

10. The significance of the two goats' gives insight to the wording "cut off" (*ghazar*) in Isaiah 53:8 which we established could be translated one of three ways, each a synonym of one another: "to separate, to divide, to be excluded."
11. During the observance of Yom Kippur, the two goats are types for the spiritual death of the Messiah.

"The Day of Atonement" is the English equivalent for *Yom Kippur*. *Kippur* is from the Hebrew *kaphar* meaning "to cover." Therefore, the word *atonement* simply means a *covering*.

It was on Yom Kippur that an atonement (covering) was made for the previous year's sins. The atonement or covering consisted of a blood sacrifice of an innocent animal. (p. 121)

The Confession of the High Priest. The high priest began the afternoon service by moving to the Court of Priests where a young bull awaited him ^c between the altar and the Temple porch ^f. Since the bull was the sin offering for the high priest and the priesthood, the ceremony took place near the Temple where the priests ministered. (p. 122)

The Two Goats. The high priest was next escorted by two priests to the eastern side of the altar ^e. Two goats stood there, side by side, awaiting the high priest. They were identical in size, color, and value.

Two golden lots ² were placed inside a golden vessel sitting on the stone pavement nearby. One was inscribed "for YHWH" and the other with "for azazel." The high priest shook the vessel and randomly took one lot in each hand. As he held the lots to the foreheads of the goats and determined the outcome, he declared them "a sin offering to the Lord." **The two goats together were viewed as one singular offering.**

The goat determined "for YHWH" was left to face the large stone altar, the place where it was shortly to be offered as a sin offering. (p. 123)

The Scapegoat. Attention was then drawn to the remaining goat. The high priest proceeded to lay his hands on its head and confessed the sins of the people upon it. The scapegoat was led through the Eastern Gate by a priest more than ten miles into the wilderness, never to be seen again.

¹ The highlighted letters are location dots that refer to the visual, "Israel's Temple, 1st century A.D."

² "Numerous passages in the Old Testament indicate that the casting of lots was customarily employed for making important decisions. Aaron, on the Day of Atonement, chose by lot one of the goats for a scapegoat to bear the sins of the people into the wilderness (Leviticus 16:7–10, 21, 22)" (F. E. Hamilton, "Lots," in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney [Grand Rapids: Zondervan Publishing House, 1976], 3:988).

While the scapegoat was being led away into the wilderness and the people awaited word that it had been accomplished, the afternoon service continued. The high priest finished sacrificing the bull and the goat on the altar, and their remaining parts were taken outside the city to be burned.

Then the high priest addressed the people. He read the Yom Kippur passages from Leviticus and quoted the Numbers passage by heart to verify that all commandments had been duly accomplished.

Finally the remaining offerings for Yom Kippur were offered. These were the burnt offerings, as opposed to the sin offerings.

With the afternoon sun setting in the west the high priest entered the Holy of Holies **g**a final time to remove the fire pan and incense ladle. He then bathed for the fifth time during the day and changed into his golden garments. As the autumn night quickly approached, he performed the regular evening Temple service and drew Yom Kippur to a close.³ (p. 125)

12. From these excerpts, we get insight about the meaning of the phrase “was cut off” in Isaiah 53:8:
 - (1) The definition of *ghazar* includes “to separate, to divide, to exclude.”
 - (2) Two goats were selected to represent the Messiah’s sacrifice.
 - (3) The goats were identical in size, color, and value. They were viewed as one singular offering, not two.
 - (4) The high priest by means of lots selected one goat to be slaughtered on the Brazen Altar and the other to be separated into the wilderness representing the sins of the people being judged.
 - (5) The high priest took the blood of the first goat into the Holy of Holies which represented the perfection of the Messiah and his qualification to take on the imputation of the sins of the people.

³ Kevin Howard and Marvin Rosenthal, *The Feasts of the Lord* (Nashville: Thomas Nelson Publishers, 1997), 121–23, 125.