

NOTES
ON
THE BOOK OF LEVITICUS

by

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"Things new and old."

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by

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Leviticus 16

This chapter unfolds some of the weightiest principles of truth which can possibly engage the renewed mind. It presents the doctrine of atonement with uncommon fullness and power. In short, we must rank the sixteenth chapter of Leviticus amongst the most precious and important sections of Inspiration; if indeed it be allowable to make comparisons where all is divine.

Looking at this chapter, historically, it furnished a record of the transactions of the great day of atonement in Israel, whereby the Lord's relationship with the assembly was established and maintained, and all the sins, failures, and infirmities of the people fully atoned for, so that the Lord GOD might dwell among them. The blood which was shed upon this solemn day formed the basis of the Lord's throne in the midst of the congregation. In virtue of it, a holy GOD could take up His abode in the midst of the people, notwithstanding all their uncleanness. "**The tenth day of the seventh month**" was a unique day in Israel. There was no other day in the year like it. The sacrifices of this one day formed the ground of GOD's dealing in grace, mercy, patience, and forbearance.

Furthermore, we learn from this portion of inspired history, "**that the way into the holiest of all was not yet made manifest.**" GOD was hidden behind a veil and man was at a distance.

"And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; and the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times unto the holy place within the veil before the mercy

seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy seat."

The way was not open for man to approach, at all times, into the divine presence, nor was there any provision, in the entire range of the Mosaic ritual, for his abiding there continually. GOD was shut in from man; and man was shut out from GOD, nor could "**the blood of bulls and goats**" open a permanent meeting place; "A sacrifice of nobler name and richer blood" was needed to accomplish this.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:1-4).

Neither the Levitical priesthood nor the Levitical sacrifices, could yield perfection. Insufficiency was stamped on the latter, infirmity on the former, imperfection on both. An imperfect man could not be a perfect priest; nor could an imperfect sacrifice give a perfect conscience. Aaron was not competent or entitled to take his seat within the veil, nor could the sacrifices which he offered rend that veil.

Thus much as to our chapter, historically. Let us now look at it typically.

"Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering" (Ver. 3).

Here, we have the two grand aspects of CHRIST's atoning work, as that which perfectly maintains the divine glory, and perfectly meets man's deepest need. There is no mention, throughout all the services of this unique and solemn day, of a meat offering, or a peace offering. The perfect human life of our blessed Lord is not foreshadowed, here, nor is the communion of the soul with GOD, consequent upon His accomplished work, unfolded.

In a word, the one grand subject is "**atonement**," and that in a double way namely:

- first, as meeting all the claims of GOD - the claims of His nature - the claims of His character - the claims of His throne; and,
- secondly, as perfectly meeting all man's guilt and all his necessities.

We must bear these two points in mind, if we would have a clear understanding of the truth presented in this chapter, or of the doctrine of the great day of atonement.

"Thus shall Aaron come into the holy place," with atonement, as securing the glory of GOD, in every possible way, whether as respects His counsels of redeeming love toward the church, toward Israel, and toward the whole creation, or in reference to all the claims of His moral administration; and with atonement as fully meeting man's guilty and needy condition. These two aspects of the atonement will continually present themselves to our view as we ponder the

precious contents of our chapter. Their importance cannot possibly be overestimated.

"He shall put on the holy linen coat, and he shall have the linen breeches upon his Flesh, and he shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on" (Ver. 4).

Aaron's person, washed in pure water, and robed in the white linen garments, furnishes a lovely and impressive type of CHRIST entering upon the work of atonement. He is seen to be personally and characteristically pure and spotless. **"For their sakes I sanctify myself, that they also might be sanctified through the truth"** (John 17:19).

It is peculiarly precious to be called, as it were, to gaze upon the Person of our divine Priest, in all His essential holiness.

The Holy Ghost delights in every thing that unfolds CHRIST to the view of His people; and wherever we behold Him, we see Him to be the same spotless, perfect, glorious, precious, peerless JESUS, **"the fairest among ten thousand, yea, altogether lovely."** He did not need to do or to wear anything, in order to be pure and spotless. He needed no pure water, no fine linen. He was, intrinsically and practically, **"the holy One of God."** What Aaron did, and what he wore - the washing and the robing, are but the faint shadows of what CHRIST is. The law had only a **"shadow,"** and **"not the very image of good things to come."**

Blessed be GOD, we have not merely the shadow, but the eternal and divine reality - CHRIST Himself.

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make atonement for himself and for his house" (Ver. 5, 6).

Aaron and his house represent the Church, not indeed as the **"one body,"** but as a priestly house. It is not the Church as we find it developed in Ephesians and Colossians, but rather as we find it in the First Epistle of Peter, in the following well-known passage: **"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ"** (I Peter 2:5).

So also in Hebrews: **"But Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end"** (Hebrews 3:6).

We must ever remember that there is no revelation of the mystery of the Church in the Old Testament.

Types and shadows there are, but no revelation. That wondrous mystery of Jew and Gentile forming **"one body,"** **"one new man,"** and united to a glorified CHRIST in Heaven, could not, as is obvious, be revealed until CHRIST had taken His place above. Of this mystery Paul was, pre-eminently, made a steward and a minister, as he tells us in Ephesians 3:1-12, a passage which I would commend to the prayerful attention of the Christian reader.

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him."

"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. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness" (Ver. 7-10).

In these two goats, we have the two aspects of atonement already referred to. **"The Lord's lot"** fell upon one; and the people's lot fell upon the other. In the case of the former, it was not a question of the persons or the sins which were to be forgiven, nor of GOD's counsels of grace toward His elect. These things, I need hardly say, are of infinite moment; but they are not involved in the case of **"the goat on which the Lord's lot fell."**

This latter typifies the death of CHRIST as that wherein GOD has been perfectly glorified, with respect to sin in general.

This great truth is fully set forth in the remarkable expression, **"the Lord's lot."** GOD has a peculiar portion in the death of CHRIST - a portion quite distinct - a portion which would hold eternally good even though no sinner were ever to be saved. In order to see the force of this, it is needful to bear in mind how GOD has been dishonoured in this world.

- His truth has been despised.
- His authority has been contemned.
- His majesty has been slighted.
- His law has been broken.
- His claims have been disregarded.
- His name has been blasphemed.
- His character has been traduced.

Now, the death of CHRIST has made provision for all this.

- it has perfectly glorified GOD in the very place where all these things have been done.
- it has perfectly vindicated the majesty, the truth, the holiness, the character of GOD.
- it has divinely met all the claims of His throne.
- it has atoned for sin.
- it has furnished a divine remedy for all the mischief which sin introduced into the universe.
- it affords a ground on which the blessed GOD can act in Grace, mercy, and forbearance toward all.
- it furnishes a warrant for the eternal expulsion and perdition of the prince of this world.
- it forms the imperishable foundation of GOD's moral government.

In virtue of the Cross, GOD can act according to His own sovereignty. He can display the matchless glories of His character, and the adorable attributes of His nature. He might, in the exercise of inflexible justice, have consigned the human family to the lake of fire, together with the devil and his angels. But, in that case, where would be His love, His grace, His mercy, His kindness, His long-suffering, His compassion, His patience, His perfect goodness?

Then, on the other hand, had these precious attributes been exercised, in the absence of atonement, where were the justice, the truth, the majesty, the holiness, the righteousness, the governmental claims, yea, the entire moral glory of GOD! How could "**mercy and truth meet together?**" or "**righteousness and peace kiss each other?**" How could "**truth spring out of the earth**" or "**righteousness look down from Heaven?**" Impossible.

Nought save the atonement of our Lord JESUS CHRIST could have fully glorified GOD; but that has glorified Him. It has reflected the full glory of the divine character, as it never could have been reflected amid the brightest splendours of an unfallen creation. By means of that atonement, in prospect and retrospect, GOD has been exercising forbearance toward this world, for well nigh six thousand years. In virtue of that atonement, the most wicked, daring, and blasphemous of the sons of men "**live, move, and have their being;**" eat, drink, and sleep.

The very morsel which yonder open blaspheming infidel puts into his mouth, he owes to the atonement which he knows not, but impiously ridicules. The sunbeams and showers which fertilize the fields of the atheist, reach him in virtue of the atonement of CHRIST. Yea, the very breath which the infidel and the atheist spend in blaspheming GOD's revelation, or denying His existence, they owe to the atonement of CHRIST. Were it not for that precious atonement, instead of blaspheming upon earth, they would be weltering in hell.

Let not my reader misunderstand me, I speak not here of the forgiveness or salvation of persons. This is quite another thing, and stands connected, as every true Christian knows, with the confession of the name of JESUS, and the hearty belief that GOD raised Him from the dead (Romans 10). This is plain enough, and fully understood; but it is in no wise involved in that aspect of the atonement which we are, at present, contemplating, and which is so strikingly foreshadowed by "**the goat on which the Lord's lot fell.**" GOD's pardoning and accepting a sinner is one thing; His bearing with that man, and showering temporal blessings upon him, is quite another. Both are in virtue of the Cross, but in a totally different aspect and application thereof.

Nor is this distinction, by any means, unimportant. Quite the opposite. Indeed, so important is it that where it is overlooked, there must be confusion as to the full doctrine of atonement. Nor is this all. A clear understanding of GOD's ways in government, whether in the past, the present, or the future, will be found involved in this profoundly interesting point. And, finally, in it will be found the key wherewith to expound a number of texts in which many Christians find considerable difficulty.

I shall just adduce two or three of these passages as examples.

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

With this we may connect a kindred passage in John's first Epistle, in which the Lord JESUS CHRIST is spoken of as **"the propitiation for the whole world"** (I John 2:2).

In both these passages the Lord JESUS is referred to as the One who has perfectly glorified GOD with respect to **"Sin"** and **"the world,"** in their broadest acceptation. He is here seen as the great antitype of **"the goat on which the Lord's lot fell."**

This gives us a most precious view of the atonement of CHRIST, and one which is too much overlooked, or not clearly apprehended. Whenever the question of persons and the forgiveness of sins is raised, in connection with these and kindred passages of Scripture, the mind is sure to get involved in insuperable difficulties.

So, also, with respect to all those passages in which GOD's grace to the world at large is presented. They are founded upon that special aspect of the atonement with which we are more immediately occupied.

- **"Go ye into all the world, and preach the Gospel to every creature"** (Mark 16).

- **"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life, For God sent not his Son into the world to condemn the world; but that the world through him might be saved"** (John 3:16, 17).

- **"I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time"** (I Timothy 2:1-6).

- **"For the grace of God that bringeth salvation hath appeared to all men"** (Titus 2:11).

- **"But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man"** (Hebrews 2:9).

- **"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance"** (II Peter 3:9).

There is no need whatsoever for seeking to avoid the plain sense of the above and similar

passages. They bear a clear and unequivocal testimony to divine grace toward all, without the slightest reference to man's responsibility, on the one hand, or to GOD's eternal counsels, on the other. These things are just as clearly, just as fully, just as unequivocally, taught in the word.

Man is responsible, and GOD is sovereign. All who bow to Scripture admit these things. But, at the same time, it is of the very last importance to recognize the wide aspect of the grace of GOD, and of the Cross of CHRIST. It glorifies GOD and leaves man wholly without excuse. Men argue about GOD's decrees and man's incompetency to believe without divine influence. Their arguments prove that they do not want GOD; for did they only want Him, He is near enough to be found of them. The grace of GOD, and the atonement of CHRIST, are as wide as they could desire. "**Any**" - "**every**" - "**whosoever**" - and "**all**," are GOD's own words; and I should like to know who is shut out.

If GOD sends a message of salvation to a man, He surely intends it for him; and what can be more wicked and impious than to reject GOD's grace, and make Him a liar, and then give His secret decrees as a reason for so doing. It would be, in a certain sense, honest for a man to say at once, "The fact is, I do not believe GOD's Word, and I do not want His grace or His salvation." One could understand this; but for men to cover their hatred of GOD and His truth with the drapery of a false because one-sided theology, is the very highest character of wickedness. It is such as to make us feel, of a truth, that the devil is never more diabolical than when he appears with the Bible in his hand.

If it be true that men are prevented, by GOD's secret decrees and counsels, from receiving the Gospel which He has commanded to be preached to them, then on what principle of righteousness will they be "**punished with everlasting destruction**" for not obeying that Gospel? (II Thessalonians 1:6-10). Is there a single soul throughout all the gloomy regions of the lost who blames GOD's counsels for his being there? Not one. Oh! no; GOD has made such ample provision in the atonement of CHRIST, not only for the salvation of those that believe, but also for the aspect of His grace toward those that reject the Gospel, that there is no excuse.

*It is not because a man cannot, but because he will not believe that he "**shall be punished with everlasting destruction.**"*

Never was there a more fatal mistake than for a man to ensconce himself behind GOD's decrees while deliberately and intelligently refusing GOD's grace; and this is all the more dangerous, because supported by the dogmas of a one-sided theology. GOD's grace is free to all; and if we ask, How is this? the answer is, "**the Lord's lot**" fell upon the true victim, in order that He might be perfectly glorified as to sin, in its widest aspect, and be free to act in grace toward all, and "**preach the Gospel to every creature.**"

This grace and this preaching must have a solid basis, and that basis is found in the atonement; and though man should reject, GOD is glorified in the exercise of grace, and in the offer of salvation, because of the basis on which both the one and the other repose. He is glorified, and He shall be glorified, throughout eternity's countless ages. "**Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again . . . Now is the judgment of this world: now shall the**

prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me" (John 12:27-32).

Thus far we have been occupied only with one special point, namely, "**the goat on which the Lord's lot fell;**" and a cursory reader might suppose that the next thing in order would be the scape-goat, which gives us the other great aspect of the death of CHRIST, or its application to the sins of the people. But no: ere we come to that, we have the fullest confirmation of that precious line of truth which has been before us, in the fact that the blood of the slain goat, together with the blood of the bullock, was sprinkled upon, and before, the Lord's throne, in order to show that all the claims of that throne were answered in the blood of atonement, and full provision made for all the demands of GOD's moral administration.

"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. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil. 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."

Here we have a most vivid and striking presentation indeed.

The blood of atonement is carried in within the veil, into the holiest of all, and there sprinkled upon the throne of the GOD of Israel. The cloud of the divine presence was there; and in order that Aaron might appear in the immediate presence of the glory, and not die, "**the cloud of incense**" ascends and "**covers the mercy-seat,**" on which the blood of atonement was to be sprinkled "**seven times.**"

The "**sweet incense beaten small**" expresses the fragrance of CHRIST's Person - the sweet odour of His most precious sacrifice.

"And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the Blood with his finger seven times. Then shall he kill the goat of the sin offering that is for the people, 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" (Ver. 14, 15).

"**Seven**" is the perfect number; and in the sprinkling of the blood seven times before the mercy-seat we learn that whatever be the application of the atonement of CHRIST, whether as to things, to places, or to persons, it is perfectly estimated in the divine presence.

The blood which secures the salvation of the Church - the "**house**" of the true Aaron; the blood which secures the salvation of the "**congregation**" of Israel; the blood which secures the final restoration and blessedness of the whole creation - that blood has been presented before GOD, sprinkled and accepted according to all the perfectness, fragrance, and preciousness of CHRIST.

In the power of that blood GOD can accomplish all His eternal counsels of grace.

- He can save the Church, and raise it into the very loftiest heights of glory and dignity, despite of all the power of sin and Satan.
- He can restore Israel's scattered tribes
- He can unite Judah and Ephraim
- He can accomplish all the promises made to Abraham, Isaac, and Jacob.
- He can save and bless untold millions of the Gentiles.
- He can restore and bless the wide creation.
- He can allow the beams of His glory to lighten up the universe for ever.

He can display, in the view of angels, men, and devils, His own eternal glory

- the glory of His character
- the glory of His nature
- the glory of His works
- the glory of His government.

All this He can do, and will do; but the one solitary pedestal upon which the stupendous fabric of glory shall rest, for ever, is the Blood of the Cross - that precious blood, dear Christian reader, which has spoken peace, divine and everlasting peace, to your heart and conscience, in the presence of Infinite Holiness.

The Blood which is sprinkled upon the believer's conscience has been sprinkled "**seven times**" before the throne of GOD.

The nearer we get to GOD, the more importance and value we find attached to the Blood of JESUS.

- if we look at the brazen altar, we find the Blood there;
- if we look at the brazen laver, we find the Blood there;
- if we look at the golden altar, we find the Blood there;
- if we look at the veil of the tabernacle, we find the Blood there:

but in no place do we find so much about the Blood, as within the veil, before the Lord's throne, in the immediate presence of the divine glory.

In Heaven His Blood for ever speaks,
In GOD the Father's ears."

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness."

The same truth meets us all along. The claims of the sanctuary must be provided for. The Lord's courts, as well as His throne, must bear witness to the value of the blood. The tabernacle, in the midst of Israel's uncleanness, must be fenced round about by the divine provisions of atonement.

The Lord provided, in all things, for His own glory. The priests and their priestly service, the place of worship, and all therein, must stand in the power of the blood. The Holy One could not have remained, for a moment, in the midst of the congregation, were it not for the power of the blood! It was that which left Him free to dwell, and act, and rule, in the midst of an erring people.

"And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel" (Ver. 17).

Aaron needed to offer up sacrifice for his own sins, as well as for the sins of the people. He could only enter into the sanctuary in the power of the blood. We have, in verse 17, a type of the atonement of CHRIST in its application both to the church and to the congregation of Israel. The church now enters into the holiest by the Blood of JESUS (Hebrews 10).

As to Israel, the veil is still on their hearts (II Corinthians 3). They are still at a distance, although full provision has been made in the Cross for their forgiveness and restoration when they shall turn to the Lord. This entire period is, properly speaking, the day of atonement. The true Aaron is gone in with His own Blood, into Heaven itself, now to appear in the presence of GOD for us. By and by, He will come forth to lead the congregation of Israel into the full results of His accomplished work. Meanwhile, His house, that is to say, all true believers, are associated with Him, having boldness to enter into the holiest, being brought nigh by the Blood of JESUS.

"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. 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" (Ver. 18, 19).

Thus the atoning blood was sprinkled everywhere, from the throne of GOD within the veil, to the altar which stood in the court of the tabernacle of the congregation.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entered into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world (at the end of everything earthly, everything human) hath he appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, without sin, unto salvation" (Hebrews 9:23-28).

There is but one way into the holiest of all, and that is a blood-sprinkled way.

It is vain to strive to enter by any other. Men may attempt to work themselves in, to pray

themselves in, to buy themselves in, to get in by a pathway of ordinances, or it may be of half-ordinances, half-Christ; but it is of no use. GOD speaks of one way, and but one, and that way has been thrown open through the rent veil of the Saviour's flesh. Along that way have the millions of the saved passed, from age to age. Patriarchs, prophets, Apostles, martyrs, saints in every age, from Abel downwards, have trod that blessed way, and found thereby sure and undisputed access. The one sacrifice of the Cross is divinely sufficient for all. GOD asks no more, and He can take no less. To add ought thereto is to cast dishonour upon that with which GOD has declared himself well pleased, yea, in which He is infinitely glorified. To diminish ought therefrom is to deny man's guilt and ruin, and offer an indignity to the justice and majesty of the eternal Trinity.

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat. 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, and shall send him away by the hand of a fit man into the wilderness. 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."

Here, then, we have the other grand idea attached to the death of CHRIST - namely, the full and final forgiveness of the people.

If the death of CHRIST forms the foundation of the glory of GOD, it also forms the foundation of the perfect forgiveness of sins to all who put their trust in it.

This latter, blessed be GOD, is but a secondary, an inferior application of the atonement, though our foolish hearts would fain regard it as the very highest possible view of the Cross to see in it that which puts away all our sins. This is a mistake. GOD's glory is the first thing; our salvation is the second. To maintain GOD's glory was the chief, the darling object of the heart of CHRIST. This object He pursued from first to last, with an undeviating purpose and unflinching fidelity.

- **"Therefore doth my Father love me, because I lay down my life, that I might take it again"** (John 10:17).

- **"Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him"** (John 13:31, 32).

- **"Listen, O isles, unto me; and hearken, ye people from far: the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath He hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified"** (Isaiah 49:1-3).

Thus, the glory of GOD was the paramount object of the Lord JESUS CHRIST, in life and in death. He lived and died to glorify His Father's name. Does the Church lose ought by this? Nay. Does Israel Nay. Do the Gentiles? Nay. In no way could their salvation and blessedness be so perfectly provided for as by being made subsidiary to the glory of GOD. Hearken to the divine response to CHRIST, the true Israel, in the sublime passage just quoted. **"It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of**

Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

And is it not a blessed thing to know that GOD is glorified in the putting away of our sins We may ask, Where are our sins? Put away. By what? By that act of CHRIST upon the Cross in which GOD has been eternally glorified. Thus it is. The two goats, on the day of atonement, give the double aspect of the one act. In the one, we see GOD's glory maintained; in the other, sins put away. The one is as perfect as the other. We are as perfectly forgiven as GOD is perfectly glorified, by the death of CHRIST. Was there one single point in which GOD was not glorified in the Cross? Not one. Neither is there one single point in which we are not perfectly forgiven. I say we; for albeit the congregation of Israel is the primary object contemplated in the beautiful and impressive ordinance of the scape-goat; yet does it hold good, in the fullest way, with respect to every soul that believes on the Lord JESUS CHRIST, that he is as perfectly forgiven as GOD is perfectly glorified, by the atonement of the Cross.

How many of the sins of Israel did the scape-goat bear away? "**All.**" Precious word! Not one left behind. And whither did he bear them? "**Into a land not inhabited**" - a land where they could never be found, because there was no one there to look for them. Could any type be more perfect? Could we possibly have a more graphic picture of CHRIST's accomplished sacrifice, in its primary and secondary aspects? Impossible. We can hang with intense admiration over such a picture, and, as we gaze, exclaim, "Of a truth, the pencil of the Master is here!"

Reader, pause here, and say, do you know that all your sins are forgiven, according to the perfection of CHRIST's sacrifice?

If you simply Believe on His name they are so. They are all gone, and gone for ever. Say not, as so many anxious souls do, "I fear I do not realize." There is no such word as "realize" in the entire Gospel. We are not saved by realization, but by CHRIST; and the way to get CHRIST in all His fullness and preciousness is to believe "**only believe!**" And what will be the result? "**The worshippers once purged should have no more conscience of sins.**"

Observe this. "**No more Conscience of sins.**" This must be the result, inasmuch as CHRIST's sacrifice is perfect - so perfect, that GOD is glorified therein. Now, it must be obvious to you that CHRIST's work does not need your realization to be added to it to make it perfect. This could not be. We might as well say that the work of creation was not complete until Adam realized it in the garden of Eden. True, he did realize; but what did he realize? A perfect work. Thus let it be with your precious soul this moment, if it has never been so before. May you, now and evermore, repose, in artless simplicity, upon the One who has, by one offering, perfected for ever them that are sanctified! And how are they sanctified? Is it by realization? By no means. How then? By the perfect work of CHRIST.

Having sought - alas! most feebly - to unfold the doctrine of this marvellous chapter, so far as GOD has given me light upon it, there is just one point further to which I shall merely call my reader's attention, ere I close this section. It is contained in the following quotation: "**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, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. For on that day shall the priest make an**

atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest and ye shall afflict your souls, by a statute for ever" (Ver. 29-31).

This shall have its full accomplishment in the saved remnant of Israel by and by, as foretold by the prophet Zechariah:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon . . . In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness . . . and it shall come to pass in that day that the light shall not be clear (in one place) and dark: (in another:) but it shall be one day (the true and long-expected Sabbath), which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day. That living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And THE LORD SHALL BE KING OVER ALL THE EARTH: in that day shall there be one Lord, and his name one . . . In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD . . . And in that day there shall be no more the Canaanite in the house of the Lord of hosts" (Zechariah 12-14).

What a day that will be! No marvel that it should be so frequently and so emphatically introduced in the above glowing passage. It will be a bright and blessed "**Sabbath of rest**" when the mourning remnant shall gather, in the spirit of true penitence, round the open fountain, and enter into the full and final results of the great day of atonement. They shall "**afflict their souls,**" no doubt; for how could they do otherwise, while fixing their repentant gaze "**upon him whom they have pierced?**" But, oh! what a Sabbath they will have! Jerusalem will have a brimming cup of salvation, after her long and dreary night of sorrow. Her former desolations shall be forgotten, and her children, restored to their long-lost dwellings, shall take down their harps from the willows, and sing once more the sweet songs of Zion beneath the peaceful shade of the vine and fig tree.

Blessed be GOD, the time is at hand. Every setting sun brings us nearer to that blissful Sabbath.

The word is, "**Surely, I come quickly;**" and all around seems to tell us that "**the days are at hand, and the effect of every vision.**" May we be "**sober, and watch unto prayer!**" May we keep ourselves unspotted from the world; and thus, in the spirit of our minds, the affections of our hearts, and the experience of our souls, be ready to meet the heavenly Bridegroom!

Our place for the present is outside the camp. Thank GOD that it is so! It would be an unspeakable loss to be inside. The same Cross which has brought us inside the veil has cast us outside the camp. CHRIST was cast out thither, and we are with Him there; but He has been received up into Heaven, and we are with Him there. Is it not a mercy to be outside of all that which has rejected our blessed Lord and Master? Truly so; and the more we know of JESUS, and

the more we know of this present evil world, the more thankful we shall be to find our place outside of it all with Him.

~ end of chapter 16 ~

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