

#	Location	Action	What the High Priest Does	Scripture Text	Typological Meaning (Haskell & EGW)	Reference
PREPARATION — Tishri 10, before the service begins						
1	CAMP (Home)	People afflict souls; all work ceases	All Israel fasts and abstains from all labour. No servile work of any kind. A "sabbath of sabbaths" — rest more complete than the weekly Sabbath.	<i>"It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever." (Lev 16:31) "Ye shall afflict your souls...it is a day of atonement." (Lev 23:27–28)</i>	The people's fasting and soul-afflicting = personal repentance and examination. Haskell: the Feast of Trumpets (Tishri 1) was the preparatory call to self-examination; Yom Kippur was its solemn culmination. EGW: "As the high priest laid aside his pontifical dress...so Christ emptied Himself, and took the form of a servant." (SDA BC Vol. 1, p. 1111)	Lev 16:29–31 Lev 23:27–32 Num 29:7
2	COURT (Brazen Altar)	HP bathes & robes in plain white linen	The High Priest washes his entire body in water, then dresses in the four plain white linen garments: coat, breeches, girdle, and mitre. He lays aside his usual golden robes entirely.	<i>"He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments." (Lev 16:4)</i>	White linen = the perfect righteousness of Christ. Haskell: "As the high priest laid aside his pontifical dress, and officiated in the white linen dress of a common priest, so Christ emptied Himself, and took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim." The golden robes set aside = Christ's divine glory veiled in humanity (Phil 2:7).	Lev 16:4 Heb 7:26 Phil 2:7 SDA BC p. 1111
ATONEMENT FOR THE HIGH PRIEST AND HIS HOUSE						
3	COURT (Altar Door)	HP presents his bull and two goats	Aaron presents his personal sin-offering — a young bull — and two male goats for the congregation before the LORD at the door of the tabernacle of the congregation.	<i>"And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house." (Lev 16:6)</i>	Even the High Priest needed personal atonement — showing no mortal mediator is without sin. This step has NO antitypical counterpart in Christ's case: Christ needed no atonement for Himself. Haskell notes this as the one point where type diverges from antitype — "into the second went the high priest alone, not without blood, which he offered for himself, and for the errors of the people." (Heb 9:7)	Lev 16:6 Heb 9:7 Heb 7:27
4	COURT (Altar Door)	Lots cast over the two goats	Aaron places two goats before the LORD. He casts lots upon them: one lot "For the LORD," the other "For the scapegoat [Azazel]." The LORD's goat is to be slain; the Azazel goat is set alive before the LORD.	<i>"And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat." (Lev 16:7–8)</i>	The two goats together represent the complete work of atonement. Haskell: they are not two separate animals representing two separate beings — both together typify the one work of Christ. The LORD's goat = Christ dying for sin. The Azazel goat = the final disposition of sin's responsibility. EGW: the Azazel goat represents Satan, who bears the ultimate guilt at the end (SDA BC Vol. 1, p. 1111).	Lev 16:7–10 SDA BC p. 1111
5	COURT (Brazen Altar)	HP slays his bull; prepares incense	Aaron slays his bull as a sin offering for himself and his house. He takes a censer full of burning coals from the brazen altar, and two handfuls of sweet incense beaten small, and brings them within the veil.	<i>"And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself." (Lev 16:11) "And he shall take a censer full of burning coals of fire from off the altar before the LORD." (Lev 16:12)</i>	The incense cloud is a vital protection: "that he die not." Haskell: "As in the type the cloud of incense shielded the priest, so Christ's righteousness will cover...the Father, looking upon us, will behold only the spotless robe of Christ's righteousness." (The Cross and Its Shadow, p. 64) The HP cannot approach the ark without the incense — no one approaches God except through Christ's righteousness.	Lev 16:11–13 Rev 8:3–4 Haskell p. 64

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THE HIGH PRIEST ENTERS THE MOST HOLY PLACE						
6	MOST HOLY PLACE	HP enters MHP with incense; fills with cloud	The High Priest enters alone through the inner veil into the Most Holy Place — the only time any mortal enters this apartment all year. He puts the incense upon the coals before the LORD so that the cloud of incense covers the mercy seat.	<i>"And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." (Lev 16:13)</i>	The HP enters alone — NO other priest accompanies him. Haskell: "into the second went the high priest alone." Christ alone could enter the most holy of the heavenly sanctuary. The incense cloud covering the mercy seat = Christ's righteousness covering the broken law, making access to God possible. "The golden altar was an altar of continual intercession." (The Cross and Its Shadow, p. 63)	<i>Lev 16:12–13 Heb 9:7 Haskell p. 63</i>
7	MOST HOLY PLACE	HP sprinkles bull's blood before & upon mercy seat	The HP goes back out to the court, takes the blood of the slain bull, returns through the veil into the Most Holy Place, and sprinkles blood with his finger upon the mercy seat eastward (once), and before the mercy seat seven times.	<i>"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil...and sprinkle it upon the mercy seat, and before the mercy seat." (Lev 16:15)</i> <i>"And he shall sprinkle of the blood upon it with his finger seven times." (Lev 16:14)</i>	Seven sprinklings = completeness; complete atonement. Blood upon the mercy seat = the blood of Christ satisfying the demands of the broken law contained in the ark beneath it. Haskell: "The broken law contained in the ark was the only reason for all the sacrificial services...In the typical service the blood was sprinkled above the law to show faith in the blood of Christ, which would free the righteous from the demands, or curse, of the law." (The Cross and Its Shadow, p. 47)	<i>Lev 16:14–15 Heb 9:12 Rom 3:25 Haskell p. 47</i>
ATONEMENT FOR THE CONGREGATION OF ISRAEL						
8	COURT (Altar Door)	HP slays the LORD's goat	The High Priest exits the Most Holy Place, returns to the court, and slays the goat that the lot fell upon "for the LORD" as a sin offering for the people.	<i>"Then shall he kill the goat of the sin offering, that is for the people." (Lev 16:15)</i>	The LORD's goat slain for the people = Christ giving His life as a ransom for all. The HP himself slays it — picturing Christ as both priest AND victim. Haskell: "He was the priest, He was the victim." EGW: "As the high priest...offered sacrifice, Himself the priest, Himself the victim." (SDA BC Vol. 1, p. 1111, on Lev 16:23–24)	<i>Lev 16:15 Heb 9:26 SDA BC p. 1111</i>
9	MOST HOLY PLACE	HP enters MHP again; sprinkles goat's blood 7x before mercy seat	The HP takes the blood of the LORD's goat into the Most Holy Place a second time and sprinkles it upon and before the mercy seat seven times — making atonement for the holy place because of the uncleanness of the children of Israel.	<i>"...and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy place." (Lev 16:15–16)</i>	This is the theological climax of the entire year's service. Every sin confessed and transferred to the sanctuary throughout the year is now dealt with finally before the ark. Haskell: the sprinkling of blood upon the mercy seat "typified the atonement Christ would make for the sins of His people." EGW: "In the most solemn type of the entire sanctuary system." The cleansing of the sanctuary = the blotting out of sins from the heavenly records (Dan 7:9–10; 8:14).	<i>Lev 16:15–16 Dan 7:9–10 Dan 8:14 Heb 9:23</i>

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10	HOLY PLACE & COURT	HP cleanses holy place, altar of incense & brazen altar	The HP comes out of the Most Holy Place and makes atonement for the Holy Place (first apartment), the tabernacle of the congregation, and the brazen altar in the court — applying the blood of the bull AND the goat to the four horns of the golden altar and the brazen altar, sprinkling blood on it seven times.	<i>"And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about." (Lev 16:18)</i> <i>"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." (Lev 16:19)</i>	The entire sanctuary is cleansed — from the innermost chamber outward. Haskell: the entire system of sin-bearing throughout the year is now resolved; sins transferred from the people into the sanctuary records are now removed. The altar horns anointed with blood = the atonement covers even the means of worship themselves. Nothing in the service is left uncleansed.	Lev 16:16–19 Heb 9:23
THE AZAZEL (SCAPEGOAT) — Removal of Sin from the Camp						
11	COURT (Altar Door)	HP lays both hands on live goat; confesses all sins of Israel	The HP brings the live Azazel goat. He lays BOTH hands upon its head — the only offering requiring both hands — and confesses over it ALL the iniquities, transgressions, and sins of the children of Israel, putting them upon the head of the goat.	<i>"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." (Lev 16:21)</i>	Both hands = the full, total weight of Israel's sin transferred. This is the only offering in the entire Levitical system where BOTH hands are used. Haskell: the Azazel goat does not picture Christ — it pictures Satan, "who must bear the responsibility of having introduced sin into the world." EGW: "It was not the Lord's goat that was sent into the wilderness...Satan bears the sins which he has caused God's people to commit." (SDA BC Vol. 1, p. 1111)	Lev 16:21 SDA BC p. 1111
12	WILDERNES S (Outside camp)	A fit man leads the goat into the wilderness; it is never to return	A designated man leads the live goat away into a land not inhabited — the wilderness — bearing upon it all the iniquities of Israel. The goat departs and is never to return to the camp.	<i>"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." (Lev 16:22)</i>	The sins are removed completely — carried far away, never to return. Haskell: "The sins are borne away into a place of forgetfulness — never to be brought back." EGW: at the end of the antitypical Day of Atonement, Satan is bound for 1,000 years in the desolate earth (Rev 20:1–3) — the antitypical wilderness — bearing responsibility for the sins he caused. This is not atonement; it is final disposition.	Lev 16:22 Rev 20:1–3 SDA BC p. 1111
POST-ATONEMENT — Cleansing and Re-robing						
13	HOLY PLACE & Court	HP enters holy place; removes linen garments; bathes again	The HP enters the tabernacle of the congregation, removes and leaves behind the white linen garments worn for the atonement service, bathes his body in water in the holy place, then puts on his golden pontifical robes.	<i>"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: And he shall wash his flesh with water in the holy place, and put on his garments." (Lev 16:23–24)</i>	The re-robing in golden garments = the glorification of Christ after His atoning work. Haskell: "As the high priest...came forth to the waiting congregation in his pontifical robes, so Christ will come the second time clothed in glorious garments of the whitest white...He will come in His own glory, and in the glory of His Father, as King of kings and Lord of lords." (SDA BC Vol. 1, p. 1111–1112)	Lev 16:23–24 SDA BC p. 1111 Matt 25:31 Rev 19:16
14	COURT (Brazen Altar)	HP offers his burnt offering & burnt offering for the people	After re-robing, the HP offers his own burnt offering and the burnt offering for the people on the brazen altar, making atonement for himself and for the people.	<i>"And he shall go out, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people." (Lev 16:24)</i>	The burnt offerings after the atonement = complete consecration following forgiveness. The Day of Atonement is not only about sin removed but about full surrender and consecration to God that follows cleansing. The fat of the sin offering is also burned on the altar at this time.	Lev 16:24–25 Heb 10:5–7

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15	OUTSIDE CAMP (Fire)	Bull & goat carcasses carried outside and burned entirely	The carcasses of the bull and goat whose blood was taken into the sanctuary — the sin offerings — are carried outside the camp to a clean place and burned entirely: skin, flesh, and dung.	<i>"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." (Lev 16:27)</i>	Burning outside the camp = the ultimate removal of sin. Paul draws on this directly: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb 13:11–12) Christ bore our sin outside the city of Jerusalem.	<i>Lev 16:27 Heb 13:11–12</i>
CONGREGATIONAL OBSERVANCE AND CLOSING						
16	CAMP (All Israel)	Man who led Azazel goat bathes and washes clothes; returns to camp	The man who led the live goat into the wilderness washes his clothes and bathes his body in water before returning to camp. Similarly, the man who burned the carcasses washes his clothes and bathes.	<i>"And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp." (Lev 16:26) "And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp." (Lev 16:28)</i>	Any contact with the sin-laden goat or the sin-offering carcasses required ritual cleansing — showing the contaminating nature of sin. Even those who merely handled the instruments of atonement required washing. Typologically: all who are associated with the removal of sin must themselves be clean.	<i>Lev 16:26,28</i>
17	CAMP (All Israel)	A holy convocation; Day closes at sunset	The Day of Atonement is observed as a holy convocation — a sacred assembly. From the evening of the ninth day of Tishri to the evening of the tenth day, Israel observes the Sabbath of Sabbaths. The day closes at sunset.	<i>"It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." (Lev 23:32) "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls." (Lev 16:29)</i>	EGW: "The most solemn type of the entire sanctuary system." The annual completion of the Day of Atonement foreshadows the close of the antitypical work of Christ in the heavenly sanctuary. Haskell: "When Christ stands upon the sea of glass, and places the glittering crowns upon the heads of the company who...are clad in robes made white in the blood of the Lamb, He will see of the travail of His soul and be satisfied." (The Cross and Its Shadow, p. 73)	<i>Lev 16:29–34 Lev 23:27–32 Haskell p. 73</i>