

The Scapegoat of Yom Kippur (the Day of Atonement)

Lev 16:1-34 NIV

16:1 The LORD spoke to Moses after the death of the two sons of Aaron who died when they approached the LORD. 2 The LORD said to Moses: "Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I appear in the cloud over the atonement cover.

3 "This is how Aaron is to enter the sanctuary area: with a young bull for a sin offering and a ram for a burnt offering. 4 He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on. 5 From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering.

6 "Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. 7 Then he is to take the two goats and present them before the LORD at the entrance to the Tent of Meeting. 8 He is to cast lots for the two goats--one lot for the LORD and the other for the scapegoat. 9 Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering. 10 But the goat chosen by lot as the scapegoat shall be presented alive before the LORD to be used for making atonement by sending it into the desert as a scapegoat.

11 "Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering. 12 He is to take a censer full of burning coals from the altar before the LORD and two handfuls of finely ground fragrant incense and take them behind the curtain. 13 He is to put the incense on the fire before the LORD, and the smoke of the incense will conceal the atonement cover above the Testimony, so that he will not die. 14 He is to take some of the bull's blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

15 "He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it. 16 In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the Tent of Meeting, which is among them in the midst of their uncleanness. 17 No one is to be in the Tent of Meeting from the time Aaron goes in to make atonement in

the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.

18 "Then he shall come out to the altar that is before the LORD and make atonement for it. He shall take some of the bull's blood and some of the goat's blood and put it on all the horns of the altar. 19 He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites.

20 "When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring forward the live goat. 21 He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites--all their sins--and put them on the goat's head. He shall send the goat away into the desert in the care of a man appointed for the task. 22 The goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert.

23 "Then Aaron is to go into the Tent of Meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there. 24 He shall bathe himself with water in a holy place and put on his regular garments. Then he shall come out and sacrifice the burnt offering for himself and the burnt offering for the people, to make atonement for himself and for the people. 25 He shall also burn the fat of the sin offering on the altar.

26 "The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp. 27 The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and offal are to be burned up. 28 The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the camp.

29 "This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work--whether native-born or an alien living among you-- 30 because on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins. 31 It is a sabbath of rest, and you must deny yourselves; it is a lasting ordinance. 32 The priest who is anointed and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments 33 and make atonement for the Most Holy Place, for the Tent of Meeting and the altar, and for the priests and all the people of the community.

34 "This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites."

And it was done, as the LORD commanded Moses.

A Witness from the Talmud to Jesus Being the Scapegoat of Lev 16:1-34

By Dr. David Stern in The Jewish New Testament Commentary

The *parokhet* in the Temple. Exodus 26:31–35 describes this curtain as it existed in the desert Tabernacle. It separated the Holy Place from the Holy of Holies. Only the *cohen hagadol* was allowed to pass through it into the Holy of Holies; and that he could do only once a year, on *Yom-Kippur*, to make an atonement sacrifice for his sins and for the sins of the Jewish people. When it was **ripped in two from top to bottom** it symbolized the fact that God was giving everyone access to the most holy place of all in heaven, as taught explicitly at MJ 9:3–9, 10:19–22.

The Talmud bears **an amazing witness** to the work of Yeshua in altering the system of atonement. The background is that on *Yom-Kippur*, when the high priest (*cohen hagadol*) sacrificed a bull (Leviticus 16), a piece of scarlet cloth was tied between its horns. If it later turned white, it meant that God had forgiven Israel's sin in accordance with Isaiah 1:18, "Though your sins be as scarlet, they will be white as snow."

"Our Rabbis taught that throughout the forty years that Shim'on the *Tzaddik* served, ... the scarlet cloth would become white. From then on it would sometimes become white and sometimes not Throughout the last forty years before the Temple was destroyed ... the scarlet cloth never turned white." (Yoma 39a-39b)

Thus in the days of Shim'on *HaTzaddik* the sacrificial system established by God in the *Tanakh* was observed, and it was effective. But afterwards Israel's spirituality declined, so that the sacrificial system was effective only sometimes. Finally, after Yeshua's death, forty years before the destruction of the Temple, it was never effective. The Talmud does not say it, but what had become effective for forgiving Israel's sin was the sacrificial death of Yeshua the Messiah.

Acts 2:36-39 NIV 36 "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ." 37 When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?" 38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. 39 The promise is for you and your children and for all who are far off—for all whom the Lord our God will call."

Acts 6:7 NIV 7 So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

