BIBLE SUPER CHAT

THE TWO GOATS — ONE ATONING WORK

PACKET 1

THE BOUNDARY AND THE PROBLEM OF PRESENCE

From Eden’s guarded way to a sanctuary in the midst of uncleanness

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1. THE QUESTION BEFORE THE GOATS

Atonement becomes distorted when we begin with a theory before we begin with the problem Scripture itself is solving. If the only question is, "How can a guilty person get a balanced account?" then every sacrifice will be read as a payment ledger. If the only question is, "How does a person cross from one side to another?" then every priestly action will be reduced to deliverance. The Bible presents a larger problem.

God made a good creation. He made humanity in His image, gave human beings a vocation under His rule, and intended life with Him. Human self-rule introduces falsehood, disordered desire, sin, violence, death, exile, and defilement into that good order. Yet God does not abandon His purpose to dwell with His people.

The controlling question is therefore: How can the Holy God dwell among humanity when rebellion and death now occupy the same world?

LEGAL — Leviticus 16 later answers this question with explicit sacred-space language: the tabernacle remains among Israel "in the midst of their uncleanness." The earlier boundary vocabulary makes that legal mechanism intelligible.

2. A GOOD CREATION UNDER GOD'S RULE

> *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.* ***So God created man in his own image****, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them,* ***Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion*** *over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. — Genesis 1:26–28 KJV*

> *And God saw every thing that he had made, and, behold,* ***it was very good.*** *— Genesis 1:31 KJV*

The starting point is not hell, curse, debt, or contamination. It is good creation under God's wise rule. Human dominion is real, but it is derivative. Humanity images the Creator; it does not replace Him. The vocation is fruitful stewardship under the One who defines reality, life, and good.

This matters for everything that follows. Sin is not an original ingredient God mixed into creation. It appears when creaturely desire and authority are detached from the Creator's word. The story of salvation is therefore not God rescuing humanity from something He called good. It is God restoring His good order from the rebellion that has invaded it.

DISCOVERY — The later kingdom and Spirit story returns to this vocation. Restored dominion is not sanctified self-rule; it is restored image-bearing under the true King.

3. THE FIRST BOUNDARY — RECEIVE, DO NOT SEIZE

> *And the LORD God commanded the man, saying,* ***Of every tree of the garden thou mayest freely eat****: But of the tree of the knowledge of good and evil,* ***thou shalt not eat of it****: for in the day that thou eatest thereof thou shalt surely die. — Genesis 2:16–17 KJV*

The first command contains abundance before restriction. "Every tree" is given; one boundary is retained by God. The boundary is therefore not best read as divine stinginess. It marks the difference between the creature who receives life from God and the creature who claims the right to define life independently.

The issue is governance. Will the image-bearer receive wisdom, life, and vocation from God, or seize authority to determine good and evil on self-authorized terms? That question will recur at later boundaries: at Cain's door, at sanctuary thresholds, at the veil, and finally in the New Testament's language of the Way.

GUARDRAIL — Genesis 2 does not call the tree a Levitical altar or make Eden a Day-of-Atonement ceremony. The connection is architectural and moral: God defines the boundary, and the creature is not free to convert God's gift into autonomous possession.

4. THE LIE THAT REFRAMES THE BOUNDARY

> *And the serpent said unto the woman, **Ye shall not surely die**: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and **ye shall be as gods, knowing good and evil.** — Genesis 3:4–5 KJV*

> *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and **a tree to be desired to make one wise**, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. — Genesis 3:6 KJV*

The serpent does not create the tree, the desire to eat, the capacity for wisdom, or the human vocation. He reframes God's boundary. The command is recast as deprivation; God's warning is recast as falsehood; autonomous grasping is recast as advancement.

The KJV says, "ye shall be as gods"; the Hebrew word is **elohim**. Whatever nuance is assigned to that word in this verse, the temptation plainly offers an elevation of creaturely judgment: take what God withheld and possess the capacity on your own terms.

The movement is now visible: SEE → DESIRE → TAKE. The act is preceded by a story about God, the boundary, the self, and the object. Self-rule therefore begins in interpretation before it becomes action.

DISCOVERY — The progression is already visible: desire → perceived deprivation → moral reframing → self-authorization → taking. Covetousness can become idolatrous because the desired thing, or the self that claims it, is granted practical authority over God's word.

5. DESIRE CONCEIVES; SIN IS BROUGHT FORTH

> *But every man is tempted, when he is **drawn away of his own lust, and enticed.** Then when lust hath conceived, **it bringeth forth sin**: and sin, when it is finished, **bringeth forth death.** — James 1:14–15 KJV*

James gives productive language to the moral process. Desire conceives. Sin is brought forth. Sin, when finished, brings forth death. Human beings do not create being out of nothing, but rebellion produces something real inside creation: a lie believed, a boundary crossed, a neighbor injured, guilt incurred, trust broken, violence multiplied, and death advanced.

This is important for the later removal language. Scripture does not treat sin as an imaginary accounting fiction. It can be confessed, borne, forgiven, blotted out, put away, removed, and judged. The Day of Atonement will dramatize that reality with movement: what cannot remain among God's people is carried away from them.

GUARDRAIL — Sin should not be imagined as a material substance that must be stored somewhere forever. Scripture uses legal, relational, cleansing, bearing, removal, and death imagery; those biblical categories are sufficient without inventing a metaphysics the text does not require.

BUILD SO FAR

GOOD CREATION

→ IMAGE-BEARING UNDER GOD

→ GOD-DEFINED BOUNDARY

→ LIE / REFRAMING

→ DESIRE → SELF-AUTHORIZATION → TAKE

→ SIN BROUGHT FORTH → DEATH

6. EXILE AND THE GUARDED WAY

> *And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now,* ***lest he put forth his hand, and take also of the tree of life, and eat, and live for ever****: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.* ***So he drove out the man****; and he placed at the east of the garden of Eden* ***Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*** *— Genesis 3:22–24 KJV*

The consequence is spatial as well as moral. Humanity is sent out. The way to the tree of life is guarded. Cherubim stand at the boundary. The problem is no longer merely that Adam and Eve have performed a forbidden act; the human family now lives east of a guarded place of life and Presence.

Notice the vocabulary Scripture gives us: out, east, guarded, way, life. Later sanctuary texts will use different institutions and laws, but they will again place cherubim around holy space and regulate approach to the Presence.

DISCOVERY — The Eden-to-sanctuary connection is strong because the architectural vocabulary recurs: cherubim, guarded holiness, life, approach, and Presence. The later sanctuary does not erase Eden; it teaches Israel how a holy God can dwell among a people living in the world east of Eden.

7. CAIN, ABEL, AND THE THRESHOLD

> *And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of* ***the firstlings of his flock and of the fat thereof.*** *And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?* ***If thou doest well, shalt thou not be accepted?*** *and if thou doest not well,* ***sin lieth at the door.*** *And unto thee shall be his desire, and* ***thou shalt rule over him.*** *— Genesis 4:3–7 KJV*

Cain is warned before the murder. The text places him at a threshold: an offering has been brought, acceptance has become the question, anger is rising, and sin is pictured as crouching at the door with a desire to rule him. God does not tell Cain that resistance is impossible. Cain is exhorted to do well and to rule over the crouching threat.

This makes Genesis 4 one of the earliest practical pictures of the battle between received rule and self-rule. Cain can accept God's correction, or he can allow grievance and desire to govern him until the inner movement becomes completed violence.

> *And Cain went out* ***from the presence of the LORD****, and dwelt in the land of Nod,* ***on the east of Eden.*** *— Genesis 4:16 KJV*

After the completed act, the geography intensifies: Cain goes out from the Presence and dwells east of Eden. The Bible has not yet given us tabernacle law, but it has already trained the reader to notice boundaries, approach, acceptance, mastery, exile, and distance from Presence.

DISCOVERY — The "door" of Genesis 4:7 may resonate with the guarded approach east of Eden and with later sacred thresholds. Cain is clearly shown at a moment of offering, acceptance, warning, and boundary; Scripture does not explicitly say, "Cain stood at Eden's gate."

GUARDRAIL — The exact claim and the inferred connection should remain distinct. Sin is said to lie at "the door," Cain is warned, and Cain later goes out from YHWH's Presence east of Eden. The broader threshold connection is a discovery drawn from the recurring gate/way/boundary pattern.

8. ACCEPTED APPROACH IS BY FAITH

> *By faith Abel offered unto God* ***a more excellent sacrifice than Cain****, by which* ***he obtained witness that he was righteous****, God testifying of his gifts: and by it he being dead yet speaketh. — Hebrews 11:4 KJV*

Hebrews supplies an essential control. Abel's accepted offering is not presented as a mechanical purchase of righteousness. It is "by faith." God bears witness concerning him. The worshipper does not invent the terms of approach and then compel God to accept them.

That distinction will matter when we reach Leviticus. Priestly rites are not magical techniques by which humans master the Presence. They are God-given provisions within a relationship of trust and obedience. The rite matters because God appointed it; faith does not erase the appointed way, and the appointed way does not replace faith.

LEGAL — Hebrews explicitly says Abel offered "by faith" and "obtained witness that he was righteous." Accepted sacrifice therefore cannot be reduced to material payment alone.

DISCOVERY — Hold one question in the back of your mind: if God Himself appoints both the invitation and the provision for approach, what happens when someone wishes to enter while refusing what God has provided for entry? The answer will become important later.

9. GOD STILL INTENDS TO DWELL WITH HUMANITY

*And let them make me a sanctuary; **that I may dwell among them.** — Exodus 25:8 KJV*

*And I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, **that I may dwell among them: I am the LORD their God.** — Exodus 29:45–46 KJV*

Exodus makes God's intention explicit: deliverance is moving toward dwelling. Israel is brought out of Egypt, but the story does not end at the sea. God instructs Moses to build a sanctuary because He intends to dwell among the people He has delivered.

This creates a new problem, or rather exposes the old one in covenant form. The Holy One is going to remain in the midst of a human camp where uncleanness, sin, disease, death, conflict, and failure still occur. How can His dwelling remain holy? How can people approach without treating holiness as common? What must happen when uncleanness reaches toward sacred space?

DISCOVERY — "Crossing over" and "going in" are distinct movements. Exodus gives real deliverance from hostile dominion; sanctuary law then answers the separate Presence question for a delivered people.

10. EDEN IMAGERY REAPPEARS AROUND THE SANCTUARY

*And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, **covering the mercy seat with their wings**, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And **there I will meet with thee**, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. — Exodus 25:18–22 KJV*

*And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: **with cherubims shall it be made:** And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. 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 place and the most holy.** — Exodus 26:31–33 KJV*

Cherubim now appear again at a boundary associated with divine Presence. A veil divides holy from most holy. The mercy seat lies beyond that division, and God says, "there I will meet with thee." The sanctuary therefore combines invitation and restriction: God desires to dwell and meet, yet approach is not casual or self-authorized.

This pattern carries directly into Leviticus 16. The mercy seat is not merely furniture. It is the appointed meeting place above the ark, between cherubim, inside a guarded holy sphere. If that sphere is affected by the uncleanness and transgression of the people among whom God dwells, cleansing is not optional.

GUARDRAIL — The correspondence between Eden and the sanctuary is architectural and theological: Presence, guarded holiness, appointed approach, and life with God. It does not require every detail to function as a one-to-one code.

11. LEVITICUS 16 STATES THE PRESENCE PROBLEM

> *And the LORD spake unto Moses* ***after the death of the two sons of Aaron, when they offered before the LORD, and died;*** *And the LORD said unto Moses, Speak unto Aaron thy brother, that he* ***come not at all times into the holy place within the vail before the mercy seat****, which is upon the ark;* ***that he die not: for I will appear in the cloud upon the mercy seat.*** *— Leviticus 16:1–2 KJV*

The Day of Atonement chapter begins with death at the boundary. Aaron cannot enter whenever he chooses. The mercy seat is where YHWH will appear, and the warning is explicit: unauthorized approach can end in death.

> *And he shall make an atonement for the holy place,* ***because of the uncleanness of the children of Israel, and because of their transgressions in all their sins:*** *and so shall he do for the tabernacle of the congregation,* ***that remaineth among them in the midst of their uncleanness.*** *— Leviticus 16:16 KJV*

Here the Presence problem becomes explicit law. The holy place requires atonement because of Israel's uncleanness and because of their transgressions in all their sins. The tabernacle remains among them in the midst of that uncleanness.

That single verse corrects two opposite reductions. Atonement cannot be reduced to moral bookkeeping, because the holy place itself is being dealt with. But it also cannot be reduced to harmless ritual dirt, because the text explicitly includes transgressions and sins. The problem is relational, moral, spatial, priestly, and sacred at the same time.

LEGAL — Leviticus 16:16 explicitly ties atonement to the holy place, Israel's uncleanness, their transgressions, "all their sins," and the fact that the tabernacle remains among them. That verse itself defines the problem before later theories define the word.

12. BUILD SO FAR — THE QUESTION NOW BEFORE US

BUILD SO FAR

GOOD CREATION

→ IMAGE-BEARERS UNDER GOD'S RULE

→ GOD-DEFINED BOUNDARY

→ LIE / SELF-RULE / TAKING

→ SIN BROUGHT FORTH → DEATH

→ EXILE FROM THE GARDEN

→ GUARDED WAY / CHERUBIM

→ OFFERING / ACCEPTANCE / THRESHOLD

→ CAIN GOES OUT FROM THE PRESENCE

→ GOD DELIVERS A PEOPLE

→ GOD CHOOSES TO DWELL AMONG THEM

→ CHERUBIM / VEIL / MERCY SEAT / APPOINTED APPROACH

→ THE HOLY PLACE REMAINS AMONG THEM IN THE MIDST OF THEIR UNCLEANNESS

The next question is now unavoidable: What provision did God appoint so that His Presence could remain among His people, while the sin and uncleanness that do not belong in His holy dwelling were actually dealt with?

Leviticus 16 answers with a structure that is easy to flatten if we read too quickly. The congregation does not bring one goat for payment and another unrelated goat for symbolism. The text gives two goats for one sin-offering complex, and then sends the ritual action in two different directions. That is the next question the text itself places before us.

END OF PACKET 1

BIBLE SUPER CHAT

THE TWO GOATS — ONE ATONING WORK

PACKET 2

ONE SIN-OFFERING COMPLEX — TWO REQUIRED DIRECTIONS

Blood toward the Presence • confessed sin away from the Presence

College-level reader-facing study • Scripture-first • KJV

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7. Why the sign requires two goats
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9. Outside the camp — a required outward geography
10. Not secret inclusion, but holy reality
11. The controlling sentence
12. Can one Person fulfill both directions?

GUARDRAIL — The Presence problem has now been established. Before turning to Christ, Leviticus 16 must be allowed to define its own legal structure. The commanded rite first shows what must be done; later Scripture will show how these divided functions converge in the Messiah.

1. TURNING MATTERS — BUT TURNING IS NOT THE LEGAL MECHANISM OF ENTRY

Repentance is indispensable, but repentance does not make the worshipper his own priest, cleanse the sanctuary, or authorize entry behind the veil. Leviticus 16 itself proves the distinction. Israel is commanded to humble itself before God, yet the people do not perform the atoning work by introspection, remorse, or self-declared moral improvement.

> *And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month,* ***ye shall afflict your souls****, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day* ***shall the priest make an atonement for you, to cleanse you****, that ye may be clean from all your sins before the LORD. — Leviticus 16:29–30 KJV*

The people humble themselves; the priest makes atonement. Those are not competing ideas. They answer different parts of the relationship. Turning disposes the person toward God; it does not substitute for the means God appoints to deal with sin, uncleanness, sacred space, and access.

This is one of the most important controls for the entire study. A person cannot reason, "I am sorry; therefore the holy place is clean," or "I judge myself sincere; therefore I may enter." The Presence is guarded, and the way in is specified by God.

LEGAL — Leviticus 16:29–30 explicitly joins human humbling with priestly atonement. The one does not erase the other. Moral turning is not the legal mechanism that cleanses the sanctuary or grants priestly access.

GUARDRAIL — Repentance and appointed atonement are not rivals. The humbled heart comes to God through the provision He appoints; neither replaces the other.

2. GOD APPOINTS THE WAY; THE WORSHIPPER DOES NOT INVENT IT

> *And the LORD said unto Moses, Speak unto Aaron thy brother, that he* ***come not at all times into the holy place within the vail before the mercy seat****, which is upon the ark;* ***that he die not****: for I will appear in the cloud upon the mercy seat. — Leviticus 16:2 KJV*

The restriction is not a matter of divine taste. God is not protecting a private club or inventing arbitrary hurdles for secret insiders. The warning is tied to what the Presence is and what fallen humanity is: YHWH appears at the mercy seat, and unauthorized approach can end in death.

> *And he said, Thou canst not see my face: for* ***there shall no man see me, and live.*** *— Exodus 33:20 KJV*

The biblical problem is ontological as well as legal: the living, holy Creator is not simply another being within creation whom a mortal sinner may approach on self-authored terms. His holiness is not preference; it is reality. Therefore the way of approach must be given, not improvised.

DISCOVERY — The guarded way of Eden and the guarded veil of the sanctuary share this principle: life with God is God's gift, and the creature does not seize access by self-authorization.

3. TWO GOATS FOR ONE SIN OFFERING

> *And he shall take of the congregation of the children of Israel* ***two kids of the goats for a sin offering****, and one ram for a burnt offering. — Leviticus 16:5 KJV*

> *And he shall take the* ***two goats, and present them before the LORD*** *at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats;* ***one lot for the LORD, and the other lot for the scapegoat.*** *And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be* ***presented alive before the LORD, to make an atonement with him****, and to let him go for a scapegoat into the wilderness. — Leviticus 16:7–10 KJV*

The grammar matters. Verse 5 does not give Aaron two independent ceremonies that happen to use the same species. The congregation provides two goats "for a sin offering." Both are presented before YHWH. The lots divide their functions inside one commanded complex.

THE LEGAL UNIT

TWO GOATS

→ ONE SIN-OFFERING COMPLEX

→ ONE DAY OF ATONEMENT

→ ONE HIGH PRIEST

→ ONE PEOPLE

→ ONE SIN / UNCLEANNESS PROBLEM

→ TWO COORDINATED DIRECTIONS

LEGAL — The text itself joins the two goats before it distinguishes their functions. Any interpretation that treats them as unrelated must overcome Leviticus 16:5, 7–10.

4. THE FIRST GOAT — CLEANSING TOWARD THE PRESENCE

> *Then shall he kill* ***the goat of the sin offering, that is for the people****, and bring his blood* ***within the vail****, and do with that blood as he did with the blood of the bullock, and sprinkle it* ***upon the mercy seat, and before the mercy seat:*** *And he shall make an atonement for the holy place,* ***because of the uncleanness of the children of Israel, and because of their transgressions in all their sins****: and so shall he do for the tabernacle of the congregation,* ***that remaineth among them in the midst of their uncleanness.*** *— Leviticus 16:15–16 KJV*

> *And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and* ***cleanse it, and hallow it from the uncleanness of the children of Israel.*** *— Leviticus 16:18–19 KJV*

The first movement is unmistakably sanctuaryward. The goat dies. Its blood crosses the veil. It reaches the mercy seat and the holy place; then the altar is dealt with. The text says the sanctuary is cleansed and hallowed because it remains among Israel's uncleanness and transgressions.

This is why atonement cannot be reduced to a private feeling of forgiveness. The legal problem includes the continued dwelling of God among a people whose sin and uncleanness affect the sacred sphere.

DIRECTION ONE — TOWARD THE PRESENCE

BLOOD

→ WITHIN THE VEIL

→ MERCY SEAT

→ HOLY PLACE

→ ALTAR

→ CLEANSE / HALLOW

LEGAL — The first goat answers the Presence problem: how can YHWH's holy dwelling remain among a contaminated people?

5. THE SEQUENCE MATTERS — "WHEN HE HATH MADE AN END"

> *And **when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar**, he shall bring the live goat: — Leviticus 16:20 KJV*

Leviticus gives an internal sequence. The live goat is not introduced as a duplicate of what just happened. It is brought after the sanctuary-side work has reached its appointed completion.

That does not make the second goat a separate Day of Atonement. It means the one atoning service contains distinguishable movements. The chapter itself refuses to flatten them.

LEGAL — The phrase "when he hath made an end" establishes sequence inside one ritual complex: sacred-space work first, live-goat action next.

6. THE SECOND GOAT — CONFESSION, BEARING, AND REMOVAL AWAY

> *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: And the goat shall **bear upon him all their iniquities unto a land not inhabited**: and he shall let go the goat in the wilderness. — Leviticus 16:21–22 KJV*

The second movement is people-away. Aaron identifies and confesses the iniquities, transgressions, and sins of Israel. They are placed upon a living bearer. The bearer does not carry them toward the mercy seat; he carries them away from the camp into an uninhabited place.

The ritual therefore refuses to leave the problem merely covered by inward blood. What does not belong among God's people and God's dwelling is symbolically removed from them.

DIRECTION TWO — AWAY FROM THE PRESENCE

CONFESSION

→ PUT UPON A LIVING BEARER

→ BORNE

→ SENT AWAY

→ WILDERNESS / LAND NOT INHABITED

LEGAL — The live goat answers the Removal problem: what becomes of the iniquity that cannot remain where God dwells?

7. WHY THE SIGN REQUIRES TWO GOATS

Leviticus never pauses to give a philosophical essay explaining why two animals are necessary. But the enacted logic is visible. One goat must die so that blood can move into the holy sphere. The other must remain alive so that confessed iniquity can be borne away in a continuing outward movement.

One animal cannot remain both slain and alive inside the same shadow. The sign therefore distributes the work across two animals. This conclusion comes from the enacted logic of the rite: the text shows the two functions without pausing to explain their division in a separate prose statement.

DISCOVERY — The divided sign creates a later question: can one Messiah unite what the shadow had to divide — true death, living sin-bearing, priestly entrance, and continuing life?

GUARDRAIL — Leviticus 16 itself establishes one goat dead and another alive. Any resurrection connection emerges only when later Scripture brings those divided functions together in Christ.

8. THE PRESCRIPTION CANNOT BE REDUCED TO MORALITY OR SELF-JUDGMENT

The two-goat structure blocks a purely moralized account of access. An Israelite could sincerely turn from sin and still have no authority to cleanse the mercy-seat sphere. He could condemn his own wrongdoing and still have no authority to carry his own iniquities beyond the camp in the divinely appointed sign. He could resolve to do better and still could not pass the veil.

The prescription is objective before it is subjective. A priest is required. Blood is required. A mercy seat is involved. Confession is required. A living bearer is required. A sending-away is required. The people humble themselves, but they do not become the mechanism.

This is crucial for the later gospel language of "in Christ." The believer does not cross over and go in because he has morally completed himself. He receives what God has provided in the appointed One.

LEGAL — Leviticus 16 separates the worshipper's response from the priestly work. Human repentance cannot substitute for the objective atoning mechanism God commands.

GUARDRAIL — Faith and appointed provision belong together. Faith receives what God provides; neither empty ceremony nor self-authorized sincerity becomes the way of access.

A QUESTION TO CARRY WITH YOU

At this point, one saying of Jesus should begin to feel more unsettling than it may have before. In the parable of the wedding feast, a man accepts the invitation and enters the wedding, yet he is still removed because he is not clothed as the king requires.

> *And when the king came in to see the guests, he saw there a man which had not on* ***a wedding garment:*** *And he saith unto him, Friend,* ***how camest thou in hither not having a wedding garment?*** *And he was speechless. Then said the king to the servants,* ***Bind him hand and foot, and take him away, and cast him into outer darkness****; there shall be weeping and gnashing of teeth.* ***For many are called, but few are chosen.*** *— Matthew 22:11–14 KJV*

Why was he cast out? He had heard the invitation. He had come to the feast. Yet something required for remaining in the king's presence was missing. Was the problem merely that he had failed to feel sorry enough, or does Jesus preserve the same deeper principle we have just seen — **the King appoints both the invitation and the provision for acceptable presence?**

Keep that question in mind. We will return to the wedding garment after the larger biblical pattern has been assembled. For now, the Day of Atonement still has another boundary to show us.

9. OUTSIDE THE CAMP — A REQUIRED OUTWARD GEOGRAPHY

> *And the bullock for the sin offering, and* ***the goat for the sin offering, whose blood was brought in to make atonement in the holy place****, shall one* ***carry forth without the camp****; and they shall burn in the fire their skins, and their flesh, and their dung. — Leviticus 16:27 KJV*

The Day of Atonement contains another outward movement that must remain distinct from the live goat. The carcass of the blood-bearing sin offering is required to go outside the camp. The live goat carries confessed iniquity away into the wilderness; the slain sin-offering body is also carried beyond the camp boundary.

This detail will become extraordinarily important. Hebrews explicitly reasons from this Torah requirement:

> *For the bodies of those beasts,* ***whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.*** *Wherefore Jesus also, that he might sanctify the people with his own blood,* ***suffered without the gate.*** *— Hebrews 13:11–12 KJV*

> *This title then read many of the Jews: for* ***the place where Jesus was crucified was nigh to the city****: and it was written in Hebrew, and Greek, and Latin. — John 19:20 KJV*

For now, the legal point is enough: outside-the-camp geography was not accidental in the Torah pattern. Hebrews later identifies Jesus' outside-the-gate suffering as corresponding to it, and John preserves that the crucifixion place was near the city.

GUARDRAIL — The carcass outside the camp and the live goat are distinct outward movements within the same chapter. Their functions are related, but they are not interchangeable.

10. NOT SECRET INCLUSION, BUT HOLY REALITY

The guarded way expresses holy reality. The restriction is severe because the Presence is holy; the provision is public because God intends to dwell with His people.

> *And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all,* ***whether it be one of your own country, or a stranger that sojourneth among you:*** *For on that day shall the priest make an atonement for you, to cleanse you, that* ***ye may be clean from all your sins before the LORD.*** *— Leviticus 16:29–30 KJV*

Even the sojourner is named inside the solemn statute. The way is not hidden knowledge for a priestly elite who possess God privately. The priestly restriction exists so that God's dwelling among the people can remain holy and life-giving rather than deadly.

The specificity therefore comes from the nature of the relationship. God is holy; humanity is mortal and contaminated by sin; therefore reconciliation and access cannot be achieved by human preference, personal sincerity, or secret inclusion. God Himself must provide the way by which the unclean are cleansed, the guilty are dealt with, and His Presence remains among them.

DISCOVERY — The gospel universalizes access in Christ without making holiness less real. The astonishing claim is not that the boundary never mattered, but that God Himself provides the One in whom the legal and relational problem is answered.

11. THE CONTROLLING SENTENCE

THE TWO-GOAT ARCHITECTURE

THE FIRST GOAT ANSWERS:

How can the Holy God dwell among a contaminated people?

THE SECOND GOAT ANSWERS:

What becomes of the iniquity that cannot remain where God dwells?

ONE ATONING SERVICE — TWO DIRECTIONS:

CLEANSING TOWARD THE PRESENCE

AND

REMOVAL AWAY FROM THE PRESENCE

Now the "going in" and "crossing over" language can be stated more carefully. The Day of Atonement does not teach that a person simply becomes morally good enough to cross a gap. It shows an objective priestly work by which defilement is cleansed toward the Presence and sin is borne away from the Presence.

The human consequence is almost an inversion of positions: what excludes the person goes out, so that the person may be brought near by God's appointed way.

12. CAN ONE PERSON FULFILL BOTH DIRECTIONS?

Leviticus 16 leaves us with a deliberate tension. The sin offering dies, yet a living bearer must continue outward. Blood goes in, while sin goes out. The priest mediates both movements, but he must first make atonement for himself. The carcass goes outside the camp. The worshipper cannot perform the work upon himself.

If the biblical story is moving toward a final solution, the required Person must do more than teach repentance. He must be able to satisfy the guarded Presence, deal with sin, bear what must be removed, pass through death, live, and enter the true holy place without needing atonement for Himself.

The question is no longer merely, “What do the goats symbolize?” It is: Why could only the Chosen One unite the divided functions, and why did His path have to include death, outside-the-gate suffering, resurrection, and priestly entrance?

BIBLE SUPER CHAT

THE TWO GOATS — ONE ATONING WORK

PACKET 3

THE SLAIN-AND-LIVING ONE

Outside the gate • risen from death • entered into heaven itself

College-level reader-facing study • Scripture-first • KJV

CONTENTS

1. The question left by the two goats
2. The high priest himself is part of the problem
3. The righteous Servant bears the iniquity
4. He must die — and yet live
5. Outside the camp becomes outside the gate
6. Several legal witnesses meet at the same boundary
7. Jesus did not engineer the geography
8. The wounds identify the living One as the slain One
9. The living High Priest enters the true sanctuary
10. The divided shadow converges in one Person
11. Why only this One can complete the priestly work
12. The question now turns toward those who are in Him

GUARDRAIL — The Day of Atonement is one priestly strand in a much larger biblical architecture. This packet follows that strand to Christ without asking it to replace the other covenant, tribal, inheritance, refuge, feast, or priest-king patterns that Scripture develops separately.

1. THE QUESTION LEFT BY THE TWO GOATS

The Day of Atonement leaves the reader with a remarkable division. One goat dies and its blood moves toward the Presence. The other remains alive and carries confessed iniquity away from the people. The priest mediates both movements, but the priest himself must first be dealt with.

The shadow therefore creates a question it cannot answer by itself: Can the work divided across priest, slain victim, and living bearer ever converge in one Person?

If it can, that Person must do more than teach people to repent. He must be fit to approach God, able to bear sin, able to die, able to live, and able to enter the true Presence without first needing cleansing for Himself.

THE QUESTION

THE SHADOW REQUIRES:

A PRIEST WHO MAY APPROACH

A SACRIFICE THAT DIES

A LIVING BEARER WHO CARRIES SIN AWAY

AND AN APPOINTED WAY INTO THE PRESENCE

2. THE HIGH PRIEST HIMSELF IS PART OF THE PROBLEM

> *And Aaron shall offer his bullock of the sin offering, which is for himself, and* ***make an atonement for himself, and for his house.*** *— Leviticus 16:6 KJV*

Aaron can mediate only after his own need has been addressed. The high priest belongs to the same mortal human family as the people for whom he serves. His office is real, but his person is not the final answer.

> *For such an high priest became us, who is* ***holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*** *Who needeth not daily, as those high priests, to offer up sacrifice,* ***first for his own sins, and then for the people's:*** *for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but* ***the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.*** *— Hebrews 7:26–28 KJV*

Hebrews answers the weakness built into the shadow. The final High Priest cannot require atonement for His own sin. He must be holy and undefiled, yet truly able to stand for humanity.

LEGAL — The Aaronic priest must first make atonement for himself. Hebrews explicitly contrasts him with the Son, who is undefiled and does not need an offering for His own sins.

3. THE RIGHTEOUS SERVANT BEARS THE INIQUITY

> *He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall* ***my righteous servant justify many; for he shall bear their iniquities.*** *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because* ***he hath poured out his soul unto death:*** *and he was numbered with the transgressors; and* ***he bare the sin of many****, and made intercession for the transgressors. — Isaiah 53:11–12 KJV*

Isaiah joins righteousness, death, sin-bearing, justification, and continuing intercession in the same Servant. The one who bears is not another sinner trying to carry his neighbor's guilt. He is called God's righteous Servant.

> *Who his own self* ***bare our sins in his own body on the tree****, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. — 1 Peter 2:24 KJV*

Peter makes the identification explicit. The sin-bearing movement does not remain an unexplained ritual image. Christ bears sins in His own body on the tree.

DISCOVERY — The living goat's great contribution to the shadow is not that it suffers a second death, but that sin is placed upon a bearer and carried away. Isaiah and Peter place that bearing work upon the righteous Servant and Christ.

4. HE MUST DIE — AND YET LIVE

> *For I delivered unto you first of all that which I also received, how that* ***Christ died for our sins according to the scriptures;*** *And that he was buried, and that* ***he rose again the third day according to the scriptures:*** *— 1 Corinthians 15:3–4 KJV*

Here the divided sign begins to converge. Leviticus requires one goat dead and one goat alive because the enacted shadow must show both death and continuing removal. The gospel does not require two Messiahs. The same Christ truly dies and truly rises.

Leviticus does not stop to explain the two animals in terms of resurrection. The fuller meaning becomes visible only when later Scripture places death, sin-bearing, resurrection, and priestly life in one Person.

> *And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders,* ***stood a Lamb as it had been slain****, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. — Revelation 5:6 KJV*

John sees a paradox that Leviticus could only divide: the Lamb stands, yet bears the identity of having been slain.

5. OUTSIDE THE CAMP BECOMES OUTSIDE THE GATE

> *And the bullock for the sin offering, and* ***the goat for the sin offering, whose blood was brought in to make atonement in the holy place****, shall one* ***carry forth without the camp****; and they shall burn in the fire their skins, and their flesh, and their dung. — Leviticus 16:27 KJV*

The blood-bearing sin offering has a required geography. Its blood goes inward toward the holy place; its body goes outward beyond the camp.

> *For the bodies of those beasts,* ***whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.*** *Wherefore Jesus also, that he might sanctify the people with his own blood,* ***suffered without the gate.*** *Let us go forth therefore unto him without the camp, bearing his reproach. — Hebrews 13:11–13 KJV*

Hebrews gives the interpretation with the word "Wherefore." This is stronger than a distant resemblance. The Torah requires the blood-bearing sin-offering body to go outside the camp; Hebrews points to that pattern and says Jesus likewise suffers outside the gate.

> *And he bearing his cross* ***went forth*** *into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for* ***the place where Jesus was crucified was nigh to the city:*** *and it was written in Hebrew, and Greek, and Latin. — John 19:17–20 KJV*

John preserves the precision. Jesus is not carried into a distant foreign land. He goes forth to the execution place, and that place is near the city: outside the boundary, yet in direct proximity to Jerusalem.

LEGAL — Leviticus requires the blood-bearing sin-offering body outside the camp. Hebrews explicitly interprets Jesus' suffering outside the gate through that requirement. The boundary is part of the fulfillment, not incidental scenery.

6. SEVERAL LEGAL WITNESSES MEET AT THE SAME BOUNDARY

The Day-of-Atonement carcass is not the only Torah witness that moves judgment beyond the camp boundary. The patterns are not identical, but their independence makes their convergence more striking.

> *Bring forth him that hath cursed* ***without the camp****; and let all that heard him lay their hands upon his head, and let all the congregation stone him. — Leviticus 24:14 KJV*

> *And the LORD said unto Moses, The man shall be surely put to death:* ***all the congregation shall stone him with stones without the camp.*** *And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses. — Numbers 15:35–36 KJV*

> *And if a man have committed a sin worthy of death, and he be to be put to death, and* ***thou hang him on a tree:*** *His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day;* ***(for he that is hanged is accursed of God;)*** *that thy land be not defiled, which the LORD thy God giveth thee for an inheritance. — Deuteronomy 21:22–23 KJV*

> *Christ hath redeemed us from the curse of the law,* ***being made a curse for us:*** *for it is written,* ***Cursed is every one that hangeth on a tree:*** *— Galatians 3:13 KJV*

Now several distinct witnesses converge at Golgotha. The sin-offering body goes outside. Judicially excluded persons are taken outside. The one hanged on a tree bears the curse language. The New Testament places Jesus outside the gate and on the tree.

DISCOVERY — The manifold force comes from keeping these witnesses distinct until Scripture brings them together. Atonement, judicial rejection, reproach, and curse are not one law, yet they meet in one event.

7. JESUS DID NOT ENGINEER THE GEOGRAPHY

> *Jesus answered,* ***Thou couldest have no power at all against me, except it were given thee from above:*** *therefore he that delivered me unto thee hath the greater sin. — John 19:11 KJV*

> *Him, being delivered by the* ***determinate counsel and foreknowledge of God****, ye have taken, and by wicked hands have crucified and slain: — Acts 2:23 KJV*

> *For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,* ***For to do whatsoever thy hand and thy counsel determined before to be done.*** *— Acts 4:27–28 KJV*

This precision is one of the strongest parts of the pattern. Jesus does not choose the Roman execution site, control Pilate, command the soldiers, or arrange the actions of the priestly authorities. The human participants act from their own motives and remain responsible for what they do.

Yet Acts says the event falls within God's determinate counsel and foreknowledge. The required outside boundary is reached through real human decisions that, taken together, accomplish what God had already woven into the pattern.

DISCOVERY — Providence is visible here as precision without puppetry: human agents act, yet the Chosen One arrives at the appointed work and the appointed geography.

8. THE WOUNDS IDENTIFY THE LIVING ONE AS THE SLAIN ONE

> *Then saith he to Thomas,* ***Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side:*** *and be not faithless, but believing. And Thomas answered and said unto him,* ***My Lord and my God.*** *— John 20:27–28 KJV*

The wounds are not evidence that sin remains attached to Jesus. They identify the living Christ as the same Christ who was pierced and slain. Death has not been denied or replaced; it has been passed through.

That is why Revelation's image is so powerful: the Lamb is standing, but He is recognizable as slain. The sacrifice is not undone by resurrection. Resurrection reveals that death could not hold the One who had completed it.

GUARDRAIL — The wounds witness identity and completed death-and-life. They are not the sins themselves, and they do not imply an unfinished atonement.

9. THE LIVING HIGH PRIEST ENTERS THE TRUE SANCTUARY

> *But Christ being come* ***an high priest of good things to come****, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and*

calves, but ***by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*** *— Hebrews 9:11–12 KJV*

For Christ is not entered into the holy places made with hands, which are the figures of the true; but ***into heaven itself, now to appear in the presence of God for us:*** *— Hebrews 9:24 KJV*

Now the inward movement reaches its fulfillment. The One who suffered outside the gate does not remain outside. The risen Christ enters the true sanctuary and appears in the Presence of God for us.

The directions now become astonishingly clear: sin-bearing moves outward; the living High Priest moves inward. The One who carries the reproach outside is the same One who enters heaven itself.

THE HISTORICAL CONVERGENCE

CROSS → BLOOD SHED → SINS BORNE → OUTSIDE THE GATE

RESURRECTION → THE SLAIN ONE LIVES

ASCENSION → THE LIVING HIGH PRIEST ENTERS HEAVEN ITSELF

10. THE DIVIDED SHADOW CONVERGES IN ONE PERSON

The Day of Atonement had to divide its enacted signs. Christ does not. He is not merely the dead victim, nor merely the living bearer, nor merely the priest standing apart from both.

ONE SLAIN-AND-LIVING MESSIAH

TWO GOATS WERE REQUIRED TO ENACT THE COMPLETE SHADOW.

TWO MESSIAHS WERE NOT REQUIRED.

THE RIGHTEOUS ONE DIES.

THE RIGHTEOUS ONE BEARS SIN.

THE SLAIN ONE LIVES.

THE LIVING ONE ENTERS THE PRESENCE AS HIGH PRIEST.

This does not erase the distinctions in Leviticus; it fulfills them without confusion. The power of the fulfillment lies precisely in the fact that what had to be distributed across the shadow can be completed in the One who passes through death and lives.

11. WHY ONLY THIS ONE CAN COMPLETE THE PRIESTLY WORK

Within this priestly strand alone, the requirements have already become overwhelming. The final mediator must stand for humanity without needing cleansing for His own sin. He must bear iniquity without becoming a second guilty rebel. He must truly die. He must live after death. He must satisfy the outside-boundary pattern. He must possess priestly access to the true sanctuary.

No ordinary worshipper can turn hard enough, grieve deeply enough, or judge himself sincerely enough to become that provision. The way is not completed by moral self-repair. God provides the One who completes the work the worshipper could never perform upon himself.

LEGAL — The decisive contrast is not sincere people versus insincere people. It is human need versus God's appointed provision. The priestly work requires a qualified mediator, a sufficient sacrifice, a true bearer, and entrance into the Presence.

And this is only one strand. Other parts of Scripture will add kingship, covenant, inheritance, promise, refuge, feast, and other requirements of their own. The manifold wisdom becomes more visible, not less, when each strand is allowed to remain distinct before they converge in the same Son.

12. THE QUESTION NOW TURNS TOWARD THOSE WHO ARE IN HIM

The priestly work has moved in both directions: what cannot remain with God is borne outward, while the living High Priest goes inward into the true sanctuary.

The apostles answer with language of nearness, access, deliverance, translation, redemption, and forgiveness. And they repeatedly locate these gifts in Christ.

> *But now **in Christ Jesus** ye who sometimes were far off are **made nigh by the blood of Christ.** — Ephesians 2:13 KJV*

> *For **through him we both have access by one Spirit unto the Father.** — Ephesians 2:18 KJV*

> *Who hath **delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:** In whom we have **redemption through his blood, even the forgiveness of sins:** — Colossians 1:13–14 KJV*

Now the questions sharpen. Are those who belong to Christ merely forgiven at a distance, or are they brought near? Do they only escape judgment, or do they gain access? Does God simply remove what is wrong, or does He also restore human beings to dwelling, inheritance, vocation, and life with Him?

The language of Scripture will now begin to answer with two words that carry an enormous amount of meaning: in Him.

BIBLE SUPER CHAT

THE TWO GOATS — ONE ATONING WORK

PACKET 4

BROUGHT NEAR — CROSSING OVER AND GOING IN

Delivered from the power of darkness • made nigh by the blood • access unto the Father

College-level reader-facing study • Scripture-first • KJV

CONTENTS

1. The two directions are not rivals
2. Exodus already joins deliverance with being brought to God
3. Crossing over — delivered and translated
4. The purpose of the suffering — “that he might bring us to God”
5. Made nigh by the blood of Christ
6. Access by one Spirit unto the Father
7. The new and living way
8. Cleansed and set apart for the Presence
9. “In Him” is more than a slogan
10. From strangers to household to habitation
11. Crossing over and going in — one salvation, distinct movements
12. The next discovery — what happens when God dwells in His people?

GUARDRAIL — Crossing over and going in describe related movements, not competing gospels. Scripture can speak of rescue from a hostile dominion, cleansing from defilement, reconciliation, nearness, access, and dwelling without reducing those works to one word.

1. THE TWO DIRECTIONS ARE NOT RIVALS

The two-goat pattern has already taught us to watch direction. Blood moves toward the Presence; confessed iniquity is borne away. In Christ, the same directional logic expands beyond the sanctuary rite. He deals with what must be removed, and He brings those who belong to Him toward God.

This is why "crossing over" and "going in" should not be forced into competition. A person can be rescued from a dominion and still need to be brought into a new relationship and dwelling. Scripture regularly describes salvation in both ways: out of bondage and into a kingdom; far off and made nigh; outside and given access; strangers and made household.

A helpful prompt for this distinction came from Ronn Johnson's presentation at the Naked Bible Conference. Johnson emphasized atonement as a means of "going in" — approaching God's Presence — rather than treating the gospel only as a way of "getting across." That observation opens an important question for the biblical story: must we choose between the two movements? The passages that follow show that we do not. God delivers His people from hostile dominion and brings them to Himself.

THE LARGER MOVEMENT

OUT OF WHAT HOLDS US

→ THROUGH GOD'S APPOINTED DELIVERANCE

→ BROUGHT NEAR TO GOD

→ GIVEN ACCESS

→ MADE PART OF HIS HOUSEHOLD

→ BUILT FOR HIS DWELLING

2. EXODUS ALREADY JOINS DELIVERANCE WITH BEING BROUGHT TO GOD

> *Ye have seen what I did unto the Egyptians, and how* ***I bare you on eagles' wings, and brought you unto myself.*** *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me* ***a kingdom of priests, and an holy nation.*** *These are the words which thou shalt speak unto the children of Israel.*
> *— Exodus 19:4–6 KJV*

The Exodus is not merely escape from Pharaoh. God states the destination in relational language: "brought you unto myself." Deliverance from Egypt moves toward covenant, priestly vocation, holiness, and Presence.

This becomes a control for later salvation language. Rescue is not complete when the old master loses his claim. God is bringing a people to Himself.

DISCOVERY — The Exodus already contains the two movements in seed form: separation from an oppressive dominion and approach to the God who delivered them. The sanctuary then teaches how that delivered people may live near His Presence.

3. CROSSING OVER — DELIVERED AND TRANSLATED

> *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath* ***delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*** *In whom we have redemption through his blood, even the forgiveness of sins:*
> *— Colossians 1:12–14 KJV*

Paul describes a genuine transfer of dominion. The believer is delivered from the power of darkness and translated into the kingdom of the Son. This is not merely a change in emotion or vocabulary. The language is governmental and relational: another power no longer defines the person's belonging.

Here "crossing over" is a useful summary. The person who was held under darkness is transferred into the kingdom of Christ. Redemption, forgiveness, and inheritance belong inside that new allegiance.

LEGAL — Colossians explicitly places deliverance, translation, kingdom, redemption, forgiveness, and inheritance in one paragraph. The terms belong together, but they are not interchangeable.

4. THE PURPOSE OF THE SUFFERING — "THAT HE MIGHT BRING US TO GOD"

> *For Christ also hath once suffered for sins,* ***the just for the unjust, that he might bring us to God,*** *being put to death in the flesh, but quickened by the Spirit: — 1 Peter 3:18 KJV*

Peter states the destination with striking simplicity: "that he might bring us to God." Christ's suffering for sins is not presented as an abstract transaction detached from relationship. The just One acts for the unjust so that those who were separated may be brought to God.

The language answers the Presence problem we have been tracing. The goal is not merely that sin be moved away while the person remains permanently at a distance. The obstacle is dealt with so that nearness becomes possible.

5. MADE NIGH BY THE BLOOD OF CHRIST

> *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were* ***without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*** *But now* ***in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*** *— Ephesians 2:11–13 KJV*

Paul uses distance language. The Gentile believers were "far off." Now, "in Christ Jesus," they are "made nigh." The blood does not merely cancel a negative entry; it participates in a movement from distance to nearness.

Notice the controlling phrase: "in Christ Jesus." The nearness is not self-achieved. It belongs to those who are in the One whose blood has accomplished the work.

6. ACCESS BY ONE SPIRIT UNTO THE FATHER

> *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make* ***in himself of twain one new man, so making peace;*** *And that he might* ***reconcile both unto God in one body by the cross,*** *having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For* ***through him we both have access by one Spirit unto the Father.*** *— Ephesians 2:14–18 KJV*

The movement now becomes Trinitarian in form. Through the Son, by one Spirit, believers have access unto the Father. The barrier between Jew and Gentile is addressed, but Paul's destination is larger than social reconciliation: both are reconciled to God and both receive access.

This is "going in" language. The believer is not merely relocated from one kingdom to another and then left at the boundary. In Christ, access to the Father is opened.

DISCOVERY — The New Testament does not force us to choose between deliverance and access. Colossians gives the transfer of dominion; Ephesians gives nearness and access. Both belong to the same Christ-centered salvation.

7. THE NEW AND LIVING WAY

> *Having therefore, brethren,* ***boldness to enter into the holiest by the blood of Jesus,*** *By* ***a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*** *And having an high priest over the house of God;* ***Let us draw near with a true heart in full***

> ***assurance of faith,*** *having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. — Hebrews 10:19–22 KJV*

The guarded way has become an opened way. The vocabulary deliberately returns us to the sanctuary: holiest, blood, veil, High Priest, sprinkling, washing, drawing near. Yet the command is no longer "come not at all times." The people of Christ are told to draw near.

The way is both new and **living** because the access is not built around a dead route or a repeatedly replaced mediator. The slain One lives, and His priesthood remains.

> *Jesus saith unto him,* ***I am the way, the truth, and the life: no man cometh unto the Father, but by me.*** *— John 14:6 KJV*

The appointed way is now personal. The answer to the guarded Presence is not a self-authored path. The Son Himself is the Way to the Father.

8. CLEANSED AND SET APART FOR THE PRESENCE

> *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean,* ***sanctifieth to the purifying of the flesh:*** *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,* ***purge your conscience from dead works to serve the living God?*** *— Hebrews 9:13–14 KJV*

Cleansing is not an ornamental doctrine attached after forgiveness. The old rites taught categories of purification and holiness because approach to God requires fitness for holy service. Hebrews carries that logic inward: Christ's blood purges the conscience from dead works "to serve the living God."

> *And such were some of you: but* ***ye are washed, but ye are sanctified, but ye are justified*** *in the name of the Lord Jesus, and by the Spirit of our God. — 1 Corinthians 6:11 KJV*

Washed, sanctified, justified. Paul can name these together because salvation answers more than one problem. Guilt, uncleanness, belonging, and holy vocation are all being addressed in Christ and by the Spirit.

GUARDRAIL — These words should not be flattened into synonyms or forced into a rigid sequence merely because they appear next to one another. Each contributes a distinct part of the answer to humanity's condition before God.

9. "IN HIM" IS MORE THAN A SLOGAN

The phrase "in Christ" or "in Him" can become so familiar that its architecture disappears. But in the passages we have just read, the phrase gathers the entire movement into a Person. The believer does not possess an independent route to God and then ask Christ to approve it. The believer's nearness, peace, reconciliation, access, and inheritance are located in Him.

> *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places* ***in Christ:*** *According as he hath chosen us* ***in him*** *before the foundation of the world, that we should be holy and without blame before him in love: — Ephesians 1:3–4 KJV*

The phrase therefore acts almost like a compressed map. When Scripture says a believer is "in Him," it gathers what Christ has accomplished and locates the believer inside that accomplished work and relationship.

DISCOVERY — The two-goat pattern helps us hear "in Him" with greater weight: what excludes is borne away by the appointed One, while the believer is brought near through that same One. Removal and access meet in union with Christ.

10. FROM STRANGERS TO HOUSEHOLD TO HABITATION

> *Now therefore ye are* ***no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*** *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;* ***In whom all the building fitly framed together groweth unto an holy temple in the Lord:*** *In whom ye also are* ***builded together for an habitation of God through the Spirit.*** *— Ephesians 2:19–22 KJV*

The movement does not stop at access. Paul moves from strangers, to fellowcitizens, to household, to holy temple, to habitation of God through the Spirit. The people who were far off are not merely permitted to stand closer to the building. In Christ, they become part of the dwelling.

This is one of the great reversals of the biblical story. Eden showed humanity outside a guarded place of life. The tabernacle placed guarded holiness in the midst of Israel. Ephesians now speaks of redeemed people themselves being built together as God's habitation through the Spirit.

11. CROSSING OVER AND GOING IN — ONE SALVATION, DISTINCT MOVEMENTS

CROSSING OVER AND GOING IN

FROM THE POWER OF DARKNESS

→ TRANSLATED INTO THE KINGDOM OF THE SON

→ IN CHRIST

→ MADE NIGH BY HIS BLOOD

→ RECONCILED TO GOD

→ ACCESS BY ONE SPIRIT UNTO THE FATHER

→ BOLDNESS TO ENTER BY THE BLOOD OF JESUS

→ DRAW NEAR

→ HOUSEHOLD OF GOD

→ HABITATION OF GOD THROUGH THE SPIRIT

Now the distinction can be stated without division. Crossing over describes rescue, transfer, and new allegiance. Going in describes nearness, access, and life before the Presence. Cleansing and sanctification describe the fitting of people for holy relationship and service. Union with Christ holds these works together without making them identical.

The gospel is therefore larger than "get across the gap," but it does not abolish the crossing. It is larger than "gain access," but it does not abolish the going in. God rescues, cleanses, reconciles, brings near, grants access, and makes a dwelling.

12. THE NEXT DISCOVERY — WHAT HAPPENS WHEN GOD DWELLS IN HIS PEOPLE?

The story has now moved farther than the ancient worshipper could physically go. The believer is not simply represented by a priest who disappears behind a veil. In Christ there is access to the Father, and Paul says the people themselves are being built into a habitation of God through the Spirit.

That raises the next question: What does the Spirit actually do in the people who have been brought near? Does dwelling merely change their status, or does it restore the vocation lost in Eden? How do cleansing, sanctification, fruit, witness, holiness, and kingdom service relate to the Presence now dwelling within God's people?

The answer will take us from access to habitation — and from habitation to restored vocation.

BIBLE SUPER CHAT

THE TWO GOATS — ONE ATONING WORK

PACKET 5

GOD IN US

The Spirit, dwelling, fruit, and restored vocation

College-level reader-facing study • Scripture-first • KJV

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7. Abiding produces fruit — not self-rule with religious language
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9. Kingdom presence in broken places
10. “Greater works” and the multiplying witness
11. One body, one Spirit, one habitation
12. The dwelling story is moving toward permanence

1. BROUGHT NEAR FOR WHAT?

Packet 4 ended with a question: if Christ brings people near, what are they brought near for? The answer is larger than acquittal at a distance. The biblical story began with God giving life, presence, vocation, and blessing. The priestly work removes what cannot remain in His holy dwelling and opens the way of approach. But God's purpose is not merely to leave cleansed people standing outside the door.

> *For through him we both have **access by one Spirit unto the Father.** Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; — Ephesians 2:18–19 KJV*

Access moves toward household. The person once described as far off is not only permitted to approach; he is brought into a people in whom God intends to dwell.

2. THE PROMISE WAS NOT ONLY CLEANSING, BUT A NEW HEART AND SPIRIT

> *Then will I sprinkle **clean water upon you, and ye shall be clean:** from all your filthiness, and from all your idols, will I cleanse you. **A new heart also will I give you, and a new spirit will I put within you:** and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And **I will put my spirit within you, and cause you to walk in my statutes**, and ye shall keep my judgments, and do them. — Ezekiel 36:25–27 KJV*

Ezekiel places cleansing and indwelling in the same promise, but does not make them identical. God says He will cleanse, give a new heart, give a new spirit, and put His Spirit within His people. The movement is from removal of defilement to renewed inner life and obedient vocation.

EZEKIEL'S PROMISE

CLEANSED

→ NEW HEART

→ NEW SPIRIT

→ MY SPIRIT WITHIN YOU

→ WALK IN GOD'S WAYS

The repeated subject is God: "I will." The new-covenant life is not human self-improvement climbing toward God. It is God's action restoring the human being from within.

3. BORN OF WATER AND OF THE SPIRIT

> *Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.** — John 3:3 KJV*

> *Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. — John 3:5–7 KJV*

Nicodemus knew the prophets. Jesus' language of water, Spirit, new birth, seeing, and entering the kingdom sounds like the promised work Ezekiel had already described: cleansing, a new heart, and God's Spirit within.

Notice the direction again. A person is not merely told to admire the kingdom from outside. He must be born from above for entrance into the kingdom, and the Spirit is the life-giving agent of that birth.

DISCOVERY — The language of water and Spirit joins cleansing and life without collapsing them. The same God who removes defilement also gives the inward life by which His people can live as His people.

4. THE PRESENCE MOVES FROM A HOUSE MADE WITH HANDS INTO A PEOPLE

> *Know ye not that **ye are the temple of God, and that the Spirit of God dwelleth in you?** — 1 Corinthians 3:16 KJV*

> *What? know ye not that **your body is the temple of the Holy Ghost which is in you**, which ye have of God, and ye are not your own? For **ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.** — 1 Corinthians 6:19–20 KJV*

The old question was: how can God's Presence remain among a contaminated people? The New Testament answer becomes even more astonishing: by the Spirit, God's people themselves become His temple.

The result is not casual familiarity with holiness. Paul draws the opposite conclusion: because the Spirit dwells within, the body belongs to God. Presence creates vocation and responsibility.

LEGAL — The Spirit's indwelling changes the location language of sacred presence. The believer is not made God; the believer becomes God's dwelling by the Spirit and therefore belongs to Him.

5. "HE DWELLETH WITH YOU, AND SHALL BE IN YOU"

> *And I will pray the Father, and he shall give you another Comforter, that **he may abide with you for ever;** Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for **he dwelleth with you, and shall be in you.** — John 14:16–17 KJV*

> *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him.** — John 14:23 KJV*

Jesus describes the coming gift in dwelling language. The Spirit will not merely visit and depart. He will abide. Jesus then speaks of Father and Son making their abode with the one who loves Him.

The story has moved a long way from the guarded east of Eden. The holy Presence once approached through guarded sanctuary space is now promised as abiding presence within the people who belong to Christ.

6. THE SPIRIT IS THE SEAL AND EARNEST OF INHERITANCE

> *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: **in whom also after that ye believed, ye were sealed with that holy Spirit of promise,** Which is the **earnest of our inheritance** until the redemption of the purchased possession, unto the praise of his glory. — Ephesians 1:13–14 KJV*

The sequence is precise: heard → believed → in whom → sealed. The Spirit is called the earnest of inheritance: the present gift that guarantees a larger future completion.

This prevents us from treating indwelling as the end of the story. The Spirit is real present possession, but also pledge. What God has begun in His people is moving toward resurrection, inheritance, restored creation, and permanent dwelling.

GUARDRAIL — The Spirit's seal follows belief in this passage. The gift confirms belonging in Christ; it does not erase the human hearing and believing that the text itself states.

7. ABIDING PRODUCES FRUIT — NOT SELF-RULE WITH RELIGIOUS LANGUAGE

> *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; **no more can ye, except ye abide in me.** I am the vine, ye are the branches: He that abideth in me, and I in him, **the same bringeth forth much fruit:** for **without me ye can do nothing.** — John 15:4–5 KJV*

The restored life is dependent life. The branch does not become its own vine. Fruit does not prove independence; fruit proves connection.

> *But the fruit of the Spirit is* ***love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance:*** *against such there is no law. — Galatians 5:22–23 KJV*

This answers the old temptation at its root. The serpent's offer was creaturely elevation through taking. The Spirit's work restores creaturely fruitfulness through abiding.

TWO DIRECTIONS OF HUMAN VOCATION

SELF-RULE:

DESIRE → I NEED → I DESERVE → I AUTHORIZE → TAKE

SPIRIT-LED LIFE:

ABIDE → RECEIVE → OBEY → BEAR FRUIT → GIVE

8. FROM MASTER-SELF TO MINISTER: RESTORED VOCATION

A useful way to describe the contrast is master-self versus minister-self. The master-self treats desire as authority and the boundary as an obstacle. The minister receives authority as stewardship and asks what serves the will of the One who sent him.

> *But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.* ***But it shall not be so among you:*** *but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as* ***the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*** *— Matthew 20:25–28 KJV*

Jesus does not abolish human vocation; He reorders it. Greatness becomes service. Authority becomes ministry. The Son Himself becomes the controlling pattern: He does not seize, but gives.

DISCOVERY — The Spirit restores image-bearing by restoring the proper direction of human power: from self-authorized taking toward faithful service under the King.

9. KINGDOM PRESENCE IN BROKEN PLACES

A helpful prompt here comes from Tim Mackie's teaching on the kingdom of God. He has emphasized that Jesus announces God's kingdom not merely as a distant destination, but as God's active rule arriving in the world through Him. That observation is especially useful when we follow the New Testament's own movement from Jesus' ministry to Spirit-indwelt people.

> *But if I with the finger of God cast out devils,* ***no doubt the kingdom of God is come upon you.*** *— Luke 11:20 KJV*

> *And Jesus went about all Galilee, teaching in their synagogues, and* ***preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*** *— Matthew 4:23 KJV*

Where Jesus goes, the rule of God confronts what deforms God's good creation. He teaches truth where lies rule, heals where sickness deforms, liberates where hostile powers bind, forgives where sin accuses, and restores people to fellowship.

The point is not that every human problem is solved immediately. It is that the King has entered the contested space, and His works reveal what God's reign is like.

10. "GREATER WORKS" AND THE MULTIPLYING WITNESS

> *Verily, verily, I say unto you, He that believeth on me,* ***the works that I do shall he do also; and greater works than these shall he do;*** *because I go unto my Father. — John 14:12 KJV*

> *But ye shall receive power, after that the Holy Ghost is come upon you: and **ye shall be witnesses unto me** both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. — Acts 1:8 KJV*

Jesus' departure does not end the witness; it multiplies its human contact points. The Spirit comes upon believers, and they are sent outward as witnesses. The ministry remains Christ's; the power remains God's; the people become servants through whom the testimony spreads.

This is restored dominion without restored self-rule. Spirit-indwelt image-bearers pray, tell the truth, serve, give, suffer faithfully, reconcile, teach, and bear fruit. They do not become independent sources of life. They participate in the work of the living King.

GUARDRAIL — Believers are not additional mediators alongside Christ. Jesus remains the Way, the true Vine, the High Priest, and the source. The Spirit joins believers to Him and empowers their witness.

11. ONE BODY, ONE SPIRIT, ONE HABITATION

> *There is **one body, and one Spirit**, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. — Ephesians 4:4–6 KJV*

> *In whom all the building fitly framed together **groweth unto an holy temple in the Lord:** In whom ye also are builded together **for an habitation of God through the Spirit.** — Ephesians 2:21–22 KJV*

The dwelling is personal, but it is not merely private. Paul sees believers being built together. The same Spirit who dwells in the individual forms a people into God's habitation.

This answers another fracture introduced by sin. Self-rule isolates, rivals, accuses, and divides. The Spirit forms one body under one Lord.

GOD IN US

BROUGHT NEAR

→ ACCESS TO THE FATHER

→ CLEANSING / NEW HEART

→ SPIRIT WITHIN

→ ABIDING / FRUIT

→ WITNESS / SERVICE

→ ONE BODY

→ HABITATION OF GOD THROUGH THE SPIRIT

12. THE DWELLING STORY IS MOVING TOWARD PERMANENCE

> *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, **Behold, the tabernacle of God is with men, and he will dwell with them**, and they shall be his people, and God himself shall be with them, and be their God. — Revelation 21:2–3 KJV*

The Spirit's present indwelling is moving toward a world where dwelling is no longer threatened. The Bible's answer to exile is not merely permission to visit sacred space. It is God dwelling with His people in a restored creation.

But one great question remains before we arrive there. If sin has been borne away, why does the present world still contain death, violence, deception, accusation, and rebellion? Has removal been accomplished but not yet consummated? And if so, what does Scripture mean when it finally says there will be no more death, no more curse, and nothing that defiles?

The next movement of the study must follow the sin that was sent away and ask where the story of removal finally ends.

BIBLE SUPER CHAT

THE TWO GOATS — ONE ATONING WORK

PACKET 6

BORNE AWAY

Accomplished removal and final consummation

College-level reader-facing study • Scripture-first • KJV

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1. The goat went away — but the world still groans
2. Scripture speaks of sin as borne, removed, blotted out, and cast away
3. “Behold the Lamb of God, which taketh away the sin of the world”
4. Christ has appeared to put away sin
5. Once for all — finished sacrifice, unfinished history
6. The last enemy is still death
7. What rebellion brings forth — the hell humans make inside a good creation
8. The King enters the disorder and sends witnesses
9. The Noah covenant — God preserves His creation for redemption
10. The live goat, the time delay, and the continuing removal
11. Cast away — the final exclusion of death, curse, deception, and chaos
12. The scroll at Nazareth — first appearing and “that day”
13. What removal makes possible — uninterrupted Presence

1. THE GOAT WENT AWAY — BUT THE WORLD STILL GROANS

> *And the goat shall **bear upon him all their iniquities unto a land not inhabited**: and he shall let go the goat in the wilderness. — Leviticus 16:22 KJV*

The live goat does not circle the camp and return. The enacted sign moves one way: confessed iniquity is borne away from the people and from the holy dwelling in their midst.

Yet after Christ dies, rises, and ascends, the world still contains sin and death. Believers still bury the dead. Nations still deceive and devour. Creation still groans. That tension does not mean the atoning work failed. It means Scripture distinguishes a work already accomplished in Christ from a creation-wide completion still ahead.

> *For we know that **the whole creation groaneth and travaileth in pain together until now.** And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves **groan within ourselves, waiting for the adoption, to wit, the redemption of our body.** — Romans 8:22–23 KJV*

The Spirit is already present, but the body still waits for redemption. The kingdom has arrived in the King, but not every enemy has yet been removed from the field.

2. SCRIPTURE SPEAKS OF SIN AS BORNE, REMOVED, BLOTTED OUT, AND CAST AWAY

Scripture itself supplies the bearing language across the whole timeline. Leviticus gives it first: the living goat "shall bear upon him all their iniquities." Isaiah then points forward to a righteous Servant who will bear iniquity and sin. After the cross, Peter looks backward and says that Christ Himself bare our sins in His own body. Hebrews then summarizes the completed event: Christ was once offered to bear the sins of many. The shadow, the prophecy, the historical cross, and the apostolic explanation all use the same bearing movement across time.

> *He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall **my righteous servant justify many; for he shall bear their iniquities.** Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and **he bare the sin of many**, and made intercession for the transgressors. — Isaiah 53:11–12 KJV*

> *Who his own self **bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. — 1 Peter 2:24 KJV*

> *So Christ was **once offered to bear the sins of many;** and unto them that look for him shall he appear the second time without sin unto salvation. — Hebrews 9:28 KJV*

So when this study says that sin has been borne, it is speaking first about an accomplished work at the cross. The live goat gave Israel a repeated enacted shadow; Isaiah announced the coming Servant; Christ fulfilled the bearing in history; Hebrews and Peter explain that completed act. The future still concerns the final removal of sin's enemies and consequences from creation, not a future repetition of Christ bearing the believer's sins.

> *As far as the east is from the west, so far hath he **removed our transgressions from us.** — Psalm 103:12 KJV*

> *He will turn again, he will have compassion upon us; he will subdue our iniquities; and **thou wilt cast all their sins into the depths of the sea.** — Micah 7:19 KJV*

> *I, even I, am he that **blotteth out thy transgressions for mine own sake**, and will not remember thy sins. — Isaiah 43:25 KJV*

The Bible does not rely on only one picture. Sin is borne. Transgressions are removed to an immeasurable distance. Sins are cast into the depths. The record is blotted out. These images overlap, but none needs to be flattened into the others.

The common movement is away from the forgiven person and away from God's holy dwelling. Forgiveness is not God pretending the rebellion never mattered. It is God dealing with what stood against fellowship so that it no longer governs the relationship.

GUARDRAIL — These images describe the effectiveness of God's forgiveness and removal. Scripture does not require us to imagine sin as a physical substance stored somewhere in the universe.

3. "BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD"

> *The next day John seeth Jesus coming unto him, and saith, Behold* ***the Lamb of God, which taketh away the sin of the world.*** *— John 1:29 KJV*

John the Baptist announces Jesus with removal language before the cross occurs. He does not merely say that Jesus will make people feel forgiven. He identifies Him as the Lamb who takes away the sin of the world.

> *And ye know that* ***he was manifested to take away our sins;*** *and in him is no sin. — 1 John 3:5 KJV*

John later joins removal to Christ's sinlessness. The One who takes sin away is not another captive of sin. In Him is no sin.

LEGAL — The New Testament explicitly assigns the taking-away work to Jesus. The live-goat image is therefore not left as an isolated ritual curiosity; removal becomes part of the Messiah's stated mission.

4. CHRIST HAS APPEARED TO PUT AWAY SIN

> *For then must he often have suffered since the foundation of the world: but now* ***once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*** *— Hebrews 9:26 KJV*

Hebrews gives the language unusual precision: Christ appears once to put away sin by the sacrifice of Himself. The slain One and the removal work are no longer divided across separate animals.

> *So Christ was* ***once offered to bear the sins of many;*** *and unto them that look for him shall he appear the second time* ***without sin unto salvation.*** *— Hebrews 9:28 KJV*

The same chapter joins sacrifice, bearing, and future appearing. His sin-bearing is once; His return is future. The work accomplished at His first appearing reaches forward toward the salvation that will be openly completed at His appearing again.

5. ONCE FOR ALL — FINISHED SACRIFICE, UNFINISHED HISTORY

> *And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had* ***offered one sacrifice for sins for ever****, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by* ***one offering he hath perfected for ever them that are sanctified.*** *— Hebrews 10:11–14 KJV*

The sacrifice is not waiting to be repeated. Christ sits down. The offering is one. Its sufficiency is complete.

But notice what the seated Christ is still expecting: His enemies are yet to be made His footstool. Finished sacrifice and unfinished history stand in the same paragraph.

ACCOMPLISHED — NOT YET CONSUMMATED

SACRIFICE:

ONCE → OFFERED → SUFFICIENT → CHRIST SAT DOWN

HISTORY:

ENEMIES STILL PRESENT → CHRIST REIGNS → ENEMIES WILL BE SUBDUED

6. THE LAST ENEMY IS STILL DEATH

> *For he must reign, till he hath put all enemies under his feet.* ***The last enemy that shall be destroyed is death.*** *— 1 Corinthians 15:25–26 KJV*

> *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,* ***then shall be brought to pass the saying that is written, Death is swallowed up in victory.*** *— 1 Corinthians 15:54 KJV*

Death has been defeated in the risen Christ, yet death has not disappeared from the present creation. Paul calls it the last enemy that shall be destroyed. Resurrection is therefore not merely proof that Jesus survived death; it is the beginning and guarantee of death's final removal.

This helps us understand the second-goat trajectory. Sin has been borne and put away by Christ, but the created order still waits for every consequence of rebellion to be expelled from God's final dwelling.

7. WHAT REBELLION BRINGS FORTH — THE HELL HUMANS MAKE INSIDE A GOOD CREATION

> *And God saw every thing that he had made, and, behold,* ***it was very good.*** *— Genesis 1:31 KJV*

The Bible begins with a good creation. The lie, idolatry, violence, accusation, bondage, and death that later fill the story are not things God called very good. They are what rebellious creatures bring forth inside the world He made.

> *But every man is tempted, when he is drawn away of his own lust, and enticed. Then when* ***lust hath conceived, it bringeth forth sin:*** *and sin, when it is finished,* ***bringeth forth death.*** *— James 1:14–15 KJV*

James gives sin birth language. Desire conceives; sin is brought forth; sin matures into death. The creature does not create being out of nothing, but the creature can bring something into the history of God's world that was not there before: a lie spoken, an idol served, a neighbor defrauded, blood shed, trust broken, a false loyalty taught to children, or a system built around self-interest.

> *And the serpent said unto the woman,* ***Ye shall not surely die:*** *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and* ***ye shall be as gods, knowing good and evil.*** *— Genesis 3:4–5 KJV*

> *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and* ***a tree to be desired to make one wise, she took of the fruit thereof, and did eat****, and gave also unto her husband with her; and he did eat. — Genesis 3:6 KJV*

The first human sin begins with a lie that reframes God's boundary, then desire, then taking. Once acted upon, the lie is no longer only a suggestion in the serpent's mouth. It has become human belief and human action. The rebellion now has a history, victims, consequences, and a continuing influence.

> *Who* ***changed the truth of God into a lie****, and* ***worshipped and served the creature more than the Creator****, who is blessed for ever. Amen. — Romans 1:25 KJV*

> *Backbiters, haters of God, despiteful, proud, boasters,* ***inventors of evil things****, disobedient to parents, — Romans 1:30 KJV*

Paul can therefore speak of people as "inventors of evil things." The invention may be a practice, a justification, a deception, a cruelty, a false system, or a new way to use a good gift against the Giver. Rebellion is productive, but what it produces is anti-order: it bends the good around the self.

> *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and* ***covetousness, which is idolatry:*** *— Colossians 3:5 KJV*

> *For this ye know, that no whoremonger, nor unclean person, nor* ***covetous man, who is an idolater****, hath any inheritance in the kingdom of Christ and of God. — Ephesians 5:5 KJV*

Scripture makes the covetousness-to-idolatry connection twice and directly. Covetousness does not need a carved statue to become idolatry. A desire can be enthroned. The thing desired can receive the loyalty, time, sacrifice, fear, imagination, and obedience that belong to God. The idol may be material, but the idolatry begins deeper than the material object.

> *Neither is there any creature that is not manifest in his sight: but* ***all things are naked and opened unto the eyes of him with whom we have to do.*** *— Hebrews 4:13 KJV*

A lie has no weight on a scale, yet it exists and God sees it. Covetousness has no necessary statue, yet God names it idolatry. Hatred can remain hidden in a heart, yet it governs real choices. False worship creates allegiance; slander creates accusation; oppression creates bondage; murder creates death and bloodguilt. Sin is not always a material object, but it is no less real because it can be invisible.

> *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and* ***whosoever loveth and maketh a lie.*** *— Revelation 22:15 KJV*

Revelation reaches the startling phrase "maketh a lie." The lie that entered the story in Genesis becomes something creatures can love, repeat, build upon, and manufacture. By the end of Scripture the maker of the lie is outside the city where God dwells.

WHAT REBELLION BRINGS FORTH

GOOD CREATION

→ LIE

→ DESIRE / COVETOUSNESS

→ IDOLATRY / FALSE LOYALTY

→ SELF-AUTHORIZED TAKING

→ REAL HARM / BONDAGE / DEATH

→ MORE LIES TO DEFEND THE DISORDER

This is where turning must be distinguished from dealing with what sin has brought forth. Teshuvah changes direction. It is necessary. But turning around does not make the lie never spoken, the worship never given, the blood never shed, or the defilement never introduced. The Day of Atonement therefore includes both a humbled people and an objective priestly work: sin must be confessed, borne, cleansed, removed, and put away.

> *For on that day shall* ***the priest make an atonement for you, to cleanse you****, that ye may be clean from all your sins before the LORD. — Leviticus 16:30 KJV*

DISCOVERY — The two goats show why repentance cannot be the whole mechanism. The person can turn toward God, but what rebellion has brought forth must still be dealt with by God's appointed provision.

8. THE KING ENTERS THE DISORDER AND SENDS WITNESSES

Tim Mackie gives this accumulated disorder a provocative name: hell. In his teaching, he does not use "hell" as a synonym for Sheol, Hades, Gehenna, Tartarus, or the lake of fire. He uses it for the rebellion-generated anti-order that humans and spiritual rebels create inside God's good world: deception, violence, oppression, idolatry, shame, death, and the systems that keep reproducing them.

Put sharply, the problem is not only that people need to be rescued from hell. God intends to get the hell out of people and ultimately out of His good creation. The language is memorable because it captures the direction already visible in the two goats: what contradicts God's holy dwelling cannot be granted permanent residence there.

> *For this purpose the Son of God was manifested, that* ***he might destroy the works of the devil.*** *— 1 John 3:8 KJV*

> *But if I with the finger of God cast out devils,* ***no doubt the kingdom of God is come upon you.*** *— Luke 11:20 KJV*

Jesus enters the disorder as King. He does not merely announce that a clean world exists somewhere else. He confronts the works of rebellion where they are: demons are cast out, bodies are healed, lies are answered with truth, sinners are forgiven, the excluded are restored, and death itself is challenged by resurrection. His works are signs that God's rule has entered contested ground.

> *But ye shall receive power, after that the Holy Ghost is come upon you: and* ***ye shall be witnesses unto me*** *both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. — Acts 1:8 KJV*

> *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth;* ***to the Jew first, and also to the Greek.*** *— Romans 1:16 KJV*

> *Go ye therefore, and* ***teach all nations****, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo,* ***I am with you alway, even unto the end of the world. Amen.*** *— Matthew 28:19–20 KJV*

> *And the things that thou hast heard of me among many witnesses,* ***the same commit thou to faithful men, who shall be able to teach others also.*** *— 2 Timothy 2:2 KJV*

The kingdom witness then multiplies through disciples and their disciples. Jerusalem, Judaea, Samaria, the nations; Jew first and also Greek; apostles teaching faithful people who teach others also. Christ remains the King, but His Spirit-indwelt people become multiplying points of truth, prayer, mercy, service, reconciliation, and faithful witness inside the places rebellion has damaged.

> *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that* ***through death he might destroy him that had the power of death, that is, the devil;*** *And deliver them who through fear of death were all their lifetime subject to bondage. — Hebrews 2:14–15 KJV*

The mission is rescue, kingdom advance, and reclamation. Christ delivers people from bondage and forms them into a witnessing people while history moves toward the final destruction of every rebellious power that refuses His rule.

9. THE NOAH COVENANT — GOD PRESERVES HIS CREATION FOR REDEMPTION

> *And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for* ***the imagination of man's heart is evil from his youth;*** *neither will I again smite any more every thing living, as I have done. While the earth remaineth,* ***seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*** *— Genesis 8:21–22 KJV*

> *And I, behold,* ***I establish my covenant with you, and with your seed after you;*** *And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And* ***I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood;*** *neither shall there any more be a flood to destroy the earth. — Genesis 9:9–11 KJV*

The flood does not cure the human heart. God says so explicitly: the imagination of man's heart is still evil from his youth. Yet God covenants with Noah, his seed, every living creature, and the earth's continuing order. He preserves the stage on which promise, redemption, Messiah, gospel, and final renewal will unfold.

This covenant with creation matters for the removal story. God's answer to rebellion is not abandonment of the world He called good. He preserves creation through judgment so that He can finally renew it. The end of the Bible is therefore not creation discarded, but creation made new.

> *Nevertheless we, according to his promise,* ***look for new heavens and a new earth, wherein dwelleth righteousness.*** *— 2 Peter 3:13 KJV*

10. THE LIVE GOAT, THE TIME DELAY, AND THE CONTINUING REMOVAL

> *And **when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar**, he shall bring the live goat: — Leviticus 16:20 KJV*

> *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: And the goat shall **bear upon him all their iniquities unto a land not inhabited**: and he shall let go the goat in the wilderness. — Leviticus 16:21–22 KJV*

The sequence deserves to be watched slowly. The first sanctuary work reaches its appointed end; then the live goat is brought. The second goat is specifically alive after the sacrifice has died, and the confessed sin begins an outward journey to a land not inhabited. The destination is described, but not named as a city or sanctuary. Its defining feature is separation from the people and the Presence.

The shadow compresses the sequence into one Day of Atonement. The fulfillment unfolds across history. Christ dies once, bears sin, rises as the slain-and-living One, enters the true sanctuary, gives the Spirit, reigns while enemies remain, and returns when the removal of rebellion's remaining powers reaches its final public completion.

> *So Christ was **once offered to bear the sins of many;** and unto them that look for him shall **he appear the second time without sin unto salvation.** — Hebrews 9:28 KJV*

This gives the time delay its New Testament horizon. The bearing sacrifice is once. The second appearing is later. Between the two, Christ reigns and His gospel advances while the world still contains enemies that His finished work has already sentenced to removal.

ONE WORK — TWO HORIZONS

THE SHADOW COMPRESSES THE MOVEMENT INTO ONE DAY:

SACRIFICE COMPLETED → LIVE BEARER SENT AWAY

THE FULFILLMENT UNFOLDS THROUGH HISTORY:

CROSS → RESURRECTION → ASCENSION → SPIRIT / WITNESS → REIGN

→ SECOND APPEARING → FINAL JUDGMENT → RESTORATION OF ALL THINGS

11. CAST AWAY — THE FINAL EXCLUSION OF DEATH, CURSE, DECEPTION, AND CHAOS

> *He will turn again, he will have compassion upon us; he will subdue our iniquities; and **thou wilt cast all their sins into the depths of the sea.** — Micah 7:19 KJV*

Micah gives sin a final-away image: cast into the depths of the sea. The Day of Atonement gives wilderness removal; Micah gives deep-sea removal. Different images, same direction: what has been forgiven and removed is no longer allowed to stand between God and His people.

> *And all the host of heaven shall be dissolved, and the heavens shall be **rolled together as a scroll:** and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. — Isaiah 34:4 KJV*

> *And the heaven departed as **a scroll when it is rolled together;** and every mountain and island were moved out of their places. — Revelation 6:14 KJV*

The prophets also use rolled-scroll imagery for the passing of a judged order. The scroll is not the scapegoat and the sea is not the wilderness; Scripture is giving multiple pictures of the same great direction: the old rebellious order does not remain forever.

> *And the devil that deceived them was **cast into the lake of fire and brimstone**, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. — Revelation 20:10 KJV*

> *And **death and hell were cast into the lake of fire.** This is the second death. — Revelation 20:14 KJV*

> *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and **there was no more sea.** — Revelation 21:1 KJV*

> *And there shall be **no more curse:** but the throne of God and of the Lamb shall be in it; and his servants shall serve him: — Revelation 22:3 KJV*

> *And there shall **in no wise enter into it any thing that defileth**, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. — Revelation 21:27 KJV*

The final movement is comprehensive. The deceiver is cast away. Death and Hades are cast away. The old heaven-and-earth order passes. The sea is no more. The curse is no more. Defilement and the maker of the lie do not enter the city. What humans and spiritual rebels brought forth against God's good order is finally separated from His dwelling.

DISCOVERY — The live goat begins as an enacted removal of Israel's confessed iniquity from the camp. Revelation ends with the enemies, consequences, and anti-order of rebellion finally excluded from the renewed creation. The shadow points away; the canon carries the movement to its final horizon.

12. THE SCROLL AT NAZARETH — FIRST APPEARING AND "THAT DAY"

> *The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; **To proclaim the acceptable year of the LORD, and the day of vengeance of our God;** to comfort all that mourn; — Isaiah 61:1–2 KJV*

Isaiah places proclamation of favor and the day of vengeance in the same prophetic sentence. At Nazareth, Jesus reads the prophecy and stops before the vengeance clause.

> *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, **To preach the acceptable year of the Lord.** — Luke 4:18–19 KJV*

> *And he **closed the book**, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, **This day is this scripture fulfilled in your ears.** — Luke 4:20–21 KJV*

The closed scroll creates a powerful time marker. Jesus announces that the liberation, good news, healing, and acceptable-year portion is being fulfilled in their hearing. The prophetic sentence still contains a "day of vengeance" that He does not announce as fulfilled that day.

The same two-horizon pattern now appears again. The Messiah's first appearing inaugurates the kingdom, bears sin, gives liberation, and opens the way. "That day" of final judgment and restoration remains ahead.

> *And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until* ***the times of restitution of all things****, which God hath spoken by the mouth of all his holy prophets since the world began. — Acts 3:20–21 KJV*

Heaven receives the risen Christ "until" the times of restitution of all things. That word "until" allows the reader to hold both truths at once: the decisive work is complete, and the public restoration of all things still has an appointed day.

THE PROPHETIC TIME GAP

FIRST APPEARING:

GOOD NEWS → LIBERTY → HEALING → SIN BORNE → SACRIFICE ONCE → RESURRECTION

→ SPIRIT GIVEN → KINGDOM WITNESS TO JEWS AND NATIONS

THAT DAY / CONSUMMATION:

SECOND APPEARING → JUDGMENT → DEATH DESTROYED → REBELLION EXCLUDED

→ RESTITUTION OF ALL THINGS → NEW CREATION

13. WHAT REMOVAL MAKES POSSIBLE — UNINTERRUPTED PRESENCE

> *And I heard a great voice out of heaven saying,* ***Behold, the tabernacle of God is with men, and he will dwell with them****, and they shall be his people, and God himself shall be with them, and be their God. And God shall* ***wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain:*** *for the former things are passed away. — Revelation 21:3–4 KJV*

The end of removal is not emptiness. God does not clear His creation merely to leave a sterile universe. He removes what destroys fellowship so that dwelling can be permanent.

> *And they shall* ***see his face;*** *and* ***his name shall be in their foreheads.*** *And there shall be no night there; and they need no candle, neither light of the sun; for* ***the Lord God giveth them light: and they shall reign for ever and ever.*** *— Revelation 22:4–5 KJV*

The guarded face-to-face problem has reached its answer. The people see His face. His name is upon them. They serve Him and reign under His light. The vocation of image-bearers is restored without the self-rule that corrupted it.

The second goat's movement was simple to watch: confessed sin went away. The biblical fulfillment is larger and slower in history: Christ bears sin and puts it away by His sacrifice; the slain One lives; the King reigns; the Spirit forms witnesses; rebellion continues to be confronted; and in that Day every remaining enemy of God's holy dwelling is finally removed.

Teshuvah turns the sinner back. Atonement deals with the sin. The King defeats the rebellious powers. Final judgment removes the anti-order. New creation is what remains when God's good purpose is no longer interrupted.

The way that was once guarded ends with God's servants seeing His face.

BIBLE SUPER CHAT

THE TWO GOATS — ONE ATONING WORK

PACKET 7

CLOTHED AND ACCEPTED

The wedding garment, the Chosen One, and “in Him”

College-level reader-facing study • Scripture-first • KJV

CONTENTS

1. Return to the wedding feast
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3. The priest in filthy garments
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5. Garments of salvation and the robe of righteousness
6. The Chosen One
7. Chosen in Him — accepted in the Beloved
8. The righteousness of God in Him
9. The invitation is received by faith
10. The Lamb's blood and white robes
11. The marriage supper and the granted linen
12. The answer to the wedding-garment question
13. The whole two-goat string in one view

1. RETURN TO THE WEDDING FEAST

Earlier we left one of Jesus' parables deliberately unanswered. A man heard the invitation, entered the wedding feast, and yet was removed because he did not have the required garment.

> *And when the king came in to see the guests, he saw there a man which had not on* ***a wedding garment:*** *And he saith unto him, Friend,* ***how camest thou in hither not having a wedding garment?*** *And he was speechless. Then said the king to the servants,* ***Bind him hand and foot, and take him away, and cast him into outer darkness****; there shall be weeping and gnashing of teeth.* ***For many are called, but few are chosen.*** *— Matthew 22:11–14 KJV*

Why is the missing garment so serious? The parable does not pause to define the garment. But after following the sanctuary, priesthood, cleansing, sin-bearing, access, and dwelling patterns, the reader is now prepared to recognize a larger biblical principle: the King not only issues the invitation; the King also defines what is fitting for His presence.

2. INVITATION DOES NOT MAKE THE KING'S PROVISION OPTIONAL

The invitation is real. So is the requirement. This is the same tension we met at the veil. God desires to dwell with His people, yet the Presence cannot be entered on self-authored terms.

Repentance matters, but repentance alone could not cleanse the sanctuary. Sincerity mattered, but sincerity could not substitute for the high priest. The people humbled themselves, yet God still appointed blood, priest, confession, bearing, and removal.

The wedding guest therefore gives us a final question to carry through this packet: What if a person wants the feast but refuses the provision by which the King makes a person fit for His presence?

DISCOVERY — The biblical answer will not be self-made moral clothing. Again and again, God removes defilement and gives what the worshipper could not manufacture for himself.

3. THE PRIEST IN FILTHY GARMENTS

> *And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now* ***Joshua was clothed with filthy garments****, and stood before the angel. — Zechariah 3:1–3 KJV*

Zechariah gives us a priest standing in the presence of God with a clothing problem. The issue is not fashion. The filthy garments visibly represent a condition that is incompatible with priestly standing before the Holy One.

Notice who is also present: the accuser stands ready to resist him. The scene combines priesthood, accusation, uncleanness, election, and presence in a single vision.

4. "I HAVE CAUSED THINE INIQUITY TO PASS FROM THEE"

> *And he answered and spake unto those that stood before him, saying,* ***Take away the filthy garments from him.*** *And unto him he said, Behold,* ***I have caused thine iniquity to pass from thee****, and* ***I will clothe thee with change of raiment.*** *And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. — Zechariah 3:4–5 KJV*

This is one of the clearest clothing texts in Scripture because the interpretation is supplied inside the vision. The filthy garments are taken away, and God says, "I have caused thine iniquity to pass from thee." Then Joshua is clothed with a change of raiment.

REMOVAL AND CLOTHING

FILTHY GARMENT

→ TAKEN AWAY

→ INIQUITY CAUSED TO PASS

→ CHANGE OF RAIMENT GIVEN

→ PRIEST STANDS CLOTHED

Removal is not the whole gift. God does not merely leave Joshua stripped of defilement. He clothes him for priestly standing.

LEGAL — Zechariah 3 joins two actions that this study has repeatedly kept distinct: what is unfit is removed, and what is fitting is supplied.

5. GARMENTS OF SALVATION AND THE ROBE OF RIGHTEOUSNESS

> *I will greatly rejoice in the LORD, my soul shall be joyful in my God; for **he hath clothed me with the garments of salvation**, **he hath covered me with the robe of righteousness**, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. — Isaiah 61:10 KJV*

Isaiah makes the source unmistakable: "he hath clothed me." Salvation and righteousness are pictured as clothing received from God.

This is the same chapter Jesus read at Nazareth. Earlier in Isaiah 61 the anointed One proclaims good tidings, liberty, and the acceptable year of the LORD. Later in the chapter, salvation and righteousness are worn as garments, and the image turns toward bridegroom and bride.

The wedding image is beginning to gather its own vocabulary: invitation, cleansing, righteousness, clothing, bridegroom, bride, and the King's presence.

6. THE CHOSEN ONE

> *Behold my servant, whom I uphold; **mine elect, in whom my soul delighteth;** I have put my spirit upon him: he shall bring forth judgment to the Gentiles. — Isaiah 42:1 KJV*

Before Scripture speaks of a people chosen in the Messiah, it presents the Servant Himself as God's Elect One. He is upheld by God, delighted in by God, anointed by the Spirit, and sent to bring judgment to the nations.

> *To whom coming, as unto a living stone, disallowed indeed of men, but **chosen of God, and precious,** — 1 Peter 2:4 KJV*

The rejected stone is nevertheless God's chosen and precious One. Human judgment does not create His status. God's choice precedes and governs the story.

7. CHOSEN IN HIM — ACCEPTED IN THE BELOVED

> *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places **in Christ:** According as **he hath chosen us in him before the foundation of the world**, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein **he hath made us accepted in the beloved.** — Ephesians 1:3–6 KJV*

Paul locates both choosing and acceptance in a Person. Believers are not described as an independent class who achieve election beside Christ. They are chosen **in Him** and accepted **in the Beloved.** The One God chooses becomes the place of belonging for those who are joined to Him.

THE LOCATION OF ACCEPTANCE

THE ELECT SERVANT

→ THE CHOSEN AND PRECIOUS ONE

→ BELIEVERS CHOSEN IN HIM

→ ACCEPTED IN THE BELOVED

8. THE RIGHTEOUSNESS OF GOD IN HIM

> *For he hath made him to be sin for us, who knew no sin; that **we might be made the righteousness of God in him.** — 2 Corinthians 5:21 KJV*

The same phrase appears again: in Him. Christ knows no sin. Yet He enters the sin-bearing work so that those joined to Him may stand in the righteousness God provides.

This answers Abraham's old impossibility in a fuller light. God called Abraham to walk before Him and be perfect; Abraham believed God, and it was counted to him for righteousness. The final righteousness is not human perfection manufactured apart from God. It is received through faith and reaches its fullness in the righteous One.

> *And he believed in the LORD; and **he counted it to him for righteousness.** — Genesis 15:6 KJV*

9. THE INVITATION IS RECEIVED BY FAITH

> *But as many as **received him**, to them gave he power to become the sons of God, even to them that **believe on his name:** Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. — John 1:12–13 KJV*

> *That if thou shalt **confess with thy mouth the Lord Jesus**, and shalt **believe in thine heart that God hath raised him from the dead, thou shalt be saved.** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, **Whosoever believeth on him shall not be ashamed.** For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For **whosoever shall call upon the name of the Lord shall be saved.** — Romans 10:9–13 KJV*

The provision is God's; the response is not erased. John says receive and believe. Paul says believe, confess, and call upon the Lord. Faith does not manufacture the garment; faith receives the One in whom acceptance, righteousness, life, and access are found.

GUARDRAIL — The wedding feast is not a picture of people earning admission by producing superior clothing. The biblical pattern is God providing what the sinner cannot supply and the sinner responding to God's invitation in faith.

10. THE LAMB'S BLOOD AND WHITE ROBES

> *And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, **These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.** Therefore are they before the throne of God, and serve him day and night in his temple: and **he that sitteth on the throne shall dwell among them.** — Revelation 7:13–15 KJV*

Revelation joins clothing, blood, throne, service, and dwelling. The robes are made white in the blood of the Lamb, and the result is presence before the throne and service in God's temple.

The imagery sounds paradoxical only if the earlier pattern has been forgotten. Blood in the atoning system is not ordinary stain. It is part of God's appointed cleansing work. The Lamb's blood does not defile the robe; it makes the robe white.

11. THE MARRIAGE SUPPER AND THE GRANTED LINEN

> *Let us be glad and rejoice, and give honour to him: for* ***the marriage of the Lamb is come****, and his wife hath made herself ready. And* ***to her was granted that she should be arrayed in fine linen, clean and white:*** *for the fine linen is the righteousness of saints. And he saith unto me, Write,* ***Blessed are they which are called unto the marriage supper of the Lamb.*** *And he saith unto me, These are the true sayings of God. — Revelation 19:7–9 KJV*

Now the hook from Matthew 22 returns at the end of the biblical story. There is a marriage. There is a calling to the supper. There is clean clothing. And the wording matters: the bride is **granted** that she should be arrayed in fine linen.

The invitation and the clothing belong together. The King calls; God supplies; the people are made ready; the marriage supper comes.

12. THE ANSWER TO THE WEDDING-GARMENT QUESTION

Why, then, was the man without the wedding garment cast out? Jesus' parable does not identify the garment with a single later doctrinal term. But the full biblical pattern now makes the warning clear enough: an invitation to the King's feast is not permission to enter His presence on self-authored terms.

God removes filthy garments. God causes iniquity to pass. God clothes with salvation. God covers with righteousness. The Lamb's blood makes robes white. The bride is granted clean linen. Believers are chosen in Him and accepted in the Beloved.

The speechless guest therefore stands as a warning against wanting the kingdom while refusing the King's provision. Turning from sin is necessary, but the sinner cannot cleanse the sanctuary, carry away his own guilt, create his own righteousness, or clothe himself for the Presence. God provides the slain-and-living One, and the invitation is to receive Him.

THE WEDDING-GARMENT ANSWER

CALLED TO THE FEAST

→ RECEIVE / BELIEVE / CONFESS / CALL

→ IN HIM

→ INIQUITY REMOVED

→ RIGHTEOUSNESS GIVEN

→ ACCEPTED IN THE BELOVED

→ CLOTHED FOR THE KING'S PRESENCE

13. THE WHOLE TWO-GOAT STRING IN ONE VIEW

THE TWO GOATS — ONE ATONING WORK

GOD DESIRES TO DWELL WITH HUMANITY

→ SIN / UNCLEANNESS MAKE THE PRESENCE PROBLEM REAL

→ TURNING ALONE CANNOT COMPLETE THE LEGAL WORK

→ TWO GOATS FORM ONE SIN-OFFERING COMPLEX

→ BLOOD MOVES TOWARD THE PRESENCE

→ CONFESSED SIN IS BORNE AWAY FROM THE PRESENCE

→ THE SIN-OFFERING BODY GOES OUTSIDE THE CAMP

→ JESUS SUFFERS OUTSIDE THE GATE

→ THE SLAIN ONE RISES

→ THE LIVING HIGH PRIEST ENTERS HEAVEN ITSELF

→ THOSE IN HIM ARE BROUGHT NEAR

→ THE SPIRIT MAKES THEM GOD'S DWELLING

→ SIN'S FINAL ENEMIES ARE REMOVED

→ GOD DWELLS WITH HIS PEOPLE WITHOUT INTERRUPTION

→ THE CALLED ARE CLOTHED AND ACCEPTED IN THE BELOVED

The Day of Atonement was never the entire biblical story. It was one priestly structure inside a much larger design. Its power is not that it explains every covenant, promise, tribe, feast, inheritance, refuge, or priesthood. Its power is that it solves its own appointed problem with extraordinary precision.

And when that structure reaches Christ, its divided movements converge without collapsing: He dies, bears sin, goes outside, rises, enters the Presence, brings His people near, gives the Spirit, and carries the story toward a creation where nothing that defiles interrupts the dwelling of God.

The worshipper does not become the solution. The worshipper is invited into the One who is.

BIBLE SUPER CHAT

THE TWO GOATS — ONE ATONING WORK

PACKET 8

THE PRESCRIBED WAY RECEIVED

Leviticus 14 • human response • the thief • baptism • “in Him”

College-level reader-facing study • Scripture-first • KJV

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2. The priest goes outside the camp
3. One bird dies; one bird lives
4. The priest pronounces clean — then the cleansed person must respond
5. Restoration is staged, not self-declared
6. The eighth day: blood, oil, ear, hand, and foot
7. Two birds and two goats — distinct witnesses, one larger answer
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9. The thief on the cross: response without a religious résumé
10. Baptism: participation enacted
11. Put on Christ — found in Him
12. A crucifixion resonance with Leviticus 14
13. The governing sentence
14. Restored for what?

1. A SECOND PAIRED SIGN: LEVITICUS 14

Leviticus 16 is not the only place where God teaches through a paired living-and-dying sign. Leviticus 14 gives a different ceremony for a different problem: the restoration of a person who had been outside the camp because of a defiling skin disease and was now to be examined, cleansed, and restored.

The two ceremonies must remain distinct. The two goats explicitly carry the Day of Atonement language of confession, bearing, removal, and sanctuary cleansing. The two birds emphasize death, living water, blood, sprinkling, cleansing, release, washing, re-entry, and restoration. When both patterns are preserved, they illuminate different parts of the same larger question: how does an unclean person return to life before the Holy God?

GUARDRAIL — The living bird is not called the bearer of Israel's sins. That explicit bearing language belongs to the live goat in Leviticus 16. Leviticus 14 contributes its own witness and should be allowed to do so.

2. THE PRIEST GOES OUTSIDE THE CAMP

> *This shall be the law of the leper in the day of his cleansing:* ***He shall be brought unto the priest:*** *And* ***the priest shall go forth out of the camp;*** *and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; — Leviticus 14:2–3 KJV*

The first movement is already significant: the unclean person does not walk himself into the sanctuary and announce that he is restored. He is brought to the priest, and the priest goes outside the camp to examine him. The official declaration of cleansing begins with an appointed mediator meeting the excluded person where exclusion has placed him.

The man has something to do, but he does not control the verdict. He cannot heal himself by sincerity, appoint himself priest, pronounce himself clean, or redraw the camp boundary. God has prescribed the way back.

3. ONE BIRD DIES; ONE BIRD LIVES

> *Then shall the priest command to take for him that is to be cleansed* ***two birds alive and clean, and cedar wood, and scarlet, and hyssop:*** *And the priest shall command that* ***one of the birds be killed in an earthen vessel over running water:*** *As for* ***the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:*** *And he shall* ***sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.*** *— Leviticus 14:4–7 KJV*

Again Scripture gives us a divided enacted sign. One clean bird dies. Its blood is associated with running — literally living — water. The living bird is dipped in the blood of the slain bird. The person is sprinkled seven times. The priest pronounces him clean. Then the living bird is released into the open field.

THE LEVITICUS 14 SIGN

TWO CLEAN BIRDS

→ ONE DIES

→ BLOOD + RUNNING / LIVING WATER

→ THE LIVING BIRD IS DIPPED IN THE BLOOD

→ THE PERSON IS SPRINKLED

→ THE PRIEST PRONOUNCES CLEAN

→ THE LIVING BIRD IS RELEASED

The ceremony joins death and life without confusing them. The living bird does not erase the death of the first; it carries the identity of the blood into release. The person's return begins with a work he did not invent and could not perform upon himself.

4. THE PRIEST PRONOUNCES CLEAN — THEN THE CLEANSED PERSON MUST RESPOND

> *And* ***he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean:*** *and* ***after that he shall come into the camp, and shall tarry abroad out of his tent seven days.*** *— Leviticus 14:8 KJV*

This is one of the most important details in the entire restoration pattern. The priest has pronounced the person clean, but the person is not passive. He must wash his clothes, shave, wash himself, enter the camp, and then remain outside his own tent for seven days.

Human response and divine provision are therefore joined without being confused. The person's obedience does not create the clean birds, their blood, the living water, the priestly declaration, or the way of restoration. Yet refusing the prescribed response would not be faithfulness to the provision God had given.

LEGAL — The cleansed person has required actions, but those actions do not make him his own cleanser, priest, sacrifice, or source of restoration.

5. RESTORATION IS STAGED, NOT SELF-DECLARED

> *But it shall be on the seventh day, that* ***he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off:*** *and* ***he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.*** *— Leviticus 14:9 KJV*

> *And on the eighth day* ***he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.*** *— Leviticus 14:10 KJV*

The sequence refuses to collapse cleansing, re-entry, household restoration, sacrifice, and consecrated life into one undifferentiated moment. He enters the camp before he returns to his tent. He waits seven days. He washes again. On the eighth day he presents the required offerings.

RESTORATION HAS AN ORDER

OUTSIDE THE CAMP

→ PRIEST GOES OUT

→ DEATH + LIVING WATER + BLOOD

→ SPRINKLING

→ PRIEST PRONOUNCES CLEAN

→ WASH

→ ENTER THE CAMP

→ SEVEN DAYS

→ WASH AGAIN

→ EIGHTH-DAY OFFERINGS

→ ATONEMENT / RESTORATION

The lesson is not that God loves procedural complexity for its own sake. The lesson is that restoration belongs to God's order. The excluded person is not asked to invent a path back; he is asked to trust and walk the path God has provided.

6. THE EIGHTH DAY: BLOOD, OIL, EAR, HAND, AND FOOT

> *And the priest shall take one he lamb, and offer him for* ***a trespass offering, and the log of oil, and wave them for a wave offering before the LORD:*** *And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy: — Leviticus 14:12–13 KJV*

> *And the priest shall take some of the blood of the trespass offering, and the priest shall put it* ***upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:*** *— Leviticus 14:14 KJV*

> *And of the rest of the oil that is in his hand shall the priest put* ***upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:*** *And* ***the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed:*** *and* ***the priest shall make an atonement for him before the LORD.*** *— Leviticus 14:17–18 KJV*

The returning person is marked at ear, hand, and foot with blood and then oil. The pattern echoes priestly consecration without turning the cleansed person into a priest. It is difficult to miss the vocational shape: hearing, doing, walking — the whole life is being returned to ordered service before God.

Restoration is therefore larger than removal of disease. The person is returned to community, worship, household, and embodied life before YHWH. Cleansing has a destination.

DISCOVERY — Blood and oil reach the ear, hand, foot, and head of the restored person. The imagery points beyond mere survival toward a life that once again hears, serves, walks, and belongs before God.

7. TWO BIRDS AND TWO GOATS — DISTINCT WITNESSES, ONE LARGER ANSWER

Leviticus 14 and Leviticus 16 should now be placed beside one another, not blended into one ceremony. The birds speak most clearly about cleansing, death and life, release, staged re-entry, and restoration. The goats speak most clearly about atonement, sanctuary cleansing, confession, bearing, and removal of iniquity.

THREE WITNESSES TO THE RESTORATION PROBLEM

LEVITICUS 14 — TWO BIRDS

DEATH + LIVING WATER + BLOOD + SPRINKLING + CLEANSING + RELEASE + RESTORATION

LEVITICUS 16 — TWO GOATS

ATONEMENT + SANCTUARY CLEANSING + CONFESSION + BEARING + REMOVAL

LIVING HIGH PRIEST

ACCESS + MEDIATION + CONTINUING LIFE IN THE PRESENCE

Together they make one thing increasingly difficult to deny: turning toward God does not by itself perform the work required to restore a sinner to holy fellowship. God provides the means; the person receives and walks in what God provides.

8. TESHUVAH TURNS TOWARD THE PROVISION; IT IS NOT THE PROVISION

> *The sacrifices of God are* ***a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*** *— Psalm 51:17 KJV*

> *And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month,* ***ye shall afflict your souls****, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: — Leviticus 16:29 KJV*

The heart must turn. The soul must humble itself. The sinner must stop defending rebellion and come toward God. But contrition does not become blood. Confession does not become the priest. Sincerity does not pass behind the veil. Turning does not make the sinner his own atoning sacrifice.

Teshuvah is therefore best understood here as the human turn toward God's appointed mercy. It is indispensable as response, but it is not self-restoration. The prescription remains God's.

LEGAL — Repentance changes the sinner's direction; it does not retroactively unmake the sin, cleanse sacred space, supply the sacrifice, or create righteousness. God must deal with what sin has done.

9. THE THIEF ON THE CROSS: RESPONSE WITHOUT A RELIGIOUS RÉSUMÉ

> *But the other answering rebuked him, saying,* ***Dost not thou fear God, seeing thou art in the same condemnation?*** *And* ***we indeed justly; for we receive the due reward of our deeds:*** *but* ***this man hath done nothing amiss.*** *And he said unto Jesus,* ***Lord, remember me when thou comest into thy kingdom.*** *— Luke 23:40–42 KJV*

> *And Jesus said unto him,* ***Verily I say unto thee, To day shalt thou be with me in paradise.*** *— Luke 23:43 KJV*

The thief is a powerful control case because almost every religious résumé has been stripped away. He has no time to accumulate works, repair his public reputation, enter a priestly cleansing sequence, join a congregation, or perform an outward baptism. What the text does give is explicit: fear of God, acknowledgement of his own guilt, acknowledgement of Jesus' innocence, recognition of Jesus as Lord and King, and a petition directed to Him.

THE THIEF'S RESPONSE

FEAR OF GOD

→ ACKNOWLEDGEMENT OF OWN GUILT

→ ACKNOWLEDGEMENT OF JESUS' INNOCENCE

→ LORD / KINGDOM CONFESSION

→ PETITION: "REMEMBER ME"

→ CHRIST'S PROMISE

> *That if thou shalt* ***confess with thy mouth the Lord Jesus****, and shalt* ***believe in thine heart that God hath raised him from the dead, thou shalt be saved.*** *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith,* ***Whosoever believeth on him shall not be ashamed.*** *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For* ***whosoever shall call upon the name of the Lord shall be saved.*** *— Romans 10:9–13 KJV*

Romans later states the apostolic gospel response in its post-resurrection form: believe, confess, and call upon the Lord. The thief could not confess a resurrection that had not yet occurred; he nevertheless shows the same essential posture of trust directed toward Christ rather than a claim of self-generated merit.

10. BAPTISM: PARTICIPATION ENACTED

> *Know ye not, that so many of us as were* ***baptized into Jesus Christ were baptized into his death?*** *Therefore* ***we are buried with him by baptism into death:*** *that like as Christ was raised up from the dead by the glory of the Father, even so* ***we also should walk in newness of life.*** *For if we have been planted together in the likeness of his death,* ***we shall be also in the likeness of his resurrection:*** *— Romans 6:3–5 KJV*

Baptism is not presented as a detached religious credential. Paul describes it as enacted participation: into Christ, into His death, buried with Him, raised toward newness of life.

> *Having therefore, brethren,* ***boldness to enter into the holiest by the blood of Jesus,*** *By* ***a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*** *And having* ***an high priest over the house of God;*** *Let us* ***draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*** *— Hebrews 10:19–22 KJV*

The language around access now gathers blood, living way, High Priest, faith, sprinkling, and washing. Baptism belongs naturally inside that received-participation story. It does not create Christ's death and resurrection; it enacts identification with the work already accomplished in Him.

GUARDRAIL — The thief receives the saving reality while circumstances prevent the outward act. That does not make baptism empty; it prevents the sign from being turned into a self-generated payment or mechanical substitute for faith.

11. PUT ON CHRIST — FOUND IN HIM

> *For ye are all* ***the children of God by faith in Christ Jesus.*** *For as many of you as have been* ***baptized into Christ have put on Christ.*** *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for* ***ye are all one in Christ Jesus.*** *And* ***if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*** *— Galatians 3:26–29 KJV*

Now the baptismal sign reaches the clothing language encountered in the wedding study: baptized into Christ — put on Christ. Paul does not end with the performed act. He moves immediately to identity and location: one in Christ Jesus, Christ's, Abraham's seed, heirs according to promise.

> *And be* ***found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*** *— Philippians 3:9 KJV*

"Found in Him" supplies the controlling diagnostic. The final claim before God is not "I restored myself," "I produced the required righteousness," or even "I performed the right religious act." The desired condition is to be found in Christ with a righteousness from God by faith.

12. A CRUCIFIXION RESONANCE WITH LEVITICUS 14

Leviticus 14 contains a remarkable cluster of materials: hyssop, blood, running or living water, scarlet, and cedar. At the crucifixion, several of those elements appear independently in the Gospel accounts.

> *And they stripped him, and* ***put on him a scarlet robe.*** *— Matthew 27:28 KJV*

> *Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and* ***put it upon hyssop, and put it to his mouth.*** *— John 19:29 KJV*

> *But one of the soldiers with a spear pierced his side, and* ***forthwith came there out blood and water.*** *— John 19:34 KJV*

Scarlet. Hyssop. Blood. Water. The Gospels do not stop and label this cluster "Leviticus 14 fulfilled," so the correspondence should be allowed to stand as a stacked Scriptural resonance rather than forced into a quotation the evangelists did not make.

One listed element remains unclaimed: cedar. Scripture does not identify the species of wood used for the cross. If it were cedar, every listed material element of the Leviticus 14 bird rite would be present; because Scripture does not say so, cedar must remain an open possibility rather than a conclusion.

DISCOVERY — The strength of the resonance does not depend on claiming the unknown. The explicitly named overlap — scarlet, hyssop, blood, and water — is already substantial.

13. THE GOVERNING SENTENCE

THE PRESCRIBED WAY RECEIVED

GOD PROVIDES

→ THE PERSON RESPONDS

→ THE PROVISION IS RECEIVED

→ THE PERSON IS FOUND IN HIM

The prescribed response does not create the provision. It brings the person into the provision God has made. The unclean man washes because God has given a way of cleansing. The repentant sinner turns because mercy is being offered. The thief calls upon Christ because Christ is the King who can receive him. The believer is baptized into the death and life of Another.

Grace therefore does not erase response, and response does not become grace. Faith receives. Confession agrees with God's judgment. Repentance turns. Baptism enacts participation. None of them creates the slain-and-living One, His blood, His resurrection, His priesthood, His righteousness, or His access to the Father.

14. RESTORED FOR WHAT?

Leviticus 14 does not restore a man merely so that he can say, "My disease is gone." He returns to camp, household, worship, and embodied vocation. Blood and oil mark ear, hand, and foot. Restoration returns a person to life before God.

That raises the final purpose question for the whole study: Why does God cleanse, remove, clothe, bring near, indwell, and restore a people at all? Is salvation only rescue from what went wrong, or is it also recovery of the relationship, blessing, vocation, name, glory, service, and dominion for which humanity was made?

The answer begins at creation, becomes explicit at Sinai, and reaches its fullest form in Revelation. God is not merely removing a problem. He is preparing a people to be His, to dwell with Him, to bear His name, to serve under His rule, and to reign in His restored creation.

BIBLE SUPER CHAT

THE TWO GOATS — ONE ATONING WORK

PACKET 9

KINGDOM OF PRIESTS

Why God brought them in: image, name, presence, glory, and restored dominion

College-level reader-facing study • Scripture-first • KJV

CONTENTS

1. Restored for what?
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1. RESTORED FOR WHAT?

The previous packet ended with a purpose question: why does God cleanse, remove, clothe, bring near, indwell, and restore a people at all? If salvation were only the cancellation of a penalty, the biblical story could end as soon as guilt was dealt with. It does not. Scripture keeps moving toward relationship, vocation, blessing, name, glory, service, dominion, and permanent dwelling.

The two goats therefore belong inside a much larger purpose. They show how a holy God deals with what prevents His dwelling among His people. But once the obstruction is dealt with, the older question returns: **What were human beings made for?**

2. CREATION: IMAGE, BLESSING, AND DOMINION

> *And God said, Let us make man **in our image, after our likeness:** and let them **have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. — Genesis 1:26–27 KJV*

> *And God **blessed them** , and God said unto them, **Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. — Genesis 1:28 KJV*

Human vocation begins before sin. Image-bearing, blessing, fruitfulness, and dominion are not emergency measures after the fall. They belong to the good creation itself. Human beings are made to represent God under God, exercising received authority rather than self-authorized rule.

This is what rebellion damages. Sin is not only rule-breaking in the abstract; it bends image-bearing away from faithful representation and toward self-rule. The restoration of humanity must therefore be larger than forgiveness. It must recover the creature's proper relation to the Creator and the vocation that flows from it.

DISCOVERY — The story begins with blessed image-bearers under God's rule and ends with restored servants reigning under God's light. The end recovers the purpose of the beginning rather than replacing it.

3. SINAI: "I BARE YOU ON EAGLES' WINGS, AND BROUGHT YOU UNTO MYSELF"

> *Ye have seen what I did unto the Egyptians, and how **I bare you on eagles' wings, and brought you unto myself.** Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: — Exodus 19:4–5 KJV*

Exodus is not merely a transfer from one political territory to another. God tells Israel what the deliverance was toward: "I brought you unto myself." The crossing over has a destination. Liberation from Egypt is movement into covenant relationship with YHWH.

This is the same two-direction logic this study has been tracing. God brings His people out from bondage and in toward Himself. Removal from hostile dominion and access to the divine Presence belong to the same rescue without becoming the same act.

EXODUS HAS A DESTINATION

OUT FROM BONDAGE

→ BROUGHT ACROSS

→ BROUGHT UNTO GOD HIMSELF

→ COVENANT RELATIONSHIP

→ VOCATION

4. A PECULIAR TREASURE, A KINGDOM OF PRIESTS, AN HOLY NATION

> *And ye shall be unto me **a kingdom of priests, and an holy nation.** These are the words which thou shalt speak unto the children of Israel. — Exodus 19:6 KJV*

The people God brings to Himself are given a vocation. They are to be His peculiar treasure, a kingdom of priests, and a holy nation. Priestly language means proximity and service before God; kingdom language means ordered rule under the true King.

Election therefore carries purpose. God's people are not chosen merely to possess a private status. They are brought near to belong to Him, to bear His holiness among the nations, and to live as a people ordered by His voice.

LEGAL — The same God who prescribes the way of atonement also states the covenant purpose: "unto me." Access is never detached from belonging and vocation.

5. THE NAME AND THE FACE: BLESSING PLACED UPON A PEOPLE

> *The LORD bless thee, and keep thee: The LORD **make his face shine upon thee**, and be gracious unto thee: The LORD **lift up his countenance upon thee, and give thee peace.** — Numbers 6:24–26 KJV*

> *And they shall **put my name upon the children of Israel;** and I will bless them. — Numbers 6:27 KJV*

The blessing gathers several themes that will survive to the final pages of Scripture: face, grace, peace, name, and blessing. God authorizes His priests to place His name upon His people, and He promises to bless them.

The name is not a decorative label. It signifies belonging and representation. To bear the name of YHWH is to be identified as His people under His blessing and His rule.

6. FROM GUARDED WAY TO NEW AND LIVING WAY

> *So he drove out the man; and he placed at the east of the garden of Eden **Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.** — Genesis 3:24 KJV*

> *And over it the **cherubims of glory shadowing the mercyseat;** of which we cannot now speak particularly. — Hebrews 9:5 KJV*

The guarded way of Eden develops into sanctuary architecture. Cherubim mark the boundary of holy Presence; the veil divides; the mercy seat stands at the center of the Most Holy Place. The problem is not that God has forgotten humanity. The problem is that fallen humanity cannot simply seize access to holy life.

> *Having therefore, brethren, **boldness to enter into the holiest by the blood of Jesus,** By **a new and living way**, which he hath consecrated for us, **through the veil, that is to say, his flesh;** And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. — Hebrews 10:19–22 KJV*

The guarded "way" is answered by a "new and living way." Blood, veil, High Priest, sprinkling, washing, faith, and drawing near all gather around Jesus. The prescription has not vanished; it has reached its fulfillment in a Person.

7. THE NATION AND THE NATIONS: THE PROMISE OPENS OUTWARD

> *And I will make of thee **a great nation**, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed.** — Genesis 12:2–3 KJV*

> *As for me, behold, my covenant is with thee, and thou shalt be **a father of many nations.** Neither shall thy name any more be called Abram, but thy name shall be Abraham; for **a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee,** and kings shall come out of thee. — Genesis 17:4–6 KJV*

The promise to Abraham contains both the nation and the nations. God will form a particular covenant people through Abraham, but the blessing was never designed to terminate there. From the beginning, the promise looks outward to all the families of the earth and to many nations.

> *And God said unto him, I am God Almighty: be fruitful and multiply;* ***a nation and a company of nations shall be of thee,*** *and kings shall come out of thy loins; — Genesis 35:11 KJV*

> *And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and* ***in thee and in thy seed shall all the families of the earth be blessed.*** *— Genesis 28:14 KJV*

Jacob receives the same widening horizon. A nation will come from him, but so will a company of nations; and the Abrahamic promise is repeated through Jacob: the families of the earth are to be blessed in him and in his seed.

The sojourner laws already showed that God could receive those who were not born into Israel, but the promise reaches farther than resident foreigners living among the tribes. It anticipates blessing moving outward to the nations themselves.

> *And the scripture, foreseeing that* ***God would justify the heathen through faith,*** *preached before the gospel unto Abraham, saying,* ***In thee shall all nations be blessed.*** *— Galatians 3:8 KJV*

Paul states the mechanism plainly: the nations enter the Abrahamic blessing through faith. The worldwide promise is not fulfilled by requiring the nations first to become ethnic Israel. God justifies the Gentiles through faith and joins them to the promise He announced beforehand to Abraham.

> *And if some of the branches be broken off, and thou,* ***being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;*** *— Romans 11:17 KJV*

> *For if thou wert cut out of the olive tree which is wild by nature, and wert* ***graffed contrary to nature into a good olive tree:*** *how much more shall these, which be the natural branches, be graffed into their own olive tree? — Romans 11:24 KJV*

Paul pictures believing Gentiles as wild olive branches grafted into a cultivated olive tree whose root they did not create. They become partakers of the root and fatness; they do not replace the root, and they have no ground for boasting over the natural branches. The life and promise they receive precede them.

GUARDRAIL — Paul's grafting image in Romans 11 is an olive tree, while Jesus uses the vine-and-branches image in John 15 for abiding in Him. The metaphors are distinct, but both deny self-originating life: the branch receives from a source it did not create.

> *For* ***God so loved the world,*** *that he gave his only begotten Son, that* ***whosoever believeth in him should not perish, but have everlasting life.*** *For* ***God sent not his Son into the world to condemn the world; but that the world through him might be saved.*** *— John 3:16–17 KJV*

John gives the same outward reach in the language of the world and whosoever believes. The God who formed a covenant nation through Abraham sends His Son for the world. The promise to the fathers and the mission to the nations are not rival stories; the promised Seed becomes the means by which the blessing reaches beyond Israel to believing people among the nations.

THE PROMISE MOVES OUTWARD

ABRAHAM: GREAT NATION

→ ALL FAMILIES / MANY NATIONS BLESSED

→ JACOB: A NATION + A COMPANY OF NATIONS

→ THE PROMISE CONTINUES THROUGH THE SEED

→ GENTILES JUSTIFIED THROUGH FAITH

→ WILD OLIVE BRANCHES GRAFTED IN

→ WHOSOEVER BELIEVETH

8. THE DOOR, THE WAY, THE HIGH PRIEST, AND THE THRONE OF GRACE

> *Then said Jesus unto them again, Verily, verily, I say unto you,* ***I am the door of the sheep.*** *All that ever came before me are thieves and robbers: but the sheep did not hear them.* ***I am the door: by me if any man enter in, he shall be saved,*** *and shall go in and out, and find pasture. — John 10:7–9 KJV*

> *Jesus saith unto him,* ***I am the way, the truth, and the life: no man cometh unto the Father, but by me.*** *— John 14:6 KJV*

> *Seeing then that we have a great high priest, that is passed into the heavens,* ***Jesus the Son of God,*** *let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* ***Let us therefore come boldly unto the throne of grace,*** *that we may obtain mercy, and find grace to help in time of need. — Hebrews 4:14–16 KJV*

Scripture deliberately stacks access language around Jesus. He is the Door by whom one enters, the Way by whom one comes to the Father, and the great High Priest who has passed into the heavens. Because of Him, the response is no longer "remain outside," but "come boldly."

This boldness is not self-confidence before holiness. It is confidence in the prescribed provision: the blood, the living Way, the High Priest, and the mercy of God received in faith.

DISCOVERY — The gospel does not merely build a bridge over distance. In Christ, the believer crosses from bondage and is brought through the appointed Way into access before the Father.

9. IN HIM: A ROYAL PRIESTHOOD FOR THE NATIONS

> *To whom coming, as unto a living stone, disallowed indeed of men, but* ***chosen of God, and precious,*** *Ye also, as lively stones, are built up a spiritual house,* ***an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*** *— 1 Peter 2:4–5 KJV*

> *But ye are* ***a chosen generation, a royal priesthood, an holy nation, a peculiar people;*** *that ye should* ***shew forth the praises of him who hath called you out of darkness into his marvellous light:*** *Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. — 1 Peter 2:9–10 KJV*

Peter deliberately reuses Sinai language for those built upon the Chosen Stone. The priestly vocation has not disappeared. It is gathered around Christ and extended to a people whose purpose is proclamation: to show forth the praises of the One who called them out of darkness into light.

This is restored vocation with an outward direction. The people brought near become witnesses to the nations. Mercy received becomes praise declared. Priestly access becomes priestly service.

10. THE LAMB MAKES A KINGDOM OF PRIESTS

> *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.* ***Unto him that loved us, and washed us from our sins in his own blood,*** *And* ***hath made us kings and priests unto God and his Father;*** *to him be glory and dominion for ever and ever. Amen. — Revelation 1:5–6 KJV*

> *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and* ***hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*** *And* ***hast made us unto our God kings and priests: and we shall reign on the earth.*** *— Revelation 5:9–10 KJV*

Revelation ties the restored vocation directly to the Lamb's work. Loved. Washed in His blood. Redeemed to God. Made kings and priests. The sequence does not end with rescue from sin; it ends in service and reign under God.

ATONEMENT HAS A VOCATIONAL DESTINATION

LOVED

→ WASHED / REDEEMED BY THE LAMB

→ BROUGHT TO GOD

→ MADE A KINGDOM OF PRIESTS

→ SERVE

→ REIGN UNDER THE KING

11. GLORY GIVEN, LOVE SHARED, CREATUREHOOD PRESERVED

> *Neither pray I for these alone, but for them also which shall believe on me through their word; That* ***they all may be one;*** *as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And* ***the glory which thou gavest me I have given them;*** *that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and* ***hast loved them, as thou hast loved me.*** *— John 17:20–23 KJV*

Jesus' prayer reaches beyond forgiveness into shared life, love, unity, and glory. Those who believe through the apostolic word are drawn into a communion that becomes a witness to the world.

Shared glory does not erase the Creator-creature distinction. Jesus does not pray that believers become another God. He prays that the Father, the Son, and the people brought into them may be united in the relationship God intends: indwelt, loved, glorified, and sent as witnesses.

GUARDRAIL — Union with God is participation by grace, not absorption into deity. The restored image-bearer remains a creature who receives life, glory, love, and vocation from God.

12. HIS NAME UPON THEM — THEY SERVE AND REIGN

> *And there shall be* ***no more curse:*** *but the throne of God and of the Lamb shall be in it; and* ***his servants shall serve him:*** *And* ***they shall see his face; and his name shall be in their foreheads.*** *And there shall be no night there; and they need no candle, neither light of the sun; for* ***the Lord God giveth them light: and they shall reign for ever and ever.*** *— Revelation 22:3–5 KJV*

Every major purpose line now appears together. No curse. The throne remains. His servants serve. They see His face. His name is upon them. God gives the light. They reign for ever and ever.

This is dominion restored without self-rule. They reign, but the throne belongs to God and the Lamb. They bear a name, but it is His name. They possess glory, but the Lord God gives the light. The creature's vocation is finally secure because the creature no longer tries to become the source.

13. NUMBERS 6 REACHES REVELATION 22

THE BLESSING REACHES ITS FULL DWELLING

NUMBERS 6

THE LORD BLESS THEE

→ HIS FACE SHINES UPON THEE

→ HE GIVES GRACE AND PEACE

→ HIS NAME IS PUT UPON HIS PEOPLE

REVELATION 22

NO MORE CURSE

→ THEY SEE HIS FACE

→ HIS NAME IS IN THEIR FOREHEADS

→ THE LORD GOD GIVES THEM LIGHT

→ THEY SERVE AND REIGN FOR EVER

The priestly blessing was not a small ceremonial footnote. It placed the Name upon a people and invoked the shining face of God. Revelation closes with the same themes no longer mediated through a temporary camp: the servants see His face and bear His name in the everlasting city.

What was once spoken as blessing becomes permanent environment. The Presence is no longer approached on one appointed day and then left behind. God and the Lamb dwell with the people forever.

14. THE TWO GOATS WERE NEVER ONLY ABOUT ESCAPE

We can now state the purpose of the two-goat work more fully. The first goat was not merely a mechanism for making a legal problem disappear; its blood addressed the Presence problem so that the Holy God could dwell among His people. The second goat did not merely dramatize distance; confessed iniquity was borne away because what opposes God's holy dwelling cannot remain forever among the people He is restoring.

The destination was always larger than escape. God brings out in order to bring in. He cleanses in order to dwell. He removes in order to restore. He forgives in order to reconcile. He gives His Spirit in order to form a people who bear fruit. He places His name upon them, gives them access, restores service, and finally restores dominion under His throne.

LEGAL — Teshuvah can turn a person toward God, but it cannot create this outcome. Only God's appointed provision can deal with sin, open the guarded way, give righteousness, grant the Spirit, and restore the person to holy vocation.

15. THE WHOLE STORY IN ONE VIEW

FROM THE GUARDED WAY TO THE FACE OF GOD

GOOD CREATION

→ IMAGE-BEARERS BLESSED TO SERVE AND RULE

→ SELF-RULE / SIN / DEATH / EXILE

→ THE WAY TO LIFE GUARDED

→ GOD BRINGS A PEOPLE OUT OF BONDAGE UNTO HIMSELF

→ KINGDOM OF PRIESTS / HOLY NATION

→ ABRAHAM / JACOB PROMISE: NATION + NATIONS BLESSED

→ BELIEVING GENTILES GRAFTED IN / WHOSOEVER BELIEVETH

→ HIS NAME PLACED UPON THEM

→ TWO GOATS: CLEANSING TOWARD THE PRESENCE + SIN BORNE AWAY

→ JESUS: DOOR / WAY / VEIL / HIGH PRIEST / SLAIN-AND-LIVING ONE

→ BELIEVE / RECEIVE / CONFESS / CALL / PARTICIPATE IN HIM

→ BROUGHT NEAR / ACCEPTED IN THE BELOVED

→ SPIRIT WITHIN / ONE HABITATION

→ ROYAL PRIESTHOOD / WITNESS TO THE NATIONS

→ FINAL REMOVAL OF DEATH, CURSE, DEFILEMENT, AND REBELLION

→ SEE HIS FACE / BEAR HIS NAME / SERVE HIM / REIGN FOR EVER

The two goats are therefore one part of God's manifold answer to the human problem, but they are an indispensable part. They show why moral turning alone cannot solve what sin has done, why God must provide the way, why cleansing and removal both matter, and why Christ's death, life, priesthood, and access cannot be reduced to a single accounting metaphor.

The gospel is not merely that a guilty person avoids punishment. It is that the God who made humanity for His image, blessing, presence, love, and vocation has provided the Chosen One through whom sinners may be cleansed, clothed, brought near, indwelt, restored, and finally presented in a creation where nothing hostile to His presence remains.

The story that began with a guarded way ends with an open face. The people who once hid from God see Him. The people who seized autonomy bear His name. The people who lost dominion serve and reign under the Lamb.

Two goats. One sin-offering complex. One Day of Atonement. One High Priest. One people. One sin problem — and one God determined to dwell with His restored image-bearers forever.