THE RITES OF ATONEMENT PERFORMED BY THE HIGH PRIEST OF ISRAEL ON THE DAY OF ATONEMENTS* — TYPE AND ANTITYPE

(An advanced study suitable for individual or class use)

Some Selfevident Principles of Interpretation

1. In the Tabernacle types, places represent conditions, while persons represent classes.

2. When the high priest performs a significant act in the Holy, he represents Christ in the condition represented by the Holy.

3. When the high priest performs a significant act in the Most Holy he represents Christ in the condition represented by the Most Holy.

4. When the high priest, on the day of atonement, because of physical necessity walks back from the Most Holy through the Holy into the court, the act is not significant and has no antitype, since Christ does not leave the Most Holy condition to return to the Holy condition.

5. When the high priest, clothed in his glorious robes, offers sacrifice on the "brazen" (copper) altar in the court of the tabernacle he stands well above the level of the court, open a ledge or platform projecting from all sides of the altar and halfway between its top and bottom. This appears to symbolize that Christ, the completed high priest, at the time represented is on the heavenly plane of life, while those in the court, for whom sacrifice is offered are on the ground level of the court, representing the earthly plane of existence. When, in the type of the ninth chapter of Leviticus the high priest, having finished the work of offering the sacrifices of that day and having lifted up his hand toward the people and blessed them, *came down* (verse 22) from the platform, he thus symbolized the truth that Christ, at the conclusion of the millennial reign, will step down from his special position and office as Mediator between God and man—a position and office which seems to be represented by the platform itself, situated as stated, midway between the top and bottom of the altar, at 37½ sacred inches above the ground level of the court. — Ex. 27: 4-5; 38: 4, R. V. And when, on the day of atonement, the high priest, clothed in his linen garments of sacrifice, makes atonement for the altar in the court, he stands upon the platform of the altar to show that Christ, as a new creation and during His earthly ministry, was above the earthly plane of life.

Making Atonement for the Tent of Meeting (Tabernacle of the Congregation) Lev. 16:16, 20, 33; Lev. 4: 5-7; 16-18; Ex. 30:10

(a) With the Blood of the Bullock

On the day of atonement the high priest first makes atonement for himself and household. In this case he does as directed in Lev. 4: 3-12, which is the regular ceremony for a high priest who has sinned "according to the sin of the people" and is therefore in special need of atonement. When the anointed (high) priest thus sins, he thereby becomes a type of the Christ, in whose body members there is Adamic sin. On the day of atonement Aaron or his successor is the anointed priest for whom atonement must first be made, and the special proceedings of the day are not to be understood as taking the place of those regularly performed for a high priest and for the congregation

*Or day of expiations. The word is plural in the Hebrew originals.

of Israel when in special need of atonement: the law pertaining to those rites was binding at all times, and the high priest must observe them, as well as the particular and special duties that were entrusted to him on the day of atonement.

As otherwise put, the special instructions for the day of atonement do not nullify the regular law of the sin offering, which continues in effect; but are in addition thereto. When, on the day of atonement, the high priest is instructed to make atonement, first for himself and house, and afterwards for the people, the law of the sin offering (Lev. 4) must be considered to be in operation; but in connection therewith he has certain special duties to perform, not required of him on other occasions. Thus the day of atonement, with its special and regular proceedings, comes down to us as a more comprehensive picture of the great work of bringing about harmony or oneness between God and His erring creature man, than is to be found elsewhere in the Scriptures. The antitype or substance of these things is that which is known to students of the word of God, as the Divine Plan of the Ages.

The same principle holds with reference to the burnt offerings of the day of atonement (Lev. 16:24). Here the high priest is told to offer his burnt offering and that of the people, with no accompanying instructions on the method of offering, — for it is to be well understood that the regular law of the burnt offering here applies. — Lev. 1: 3-17.

Going back to the sin offering, the words of Lev. 16:11 are understood to imply that the bullock was presented, slain and offered in accordance with the law of the sin offering which is not here recited, because it is otherwise recorded in detail.

The high priest who sinned is thus understood to represent the Christ company, in whose body members is sin. Accordingly, he slays the sin offering (bullock) as directed in Lev. 4:4-7 and brings its blood into the first of the holies or tent of meeting. He thus represents Jesus Christ as a new creature while tabernacling in the flesh, and the sprinkling of the blood seven times before the vail, shows him gradually pouring out his human life unto death while antitypically "before the vail." The "seven times" may be understood to show that this phase of atonement was not accomplished instantaneously, but that his life blood or vitality was gradually and completely used up in sacrifice during the time of His earthly ministry. This procedure is referred to three times in the 16th chapter of Leviticus (verses 16, 20 and 33) but is not particularly described, because fully covered in the 4th chapter; and it seems from these facts that it is only after we so understand the matter that we are at all able to appreciate the significance of the expression, "He shall make atonement for [reconcile] the tent of meeting." (Note: The "tent of meeting" was socalled because here the high priest met and communed with God. (Ex. 30:36).

In this type the atonement day bullock is seen to be identical with that of Lev. 4:3; but the atonement day picture is more complete, including both what the high priest must do "before the vail" and what he — in the plan of God — must accomplish "within the vail," in the presence of the propitiatory, before the ark of the testimony (Lev. 16:2, Rotherham). But the priestly duties with reference to the first of the holies, include also the making of atonement upon the golden altar of incense in that inclosure, "with the blood of the sin offering of atonements," — Ex. 30:10; Lev. 4:7.

By these tokens the priest depicts the process of sanctification which must be accomplished in the Christ (the golden altar) in whom the divine likeness must be

taken on "through sufferings." It would seem that the four horns of the altar are a symbol of the divine attributes (four) as manifested in the Christ company, the altar class. And so, it was necessary not only that Jesus die; but it was required of Him that he die in a certain manner, represented on the day of atonement by the high priest making atonement for (reconciling), or fulfilling his priestly obligations with reference to, the tent of meeting or first of the heavenlies (Eph. 2:6). By thus conforming His acts to the divine will, Christ offered the sweet incense of worship, devotion and praise, — represented by the sweet smoke of the incense which ascended continually from the golden altar, in the tent of meeting.

(b) With the Blood of the Goat

On the day of atonement the high priest must make atonement for the congregation of Israel. This he does in part by offering a sin offering according to the formula of Lev. 4: 16-18 except that on this occasion it is directed that a goat be used as the peoples' sin offering instead of the bullock that would otherwise be offered for this purpose, probably by way of differenciation from the sin offering for the priest, and further, to show fittingly the participation in the sin offering, of the Church, — a class of imperfect human beings whose justified humanity is represented by the Lord's goat, while another class of imperfect humans who fail to qualify as members of the sin offering class, is typified by the scape-goat.

The ceremonial pertaining to the sprinkling of the blood in the tent of meeting is the same as that which preceded it, and indicates that the Church, while tabernacling in the flesh, must be subjected to experiences like those of the Head, and the sprinkling of the blood seven times before the vail would then represent the sufferings of the body members of Christ, whose human powers are gradually offered or poured out "before the vail" during the gospel age when the Church is in the condition represented by the Holy, or tent of meeting. Finally, the work of atonement as respects the tent of meeting, is completed by the application of the blood of the goat to the four horns of the golden altar, in like manner and with like significance, to the blood of the bullock. — Ex. 30:10

Thus is represented the gospel age process of sanctification, — a most necessary part of God's great plan for the ultimate gathering together of all things under one head, even in Christ; that is, the universal and everlasting at-one-ment between God and all His intelligent creation.

Making Atonement for (Reconciling) the Holy Sanctuary, With the Blood of the Bullock and Goat Lev. 16:12-15; Lev. 16:16, 17, 20, 33

As indicated foregoing, the important day on which these rites of atonement were performed annually — the tenth day of the seventh month — is termed "the day of atonements," from which it may be understood that the great work of abolishing sin and evil, and bringing into existence an everlasting state of harmony between God and man, is a work of many parts and phases, the most fundamental of which is that which was symbolized by the ceremonies that were performed by the high priest in the Holy Sanctuary, or Holy of Holies. It seems clear, both from the inspired text and from what we know of the gospel and millennial age antitypes, that this feature of the plan of God, while first in importance, is not first in point of time; for the high priest must enter into the first of the holies before he can enter into the second; just as it was necessary for Christ and the Church first to suffer, and then to enter into glory. When the high priest has completed the sprinkling of the blood of the bullock before the vail, and has put

some of that blood on the horns of the altar of incense as previously described, — he then takes the first step in the procedure of reconciling the Holy Sanctuary, "within the vail."

This consists in taking his two hands full of the powdered incense and a censer full of live coals of fire from the copper altar in the court, together with a vessel containing some of the blood of the bullock, and bringing all within the vail (Hebrew *paroketh,* the separatrix or curtain of separation between the Holy and Most Holy).

In considering the meaning of this phrase "within the vail" let us first note that in the ancient Greek language there was no equivalent to this Hebrew word for vail, and consequently the writers of the New Testament scriptures used instead the Greek word *katapetasma* (a hanging or curtain) when referring to the vail (Mt. 27:51; Lk. 23:45 et al.); But in the 9th chapter of Hebrews, verse 3, we find the phrase *deuteron katapetasma,* which means, "second curtain," incorrectly rendered in the King James Bible, "second vail"— a mistake which has misled other translators and some expositors, with much resulting confusion and misunderstanding; but we here note that the error just mentioned has been carefully avoided in the Revised Standard Version of the Bible (1952) where the expression "second vail" does not occur.

In order to set all minds at rest respecting this matter, and remembering that an accurate knowledge of the type must precede a clear understanding of the antitype, we follow with a few quotations from recognized authorities, showing clearly and without equivocation, into which of the two compartments of the tabernacle the incense was carried by the high priest, in connection with the special ceremonies of the day of atonement:

> "Having provided himself with two handfuls of the finest incense . . . he now entered for the first time . . . into the Holy of Holies, advanced to the ark of the covenant, and deposited the censer between its two staves. . . . The high priest now threw the incense upon the coals in the censer in the Holy of Holies, and stayed there till the whole place was filled with a cloud of smoke, taking care that the mercy seat and the cherubim should be enveloped in the cloud."—*Ginsburg.*

> "Having filled a censer with coals of fire from the altar of burnt-offering, and taking with him a handful* of incense, he entered the Most Holy Place, where he threw the incense upon the burning coals."—*Hastings' Dictionary of the Bible.*

> "After killing the animal and receiving the blood into a vessel, he took a censer full of live coals from the altar of burnt offering and two handfuls of fine incense into the second recess behind the curtain, the Holy of Holies; there he placed the incense upon the coals." — *Jewish Encyclopedia*

> "Nor was there, so far as we know, any golden censer in the Holiest, although the high priest took one in with him on the Day of Atonement."— *Comment by F. W. Farrar on Heb.* 9:4 *in "Texts Explained."*

From the foregoing it will be seen that there is complete agreement among scholars on the point that the incense was brought into the Most Holy by the high priest, where a literal cloud of smoke was created by his throwing the incense upon the coals of fire in the censer, the latter having been placed near the ark of the covenant and allowed

*Hebrew, "two handfuls."

to remain there while the high priest waited for the cloud of smoke to fill the Most Holy and envelope the mercy seat.

But of greater weight and authority than any of the foregoing, is the Word of God through Moses: "And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the Holy and the Most Holy." — Ex. 26:33

But there is another source of difficulty which needs clarification in the text of Heb. 9:2-4 which, as rendered in the Revised Version, seems to put the golden altar in the Most Holy, thus disagreeing with Moses; and the difficulty is not lessened by reference to the Common Version which puts a "censer" in the Most Holy! A censer is not a stationary object, being a portable firepan which was carried in and out of the tabernacle as required, so the true text of the grand and authoritative Epistle to the Hebrews would not have referred to it as one of the permanent fixtures of the tabernacle while omitting mention of so important an article as the golden altar of incense.

The basic difficulty here is not one of translation, but is of choice of text where, through a copyist's error in some of the MSS, the words "having a golden altar of incense" have been misplaced; but the Vatican MS, regarded by scholars as of equal authority to any known text, appears to have preserved the true meaning of the original, and its reading should have been followed by the modern translators, since it agrees with the Old Testament scriptures. See Emphatic Diaglott.

Some of the holy incense was offered daily on the golden altar in the Holy, at the time of the morning and evening sacrifices, "for a perpetual incense before the Lord" (Ex. 30:7-8) and this daily performance was not omitted on the day of atonement (Num. 29:11). In this case the fire was in a censer which had been placed by the officiating priest, on the top of the golden altar. The smoke of the incense, symbolically ascending to God from the altar, might then represent the true heart worship and heart obedience yielded up by Christ; and which is in some measure yielded up by the Church, the body members of Christ while in the flesh.

But the burning of the incense within the vail, in the Holy of Holies on the day of atonement, was somewhat different, though related in meaning. Here Christ our high priest is represented when, after the ascension, He entered into the divine presence; for "Christ is not entered into the holy places made with hands, the figures of the true; but, into heaven itself, now to appear in the presence of God for us." (Heb. 9:24). In this figure the burning of the incense is not associated with any altar of sacrifice and hence does not represent actual sufferings, but is reminiscent of them; and the cloud of smoke which fills the Most Holy is the symbol of the remembrance or record of the perfect obedience through sufferings, which Jesus rendered up unto God while in the sacrificing condition; and it is understood then, that it was this presentation of the full, final and complete record of His perfect obedience under trial, that was represented by the act of the priest in placing the incense on the coals of fire in the censer, *within the vail;* thus producing a *dense cloud* of fragrant smoke which filled the Most Holy and enveloped the mercy seat. All this must precede the presentation of the blood.

Of course the Father knew all the time of His son's absolute faithfulness, but it was fitting and proper that there should be a *formal presentation and acceptance* in the heavenly court of justice, of this record of his obedience unto death, to be followed by the sign or manifestation of the Father's unlimited approval. This sign was given, and

was represented, on the day of atonement, by the appearance of the Shekinah glory in the cloud, over the mercy seat, between the cherubim (Psa. 80:1; 99:1) for "so shall he not die, for in the cloud will I appear upon the propitiatory."—Lev. 16:2, Rotherham

The blood of the bullock was to be applied by Aaron the high priest for himself (his body members) and for his house, and the sign of God's acceptance having been given, the high priest now advances with the blood, which he sprinkles with his finger as directed in verse 14: "Then shall he take of the blood of the bullock, and shall sprinkle with his finger upon the face of the propitiatory eastwards [on the east or side of favor], and before the propitiatory shall he sprinkle seven times, of the blood, with his finger."

This is very explicit, and it is impossible to conceive of a more apt and fititng way than this, to depict the two well known parts or phases of the at-one-ment: (1) the cancellation of the death sentence by the satisfaction of the claims of Justice aganist (in this case) a *class* of imperfect and sinful human beings, — by the sprinkling, *once* on the face of the mercy seat; and (2) the gradual and complete uplifting into harmony and fellowship with God, of this same class, — as shown by the *seven* sprinklings on the ground, before the mercy seat and therefore in the full enjoyment of the blessings of divine favor. Thus, by the end of the gospel age, will be realized the oneness (at-one-ment) requested by our Lord in His prayer for His Church, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17:21

The use by the high priest of his finger to sprinkle the blood in this divine representation of the work of the gospel age, may very likely be intended to show that Christ, the glorified Head and advocate for the Church in the flesh, will make use of human instrumentalities—consecrated members of His Body—in the preaching of the gospel, by which others of the fallen human race are brought into contact with the blood; while the dipping or immersion of the high priest's finger in the blood (Lev. 4:6) may represent the baptism into Christ's death, of the member so used. As previously described, atonement was first made in the Holy, before the blood was brought within the vail into the Holy of Holies; and we may here cite the Jewish historian Josephus as authority for the assertion that, on the day of atonement the blood of the two sin offerings was sprinkled by the high priest, before the vail, in the Holy of the Temple (Antiquities Book III, Chapter X: 3).

Following these proceedings in the Holy—in each case—the blood was brought into the Most Holy. On entering within the vail the second time (with the blood of the goat) the high priest finds that room filled with the cloud of smoke from the burning incense, and the Shekinah still glowing over the mercy seat as the sign that the blood of the goat would be acceptable "for the people,"— and the priest immediately steps forward to the ark of the testimony and sprinkles that blood as directed: — that is, as to the *manner* of sprinkling: "as he did with the blood of the bullock;" and as to the *places* of sprinkling: "upon the mercy seat, and before the mercy seat." This, too, is very explicit, and the application of the blood *once* on the face of the mercy seat indicates the instantaneous cancellation of the claims of Justice against Adam and his race because of the blood (merit) of Christ now having come down through the Church, unchanged and undiminished and made applicable to them; while the *seven* sprinklings before the mercy seat are the divine symbol of the gradual and complete uplifting and bringing back into harmony and at-one-ment with God through restitution processes, of so many of the human family as, under full light and knowldege, shall avail themselves of the privileges and opportunities of the New Covenant.

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp" (Heb. 13:11). There were but two of the sacrificial animals, whose blood was brought into the sanctuary for sin. In the foregoing presentations of this study, it is clearly established, we believe, that these were: (1) the atonement day bullock, type of Jesus, (2) the Lord's goat, whose blood followed that of the bullock and was sprinkled in like manner to it, — on the mercy seat in the Holy of Holies. This is confirmed in verse 12 of Hebrews, 13th chapter, where one of the two (the bullock, which came first) is identified with Jesus: —"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" while in verse 13 the other (the Lord's goat which came after the bullock) seems clearly to be identified with the Church who, as Christ's desciples and followers, are invited to join with Him in His sacrifice, bearing His reproach, and so in the language of Paul, to "fill up that which is behind of the afflictions of Christ, in my flesh for his body's sake, which is the church."—Col. 1:24

It is to be carefully noted that, in the atonement day type, the scape-goat was not killed and is referred to as the live goat, because not ceremonially *killed* and therefore not accepted as any part of the sin offering. Nothing was done with its blood, for its blood was not shed, — yet we read, "Without the shedding of blood there is no remission" (Heb. 9:22; Lev. 17:11). The scape-goat was not sacrificed, its blood was not placed on any altar of sacrifice; and it is appropriate that we here note the two classes of sins referred to in the proceedings of the day of atonement. These are, first, the sin of Adam, which was propitiated (covered, cancelled) by the sin offerings of that day; and, second, those confessed over the head of the scape-goat, which sins were borne away.

Of these, the latter are sins *other than* the original sin of Adam and resulting from the weaknesses and imperfections which we all inherited from father Adam, and which the Lord has cancelled for us by reason of the merit of Christ's shed blood; and which He has arranged to cancel for the world in the age to come.

The *other sins,* stipulated as *iniquities* (moral perversities), and *transgressions* (revolt or rebellion against divine law) embrace all sins *not* included in those atoned for by the blood of Christ because they are sins that are partly wilful and partly due to human frailty and to the depraved condition of mankind under the reign of Satan and his agencies. These are the sins of mankind which are represented by those confessed upon the head of the scape-goat and are borne away in the great tribulation by the scape-goat, the goat "for Azazel" or "for removal"; that is, for a carrying out from God's sight and remembrance, of the sins confessed over him. — Lev. 16:8, R.V. marginal reading.

Thus is depicted God's merciful arrangement for the wiping from the record, of sins not completely covered by the Ransom, in order that the poor world, in the restitution under the Mediator, may return from the death state with a "clean slate" and with nothing to hinder them from progress on the highway to complete holiness, save the wrong habits of thought and conduct, which the "great multitude" (Rev. 7:9) the scape-goat or "tribulation" class, — raised to angelic or spirit life with all tears wiped from their eyes, will have the great privilege of assisting them to overcome.

At the conclusion of the millennial reign and with the destruction of Saatn and all who, through wilful neglect of the benefits flowing from the Ransom shall have failed to attain to circumcision of the heart, the great work of the Atonement through Christ will be consummated; when all things in heaven and earth will be found in harmony with God, His law of love—the Golden Rule—and all His gracious arrangements.

The Memorial Supper

By Scriptural computations grouped around the Rule of Eighteen, the proper time for the Memorial Supper in 1969 is the evening of Tuesday, April 1, after sunset. In this instance the traditional method based on the Jewish Calendar, yields the same date.

Claremont, California, February, 1969 Julian T. Gray

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