

Leviticus - Commentaries by Henry William Soltau

The Tabernacle, the Priesthood and the Offerings, Law of the Burnt-Offering, The (6:8-13)

Leviticus 6:8-13

"And the Lord spake unto Moses, saying, Command Aaron and his sons, saying, this is the law of the burnt-offering: it is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be burning in it, it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it, and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar; if shall never go out."-Lev. 6:8-13

The law of the burnt-offering is introduced here because there are peculiar directions given to the priest respecting the removing of the ashes; and a peculiar dress worn by him on that occasion. The burnt-offering, or, " ascending-offering," is here defined to be such, " because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it." An unusual word is here used for burning, (Heb. yahkad,) and found only in this chapter, verses 9, 12, 13, with respect to sacrifice. It is elsewhere used in Scripture, but always in connection with the thought of burning in judgment. See Dent. 32: 22; Isa. 10:16; Jer. 15:11;17: 4. It may be, that the reason of its being introduced in connection with the altar of burnt-offering, is to include the thought of that altar being a place of judgment with respect to the victims consumed on it; although the great thought connected with this altar, is that it was an altar from which a sweet savor ascended to God. As to the other words used in the Hebrew for burning, see page 366 of this work. The Spirit of God would have us ever remember the solemn fact, that the death of our blessed Lord was a death under judgment, although at the same time it was the perfection of obedience, and most acceptable as a sweet savor to God.

Twice are the words repeated, " the fire of the altar shall be burning in it," ver. 9 and '1 2. This apparently refers to the victim: the fire of the altar shall always be burning in the burnt-offering; all night unto the morning. The camp of Israel rested securely all night under the shelter of the evening lamb upon the altar. They could repose without fear, for there was a sweet savor on their behalf ever ascending to God. There was a beacon fire kept burning for the eye of God to rest upon, and no enemy could prevail-no power of darkness could harm them, because of the protection afforded them through that sacrifice.

Throughout the night of this world until the morning of the resurrection dawns, our shelter, our protection is the sweet savor of the sacrifice of Christ. Our watchful High Priest ever perpetuates the fragrance of His death in the glory for us. And thus we securely rest under the shadow of the Almighty.

The priest had a peculiar linen garment which he put on, and his linen breeches upon his flesh when he took up the ashes which the fire had consumed, the ashes of the burnt-offering. This garment was of linen, (bad) the same material as was used for the linen breeches-see page 304 of this work. What the difference was between the linen (shesh) used in the curtains, etc., of the tabernacle, and also in the high priest's dress for glory and beauty; and the linen (bad) of which this garment and the garments for atonement (Lev. 16) were made, cannot now be satisfactorily ascertained. It may be that the "shesh," was a fine cotton, like the muslin of modern days-whilest the "bad" was fine flax, the linen of our time.

But whatever may have been the material, it would seem that a special, fine white garment was required when the priest was brought into close contact with the death of the victim. The ashes removed from the altar were evidence of death having wrought its utmost. The fire from God had consumed to ashes the lamb, and nothing remained of the sacrifice but that which manifested that the whole of it had been fed upon by the fire, and all had ascended to God as a sweet savor.¹ The priest in this especial white linen dress. carefully removed the ashes from the altar, and put them beside the altar. This expression, " beside the altar" occurs also in Lev. 1:16; and 10:12. In the 1 Chap. ver. 16, " the place of ashes," is said to be " beside the altar on the east part." The rising sun would cast its light upon " the place of ashes," where the priest was pouring out the fresh ashes just taken from the altar.

Does not this type allude to the death of Christ, evidenced by His lifeless body being taken down from the cross. If we read the Gospels on the subject, we shall find how carefully the Spirit of God marks the complete extinction of life in the blessed Lord. Joseph of Arimathea came to Pilate and begged the body of Jesus. " Pilate marveled, if he were already dead: and calling unto him the Centurion, he asked him whether he had been any while dead." This Centurion was evidently the one in command at the crucifixion of the Lord, who had witnessed all the' circumstances of the Lord's death; and who had heard His expiring cry, and had been led thereby to exclaim, " truly this man was the Son of God." He had also seen the fact of the death of Jesus doubly confirmed by the act of one of the soldiers piercing the side of the Lord, so that he could give full evidence to Pilate as to the death of Christ.

" And when he knew it of the Centurion he gave the body to Joseph."

The early morning light of the rising sun shining on the ashes, made it manifest that the Lamb had been entirely consumed. The sun arose as usual upon the morning of the sabbath which succeeded the day of Christ's crucifixion, and shone upon a cross, from which the slain Lamb of God had been taken away; and upon a sepulcher, wherein lay the body of Jesus. The sun in the heavens is witness to the death of its Creator.

The priest having laid the ashes beside the altar, in the place of ashes on the east part, then put off his linen garments and put on other garments, and carried forth the ashes without the camp unto a clean place.

This clean place outside the camp is the same as that in which the sin-offerings were burnt. " The whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt." Lev. 4:12.

The word poured with respect to the ashes, is the substantive of the verb used for the pouring all the blood of the sin-offerings at the bottom of the altar. Ex. 29:12; Lev. 4:7,18,25,30, 34. Thus the pouring out of the ashes outside the camp would be connected with the pouring out of the blood at the bottom of the altar, and the burning of the sin-offering outside the camp. It would be another mode of expressing the entire pouring out of the life of the blessed Lord; the shedding of His blood as the atoning sacrifice; the sin-offering outside the camp.

This command to carry forth the ashes without the camp unto a clean place, may have some reference to the burial of the Lord. His burial was the fullest evidence of His death. The place where He was buried was a garden, in the place where He was crucified. In the garden there was a new sepulcher hewn out of a rock, " hewn in stone, wherein never man before was laid." " Wherein was never man yet laid." Luke 23:53; John 19:41.

The sepulcher wherein the Lord lay answered the requirements of a clean place. No corrupt body of fallen man had ever lain there. And such being the case, the resurrection of the Lord could not be blasphemously attributed to the resurrection of another person.

The burial of the Lord Jesus is part of the Gospel. " Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures. 1 Cor. 15:1-4.

It was foretold by Isaiah, "and he made his grave with the wicked, and with the rich in his death." liii. 9. His grave was in a garden which was close to, and seems to have formed part of Golgotha, the place where He was crucified, so described in John 19:41; it is also added, " the sepulcher was nigh at hand." ver. 42, so that His body could be interred quickly.

This will account for the portion of the verse where it is said " he made his grave with the wicked;" the word wicked being in the plural number. The graves of the malefactors who suffered on Golgotha being probably dug close to the place of their execution, and therefore near the garden in which was Joseph's new tomb. It is added, " and with the rich." And here we may observe the accuracy of prophetic Scripture.

The word rich is in the singular-" the rich one "whereas the word wicked is in the plural-" wicked ones." It was in the sepulcher of a rich man-(" when the even was come there came a rich man of Arimathxa named Joseph," Matt. 27:57,)-that the Lord made His grave.

"In His death," or as the margin has it, "in His deaths," the only place in the Scripture where the word death occurs in the plural. Is it not so expressed because the Lord Jesus suffered death according to all the fearful variety of pain and judgment which can be inflicted by the King of Terrors?

The only direct allusions to the burial of the Lord uttered by Himself during His lifetime are, when speaking of Jonah as a sign. He said " As Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12:40. And when anointed in Bethany, recorded in three of the Gospels, Matt. 26:6-13; Mark 14:3-9; John 12:1-8; He speaks of it, as for His burial. On comparing the Gospels which relate the circumstances of the Lord being anointed, according to Matthew and Mark, the woman anointed His head. According to the account in John, Mary anointed His feet. In the two former Gospels the Lord speaks of the ointment as having been poured on His body. "For in that she hath poured this ointment on my body, she did it for my burial." " She hath done what she could, she is come aforehand to anoint my body to the burying." And in John, " Then said Jesus, let her alone, against the day of my burying hath she kept this." This was the only anointing for the tomb which the Lord had; for although we read in John 19 that Nicodemus brought a mixture of myrrh and aloes, and that the body of Jesus was wound in linen clothes with the spices, yet this was not anointing the body. And we find that the women from Galilee prepared spices and ointments, and brought them to anoint Him on the first day of the week, but found the sepulcher empty, and were told that He was risen.

May there not have been in this act of anointing the Lord's head and feet, (and in so doing His body,) a foreshadowing of the costly value and sweet savor of His death which belongs to every member of the body of Christ in resurrection. The odor of that very precious sacrifice fills the house of God; and each member of Christ's body, of His flesh and of His bones, from the foot to the head, is accepted and loved by god according to the unspeakable value of Him who gave Himself for us, an offering and a sacrifice to God for a sweet smelling savor."

How we see the old things of the law rapidly coming to their close as the death of the Lord Jesus, the Lamb of God, drew nigh; as the new eternal things were about to be established. Caiaphas breathes out a last utterance of wondrous import, in which all prophetic power of the Aaronic priesthood finally ceased. " Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." John 11:49,50.

Subsequently it would seem that the high priest committed a breach of the very law that constituted him priest; so that he not only made void his priesthood, but even exposed himself to the sentence of death. He rent his priestly clothes in the act of condemning Him, who through that very death to which he condemned Him, was to be raised up a High Priest forever, after a new and eternal order.

" And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

" Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

" Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

" What think ye? They answered and said, He is guilty of death."-Matt. 26:63-66.

" Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

" And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

" Then the high priest rent his clothes, and saith, What need we any further witnesses?

" Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death."-Mark 14:61-64.

This rending of the high priest's clothes was forbidden: first, in Lev. 10:6, " uncover not your heads neither rend your clothes, lest ye die," and subsequently a distinct precept was given to that effect-'• the high priest among his brethren, _upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes."-Lev. 21:10.

Although in both these cases the prohibition is made in connection with mourning for the dead, yet the very fact of such being the case, would seem to imply that he must not do so on any other occasion. If in the first natural outburst of grief, because of a deep domestic sorrow, he was threatened with death if he rent his clothes, surely such an act could not be permitted under any other circumstances.

Whilst the Lord lay in the tomb, the last Sabbath day under the law was observed. We read no more of the keeping of that day in the Acts or in the Epistles. It is emphatically said in Luke 23:56, " that the women returned (from the sepulcher) and prepared spices and ointments; and rested the Sabbath day, according to the commandment." The chief Priests and Pharisees on the other hand broke the Sabbath by sealing the stone and setting the watch over the sepulcher of Jesus. It is distinctly said that they came to Pilate the day that followed the day of preparation, the day of preparation being the day before the Sabbath. Matt. 27:62-66; Mark 15:42. What a strange rest was this last Sabbath! The last day of a creation week, when originally the morning stars had sung together, and the Sons of God had shouted for joy, at beholding the handy work of the Son of God. But how still, how silent all song and shout, whether in heaven or in earth. What a strange pause, an interval between the passing away of the old things and the beginning of the new: not a real Sabbath of rest and joy.² Truly old things have now passed away: the Lord is risen indeed, and the law which made nothing perfect has been changed. A better hope has been brought in, established upon an entire change of priesthood. We have an everlasting High Priest, an everlasting righteousness, an everlasting salvation, an everlasting covenant, an everlasting redemption, everlasting life. We are dwelt in by an eternal Spirit, and we are entering into God's eternal rest.

The Tabernacle, the Priesthood and the Offerings, Burnt-Offering, The (16:23-28)

Leviticus 16:23-28

"And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: "And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make atonement for himself, and for the people. And the fat of the sin offering shall he burn upon the altar. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp." Lev. 16:23-28

This change of garments of the high priest, implies a change of ministration. The whole of the service which he had conducted in the fine linen garments, was connected with one aspect of atonement, the putting away of sins in respect to God's judgment of wrath. The offering of the burnt-offering presents another aspect of atonement, viz: the acceptance of the worshipper according to the sweet savor of the sacrifice. Aaron therefore left the holy garments in the tabernacle where he had sprinkled the blood, and put on his own garments which were the garments for glory and beauty. This may be seen on referring to Ex. 28:2,4,41;29: 21, 29; Lev. 8:30; 21:10. It has been before observed, that these garments bore a representative character, and identified the high priest himself with the people Israel, in glory and beauty. Thus once a year, that nation had its sins numbered before God in order to be put away, and it stood in acceptance according to the sweet savor of the burnt-offering. The holy places were also cleansed, so that the Levitical routine of service could be conducted in them.

The man that led away the scapegoat, and he also who burnt the sin-offerings outside the camp, had to wash themselves and their clothes in water before they could return into the camp. This command proves how closely the scapegoat was allied to the sin-offering. In either case, all the uncleanness or defilement which attached substitutionally to the victim, was in no sense to be brought back again into the camp: for the time all sin had been borne away, and all traces of its defilement were to be obliterated. 1

The 50th year called "the year of jubilee," began on the day of atonement. The trumpet was then blown, and the holy year of rest and liberty began, when also every man returned to the possession God had given him in the land. Lev. 25:9-13. Have we not in this abundant instruction for our souls? We can have no holiness; we cannot be " holy brethren " except through the blood of atonement; we cannot walk at liberty with God; at liberty from the dominion of sin; at liberty from the bondage of law, unless we trust in the full grace of God in the gift of His blessed Son, as having answered for us as sinners, and given us life eternal. We shall enter «everyman into his possession" in a little while, when the great trumpet of redemption is blown at the return of Christ, and when the full value of His atoning blood is made manifest on the resurrection morning, and the new song, " Thou wast slain and hast redeemed us to God by thy blood," (which even now faith anticipates,) is sung in all its fullness.

Space will not allow of a more lengthened exposition of this beautiful type of the day of atonement; or of a more distinct consideration of its future application to the nation of Israel for which the Lord died. John 11:50. The two chapters in the New Testament which have especial reference to it are John 20, when the Lord appeared to Mary Magdalene early in the morning, and spoke of His ascending to His Father and His God, and returned in the evening to speak peace to His disciples; and Heb. 10, which is almost a running commentary by way of contrast. It will be seen by what has been already written, that the day of atonement comprised four great actions of the high priest-making atonement by blood in the holiest; establishing the altar of incense—intercession, upon the ground of the blood of atonement; giving to the people the knowledge of the remission of their sins under the type of the scapegoat; and lastly, taking his full representative character in glory and beauty on the ground of acceptance through the sacrifice for a sweet savor. The great truths illustrated are—Christ made sin for us. 2 Cor. 5: 21. "The Lord hath laid on him the iniquity of us all." Isa. 53:6. "He bare the sin of many." Isa. 53:12. "Who himself bare our sins in his own body on the tree." 1 Pet. 2: 24. "Their sins and their iniquities will I remember no more." Heb. 10:17.

The Tabernacle, the Priesthood and the Offerings, Scapegoat, The (16:20-22,26)

Leviticus 16:20-22,26

"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. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp." -Lev. 16:20-22,26

Three times is the word "alive" connected with this goat, ver. 10, 20, 21, probably to convey to our minds the thought that the blessed Lord was in the full vigor of life when He presented Himself to God, to make atonement for our sins on the cross, according to His own words, "I lay down my life." "I lay it down of myself." John 10:17,18

Aaron having presented the scapegoat alive before the Lord to make an atonement with him, ver. 10, 20, next laid both his hands upon the head of the live goat, and confessed 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.

This was done in the presence and hearing of the congregation of Israel; the congregation for which he had previously made atonement in the holiest.¹ The high priest's hands, both hands, which had previously been filled with sweet incense, were now, as it were, filled with sins, which he transferred to the head of the goat, whilst the assembly heard him confess over the goat all their iniquities and transgressions, and saw him "give" them upon the head of the goat.

The first occurrence of the word in respect to Israel as a nation, is when the Passover was established: "the whole assembly of the congregation of Israel shall kill it in the evening." Ex. 12:6. Israel then for the first time was recognized by God as having a corporate, and national existence.

Thus the passover lamb, and the goat for the sin-offering were for the whole assembly as a corporate body.)

No mere man like Aaron has put our sins upon the Victim's head. Jehovah Himself "has laid upon him (Jesus) the iniquity of us all." No human high priest has confessed our iniquities, transgressions, and sins over a scapegoat; but the Lord Himself whilst hanging on the cross, made full confession of our iniquities, our folly, and our guilt; suffering under the judgment of them as if they had been His own. "Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up, they are more than the hairs of mine head; therefore my heart faileth me." Psa. 40:12. "O God thou knowest my foolishness, and my sins (margin, guiltiness) are not hid from thee." 69:5.

Israel was constituted one assembly in redemption through the blood of the Paschal Lamb in Egypt. Though many lambs were slain, ("a lamb for an house,") yet they were considered as one lamb: "the whole assembly of the congregation shall kill it in the evening." Ex. 12:6. Israel subsequently met as sinners alike before the Lord on this day of atonement, and heard their various sins confessed over, and laid upon the head of the one victim.

"All we (in like manner) as sheep have gone astray: we have turned every one to his own way." Each of us has had his own path of self-willed sin and departure from God. Some of us have taken a religious way of our own in wandering from the Lord. Others of us have trodden paths of more open uncleanness and sin; but in either case iniquity, lawlessness, independence of God and His Word have marked our ways; and Jehovah has made these our varied iniquities to meet on Christ. 2We have each of us seen ourselves fully estimated by God as sinners, condemned and put to death in our substitute on that cross. Wonderful meeting place of our iniquities, and of wrath and judgment, which ever forbids one saying to another, "stand by, I am holier than thou." Each having been under "the same condemnation," and each therefore owning a "common salvation."

The assembly of Israel having thus heard their sins confessed, and having seen them transferred by Aaron to the head of the goat, next saw that goat sent away by the hand of a fit man into the wilderness. The victim with its load of iniquities disappeared from their sight. They knew that "a fit man," "a man of opportunity," had been selected for the occasion. And what rendered a man fit for this service? Surely his knowledge of the desolate places, the fearful pits and precipices of the wilderness. That wilderness is described as "-great and terrible"- "a desert land"- "a waste howling wilderness." Deut. 1:19; 8: 15; 32:10. But the "fit man" had discovered some part of that desert of more than ordinary dreariness and fearful isolation; some deep "valley of the shadow of death" from which there could be no return.

" And the goat shall bear upon him all their iniquities to a land not inhabited and he shall let go the goat into the wilderness." Throughout this passage the word " scapegoat" does not occur; that remarkable expression is used in three other places in the chapter" the goat on which the lot fell, to be the scapegoat-to make an atonement with him to let him go for a scapegoat into the wilderness"-and, " he that let go the goat for the scapegoat," ver. 10, 26. Thus the goat was first selected to be the scapegoat by lot, and subsequently became the scapegoat when let go for the scapegoat into the wilderness; and that letting him go for a scapegoat was making an atonement with him.

The lot fell upon the Lord Jesus; He was elected of God to bear our sins. His entrance into the world was to that end. He partook of flesh and blood, " that through death he might destroy him that had the power of death." He was sent " in the likeness of sinful flesh " in order that God might condemn sin in the flesh, when He made His own Son to be sin for us upon the cross. But our iniquities were not laid upon Him, nor did He bear them until He was nailed to the tree. He there became the antitype to the scapegoat.

The word azazel in the Heb., about which there has been much profitless discussion, is translated in the Septuagint apompaiois, (Lev. 16:8, 10,) and " eis teen apompee," " to let him go for the dismissal," ver. 10; our rendering of it scapegoat, or goat sent away, seems to be a correct one. It was a victim dismissed into the wilderness, into a land uninhabited, a land of separation, where it would perish with the fearful load which had been laid upon it. It could never return, and therefore the iniquities laid upon its head would never reappear. The goat was banished into a place of utter desolation, where no sound of life could reach its ear, and where it could find no green pasture or still waters to sustain life: it was consigned to a waste howling desert, a place of darkness and of death. The people must have had confidence in the hand of him who let go the goat for the scapegoat, that he would provide against its ever returning.

God has laid on Christ our iniquity, and Christ " bare the sin of many;" " He shall bear their iniquities," " who his own self bare our sins in his own body on the tree." Isa. 53:11, 12; 1 Pet. 2:24. " Christ was once offered to bear the sins of many." Heb. 9:28.3 That tree of curse, the tree of judgment was chosen by God as the place and manner of His death.

It was the place of isolation, of fearful separation to which the Lord was led. He was lifted up there. The storm of judgment beat with unmitigated fury upon Him. We hear Him exclaiming, " Thou hast laid me in the lowest pit in darkness in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." Psa. 88:6,7. " Save me, O God, for the waters are come in unto my soul. I sink in deep mire where there is no standing: I am come into deep waters, where the floods overflow me. Deliver me out of the mire and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." Psa. 69:1-2, 14-15. " Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me." Psa. 42:7.

Who can comprehend these deep utterances of the soul of Christ? The Spirit of God seems in the above passages to have selected emblems, gathered from the mighty deluge, as it rolled with increased fearfulness and noise over the buried world: and in the quotations which follow, imagery has been taken from the howling desert with its drought and deep desolate ravines, to express the experiences of the soul of Christ when He tasted death. For instance-" my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psa. 88:12,3-5. " My heart is smitten and withered like grass. My days are like a shadow that declineth, and I am withered like grass." Psa. 102:4,11 " My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." Psa. 22:15.

A land not inhabited," or according to the margin, " a land of separation," into which the scapegoat was led that it might perish, means a land of cutting off. The same word in Hebrew is used in Isa. 53:8: " For he was cut off out of the land of the living;4 On the cross the Lord was cut off out of the land of the living. It was a place of far off separation, in distance from God, and it was a land of forgetfulness, so that God is able to say to the sinner who looks at the death of Jesus, " Thy sins and iniquities will I remember no more." In Christ on the tree God dismissed our sins and our iniquities from His memory, as regards all the wrath due to them.

But we have again a remarkable contrast between the shadow and the substance. Israel had the sins of a past year put away in the type we have been considering. On the very next day after the day of atonement, uncleannesses, iniquities and transgressions began afresh to accumulate, and rolled on until the seventh month again came round, and the service of the day of atonement was repeated. It would avail us nothing to have the sins of our past life blotted out; for we are daily and hourly contracting guilt and defilement, and that often unconsciously. The redemption therefore that Christ has procured for us through His death is eternal. Instead of there being a remembrance made of sins every year, the Spirit of God is a witness to us in the Word, that God remembers our sins and our iniquities no more: there is a perfect remission of them, and therefore " there is no more offering for sin." " There remaineth no more sacrifice for sins." Heb. 10:18,26.

The " once every year," " the sacrifices offered year by year continually," and the sacrifices offered " daily," (Heb. 9:7;10:1; 7: 27; 10:11;) were all " taken away" when the Lord Jesus offered Himself " once for all." This word " once" is the key note of the Gospel. " He died unto sin once." Rom. 6:10. Christ hath once suffered for sins." 1 Pet. 3:18. " Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." " Christ was once offered to bear the sins of many." Heb. 9:26,28. " This he did once when he offered up himself," 7:27. " By his own blood he entered in once into the holy places having obtained eternal redemption," 9:12. " By the which will we are sanctified through the offering of the body of Jesus once," 10:10.

The result of this one offering, once offered, is that " the worshippers once purged should have no more conscience of sins," 10:2. The death of Christ instead of standing as the sin-offering of atonement at the end of a year's sins; stands at " the end of the world;" or, as it might be rendered, at the end of the ages.

The ages of the world's history had rolled on to their climax when the Lord Jesus died. Man had been tested age after age under every variety of circumstances. He had fallen from innocence in the garden upon the very first temptation. He had manifested nothing but self-will, corruption, and violence, when left to himself in the ages before the flood. Notwithstanding the fearful judgment poured out in the deluge, self-will, pride of heart, and insubjection to God afterward were again fully displayed in the building of the tower of Babel. Dispersed from thence by the confounding of their language, men associated together according to their speech; thus forming distinct nations, giving themselves up to every species of idolatry.

A peculiar nation was then called out by God, and separated off to himself: placed in a land of peculiar fertility, and tutored under a law that was holy, just, and good. But the history of that nation is a history of ceaseless backslidings and departures from the living God. Whether dealt with in judgment, or in mercy; by warnings or pleadings of grace and pity-or whether spoken to by prophets or wise men, man proved himself incorrigible: age after age only increased his guilt. Sacrifices, priesthood and law, had availed nothing. But when the fullness of the time was come God sent forth his Son;" and, " now once in the end of the ages hath he appeared to put away sin by the sacrifice of himself."

Believers in the Lord thus recognize the cross as sentencing all that is past, and standing on the very brink of a glorious future; they see that any progress or improvement in man is hopeless. A crucified Christ proclaims " an end of all perfection." But there is a world to come " whereof we speak," which engages our thoughts, and which will be commenced when the kingdoms of this world will become the kingdoms of our Lord, and of His Christ. The Church itself having been previously raised to be forever with the Lord, to reign with Him gloriously over this future world.

It is important to distinguish between " no more conscience of sins," and "no more consciousness of sin." An " evil conscience," is a conscience not at ease with God: a conscience that thinks God has some demands, some requirements unsatisfied. And therefore he that has an evil conscience, has a conscience of sins which have not been, as he thinks, fully purged by the blood of Christ. Such an one cannot have the heart of a worshipper. He cannot have love for God. His heart is more or less the heart of a slave, dreading the demands of an austere master, instead of the heart of a child trusting a loving father. The believer is conscious of sin and imperfection in everything he does; and the longer he lives in this world as a child and servant of God, the deeper his acquaintance with his own unworthiness; and the more conscious he is of an evil heart within, and of the temptations of Satan which he has to keep under and resist. But this consciousness is not "a conscience of sins." He knows that " through the offering of the body of Christ," he has been sanctified and perfected, so that he can draw near to God with confidence; and he is a purged worshipper, never again needing to be re-sprinkled with the blood of Christ. His heart has been once for all, sprinkled from an evil conscience.

In the consecration of the priests of old, the blood was sprinkled outwardly upon their persons and garments. The precious blood of Christ is now sprinkled within, upon the heart. The Holy Spirit, applying the word of God touching the death of Christ to the heart of the sinner, sprinkles it from an evil conscience. The heart and conscience are intimately connected. If our hearts recognize the love of God in the gift of Christ, we cannot any more doubt the complete atonement made for sin. The heart and conscience will be at rest, because God is fully trusted.

The people gathered in holy convocation, looked on in silence at this scene respecting the scapegoat; they did nothing, they said nothing. They uttered no prayer, nor petition. The stillness was only broken by the voice of another confessing their sins, and laying them upon the head of the victim. From beginning to end, the work of atonement was accomplished for them, and not by them; they had no hand in it all. The only precepts laid upon them on this occasion were to afflict their souls, and to rest.

" This shall be a statute forever 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: for on that day shall he 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 unto you, and ye shall afflict your souls, by a statute forever." Lev. 16:29-31.

" On the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Lev. 23:27-32.

" Ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein." Num. 29:7.

These commands are very stringent-whatsoever soul was not afflicted should be cut off from his people; and whatsoever soul did any manner of work, God would destroy him from among His people. Affliction of soul and rest are remarkably associated together. Surely this is an eternal statute, which is still in force. All that God requires of the sinner is, to know himself to be a sinner; to do no manner of work as regards his salvation; but to see the whole work of the putting away of sin completed by another. Affliction of soul answers to the contrite heart.

" The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." " He healeth the broken in heart, and bindeth up their wounds."

"The sacrifices of God are a broken spirit; a broken and a contrite heart O God thou wilt not despise." Psa. 34:18; 147:3; 51:17.

" Thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones "

" Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? for all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 57:15; 66: 1, 2.

Wherever therefore there is real consciousness of irremediable sinfulness and helplessness, there the soul may at once trust in God for the remission of sins through the death of His blessed Son. But alas! we naturally attempt by some work or effort of our own to accomplish a salvation already finished, or to render ourselves fitting objects, when our very fitness for it really depends upon our total unworthiness and uncleanness.

Strange that when God commands us to rest we should be so unwilling to obey, and when God requires us to recognize our own worthlessness we should make so many attempts to improve ourselves. What would have befallen an Israelite if he had abstained on the day of atonement from coming to the tabernacle to hear his sins confessed, and see them borne away by the scape goat; and instead thereof had satisfied himself with going through a ceremonial of his own devising, seeking thereby to appease God? What will befall those who are not content to take God at His word; not assured that the death of Christ is all sufficient, but who seek to approve themselves to God, by some effort of their own, or mingle their own works with a kind of acknowledgment of the name of Jesus?

This day of atonement was also a time appropriated for a holy convocation. The people were called to assemble before God to witness the putting away of their sins. It is remarkable how all the holy convocations of Israel were feasts of the Lord, and how attached to them all is the command that no servile work was to be done. See Lev. 23:7,8,21,25,35,36; Num. 28:18,25,26; 29. 1, 12, 35. The spirit of bondage can have no connection with worshipping the Father in spirit and in truth. In beautiful accordance with this we read in Heb. 10, first, of our own individual standing as purged worshippers, having confidence to enter into the holiest, and holding fast the profession of our hope without wavering, and then we are exhorted to consider one another to provoke unto love and to good works, and to meet as it were in holy convocation "not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

One beautiful contrast remains to be considered. Israel when waiting outside the tabernacle for the high priest to come out after he had presented the blood to God, were yet uncertain about the remission of their sins, and were not assured of it until the scapegoat had been sent away. Moreover it would have been destruction to them had the victim which had borne their sins reappeared. In contrast with this we look for our High Priest "who his own self bare our sins in his own body on the tree," to come again, to reappear, "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." This expression "without sin" has in this place no reference to the sinlessness of Christ -but to the fact of His coming again apart from all dealing with sin in the way of remission, or in the way of intercession. He has already sat down as far as the remission of our sins is concerned, and by His own offering on the cross He has perfected us as saints in the presence of God. He is now also in the presence of God for us, ever living to make intercession for us-preserving us in the fullness of our redemption standing before God, and keeping an unobstructed way open for our approach to God-unobstructed by our sins, failures, and shortcomings. But when He comes out from the holiest in a little while, He will appear unto our complete salvation-the salvation of our bodies as well as our souls-the redemption of our bodies. We are as believers in a strange and if we may so say, unnatural state-by grace already saved, and yet expecting salvation with perfect peace in our souls and rejoicing always, but groaning still within ourselves. Sons of God, heirs of God, and joint-heirs with Christ, with the spirit of sonship in us, enabling us to say "abba Father," and yet "waiting for the sonship, the redemption of our body." Not in the flesh but in the spirit-yet cumbered with the flesh and groaning for deliverance. We look not for death, and we fear not that which is after death, the judgment; for both death and judgment have been met in the one offering of Christ on the tree-but we expect Him, we look for Him, we shall see Him as He is, and we shall be like Him. As surely as He was seen at His first coming, when He came in order to put away sin by the sacrifice of Himself, so surely shall He be seen by us at His second coming when He shall come not in weakness but in power-not in humiliation but in glory-not with a cry of woe from a cross of shame and curse, but with a shout of triumph and of gladness to quicken our mortal bodies, and to raise us up into His own likeness. We rejoice in hope of the return of our High Priest. God has raised Him from the dead proof of the complete putting away of our sins accomplished in that death.

The day of atonement effected no change in the state of an Israelite personally. There was not even a shadow of resurrection in the types of that day. But the reconciliation we have received; the justification we have through the blood of Christ, is a justification of life. We are born again-we are new creatures in Christ Jesus. Our place of worship, our place of rest and our citizenship are in heaven, "from whence also we look for the Savior, the Lord Jesus Christ, who shall change our body of humiliation that it may be fashioned like unto His body of glory, according to the working whereby He is able even to subdue all things unto himself " Phil. 3:20,21.

The Tabernacle, the Priesthood and the Offerings, Sprinkling the Incense Altar (16:18-19)

Leviticus 16:18-19

"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."-Lev. 16:18,19

The words "until he come out and have made an atonement," see ver. 17, seem at first to be violated by the beginning of the above passage, "and he shall go out unto the altar that is before the Lord."

"The altar before the Lord" is not the altar of burnt-offering in the court of the tabernacle, but the altar of incense in the holy place; so that Aaron did not go out of the tabernacle itself, he only went out from the holy of holies where the ark stood into the holy place. He did not go out into the court of the tabernacle until he had finished the work of atonement towards God, for himself, and the people; and also had cleansed the holy places.

The blood of the bullock, the sin-offering for himself, and for his house; and the blood of the goat, the sin-offering for the people, was put upon the horns, and sprinkled seven times upon the altar of incense, as the blood of the same sin-offerings had been before sprinkled on the mercy-seat and ark. By this means the altar was cleansed and hallowed from the uncleannesses of the children of Israel. In Ex. 30 to, this atonement is anticipated. "Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord."

The mercy-seat was the throne of glory where God manifested His presence-He dwelt between the Cherubim. The incense altar was the holy vessel from which, day and night, the holy perfume ascended from burning coals of fire, filling the tabernacle with fragrance. It was, we may

say, the active vessel of the tabernacle. The blood of atonement accomplished a double purpose: the uncleannesses, transgressions, and sins of Israel were purged away from before God in the holiest; and the altar of incense was cleansed from all defilement attaching to it through their uncleannesses, and was made ready to receive the burning coals and incense as if it had been for the first time made and hallowed for that purpose.

We see in this type a figure of the atonement completed by the Lord Jesus with regard to the purging of our sins, and the consequent exercise of His priesthood in ceaseless intercession, like the golden altar before the Lord, continually sending up its cloud of sweet incense. In the Epistle to the Hebrews, these two blessed services of our great High Priest are clearly distinguished from one another. If we regard the question of atonement for sin, the Lord Jesus has sat down, having completed that work. Four times in this Epistle are the words "sat down" repeated.

"When he had by himself purged our sins, sat down on the right hand of the majesty on high," 1:3.

"We have such an high priest who is set on the right hand of the throne of the majesty in the heavens," 8:1.

"Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this one, after he had offered one sacrifice for sins forever, sat down on the right hand of God," 10:11,12.

"Looking unto Jesus the author and finisher of faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God," 12: 2.

The expressions are remarkably varied in these four passages as to where the Lord has sat down.

"On the right hand of the Majesty on high."

"On the right hand of God."

"On the right hand of the throne of the Majesty in the heavens."

"On the right hand of the throne of God."

We may gather some instruction from these changes of expression. In the first quotation there seems to be a striking contrast between purging sins, and the Majesty on high. Who could have expected that one who had been engaged in such a work as cleansing away sins, with all their guilt and defilements, would have immediately taken His place at the right hand of the highest glory? Yet such is the dignity of His person, and such was the greatness of His work-such the lowliness of His obedience, that He was exalted to the highest place of glory, from the lowest place of suffering and humiliation.

A cross of curse and shame where He purged our sins, followed by a grave in which His body lay in the helplessness of death, was the pathway taken by the Lord Jesus to reach His place of super-exaltation.

In the second quotation we have Jesus as the High Priest sat down on the right hand of God, after He had offered one sacrifice for sins forever. In many of our Bibles the stopping of this verse is different, reading thus-"when he had offered one sacrifice for sins, forever sat down." And this perhaps is the more correct punctuation. The purport of the passage being to tell us that Christ has sat down in perpetuity, or forever, in respect to the fact of His having offered one sacrifice for sins. He has officially taken His seat at the right hand of God with regard to a work that is finished. He will never rise from that seat about sacrifice for sins, for that is accomplished once for all. Other priests had to stand daily and yearly. No seat was provided for them in the tabernacle, or in the court of the tabernacle, for their work was never finished. Sins were never put away-the worshippers were never purged. God was never satisfied. Atonement was never perfected. But our High Priest has sat down on the right hand of God, for atonement has been made to God. God's will has been accomplished-God's holiness has been forever satisfied. God's indignation against sin has been forever appeased. And He has received His Son, and has said to Him, "sit Thou at my right hand" in token of His delight in Him, and in His completed work, and as an evidence to us, that all wrath and judgment against sin has been completely poured out and ended in the death of Jesus.

Thus the fact that Christ is seated at the right hand of God is the sure ground of peace to the soul of the believer. Salvation is accomplished, and Christ can henceforth expect "that his enemies shall be made his footstool," when He rises from the right hand of God, and comes to take vengeance on them. His heart is at rest respecting those who believe in Him, for "by one offering He hath perfected forever them that are sanctified."

In the third quotation the Lord is looked upon in the greatness and glory of His priesthood. "We have such an High Priest." A glory and excellency which are His own. A priesthood which derives all its dignity and power from Him who is the great High Priest. His being seated "on the right hand of the throne of the Majesty in the heavens" witnesses to the power as well as the dignity of the High Priest. He can exercise the might of that throne on behalf of His people. He can bring us, and keep us nigh to that throne of Majesty in the heavens.

In the last passage, "Jesus the author and finisher of faith," is presented to us as the great example to whom we are to look in running our race. He "endured the cross despising the shame." And where is He now? What is the goal which He has reached? What is the joy which was set before Him, and which He has attained? He is "set down at the right hand of the throne of God." Rejected, and despised, and crucified by man; God has received Him, God has counted Him worthy of the highest place of glory on His throne.

He has fought the fight for us. He is the "Captain of our salvation." He is the "forerunner" who has entered in for us. And if we keep our eye on Him we shall find grace and faith ministered to follow Him; and He will come again and receive us to Himself, and will grant us to sit with him in his throne, even as he also hath overcome, and is set down with his Father in his throne. Rev. 3:21.

Thus by Himself He hath purged our sins-by one offering He hath perfected us forever as holy ones to God. He has also made a way for us into the very presence of God, to the throne of glory, the throne of grace in the holiest where He Himself has entered. So far He has "sat down," having "put away sin by the sacrifice of Himself." All obstructions, all hindrances are put away, and we can have confidence of access into the holiest.

But there is another ministration of our High Priest which is perpetual, and in respect of which the words "sat down" do not apply. That is, His ministry of intercession; of which it is said, "this one because he continueth ever both an unchangeable priesthood: wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," 7:24, 25. And "Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself, now to appear in the presence of God for us," 9:24. And, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:34.

This incessant service of intercession is the result of, and is grounded upon, the shedding of His blood. It is the perpetuating the voice of that precious blood in God's presence; and it shelters those who have been atoned for by that blood under the full fragrance of Him that shed it. As the incense altar was established on the ground of the sprinkled blood on the day of atonement, so the Lord Jesus takes His place as the interceding High Priest, because He has fully answered for sin by the sacrifice of Himself. His death has met the wrath of God, and saved His people from all condemnation, whether due to them "as children of wrath by nature," or on account of their sins. His intercession covers every failure of which they may be guilty as the children of God, and continues on their great salvation in all its completeness until the very end-the day of their redemption; when they will stand in resurrection glory around the Lamb, and when their salvation in the fullest sense of the word will be perfected.

We have in the passage above quoted from the Romans a fourfold answer to all condemnation. The Apostle having answered the question, "Who shall lay anything to the charge of God's elect," by the declaration that "it is GOD that justifieth," next asks "Who is he that condemneth?" "Who can condemn us as sinners? Christ has died. He has answered in His death entirely for our sins. Yea, rather He is risen again: a full proof that His death was all sufficient. He has paid the penalty of which His resurrection is the evidence. He is even at the right of God. God therefore has been fully satisfied-God is well pleased with what His blessed Son has accomplished; and has raised Him in consequence to the highest place of dignity and power.

And who shall condemn us as saints? We are indeed most weak, most feeble; poor specimens of saved sinners; and but indifferent followers of the Lamb; and very distant imitators of God as His children. But who can condemn? for Christ is not only in the presence of God for us, but "also maketh intercession for us." "We have an advocate with the Father, Jesus Christ the righteous," who has identified Himself with our cause, who will maintain our cause to the end. And "He is the propitiation for our sins." Not only has been in His death, but is Himself by virtue of that death, the one who can answer for all our sins. According to another passage in the Epistle to the Romans, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." (Rom. 5:8, 10.)

Here we have Christ dying for us as sinners, and complete justification through that death; and all wrath which might break forth against us (because of our disobedience even as justified persons) averted through Him in resurrection: for if when we were enemies, the death of God's Son for us reconciled us to God-much more now that we have been reconciled, and are friends and children of God, shall we have salvation continued to the end, and perfected in the life of Christ for us at the right hand of God, in Him who ever liveth to make intercession for us.

The intercession of Christ also covers over all defects of our worship and prayers, like the incense which was added to the prayers of all saints upon the golden altar before the throne, and the smoke of which mingling with the prayers of the saints ascended up before God. Rev. 8:3,4. So the full value of Christ, the propitiation for our sins, and the sweet odor of His obedience in death render our worship acceptable to God.

Two great objects were accomplished by Aaron on the day of atonement: blood was sprinkled on the mercy-seat, and before the mercy-seat in the holiest. Thus atonement was made for himself and the sins of the people before God. And the incense altar was also established in the holy place in fresh purity, through the blood, so that a perpetual incense could thenceforth ascend from it to God. At that time the vail separated the holy place from the most holy. The vail is now rent; the holy places are thereby thrown into one. The intercession of Christ is therefore in the holiest of all, and we as priests have access into the holiest.

This work of Aaron in the holy places being accomplished by himself alone; he then came out; and we have next the service of Aaron in the court of the tabernacle where the people were assembled.

The Tabernacle, the Priesthood and the Offerings, Sprinkling the Blood Upon the Mercy-Seat (16:11-17)

Leviticus 16:11-17

"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 vail. 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. 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 vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. And he shall make an atonement for the holy place, 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. 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." Lev. 16:11-17.

In the order of the sacrifices Aaron first killed the bullock, the sin offering which was for himself to make atonement for himself and for his house. This bullock is three times recorded as the sin-offering for himself, ver. 6, 11; and wherever the atonement made by it is mentioned it is said to be for himself and his house, ver. 6, 11, 17. So closely are the high priest and his house linked on together; doubtless to draw our attention to the oneness between Christ and His house-only with a striking contrast also-Aaron's bullock for sin suffered for himself and his house-he being himself a sinner, and his house composed of sinners like himself. 1Our High Priest knew no sin, and offered up Himself solely therefore on behalf of others.

Aaron next took the censer full of coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and brought all within the vail, and put the incense upon the fire before the Lord, that the cloud of the incense might cover the mercy-seat upon the testimony, that he might not die.

The censer was apparently a golden censer. If we refer to the Epistle to the Hebrews, chap. ix. a description of the tabernacle is given us on this day of atonement. No incense altar is mentioned standing in the holy place; but the golden censer in the holiest. The cherubim also, shadowing the mercy-seat are called " cherubim of glory." On this day of atonement the coals of fire were moved from off the incense altar, and the golden censer being filled with them was carried within the vail. For the time therefore, the incense altar was inactive, and is not alluded to probably on that account in the 9th chapter of Hebrews. Jehovah appeared in the cloud upon the mercy-seat-the cloud of glory-and this may be the reason why the cherubim are called " cherubim of glory." Aaron notwithstanding the washing of his flesh, and the linen garments with which he was clothed, could not enter the holiest with the blood of atonement unless he could personally shelter himself under a cloud of incense. A perfume, not his own, but provided according to minute directions given by God.

Two epithets are especially attached to the incense, 'pure,' and " holy"-and it was to be holy for the Lord. Ex. 30:35,37. The frankincense, which was one ingredient of the incense, betokened purity. The word " pure" is connected with it. Ex. 30:34; Lev. 24:7; and the Hebrew word " Levohnah" has the appropriate signification of whiteness. One of the Hebrew words for the moon is almost the same as that for frankincense-"fair as the moon." Sol. 6:10. There is one of whom it is truly said, " Thou art fairer than the children of men;" whose unsullied purity formed a wondrous contrast with every other human being. A purity, a righteousness so made manifest upon the cross that even a Roman Centurion exclaimed, " Certainly this was a righteous man." Luke 23:47. The cloud of incense beaten small, as it wafted itself up to God, attracted with its singular perfume that Gentile soldier. Purity and holiness are not to be found here except in one whose graces were fully displayed before God.

The incense was compounded of three sweet spices besides the frankincense, " stacte, onycha, and galbanum." The two last are not known; but the stacte is manifestly derived from a word signifying " to drop," both in the Hebrew, and in the Greek translation. A sweet spice that spontaneously dropped from the tree which produced it. Another emblem of the grace of the Lord Jesus, the Son of Man. Grace and truth came by Jesus Christ. His paths dropped fatness; wherever He went, true love, sympathy, and pity flowed from His heart towards the weak, the weary, and the afflicted. He was the true Man in the midst of falsehood and deceit in human beings all around Him. True in His affection; true in His words; true in His sympathies; true in His rebukes of evil as well as in His forgiveness of sin. It is blessed to turn from the hypocrisies of our own hearts, and of men around us, and contemplate Him! ' who did no violence," " neither was guile found in his mouth." Isa. 53:9; 1 Pet. 11:22. There was no fort in Him; He simply lived, manifesting life in all He did and said. There was no affectation of spirituality; He was what He appeared to be. Thus His words and ways were not forced. His sanctity was not assumed. He had nothing to lay aside when He came into the presence of others. He put on nothing to gain their admiration. He was always Himself, living in the presence of God, ever pleasing God Blessed contrast with men who have to assume religiousness to hide their own evil, who think that roughness is sincerity, and who are unnatural oft-times even in the very presence of God.

The incense " tempered together pure and holy" may have reference to the sweet fragrance which the Man Christ Jesus ever presented to God. The Israelites were forbidden to make a perfume like it, " to smell thereto." Christ is not to be imitated by a false humility to gratify one's own self-conceit. There may be a show of wisdom and humility by which men satisfy their own flesh, but this is like an imitation of the holy perfume to smell thereto. If we are imitators indeed of Him we must first have been washed in His precious blood, and be born of God. To follow Him would involve self-crucifixion instead of self-admiration.

The golden censer was filled with burning coals, and Aaron's hands were filled with incense. The vessel that held the fire-type of the holiness of God-was full. The altar from which that fire had originally been taken was a place where the holiness of God was exhibited in no scanty measure; and the censer was also filled, that in the very holiest itself that consuming fire might again be presented according to the divine estimate.

The high priest's hands were also full of sweet incense. He had to grasp that holy compound to the full extent of his ability, that his filled hands might answer to the filled censer. He then put the incense on the fire before the Lord, and the cloud of the incense covered the mercy-seat, and mingled with the cloud of glory upon the mercy-seat, in which Jehovah appeared.

We must here draw a contrast betwixt Aaron and Christ. The Lord Jesus presented Himself to God on the morning of His resurrection-called of God an High Priest, after the order of Melchizedek. His entrance into heaven itself was like the bringing in of flesh incense before God; for He entered on the ground of His perfect obedience unto death, even the death of the cross. God had been glorified in Him, on that very earth where God had been so dishonored by man; and when for the first time a Man stood in the presence of the glory of God before " the throne of the Majesty in the heavens," a cloud of human fragrance (may we not say?) mingled itself with the cloud of Divine glory. What a wondrous addition to the heaven of heavens! What an added glory was the entrance of the risen Man there for the first time as the risen man-a man able to stand before God on the ground of His own righteousness, His own obedience, His own purity, His own holiness; and also able to say to God, " I have glorified thee on the earth, I have finished the work which thou gavest me to do."

May we not with reverence contemplate this resurrection of Jesus, and His thus presenting Himself before God in heaven itself, as a marvelous change in the economy of the heavens. One who bore the likeness of the creature, standing in the midst of the throne of the Most

High in such nearness to God? What indeed has God wrought! What marvels has He accomplished through His blessed Son!

Aaron next took of the blood of the bullock and sprinkled it with his finger upon the mercy-seat, and before the mercy-seat, seven times. So also he did with the blood of the goat, the sin-offering for the people. Having sheltered himself under the cloud of incense, he was able to bring this record of death, the blood, and sprinkle it under the glory of God upon the mercy-seat, and upon the ground before the mercy-seat; first by way of atonement for himself and his house; and next on behalf of the people.

What a singular ritual this. The emblem of death placed where God in His glory manifested Himself. What a wondrous coming together of things in themselves opposed to one another. A record of life poured out on account of sin, brought into the holy of holies. And yet how this shadowy ritual portrays to us the truth in which our souls rejoice. The great enigma of truth solved to faith in the death of God's Son.

It was said of the Aaronic high priest that "he entereth into the holy place every year with blood of others," (Heb. 9:25;) or, as it might be rendered, strange or foreign blood, (alotrio,) seeing there was no affinity between the blood of a bullock, and a goat, and himself, a human being. It is written of Christ that " he by his own (idiou) blood entered in once into the holy places," Heb. 9:12; and, the word " his own" is again repeated, Heb. 13:12.

Aaron had to make atonement for himself as well as for his house. His own blood would have been of no avail for others, or for himself, for he was a sinner. Our High Priest is " holy, harmless, undefiled, separate from sinners, and made higher than the heavens;" and what He is now in the glory that He was when on earth, as far as regards holiness and harmlessness. Free from all human infirmity-the Son-who offered up Himself.

Aaron had to sprinkle the mercy-seat eastward, because his approach into the holiest was from the east, and he had to sprinkle before the mercy-seat, to establish a footing for himself before God; for his own fees would have defiled the ground before the mercy-seat. The Lord Jesus, has His own rightful place-the Lamb as it had been slain in the midst of the throne-and He enables us sinners by nature, to enter into the holiest by His blood, "by a new and living way, which he hath new made for us, through the vail, that is to say, His flesh."

We have no threat of " lest he die" held out to us in our approaches to God; but our very way is a living way, made new in contrast to all other ways of old, and ever new with the fresh sprinkled blood, in contrast with the blood only sprinkled once a year. The sacrifice of Christ is as fresh in all its life-giving value, and in all its cleansing power to-day, as it was on the very day it was first offered. The blood of Christ has ever its full, and fresh, and living value, in contrast with the blood of victims which had to be renewed daily and yearly.²

Aaron had to make atonement for the holy place, and for himself, his household, and the congregation of Israel. " The holy place," throughout this chapter where the word " place" is in italics, signifies the "most holy," ver. 2, 16, 17, 20, 23, 27. Called " the holy sanctuary" in verse 33. No one was to be with him, or enter the tabernacle until he had completed that important work of atonement. Atonement properly speaking is all Godward; and is accomplished by one alone. The sinner who is atoned for has no part in the work. It is accomplished entirely by another. He is passive, and ignorant of the fact, until God reveals it to him by His Spirit through the Word. It is most important for the peace of the soul that this should be fully understood. And this type makes it very plain. Not one of the congregation, nor one of Aaron's house was with him whilst he thus acted for them before God. They could not be aware whether even he was alive in the sanctuary, or what he had accomplished there. They were not in any attitude of prayer or supplication outside; but they silently waited in suspense till he came out; then they knew he had fulfilled all God's requirements; this being proved by the fact that he was alive.

The whole work of atonement, from beginning to end, has been accomplished by Christ alone; whether we look at the commencement of the work in the shedding of His blood on the cross, or at its completion in His resurrection as the great High Priest, and entering in, " once for all, by His own blood into the holy places, having obtained eternal redemption." Heb. 9:12. This is emphatically stated in the Epistle to the Hebrews: " when he had by himself purged our sins," 1:3; " this he did once when he offered up himself," 7:27. " he hath appeared to put away sin by the sacrifice of himself," 9:26. Alone upon the cross, the Lamb of God slain on account of sin. Alone in resurrection, the first-fruits of them that slept. Alone in the holiest with God, the great High Priest. He has offered one sacrifice for sins forever, and has by Himself perfected the whole work of reconciliation which God committed to Him.

The sinner troubled in conscience on account of his sins, is not called upon by efforts of his own to reconcile God to himself. Every attempt of his own of this kind is the expression of an unbelieving heart, calling in question the full eternal redemption which Christ has obtained for us. He has to believe in a reconciliation accomplished. An atonement completed. A salvation finished. And that by the Lord Jesus Himself alone.

The " atonement for the holy place was because of the uncleanness of the children of Israel, and because of all their transgressions in all their sins;" or it might perhaps be rendered, " he shall make atonement upon the holy place, from the uncleanness of the children of Israel, and from their transgressions in respect to, or on account of all their sins."³ Throughout this chapter uncleanness is in the plural. (Heb. tumoth.) Uncleannesses twice in ver. 16, and once in ver. 19. It seems especially to refer to personal defilements originating from man's very nature, the constitution of his body, or from disease. Transgressions are also mentioned. Sin is that evil thing in which we are conceived, which renders us utterly unclean from our very birth; children of wrath by nature. The corrupt body is an outward evidence of the evil taint which pervades us. Our mortal flesh, mortal as to every part; without a spot of it free from death and corruption, is a proof of what we are by nature as regards our whole being, unclean perishing sinners.

Transgressions are sins made manifest in direct acts contrary to the revealed mind of God. Atonement had to be made with reference to the uncleannesses of Israel, and their transgressions. These two manifestations of evil indicating their sins.

The law had no full type of the entire corruption of man. One of the objects for which it was given, was to developed that corruption in overt acts: "wherefore then the law? It was added because of transgressions." Gal. 3:19.

" Moreover the law entered that the offense might abound." Rom. 5:20. It was "the strength of sin." 1 Cor. 15:56. In the types therefore which form part of the law, we do not discover that great truth, that a man is so irremediably a sinner by nature as to need new birth, a new existence.

Perhaps leprosy affords the nearest type of the entire uncleanness of the human being. But even here the priest could only deal with the manifestations of the disease. In interpreting these shadows therefore we have to go deeper than the types themselves. The atonement made by Christ does not only answer to God for us as regards our uncleannesses, but also in respect to the unclean nature itself, in which we entered this world as children of the first Adam. Our unclean selves; and here we must be careful to distinguish between ourselves and our corrupt nature. The atonement made by Christ has not in any way cleansed, improved, or reconciled our flesh, our evil nature; for that is so irremediably bad, that all that God could do with it was utterly to condemn it. In the death of Christ for sin, God has "condemned (damned) sin in the flesh." Rom. 8:3. "Our old man is crucified with him that the body of sin might be destroyed," 6: 6. The body of the sins of the flesh have been put off from us as regards all judgment and wrath of God. We (not our evil nature) have been reconciled to God (2 Cor. 5:18; Col. 1:2).

This is the great aspect of atonement. For what troubles us most is the constant presence of an evil heart, an evil nature; an inclination for sin, which will make itself to be felt notwithstanding all our efforts towards practical holiness, and notwithstanding we are new creatures in Christ, and notwithstanding the presence of the Holy Spirit dwelling in us. As believers we have a right to look at this, the old man, and say, it has been crucified; it has been condemned once for all; it has been judged under the full wrath of God, poured out upon His own Son for us. And there is "now no condemnation" of any kind to us-no condemnation on account of this evil nature which we still know to exist-no condemnation on account of weakness, failures, ignorances, sins. The uncleannesses and transgressions of the people entered the sanctuary of God, and had to be met by the blood of atonement; or otherwise wrath must have burst forth from before the Lord upon the people, or God must remove His dwelling-place from the midst of them.

"The patterns of things in the heavens were purified with these (sacrifices), but the heavenly things themselves with better sacrifices⁴ than these. Notwithstanding our manifest sins and uncleannesses, of which to a great extent we are unconscious, Christ has opened the way for us into the very glory of God-He has preceded us there with His own most precious blood-and now we can draw near with confidence, without defiling with our presence the holiest of all. We can confess our sins before the mercy-seat itself. We can bring our deep necessities, and find mercy and grace to help us. We can offer thanksgiving, praise and worship which God can accept because of the sweet savor of that precious blood. We can say, without fear, "thou hast set our iniquities before thee, our secret (sins) in the light of thy countenance," (Psa. 90:8.) because we know Christ is in the presence of God for us; His precious blood is in the very light of the glory of God on our behalf. The sins which have reached to heaven have been covered; blotted out by that sprinkled blood. "We have come to God, the judge of all." We have heard His sentence pronounced upon us as guilty and defiled sinners. We have seen that sentence executed in the death of His own Son. We have been justified from sin through that death, "justified by his blood." Rom. 5:9;6. 7.

We have come "to Jesus the mediator of the new covenant;" the High Priest in the presence of God for us, ministering to us all the blessings of that new covenant. We have come "to the blood of sprinkling that speaketh better things than that of Abel;" the blood of sprinkling upon the mercy-seat, and before the mercy-seat. God said to Cain respecting the blood of Abel, "the voice of thy brother's blood crieth unto me from the ground, which bath opened her mouth to receive thy brother's blood from thy hand." Gen. 4:10, 11. The blood cried for vengeance. The blood of sprinkling to which we have come, speaketh incessantly mercy and grace; answers every accusation; calls down ceaseless blessings; cleanseth from all sin; utters a voice which delights the ear of God; and which enables Him to open His hand and fill us with good. The word "speaketh" is a blessed word, in contrast not only with the blood of Abel which cried for vengeance, but with the blood of bulls and of goats, which spoke but for a moment, and effected nothing in reality. Whereas this blood speaketh on and on with a ceaseless still small voice of power, until the day of full redemption, when the resurrection of the Church in glory will manifest forever its mighty efficacy: and the voice of the precious blood will continue to sound until Israel, God's chosen nation, and others redeemed out of the world during the many years reign of Christ, are clothed with immortality.

The Tabernacle, the Priesthood and the Offerings, Offerings for Sin, The (16:5-10)

Leviticus 16:5-10

"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 an atonement for himself, and for his house. 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." Lev. 16:5-10

After being thus clothed, Aaron was to "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." These two goats he presented before the Lord at the door of the tabernacle of the congregation, and cast lots upon them; one lot for the Lord, and the other lot for the scapegoat. The goat upon which the Lord's lot fell, was to be offered for a sin-offering, but the scapegoat was to be presented alive before the Lord to make an atonement, to send him for a scapegoat into the wilderness. It is important here to remark that the two goats were one sin-offering, and the apparent object of having two was, to present two aspects of the same offering for sin. An atonement accomplished for the Lord to satisfy Him; and this atonement made manifest to the people in the scapegoat sent into the wilderness. So that the one goat is directed to be offered for sin, viz: that upon which Jehovah's lot fell; and the other is spoken of as making atonement by being let go as a scapegoat into the wilderness. And here on consulting the Hebrew, we shall find a remarkable and important expression. If the 9th verse were literally translated, it would read thus, "and Aaron shall bring the goat upon which Jehovah's lot went up, and shall make it sin.¹

Do we not find here the source from which that blessed sentence in the New Testament is derived, "he hath made him sin for us who knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5:21.

The goat on which the Lord's lot fell, and which therefore peculiarly belonged to the Lord, was killed as bearing the sin of the people. see ver. 15. No audible voice of the high priest laid the sin of the people upon its head; but in the act of killing the goat, he laid the judgment of death upon it because it represented the people's sin.

When the Lamb of God was nailed to the tree, He fell under the whole weight of God's judgment upon sin. God made Him who knew no sin, to be sin on our behalf-dealing with Him according to His own holy and just indignation against sin. Christ became a curse for us-according to the solemn words of Deut. 21:23, "he that is hanged is the curse of God." Jesus was then our substitute-for what are we by nature but children of wrath? Jehovah's lot had fallen upon Him. God had selected Him in His own eternal counsels as the only one who could (because without sin) be the substitute for the sinner; and because He was the Son of man, the Son of God, the mighty God, He alone could endure the fearful penalty due to sin.

And what a wonderful result is deduced in that verse in the epistle to the Corinthians, from the fact of the Lord Jesus having been made sin-"that we might be made the righteousness of God in Him." A different word is here used for made, that we might become the righteousness of God in Him. The righteousness of God -what a glorious manifestation will the church be hereafter as a whole, and every living member of it, of the righteousness of God-the full expression of His perfect righteousness, because one in life, in glory with Christ-"in Him"-deriving all from Him, and united to Him. Receiving out of His fullness; and manifesting His fullness.

The Tabernacle, the Priesthood and the Offerings, Holy Linen Garments, The (16:4)

Leviticus 16:4

"He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on."-Lev. 16:4

These garments are all of the same materials (bad) before referred to pp. 304, 415. No directions are given as to their being made: they are rather abruptly introduced, as if the high priest had understanding respecting them. They are also peculiarly specified as holy garments: and the coat is called a holy linen coat, or tunic ver. 4, 32. Therefore the high priest was to wash his flesh in water before he put them on.

These holy linen garments, seem to prefigure the perfectly holy and righteous standing of the high priest before God-clean and spotless from head to foot-a foreshadowing of Him, whom God raised from the dead, and who would enter the holiest as the justified and righteous One, standing in His own intrinsic holiness before God, in order to make atonement for the sins of others. These garments for atonement were not of a representative character. The names of Israel were not upon the shoulders or breast of the High Priest graven in precious stones; and no golden plate on behalf of others adorned His forehead. It was like the commencement of a new order of priesthood in which the High Priest should first accomplish full atonement, and afterward take a representative standing for glory and beauty on behalf of others.

The Tabernacle, the Priesthood and the Offerings, Day of Atonement, The (16:1-3)

Leviticus 16:1-3

"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 into the holy place within the vail before the mercy-seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt offering."-Lev. 16:1-3

The book of Leviticus seems to change its character and mode of teaching, after the 10th chapter. The sacrifices and consecration of the priesthood, which we have been considering occupy the first nine chapters. But when, as in the case of Nadab and Abihu, the priesthood had proved itself an utter failure, another course of instruction is pursued by the Lord, and we have first, descriptions of unclean animals, and next, chapter upon chapter detailing various uncleannesses-leprosy, issues, and the like. It is as if the higher mode of instruction had been first adopted by God, namely, to teach His holiness and hatred to sin, through the purity, and preciousness, and value of the sacrifices; and the priests having failed thus to learn that they had to deal with a Holy God, a lower course of instruction is adopted, teaching what man is, and what the world is; filled with iniquity and uncleanness. Then follows this grand chapter of the book.

In each of the first four books of the Word of God, there occurs one striking chapter to which we instinctively turn for typical instruction, respecting the great truths of salvation. The 22 Chapter of Genesis, Abraham offering up "his only begotten son," directs our thoughts to the Lamb of God. God's blessed Son, revealed to us in the Gospel by John.

The 12Th of Exodus, is a foundation chapter from whence we gather the great truth of redemption by the blood, there for the first time prefigured.

This 16th of Leviticus which we are about to consider is the great chapter depicting atonement and its results. It is frequently referred to in the Epistle to the Hebrews. Whilst in the book of Numbers we have the ashes of the red heifer and the water of purification in the 19th chapter, which affords us deep lessons respecting the constant defilements we incur, and the constant need of the blood of cleansing.

God gave the directions contained in this chapter of Lev. respecting the day of atonement, after the death of Nadab and Abihu. On the very day1 of their consecration (elated perhaps by the high position into which they had been brought) they "took either of them his censer, and put fire therein, and 2put incense thereon, and offered strange fire before the Lord." chap. 10:1.

Fire had come out from before the Lord and had consumed the sacrifices upon the altar. These two eldest sons of Aaron should have taken coals of burning fire from off that altar fire which had come from the Lord. But instead of this, they put fire in their censers which was common to them, but strange to the Lord. May we not regard this as another form of Cain worship? Another warning against the unitarianism, or socinianism of the day? Cain offered an offering without the shedding of blood. His was a religion of works, though the name of the Lord was in it. His was not the worship of a false God-but it was false worship of the true God, worship which was not preceded by salvation.

Nadab and Abihu were quite correct as to censer, incense, and the holy place: but they did not recognize that it was the fire from God which had fed upon the sacrifices, and that no fragrance could come up to God from the hands even of His priests, unless through the sacrifice consumed in judgment on the altar. Christ may be owned as a true Christ. He may even be confessed with the lip as the Son of God. Prayer and worship may be conducted in His name-but unless His death be acknowledged and trusted in, as a death in the way of atonement, a death not meritorious only because of His fortitude and meekness and grace, but of unspeakable value because God laid iniquity upon Him, and he suffered at the hands of God who made His soul an offering for sin-unless this be owned, the worshipper whoever he be is offering strange fire, mingled though it be with the name of Christ.

This sin of Nadab and Abihu is stamped upon them. See Num. 3:4; 26:61.

" Our God is a consuming fire." Heb. 12:29. Some believers are wont to say that " God out of Christ is a consuming fire"-but the word says, "our God." God known in Christ is a consuming fire. We read the consuming fire of His holiness nowhere so plainly and forcibly as in the death of His own Son upon the cross. We reverence Him and serve Him with godly fear because we know His solemn judgment of sin and of ourselves as sinners, in the sacrifice of the Lamb of God upon the tree. Nadab and Abihu were devoured by the fire from the Lord, and died before the Lord, instead of living before Him, because they had neglected to observe and use the fire from before the Lord which had consumed the victim on the altar. The judgment of God must be seen poured out upon Christ as the sinner's substitute in death; or, the sinner himself will have to know and realize the fearfulness of it throughout eternity.

The words " before the Lord," often repeated in the chapters we have been considering, and in this 16th chapter, are solemn words. Solemn and blessed if we have everlasting life, and live and serve before Him now and forever. Solemn and terrible if we look at the judgment upon the sinner who has neglected or misused the great salvation presented in Christ, and who will receive his judgment from " before the Lord," and will be " punished with everlasting destruction from the presence of the Lord, and the glory of his power." 2 Thess. 1:8, 9.

" Speak unto Aaron thy brother." This is the only occasion on which Moses was directed to speak to Aaron his brother. The Lord does not say, Aaron the high priest: indeed throughout the whole ceremony of the day of atonement the word priest does not occur. It is only mentioned at the close of the chapter, ver. 32, 33. The death of Nadab and Abihu had made manifest the insufficiency of the whole family of Levi to perpetuate any real lasting blessing. This day of atonement was the establishment of an entirely new ritual, both as regarded Aaron and his house, and the people Israel. Aaron sinks back to the mere brother of Moses. God had before spoken of him in the same way when giving directions for separating him and his sons off for the priests' office; and also for making the garments for glory and beauty in which they were to be consecrated. Ex. 28 1, 2, 4. Subsequently to this day of atonement the same expression is significantly used by the Lord when He directed Moses and Aaron to speak to the rock, (Num. 20:8;) and when by their joint failure, they proved indeed that they were brethren. Also God calls Aaron the brother of Moses, when He tells Moses that he shall die. Num. 27:13; Dent'. 32:50. It was altogether a failing family. Like the law itself, those who had to carry it out were weak and unprofitable. Heb. 7:18. And this very addition to the law of another day, only the more evidenced the necessity that another priest should rise after another order, and not after the order of Aaron. Heb. 7:11.

" That he come not at all times into the holy place within the vail, before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat." Before this, it would appear that Aaron as the high priest was to have unrestricted access into the holy of holies. But from henceforth he could not enter there except " once every year, and then not without blood, which he offered for himself and for the errors of the people." This we are told in Heb. 9:7, is an intimation by the Holy Ghost that the way into the holiest was not made manifest. No one had access there save the high priest, and he was forbidden to enter, save once a year; and even then his service there was of a very limited character. He could have no constant intercourse with God concerning his own necessities or those of others.

" Within the vail," (an expression thrice repeated in this chapter, is a sentence which raises in our hearts thoughts of blessed nearness, and happy confidence and fellowship with God our Father. To the high priest of those days, "within the vail," must have sounded somewhat fearfully upon the ear, since " that he die not" is twice connected with them, (ver. 2, 12, 13.)

Aaron is next directed to come into the holy place with a bullock for a sin-offering and a ram for a burnt-offering. A dress also worn only on this occasion is for the first time mentioned.

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