

(Begin) A Closer Look at the Atonement Day Sacrifices 35 minute version!

Jesus - our beloved Master – made a profound statement in Matt. 5:18. He said, “Till heaven and earth pass, one jot or one tittle - shall in no wise pass from the Law, till ALL be fulfilled. The Atonement Day Sacrifices in the Old Testament - were a very large feature of the Law. In other words, Jesus was saying that all the features of the Law, every “jot and tittle” – no matter how small, must “come to pass, or commence” eventually, just like we recall in the Passover Law feature, that Passover lamb was slain year after year, until the reality commenced, with the antitypical lamb of God, Jesus Christ.

As Christians - we are directed in the New Testament, to look at these features and doctrines in such scriptures as Hebrews 13:11-13, Hebrews 10:1-4, 9:2-5 and many more. Many important Christian doctrines are actually taught in these Levitical services – and those who take the time to learn them – will be very greatly blessed in their efforts of research.

The Atonement Day - was one of the chief features of the Law and we find some beautiful admonitions, lessons, and doctrines constructed into the activities and objects associated with this very special day - celebrated by the nation of Israel, in the seventh month on the tenth day, once every year. The “order” in which events happened is also extremely important in clarifying Christian doctrines taught in the New Testament also. These services were for the typical cleansing atonement of Israel's sins NOT for the past year - but rather for the ensuing year, and orchestrated by a High Priest. So we understand that Israel was typically justified – as we remember from our Chart of the Ages “Plane P”. The nation of Israel was treated as though they were free from original sin, but obviously, the original Adamic guilt was not actually cancelled; but merely temporarily covered. Hebr. 10:1 We would say: In the strict sense, the Atonement Day represented, or pictured, the entire Gospel Age. However, Br. Russell points out in R 5874, that in the WIDEST sense, it also includes the Millennial Age. You'll find out more by reading that article, again in R 5874.

Slide 2

Recall that Jesus is referred to as a “High Priest” in places like Heb. 3:1 and chapter 5:1-5. The Apostle Paul tells us that Christ is a High Priest of “good things to come”. Heb. 9:11 The basic lesson portrayed - is HOW that Atonement between God and man - will come about through Christ, but one of the best kept secrets in the world today, is that a mystery class is also involved in this process in some way. A mystery class of individuals that do NOT partake in the Ransom of man – which is the means of salvation, through the MAN Jesus alone, but this class taken from men are actually invited by God to join with Christ and become the manner by which the benefits of that Ransom price are practically appropriated - to the world of mankind in the mediatorial phase of the Kingdom.

Now let's dig a little deeper to more fully appreciate how these Atonement Day sacrifices demonstrate these important doctrines. Let's start reading the account of this engaging Atonement Day Type by turning to Lev. 16:4-11, to see some of these doctrines beautifully illustrated in these services. Because of time constraints we're going to skip on down to the 11th verse for the present. We see that Aaron, the high priest, is in his “holy linen garments” – NOT the “garments of Glory and beauty” which he'll put on AFTER the scape goat is released into the wilderness. Verses 22 to 24 of chapter 16, an important point to keep in mind. But for now, let's look at Lev. 16:11-15 and capture the important concepts being taught in these Atonement Day sacrifices.

Slide 3

This is what it says in Lev 16:11-15 “And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for 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, and bring it within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood

within the vail, 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:

Slide 4

Here we have a high priest who offers up the blood of a bullock first and subsequently offers up the blood of a goat, called the Lord's goat. Hands were placed on the bullock by the High Priest, showing that this bullock represented Him in some way. We understand that this well represented the humanity of our Lord Jesus, the High Priest of our profession, who was symbolically showing that his humanity was represented in this bullock by the extension of his hands on the head. We submit that the High Priest himself initially - represented Jesus' new creature. Next the bullock was slain and its blood was eventually taken into the Most Holy, where it was sprinkled on the Mercy Seat, or propitiatory seat, which was laid over the Ark of the Covenant. The context suggests that the blood was sprinkled in the figure of a cross.

Question: IF Jesus is the High Priest, why would this priest make a sin offering for Himself? Look at verse 11. That's what it says. We know that Jesus was sinless – "holy, harmless, separate from sinners". In fact, it states in the scripture that he made an atonement for himself - not once, not twice, but THREE times in this verse alone. Does it make any sense that Jesus, who was sinless, - would have to make an atonement for HIMSELF? No, it does not. Therefore, we submit, that our High Priest here - was not Jesus alone in verse 11.

Slide 5

The High Priest represents Christ, head and body in verse 11. Jesus is the head of the Church and we are His body. Col. 1:24 clearly states this. Obviously, then, listen carefully, the offering for sin, is for the sin of his body members. When the High Priest sprinkles the blood upon the Mercy Seat in verse 11, it is for his virtuous cleansing merit on behalf of his body members.

At 30 years of age, the perfect man, Jesus, offered himself at Jordan in baptism and THAT'S where we understand the "slaying of the antitypical bullock" took place. And because of the imputed merit or value of that sacrifice, our sins, the body members, have the righteous blood of Jesus flowing through them for justification to life. It's kind of like getting a "blood-transfusion" in a way. And because of HIS blood flowing through us, WE, the Church class, have something to offer – a holy sacrifice. Romans 12:1 But it's only through HIS blood. So this offering for sin was for himself - for the body members, so that they could be justified by the blood of Jesus, to then - have value in their own blood – but only because of the transfusion of HIS righteous blood flowing through us. The Church has no virtue in their blood without that distinction. It's still all His Blood. VERY critical point. Romans 5:9 Again, we're only speaking about the Sin-Offering doctrine and NOT the Ransom.

So Jesus, our High Priest illustrated here in these Atonement Day sacrifices makes an atonement for himself, the Church body members in Lev. 16:11 and then it says "for his house". So I ask you: Who else has received the virtue of this blood justification in the Antitypical Atonement Day of the Gospel Age? Did the "Great Company" or another spirit begotten class come to your mind? Yes, we submit – that's who the "for his house" is - it is the Great Company Class.

Slide 6

This class is pointed to in such scriptures as Rev. 7:9 who show us a class of individuals in heaven that are "around the throne" of Christ, not IN the throne with him. They are also pointed to in Heb. 2:15, I Cor. 3:15, I Cor. 5:5 and in Psalms 45:14 who speaks about the "queen in gold attire" with her virgin companions. These are also a foolish virgin class, in Matt. 25:8

But before the High Priest sprinkles the bullock's blood in the Holy, he does something else. Let's read it: Lev 16:12-13 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, and bring it within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

So here we see how our High Priest, Christ Jesus, took burning coals of fire and sweet incense beaten small, into the Holy, and sprinkled the incense over the coals of fire, on the golden incense alter. We understand that the sweet incense

beaten small was representing our perfect Lord Jesus sacrifice in the hot coals of fiery trial experiences, that went up over the second veil, as an aroma of loving “aromatic” obedience and submission to his Father in Heaven. If the typical High Priest didn’t do this right, according to Hebrew tradition, he had a cord tied around him to pull out his body from the Tabernacle. But Jesus did it perfectly, didn’t he. And his sweet fragrance of adoring submission and obedience went up to the Father of Lights, the Light of the Universe, Jehovah.

Slide 7

Lev 16:14 So now he goes into the Most Holy – and sprinkles the blood of the bullock. “And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Seven times would show what? (wait) Perfection. Sprinkling the blood eastward and then before the mercy seat would be why it’s suggested in the form of a cross. It seems to fit well.

Next, in these typical Atonement Day sacrifices, the High Priest, based upon his obedience to the prescribed divine directions, takes the Lord’s goat that lots were cast for in verse 8, and notice! does EVERYTHING that was done with the Bullock, in the same exact way. The goat is slain the same way, with the extension of the arms and hands on it, representing the humanity of Body members of the Church Class to be sacrificed by our High Priest, Hebr. 8:3; and after the sacrifice, the blood was taken in the same exact way that the Bullock’s blood was taken into the Most Holy. Let’s read it in verse 15. But keep in mind that it was the Bullocks blood that was sprinkled FIRST. Everything – is based on the virtuous blood of Jesus.

Lev 16:15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, 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:

Did you notice a difference in WHO the Atonement is made for? Recall with the Bullock’s blood, it was for HIMSELF and FOR HIS HOUSE, in verse 11. We understand that to mean that it was for the CHURCH body members, I Cor. 12:12; and for the household of faith or believers that we might identify as the Great Company. Both a spirit begotten class. Rev. 7:9

Slide 8

However, notice that the blood of the Lord’s goat is for WHO? It’s for the PEOPLE. Therefore, we can see that Jesus’ blood, in this Sin Offering service, is earmarked for His spirit-begotten, but the Lord’s goat’s provision is for the PEOPLE. “The sacrifice of the Lord’s goat is accepted on behalf of the world, just as that of Christ is accepted on behalf of his Body and the household of faith.” Remember now, all the value and virtue is in the Bullock’s blood. Then that virtue is given to the Lord’s goat as a blood transfusion so to speak – where the spirit-begotten members of the Church class have value as a sin offering to be given on behalf of the world. Please understand: I’m not saying that the Church has part in the Ransom, that was Jesus alone – earmarked for Adam – as a corresponding price – one perfect man - for one perfect man.

But the sin-offering shown here in this Atonement Day sacrifice, shows the Church’s part in how God has by grace given them an opportunity to be planted together in the likeness of his son’s death – filling up the afflictions that are left behind in the totality of all of mankind’s experiences – and allowed them the opportunity to present themselves a living, HOLY sacrifice for a Messianic purpose. Rom. 12:1 - Present your BODIES, plural, a LIVING SACRIFICE, singular. That’s not a grammatical mistake the way it was recorded dear ones. Why? Because - from the divine standpoint, from God’s eye, He looks at the Atonement Day Sacrifices of the Sin Offering – please listen - as TWO PARTS of ONE sacrifice. Heb. 2:11. Jesus and the Church, with the blood of the bullock and the blood made holy - of the Church, as ONE sacrifice, in the eyes of Jehovah. Antitypically, the Bullock was actually slain at Jordan, when Jesus was immersed by John the Baptist. And antitypically, I understand, that the Lord’s goat was slain prospectively at Pentecost, where all those receiving the holy Spirit, represented the Church members of the Gospel Age.

Slide 9

Therefore, present your BODIES – collectively – a living SACRIFICE. Singular. Two parts of ONE sacrifice. This is why the blood of the Lords goat was sprinkled over and after the blood of the Bullock's blood. But notice it was the Bullocks blood that went down FIRST. And only on the basis of the virtue of the bullock's blood was the Lord's goats blood allowed to be comingled with it – as an OFFERING FOR SIN. A sin offering. But NOT part of the RANSOM. However, it was because of the Ransom merit that was deposited in the bank of divine justice, forty days after Jesus' resurrection, Tab.Shadows p. 59, Hebr. 9:24, that the blood value could be mortgaged against, and the imputed merit could be appropriated to the Church's justification in the Gospel Age. Listen carefully! None of that merit is released or portioned out now. None. The full value of that merit is still on deposit – earmarked for 100% of it to go towards the corresponding account of Adam's debt incurred on the human race - some time in the future. The Church members simply have it imputed or reckoned to their account for blood justification in the Gospel Age. Romans 5:9 They do NOT have little pieces of that Ransom; only the IMPUTATION of that Ransom merit. Rom. 4:24-25. In the Memorial picture, we appropriate "by faith" in the Ransom merit of our Lord from the picture of the bread primarily being the Lord's Perfect Body. And therefore – after that recognized appropriation of that merit value, we can THEN be poured out as a sin-offering from the picture of the Lord's cup - in a secondary application.

I Cor. 10:16 But if this Memorial was to ONLY picture Jesus as some suggest, why didn't Jesus use a lamb as an emblem, as it was the Lamb's blood that was sprinkled on the doorposts of the Passover night. Right? Why did he select BREAD and wine, and not LAMB and wine?

Slide 10

Jesus was inviting the Apostles in the upper room to appropriate the merit of his sacrifice in the broken loaf, and to drink of the blood or wine in the sense of "pouring their soul out unto death" - as he did. Isa. 53:12 He was showing in part - an invitation to the Church members to join with him (notice!) in sealing the New Covenant with their justified blood sacrifice – in ratification of sealing the New Covenant. R 4331-2 Matt. 26:28 I submit - that's why he did not use the lamb as a picture of emblems in the Memorial Service. The invitation was based on his blood - but Jesus wanted - to show more. Our part. The Secondary part. That's why the New Covenant - cannot go into effect yet, because the death of the complete Testator of Heb. 9:17, Christ AND the Church - is not complete. I ask you: Can a will - be read BEFORE someone has died? No.

We submit, that The Will, or New Covenant, cannot be read until AFTER the person has died. Heb. 9:17 The Lord's Goat or the Testator has not completely died yet. Therefore - the New Covenant, and it's ratification or sealing - has not yet happened or gone into effect. The WILL, or the New Covenant, cannot go into effect until all the Church has died. That's what the whole world is waiting for! Rom. 8:19 The death of the complete testator, the composite Christ – that GREAT High Priest - head AND body members. But don't get me wrong – the Memorial was chiefly - about our Lord Jesus. That was the PRIMARY sacrifice and application. That is who the Memorial is PRIMARILY about. Understand: It's primarily a memorial of Jesus' death.

Slide 11

We all know the Ransom is the corresponding price of Jesus for Adam, a perfect man for a perfect man. I Tim. 2:5-6, I Cor. 15: 22. But the Sin –Offering concept that God is trying to show us here in Lev. 16, showing the part that the Church has in it, can probably best be shown by the illustration of dear Br. Barton, a dear friend of Br. Russell. He pictured the "spicket" on the outside of the house - as the source of water, or Ransom. A hose then - is attached to it, which would picture the Church, and as the water or virtue of Christ's blood flows through the Church or the hose itself, it can give a very helpful watering of the grass. This is the order and process of how that virtuous blood is mortgaged against in imputed value in the Sin Offering picture, and once that mortgage is fully realized, it can be applied directly to Adam's account in realisation of his deficit account – releasing all of mankind from their prison-house.

Now let's take a look at Hebrews 13:10-13. A KEY scripture. "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin,

are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.

Slide 12

Okay, let's break it apart in a table chart so you can see the Sin-Offering and Day of Atonement Sacrifices in this chapter of Heb. 13 and get the "understanding of the Atonement Day Sacrifices", with it's subtle distinctions. (Put up Chart!!)

Heb 13:10-13 We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary (or the Most Holy) by the high priest for sin, STOP! (wait) How many animals' blood was brought into the sanctuary of the Most Holy on the Atonement Day? (wait) TWO. 1. The Bullock's blood, and 2. the Lord's Goat's blood. It was their hides and dung that was burned outside the camp – not the scapegoat. The scapegoat was never killed. Only these two, the BULLOCK and the LORD'S GOAT are burned without the camp. NOTICE. THEN it mentions - the antitype of the first animal. Namely: JESUS. Listen! "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Next it mentions the second animal, - the Lord's Goat being identified as - the US class. "Let us , the CHURCH class, go forth therefore unto him without the camp, bearing his reproach.

When Br. Russell, saw this scripture, I understand he immediately went back to see where it came from in Lev. 16 – and consequentially, by God's providence, he there saw the Church's share in the Sin Offering. What a blessing dear friends, to see our privilege in "filling up the afflictions left behind, and pouring out our souls unto death, in a full unreserved consecration unto death. To see that just as mother Eve was taken from Adam, so too we, the second Eve, are taken from the Second Adam; and just as the virtue of Jesus blood comes from him and to us - Giving justification to ultimately share with him in sealing a New Covenant for the ultimate blessings of all the families of the earth – pictured in Lev. 16 as the children of Israel.

Slide 13

(Read text!) So (notice the order of events) it was AFTER these Atonement Day sacrifices were complete – "when he hath made an END of reconciling the holy place" verse 20 of Lev. 16, AFTER the Church is complete – THEN the live or Scape Goat is dealt with. Aaron places his hands on this goat and all the iniquities of the children of Israel are confessed on this animal – which we believe represents, the tribulation saints at the end of the Gospel Age – the Great Company. So the Great Company is NOT a part of the Sin Offering sacrifices. There was no blood shed with them. Rev. 7:14 This animal represents a class of individuals – that were throughout the Gospel Age – but especially represented here at the END of the Gospel Age – NOTE AFTER - Lev. 16:20 – after the Church or Lord's Goat class has been all sacrificed. That's why these tribulation saints are represented at the END – not to be confused with the willing sacrificers of the Bullock and the Lord's Goat, which were BLOOD sacrifices. This Scape Goat represents those that wash their robes in the blood of the lamb – and are forced in the wilderness to have God finish for them - what they could not do themselves - in sacrificing the hopes, aims, and ambitions of this life – the destruction of the flesh - and had too much self will in what should have been a willing sacrifice unto death. Jude 23, I Cor. 3:15. The Great Companies "spirit" will be saved, as in the day of the Lord Jesus – but by very fiery experiences. But according to Scriptures, Lev. 16:20-21, this happens in the FUTURE – after all the sin-offering sacrifices of Jesus and the Church are complete. The scape goat is NOT a blood sacrifice like the Bullock and the Lord's goat were. Tabernacle Shadows p. 71

I Cor. 5:5 I Cor. 3:15. VERY important sequence of events. It's THEN Aaron goes back into the Tabernacle, changes into the garments of glory and beauty and gives the burnt offerings of God's acceptance of the sin offering sacrifice of the Bullock and Lord's Goat by sacrificing TWO rams – one representing the Bullock's acceptance and one representing the Lord's Goat's acceptance. Verses 23 and 24. Tabernacle Shadows p. 72-76

Slide 14

So finally, we see when all the Sin Offering sacrifices are complete, namely the Bullock and the Lord's goat – and AFTER the scape goat is released, that the Great Company picture is complete – going through the Great Tribulation at the very end of the Gospel Age Harvest. THEN the High Priest washes his flesh with water, showing - that the 144,000 are

completed in their cleansing and sanctification processes – and now all 144,000 are made perfect in glory. (Rev. 19:7-8) SO the High Priest THEN puts on His garments of “glory and beauty” – offers up the sacrifices of the rams of acceptance to show that Jehovah has accepted the Sin Offering. Note that there were TWO rams of acceptance offered – Why? ONE for the Bullock, and ONE for the Lord’s Goat. This also is another proof to me, of the Sin Offering picture presented that the second ram represented the second sacrifice on behalf of the 144,000. Otherwise - just ONE ram would have been needed – and not two. Make sense?

Slide 15

So in conclusion, we see that the Atonement Day sacrifices show the Church’s part in the Sin Offering, but NOT in the Ransom – which was provided by Jesus alone.

The Ransom benefit and value was totally in the Bullock, and in that sacrifice alone, the world of mankind could have been raised from the dead, once applied. But God provided a MERCY class, a GRACE class, of 144,000 individuals that would be privileged to develop the Christ Mind in their consecrated walk, and be sacrificed as body members of Christ Jesus, a Second Eve, unknown to the world, that would stand as a wife, with Jesus, Eph. 5:31-32 and Obadiah 21, “and Saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord’s.” A humbling realization of the loving God of the whole universe to share with us His divine family. Incredible. I submit, that the first part of these sacrifices are in the Gospel Age; whereas the second part, the sin offering for the People, Israel, who represented the world of mankind, will be a Messianic Age order of events. Because of the totality of the Church’s experiences and sufferings, consecrated as a holy offering unto the Lord, the value will be in the ministry of reconciliation, where the lessons of their lives can help “lift up humanity” and help in the Atonement process of bringing their favor with God once again - by the end of that Age.

So in essence, (now listen carefully) we understand that this “closer look” at the Sin Offering of this Day of Atonement shows the order and process of just HOW the benefits of the Ransom - will be *practically* applicable - on behalf of the whole human race for human restitution. The Gospel Age was the Day OF Sacrifice. The Messianic Age is the Day of USING that Sacrifice. The Ransom is the PRICE. The Sin Offering is the “spending of that price”.

Slide 16

The sacrifices of this Day of Atonement are merely a “means to an end” showing the PROCESS of HOW and in what ORDER the practical benefits of the Ransom will be appropriated and accomplished - for the benefit of humanity. I hope this makes sense to you and was helpful in filling in any missing puzzle pieces.

Slide 17

Perhaps now – we can better understand scriptures like these: Heb 9:22-3 And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices (plural) than these. Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others (plural);

Slide 18

And THAT’S what I call, “A Closer Look - at the Atonement Day Sacrifices.”

This was a condensed discourse. May the Lord be praised and overrule anything said amiss.

Amen