

ch. 4. In the sin offering, the life of an innocent animal victim was offered and accepted instead of the life of the sinner. It pictured Christ's giving His life for us, Rom. 5 : 8. The sin offerings differed according as the offerer was a priest, or the whole congregation, or a ruler, or one of the people. *Burnt offering*. See ch. 1. The special feature of this offering was that the whole of the animal was burnt upon the altar, pointing to Christ's complete giving of Himself for us (Heb. 9 : 14) and to the complete surrender we should make of ourselves to God, Rom. 12 : 1.

V. 6. *Aaron*. His own sins and those of "his house", that is, the rest of the priests, must be removed, through the presenting of a sin offering, before he could do his part in removing the sins of the people. (Compare Heb. 9 : 7.) *Make an atonement*; an at-onement, the bridging over of the great gulf which sin had made between God and His people. (See Isa. 59 : 2.)

Vs. 7-10. *Two goats*. These formed a single sin offering, but in order to bring out the complete removal of sin by means of the sacrifice, it was necessary that one should be kept alive. Which one this should be was determined by casting lots. *For the Lord*; to be slain and presented to Him, according to the prescribed ritual of the sin offering. *For Azazel* (Rev. Ver.). According to Professor Driver, this is a designation for the great evil spirit from whom sin at first came, and to whom the sins of God's people are now handed over again.

## II. Atonement Made, 11-19.

Vs. 11, 12. *Kill the bullock*; the sin offering for Aaron and the rest of the priests, v. 6. *A censer*. Jewish tradition says that a golden censer was always used on this occasion. *From off the altar before the Lord*; the great brazen altar, on which fire was always kept burning. *Hands full of sweet incense*; to be burned on the coals in the censer. *Within the veil*; into the Holy of Holies.

Vs. 13, 14. *Cloud of the incense*; the emblem of prayer. *Sprinkle . . . the mercy seat*. This was the golden lid (Ex. 25 : 17-22) on the ark containing the two tables of the law. It was a symbol of God's covering His people's transgressions of the law. But before He does this, there must be the sprinkling of the mercy

seat with blood, accompanied by the fragrance of prayer. (Compare Heb. 9 : 11, 12, 14.) *Before the mercy seat*; on the floor, to cleanse the Most Holy Place, defiled by the sins of Israel, amongst whom it stood.

Vs. 15-19. Returning to the altar of burnt offering, Aaron kills the goat of the people's sin offering "for the Lord" (v. 8), and repeats with its blood the same ceremony in the Holy of Holies as for himself and the priests, v. 15. After this, the high priest was to cleanse, by a sevenfold sprinkling, the Holy Place, that is, the outer division of the tabernacle, including the golden altar of incense, in like manner as he had cleansed the Holy of Holies. Finally, he was to sprinkle the altar of burnt offering in the outer court, vs. 18, 19.

## III. Sin Removed, 20-22.

Vs. 20-22. *And . . . he shall bring the live goat*, etc. The meaning of this ceremony is obvious. It was, as it were, transferring all the guilt of the people's sins to the goat. *Send him away . . . into the wilderness*. Israel's sins would thus be carried out of sight into oblivion, so that they might be known no more. The two goats thus typify Christ, who shed His blood to atone for sin, and at the same time bore away from us the guilt of our sins (see Heb. 9 : 28 ; John 1 : 29). The living goat was not allowed to return. In later times, it was led forth some miles from Jerusalem and thrown over a precipice to certain death.

## Light from the East

SCAPEGOAT—Rev. Ver., Azazel. Both goats were dedicated to God to form one sin offering, one of them to expiate the sin by death, and the other to symbolize the removal of the expiated sin into the land of forgetfulness. Azazel is the name of the spirit who was supposed to preside over the wilderness, the great, waste, unknown region which swallowed up and lost the men and the animals that wandered into it. The people saw the sin confessed over the animal, which was then led away and absorbed, with all its burden, by the dominion of darkness and death. Both had ceased to be.

INCENSE—Consisted of several dried aromatic herbs burned in ancient places of worship as an act of devotion. The use of it