

# PROPITIATION AND SUBSTITUTION.

BY

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## PROPITIATION.

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THAT God could pass over sins, the Old Testament teaches us, and the saints of those days abundantly proved it. That He is righteous in doing so, the New Testament shows us (Rom. iii. 21-26); for the blood, sprinkled once on the mercy-seat, vindicates His holiness and His righteousness, and enables Him consistently with all that He is to act in mercy and forgiveness to those on whose behalf it has been put, as it were, under His eye, and on the place of His throne. Hence there are two questions which have to be settled ere the sinner's conscience can be at rest in the presence of God. Can he be forgiven? And on what ground can a holy God exercise His prerogative of mercy and forgiveness? That the offender could be forgiven, if the case admitted of a sin-offering or trespass-offering being brought to God's altar, we have already seen. Now we would consider why, according to the teaching of the divine Word, God could righteously forgive; for nothing short of God's righteousness being manifested in forgiving our sins can really set us at rest before Him. Of old the sinner had a witness of it as he brought his sacrifice to God's altar. (Rom. iii. 21.) Now that righteousness is fully manifested, "even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe." But this leads us on to the consideration of what is called *propitiation*—a term not met with in the Old Testament, but one with which we are made familiar by the writings of the New Testament. (Heb. ii. 17; 1 John ii. 2; iv. 10.)

Now we are not to understand by this that God needed to be propitiated by the sacrifice of the Lord Jesus Christ, in order to reconcile Him to us. We, not God, needed the reconciliation (Rom. v. 10, 11 ; Col. i. 21, 22) ; and the presence on earth, and the death of the Lord Jesus Christ are a sufficient refutation of such a doctrine. The incarnation, and the atoning death of Christ, both give the lie to it. He came, given by God (John iii. 16), and sent by the Father. (1 John iv. 14.) It was God, rich in mercy, who for the great love wherewith He loved us, even when we were dead in sins, quickened us together with Christ. (Eph. ii. 4, 5.) Of us we read that we are reconciled to Him by the death of His Son. God, too, commended His love toward us, in that, while we were yet sinners, Christ died for us. (Rom. v. 8.) So wrote Paul, concerning himself, and those who with him shared in the salvation of God. To speak then of propitiating God by sacrifice would be to belie the teaching of revelation, and to deny what He is whom we know as our God. Such a thought would do for a heathen, but not for Christians ; and the fact that the heathen have such notions only indicates how utterly man, by the fall and its results, is astray as to all true knowledge of the character and nature of the Divine Being.

But if He needs not to be propitiated, and can pass over sins, and forgive them, does He think lightly of them ? The death of His Son on the cross, and His being there forsaken of God, when made sin for us, sufficiently shows what is God's abhorrence of sin, whilst the giving up of His Son to die for sinners, proves, as nothing else can, the greatness of His love to them. To be propitiated on their behalf He never needed ; yet propitiation was requisite, for He can only act in grace

consistently with all that He is. And propitiation by blood is the only thing that could meet the case ; for blood is the life of the flesh, and by it atonement, of which propitiation forms one element, is made for sins. Propitiation, therefore, had to be made, though God needed not to be propitiated. The ground had to be laid, on which God would be righteous in accepting a guilty person before Him. For when we think of propitiation, we think of that which has to do with God's nature and God's throne. It is not the meeting of the sinner's need, though that results from it, but the providing that God should be able to act in grace to the sinner, without compromise of anything that He is, that is meant by propitiation. Hence the making it was an act God-ward, not man-ward, and one done in the sanctuary, when the high priest was alone with God. And intimately concerned as Israel were with all that was done on the day of atonement, the first work in the sanctuary had relation to the claims of God's holiness, and not to the need of the sinner. By whom propitiation really has been made, and the abiding value of it, the New Testament teaches us ; but in the Old we have traced out for us in type how it was made. To this we would now turn.

There is an order in God's book, and He gives His revelations when and how He pleases, though He does not give a syllabus of the contents of any book, but leaves us to gather that from a study of its pages. So in Leviticus we are first taught the way of approach to God, which is by the death of His Son, and the institution of priesthood and of a high priest who represents the people before the Lord. After that we learn principles of walk, which should characterize those who

are redeemed, typically treated of in the regulations about clean and unclean animals in chap. xi. Then come regulations about defilements, and the rites for purification from them. Then at length we have the revelation about the day of atonement, teaching how sins can be dealt with before God, and uncleannesses likewise. (Chap. xvi. 16.) Thus the deeper question, and really the prior one, being the foundation of all that preceded it, is taken up last in order in the book. For God in His goodness to His people shadowed forth the way of approach to Him, and the provisions for those who had sinned or were defiled, ere He set forth on what grounds alone He could be righteous in having them before Him. The whole subject, for it is a great one, is taken up therefore in order, first what man needed, and then what enables God to meet that need. To this last we now come, as far as treated of in the Old Testament in the rites appointed for the day of atonement, in which we have set forth how propitiation is made, and in a clear way too what substitution really is. To the former of these we must for the present confine ourselves.

In previous revelations in this book we have met with, as occasion called for it, the Lord's gracious announcement, "It shall be forgiven him" (Lev. iv., v., vi.), or "He shall be clean" (xii., xiv., xv.), according as the matter had reference to sin or to defilement. In Lev. xvi., we have no such assuring utterances; for we are to learn rather how God's nature is cared for, and all that He is vindicated and satisfied through propitiation by blood.

Death then must take place for propitiation to be made, and a high priest is needed to deal with the blood when taken into the holiest of all. Hence the sinner is wholly cast on the

service of another to procure for him a standing before the throne of God, though such service could have no place unless death had previously taken place. Obedience therefore on his part, or devotedness of the highest order, could never procure for him that which as a sinner he needed. Self in no form, under no name or guise, can be of any avail when it is a question of making propitiation. The distance between God and the sinner can never be bridged over, and approach to the throne be permitted to the offender without condign punishment overtaking him, unless another, the high priest accepted by God, has accomplished what he alone can effect inside the veil. We need therefore the ministrations of another—a priest to care for God's holiness, and make good a standing for us in righteousness before the throne. And as none but the high priest can do that—the high priest, too, of God's appointment (Heb. v. 4)—those only who are willing to be indebted to the ministrations of the Lord Jesus Christ, the great High Priest, can share in the propitiation made by Him.

But it is propitiation by blood, His blood ; for He, and He alone, is the sin offering, God's lamb, whose sacrifice God can accept, and, we can add, has accepted. No standing then could there be for any of us before the throne unless the sacrifice for sin had been slain ; no standing, too, could there be for any of us unless the blood had been, as the type teaches us, taken within the veil. Those who reject the sacrifice of Christ have no sin-offering on the ground of which they can come to God, and no propitiation can there be made by virtue of which they will be able to stand in the divine presence. Obedience, repentance, devotedness, supplication, none of these can vindicate the claims of God's holiness ; none of these can justify

Him in freely and fully forgiving the sinner. Now this side of truth is very much forgotten. Man thinks of his sins, and the consequences to himself, and wants those consequences averted; but he forgets, unless divinely taught, that God's nature has to be cared for, and His righteousness in acting in grace made good through propitiation by blood.

A high priest was requisite for this, and the Lord instructed Moses about it. In garments of white, indicative of the spotless purity of the Lord Jesus Christ, Aaron went into the holiest once every year with the blood of others; *i.e.* of bulls and of goats, the type, but in this falling short (and how short!) of the antitype, who, pure Himself, entered in by His own blood (Heb. ix. 12). Not in virtue of His blood, as if He had no right of entry otherwise; but what characterised Him was entrance by His own blood, as that which characterised Aaron was entering in by the blood of others (Heb. ix. 25). Inside the veil, with the cloud of incense rising up between Aaron and the mercy-seat, on which the cloud of glory rested, and in which cloud the Lord appeared (Lev. xvi. 2), the high priest prepared to do his work, death having already taken place. Now that work was speedily done; but how effective was it when done! No prayer was uttered that we read of; no invocation was needed, when the high priest sprinkled of the blood on the mercy-seat and before it. The service was a silent service. All Aaron's eloquence, all his entreaties, could not have added one iota to the merits of the blood; nor could Aaron have understood what was its value and preciousness to Jehovah. Prayer then was not called for; no need was there for one single word to be spoken; for the blood had a voice for God, which He well knew, and could listen to. Aaron



therefore first sprinkled of it on the mercy-seat, and then seven times before it. With that his work within the veil was done.

Once was it sprinkled on the mercy-seat, and that was the first act of the high priest. He put it on the throne of God, and where the cherubim, the supporters of His throne, looking down as they did to the mercy-seat, could see it and gaze on it; and he left it there. This was enough for God. The moment, as it were, that He saw it, the action of the throne, which must otherwise have been going out righteously in judgment, was stayed; and those on whose behalf the blood was brought in, would not be dealt with in judgment as they deserved. The blood of the sin-offering thus put on the mercy-seat, was never wiped off; it remained throughout the year ever before God. Then sprinkled seven times before the mercy-seat, the sinner's perfect standing before the throne was assured to him. All this time the people were without; they could not enter the holiest. The high priest alone could, and he did the work there all alone. He did it, and came out; for he was only a type of Him who remains within the holiest, having found eternal redemption (Heb. ix. 12). The Lord abiding within the heavenly sanctuary assures us of this.

This work was never repeated, as long as the time lasted for which it was made. As typical of the true work of propitiation it was done every year; but its value the last day of that year was just as great as on the first. Now it has been done once for all by the great High Priest, who entered in once into the holy place, having found eternal redemption. Thus God is perfectly glorified, and able righteously to act in grace towards the greatest of sinners. The blood on the mercy-seat bears witness to this. A perfect standing, too, before the

throne is secured for all who believe on the Lord, by His blood, sprinkled, as it were, seven times before it.

Propitiation, then, has been made inside the heavenly sanctuary. Of this we are assured on the authority of the Holy Ghost. He, the Comforter, would come, sent by Christ from the Father, the token that He had gone whither He told His disciples He would go. (John xv. 26.) Israel knew it was effected annually for them, as the high priest emerged from behind the curtains which screened the entrance to the holy place. We know it has been made once for all, by the coming of the Holy Ghost to tell us of the perfect and abiding acceptance before God of the Lord Jesus Christ, our Sacrifice and High Priest. The need of it God knew, and has declared. The provision to make it He concerned Himself with, and now that it has been effected tells us of it. God on the throne is perfectly satisfied with that precious blood before Him. But what grace have we part in who share in the result of this ! The High Priest, God's Son, has vindicated by His own blood the nature of God, and enabled Him righteously to accept guilty creatures before Him ; and the Holy Ghost has come down to tell us of it for our joy, and peace, and confidence of heart before God. What a God, we may well say, is ours ! and may indeed exclaim, "Unto thy name be the glory, for thy loving-kindness, and for thy truth's sake."

Now this propitiation concerns both sinners and failing saints. It concerns sinners, as they thereby learn that God is righteous in saving such from the judgment they had deserved. It was love, too, which provided for the propitiation to be made ; for it has been effected by the blood of God's Son : "Herein is love, not that we loved God, but that He loved us,

and sent His Son to be the propitiation for our sins." (1 John iv. 10.) A sacrifice was needed. Blood must be shed, and carried in, as it were, before God. What sacrifice could He accept? What blood would avail? The blood of bulls and of goats could never take away sins. The sinner could not die for himself; but God's Son could, and did die for us. Herein indeed is love. Propitiation made tells us what men are, and what we deserved; but having been made, and in the way in which it has been accomplished, it shows us too what God is. He is love, and He is light. As light He could only act in righteousness, and that is seen in the requiring a sacrifice; whilst love is displayed in providing it. So God on the throne, the Lord Jesus our Sacrifice and High Priest, and the Holy Ghost who declares it, are each seen engaged in the activity of divine love, caring for those who have sinned. Surely we are very little alive to the love which has been thus manifested towards us. Two things, which to man it would have been impossible ever to unite without compromise of either the one or the other, are fully harmonized and displayed in the death of the Lord Jesus, and the propitiation made by His blood—God is light, and God is love. Propitiation then made, and it has been perfectly made, God can deal in grace with any and every sinner. His righteousness has been fully vindicated, and therefore he can justify the ungodly.

Neither the enormity then of a man's guilt, nor the length of his career in sin, are questions which affect the possibility of propitiation being made, though the heinousness of the guilt, and the length of time any one continued in it, must surely deepen in the heart of the justified one the sense of the grace in which he shares. But all that has no place at all

in determining the question, Can God righteously act in grace? If He is righteous in so dealing with one, He will be equally so in thus dealing with all who now accept His terms ; viz., believe on the Lord Jesus Christ for the saving of their soul. Hence propitiation is for the whole world (1 John ii. 2), not for the sins of the whole world ; but it is enough for the whole world, God requiring nothing more than what has been done, to be righteous in saving the whole world, if all were willing to be saved. Jesus Christ is the propitiation for the whole world, the value of His blood before God being all that is needed to deal in grace with the whole world. It speaks to God, and is ever before Him. How this simplifies matters ! “Is God able to have mercy on such a wretch as I am ?” some one might say. “He is righteous, perfectly righteous, in having mercy,” is the answer the Word gives us. Jesus Christ is the propitiation for the whole world. Nothing then is wanting but the sense of need and of guilt in the sinner’s heart and conscience, for the acceptance on his part of the salvation proffered him by God. So that which in the book of Leviticus is treated of in the inverse order, we learn about in the New Testament in its proper order. God’s righteousness is first met, and then the sinner is evangelized.

But saints are concerned with this truth as well. Has failure come in? Has sin been committed? Confession then has to be made. Can God forgive the saint who has fallen, sinned against light, and perhaps in wilfulness ; sinned presumptuously? Yes ; thank God. “We have an Advocate with the Father, Jesus Christ the righteous : and He is the propitiation for our sins” (1 John ii. 1, 2). Our relationship to God never changes, and at such a moment, when the heart

most needs it, God assures us of it. We have an Advocate with the Father, One who can always take up our cause and be heard ; for He is righteous ; One who has ever a place before the throne ; for He is Jesus Christ the righteous, and He is the propitiation for our sins. He is the propitiation. It is of what He is abidingly that we are here reminded. Not merely that He was, but He *is* the propitiation. Hence the value of His blood abides unchanged before God, and the failing saint learns the immense comfort of such a truth, and the reassuring nature of it, as he reads those words by John. God is as able righteously to forgive a failing saint, as He was to forgive the sinner at the outset ; for propitiation has been made by blood, the blood of His Son. How the need for the death of Christ and the shedding of His precious blood comes out to us. How the need, too, for Him as High Priest to make propitiation, is made plain to us. Without it God could not righteously act in grace, nor the sinner stand before Him. By it He can act in accordance with all the desires of His heart ; and the sinner who believes, and the saint when he has failed, both learn something of the value of that work, and together will have cause throughout eternity to bless God for it.

## SUBSTITUTION.

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PROPIRATION by blood having been made on the day of atonement inside the veil, the special work of the high priest was not, however, completed till substitution had been delineated in the fullest manner that the type could set it forth. By the Lord's command Aaron had entered the holiest with blood, and had dealt with it in the manner prescribed by the Mosaic ritual. By the Lord's command likewise, the scapegoat was kept in reserve till the moment arrived for the high priest to concern himself with it, as the ordinance of the day of atonement set forth. Inside the sanctuary Aaron had sprinkled the blood of the sin-offering. Where, and when no eye could see him but God's, he did that work, by which Jehovah was enabled in righteousness to accept before him a people that had sinned. Now once more back in the court of the tabernacle of the congregation, ere he changed his garments and resumed the ordinary pontifical attire, he brought forward the live goat for a substitution to be typically effected. For he alone, who had made propitiation, could deal aright with the scapegoat, *azazel*, i.e., the goat of departure.

This the high priest now proceeded to do. He laid his hands on its head, and confessed over it all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on its head, and then sending it away by the hand of a fit man into the wilderness. For uncleannesses, transgressions, and sins, propitiation by blood had been made. Now the iniquities, transgressions, and sins of the people were

confessed over the head of the people's substitute, who bore them away into a land uninhabited. A holy God could not even pass over uncleannesses, not to say sins, unless propitiation had been made for them. How fully did he maintain His own holiness in all its untarnishable perfection, whilst announcing by the means provided to maintain it, the impossibility of any one in Israel keeping himself fit for entrance into the divine presence. For had any one kept himself from transgression and sin, and no one did that, as Solomon attested (1 Kings viii. 46), he could not have ensured himself against defilement by uncleanness, as Leviticus (chaps. xi.-xv.) shows us. Propitiation then was needed for uncleannesses as well as for positive sins; for they were the fruit of sin, though they might not arise from acts of sin; but substitution as well as propitiation was called for where sins themselves were in question.

Iniquities, transgressions, and sins were confessed by the high priest, and all of each. The confession was a comprehensive one. By iniquities we understand the fruits of perverseness or crookedness; by transgressions, the overstepping of a line, beyond which a man should not have gone; by sins, the missing or falling short of a mark. Hence these several terms would comprehend all acts of deflection from the right road, every overstepping of the line, and all comings short, or missing of the mark to which they ought to have attained. All this was confessed on Israel's behalf by Aaron, and put on the living goat reserved for that purpose, which was then sent away by the hand of a fit man into the wilderness.

Now this was the first time throughout the service of that day that Aaron was called to open his mouth, after that he had

killed the sin-offering. Inside the veil, as we have remarked in a previous paper, he had no need to speak, and no opportunity presented itself which called forth any prayer from his heart and from his lips. Here in the court where he did speak, prayer would not have been in season. He spoke, whether at length or with brevity we know not ; but it was not to ask for anything at the hands of Jehovah. He was not there as the suppliant for the people, but as their representative to confess all their iniquities, and all their transgressions in all their sins. Confession, not prayer, was then in season. All duly confessed over the head of the scapegoat, on which both his hands had rested, the iniquities and sins of the people were no longer on them. The burden of their sins rested on that goat. The people had not shifted their burden to the live goat. They had no active part in the doing of it. It was done, but done perfectly, and for that year finally, by the high priest, the son of Amram, of the tribe of Levi.

Charged with all that weight of sin—*all*, let the reader again remark, *all* the iniquities of the children of Israel, with *all* their transgressions in *all* their sins, the substitute for the people was led away by the person appointed for the purpose. All their iniquities had been laid upon it, not some, not the great ones, the gross ones, not those that weighed heaviest on their consciences, but all—all were placed on that goat, who bore them all away. Propitiation and substitution were now accomplished facts. The two goats, really but one sin-offering (Lev. xvi. 5), typifying two important parts of the atoning work of the Lord Jesus, were both needed, the former to meet the claims of God's holiness, the latter to free the guilty ones from the burden, the weight of their sins.



Charged with the people's sins, that goat went away into a land not inhabited, or separated, never to return. And as it took its departure, all might see it going away, might watch its gradual disappearing from sight till lost to view. With what interest doubtless some regarded it, Jehovah's provision for a guilty people. Sent away by the high priest under the charge of the man selected for the purpose, that goat wended its way into the wilderness. That man could ensure its going thither; but who could keep it from coming back? It went with all the sins of the people on its head, and it was of the utmost importance that it should never come back. Full provision was made for its departure, but nothing was said of its return. The man took it away. The Lord provided that it never should come back.

Suppose a foreigner in the camp, who had no part in the privileges and blessings of Israel. Imagine him there on the day of atonement. What a sight must have met his eye! The whole camp at rest; every member of the privileged nation keeping a perfect sabbath; the din of daily toil all hushed; cessation from work of any kind absolute throughout that vast encampment. The cloud rested on the tabernacle; no trumpet sound heard either to summon the heads of the people, or to prepare the camp for a march; all as still, as orderly, as quiet as could be conceived. Yet it was not the weekly sabbath, the sign between the Lord and His people, that they might know that He was Jehovah who sanctified them (Ezek. xx. 12). But the people were resting from all work with as much strictness as if it were the seventh day of the week. What, he might have asked, was it all about? On the previous sabbath they had rested from all work. Now,

ere another sabbath came round they were doing the same, but with this difference. On the sabbath-day they rested, and afforded thereby rest to their servants and cattle. On this day they were afflicting their souls, whilst the high priest was making atonement for their sins. This resting was most expressive. It spoke of their helplessness in the matter which so closely concerned them, whilst the afflicting of their souls indicated how deeply they were interested in all that was being done.

As the day went on, and the scapegoat was led away, the foreigner might have inquired what that was, and would have learnt that it was *azazel*, or "the goat of departure," going away with all their sins on its head into the wilderness. Inquiring further, he would have learnt how privileged was Israel above all other people upon earth, since for them, and them only, had Jehovah their God provided a substitute to bear their sins, and to carry them all away. If he asked further, whether they were sure that all of them were gone, would they not have answered that they had seen the goat led away, after all their sins had been solemnly laid on it by the high priest. But were they really gone? he might have again inquired. "Yes," would have been the reply; "that goat just sent away will never come back, for all our sins being laid on it, they are really and truly and for ever gone with it. The man appointed will lead it into the wilderness, and there let it go, and Jehovah will take care that it shall never return." The goat's departure, and its never returning, would be for them decisive of the whole matter. In all this it was true they had taken no active part; yet, knowing that all had been done in accordance with Jehovah's word, they would be satis-

fied. Aaron's re-appearance from the holy place told that all had been rightly done within ; and the goat's departure, after all their sins had been confessed over it, assured them that they no longer rested on the guilty ones. Formerly on them, they were now on the goat, and going away into a land of forgetfulness.

Thus both propitiation and substitution were prefigured in that day's ceremonial ; but substitution was only fully effected in type after Aaron's re-appearance in the court of the tabernacle of the congregation, when, before the eyes of all, he confessed the sins of the people over the goat, and in the presence of the whole congregation that goat was led away into the wilderness. What had gone on in the sanctuary no human eye had witnessed ; the departure, however, of the goat was patent to all. Further, this goat was provided for the children of Israel, and not for Aaron and for his house. The reason for this, then probably unexplained, is made clear to us who live after the crucifixion of the Lord Jesus Christ, and have God's word opened up to us by the teaching of the Holy Ghost. Had the scapegoat been provided for Aaron and his sons, as well as for the people, it might have been said that no one could know their sins were put away till the high priest had re-appeared from within the sanctuary. In other words, since the Lord Jesus Christ is the High Priest of whom Aaron, throughout that day's service, was only the type, it might have been taught, and with apparent ground for the truth of it, that unless the Lord re-appears to the view of people on earth, no one can know that their sins have been borne by Him who is the true scapegoat, as well as the sacrifice, and the Priest. So for Aaron and for his house the scapegoat was not provided,

though from the teaching which flows from it they could, and we can, profit. And the reason for the dismissal of the goat before all, and after that Aaron had finished his work in the holy place, is made plain. Israel will only know, when they see the Lord, on His re-appearance from the heavenly sanctuary into which He has entered, that atonement has been made for them.

Of this the prophets wrote; Isaiah before the captivity, and Zechariah subsequent to it. Both treat of it; the former telling us what thoughts will be uppermost in the hearts of the godly remnant when they see Him; and the latter describing the sorrow that will take possession of them when they learn who is the true sin-offering. Isaiah, in chap. lii. 13-15, describes the effect on kings, and on others, of the Lord Jesus appearing in His glory. Astonishment will seize them as they behold the One once crucified coming in power and glory. "Kings shall shut their mouths at Him; for that which had not been told them shall they see, and that which they had not heard shall they consider." The coming in irresistible power of the once despised Nazarene will overwhelm them with surprise and amazement. How different will His re-appearance be to the godly remnant. This is treated of in chap. liii. His rejection by their fathers they will remember and speak of; their own wrong thoughts about Him they will confess, and will acknowledge that they are corrected by His personal presence among them. But not this only. They will then understand, and gladly own, in the language of the prophet, what His death has done for them. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes

we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on Him the iniquity of us all." Their Substitute, the true scape-goat, they will then behold, and own. "The Lord hath laid on Him," they will say, "the iniquity of us all." With that they will be satisfied. "Jehovah has done it," they will say, "the One against whom we have sinned ;" and in that they will rest. Confessing how wrong had been their thoughts about Jesus of Nazareth, thereby owning their own unbelief, and taking the place of convicted sinners, they will rest contented (how could they do otherwise?) with the perfect Substitute God has provided. Unbelief, and dread of divine vengeance, will both vanish, and perfect peace will take possession of their hearts ; for they will learn, when they see Him, that He, the victorious, powerful, glorious One, was wounded for their transgressions, and bruised for their iniquities. Iniquities and transgressions Aaron confessed over the scapegoat. Their iniquities and transgressions, they will learn, have been borne by the true sin-offering, God's Lamb, David's Son, and David's Lord.

But relief from all dread of wrath is one thing, godly sorrow for sin is another. This last they will likewise fully experience when they shall look on Him whom they have pierced, and mourn (Zech. xii. 10). The spirit of grace and of supplications having been poured on them, they will be granted the desire of their heart. The Messiah they will behold, but, beholding Him, will mourn. Their fathers' guilt, the nation's sin, with which they are closely connected, will be to them apparent ; and looking on Him, whom they as part of Israel pierced, they will mourn. What an awaking up there will be ! Centuries

of national unbelief judged in a moment. And the reason, the deep necessity for Messiah's death, will flash on them with vividness, and with all the brightness of a summer's noonday sun. Then, too, the double purpose for which the Lord's side was pierced when on the cross will receive its accomplishment (John xix. 34-37). By that piercing with the spear, blood and water flowed out. What that is, and how it concerns us, the evangelist who witnessed it has placed on record (1 John iv. 9, 10; v. 6-11). By that piercing, likewise, He has been marked in His person as the One who really hung on the cross, and when Israel shall see Him, the once pierced One, mourning will characterise them in truth. Mourning, not the bitterness of despair from learning that there is no hope; but the sorrow of contrite hearts at the discovery of the love which He had manifested for them, and their rejection of it till then. Dread of judgment will vanish when they see Him appearing in power on their behalf. No thought of their sins to be imputed to them will cross their mind. For they will see Him who has borne them, the pierced One, alive, and victorious without them. Having been laid by Jehovah on Him, they will never be put back again on them. And Him on whom they were put they will see without them, all gone, and gone for ever; and He without them will be present among them, the witness of this, for the joy and comfort of their souls.

But not only did He die for that nation, He died for sinners; so we who believe on Him can now say, what the remnant will then own, that our sins were borne by Him in His own body on the tree (1 Peter ii. 24). Christ was once offered to bear the sins of many (Heb. ix. 28). That question He has settled, and settled for ever. For "unto them that look for

... shall He appear . . . without sin unto salvation." The remnant will know Him as their substitute when they see Him. We know that now on the testimony of the divine word. The proof of it to them will be the beholding Him in power and glory. The proof to us is His presence in heaven without them, attested by the presence on earth, and the teaching of God the Holy Ghost. Our sins cannot be in heaven ; but He is there who bore them in His own body on the tree. He rose without them, so all those whose sins He bore are free. The remnant of Israel will only know this when they see Him, hence we can understand why they should deprecate God's wrath (Ps. xxv. 7, &c.) Believers on the Lord Jesus Christ in apostolic times knew that question was settled (Eph. i. 7 ; Col. i. 14 ; 1 John ii. 12) ; for propitiation had been made (Heb. ii. 17 ; 1 John ii. 2 ; iv. 10) ; substitution had been effected (Heb. ix. 28 ; 1 Peter ii. 24), and forgiveness of sins was preached (Luke xxiv. 47 ; Acts x. 43 ; xiii. 38) to all who would receive it, believing on the Lord Jesus Christ. It is the same still.

C. E. S.