Leviticus 10:1-2 (Edward Denny) 129986

Miscellaneous Papers, Explanatory Notes. (10:1-2)

NOTE 1.

(Lev. 10:1, 2; 16:1, 2)LEV 10:1-2 LEV 16:1-2

THE failure of the Aaronical priesthood, fully developed in the person of Caiaphas, when he, together with the Jewish nation, rejected their king, led to the appointment of the unchangeable priesthood of CHRIST. For this cause the sin of Nadab and Abihu appears to be noticed at the opening of Lev. 16 This act of the priests, in offering strange fire, was in embryo the failure of Aaron's house at the outset. And this it was which led the Lord to appoint a new ordinance (namely the great act of atonement made on this day), wherein, in the services of Aaron once every year, both for HIMSELF AND HIS HOUSE, and at the same time for the PEOPLE, we discern in type the actings of Christ once and forever, both for His holy priesthood, the CHURCH now upon earth, and hereafter for ISRAEL.

Observe: the action of Caiaphas in rending his garments, a thing strictly forbidden for the high priest to do (see Lev. 21:10), is very significant. He did so at the moment when he accused the Holy One of blasphemy; when he, together with the Jewish elders, pronounced Him guilty of death. Hence, in thus rending his garments, he unconsciously showed that the Levitical priesthood Was wholly defiled; that his office was ended, to be superseded by the priesthood of Him who never will fail, through whom we draw nigh in the full assurance of faith.

The more closely this chapter (Lev. 16) is studied, the more clearly the divine order thereof will be seen. Here Aaron is shown acting alternately for his own house and the people; the distinction between them being so accurately defined that there is no confusion whatever. All here is in order with regard to the priests and the people, together with the victims offered for each. Here, observe, the sacrifices are of two kinds; namely, the sin, and the burnt offerings: the former being expressive of Christ "made sin" for His people, and therefore forsaken by God on the tree; the latter of the delight which the Father notwithstanding took in His Son, at the very moment when He was bearing the curse for His people.

The above is the more enlarged dispensational view of this chapter. In another and more limited sense, regarding it as exclusively Jewish, it doubtless applies to the redemption of Aaron's house and the people hereafter. In this light it is presented in Lev. 23:26-32; namely, as merely foreshowing the repentance and forgiveness of Israel. (See Note 9.)

NOTE 2.(Verses 3-17.)

In the choice, the presentation, and the death of the victims, together with the entrance of Aaron into the holiest, alternately, as we here see, for the priests and the people, we trace Christ, the true offering for sin, chosen by God in the first place (ver. 3-5); next coming forth as the obedient servant on earth (ver. 6-10); and, lastly, laying down his life on the cross; and then, having ascended to heaven, there making intercession both for His Church and for Israel. (Ver. 11-15.)

Observe: before Aaron is clothed, in verse 4, with the holy linen garments, which show him as the type of Christ coming forth to do the will of His Father, the victims for himself and his house are selected. (Ver. 3.) Afterward, when he has put on his garments, the offerings for the congregation are chosen. (Ver. 5.) Thus, from everlasting, before the course of ages began, Christ was set apart to die for His Church. Within the limits of time, on the other hand, after He had appeared upon earth, He was fully revealed as the one who was to suffer for Israel. This surely is characteristic of the calling of Israel and of the Church; the history of the one being connected with time, that of the other being linked with eternity. (See Deut. 32:8. Rev. 13:8; 17:8.)

This, it is true, can be shown more in a negative than in a positive way. In Eph. 1:4, 5, we read of the Church of God being chosen in Christ before the foundation of the world; while nothing of the kind is stated of Israel, or of Christ in connection with Israel. True it is, God's counsels are from everlasting to everlasting: but still there is in this way a marked difference in the aspect in which the calling of the Church and of Israel, with regard to time and eternity, are presented in scripture.

NOTE 3.(Verses 11-17.)

The high priest, having slain the sin offering for himself and his house, takes the blood of the victim with sweet incense into the holiest. (Ver. 11-14.) So Christ, having died, having risen and ascended to heaven, there intercedes for His Church (not Israel as yet) at the right hand of God.

Then, having finished his action within the veil for himself and his house, Aaron comes forth; and, entering the second time into the holiest, there atones for the people. (Ver. 15.) So, the intercession of Christ for His Church having closed (she having been caught up to the Lord, 1 Thess. 4:15-18), His intercession for Israel will begin. This gives us a glimpse of the last week of Daniel, the time of Antichrist's power, when Christ will intercede for, and also in spirit walk and act in the midst of, His suffering remnant, the nucleus of the holy nation for whom the kingdom is destined.

In connection with this we may notice Rev. 8:1-4, where we read as follows: "And when he [the Lamb] had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he

should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Now what does this mean? Perhaps it symbolically describes the beginning of intercession for Israel after the Church has disappeared from the earth: the cry also of the remnant answered by judgment on the wicked world, shown by the angel casting fire into the earth. Then again, this "silence in heaven" may express an interruption, a pause in the intercession of Christ between the ascension of the Church and the calling out of the remnant: and if so, we may imagine this silence, this pause, yea, the rapture of the saints, to occur in Lev. 16, in the interval between the services of Aaron for himself and his house in verses 11-14, and his actings in verse 15, for the congregation of Israel.

In the intercession of Aaron for the congregation, it is interesting to observe that there is no mention of incense as in the case of himself and his house. This expresses the deep delight which Christ takes in His CHURCH, His own elect body, the bride, the Lamb's wife; deeper by far than that which His Jewish people will ever awaken. True it is, the above quotation (Rev. 8:1-4,) does speak of incense, which, whether Israel or the Church be in question, must always accompany the intercession of Christ. Seeing however that Lev. 16 presents a contrast between Israel and the Church, its being noticed in verses 11-14, and not in verse 15, has surely a significant meaning.

Observe: what is said in verses 16, 17, does not describe an advance in the action of Aaron; their object being simply to show that the blood of the bullock and that of the goat both avail for the purification not only of the priests and the people, but also for that of the sanctuary; and that thereby the holy places, as well as the persons of Aaron's house and the congregation, are, cleansed.

NOTE 4.(Verses 18, 19.)

The golden altar of incense, the symbol of worship, thus cleansed with the blood of the bullock for the priests, and that of the goat for the people, foreshadows the communion of the CHURCH and of ISRAEL hereafter, the former in heaven, the latter on earth, in giving glory to Christ, the Savior of both. The Church now, in spirit, has free access to God through His blood; hereafter, the way will be opened through the same blood for Israel.

It is not the brazen altar of burnt offering, observe, but the altar of incense that is here meant. This is evident from Ex. 30:1-10. And this being hallowed before either the scapegoat goes forth or Aaron changes his garments, shows that the Jewish remnant will learn the song of redemption; that they will unite with the Church, above in heaven at the time, in praising the Lamb, before Israel as a nation is accepted—before Christ appears in His glory. As an instance of this, in Rev. 14:1-5, the hundred and forty and four thousand with the Lamb on Mount Zion, who had been previously sealed for blessing on earth (chap. 7:1-8), learn their song from others in heaven: not that these others, who are heard "harping with their harps," can be said to be THE CHURCH; but at all events it is clear that their place is above, and there with the Church unite in praising the Lamb.

NOTE 5.(Verses 20, 21.)

The Azazel, or scapegoat, let go into the wilderness charged with the sins of the people, expresses the full public declaration of Christ in the sight of heaven and earth, that the sins of the whole house of Israel are forgiven; that they are owned once again God's people. The goat that was slain, whose blood was taken by Aaron into the holiest, shows the Lord simply dying for Israel: while the scapegoat, on the other hand, presents Him who had died, as alive again from the dead; and now, after the lapse of ages of dispersion and sorrow, making an end of the sins of His people. (See Dan. 9:24.) Thus the great leading doctrines of death and resurrection, of Christ shedding His blood, and the Spirit hereafter applying that blood, are declared through the medium of these two mystical goats.

NOTE 6.(Verses 23, 24.)

These garments of Aaron, emphatically termed "his garments," were those, it would seem, which were made 4: for glory and for beauty" (Ex. 28:2); and which especially belonged to him as the high priest. Here they are contrasted with the holy linen garments above named, which he exclusively wore while dealing with sin; namely, while offering the sin offerings; and which, when this part of his work is concluded, he changes, and comes forth arrayed in those garments which mark him as the type of CHRIST IN HIS GLORY. Thus clothed, as we read, he offers the burnt offering, the expression, not of God visiting sin on the blessed person of Jesus, but of the delight of the Father in the work of the Son in redemption.

It is blessed to see that the garments of the priests, Aaron's sons, though simpler and less costly than Aaron's by far, like his, were made "for glory and for beauty" (Ex. 28:40); showing thereby the oneness of Christ and His Church in that hope which is laid up for both in the kingdom.

NOTE 7.(Verses 24, 25.)

Up to this point all the sacrifices were for sin; the expression of Christ bearing the wrath of God on the cross. Here, the burnt offerings (namely, the two rams, together with the fat of the bullock and of the goat), the expression of God's infinite delight in His Son, sums up the sacrifices of this mystical day. Observe: "the fat," though part of the animals offered for sin, was in itself nevertheless a burnt offering, a most full and blessed expression of the intrinsic perfection and excellence of Christ; showing that He who was bearing God's wrath was at the same moment "a sweet savor unto the Lord." (Lev. 1:9.)

NOTE 8.(Verses 26-28.)

Christ, having fully completed the work of atonement, having been made sin for His people, will appear the second time without sin (without the imputation thereof) unto salvation. (Heb. 9:28.) Typical therefore of this, in verse 24, we have already seen the high priest washing himself in the holy place, putting on his glorious garments, and then coming forth. So now also (in ver. 26, 28), expressive of the same blessed truth, we see him who had let go the Azazel or scapegoat into the wilderness, and him also who burns the sin offering outside, washing their clothes, bathing their flesh in water, and then re-entering the camp.

NOTE 9.(Verses, 29-31.)

In Lev. 23, where the day of atonement occurs at the close of the chapter, only this last part of the ordinance, which speaks of the affliction of the souls of the people and of their ceasing from work, is alluded to; no notice whatever being taken of the Levitical services which are here so minutely detailed. The reason for which difference appears to be this; the object of Lev. 23, like the chapter before us, being designed to exhibit the dispensational ways of the Lord from beginning to end, and the day of atonement being there viewed in one aspect, and used for one purpose alone, namely, to point to the time in the history of the world when Israel will repent; no more than this especial part of the ordinance, where such repentance is foreshown, where the people are told to afflict their souls on this day of redemption, was needed, in order to fill out the picture which that dispensational chapter presents. This is an instance of the harmony which scripture ever presents of the order and beauty which may be traced in the ways of God with His people.

NOTE 10.(Verses 32-34.)

"Once every year" atonement was thus made for the children of Israel: "so Christ was once offered to bear the sins of many; and" (as we see foreshown in this most beautiful chapter) " unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9:28.) Here we have a summary of all that was cleansed on this day of atonement; namely, the holy sanctuary; the tabernacle of the congregation; the golden altar; the priests; and the people (both places and persons): so Christ, having made peace through the blood of His cross, will not finish His work till He has reconciled to God all things which are on earth or in heaven. (Eph. 1:10; Gal. 1:20)

How sweet and emphatic are the closing words of this chapter: "HE DID AS THE LORD COMMANDED MOSES." Thus, at the bidding of Moses, Aaron obeyed: so Christ, the obedient Servant, having finished the work given Him to do upon earth, will never cease till He has fulfilled the whole purpose of God in redemption.

The following analysis will be found an assistance in reviewing this subject, in tracing the order and harmony which this portion of scripture presents.

Lev. 10:1, 2.LEV 10:1-2

THE FAILURE OF THE PRIESTHOOD.

Lev. 16LEV 16

THE RESULT OF THE ABOVE FAILURE.

(Ver. 1, 2.)

[A] Aaron and his House.

The sin and burnt offerings chosen. (Ver. 3.)

AARON PUTS ON THE LINEN GARMENTS.

(Ver. 4.)

The sin and burnt offerings chosen. (Ver. 5.)

The sin offering presented. (Ver. 6.)

[B] The Congregation.The sin offering presented—lots cast. (Ver. 7-10.)

The sin offering killed—the blood with incense taken within the veil, foreshowing the intercession of Christ for the Church now. (Ver. 11-14.)

The sin offering killed-the blood taken within the veil, fore-showing the intercession of Christ for Israel hereafter. (Ver. 15-17.)

THE GOLDEN ALTAR OF INCENSE HALLOWED.

(Ver. 18, 19.)

SIN CONFESSED-THE SCAPEGOAT SENT FORTH.(Ver. 20-22.)

AARON PUTS ON HIS GARMENTS.(Ver. 23, 24.)

The burnt offerings killed. (Ver. 24.)

The fat of the sin offering burned. (Ver. 25.)

HE WHO LETS GO THE SCAPEGOAT WASHED.

(Ver. 26.)

The sin offering burned outside the camp. (Ver. 27, 28.)

THE DAY OF ATONEMENT A STATUTE Forever.

A day of affliction and of rest. (Ver. 29-31.)

AARON'S SUCCESSORS.

The Day of Atonement to be "once a year." (Ver. 32-34.)

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