

3 | TYPE AND ANTOTYPE

1. THE DAILY SERVICE

- A. The typical annual sacrificial cycle involved two primary divisions –
 - i. That which was done daily, in connection with the Holy Place, or first apartment of the tabernacle
 - ii. That which was done once a year, in connection with the Most Holy Place, or second apartment of the tabernacle. These two phases formed an annual cycle that repeated year after year for centuries. What follows is an overview of these two services.

As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted. PP 357

- iii. In addition, twice each day a corporate sacrifice was offered for all Israel (Ex. 29:38-42; Num. 28:3-8). This was the "continual burnt offering".
- B. In the typical service in the first apartment, the priest would instruct the sinner in the procedure of various offerings. The sin offering is of special importance, as it was for the removal of sin that the sanctuary was established. When a sin offering was brought, the sinner would be instructed by the attending priest as follows –
 - i. "Under priestly guidance he bound and threw his victim in the designated place, 'north of the altar,' and before the veil into the holy place. Turning its face toward the west, he laid both his hands on its head between its horns, leaning his full weight upon it, and silently confessed his specific sins to God (Lev. 5:5; Num. 5:6, 7). This 'laying on of hands' is very important for it indicates that the penitent was transmitting his sins to his victim, to which he delegated his responsibility to deal with them. In this way e symbolically transferred his guilt to the blameless victim, which, because it was his representative, was ready to die in his place. Taking a knife, he slit its throat. The priest caught its blood in a golden bowl... Leslie Hardinge, *With Jesus in His Sanctuary*, p. 401
- C. The sinner, in coming to the sanctuary, was led to acknowledge 3 things:
 - i. The authority of God's law
 - a. If you don't believe a law is a good law, you'll be inclined to break it if you're confident you won't get caught.

The sacrifice demanded by their transgression, revealed to Adam and Eve **the sacred character of the law of God**; and they saw, **as they had never seen before**, the guilt of sin, and its dire results. CIHS 20

The object of this atonement was that the divine law and government might be maintained. The sinner is pardoned through repentance toward God and faith in our Lord and Saviour Jesus Christ. There is forgiveness of sin, and yet the law of God stands immutable, eternal as His throne. There is **no such thing** as **weakening** or **strengthening** the law of Jehovah. **As it has always been, so it is.** It cannot be repealed or changed in one principle. It is eternal, **immutable as God Himself.** 7ABC 471

ii. His *personal* guilt

- a. When we come to repentance, we must acknowledge that the problem is not with God, but with ourselves (Ps. 51:4).
 - (i) "The very genius of the transaction being that the substitute takes the place of the sinner and dies in his place ... After the sacrifice is slain, the blood – symbol of the life – is put on the horns of the altar, this act constituting an acknowledgement of a forfeited life and also of the justice of the law in requiring it." M.L. Andreasen, *The Sanctuary Service*, p. 143

iii. His faith in a redeemer to come

By the offering of blood the sinner acknowledged **the authority of the law**, confessed **his guilt in transgression**, and expressed his desire for **pardon through faith in a Redeemer to come...** GC 420

- D. Once the sacrifice has been accepted by the priest, the sinner's part of the service is finished. He leaves the scene with the assurance of sins forgiven by virtue of both the sacrifice and the intercession of the priest.
- i. The sinner here makes an incredible trade. He trades places with the lamb. The lamb dies for his sin, while he goes free. God provides a way of escape for the sinner, while another life is accepted in the sinner's place.
 - a. "This killing ended the offerer's part in his sin-offering, and left him free to ponder what was transpiring, and by faith enter into the meaning of the priest's service on his behalf." Leslie Hardinge, *With Jesus In His Sanctuary*, p. 401

Christ was treated **as we deserve**, that we might be treated **as He deserves**. He was condemned for our sins, **in which He had no share**, that we might be justified by His righteousness, **in which we had no share**. He suffered **the death which was ours**, that we might receive **the life which was His**. "With His stripes we are healed." DA 25

- E. Meanwhile, the priest's work had only begun. He must now administer the blood of the sacrifice in the sanctuary.
- i. In some cases, the flesh was to be eaten by the priest (Lev. 6:25, 26). It was required of the priests to eat some of the flesh of the sacrifice in the event that the blood was not taken into the sanctuary (v. 29; Lev. 10:17, 18). However, if the blood had been taken in, it was forbidden of the priests to eat the flesh of the sacrifice (v. 30).

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; **but the sin was not canceled** by the blood of the victim. A means was thus provided by which it was **transferred** to the sanctuary. GC 420

- ii. The carrying of the blood into the temple was to teach that Jesus, our High Priest, takes upon Himself the responsibility for our sinful life.

The blood, representing **the forfeited life of the sinner**, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was

the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, **transferred in figure to the sanctuary**. GC 418

- a. “When the priest ministered the blood and ate the flesh, he not only took the sin upon him but identified himself so completely with the sinner that **the sins** he took upon himself became *his sins*, and *he became responsible for them*. ‘God hath given it [the flesh] you to bear the iniquity of the congregation, to make atonement for them before the Lord.’ Lev. 10:17.” M. L. Andreasen, *The Sanctuary Service*, p. 138, emphasis added

iii. The sanctuary was defiled by the transfer of sin, and not by the blood itself.

God commanded that an atonement be made for each of the sacred apartments. “He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins (Lev. 16:16). GC 418

iv. The sin did not contaminate the priest, sacrifice or temple in the sense that all remained “holy”.

- F. It is important to note also that this wonderful atonement that was initiated in the *courtyard*, and the work of the *first apartment* of the sanctuary was not considered complete until the work of the *second apartment* had been accomplished.

...But **the sin was not canceled** by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary... The sinner... was **not yet entirely released** from the condemnation of the law. GC 420

- i. “For the time being, the sanctuary assumed [the sinner’s] sin and guilt. God accepted the sacrifice as a substitute for the sinner. In anticipation of the ultimate offering for sin [on the Day of Atonement], the mediated blood atoned and expiated the sin of the offerer.” *Handbook of SDA Theology*, p. 385, sec. 3-a

2. THE YEARLY SERVICE (THE DAY OF ATONEMENT)

- A. The law can never sanction sin, neither in action or nature. The sin must be remitted, or sent away, from the sanctuary. This was the work to be accomplished in the cleansing of the sanctuary on the Day of Atonement.

By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was **not yet entirely released** from the condemnation of the law. GC 420

The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no remission. Remission, or putting away of sin, is the work to be accomplished. GC 417

- i. “On the Day of Atonement the Israelites felt and expressed their dependence on God and their desire to preserve the covenant relationship with the Lord, because only He could make their cleansing final.” *Handbook of SDA Theology*, p. 386, sec. 3-b(2)

- B. There were two primary things “cleansed” on the Day of Atonement:

- i. The people (Lev. 16:30, 34), and
- ii. The sanctuary (Lev. 16:16, 18-20, 33)

- a. We have briefly addressed the cleansing of the people. The cleansing of the sanctuary itself represented the vindication of God. Sin was eradicated from the sanctuary. God clears His Name, His law, His government. His character stands unimpeached.
 - b. When the priest took the blood, it prefigured God taking responsibility for our sin – God taking responsibility for the sin problem. When people ask the question “Why so much evil in the world,” God is bearing the responsibility.
 - (i) “Through the daily sacrifices, the confessed sins of repentant sinners were transferred to God’s sanctuary. Sin and impurity were only allowed to come into the very presence of God to make atonement for them.... As long as those sins remained, the resolution of the sin problem was not yet final... On the Day of Atonement God returned sin/impurity to its true source and originator... This undoubtedly points to the consummation of God’s redemptive plan for the human race through Christ.” *Handbook of SDA Theology*, p. 387, sec. 3-b(3)
- C. The basic service was conducted as follows –
- i. The service was conducted by the High Priest alone (Lev. 16:2; Heb. 9:7). He first washed himself and put on the plain linen garments of the common priest reserved for that particular service (Lev. 16:4).
 - ii. Two goats were chosen, and lots were cast to determine one as the Lord’s goat and one as the scapegoat (vs. 5, 7).
 - iii. The high priest first offered a sacrifice for himself and his household as a sin offering (vs. 4, 6, 11), because he himself was a sinner. When Jesus entered upon His priestly work, however, the Bible says “He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood” (Heb. 9:12, ESV) “according to the power of an endless life” (Heb. 7:16).
 - iv. The high priest then offered the Lord’s goat for the congregation as the atoning sacrifice for all the sins that had been transferred into the sanctuary throughout the year. The goat killed, and its blood sprinkled on the mercy seat (v. 15).
 - v. The blood was then taken into the Holy Place and applied to the altar of incense, the veil, then into the courtyard and applied to the altar of burnt offering, and anywhere else that blood had previously defiled (vs. 16-20).
 - vi. Finally, the sins of Israel were confessed over the head of the scapegoat, and it was carried into the wilderness and left to die (vs. 20-22). When the service was concluded, the High Priest then disrobed, washed himself, and clothed himself in the Priestly garments, and offered burnt offerings for himself and the people.
- D. One key distinction on the Day of Atonement was that no sin was confessed over the head of the sin offering (the “Lord’s goat”).
- i. The blood of the sacrifice, in this instance (the life – Gen. 9:4; Lev. 17:11, 14; Deut. 12:23) represented the sinless life of the only human being who ever lived without sinning, “the man Christ Jesus” (1 Tim. 2:5), to be offered on behalf of all humanity. By virtue of its sinlessness, this life was taken into the Most Holy Place and sprinkled upon the mercy seat above the broken law and found to be in perfect harmony with that law. This “sinless life” was then accepted on behalf of every repentant sinner whose sin had been transferred to the sanctuary and applied to the sinner’s account (see Zech. 3:1f).

- a. "This atonement was accomplished when the priest took the pure blood of the Lord's goat, upon whom no sins had been placed, and put it upon the horns of the altar round about... As during the year these horns had been polluted by the **sin-charged blood** that had been placed upon them, so now they are cleansed with the **sinless blood** used on the Day of Atonement. It is of interest to note that on the Day of Atonement the atoning blood was placed only on the objects that had previously been defiled... We therefore hold that **blood both pollutes and cleanses**. What the blood does, depends upon the kind of blood used. The life measures the value of the blood, and the blood the life; for 'the life of the flesh is in the blood.' Lev. 17:11. **If it is a sinful life, the blood pollutes; if it is a sinless life, it cleanses.**" M. L. Andreasen, *The Sanctuary Service*, pp. 148, 149, emphasis added
- b. "**Instead of removing the sinner from His presence, the Lord cleansed the sinner** in order to preserve the covenant relationship. In the daily services the sin/impurity of the penitent was transferred, through a sacrificial substitute, to the sanctuary, and the person was left at peace with God. Once a year the daily atonement **met its consummation** in the removal of that sin/impurity from the presence of God, **making the daily cleansing final.**" *Handbook of SDA Theology*, p. 387, sec. 3-b(3), emphasis added

3. THE SCAPEGOAT

- A. One common misunderstanding regarding the Day of Atonement service is the role of the scapegoat. Some have concluded that the scapegoat represents Christ, because sin was confessed over it (Lev. 16:21) and it is said to "make atonement" (v. 10). Here are some important things to remember -
 - i. The scapegoat was introduced into the service only after the High Priest had "made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar" (Lev. 16:20). The "atonement" made by the scapegoat was that of elimination of sin rather than the sacrificial bearing of sin.
 - a. "This goat bore all the iniquities of the people of Israel... Here the phrase does not mean to bear the sin of someone vicariously, for only here is the phrase 'to bear all their iniquities' followed by a destination: a solitary land. The expression means "to carry iniquity away" to the wilderness and has no expiatory overtones. The rite of the scapegoat was a rite of elimination of sin/impurity, not a sacrificial act." *Handbook of SDA Theology*, p. 387, sec. 3-b(3)
 - b. "This punishment is not expiatory; nor is it substitutionary; neither is it atoning, except in the sense that a criminal atones for his sins by being hanged on the gallows." M. L. Andreasen, *The Sanctuary Service*, p. 192
 - ii. The Hebrew word translated "scapegoat" is Azazel, the marginal reading of Lev. 16:8. The Bible tells us that, after the lots are cast, one goat is designated as belonging to the Lord, and the other – the scapegoat – as belonging to Azazel, a personal being.
 - a. "Azazel was a personal being, probably a demonic figure. *Handbook of SDA Theology*, p. 387, sec. 3-b(3)
 - b. "On this verse, Jenks, in his *Comprehensive Commentary*, remarks: 'Scapegoat. See different opinions in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmuller, whom see. **The Syriac has, Azzail, the "angel (strong one) who revolted."**' These authorities unmistakably point out Satan. **Thus we have the definition of the Scripture term for scapegoat, in two ancient languages, with**

the oldest opinion of both Hebrews and Christians, in favor of the view that the scapegoat is a type of Satan. Charles Beecher says ‘What goes to confirm this is that the most ancient paraphrases and translations treat Azazel as a proper name... Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus **plainly showing what was the prevalent understanding of the Jews at that day.**’” Uriah Smith, *Looking Unto Jesus*, pp. 260-61, emphasis added

- iii. The term scapegoat, even in today’s language, refers to “the one who takes the blame.”
 - a. “The placing of sin/impurity on the goat representing Azazel indicated the demonic origin of sin/impurity and returned it to its place of origin... The Day of Atonement is, therefore, a proclamation of God’s sovereignty and of the supremacy of holiness over sin/impurity. This undoubtedly points to the consummation of God’s redemptive plan for the human race through Christ.”
Handbook of SDA Theology, p. 387, sec. 3-b(3)

On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself, and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people. GC 420

4. THE ANTITYPICAL DAY OF ATONEMENT

- A. This cleansing of the sanctuary prefigured in the typical service as the work that Jesus began on October 22, 1844 (Dan. 8:13-14). We are now living in the true Day of Atonement.
- B. Just as the earthly high priest entered upon the work of eradicating all sin from the people and the sanctuary, so Christ offered Himself “once at the end of the ages to put away sin...” (Heb. 9:26f). He has promised to “blot out” the transgressions of His people (Is. 44:22), and will accomplish this work just prior to His return (Ac. 3:19-21). Until sin is “put away” in the lives of His followers, Christ’s work in the sanctuary is not complete.
- C. The Day of Atonement service pointed to the final eradication of sin in the Great Controversy. Until sin is eradicated, and God is cleared of all responsibility in the entrance of sin, the work is not finished, and the sinner not entirely released until Day of Atonement.

Christ’s work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty.... Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ’s death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. PP 358