

[T93]

CHAPTER VI
SACRIFICES SUBSEQUENT TO THE
"DAY OF ATONEMENT"

These Typify Repentances, Vows, Covenants, etc., During the Millennium—The People's Burnt-Offerings—Their Peace-Offerings—Their Meat-Offerings—Their Trespass-Offerings—Male and Female Distinctions to Cease, Shown in the Types.

THE sacrifices offered by *the people* (Israel—the world) on their own individual account, after the Day of Atonement sacrifices, typified by the general offerings of Israel, belong to the next age, and will then be presented to the glorified royal priesthood. Nevertheless, this has a very slight beginning now; thus the worldly man possessed of wealth is in that sense a steward of God's things, and may now use that "mammon" and with it make for himself friends, that when this age of Satan's domination is ended, and the reign of Christ commences (in which he shall no longer be a steward), then those whom he thus favored will bless him. If the worldly stewards of wealth (the mammon or god of this age) were wise, they would use more of their means thus. For whosoever shall give even a cup of cold water unto one of the least of these priests, because he is such, shall by no means lose his reward when the Kingdom of Christ is organized and its rule begins. [Luke 16:1-8](#); [Matt. 10:42](#)

Those sacrifices which do not belong to the class we denominate the "Day of Atonement sacrifices," illustrated offerings and sacrifices which belong to the Millennial age.

As, in the type, the "Day of Atonement" sacrifices preceded all others, and were a *basis* for the general forgiveness and acceptance with God of all Israel, but were followed by other sacrifices by individuals after that day, termed "sin-offerings," "trespass-offerings," "peace-offerings," etc., so will be the antitype. After the sacrifices of this Gospel age have brought "the people," the world, into a justified condition, there will still be sins and trespasses committed which will require confession and reconciliation, making these after-sacrifices necessary.

The Atonement Day sacrifices represented the cancellation of Adamic sin by the sacrifice of the Christ; but during the Millennium, while the benefits of the atonement are being applied to the world, while they are being gradually restored to actual perfection and life and harmony with God, errors will be committed for which they will be in some measure responsible. For such they must make some amends, accompanied by repentance, before they can be again in harmony with God through Christ, their Mediator.

Consecration will also be in order in the next age, though, owing to the changed government of the world, consecration will no longer, as now, mean unto *death*, but on the contrary, it will be unto life; for with the close of the reign of evil comes the end of pain, sorrow and death, except upon evildoers. Consecration must always be a voluntary presentation of one's powers, and hence this is represented in some of the sacrifices after the Atonement Day.

As the *basis* for all forgiveness of sins in the next age will be the "Day of Atonement" sacrifices, it would be appropriate in the type for the sinner to bring some sacrifice which would indicate a recognition of the "Day of Atonement" sacrifices, as the ground of forgiveness anew. And so we find that all offerings of the people after the "Day of Atonement" were of a kind which pointed back to or recognized the sacrifices of that day. These offerings might be of cattle

or sheep or fowl (turtle doves or young pigeons) or of fine flour—the article offered depending upon the *ability* of the offerer.

During the Millennial age *all men* will "come to a knowledge of the truth," and thus to the fullest opportunity of salvation from the curse (condemnation or sentence) of Adamic death. ([1 Tim. 2:4](#)) When we remember that this *death* includes all the sickness, pain and imperfection to which humanity is now subject, we see that God's plan includes a full restoration to human perfection; only those who deliberately refuse or neglect the opportunities then put within the reach of all will die the Second Death. But perfection will come gradually, and it will require the cooperation of the sinner's WILL ever to reach it. He must *do what he can* to climb up again to perfection, and will have *all* the assistance *necessary*. This is shown by these sacrifices in general: they were to be according to every man's *ability*. However degraded by sin and imperfect, each must, when he comes to a knowledge of the truth, present himself to God, the offering indicating his condition. The dove or pigeon brought by the poorest in the type represented the justified *all* of the morally poor and degraded; the goat offered by others more able, represented the *all* of some less degraded; while the bullock represented the *all* of those who had attained *perfection* of human nature. Just as a bullock was used to typify the perfect humanity (much fat) of Jesus' sacrifice, and a goat (wayward and lean) was used to represent the imperfect human nature of the saints, in the sacrifices of this Atonement Day, so those animals similarly represented the offerers (Israel—typical of the believing world in the Millennium) in their consecrations. But it should be remembered that these burnt-offerings and peace-offerings of the future represent the people as *consecrating*—giving themselves to the Lord. They do not represent sin-offerings to secure *atonement*, as do the sacrifices of the Day of Atonement. There were indeed trespass-offerings which were in a sense sin-offerings for individuals; but these, as we shall see presently, were wholly different from the national sin-offerings of the Atonement Day.

When those of the world of mankind, willing to accept God's grace, shall have been brought to perfection, at the close of the Millennium, there will be no longer any *poor* in the sense of inability to offer a bullock—in the sense of deficiency of mental, moral or physical ability. All will be perfect men, and their offerings will be their *perfect* selves typified by *bullocks*. David, speaking of this, says: "Then shalt thou be pleased with sacrifices of righteousness [of right doing] with burnt-offering and whole burnt-offering; then shall they offer *bullocks* [perfect sacrifices] upon thine altar." ([Psa. 51:19](#)) Yet that David's language should not be understood to teach the restoration of the literal, bloody, typical sacrifices, is evident, for in the same connection he says, "Thou desirest not sacrifice [either typical or antitypical—full atonement for sin having been accomplished by that time "once for all"]....The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." All these sacrifices must be of the free will and desire of the offerer. [Lev. 1:3](#)

The completeness of consecration was shown by the death of the animal—that is, each member of the race must consecrate his will; but it will be followed neither by the destruction of the human nature (the burning of the flesh outside the camp) nor by the taking of the life into a new nature—into the "Most Holy." Only the priests enter there, as shown in the Atonement sacrifices. No: when consecrated, they are accepted as human beings, and will be perfected as such—their right to life as such having been purchased by the High Priest, in the members of whose Body all the overcoming Church is represented. The consecrations represent an appreciation of the ransom,

and the acquiescence of the offerers to the Law of God as the condition upon which they may continue to live everlastingly, in harmony and favor with him.

The People's Burnt-Offerings

The burnt-offerings of the priests were to be kept up continually on the altar, and the fire never suffered to die out. "This is the law of the burnt-offering: it is the burnt-offering because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it....It shall not be put out, and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it. ...The fire shall ever be burning upon the altar; it shall never go out." [Lev. 6:9,12,13](#)

Thus was represented to the mind of each offerer the fact that the altar was already sanctified or set apart, and that their offerings would be acceptable because of God's acceptance of the Atonement Day sacrifices. To this altar the Israelite brought his free will offering, as narrated in [Lev. 1](#). It was made in the usual way: the animal, cut in pieces and washed, was laid, the pieces to the head, on the altar, and wholly burnt, a sacrifice of sweet savor unto the Lord. This would serve to typify a thankful prayer to Jehovah—an acknowledgment of his mercy, wisdom and love, as manifested in the broken Body of the Christ—their ransom.

The People's Peace-Offerings

This offering was to be of the herd or flock; and it could be made either in fulfilment of a vow (covenant), or as a willing "thank-offering." Part of it was to be brought to Jehovah by the offerer—"His own hands shall bring the offerings of the Lord made by fire; the fat with the breast, it shall he bring"; and the Priest shall burn the fat on the altar, and wave the breast before the Lord. But the breast shall be the Priest's, also the shoulder. The offerer must eat the sacrifice. [Lev. 3](#), and [7:11-18,30-34](#)

This seems to show that if any man will then come into a condition of full peace and harmony (as all must do or else be cut off in the Second Death), he must eat or fulfil a covenant before God of entire consecration to him. If, after being thus perfected, he again becomes defiled by wilful sin, he must die (the *Second Death*) as shown by the penalty of touching unclean things. ([Lev. 7:19-21](#)) Compare [Rev. 20:9,13-15](#).

With this sacrifice there was presented an offering of unleavened cakes mingled with oil, and anointed wafers, representing the offerer's faith in Christ's character, which he will copy, and leavened bread indicating his acknowledgment of his own imperfection at the time of consecration—leaven being a type of sin. [Lev. 7:11-13](#)

The People's Meat-Offerings

These, of fine flour, unleavened cakes, with oil, etc., were presented to the Lord through the Priest. They probably represented praises and worship offered to the Lord by the world, through his Church. "Unto him be glory in the Church by Christ Jesus throughout all ages." ([Eph. 3:21](#)) These were accepted by the priests. A sample being offered on the altar showed that it was approved by, acceptable to, Jehovah.

The People's Trespass or Sin-Offerings

"If a soul [being] commit a trespass and sin through ignorance in the holy things of the Lord;...if he sin and commit any of these things which are forbidden to be done by the commandments of the Lord, though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a

ram without blemish out of the flock," and money according to the priest's estimation of the trespass, with a *fifth more*, and this shall be his offering. And the Priest shall make an *atonement* for him. And if any one sin knowingly and damage or defraud his neighbor, he shall restore it in the principal, and shall add the fifth part more thereto (twenty per cent interest) and give it to the wronged one. And he shall bring a ram for the trespass-offering unto the Lord. [Lev. 5:15-19; 6:1-7](#)

This teaches that for every wrong restoration must then be made, with interest, and accompanied by repentance or an asking of forgiveness of the Lord, through the Church (Priesthood)—the trespasser's recognition of his own imperfections, and of the value of the ransom, being shown by the ram presented.

But notice the difference between the treatment of such sin-offerings and the sin-offerings of the "Day of Atonement." The latter were offered to *God* (Justice) in the "Most Holy," as "the better sacrifices"; the former were offered to *the priests*, who, during the Atonement Day, had purchased the people. The acknowledgment of the people will be made to their Redeemer. The Priest, indeed, took and offered to the Lord a portion of the offerings, as a "memorial," as a recognition that the whole plan of redemption as executed on the Atonement Day (Gospel Age) was the heavenly Father's, but appropriated to himself the remainder—by eating it.

The whole world, purchased by the precious blood (human life) of Christ, will present themselves, for forgiveness of trespasses, to the "Royal Priesthood," whose acceptance of their gifts or consecrations will signify *forgiveness*. To this agree our Lord Jesus' words to his disciples: "He breathed on them and saith unto them, Receive ye the holy Spirit. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain [to them] they are retained." [John 20:23](#)

While this "ministry of reconciliation" belongs in its fullest sense to the next age, when all the sacrifices of Atonement will have been completed, yet even now, any member of the "Royal Priesthood" may say to those who believe and repent, "Thy sins are forgiven thee"—as did our Head, by faith looking forward, as he did, to the completion of the sacrifices for sins: moreover, these priests now *know* the terms and conditions upon which forgiveness is promised, and can speak authoritatively whenever they see the terms complied with.

The offerings of the Atonement Day, as we have seen, were always burned ([Lev. 6:30; Heb. 13:11](#)), but the later trespass-offerings, offered after the Day of Atonement, were not burned, but eaten (appropriated) by the priests.

Male and Female Distinctions to Cease

"This is the law of the sin-offering [trespass-offering]....The priest that offereth it for sins shall eat it....All the *males* among the priests shall eat thereof." [Lev. 6:25-29](#)

The Lord and all the holy angels are Scripturally referred to as *males*, while all the saints are together represented [T101] as a female, a "*virgin*," espoused to our Lord Jesus as husband. But the human female was originally a part of the man made in God's image, and is still (although temporarily separate for the purposes of human propagation) a part of the man—neither being complete alone. As the perfect man was named Adam, so, when made twain, "God called *their* name Adam"—the headship remaining with the male, who was thus made the caretaker or preserver of the female as a part of his own body. ([Eph. 5:23,28](#)) This sexual division

did not make Adam imperfect: it merely divided his perfections between two bodies of which he was still the "head."

The Scriptures indicate that ultimately, by the close of the "times of restitution," all (male and female shall be *restored* to the perfect condition—the condition represented in Adam before Eve was separated from him. We do not understand that either males or females will lose their identity, but that *each* will take on the qualities now lacking. If this thought be the correct one, it would seem to imply that the extreme delicacy of some females and the extreme coarseness of some males are incident to the fall, and that *restitution* to a perfection in which the elements of the two sexes would be perfectly blended and harmonized would be the *ideal* humanity of God's design. Our dear Redeemer, when he was "the man Christ Jesus," was probably neither coarse and brawny nor effeminate. In him the mental strength and grandeur of manhood *blended* most delightfully with the noble purity, tenderness and grace of true womanhood. Was he not the *perfect man* who died for our race and redeemed both sexes? Let us not forget that as a *man* he had no help-mate: should he not therefore have been complete in himself to pay the full corresponding price for Adam (male and female)? Either thus was Eve represented in the great ransom or by her husband as her "head"—else mother Eve was not ransomed at all, a thought which would conflict with other scriptures.

The Gospel Church is indeed referred to in the Scriptures as a "*Bride*"; not, however, as the bride of "the *man* Christ Jesus," but as the Bride of the risen and highly exalted Christ. As new creatures, begotten of God's spirit to spirit nature, we are betrothed to the Spirit Jesus, whose name and honor and throne we are to share. The Church is not the Bride of the sacrificed man Christ Jesus, but of the glorified Lord Jesus, who at his second advent claims her as his own. [Rom. 7:4](#)

As with man and woman in the next age so will it be with Christ and the Church—after the Church is glorified all femininity will be dropped—"We shall be like him"—members of his Body. "And this is the name wherewith *she* shall [then] be called [her Lord's name], The Righteousness of Jehovah." ([Jer. 33:16; 23:6](#)) As the Body of the great Prophet, Priest and King, the Church will be a part of the Everlasting Father or Life-giver to the world. [Isa. 9:6](#)

This same thought is carried throughout the Scriptures; the *males* of the priestly tribe alone did the *sacrificing*, and as above, the *eating* of the trespass-offerings; and they alone entered the Tabernacle and passed beyond the Veil. Likewise, in the holy Spirit's arrangement for this Gospel age—"He gave indeed [male] apostles, and [male] prophets, and [male] evangelists, and [male] pastors and teachers, for the qualification of the saints for the *work of service*, in order to the building up of the Anointed one." ([Eph. 4:11,12](#), *Diaglott*) The word *male*, as above, should appear in the English as it does appear in the Greek text, and the Lord's appointments and those of the apostles correspond to this. "I suffer not [in the Church] a woman to teach or to *usurp* authority over the man," plainly declares the Apostle. ([1 Tim. 2:12](#)) This is illustrative of the present relationship of Christ and the Church, which will, we understand, terminate with the close of this age, when the overcomers will be glorified and made actually one with the Lord—as "brethren."

This, however, does not signify that the sisters in the Church do not equally "present their bodies living sacrifices, holy and acceptable to God," and perform an important "*work of service*" in the Church as *members of the "royal priesthood"*; they are equally pleasing to the Lord as the brethren, for, really, all distinctions of sex and color and condition are ignored, dropped from

divine notice, from the time we become "new creatures in Christ Jesus" ([2 Cor. 5:17](#); [Gal. 3:28](#)); but the type, the figure, the lesson, must be continued, and hence the distinctions so rigidly maintained in the special and more important parts of the service of the Church of Christ.

On the contrary, the Adversary has always sought to control man religiously through the love and esteem men bear toward women—hence his exaltation of the Virgin Mary to the rank of a goddess and to worship amongst Catholics. Hence also, with the ancient Egyptians, Isis was the goddess, and in the later times of the Apostle Paul, Diana was goddess of the Ephesians. And does not Satan still seek to deal with and through woman, as in the Garden of Eden? Are not women his chief mediums in Spiritism and his chief apostles and prophets in Theosophy and Christian Science?

Nor has Satan's acceptance of women as his mouthpieces been to their advantage. On the contrary, women stand on a far higher social and intellectual plane, and are most appreciated for their true womanhood, in those lands where the Bible regulations are recognized and respected; and by those who most carefully follow Scriptural regulations.

My Sacrifice

"Laid on thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small;
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all.

"Hidden therein thy searching gaze canst see
Struggles of passions, visions of delight,
All that I have, or am, or fain would be—
Deep loves, fond hopes and longings infinite.
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty hath it none.
Now, from thy footstool, where it vanquished lies,
The prayer ascendeth—'May thy will be done!'

"Take it, O Father, ere my courage fail;
And merge it so in Thine own will that I
May never have a wish to take it back;
When heart and courage fail to thee I'd fly.
So change, so purify, so like thine own,
Make thou my will so graced by love divine
I may not know or feel it as mine own,
But recognize my will as one with thine."