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THE CEREMONIAL

of the

DAY OF ATONEMENT

according to,

~~EXTRA-CANONICAL SOURCES.~~

GRADUATION THESIS.

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PREFACE.

In the following pages I have endeavored to give an account of the ceremonial of the Day of Atonement as found in the various sources outside of the Bible viz. Ecclesiasticus, Philo Judaeus, Flavius Josephus, New Testament (Epistle to the Hebrews), Talmud and Mishna. In the latter four sources the accounts of the ceremonial are complete in themselves and are thus designated. In Ecclesiasticus the references to the ceremonial are found in the greater portion of chapter 50, in the description of Simon the Great as High Priest on the Day of Atonement. In the Epistle, the references are scattered throughout the book and had to be gathered together.

My aim has been to present each source in a concise form, and, as far as possible to point out the two elements i.e. the traditional and the exegetical.

My thanks are due to Profs. Grossman and Levias, and to the Lane Theological Seminary for the use of books.

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Elias Margolis

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INTRODUCTION.

The History of the Day of Atonement

as an institution.

The Day of Atonement is known in Hebrew as יוֹם

(3) יוֹמָא רַבָּא, (3) יוֹמָא, (3) יוֹמָא רַבָּא, (2) יוֹם כְּפוּר, (1) הַכְּפוּרִים.

It is the only fast enjoined by law. The ceremonial of the day is described at length and elaborately in Leviticus chap.XVI. The observance of the day is enjoined in the list of holidays (Lev.XXIII,26-32). As ushering in the Jubilee it is mentioned in Lev.XXV,9. Its sacrifices are enumerated with all the other sacrifices of the cult in Nm.XXIX,7-11. The Day of Atonement occurs on the tenth day of the seventh month, and is especially observed by 'the afflicting of the soul' namely by the total abstention from food.

"Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul and Thou takest no knowledge?-----IsaiahLVIII,3.
"Is such the fast I have chosen? the day for a man to afflict his soul?----- --11.v.3.

(1) In Bible, Talmud and Liturgy. (2) Late Rabbinic.
(3) In Talmud.

The Day of Atonement is a late development. It was instituted at least 1000 years after the death of Moses and Aaron. That the pre-exilic worship knew of no such day, is evidenced by the fact that no mention is made of it in connection with the other feasts. The very spirit of the Day of Atonement would bespeak its late origin. It is only in the time of Ezekiel that consciousness of sin and need of propitiation became prominent. The earliest trace of fast days in the exilic period appears in Zech. VII, 5, VIII, 19 where mention is made of fasts in the fourth, fifth, seventh and tenth months. This grouping together of the fast *with the others* of the seventh month, goes to show that the latter is not identical with the Day of Atonement, else it would receive the prominence it deserves by reason of its importance in the cycle of fasts and feasts. In fact, this fast of the seventh month may be none other than the one mentioned by

Ezekiel (XLV,18-20) as occurring on the first and seventh days of the seventh month. (1) It is evident that Ezekiel knew no such day as the Day of Atonement according to the ritual prescribed in Leviticus XVI. The fasts he has made mention of, and which orthodox commentators would like to identify with the great Day of Atonement, differ from it not only in time, but also in ritual. It is therefore certain that the Day of Atonement is later than the early part of the Babylonian exile B.C. 570.

In Ezra III,1-6 we have an account of the resumption of the sacrificial cult after the return from the Babylonian captivity. It tells of the rebuilding of the altar at Jerusalem, where sacrifices were offered daily,

(1) cf. also Ezek.XLV,22, where a sin offering is mentioned for Passover.

on the feast of Tabernacles and on the new moons. All this took place in the seventh month and yet no mention is made of the great fast day. Surely, this is no accidental omission. Clearly, the Day is later in origin than 538 B.C.

In Nehemiah Chapter VIII, is described the great scene when Ezra the Scribe reads the Law of Moses to the assembled multitude. After reading the Law, Ezra directs the people to observe the feast of the first day (New Year's Day) and the feast of the fifteenth day (Tabernacles) but strange to say, again no mention is made of the Day of Atonement. This was a great occasion, when Ezra read the Law and if there had been such a day instituted in Ezra's Law he would have certainly mentioned it. The truth of the matter is that Ezra's Law contained no mention of such a day. True, a fast day is enjoined for the 24th day, but not

according to the ritual contained in Lev.XVI. The Day of Atonement is therefore unknown to Nehemiah and therefore later than 440 B.C.

This brings the origin of the Day down to a pretty late era, which again is inconsistent with the archaic character of its ceremonies. This objection is met by some (1) with the statement that the ceremonies are perhaps of Babylonian origin which would easily account for their being contrary to the ethical standards and tendencies in Jer.XXXI,31-34; Ezek.XXXVI,25-27; Micah.VII,19.

(1) Cheyne and Black's Encyclopædia Biblica, Article Day of Atonement 34 quotes Jastrow's explanation of עֲבוּת . J identifies עֲבוּת with the Babylonian sabbatum, a day of propitiation, namely a day of rest for an angry deity. This is a little too far-fetched.

No mention is made of the Day of Atonement in Exodus and Deuteronomy, while in Leviticus and Numbers distinct references are made. The two middle books are late in authorship. This shows the late origin of the Day. Other proofs are that in Leviticus we have the dignity of the High Priest pointed out, and also the distinction made between Priests and Levites. This was not yet known to the Deuteronomist.

Kalisch (1) presents a very plausible and attractive theory for the origin and development of the Day of Atonement. He claims that each one of the **שלוש ראגלים** was originally an agricultural festival. Thus there was the **חג האביב**, **חג הקציר**, and the **חג האסיף**. Later, these became associated with historical traditions and became

(1) Kalisch Lev. Part 2. Article, Introductory treatise on the Day of Atonement, its origin and place in the system of Hebrew festivals.

respectively ²חֹסֶפֶת לֵחַ , ¹מִצְבֹּת לֵחַ , and מִיָּבֶשֶׁת לֵחַ . But simultaneously with the historical, the inward and spiritual expansion of the festivals were worked out and developed. Each festival became involved with some definite spiritual idea or set of ideas. The dominant ideas were sinfulness, need of expiation, sin offerings. These ideas attained their highest form in the time of Zerubabel's Temple and the festivals to keep pace with these ideas, as it were, culminated in the Day of Atonement as the grand climax.

So that in keeping with the above, we might place the date of the origin of the Day of Atonement as the fifth century before the Christian Era; the ideas in the main, Jewish; the seeming inconsistent ceremonial borrowed from the heathenish environment of the Babylonian captivity. Strange indeed would it seem if the Jews had not been influenced thus, after seventy years of close contact with those in whose land they lived as strangers and aliens.

CHAPTER I.

Literary analysis of Leviticus XVI.

The ceremonial according to Leviticus XVI.

The critical analysis of Leviticus XVI will show conclusively that the chapter is made up of different strata, varying in authorship and in date. This is important for our subject inasmuch as our later sources, especially the Mishna, are reconstructions of this chapter interwoven with various traditional elements. The Mishna especially harmonizes between the diverse points coming from the different elements of which Lev.XVI is made up. (1).

1. vv.1-3 represent the fate that overtook Nadab and Abihu. Naturally, it would be expected that vv. 4-28 would represent the conditions for entrance into the Holy of Holies. But vv.4-28 describe the ritual for the Day of Atonement. Besides, the ritual is described even before

(1) Results based on Driver and White's commentary on Lev. XVI. in the SBOT (English) pp.79ff. and on Benzinger ZAT 1889 pp.65-89.

the observance of the day is enjoined (vv.29-34). On this account, and on account of other inconsistencies it is argued with force that the chapter is of composite authorship.

The nucleus of the chapter is contained in vv. 1-4 and 6(or 11, which is really a repetition of 6), representing the conditions for Aaron's entering the Holy of Holies. Vv.29-34a enjoin the Day of atonement in simple ritual. Vv.5,7-10,14-28 represent the elaborate ritual for the Day of Atonement. Since the Day of Atonement is the only day upon which the High Priest could enter the Holy of Holies, the ceremonial as it now stands is interwoven with personal directions to Aaron alone.

So we have here the chapter falling into three natural divisions. Of interest to us is that division which contains the ritual for the day. This ritual is contained in the following verses:5,7-10,14-28 (excepting 17b and 24b which are harmonistic glosses).

In this reconstructed text vv.29b-34a (cf. Lev. XXIII,26ff.) should come before v.5 serving as an introduction to the chapter, i.e. first the observance of the day is enjoined, then the ritual follows. The parts relating to Nadab and Abihu, and Aaron do not belong here except by the coincidence that the Day of Atonement was the one day when the High Priest could enter the holy of holies without incurring the tragic fate of the luckless sons of Aaron. Taking the above mentioned verses only we can gain a comprehensive idea how the day's ritual was actually carried out in accordance with the Law laid down in Leviticus XVI. This we will now proceed to show.

The High Priest (Aaron) takes from the congregation of Israelites two male goats for a sin offering, and one ram for a burnt offering. He sets these two goats before JHVH at the entrance of the Tent of Meeting. He casts lots over

the two goats; one lot for JHVH, and the other lot for Azazel. He brings the goat upon ^{which} the lot fell for JHVH, and offers it as a sin offering. But the goat on which the lot fell for Azazel, is set alive before JHVH in order ^{that} the High Priest may make atonement for it, to send it away into the wilderness. And he takes some of the blood of the bullock (the bullock sacrificed by the High Priest for himself) and and sprinkles it with his finger on the front of the mercy-seat which faces eastwards; and also before the mercy-seat seven times. He kills the goat of the sin offering that is for the people; brings its blood within the curtain, and repeats sprinkling as with the bullock upon and in front of the mercy-seat seven times. He makes atonement for the Holy Place on account of the uncleanness of the Israelites, and on account of their transgressions. He does the same

for the tent of meeting. No man is present in the tent of meeting when the High Priest goes in to make atonement in the Holy Place, until he comes out. Then the High Priest goes to the altar which stands before JHVH and makes atonement for it. He takes some of the blood of the bullock (slain by H P for himself), and the blood of the goat, and puts it on the corners of the altar all around. He sprinkles some of the blood upon it with his fingers seven times, cleanses it, and sanctifies it from the uncleanness of the Israelites. After completing the atonement for the Holy Place, for the tent of meeting and for the altar, the live goat is brought in. The H P lays both his hands on the head of the goat and confesses over it all the iniquities and sins of Israel. He transfers these sins and iniquities on the head of the goat and sends it ^(the goat) by an appointed messen-

ger to the wilderness. The messenger lets go of the goat in the wilderness. Then the H P comes into the tent of meeting, puts off his linen garments which he put on when he entered the Holy Place, and leaves them there; he bathes his body in a holy place, and puts on his other garments. Then he ^scon_xumes the fat of the sin offering, in sweet smoke upon the altar.

After the messenger has dispatched the goat to Azazel, he washes his clothes bathes his body, and afterwards comes into the camp. The bullock of the sin offering and the goat of the sin offering whose blood was used to make atonement in the Holy Place, is carried outside the camp, and their skins, flesh and dung are burned. He who burns them washes his clothes, bathes his body and afterwards comes into the camp.

In this way the ritual of the Day of Atonement was carried out in the Temple when Leviticus XVI was the law of the land.

CHAPTER 11.

Ecclesiastical Chapter 50.

In Ecclesiasticus chap.L,vv.5-21 we have a poetic and graphic picture (1) of the ministrations of Simon, son of Onias (300-270 B.C.) (2), the High Priest on the Day of Atonement. Fortunately, the date of Ecclesiasticus is known approximately. It must have been written some time about 200 B.C. (3). Although the author Jesus ben Sira could hardly have been an eye witness to the ceremonies of the Day of Atonement as conducted by Simon, nevertheless he lived near enough to Simon's time to be able to give an authentic account of the impressive ceremonies.

(1) Hebrew and English text used is that found in Schechter and Taylor's Wisdom of Ben Sira, Cambridge 1899.

(2) Graetz, History of the Jews, Index Volume, p. 93. 97

(3) id. p. 97. 98

The book of Ecclesiasticus forms a link between Old Testament and Rabbinic writings. Already we find therein Paltanic expressions and Agadic elements. Shorn of the poetic expressions and of the praises for the great High Priest, we can extract a rational account of the ritual as performed by Simon.

The verses used are, 5, 3, 7, 8a, 8c, 9a, 9bc, 10, 11a, 11c, 12a, 12c, 13a, 13bc, 14, 16, 16c, 17a, 17c, 18, 19a, 19c, 20a, 20c, 21.

The ritual proceeded as follows:

- (a) High Priest went forth from the tent ($\text{בְּתוֹךְ הַמִּזְבֵּיחַ}$) and from the veil ($\text{בְּתוֹךְ הַכִּתּוּב}$). v. 5.
- (b) He put on special robes of honor and of beauty. v. 11a.
- (c) He ascended the altar. v. 11c.
- (d) He received the pieces out of the hands of the other priests while he himself stood at the altar fire. v. 12a.

(e) His sons stood round about him, v.12c.

(f) Priests stood about him encompassing him. vv.12c,13a.

(g) In their hands they held the fire offerings before the congregation. v.13bc.

(h) They continued in this position, until he was through serving the altars and arranging the fires. v.14.

(j) Then the priests performed music on trumpets of turnery. v.16a.

(k) And they sang to accompanying music. v.16c.

(l) Then all (priests and people) fell on their knees and prostrated themselves. v.17a.

(m) The choir sang over the multitude. v.18.

(n) All the people then chanted in prayer to God. v.19a.

(o) All the above ceremonies took place while the High Priest was serving the altar and bringing the customary offering to it. v.19c.

(p) Then the High Priest descended and blessed the congregation. vv.20a,20c.

(q) Again the people bowed down and prostrated themselves.
v.21.

Whether we have here the ceremonial of the Day of Atonement as performed by Simon in its entirety is to be doubted. It is at best fragmentary. The author's business here, is not to portray the entire ceremonial, but to eulogize Simon the High Priest. The eulogy is the essential subject; the description of the ritual is the secondary one. No reference is made at all to the casting ^{of lots} over the two goats, or of the sending of the goat to Azazel.

Part of the ceremonial described in this chapter is not reducible to Leviticus XVI at all. This is the traditional portion and represents a much later development of

the ceremonial. The character of the Day is already changing. It is becoming more invested with prayer, song, music, worship, and is a nearer approach to our modern service of the Day of Atonement, than to the ceremonial laid down in Leviticus XVI. From the view-point of worship, the ceremony has become more intense, more imposing, more aesthetic, and less mystic, less archaic, less repelling.

We will now separate the two elements, into the exegetical (that which can be reduced to Leviticus XVI.) and the traditional (which represents a later development).

The Exegetical Element.

(a) High Priest went forth from the tent and from the veil. v.5.

In Lev. XVI, 15, 13, the High Priest goes into the tent and

within the veil, but in reverse order. However, there is no doubt that our verse in Ecclesiastical, can be reduced to vv.15,16, in Lev.XVI.

(b) Puts on garments of beauty etc. v.11a. cf. Lev.XVI,23.

(c) He ascends the altar. v.11c. cf. Lev.XVI,18.

(d) He received the pieces out of the hands of the priests etc. v.12a. of Lev.XVI,25.

The Traditional Element.

All the rest of the verses, dealing with the surrounding sons of Simon, and the Priests round about him, the playing on the trumpets, the singing of the priests, the singing of the congregation, the chanting, the prayers, the benediction by the High Priest, are traditional elements, that grew around the Pentateuchal ceremonial, as the centuries went.

Chapter, III. Philo.

Philo (1) is not an historian, nor even a chronicler in the true sense of the word. He is a philosopher. So that, in his account of the ceremonial of the Day of Atonement he gives little, almost no information of the ritual of the day. He takes it for granted that the nature of the ceremonial is well known to his readers, and all that he attempts is to make a few remarks of comment, on a few of the distinctive features of the Day of Atonement.

Philo was above all a philosopher. He lived in Alexandria amidst Greek culture and Greek Philosophy. He imbibed both. He became a Greek in his life and way of thinking. But he was born a Jew. He wished to remain a Jew. So that we find him at all times engaged in harmonizing

(1)circum 506.E.

Greek thought, with Judaism and rationalizing every question coming under his notice. He employs these methods emphatically in his account of the Day of Atonement.

According to Philo, Moses denominated the Day of Atonement as the Sabbath of Sabbaths. He then enumerates the different reasons for naming it so. In the first place, it is a day set aside for 'temperance within and below the belly'. Philo dwells here on the value of fasting. Then again because the entire day is given over to prayer and supplication. Finally, because the festival fell at the harvest time. Moses looked upon it as greedy, that man should devour at once what had been produced. So he enjoined fasting on that day to warn man lest his appetite run off with him. Philo further states that the reason the fast

CHAPTER, IV. Josephus.

JOSEPHUS ANTIQUITIES

III 10/3.

Flavius Josephus unlike his contemporary, Philo, was an historian and as such attempts to give an exact account of things. So that in his treatise on the Day of Atonement he gives us a comprehensive idea of the ritual of the day, known to him.

Josephus describes the day as follows: The Day of Atonement is a fast day, from evening until evening. The sacrifices offered on that day are, a bull, two rams, seven lambs and a kid of goats, for sin offerings. Besides these there are also offered, two kids of goats, the one as a scapegoat, and the other to be brought to a place of great cleanness, within the limits of the camp, and to be burnt

with its skin without any cleansing. With this goat a bull is burned. This bull is brought by the High Priest at his own expense. The bull is slaughtered, the High Priest takes its blood together with that of the kid of goats and sprinkles it upon the ceiling, seven times with his finger, also upon the pavement, and also seven times towards the Holy of Holies, and also about the golden altar. The High Priest brings the blood into the open court and sprinkles it about the great altar. Besides this, they set the extremities and the kidneys and the fat with the lobe of the liver, upon the altar. Then the High Priest offers a burnt offering of a ram.

It is evident that Josephus does not describe here, the ceremonial of the Day of Atonement, as actually

witnessed by him. Hemerely recites the Law on the subject as known by him, and gives us a catalog of the different sacrifices offered on that day. His description is very easily reducible to Scripture.

We will now take up the various points in Josepnus' account and consider them seriatim.

(1) Sacrifices offered on the day. A bull (1), two rams (2), seven lambs (3), a kid of goats (4), two kids of goats (5), A bull (3).

(1) cf. Nm. 29/8. (2) Nm. 29/8 mentions only one ram, Lev. 13/5 refers also to one ram. Josepnus takes these rams to be different ones, and thus gets two by combining Lev. and Nm. In this he agrees with Rabbi Eleazar and not with Rabi. For,

(Lev.) רבי אומר איל אחד האומר כאן

(Nm.) הוא האומר בחומש הפקודים
רבי אליעזר בר' שמעון אומר שני אילים הם.

(3)cf. Nm.29/8. (4) cf.Nm. 29/11. This he-goat is no doubt identical with one of the two mentioned in Lev.13. Josepnus, takes it to be an additional one and thus has three kids all told in his account. (5)cf.Lev.13/5. (6) cf. Lev.13/4 6,11.

(II). Two kids of goats the one as a scapegoat, the other to be brought to a place of great cleanness within the limits of the camp, and there to be burned with its skin without any cleansing.

The account of the immolation of the goat for the sin offering is found in Lev.13/27 with this difference, that in the scriptural passage the goat is brought outside the limits of the camp, while according to Josepnus, the goat is burned within its limits.

(III) The High Priest takes blood of the bull, together with blood of kid of goats and sprinkles it upon ceiling etc. ---
-----and also about the golden altar.

In the scriptural passage (Lev.16/14,15.) it is expressly stated that he take the blood of the kid and that of the bullock separately. Apparently, according to Josephus the blood was taken together. Josephus probably renders Lev.16/14, 15 in an abridged form.

(IV). High Priest sprinkles the blood about the great altar.

For this second sprinkling see Lev.16/18b.

(V). Besides this, they set the extremities etc. upon the altar.

Lev. 16/25 mentions only the fat (זֶהוּ). Mishna Yoma 3/7 identifies זֶהוּ with the different pieces mentioned in Lev.4/8-10.

(VI). Then the High Priest offers a burnt offering of a ram.

cf. Lev. 16/5.

CHAPTER V.

The Epistle to the Hebrews.

The Epistle to the Hebrews abounds in expressions comparing Jesus to the High Priest, he having offered his life as a sacrifice for the sins of the people. This Epistle was written while the Temple was still in existence, a few years before its final destruction. (1). The references to the ministrations of the High Priest on the Day of Atonement, may then be judged to have been inspired by personal observation or at any rate by an intimate acquaintance with the ritual as actually carried out in the Temple on the Great Day. We will take up these references in order.

I. Chap. III, 1. ----- consider the Apostle and High Priest of our confession, even Jesus.

(1) According to Holtzman and Salmon, the date of the Epistle is somewhere between 35 and 70 C.E. At any rate while the Temple was still standing.

This passage needs no special comment. It ~~is~~ simply designates Jesus as the High Priest, and the simile is carried out throughout the entire Epistle and is elaborated on this basic principle.

II. Ch.V,1: For every High Priest being taken from among men, is appointed for men in things pertaining to God, that he may both offer gifts and sacrifices for sins, ~~---A~~ ~~---A~~ and by reason thereof is bound as for the people, so also for himself to offer for sins.

In this verse we find a rationalistic explanation of the two elements of which Lev.13 is plainly made up. Namely, the personal sacrifice of the High Priest (Aaron) as a condition for entering the Holy of Holies, and the atoning ritual of the Day of Atonement. It reasons thus: since

the High Priest offers sacrifices for sins, for the people at large and since he himself is one of them, and in particular their representative before God, he ought naturally and justly to make atonement for himself, by offering a personal sacrifice. The reasoning is of course to establish Jesus' claim to the Highpriesthood for all mankind, and the claim of his apostles that he offered himself as a sacrifice by virtue of his being the representative of humanity. It is a pretty piece of reasoning but when we consider that Lev. 16 is made up of two elements, that have at best but an accidental connection (namely, that the Day of Atonement was the one and selfsame day upon which the High Priest could enter the Holy Of Holies, and upon which also he was commanded to make atonement for the sins of the people) the

reasoning will appear quite useless and of value only to the student of Logic.

IV. Ch.VI,20. Jesus,-----having become a High Priest for us, after the order of Melchizedek.

Since Jesus did not spring from the priestly family but from Judah, it was necessary ^{to prove} the possibility of his being a High Priest, so he is likened unto Melchizedek. cf. Gen.14/18, 20.

V. Ch.VII,23ff. For such a High Priest became us holy, guileless, undefiled separated from sinners, and made higher than the heavens who needeth not daily like the High Priest to offer sacrifices first for our sins and then for the sins of his people, for this he did once for all, when he offered up himself. For the Law appointeth men High Priests having infirmity, but the word of the oath which was

after the Law appointed him a son perfected for evermore.

This verse is really self-explanatory and offers nothing new to our Knowledge of the ritual.

VI. Chap. IX, 7. -----but into the second (namely, the Holy of Holies) the High Priest alone/once in the year, not/without blood (1) which he offereth for himself, and for the errors of his people.

(1) cf. Lev. 13/15. The ceremony of sprinkling the Holy of Holies with the blood of the animals, is here referred to.

This need not have been actually carried out in the time of the writing of this Epistle. For, the whole of Ch. 9 deals with the Law as laid down in the Levitical code and is merely an account of the various details of the Law. see 9/1.

VII. Chap. IX, 12. Nor yet through the blood of goats and

calves, but through his own blood entered in once for all into the Holy Place.

'the blood of goats and calves' refers to the sprinklings mentioned in Lev.13/14,15.

VIII. Ch.IX,13. For if the blood of goats and bulls, and the ashes of a heifer, sprinkling them that have been defiled -----etc.

There is no mention anywhere in the ritual of Leviticus of the sprinkling of the ashes of an heifer.

IX. Ch.X,19-22. Having therefore brethren, boldness, to enter into the Holy of Holies, by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is his flesh, and having a great Priest over the house of God, let us draw near with

a true heart, in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water. We have here nothing new. It is a resume of all the foregoing passages.

X. Ch. VIII, 11. For the bodies of those beasts whose blood is brought into the Holy Place by the H P as an offering for sin are burned without the camp.

For the burning of the bodies of the animals cf. Lev. 13/27.

In Josephus' account the goat is burned within the limits of the camp. (1).

To sum up, we have in the different verses quoted, mention made of the H P's entry into the Holy of Holies, his offering of sacrifices for himself and for the people,

(1) see this thesis, p. 27 § II.

his entry into the Holy of Holies but once in the year,
the sprinkling of the blood, in the Holy of Holies i.e.
the blood of calves, goats and bullocks, the passing of the ~~P~~
H P through the veil, the lustration of the flesh, the
burning of the bodies outside the limits of the camp. The
author of the Epistle was well acquainted with Leviticus
chapter 13.

CHAPTER VI.

The Talmud,

as epitomized by

Moses Maimonides

in his treatise,

הלכות עבודת יום הכפורים

The Talmud as epitomized by Maimonides has quite an extended account of the ceremonial of the D of A, combining traditional with exegetical elements. We will outline the account and comment in passing.

פרק א The regular daily sacrifice (קריבן) is offered both morning and evening. Besides the additional sacrifice is offered consisting of a bull(1), a ram(2), seven young lambs(3) as burnt offerings, a goat as a sin offering(4), which is slaughtered outside and is eaten in the evening, and besides this additional sacrifice, there are offered a young bull(5) as a sin offering to be burned and a ram(3)

(1)cf.Nm.29/8. (2)ibid. (3)ibid. (4)cf.Nm.29/11: (5)cf. Lev.13/3. (3)ibid.

as a burnt offering, both the latter coming from the H P.

The ~~1~~ ram mentioned in Lev.13 (coming from the congregation) is the same as the one mentioned in Numbers. (א' ל' העמ').

Besides there are two goats (1) from the congregation one as a sin offering and the other to be sent away. All in all there are fifteen animals sacrificed. The entire service conducted by the H P alone. (2)

ב קכ

The High Priest wears garments of gold through-
out the entire ⁽³⁾ day except when he offers the two goats and
his own bullock when he wears white garments. (4).

(1)cf. Lev.16/5. (2)Beginning here and continuing till the
beginning of ב קכ there is an account of the H P's preparation
before the Fast which is detailed and has nothing to do with
the subject at hand. (3)cf. Lev.13/24. (4)cf. Lev.
16/4.

With every change of garments the H P bathes (1) and washes hands and feet before and after. All ablutions are performed in the sanctuary except the first. Three times the H P makes confession, the first time for himself(2), the second time for himself and the priests (3) and the third time for all Israel(4). The first two he makes upon the bullock designated as a sin offering(5), and the third over the goat to be sent to Azazel.(6) In these confessions he uses the name of God ten times. The priests and the people in the court hearing the name of God pronounced, prostrate themselves and answer,

ברוך שם כבוד מלכותו לעולם ועד

(1)cf. Lev. 13/4, 24. (2)cf. Lev. 13/3. (3)ibid. (4)cf. Lev. 13/21.

(5)cf. Lev. 13/3. (6)cf. Lev. 13/21.

The casting of the lots then takes place, in the east court north of the altar where the urn containing the lots is placed. The two goats are placed in front of it facing the west. The H P takes his place there, the $\gamma\lambda\sigma$ on his right and the $\alpha\chi\pi\iota\beta\omega\chi\gamma$ on the left. The two goats are placed in front of the H P, one on his right and the other on his left. The H P takes the lots out of the urn with both his hands, each lot inscribed with the name of each goat. He opens his hands. If the name of the burnt offering be in his left hand the $\alpha\chi\pi\iota\beta\omega\chi\gamma$ tells him to raise his left hand and likewise if it is in his right hand the $\gamma\lambda\sigma$ tells him to raise his right hand. He puts both lots upon the goats just as they fell. Then he binds a scarlet band upon the head of the goat to be sent away. This goat

is placed in front of the house of the messenger and the one to be slaughtered is placed in front of the slaughter house. Then he slaughters the *פר החטאת* and the goat that was to be slaughtered.

The H P sprinkles the blood 43 times as follows:

- 8 sprinklings from the blood of the bullock in the Holy of Holies.(1). 8 sprinklings of the blood of the goat.(2)
- 8 sprinklings from the blood of the bullock on the covering (3). 8 times from the blood of the goat on the covering(4).
- 4 sprinklings of the mingled blood of bullock and goat, on the four corners of the golden altar in the sanctuary.
- 7 sprinklings of the blood in the middle of the altar.(5)

(1),(2),(3),(4); cf. Lev. 16/14-16. (5). There is no basis for this sprinkling of the mixed blood in Lev. 16. unless that as in the case of Josephus the two verses (14,15) were read in an abridged form.

The H P sends the living goat to the wilderness in the hands of an appointed messenger.(1)

Then the H P returns to the bullock and to the goat whose blood he had sprinkled and tears them open, removes the entrails and cuts up the rest into pieces.

When it is learned that the goat has reached the wilderness the H P enters the ~~the~~ court of women and reads the Tora.(2).

ת ק נ

ORDER OF THE CEREMONIAL.

At midnight the wood is arranged and the altar is appointed in the same manner as on every other day. When the time arrives for the slaughtering of the Tamid, they

(1) Here follows a description of the messenger's journey to the wilderness. (2). Here follow minute details on reading.

spread sheets of white linen, between the H P and the people. H P takes off his every-day garments, bathes his body, puts on garments of gold, and washes his hands and feet. Slaughters the Tamid in accustomed manner. He receives the blood and sprinkles it upon the altar. Enters the sanctuary, burns the incense of the morning and trims the lamps. He burns the entrails of the Tamid, offers the cakes, and the libations. After the Tamid, the bull and the seven lambs of the additional service of the day are offered. H P then washes his hands and feet, takes off his garments of gold, bathes his body, puts on white garments, washes his hands and feet. Then he comes to his bull which is standing between the hall leading to the interior of the Temple and the altar, his head facing the north, and his face the west. He puts both hands on top of the

bull and confesses thus:

אנא השם כפר נא לחטאים, ולעוונות, ולפשעים, שחטאתי
 וטעויתי ושפשעתי לפניך אלהי וביתי ככתוב בתורת
 משה עבדך לאמר כי ביום הזה יכפר עליכם לטהר
 אתכם מכל חטאתיכם לפני יהוה תטהרו.

Then the H P draws lots over the two goats,

binds a band of scarlet on the head of the goat to be sent
 away, places him opposite the house of the messenger, and
 the goat to be slain he places at the slaughter house.

Then for the second time he comes before the bullock and
 makes confession thus:

אנא השם חטאתי עויתי פשעתי לפניך אלהי וביתי
 ובני אהרן עם קדושיך אנא השם כפר נא לחטאים
 וכו'.

Then he slaughters the bull and receives its blood and gives it to one who is appointed to stir it, so that it become not cold, places it upon the fourth terrace of the sanctuary, on the outside. H P take the pan and places in it fire from the altar, ~~from~~ from near the west, descends and places it upon the terrace in the court, and they bring him a pan and a vessel filled with finely beaten incense. He pours the incense on the coals. He waits there till the place is filled with smoke, then departs, retreating backwards very slowly, facing the sanctuary, until he makes his exit from the curtain. When he reaches the ^{לִפְתָּח} he utters a short prayer, to inform the people that he was still living.

During the burning of the incense in the Holy of Holies, the people depart from the ^{לִפְתָּח} only, but not from the space between the hall and the altar. Then H P takes the blood of the bullock from the one who was stirring it,

and enters with it, the Holy of Holies, and sprinkles from it there, eight times between the sides of the ark. Then he goes out and places it on the golden pedestal in the sanctuary. He leaves the sanctuary, slaughters the goat, receives its blood, brings it to the Holy of Holies and sprinkles from it eight times between the sides of the ark, then places it on the golden pedestal which is the sanctuary. Then he takes the blood of the bull from the pedestal and sprinkles it on the cover of the ark eight times, and places it down. Then he takes the blood of the goat and does the same. After that, he pours the blood of the bull into the blood of the goat mixing them thoroughly from one vessel into the other, takes his place in front of the golden altar, between the altar and the lamp, and sprinkles from the mixed blood on the corners of the golden altar.

He does this in a thorough manner, walking about the altar in a circle. He snatches up the coal and ashes which are in the golden altar and sprinkles from the mixed blood, on the visible portion of the altar seven times. He goes out, and pours out the remaining blood in the western canal of the middle altar. He comes to the goat to be sent away and places both his hands on his head and confesses thus:

אָנאָה שׁוֹמֵר חֻשׁוֹת עַל פְּשָׁעֵי לִפְנֵי עַמֶּךָ בַּיִת

וְשׁוֹמֵר לְיָגֵל

Then he sends the goat to the wilderness. Brings out the entrails of the bull and goat of whose blood he had sprinkled and puts them in a vessel and sends what is left to be burned. Then he washes his hands and feet, puts off garments of white, bathes and puts on garments of gold, washes hands and feet. He then sacrifices the goat set aside for that purpose outside. Then he offers up his own lamb and the

lamb of the people. Then he burns the entrails of the bull and of the goat that were burned. Then he offers the evening Tamid. He washes his hands and feet, takes off garments of gold, bathes, puts on white garments, washes hands and feet, enters the Holy of Holies, takes out the pan and censer. Again he washes his hands and feet, takes off his white garments, bathes his body, puts on garments of gold, washes hands and feet, offers the incense of the evening, trims the lamps. Then for the last time he washes his hands and feet, takes off his garments of gold, puts on his own clothes, and goes to his home, all the people accompanying him to his house. In the evening the H P gives a banquet to his friends and relatives, to celebrate the fact that he had gone through the entire ceremony without any serious mishap.

The next and last chapter of the treatise contains numerous rules and regulations concerning the various parts of which the ceremonial is made up, but have no bearing on the ceremonial itself.

A late traditional element that we have left out of the account, is the attending ceremony and numerous prayers in connection with the reading of the Pentateuchal portions. This part of the service is of a liturgical character, and is a very late development, so that it is to be strongly doubted whether it ever took place in reality in the Temple.

CHAPTER VII.

MISHNA YOMA.

Mishna Yoma
or מסכת כפורים

The latest redaction of the tractate of the Mishna was made at the beginning of the third century after the Christian Era. It is the work of the great Rabbi Jehuda. This tractate lends itself easily to be reduced to its earliest redaction (1). The treatise in its origin was written by one who was an eye-witness of the ceremonial, probably by Eleazar ben Jacob, the disciple of Rabbi Akiba. It was written as a sort of a souvenir and as a future reference book in case of a restoration of the Temple. This is the latest source we have for the ceremonial of the day.

(1) Derenbourg has accomplished this in his article Essai de restitution de l'ancienne redaction de Massechet Kippourim. R E J 1882. This chapter is based on D's results.

The Treatise Outlined.

Seven days prior to the Day of Atonement the H P is removed from his house to the לשכת פלהדרין. Another x
H P is appointed to succeed him, in case a blemish occur to him. During these seven days the H P would sprinkle the blood, burn the incense, trim the lamps and offer the head and foot.

The elders of the בית דין would take him in charge, and read to him the day's portion and let him read. The different animals would be brought to him in order that he might become familiarized with them.

He was allowed to eat and drink ad libitum but on the evening of the Day of Atonement he would abstain from food, for eating induces sleep.

Then the elders of the Beth Din would surrender him to the elders of the priesthood. These brought him to the upper chamber of the house of Abtinos, where they put him under oath not to change the service in any way. He would weep; they also. (1)

If the H P was a learned man he himself would read, and if not they would read to him. Sometimes they read in Job, Ezra and Chronicles. Zacharia the son of Ke-boutal testified that many times he had read out of Daniel. (2)

If the H P showed a proneness to go to sleep, the younger priests would raise their middle finger before him and would address him thus: "Our Master, the H P, arise and refresh yourself awhile on the footrest", and they would engage him there till the time of slaughtering. (2)

(1) This was due to the factional politics bt. the Sadducees and the Pharisees. (2) The foregoing is altogether traditional. At this point the description of the ceremonial begins.

(1).The one appointed for this purpose would say to them(the priests) "Go and see whether the time for slaughtering has arrived". If it had, the observer would say, "There is a light". Matatia ben Samuel was wont to say, "It is light everywhere". ^{'Even as} ~~It is~~ far as Hebron?' and he would answer 'Yes'.

The priests would take the H P down to the place for bathing. They would place a covering of flax between him and the people. He would strip, go down, bathe, come up, refresh himself. They would bring him garments of gold, he would dress and wash hands and feet. Then they would bring him the daily offering which he would slaughter and after slaughtering finish with his hands. He would receive the blood, sprinkle it, and would go in to offer the incense of the morning, to trim the lamps, to offer the head, the members, the cakes and libations of wine.

(1) The whole of Ch. II and the beginning of III are here omitted, containing nothing of vital importance as far as the day itself is concerned, and simply citing a catalog of differences between the D of A and other days.

They would bring him into the Bet Happarwah which is in the sanctuary and place sheets of white texture between him and the people. He would wash his hands and feet, strip, descend into the bath etc. They would bring him white garments, he would dress and wash his hands and feet. (1)

He would betake himself to his bullock, which was standing between the hall and altar, the head of the bullock facing towards the south and his face towards the west, the H P standing on the east and facing the east. He would lay both his hands on the bullock and make confession thus: אֲנִי הָשֵׁם יְכוֹ אֲנִי הָשֵׁם כִּפְרִי יְכוֹ and they (the priests and the people) would respond,

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוֹתָ לְעוֹלָם וָעַד

Then the H P would proceed to the East of the Temple Hall, to the north of the altar. There the סֵגוֹן

(1) cf. Lev. 16/4. (2) cf. Lev. 13/11.

would place himself on the H P's right and the ראש בית אב on his left. There were two goats there and an urn.

He would shake the urn, and bring up out of it the two lots, on the one written שאל, on the other לזכרון.

The יגס would stand at his right hand and the ראש בית אב at his left. If his right ~~would~~ produced the lot marked

שאל the יגס would say "Master the H P, raise your right hand" and if the one marked לזכרון came up in his left hand,

the ראש בית אב would say "Master the H P, raise up your left hand". The H P would lay the lots upon the two goats(1)

and would say וְהָיָה וְהָיָה שאל and they (the priests and people) would answer,

ברוך שם כבוד

Then he would bind a band of crimson on the head of the goat to be sent away, and would place the goat at

(1) The basis of the ceremony of the lots is to be found in Lev. 16/7-10.

the house of the messenger. The other goat, to be slaughtered would be placed at the slaughter house. The H P would again return to his bullock and would place both his hands upon the bullock and make confession thus(2):

אֲנִי וְעַמִּי אֲשָׁמָה

and the priests and people would respond, ב' ש' כ' אֵל.

Then the H P would slaughter the bullock(3), and receive its blood in a basin, and would hand it to one who was to stir it, on the fourth terrace, so that it should not congeal. Then the H P would ascend to the top of the altar, and remove the coal from both sides, descend and places it on the fourth terrace in the Temple Hall.

The priests would bring him the spoon, and the pan. He would take a handful (size depending on size of

(2) Lev.16,vv.6 and 11a are plainly identical. The Mishna takes them as two distinct verses, and thus the ceremony over the bullock is repeated. (3) Lev.16/11b.

H P's hands) and would place it in the spoon. He would placethespoon in his left hand and the pan in his right.

He would then walk through the sanctuary, until he came to to the place between the two curtains which separates the sanctuary from the Holy of Holies, a cubit in area.

He would pass between them until he came to the north where he would turn his course to the south. Then he would walk to theleft along side of the curtain until he came to the ark, where he would place the pan between the two sides.

He would then turn the incense on top of the coals, and the/whole house would be filled with smoke (1). He would depart going by the way he came and would utter a short prayer in the exterior of the Holy of Holies.

(The High Priest would place the pan upon a stone found under the ark, placed there in the days of the prophets and called by some the Shetiah).

(1)The ceremonial of the coals and incense has its basis in Lev.16/12.

The H P would take the blood from him who was stirring it and would go back to the place where he had been and would stand there and sprinkle with the blood, once towards the roof and seven times towards the floor(1). He was not obliged to sprinkle exactly towards the roof and floor but approximately so. While sprinkling he would count thus: one, one and two, one and three, etc. Then he would depart and place the blood on the golden pedestal in the sanctuary.

Then they would bring him the goat, which he would slaughter,(2) and receive its blood in a receptacle, and he would enter with it and sprinkle as above, and would place it (the goat's blood) on the second pedestal found in the sanctuary. (3). Then again he would take the

(1) cf. Lev. 16/14. (2) cf. Lev. 16/15. (3) cf. Lev. 16/15 which passage does not mention the number of sprinklings, but from the context it appears that the number (1 and 7) could be inferred.

blood of the bull (leaving the blood of the goat behind him) and sprinkled from it on the covering which is in front of the ark as above. Then again he would take the blood of the goat (leaving behind the blood of the bull) and would sprinkle it on the covering in front of the ark, in the same manner. Then he would pour the blood of the bullock into the blood of the goat and would again pour the contents of the filled vessel into the empty one. He would then go to the altar which is before God, the golden altar, in order to commence purifying it from sin, beginning from the northeast corner, then the northwest corner, then the southwest corner, then the southeast. At the place where he would begin purifying the outside altar he would end purifying the inner one. He would sprinkle on the visible side of the altar seven times, and the rest of the blood he would pour out in the western canal of the outer altar, and in

the southern canal, meeting in the main canal, and being carried off into the brook of Kedron. (1)

Then the H P would betake himself to the goat that is to be sent away to the wilderness, and would place both hands upon him and confess thus: (2)

אֲנִי הָשֵׁם וְכִי אֲנִי הָשֵׁם כִּפְרָנִי וְכִי

And when the priests and people would hear the H P pronounce the name of God, they would bow down and prostrate themselves and fall on their faces exclaiming:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעַד

(1). For this sprinkling see Lev.13/18,19. The Mishna renders and reconstructs these two verses in their entirety. The reason that it provides for the mixing of the blood of the goat with that of the bullock is that the Levitical verse mentions the blood of these two animals in close connection, in reference to the same operation, instead of describing a separate operation for each. Still there is nothing in the text to warrant an assumption that the blood of the goat and bull were mixed. (2) cf. Lev.13/20,21.

Then he would hand over the goat to the messenger. Two well known citizens of Jerusalem would accompany the messenger to the first booth. There were ten booths from Jerusalem to the precipice, a distance of 90 ris, seven and a half ris making a mile. At every booth the people in charge would offer the messenger food and water and they would accompany him from booth to booth except at the last where they do not accompany him to the precipice but they would stand at a distance and watch his actions. The messenger would do the following when he reached the precipice. He would divide the scarlet thread into two pieces, one piece he would tie to the rock and the other to the horns of the goat. He would then push the goat backwards so that he would roll over and fall into the abyss. Ordinarily, the animal would be shattered to pieces before he had fallen half the way down. The man would then return and rest ~~and rest~~ at the

last booth until it began to grow dark.

When the goat had reached the wilderness the H P would go to the bullock and goat that were to be burned, would open them, and take out the entrails, would place them into a pan and would let them burn upon the altar. The bodies themselves he would attach to nooks and bring them out to the house of burning. (1). *Omits 6⁸*

Then the H P would go to read either in his priestly garments or in his own white mantle. The beadle of the congregation would take the Scroll of the Law, and would hand it to the head of the congregation who in turn would hand it to the Segan who would hand it to the H P. The H P would receive it standing and would read from Lev. 13 and Lev. 23. He would roll up the scroll and would say ' In addition to what I have read to you, it is written thus: (then he would proceed to read from memory from Nm. 29/7-11.

(1) See Lev. 16/27.

Then he would make eight benedictions on **תורה** (Law), on **עבודת** (practice), on **הודאה** (confession), on **מחילת** (pardon), on Jerusalem, on the Priests, and the rest of the prayers without any interruption.

Then the H P would wash his hands and feet, take off his garments, bathe etc. They would bring him other garments of gold which he would put on and again he would wash hands and feet, and would go to sacrifice his lamb (1), and the lamb of the people (1), and the seven young lambs without blemish, together with the daily offering of the evening.

Then He would wash his hands and feet, and strip etc. He would put ~~on~~ on his garments of white, would bring out the spoon and pan ----- He would then enter to burn the incense of the evening and to trim the lamps. Then he would clothe himself in his own garments, and

(1) Lev. 16/24.

would depart to his home accompanied by a host of his friends and relatives. In the evening the H P would give a banquet to celebrate his successful ministration, and perhaps, also, to show that Judaism was not altogether a religion of sorrow, tears, consciousness of sin and mysticism, but was also human and essentially a religion of this world. FINIS.