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THE DAY OF ATONEMENT

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THE DAY OF ATONEMENT

There were three great festivals in the Old Testament, ranged in a cycle within a period of seven months:

1. The Passover, celebrated from the 15th to the 21st of the month of Nisan or Abib, which corresponds to the time of March to April.
2. The Feast of Weeks or Pentecost, celebrated on the seventh of Sivan, corresponding to the months May to June.
3. The Feast of Tabernacles, on the 15th to the 22nd of Tishri or Ethamin, which is September-October.

All these festivals had a special signification. The Passover was the feast of spring, and the joyful awakening of the life of the fields. On the second day following, in the Feast of Unleavened Bread, the first ripe sheaf was presented to the Lord, thus marking the beginning of the barley harvest. Lev. 23, 10. It was a joyful festival, because it brought to mind to the children of Israel the beginning of their liberty, after being under the yoke of the Egyptians. Symbolically also the Passover denoted the beginning of the time of grace, the founding of the New Testament church, and the beginning of the harvest of souls.

The Feast of Weeks had no definite historical significance, though tradition says it was celebrated to commemorate the giving of the law on Mt. Sinai. Pentecost was the day on which the harvest was dedicated by two wave-loaves.

This festival, marking the close of the wheat harvest, was also joyously celebrated by the Jews. The Feast of Weeks again pointed

forward to the beginning of the harvest of souls in Messianic time, first-fruits being offered the Lord, Lev. 23, 17; and can possibly symbolize also the founding and dedication of the church on the Day of Pentecost of the New Testament.

The Feast of Tabernacles or Booths, reminding the Israelites of the dwelling in booths in the wilderness, was also a festival of joy. It was a harvest feast "of thankfulness and gladness unto the Lord." The Feast of Tabernacles foreshadowed the final harvest of souls, when the Messiah should come again and gather the fruits of His Word.

These were the three most important festivals for the people of Israel, as on them every male had to come to the temple. Though they were important for the Jews as "a time of thankfulness and joy before the Lord," their symbolism mainly concerned the church of Messianic times, with the exception of the Passover proper, which directly symbolized the Messiah in his work as High-priest. In general, though, the Messiah's coming and atonement was taken for granted in the great festivals otherwise.

There was, however, one festival, which clearly and definitely symbolized the Messiah and his work. This was the Day of Atonement. It fore-shadowed the Messiah in many ways, but especially in his office as high-priest, his mediation and atonement by sacrifice. For this reason the Day of Atonement has a greater significance for us than the other festivals of the Old Testament. It has direct prophecies of the Christ who atoned for us.

The Day of Atonement, designated either as or in the New Testament as "the fast" (Acts 27, 9), and "the Day" or "Yoma" in the Rabbinical writings, was a day of great solemnity for the Jewish people. It was called the "high Sabbath" or "Sabbath of Sabbaths" as well as a day of holy convocation in Lev. 16, so that its importance is evident at once.

Its importance is also shown by its relation to the other festivals. The Feast of Tabernacles, celebrated from the 15th to the 22nd of Tishri, the seventh or sabbatical month of the Jewish church year, closed the cycle of festivals. Before this great festival of joy and thanksgiving, celebrating the harvesting of the fruits of the field, it was necessary that Israel, as a nation, be reconciled to God, so that it could with a clean heart give thanks to God for all his goodness. Therefore the Day of Atonement, which was celebrated five days previous, from the eve of the 9th to the eve of the tenth of Tishri, was important as this great atonement festival before the final festival of joy. The Day of Atonement effected the necessary reconciliation with God.

The importance of the Day is also shown by the fact that on it the Jubilee Year was proclaimed, Lev. 25, 9, the year in which all property went back to its original owner and all debts were cancelled, the forty-ninth year or seventh sabbatical year.

The historical significance of the Day of Atonement is slight, except that God gave Moses the command to celebrate the Day, Aaron to be officiating as high-priest, and that He then instituted it as

a special day of atonement for all believers. The otherwise unimportant historical significance of the Day is evident from the many traditions of the Jews which their fertile minds produced to supply the historical importance for the Day of Atonement. It was believed to be celebrated on the day in which Abraham sinned and repented, on the day that Abraham and his house were circumcised. It was also believed to be an anniversary of the Day on which Moses returned from Mt. Sinai and made atonement for the sins of the people, who had worshipped the golden calf. But all these views are merely tradition and deserve little credence.

The Day of Atonement was of great importance as a Sabbath, and many restrictions were put upon the people for this day. They were not to eat or work on this day and the Talmud supplies restrictions on washing, oiling, wearing of shoes, cohabitation and walking any distance.

The preparation for the Day of Atonement mainly concerned the high-priest. One week before the Yoma he was taken into the temple and remained there in close confinement until the Day. He was instructed in various parts of the worship, and especially the prayers and blessings, as Num. 29, 7ff, which he would have to repeat from memory while performing the sacrifices. The Jews also went so far as to have another high-priest appointed and kept in confinement to officiate in case the first high-priest became unclean by some unforeseen happening.

The high-priest was allowed to eat very little during this week and during the night before the Day he fasted completely. On the third and seventh day of confinement he was sprinkled with the ashes of a red heifer, to cleanse him in case he should have been defiled by contact with a dead body unwittingly. This sprinkling with the ashes of an heifer is not directly mentioned in the Old Testament, but the 'purifying' of Num. 19, 2-13 evidently is the basis of it, and the New Testament refers to it Hebr. 9, 13 as purifying the flesh.

The high-priest must also practise the sprinkling of blood, lest he defile himself with the blood of the sacrifices on the Day of Atonement. He must light the lamps, burn the incense, and offer the daily sacrifice, so that he might be thoroughly familiar with all the ceremonies of the Yoma and make no mistake in performing them.

Some of the elders of the Sanhedrim were appointed to see to it that the high-priest understood and knew the meaning of the service, or, otherwise, to instruct him. The high-priest was required to take an oath, that he would change nothing in the rites of the Day. All night long, on the night before the Yoma, he was to be hearing and expounding the Scriptures, or be otherwise profitably employed, lest he fall asleep and become in any way unclean.

Little preparation was necessary except that of the high-priest, but certain things must as a matter of course be attended to. The priests had to remove the ashes and prepare the altar after midnight for the ceremonies of the Day, and four fires were prepared on the

great altar of burnt-offering instead of the usual three. The bullock of the high-priest and the sacrificial animals of the people were purchased, and especially the two goats, one for the Lord, the other for Azazel. These two goats were to be alike, and the Jews stressed this point very much. They tried to obtain two goats of exactly the same size and build and to purchase them together. If they could not purchase them together, they at least tried to purchase them at the same time. In case one of the goats took sick, or became injured or otherwise unfitted for sacrifice, two new goats would always be obtained and the original ones usually let die of starvation.

All the sacrifices of the Day of Atonement were performed by the high-priest alone. There were assistants to the extent of about five hundred priests on this day according to tradition, but the principal parts of all the sacrifices were performed by the high-priest himself. He sacrificed first the regular morning sacrifice, and then the peculiar expiatory sacrifices of the Day, which shall be considered more carefully. After these sacrifices there were festive sacrifices offered which consisted in a ram for a burnt-offering for the priests and high-priest, a young bullock, one ram and seven lambs of the first year for a burnt-offering for the people, and one kid of the goats for a sin-offering, according to Num. 29, 7-11. The order of the sacrifice of these animals is shown by Lev. 16, 24. After these sacrifices came the regular evening sacrifices, which tradition says consisted of all fifteen sacrificial animals on this day.

The first victim of the peculiar sacrifices of the Day was the bullock offered for the high-priest, the priesthood, and the house-

hold of the high-priest. Facing the people, the high-priest laid his hands on the head of the bullock, whose head faced the sanctuary, and confessed his sins and those of his house on it. During this confession he pronounced the tetragrammaton three times. This ceremony was performed close to the Holy Place. The next was close to the people.

The drawing of lots for the scapegoat, which followed directly the confession upon the bullock, was done from a golden urn, called Calpi, in the eastern part of the Court of Priests. The lots in it were inscribed "to Jehowah" and "to Azazel." The two goats which were to be of the same size and age, were placed with their head toward the sanctuary. The high-priest drew both lots at the same time, placing one on the head of the goat for Jehowah, the other on the head of the goat for Azazel. It was usually considered a good omen if the goat at the right hand fell to Jehowah. The high-priest tied a tongue-shaped piece of scarlet cloth to the horn of the goat for Azazel, and another around the throat of the one for Jehowah. The goat for Azazel then was turned to face the people.

The high-priest now again laid his hands on the bullock and confessed on him also the sins of the priesthood. The name Jehowah was here again spoken three times. The high-priest then killed the bullock and gave the blood to an attendant to keep it from coagulating.

The next sacrifice according to Lev. 16 was the goat set apart for Jehowah, whose blood was also saved. The high-priest then made atonement with the blood of the goat and bullock and sent the scape-

goat away. Then he proceeded to cut up the animals, put the "inwards" into a vessel, and sent the carcasses to be burnt outside the city; where the temple ashes were usually deposited.

The next sacrifice was that of the kid for a sin-offering (Num. 29, 16), then the burnt-offering for himself and the people (Lev. 16, 3), and finally burned the "inwards" of the bullock and goat, which he had saved.

This really closed the service of the day, but the high-priest still officiated in the evening sacrifices.

After sacrificing the bullock for himself and the priests, the high-priest performed the ceremony of the Azazel or Scape-goat, as the Authorized Version translates the term. The two goats were placed before him, for which he drew lots. The goat for Jehovah he sacrificed and the goat for Azazel remained, standing with his head toward the people, wearing on his horn the scarlet cloth, the badge of iniquity.

The high-priest now laid both hands on the head of the goat and confessed the sins of Israel on its head, pleading to God for them. He then spoke to the people: "Ye shall be cleansed," as if declaring the absolution upon them. The name Jehovah was pronounced three times again during this proceeding, and once while choosing the goat for Jehovah. In all, then, the tetragrammaton was spoken ten times on this day.

The goat was taken out of the temple through Solomon's porch to the Mount of Olives by the priests, where one especially appointed for the purpose took him in charge, to lead him into the wilderness. Tradition says a non-Israelite should lead the goat, but accompanied by trustworthy persons on the way, but this is merely an interpretation of the "fit man" of Lev. 16, 21.

There were ten booths between Jerusalem and the beginning of the wilderness, the steep precipice mentioned by the Talmud in later time, at which the man leading the goat would obtain refreshment and receive a new companion on his journey. The view that the goat was merely 'relayed' from station to station is also possible, but hardly probably, as then too many Israelites would be in danger of becoming unclean by contact with the sin-laden goat. Tradition adds, that the man led the goat to the edge of a cliff, tore off half the scarlet-tongue, which parallel to Isa. 1, 18 promptly became white, and pushed the animal backwards over the ledge. Originally the goat was to have been let go in the wilderness, Lev. 16, 26. The arrival of the goat in the wilderness was made known by the waving of flags at each booth, and so it soon came back to the temple.

The term La Azazel, which is found in Lev. 16, 8ff, and translated as 'Scape-goat' by the Authorized Version, is variously interpreted. Rabbinical writings seem to prefer its reference to a certain rough and hilly place, or to a demon who dwells in such a place, pictured as a goat, (). Josephus interprets the LXX version "Sender away" to mean 'Averter of Ills'. Hengstenberg regards Azazel as an evil spirit who is the author of sin.

Others take Azazel to be derived from or ez or az, meaning goat, and Azal (), go away, depart. It then means the goat who is sent away. But: Azazel is a compound, to be used very seldom in Hebrew as an appellative; the antithetic parallelism of Lev. 16, 8 would not permit of its use here; and the La or Le must denote appropriation both times.

Another view is that Azazel denotes the reprobate race of Israel, but against this view we merely hold that the entire Day of Atonement referred to Christ, not to the Jewish nation, in its symbolism. The view of Dr. Stöckhardt, in which he follows Hengstenberg's view, that the goat took the sins to Azazel, their author, in the wilderness, is hardly tenable, because it supposes Azazel to be the devil, to whom the goat returns the sin. Reasons against this view are that Moses never uses the term Azazel otherwise to denote a demon; Jehovah and the devil are never brought together by way of comparison or to form one; and how could the goat be dedicated to the devil and still be considered a type of Christ.

The most likely and most sufficient explanation of the term is to derive it from , as Gesenius does. This word in modern Arabic denotes "remove". The term becomes Azazel from by reduplication. With the article then it means "the Remover!". This explanation fits well into the text and its symbolism, and is therefore the most likely explanation of the term. The Remover then refers to God the Father, to whom the goat, the (anti)-type of Christ carries the sin, and who then removes these sins. The Father is here designated over against Jehovah, the Logos Asarkos

of the Old Testament, to whom the one goat is offered, also the type of Christ.

Besides the sacrifices and the ceremony of the scape-goat we will yet consider the sprinklings of blood and the burning of incense in particular.

The high-priest, after killing the bullock for his sins and those of his house, went to the altar of burnt-offerings, filled a censer with burning coals, and put a handful of very fine frankincense into a dish. As the censer was quite large and heavy on the Day of Atonement, he was allowed to carry this in his right hand on that day, though the incense should have been carried there, being brought before the Lord. Slowly the high-priest went into the Holy Place, thence to the Most Holy Place and entered there. Placing the censer on the "foundation-stone", which was of quite large size, to hold the censer, he put the incense on the fire and waited until the smoke had filled the Most Holy Place. Retreating backwards, he prayed outside the veil, lest God send Israel captivity or want, and that God might send rain and prosperity to his people. This prayer and the time of the high-priest's stay was accurately calculated and he dare not delay, lest the people become anxious for his safety. The censer containing the incense was removed later on in the day.

Next he took the blood of the bullock, entered into the Most Holy Place and sprinkled the blood with his finger once upward and seven times downward. He came out and deposited this blood on a gold pedestal before the veil, while he went in and sprinkled in like manner as before with the blood of the goat. Coming out, he again

set this vessel of blood on a second gold stand before the veil. He next sprinkled seven times downward and once upward towards the veil with the blood of each animal.

After this he poured the blood of the bullock into that of the goat and then poured all back into the original vessel, after which he sprinkled each of the four horns of the altar of incense, and seven times on top of the altar, always taking care that the sin-laden blood might not spot his dress. The remaining blood he poured at the west side of the altar of burnt-offering. Thus he had sprinkled forty-three times with the blood of the sacrifices and cleansed with it the Holy of Holies, the Holy Place, the veil, and the altars of incense and burnt-offering.

After sending away the scape-goat, which was his next act, the high-priest went into the "Court of the Women", and there read the passages of Scripture relative to the celebration: Lev. 16; 23, 27-32, and also repeated Num. 29, 7-11 from memory. A series of prayers of forgiveness, supplication, and thanksgiving were offered up in this part of the service by the high-priest, all of which ended with the words: "Praise (thanks) be to thee, O Lord," giving one of his attributes fitting to the content of the prayer.

The high-priest officiated alone on the Day of Atonement. As, therefore so much importance attaches to him, his dress and actions may well be treated at greater length.

The ordinary priest of the temple wore a coat, an undergarment, a head-cover and a belt. Besides these the high-priest wore a special

head-piece, the breast-plate of Purim and Thummin, a silk coat, and a special body coat. His clothing for the Day of Atonement was a peculiar white dress with white belt and headgear, while the ordinary priests wore a belt of the temple colors.

For the early morning sacrifices he wore his regular golden garments, Ex. 28, 29ff, but changed to the white for the peculiar sacrifices of the Yoma, and to enter into the Holy of Holies. For the morning sacrifice, then, he had on his golden garments. He then changed to the white garments for performing the sacrifices of the bullock and goat. Then he put on his golden garments again for sacrificing the sin-offering of one kid, the festive burnt-offering of two rams and seven lambs, and the evening sacrifices. He then put on the linen garments again to go into the Holy of Holies and remove the censer and incense dish, after which he again put on the golden garments to burn the evening incense and light the lamps of the candelstick. After this he changed to his ordinary layman's dress, the day's ceremonies being completed.

The linen garments of the high-priest were of such great significance that he had to wash thoroughly before and after he put them on. He washed hands and feet, removed his garments, bathed, put on others, and again washed hands and feet. In all then he bathed five times on this day and washed hands and feet ten times.

These garments were of a peculiar whiteness and according to tradition very expensive. The Targum mentions two kinds of linen

garments, one at about 500 the other about 400 dollars, both of which were to be worn, but this seems quite expensive considering that these garments were used but once. The special garments received an added importance from the fact that the high-priest could in them alone enter the Holy of Holies and only on the four times on the Day of Atonement. They afforded him the privilege of appearing before the Lord.

Though in general the people participated only very slightly in the ceremonies of the Day of Atonement and its rites, except for silent observance and a respectful attitude, there were nevertheless parts of the service in which they also concurred.

Especially when the name Jehovah was mentioned did the people play a part, for they would answer that name with: "Blessed be His name; the Glory of His kingdom forever and ever." This was the answer of the people to the speaking of the tetragrammaton every time it occurred, that is, ten times. At the utterance of the Name those of the people who stood near the high-priest, cast their faces to the ground in reverence. The answer of the people was chanted or sung with accompaniment of the priests' instruments, which in later time also rendered the pronunciation of the divine name obscure.

The people worshiped in silence while the incense was being offered in the Most Holy Place, and drew away from it some distance until the high-priest again appeared.

Some of the people assisted in taking the goat into the wilderness and some to take the carcasses of the sacrificial animals outside the city, but in general the people played no part again until the rites were over and they conducted the high-priest to his dwelling in a procession, ending the evening with a feast according to Rabbinical writers. Thus high-priest and people were at the same time finished with the ceremonies of the day, and having "afflicted their souls" Num. 29, 7 and made atonement, they triumphantly escorted their mediator to his home.

Though the Day of Atonement was celebrated with many extraordinary ceremonies, it was not important so much because of the actual rites performed, but for the symbolism of the rites. There was more of symbolical meaning in the events which transpired on this day than in those of any of the three great festivals.

The Day itself had a symbolical meaning in the Old Testament. It was the one great day on which all Israel--not only the one who sacrificed or the one who brought the sacrifice--received forgiveness for their sins. It was also the one day on which all sins were forgiven all the people,--not a special sin, which was atoned for, only.

Its importance in this respect is already shown in its chronological place among the festivals. Before the last great festival, that of the Feast of Tabernacles, a festival of thanksgiving to the Lord for the blessings of the past year, this festival day was

brought in. Before the people of Israel could rightly thank God for all his blessings there must be a general atonement made, so that they might be clean appearing before the Lord. The Yoma, then, was to fill this necessity, and sanctify the people for the coming Feast.

In general, however, the Day of Atonement was to be a day of complete mediation between God and man, as is shown Lev. 23, 26-32. It was a "Sabbath of Sabbaths", the Day when God himself entered into closer communication with his people, showing his grace and loving-kindness to them in all parts of the worship, and emphasizing the taking away of their sins by sacrifice particularly.

The holiness of the Day is already shown by the commands laid upon the people for this Day. They were to fast, no work was to be done, and it was to be a day on which they should afflict their souls, according to Lev. 16, 29-31. It was to be a sabbath of rest, and the people were to come before the Lord in a sober state of mind, because they were on this day to deal with him directly, the most holy day of the Jewish worship.

On this Day God dealt with his people directly. They sacrificed directly to him and had the promise of his acceptance of the sacrifice from Lev. 16, by his reticence.

The people, for their part, had a mediator in the person of the high-priest, their delegate or minister, who offered up prayers and sacrifices for them, dealing with the Almighty Father.

The office of the high-priest on this day was already indicated by his clothing. Instead of the golden vestments, which symbolized his being the bride-groom of Jehovah, he wore, for the peculiar sacrifices of the Yoma, completely white raiment, which denoted perfect purity, the absence of sin, and therefore the ability to appear before God in such attire. A further implication is that the white raiment suggested as in Zech. 3, 3.4 that the high-priest was attired in a festive dress, and in that way would be fit to enter into the Holy of Holies and stand before God directly.

The importance of the symbolical meaning of the clothing is shown also in the washings which the high-priest must perform before and after putting on this linen raiment. He must first bathe, then put on the garments, wash his hands and feet, and then only was it possible for him to perform his duties. The order must again be reversed when changing back to the golden raiment. No bodily filth or dirt accidentally clinging to hands or feet should defile the holy garments and the bathing was to denote the holiness of the dress of white in general. The Jewish people were so concerned about this point, that they did not allow the high-priest perfect privacy while bathing, but he must do this with only a linen cloth between him and the multitude. So holy were the garments considered that after their use on one Day of Atonement they were never again used, but kept in the temple, as if it were not fit again to wear anything that had been in the direct presence of Jehovah. Cf. Lev. 16, 23: These garments were then to be kept in the Holy Place in the temple where they were first worn.

By this dress of white, as was stated, the high-priest could enter into the Holy of Holies on this one day of the year. His entering there signified his direct communication with God, whose "dwelling-place" the Holy of Holies was. He thus went into the presence of God on four separate occasions: with censer and incense; with the blood of the bullock; with the blood of the goat; and to remove the censer and incense-dish. Each time he showed his reverence for Jehovah by retreating backwards out of the place, though he had on the dress of white.

Because the dress was so holy, the high-priest also took pains not to spill any of the blood of the sacrifices on it, as he had taken care not to defile it with filth or dirt of his body, for the sin-laden blood might defile the garments so that they became unclean.

The high-priest was the mediator between God and the people. By means of the white garments he became this, and on account of them then the sacrifices which were brought by him were accepted, because they signified his office in the Old Testament.

The high-priest offered up all sacrifices on this day. The morning sacrifice had no unusual symbolical significance on this day, as it was the appointed daily sacrifice.

The first peculiar sacrifice of the Day was that of the bullock. This was distinctly an expiatory sacrifice, because of the fact that

the high-priest confessed his sins on him in the first place. But the high-priest not only confessed on the bullock his own sin, but also that of his house-hold and of the rest of the priesthood. The idea of substitution, that an animal take away the sin of man by dying for him--on account of the New Testament symbolical meaning--is strongly emphasized here, for the high-priest does not say that he lays his sins on the bullock, but, with his hands placed on the head of the animal, he confesses to God and prays for forgiveness.

The Talmud stresses the position of the bullock while the high-priest confessed on him. He was placed between the temple porch and altar, close to the Holy Place, with his head towards the west, but otherwise facing south. The position is noteworthy as it rests on certain Jewish views. The place of evil spirits was thought to be in the north, hence the back of the animal was directed that way, as the priest had to face the altar while making his confession, he had to face the east; and the bullock's head must therefore be turned to the west so that the high-priest might lay his hands on his head. Analogous to this, prayers in the New Testament church are also spoken while facing the altar.

After the sacrifice of the bullock, the goat for Jehovah was sacrificed. After he was chosen for Jehovah, a scarlet tongue was tied around his neck, signifying his death for the sins of the people. Sin is again thus denoted as scarlet in Isa. 1, 18, and parallel to Isa. 1, 18 Jewish tradition says that the scarlet cloth later on turned white.

Since the scarlet tongue showed the sin, no special confession was necessary upon the head of the goat, nor was a prayer directed to God for the people at the sacrifice of it, as the sacrifice itself was a prayer to God. This goat, in contra-distinction from the scape-goat, signified taking sins into death; atoning for them by dying.

That was the last of the peculiar sacrifices of the Yoma, the last of the sin-offerings. The priesthood and people were now atoned for. The high-priest had acted as mediator thus far for the forgiveness of sins for himself and for the people.

Then, however, he yet offered the special sacrifices of the Day: a burnt-offering of one young bullock, one ram, and seven lambs without blemish. This sacrifice, according to Num. 29, 8 was to be unto the Lord for a sweet savour. It was to honor God who had forgiven them, not for expiation purposes as the sacrifices peculiar to the Yoma had been.

After the burnt-offering there was another sin-offering, a kid of the goats, which, however, had not so much of the symbolical element in it as the former sin-offerings. It was merely a kind of postlude, atoning for any imperfection of the service on the part of priests or people. This and the regular evening sacrifices were the last of the sacrificial rites of the Day of Atonement that were peculiar to the day.

When the special sin-offerings of the Yoma were made, the blood of the animals--bullock and goat--was kept for sprinkling, which was another of the duties of the high-priest especially to be performed on this day.

After the incense had filled the Most Holy Place with smoke, symbolizing the presence of God there, his visible presence in the Shechinah, the high-priest took the blood of the bullock and entered with it. He sprinkled once upward, towards the mercy seat, to denote that the blood was shed for God himself, and His presence there to accept it. Then he sprinkled it downward seven times, to symbolize the bringing before Him the sins of the priesthood in the form of the sin-laden blood, and asking God's forgiveness for the same.

The sprinkling of the blood of the goat denoted approximately the same with the exception that the atonement with his blood was made for the sins of the people, as for them the goat had been sacrificed. The people, by means of this blood, also confessed their sin directly to God and obtained forgiveness from Him.

After the sprinkling within the Holy of Holies, the high-priest sprinkled once upward and seven times downward before the veil, in the Holy Place, with the blood of each animal. This symbolized the cleansing of the Holy Place from sin. It had been defiled by the sins of the priests and the people, whom they represented, and now, by the blood of the animals who were slain for the sins, the Holy Place was again made clean. The priests could in future again

effectively perform their duties of office. After the blood had been sprinkled in the Most Holy Place, and God had accepted the sacrifice of Israel, the blood became the symbol of God's grace, besides the sign of Israel's sin, and could on that account show that the places sprinkled with it were now clean.

So also it was with the great altar. On each corner of it the high-priest sprinkled blood and seven times on top, thus signifying the purification of the entire altar of sacrifices. It showed that in future sacrifices of thanks and praise could again be brought upon this altar, because of the purification effected by the sprinkling of blood. And as the blood of the two animals was mixed for this sprinkling, so both priests and people could again bring acceptable sacrifices on the great altar.

Thus now the entire temple was cleansed of sin, and the relation of God and the people became once more that of a father and his children. The Most Holy Place, the 'residence' of God, was propitiated; the Holy Place made clean; the altar purified of the sins, so that the entire service could again be conducted in accord with God's will and forgiveness obtained by means of sacrifices. The relation of the priests and the people with God as a chosen people was again restored, as far as the sanctuary was concerned. Objectively the sins had been taken away. But there remained the sense of guilt and sin of the individual; his conscience had not fully been freed from the sense of guilt. This was yet to be done by means of the scape-goat.

The scape-goat, designated as such by the scarlet tongue or ribbon tied around one of his horns instead of around the neck, as it was on the goat of Jehowah, stood facing the people while the ceremonies of sacrificing and sprinkling were being completed. He was apparently waiting patiently for the sins of the people to be heaped upon him. He was to bear each person's sin, and stood there as if expecting it.

Having completed the other rites, the high-priest laid his hands on the goat and confessed the sins of Israel upon him, asking God for forgiveness of them. The people bowed down during the confession, the tetragrammaton being again pronounced, and the high-priest at the close of it turned to them with an absolution.

The goat, thus laden with the sins of the people, still wearing the scarlet tongue, was now led forth into the wilderness, to make an atonement with God for the people whose sins he was carrying. No one could touch the goat thus sin-laden without becoming unclean, so a gentile was preferred to lead him out to the wilderness. This goat was not destined to die originally, thus taking the sins into death with him, as that was the purpose of the goat for Jehowah. The scape-goat was merely to serve as an instrument of bearing away the sins and guilt of the people, and therefore to be let go in the wilderness.

The various interpretations of Azazel will be disregarded here for reasons of brevity, and only the accepted interpretation treated.

Taking Azazel in the meaning of "the Remover" from Azal, to remove, it denotes God the Father, as over against Jehovah, the of the Old Testament. The evident meaning then is that the goat with the sin of the people upon him is dedicated to God, who removes the sin in just this action. He is not, however, given to God in sacrifice, as the usual method was, but by leading him into the wilderness as an atonement to God; a living sacrifice. God, who removes sin, preferred this time to have the goat merely taken away, thus symbolizing directly the taking away of sin. He removed the sin of all Israel by this method and cleared their conscience of the sense of guilt, wherefore he is "the Remover".

Thus even the last vestige of sin was atoned for. The sacrifices had wrought reconciliation with God for the sins in respect to God and the temple, and now even the conscience of the individual was cleansed of his sin and guilt. The Day of Atonement was not a day of partial atonement, but very complete, encompassing all sins, and in that respect the greatest day of the entire Jewish festival cycle. It was rightly regarded as the most solemn and most important of days because of this great and general reconciliation with God.

The Day of Atonement was important in the Old Testament on account of the complete atonement made every year for the people of Israel, but the chief value of the Day for us lies in the symbolical reference it has to and in the New Testament.

The main references to the Yoma in the New Testament are found in the Epistle to the Hebrews. It is mentioned in Acts 27, 9, but in an unimportant connection in respect to the time of celebration.

In Hebrews the main reference made is to the high-priest on the Day of Atonement. Christ, officiating as high-priest in the New Testament Church, the church of grace, after the passing of the Old Testament worship is designated in Hebr. 9, 11: "But Christ being come as high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of his building." As Christ is the high-priest of the New Testament, so he is also mediator between God and the believers according to Hebr. 9, 15: "For this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Christ, the high-priest is not, however, like those of the Old Testament,--though he is mediator the same as they were,--in so far as he does not change, nor die, as they did. For this reason "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Hebr. 7, 24.

Because he is unchangeable and eternal, he is the perfect high-priest, described Hebr. 7, 26: "For such an high-priest became us who is holy, harmless, undefiled, separate from sinners and made higher than the heavens." The high-priest in the Old Testament was

always sinful, even after sacrificing. He had to bathe his flesh before putting on the holy garments and could not enter into the presence of God unless he wore these. He therefore symbolized Christ imperfectly. Christ being the anti-type to the high-priest of the Old Testament, is a perfect high-priest, who, being the son of God is continually in the presence of God without any special sign of grace enabling him to do so. He was fore-shadowed by the high-priest on the Day of Atonement as mediator for the sins of the people and carries out this work perfectly. As mediator the high-priest of the Old Testament had to offer up sacrifices for himself and for the people.

He had to sacrifice for himself first, though he was the type of Christ, and in that way differed from him who "needed not daily, as those high-priests to offer up sacrifice, first for his own sins, and then for the people's," Heb. 7, 27. Christ, being perfect, could bring the sacrifice for the people without first bringing an offering for himself. Thus he was the perfect high-priest.

After the sacrifice for himself the high-priest could bring sacrifices for the people. But these sacrifices were never complete nor perfect. They did not completely free the conscience, for they had no value in themselves. They were "a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him who did the service perfect, as pertaining to the conscience." Hebr. 9, 9. These sacrifices did not really justify a man. They had no complete atoning value. They were still imperfect.

Those sacrifices were imperfect also because a continual recurrence of them was necessary, for Hebr. 10, 11 states: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins."

The sacrifices of the Old Testament could not take away sin for the future, but must always be repeated. They were in this way, however, symbolical of Christ, that they offered forgiveness for the present; but they also pointed to him as the mediator and sacrifice who would take away all sin of all times.

Christ took away all sins by offering up himself, by shedding his own blood, as the sacrifice toward which those of the Day of Atonement pointed. Hebr. 9, 13.14: "For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself up without spot to God, purge your conscience from dead works to serve the living God." He is the mediator who first, in reality, took away the sins of the world, for "it is not possible that the blood of bulls and goats should take away sin." All the sacrifices of the great Day of Atonement would have been void, would have profited nothing, had they not pointed to this sacrifice by Christ of his own body. He gave himself up as a sacrifice for the world and suffered to bring atonement to all men, as Isa. 53 prophecies.

And only once had he need to sacrifice himself for all sins, as the true high-priest, for in that he died, he died unto sin once"

Rom. 6, 10, and a sacrifice for his own person was not necessary first, as in the case of the high-priest of the Old Testament, because he was sinless, so his one death completed the redemption.

Without this symbolism the sacrifices of the Old Testament would have availed nothing for Heb. 10, 6 says: "In burnt-offerings and sacrifices for sin thou hast had no pleasure," and v. 10: "By the which will we are sanctified through the offering of the body of Jesus Christ," who (v. 12) "after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

One more reference is noteworthy here, and that is to Christ's crucifixion, mentioned as symbolized by the Day of Atonement. Hebr. 13, 11.12 gives the comparison. Just like the bodies of the sacrificial animals were burned outside the camp (city), so Jesus, in order to sanctify his people with his blood, as the people of the Old Testament were sanctified, suffered outside the gate. This reference, though brief, is important because it stresses Christ giving his blood as the means of atonement for his people, for the high-priest also, when sacrificing on the Day of Atonement used the blood to sanctify the people.

The blood of the sacrificial animals,--the bullock and goat--was used by the high-priest to cleanse the Temple. He sprinkled the blood of the sacrificial animals in the Holy of Holies, in the Holy Place and on the altar. Thus in the Old Testament the whole temple was made clean. But Hebr. 9, 21-23 also refers to the sprinkling of

blood and refers it to the shedding of Christ's blood with the argument: as the temple was cleansed by means of the blood of the sacrifices, so heaven, after which the temple was "patterned", is cleansed by the blood of a better sacrifice, Christ, for (v. 22) "Without shedding of blood there is no sacrifice."

The blood of two sacrificial animals was used in the Old Testament to cleanse the temple, but Christ purified and opened the heavenly Temple for both, priests and people, by the shedding of blood once. As if to symbolize the flowing of Christ's blood once as a sacrifice for the sins of the world, the blood of the two animals was mixed into one before being sprinkled on the altar. Christ only shed one blood for the priest as well as the layman, but with this one blood cleansed all. His was really the only cleansing of the altar that was effective, for the others merely cleansed it of past transgressions and then only in so far as they rested on Christ's cleansing, who also cleansed it for future transgressions. So effective was his cleansing that the altar of sacrifice was made of no account after his shedding of blood, because more sacrifices were not needed after his complete atonement.

After the sprinkling of the blood in the temple was completed, the rest of the blood was poured on the west side of the altar. This again may have a symbolical meaning, though not stated in the New Testament. But since Christ, when he had spoken the words, "It is finished," had brought the sacrifice for all sins and had opened heaven for men by his death, and after his death had his side opened

and the rest of his blood spilt, this circumstance can easily be taken as typified by the pouring out of the rest of the blood of the sacrifices on the Day of Atonement, after complete atonement had been made.

As the blood of the sacrifices gave the people of the Old Testament free access to God again by purifying the temple, so Christ's blood opened heaven to man by atoning for his sin. Christ's work though, as he, to whom the sacrifices pointed, and on whom they rested is far more valuable because it enables us to come before the Lord God at any time. Anyone can now come before God directly, while in the Old Testament the high-priest could only come before God, and that only on one day of the year, the Day of Atonement. On the Day the high-priest could venture into the visible presence of God in a cloud in the Most Holy Place. He could not do this without mediation. The blood of the sacrifices must be taken with him, which enabled him to enter in and remain alive. That was to show that the worship was not yet complete, that it depended on an element that was still missing. Hebr. 9, 8 says: "The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."

The difference of circumstance in the New Testament, in the fulfilment of the symbolization of the first temple is given in Hebr. 9, 11.12: "But Christ, being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats or

calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." The high-priest entering the Holy of Holies with the blood of the animals, then, was a symbol of Christ's entering into heaven once and acting as mediator or high-priest for us by means of his own blood which he sacrificed. This is more directly shown in Hebr. 9, 24.25: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us! Nor yet that he should offer himself often, as the high-priest entereth into the Holy Place every year with blood of others." Christ's perfect mediation is shown by his sitting at the right hand of God as our high-priest, as a result of his perfect atonement, which required of him only one sacrifice, his own self, and only at one time, not every year, as the type was wont to be.

Christ, having once entered the "Holy of Holies" of the New Testament,--heaven--shows men how to enter also into this Holy Place. Heb. 10, 19 says: "Having therefore boldness (liberty) to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high-priest over the house of God." Through Christ's blood, one can now enter into the Holy of Holies above, as the high-priest entered the one in the temple. Christ, as mediator between God and man, enables us to attain to this entering through himself. Through him one enters the church of Christ, and finally heaven. All this is a result of Christ's entering into the 'Holy

of Holies', once through his own blood which he sacrifices as anti-type or fulfillment of the high-priest's entry into the Most Holy Place.

After the sins of Israel had been atoned for by sacrifices, there was yet the ceremony of the scape-goat to be performed. This rite, though not actually quoted in the New Testament, has a great symbolical meaning in reference to it.

During the time of the sacrifices and sprinklings, the scape-goat was facing the people, as if expecting the load of sin which was to be laid on him. In this can be found a foreshadowing of Christ standing before the Jews in the palace of Pilate, on the verge of taking away the sins of those who were sending him away. Patiently each carried away the sins of the people before him, and took them upon himself.

The scape-goat can well be considered parallel to Isa. 53, 5-8, the messianic prophecy stressing Christ's taking away the sins heaped upon him. First Isaiah pictures Christ more strongly as a sacrifice, but then stresses the carrying of sin. Upon Christ, as upon the scape-goat the sin of the people was laid, with the difference, that Christ bore the sins of all people at all times, while the scape-goat only bore those of the Israelites before him, and this only effectually as the type of Christ.

The accepted explanation of the term La Azazel makes possible the argument that Christ, as anti-type of the scape-goat, carried the sins for God the Remover. The meaning is, God removed the sin

from the people when they were heaped upon Christ. Christ bore away the sins for his Father, so that God could consider the iniquity gone. Isa. 53, 6 agrees with this, for it says: "The Lord hath laid on him the iniquity of us all."

With his load of sin upon him, the scape-goat was led out of the city. Could this not be a symbol of Christ's last journey from Jerusalem to Golgatha, laden with the cross of injustice, and carrying the sin of the whole world, And at the journey's end the scape-goat is led into the wilderness. Christ, on his part, also entered the wilderness of death. Isa. 53, 8: "He was cut off from the land of the living." As the scape-goat took the sins away, never to return, so Christ, who was symbolized by this took away the sin. He took it into death with him, whence it could never return. Both were cut off from the land of the living.

This was the last of the ceremonies peculiar to the Day of Atonement, and pictured as strongly as any other part of the service the atonement of Christ. On that account also it is of great importance to us, who live in the time of the fulfillment of these prophetic and symbolical ceremonies.

The entire Day of Atonement with all its ceremony and sacrifice was only a fore-shadowing of the Messiah. All the rites of the Day were for atonement for sin, but the forgiveness of sin obtained by them was only provisional. Hebr. 10, 1: "For the law, having a shadow of good things to come and not the very image of the thing, can never with those sacrifices which they offered year by year continually

make the comers thereunto perfect." The entire sacrificial system and especially the Day of Atonement rested upon Christ, and without him, all the ceremonies would have availed nothing. It was merely a provision for temporary relief from sin until the gracious promise of Jer. 31, 34 be fulfilled: "For I will forgive their iniquity and I will remember their sin no more."

The entire Day pre-figured Christ's passive obedience, atonement for sin and his mediatorship between God and sinners. Symbolically it was the most important festival day in the Old Testament. We have the following symbolixmx on the Day of Atonement: the sacrifices refer to Christ's suffering and death, the scape-goat to Christ's carrying of sin, entering the Most Holy Place to Christ's ascent into heaven, and the office of high-priest to Christ's mediatorship.

"Having therefore boldness (liberty) to enter into the Holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Hebr. 10, 22.

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