To whom do the lots belong? Whose goat does he do what to in v9? Before Whom is he to present the other (v10)? What is he to “make” upon it? And then do what to/with it? Now is he to bring, in v11? For whom does he make atonement by it? What is he to do to it? Then what is he to take (v12)? Full of what in the censer? From where? And what in his hands? And where is he to bring it? What is he then to do, before Whom (v13)? So that what happens? Lest what happen? What is he to take in v14? To do what with it? on which side? How many times is he to do this? What is he to do next (v15)? Where is he to bring its blood? To do what? For what does this make atonement (v16)? Because of whose uncleanness? And because of what else of theirs? What is cleansed this way? Among whom does it remain, that it would need this cleansing? Who must not be there (v17)? Until he has made atonement for what three entities? To where is he to go in v18? To do what for it? What blood is he to take? To put on what? Then what is he to do with the blood (v19)? How many times? From what does this cleanse and consecrate it? For what three entities is he to complete making atonement (v20)? Then what is he to bring? What is he to lay upon it (v21)? What is he to confess? Where is he to send it (v21)? By whose hand? What does the goat take where (v22)? Where is the high priest then to come (v23)? What does he take off? What does he do in what kind of place (v24)? What is he to put on? Where does he come? What two things is he to offer? To do what for whom? What else is he to offer (v25)? Who returns in v26? What is he to do? What may he do afterward? What is to be done with which two carcasses (v27)? Where? What is the person who took did this to do (v28)? What may he do afterward? How are they to think of these instructions (v29)? On what day is this to take place? And what must Israel do on that day? And what mustn't they do? Who all must do this? What does the priest do on this day (v30)? To do what to them? From what? Before Whom? What does v31 call this day? What are they to do on it? For how much of the life of the tabernacle and of the Aaronic priesthood are they to do this? Who is to do it (v32)? In what garments? For what three places and what two groups does this make atonement (v33)? For how much of the life of the nation of Israel is this to take place (v34)? For what sins? How often? What does Aaron do?

**How can a holy tabernacle remain among a sinful people?** Leviticus 16 prepares us for the evening sermon on the Lord's Day. In these thirty-four verses of Holy Scripture, the Holy Spirit teaches us that **by the blood of atonement, the holy things of Israel are cleansed from the people's uncleanness, and the people themselves are atoned for and cleansed.**

**The immediate (and perpetual) need to cleanse the tabernacle.** v1 reminds us what day this is—we are still on the day that Nadab and Abihu died! This becomes the day on which the holy things of Israel are re-cleansed and re-consecrated each year (cf. v29). It became a day that v31 calls “a sabbath of solemn rest” (or, more literally translated, “Sabbath of Sabbaths”). So, the sin of Nadab and Abihu, and the desecration of their dead bodies, was not a one-time occurrence. In fact, what the tabernacle needed to be cleansed and consecrated from was “the uncleanness of the children of Israel, their transgressions, and all their sins” (v16, 21). Clearly this ritual, that had to applied year after year, could not accomplish the actual cleansing, but rather only display to them the cleansing that God Himself would provide and apply (cf. Heb 10:1–4). Jesus's sacrifice alone could take away sin.

**The need to cleanse even the holy things of Israel.** The mercy seat (v14) and the altar (v18) needed to be cleansed by blood. Twice (v20, 33), the holy place, tabernacle, and altar are grouped together as needing to be atoned for. Even the holy things of Israel had to be atoned for with blood. But these were mere copies of the reality that Christ would consecrate—not with the blood of bulls and goats, but with His own blood; and, not many times, year after year, but once for all (cf. Heb 9:11–15, 23–28).

**The need to separate their sins from them, in order that they might ascend.** As we have previously noted, the application of the blood and the burning of the animal were not due to the bearing of sin, but rather the identity with the worshiper who would then draw near to the Lord by ascension. This is seen when it comes to the sin offering of the people. Aaron's own sin offering was a bull. The people's was a goat, but in fact two goats were to be brought. In the pressing ceremony, one goat was identified with the people and their sins. This goat was not slaughtered or burnt but driven away. Thus, the Lord shows that He drives their sin far from them. The other goat, with which they are identified, is slaughtered and smokefied as a sin offering. Its blood, along with the blood of the high priest's bull, is applied to the mercy seat and to the altar. The consecration of the mercy seat presents its own difficulty, with the priest needing to make a cloud with the holy incense, so that he does not inadvertently look upon the glory of the Lord and die (cf. v13). Thus, the Lord identifies both mercy seat and altar with the priest and the people for use in their drawing near to Him by sacrifice. By bearing our sin for us at the cross, the Lord Jesus has not just removed our sin far from us; He has borne that sin under the very wrath of God so that the sin and its guilt are consumed from existence. He is for us all three: scapegoat, purification, and ascension.

By giving the laws of clean and unclean between the incident in chapter 10 and this chapter, the Lord has made clear to us that we and our sin are thoroughly unclean. Thus, though no time has actually passed from there to here, the Holy Spirit has prepared the reader to understand the greatness of what God does in the Day of Atonement. He takes that uncleanness, which appears to be irremediable, and eliminates it so that His holiness may dwell among His people. But the greatness of this cleansing is just a shadow of the cross, which gloriously outdoes it. It is in Christ that God removes our sins from us as far as the east is from the west (cf. Ps 103:12) and blots out our transgressions so that they are remembered no more (cf. Isa 43:25). Yes, dear Christian, through Jesus Christ and His atoning work, the holy God dwells with you in blessing and safety. Calvary was the great Day of Atonement.

What uncleanness endangers us? Why can't our worship make up for this? What needs to be done in order for our worship itself to be cleansed and consecrated? Who alone, and what alone, can do this?

*Sample prayer: Lord, we thank You that You have given Christ to atone for our sins, so that we may draw near to You without defiling Your worship or provoking You. By His blood, put away our sins and bring us near to Yourself; we ask through Christ, AMEN!*

**Suggested songs:** ARP32AB “What Blessedness” or TPH426 “How Vast the Benefits Divine”

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Leviticus 16. These are God's words. Now, you always spoke to Moses after the death of the two sons of Aaron. When they had offered profane fire before, yahway had died. And you also said to Moses, tell Aaron your brother. Not to come just at 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 is a burnt offering you so put The holy linen tunic and the linen trousers on his body.

He shall be girded with a linen sash and with the linen turbine, he shall be a tired. These are holding garments therefore. He saw washes body and water, and put them on. And he shall take from the congregation of the children of Israel to kids of the goats, as in offering And one ram has a burnt offering.

Aaron saw all for the bowl is a sin offering which is for himself, and make a tournament for himself. And for his house. He shall take the two goats and present them before. Yahweh at the door of the tabernacle of meeting, Then Aaron shall cast, lots for the two goats.

One lot for yahweh and the other lot for the scapegoat. And Aaron shall bring the goat on which Yahweh's lot fell and offer it. As a sent offering. But the goat on which the lot fell to be the scapegoat shall be presented alive before Yahweh to make a tournament upon it.

Until let it go. As the scapegoat into the wilderness. And Aaron shall bring the bowl of the sin offering, which is for himself. And make a tournament for himself and for his house. Shall kill the bull as the sin offering which is for himself. Then he shall take a sensor full of burning, coals of fire from The altar before yahai 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 you all may. That the cloud of incense may cover. The mercy 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, see, just so sprinkle some of the blood with his fingers seven times, Then he shall kill the goat to 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 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 I'm cleanness.

There should be no man in the tabernacular meeting when he goes in to make a tournament 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 y'all play and make atonement for it.

And she'll take some of the blood of the bowl, and some of the above the goat, and put it on the horns of the altar all around. And then he's all 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 life goat. Aaron shall lay both his hands on the head of the life goat. Confess over at 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. She'll, take off the linen garments, which he put on when he went into the holy place.

I'll leave them there. He's a wash, his body with water. In a holy place and put on his garments and come out. And offer his burnt offering and the burnt offering of the people. And make a tournament for himself and for the people. The fat of the sin offering he shall burn on the altar.

And he, who released the goat to just gave, goat shall wash his clothes and pay his body in water. And afterward, he may come into the camp. The bowl 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.

When they shall burn. In the fire, their skins, their flesh, and they're awful. And then he who burns them shall wash his clothes and be his body in water. And afterward, he may come into the camp. This shall be a statute forever for you. In the seventh month and the seventh 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 draws among you.

For on that day, the priest. She'll make a tournament for you to cleanse you. That you may be clean from all your sins before y'all play. 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 administrator, his priest in his father's place, Shall make atonement and put on the linen clothes, the holy garments and he shall make atonement for the holy sanctuary.

He shall make a tournament. For the tabernacle of meeting and for the altar. Then he shall make atonement for the priests and for all the people of the assembly, This shall be in everlasting statute for you to make atonement for the children of Israel for all their sins once.

A year. And he did, his y'all pay. Commanded Moses. So far the reading of gods inspired and inherent word. Well, the lord has spent some five chapters emphasizing to us the greatness of our uncleanness. Which has not found so much in all of the foods that can make us unclean.

And all of the affection infections that may appear on our skin or our clothing, or our houses, or all of the flows that may come out of us. But all of these are reminders of the greatness of the uncleanness that is in us our transgressions and our sins as he says here.

And this is a problem for the tabernacle Because the great uncleanness and we discover at the beginning of chapter 16 that it's still the same day. That. Native, and about you are. Uh, have still just now, desecrated the temple and not so much, desegregated the temple with their dead bodies.

Although there is the uncleanness of a dead body, isn't there? Uh, which have made the temple ceremonial unclean. But with the greatness of the wickedness of their sin, In offering the strange fire. Before the lord. And so, Uh, the lord has emphasized to us by the spirits, including the five chapters and certainly it has been emphasized to them on that day, as they witnessed what happened.

And it is in that context. And the greatness of the uncleanness of a sinful people. Among whom the holy god has come to dwell. That god communicates, the greatness of his atonement. And it's cleansing. That even such sinners as those. From among whom native and a by who were representatives.

Even such sinners, whose death Desecrates. That even for them. God will not only come to dwell, but gives a sacrifice. That will consecrate that will consecrate the holy place that will consecrate the tabernacle. That will consecrate. The altar. And therefore also cleanse and consecrate. The people, the priest his household.

And, The people so he shall make atonement for the holy place for 16. Because i'm the uncleanness says, Or the uncleanness of the children of israel. And because of their transgressions. For older sins. And so there is an immediate need to cleanse the tabernacle into perpetual need The day becomes an annual day, of course, it is repeated as an everlasting statute and this Um, This.

Unto the ages or Um, throughout their days. Uh statutes of course, so long as the ironic priesthood should continue. So long as god's church on earth. Should be counted as israel and hebrews chapter 9 and 10. Makes this plane to us having already introduced the forever priesthood. The eternal priesthood without beginning an end of christ, after the order of Melchizedek, Uh but in Hebrews 9 and 10, it tells us that we should have known from the fact that this had to be repeated year in it after year.

That this was not actually taking away sins. But that this priesthood, and this tabernacle and this sacrifice, We're copies and shadows, that looked forward. To something. That was heavenly. And perpetual and of course, talking and sacrifice. To a blood that could actually take away sins. So that when Jesus entered, the reality that was not the prior shadow.

He entered not with the blood of bulls and goats, but with his own blood, And he didn't go for something that had to be. Excuse me. And he didn't offer something,

the had to be repeated year after year. But by a once for all sacrifice. Has forever consecrated. The worship and the people who come to god, Through him.

So, Leviticus 16 shows us an immediate Need to cleanse the tabernacle and perpetual need Even with native and a boy who gone, there was no. You know, they're replacements were always going to be sinners, and the people were always going to be sinners. So we see that The tabernacle.

Itself. And the worship itself. Um, Could not atone for sin. That even the holy things that israel offered needed their own cleansing. And their own consecration. Which we ourselves? Remember, every time we come to god, Through christ alone. That, although we come to god and the worship that he has appointed in the actions, For that worship that he has commanded.

That our worship has no atoning value. But rather jesus is the one. Whose blood has atoned for our worship. And we come hoping in We come offering god with all our heart because he is worthy and it is right. We come before god with all our heart offering precisely what he has commanded.

But yet knowing that we do, so as sinners, and with such sin, That the worship itself has no redeeming value. No atoning value. It's christ. Guardians. It's christ to atonements. And for us it's the fact that christ leads it upon the merits of the blood that he shed at the cross.

That. Is the holiness of the worship. Praise god. And then we see the mercy of god to separate our sins from us. So there's the sin offerings for himself and for the people that he offers first and from those the blood is applied to the to the mercy seat and the blood is applied outside to the altar.

And then after that, there is the ascension offering in which they ascend to god, along with the Fact, from the sin offering, But in between those two sets offering both for himself and go for him, go for the people. For this in offering and then offering the Uh, the ram.

For the ascension.

Sorry, i've just forgotten.

And i can't find it.

Oh yeah, the there are two rams. Sorry. And offering his ram for the ascension and then the people's room for the ascension between the sin offerings. And then the ascension offerings, there is this ceremony with the scapegoat Because the people, there's not just one goat for the people that will be offered us in offering.

There are two. And this is the point at which we realize that the sin offering is actually a reconciliation. In which we ascend to god as pleasing, although we had come to god as offensive in our guilt and the attainment is made. And then Um, And then we are identified with that which comes up to god as pleasing.

Because when the priest does this pressing ceremony, And that specified that with two hands, he has to lay all of his weight on the goat as he confesses the sins of israel. But that is not the goat that is burnt. That is the goat that is sent out of the camp to an uninhabited place.

And so, the lord makes display to the people. That he Has cleansed them. By means of the sin offering and they and they are able now to ascend to the lord, as those who are pleasing to him because he is separating their sin. From them. And we say the goat that is the scapegoat Literally in the Hebrew, it says for as a cell and there are many Theories.

Maybe, as a cell is a demon or the devil or just means destruction or Um, There are many theories about the meaning of the word. But we can certainly see what the meaning of the action is. Whatever. The meaning of the word is And that is that god separates our sins from us.

He removes them for us. Which, of course, A goat cannot do. Any more than a goat, could a tone or a bull? Um, kodatone But the lord jesus is both for us. He bore our sins on the process and he didn't take them away somewhere. He endured. Having them upon himself because he could burn out the wrath of god.

So grit is the value of his person, so great as the value is offering. And we can, We can lay ourselves and the weight of ourselves entirely upon him and know. Both. That the sin is entirely removed forever. Not in the. Um, The weaker. Shadow pictureway. Of that was, which was repeated here after year.

In israel, but in the once, and for all way. Of what jesus did at Calvary. And so that's on the one hand, That he did that. But that also, then in him, We are made pleasing to god. And we ascend to god. And the first sinful people such as we are.

The lord has actually done. With eternal efficacy. What is pictured to israel year after year? In the sabbath of sabbaths. Which is. What verse 31 literally says, it is a sabbath of sabbath the words solemn, rest rest as a Um, Derivative of the the word sabbath so that she says sabbath of sabbaths.

And that is why. They were to do no work on that day. Because here. Was a day that looked forward to the completion. Now, not of Christ, creating work. But to the completion. Of his redeeming work. And we too, On the lord's day. Then come Every lord's day. Upon the merits.

The completion and the power and the effectual efficacy. Of that sabbath of sabbaths. That took place at the cross. And now we have the first day sabbath. Praise God.

So, Your sinus. I'm dean. And it would endanger you. Unless you by faith. Have laid your hands upon the head of christ. And he has, Absorbed. Burnt out, the wrath of god. Against your sin. Such as he separated it from you. That united to him, you might be pleasing to god.

Reconciled to god. Have fellowship with God. You need to know this about your own sin. With the lord jesus. And spend lord's day by lord's day and every day for the rest of this life. Every day forever. Rejoicing over and enjoying. The blessedness of. What christ has done for you?

Amen, let's pray. Her father in heaven. We thank you for this portion of your word. We thank you for interpreting it to us. In hebrews and other portion of your word. We ask that your holy spirit would help us lord to understand it. Uh, especially in connection with ourself each one of us.

And to respond to your rightly make us. To rest upon christ and rejoice over christ and respond to christ. And to rest upon and rejoice over and respond to you. In christ by your spirit. We ask in christ's name. Amen.