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THE DAY OF ATONEMENT



But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance....When Christ came as high priest of the good things that are already here...he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.—Heb. 9:7, 11, 12

WEAKNESS OF THE LAW

It may sound strange, and yet it is true, that the clearest testimony to 'the weakness and unprofitableness' 'of the commandment' is that given by 'the commandment' itself. The Levitical arrangements for the removal of sin bear on their forefront, as it were, this inscription: 'The law made nothing perfect'—having neither a perfect mediatorship in the priesthood, nor a perfect 'atonement' in the sacrifices, nor yet a perfect forgiveness as the result of both. 'For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect' (Heb. 10:1). And this appears, *first*, from the continual recurrence and the multiplicity of these sacrifices, which are intended the one to supplement the other, and yet always leave something to be still supplemented; and, *secondly*, from the broad fact that, in general, 'it is not possible that the blood of bulls and of goats should take away sins' (Heb. 10:4). It is therefore evident that the Levitical dispensation, being stamped with imperfect-

ness alike in the means which it employed for the 'taking away' of sin, and in the results which it obtained by these means, declared itself, like John the Baptist, only a 'forerunner,' the breaker up and preparer of the way—not the satisfying, but, on the contrary, the calling forth and 'the bringing in of a better hope' (Heb. 7:19; see marginal rendering).

THE DAY OF ATONEMENT

As might have been expected, this 'weakness and unprofitableness of the commandment' became most apparent in the services of the day in which the Old Testament provision for pardon and acceptance attained, so to speak, its *climax*. On the Day of Atonement, not ordinary priests, but the high-priest *alone* officiated, and that not in his ordinary dress, nor yet in that of the ordinary priesthood, but in one peculiar to the day, and peculiarly expressive of purity. The worshippers also appeared in circumstances different from those on any other occasion, since they were to fast and to 'afflict their souls;' the day itself was to be 'a Sabbath of Sabbatism,'¹ while its central services consisted of a series of grand expiatory sacrifices, unique in their character, purpose, and results, as described in these words: 'He shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation (Lev. 16:33). But even the need of such a Day of Atonement, after the daily offerings, the various festive sacrifices, and the private and public sin-offerings all the year round, showed the insufficiency of all such sacrifices, while the very offerings of the Day of Atonement proclaimed themselves to be only temporary and provisional, 'imposed until the time of reformation.' We specially allude here to the mysterious appearance of the so-called 'scapegoat,' of which we shall, in the sequel, have to give an account differing from that of previous writers.

The former regulation is set aside because it was weak and useless (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God (Heb. 7:18-19).

¹Rendered 'Sabbath of rest' in Authorised Version.

ITS NAMES

The names 'Day of Atonement,' or in the Talmud, which devotes to it a special tractate, simply '*the day*,' (perhaps also in Heb. 7:27²), and in the Book of Acts 'the fast' (Acts 27:9), sufficiently designate its general object. It took place on the tenth day of the seventh month (*Tishri*), that is, symbolically, when the sacred or Sabbath of months had just attained its completeness. Nor must we overlook the position of that day relatively to the other festivals. The seventh or sabbatical month closed the festive cycle, the Feast of Tabernacles on the 15th of that month being the last in the year. But, as already stated, before that grand festival of harvesting and thanksgiving Israel must, as a nation, be reconciled unto God, for only a people at peace with God might rejoice before Him in the blessing with which He had crowned the year.³ And the import of the Day of Atonement, as preceding the Feast of Tabernacles, becomes only more striking, when we remember how that feast of harvesting prefigured the final ingathering of all nations. In connection with this point it may also be well to remember that the Jubilee Year was always proclaimed on the Day of Atonement (Lev. 25:9).⁴

THE TEACHING OF SCRIPTURE ABOUT THE DAY

In briefly reviewing the Divine ordinances about this day (Lev. 16; 23:26–32; Num. 29:11), we find that only on that one day in every year the high-priest was allowed to go into the Most Holy Place, and then arrayed in a peculiar white dress, which differed from that of the ordinary priests, in that its girdle also was white, and not of the Temple colours, while 'the bonnet' was of the same shape, though not the same material as 'the mitre,' which the high-priest

Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself (Heb. 7:27).

Much time had been lost, and sailing had already become dangerous because by now it was after the Fast (Acts 27:9).

Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land (Lev. 25:9).

²In that case we should translate Heb. 7:27, 'Who needeth not on each day (viz. of atonement), as those high-priests, to offer up his sacrifices,' etc.

³See ch. 14. So also Keil, Oehler, Kurtz, Hupfeld, and almost all writers on the subject.

⁴According to the Jewish view, it was also the day on which Adam had both sinned and repented; that on which Abraham was circumcised; and that on which Moses returned from the mount and made atonement for the sin of the golden calf.

ordinarily wore.⁵ The simple white of his array, in distinction to the 'golden garments' which he otherwise wore, pointed to the fact that on that day the high-priest appeared, not 'as the bridegroom of Jehovah,' but as bearing in his official capacity the emblem of that perfect purity which was sought by the expiations of that day.⁶ Thus, in the prophecies of Zechariah the removal of Joshua's 'filthy garments' and the clothing him with 'change of raiment,' symbolically denoted—'I have caused thine iniquity to pass from thee' (Zech. 3:3, 4). Similarly those who stand nearest to God are always described as arrayed 'in white' (see Ezek. 9:2, etc.; Dan. 10:5; 12:6). And because these were emphatically 'the holy garments,' 'therefore' the high-priest had to 'wash his flesh in water, and so put them on' (Lev. 16:4), that is, he was not merely to wash his hands and feet, as before ordinary ministrations, but to bathe his whole body.

NUMBERS 29:7–11

From Numbers 29:7–11 it appears that the offerings on the Day of Atonement were really of a three-fold kind—'the continual burnt-offering,' that is, the daily morning and evening sacrifices, with their meat- and drink-offerings; the festive sacrifices of the day, consisting for the high-priest and the priesthood, of 'a ram for a burnt-offering' (Lev. 16:3), and for the people of one young bullock, one ram, and seven lambs of the first year (with their meat-offerings) for a burnt-sacrifice, and one kid of the goats for a sin-offering; and, thirdly, and chiefly, the peculiar expiatory sacrifices of the day, which were a young bullock as a *sin-offering* for the high-priest, his house, and the sons of Aaron, and another *sin-offering* for the people, consisting of two goats, one of which was to be killed and its blood sprinkled, as directed, while the other was to be sent away into the

And I saw six men coming from the direction of the upper gate, which faces north, each with a deadly weapon in his hand. With them was a man clothed in linen who had a writing kit at his side. They came in and stood beside the bronze altar (Ezek. 9:2).

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 (Lev. 16:4).

⁵This appears from the Hebrew terms.

⁶According to *Yoma*, iii.7, the High Priest wore in the morning white raiments of *Pelusian*, and 'between the evenings' of *Indian* stuff—respectively valued (no doubt, extravagantly) at about £118 and £70.

On the tenth day of this seventh month hold a sacred assembly. You must deny yourselves and do no work. Present as an aroma pleasing to the LORD a burnt offering of one young bull, one ram and seven male lambs a year old, all without defect. With the bull prepare a grain offering of three-tenths of an ephah of fine flour mixed with oil; with the ram, two-tenths; and with each of the seven lambs, one-tenth. Include one male goat as a sin offering, in addition to the sin offering for atonement and the regular burnt offering with its grain offering, and their drink offerings (Num. 29:7–11).



High Priest in his robes on the Day of Expiation/Atonement

wilderness, bearing 'all the iniquities of the children of Israel, and all their transgressions in all their sins' which had been confessed 'over him,' and laid upon him by the high-priest. Before proceeding further, we note the following as the *order* of these sacrifices—first, the ordinary morning sacrifice; next the expiatory sacrifices for the high-priest, the priesthood, and the people (one bullock, and one of the two goats, the other being so-called scapegoat); then the festive burnt-offerings of the priests and the people (Num. 29:7–11), and with them another sin-offering; and, lastly, the ordinary evening sacrifice, being, as Maimonides observes, in all fifteen sacrificial animals. According to Jewish tradition,⁷ the whole of the services of that day were performed by the high-priest himself, of course with the assistance of others, for which purpose more than 500 priests were said to have been employed.⁸ Of course, if the Day of Atonement fell on a Sabbath, besides all these, the ordinary Sabbath sacrifices were also offered. On a principle previously explained, the high-priest purchased from his own funds the sacrifices brought for himself and his house, the priesthood, however, contributing, in order to make them sharers in the offering, while the public sacrifices for the whole people were paid for from the Temple treasury. Only while officiating in the distinctly expiatory services of the day did the high-priest wear his 'linen garments;' in all the others he was arrayed in his 'golden vestments.' This necessitated a frequent change of dress, and before each he bathed his whole body. All this will be best understood by a more detailed account of the order of service, as given in the Scriptures and by tradition.⁹

⁷Special references would here be too numerous, and we must in general refer to *Mish. oma*, and to the tractates of Maimonides on the order of that service, which latter we follow very closely.

⁸Comp. Jost. *Gesch. d. Judenth.* vol. i, p. 164.

⁹The reader will readily distinguish what is derived from Scripture and what merely from tradition.

THE DUTIES OF THE HIGH-PRIEST

Seven days before the Day of Atonement the high-priest left his own house in Jerusalem, and took up his abode in his chambers in the Temple. A substitute was appointed for him, in case he should die or become Levitically unfit for his duties. Rabbinical punctiliousness went so far as to have him twice sprinkled with the ashes of the red heifer—on the 3rd and the 7th day of his week of separation—in case he had, unwittingly to himself, been defiled by a dead body (Num. 19:13).¹⁰ During the whole of that week, also, he had to practise the various priestly rites, such as sprinkling the blood, burning the incense, lighting the lamp, offering the daily sacrifice, etc. For, as already stated, every part of that day's services devolved on the high-priest, and he must not commit any mistake. Some of the elders of the Sanhedrim were appointed to see it, that the high-priest fully understood, and knew the meaning of the service, otherwise they were to instruct him in it. On the eve of the Day of Atonement the various sacrifices were brought before him, that there might be nothing strange about the services of the morrow. Finally, they bound him by a solemn oath not to change anything in the rites of the day. This was chiefly for fear of the Sadducean notion, that the incense should be lighted *before* the high-priest actually entered into the Most Holy Place; while the Pharisees held that this was to be done only within the Most Holy Place itself.¹¹ The evening meal of the high-priest before the great day was to be scanty. All night long he was to be hearing and expounding the Holy Scriptures, or otherwise kept employed, so that he might not fall asleep.¹² At midnight the lot was cast for removing the ashes and

Whoever touches the dead body of anyone and fails to purify himself defiles the LORD's tabernacle. That person must be cut off from Israel. Because the water of cleansing has not been sprinkled on him, he is unclean; his uncleanness remains on him (Num. 19:13).

¹⁰May not the 'sprinkling of the ashes of an heifer' in Heb. 9:13 refer to this? The whole section bears on the Day of Atonement.

¹¹The only interesting point here is the Scriptural argument on which the Sadducees based their view. They appealed to Lev. 16:2, and explained the expression, 'I will appear in the cloud upon the mercy-seat,' in a rationalistic sense as applying to the cloud of incense, not to that of the Divine Presence, while the Pharisees held that the high-priest must appear in the cloud of incense.

preparing the altar; and to distinguish the Day of Atonement from all others, *four*, instead of the usual three, fires were arranged on the great altar of burnt-offering.

THE MORNING SERVICE

The services of the day began with the first streak of morning light. Already the people had been admitted into the sanctuary. So jealous were they of any innovation or alteration, that only a linen cloth excluded the high-priest from public view, when, each time before changing his garments, he bathed—not in the ordinary place of the priests, but in one specially set apart for his use. Altogether he changed his raiments and washed his whole body *five* times on that day,¹³ and his hands and feet *ten* times.¹⁴ When the first dawn of morning was announced in the usual manner, the high-priest put off his ordinary (layman's) dress, bathed, put on his golden vestments, washed his hands and feet, and proceeded to perform all the principal parts of the ordinary morning service. Tradition has it, that immediately after that, he offered certain parts of the burnt-sacrifices for the day, viz. the bullock and the seven lambs, reserving his own ram and that of the people, as well as the sin-offering of a kid of the goats (Num. 29:8–11), till after the special expiatory sacrifices of the day had been brought. But the text of Lev. 16:24 is entirely against this view, and shows that the *whole* of the burnt offerings and the festive sin-offering were brought *after* the expiatory services. Considering the relation between these services and sacrifices, this might, at any rate, have been expected, since a burnt-offering could only be acceptable *after*, not before, expiation.

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 (Lev. 16:24).

¹³In case of age or infirmity, the bath was allowed to be heated, either by adding warm water, or by putting hot irons into it.

¹⁴The high-priest did not on that day wash in the ordinary laver, but in a golden vessel specially provided for the purpose.

THE SIN-OFFERING

The morning service finished, the high-priest washed his hands and feet, put off his golden vestments, bathed, put on his 'linen garments,' again washed his hands and feet, and proceeded to the peculiar part of the day's services. The bullock for his sin-offering stood between the Temple-porch and the altar. It was placed towards the south, but the high-priest, who stood facing the east (that is, the worshippers), turned the head of the sacrifice towards the west (that is, to face the sanctuary). He then laid both his hands upon the head of the bullock, and confessed as follows:—'Ah, JEHOVAH! I have committed inquiry; I have transgressed; I have sinned—I and my house. Oh, then, JEHOVAH, I entreat Thee, cover over (atone for, let there be atonement for) the iniquities, the transgressions, and the sins which I have committed, transgressed, and sinned before Thee, I and my house—even as it is written in the law of Moses, Thy servant: "For, on that day will He cover over (atone) for you to make you clean; from all your transgressions before JEHOVAH ye shall be cleansed." ' It will be noticed that in this solemn confession the name JEHOVAH occurred three times. Other three times was it pronounced in the confession which the high-priest made over the same bullock for the priesthood; a seventh time was it uttered when he cast the lot as to which of the two goats as to be 'for JEHOVAH;' and once again he spoke it three times in the confession over the so-called 'scape-goat' which bore the sins of the people. All these *ten* times the high-priest pronounced the very name of JEHOVAH, and, as he spoke it, those who stood near cast themselves with their faces on the ground, while the multitude responded: 'Blessed be the Name; the glory of His kingdom is for ever and ever.'¹⁵ Formerly it had been the practice to pronounce the so-called 'Ineffable Name' distinctly, but afterwards, when some attempted to make use of it for magical purposes, it was spoken with bated

...on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins (Lev. 16:30).

¹⁵In support of this benediction, reference is made to Deut. 32:3.



Ark of the Covenant with
the mercy seat

on this occasion, as the censer for the Day of Atonement was larger and heavier than usual, the high-priest was allowed to reverse the common order. Every eye was strained towards the sanctuary as, slowly bearing the censer and the incense, the figure of the white-robed high-priest was seen to disappear within the Holy Place. After that nothing further could be seen in his movements.

THE MERCY-SEAT

The curtain of the Most Holy Place was folded back, and the high-priest stood alone and separated from all the people in the awful gloom of the Holiest of All, only lit up by the red glow of the coals in the priest's censer. In the first Temple the ark of God had stood there with the 'mercy-seat' overshadowing it; above it, the visible presence of Jehovah in the cloud of the *Shechinah*, and on either side the outspread wings of the cherubim; and the high-priest had placed the censer between the staves of the ark. But in the Temple of Herod there was neither *Shechinah* nor ark—all was empty; and the high-priest rested his censer on a large stone, called the 'foundation-stone.'¹⁷ He now most carefully emptied the incense into his hand, and threw it on the coals of the censer, as far from himself as possible, and so waited till the smoke had filled the Most Holy Place. Then, retreating backwards, he prayed outside the veil as follows:¹⁸ 'May it please Thee, O Lord our God, and the God of our fathers, that neither this day nor during this year any captivity come upon us. Yet, if captivity befall us this day or this year, let it be to a place where the law is cultivated. May it please Thee, O Lord our God, and the God of our fathers, that want come not upon us, either this day or this year. But if want visit us this day or this year, let it be due to the liberality of our char-

¹⁷There is no need for here entering on the legends connected with this so-called 'foundation-stone.'

¹⁸We give the prayer in its simplest form from the Talmud. But we cannot help feeling that its *form* savours of later than Temple-times. Probably only its substance dates from those days, and each high-priest may have been at liberty to formulate it according to his own views.

itable deeds. May it please Thee, O Lord our God, and the God of our fathers, that this year may be a year of cheapness, of fulness, of intercourse and trade; a year with abundance of rain, of sunshine, and of dew; one in which Thy people Israel shall not require assistance one from another. And listen not to the prayers of those who are about to set out on a journey.¹⁹ And as to Thy people Israel, may no enemy exalt himself against them. May it please Thee, O Lord our God, and the God of our fathers, that the houses of the men of Saron may not become their graves.²⁰ The high-priest was not to prolong this prayer, lest his protracted absence might fill the people with fears for his safety.



Bowl/laver

THE SPRINKLING OF THE BLOOD

While the incense was offering in the Most Holy Place the people withdrew from proximity to it, and worshipped in silence. At last the people saw the high-priest emerging from the sanctuary, and they knew that the service had been accepted. Rapidly he took from the attendant, who had kept it stirring, the blood of the bullock. Once more he entered into the Most Holy Place, and sprinkled with his finger once upwards, towards where the mercy-seat had been, and seven times downwards, counting as he did so: 'Once' (upwards), 'once and once' (downwards), 'once and twice' and so on to 'once and seven times,' always repeating the word 'once,' which referred to the upwards sprinkling, so as to prevent any mistake. Coming out from the Most Holy Place, the high-priest now deposited the bowl with the blood before the veil. Then he killed the goat set apart for Jehovah, and, entering the Most Holy Place a third time, sprinkled as before, once upwards and seven times downwards, and again deposited the bowl with the blood of the goat on a second golden stand before the veil. Taking

¹⁹Who might pray against the fall of rain. It must be remembered that the autumn rains, on which the fruitfulness of the land depended, were just due.

²⁰This on account of the situation of that valley, which was threatened either by sudden floods or by dangerous landslips.

Do no work on that day, because it is the Day of Atonement, when atonement is made for you before the LORD your God. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. (Lev. 23:28–31).

summed up:—Confession of sin with prayer for forgiveness, closing with the words, 'Praise be to Thee, O Lord, Who in Thy mercy forgivest the sins of Thy people Israel;' prayer for the permanence of the Temple, and that the Divine Majesty might shine in it, closing with—'Praise be to Thee, O Lord, Who inhabitest Zion;' prayer for the establishment and safety of Israel, and the continuance of a king among them, closing—'Thanks be to Thee, O Lord, Who hast chosen Israel;' prayer for the priesthood, that all their doings, but especially their sacred services, might be acceptable unto God, and He be gracious unto them, closing with—'Thanks be to Thee, O Lord, Who hast sanctified the priesthood;' and, finally (in the language of Maimonides), prayers, entreaties, hymns, and petitions of the high-priest's own, closing with the words: 'Give help, O Lord, to Thy people Israel, for Thy people needeth help; thanks be unto Thee, O Lord, Who hearest prayer.'²⁹

THE HIGH-PRIEST IN GOLDEN GARMENTS

These prayers ended, the high-priest washed his hands and feet, put off his 'linen,' and put on his 'golden vestments,' and once more washed hands and feet before proceeding to the next ministry. He now appeared again before the people as the Lord's anointed in the golden garments of the bride-chamber. Before he offered the festive burnt-offerings of the day, he sacrificed 'one kid of the goats for a sin-offering' (Num. 29:16), probably with special reference to these festive services, which, like everything else, required atoning blood for their acceptance. The flesh of this sin-offering was eaten at night by the priests within the sanctuary. Next, he sacrificed the burnt-offerings for the people and that for himself (one ram, Lev. 16:3), and finally burned the 'inwards' of the expiatory offerings, whose blood had formerly been sprinkled in the Most Holy Place. This, properly

²⁹In regard to these prayers we refer the reader to our remarks in a previous chapter. The view there expressed about the wording of the prayers holds also good in regard to those on the Day of Atonement.

speaking, finished the services of the day. But the high-priest had yet to offer the ordinary evening sacrifice, after which he washed his hands and his feet, once more put off his 'golden' and put on his 'linen garments,' and again washed his hands and feet. This before entering the Most Holy Place a fourth time on that day (Heb. 9:7),³⁰ to fetch from it the censer and incense-dish which he had left there. On his return he washed once more hands and feet, put off his linen garments, which were never to be used again, put on his golden vestments, washed hands and feet, burned the evening incense on the golden altar, lit the lamps on the candlestick for the night, washed his hands and feet, put on his ordinary layman's dress, and was escorted by the people in procession to his own house in Jerusalem. The evening closed with a feast.

THE MISHNAH

If this ending of the Day of Atonement seems incongruous, the *Mishnah* records (*Taan.* iv. 8) something yet more strange in connection with the day itself. It is said that on the afternoon of the 15th of Ab, when the collection of wood for the sanctuary was completed, and on that Day of Atonement, the maidens of Jerusalem went in white garments, specially lent them for the purpose, so that rich and poor might be on an equality, into the vineyards close to the city, where they danced and sung. The following fragment of one of their songs has been preserved:³¹

'Around in circle gay, the Hebrew maidens see;
From them our happy youths their partners choose.
Remember! Beauty soon its charm must lose—
And seek to win a maid of fair degree.

When fading grace and beauty low are laid,
Then praise shall her who fears the Lord await;
God does bless her handiwork—and, in the gate,
"Her works do follow her," it shall be said.'

³⁰States that the high-priest went 'once in every year,' that is, on one day in every year, not on one occasion during that day.

³¹The Talmud repeatedly states the fact and gives the song. Nevertheless we have some doubt on the subject, though the reporter in the *Mishnah* is said to be none other than Rabbi Simeon, the son of Gamaliel, Paul's teacher.

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 (Lev. 16:3).

THE DAY OF ATONEMENT IN THE MODERN SYNAGOGUE

We will not here undertake the melancholy task of describing what the modern synagogue has made the Day of Atonement, nor how it observes the occasion—chiefly in view of their gloomy thoughts, that on that day man's fate for the year, if not his life or death, is finally fixed. But even the *Mishnah* already contains similar perverted notions of how the day should be kept, and what may be expected from its right observance (*Mish. Yoma*, viii.). Rigorous rest and rigorous fasting are enjoined from sundown of one day to the appearance of the first stars on the next. Neither food nor drink of any kind may be tasted; a man may not even wash, nor anoint himself, nor put on his sandals.³² The sole exception made is in favour of the sick and of children, who are only bound to the full fast—girls at the age of twelve years and one day, and boys at that of thirteen years and one day, though it is recommended to train them earlier to it.³³ In return for all this 'affliction' Israel may expect that *death along with the Day of Atonement* will finally blot out all sins! That is all—the Day of Atonement and our own death! Such are Israel's highest hopes of expiation! It is unspeakably saddening to follow this subject further through the *minutiae* of Rabbinical ingenuity—how much exactly the Day of Atonement will do for a man; what proportion of his sins it will remit, and what merely suspend; how much is left over for after-chastisements, and how much for final extinction at death. The law knows nothing of such miserable petty misrepresentations of the free pardon of God. In the expiatory sacrifices of the Day of Atonement every kind³⁴ of transgres-

On the Day of Atonement, eating, drinking, washing, anointing, putting on sandals, and marital intercourse are forbidden. A king or a bride may wash their faces and a woman after childbirth may put on sandals (Mishnah, Yoma viii.1).

The Sin-offering and the unconditional Guilt-offering effect atonement; death and the Day of Atonement effect atonement if there is repentance. Repentance effects atonement for lesser transgressions against both positive and negative commands in the Law; while for graver transgressions it suspends punishment until the Day of Atonement comes and effects atonement (Mishnah, Yoma viii.8).

³²Only woollen socks are to be used—the only exception is, where there is fear of serpents or scorpions.

³³Kings and brides within thirty days of their wedding are allowed to wash their faces; the use of a towel which has been dipped the *previous* day in water is also conceded.

³⁴For high-handed, purposed sins, the law provided no sacrifice (Heb. 10:26), and it is even doubtful whether they are included in the declaration of Lev. 16:21, wide as it is. Thank God, we know that 'the blood of Jesus Christ His Son cleanseth from *all* sin,' without exception.

sion, trespass, and sin is to be removed from the people of God. Yet annually anew, and each time confessedly only provisionally, not really and finally, till the gracious promise (Jer. 31:34) should be fulfilled: 'I will forgive their iniquity, and I will remember their sin no more.' Accordingly it is very marked, how in the prophetic, or it may be symbolical, description of Ezekiel's Temple (Ezek. 40–46) all mention of the Day of Atonement is omitted; for Christ has come 'an high-priest of good things to come,' and 'entered in once into the Holy Place,' to *put away* sin by the sacrifice of Himself' (Heb. 9:11, 12, 26).