

FORGIVENESS:
Will That Be One Goat Or Two?
Message 4
Date: 2/6/2011
Scripture: Leviticus 23:26-32

INTRO: Yom Kippur, scapegoats, kaphar, day of Atonement, Azazel, scarlet thread, atonement, nasa, for the Lord, for the sending away goat, two horns, confession, repentance, forgiveness. What do all these words have in common? I asked you to pray that I would be able to condense this subject so I would not spend a long time on it. One of our folk said, "I will not be praying for that. I want to get everything out of this I can." Well, maybe it is that person's fault that I will be spending two messages on the title of this series, "Forgiveness: Will that be one goat or two?" Well, what these words all have in common is that they are all related to the Day of Atonement, or Yom Kippur of the OT. It is this day that we have the two goats mentioned in our title.

By the way, it was drawn to my attention this week that Radio Bible Class, the folk that put out the Daily Bread have a booklet called, "What is True Forgiveness?" It is written by Pastor Gary Inrig who was a pastor in Calgary many years ago when we lived in Three Hills, not far from Calgary. Pastor Inrig's first statement is, "Forgiveness is one of the most misunderstood subjects in the Bible." I agree with him. You can get this booklet from Radio Bible Class or you can print it on line if you go to Radio Bible Class on the internet. The booklet is written in 2006.

We will be looking at the OT picture of forgiveness in this message and the next and then we will look at the NT picture of forgiveness. The OT picture of forgiveness comes on the sixth of seven Jewish feasts. So, in this message I want to give us a basic understanding of some key elements we must understand to get the picture drawn in the OT for us of forgiveness. In the next message we want to spend a day in the courts of the Lord and see what exactly happened on the day of atonement, or Yom Kippur.

IV. THE OLD TESTAMENT PICTURE

A. Keys To Understanding The Picture

1. The Feasts of Israel

In Leviticus 17 we find the seven feasts of Israel. The Jewish new year's day was the day of creation. They had 12 months of 30 days, and every several years they added an extra month to make up for the extra days above that in a year. We have a leap year every 4th year. They had a leap month every 3, 6, 8, 11, 14, 17, 19 year. Then the cycle would begin again. If you are musically inclined, you can figure these out on the black and white piano notes.

When Israel came out of Egypt, they commemorated their first two feasts, the feast of Passover and Unleavened Bread. The Passover became the first month of their religious calendar. So in the month Tishri, they had the first month of their secular calendar, and then in the seventh month, the month of Nisan, they had their first month of the religious calendar. So the seventh month of their secular year was the first month of their religious year and the seventh month of their religious year was the first month of their secular year.

Now in the first seven months of their religious year they had seven feasts. First Passover, then Unleavened Bread and then Firstfruits. These months were prophetic as well. Passover foretold of Christ the Lamb of God who takes away the sin of the world, and it was on this very day He was killed. Unleavened Bread pictured Christ the sinless One, and it was fulfilled at that time as well. First-fruits pictured Christ, the first fruits of the resurrection, and it was fulfilled on the very day it was commemorated.

In between the first three feasts and the last three was one more. That is Pentecost. It commemorated the giving of the law and foretold the birth of the Church and it was fulfilled on the day it was commemorated.

But now we come to the last three feasts. The first three feasts came in the grain harvest time of the year and pictured Christ the bread of life, the bread we partake of at communion. The

last three feasts fell in the grape harvest time and speak of the blood of Christ and prophecy the return of Christ. Of these last feasts we do not keep any because they are not related to the Church. They are related to Israel.

The first of these last three is the feast of trumpets, and pictures the return of Christ at the second coming, not at the rapture. I believe His second coming will happen on this very day (I am not talking about the rapture of which we do not know the day or the hour). After the feast of trumpets, in the seventh month we have the sixth feast, the Day of Atonement. This is Yom Kippur. It is the highest holy day in all of Judaism, even to our very day. It surpasses the Passover, if you can imagine that. It is the day of the two goats, and we will be looking at that.

What does this day speak of prophetically? Well, every year, on this day Israel's sins as a nation were forgiven (Lev. 16:20-22). In the future there is a day coming when God will forgive Israel nationally, and then the millennium will begin. You can find the fulfillment of that national forgiveness of Israel's sins spoken of in Romans 11:25-26 (read?). That day is still future. After this day, of course, comes the feast of booths or tabernacles, which pictures the millennium. In the series of messages on heaven we spent a whole message on this day.

2. Yom Kippur

In the Scripture reading of Leviticus 23:26-32, we had Yom Kippur introduced for us as it is given there as the sixth of Israel's seven feasts. We will read a whole chapter about this day later. Yom Kippur is the day of atonement. So, let me quote from Wikipedia, "*Yom* means "day" in [Hebrew](#) and *Kippur* comes from a root that means "to cover or hide"; a secondary meaning is "to obliterate (sin)" and hence "to expiate." What we have here is the day of covering or hiding. And what is covered and hidden is sin. The covering and hiding speak of forgiveness. Wikipedia also says of Yom Kippur it is, and I quote, "also known as the **Day of Atonement**, is one of the holiest

days of the year for the [Jewish people](#). Its central themes are [atonement](#) and [repentance](#)." In our subject of forgiveness, this is the most crucial day in the OT with reference to our subject of forgiveness. Here we will have the subjects of sin and confession and forgiveness and reconciliation dealt with.

[[Now let me add a little note of interest here. You see, when the Jewish people enter this day, the day of atonement, they enter their most holy day of the year. They relax from all else and concentrate on this very special day, the day of forgiveness. And in 1973, before this day, a coalition of Arab enemies planned a surprise attack for this very day when Israel would be the least prepared for war. The Egyptian led army attacked across the Red Sea and the Syrian led army came across the Golan Heights.

In not too long a time, Israel had crossed the Golan Heights and was near the gates of Damascus. At the Red Sea, Israeli's had trapped Egypt's third army, and when Israel was about to win a ceasefire was hastily called. Now that is just a bit of modern history about this very prominent day, the day of Atonement or Yom Kippur.]]

3. Atonement

Now I must say a few things about the word 'atonement'. This word occurs 16 times in this chapter, in verse 6, 10, 11, 16, 17 (2x's), 18, 20, 24, 27, 30, 32, 33 (2x's) and 34. So you know what this day was significant for. It was atonement.

In the KJV it has been translated, "atonement 71, purge 7, reconciliation 4, reconcile 3, forgive 3, purge away 2, pacify 2, atonement...made 2, merciful 2, cleansed 1, disannulled 1, appease 1, put off 1, pardon 1, pitch 1; for a total of 102 occurrences of which 16 take place in our chapter. The basic idea is to cover or to bring about satisfaction or pacify. You see, to cover sin before God, He must be satisfied. And how does God put away sin? What satisfies Him? We

find the answer to that in the sacrifice of the two goats of this chapter.

Now the word translated 'atonement' is the Hebrew word 'kaphar.' It means 'to cover'. The idea is to cover, and thus to cover sin. Sin has come between God and man, and that sin must be satisfactorily put away or covered. When sin is covered, it is forgiven. When that happens, reconciliation takes place. So, included in this word *atonement* is all that it takes for a relationship to be restored after it has been broken by sin. We find all these elements in these two goats.

4. The Holy of Holies

In preparation for the next message, when we will spend a day in the courts of the Lord, I want to give a brief description of the temple, where these days were celebrated. In Jesus' day the temple that stood then was built by Herod, strange as that may seem. It was a glorious building almost beyond description. The buildings that were visible were referred to as the hieros. Around this building was a courtyard called the court of the Gentiles. No Gentile could enter the area of the temple. There was a fence that surrounded the temple area and it had signs warning that a Gentile who went further than this was liable to death. Then was the women's court. Jewish women could get closer to the temple than any Gentile. But a little further in was the court of Israel. This is as far as the average Jewish person could go. Yet a little further in was the court of the priests. The Levitical priests could enter this court. From there, one could enter the inner temple which represented the tabernacle of the OT.

In the inner temple was first the holy place. Only certain priests could enter the holy place. In the holy place were the seven branch candlestick, the altar of incense, and the table of showbread. Right behind the altar of incense was a very thick veil that separated the holy place from the holy of holies.

Behind the veil was the holy of holies. Only one man, and only on one day of the year, would enter the holy of holies. That day was Yom Kippur, the day of atonement. And on this day, the highest name for God, the name nobody ever verbalized on any other day, was spoken 10 times by the High Priest. He was the only living being that was ever allowed to say this name, the name Jehovah or Jahwey. This name is written many times in the OT but it is always written in such a way that it cannot be pronounced. And when a Jew reads the Bible, when he comes to this name, he substitutes another name Adonia for this name.

5. Text

So, with that background, we want to go to a most fascinating passage chapter (read Leviticus 16). As we read, note the word 'atonement' as we read.

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. ⁴"He 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. ⁵"And 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. ⁷"He shall take the two goats and present them before the LORD *at* the door of the tabernacle of meeting. ⁸"Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat. ⁹"And 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.

¹¹And 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.

¹⁵Then 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. ²¹“Aaron 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. ²²“The 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. ²⁴“And 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. ²⁵“The fat of the sin offering he shall burn on the altar. ²⁶“And 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. ²⁷“The 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. ²⁸“Then 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. ³⁰“For 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. ³¹“*It is* a sabbath of solemn rest for you, and you shall afflict your souls. *It is* a statute forever. ³²“And 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. ³⁴"This 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.

6. Nasa

That is the Day of Atonement, as set out in Scripture. Now let me tell you what is most significant about this day. It is forgiveness, and that is topic of these messages. In Leviticus 16, we have forgiveness in picture form, and it should be a picture we will never forget. But let me tell you first, why I believe on this day, goats were used for this offering rather than sheep. It is my view that the sheep pictures Christ in his sinlessness. The goat, on the other hand, pictures Christ taking the place of the sinner. When Moses raised a brass snake on a pole, which if the Israeli's looked at it, they were saved from the poisonous snakes that had bitten them. That snake on the pole pictured Christ. But it pictured Christ in my place. Christ was pictured as a snake because He took my place. The goat, I believe, pictures Christ in my place.

In the next message we will see how they cast lots on these two goats. The lot that fell on the goat that would be the Lord's goat, indicated the goat that would be killed as the sacrifice that day. The lot that fell on the scapegoat, or azazel, would be the goat that pictured repentance or confession and forgiveness. It was the 'sending away' goat. So let us read a little about this goat (Lev. 16:20-22).

Now I want to point something out for you in verse 22 (read). Now note the word 'bear'. This goat would *bear* all Israel's sins to an

uninhabited land. The word to 'bear' here is the Hebrew word 'nasa'. Now, according to the TWOT it can carry one of three ideas. First, literally, it means to 'lift up'. Then, second, it can have the idea of bearing or carrying. Here it can be used literally or in such a sense as bearing guilt or sin. Before a person is forgiven he or she bears the guilt for that sin. In Genesis 4:13, after a curse had been pronounced on Cain for killing his brother Abel, the Bible says, "And Cain said to the LORD, 'My punishment is greater than I can bear'". He felt he would not be able to carry or bear the weight of his sin. The word 'bear' is the word *nasa* used in this sense of carrying guilt.

But there is a third way this word *nasa* can be used, and it is in the sense of bearing or carrying away. And when the OT speaks of forgiveness of sin it uses this word. Thus the idea of forgiveness in this word. The main sense of this use is the idea of having one's sins borne or carried away and disposed of.

[[So go with me to Genesis 45 for an example of this word in the life of Joseph when his father Jacob died. We begin at verse 19 "'Now you are commanded--do this: Take carts out of the land of Egypt for your little ones and your wives; bring (*nasa*, or pick up), carry your father and come. 23 And he sent to his father these *things*: ten donkeys loaded (*nasa*, bearing up) with the good things of Egypt, and ten female donkeys loaded (*nasa*, bearing up) with grain, bread, and food for his father for the journey. 27 But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry (*nasa*, bear him up) him, the spirit of Jacob their father revived. 46:5 Then Jacob arose from Beersheba; and the sons of Israel carried (*nasa*) their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry (*nasa*) him. 47:30 but let me lie with my fathers; you shall carry (*nasa*) me out of Egypt and bury me in their burial place." And he said, "I will do as you have said." 50:13 For his sons carried (*nasa*) him to the land of

Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place. 50:17 'Thus you shall say to Joseph: "I beg you, please forgive (nasa, bear away) the trespass of your brothers and their sin; for they did evil to you.'" Now, please, forgive (nasa, bear away) the trespass of the servants of the God of your father.' And Joseph wept when they spoke to him."]]

So the first goat of Yom Kippur is the sacrificial goat. It was slaughtered and its blood used for that purpose. Before sin can be forgiven, it must be paid for. Without payment, there can be no true forgiveness. But the second goat on Yom Kippur, or the Day of Atonement, or the day of forgiveness and reconciliation, was sent to bear away the sins of Israel.

7. Yom Kippur verses Passover

Now let me point out some chief differences between Passover, or what we call 'Good Friday' and the Day of Atonement. Some of the writers I read said that the Day of Atonement that we are looking at is the Good Friday of the NT. But the Good Friday of the New Testament is not the Day of Atonement, but the Passover. As I see it, Good Friday, or Passover it was sheep that were prominent in the sacrifices. But on the Day of Atonement it is goats. When Jesus died on the cross, on Passover Day, He died when the sheep died. He paid for the sins of the world. He paid for the sins of every man, woman, boy or girl. All our sins were not forgiven that day or we would have been born saved. But all our sins were paid for. To make that payment count for our sins, we must repent and be forgiven by God. That is what Yom Kippur or the Day of Atonement speaks of. Passover, or Good Friday, speaks of payment for sin. The Day of Atonement speaks of repentance and forgiveness. Such is the major difference between these two days.

CONCL: So, in conclusion, we have been looking at terms important to understand the sixth of Israel's seven feasts,

the Day of Atonement, or Yom Kippur. This day is the day of covering, the covering or sending away or forgiveness of sin. The idea of the English word 'atonement' is at-one-ment. It is reconciliation after being parted by wrong doing. When the wrongdoer repents, the wronged person is to restore, or reconcile. We will look at that more later. We read the chapter that deals with the Day of Atonement, and found the word 'nasa' or to bear or carry away. It was the second goat that was left alive after the first was sacrificed that carried away the sins of Israel after they had been confessed over this goat. This sending away speaks of forgiveness. It is this which brings atonement, or reconciliation to the offended party. And last we saw the difference between Passover and the Day of Atonement. The one speaks of the payment for sin, and the other of the forgiveness of sin. So all this gives us a little preparation to look at this day in the next message.