

THE SINS BORNE BY THE SCAPE-GOAT

- Articles of Seventh Angel

THE SINS BORNE BY THE SCAPE-GOAT

*A compilation of the writings of Pastor Russell on
the sins borne by THE SCAPE-GOAT.*

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“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.” (Leviticus 16:21)

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REPRINT ARTICLES

R4426 [sel]

THE RANSOM AND THE SIN ATONEMENT

"For the bodies of those beasts, whose blood is brought into the sanctuary (Most Holy) by the high-priest for sin, are burned outside the camp."--Heb. 13:11-13.

WE ALL recognize that the Bible teaches that sin is in the world; that sin entered the world by father Adam's disobedience, and that until a Ransom-price had been paid there could be no complete reconciliation between God and man. There must be a Ransom as a basis for reconciliation. We understand, therefore, the Scriptures to teach that our Lord Jesus, when he laid down his life, laid down the Ransom price. The word *Ransom* signifies *corresponding price*; and because our Lord Jesus did not have a nature that was the same as Adam's nature, it was necessary for him to leave the glory that he had with the Father before the world was, to humble himself and to take upon him the form of the human nature, that he, by the grace of God, could taste death for every man. And so we read in the Scriptures, "A body hast thou prepared me."

There was no human being that had such a body as would be a sufficient sacrifice for the sins of mankind, because all were sinners. Had there been a *perfect* man he might have given his *perfect* life a ransom, but there was no perfect man. Therefore, as represented in the Psalms, "no man could give a ransom for his brother." Hence it was necessary for God to find one who would have the ability, who would have the necessary thing to offer for man. The Lord shows us through the Law that his law calls for "a life for a life, an eye for an eye, a tooth for a tooth"; that this was the basis of Justice on which God was operating in this matter. And so, because it was a man that had sinned, the death of an angel could not be his redemption price; it must be a like, or corresponding price. It was a human life that was lost, and it must be a human life given to constitute the redemption price. It was not sufficient that there should be bulls and goats slain during the Jewish time, because these, the Apostle explains, were only figures and types of the "better sacrifices" which God intended in due time to present.

So the Apostle assures us that the man Christ Jesus came to our relief. He left the glory of the heavenly nature and took the human nature, for the very purpose of sacrificing it in order that he might be our Redeemer; because Justice required a man's death to redeem the man (Adam) who had sinned.

When our Lord "died, the just for the unjust," it was that he might bring us to God; not only that he might bring us, the Church, to God, but that he might bring to God all of humanity who might desire to come to God. But his *death* did not bring us to God. His death was merely the laying down of the price, and that price was necessary to be found first. To illustrate: Suppose you had an obligation to meet--five thousand dollars. And suppose that you owned a property worth five thousand dollars, which you could sell. The price, or value, of the property would be a price exactly corresponding with the debt that was owing. You sell this property in order that you may have its value as a ransom price. But when you sold the property, you had not cancelled your obligation; you had merely sold the property, and obtained the price, which later you could apply.

Such was the effect of our Lord's death. When he "died, the just for the unjust," he laid down "a corresponding price." Thus it is stated that "by one man's disobedience sin entered the world and death as a result of sin," and thus the death sentence and all its concomitants passed upon Adam's race, because all were infected by the disease of sin, and

therefore were all under the sentence of death. Our Lord, in order to redeem us, laid down our Ransom-price, his own life. That Ransom-price was a *sufficient price* for Adam, or for any other member of Adam's race, or for all--just as he might subsequently apply it. No less than that would have paid for any one. If the Lord had purposed to redeem one individual alone and leave all the remainder of us out, it would still have taken his life, and nothing short of it; because it was man's life that was forfeited, and man's life must be the penalty.

Because this condemnation came through the one man, Adam, therefore in meeting the penalty for one it could be so applied as to take in the whole human family. So we see the philosophy of this great doctrine of the redemption, and how God had fixed the matter purposely so he might be able to settle the debt to his own Justice by the one sacrifice of his Son.

Now that, simply told, is the story of the *Ransom*, --and all of it. If Jesus, when he ascended up on high, had chosen to use that Ransom-price, or Ransom-value (which he then had in his hand), on behalf of all mankind, then indeed it would have been a sufficient price for all. But he did not do so. The story of how he does apply it is elsewhere told, and that is called the atonement for sin. The account of how our Lord applies his Ransom *merit* is shown in the typical sacrifices of Israel's Atonement Day.

We are not to think of the *Ransom* and the *Atonement* as being the same thing. We are to remember that the Sin-Offerings *are not* Ransom sacrifices. We are to remember the Ransom sacrifice was not the Sin-Offering. They are two separate propositions. But one view of Christ's work is presented from this standpoint of the Ransom price: that Christ's death was the Ransom-price, and was necessary, *no matter how it would be applied*; it must be given in offset for the one life that was forfeited and condemned by the Almighty's law. According to the Scriptures our Lord Jesus, in his sacrificial work, met various requirements: For instance, he was "born under the Law." What difference did that make? The Apostle explains that if Jesus had not been "born under the Law" his sacrifice would not have applied to the Jews, because God had previously separated the Jewish nation from other peoples by the Law Covenant which he made with them.

That Jewish nation, under its Law Covenant, was on trial and failed to keep that Law Covenant after accepting its provisions, saying, "All these things we will do." Under their Law Covenant God offered them eternal life if they would keep his Law, but if they violated it the penalty would be eternal death. Thus they came a *second* time under the divine sentence: the first time with the rest of us under Adamic condemnation, and the second time through failure to keep their Law. Hence, the Apostle says that "the Law which was ordained unto life they found to be unto death," for "by the deeds of the Law could no flesh be justified in God's sight." Hence it was necessary for Christ to be born under the Law, to be a Jew, that he might redeem all the Jews under that Law Covenant arrangement.

God has all these very different features in his plan, nevertheless Christ is the central point from which every one of these variations of the Divine programme radiates--the Jews to be redeemed specially, also the whole world of mankind aside from these; and besides God's purpose in connection with the Church, the elect, the Body of Christ. In order to keep ourselves from getting confused, we must do with these pictures of our Lord's work just as we do with the symbolical pictures of the Church he gives us in the parables. The parables furnish a variety of pictures of the Church. The Church is likened to the living stones of the Temple; to the members of his Body; to a flock of sheep; soldiers under Christ, "the Captain of our salvation"; and again likened to the Bride of Jesus the Bridegroom.

Now, if we mix these all up, and ask, How could the Bridegroom marry the members of his own Body, or how could the Captain marry his own soldiers, or marry the stones of the Temple, you see what confusion we would have. Each picture, therefore, must be recognized as more or less separate and distinct if we would make any progress in understanding the

Scriptures. In *each* picture there is a lesson, but we must not mix it up with other pictures. So, then, get distinctly in mind what the Ransom is, and leave it where it is; do not take it away from there and mix that thought with that of atonement or mediation. The Ransom was that which our Lord gave, and which could not be given by anybody else, and which needed not to have any repetition. But it did not show the *application* of Jesus' merit. He merely "gave himself a Ransom, to be testified in due time."

How the blessing will begin and proceed is shown by the sin-offering. The sin-offering is the special feature of our topic, as represented in our text.

SIN ATONEMENT BY SACRIFICE

The Apostle in our text is discussing sin atonement. He points us to one particular picture illustrating his subject. In the typical service the Jews made various offerings and sacrifices--thank-offerings, peace-offerings, sin-offerings, etc. The sin-offering picture is the only one of these we are now looking at and discussing. The sin-offering for the nation was made annually, on the 10th day of the 7th month, which is styled the Day of Atonement. The offerings or sacrifices for sins, through which the Atonement or Reconciliation with God was effected, were made on this Day and lasted as valid for a year, at the end of which the whole procedure was repeated. The Apostle refers to this offering of bulls and goats year by year continually and tells us of the "better sacrifices" made by our Lord Jesus, which need no repetition, because actually canceling sin. We are to remember, however, that this one sacrifice of himself, which forever perfects all who come unto God through him, began with the sacrifice of our Lord Jesus in his own person and has been continued by him throughout this Gospel Age in the persons of his Church, his followers. These are invited to present their bodies living sacrifices, holy and acceptable to God and their reasonable service. As the High Priest accepts any of these sacrifices the consecrated one is begotten of the holy Spirit and henceforth counted as a member of the Body of The Christ--a member of the Body of the High Priest, who is doing the sacrificing. In this sense of the word the "better sacrifices" of the High Priest, which began eighteen centuries ago, when he offered up his flesh, continue in his followers as they offer up their flesh, which is acceptable in sacrifice, because of the High Priest--in his name, in his merit, as his sacrifice. In this sense of the word the whole work of the Day of Atonement is the day of sacrifice--though in another sense of the word, as shown by the type, it is divided into two parts--the sacrifice of the Head and the sacrifice of the Church, the members of his Body.

THE TYPICAL PICTURE OF ATONEMENT

In *Leviticus 16*th chapter we have the divinely arranged picture of the Day of Atonement and its sacrificial work. The high priest took a bullock, which was for himself--which represented himself--and slew (sacrificed) it. The bullock represented our Lord as a man; as expressed in the Scriptures, "A body hast thou prepared me." (*Heb. 10:5*.) Subsequently two goats were brought and tied at the door of the Tabernacle. These were taken from, or represented the congregation, the people of Israel, and were typical of the household of faith, the Lord's consecrated people--two classes of them, the "little flock" and the "great company." How beautifully the type shows that these have not bodies especially prepared for sacrifice. This is particularly shown in the statement that the goats were taken of or from the congregation of the children of Israel for a sin-offering, while no such statement is made respecting the bullock. In other words our Lord, by reason of his miraculous birth, was perfect, actually so--"holy, harmless, undefiled, separate from sinners." We, his disciples, however, imperfect, are of the world, children of wrath, even as others. Taken from the world our imperfections are reckonedly covered by the merit of Christ's sacrifice--by the first part

of his sacrifice, atoned for by the blood of the antitypical bullock, the blood of Christ. We remind you that the Apostle points out that our Lord's sacrifice took place at the beginning of his ministry and was finished at its close; who could not be the sin sacrifice until his thirtieth year, under the Law. And it is written that just as soon as he became thirty he made the sacrifice: "Now when Jesus began to be about thirty years of age he cometh to John at Jordan to be baptized of him." We may be sure that he arrived in time to present himself in sacrifice to the Lord, at the very earliest possible moment. There it was, the Apostle tells us, that he fulfilled the prophecy, "Lo, I have come, as in the volume of the Book it is written of me, to do thy will, O God. Thy law is written in my heart." "There," says the Apostle, "he taketh away the first that he may establish the second." In other words, there he began to set aside the typical for the "better sacrifices." The offering of himself was instantaneous, but the presentation of his body to the trials and difficulties of life continued throughout the three and a half years of his ministry and finished on Calvary. He consecrated himself in a moment, to give up all, even life itself, in the Father's service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. From the moment of his consecration at baptism he was reckonedly dead and, at the same moment, begotten of the holy Spirit. He was reckonedly alive as a new creature, an embryo spirit-being, during the three and a half years, the flesh being consumed and the new nature growing strong in the Lord, developing in harmony with the Divine will. At the cross the sufferings of the flesh, the consumption of the sacrifice, was complete, finished; and on the third day thereafter the new nature was raised to perfection by the Father's power, a glorious spirit being, invisible to the dead world, but manifested to the disciples under various forms and under various circumstances, to prove to them that he was no longer dead, and the other fact, that he was no longer the man Jesus, but the glorified spirit Jesus. Thus the Apostle says, "He was put to death in the flesh, but quickened in the spirit."

THE THREE BURNINGS—SACRIFICES

In the type the fat, etc., were put upon the brazen-altar in the Court and all the remainder was burned, except the blood, outside the camp. The high priest took the blood, and his two hands full of incense and the fire from the altar and passed immediately into the holy, into the light of the golden candlestick. On the altar, which stood between the candlestick and the shewbread, he placed the fire and then crumbled the incense upon it. We read that the incense penetrated into the Most Holy. This was necessary. The significance of the statement is that the incense offered by the high priest was another picture, as seen by the Almighty. It was a sweet incense to God. It went before our Lord into the Most Holy and there rested upon the mercy-seat. Notice, then, the three burnings. The one in the Holy represented the Divine view of the sacrifice of Christ during the three and a half years of his ministry. The burning of the fat on the brazen-altar in the court represented our Lord's sacrifice as seen by his disciples and faithful followers, the justified ones--about five hundred brethren. And all who since have come into this condition of justification have by faith seen that same sacrifice. The burning of the carcass outside of the camp represented our Lord's sacrifice as viewed from the standpoint of man. To them it is an improper use of time and energy. To them his life had an evil odor, as they considered him a companion of publicans and sinners. The three burnings, outside the camp, inside the court and in the first of the holies, together represented our Lord's sacrifice from these widely different standpoints. When one ended, all ended--when our Lord was crucified. His sacrifice was finished then. He passed beyond the veil in the resurrection to follow. Yet our Lord's work was not finished at Calvary in another sense. It was merely begun. He had finished the first part of his sacrifice--the sacrifice of his own person, the body prepared. But he had a larger work yet to do,

namely, according to the Father's plan, the acceptance and sacrifice of a Church class--"the Church of the firstborn, whose names are written in heaven." The Head of this Church had finished his sacrifice and become the Lord of glory, but the remainder had yet to pass through similar experiences to his--walking in his footsteps.

HE APPEARED FOR US

In the type when the high priest had finished the offering of the incense, he took the blood of the bullock and entered with it into the Most Holy, stooping under the second veil, which pictured our Lord's three days in the tomb. He arose the other side of the veil a spirit being and later ascended up on high, "there to appear in the presence of God for us." Looking at the type and tracing its fulfilment we find that this signified the sprinkling of the blood upon the mercy-seat and before the mercy-seat. When the Apostle says he appeared for us we find that this fulfilment was typified by the priest's presentation of the blood on behalf of himself and his house--the Church, which is his Body; the "great company," the "household of faith," the antitypical Levites, or the house of Levi.

Next look at the other part of the type or picture. After offering the blood of the bullock the high priest came out and laid his hands upon the goats, as already described, and accepted one of them as the Lord's goat for sacrifice and the other as a scape-goat for destruction. The casting lots indicated that the high priest had no choice as to which should be the sacrifice. Even so all who make consecration to the Lord are eligible to sacrifice and the Lord is no respecter of persons, but willing to accept all who are faithful to their covenant obligation. Those two goats, as we shall show, represented or typified the consecrated Church of this Gospel Age, who from the world have presented themselves to the Lord. The Lord's goat represents the members of the Body of the High Priest; the scape-goat represents the less faithful of the Church, the "great company," the antitypical Levites. In the type we read that the high priest laid his hands upon the Lord's goat and smote it, killed it, and took of its blood and did therewith even as he had done with the bullock, while its fat was similarly placed upon the brazen-altar and its flesh burned outside the camp. This fact illustrates the Church having part in Christ's sufferings and filling up that which was left of his afflictions. This is true not only of the apostles, but also of all who have since sacrificed their all in the interests of the Lord, the Truth and the brethren.

In our text the Apostle identifies the Lord with the bullock and his faithful people with the goat. He reminds us that no other sacrifices than those of the sin-offering were ever burned outside of the camp, and no other sacrifices ever had their blood sacrificed and sprinkled in the Most Holy to make atonement for sin. Then the Apostle says, "Let us go with him (Jesus) outside the camp, bearing the reproach with him." These, then, are the "better sacrifices" which do take away sin, as explained by St. Paul. The effect of this great sacrificing work of the high priest during this one sacrifice Day of Atonement will never need repetition. It will thoroughly accomplish the Divine purposes. It will effect the full reconciliation of the world. The merit, of course, is in the sacrifice of the bullock. The bullock represented our Lord Jesus, while the goat represented a multitude of 144,000. The laying down of our lives in the Lord's service accounts nothing of real value--nothing that would of itself ever take away sin. The entire merit of our sacrifice is through the justification which first applied to this goat class through the merit of the bullock's sacrifice.

The type tells us that the high priest counted this blood of the goat as a part of his one sacrifice, the one sacrifice by which all will be blessed who ever attain to everlasting life. The high priest presented the blood of the goat for a highly different purpose than that for which he had previously applied the blood of the bullock. The blood of the bullock was for the high priest and the members of his household. The blood of the goat was for all the remainder of

the people of Israel. In the antitype the blood of Christ avails for his consecrated saints, the "little flock," the "royal priesthood," and for the Levites, the "great company," while the sacrificial merit of the Church, the Body of Christ, he applies on behalf of all the people, the world--as many of the world as desire to avail themselves of the glorious opportunities of reconciliation.

When the high priest had finished the first sacrifice and the offering of his blood he came forth. He manifested himself at Pentecost and symbolically laid his hands upon the Church in the Pentecostal blessing, by which sacrifice his followers were enabled to be conformed to the terms and conditions of his sacrifice. But after offering the blood of the goat the high priest is represented as having finished his work. He puts off his sacrificial garments and puts on his garments of glory and beauty, typified by the glorious qualities of Christ's character and the honorable mission to which he had been anointed as the world's Prophet, Priest, King, Judge and Mediator. Thus coming forth he represents our Lord's Second Advent and assumption of divine glory and power, at which time the Church will be with him as members of his Body, to cooperate in the dispensing of the blessings of the New Covenant to Israel and to all the families of the earth. As on the Day of Atonement the people of Israel put on sackcloth and ate no pleasant food, but fasted and waited for the coming out of the high priest in his garments of glory and beauty, so it has been throughout this Gospel Age. The whole world lieth in the wicked one, overwhelmed in sin and death and corruption. Of them St. Paul declares, "For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom. 8:22,19)--waiting for the High Priest, Head and Body, typified by the glorious garments of the Jewish high priest. Following the picture a little further we see that the high priest in his glorious garments went to the Altar and lifted up his hands and gave his blessing to the people--the blessing of the New Covenant, the blessing of the forgiveness of sins, the blessing of pouring out of the holy Spirit upon all flesh. If in the type a blessing is portrayed, how much greater will be the blessing in reality! As in the type the people arose, threw off their sackcloth and fasting and rejoiced in their forgiveness, so in the Millennial morning the world, coming to an appreciation of the great High Priest and the sacrifices of Atonement, will arise from sin and degradation and death and rejoice in divine favor and in the realization of the many blessings of restitution set before Israel, as declared by the mouth of all the holy prophets since the world began.--Acts 3:20.

WITH HIS OWN BLOOD

In the context the Apostle says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12.) Are we asked what people Jesus would sanctify with his own blood? We answer, in the broader sense of the word, "All people--all who ever will accept sanctification, cleansing, reconciliation through him." We read that he gave himself a ransom for all. It matters not that he did not apply it at once for all, but merely for us, the Church, the "household of faith." The intention of his sacrifice was for all. This does not alter the fact that thus far the merit of Jesus' sacrifice extends not beyond the "household of faith." In due time through the Church his merit will extend to every creature. Thus it is written, "They shall obtain mercy through your mercy," and we obtain our mercy through Jesus' death, as he by divine grace, tasted death for every man.

THE SCAPE-GOAT'S PART

Some, without mature thinking, have remarked that the scape-goat cannot represent a spirit being class, because it never went into the Holy nor Most Holy. We reply that neither

did the bullock nor the Lord's goat go into the Holy nor Most Holy. It was merely the blood of these that was taken into the Most Holy, and the blood represents the surrender of earthly rights and privileges and life willingly, in pursuance of the divine will or arrangement. The scape-goat, or "great company" class, consists of those who made an offering of themselves and were accepted, but who failed to fulfil the conditions of their sacrifice. Failing to become members of the High Priest's Body and sharers of his glory on the divine plane, these would have had nothing, had the Lord not specially provided for them an experience of tribulation for the destruction of their flesh, that the spirit might be saved in the day of the Lord Jesus. They had been accepted of the Lord because of their faith and their consecration unto death. Failing to make good their consecration and holding on to the present earthly life, they would lose all, were it not for the arrangement thus made on their behalf for the destruction of their flesh. Nor are we to think of these as a dishonorable class, an unfaithful class, an undeveloped class. None can gain eternal life under the divine arrangement on any plane of being except as he shall be transformed and be brought to the condition of perfect loyalty to God and his righteousness. Any who do not come up to the highest standard of obedience to God would not be accounted worthy of eternal life in the "great company," or in any other. Having been begotten of the holy Spirit they could not reassume their earthly rights and restitution blessings. Those once consecrated and sacrificed are gone forever. If the spirit life be not attained the implication would be the Second Death.

This "great company" class has nothing whatever to do with sin atonement, for the scape-goat was neither burned outside the camp, nor was its blood brought into the Most Holy. What, then, is signified by the statement (Lev. 16:21) that Aaron laid his hands upon the head of the scape-goat and confessed over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat?

The sin atonement effected by the blood of the bullock and the blood of the Lord's goat represented the atonement for original Adamic sin and all the weaknesses and imperfections traceable directly thereto. Since the blood of these two animals made satisfaction for all such sins of all the people, it is manifest that none remained to be confessed upon the head of the scape-goat. What sins, then, were those which Aaron confessed upon the scape-goat's head? We reply that they were such trespasses as those our Lord taught us to pray for, saying, "Forgive us our trespasses, as we forgive those who trespass against us." If we freely forgive those who trespass against us, God will freely forgive us our trespasses. But he did not forgive original sin, but instead, sentenced us to death on account of it and provided his Son as our Redeemer. These trespasses are shortcomings, imperfections, etc., as represented in carelessness or indifference or wilfulness or any other failure to do the Lord's will the very best we know how. The Lord represents that he keeps a very strict account of all the world's affairs. He explains that the severe tribulations which came upon the Jewish nation in the close of its harvest time was a retributive experience. In that awful trouble with which their age ended, as our Lord foretold, the Lord required all the righteous blood shed from the time of righteous Abel down to about that time. In a word, every injustice cries out for vengeance, for retribution, for penalty. The great original sin, whose penalty is death, our Lord Jesus has paid, dying, the just for the unjust. But there are many sins, many injustices of the past, as well as of the present, which are still unaccounted for to justice. For instance, in Revelation we read that the souls under the altar cried, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10.) Justice is merely waiting for the full number of those persecuted for righteousness sake to be completed and then the punishment will come. The great time of trouble with which this age will end will, like the time of trouble which closed the Jewish Age, signify a time of settlement of the claims of Justice. The "great company," failing to sacrifice during the acceptable time, will be permitted to share a

considerable measure of that trouble coming upon the world--to cancel, if you please, a measure of the troubles due to come upon humanity in general. When that time shall come these dear friends, represented in the "great company," will rejoice in their share of suffering and destruction of the flesh, that they may be saved as spirit beings in the day of the Lord Jesus. And what they shall suffer of the iniquities of the world will mean that much less for others in that day of trouble.

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EXPIATION OF SIN--ADAMIC AND PARTIALLY WILFUL

THE expiation of sin may be viewed from two different standpoints. A satisfaction to Divine Justice for Adamic sin is, first of all, necessary. The decree of the great Supreme Judge of the Universe--that the human race must die--went forth because of the disobedience of Adam; and no one can be released from death until that decree shall have been revoked because of its requirements being complied with. The annulling of that decree of Justice, however, will not make the individual at once a perfect man.

If a man had been put into prison for some offense, and after ten years someone should make satisfaction, should pay up his account and comply with the requirements of the law, the prisoner would be released--justice would be satisfied. But freedom from the restraint of prison life would not give back to the prisoner his clear vision, his teeth, his hair, his health, or anything that he might have lost or that had been impaired during his term of imprisonment. And likewise, whatever satisfaction of Justice is made for mankind, they will not, at the time they are awakened from the tomb, be free from the *marks* that Sin has placed upon them.

There will be no *Divine disfavor* holding over upon the world at that time, because the price for man's release will have been *paid*. But mankind at the *beginning* of the Millennial Age will still have the *blemishes resulting from the fall*. It will be the work of that Age to *restore* the human race, to lift them up *out of* imperfection and weakness. Man will be helped up from his fallen condition, because *Justice* will have been *satisfied*.

The world will be in the hands of Christ, who purchased them by the sacrifice of His own life. We are to bear in mind that the *satisfaction of Justice* does not bring about the *restitution* of humanity *from imperfection*, but this judicial satisfaction is merely the *turning away* of the *disfavor* of God, the *annulling* of the *death* penalty. This gives the *opportunity* for man to be restored to favor with God--to be brought into a condition worthy of Divine acceptance at the close of the Millennium.

As for this satisfaction of Divine Justice which must take place before the New Covenant can be inaugurated, it includes not only a satisfaction for Adamic sin, but it embraces also stripes for partially wilful sins, and satisfaction for certain gross injustices which mankind have committed when they had a knowledge of a better course and were in a measure responsible for their unjust words and actions. To an extent they were in ignorance, but often they were wilfully so, and in proportion to the measure of responsibility will Justice require a recompense.

JEWISH AGE RECKONING

At the close of the Jewish Age God had a reckoning with the nation of Israel, which was one of the most terrific times of trouble the world has ever known. The declaration of

Jesus was, that of that Age--that generation then living--God would require expiation for all the righteous blood that had been shed from the time of Abel to the time in which He was speaking.--Matt. 23:34-36.

And these partially wilful sins of the world are not fully covered by the Sin-offerings. In so far as they have been *wilful* they must be expiated by punishment. These sins and trespasses are shown as placed upon the scapegoat class--the Great Company. In the great Antitype shortly to be enacted, these will be allowed to suffer for some of the partly wilful sins of the world--especially the sins of *Babylon*. All the blood of God's holy ones, from the beginning of this Gospel Age, will be required of the present generation, in the "great Time of Trouble, such as never was."

The martyrs of the past, "the souls under the altar," are represented symbolically as crying out for the vindication of Justice, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood upon them that dwell on the earth!" They were bidden to wait until others of their brethren should be similarly killed, when the guilt of all will be avenged.-Rev. 6:9-11.

RECKONING OF THE GOSPEL AGE

From the above we see that at the close of this Gospel Age there will be another squaring of accounts. A time of trouble such as never was since there was a nation, and never will be afterwards, is to come shortly. (Matt. 24:21,22.) This is shown forcefully in many prophecies of Scripture. Our Lord is now again present, as the great Judge, and the storm clouds are rapidly gathering in this Day of His kingly presence.

Why require the full payment for all the wrongs of the two Ages--the Gospel Age and the one preceding, extending from the time the blood of righteous Abel was shed to the present time--at the *closing* of these Ages, is it asked? We answer, Because the *chief light* of each Age comes at its *close*, and because those who sin against such light are worthy of more severe judgment than similar evildoers preceding them, who had less light. The Scriptural argument is that to endorse the wrongs of the past in the light of the present is to multiply the responsibility and to deserve the plagues of the whole.

We have not far to look if we would see these iniquities, or inequities, of the world today, especially of Christendom. There is considerable light now shining upon the whole world, and more particularly upon its civilized portion. The principles of righteousness set forth in the Jewish Law, and subsequently amplified by the Lord and the Apostles, have enlightened the minds of the public in general in respect to justice and injustice, right and wrong, good and evil, so that there never was so responsible a generation as the one now living.

Notwithstanding this increase of knowledge, and notwithstanding that there are gross iniquities prevailing throughout the world, we find comparatively few willing to do anything toward a readjustment and equalization of the world's affairs, financial, social and religious. Rather, it seems that the majority of those possessing advantages are quite willing to hold to them, even though recognizing that they are inequitable, iniquitous.

We perceive also that much of the evil done against the Lord's holy ones of the past has thus far failed of the punishment due. Great systems which in the name of Christ persecuted the true Church have practised and prospered, but have not yet received their just recompense of reward. In the terrible trouble of the near future great Babylon will go down as a mighty millstone into the sea, when every man's hand will be against his neighbor in anarchy, when "there will be no peace to him that goeth out, nor to him that cometh in."

LEGAL EXPIATION BY SCAPEGOAT CLASS

But it seems that the legal expiation of these sins must be accomplished by the scapegoat class, as shown in the type. (*Lev. 16:20-22.*) Israel here represents the world. In this scapegoat type, the Lord pictures the sending into the wilderness of isolation and persecution the Great Company who, after consecration, were unwilling to go voluntarily "outside the camp, bearing the reproaches" of Christ. They shared not in the Sin-Atonement, but will be permitted, yea, forced, to bear the weight of some of the world's wilful sins, and thus to become dead to the world, that their spiritual being may be saved in the Day of the Lord Jesus.

This class, particularly large in the present day, will be delivered over to the Adversary, to suffer in this great time of trouble. Such of them as respond to these tribulations, faithfully and loyally, will be counted as overcomers and be granted palms of victory, as shown in *Revelation 7*, and will be privileged to share in the Marriage Supper of the Lamb and to be honorable servants of the Bride of Christ. If they fail to respond, and to wash their spotted robes in the blood of the Lamb, they will go into the Second Death.

It is this great trouble-time which the Little Flock, the Lord's goat class of faithful sacrificers, will escape, and which the Great Company will not escape, but will share. They will come up out of this trouble with washed robes, made white in the blood of the Lamb. Their *sufferings* will not wash their robes, but *in* their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to His atoning merit, and will by faith be permitted to apply the same to their own cleansing. As we consider the experiences of these children of God, so soon to come, let us all the more manifest our love for the Lord, and all the more seek to lay down our lives faithfully in the service of our King, and in behalf of the Household of Faith.

JESUS ALONE THE RANSOMER

It would not be correct to say that the scapegoat class atone for sin and thus make it possible for a certain part of humanity to be brought forth from the tomb. The tomb represents the penalty upon Adam for his transgression, and this penalty has been inherited by all of Adam's children. The Apostle says that "by one man sin [disobedience] entered into the world, and death by [as the result of] sin; and so death passed upon all men." --*Romans 5:12.*

The death of Jesus alone can cancel the sin of Adam. He only was the Redeemer, the Ransomer. He gave His life for Father Adam's life, and thus as a satisfaction for the sins of the whole world. Those for whom Jesus advocates as the members of His Body become associated with Him and identified with Him in His work, not by virtue of their own merit, but because "accepted in the Beloved." These are Scripturally shown as having something to do with the cancelation of "the sin of the world," because of their association with the Head. The Great Company have nothing whatever to do with the cancelation of THE sin of the world.

RESPONSIBILITY FOR SINS AGAINST LIGHT

"THE sin of the world" (*John 1:29*) was the sin of Adam; but there are other sins aside from Adamic sin, which was brought on the race by the fall. We may suppose that in every Age there have been sins committed against a measure of light. But the sinners were not begotten of the Holy Spirit, and therefore their sins against light would not involve them in the Second Death.

Nevertheless, in whatever proportion they had light and knowledge, they had also responsibility. And while Jesus died in order that *all* might have an opportunity of coming back from the tomb, and to perfect life, yet He did not die on account of any individual sin committed against light. For such sins the individual is himself responsible.

In the case of the Church class, wilful evil-doers will be cut off from life. The Apostle Paul says that some were delivered over to Satan for the destruction of the flesh, that their spirit might be saved. Every wilful sin, no matter by whom committed, or when committed, must be answered for by stripes or by the death of the sinner.

SINS NOT COVERED BY CHRIST'S SACRIFICE

Nothing is to be atoned for by Christ's death but the sin of Adam. But other sins of direct responsibility, sins against light, must also be settled for. In olden times there were bitter persecutions of God's people, and those persecuted were obliged to dwell in caves and dens of the earth. (*Hebrews 11:32-40.*) The transgressions against these, in proportion as they were committed with a degree of light, were to be settled for by the transgressors.

God's providence squared off the account against the Jewish people in the end of the Jewish Age. There came upon that people wrath to the uttermost. The squaring of accounts for that nation, we understand, was completed A.D. 70. As for other nations, we must assume that God has dealt with them along similar lines--though not just the same; because they were not in covenant relationship with Him as were the Israelites.

Coming down to the Gospel Age, many sins have been committed which could in no way be covered by Christ's sacrifice--sins against a measure of light and knowledge. The chiefest of all these sins have been, according to the Master's words, against His people. He said that whoever would harm one of the "little ones" who believed in Him should have punishment; and that whoever would give even so much as "a cup of cold water" to one of these should have a reward.--*Matthew 18:6; 10:42.*

We read of terrible atrocities committed against the saints during the Dark Ages. They were covered with tar and burned; they were fed to wild beasts, their poor bodies being torn to pieces. They were tortured in innumerable ways. We are reasonably sure that some punishment is due to those who committed these atrocities. But the Lord has told us that we are not to judge before the time. In due time we shall be made judges of the world. Now we are to look to the Lord and wait for His judgment.

THE ANTITYPICAL SCAPEGOAT

The Scriptures indicate that as there was a settling time, culminating in A.D. 70, with the Jews, so there will be a settling time with those claiming to be Christian nations. To whatever extent they have lent themselves to injustice, to whatever extent they have sinned against light, they are responsible. We do not know the extent of their responsibility--God knows! But in this Time of Trouble He will square all these matters, in order that the New Dispensation may be free from all accounts-- that there may be nothing of this kind charged up to humanity. The sins *committed* nationally will be *expiated* nationally. And of course, as individuals suffered from the wrong-doing, so individuals will suffer in the expiation.

And how will God reckon with the injustice which He wishes to cancel, so that the world may come forth with a clean slate? We answer, the Great Company class will have a share in that trouble. And since they do not really deserve a share in the trouble, in the sense of having merited Divine wrath, what they will suffer will be in a measure a suffering the merit of which will go to others. It is not a punishment to get into the Great Company class. The Great Company will be a very blessed class. They will not be seated in the Throne, but

will serve before the Throne; neither will they obtain the Divine nature. The Little Flock class will get the great prize of being associated with the Master, joint-heirs with Him in the Kingdom. The other class will get a reward on a lower spiritual plane--a spiritual plane, because they also were begotten of the Spirit.

So far as the Great Company are concerned, God's permitting them to share in the trouble at the end of this Age will be for their own development. Their Covenant was unto *death*; and unless they lose their lives in obedience to the Lord, unless they prove faithful unto death, they will not be worthy of any position of life on any plane. Hence it will be to their own personal advantage that they suffer in that time. They are said to suffer for the iniquities, the sins and transgressions of the people of the world as the antitypical scapegoat. (*Leviticus 16:21,22*. See *TABERNACLE SHADOWS*, pp. 68-72.) Instead of allowing that merit of the Great Company to go for nothing, the Lord makes a credit of it, as it were, to balance the world's account for wilful sins.

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R4273

WHAT SINS THE SCAPE-GOAT BORE

FOLLOWING the account of the Day of Atonement in *Leviticus 16*--after the account of the first sacrifice of the bullock for the sins of the High Priest's body and house and the sacrifice of the Lord's goat for the sins of all the remainder of the people--we read that the High Priest took the Scape-goat and laid his hands upon its head and confessed over it "all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send it away." We have interpreted this Scape-goat to be a type of the "Great Company" of *Rev. 7:9-15*. We have pointed out that the Lord's goat and the Scape-goat, both tethered at the door of the Tabernacle, represented the two classes who during this Gospel Age make full consecration to the Lord and are accepted of him and begotten of the holy Spirit. The one class goes on in harmony with its consecration, following the example of Christ, who is in type represented by the bullock. The other class, equally consecrated and begotten of the Spirit, fails to avail itself of the privilege of "suffering with Christ." It is allowed to escape the sufferings implied in the covenant of sacrifice. The question arises, What were those sins that were laid upon the head of the Scape-goat and what do they represent in the antitype of the Great Company? We answer that they do not represent the *same* sins which were laid upon the bullock, which made atonement for the household of faith; neither could they represent the sins that were previously atoned for with the blood of the Lord's goat. The sprinkling of the blood for those sins entirely cancelled them for "all the people."

The explanation of this seeming incongruity of first making an atonement in the Most Holy "for the sins of all the people," and then "laying the iniquities of the people upon the head of the Scape-goat" is explained by the fact that there are two kinds of sins and that the sacrifice of Christ and the Church, typified by the sacrifice of the bullock and the Lord's goat, atoned for one kind of sin and not for the other. Thus of our Lord it is written, "Behold the Lamb of God which taketh away the sin of the world," and this Lamb has associated with himself the Church, whose sacrifice is represented in the Lord's goat. The sin of the world is the Adamic sin, to which the Apostle refers, saying, "By one man's disobedience sin entered into the world, and death as a result of sin, and so death passed upon all;" that sin and its penalty was upon everybody alike regardless of his wishes, for all were born in sin, shapen in

iniquity --blemished, incapable of righteousness in the absolute sense. It was for that one sin, and that only, that Christ, the Head and Body, pays the penalty.

Aside from this general sin, however, there are "iniquities of the people" in which some share more and others less and others not at all. These are the more or less wilful wrong-doings which prevail throughout the world--violations of justice and love beyond the degree of inherited weakness. In these things, therefore, there is a measure of responsibility proportionate to the knowledge and ability to resist. These are the sins of the world that will be confessed on the head of the Scape-goat class and for which they will be permitted to suffer. An illustration of this is found in our Lord's words respecting typical Israel and the awful trouble which came upon those of the Jewish nation found unworthy, who had enjoyed the great privileges and were still found unworthy of the high calling.

Of that time of trouble our Lord spoke freely in *Matt. 24*, and the Apostle, speaking of it, says that "God poured upon that nation his wrath to the uttermost, that all things written in the Law and the prophecies concerning them should be fulfilled." Why should such great severity come upon them more than had come upon their forefathers? Why should so great tribulation as the Scriptures foretell come upon the Great Company in the end of this age more than came upon others of previous times? Our Lord dropped a word which gives us the key to the situation: "Of this generation shall be required all the righteous blood." (*Luke 11:50,51*.) And similarly respecting the end of this age the Scriptures imply that there is a great back-account of retribution owing to the rest of the world which will be fully squared in the awful trouble with which this age will end. For instance, those who suffered earlier in the age are represented as beheaded souls under the altar crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (*Rev. 6:10*.) The answer given them implies that their blood, the wrong and injustice done to them as well as the wrong and injustice done to others since their day, is kept strict account of and will all need to be settled in the end of this age.

Those who made a covenant to sacrifice their lives in the service of the Lord, the Truth and the brethren, and who on the strength of this were begotten of the Spirit to a spirit nature, and who subsequently neglected to fulfil their covenant or vow, would be liable to the Second Death on this account; but in great mercy the Lord purposes to pass them through a "great tribulation" and to accept as "conquerors" those who will stand the tests of that time of trouble loyally. But their sufferings will not be on their own account. They will suffer for the sins of others--the accumulated sins of this age against light and knowledge will be required of those who in this day of the "bright shining" of the light of Truth have still held back from the voluntary sacrifice to which they devoted themselves in consecration.

However, eventually this Great Company, passing their tests, proving themselves loyal to the Lord, at last will receive a great blessing, even though it will not be so grandly glorious as that which the Lord will give to the Little Flock, who willingly, gladly, lay down their lives in harmony with the privileges and instructions of the Word. They will be invited to participate in the marriage festival of the Lamb. --*Rev. 19:9*.

Some have written us lately the assurance that they know that the Great Company will be blessed on the earthly plane. We reply that it is true that a great multitude will be blessed during the Millennium under the restitution blessings and privileges--"all the families of the earth." But the Great Company of *Revelation 7:9-15* is specially identified with the Church and separate from the world. They will come up to their station through "great tribulation," while the world will be led upward along the grand highway of holiness, on which there shall be no lion or ravenous beast, and in a time when nothing shall hurt nor destroy in all that holy Kingdom.

If there were no references to the Great Company in the Bible we should be inclined to look for one, or else know with sorrow that many shall go into the Second Death. Surely of

all that consecrate fully and are begotten of the holy Spirit to new nature only a "little flock" make their election sure by compliance with the terms. The remainder, unfit for the glories to which they were called, must, it would seem, either die the Second Death or have their new natures developed in fiery trials and great tribulations "for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus."

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R4651

THE SINS BORNE BY THE SCAPE-GOAT

"The Scape-Goat shall be presented alive before the Lord to make an atonement with him."--Lev. 16:10.

NOT fully may we comprehend the method by which the accounts of Justice are kept, but apparently murder, the taking of life, is one of the most serious of crimes from the Divine standpoint, whether this be murder in the actual sense, or only the hatred of another, which the Lord denominates to be murder of the heart. He declares that "precious in his sight is the death of his saints." This means that he takes special note of their death. Throughout the period preceding our Lord's first advent righteous blood was shed, from Abel down to Zachariah.

So far as Cain is concerned, he was guilty of his brother's death, guilty of his brother's blood; others who slew righteous people whom God approved were held guilty of *their* death; and those who slew Jesus were held guilty of the blood of Christ. God's proposition is that through the merit of Christ, he purposes a general forgiveness of all Adamic sin; but there is a measure of sin which is beyond anything that could properly be considered as resulting from Adamic weakness, and for which there is a measure of responsibility.

THE CRYING OF JUSTICE FOR VENGEANCE

According to the Scriptures the blood of Abel "cried" from the ground to the Lord. In other words, Justice cried out for vengeance. The merit of the death of Christ, which will ultimately be applied as the redemption-price for the sins of the world, would apparently not cover such transgression to the full. It would cover such portion as belonged to Adamic weakness or heredity, but a certain portion would be uncovered. We may presume, therefore, that a certain amount of obligation would continue to attach to those individuals who committed the murders, and that more or less retribution will be due them on account of their wrong-doing and misdeeds. But apparently the Lord has purposed that, since some needed to suffer, he would allow a certain liquidation of this murder account, as we may call it, to be visited upon the Jews in the end of the Jewish Age. Since they would, at the close of their Age, have a great time of trouble anyway, he purposed to allow this added suffering to come upon them, even upon many that were innocent.

It would seem that he permitted this punishment of innocent ones to offset in a measure the account of Justice against those who had committed special murders, etc., and in this light we would understand the statement, "At the hands of this generation will I require all the righteous blood which was shed on the earth from the days of righteous Abel down to the days of Zacharias, the son of Barachias, whom ye slew between the temple and the altar." (*Matt. 23:45.*) This was the "wrath to the uttermost" which came upon Jerusalem and that seems to have squared up the account so far as the past was concerned. A new beginning was

made there, just as a new dispensation began. The Antitypical Priesthood and the Antitypical Levites then came on the scene, and throughout this Gospel Age also the Lord has taken cognizance of the death of all his consecrated people. If anyone is guilty of the death of one of the Lord's saintly, consecrated ones, he brings himself under a special obligation and responsibility. There seems to be a special charge of Justice against whoever is culpable, or responsible for the death or persecution of his saints. There is a suggestion along this line (*Rev. 6:9,10*), where the souls of those who were beheaded for the witness of Jesus and the testimony of the Word of God are said to cry out, "How long! How long! oh Lord, dost thou not judge and avenge our blood on them that dwell on the earth." This seems to symbolically picture, not the crying of any individual, for these individuals were dead and had no knowledge, no appreciation of the things at all--"the dead know not any thing"--but it was justice that cried, as in Abel's case, after he was dead. They had nothing to do with the crying of their blood. It was the voice of Justice.

That there has been quite a large class of this kind all through this Gospel Age of more than 1,800 years, will be freely admitted by all. Many suffered for the cause of righteousness, for the namesake of the Lord; and apparently the Lord purposes that in the end of this Age he will do as he did in the end of the Jewish Age--have a summing up or accounting, as it were, and a satisfaction of Justice. This is not the satisfaction of Justice which Jesus will accomplish with the merit of his own blood, satisfying all claims that would come under the head of Adamic condemnation and weakness, but a satisfaction of Justice as respects these special trespasses against "the Body of Christ, which is the Church"--"Whosoever shall offend one of the least of these, my little ones, it were better that a millstone were hanged about his neck and he were drowned in the depths of the sea."

THE KIND OF ATONEMENT THE GREAT COMPANY WILL EFFECT

In the end of this age, there will be a class, which we term the Great Company, which must needs die, because it was their covenant that they would do so. It is on this condition that they received the begetting of the holy Spirit. Hence, if God will complete this work of grace in them by giving them a spirit nature, the death of the flesh must take place. There is no alternative, no escape from it; and since they have failed to carry out the sacrifice in the full sense, failed to go forward with the zeal and alacrity that would be required of such as would be footstep followers of him, they are disassociated from the Little Flock class; but instead of being cast into the Second Death, they are allowed to complete their death. And since their death is not applied, as is the death of the members of the Body of Christ--in the sacrificial sense, as it was originally proposed that it should be--the arrangement seems to be that these will go into death in a *kind* of substitutionary way, as an offset to some of the trespasses of those who did violence to the members of the Body of Christ throughout the age. And thus the accounts of Justice will be in part squared by these and to a certain extent, therefore, there will be a corresponding release granted, we may say, to those who have committed murder in the past.

For instance, the words of the angel to Daniel (*Dan. 12:2*) imply that when Nero will come forth in the resurrection he will come forth to shame and lasting contempt. All will know about the details of the man's life; it will be an open book to the whole world. People will say, "That is Nero! There he is!" It will be a terrible ordeal to be thus looked upon as the murderer of his own mother and the murderer of hundreds of God's saints; and his shame and contempt will continue until he shall have risen out of that condition of degradation and shall have shown by a reformation of character that he is a thoroughly changed man. But there will be a certain great responsibility against Nero because of the death of all those saints of the Lord; this we might think would almost preclude any possibility of his having mercy from

God. If the death of one saint would bring a punishment, the death of many saints would, we think, properly bring much punishment. We may suppose, therefore, that he will have a great deal of shame and contempt; but nevertheless, the merit of Christ's death will apply to Nero as well as to the remainder of mankind.

Possibly many people have lived in the world who had minds and hearts no better than Nero's, but who did not have the same opportunity for manifestation of this wicked propensity. Perhaps there were many they would have liked to kill, but since they were not emperors, they would themselves have been amenable to the law and to punishment, and were thereby deterred. We are, therefore, not competent to judge how particularly responsible Nero was for all his course or how much more guilty he was than some others of the race.

The suffering and death of the Great Company is, we have seen, necessary, and the application of this suffering and death in a substitutionary manner for the special transgressions against the "Body of Christ" seems to be a particular provision on the Lord's part. In this way the "souls under the altar" and their blood cry for vengeance; and in this way the vengeance will be met. The cry of Justice will be satisfied in connection with the death of these innocent persons of the Great Company class in the time of trouble. The death of Nero's victims will be recompensed, we may suppose, by those who may suffer innocently. The accounts of Justice, in this respect, will be satisfied.

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R4034 [sel]

**"BETTER SACRIFICES THAN THESE"
--LEVITICUS 16:5-22--AUGUST 18.--**

**Golden Text:--"Wherefore he is able to save them to the uttermost
that come unto God by him."--Heb. 7:25.**

CASTING LOTS ON THE TWO GOATS

The two goats standing at the door of the Tabernacle represent all of the Lord's consecrated Church at this present time, but show us that it consists of two classes. Both classes were consecrated alike, but both do not go through the same experiences. The one class follows precisely the experiences of the Lord, as the goat's experiences corresponded to those of the bullock; but the other class, typified by the scape-goat, is the Great Company, who, while making a full consecration of self-sacrifice in the same manner as do the little flock, hold back, neglect to lay down their lives sacrificially and experience therefor the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. 5:5.) These two classes, we remember, are distinctly shown in Revelation 7. The little flock--144,000, the Spiritual Israelites--represent the faithful members of the Body of Christ glorified; the other, a great multitude whose number was not fixed or predestinated by the Lord, which will come through tribulation and receive palm-branches as servants before the throne, rather than crowns as overcomers in the throne.

The casting of lots as between the two goats seems to have been intended to signify that the Lord does not arbitrarily determine which of the consecrated shall go into either of these classes, but rather that he leaves the matter to us, accepting whomsoever manifests the proper zeal in sacrifice and thus attests his loyalty, showing that he is a copy of God's dear Son. This shows that it is not sufficient to make consecration to the Lord, but that we must proceed to fulfil the terms of our covenant if we would belong to the Lord's goat class--we

must suffer, we must sacrifice, and thus make our calling and election sure as members of the Body of the Priest.

"FOR JEHOVAH" OR "FOR AZAZEL"

We shall not go into all the details of this Day of Atonement, surmising that all of our readers possess the little pamphlet, "Tabernacle Shadows of Better Sacrifices," in which the matter is treated in considerable detail. In harmony with the arrangement of the lesson we are giving special prominence to the two goats.

In the Hebrew, when the lot had been cast upon the goats, one was declared to be for Jehovah and the other for Azazel. The significance of the word Azazel is not very clear, but according to the majority of modern scholars it stood for the prince of darkness; and in Milton's "Paradise Lost" Azazel is represented as the standard-bearer of the infernal hosts--the prince of devils. We agree with this interpretation because it corresponds well with the expression of the Apostle, who--when referring to one class of the consecrated members of the Body of Christ who had not been living up to their privileges--declares, "Absent in body but present with you in mind, I have delivered over such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:3-5.) Similarly we understand that the Great Company, those who have consecrated but failed to sacrifice voluntarily, will be delivered over to Satan for his buffetings, and pass through a great tribulation, with a view to effecting in them by this means a proper penitence for sin and a proper appreciation of the divine standard of truth and righteousness. The majority of this neglected class the Scriptures seem to intimate will be found in the end of this age--though doubtless there have been some of the same class throughout the age.

The scape-goat does not represent a sin-loving class nor a class which has denied the Lord, but a class of consecrated believers overcharged with the cares of this life and the deceitfulness of riches, and not sufficiently loyal to the Lord and their covenant to forsake all and walk in the footsteps of the Master in self-sacrifice. This class, particularly large in the present day, will be delivered over to the Adversary --to suffer in a time of trouble such as was not since there was a nation--the great time of trouble with which this age will end. Such of them as fail to respond to those tribulations and to seek the Lord will die the Second Death, but such as respond faithfully and loyally will be counted as overcomers, and be granted the palms of victory shown in Revelation 7, and be privileged to a share at the Marriage Supper of the Lamb and the glories and honors of that occasion. It is only their failure to appreciate their present privileges in voluntary sacrificing that will deter them from gaining membership in the Bride class, and their highest position of honor will be as the "virgins, her companions, who follow her [the Bride.]"--Psalms 45:14.

TWO CLASSES OF SINS

This scape-goat is not sacrificed, does not come upon the Lord's altar, but is sent away into the wilderness for the "destruction of the flesh." The wide difference between sacrifice and destruction must be observed and appreciated. The Apostle reminds us that the bodies of those beasts (whose blood was brought within the veil to make atonement on the Mercy Seat) were burned outside the camp, and then he urges the faithful, "Let us go to him without the camp, bearing the reproach with him." (Heb. 13:13.) Thus the Apostle shows that our Lord Jesus was represented in one of those animals and that we were represented in the other--if we are willing to go with him outside the camp into disrepute, bearing his reproaches and sharing them as members of his Body.

Let us notice the two classes of sins referred to in our lesson, the one propitiated by the blood of the bullock and the goat in the Most Holy, and the other confessed upon the head

of the scape-goat, which bore them away. The propitiated sin is the Adamic sin, on account of which the sentence of death passed upon all and weaknesses and imperfections have thus come upon all. This is what is termed original sin, whose curse or blight rests upon the race as a whole. But there are other sins than the original one and its weaknesses and imperfections which we inherit, and which the Lord has cancelled so far as the household of faith is concerned, and which he has arranged to cancel so far as the world is concerned. The other sins are stipulated as iniquities, transgressions--in fact, embrace all sins not included in those atoned for by the blood of the bullock and of the goat.

We have not far to look if we would see these iniquities or inequities of the world, especially of "Christendom." There is today considerable light shining upon the whole world, especially on the civilized portion. The principles of righteousness set forth in the Jewish Law and subsequently amplified by the Lord and the apostles, have enlightened the minds of the public in general in respect to justice and injustice, right and wrong, good and evil, so that there never was so responsible a generation as the one now living. Notwithstanding this increase of knowledge, and notwithstanding that there are gross iniquities prevailing throughout the world, we find comparatively few willing to do anything toward a readjustment and equalization of the world's affairs, financial, social and religious. Rather it seems that the majority of those possessing advantages are quite willing to hold to them even though recognizing that they are inequitable, iniquitous.

Meantime, the light of the morning is also awakening the masses, who are more and more crying out for their rights and against the inequities. The Lord is not only permitting this condition of things but is favoring it and helping it along, and informs us that the result will be a time of trouble such as was not since there was a nation. He tells us that in that great final struggle the kings of the world--financial, social, religious and political--will with practical unanimity be found on one side of the question, and that on the other side will be the Lord's "great army," the people for whose equities and for whose rights he will plead, will contend. True, the common people will not realize that the Lord is on their side, and many of them will even ignore him and trust simply to their own contrivances and devices, socialistic and otherwise. Similarly those who are on the side of the kings and princes of earth and their armies will not recognize the kind of battle they are engaged in, that it is one in which the Lord is taking a hand, with the view to the overthrow of present institutions and the preparation of the earth for the rule of righteousness-- the Kingdom of God's dear Son--the Millennial Kingdom.

Look now at the scape-goat class: Not faithful to their covenant of sacrifice they are not counted worthy to escape those things coming on the world, and hence will have their portion with the hypocrites and with the world in that trouble, notwithstanding the fact that they are God's sincere children, but overcharged with the cares of this life and not properly zealous for the fulfilment of their covenant and a share in the Kingdom. It is in mercy for this class that the Lord consigns them to that trouble, that in its bitter experiences they may learn the necessary lessons and attest finally, under stress, their loyalty to him and to righteousness. They are represented as having confessed upon them the iniquities of the people--this is from the standpoint of divine justice. Their own sins were forgiven through Christ, as they were reckoned in as members of the household of faith. Hence their sufferings must be for the sins of others; and as they did not suffer as willing sacrificers they are then made to suffer unto death--that the spirit may be saved in the day of the Lord Jesus.

ALL THE RIGHTEOUS BLOOD REQUIRED

Let us not forget our Lord's words respecting a somewhat similar class which suffered in the time of trouble at the end of the Jewish Age. He said that all the righteous blood shed

from Abel's time down to the death of Zacharias should be required at the hand of that generation. In one sense of the word this has the appearance of injustice. We are inclined to ask--Why should that generation be penalized for the transgressions committed centuries before their day? The Lord does not particularize--does not explain the operation of divine justice in the matter, but we may reasonably infer that the answer to the query lies in the fact that the generation of our Lord's day had so many more advantages than all the generations preceding that it deserved severer penalties. As our Lord points out, they had the experiences of the past and disapproved the doings of their fathers who slew the prophets; nevertheless with greater light they did worse, they slew the Son of God and persecuted the members of his Body--his Church.

Similarly the Scriptures indicate that in the end of this age the Lord will require of the living generation a penalty for much of the unrighteousness of the past--and especially for the blood of all the saints shed throughout this Gospel Age in civilized lands. We perceive that much of the evil done against the Lord's holy ones of the past has thus far failed of punishment. Great systems which, in the name of the Lord and in the name of religion, persecuted the true Church have practised and prospered and not yet received their just recompense of reward. Some of these martyrs of the past are pictured to us under the fifth seal as inquiring, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." This is a symbolical picture of justice long deferred crying for vengeance, representing those who are actually dead and know not anything, and cannot know anything until the resurrection. The answer to this query before the seat of Justice is given. We are told that it would be but a little while until others are similarly maltreated, and the intimation is given that then the judgment will come which will compensate for the whole. This is the awful trouble of the near future, when great Babylon will go down as a great millstone into the sea, when every man's hand will be against his neighbor's in anarchy, when there will be no peace to him that goeth out or to him that cometh in--a time of trouble such as was not since there was a nation nor ever shall be afterward.

It is that trouble which the little flock, the Lord's goat class of faithful sacrificers, will escape directly or indirectly, and that the Great Company class will not escape --but on the contrary share. They will come up out of this great tribulation with washed robes, made white in the blood of the Lamb. Not that their sufferings will wash their robes, but that in their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to his atoning merit, and by faith will be permitted to apply the same to their own cleansing.

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R3605 [sel]

THE GREAT COMPANY IN THE COURT

Next we have to consider the scape-goat. It represents a consecrated class, because it as well as the other goat was tethered at the door of the tent, devoted to sacrifice. It represents a class, however, that does not go to sacrifice, that does not go without the camp and bear the reproach with the bullock, a class whose fat does not go upon the altar, a class whose blood will never be sprinkled upon the Mercy Seat. It represents the great company of the consecrated who fail to make their calling and election sure, but whom the Lord's mercy rescues from the second death because they also trust in him, because they love righteousness and hate iniquity, even though they did not display the proper amount of zeal in connection

with their love of righteousness to merit their being classed with the overcomers, the Royal Priesthood.

THE SINS BORNE BY THE SCAPE-GOAT

The Scriptures show the priest laying his hands upon this scape-goat and confessing over it the sins of the people, and that then it was taken into the wilderness and left there under that load. This we have interpreted as the delivering over of the unworthy members of the Church to the power and control of the Adversary, that their flesh might be destroyed, that their spirits or life might be ultimately saved. In other words, the life which was not sacrificed was destroyed, the sufferings which were not voluntarily taken up in harmony with the consecration are nevertheless inflicted; and if those sufferings are rightly received and if as a result loyalty to the Lord is ultimately demonstrated, that spirit shall be saved "so as by fire," coming through great tribulation -- "a great multitude whose number no man knoweth" shall "come up out of great tribulation and wash their robes and make them white in the blood of the Lamb"--the Levites, a glorious company, but occupying a lower plane in the divine plan for the world's salvation, occupying a subordinate place to the Bride in the glorious work of uplifting the world of mankind during the Millennial age.

Some who do not grasp the matter clearly, who have not learned how to apply types and antitypes, may say that the scape-goat never went into the Holy and therefore could not represent the great company class. We answer that neither did the goat go into the Holy nor did the bullock go into the Holy. The bullock represented our Lord as a human being, not as a spirit being; the goats represented the Lord's consecrated people as human beings, not as spirit beings. The point to be noticed is that the one goat followed the bullock to sacrifice and the other goat did not. The blood of the Lord's goat, therefore, was sprinkled by the High Priest upon the Mercy Seat, while the blood of the scape-goat was not so sprinkled.

A TIME OF TROUBLE

As to the signification of the confessing of the sins of the people upon the scape-goat: the sins thus confessed upon the head of the scape-goat are assuredly not the sins for which atonement is made by the blood of the bullock and of the Lord's goat. The atonement is made for original sin and all of its blemishes and imperfections as they affect the race of Adam. There are other sins than these for which atonement is not made, which are not to be forgiven, but on account of which divine wrath has been more or less manifest throughout the past six thousand years, and will be especially manifested in the great time of trouble such as was not since there was a nation nor ever shall be again, and which is now nearing. That trouble is spoken of as the pouring out of the vials of wrath upon the world because men have not lived up to their knowledge and opportunities and privileges. It will come as a natural effect from natural causes, and yet will be retributive punishment upon the world. In that, we understand, the great company will be given a special place, a special share. That will be the time in which every man's work shall be tried "so as by fire," this being applicable specially to the Church.

True, some of this great company class have been turned "over to Satan for the destruction of the flesh, that the spirit might be saved [that they might be saved as spirit beings] in the day of the Lord Jesus" all down through this Gospel age. But the proportionate number of these has probably been small as compared with the number who to-day, under the greater light and opportunity and privileges which we enjoy, have consecrated themselves, yet hold back from the completion of their sacrifice. The portion of this Day of Atonement picture which relates to this great company class is not different from that which relates to the

other classes. For instance, the sacrifice of the Lord's goat is not represented as being accomplished until the very last member of the body of Christ shall have suffered with the Head, until the final work in that connection, the sprinkling of the blood of the Lord's goat upon the Mercy Seat shall have been accomplished, and until the last member shall not only have consecrated but shall have finished his sacrifice.

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R4856 [sel]

RETRIBUTIVE DISCIPLINE OF THE MILLENIUM

SO FAR AS Divine Justice is concerned, God's provision is that all claims against mankind on the part of Justice shall be settled and closed in the end of this Gospel Age. This is represented in the typical sin-atonement, the satisfaction for sins. The antitypical Atonement Day witnesses the sacrifices of The Christ and the preparation of those worthy to become members of His Body. When Justice shall have accepted that satisfaction, it will clear the books and deliver Adam and all his race from all responsibility accruing from the violation of God's Law by the eating of the forbidden fruit. The death of Jesus is the satisfaction for the sins resulting from the original Adamic sin.

But there have been other sins, flagrant wrongs, for which Justice would demand retribution, sins against the Holy Spirit, against light. All of these are sins against God, against righteousness. To illustrate, consider the Lord's experience: It may be that the rabble were not responsible for the crucifixion of our Lord; but there were *individuals* who had sufficiency of light to have done better. So from the days of Abel to the present time some have suffered gross injustice, and the cries of these violations of Justice appeal to God, just as the blood of Abel cried out. The Scriptures show us how satisfaction will be made also for these before the opening of the great Day of blessing, before the world is turned over fully into the hands of the Mediator of the Kingdom.

The satisfaction for these wilful sins is shown in the picture of the scapegoat. There we see in type how the "great company" will be caused to pass through tribulation, which will have a good effect upon themselves and which will, at the same time, be the means of squaring up accounts for gross violations of Justice outside of Adamic sin. The putting of the hands of the high priest upon the head of the scapegoat pictures the placing of these sins upon the "great company" class and the sending of them into tribulation. These will pass through an experience similar to that which our Lord foretold would come upon the Jewish nation, and which was literally fulfilled. Our Lord states that those horrible sufferings at the end of the Jewish Age were to be a squaring up for sins against Divine Justice--for various misdeeds of previous times. (*Luke 11:49-51.*) This will leave the world at the opening of the Millennium without anything against them on the books of Justice.

THE DISCIPLINES ACCORDING TO PREVIOUS CHARACTER-DEVELOPMENT

Then Justice will transfer the whole world of mankind into the hands of Messiah, who will take them *just as they are*. They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time. Those who *knew not* His will and *did it not* will receive few stripes; those who *knew His will* and *did it not* will receive many stripes, because of previous hardening of character. Everybody will be required, eventually, to come

up to the full standard of Divine requirements. Those more depraved will have greater difficulty and those less depraved will have less difficulty and receive fewer stripes, in the coming up to Divine requirements.

In other words, every wrong deed, every wrong principle acted upon, has an evil effect upon character, as all right doing brings blessing. So mankind, in proportion as they have in this life obeyed or disobeyed privilege or knowledge, enjoyed and understood, will be elevated or degraded in character when they enter the next Age.

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R5255 [sel]

"YOUR REDEMPTION DRAWETH NIGH"

"Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

--Isaiah 26:20,21.

Speaking of the trouble at the end of the Gospel Age, our Lord said, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:36.) Again (*vs. 28*) He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "My people, enter thou into thy chambers, and shut thy doors."

How much trouble there will be in our passing into the secret "chambers," in passing unto the Lord, we do not know. Yet when this trouble comes, there will be such a blessing from the Lord that those who go through it will be able to rejoice in tribulation. Whatever their experiences will be, these will be joyful in that they will have the thought of being forever with the Lord. We can rejoice even as did St. Stephen.

RETRIBUTION FOR WILFUL SIN

Verse 21 seems to refer to the operation of the principle of justice in God's judgments upon the world. The Heavenly Father stands for Justice, and He has appointed that all of His Mercy shall be exercised through the Lord Jesus Christ. Our Lord will be specially identified with the trouble upon the nations, but it will not be so much His work as the Father's. The Day of Trouble is called the Day of Jehovah. We read that "In that Day His feet shall stand upon the Mount of Olives," and that there shall be a great earthquake.--Zech. 14:4.

While God has done nothing for mankind during the past six thousand years, but has rested so far as any work of Restitution is concerned, yet in some instances He has interfered to prevent the spread of evil, as in the case of the Amalekites and of the Sodomites. The Scriptures seem to indicate that in the end of this Age He will intervene in the affairs of mankind, and execute justice in the time of trouble.

In the Scriptures, Justice is represented as calling for retribution. The blood of the murderers' victims is said to cry for vengeance. Whether the sin has been literal murder, or has been some injustice which has led to crime or suicide, Justice will require of humanity this much of retribution on this score. Justice demands that the children of Adam shall suffer. The Church of Christ is a separate class, taken out from the world and having their sins forgiven. They are upholders of Truth and righteousness.

But this time of trouble coming upon the world will be the time when Justice will get its dues, so to speak. Justice will take its "pound of flesh." It will require for the more or less wilful sins of humanity. The class that has reaped the benefit of the spoliation of the poor in the past, will have to pay some of the toll to Justice in squaring the accounts. The Apostle James says, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." We are not to think, however, that in this present time God is dealing with the rich. None are on trial now except the Church of Christ. The others are merely the world of mankind, one part of which God will permit to wreak a measure of vengeance on the other part. But man's extremity will be God's opportunity. His appointed time for the establishment of His Kingdom will have come, and He will cause this wrath of man to work out good for humanity.

Those who are causing this trouble to come on are not aware of what they are doing. But when satisfaction shall have been made to Justice, Messiah's Kingdom will interpose. We read that "except those days should be shortened, there should no flesh be saved." This exacting of a penalty for such sins as we have enumerated is not at all in conflict with the Bible teaching that Christ died for sin. Jesus pays the *sin-debt* of the world.

The *sin-debt* of the world was a death penalty. Unless the Lord Jesus had met that penalty, the world would never be released. That death penalty would have remained upon the world, without any injustice in any way. The selfishness which has led to *murder* is, however, much more than the meeting of Adam's *sin penalty* by our Lord. Whoever has, through injustice, been responsible for murderous conditions is held responsible for those conditions.

We read that in the end of the Jewish Age our Lord said that God would require from that generation a reckoning for all the righteous blood shed from the time of Abel down. (*Matt. 23:35.*) And the trouble which came upon the Jewish nation in the end of their Age fully settled that account. They had light and knowledge, and thus were held responsible. They were obliged to suffer because of the injuries that were not only perpetrated by some, but endorsed or winked at by others.

LIGHT AND RESPONSIBILITY

In the close of this Age, it would seem, the judgment of the Lord will be upon Christendom, which has had much light, although at times only a refracted light. But a measure of responsibility has come with it, and apparently the Lord's edict is that they shall not escape the penalty. From this generation He will require all the righteous blood shed during this Age, upon it, even as He did from the Jews in the end of their Age. This will cause the great time of trouble here, as it did there. So far as the world is concerned, they might not perceive the relationship between this time and the past. We know only from the Scriptures. God gives us this understanding, that we may have the greater poise and comfort of mind.

In thinking of the nature of the tribulation at the end of this Age, we are first of all to remember that it is a tribulation coming upon the world and the hypocrites. The Lord tells us that if we are faithful, we shall not come into the condemnation coming upon the world. The intimation is that those who are not faithful enough to get into the Little Flock will come into this condemnation with the world. So the Lord tells us of some who will get their portion with the hypocrites.--*Matt. 24:51.*

Only the wheat class constitute the Church of Christ. Only they will be gathered into the barn. (*Matt. 13:30.*) The tare class will undergo this time of trouble coming upon the world. The hypocrite class will include the rich of this world. These are addressed by St. *James, 5:1-6.* In these verses, the Apostle is turning aside from his line of thought. Then

he addresses the Church again. The trouble will be especially hard on the rich, who are represented as weeping and howling for misery.

The Great Company class is typically represented by the scapegoat of Israel's Atonement Day ceremonies. The bullock typifies our Lord Jesus, and the Lord's goat His faithful followers. (Heb. 13:11-13.) After the faithful ones have finished their course, then something will be done with the scapegoat--the Great Company. The account in Leviticus is very specific that the high priest will then lay upon the head of the scapegoat all the iniquities of all Israel. (Lev. 16:21.) All the sins of all the people were laid upon the head of the scapegoat, that it might bear them away--make full satisfaction. As has been suggested, God has made provision for the cancellation of original sin through Christ, and has made arrangements for the satisfaction of Justice, so far as all the other sins of the world are concerned, through the Great Company class.

There is a correspondency between the end of the Jewish Age and the end of this Gospel Age in this way: As expiation for the taking of the life of Jesus was required of the Jewish nation, so at the end of the Gospel Age, the sacrificed life of the Church will in a measure be required of nominal Spiritual Israel.

The Lord seems to give this suggestion, when He says that "the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation." (Luke 11:50,51.) And St. Paul writes that all things written in the prophecies shall be fulfilled. So in the end of this Age there are certain things charged up against Christendom for their evil deeds. This will include all the persecutions of this Gospel Age, including also, presumably, all the persecutions against the Jews. Therefore the Scriptures indicate that a great time of trouble similar to that which came upon the Jewish nation will now come upon all Christendom. The experiences of Israel in the year 70 will be paralleled in the experiences of the year 1915.

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R5872 [sel]

THE RANSOM AND THE SIN-OFFERING

PUNISHMENT FOR SINS AGAINST LIGHT

Meantime, there will be other sins of the world not included in the Adamic transgression. The Sin-Offerings are merely for Adam's sin and all the various weaknesses and imperfections which flow from that original sin. The other sins will be such as are not to be attributed to human weakness, but which represent more or less of sin against knowledge, against light. Full, wilful sin against full light would bring upon the sinner the Second Death. But only a few have had full light, full knowledge, full opportunity; and hence very few indeed will have sinned the sin unto death.

Wherever the light of the Gospel has gone, however, a certain measure of knowledge has gone, and a certain measure of responsibility accrues; and God intimates that He keeps a very exact accounting with all. Every sin must receive a just recompense of reward. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years; but the penalty must be paid for the other sins of which we speak, sins which were more or less wilful, more or less against light and knowledge and which have not been previously expiated, but which have been accumulating since Pentecost.

Before the New Dispensation can rightly be ushered in with all its blessings, the world's accounts must be fully squared. It will be the settlement of these accounts against the world which will bring the great Time of Trouble such as never was since there was a nation--the Time of Trouble which we believe has begun in the present war, and which will progress until the great catastrophe of anarchy will complete it in the near future. Then the accounts of Justice having been squared in that great Time of Trouble, the blessings of Messiah's Kingdom will immediately begin.

THE VALUE OF THE SCAPE GOAT'S SUFFERING

However, God is a very strict Accountant. As He is sure to count against the world all wilful disobedience, and especially all persecutions of His Church, so also He is willing to give the world credit on account wherever possible. This, we believe, is intimated in the picture given us of a work which followed the Sin-Offerings; namely, the confessing over the head of the scape goat certain transgressions of the people, and the sending away of the scape goat into the wilderness.

Understanding that this scape goat represents some of God's consecrated people who have failed to live up to their privileges, we understand this to signify that these will go into a great Time of Trouble, as represented in Revelation 7:14. There they are represented as coming up out of great tribulation and washing their robes and making them white in the Blood of the Lamb. Those tribulations coming upon the Great Company class, the Levite class, are not tribulations for wilful sins, but tribulations for the destruction of the flesh, in harmony with the Covenant entered into by this class, a Covenant of Sacrifice, which they failed to keep. The sufferings of this Great Company class, we understand, therefore, go as a credit to the world to square the account of the world's sins against light and especially against God's people. The Time of Trouble will be especially against the hypocrites, but the Great Company Class will have their portion with the hypocrites and be bearers of a certain share of punishment due the world.

That we may clearly note the character of sins for which the world is held responsible, let us recall the statement of Rev. 6:9-11, "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto them"; and they were told that they should wait "a little season," until their brethren, who also were persecuted, should have the persecutions accomplished in them.

Thus the same idea respecting the Divine requirements in the end of the Gospel Age is given to us that Jesus specified in regard to the Jews in the end of their Age. He said that all the righteous blood shed on the earth from the time of Abel down, would be required of that generation--to square the accounts. (Matthew 23:34-36.) In the great time of trouble with which the Jewish Age ended, those accounts were squared up to that time. Similarly we expect that all the remaining accounts of the world will be squared during the culmination of the great Time of Trouble--just before us.

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R4015

A "SCAPE-GOAT" QUERY

WHY is it that after telling of the Atonement Day sacrifices and of the application of their blood--the first for the sins of the priest and his house or the Levitical family and the

second "for the sins of all the people"--*then* we read of the confessing of the trespasses of the people on the head of the Scape-goat? What sins would *remain* after the atonement for all with the blood?

We reply that the antitypical sacrifices of the Atonement Day for the sins of all the people cancel all of the Adamic guilt and condemnation for all; and this includes all hereditary sins and blemishes. None of these sins remain to be confessed over the head of the Scape-goat.

But there are other sins of measurable wilfulness committed against a measure of light and knowledge. These are not Adamic and are not covered by the sin offerings. It is these sins and trespasses that are represented as put upon the Scape-goat class--the "Great Company." In the antitype, shortly to be enacted, the "great company" will be allowed to suffer for some of the partly wilful sins of the world--especially "Babylon's."

Glancing back to the "harvest" of the Jewish Age we see there a picture of what is coming here. There the Jewish people, cast off from divine favor, went into an awful time of trouble. And our Lord, referring to that trouble, said, "Upon you shall come [the penalty for] all the righteous blood shed upon the earth--from the blood of righteous Abel unto the blood of Zacharias. ...Verily I say unto you, All these things shall come upon *this* generation."--**Matt. 23:35,36.**

Similarly, all the blood of God's holy ones, from the beginning of this Gospel Age, will be required of the present generation, and will bring about the great "time of trouble, such as was not since there was a nation." The martyrs of the past, "the souls under the altar," are represented as crying out symbolically for this vindication of Justice, saying, "How long, O Lord, holy and true, dost thou not judge the world and avenge our blood upon them that dwell on the earth." They were bid wait until others, their brethren, should be killed similarly, when the guilt for all would be avenged.--**Rev. 6:9-11.**

Why require the full payment for all the wrongs of the ages at their closing?--is it asked?

Because the chief light of each age comes at its close, and because those who sin against such light are worthy of more severe judgment than similar evildoers preceding them who had less light.

It was on this principle that our Lord charged the Jews of his day, who opposed the true light, with being more guilty than all their predecessors who had persecuted the just. And on the same principle he declares to us, "Come out of her ['Babylon'], my people, that ye be not partakers of her sins and receive not of her *plagues.*" Those who remain in Babylon now, in the light of Present Truth, are endorsers of Babylon and indirectly endorsers of all of her past wrong doing. And to endorse the wrongs of the past in the light of the present is to double the responsibility and to deserve the plagues of the whole, is the Scriptural argument.

Let us, then, see that in the Scape-goat type the Lord pictures the sending into the "wilderness" of isolation and persecution the "Great Company," who after consecration were unwilling to go voluntarily "outside the camp, bearing the reproaches" of the Christ. They shared not in the sin-atonement, but will be permitted, yea forced, to bear the weight of the world's sins and thus to become dead to the world--that their spirit-being may be saved in the day of the Lord Jesus.

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INTERESTING QUESTIONS ANSWERED

**HOW DOES THE ANTITYPICAL SCAPEGOAT CLASS BEAR
THE SINS OF THE PEOPLE?**

Question.--What is represented in the typical confession of sin by the high priest over the "scapegoat" in the Tabernacle sacrifices, as recorded in Lev. 16:20-22.

Answer.--We understand that this goat represents a consecrated class which fails to perform sacrifice; and that its being sent into the wilderness at the hand of the "fit" man represents that all the consecrated who have not sacrificed their lives according to covenant, but who have, nevertheless, not repudiated the Lord, will be brought, in the time of trouble approaching, into such straits that they will be forced either to deny the Lord or to lay down their lives for the Truth. But since this laying down of life will be in a sense compulsory, it is not reckoned as being a "sacrifice" but a "destruction of the flesh." Here your inquiry comes in, Why does the high priest confess over this class certain sins which have already been atoned for by the blood of the bullock and the blood of the goat? We reply that sin may be considered from two standpoints: First, as the divine condemnation, which cannot be liquidated by the sufferings of the transgressor, but which must be met by the atonement sacrifice of the great High Priest, Head and body. Second, there is a retributive operation of divine law amongst men which brings upon the sinner a measure of suffering for sins. This latter, we believe, is represented in the sufferings of the scapegoat in the wilderness. As the Lord charged up against the living generations of Jews at the first advent, who had the light and knowledge peculiar to their own day, and who sinned against this light and knowledge, and required at the hands of that generation all the blood shed from Abel down, so we understand that, similarly, there is a great responsibility in God's sight resting upon those who today constitute nominal Christendom, who are nominally children of the Lord and tethered at the door of the tabernacle. At the hands of nominal Christianity today will be required much, for if nominal Christendom entire were consecrated to the Lord there would be no necessity for the time of trouble to come at all, but the Lord might come and set up his Kingdom amongst a willing people without the necessity of overturning present institutions in a day of wrath. Consequently, when the day of wrath comes, it will be but the just recompense, and the divine wrath should be fully manifested upon and toward this nominal class.

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WHAT PASTOR RUSSELL SAID

1. SCAPEGOAT--No Part of Sin Offering.

(Q632:1) QUESTION (1915)--1--Does the scapegoat have any part in the Sin-offering?

ANSWER--The scapegoat has no part. The scapegoat was not offered at all. It failed to be offered. Two goats were presented as offerings, but the lot fell only on the Lord's goat, and that one was the sin-offering. So we have the bullock and the one goat for the sin-offering, and the other goat was not sacrificed at all. Hence it could not be a sin-offering (Lev. 16:7-10). But in God's economy this scapegoat class will have a secondary part in the expiation of sin by having their sufferings applied as atonement, or expiation, for certain willful sins of the world--not Adamic sin.

2. GREAT COMPANY--Re Cancelling Sins of World.

(Q298:1) QUESTION (1909)--1--How can the Great Company cancel the penalty for the particularly wilful sins of the world? How does the scapegoat make an atonement with God?

ANSWER--The Great Company has nothing to do with it, neither has the Little Flock anything to do with the cancellation of sin. It is the High Priest that does that work. He may use various things for the basis of His various steps, but He is the one that makes the application, and neither the Great Company nor the Little Flock do anything in the cancellation.

We have suggested in the Tabernacle Shadows, and still agree to it, that the scapegoat represents the Great Company. Many say, well, the Great Company or the scapegoat do not go into the Holy. I answer that neither does the bullock or the Lord's Goat. What did go in there? The blood of the bullock and of the Lord's goat, representing the value of the sacrifice, was taken in to make atonement. The blood of the bullock was to make atonement for the sins of the Tribe of Levi, including the priests, called the body or house of the High Priest, the priestly family, and the blood of the bullock settled for the sins of all of those, the body members, or under priests. Then the blood of the goat was taken, which represented the under priests. The blood of the goat was not sprinkled by the goat, but by the High Priest, and it was applied for all the people. It is the High Priest who had the whole thing to do, and we would not be properly holding the Head, if we thought we had anything to do with it--it is merely as members of **His Body** that we are **counted** in at all.

Since the blood of the bullock cancelled the sins of the household of faith, and the blood of the goat cancelled the sins of all those outside, what sins, then, are left in connection with the scapegoat? The answer is that the High Priest took the sins of the congregations, and confessed them upon the head of the scapegoat. What sins are those besides the ones already mentioned, for which the blood has been applied? I answer that those sins for which atonement was made in the Holy and Most Holy were original sins which come because of Adam, and the imperfections inherited from him. Christ's merit passing through His Body is applied for all these sins. What other sins are there? They are the ones which are **not due to Adamic weakness**. The world is not doing the best it can and therefore they commit many sins that are not due to Adamic weakness. Some men's sins go before and some follow after, but the Lord will see to it that all sins are settled for. Every intelligent sin is a sin of this kind, and these are the ones that are confessed upon the head of the scapegoat. We will give you an illustration: You remember reading, "Of this generation shall be required all the righteous

blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias," etc. What righteous blood is referred to? Evidently the wrong deeds done by mankind not due to Adamic weakness. The Lord sees some way in which the intelligent sins of humanity may be cancelled, and when you and I see the philosophy, we will say that it is all right. So the Scriptures seem to indicate that there is to be another accounting with the world. You remember the Scripture which speaks of the souls under the altar crying out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The Lord has an accurate system of bookkeeping, and He will reward each one and punish each one according to what they did that was right or wrong. Those who have sinned intelligently will have a certain punishment coming to them which must come before the books are squared. In view of the fact that we are living here and looking back upon the "dark ages," we are to acquiesce in the things that come to pass. At all events, there is a great time of trouble coming at the end of this age, and they are to be allowed to share in that trouble. They are to be permitted to share in this to the extent of laying down their lives, because if they do not die, they cannot have a share in the spiritual blessings.

AMEN!!

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LEVITICUS 16:21

