

BLAMELESS AND WITHOUT SPOT PART I

Peter Hay, prepared for word ministry, 21 February 2021
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Introduction

Hello, everyone. We concluded our last study by making the point that *coming to Christ* means coming all the way into the most holy place of the true temple.

This is where Christ is now seated; in fact, our soul is anchored in the most holy place when we receive Christ's call to come and to be joined to Him. The first thing that the Spirit is calling us to is to *come to Christ*.

As we journey with Christ in the fellowship of His offering, we are obtaining and living by the *faith of the Son of God* that He authored and perfected for us. Furthermore, our hearts have been sprinkled clean from an evil conscience by His blood, which enables us to serve the living God. This is how we are to be blameless and without spot until His coming.

Being blameless and spotless

We will take a couple of sessions on the subject of *blamelessness* and *being without spot*, because it is not merely a theological point.

This refers to a way of living that is necessary for our *readiness* in this season in which we live - our readiness for the coming of Christ.

The apostle Peter exhorted us to this standard of conduct - being blameless and spotless - particularly as we see the day of the Lord approaching.

'Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and consider that the longsuffering of our Lord is salvation.' 2Pe 3:14-15.

Longsuffering is an element of being blameless and without spot, because this is foundational to *salvation*. When we look at the subject of blamelessness, we see that all the writers of the New Testament exhorted us to this feature, this culture, of Christian living.

We note this in the first letter that Paul wrote to Timothy. 'But you, O man of God, *flee* these things.' 1Ti 6:11. In the previous verse, he spoke to Timothy about the desire to be rich, which gives rise to many foolish and harmful lusts piercing

through with many sorrows. He said to Timothy, 'As a man of God, flee those things'. So we have to let some things go.

'An pursue righteousness, godliness, faith, love, patience, gentleness.' 1Ti 6:11. These sound like the excellencies of Christ; the qualities of His life.

'Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate, *that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing.*' 2Pe 3:12-14.

It is not only to be blameless and without spot *at* His appearing; it is also to *keep a commandment*, being without spot and blameless, until Jesus Christ's appearing *now*, as we live our lives.

What is the commandment that Timothy was to keep, being without spot and blameless until the appearing of Jesus Christ? It was to '*flee these things* [the lusts of the flesh] and pursue righteousness, godliness, faith, love, patience, and gentleness. Fight the good fight of faith.'

That is the commandment that is to be kept to be without spot and blameless.

Walking in a way that is blameless and without spot is fundamental to our Christian pilgrimage in this age, and to our readiness for the coming day of the Lord.

Misunderstanding blamelessness

In my natural mind, I realise that I fall from blamelessness even by the time I get down to breakfast in the morning. So, initially, this command, or this exhortation, of the New Testament to be blameless and without spot is a little confronting, because I think, 'I'm a lost cause. I can't even make it to morning tea before I register blame.'

So, what is it; how are we possibly able to remain without spot and blameless when we know that we are not without sin? For those who are acutely aware of their failures, blamelessness will initially

seem like an impossible or, at best, daunting prospect. In contrast, the religious person will feel emboldened in their self-righteous endeavours to fulfil the Law of God, thinking, 'I am pretty confident that I can be blameless, today I am going to give it "a good crack".'

Both of these positions - on the one hand saying, 'This is hopeless; I am never going to be blameless so why should I try? - or, on the other hand, saying, 'Right, I am going to give it a good crack, because that is what the word said; and we have to be blameless, so I am going to be great today.' Both of these positions demonstrate a complete misunderstanding of blamelessness.

The apostle Paul testified of having been blameless *in relation to the Law*. Thinking about this in our natural understanding of what blamelessness might mean, it is amazing that we could make the claim that, against the Law, we are completely blameless.

But Paul said that *confidence in the flesh* is the issue. He likened his confidence in the flesh to refuse, or *dung*, and counted it as loss. He did that in order to *know Christ*, the power of His resurrection, the fellowship of His sufferings, and to be conformed to His death.

That is a key point. There is blamelessness that we need to forsake in order to join a culture of living that looks like this: *knowing Christ*, the power of His resurrection, the fellowship of His sufferings being conformed to His death. That is true blamelessness.

To highlight the point, this understanding of blamelessness as our endeavours to attain to righteousness in the flesh is complete nonsense.

'If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the Law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.' Php 3:4-6.

That is amazing! And we have just noted that he counted that all as being very unsavoury material. Obviously, blamelessness has *nothing* to do with attaining righteousness by keeping the law or even by keeping the word.

Key point - walking in the light of the finished offering of Christ

I will bring a summary of what it means to walk in a blameless manner. In coming weeks, we will take a couple of sessions to elaborate and explain this key point.

The key point is *to be blameless is to walk in the light of the finished offering of Christ!*

Through His offering, Christ has already accomplished the sinless perfection of every individual person. This is unbelievable! Well, it is really *not* unbelievable, because we do *believe* it. Rather, it is amazing!

The *light* in which we are to walk, which now shines from Christ's face, is *the light of the knowledge of our sonship in Him*. Through His one offering, not only has He *finished judgement* but, also, He has *completed the works* that belong to the sonship of every individual; He has perfected their sonship.

And it is proclaimed now as a light. So the light that is from His finished offering is shining from His face. Paul said that that is the light of the knowledge of your sonship.

To walk in that light is to walk in a finished and perfected reality. How good is this!

John said that if we walk in this light, we have fellowship with the Lord and with one another, and that the blood of Christ cleanses us from all unrighteousness. When His blood cleanses us from all unrighteousness, there is no spot in us.

Our 'blamelessness' is that the works which we are fulfilling are not now according to our own will; rather, they are according to the will of God in Christ Jesus.

Becoming the righteousness of God

Moreover, we are able to *become* the righteousness of God. It is not that we are attaining to righteousness as a 'standard'; rather, we are *becoming the righteousness of God*, which is to become a son of God.

Becoming the righteousness of God in Him means that we are sons of God who are *fulfilling the will of the Father*, in Christ.

This is our banner statement of what it means to be blameless and without spot in our daily walk.

Joined to a finished work

In order to understand the daily implications of this way of living, we must understand how Christ accomplished our sinless perfection through His offering on the cross.

This was the *fulfilment* of the Day of Atonement. This is a challenging point for some people, because we have held a theological tradition that the Day of Atonement has not yet been fulfilled.

I will, however, demonstrate from the Scriptures that, not only has the Day of Atonement already been fulfilled, but your perfection has already been finished.

The key is not whether that work is *being done*; the key is *how* are we *joined* to it so that what He has *already finished* is being fulfilled in us as a daily reality. This is a great mystery that the Lord wants us all to understand, and to live in the reality of it.

Two activities of the Day of Atonement

For some, this will be a bit of a refresher; you will be quite familiar with it. Others may not be aware of or familiar with the elements of the Day of Atonement. I hope this is helpful as a refresher and, if you have not understood this before, it would be good to read about it in the book of Leviticus Chapter 16.

On the Day of Atonement under the Old Covenant, the sins of the nation of Israel were cleansed, or atoned for, and the nation's relationship with Yahweh was restored.

There were two primary activities involved in this process.

The first activity was 'the sprinkling of the blood of sacrifices'. This was the blood of a bull for the priest and his household; and it was a goat for the people, the nation. They took the blood of bulls and the blood of goats for atonement; to atone for their sins.

The second aspect was the freeing of the *scapegoat*, symbolising the sending away of the iniquities, transgressions and sins of the people.

Given our focus on the fulfilment of this shadow, we remember that Jesus is the *substance*. His offering is the substance that actually casts the shadow of the Day of Atonement that Moses instituted in the tabernacle on the desert floor.

Two goats

We are interested in the *fulfilment* of this shadow and, in this regard, we will focus on the two goats of the sin offering.

This is because, when Jesus made His offering, He didn't need to make an offering *for Himself*. We noted that the bull is an offering for the atonement of the *priest* because of their sin. Obviously, Christ is a sinless *Priest*, so He does not have to make an offering for sin for Himself.

When Christ came to fulfil the Day of Atonement, the focus was on the aspects of the two goats – 'the Lord's goat' and 'the scapegoat'.

On the Day of Atonement, two goats were taken from the children of Israel and presented before the Lord at the door of the tabernacle of meeting. The high priest cast lots for the two goats, and one of those goats was identified as being the Lord's goat and the other as the scapegoat.

It is important to note that these are *not* two separate offerings; it is one sin offering that has two elements to it.

It was the same kind of animal, but the discrepancy between them was made by casting a 'lot'. The point is that it *one* offering, with one *part* of the offering called 'the Lord's goat' and the other part called 'the scapegoat'. We could consider the two goats to be two parts of the *one sin offering*.

The activities of the high priest on the Day of Atonement

I will explain the events of the Day of Atonement in the order of the way things happened. The Lord's goat was identified and then killed. Its blood was collected in a bowl and the high priest brought the blood and a handful of incense into the most holy place of the tabernacle of meeting. On that day, and *only* on that day, the golden altar, which was normally outside the most holy place, was taken into the most holy place where the ark of the covenant was.

The priest put the incense on top of the coals of the golden altar, and it created a cloud. That cloud then mingled with the cloud of Yahweh's presence, called the *Shekinah*. There were two clouds.

One was already in the most holy place above the mercy seat of the ark of the covenant; the cloud of Yahweh's presence.

When the high priest went in and put incense on the coals, it created a cloud that 'mingled'. There, then, was *fellowship*; fellowship in the heart of the covenant nation, with Yahweh; two clouds mingling together.

When that cloud filled the most holy place, particularly over the mercy seat of the ark of the covenant, the high priest took the blood of the goat which was in a bowl, and he *sprinkled it seven times* on the mercy seat and before the mercy seat, on the ground. The high priest then sprinkled the blood of the goat seven times on and before the mercy seat for the atonement of the people.

There were two purposes of this seven times sprinkling of blood. One was the *atonement* of the *people*, and the other was actually to *cleanse* the *sanctuary*.

This was the place where they made offering and, of course, they were not sinless. They *were* sinful people, and made offering, or engaged in the activity of the tabernacle, *while sinful*.

The priest then came out of the most holy place and put the blood of the goat on the horns around the bronze altar, sprinkling it seven times on the altar to cleanse it and to sanctify it because of the sins of the people.

Do you see the point? There were actually two lots of seven sprinklings - one on the mercy seat and one on the altar.

The reason why that is important to note is because, when the blood was sprinkled on Christ's body, He was *both* of those elements; the mercy seat and the bronze altar are together in His body.

The seven sprinklings on Christ did not involve fourteen sprinklings; it was seven sprinklings, and He is both the Mercy Seat and the Altar.

After the high priest had gone in to the most holy place, and had completed the sprinklings, he came out and sprinkled the altar.

The next thing that he did was to lay his hands on the head of the scapegoat and to confess the iniquities, transgressions and sins of the children

of Israel over the scapegoat, symbolically placing them on the head of the goat.

The scapegoat was then led out into the wilderness. This is an amazing point. The scapegoat was *led*; it did not wander out by himself.

This wilderness was called an 'uninhabited', or 'solitary', land. It was a forsaken wilderness, and the goat was led out to the place of being *forsaken*. It went out, bearing what has been put on its head; it bore the iniquities, the transgressions and the sins of the people.

Next, the fat of the Lord's goat was burned on the altar, and then the skin, flesh and offal. Everything that was left over of the goat was taken outside the camp and burned.

This vicarious process needed to be repeated every year, because it could not effect change in the hearts of the children of Israel. It was completely *on their behalf*. Nothing changed, which is why they had to do it year by year by year. And the fact that they had to do it year by year by year *should* have been a testimony to them to look for another provision which would point them to the *substance* of those offerings.

Behold the Lamb of God - one offering for sin

We read in the Gospel of John that, when Jesus commenced His earthly ministry, John the Baptist saw Jesus, and he proclaimed, 'Behold.' He said to everyone, 'Open your eyes and *see*!' 'Behold' means to be *illuminated*.

'Behold, the Lamb of God who takes away the sin of the world!' Joh 1:29.

We have just learned that one goat was for atonement and the other was to take the sins of the people *out of the camp*. John was saying, 'Behold, [this is] the Lamb of God who takes away the sin *of the world*.'

The key point to understand is that the two aspects of the sin offering, which were symbolised by two goats, were encompassed by Christ's *one offering as the Lamb of God*.

Let's consider how Jesus, the Lamb of God, fulfilled these two aspects of the sin offering.

It is amazing that He fulfilled both elements - the Lord's goat and the scapegoat - *at the same time*. He did not complete the work of the Lord's goat, and

then that of the scapegoat. *Every part of His journey* was *both* of these elements being fulfilled in His one offering.

Jesus fulfilled these two aspects of the sin offering when the Father made Him an offering for sin, in the garden of Gethsemane. Remember, His one offering for sin had two parts to it. It wasn't that He was first made an offering for sin *and* then was a scapegoat. He was made an offering for sin, and that offering had two dimensions of work to it.

Christ made to be sin for the sake of our sonship

'When You make His soul an offering for sin [the Father made Christ's soul an offering for sin], He shall see His seed [children; a great multitude of the sons of God], He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. He shall see the labour of His soul, and be *satisfied*. By His knowledge [the knowledge is something to be attained] My righteous Servant [speaking of Jesus] shall justify many, for He shall bear their iniquities.' Isa 53:10-11.

There are two elements expressed here. First, *knowledge* is attained. Second, there is the *bearing of iniquity*.

These work together, the result being a great volume of seed, or children, who are brought to God the Father. This is the fulfilment of the Everlasting Covenant.

The Father made Christ an offering for sin by *making Christ Himself* to be sin. Thus, Paul stated, 'For He made Him who knew no sin to be sin for us.' 2Co 5:21.

For what purpose? It was 'that we might become the righteousness of God in Him'; that we might become His children, the sons and daughters of God in Christ. It was necessary for Christ to be made sin so that we could attain our sonship.

All made members of the body of Christ

Jesus Christ *became* sin. How exactly did this occur?

He became sin when the Father *made every person* who would ever be born, both historically and in the future, *to be a member of Christ's body*. The whole of mankind was included. He did this in the garden of Gethsemane.

Through one man's disobedience (Adam), sin entered the entire world and death through sin.

As a result, the entirety of mankind, or humanity, have another law, and are in bondage to sin because of that disobedience.

In reference to this, Paul said, 'Therefore through one man's offence judgement came to all men resulting in condemnation. Even so, through one man's righteous act the *free gift* came to all men resulting in justification of life.' Rom 5:18-19.

The free gift came to all men

Through Adam, we see the evidence of disobedience and sin. Through Christ's obedience to the Father, however, the free gift came to all men. The point is that the Father *freely* made all of mankind to be part of His body. He does not include the 'good' people and exclude the 'bad' ones.

All mankind, in this moment, gained access to the blessing that Jesus revealed, as a sin offering. 'For by one man's disobedience many were made sinners, so also by one man's obedience many will be made righteous.'

The point to note in relation to these verses is that the free gift came to *all men*. Through His obedience, *many will be made righteous*.

A choice made in receiving the blessing

There is another step, however. Just because His offering in Gethsemane made every person to be a member of the body of Christ, it does not mean that everyone *will* inherit the blessing that He came to give. Only 'many' of the 'all' will be made righteous. There remains a *choice* for every individual in accepting the gift of life which has been offered.

We will continue to focus on how Christ was made sin, as the Father made every human being a member of the body of Christ in Gethsemane.

A body of sin

We were all 'old men', living by the other law, under the dominion and principle of sin. This follows what is stated in Romans Chapter 7.

When we, who were old men, were *all* made part of the body of Christ, His corporate body - of which He is the Head - became a 'body of sin'.

We all who are old men, in possession of another law, in bondage to sin, were made the corporate body of Christ. With this in mind, it would appear that His body, at that point, wasn't a great body at all.

This body was made up of every individual sinner. Paul called it 'the body of sin'. This was not our body of sin. Rather, it was Christ's body of sin. This happened when He drank the cup of cursing that the Father gave to Him.

The cup of judgement

'Father, if it is Your will, take this cup away from Me; nevertheless, not My will, but Yours, be done.' Luk 22:42.

This cup that the Father gave to Jesus to drink was the cup of wrath that Yahweh *Elohim* had already caused every person on earth to drink as a judgement because of their sin.

The narrative in Jeremiah 25:15-16 and 27-31 highlights the truth that the cup speaks about the wrath, or the judgement, poured out upon every human being because of disobedience. The action to cause the death of those who are under sin is referred to as 'a sword, to kill them'.

The effect of drinking this cup was death, because every person in captivity to sin was cut off from the life and fellowship of Yahweh. The Lord described this as the effect of a sword upon them. The point is that we have already drunk this cup and are under the judgement of God because of sin and rebellion, and that judgement being meted out upon every human being is a sword.

We all drank the cup and were joined to Him in His death

In Gethsemane, the Father made all of us to be part of Christ's body by giving Him that cup to drink. This was *communion*, fellowship, in the *curse* that had been brought upon mankind because of Adam's disobedience. When, therefore, Christ drank the cup as an offering for sin, in obedience to the will of the Father, every person who had already drunk the cup was then *joined to Him*. They were made members of His corporate body, of which He is the Head.

This is the key point for us to understand. *We* are all now dying, *with Christ*; and He died the death of every one of us. He drank the cup, and all of us were made part of His body at that same moment.

In His drinking of the cup, Paul said of Him, 'But we see Jesus who is made a little lower than the angels for the suffering of death, crowned with glory and honour.' Heb 2:9.

This speaks of His *kingship and priesthood*; this is the Melchizedek High Priest.

Not a vicarious death, but fellowship

'That He, by the grace of God, might taste death for everyone.'

This is where we need to let go of some of our vicarious, traditional 'gospels'. Jesus did not merely experience the suffering of death *on behalf* of everyone, like the goats under the Old Covenant. In this situation, no Israelite died. The blood of the Lord's goat was spilt on behalf of the children of Israel. The other goat was taken out into the wilderness; likewise, no Israelite was taken out.

The Father, however, has gathered the whole of mankind *into His body*.

Jesus did not just experience the suffering of death on behalf of everyone, as if we do not need to suffer it anymore. Under the judgement of God, *He experienced the suffering of death that belongs to every person*. He experienced what every person had previously experienced and were experiencing at that time.

Consider the two thieves who experienced death with Him at Calvary, and those who would experience suffering in the future. This speaks of you and me, as we endure suffering from day to day in our lives. He experienced what every person had experienced, were experiencing, and would experience over time. He did not take these sufferings *away* from anyone. Instead, He made our death to be *His* death. We are still dying it, but He died it as well; yet He died it *in His own way*.

By the grace of God, He tasted death for all

How did He die this death? It was *by the grace of God*. He died our death in a different way. The key point, the wonder of this, is that *we* can die the death that is under the judgement of God, in the same way that *He* died it. In this way, it becomes for us chastisement, by which we are brought to God.

In summary, Jesus has *come*; He has *joined us*, and we have all been *joined to Him*. And He experienced the sufferings of death of every person. He does not take suffering away from us. Neither did He suffer 'on our behalf'. Rather, He experienced what every person will experience. He did not die

in the way we die, under judgement because of disobedience.

God's judgement finished and sonship perfected

He experienced it both in judgement and in chastisement, *by the grace of God*. Something was being *revealed* through His death; the death that He died.

As Jesus *is* the sin offering, which He was *made* as a result of our being joined to Him, there were two elements of the sin offering which were part of His offering journey. These signify how He *fulfilled* the Day of Atonement for we who believe.

First, He *finished* the *judgement* that belongs to every person. As well, He *perfected* the sonship of every person. He did this for *every* individual in humanity.

How did He do it?

The dual nature of the sin offering

We will look at the two elements of the sin offering, and then at how they both occurred at the same time - *by a man*, as the Son of Man; not as God, who fills everything, but as *the Son of Man who fills all things*.

The two aspects of the sin offering were fulfilled, or achieved, at *each stage* of Christ's offering journey. Under the Old Covenant, the high priest had to perform the sprinklings of the slain goat first, and then to turn his attention to the scapegoat. As well, the body of the slain goat had to be burned outside the camp.

As Jesus made offering, He 'priested' Himself. This speaks of His Melchizedek priesthood. As He priested Himself as a living sacrifice, He fulfilled each of these elements at each stage of His offering journey; that is, the slain goat and the scapegoat.

In relation to the element of the scapegoat, Christ was being progressively cut off and cursed at each stage of His offering journey. This action commenced in Gethsemane and continued as He was progressively cut off and cursed like a scapegoat that was going out from the most holy place. This was a true picture of the things which befell Him in Gethsemane.

Fully alone, yet constantly watched over

From this, we are made aware of the presence of Father, Son and Holy Spirit and 'the great cloud'

in Gethsemane. Jesus prayed by Eternal Spirit, which is the mingling of the cloud of incense - a compelling picture, all unfolding in Gethsemane.

At this point, Christ proceeded out to the place of cursing. Each step was further away, *out* into the place of darkness and cursing.

The action of descending and ascending

This progressive journey was the dimension of 'descending' that the apostle Paul referred to in Ephesians Chapter 4 verses 9 and 10.

As He made this journey as 'the scapegoat', there was a *descending action* in progress. This is important to our understanding because, as this was taking place, 'the Lord's goat' element became an *ascending action*. He was, in fact, descending and ascending at the same time. This is an amazing reality.

Joined to the body of sin, iniquity and transgression

As He made this journey away, out into the place of cursing, as the scapegoat, Paul called it 'descending'. His *body* was now a body of sin, iniquity and transgression. This was because we were all *joined* to Him. He did not take them all from us. Rather, we were all *joined to His body*.

As the embodiment of sin, iniquity and transgression, these aspects of the human condition were being ended as He was dying. These human characteristics were *all being ended*, through death.

Contrast between the Old and New Covenants

Significantly, the whole of the old creation, including mankind - we were now part of His body - went *out with Him as the scapegoat*.

In terms of the Old Covenant, the goat went out 'on behalf of the people'. In the New Covenant, however, the Father had made every individual a part of Christ's body of sin, and *everybody went out with Him*.

Christ's journey to the place of cursing, or 'the solitary place', as Moses called it, reached its climax on the cross. Paul made this point, saying, 'Christ has redeemed us from the curse of the Law, having *become* a curse for us.' What was the highpoint or the summary of 'becoming a curse'?

'For it is written, cursed is everyone who hangs on a tree.' Gal 3:13.

As He was lifted up on the cross, which was made of wood, a tree so to speak, this was the culmination of the cursing that He had progressively experienced right through to that point.

The reproaches against the Father laid on the Son

We know from the Gospels that, at 3pm, as Christ hung on the cross, the lights of this creation *went out* - 'darkness covered the whole earth' - as the reproaches against the Father reached their highest point.

The reproaches against the Father were all the desires of humanity, motivated by the other law within us, to name ourselves. Remember that the Father has a *name* for ever person. Where we pursue our own righteousness, we are *reproaching* the Father.

As Christ hung on the cross, the *Father* placed all of these reproaches upon Him. King David described it as 'a great flood' which progressively came up at each point of reproach along Christ's journey.

The flood of reproach passed over Christ's head

He went out into a place of cursing. Another way of saying it is that the flood water of wickedness was rising. As it passed over His head, at 12pm, as He hung on the cross, the lights of the whole of the old creation were *gone!* The entire old creation had gone into darkness; it had gone into the solitary place, the wilderness, the place forsaken and forgotten. The whole old creation was finished.

The lights of the old creation went out as the reproaches against the Father, which were laid on Christ, overflowed His head, and He was submerged in the sea of God's forgetfulness.

The Scriptures call it 'the sea of God's forgetfulness'; however, we can connect that term 'forgetfulness' with the wilderness, a place of being forsaken, cursed, forgotten, left, solitary, and so on.

The point remains - the sea of God's forgetfulness is that place where the scapegoat was to take out the sin, iniquity and transgressions of the people, to end them.

Christ was fully cut off from God in the forsaken, or solitary, place. Here, eternal judgement was fulfilled as the whole of the old creation was put to death.

The patience of faith – drawn out of many waters

We know that Jesus was in the solitary land because, at 3pm, He cried out to the Father, 'My God, My God, why have You forsaken Me!'

At that point, He was waiting for the Father - this is 'the patience of faith'. His life was completely in the hands of the Father, and He was waiting for the Father to restore Him to Himself. We know that the Father responded by drawing Christ up out of the waters of judgement.

'He reached down and drew Me out of many waters.' Psa 18:16.

This was the action of the Father reaching down and drawing Christ out of the many waters of this forsaken place. As Christ emerged from the waters of judgement, He was the Head of a whole new creation, and had been set, as it were, on the 'shore' of the new kingdom.

Joining Christ as part of a new creation

You can see why it was so important that we spoke, last week, about what it means to be citizens of the kingdom. This is where the kingdom is revealed and is the place where we have to *join Him*. We have to accept that we are being forsaken as part of an Old Covenant, and that there isn't anything we can do about it.

The only thing that we can do is to *receive the invitation* to join to Christ as part of a new creation; and this is 'the Lord's goat' element.

The Lord's goat element was the element of *the sprinkling of the goat's blood*. The seven wounding events of Christ's offering journey, from Gethsemane through to the soldier's spear being thrust into His lifeless body on the cross, were the *seven sprinklings* for atonement, as the Lord's goat. At this point, let us keep in mind that Christ is not a goat. Rather, He is the Lamb.

What the two goats represent

The two goats are representative of the two dimensions of Christ's one offering, as a sin offering as the Lamb of God.

Regarding the scapegoat aspect, every stage of His journey was part of His *descending*, out into the

wilderness. At each stage of that journey, He was wounded, as well as abused.

The seven wounding events were the points of *seven sprinklings of His blood*. So, through the sufferings of death that Christ endured at each wounding event, His blood was being shed and sprinkled on His body.

Remember that His body was the Mercy Seat and the Altar. As He suffered through His various woundings, His blood was shed and sprinkled on His body. The seven sprinklings of atonement involved the seven wounding events that He endured on His journey of offering.

The resurrecting life of the Father in Christ's blood

Christ's blood contained the *resurrecting life* of God the Father. Jesus said, 'For as the Father has life in Himself, He has given the Son to have *life in Himself*.' Joh 5:26.

The life that was in the Son was *from* the Father. This is how the Father brought the great Shepherd of the sheep back from the dead by the blood of the Everlasting Covenant. It was because the life of the Father *was in* Christ's blood.

As this blood, which contained the resurrecting life of the Father, was being shed on His body - remember, His body is both the Mercy Seat for atonement and the Altar - He was made *alive from the death of sin*.

In his letter to the Hebrews, Paul said that 'the God of peace' - speaking about the Father - 'brought *up* the Lord Jesus from the dead'. Heb 13:20.

By what means? It was through the blood of the Everlasting Covenant. It was the *Father* who brought Christ up from the dead, through the blood of the Everlasting Covenant.

And what happened to the blood? As He was wounded, Christ's blood was being *shed* from His body, and simultaneously *sprinkled* upon that same body. This occurred at each stage of His wounding. In each sprinkling, as He was going down to cursing, He was also being made alive as a new creation. That descending and ascending action occurred at the same time, at each point of His journey.

The life in His blood being multiplied

As this was happening to Jesus, something completely new and dynamic, and glorious was occurring. As His blood was being shed, and the sprinkling of His body taking place, the life in His blood was being *multiplied*. The resurrection life in His blood was being multiplied and given to be the life of those who would receive His word and accept their participation in the fellowship of His offering.

This was the fundamental principle of *atonement*. They would be *made alive* with Him *by this life*, and this would involve specific points of being made alive from the dead, corresponding to each wound.

We were being made alive from each specific death of sin

At each wound, at each point of His dying, a specific *coming up from the death of sin* associated with each of those wounds was coming into view. It was a manifestation of the life by which we are being made alive from a specific aspect of *death* - of sin, of iniquity, and transgression.

The point is that He was being made alive, but the life in Him was being *multiplied* from Him and *given* as His blood was shed; and it is given to those *who will be joined to Him*.

Christ learned the obedience of sonship

The second aspect of Christ's offering was that *He learned the obedience of sonship that belongs to every son*.

Looking back, we note the first element of 'the Lord's goat'. This dimension of His offering was that His blood was shed, and it brought Him back from the dead. As well, it was multiplied to all those who are joined to Him, or who are part of the branch of the Vine, so that they are being made alive from the death of sin, with Him.

The second thing that happened as He enduring these wounding events which caused His blood to be shed was that He *learned* something. This is amazing. Christ, who is the Word, *learned* a particular 'knowledge'.

He learned the obedience of sonship that belongs to each person

The second aspect of Christ's offering, therefore, was that He *learned* the obedience of sonship that *belongs to each person*.

‘Though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected He became the author of eternal salvation to all who *obey* Him.’ Heb 5:8-9.

This is ‘the *light* of the knowledge of the glory of God’, shining from His finished offering.

‘Though He was a son, yet He learned obedience by the things which He suffered and having been perfected He became the author of eternal salvation to all who obey Him.’

So, ‘the obedience of sonship’ refers to the *works* that we are to do as a son of God, in Christ. He learned the obedience of *our* sonship by *fulfilling the works* of each person’s sonship.

He has fulfilled our works as sons

By suffering all of these things, He didn’t, somehow, learn all the things that we were to do. The reason that He learned it through this offering journey is because He was *fulfilling* it. Our works as sons of God have *already been done!*

The prophet Isaiah declared (reading from the Literal version), ‘Jehovah’ [or ‘Yahweh’, talking about Christ], You will ordain peace for us, for also You have *worked all our works for us.*’ Isa 26:12.

This is the ‘knowledge’ that He learned through the things which He suffered. *He worked all the works for us.* So, the word that we are to obey is the light of the knowledge of our sonship works that He *learned* and *perfected* through the things which He suffered.

Knowing Christ

If, then, we want to do them, and learn them, we need to *journey with Him in the fellowship of His sufferings.* This is why Paul said, ‘I’m counting every other blamelessness as absolute rubbish, that I may *know* Him.’

What do we actually ‘know’ when we say that we know Him? We know *ourselves*; and we *the power of His resurrection* coming up from the death of sin, ‘the fellowship of His sufferings, being conformed to His death’.

Now, what was the outcome of His death? It was resurrection life to *new creation!* That is what we are to walk in if we want to be blameless and without spot in the time coming up to His appearing, and to be ready for Him when He comes.

This is actually what it means to ‘watch’, to be illuminated, to *behold*.

Christ’s ascending and descending

We will conclude this element by reading the point on ‘ascending’ and ‘descending’. ‘But to each one of us grace was given according to the measure of Christ’s gift [grace was given]. Therefore it says, “When He *ascended* on high He led captivity *captive* [we now *belong* to Him] and gave gifts to men”.’ Eph 4:7-8.

Paul then appeared to interject with a comment. He had been talking about the fourfold ascension gift graces that belong to Christ which He gives to people for the equipping of the saints, for the work of ministry.

But Paul seemed to think, ‘I just need to explain what it means that He ascended’, writing, (Now this expression, ‘He ascended’, what does it mean but that He also *descended* into the lower parts of the earth? He who descended is Himself also the One who ascended far above all the heavens, so that He [Christ, the Son of Man], might fill all things).’

So think about it this way. He began His journey and, at each point, as the scapegoat, He *descended*.

However, as the Lord’s goat, as He was struck down, *resurrection life brought Him up.*

At each element, He went down to the uttermost parts of the earth, then rose by the power of resurrection life that was in His blood, from the Father. All the way to when it was finished, what happened? He *fully ascended and fully descended* so that He *filled* all things; not as the almighty, powerful God, but as the Son of Man.

Journeying with Christ; not drawing back

That gives us great hope, because we are sons of men who have been *made in His likeness*, and we *journey with Him* if we will *receive His word.*

We need to look into His face. That’s why we mustn’t draw back when we see His face or are affected by His eyes. Thankfully, His eyes reveal to us the condition of our sin that needs to *go out*, so that we can be an inheritor of everything that He has perfected for us.

Our participation in His finished work

Concluding, the key point to note is that Christ has *fulfilled the Day of Atonement.*

Contrary to the thinking of many theologians, the fulfilment of the Day of Atonement has not been relegated to the future.

He has *finished* our judgement, *achieved* our sinless perfection, and *fulfilled* our everlasting works as sons of God.

We need to understand how we *now participate in His offering* so that we are being delivered from our sin and from our other law, and are able to obtain the life and works of sonship that He has perfected for us.

Living according to this way is how we *walk blamelessly and without spot*.

In our next session, we will consider this point in detail, and look at what it practically means for us every day, because it is not that we 'come in and out of' new creation.

'If anyone is *in Christ*, he is a new creation; old things have *passed away*'. 2Co 5:17.

So we can have great confidence as we walk blamelessly and without spot.