

[T49]

CHAPTER IV  
THE GREAT "DAY OF ATONEMENT"  
[LEVITICUS 16:3-33](#)

The Order of the Type and Its Antitypical Significations—The Bullock—The Priest—The Entrance of the Holies with the Blood—The Incense, the Sweet Odor and the Stench—Entering the Most Holy—The Lord's Goat—The Scapegoat—The Blessing of the People.

THE Day of Atonement as a type should be considered as separate from and yet a part of and related to other Tabernacle types. Indeed, these types are each separate *pictures*, so to speak; each has its own subject and teaches its own lessons, and yet all are in agreement—parts of one gallery, and harmonious as the work of one great Artist. In all of them we are to look first for the Head and then for his Body, the under-priests, the Church.

To understand the significance of the Day of Atonement and its work, we must realize that while our Lord Jesus personally is the Chief Priest to the under-priesthood, the Gospel Church, "his Body," yet in the more full and complete sense he is the Head and we are the members of the Body of the world's High Priest. Just so Aaron was chief over his under-priesthood, while really in its general and proper sense and representing the under-priests, he was ordained to minister as High Priest "*for all the people*" of Israel—the typical representatives of all humanity desirous of having atonement made for their sins and to return to Divine favor and obedience.

As the consecrating of the antitypical priesthood includes all the members of the Body, and requires all of the Gospel age to complete it, so also with the sin-offering, or the sacrifice of atonement: it commenced with the Head, and we, the members of his Body, fill up the measure of the sufferings of Christ which are behind. And these sufferings require all of the Gospel age to complete them. [1 Pet. 4:13](#); [Rom. 8:17](#); [2 Cor. 1:7](#); [4:10](#); [Phil. 3:10](#); [Col. 1:24](#); [2 Tim. 2:12](#); [1 Pet. 5:1,10](#)

The "Day of Atonement," which in the type was but a twenty-four hour day, we see then in antitype to be the entire Gospel age. And with its close the sacrificing ceases, the glory and blessing begin, and the great High Priest of the world (Jesus and his Bride, made *one*, Head and members complete) will stand forth crowned a King and Priest after the Melchisedec order, a King of Peace—a Priest upon his throne. [Heb. 5:10](#)

There he will stand before the world (manifest, recognized, but *unseen* by natural sight), not only as King and Priest, but also as the great Prophet—"A Prophet shall the Lord your God raise up unto you of your brethren, like unto me [Moses];...and it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people." When, during the Millennium, under the government and teaching of this great Prophet, Priest and King, mankind is brought to perfect knowledge and ability, perfect obedience will be required and all who will not render it will be cut off from life without further hope—the second death. [Acts 3:22,23](#)

In the end of the Jewish age Jesus offered himself individually to Israel as prophet, priest and king, typical or illustrative of the offering of the whole Body, the complete and glorified Christ, to the whole world. As Prophet he taught them; as Priest "he offered up himself" ([Heb. 7:27](#)); and as King he rode into their city at the close of his ministry. But they did not receive him in any of these offices. During the Gospel age his Church or Body has acknowledged him as "a teacher sent from God"—the great Prophet; as the "High Priest of our profession"; and as the

rightful King. The Word of God teaches, however, that it is not by the Church only that he is to be accepted, but that he (together with his Body, the Church) will be the Prophet *for all the people*, the Priest *for all the people* and the King over "*all peoples, nations and tongues*"; "Lord of *all*," Priest of *all* and Prophet or teacher of *all*.

In the consecration of the typical priests we saw Aaron and his sons representing our Lord Jesus and his Body as "new creatures," and a bullock representing their humanity; but in the type now to be considered we find Aaron alone representing the entire Anointed One (Head and Body), and two different sacrifices, a bullock and a goat, are here used to represent the separateness, yet similarity in suffering, of the Body and its Head, as the "sin-offering."

### **The First Atonement Day Sacrifice The Bullock**

The bullock represented Jesus at the age of thirty years—the *perfect MAN* who gave himself and died on our behalf. The High Priest, as we have already seen, represented the "new" nature of Jesus, the anointed Head and all the members of his Body foreknown of God. The distinction which is here made between the *human* and "*new creature*" should be clearly understood and remembered. "The *man* Christ Jesus who gave himself" at thirty years of age, was he who previously was rich (of a higher nature), but who for our sakes became poor; that is, became *a man*, that he might give the only possible ransom for men—a perfect man's life. [1 Cor. 15:21](#)

Since the penalty of man's sin was death, it was necessary that our Redeemer become a man, be "*made flesh*," otherwise he could not redeem mankind. A man had sinned, and the penalty was *death*; and if our Lord would pay the penalty it was essential that he should be of the same nature (but undefiled, separate from sin and from the race of sinners), and die as Adam's *substitute*, else mankind could never be liberated from death. To do this the man Jesus made sacrifice "*of all that he had*"—glory as a perfect man, honor as a perfect man could claim it, and, finally, *life as a perfect man*. And this was all that he had, (except God's promise of a *new nature*, and the *hope* which that promise generated); for he had exchanged his spiritual being or existence for the human, which he made "a sin-offering," and which was typified by the Atonement Day bullock. [John 1:14](#); [Isa. 53:10](#)

But since "the *man* Christ Jesus" gave *himself* as our RANSOM-PRICE, it follows that he cannot be restored to that *manhood* which he gave. If he were to take back the ransom-price, we, the redeemed, would again relapse under the condemnation of death. But, thanks be to God, his sacrifice remains forever, that we may be forever free from Adamic guilt and its death penalty. If, then, the Father would ever confer upon Jesus *any* honor, glory or life as a *reward* for his obedience even unto death, it must be a glory, honor and life on some other plane of being than the human.

Such was the design of Jehovah for Jesus, viz., that he would highly exalt him above the human plane, and above his prehuman condition; above all angels, principalities and powers, to his own right hand (condition of *chief* favor, next to Jehovah) and make him a partaker of immortality—the divine nature. For these and other joys set before him, Jesus "endured the cross, despising the shame, and is set down at the right hand of the majesty on high." [Heb. 12:2](#); [Phil. 2:9](#); [Heb. 1:3,4](#)

The *new nature* which our Lord received instead of the human nature, and as a reward for its sacrifice, is what is here typified by the Priest. While it is true that the sacrifice of the *human* was

not finished until the cross, and that the reward, the *divine* nature, was not fully received until the resurrection three days later, yet, in God's reckoning—and as shown in this type—the death of Jesus (the bullock) was reckoned as complete when Jesus *presented himself a living sacrifice*, symbolizing his death in baptism. There he reckoned himself *dead*—dead to all human aims, to hopes of human glory, honor or life—in the same sense that we, his followers, are exhorted to reckon ourselves dead indeed to the world, but alive as *new* creatures unto God. [Rom. 6:11](#)

This acceptance of Jesus' sacrifice by Jehovah, at the time of his consecration, as though it were finished, and he dead indeed, was indicated by the anointing with the holy Spirit—"the earnest" or guaranty of what he would receive when death had actually taken place.

Thus considered, we see that the death of the bullock typified the offering by Jesus of himself, when he consecrated himself. This is in harmony with the Apostle's statement respecting Jesus' consecration or offering of himself. He quotes the Prophet, saying, "Lo I come to do thy will, O God, as in the volume of the Scriptures it is written of me"—to die and redeem many. *There*, says the inspired writer, "He took away the first [i.e., set aside the typical sacrifices] that he might establish [or fulfil] the second [the antitype, the real sacrifice for sins]." [Heb. 10:7,9,14](#)

Yes; there the slaying of the sin-offering, typified by the bullock, occurred; and the three years and a half of Jesus' ministry showed that all *human will was dead*, and the human body reckoned so, from the moment of consecration.

The anointed Jesus, filled with the holy Spirit at the moment of baptism, was the *divine "new creature"* (though not *perfected* as divine until the resurrection): and that relationship he always claimed, saying, "The words that I speak unto you I speak not of myself [as a man] but the Father that dwelleth in me [by his Spirit], he doeth the works. The word which ye hear is not mine, but the Father's which sent me." ([John 14:10,24](#)) "Not my will [as a man] but thine [Father—the divine] be done" in and to this "earthen vessel" consecrated to death. [Luke 22:42](#)

The Bullock was slain in the "Court," which we have seen typified the condition of faith in and harmony with God, the highest attainment of the flesh, the human nature. Jesus was in this condition, a perfect man, when he offered himself (the bullock in the type) to God.

Let us bear in mind these distinctions while we examine carefully the work of the typical Atonement Day, that we may more clearly understand the antitypical realities. Aaron was washed, in order fitly to represent the purity, the sinlessness, of the "new creature"—the Head and his Body-members. ("No one who has been begotten by God practices sin; because his seed abides in him, and he cannot sin because he has been begotten by God." [1 John 3:9](#), *Diaglott*) The new creature cannot sin, and its duty is to keep a constant watch over the old nature, reckoned dead, lest it come to life again. For the old will to divide the control with the new implies that the old is not dead, and that the new is not "overcoming." For the old to *triumph* would signify the *death* of the "new creature"—"Second Death."

Aaron was clothed for the service of the "Day of Atonement," not in his usual "garments of glory and beauty," but in garments of *sacrifice*, the "linen garments," emblems of purity—the righteousness of saints. The robe of linen was an *earnest* of the glorious robe to follow; the "linen girdle" represented him as a servant, though not so powerful as when, at the close of the "Day of Atonement," he would be girdled with the "curious girdle" of the ephod; the mitre of linen, being the same as that belonging to the glorious apparel, proclaims the perfect righteousness of our

Head during the sacrifice, as well as after it. So the antitypical High Priest, the divine-minded, spirit-begotten one, though not yet born of the Spirit, was ready and able to accomplish the sacrifice of the atonement at the first advent, and proceeded to do it, as typified in Aaron.

"Thus shall Aaron come into the Holy [and Most Holy] with a young bullock for a sin-offering, and a ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which is for [represents] himself, and make an atonement for himself [the members of *his body*—the under-priests] and for his house [all believers, the entire "household of faith"—the Levites]. And he shall kill the bullock of the sin-offering which is for [represents] himself. 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 [powdered], and bring it within the veil [the first veil or "door"]. And he shall put the incense upon the fire before the Lord [the censer of coals of fire was set into the top of the golden altar in the "Holy," and the incense crumbled over it gradually yielded a smoke of sweet perfume], that the cloud of the incense [penetrating beyond the second veil] may cover the mercy seat, that is upon [covers] the testimony [the Law], that he die not [by infracting these conditions, upon which alone he may come into the divine presence acceptably]." *Verses 3,6,11-13*

**Looking** through the type to the antitype, let us now, step by step, compare the doings of Jesus with this prophetic picture of his work. When the man Christ Jesus had consecrated himself he immediately, as the new creature, begotten by the holy Spirit, took the sacrificed human life (blood of the bullock) to present it before God as the ransom-price "for our sins, and not for ours only, but *also* for the sins of the whole world." Spirit-begotten, he was no longer in the "Court" condition, but in the first "Holy," where he must tarry and offer his incense upon the fire of trial—he must demonstrate his loyalty to God and righteousness by the things suffered as a begotten Son, before entering the "Most Holy," the perfect spiritual condition. [Heb. 5:8](#)

The High Priest took with him (along with the blood) fire from off the altar, and his two hands full of sweet incense to cause the perfume; and so our Lord Jesus' fulfilment of his vow of consecration, during the three and a half years of his ministry, was a sweet and acceptable perfume to the Father, attesting at once the completeness of the consecration and the perfection of the sacrifice. The sweet incense beaten small represented the perfection of the man Jesus. The fire from the "Brazen Altar" represented the trials to which he was subject; and its being carried along by the Priest signifies that our Lord must, by his own course of faithfulness, bring his persecutions upon himself. And when the perfections of his being (incense) came in contact with the trials of life (fire), he yielded perfect obedience to the divine will—a sweet perfume. Thus is shown his temptation in all points, yet without sin. As the incense must be all consumed in the fire, so he yielded his *all* in obedience. It was the Priest's "two hands full" which he offered, thus representing our Lord's full capacity and ability of righteousness—required and yielded.

But while Jesus, as a "new creature," was thus within the "Holy," enjoying the light of the golden candlestick, fed by the bread of truth, and offering acceptable incense to Jehovah, let us look out into the "Court," and yet farther out, beyond the "Camp," and see another work progressing simultaneously. We last saw the bullock dead, in the "Court," representing the man, Jesus, consecrated at thirty years of age, at his baptism. Now the fat of it has been placed upon the "Brazen Altar," and with it the kidneys and various life-producing organs. They are burning furiously, for a bullock has much fat. A cloud of smoke, called a "sweet savor to God," rises in the sight of all who are in the "Court," the Levites—the household of faith, believers.

This represents how Jesus' sacrifice appeared to *believing men*. They saw the devotion, the self-sacrifice, the loving zeal (fat) ascending to God as a sweet and acceptable sacrifice, during the three and a half years of our Lord's ministry. They well knew that with him the Father was ever well pleased. They knew from what they saw in the "Court" (in the flesh) that he was acceptable, though they could not see the sacrifice in its full grandeur and perfection as it appeared in Jehovah's sight (in the "Holy"), a sweet incense on the "Golden Altar."

And while these two fires are burning (in the "Court" the "fat," and in the "Holy" the "incense," and their perfumes ascending *at the same time*) there is another fire "outside the camp." There the body of flesh is being destroyed. (*Verse 27*) This represents Jesus' work as viewed by the world. To them it seems foolish that he should spend his life in sacrifice. They see not the necessity for it as man's ransom-price, nor the spirit of obedience which prompted it, as the Father saw these. They see not our Lord's loving perfections and self-denials as the believers (in the "Court" condition) see them. No, nor did they in his day or since see in him their ideal hero and leader; they saw chiefly only those elements of his character which they despised as weak, not being in condition to love and admire him. To them his sacrifice was and is offensive, despised: he was despised and rejected of men, and as it were they blushed and hid their faces from him, as, in the type the Israelites turned disgusted from the stench of the burning carcass.

We see, then, how Jesus' life for three and a half years filled all three of these pictures: His sacrifice of perfect manhood was, in the sight of the world, foolish and detestable; in the sight of believers, a sacrifice acceptable to God; in the sight of Jehovah, "a sweet incense." They all ended at once—at the cross. The bullock was entirely disposed of, the fat fully consumed, and the incense all offered, when Jesus cried, "*It is finished!*" and died. Thus *the man* Christ Jesus gave himself a ransom for all.

The incense from the "Golden Altar" having preceded him and been satisfactory, the High Priest passed under the second "Veil" into the "Most Holy." So with Jesus: having for three and a half years offered acceptable incense in the "Holy," the consecrated and spirit-begotten condition, he passed beyond the "Second Veil," death. For three days he was under the "Veil" in death; then he arose in the perfection of the divine nature beyond the flesh, beyond the Veil, "the express image of the Father's person." He was "put to death in the *flesh*, but quickened [made alive] in *spirit*," "sown a natural [human] body, raised a spiritual body." Thus our Lord reached the "Most Holy" *condition*, the perfection of spirit being, at his resurrection. [1 Pet. 3:18](#); [1 Cor. 15:44](#)

His next work was to present the blood of atonement (*verse 14*)—the price of our redemption—to God, for "Ye were redeemed...with the precious blood (sacrificed life) of Christ." ([1 Pet. 1:19](#)) The Priest, in the presence of Jehovah, represented by the Shekinah light between the Cherubim on the "Mercy Seat," sprinkled or presented the blood to Jehovah—sprinkling it on and before the Mercy Seat. So our Lord Jesus, after forty days, ascended up on high, "there to appear in the presence of God FOR US," and presented on our behalf, and as the price of our redemption, the value and merit of the sacrifice just finished at Calvary. [Heb. 9:24](#)

## **The Second Atonement Day Sacrifice The Lord's Goat**

We now leave the High Priest before the "Mercy Seat" while we go out to the Court to witness another work. We quote:

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering. And he shall take the two goats and present them before the Lord at the door of the Tabernacle. 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 scape-goat shall be presented alive before the Lord to make an atonement with him, to let him go for a scape-goat into the wilderness." ***Verses 5-10***

These two goats, taken from Israel and brought into the "Court," typified or represented all who, coming from the world, and accepting Jesus' redemption, fully consecrate their lives even unto death, to God's service, during this Gospel age. First taken from the "Camp" or world condition, "sinners, even as others," they were brought into the "Court," the faith or *justified* condition. There they present themselves before the Lord (represented by the goats at the door of the Tabernacle), desiring to become dead with their Redeemer, Christ Jesus, as *human* beings; and to enter the heavenly or spiritual conditions as he did: first, the spirit-begotten condition of the spiritual mind, and secondly, the spirit-born condition of the spiritual body—represented in the "Holy" and the "Most Holy," respectively.

But our Master declares that not all who say, Lord! Lord! shall enter into the Kingdom; so, too, this type shows that some who say, "Lord, here I consecrate my all," promise more than they are willing to perform. They know not what they promise, or what it costs of self-denial, to take up the cross daily and to follow the footsteps of the man Jesus [the *bullock*]*—*to "go to him without the camp [to the utter disregard and destruction of the human hopes, etc.] bearing the reproach with him." **[Heb. 13:13](#)**

In this type of the two goats, both classes of those who *covenant* to become dead with Christ are represented: those who do really follow in his footsteps, as he hath set us an example, and those who, "through *fear of* [this] *death* are all their lifetime subject to bondage." (**[Heb. 2:15](#)**) The first class is the "Lord's goat," the second is the "scape-goat." Both of these classes of goats, as we shall see, will have a part in the atonement *work*—in bringing the world into complete harmony with God and his Law, when this "Day of Atonement," the Gospel age, is ended. But only the first class, "the Lord's goat," who follow the Leader, are a part of the "*sin-offering*," and ultimately members of his glorified Body.

The casting of lots to see which goat would be the "Lord's goat" and which the "scape-goat," indicated that God has no choice as to which of those who present themselves shall win the prize. It shows that God does not *arbitrarily* determine which of the consecrated shall become partakers of the divine nature, and joint-heirs with Christ our Lord, and which shall not. Those who suffer with him shall reign with him: those who succeed in avoiding the fiery trials, by a compromising course, miss also the joint-heirship in glory. **[Rom. 8:17](#)**

Every *believer*, every *justified* one (Levite) in the "Court," who presents himself during the Atonement Day, the Gospel age, is acceptable as a sacrifice—Now is the acceptable time. And he who keeps his covenant and performs the sacrifice is typically represented in the "Lord's goat." Those who do not yield themselves willing sacrifices, "loving the present world," are represented in the "scape-goat."

To return to the High Priest: After having sprinkled the "Mercy Seat" (literally, the *Propitiatory*, or place where satisfaction is made) with the blood of the bullock seven times (perfectly), "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." (*Verses 14,15*) In a word, all that was done with the bullock was repeated with the "Lord's goat." It was killed by the same High Priest; its blood was sprinkled just the same; its fat, etc., were burned on the altar in the "Court" also. (It is worthy of notice that while a prime bullock is always very fat, a goat is a very lean animal. So our Lord Jesus, as represented by the bullock, had a great abundance of the fat, of zeal and love for his sacrifice, while his followers, represented by the goat, are lean in comparison.) The body of the "Lord's goat" was burned in like manner as that of the bullock—"outside the camp."

The Apostle Paul explains that only those animals which were *sin-offerings* were burned outside the camp. And then he adds, "Let *us* go to *him*, without the camp bearing the reproach with him." ([Heb. 13:11-13](#)) Thus is furnished unquestionable evidence not only that the *followers* of Jesus are represented by this "Lord's goat," but also that their sacrifice, reckoned in with their Head, Jesus, constitutes part of the world's sin-offering. "The reproaches of them that reproached thee are fallen upon me." [Psa. 69:9](#)

As with the bullock so with the goat in the sin-offerings: the *burning* "outside the camp" represents the dis-esteem in which the offering will be viewed by those outside the camp—not in covenant relationship with God—the unfaithful. (1) Those who recognize the sacrifice of the Body of Christ from the divine standpoint, as sweet incense to God, penetrating even to the mercy seat, are but few—only those who are themselves in the "Holy"—"seated with Christ in the heavenlies." (2) Those who recognize the sacrifices of the saints, represented by the fat of the "Lord's goat" of the sin-offering on the Brazen Altar, and who realize their self-denials as acceptable to God, are more numerous—all who occupy the "Court" condition of justification—"the household of faith." (3) Those, outside the camp, who see these sacrificers and their self-denials only as the consuming of "the filth and offscourings of the earth" are a class far from God—his "enemies through wicked works." Those are the ones of whom our Lord foretold, "They shall say all manner of evil against you falsely for my sake."

What lessons do these things inculcate? That so long as we ourselves are true sacrificers in the "Holy," or true members of the "household of faith" in the "Court," we will not be revilers of any that are true sacrificers of this present time. Nor will we be blinded by malice, hatred, envy or strife—so as to be unable to see the sacrifices which God accepts. What, then, shall we say of those, once "brethren," sharers in the same sacrifices and offerers at the same "Golden Altar," and fellows of the order of royal-priesthood, who become so changed, so possessed of an opposite spirit, that they can speak evil of their fellow-priests continually! We must surely "*fear*" for them ([Heb. 4:1](#)) that they have *left* the "Holy," and the "Court," and gone outside of all relationship to God—into "outer darkness." We should do all in our power to recover them ([James 5:20](#)); but under no consideration must we leave the "Holy" to render evil for evil, reviling for reviling. No, all who would be faithful under-priests must follow in the footsteps of the great High Priest and love their enemies and do good to those who persecute them. They must copy him "Who, when he was reviled, reviled not again, when he suffered threatened not; but committed his cause to him who judgeth righteously." [1 Peter 2:23](#)

The Lord's goat represented all of the Lord's "little flock" of faithful followers. They are all alike; they all come by the same "*narrow way*"; so what is true of the company as a whole is true

of each one of it. Therefore the "Lord's goat" typified each one and his sacrifice, except that the whole must be completed and the sacrifice of all ended before the "blood" of the goat (representative of the entire Body of Christ) will be presented on the "Mercy Seat."

The blood sprinkled on and before the "Mercy Seat" was in the design of a cross, with the top or head of the cross on the "Mercy Seat." This is shown by the description: "He shall sprinkle it with his finger upon the Mercy Seat eastward [toward the "Veil"] and before [across, in front of] the Mercy Seat." Thus were completed the sin-offerings for the sins of Israel—the bullock for the *under-priests*, the High Priest's "body," and for the Levites, the "household of faith" of the present age; the goat "for the people," Israel—type of all the world who, under the knowledge and opportunities of the future, will become God's people.

Thus we see clearly that this entire Gospel age is an age of suffering and death, to those who sacrifice the human, earthly, nature, in order to become partakers of the spiritual, the heavenly. Just as soon as the sacrifice of Jesus on behalf of his "Body" and "house" was complete and presented before the Father after his ascension, the evidence of the Father's acceptance of his sacrifice was sent—the Pentecostal baptism upon the representatives of his Church, his Body and his house. There his anointing, the holy Spirit (symbolized by the holy anointing oil), came upon the Church, and continues ever since on all the living members of the High Priest's Body, and needs no repetition: for each one immersed into Christ, as a member of his Body, is thereby immersed into his holy Spirit, the spirit which animates every member of that Body.

This impartation of the holy Spirit was God's token of the acceptance of those believers in Jesus already consecrated and tarrying as directed by the Master, waiting for the Father's acceptance of their sacrifices (acceptable in the Beloved), and for their begetting as sons by the spirit of adoption. This coming of the holy Spirit, the Lord's power or "hand," at Pentecost, was shown in the type (*verse 15*) by the High Priest coming to the door of the Tabernacle and laying his hands upon the "Lord's goat" and killing it. Just as the spirit of the Father enabled Jesus to accomplish all that was represented by the killing of the bullock, so the same spirit, the spirit, power or influence of God, the spirit or influence of the Truth, through Christ, upon the "Lord's goat" class, enables them to crucify themselves as men—to kill the goat, the depraved *will*—in hope of the promised glory, honor and immortality of the divine nature, as "new creatures in Christ."

It was thus, for instance, that the Apostle Paul, when possessed of the spirit of the Leader and Head, could reckon all things but loss and dross that he might win [a membership in] Christ and be found *in him*. Inspired by this hope and spirit he could say: "I [the new creature] live, yet not I [the old creature, represented in the consecrated goat]." It was being consumed with the reproach and contempt of the world—outside the camp. Paul's *earthly* affections and powers had all been presented to God a living sacrifice. Thereafter it was Christ living in him, the hope of glory—the *Christ mind*, crucifying and keeping under his depraved and justified human nature and its will.

While actually in the world, he was not of it; and to such an extent was this true that he could say: "The life which I now live, I live by *the faith* of the Son of God." ([Gal. 2:20](#)) Yes, by faith he had become reckonedly a "new creature," to whom belonged the exceeding great and precious promises of the divine nature, if faithful. ([2 Pet. 1:4](#)) He was living in the "Holy" condition, feeding on the "shew-bread," and enlightened continually by the light from the "Golden Candlestick." Thus furnished with knowledge and strength, he was able to offer "incense"



acceptable to God through Jesus Christ; that is to say, the Apostle Paul's sacrifice, because of Jesus' merit imputed to it, was acceptable to God. Thus he kept the goat nature always *sacrificed*; not only did he keep the fleshly *will* dead, but so far as possible he kept the fleshly body "under"—subject to the new will. So, too, the same thing has been done by the other members of this "Lord's goat" company, though others have not been so widely known. Paul's sacrifice sent up a very rich perfume; his was a sacrifice of very sweet odor to God, yet like ours it was acceptable to God, not on account of its own value, but because of being offered upon and partaking of the merit of Christ, the Redeemer, the "Golden Altar."

As the goat filled up that which was behind of the sin-offering, completing the sacrifice begun by the bullock, so does the "little flock," following after Jesus, "fill up that which is behind of the afflictions of Christ." ([Col. 1:24](#)) Not that our sacrifices are inherently valuable, as was our Lord's, for he alone was perfect and suitable for a ransom, a sin-offering: the acceptableness of our offerings is through his merit imputed to us, first justifying us: and then, through the grace which permits us to offer our *justified* selves in *with* our Lord's perfect sacrifice, we, as members of his Body, are granted a share in the sufferings of Christ, that we may ultimately share his glory also—sharing in his future work of blessing all mankind with restitution privileges and opportunities.

The hour must some time come when the sacrifice of the *last* members of this "Lord's goat" will be consumed and the sin-offering forever ended. That we are now in the close of the "Day of Atonement," and that the last members of this "Lord's goat" class are now sacrificing, we firmly believe, upon evidences elsewhere given. Soon the last members of this class, the Body of Christ, will pass beyond the second "Veil"—beyond the flesh—into the perfection of the spiritual nature already begun in the new mind or will which now controls their mortal bodies. And not only so, but such faithful ones are promised the very highest of spirit natures—"the divine nature." [2 Pet. 1:4](#)

The passing of the second "Veil" means to the Body what it meant to the Head: it means, in the presenting of the blood of the goat, what it meant in the presenting of the blood of the bullock. The body of the Priest passing through the second "Veil," bearing the blood of the goat, represented the passing of the Body of Christ entirely beyond human conditions into the perfection of the divine nature, when we shall be like Christ Jesus, who is now "the express image of the Father's person." O blessed hope! "I shall be satisfied when I awake in thy likeness," was spoken prophetically for Jesus; and how sublime the promise that "we shall be like him!" [Heb. 1:3](#); [Rom. 8:29](#); [Psa. 17:15](#); [1 John 3:2](#)

If we may but win the prize for which we run, then—

"Perish every fond ambition,  
All we've sought of earth or known;  
Yet how rich is our condition—  
Heavenly prospects now we own."

The "Most Holy" reached, the evidence of the sacrifice of the *Body* "for the people," will be presented, as typified by the blood of the goat sprinkled on the "Mercy Seat." "And he shall make an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." [Lev. 16:16](#)

When presented it will be accepted "*for* the people," as that of our glorious Leader was accepted "for himself [his Body], and his house [the household of faith]." Thus the reconciling work will be accomplished. Sin and condemnation will be fully covered for all, and the great work of giving to the world the grand results of that atonement will speedily follow—just as the blessing of Pentecost came upon the "Body" and its reflex influence came upon the "household," speedily after the acceptance of Jesus' sacrifice—after he passed beyond the "Veil" of flesh and presented our ransom-sacrifice before God.

The sprinkling of all things with the blood showed that the "blood" is *full* satisfaction, and also indicated that the work with the "scape-goat," which followed, was no part of the sin-offering, and was not needful to complete the "reconciling." Hence in it we must see some other object and significance.

### The Scape-Goat

"And when he had made an end of reconciling the Holy ["Most Holy"] and the Tabernacle of the congregation [the "Holy"] and the Altar [in the "Court"] he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat [scape-goat] and confess over him all the iniquities of the children of Israel [typical of the *world*], 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 [any one convenient] into the wilderness." *Verses 20-22*

As before expressed, we understand that this "scape-goat" which was presented for sacrifice with the other, but failed to sacrifice, and to follow the example of the bullock, represented a class of God's people, who have made the covenant to become dead to the world, to sacrifice their justified human nature, but fail to perform the sacrifices covenanted. This "goat" does not represent "those who draw back unto perdition," those who return as the sow to wallowing in the mire of sin ([Heb. 10:39](#); [2 Pet. 2:22](#)), but a class which seeks to avoid sin, to live morally, and to honor the Lord; yet seeking also the honor and favor of the world, they are held back from the performance of the sacrifice of earthly rights in the service of the Lord and his cause.

This "scape-goat" *class* has existed throughout this entire Gospel age. The one goat and the work done with it, at the close of the "Day of Atonement," was representative in a general sense of each individual of that company during the age, though it specially represented the members of this class living in the end of the age of sacrifice. Let us look first at God's proposed dealing with members of this company who will be living when the work of sin-offering is complete—the last members of the "scape-goat" company—and then see how the type will apply also to the preceding members of the same class.

Remember that we are now dealing with things future, *after* the "sin-offerings." The "Lord's goat" is not yet wholly consumed, consequently the "little flock," represented by the body of the Priest, has not yet gone beyond the second "Veil" into the condition of spirit perfection; and the special work with the living "scape-goat" will not occur until after that.

Other scriptures ([Rev. 7:9,13-17](#) and [1 Cor. 3:15](#)) show us that there will be "a great company" who during this age have entered the race for the grand prize of joint-heirship with Jesus, and who fail to "so run" as to obtain it. These, though "castaways," as regards the prize ([1 Cor. 9:27](#)), are nevertheless objects of the Lord's love; for at heart they are friends of righteousness and not of sin. Hence, by his providences through the circumstances of life, the Lord will cause them to come through "great tribulation," thus accomplishing for them "*the destruction* of the flesh, that

the spirit may be saved in the day of the Lord Jesus." ([1 Cor. 5:5](#)) They consecrated their justified human life, and God accepted that consecration and *reckoned* them, according to their covenant, dead as human beings and alive as *new*—spiritual—creatures. But, by their failure to carry out the contract of self-sacrifice, they cut themselves off from the "Royal Priesthood"—from membership in the *Body* of Christ. "Every branch *in me* that beareth not fruit, he taketh away." [John 15:2](#)

These are in a pitiable condition: they have failed to win the prize, therefore cannot have the divine nature; nor can they have *restitution* to perfect humanity with the world; for, in their consecration, all human rights and privileges were exchanged for spiritual ones and the opportunity to run the race for the *divine* nature. But though not voluntary overcomers, the Lord loves them, and will *deliver* those who through fear of death (fear of contempt—fear of the reproach borne by the bullock and goat beyond the "Camp"—in the wilderness, the separated or dead condition) were all their lifetime subject to bondage—bondage of fear of *men* and men's traditions and opinions, which always bring a snare, and keep back from full obedience to God, even unto death. [Heb. 2:15](#)

Through the favor of the High Priest, this great company are to go into "great tribulation" and have the flesh *destroyed*. This will not make of them voluntary overcomers nor give them membership in the *Body*—the *Bride* of Christ. It will not give them a place *on the throne* of Kings and Priests, but a position "*before* the throne," as perfect spirit beings, though not of the highest order of the spiritual—the divine. Though they will not possess the *crown* of life, Immortality, yet if rightly exercised by the tribulation they will attain to a condition "like unto the angels." They will serve God *in his Temple*, though they will not be members of that symbolic Temple which is the Christ. [Rev. 7:14,15](#)

This class, represented in the "scape-goat," will be *sent* into the Wilderness condition of separation from the world, forced thither by the "man of opportunity"—unfavorable circumstances—there to be buffeted by adversity until they learn the vanity, deceitfulness and utter worthlessness of the world's approval, and until all human hopes and ambitions die, and they are ready to say, God's will, not mine, be done! The world is ever ready to scorn and to cast out the chastened and afflicted, even though its deceiving smile and its empty honors be earnestly coveted by them. The body of the "scape-goat" was not *burned* in the wilderness: only sin-offerings (the bullock and the "Lord's goat") were burned. ([Heb. 13:11](#)) The burning of the sin-offerings represented the steady, continuous submission of those classes to the fiery ordeal of suffering—"faithful [willing sacrifices] unto death." Both classes suffer even unto the death of the human will and body; but those of the first class die willingly: they are consumed by the continual crucifying of the flesh, as shown in the symbol of fire burning continuously until there is nothing more to burn. Those of the second class are simply sent to the wilderness and there left to die unwillingly. Their love of the world's approval perishes with the world's neglect and scorn and reproach; and their new spiritual nature meantime ripens into life. The "Lord's goat" class lays down the human nature by the Lord's spirit and help, *sacrificially*, willingly, voluntarily: the "scape-goat" class has its flesh *destroyed* under divine providence, that the spirit may be saved.

Not only will this be markedly accomplished shortly, with the last members of this "scape-goat" class, but the same has been fulfilled to some extent throughout the entire Gospel age; for there has always been a class, and a large one, which yielded self-will to death only by *compulsion*; and, instead of willingly sacrificing, suffered "*destruction* of the flesh." ([1 Cor. 5:5](#)) The classes represented by both goats have been developing side by side throughout the age.

When all the members of the "little flock" shall have gone beyond the "Veil," divine providence, the hand of the Lord, will set free those bound ones, "who, through fear of death [to the world], are all their lifetime subject to bondage," by overthrowing the many theories, creeds and traditions of men, and great *nominal* church organizations, in and to and by which his people of the "scape-goat" class are held—hindered from hearing and obeying the Lord's voice.

Forced into freedom by "Babylon's" fall while realizing that the *great prize* has been lost, these "tribulation saints" will then hear the High Priest's voice and find themselves forced into the wilderness condition of separation and flesh destruction. At no previous time have there been so many CONSECRATED ones *bound* as at present; yet there have been some throughout the entire age.

All the consecrated ones of both classes (the Lord's goat class and the scape-goat class) pass through great trials and afflictions; yet by one class they are esteemed light afflictions, taken joyfully, which they rejoice to be accounted worthy to suffer. Theirs is a *willing sacrifice*, like that of the Head. To the other class they are burdensome, great afflictions, almost without joy—an *enforced destruction* of the flesh. And proportionately different are their positions and rewards at the end of the race.

### **The Atonement Day Burnt-Offerings**

"And Aaron shall come into the Tabernacle of the congregation [the "Holy"] and shall put off the linen garments which he put on when he went into the Holy *place* [the "Most Holy"] and he shall leave them there; and he shall wash his flesh with water in the holy place [the "Court"] and put on his [usual] garments [the garments of glory and beauty] and come forth and offer his burnt-offering and the burnt-offering of the people, and make an atonement for himself [the Body—the Church—the "little flock"] and for the people" ([Lev. 16:23,24](#)), the same atonement illustrated or typified from another standpoint.

The burnt-offering consisted of two rams (*verses 3,5*), one representing the bullock and the other the Lord's goat. These, being alike, show the harmony and oneness of the sacrifices made by Jesus and his footstep-followers—that in God's sight they are all one sacrifice. "For both he that sanctifieth [Jesus] and they who are sanctified [the little flock] are all of one; for which cause he is not ashamed to call them brethren." [Heb. 2:11](#)

This is further shown in the treatment of each of these sacrifices. The rams of "burnt-offering" were cut in pieces and washed and the pieces laid unto the head upon the altar and burned—a burnt-offering of sweet savor unto Jehovah. Since both rams were thus treated, it showed that in Jehovah's estimation they were all parts of one sacrifice; the members joined to the Head, acceptable as a whole, as the *atonement* for the sins of the world—thus satisfying the claims of justice on behalf of the whole world of sinners.

As the sin-offerings illustrated the sacrificial death of the Redeemer, so the burnt-offering following illustrated God's manifested acceptance of the *same* sacrifice. Let us not forget that God thus indicates that He will not *manifest His acceptance* of the "better sacrifices" than bulls and goats, until the sacrifices for sins are complete, and the true High Priest is robed in the honor and glory of his office, represented in the change of garments. During the time of making the sin-offering he wore only the white linen garments. Afterward (and usually) he wore the glorious garments illustrative of the honor and glory conferred upon him. During the Gospel age the sin-offerings progress and no honor is bestowed upon the priests, but at its close comes the outward

manifestation of God's approval and acceptance of them in the putting of glory and honor upon the priests who made the sacrifices, and in the blessing of the *people*, for whose sins they atoned.

The burnt-offering was burned on the altar in the "Court," thus teaching that God will manifest His acceptance of the sacrifice of the whole Body (Head and pieces, or members) in the sight of all in the "Court" condition, namely, to *all believers*. But before this *manifestation* to believers of God's acceptance of the work, the "scape-goat" company is sent away, and the robes of the Priest changed.

As the white robes worn throughout the work of sacrifice *covered the Body* and represented the justification of *the Body*, their purity in God's sight through Christ, so the "garments of glory and beauty," put on subsequently, represent the glories of the Church's position and work in the future, after the new creatures shall have been perfected, after they shall have gone beyond the "Veil." The washing with water at this time signifies that, though the white garments (imputed righteousness of the "Body") are now removed, it does not signify the reimputation of sin, but the completion of the cleansing, making the "Body" *perfect* in resurrection completeness—the garments of glory and beauty representing the glory, honor and immortality of the First Resurrection to the divine nature. The washing further shows that the sins of the people for which atonement had been made do not attach to or contaminate the purity of the priest.

Thus ended this type of the development of the priesthood and the satisfaction for the world's sins: but we tarry to glance at a few verses of this chapter ([Lev. 16](#)) not so directly connected with our topic.

**Verse 17.** "There shall be no *man* in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place* [the "Most Holy"] until he come out, and have made an atonement for himself and for his household, and for all the congregation of Israel."

This limitation applies only to this special day, for the Apostle says—"The priests went always into the first tabernacle [the "Holy"] accomplishing the service, but into the second [tabernacle—the "Most Holy"] went the high priest alone, once every year" on this "Day of Atonement," which was repeated annually. [Heb. 9:7](#)

The privileges of the true Tabernacle belong only to those who are priests—members of the Body of the High Priest—so that whether, as now, in the first of these heavenly conditions (spiritually *minded*, new creatures in Christ Jesus), or whether, as we hope to be soon, in the second or perfected spirit condition, it will in either or both cases be because we are *in* Christ Jesus, *new* creatures—no longer *men*. "For ye are not in the *flesh* [human], but in the spirit [spiritual, new creatures] if so be that the spirit of God dwell in you." [Rom. 8:9](#)

**Verse 28.** "And he that burneth them [the bullock and the goat of sin-offering] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp."

This seems to teach that those principally instrumental in reproaching, reviling and destroying the *humanity* of Jesus (the bullock) and the humanity of his "little flock" (the goat) will have no *special* punishment for it, because they do it ignorantly—at the same time accomplishing God's plan. They may wash and be clean and come into the camp—i.e., into the same condition as the remainder of the world, all of whom are by heredity sinners, all of whom have been ransomed from Adamic depravity and death, and all of whom await the return of the great High Priest and the blessing then to be extended to all.

*Verse 26.* "And he that let go the goat for the scape-goat shall wash his clothes and bathe his flesh in water, and afterward come into the camp."

This teaches the same lesson relative to those who will be instrumental in bringing the trouble and consequent *destruction of the flesh* upon the "great company" represented by the "scape-goat." They will be obliged to obtain of the Lord special forgiveness for these wrongdoings, but eventually shall stand on the same footing as other men.

### **The Blessings Following the "Day of Atonement" Sacrifices**

Thus the typical "Day of Atonement" ended; and Israel, thus typically cleansed from sin, was reckoned no longer defiled and separated from God, but now *at one* with him. Justice no longer condemned, but bade them realize God's reconciled presence in their midst, to bless and protect and direct into the Canaan of rest and peace.

The antitype of the "Day of Atonement" is this Gospel age, during which Jesus and "his Body," the Church (by virtue of the redemption and consequent justification), make sacrifice to Justice, in full satisfaction of the Adamic sin. When the work of reconciliation is complete, God will recognize the world of mankind, and place His sanctuary among men. Then will be fulfilled that which was written: "The Tabernacle of God [God's dwelling, the glorified Church] is with men, and He will dwell with them, and they shall be [become] His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things [the reign of Satan, sin and death] are passed away. And he that sat upon the throne said, Behold, I make all things new." [Rev. 21:3-5](#)

But while all these blessings will result from the establishment of God's residence, or sanctuary, among men ("I will make the place of my feet glorious"—"earth is my footstool"—[Isa. 60:13; 66:1](#)), yet the subsequent work of blessing will be a gradual one, requiring the Millennial age for its accomplishment; i.e., Adamic death, pain and tears will be in process of destruction (wiping away). This will begin with the second coming of Christ, the Royal Priest, but will not be completely wiped away until the end of the Millennial age.

The gradual process by which MAN WILL BE BROUGHT into perfection of being and fulness of harmony with Jehovah is well illustrated in the typical sacrifices of Israel, made *after* the "Day of Atonement," the antitypes of which sacrifices, as we shall shortly see, will be fulfilled during the Millennium.

To divide rightly and understand these typical sacrifices, it must be recognized that the present Gospel age is the "Day of Atonement" toward God *for* the general sin of mankind; and that in the type all sacrifices coming after the "Day of Atonement" represented fulfilments or antitypes due after the Gospel age is ended—during the Millennial age—when the world of sinners may become reconciled to, or at-one with, God.

Thus we may see that *at-one-ment* has two parts—first, Justice *at-one* with, and not any longer condemning and destroying, Adam and his children on account of his sin; and secondly, the return of the sinner to *at-one-ment* with God's righteous laws, recognizing and obeying them. The first of these phases of *at-one-ment*, or reconciliation, is brought about entirely by the Priest's service in the "*Day of Atonement*" sacrifices. The other—the reconciling of the world *to God*, or the

bringing of as many of mankind as are willing into full *at-one-ment* and harmony with God, will be accomplished during the next age, by the "Royal Priesthood," the glorified kings and priests, who, typified by Moses, will be the Great Prophet whom the Lord will raise up to teach and to govern the people; and if they will not give heed to him they shall be cut off from life—die the second death. [Acts 3:23](#)

Let it be clearly seen, however, that although the saints, the followers of Jesus, are permitted, as represented in the "Lord's goat," to share in and to be members of the sin-offering on behalf of the world, this is not because of their being by nature purer or better than the world; for the entire race of Adam was condemned in him; and of them "there is none righteous, no, not one" ([Rom. 3:10](#)), and none could give a *ransom* for his brother. [Psa. 49:7](#)

They share in the sacrifice for sins as a favor, in order that by so doing they may share with Jesus the promised divine nature, and be his companions and joint-heirs. To permit and to enable them to offer themselves acceptable sacrifices, the benefits of Jesus' death were first applied to them, justifying or cleansing them. Thus it is *his death* that blesses the world, *through* his Body, the Church.