

The Book of Leviticus, Teacher's Guide

Lesson 10: The Day of Atonement

Leviticus 16:1–34

Teaching Aim (Teacher Orientation)

What is at stake in this lesson is nothing less than the gospel itself, seen in shadow. Leviticus 16 is the theological center of the whole book, and it carries the heaviest doctrinal weight in this study. The aim is to help students see, with confidence and clarity, that the Day of Atonement was God's own God-given picture of how a holy God brings guilty sinners near to Himself, and that every part of it (the high priest, the blood, the veil, the mercy seat, the slain goat, the scapegoat, the once-a-year entrance) was a deliberate shadow fulfilled completely and finally in Jesus Christ. The student must come to understand that the Old Law could only cover sin temporarily and had to repeat the ritual year after year, while Christ entered heaven itself once for all with His own blood and obtained eternal redemption (Hebrews 9:11–12). This is not Israel's old religion dressed up; it is the unveiling of the cross written centuries in advance.

Doctrinally, guard several truths. The holiness of God is real and the barrier of sin is real; approach to God has always been on God's terms, by atonement, never by human presumption. Substitution stands at the heart of the chapter: an innocent life is given and the guilt of the people is laid on another who bears it away. And the fulfillment is once for all. We do not re-sacrifice Christ; His one offering perfected forever those who are being sanctified (Hebrews 10:14). Be ready to show that the Old Law, including this very day, has been fulfilled and taken away in Christ (Colossians 2:14–17; Hebrews 8–10), so that Christians do not keep Yom Kippur but rest in the finished work it foreshadowed.

For the student's own formation, the goal is reverence and assurance held together. Reverence, because we must never grow casual about the holiness of God or the seriousness of our sin. Assurance, because the veil is now torn and we may draw near with a true heart in full assurance of faith, our great High Priest having already gone in for us. A student who grasps this lesson will worship with deeper gratitude, confess sin more honestly, and rest more fully in the once-for-all sufficiency of the blood of Jesus.

Question 1

Student Question:

What does the warning to Aaron in 16:1–2, given right after the death of Nadab and Abihu, teach us about the holiness of God and why sinful people cannot approach Him carelessly?

Commentary and Teaching Notes

Leviticus 16 begins not with ritual but with a graveside. The text reminds us that this instruction came after the death of Aaron's two sons who drew near before the Lord and died (16:1). That memory is the doorway into the chapter. God then tells Aaron not to come at all times into the holy place within the veil, lest he die, for the Lord appears in the cloud upon the mercy seat (16:2). The lesson is unmistakable. The presence of God is glorious and dangerous to sinners. He is holy, and holiness is not mere niceness; it is the blazing moral purity of God before which sin cannot stand.

We live in an age that has largely lost the fear of God, and so we must let this verse confront us. Israel could not stroll into God's presence on a whim. There was a veil, and behind the veil was the ark and the mercy seat, and above it the visible token of God's presence. To barge in uninvited was to die. This is not God being harsh; it is God being honest about what He is and what we are. A holy God and a guilty people are separated by a real barrier, and that barrier is sin.

The seriousness of this carries straight into the gospel. The same holiness that put a veil over the Most Holy Place is the holiness that required the cross. Sin is not a small debt God can simply wave away. The wages of sin is death (Romans 6:23), and Leviticus 16 makes us feel it. Yet the very fact that God gives Aaron instructions on how to come is mercy. God does not say stay away forever; He says come this way, with blood, and live.

For us, the first truth of the Day of Atonement is reverence. We approach God now with boldness, but never with flippancy. The God we worship is the same holy God of Leviticus 16. When we grasp how careful Israel had to be, we begin to grasp how costly our own access is, and how grateful we ought to be that a better way has been opened in Christ.

Doctrinal / Christian Living Issues

- The holiness of God is the foundational doctrine of Leviticus; God's moral purity is absolute and unchanging.
- Sin creates a real barrier between God and people; approach to God has always been on His terms, not ours.
- The deaths of Nadab and Abihu (Leviticus 10) frame the chapter and warn against presumptuous, self-styled worship.
- Reverence in worship is not optional; the New Testament still calls us to serve God acceptably with reverence and godly fear (Hebrews 12:28-29).
- God's warnings are themselves mercy, fencing sinners away from a holiness that would consume them, until atonement is made.

Discussion Prompts

- How does our culture's loss of the fear of God affect the way people, even Christians, approach worship?

- What is the difference between coming to God with boldness and coming to Him with carelessness?
- How does seeing God's holiness in Leviticus 16 deepen our gratitude for the access we now have through Christ?

Question 2

Student Question:

When you think about your own sin, do you tend to take it lightly, or do you feel the weight of it as Leviticus 16 presents it? Why does that difference matter?

Commentary and Teaching Notes

This question turns the holiness of God toward our own hearts. Leviticus 16 will not let us treat sin as a trifle. An entire day, a fast, a humbling of the soul, the most solemn ritual of the year, all of it because sin is that serious to God. The honest question is whether sin is that serious to us.

Many of us have learned to manage our sin rather than mourn it. We rename it, we compare ourselves favorably to others, we assume grace will simply absorb it without much thought. But the Day of Atonement teaches that sin must be dealt with, not excused. It requires blood, substitution, confession, and removal. A heart that takes sin lightly has not yet looked closely at the mercy seat.

The difference matters because our view of sin shapes our view of the cross. If sin is small, Calvary is an overreaction. If sin is what Leviticus says it is, then the blood of Christ is the only thing that could ever be enough. Those who feel the weight of their sin are the ones who treasure the Savior most.

This is not a call to morbid guilt or to wallow in shame. It is a call to honesty. We bring our sin into the light, we name it, and then we let the atonement God provided actually cover it. The goal is not to feel crushed but to feel cleansed, and you cannot feel cleansed of something you never admitted was dirty.

Doctrinal / Christian Living Issues

- A right view of sin's seriousness is necessary for a right view of grace and the cross.
- Self-examination is a biblical discipline (2 Corinthians 13:5; Psalm 139:23-24).
- Minimizing sin cheapens the atonement; magnifying it magnifies the Savior.
- Honest confession, not denial or comparison, is the path to cleansing (1 John 1:8-9).

Discussion Prompts

- What are some common ways we minimize or rename our own sin?
- How does a low view of sin lead to a low view of the cross?
- What would honest, regular self-examination look like in your weekly walk with God?

Question 3

Student Question:

Trace what the high priest had to do before he could enter the Most Holy Place (washing, the special linen garments, the sacrifice for his own sin in 16:3–6, 11–14). What do these requirements reveal about the priest, the people, and the God they served?

Commentary and Teaching Notes

Before Aaron could do anything for the people, he had to be made ready himself. He bathed his flesh in water and put on the holy linen garments, laying aside his ordinary splendid robes for plain white (16:3–4). He brought a young bull as a sin offering for himself and a ram for a burnt offering. Then, crucially, he offered the bull to make atonement for himself and for his own house before he ever touched the sin of the nation (16:6, 11).

Every detail preaches. The washing speaks of purity; one cannot handle holy things while defiled. The linen rather than the golden garments speaks of humility; on this day the high priest comes not as a glorious figure but as a servant who himself needs cleansing. And the sin offering for himself speaks of his own weakness. Aaron was a sinner representing sinners. He could not stand before God on his own merit.

This is exactly where the contrast with Christ shines. Hebrews makes the point directly: such a high priest became us, holy, harmless, undefiled, separate from sinners, who does not need daily to offer up sacrifice first for his own sins and then for the people, for this He did once when He offered up Himself (Hebrews 7:26–27). Aaron had to atone for himself first. Jesus had no sin of His own to atone for. He is the sinless High Priest the shadow always pointed toward.

So Leviticus 16:3–14 shows us both the dignity and the inadequacy of the old priesthood. It was God-ordained and necessary, yet it was staffed by sinners who needed atonement themselves. The very repetition exposes the gap that only Christ could close. The picture is beautiful, but it is still a picture, waiting for the reality.

Doctrinal / Christian Living Issues

- The high priest had to be cleansed and atoned for before serving; the mediator himself was a sinner.
- The plain linen garments signal humility and servanthood on the Day of Atonement.
- Aaron's need to offer for his own sin highlights the inadequacy of the old priesthood (Hebrews 7:26–28).
- Christ, the sinless High Priest, needed no offering for Himself, and so could offer Himself once for all.
- Holiness and cleansing are prerequisites for handling holy things and serving in God's presence.

Discussion Prompts

- Why is it significant that the high priest had to atone for his own sin first?
- How does Aaron's need for atonement help us appreciate the sinlessness of Christ?
- What does the high priest's plain linen on this day teach us about humility before God?

Question 4

Student Question:

Aaron had to make atonement for himself before he could make atonement for the people. Where in your own life do you need to deal honestly with your own sin before you try to help others with theirs?

Commentary and Teaching Notes

There is a quiet but searching application here. Aaron could not make atonement for the people until he had first dealt with his own sin and his own household. The order is not accidental. God will not let a man skip over his own heart on the way to ministering to others.

Jesus said it sharply: first cast the beam out of your own eye, and then you will see clearly to remove the speck from your brother's eye (Matthew 7:5). It is one of the great temptations of religious people to busy ourselves with everyone else's faults while leaving our own untouched. We become experts on the speck and blind to the beam.

This does not mean we must be sinless before we can help anyone; if that were the standard no one could ever serve. It means we must be honest. We deal with our own sin in the light of God's grace, we keep short accounts, and out of a cleansed conscience we then help others. A hypocrite hides his sin and points at others. A humble servant confesses his own and then gently restores his brother.

Ask yourself where you have been trying to fix someone else while avoiding something God has been pressing on your own heart. Maybe it is a relationship you need to make right, a habit you keep excusing, an attitude you defend. Deal with that first, before God, and you will minister to others from a far cleaner place.

Doctrinal / Christian Living Issues

- Self-examination must precede ministry to others (Matthew 7:1–5; Galatians 6:1).
- Hypocrisy hides personal sin while focusing on the sins of others.
- We need not be sinless to serve, but we must be honest and repentant.
- A cleansed conscience makes us more, not less, useful to others.

Discussion Prompts

- Where have you been more aware of others' faults than your own?

- How can we examine ourselves honestly without falling into either pride or paralyzing guilt?
- How does dealing with our own sin first make us better helpers to others?

Question 5

Student Question:

Describe what happened with the two goats in 16:7–10, 15–22, one slain as a sin offering and one sent away alive bearing the sins of the people. What two truths about atonement do these two goats together teach?

Commentary and Teaching Notes

Now we come to the heart of the ritual, the two goats. Aaron took two goats and set them before the Lord at the door of the tabernacle and cast lots over them, one lot for the Lord and one lot for the scapegoat (16:7–10). The goat on which the Lord's lot fell was killed as a sin offering, and its blood was carried inside the veil and sprinkled on and before the mercy seat (16:15). The other goat was kept alive. Aaron laid both his hands on its head, confessed over it all the iniquities and transgressions of Israel, putting them on the head of the goat, and sent it away by the hand of a fit man into the wilderness, into a land not inhabited (16:21–22).

Two goats, one truth shown in two halves. The slain goat displays the price of sin: atonement is made by the shedding of blood, life given for life. The living goat, the scapegoat, displays the removal of sin: the guilt is laid on the substitute and carried away, gone, never to return. Death pays the penalty; the bearing-away takes the guilt out of sight. Together they show what God does with sin when atonement is made. He punishes it and He removes it.

It is hard to read this without thinking of two great words about Jesus. John the Baptist cried, Behold the Lamb of God, who takes away the sin of the world (John 1:29). And Isaiah said the Lord laid on Him the iniquity of us all (Isaiah 53:6), the very picture of hands pressed on a head, guilt transferred to a willing substitute. Christ is both goats. He is the slain offering whose blood satisfies, and He is the One who carries our sins away into a forgotten land.

The phrase a land not inhabited is tender. The sins are not merely covered; they are carried off where no one lives, where they cannot be found and brought back. As far as the east is from the west, so far has He removed our transgressions from us (Psalm 103:12). When God forgives in Christ, He does not file the offense away to raise it later. He sends it away.

So the two goats are one of the richest gospel pictures in the Old Testament. Slain and sent away, penalty paid and guilt removed, the death of the innocent and the disappearance of the guilt. Hold both halves together and you have the whole shape of the atonement that Christ would accomplish at the cross.

Doctrinal / Christian Living Issues

- The two goats together teach two facets of one atonement: the penalty of sin paid by death, and the guilt of sin carried away.
- The slain goat foreshadows Christ's blood shed as a sin offering; the scapegoat foreshadows Christ bearing our sins away (John 1:29; Isaiah 53:6).
- Laying hands on the goat's head pictures the transfer of guilt to a substitute.
- Confession over the goat shows that sin must be named and acknowledged, not merely assumed.
- Sin removed into a land not inhabited pictures the completeness of God's forgiveness (Psalm 103:12; Micah 7:19).

Discussion Prompts

- What two truths about atonement do the two goats teach when held together?
- How do the slain goat and the scapegoat both point to Christ?
- What comfort do you find in the image of sins carried away into a land not inhabited?

Question 6

Student Question:

The scapegoat carried Israel's sins away into a land not inhabited, never to return. Have you truly let God carry your confessed sins away, or do you keep dragging them back and carrying them yourself?

Commentary and Teaching Notes

The scapegoat invites a very personal question. God's design was that the confessed sins of the people would be carried away and never come back. The fit man led the goat into the wilderness and released it, and it was gone. Israel was meant to watch it go and believe their guilt went with it.

Many believers struggle here. We confess our sins to God, we know the promise that He forgives, and yet we keep dragging the old guilt back into the present, carrying on our own shoulders what God has already carried away. We re-confess sins God forgave long ago, not out of fresh repentance but out of a refusal to believe we are truly clean.

This is not faith; it is a subtle form of unbelief. It treats the atonement as insufficient. When God says your sin is removed as far as the east is from the west, to keep hauling it back is to call His Word into question. The scapegoat preaches: let it go, because God has sent it away.

There is also a healthy side to remembering our past, the kind of remembering that fuels gratitude and humility. But there is a difference between remembering with thanksgiving that you were forgiven and rehearsing guilt as though you were not. The first deepens worship. The second steals joy God meant for you to keep. Learn to let the goat go into the wilderness and to trust the One who sent it there.

Doctrinal / Christian Living Issues

- Genuine confession should be followed by genuine confidence in God's forgiveness (1 John 1:9; Hebrews 10:17).
- Refusing to accept forgiveness can be a quiet form of unbelief.
- There is a difference between godly remembrance that fuels gratitude and ungodly guilt that denies grace.
- Assurance rests on God's promise and Christ's finished work, not on our feelings.

Discussion Prompts

- Why do we so often keep carrying sins God has already taken away?
- How can we tell the difference between healthy memory and faithless guilt?
- What promises of God help you let your confessed sin go into the wilderness?

Question 7

Student Question:

What was the significance of the blood being sprinkled on and before the mercy seat (16:14–15), the place above the ark where God met with His people? How did blood make a meeting between a holy God and a guilty nation possible?

Commentary and Teaching Notes

At the very center of the day stood the mercy seat. The high priest took the blood of the slain goat behind the veil and sprinkled it on the mercy seat and before it seven times (16:14–15). The mercy seat was the golden lid of the ark, and over it God's presence appeared. It was, quite literally, the place where God met His people (Exodus 25:22). And it was there that the blood was applied.

Think of what this means. The mercy seat covered the ark, and inside the ark lay the tablets of the law, the commandments Israel had broken. So the picture is this: God's broken law lay underneath, testifying against the people, and on the day of atonement blood was placed between God's presence above and the broken law below. The blood came between the holy God and the accusing law. Where God's eye would have seen only violated commandments, now there was blood.

This is why the New Testament can call Christ our propitiation, our mercy seat. Paul writes that God set forth Christ to be a propitiation through faith in His blood (Romans 3:25), and the word he uses is the very word for the mercy seat. Jesus is the place where God and the sinner meet, because His blood comes between God's holiness and our broken law. At the cross, the law that condemned us was answered by the blood that covers us.

Blood made the meeting possible. Without it, the high priest entering that room would have died. With it, atonement was made and Israel was reconciled for another year. The whole logic of the chapter is that a holy God and a guilty people can meet only where there is blood. Strip away the blood and the mercy seat becomes a judgment seat. This is the heartbeat of biblical religion, and it points straight to Calvary, where the blood of Christ opened a meeting place that will never close.

Doctrinal / Christian Living Issues

- The mercy seat was the meeting place of God and His people (Exodus 25:22), and it required blood.
- Blood came between God's holiness and the broken law stored in the ark beneath the mercy seat.
- Christ is our propitiation, the New Testament fulfillment of the mercy seat (Romans 3:24-26; 1 John 2:2).
- Atonement is impossible without the shedding of blood (Leviticus 17:11; Hebrews 9:22).
- The cross transforms what would be a judgment seat into a mercy seat for those covered by Christ's blood.

Discussion Prompts

- Why was blood essential for the meeting between God and Israel at the mercy seat?
- How does it deepen your understanding of the cross to learn that the mercy seat covered the broken law?
- What does it mean to you that Christ is our mercy seat, the place where we meet God?

Question 8

Student Question:

The Day of Atonement was a day of fasting and afflicting the soul (16:29-31), not casual religion. What does genuine humbling and self-examination look like for you, and when did you last set time aside for it?

Commentary and Teaching Notes

The Day of Atonement was not a festival of food and celebration. God commanded that on this day Israel afflict their souls and do no work at all (16:29-31). It was a sabbath of solemn rest, a day of humbling, what later generations marked with fasting. The nation was to feel the weight of the day, to bow low, to take their sin and their need of God seriously.

There is wisdom for us here. We are not under the Day of Atonement; that shadow has been fulfilled in Christ. But the principle of afflicting the soul, of deliberate humbling and self-examination, remains spiritually healthy. There is a kind of religion that is all comfort and no

searching, all celebration and no contrition. Leviticus 16 reminds us that the soul needs seasons of serious self-examination before God.

To afflict the soul is not to earn anything; the atonement was God's gift, not Israel's achievement. Rather it is to align the heart with reality. On the day their sins were being carried away, it would have been grotesque to treat it like a party. The seriousness fit the occasion. Genuine humbling prepares the heart to receive grace.

When did you last set aside ordinary busyness to examine your life honestly before God, to confess what needs confessing, to feel the weight of grace? In our hurried lives this discipline is easily lost. Yet our great High Priest invites us to draw near with a true heart, and a true heart is an examined one. Make room for the kind of stillness in which God can search you and you can respond.

Doctrinal / Christian Living Issues

- The Day of Atonement called for humbling, fasting, and rest, not casual celebration (16:29–31).
- Self-examination and humbling remain spiritually healthy under the New Covenant, though the day itself is fulfilled in Christ.
- Afflicting the soul did not earn atonement; it aligned the heart with the seriousness of grace.
- A true heart that draws near to God is an examined heart (Hebrews 10:22; Psalm 139:23–24).

Discussion Prompts

- Why was it fitting that the Day of Atonement be a day of humbling rather than celebration?
- What spiritual disciplines help you examine your life seriously before God?
- When did you last set aside time for honest self-examination, and what came of it?

Question 9

Student Question:

Hebrews 9:11–12, 24–28 and 10:1–22 declare that Christ is the true High Priest who entered heaven itself, not with the blood of goats but with His own blood, once for all. Using Leviticus 16 alongside Hebrews 9–10, explain in full how the Day of Atonement was a shadow fulfilled in the once-for-all sacrifice of Christ. Address the high priest, the blood, the entrance behind the veil, the two goats, and the yearly repetition. Why does it matter that Christ's atonement does not need to be repeated?

Commentary and Teaching Notes

Here is the great fulfillment, and we may say it with full confidence. Everything in Leviticus 16 was a shadow, and the substance is Christ. The book of Hebrews draws the lines for us so clearly

that we need only follow them. Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us (Hebrews 9:11–12). Take the pieces one by one.

The high priest: Aaron was a sinner who had to atone for himself first; Christ is the sinless High Priest who offered Himself (Hebrews 7:26–27). The blood: Aaron carried the blood of a goat; Christ carried His own blood, infinitely greater. The entrance behind the veil: Aaron went into a room made with hands, a copy of the true; Christ entered into heaven itself, now to appear in the presence of God for us (Hebrews 9:24). The two goats: Christ is both, the slain offering whose blood satisfies and the One who bears our sins away. The mercy seat: Christ is our propitiation, where God and sinner meet in peace.

But the most important contrast is the once for all. Aaron did this every single year, again and again, because the blood of bulls and goats could never take away sins (Hebrews 10:4). The endless repetition was itself a confession that the problem was not yet solved. But Christ, after He had offered one sacrifice for sins forever, sat down on the right hand of God (Hebrews 10:12). He sat down, because the work was finished. By one offering He has perfected forever them that are sanctified (Hebrews 10:14). There is no annual return, no repeated sacrifice, no priest standing again. It is done.

This is why it matters enormously that Christ's atonement is not repeated. A sacrifice that must be offered every year can never give a clear conscience, for the worshipers are reminded of sin again every year (Hebrews 10:1–3). But a single, sufficient, eternal sacrifice settles the matter once and forever. We do not re-sacrifice Christ; we rest in the one offering already made. The Old Law, including this very day, was a shadow of good things to come, and the body, the reality, is Christ (Colossians 2:17). When He cried, It is finished, the Day of Atonement found its everlasting fulfillment.

So when we read Leviticus 16, we are reading the gospel in advance. The trembling high priest, the basin of blood, the veil drawn back once a year, the goat vanishing over the horizon, all of it was God teaching His people the shape of salvation, so that when the Lamb of God appeared, they would know what they were seeing. We stand on the far side of the cross and look back, and the whole chapter glows. Our High Priest has gone in, with His own blood, once for all, and obtained eternal redemption for us.

Doctrinal / Christian Living Issues

- Christ is the sinless High Priest who, unlike Aaron, needed no offering for Himself (Hebrews 7:26–27).
- Christ entered heaven itself, the true Most Holy Place, with His own blood, not the blood of animals (Hebrews 9:11–12, 24).
- Christ fulfills both goats: the slain sin offering and the scapegoat bearing sins away.

- The yearly repetition under the Old Law proved its insufficiency; Christ's one offering is final (Hebrews 10:1–14).
- Christ's atonement is once for all and is never repeated; we rest in it rather than re-offer it.
- The Old Law, including the Day of Atonement, was a shadow fulfilled and taken away in Christ (Colossians 2:14–17; Hebrews 8–10).
- Because the sacrifice is complete, the believer's conscience can be truly cleansed and at peace (Hebrews 10:1–2, 22).

Discussion Prompts

- Walk through each element of Leviticus 16 and name how Christ fulfills it.
- Why does the yearly repetition of the Day of Atonement point to its own insufficiency?
- What difference does it make to your faith that Christ's sacrifice is once for all and never repeated?

Question 10

Student Question:

Because Christ has opened a new and living way through the veil (Hebrews 10:19–22), how should you now draw near to God? What does it mean for the way you live, worship, and deal with sin that your great High Priest has already gone in for you and obtained eternal redemption?

Commentary and Teaching Notes

The lesson ends where Hebrews ends its argument, at the torn veil and the open way. Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way which He has consecrated for us, through the veil, that is to say, His flesh, let us draw near with a true heart in full assurance of faith (Hebrews 10:19–22). What only the high priest could do once a year, every believer may now do continually. The veil is torn. The way is open. We may come.

Consider how stunning this is against the backdrop of Leviticus 16. In the old order, ordinary Israelites never entered the Most Holy Place. Even the high priest entered only once a year, and only with blood, and only after elaborate preparation, with death waiting for any misstep. Now, through the blood of Jesus, the humblest believer may draw near to God with boldness and full assurance. The thing Israel could only watch from a distance has become our daily privilege.

This changes how we live. It changes how we worship, for we come not in dread but in confidence, knowing our great High Priest has already gone in for us. It changes how we deal with sin, for we no longer wait anxiously for an annual day of covering but come at once to the throne of grace to obtain mercy (Hebrews 4:16). It changes how we hold our assurance, for our standing rests not on our performance but on His finished work.

Yet this access calls for response. To draw near with a true heart means to come sincerely, having our hearts sprinkled from an evil conscience and our bodies washed with pure water (Hebrews 10:22). The open way is not an excuse for casual living; it is a summons to wholehearted devotion to the One who opened it at the cost of His blood. Let the wonder of an open way to God move you to draw near often, to live holy, and to love the Christ who is even now in heaven itself, our High Priest, having obtained eternal redemption for us.

Doctrinal / Christian Living Issues

- Through Christ's blood, every believer now has bold access to God, not just a high priest once a year (Hebrews 10:19–22).
- The torn veil signifies the open way into God's presence (Matthew 27:51; Hebrews 10:20).
- Believers may now come continually to the throne of grace (Hebrews 4:16), not on an annual schedule.
- Open access is a call to sincere, holy living, not to casual presumption.
- Assurance rests on Christ's finished priestly work, not on our own performance.

Discussion Prompts

- How should the open way into God's presence change the way you pray and worship?
- What does it mean to draw near with a true heart in full assurance of faith?
- How does it affect your daily life to know your High Priest has already gone in for you?