

The Lord's Lot and the Scapegoat

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PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest**: Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινῆ) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.

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“And he (Aaron) shall take two goats and present them before the Lord...And Aaron shall cast lots upon the two goats: one lot for the Lord and the other 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.16:7-10]

Leviticus 16 gives us a record of the atonement (in figure) of the Lord Jesus Christ presented in actuality on Calvary's cross. It ranks among the most important and precious sections of inspiration, though it may be out of order to make comparisons where all is inspired. This chapter shows us the 2 great aspects of the atonement: (That which is for God on the one hand and • that which is for man on the other. First, we have the ram presented as a Burnt Offering and the bullock as a Sin Offering [Lev.16:2-3]. The Meal Offering and Peace Offering are not in this great picture, for the reason that God would focus our attention upon the subject of atonement, also seen in a double aspect:

1ST As meeting all the claims of the Divine Nature, the claims of His character and His throne; and

2ND As perfectly meeting all the necessities of man's atonement.

Observe that it is thus that “*Aaron shall come into the holy place*” [Lev.16:3] with an atonement which first of all glorifies God in every conceivable way and with an atonement that fully meets man's need in every respect. These 2 aspects are continually held before us in this 16th chapter; for anything less would come short of making full atonement. Notice, in the case of the 2 goats, that one is called “*the Lord's lot,*” the other “*the scapegoat.*” In “*the Lord's Lot*” offering there was no question of anything concerning the people; while in the “*the scapegoat*” offering there was no question of anything concerning God's side. Those 2 goats figure Christ's death on the cross; the one in respect to the glory of God, the other in respect to man's deep need. The very remarkable expression of the one, “*The Lord's lot,*” tells the meaning out fully. It represents God's portion in the sacrifice of His Son on the cross, a portion which would compensate God and in which He would be glorified if no sinner were ever saved.

Let us think for a few moments of the manner, or ill manner, in which God had been dishonored, vilified, and disobeyed in the world which He had made, for 5,000 years. His authority had been blasphemously disregarded, His majesty slighted, and His character traduced. Was that of no consequence? Was it of no importance whatever that God in His heaven should be rebelled against by the little worm, man? Oh, it was of such great, yes, immense consequence that God's own Son, very God Himself, must come into this scene, into the very place in which this dishonor had been done. He must satisfy God to the uttermost by the obedience rendered, in contrast to man's attitude of disobedience. He must yield to His will and meet all the claims of God in respect to man's

failure. This He did, even unto death, thus justifying the demands of God's character and of His throne.

Therefore, the remedy for sin, as well as for all the troubles in the world, has been introduced by the death of Christ. Atonement forms the basis upon which God can act in grace. It furnishes a warrant for the eternal defeat of Satan, the prince of the power of the air, and also lays a foundation for God's righteous government to rule in this world. He can now display the matchless glories of His character. No more need He dwell in thick darkness. A way has been opened by the atonement whereby God can shine forth to mankind. They may look upon the face of love and live. How otherwise could "mercy and truth meet together," or "righteousness and peace kiss each other?" Nothing but the atonement, which Christ made by His death, could have brought these 2 opposing elements together (see Psa.85:10).

God had been exercising forbearance and showing grace toward mankind through the ages before Christ came forth to make atonement. God was thus justified for showing mercy before the cross. It was in prospect and in anticipation and was figured by the thousands of slain animals whose blood was put upon the mercy seat in the Holy of Holies. But now Christ has come. He has died, risen, and gone into the presence of God. It was on the basis of His own blood that He entered heaven. The goat on which "*the Lord's lot fell*" figured that side of atonement. God is perfectly, gloriously vindicated and justified in His manner of dealing with sin and the sinner in the ages past by the atonement of the Lord Jesus Christ worked out on the cross. Observe that the blood of the slain goat was sprinkled upon and before Jehovah's throne (The Ark in the most Holy Place) to silence the claims of that throne forever in the blood of atonement. That was typical of what Christ has really done.

Notice another marvelous type in this connection.

"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."
[Lev.16:12-13]

Aaron was commanded to take a censor of burning coals from off the altar of burnt offering and fill his hands with the incense beaten small and bring it within the vail with the blood. The incense, representative of Christ, was put upon the burning coals so that the cloud of the incense covered Aaron as he went inside the Holy Place. This was done "*that he die not.*" The presence of God brought instant death to man without atonement. Aaron, the high priest was no exception. He must enter the presence of God, all covered with incense, which figured the fragrance of Christ's holy humanity. He must also bring the blood of the slain goat which figured the Holy Man's death as the substitute for the sinner in its Godward aspect. All those that believe can now enter into the presence of God by the blood way, but by **NO OTHER WAY**. This is a tremendous fact in view of the

thoughts of men. There is absolutely no hope for the salvation of any man except he comes to God by way of Jesus Christ. The way to God was closed up. Man was shut out of God's presence until Christ's death. **THEN THE VAIL WAS RENT.** Man cannot go in to God, for God has come out to man. It is good news for those that believe, but alas, terrible news for those who refuse to believe the Word of God.

FORGIVENESS FORESHADOWED

"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 into the wilderness." [Lev.16:20-22]

In this striking part of the ceremony, the 2nd phase of the atonement of that great day in Israel, we have the figure of the full and final forgiveness of the people. As we intimated, the death of Christ had a double objective. It satisfied and glorified God to the uttermost; and also laid the foundation for the perfect forgiveness of man's sins. The forgiveness of man's sins is the lesser application of the atonement, though we would ignorantly regard it as the greater, but this is a mistake. God's glory is paramount. Our salvation is secondary. To maintain God's glory was the chief objective in the heart of Christ. He was born to do the will of God, and to this end He pursued from first to last in undeviating purpose and unflinching energy.

"Therefore, doth my Father love Me, because I lay down my life that I may take it again." [Joh.10:17]

"Therefore, when he was gone out, Jesus said, now is the Son of Man glorified and God is glorified in Him. If God be glorified in Him, God shall glorify Him in Himself and shall straightway glorify Him." [Joh.13:31-32]

Thus the glory of God was the expression of the life of Christ even unto death. He lived and died to glorify His Father's name. Does man lose ought by this fact? No indeed. He gains infinitely thereby. That was the reason that Christ could die for mankind. It proved Him the Holy One, the New Man, the Last Adam, entirely different and distinct from the first man (Adam). In no other way could the salvation of mankind be provided. Christ must show Himself the Perfect Servant as a man, the very opposite of the old creation. It is a blessed fact that God must be glorified, and was, in the person of Christ; respected, honored, obeyed, and thus glorified in this scene of man's sin and dishonor to God, before He put their sins away. The death of Christ upon the cross was the one act in a double way of both aspects, figured by the goats on the Day of Atonement. The glory of God was maintained and man's sins put away. The one is as perfect as the other. There was not one single point where

God was not glorified, neither is there one single point where man was not forgiven.

Israel was the primary people contemplated in this beautiful impressive ceremony of the atonement; nevertheless, the figure holds good for all men, embraces every soul of all humanity that believes on the Lord Jesus Christ. He is as perfectly forgiven as God is glorified by the death of Christ upon the cross. How many of the sins of the people did the scapegoat bear away? “**ALL**”. Then the analogy holds that all men’s sins were counted on the head of Christ. Where did he take man’s sins? “*Into a land **NOT INHABITED***” [Lev.16:22], a land where there was no one living, no one to look for them. Could there be found a more striking picture of the full accomplishment of Christ’s sacrifice on Calvary? There can be nothing added to it and nothing taken from it. It stands unique, this marvelous pictorial record of the fullness of redemption which has been provided for all men.

We may gaze upon the inspired Word now and rejoice, even as the remnant of Israel will read it later and be overcome with emotion as they realize what God did with their sins 2,000 years ago. They too will enter into perfect peace and enjoy the fruit of atonement—fellowship and rest in Him, even as we do today.

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