

## W170\_The\_Day\_Of\_Atonement.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title of Christian Fundamentals. The series now in operation is dealing with redemption, and Atonement is number five of that series and will be particularly concerned with the Day of Atonement. It is our custom at this meeting to read a portion of scripture together. So those of you who are listening, if you care to join us, will you switch off for a little while and read with us both Psalms 32 and 51? In our study, we were looking at the Jubilee, the Great Day of Deliverance. And among other things, our attention was drawn to the repeated words. He shall go out free, going out free. It is called the Year of Release. It is called the Year of Liberty. It is called the acceptable year. It is the Jubilee. Well, now, one of the statements concerning the jubilee demands our attention this evening. For it's all very well to be jubilant. But it's even better to have a basis for that jubilee. It's all very well to be shouting for joy, but you want to have the real thing to shout about. So that jubilee, like forgiveness, like the peace of God, like justification, like salvation, must rest upon the finished work of Christ. It's an old, old story which is ever new and one that we must sound out until the day comes when we stand in his presence.

[00:01:50] For there is no blessing that's revealed in Scripture, whether your kingdom or church, Jew or Gentile, whether on Earth, the heavenly Jerusalem or far above all Christ in one or of his own or other of his sacrificial aspects, will be there as the guarantee and the only one who makes it possible. So I'm going to read from Leviticus 25, the passage before us last time just to insist a little bit more on one particular clause. Verses eight, nine and ten. This is to overlap with regard to the jubilee. Leviticus 25, eight, nine and ten. And thou shalt number seven Sabbaths of years unto thee. Seven times. Seven years. And the space of the seven Sabbaths of the year shall be unto thee. 40 and nine years. Then shalt thou cause the trumpet of the Jubilee to sound On the 10th day of the seventh month in the day of atonement. Shall ye make the trumpet sound throughout all your land. And ye shall hallow the 50th year And proclaim liberty throughout all the land unto all the inhabitants thereof. It shall be a jubilee unto you. And you shall return every man unto his possession. And you shall return every man unto his family. Now, the seventh month is really the end of Israel's festival year, so that if this is based upon the Day of Atonement, which takes place on the 10th day of

the month. Well, there's not very much time left to enjoy Jubilee if it's going to be within the limits of the 49 years.

[00:03:38] The 49 years are now up and the year that follows. Is the Jubilee. So in a measure, it's quite right. Where the question was raised and I had no direct answer to it at first. But why was it that the Jubilee didn't take place in the 49th year? Well, one of the reasons seems to be that here we've got a complete cycle of time, seven times seven, and we reach almost the end of that year. And then when the day of atonement comes, the next year can be the jubilee. So there are two things to be seen, not merely the Jubilee. There's the day of atonement that must precede it. And if we forget the one, we might as well forget the other. For there be no release, no forgiveness, no rejoicing if there's no atoning work that has made it all possible with a just and holy God. So now we turn a few pages back in this book of Leviticus and we come. To the actual package which deals with the Day of Atonement. This is chapter 16. I think we must read a few verses to make sure that we understand the context. Chapter 16 and the Lord Spoke unto Moses after the death of the two sons of Aaron, when they offered before the Lord and died.

[00:05:07] And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times, into the holy place within the veil before the mercy seat, which is upon the ark, that he die not. So this is a question of access into the presence of God. He comes not at all times. There was a bit of an unholy familiarity about it and God was going to put a stop to that. While we have boldness of access, according to Ephesians, we must remember what a privilege it is, what a blood bought privilege it is, lest our boldness be misconstrued. Well, then we have the appointment of what is to be done on the Day of Atonement. And it says in verse seven, He shall take two goats and present them before the Lord at the door of the of the tabernacle of the congregation. In verse five, these are described as two kids of the goats for a sin offering. So here we have the two goats and in verse eight and Aaron shall cast lots upon the two goats. One lot for the Lord and the other lot for the scapegoat. That appears to be an old English way of speaking of an escape goat. It's become now a limited word. You put the blame up on somebody else, and so in a measure, you escape it yourself. But this is an escape goat. Now you say whatever's an escape goat.

[00:06:38] Well, it's a part of our duty this evening to try to make it speak presently. Well, then, after the one goat has been chosen and offered as an atonement. The other goat. Verse ten, which is called The Scapegoat, is presented alive before the Lord to make an atonement with him and to let him go for a scapegoat into the wilderness. And he's taken away. And after the confession of sins is made upon him, he takes them right away into the wilderness. Well, now we want to try to get as far as we can the meaning of this wonderful type. We can't expect types and shadows and never can approach the reality. And even though we approach the reality, we have no language, we have no understanding to be able to interpret it aright. So we are thankful for the pictures that help us. Now, in the first case, I want to leave Leviticus 16 in order that we may have some understanding of the word we are using. I told. First of all, we'll go to Romans, the fifth chapter to set all one point there. Romans, the fifth chapter. And I'm sure I don't have to apologize to you for turning to passages of Scripture. When you think of what we are dealing with, the offering of the Son of God, no pains can be spared. Now it says in verse 11 of Romans five and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

[00:08:17] Well, I hope, friends, you are so far instructed in Scripture that you know that's wrong. You do not receive the atonement, not in the Old Testament sense that Atonement was offered to God on your account. But you say it says so here. Oh, yes. I'm not saying thereon. I say we should be wrong unless we have an intelligent use of the word. If you look back at verse ten for these, 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. And if we were reading the revised version, we should read. We have now received the reconciliation. Because it is precisely the same word as the word reconciliation in the preceding verse. So the authorized version translators knew quite well that this one Greek word could be translated Reconciliation. Why did they make the one change in the whole of the New Testament and put the word atonement in? Why? Because they were speaking the language of the people at the very time. There's a writer about the same time as this was first written. His name was Philpott. And he says, What atonement is there between light and darkness? Would you say that What atonement is there between light and darkness? So what do you mean? What is it? Don't you know what the word at one means? Yes, it means to reconcile, doesn't it? That's all.

[00:09:46] You see, It's an Old Testament, an old English word that has now dropped out of use. Wycliffe uses the word one. I've never heard anybody use one minute of you. It's dropped out. But it's an old English word. And instead of one minute and Atonement in the New Testament, they've adopted mainly the word reconciliation, which is all the same. If we go into Shakespeare, I've got about four passages. I won't burden you with them. He has one. He desires to make atonement between the Duke of Gloucester and your brother. Well, he wasn't going to offer any sacrifice. He was going to try to bring them together at one. Now we receive the at one ment. But the pity of it is the mind goes back to the Old Testament and says, We received that sacrifice. Now you receive the result of the sacrifice. So that's all there is to that. Now we come to the Old Testament for the first occurrence of the word translated atonement in the Old Testament. Genesis six. We must start here, friends, and then go on. Genesis six has to do with the flood in the days of Noah. And verse 14 gives us this specification. Make me an ark of gopher wood. Rooms shalt thou make in the ark and shall pitch it within and without with pitch.

[00:11:11] Here we have the word kaffir and its variants where the noun or verb kaffir. Thou shalt pitch it within and without with pitch. The New Testament Capernaum includes the word which is given here for pitch, but is nothing to do with tarring their roofs. By the time it reached the New Testament, it was a covering place and made a little village. And so you find the derivation of words and their usage gradually changes. Now the next occurrence of this word. The next occurrence of this word in Genesis is found in. I think it's the 17th chapter. I'm not sure for the moment. Uh. No, but just wait a minute. I've got. I've just got to find this the next occurrence. I'll leave you to find it, because I don't want to waste time with these wheels going round. But it's the occasion when Jacob is now going back to meet his brother Esau, after the long interval. And he's very concerned because of his brother. What's he going to do? So he sends over flocks and he says, Oh, they're for you, my brother. And he says, Perhaps I will appease him. I would appease him. Now, in between those two references in the Book of Genesis. Between Genesis six. And the passage later on in Genesis, where Jacob, 32. Thank you. That's good. I was hoping somebody would rise to it. 32. All right. Now we get it for ourselves.

[00:12:59] Then I just forgot to put that down and I couldn't find it in there. Hurry. Verse 20 and say Ye moreover, behold thy servant Jacob is behind us. For he said, I will

appease him with a present that goeth before me. And afterward I will see his face. I will appease him. Now, our literalists could say, No, no, no. That means I'm going to spread pitch all over his face. I don't think that would have appeased Esau. And a person who talks like that is just a danger. In between these two references of Genesis six and Genesis 32 came the Tower of Babel with a confusion of tongues. And he is a fact that never throughout the whole of the rest of the Bible is the word *Katha* ever used to cover. Now the next thing is. It is definitely said in the Scriptures. We read it in Psalm 32. Blessed is the man who sin. His transgressions are forgiven, whose sins are covered. And it's quoted again by Paul without reservation in the new. So seniors are covered. But the particular word that could have been used for covering is never so translated. It's always translated to appease or to be the sum of money that purchases it or makes a ransom or all the various features. So I think we're going to go on and get this word a little bit more in our minds.

[00:14:37] In the 17th chapter of Leviticus. Verse 11. We read these words for the life of the flesh is in the blood. And I have given it to you upon the altar to make an atonement. For yourselves. That's the word that was used by Noah to put the pitch on the ark. And that's the word used of Jacob to appease his brothers face to make an atonement. So we've got the word in the Old Testament. Now, this word just in another form, gives us the mercy seat in the tabernacle, the mercy seat. And there it wasn't. The blood of the atoning animal was taken right in by the high priest who went there only once a year, once a year only and put it there and there. It remained for the whole year as an indication that atonement had been made and accepted. Now, I think we ought to get 1 or 2 other references to help us to qualify this. I'm still dealing with the one word which is translated Atonement. Exodus 21:30. Of course you could do all this yourselves, but it takes time and the chances are you would never do it enough to make sure. So we're doing it now. Exodus 21:30. Ah, this has to do with a man who had a dangerous animal. And it says if there be laid on him a sum of money. Because this ox has killed a man. If there be laid on him a sum of money.

[00:16:21] Then he shall give for the ransom of his life. Whatsoever is laid upon him. You see. 21, 30. He's been condemned to death. Verse 29, The ox shall be stoned and his owner also shall be put to death. That it can be transmuted. If they show a judge that it should be, they can say instead of you dying, you pay a ransom. He here's the atonement money. He is the beginning of the idea that you should die, but somebody

else may pay the price and you go free. Let's see it again in chapter 30, verse 12. Exodus 30, verse 12. When thou thinkest thou some of the children of Israel after their number. Then shall they give every man a ransom for his soul? A ransom? And once more in one Samuel 12 three, one. Samuel 12 three. Halfway through the verse three. Or of whose hand have I received any bribe to blind mine eyes therewith? That word bribe is an atonement. The sum of money to buy you in a wrong sense. But still it's got the same thought in it. Purchasing something for your own benefit, but doing it wrongfully. Well, now with that, we must come back to our Leviticus 16, where the day of atonement is actually before us. Let's carry with us these thoughts that we are dealing with this great work of Christ, symbolized by atonement and set forth in this figure.

[00:18:16] This great day. Now, first of all, you will notice on this chart underneath this goat that is symbolized there, a peculiar word, the scapegoat for Azazel. That is to say that in the original, instead of reading in verse eight the scapegoat, there are some who lift the word out and put it as a proper name. I notice that Moffatt, he translated the demon. I think he was rather addicted to the idea that this was not a superstition, although he translated it. And these Jews, they offered one goat to the Lord. And then because they wanted to be on the safe side, they offered another goat to the devil, the demon. And that's been all laboriously interpreted. And there are some people have gone to the extreme because today we speak about a ransom. When somebody is captured by the other side, they demand a ransom to set them free and they say, well, who captured us? The devil? Oh, well, then Christ offered himself a sacrifice for sin to the devil. Horrible thought, isn't it? That's because we get run away with these types and shadows. But the word is Azul. Oh, and then the the the word. There. You see, I've got Azazel. Satan. But after the letter three. The word is built up of two words. Quite obvious to anyone who can read them in the Hebrew. A-z is the word for goat, which comes in Leviticus 16 comes in Exodus 12.

[00:20:02] Oh, and by the way, that reminds me of a point I was mentioning before the meeting in conversation. Early use of the word lamb is limited to sheep. And we always think of the Passover lamb as of a part of the flock of sheep. But the specification in Exodus for the Passover is you shall take this lamb from the sheep or the goats. Now that's got to be remembered. It's no good saying all they're wrong. It's we that have altered it. And then I think it has a bearing upon another passage which you do well to

treat carefully. In Matthew 25, when the Lord sits upon the throne of His glory and all the nations are gathered before him, he gathers the nations as a shepherd, gathers his sheep and his goats. Bags belong to him. He's separating the sheep from the goats, Certainly. And the sheep go in and the goats stay out. But it doesn't follow that they're all condemned because of some of the words that he used, which will be another subject and have to be postponed a long time yet. But you see, the goat is essentially an animal for sacrifice on practically the same level as the lamb of the Passover if it were taken from the flock. So now we've got the word as meaning a goat, and the word r-zone is simply the verb to go.

[00:21:31] So here we are back again. Instead of offering to a demon, which is a mere imagination, we just let it be and don't make it into a proper noun at all. And we say this is a goat for the release. Why do you say that's what the Jubilee? Of course, the Jubilee was announced and based upon the 10th day of the seventh month, this very day when the day of Atonement was offered and the man who spoke the words which are written here would say, the jubilee is the day. Will you go out free? And the goat is the goat for the going out. It was visible in front of their eye that the Jubilee itself was based upon the atoning work that was specified there. The goat for going out. Of course, if a person says, Well, I don't know what you mean by going out, say more fool you, because that's the whole thing. It's a release from captivity and bondage and all the things that they were suffering. They were going out free and they saw that goat being led away into the wilderness, taking the sins of a confessed over it and never coming back again. What a picture. What an example for us to remember when we are speaking on this great subject. Well, then one of the things that I think we should always do if we have the ability. If we can turn to the Septuagint Greek version of the Old Testament.

[00:22:53] Always check up on the way which they translated it. Because after all said and done, however clever we may be today, you would expect that those who were translating their own scriptures out of their own language into Greek would at least know as much about it as well, shall I say, as I do. To be very modest, wouldn't you? Well, when I look at that wording as it is, look at how pompeius. Well, APO means away from if you don't know much Greek, you know that Apo and Pepo means to send over and over again in the New Testament. So this is the goat for the sending away. So right the way down 300 years before Christ, anybody could read that the Day of Atonement was there. The goat for the sending away. Sending away what? Oh, well, there are many

references to the way in which sin is dealt with in that way to be sent away. But before we go into that, let's look at 1 or 2 other things. It says in verse. Now what is it? Verse ten. But the goat on which the lot fell to be the scapegoat shall be presented alive. Now, if you turn back to the 14th chapter, you'll see that this sort of way of symbolizing the work of Christ has been done before. And the Lord spake unto Moses saying this should be the law of the leper.

[00:24:28] In the direst cleansing, it shall be brought unto the priest. And if he has leprosy, then they take two birds, verse four, alive. And one of them is killed and the other is associated with it by being dipped in the blood of the one that's killed and then go free. You say, why do it that way? Well, God was perfectly able to perform a miracle every time they offered a sacrifice. But God himself doesn't perform miracles unnecessarily. There's no need that there should be a miracle every time a sacrifice is offered, that it should first of all die and then rise again. All that he did was to add to one died. The other was identified with it and that was set free. And there was the symbol, the two representing the one offering. So here we have two goats and one is put to death because it's to be an atonement. And when that is finished. The other goat. It says in verse 15, They initially killed the goat of the sin offering that is for the people and bring his blood within the veil 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 when that is over. Then this other goat, the scapegoat is taken. Further doubt or because, first of all, what is the what is to be done? Verse 20.

[00:26:04] When he hath made an end of reconciling the holy place. Solving the work of atonement has now been done. When he makes an end of reconciling. You see, we already found that the word atonement involves a word reconciling. Here it is in the Old Testament. So whatever was accomplished by that one offering was complete. Well, why do they have to? Why? Because this is now going to show you the results of it. 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. Now, what does he do with this one? 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 he shall send him away. Here it is again, the goat that is being sent away. He shall send him away by the hand of a man who is standing ready a fit man into the wilderness. And each the goat shall bear upon



him all their iniquities unto a land not inhabited. And he shall let the goat. He shall let go. The goat in the wilderness. So this goat goes away. It's not put to death. Just send away into a land that is not inhabited.

[00:27:32] Now, when you begin to go into this matter, you say you see what happened to the second goat? And laid his hands upon and confessed. Wasn't that the wasn't that the secret of Psalm 32 and 51? I think we'd better go back to Psalm 32 and 51, because we may miss this point if we don't. Psalm 32 Both Psalms refer to David. Both refer to the same theme The sin into which David fell and the long, drawn out period before he confessed. He starts with the words Blessed is he whose transgression is forgiven, whose sin is covered. And then he says in verse three, when I kept silence. My bones wax old through my roaring all the day long. When I kept silence. And then Sheila comes at the end of the next verse, and that generally means now, after you've looked at that, you look at this, you see what a state I was in because I did not confess. He says, I acknowledged my sin. In another part of scripture. The Lord says to Israel, only acknowledge your transgressions. Only acknowledge. And although we may have the first goat offered and the sacrifice accepted. We don't enter into the piece of it. If we willfully stand away. And file in the concession side. That's where David was. God was as ready to forgive David at the beginning of the year as he was at the end of the year.

[00:29:32] But David had a wretched time of it because he did not confess. But then he said, I acknowledged my sin unto thee and mine iniquity. Have I not hid? You noticed the play on the words cover verse one Blessed is he whose transgression is forgiven, whose sin is covered. But the proverb says he, that covereth his sin shall not prosper. But he said, that's contradictory. Oh, no. It depends who's doing the covering. Go to the Garden of Eden. Our first parents covered themselves. That was wrong. And the Lord covered them. And that was right. It depends on who does it and why. If you cover up your sin, you're not. Prosper, says the proverb. But blessed is the man who seems are covered by God. For whatever God does is righteous and holy. So when our first parents covered themselves, they just stitched together fig leaves and God stripped them off. What did God use when he made a covering? Well, he gave them coats, made of skins. And unless there were some absurd miracle, a sacrifice was offered in the Garden of Eden. They were still covered but not covered up because you've seen the word atonement means a ransom price, a compensation, a satisfaction, a work

done that makes it perfectly right and true for a Holy God to accept us and forgive us and to give us access. And then not only so he says mine iniquity have I not in.

[00:31:15] Dallas covered it. I have not hid it. And further in verse seven. Thou art my hiding place. O God knows we have a tendency to cover up. But he said, Don't go the wrong way. Nearly all false gospels are covering up sin, and all true gospel is providing God's covering at the cost of the precious blood of Christ. All the difference between life and death, between discerning, between one covering and another. And we'll go once more to 51, Psalm 51, because you'll find that he's there again on this question. Of acknowledging. Verse three. For I acknowledge my transgressions and my sin is ever before me. He says in verse nine, Hide thy face from my sins. But he no longer says, I'm going to hide them. I'm going to confess them and acknowledge them. And that he entered in once more into peace and relationship with God. Well, now, do I remind you of the first epistle of John? If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ. His son cleanseth us from all sin. If we say we have no sin, and if we say we have not sinned, we deceive ourselves and we make ourselves liars. But if we confess our sin. He is faithful. And just to forgive us our sin and to cleanse us from all unrighteousness.

[00:32:46] Don't you see the day of atonement has two, not one aspects. They're both there. It's right for us when we are preaching and when we are teaching. Or we're thinking to meditate long and deeply on the work of the Cross of Christ and then if you never go to the other side, you've only preached it in its half measures. You've given the remedy, but you haven't shown how it is to be taken. Now you go the other way and say, That's yours. But God can deal with no one who refuses to acknowledge and refuses to confess and refuses to admit. We have to do that with children and we have to do that with older ones too. You put it to a person and say, Well, now we don't want to penalize you, but you must admit this. Otherwise we can do nothing. And if they say, Well, I'm not going to acknowledge that will the door is shut. So with us, we don't have to confess in a confessional. The only confessional we acknowledge is there where Christ is. But it must be done if you're ever going to enter into peace. Restore unto me, he said, the joy of thy salvation. And then he was going on to teach others the way. Well, now, with regard to this scapegoat, who was going into the wilderness and taking it to a land uninhabited, should we turn to 1 or 2 other scriptures that are almost sure of coming to your mind? The Prophet Micah.

[00:34:15] Now you say, Oh, dear. Is one of these minor prophets. Well, you see, I've got a well trained Bible. It's opened, as I touched it. I didn't know where to find it, but here it is, Micah. It takes a little time to train your Bible like that, of course. Micah seven, verse 18 and 19. I suppose somebody will be listening to say, is he poking at now? Micah 7:18 Who is a god like unto thee? That pardon it iniquity that passeth by the transgression of the remnant of his heritage. He retained his not his anger forever because he delighted in mercy. He will turn again. He will have compassion upon us. He will subdue our iniquities. And thou will cast all their sins into the depths of the sea. Well, when you read that, if you take the wings of the morning and fly to the ends of the earth, you'll find God waiting for you there. And though you make your bed in hell, you'll find God there. Where would you go? And God is there, not there. And yet it says in this figure, which is understandable. He will cast all their sins into the depths of the sea. That was for our comfort. That is to say, all their God. Should we find another one in Isaiah? Of course, you won't need any help to find the prophet.

[00:35:36] Isaiah. 38:17. 38:17. He says, Behold for peace. I had great bitterness, but thou hast him love to my soul. Delivered it from the pit of corruption, for thou hast cast all my sins behind thy back. When a day the eyes of the Lord are in every place. Makes me think of my old mother. She said I need eyes in the back of the head with you. I've heard her say that many a time, and I was one of the ringleaders of that faction. But when I think of God, how can I escape his eye? The eyes of the Lord in every place, beholding the evil and the good that Yet he condescends to use the figure again, that he has cast all our sins behind his back. And you can go on. He has blotted them out like a thick cloud. So that's the figure of the second goat on the Day of Atonement. The first one makes the Atonement. The second one is the one that bears the confession. And he goes away into a wilderness. You've lost it. He's gone. He's out. He's the one who is saying, Look at me. The release, the jubilee basis, the going out finish. Two sides are one glorious and blessed truth. Now, let's just look at the chart and see whether there's anything that we've missed that needs some sort of word. Have already drawn your attention in earlier studies.

[00:37:17] We're halfway down here when it says let go free. Again, you have that equivalent word in the Old Testament brought over into the new. When we have in Ephesians one, verse seven, in whom we have redemption through his blood, the

forgiveness of sins is to let this go free. The forgiveness of sins is delivering you from the bondage of guilt and condemnation. You'll let go free. And so we've got that emphasis again. And we get, as I've already referred to these other passages, the casting into the sea and delivering and putting them behind his back. All of these emphasize the one great offering of Christ. And now just to conclude, we look at Hebrews nine, 7 to 11, because without referring to that, we are bypassing an inspired comment. Hebrews nine 7 to 11. He speaks about the Tabernacle and its service and says, But into the second, that is to the innermost part of the tabernacle went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people. The Holy Ghost this signify. Well, if I believe that I cannot possibly believe a modern exposition which tells me there was no tabernacle ever built in the wilderness. It was an invention of the priests. Afterwards, it says, the Holy Ghost signified something that the way into the holiest of all was not yet made manifest while there was the first tabernacle was yet standing, which was a figure for the time then present in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining the conscience which stood only in meats and drinks and divers, washings and carnal ordinances imposed on them until the time of reformation.

[00:39:24] Now we are coming to a reference that will bear upon this day of atonement, but Christ being come an high priest of good things to come, a greater by a greater and more perfect tabernacle not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood. He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean sanctifies to the purifying of the flesh, how much more should the blood of Christ who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? What a commentary. What a passage to way over word by word and passage by passage and sentence by sentence. Here is the contrast between all those sacrifices that touched only the external, the flesh. But they were pictures. Valuable pictures. That Christ's atoning work touches the conscience. The day of Atonement came round every year.

[00:40:36] Was repeated every year. But my day of atonement has never been repeated and never will. For I read concerning the real offering of Christ that it says for by one

offering. By one offering He hath perfected forever them that are sanctified. Finished. Done with. Never to be repeated. Well, now I felt that it was not possible for me to emphasize, as I did last week, the blessings of the Jubilee and forget that the basis was the Jubilee Goat, the goat that died, and the goat that went out free was telling those people, there is no jubilee for you. And he is telling us tonight and anyone who listens to this, there is no jubilee for me. If I do not know and do not believe and I am not associated with the Lord Jesus Christ as the great atoning victim who for my sins died the just for the unjust, that he may bring me and you to God. So may the Lord grant that this witness, as we know, is going literally to the ends of the earth, will assure those who listen to it that there is still in the city of London one little weak voice who does of the weak voice. Never mind. Don't comment on that one voice that is still crying like a voice. Sometimes in the wilderness. Behold the lamb of God that taketh away, taketh away the sin of the world.