

## Leviticus 16

1Now the LORD spoke to Moses after the death of the two sons of Aaron, when they offered profane fire before the LORD, and died; 2and the LORD said to Moses: "Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat.

3"Thus Aaron shall come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering. 4He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are holy garments. Therefore he shall wash his body in water, and put them on. 5And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.

6"Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house. 7He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting. 8Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat. 9And Aaron shall bring the goat on which the LORD's lot fell, and offer it as a sin offering. 10But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, and to let it go as the scapegoat into the wilderness.

11"And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself.

12Then he shall take a censer full of burning coals of fire from the altar before the LORD, with his hands full of sweet incense beaten fine, and bring it inside the veil. 13And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die. 14He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

15"Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. 16So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness. 17There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy Place, until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel. 18And he shall go out to the altar that is before the LORD, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. 19Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel.

20"And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat. 21Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. 22The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.

23"Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy Place, and shall leave them there. 24And he shall

wash his body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. 25The fat of the sin offering he shall burn on the altar. 26And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp. 27The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal. 28Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp. 29“This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you. 30For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the Lord. 31It is a sabbath of solemn rest for you, and you shall afflict your souls. It is a statute forever. 32And the priest, who is anointed and consecrated to minister as priest in his father’s place, shall make atonement, and put on the linen clothes, the holy garments; 33then he shall make atonement for the Holy Sanctuary, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. 34This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year.” And he did as the Lord commanded Moses.

### ***An Annual Pointer to Once-for-All***

**Main idea:** Even the “holy things” of the church need to be cleansed and consecrated from sin, and God provides the only thing that can do it: Christ and His blood.

Introduction: still the same day as ch10. The Spirit has pressed home to us our uncleanness.

1. Immediate and perpetual need for cleansing: no sin, death, or darkness allowed.
2. Provision of priest and reconciliation for him.
3. Provision of reconciliation through his ministry and blood.
4. Provision of separation from sin.

Conclusion: Conclusion that this was always just a picture (cf. Heb 9:6–10:4). Superiority of Christ as the true provision.

(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, yahoo is spoke to Moses after the death of the two sons of Aaron. When they offered profane fire before Yahwehan died. And you always said to Moses, tell Aaron your brother not to come at just any time. Into the holy place, inside the veil before the mercy seat, which is on the ark.

Blessed, he died. Fry will appear in the cloud. Above the mercy seat. Thus Aaron shall come into the holy place with the blood of a young bull as a sin offering and of a ram as a burnt offering. He'll put the holy linen tunic and the linen trousers on his body.

He shall be guarded with a linen sash and with the linen turbine, she'll be attired. These are holy garments. Therefore, he shall wash his body and water and put them on. And he shall take from the congregation of the children of israel, two kids of the goats as a sin offering.

And one ran. As a burnt offering. Aaron Joel for the bull is a sin offering, which is for himself, and make atonement for himself and for his house. He shall take the two goats. And present them before. 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 you always love fell. And offer it as a sin offering. But the goat on which the lot fell to be the scapegoat shall be presented alive before yahweh to make a tonement upon it.

And to let it go as the scapegoat into the wilderness. And Aaron shall bring the bowl of the sit offering, which is for himself, and make a tournament for himself and for his house, And 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 you always.

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 y'all play. That the cloud of incense may cover the mercy seat that is on the testimony. Lest he died. He shall take some of the blood of the bull and sprinkle it with his finger, on the mercy, seat, on the east side, and before the mercy seat, he shall sprinkle some of the blood with his finger seven times.

Then he shall kill the go 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. And because Of their transgressions. For all their sins. And so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness. There shall be no man and the tabernacle of meeting when he goes to make a tournament in the holding plate in the holy place, until he comes out.

That he may make atonement for himself and for his household. And for all the assembly of Israel, And he shall go out to the altar that is before y'all and make atonement for it. And shall take some of the blood of the bull and some of the blood of the goat and put it on the horns of the altar all round.

And he shall sprinkle some of the blood on it, with his finger seven times cleanse, it and consecrate it from the uncleanness. Of the children of israel. And when he has made an end of atoning for the holy place, the tabernacle of meeting And the altar. He shall bring the life goat.

Aaron's aleboth his hands on the head of the life goat. Confess over it, all the iniquities of the children of israel and all their transgressions concerning all their sins. Putting them on the head of the goat. And he shall send it away into the wilderness by the hand of a suitable, man.

The goat shall bear on itself. All their iniquities to an uninhabited land. And he shall release the goat in the wilderness. Then Aaron shall come into the tabernacle of meeting shall take off the linen garments, which he put on when he went into the holy place and she'll leave them there.

And he's a washed, his body with water in a holy place. Put on his garments. Come out and offer his burnt offering. And the burnt offering of the people. And make 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, as the scapegoat shall wash his clothes and bathed his body in water. And afterward, he may come into the camp. The bolt for the sin offering and the goat. For the sin offering, whose blood was brought in to make a tournament in the holy place shall be carried outside the camp and they shall burn in the fire their skins, their flesh, and their awful.

Then he, who burns them shall wash his clothes and bathe his body and water, and afterward. He may come into the camp. This will be a statute forever for you. In the seventh month on the 10th day of the month. You shall afflict your souls and do no work at all.

Whether a native of your own country or a stranger who, dwells among you. For on that day, the priest shall make atonement for you to cleanse you. That you may be clean from all your sins before. Yahweh. It is a sabbath of solemn rest for you. And you shall afflict your souls.

It is a statute forever. And the priest to his anointed and consecrated to minister his priest and his father's place shall make atonement. And put on the linen clothes, the holy garments. Then he shall make atonement for the holy sanctuary. And he shall make atonement for the tabernacle of meeting.

And for the altar. And he shall make atonement for the priests. And for all the people of the assembly, This shall be in everlasting statute for you. To make atonement for the children of israel. For all their sins. Once a year. And he did. As your way commanded. Moses.

Oh man, lessons is reading of god's inspired. And an errant word.

Chapter 16 begins by reminding us that this is actually the same day. As chapter 10. The bodies of native and about, you are still. Warm. As it were. Now, you always spoke to Moses after the death of the two sons of Aaron. When they offered profane fire before Yahweh and died.

Now, you remember back in chapter 10, that one of the reasons, For the concern that the remaining priests, Aaron and LAS are and ithamar, and ox to defile themselves was that they needed to live in order to teach the people of Israel and to distinguish for them between the holy and the common and between the clean and the unclean.

And the Lord has given us that in the intervening five chapters or so the distinguishing between the clean and unclean. And after the instruction about the day of atonement, he is going to give us the distinguishing between the holy and the common. Done for us in his divine, mercy, and wisdom by putting those five chapters first.

Is he has emphasized to us how great is the uncleanness of man Now, this would have been quite strongly emphasized. To Aaron and Eleazar and itamar, and to the rest of the nation of israel. Who had seen what the sin of man had provoked. And had brought upon themselves.

Surely, they would have cared very much to know that there was an answer for the uncleanness and the sinfulness of man. And praise god. It was on that very same day that he gave the instruction for the day of atonement. So that in their horror, At what they're uncleanness is and what our sin does to us before god, in their to borrow from the morning sermons text.

In their bankruptcy of spirit. The lord displayed the riches of his grace. And atonement. That would cleanse the holy things. From the uncleannesses. Of the people. And so, just as God and his providence had pressed home to them, the urgency, the greatness. Of their uncleanness in the sequence of events as it occurred for them.

So also has he brought home to us? The urgency, the greatness of our own uncleanness by giving us the five. Intervening. Chapters. Here, then we see. That they have an immediate need for cleansing but not just an immediate need for cleansing. Because truly that which Need to have an advice who had done.

Existed in the hearts of every Israelite there. And often we have confessed even this morning. We confessed. That we are often guilty of drawing near with our lips. But our hearts being far from god. Because we come to worship recording to our desires. Instead of according to his directions, It is, of course, a problem of the heart even when outwardly we are keeping What we call the regulative principle, which is really just The second commandment.

And so there is not just this immediate need on this particular day, on which native, and by who had died, there is a perpetual ongoing need for israel. Which is why the conclusion of this. A turning and cleansing of the holy place and of the tabernacle and of the altar.

He gives instruction that this is actually to be repeated now and annually. Year. After year. This god is going to dwell among his people. And if they are going to have him dwell among them in safety and in blessing, There may be no sin permitted for god, as holy.

There may be, you know, death fermented for god has life. There may be no darkness permitted. For god is light. And in him, there is no darkness. That's all. And yet, men have sin and death and darkness. And then, And so there is this perpetual need for cleansing. Perpetual.

Of course until the lord finally and fully Actually. Satisfies for that. Need in the lord, jesus christ. We will come to the passage. I'm sure many of you already have in your mind. How just the fact that this had to be repeated year after year pointed to the reality that the blood of the bulls and the blood of the goats was not taking away The sins of israel.

That god was counting them clean for the sake of him. Who would come? To whose sacrifice. The. Bowls, and the goats and the rams. All pointed. And so there's a provision here, there's a provision first of the priest and of reconciliation for him. Half the Uh, sacrifices here or more than half since Uh, we trust that a bowl is bigger than a goat.

Are actually for Aaron and for his family. But before he can put on the garments of the high priest, he must first put on the regular linen. Garment Of the one who's provided to make personal atonement for someone who came with us in offering or with a trespass offering.

And so he first, conducts that for himself And he has the the sin offerings for himself and his family a bowl, you remember that was required of the the priestly family. And then for israel, a goat and they're going to be two goats here. But just one of them is, is this in offering And once the sin offerings have been done and the tournament has been made and cleansing has been applied.

Then can come the ascension, then can come what. Is translated in our bibles or many of our bibles as the burnt offering or the whole burnt offering. And so the lord provides first, the priest, and for the priest. He provides atonement and reconciliation for his own sin. This is a great difference between him and the lord jesus.

Isn't it just as hebrews says, he jesus didn't have to bring sacrifice for himself. He was not sinful like Aaron was sinful. And he is not prevented by death. From continuing in his ministry. In fact, he did die in order to offer himself a sacrifice but death could not hold him.

His priesthood is forever. There did not have to be instruction for descendants of jesus to step into his place when he was unable to continue. For, he is able to save to the uttermost, those who come to God through him for he intercedes for us by the power of his And destructible life.

But this and Leviticus 16 for Aaron and for israel. As a merciful provision. That for a people who deserved such wrath. God, provided a priest to Since he himself deserved such wrath. God provided reconciliation for him first. And cleansing for him first. Now that we might be able to see as we have made the point from the beginning of the ascension offering.

But even with respect to the sin offering that the blood having been applied, we may rise to god as pleasing, which is why it's in the sin offering in the trespass offering, which is part of this and offering or some category. It is the fact that has burned as a pleasing aroma.

And that this is what the burning is doing. You remember, there are multiple Hebrew words for burning and the the one that is used here is the one for turned to smoke or smoke aside. Or since we're making up words smoke aficated that you can get the the idea.

That the one who came in dirty and guilty by the application of the blood is actually made pleasing to god. He can't just he's not just kind of given his ticket of permission to approach. The lord takes pleasure. And the one who has been cleansed by and united to his son, our lord jesus.

And one of the things that helps us see, not just from the word that is used for the burning And not just from the pleasant aroma, but we can especially see now because of the two goats. One of the goats is identified with the people. And it is slaughtered and it is smokeified in a sense to heaven.

And And goddess pleased. But what is done with the other goat? Thy priest is required to put his hand and and the the text specifies, even the two hands. And it's It is a pressing leaning, it's there. There is force and heaviness. And as he presses on to this goat which to which the lot fell, not for the lord.

But for as a cell Now, as a cell may be a work, that means the the devil. It means that in a cognate language, it it may mean something for to the Something. With the idea of great or complete destruction, there are many guests as we aren't 100% sure what as a cell is.

It's A proper name. A proper noun. And so it may be just as well to call it the scapegoat because whatever the the origin of the name is we can tell from what is done here. What the

point of Of the procedure is. That as the high priest presses down on the scapegoat, And he confesses all of the sins of israel, it is as if he is transferring all of the sin.

And what does god do? Got them commands for them to send that goat out into the wilderness and Um, The person who takes it out, can only do so far but the lord tells them, they're never going to see the go together. It will be gone forever in his providence, then he oversees where the scapegoat goes.

But he removes their sin far from them. And this helps us to see doesn't it? Since on one of the goats, the sin was confessed and on the other and the other go, then the lot fell for the lord that in all of these places where the offerings are made, where the smoke-ifying word is used for burning, one of the offerings, one of the ways, by which we may come near That the lord is actually giving the worshiper to come to himself in christ.

Now christ is both, isn't he? The sin offering and the scapegoat For when our sin was being removed from us, As far as the east is from the west. When our sin was was being eliminated, our guilt was being eliminated and god's wrath towards us was being propitiated, literally burning itself out, It wasn't on a scapegoat that was sent into the wilderness, was it?

That was on the son of god. Hanging on a cross. And yet, in the same moment, That the wrath of god was burning itself. Out. That he was being propitiated with regards to our guilt. Upon the lord jesus christ. So also the lord. Jesus was offering himself to god and god was pleased.

With the offering of his son. And with all who belong to him by faith, who are joined him. By faith. So there's provision not just of the reconciliation. But provision of this separation from sin. And then of course, the lord jesus. When he had completed his life and death and resurrection, He ascended.

And we are seated with him. In the heavenly places. Now this Was always there. In levticus 16. By the need of the priest to sacrifice for himself by the repetition year after year. And yet. The lord. Uh, kept it hidden from us as it were until christ came and gave full clarity.

And so who closed just by reading Hebrews 9 verse 6. Through 10 verse 4. And giving some Brief summary afterward but listen to this portion of the book of Hebrews just having been Taught and instructed in the day of atonement and how? The tabernacle the holy place and the tabernacle and the altar Needed to be cleansed, not so much by People who had touched a carcass or had had an infection or had had a flow.

But the transgressions and the sins of israel. As verse 16 of our passage, That's emphasized. Now here, hebrews 9 beginning in verse 6. Now, when these things had been thus prepared, The priests always went into the first part of the tabernacle performing the services. But into the second part.

The high priest went alone once a year. Not without blood. Which he offered for himself and for the people's sins committed an ignorance. The holy spirit, indicating this. That the way into the holiest of all, was not yet made manifest while the first tabernacle was still standing. It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience.

Concerned only with foods and drinks various washings and fleshly ordinances imposed until the time of reformation But christ came. As high priest of the good things to come. With the greater and more perfect tabernacle not made with hands. That is not of this creation. Not. With the blood of goats and calves.

But with his own blood, he entered the most holy place. Once for all, Having obtained eternal redemption. For if the blood of bulls and goats in the ashes of heifer, sprinkling the unclean sanctifies for the purifying of the flesh. How much more shall the blood of christ? Through the eternal spirit all for himself without spot to god, cleanse your conscience.

From dead works to serve the living, god. And for this reason, He is the mediator of the new covenant by means of death. For the redemption of the transgressions under the first covenant. That those who are called may receive the promise of the inherent eternal inheritance. For where there is a testament, there must also be a necessity of necessity.

The death death of the testator. For a testament is enforce after men are dead. Since it has no power at all while testator lives. Therefore, not even the first covenant was dedicated with without blood. For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and goats.

With water scarlet, wool and hyacinth and sprinkled, both the book itself and all the people Saying, this is the book of the covenant which god has commanded you. Then likewise, he's sprinkled with blood, but the tabernacle and all the vessels of the ministry, And according to the law, almost all things are purified with blood.

And without setting a blood, there is no remission. Therefore, It was necessary that the copies of the things in heaven in the evidence should be purified with these. But the heavenly things themselves with better. Sacrifices than these. For christ has not entered the holy place has made with hands.

Which are copies of the truth. But into heaven itself. Now, to appear in the presence of god for us, Not that he should offer himself often. As the high priest enters the most holy place every year. With the blood of another. He then would have had to suffer offense since the foundation of the world.

But now once at the end of the ages, He has appeared to put away sin. By the sacrifice of himself. And as it is appointed for men to die once. But after this, the judgment, So christ was offered once To bear the sins of many. To those who eagerly wait for him, he will appear a second time apart from sin for salvation.

For the law, having a shadow of the good things to come. And not the very image of the things can never with the same sacrifices, which they offer continually year by year. Make those who approach, perfect. For then would they not have ceased to be offered? For the worshipers.

Once purified would have had no more consciousness of sins, But in those sacrifices, there is a reminder Of sins every year. For it is not possible that the blood of bulls. And goats. Could take away since. But that which bowls and goats could never have done. Christ has done.

The cross has never been repeated. Because it never had to be. He had no sin of his own from which, to be cleansed. And god has forever consecrated. The worship that we offer through christ. And the worshipers who come through him, So that not only are we admitted into his presence.

But he takes pleasure in us. In his son. So, israel had An annual reminder. Pointing forward to these things. And here we come weekly. Through him. Our hearts, our bodies washed with pure water. Our hearts sprinkled clean from an evil conscience. Coming through jesus. Lost in his blood. Confident before god.



And then, let's pray. We thank you. Our gracious. God. And our heavenly Father, That you have. Obsolete it? The picture that was given to your church and infancy. In this annual day of atonement. By that great day. On which christ did fully atone for us. And we thank you that you give us now week by week to come through him.

To be cleansed by him. Forgive us our sins. O lord. And consecrate the worship. Not by what we offer. But by what he has offered once for all. And by his Continual intercession. As he always lives to intercede for us. And make us then to come. Hating sin. But aware that you have cleansed us completely by the lord jesus.

And that your wrath has been completely satisfied. And that you have made us righteous and pleasing in him. We are amazed. Oh god, at the goodness of your gospel. And we pray that your spirit would continue. To convince our minds and our hearts. Of this reality, we ask in jesus name, Amen.