

4215U

MANITOULIN YOUTH CAMP - 2003

Speaker: Bro. Roger Lewis

Exhortation: Two kids of the goats

Reading: Leviticus 16

Well, thank you brother chairman, and my dear brethren and sisters in the Lord Jesus Christ.

I do bring with me the love and fraternal greetings of your brethren and sisters in the Christchurch Suburban ecclesia in New Zealand. As our opening chairman said the other night, 'truly on the other side of the world, upside down or down under', because I've just come from -12 degree frost, so we're certainly on the other side of the season as well! It's a pleasure to be here at Manitoulin, we've heard much of Manitoulin over many years, even though we're far away, it's surprising how many things are known of throughout the length and breadth of the ecclesial world, of what goes on in other places, and particularly places of spiritual sanctuary and oasis; and Manitoulin is famous in other parts of the world as being a place where one can withdraw from all the cares of this life, from all the intrusions of a world that seeks to distract us and to focus our minds on spiritual things, as we hope God willing, to do over the course of this week to come.

What better way could we begin as it were, our spiritual studies together by assembling now around the table of our Lord, and remembering the principles of the bread and wine that we come to partake of this day? By way of exhortation, as our chairman has said, we want to consider together, the story from Leviticus 16 of the two kids of the goats. The story is given to us, concerning what happened on the day of Atonement in the history of the nation of Israel; because you see, although sins of omission and commission were able to be provided for by daily offerings, by sacrifices, by the individuals of the children of Israel, there came at one particular stage of the year, a day of **national atonement**, and a day of national offering, and on this particular day, says Leviticus 16, there was a special offering made, **a special sin offering**, a day that all Israel would remember, and they would ponder the lesson and the significance of the two kids of the goats that were offered on this particular occasion.

Did you notice what Leviticus 16 says in verse 5, it says 'And he (which is Aaron the priest) shall take of the congregation of the children of Israel, two kids of the goats, and they were to be taken by the congregation, b&s, because this was an offering for the congregation, it was a national offering for the whole house of Israel. Yet, for all of that, says the record, these two kids of the goats together, would constitute **one sin offering**. Two kids of the goats for **a sin offering**, says the record; now do you know

that the Jewish Mishnah says, that these two goats that were to be used on the day of Atonement, had to be of the same size of the same colour and of the same value. It doesn't tell us that in the book of Leviticus and yet for all that, I think the Jewish Mishnah was correct in capturing the spirit of what Leviticus 16 would be all about, because you see, what this chapter is going to emphasize is **the equality of these two goats**. They were the same, they were in certain respects identical, and together they would teach the work of atonement, but they would each stress a particular aspect of that work of atonement, and they would both be vital to a proper understanding of the children of Israel on this day.

So verse 7 says in Leviticus 16, 'And he (Aaron the priest) shall take the two goats, and present them before Yahweh at the door of the tabernacle of the congregation'. So you see, both the goats are presented together. There's no difference between them, they're both equally God's in the work of atonement that they are going to perform on this particular day. Two goats for a sin offering! Then verse 8 says, that only the lot would decide which goat would die and which goat would live! because verse 8 says, 'Aaron shall cast lots upon the two goats'; and presumably because it was the high priest that cast the lots on this occasion this would probably be the lot of Urim and Thummim. So this is the divine sentence of God Himself, passed through the hand of the priest; 'one lot for Yahweh as verse 8 says, and the other lot for the scapegoat', and by the way, it's from this particular chapter and from this particular verse that the notion of the scapegoat has come into the vernacular in the language of the Western world and the English people. We talk about a scapegoat, but of course, the understanding that the common person has of a scapegoat is not, in fact, what the book of Leviticus is really teaching at all! because the word 'scapegoat' in verse 8 here is a very unusual word, it's only found in this particular chapter of the bible. As your margin will tell you, the word in the Hebrew is 'azarzel' and the literal meaning of 'azarzel' is that this is the goat of removal or the goat of departure (5799). How exactly the goat was to be removed or how the goat might depart, we're going to see as the story unfolds later on in this chapter. So these two kids of the goats are both brought before God that they might be presented equally before Him, but now the lots been cast and one goat shall die and one goat shall live. The story of Leviticus 16 is now going to trace the story of these two goats and what shall happen to them.

Now, if you haven't traced this story before, and if you happen to have a pencil or even better a coloured pencil, or even better still two coloured pencils, we can trace the story of these two goats in this particular chapter. It doesn't take long and so shall I just take you through those two sides, because it's very important in this chapter that we see the story of the two goats which are going to be traced out? Well, here's the first one, the first goat: in verse 8 when it says, 'Aaron shall cast lots upon two goats: **one lot for Yahweh** (well that's really the first goat, so we should really colour that in a particular colour, and whatever colour you might choose for that first goat that's chosen by lot in verse 8, now let me show you where that goat occurs in the record here). It's the same goat in verse 9 where it says that 'Aaron shall bring the goat-that's the first goat'. Now that's the same goat in verse 15 when it says, 'Then shall he kill **the goat of the sin**

offering', that's the same goat in verse 18 when halfway through the verse it says, 'they shall take of the blood of the bullock, and **the blood of the goat**', that's the first goat again. Lastly, in verse 27 when the record says 'and the bullock for the sin offering and **the goat for the sin offering whose blood was brought in**', that's the first goat! So the first goat is in verse 8, verse 9, verse 15, verse 18, and verse 27, so there's the first one.

Now here's the **second** one! In verse 8, of course, it says, 'that **the second lot was for the scapegoat** or the goat of departure'. Well, here's that goat again! that's the same goat now in verse 10, '**the goat on which the lot fell to be the goat of departure**' and again at the end of verse 10, 'to let him go **for a goat of departure into the wilderness**'. Now that second goat is also the goat of verse 20 when at the end of verse 20 it says, '**the live goat**', that's the second goat, and that's the same goat in verse 21 when it says, 'then Aaron shall lay his hands upon **the head of the live goat**'. Again, later on in that same verse when it says, '**putting them upon the head of the goat**', that's the second goat. It's the same in verse 22 because the goat which bears the iniquities and the goat that's let go into the wilderness is the second goat also in verse 22. Lastly, in verse 26 it says, 'He that let go **the goat or the goat of departure**, and the goat is the second goat. So now we've got a splash of colour, you see, in Leviticus 16, which is going to tell us the story of two different goats; two kids of the goats.

Now there's a strange thing, b&s, about these two goats. I believe that in this chapter they are deliberately paralleled together that we might see, that in a sense, they are really the same! Just as the Jewish people said they should be the same colour and the same size, and the same value, this passage is going to tell us, that in a sense, they are the same goat. Now let me show you why! You see, the first thing is that both of these goats **needed to be touched** in order that one might be identified with them. You do notice what it says in verse 15? it says concerning the first goat, 'that the priest shall kill the goat of the sin offering', but you know, before he would have killed that goat, he would have put his hands upon the goat. We know that because if you come back to chapter 4 for a moment, Leviticus 4 tells us in verses 23 and 24, that whenever a goat was killed for a sin offering, the priest first had to put his hand upon the head of the goat. In Leviticus 4 verse 23 it says, 'Or if his sin, wherein he has sinned, come to his knowledge; he shall bring his offering a kid of the goats, a male without blemish: And he shall **lay his hand upon the head of the goat**, and kill it in the place where they kill the burnt offering before Yahweh: it is a sin offering'. So here is a sin offering of the kid of the goats after the manner of Leviticus 4, and so we know that in Leviticus 16 verse 15, before the priest would ever have killed that goat, he would have placed his hands upon the head of the animal.

Now see what happens to the second goat! Verse 21 of Leviticus 16, 'And Aaron shall lay both his hands upon the head of the live goat'; so both goats were the same inasmuch as one needed to be identified with them, in order for their saving efficacy to be of value. Now see what it says concerning the effect of the first goat in verse 16, it

says, 'And he shall make **an atonement**'. Now how did the high priest make atonement in verse 16? well, he made it with the blood of the goat of verse 15. 'Thou shalt kill the goat and bring the blood and make an atonement'; so the first goat is associated with the making of atonement; but that's exactly what is said about the second goat, because in verse 10, it says 'but the goat on which the lot fell to be the scapegoat shall be presented **alive** before Yahweh to make **an atonement** with Him'. So the first goat makes Atonement , verse 16, but that's what the second goat is going to do! verse 10, and both goats are associated with the removal of transgression in sin. Do you see what verse 16 says concerning the first goat? 'With the blood of the first goat, he shall make an atonement for the holy place because of the uncleanness of the children of Israel and because (and notice this phrase now) **because of their transgressions in all of their sins**'. The blood of the first goat was to make atonement for their transgressions in all their sins.

Now do you see what the second goat took away? Verse 21, '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**'. That's the very same phrase used concerning the first goat in verse 16, so you see, I think what we're being told, b&s, in this chapter, is that we're asked to see that in some strange way, these two goats are related together, and yet despite these connections the destinies of the two animals were, of course, to be dramatically different. Because here's what happens to the first goat. Verse 15 says, 'then shall he kill 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'. So the first goat is slain and its blood is poured out and sprinkled before the mercy seat, so what we understand is that this first animal **is related to the idea of atonement through death**, that somehow it is related to the idea of atonement through death.

Now see what happens to the second goat in verse 20, it says, 'When he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and he (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 and all their sins, putting them upon the head of the goat, and shall send it 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**'. Do you know that what we're being told is that the second goat is led into the wilderness being all the iniquities of the nation, and then **it is set free!** Set absolutely free! So the second goat is related to the idea of atonement through **life!** You know, the remarkable thing about the two goats, b&s, is this; that the very hand that slew the first goat and was marked by the blood of its death; he came and touched the second animal and gave it freedom, that it might run in the wilderness and live; the same hand that slew the one, gave release to the other! Oh, there was a dramatic difference, you see, between these two!

You know, b&s, the Jews, for all the fact that they understood that these two kids of the

goats were inexplicably related, the Jewish people I believe, never understood the principle of Leviticus 16. I'll tell you why! because this is what they did, this is what the Jewish people did on the day of Atonement. They sent away the goat of removal out of the sanctuary, lead by a man who took it eastwards by a Sabbath day's journey. Now where would a Sabbath day's journey, b&s, take the man if he were travelling eastward out of the sanctuary? and the answer is, well, down into the valley and up the other side unto a certain mountain known as Olivet, a Sabbath day's journey. As the animal travelled out of the sanctuary and out of the city of Jerusalem, the people would beat the goat with sticks and they would hiss and jeer at the goat, because the goat carried the sins of the nation. They would scorn the goat as it had its passage out of the city and down the valley and up into the mount of Olives with the first man. When the first man reached the end of a Sabbath day's journey on the mount of Olives, he handed over the goat to a second man, and that second man then travelled further east, another Sabbath day's journey, then the second man handed over the goat to a third man, and the third man travelled, why? a Sabbath day's journey to the east and handed over the goat to a fourth man, who travelled east by a Sabbath day's journey and handed the goat to a fifth man, who handed the goat to a sixth man, who gave the goat to a seventh man, who gave the goat to an eighth man, who travelled east by a Sabbath day's journey and gave the goat to a ninth man, who travelled east a Sabbath day's journey and gave the goat to a tenth man; and that tenth man then travelled east a Sabbath day's journey until he have reached the wilderness, the desolate, uninhabited wilderness of the east, far from the city, far from the sanctuary. You know, b&s, I believe that possibly Psalm 103 verse 12 (which we won't turn to) will well be making allusion to the circumstances of the goat of removal, when the record says, (do you remember this phrase? in the book of Psalms, 'as far as the east is from the west, so far hath He removed our transgressions from us'; and the goat travelled at the hand of the tenth man into the very wilderness itself. It went to the wilderness, b&s, to make sure that it could never return, because it went to an area where there were no roads, no paths, no signs that could lead it back unto the city.

But do you know what the Jews did then, b&s, the final man, that tenth man, then lead the goat to the edge of a cliff, and he turned it round so that it wasn't facing the precipice, so that it would not become alarmed, and then all of a sudden with one swift movement, he would push the animal off the edge, so that it's body was shattered and killed on the rocks and when the animal was dead, the tenth man would turn and he would wave a signal to the ninth man who could still see him standing in his station, so the ninth would signal the eighth, the eighth the seventh and so forth, the sixth, fifth, fourth and the third and the second and the first who stood on the mount of Olives, who would signal the sanctuary, to say that the goat was dead, and that therefore, the sins of the people could never return back into the city. When they did that, b&s, they absolutely destroyed the type of Leviticus 16, because Leviticus 16 and verse 10 said emphatically that the goat on which the lot fell, to be the goat of removal shall be presented alive before Yahweh.

You know, b&s, there never would have been two goats, if the first goat could have

been brought back to life. But because it couldn't, there were two animals identical in every respect apart from their destinies because you see, the first goat of Leviticus 16 **represents the death of Christ**, and the second goat, **represents the resurrection of Christ**. Together these two animals would show the fullness of Christ's labours, who was in the words of the apostle, 'delivered for our offences (that's the first goat) and raised again for our justification' (that's the second goat), and the Lord Jesus Christ, b&s, who was put to death as an offering for sin, was also raised to life and He truly went into the land not inhabited by man, in His resurrection.

Now do you want to see the principle? Romans 6, so now let's take the principle of Leviticus 16 and see the sheer wisdom of God in establishing this power, as we look at the emblems today. Because in Romans 6, here surely is the lesson of this story out of the book of Leviticus. In Romans 6 verses 10 and 11, the story of the two kids of the goats; 'For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord'. In the emblems, b&s, we see a negative principle and a positive principle! and we come to the bread and wine that they might teach us that both these ideas need to be outworked if we are truly to identify with the offering for sin that God has made for us. So let's just stop and think about this then in the context of the bread and wine this morning, by way of exhortation.

You see, one aspect of the bread and wine is this: that **we declare God's righteousness in requiring the death of the flesh**. So what does that mean to us? What do we have to do about that? how do we give effect to that declaration? I think the answer is, b&s, as no doubt many of us know, and as no doubt many of us do, is that as we come to the emblems we ought to come and we ought to confess specific sinful failures and pray for help to overcome them by putting the flesh to death. I'll just say that again because it's perhaps more important than you may realize, that we need to pray for and to confess specific sinful failures and pray for help to overcome them, by putting the flesh to death. It's no good, b&s, coming to God and saying, we have sinned, help us to overcome our sin. We all know, b&s, that that's what we say as we come before the Father partaking of the emblems, it's almost sure that we'll sin again tomorrow in the same matter. We can only put the flesh to death when we've **identified what it is that the flesh is doing in our lives**; we've got to be specific about the sins that we confess, so that we might make specific prayer to God to specifically overcome those particular things in our life, then we can start to get to grips with them. This is the first goat that must needs be put to death, atonement is related to death, b&s, and we've got to follow that in the life and example of our Lord Jesus Christ; and yet if that were all that we should do, then we have not received the fullness of Christ's atoning work! Because, if all we do Sunday by Sunday is to confess our sins, and ask for God's help to overcome them, then we've only understood the lesson of the first goat.

So what's the lesson of the second goat as we come to the emblems Sunday by Sunday? Well, surely brethren and sisters, it is this, that whereas with the one we come

to declare God's righteousness in requiring the death of the flesh; in the other aspect we celebrate God's **mercy** in providing the life of the Spirit, and we come to make specific spiritual commitments and to pray for help to fulfil them by bringing the Spirit to life. Now do we do that, b&s? What I'm suggesting is that when we come to the bread and wine each Sunday, we shouldn't just remember our sins and confess them to the Father, we should also come to the Father and say, 'these are the specific spiritual things that I will try to bring to life in this coming week, if Thou wilt strengthen me!' What are you going to do in the things of the truth this coming week, that the Spirit might be brought to life? That's the lesson of the second goat, is it not? And in the story of the two, b&s, we have the fullness of what we must do so that we might understand and be blessed by the full power of the bread and wine and the significance of these emblems before us this day.

The one principle without the other, is like the one goat without its companion! These two were a marvellous revelation of the work of our Lord Jesus Christ, whom we come to remember this day. In the words of a hymn (335), b&s, that summarizes the spirit of our exhortation this day, knowest thou the words?

We take O Lord, the token
 Life out of death we see
 Sin and its condemnation
 Love and its victory.

Death that departs in shadow
 Life to the endless days
 Death that is slain forever
 Life that is ever praise!

All righteousness fulfilling
 Our Lord salvation won
 We too, would share the blessing
 With Thy beloved Son.

We too, would bring our offering
 Obedience full and free
 Would share the shame and sorrow
 To share the victory.