

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put 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 flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a

ment,) once with incense, a second time with the blood of the bullock as a propitiation for himself and his order, and the third time with the blood of the slain goat for the people.

18, 19. **The altar... before the Lord.** The altar of incense, as supposed by some; though by others the altar of burnt-offerings. **Make an atonement for it.** This was done by sprinkling upon it the blood of the bullock first and of the goat afterward, thus representing the cleansing away of the impurity imparted by both priests and people. 4. How deep is that pollution which only blood can wash away! **Upon the horns.** The projections at the corners of the altar; so [that wherever they pointed might come under the cleansing power of the blood. 5. The atonement of Christ is thus shown to be universal. **Several times.** To denote a perfect cleansing. 6. God's work of salvation is always wrought fully.

20-22. **The live goat.** (See General Statement.) Two goats had been brought for the service. One had been slain, and its blood sprinkled before the mercy-seat, as an offering to God, expiating the sins of the people. The other goat, appointed "for Azazel," which represented the personal guiltiness of the people before God, was now to be taken away. **Lay both his hands.** Thus impressively was the goat made a representative of Him who was to bear away the sins of mankind. **Confess over him.** This was a general confession of sin, and a prayer for pardon in the name of the entire people. **Send him away.** The appointed man led the goat away into the wilderness, where it could not find its way back to the camp. In after times it was taken about twelve miles from Jerusalem to the edge of a precipice, and there thrown down into a valley. **Bear upon him all their iniquities.** As a representation of Christ bearing away the sins of mankind. Thus one goat represented expiation for sin, the other the carrying it away from men. The name "Azazel" has been variously interpreted, but seems to represent a kind of personification of judgment for sins, not as some have imagined, a sort of offering to Satan. **Unto a land not inhabited.** The whole scene was a solemn picture of sins taken away, never to return to plague the memory or to threaten penalty to the forgiven sinner. 7. See here what is required for the taking away of sin—a confession of sin, and a recognition of Christ as the bearer of sins.

23, 24. **Into the tabernacle.** In the holy place. Here he laid aside his white garments and a second time washed his entire body in water. **Leave them there.** These garments were never worn but once, and were renewed every year, thus symbolizing the perfect purity required for the presence of God. **Put on his garments.** The rich robes and breastplate worn by the high-priest. **Offer his burnt-offering.** The ram for himself, and his order. **The burnt-offering of the people.** Another ram, thus representing both priesthood and people as restored to a reconciled condition with God.

25-28. **The fat of the sin-offering.** Of the young bullock for the priesthood, and the slain goat for the people. The sacrifice of the sin-offering was expiatory for sins in general, and was graded according to the rank of the offerer. **He that let go the goat.** The "fit man" appointed to lead the goat "for Azazel" into the wilderness was not to enter the camp until ceremonially purified. **Wash his clothes, etc.** As from his contact with the sin-bearing goat he became unclean, his personal purification became necessary. 8. Thus is constantly shown the contaminating power of evil. 9. So is also shown how a sinless Christ became sin for us, when he bore our sin. **Burn in the fire.** While the fat of the sin-offering was burned upon the altar, the bodies of the bullock and the goat were carried out into the wilderness and there consumed by fire. This part of the sin-offering was generally eaten by the priests, but, to give this service special solemnity, all was burned as consecrated to God.