

<http://ancient-sda.com/crozier/sanct4.html>

## The Scape-goat [All emphasis mine]

By O.R.L. Crozier

The next event of that day *after* the Sanctuary was cleansed, was putting all the iniquities and transgressions of the children of Israel upon the head of the scape-goat and sending him away into a land not inhabited, or of separation.

It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because,

**1st**, That goat was not sent away till after the High Priest had made an end of cleansing the Sanctuary, Leviticus 16:20,21; hence that event cannot meet its antitype till after the end of the 2300 days.

**2nd**, It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, He also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to nor into this people; neither into heaven, for that is not a wilderness or land not inhabited.

**3rd**, It received and retained all the iniquities of Israel; but when Christ appears the second time He will be "*without sin.*"

**4th**, The goat received the iniquities from the hands of the priest and *he sent it away*. As Christ is the priest the goat must be something else besides himself, and which he can *send away*.

**5th**, This was one of two goats chosen for that day, one was the Lord's and offered for a sin-offering; but the other was not called the Lord's neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the Sanctuary from them, and bear them into a land not inhabited, leaving the Sanctuary, priest and people behind and free from their iniquities. Leviticus 16:7-10, 22.

**6th**, The Hebrew name of the scape-goat, as will be seen from the margin of verse 8, is "*Azazel.*" On this verse, Wm. Jenks, in his Comp[rehensive] Com[mentary]. has the following remarks;

"Scape-goat. See diff[ering] opin[ion] in Bochart [another commentator]. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks

Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azazel, the angel, (Strong one) who revolted."

**7th**, At the appearing of Christ, as taught from Revelation 20, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness [by the hand of a "fit" (capable) man].

**8th**, Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, and oldest opinion of the Christians in favour of regarding the scape-goat as a type of *Satan*. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice scape-goats. [Today we see them as ones who bear the consequents of someone else actions.] Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ. [[Condensation](#)] [Page 53, lines 9-24; pages 54 and 55, lines 1-2]

Because it is said, "*The goat shall bear upon him all their iniquities into a land not inhabited.*" Leviticus 16:22; And John said, "*Behold the Lamb of God, that taketh (margin, beareth) away the sin of the world,*" it is concluded without further thought that the former [the scapegoat] was the type of the latter [the Lord's goat]. But a little attention to the law will show that the sins were borne from the people by the priest, and *from the priest* by the goat. [The sacrifice of a goat or a bull. Hebrews 9:13.]

**1st**, They are imparted to the victim [in the daily rituals. An important person would offer a *male goat* over which to confess (not a lamb as so many are taught), Leviticus 4:22-26; A common person would offer a *female goat* (for his confession. Ibid verses 27-29. All the blood from these was used in the courtyard – none was used to transfer sin into the sanctuary!]

**2nd**, The priest bore them [the confessed sins which he carried when he ate a portion of the offering, Leviticus 6:24-30] in its blood to the Sanctuary [in the form of the blood *of a bull* when he was acting on behalf of the repentant sinner, or the whole congregation. Leviticus 4:1-21. The blood of a lamb NEVER went into the sanctuary!]

**3rd**, After cleansing them from it on the tenth day of the seventh month [with the blood of the Lord's goat], he bore them [out] to the scape-goat. And

**4th**, The goat finally bore them away beyond the camp of Israel to the wilderness [and bore them in his freedom].

This was the legal process, and when fulfilled the author of sins will have received them back again [because of his part in instigating them], (but the ungodly will bear their own sins), and his head will have been bruised by the seed of the woman; *the "strong man armed"* will have been bound by a stronger than he, *"and his house (the grave) spoiled of its goods (the saints)."* Matthew 12:29; Leviticus 11:21,22 [see Leviticus 16:21,22]. The thousand years imprisonment of Satan will have begun, and the saints will have entered upon their millennial reign with Christ. [\[Condensation\]](#) [Page 55, lines 4-24]

The antitype of the legal tenth day, the Dispensation of the fulness of times, must begin long enough before the 1000 years of Revelation 20: to give time for

the cleansing of the Sanctuary, the antitype of confessing and putting the sins on the head of the scape-goat; which antitype covers the time occupied by the "last end of indignation;" the cry of God's elect to be avenged. Luke 18:1-8,

the travail of Zion, (Ezekiel in the valley of dry bones),  
the loud cry of the 5th angel, Revelation 14:15,  
the Laodicean church, Revelation 3:14,  
and the 7 last plagues Revelation 15: & 16.  
Our limits will not admit of particulars here.

The first resurrection is fixed at the appearing of Christ.  
1 Thessalonians 4:16, and the beginning of the 1000 at the first resurrection.  
Revelation 20:4,5. [\[Condensation\]](#) [Page 56, lines 1-11]

The Sanctuary must be cleansed before Christ appears; because,

1. He *"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."* - Now as his last act in bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and then without sin; it is manifest that the Sanctuary must be cleansed before he appears.
2. The host are still under the indignation after the Sanctuary is cleansed, Daniel 8. Both the Sanctuary *and the host* were trodden under foot. *"Unto 2300 days then shall the Sanctuary be cleansed,"* or justified (margin).

This is the first point in the explanation, and after this Daniel still "sought for the meaning of the vision," and Gabriel came *"to make him know what should be in the last end of the indignation."* In the

explanation which follows he says nothing about the Sanctuary, because that had been explained by the Wonderful Numberer.

He now tells him about the host upon whom the last end of the indignation still rests after the Sanctuary is cleansed. This indignation is the Lord's staff - in the hands of the wicked to chastise his people. It was first put into the hands of the Assyrian and has been inherited by each of his successors, which have in turn been sent "*against an hypocritical nation, to take the prey and to take the spoil and to tread them down like the mire of the streets.*" Isaiah 10.

The last end of the indignation is evidently the bitter persecutions, and the severe and searching trial of God's people, *after* the Sanctuary is cleansed, and *before* the indignation is *made to cease* in the destruction of the little Horn, the fruit and the successor of the Assyrian. Daniel 8:25; Isaiah 10:12, 25.

3. The Sanctuary must be cleansed before the resurrection, for the Lord has provided a comforting message for his people, telling them that it is done. "*Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare (margin, appointed time) is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins,*" Isaiah 40:1,2.
4. Jerusalem and the Lord's people are here spoken of, as the Sanctuary and host are in Daniel 8. His people, when Jerusalem's appointed time is accomplished, are affected and are to be comforted by telling them that her iniquity is pardoned. This must be *New Jerusalem*, for there was never any time set for pardoning the iniquity of Old Jerusalem, which must have had iniquity of some kind and from some source, else she could not be pardoned of it. The fact that the Lord has commanded to comfort his people by telling them that [New] Jerusalem's iniquity is pardoned, is proof positive that she had iniquity, and that it will be removed before his people are delivered and enter her with songs and everlasting joy.

This message is similar to that in Isaiah 52:9. After the good and peaceful tidings have been published, saying unto Zion, *Thy God reigneth*, it is declared, "*The Lord has comforted his people, he **hath redeemed Jerusalem.***"

— [New] Jerusalem **was** in a state from which she had to be redeemed [in the cleansing of the sanctuary], and that before the resurrection; for the next verse

says, "*All the ends of the earth shall see the salvation of our God.*"  
[\[Condensation\]](#) [Page 56, lines 14-25; page 57-58, lines 1-15]

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Some more thoughts from Crozier's article – I suggest that you read the whole thing to understand what we as SDA's were given in those early days.

Page 47, lines 23-25; page 48, lines 1-22

Is there a cleansing required after the resurrection of the saints? After the healing of the leper came the cleansing. The whole "house of Israel" need to have their sins forgiven and their vile bodies changed to fit them for the cleansing. The cleansing of the sanctuary did not finish the cleansing for the people, for, after the scape-goat had borne away all the iniquities of the people, the high priest had yet to offer the burnt offerings and burn the fat of the sin-offerings on the altar in the court. This formed part of the ceremonies of the Day of Atonement and it required the whole atonement of that day to cleanse the people. [\[Back to Sanctuary\]](#)

Page 48, lines 24-25; page 49, lines 1-3

The cleansing of the heavenly sanctuary is only the first event in the antitype of the 10th day of the 7th month. [\[Back to Sanctuary\]](#)