

# Dr. Robert A. Peterson, Church and Last Things, Session 5, People of God in the Old Testament, Their God, Atonement

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This is Dr. Robert A. Peterson in his teaching on Doctrines of the Church and Last Things. This is session 5, People of God in the Old Testament, Their God, Atonement.

We continue our lectures on the doctrine of the church or ecclesiology.

Let us seek the Lord. Gracious Father, thank you for revealing yourself to us in your word. Thank you for sending your son to be the Savior of the world, even our Savior. Thank you for sending the Holy Spirit into our hearts, that we might know that you are our Father and we are your children. Increase our love for the Lord Jesus and his church and his people. Bless us as we study; bless our families, we ask as well through Jesus' holy name. Amen.

We're studying the people of God in the Old Testament. We've looked at beginnings with Adam and Eve in the garden, covenants all the way from Noahic through the New Covenant, election, redemption from bondage, and now we come to a heading: the people of God and their God.

Yahweh himself defines his Old Testament people. Their identity can only be understood in relation to him. So, we study his name and attributes.

When God calls Moses and sends him to the Israelites, he asks, if I go to the Israelites and say to them, the God of your ancestors has sent me to you, and they ask me, what is his name? What should I tell them? The Lord's reply is crucial to an understanding of his identity and that of his people. God replied to Moses, I am who I am. This is what you are to say to the Israelites. I am sending this message to you.

God also told Moses to tell the Israelites, the Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob has sent me to you. This is my name forever. This is how I am to be remembered in every generation, Exodus 3:14, and 15.

So, we will look at God's name and God's attributes and see how God himself helps define the Old Testament people—God's name. The meaning of God's name has been debated by exegetes and translators.

Christopher Morgan provides a helpful summary in his *Christian Theology*, page 91. "This revelation to Moses, the mediator of the Sinai covenant, is weighty because

with it, God proclaims his identity forever. First, God declares he is I am. He uses the same verb contained in his promise to be with his people, verse 12, stressing his covenant faithfulness to them. Second, I am, from the verb to be, also reveals God's sovereign freedom. He does not depend on the Israelites, but they depend on him. Third, God replaces I am with Yahweh, translated the Lord in verse 15, and says he's the God of Abraham, Isaac, and Jacob. He's the Lord who keeps the covenant with his people."

God defines his people in relationship to himself. He is faithful and will never forsake them. He is sovereign, and their existence depends on his free grace.

He enters into covenant with them and claims them as his covenant people, even as he commits himself to them. God's attributes. God also reveals himself in the Old Testament by manifesting his attributes, and these, too, are vital to understanding his people.

It is common to distinguish God's incommunicable attributes from his communicable ones. The former are characteristics of God that are his alone, not shared with human beings, incommunicable. The latter are those that he shares with humans, communicable.

God's incommunicable attributes. These include aseity, Jeremiah 2:13. Unity, Deuteronomy 6:4 and 5. Spirituality, he's a spiritual being without a body, Exodus 6:1-4. Infinity, Psalm 147:5, Isaiah 57:15. Omnipresence, 1 Kings 8:27, Jeremiah 23:23 and 24. Omnipotence, Deuteronomy 4:37, Isaiah 40:26. Omniscience, Job 28:24, Psalm 147:5. Eternity, Psalm 90:9-0, verses 2 and 4. Immutability, Psalm 102:27, Malachi 3:6. And greatness, Exodus 15:11, Psalm 86:8-10. I've got to do that again because there are so many verses.

God's incommunicable qualities include aseity. He has no beginning. He's his own source.

That's not even right. I like to say it this way. He doesn't have a source.

He's the living God. He's uncaused is what aseity means, Jeremiah 2:13. Unity, he's one, Deuteronomy 6:4 and 5. Spirituality, he has no body, Exodus 6:1-4. Infinity, actually, is very difficult to prove. And these verses sort of tend in that direction, I'll put it that way.

In other words, I'm not sure if the Jews had a notion of infinity. In any case, Psalm 147:5, Isaiah 57:15. I'm not denying that God is infinite. I'm just saying it's hard for human words to express it.

Omnipresence, 1 Kings 8:27. He reveals his name in the temple. He has a special presence there, but he fills the heaven and the earth in the highest heaven. He's not limited to the temple.

Jeremiah 23:23-24. Omnipotence, Deuteronomy 4:37, Isaiah 40, verse 26.

Omniscience, Job 28:24, Psalm 147:5. Eternity, Psalm 90, verses 2 and 4.

Immutability, Psalm 102:27, Malachi 3:6. And greatness, Exodus 15:11, Psalm 86:8-10. These qualities demonstrate that he is very unlike us in communicable attributes.

They cause his people to stand in awe of him and to serve him. In his word, he ministers his attributes to his people. His aseity, here are now examples of his attributes of God using his attributes, God in his attributes, ministering to his people.

His aseity, unity, and spirituality warn against idolatry. Deuteronomy 4:15-20, Jeremiah 2:13. His aseity, he's uncaused, he has no cause. Unity and spirituality warn us against idolatry.

Don't make an image because God is a spirit. You saw no form when he spoke to you out of the fire, Deuteronomy 4:15-20, Jeremiah 2:13. From his infinite resources, infinity, he cares for and renews us. Isaiah 40:10-11. Isaiah 40:29-31. Even young men, vigorous young men grow tired.

People run marathons, people run super marathons, but people don't run 2,000 mile marathons. They would die. God strengthens even marathon runners.

His infinite resources, in his infinite resources, he cares for and renews his people. Isaiah 40:10-11:29-31. He is always with us on the presence to lead and hold us. Psalm 139:7-11. Where can I flee from your presence? Nowhere, nowhere.

He uses his almighty power to deliver us. Exodus 14:30-31, Deuteronomy 4:37. Exodus 14:30-31, Deuteronomy 4:37. He uses his omnipotence to deliver his people. is infinite knowledge, he knows us intimately and puts us in awe.

Psalm 139:1-6. Psalm 147:5. Such thoughts are too wonderful for me. I cannot contain them, the psalmist says. Psalm 139:1-6. Psalm 147:5. His eternity makes him our refuge.

Psalm 90:1-2. From everlasting to everlasting, you are God. From all generations, you have been our refuge. Psalm 90.1-2. His unique changelessness, his immutability, keeps us.

The fact that he doesn't change preserves us. Psalm 102:27, Malachi 3:6. Because I, the Lord, do not change, you, O sons of Jacob, are not destroyed. Otherwise, you would be destroyed so many times.

Psalm 102:27, Malachi 3:6. His matchless greatness prompts our worship. Exodus 15:11. Psalm 86:8-10. God's matchless greatness, we strain for words. Psalm 150.

The greatness of his greatness. His infinite greatness, the translators say. Praise him for his mighty deeds.

Praise him for his excellent greatness. The greatness of his greatness. His matchless greatness prompts our worship.

Exodus 15:11. Psalm 86:8-10. God's communicable attributes. These are the ones he shares with us. There are problems even with this whole distinction between incommunicable and communicable.

Don't have time to go into this now. Here's a resource for you, however. Christopher Morgan, *Christian Theology*, 117-119, discusses the problems and why we still use these tags and the strengths and weaknesses of so doing.

Enough said. God's communicable attributes. These include personality, Isaiah 45:22. God's a person with intellect, emotions, and will.

Sovereignty, Deuteronomy 4:39. Psalm 103:19. Wisdom, Deuteronomy 34:9. Job 12:13. Truthfulness, 1 Samuel 15:29. Isaiah 45:19. Faithfulness, Joshua 21:45. Psalm 89:1 and 2 and 5. Holiness, Leviticus 11:44. 1 Samuel 6:10. Righteousness, Exodus 34:7. Psalm 11:7. Love, Exodus 34:6 and 7. Jeremiah 31:3. Grace, Exodus 34:6. Hosea 3:1. Mercy, Exodus 3:7. Psalm 103:10. Goodness, Psalm 145:9. Nehemiah 9:25. Patience, Exodus 34:6. Psalm 103:8. And glory, Psalm 29:3. Isaiah 6:1-6.

One more time. God's attributes that he shares with us include personality, Isaiah 45:22. Sovereignty, Deuteronomy 4:39. Psalm 103:19. Wisdom, Deuteronomy 34:9. Job 12:13. You say, Deuteronomy 34 shows up a lot here. I'm sorry, I'm thinking of Exodus 34. Exodus 34 shows up a lot here. It sure does. It's where God reveals his name. But that was correct. Wisdom, Deuteronomy 34:9. Job 12:13. Truthfulness, 1 Samuel 15:29. Isaiah 45:19. Faithfulness, Joshua 21:45. Psalm 89:1 and 2 and 5. Holiness, Leviticus 11:44. 1 Samuel 6:10. Righteousness, Exodus 34:7. Psalm 11:7. Love, Exodus 34:6 and 7. Jeremiah 31:3. Grace, Exodus 34:6. Hosea 3:1. Mercy, Exodus 3:7. Psalm 103:10. Goodness, Psalm 145:9. Nehemiah 9:25. Patience, Exodus 34:6. Psalm 103:8. And glory, Psalm 29:3. Isaiah 6:1-8. Although the distance between God's incommunicable attributes and human ones is greater, there still exists a vast divide between God's communicable attributes and ours. Consider the difference between God's wisdom, holiness, and love, and ours.

To cite three examples. Nevertheless, all human beings exhibit some of God's communicable attributes because he created them in his image. Am I including unsaved people? Yes, I am.

However, as finite creatures, they live under their infinite creator. And as fallen people, even great saints, very imperfectly mirror God in this life. Still, we see partial representations of God's communicable attributes in his people.

Here, we cite specific examples of how those characteristics affected the beliefs of the Israelites. We're talking about the people of God in the Old Testament. And now we're talking about how they are defined by their God.

Here, by his attributes. God's personality trait enables his people to know him personally. Far from the gods of world religions, he is not identical with the universe.

He made it. He is not the totally transcendent one who's so far out that he has no relationship. He's totally removed.

He's not the totally transcendent one. He's not a higher consciousness within us. New age nonsense.

Pardon my French. But he's a person with a capital P who knows and who can be known. Consider the words of David, a man after God's own heart.

1 Samuel 13:14. I love you, Lord, my strength. Psalm 18:1. He asked God, quote, spread your faithful love over those who know you.

Psalm 36:10. Although we cannot fully understand, scripture teaches that God is absolutely sovereign while humans have genuine freedom. Joseph acknowledged God's sovereignty even when betrayed by his brothers.

He did not deny his brother's sin in selling him into slavery. But look to a more ultimate cause. Quote, it was not you who sent me here, Egypt, where he ruled under Pharaoh, but God, Genesis 45, 8. Joseph confessed, quote, you planned evil against me.

God planned it for good to bring about the present result, the survival of many people. Genesis 50:20. Many people, including his rotten brothers.

Through Moses, God gifted Joshua with the wisdom he needed to lead God's people. Quote, Joshua, son of none, was filled with the spirit of wisdom because Moses had laid his hands on him. Deuteronomy 34:9. When God revealed Nebuchadnezzar's dream and his interpretation to Daniel, Daniel, quote, praised the God of the

heavens and declared, may the name of God be praised forever and ever for wisdom and power belong to him.

Daniel 2:20. He didn't say, oh, what a smart fellow I am. He gave praise where it was due.

Yes, they belong to him, wisdom and power. And in kindness, quote, the Lord gives wisdom to his people. Proverbs 2, 6. The Psalmist trust in the God of truth.

It's a quote. Psalm 31:5. Whose word is true, not only in part, but in its entirety. Psalm 119:160.

Therefore, God's people choose the way of truth. These are all quotes from Psalm 119, verse 30. And ask him never to take the word of truth from their mouths.

Verse 43. Outstanding here is Abraham who, quote, believed the Lord and he credited to him as righteousness. Genesis 15:6. It does not surprise us then when the New Testament regards Abraham as a model of those who believe that God and his word speak only the truth.

Romans 4:16 to 22. Galatians 3:5 to 9. Hebrews 11:8 to 10:17 to 19. Romans 4:16 to 22.

Galatians 3:5 to 9. Hebrews 11:8 to 10. Hebrews 11:17 to 19. While lamenting Jerusalem's fall, quote, our heart is sick because of Mount Zion, which lies desolate.

Lamentations 5:17. Faithful Israelites remember, quote, the Lord's faithful love. Lamentations 3:22.

And proclaim, great is your faithfulness. Verse 23. They commit the future to their covenant-keeping God.

Quote, the Lord is my portion. Therefore, I will put my hope in him. Lamentations 5:24.

They cry, Lord, bring us back to yourself so we may return, renew our days as in former times. Verse 21. Isaiah experiences the trauma of God's holiness.

When he sees a theophany of God seated as a king in his temple, Seraphim proclaimed God's holiness and glory. So, Isaiah exclaims, quote, woe is me, for I am ruined because I am a man of unclean lips and live among a people of unclean lips because my eyes have seen the king, the Lord of hosts. Isaiah 6:5. Mercifully, God symbolically cleanses and forgives Isaiah.

And the prophet volunteers to serve God. Verses 6 through 8. To the Old Testament people, God's righteousness means that, quote, he loves righteous deeds. Psalm 11:7. It means he will not leave the guilty unpunished.

Exodus 34:7. And will judge the world with righteousness and faithfulness. Psalm 96:13. To the Hebrew slave, God's righteousness also means that he cares and ordains freedom after six years of servitude with his master not sending him away empty-handed but with generous supply from flock, threshing floor, and winepress.

Deuteronomy 15:13 to 14. To the Hebrew masters, God's righteousness means remembering in their treatment of slaves that they were slaves in Egypt before the Lord redeemed them. Deuteronomy 15:15.

The great revelation of God's character in Exodus 34:6 and 7, focuses on God's mercy, grace, forbearance, steadfast love, and faithfulness. Verses 6 and 7. These qualities shine in God's dealings with King David. After he committed his great sins, David committed adultery with Bathsheba, another man's wife, and then covered it up by having her husband Uriah killed.

2 Samuel 11:2 to 4:14 to 17. After David repented and the illegitimate baby was born and died, David ceased mourning. He comforted Bathsheba, slept with her, and she gave birth to Solomon.

The next words are arresting. Quote, She gave birth to a son and named him Shlomo, Solomon. The Lord loved him, and he sent a message through the prophet Nathan who named him Jedidiah, because of the Lord.

2 Samuel 12:24, 25. Jedidiah means beloved of the Lord, and he surely was. Solomon succeeded David as king, built a temple, and brought peace and security to the nation.

Compare 1 Chronicles 22:9. Read more about that in Vannoy Commentary on 1 and 2 Samuel, page 336. The life of Hosea brilliantly illuminates God's grace. The prophet obeyed God by taking as a wife Gomer, a woman of, according to Vannoy's interpretation, potential harlotry.

Hosea 1, 2, and 3. Both his wife's actions and children's names symbolize Israel's spiritual adultery and idolatry. For example, God told Hosea to name his son Lo-Ammi, not my people, for you are not my people, and I will not be your God. It's the reverse of the covenant promise, the denial of the covenant promise.

Verse 8, even after Gomer commits adultery, God tells Hosea to take her back. Go again, show love to a woman who is an adulteress, just as I, the Lord, love the

Israelites, even though they turn to other gods. Hosea's relationship with Gomer mirrors Israel's relationship with the Lord.

The book closes with God's calling his people to repentance and reaffirming his love for them. He is a long-suffering God. Wow! Hosea 14:1 to 4. Hosea testifies to God's grace toward a stubborn people who love idols more than they love him.

The story of Ruth is replete with God's mercy. She was born in Moab, a nation that was Israel's enemy and that worshipped the god Chemosh, who demanded human sacrifice. Far from the people of God, she and Orpah married Hebrew men who had moved to Moab.

Unlike Orpah, who stayed in Moab, Ruth accompanied her mother-in-law Naomi to Israel, her native land. There, God showed Ruth mercy by bringing her under the protection of Boaz, a godly man who allowed her to glean in his fields. Following Naomi's guidance, Ruth let Boaz know she would like to be his wife.

He accepted her proposal, and after satisfying legal customs, he obtained the right to redeem her and her husband's land. Ruth bore Boaz a son, Obed, who was the grandfather of King David, and thus in the line of Jesus Christ, the Messiah. God's mercy, mercy, mercy.

And how beautiful. We need the book of Ruth after the nasty book of Judges. Oh.

God's generosity is abundantly shown in David's dealings with Jonathan's crippled son, Mephibosheth. Jonathan, Saul's son and David's friend, had died in battle with his father, 1 Samuel 31:2. David desired to show kindness to someone in Saul's family for Jonathan's sake.

It's a quote, 2 Samuel 9:1. And had Mephibosheth appeared before the king, it would have been customary for ancient monarchs to wipe out the family of a rival, especially the males. David didn't even think of anything like that.

When David told him his plans to bless him, Mephibosheth cried, What is your servant that you take an interest in a dead dog like me? Verse 8 of 2 Samuel 9. But through David, God showed goodness to crippled Mephibosheth. David restored Saul's fields to him and provided for Mephibosheth so that he could always eat at the king's table. It's a quote, verse 13.

Though Job's patience is memorable, so is that of another Old Testament saint who's often overlooked, Noah. A recipient of God's grace, Genesis 6-8, Noah's story is a tale of God's patience. Quote, God patiently waited in the days of Noah while the ark was being prepared.



In it, a few, that is eight people, were saved through water. 1 Peter 3:20. God was deeply grieved, quote, because human wickedness was widespread on the earth.

Genesis 6:5. And he determined to destroy humankind with a great flood. The matter is debated, but Waltke argues that the best interpretation of man's days shall be 120 years.

Verse 3 is that it refers to the span of time between this proclamation of judgment and the flood. See Genesis 5:32 and 7:6. God's coming judgment by flood is seasoned by grace.

1 Peter 3:20. The 120-year delay allows time for people to repent and provides testimony of the coming judgment through Noah and his huge ark. That's quoting Waltke.

Noah, a preacher of righteousness, second Peter 2-5, patiently warned his contemporaries. I had a seminary professor who once did a sermon. I don't remember many sermons, period, in my life.

I remember this one. John Grawley preached a sermon on Noah, the successful preacher. You say, he preached for 120 years? And had only his own family? And he said, yes.

And that was a great success given by God. God's glory is his inherent, brilliant majesty manifested to his creatures that elicits their response of praise. Marvelously, he not only is glorious and reveals his glory so that we give him glory in praise, but he shares his glory with believers.

Now, I will impart John 17:22 and 2 Corinthians 3:18, which are very hard verses for me. God moves believers from glory to glory as they look at the Son of God in a mirror. God shares his glory with believers now, imparting it and finally, in glorification.

2 Corinthians 4:17, 2 Thessalonians 2:14, Moses stands out as the Old Testament figure most familiar with God's glory. Boldly, he asks God, please show me your glory. Exodus 33-18.

Whew. Meek Moses became pretty bold. And God did.

Exodus 33, verses 20-23, 34:5-8. Moses, quote, did not realize that the skin of his face shone as a result of his speaking with the Lord. Exodus 34:29.

In fact, quote, the Israelites were not able to gaze steadily at Moses' face because of its glory. 2 Corinthians 3:7. The Lord, however, saved the best for last.

For when the tabernacle was completed, quote, the cloud covered, the glory cloud, covered of God's presence, covered the tent of meeting, and the glory of the Lord filled the tabernacle. Moses was unable to enter the tent of meeting because the cloud rested on it, and the glory of the Lord filled the tabernacle. Exodus 40:34-35.

God's own person and character define his Old Testament people. Not only so, we look at the people of God and atonement. In grace, God provided atonement for his Old Testament people.

This, too, defines them, for of all peoples in the ancient Near East, to them alone, the living and true God gave priests, altars, and sacrifices that put away sins. Remember, I said before in these lectures, we need to not only look back from the New Testament and criticize the old as being a period of immaturity and so forth, right? They had to make sacrifices all the time and the day of atonement every year. Christ has now come, and there are no more sacrifices, granted.

But it is not fair to them to only look back. If we put ourselves back in their context and look around good grief! They are a people for whom God made atonement, and thus, all of them who believed were forgiven. God did that for no other people on the planet at that time.

I know he was a missional God from the beginning, and at the end of Israel is going to come the true Israelite, the Lord Jesus. I get it. Son of Abraham, Son of David, and so forth.

And the gospel is going to go to the world in the book of Acts, but... And Israel was supposed to be a light for the nations but failed. But looking around, I saw that this person of all peoples was blessed. Leviticus concentrates on the God-ordained sacrifices that bring forgiveness to believing worshippers, especially on the Day of Atonement.

Isaiah prophesies a sinless servant of the Lord who will make a sacrifice like no other. The sacrifices of Leviticus 1 through 6. After taking a brief look at the sacrifices, we will focus on the Day of Atonement, Leviticus 16, and then consider Isaiah 53. We will follow J. Sklar's analysis and summary of the purposes of the five types of offerings in Leviticus 1:1 to 6:7. J. Sklar was my academic dean for some years at Covenant Seminary in St. Louis.

He is one of the world's experts on the book of Leviticus, having studied under Professor Wenham, the Old Testament Wenham, and having written a Tyndale commentary, replacement commentary on Leviticus, and now a bigger, fuller commentary to be released by Crossway any day now. I'm going to describe the

different offerings, burnt, grain, fellowship, purification, reparation, and then the purposes of each. The burnt offering is given in Leviticus 1:3 through 17.

Purpose. Atonement and or underscores prayers of petition or praise. The grain offering, chapter 2:1 to 16.

It often mirrors the purpose of the burnt offering, of the offering. Excuse me, it often mirrors the purpose of the offering it accompanies. Fellowship offering, chapter 3 of Leviticus verses 1 to 17. Underscores covenant fellowship with the Lord and fellow Israelites.

Purification offering, Leviticus 4:1 to 5:13. Atonement for specific types of sin, and it's a metaphor of purification. Reparation offering, 5:14 to 6:7. Atonement for specific types of sin, metaphor of compensation for wrongdoing.

Although we note various nuances in the purposes of the five types of offerings, they share the concept of God's making atonement for his people's sins. In grace, God entered into covenant with Israel alone and revealed to them his will concerning the cultus, the whole sacrificial system. This was so that they would never forget his holiness, their sin, and his love.

Leviticus 1 to 6 details the responsibilities of the people and priests in this regard. Often forgotten is God's role, something that Sklar highlights. J. Sklar, S-K-L-A-R a faithful brother, a great scholar, oh my, he wanted to learn French, so he had a French woman come into his office, you could see them in there, and she tutored him, no doubt he did much out of the office, and then he went to the French school, the reformed school in France, I've lost the name of it, maybe it'll come, a little school to lecture in French, he said the first time it was really rough, and he said, all of a sudden, boom, it clicked in.

Well, God gives the gifts. Oh, my goodness. Ah.

In Provence, France, Aix-en-Provence is the place. Often forgotten is God's role in the whole sacrificial cultus, as Sklar highlights. Sacrifice was indeed something that the Israelites gave to the Lord, but it was first and foremost something he gave to them in his grace as a means of atoning for sin and achieving the forgiveness they so desperately desired.

This is the very opposite of the common human impulse to earn salvation from God. It is a bold declaration that salvation comes only when God, in his grace, grants it to us. Sklar, *Leviticus*, Tyndale, Old Testament Commentaries, page 54.

Principally, the day of atonement, still quoting Sklar, displays God's grace and forgiveness, which define his Old Testament people. Leviticus 16 recounts the

foremost day on Israel's sacrificial calendar, the day of atonement. R.K. Harrison, the famous Old Testament scholar, writes that this chapter comprises the ceremonial and theological pivot upon which the entire book of Leviticus turns.

Sklar quoted Harrison from his *Leviticus* Tyndale Old Testament Commentary, which was Sklar's commentary, replacing R.K. Harrison's work! Gasp! Anyway, they're both outstanding scholars. Scholarship has progressed since 1980, and the Sklar volume is in 2014. After God reminds Moses of the death of Aaron's two sons for entering the most holy place, still quoting, in disobedience, he instructs Aaron how to approach God.

Leviticus 16:1-5. The chapter contains an overview of Aaron's duties, verses 1-10, a description of the three sacrifices, verses 11-28, and the institutionalization of the ritual, including instructions for Israel's spiritual preparation, verses 29-34. We focus on the three rites.

Actually, the last paragraph that I read is not from Sklar. It is from me—long story.

The Day of Atonement in Leviticus 16. The high priest offered three sacrifices on the Day of Atonement. These included a sin offering of a bull for Aaron and his family, a sin offering of two male goats, and a burnt offering of two rams.

One for himself, one for the people. This is all Leviticus 16. First, Aaron had to make atonement for himself and his household with a sin offering of a bull before approaching the mercy seat in the holy place.

Leviticus 16:6-11. All the other quotes will be from Leviticus 16 unless I say otherwise. Aaron had to make an incense cloud to cover the mercy seat so that he would not die.

Verses 12-13. Hertz explains. Hertz like the rental car.

J. H. Hertz, *Leviticus*. The purpose, quote, of the incense smoke was to create a screen that would prevent the high priest from gazing upon the holy presence, close quote lest he die.

Whew! Being the high priest is a serious business. Well, as Aaron's sons, they dab in a by-who show. Next, Aaron is to sprinkle some of the bull's blood seven times on the east side of the mercy seat.

Verse 14. Second, Aaron was to sacrifice two male goats as a sin offering. He sacrifices one and sends the other into the wilderness.

Aaron slays the first goat as an offering of purification for the people's sins, sprinkling its blood on the mercy seat. Quote, Thus he shall make atonement for the holy place, because of the uncleannesses of the people of Israel, and because of their transgressions, all their sins. He also makes atonement for the tent of meeting, verses 16-17, and for the quote, the altar that is before the Lord, verse 18.

Israel's sin pollutes God's dwelling place. His very dwelling place, with its altar and holy place. And God graciously makes atonement for them both, the altar and the holy place, the most holy place, and for the people's sins.

Israel's sin pollutes God's most holy place. And atonement has to be made for that. Nothing's lacking in God's holiness, much as lacking in Israel's holiness.

Aaron is to lay hands on the head of the second goat and confess all the sins of the people of Israel. Symbolically, he puts them on the head of the goat and sends it away into the wilderness. The goat bears all their iniquities to a distant area, where he is to be set free.

Leviticus 16, still, verses 20-22. Alan Ross unpacks the symbolism. "Aaron laid both hands on the goat to ensure the transference of sin to the goat. He then confessed all the wickedness and rebellion of Israel, all their sins. And these sins were placed on the goat, to bear them away into the wilderness."

Aaron's actions plainly signify substitutionary sacrifice. The hands are the instruments of substitution. The goat's departure into the wilderness signifies the taking away of the people's sins.

For quote, the goat shall bear all their iniquities on itself, to a remote area, verse 22. The two goats involved in the Day of Atonement ritual are then substitutionary sacrifices for the people. Third, Aaron was to have chosen, quote, a ram for a burnt offering for himself, verse 3. He was also to have selected, quote, from the Israelite community, two male goats for a sin offering and one ram for a burnt offering, verse 5. After offering the two goats, Aaron was to leave his linen garments in the holy place and bathe.

Then he was to quote, come out and offer his burnt offering, and the burnt offering of the people, and make atonement for himself and for the people, verse 24. Sklar depicts the Day of Atonement as God's solution to the Israelite's sin and impurity. Sklar's contribution to Old Testament scholarship in Leviticus, in his dissertation, was to talk about how God dealt in different ways with two problems: their sin and their impurity.

They weren't the same, but the solution was God's grace through sacrifice for both. The Israelites were faced, quote, with a serious problem. The Holy Lord now dwelt in their midst, but their sins and impurities defiled His holy dwelling.

How could the Holy Lord continue in their midst without bringing His justice to bear against them? By means of a regular atonement ceremony, the Day of Atonement, that would cleanse and remove the Israelites' sins and impurities so they could continue in covenant fellowship with Him. Three rites formed the heart of the ceremony, each making atonement in its own way. Taken together, these rites fully atoned for the Israelites.

Their sins and impurities were no longer there. The slate was completely clean. Compare Psalm 103 verse 12.

The Holy God, who is offended by sin and impurity, is also the compassionate and gracious God who delights to cleanse and forgive it. Skylar, *Leviticus* on Leviticus 16:1 to 34. The Day of Atonement defines God's Old Testament people as those for whom He made atonement and whose sins He has forgiven.

As David later sings in praise, quote, the Lord is compassionate and gracious, slow to anger and abounding in faithful love. He will not always accuse or be angry forever. He has not dealt with us as our sins deserve or repaid us according to our iniquities.

For as high as the heavens are above the earth, so great is His faithful love toward those who fear Him. And as far as the east is from the west, so far has He removed our transgressions from us. Psalm 10:8 through 10.

In our next lecture, we will look at the servant of the Lord's sacrifice in Isaiah 53.

This is Dr. Robert A. Peterson in his teaching on Doctrines of the Church and Last Things. This is session 5, People of God in the Old Testament, Their God, Atonement.