

The Day of Atonement – Leviticus Ch. 16

God is holy, and His people must be holy.

REVISED Class Outline

1. Offerings (*Ch. 1-7*)
2. Holiness (*Ch. 8-15*)
3. The Day of Atonement (*Ch. 16*)
4. Laws and Feasts (*Ch. 17-25*)
5. Promise and Punishment (*Ch. 26-27*)

Opening Discussion

- When is it easy to recognize our sinfulness? When is it difficult?
- Your family is starving and you have no other way to get food. You've asked and begged. You've sought work for a week now. A rich man has a fruit stand nearby, and he's living in the lap of luxury. Do you steal to feed yourself? To feed your family? Is it a sin to do so?

Review

Israel has followed God through the wilderness, seen countless amazing miracles, and has now constructed both the Ark of the Covenant and the Tabernacle. In this earthly tent—on top of an ornate, man-made box—God's presence truly resides. Through Moses, God gives them this book in order to equip them to be *Holy*, set apart from the rest of creation, that they might bless the rest of creation through their experience of God's presence. To remain in God's presence, Israel is given a host of rules for their own physical and spiritual cleanliness before God. God knows that this is ultimately impossible for them to follow perfectly, so he establishes a system of offerings to foster, maintain, and repair the relationship between this mortal nation and the eternal and awesome God.

Types of Offerings

Voluntary offerings

- **Burnt** (*Lev. 1*) – Propitiation
- **Grain** (*Lev. 2*) – Standard Offering
- **Peace** (*Lev. 3*) – Threefold purpose: Thanksgiving, Vow, or Free-will

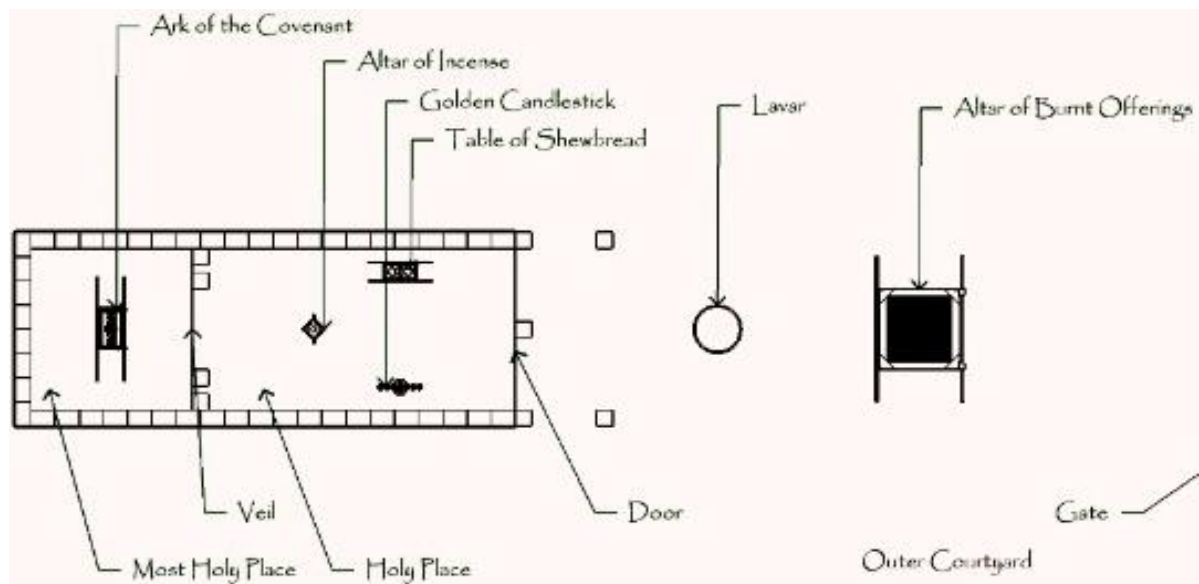
Mandatory offerings

- **Sin** (*Lev. 4*) – Unintentional Sin
- **Guilt** (*Lev.5*) – Intentional Sin

The Tabernacle

The detailed outlines for the tabernacle and its priests are enumerated in the Book of Exodus:

- [*Exodus 25*](#): Materials needed: the Ark, the table for 12 showbread, the menorah.
- [*Exodus 26*](#): The tabernacle, the bars, partitions.
- [*Exodus 27*](#): The copper altar, the enclosure, oil.
- [*Exodus 28*](#): Vestments for the priests, [*ephod*](#) garment, ring settings, the breastplate, robe, head-plate, tunic, turban, sashes, pants.
- [*Exodus 29*](#): Consecration of priests and altar.
- [*Exodus 30*](#): Incense altar, washstand, anointing oil, incense.



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Lesson

Leviticus 16:1-10 – The Day of Atonement

- Why does the Lord institute the Day of Atonement? Why might this day be dangerous?
- Why two goats?

Leviticus 16:29-34 – A Statute Forever

- What is the promise of this day (see v. 30)?
- Why should they deny and afflict themselves on this day?

Hebrews 9 & 10 – A New Covenant, Sacrifice, and Promise

- Do you think that the people of Israel understood what Hebrews is saying about Atonement? What would they agree with? What would have surprised them?

¹ From <https://en.wikipedia.org/wiki/Tabernacle>

Daily Devotions Schedule

Day 1 – Atonement for the Priest, Holy Place, Tent of Meeting, and Altar

Read Leviticus 16:1-19

Verses 1-5 summarize the Day of Atonement.

Verses 6-19 describe the process for making atonement for priest, Holy Place, tent of meeting, and altar.

Biblical translation is tricky, and one of the most interesting questions of biblical translation takes place in verses 8-10. The meaning of אֲזַזִּים or 'Azazel' is hotly debated. Four options:

- (1) Some derive the term from a combination of the Hebrew word עֵז (‘ez, “goat”...) and אָזַל (‘azal, “to go away”), meaning “the goat that departs” ... This meaning suits the ritual practice of sending the so-called “scapegoat” away into the wilderness (vv. 10, 21–22, 26).
- (2) Similarly, some derive the term from Arabic ‘azala (“to banish, remove”)...
- (3) Some see the term as a description of the wilderness area to which the goat was dispatched, deriving it somehow from Arabic ‘azazu (“rough ground”) or perhaps אָזַז (‘azaz, “to be strong, fierce”).
- (4) The most common view among scholars today is that it is the proper name of a particular demon (perhaps even the Devil himself) associated with the wilderness desert regions. Levine has proposed that it may perhaps derive from a [combination of עֵז and אֵל (‘el, “mighty”),] meaning “mighty goat.” ... The rendering as a proper name has been tentatively accepted here (cf. [ESV,] ASV, NAB, NRSV, TEV, CEV). Perhaps a play on words between the proper name and the term for “goat” has occurred so that the etymology has become obscure. Even if a demon or the demonic realm is the source for the name, however, there is no intention here of appeasing the demons. The goal is to remove the impurity and iniquity from the community in order to avoid offending the LORD and the repercussions of such (see esp. vv. 21–22 and cf. Lev 15:31).²

Day 2 – Atonement for the People

Read Leviticus 16:20-34

Verses 20-28 describe the process for making atonement for the people.

Verses 29-34 contain additional commands and promises.

Nothing near the mercy seat is left out of the commandment to make atonement. What does this tell us about our need for atonement?

² Biblical Studies Press, *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible* (Biblical Studies Press, 2005).

Day 3 – A New Covenant

Read Hebrews 9

List the ways that the Day of Atonement is different from the New Covenant

Day 4 – A New Sacrifice

Read Hebrews 10:1-18

What does it mean that the old covenant was a shadow of things to come?

How might that apply to all of Leviticus?

Day 5 – A New Confidence

Read Hebrews 10:18-39

What is the basis for our new confidence?

What warning do we receive?