

# The Scapegoat and the Blood of Christ

What is blood? What requirements were there in Jewish traditions for a blood sacrifice? What does it mean that Christ's blood was shed? Where did this blood go? What did Joseph of Arimathea collect in the Grail? How does this affect us today?



To begin this study, we'll go to Leviticus

16 [thanks to [BibleGateway](#) for the text] where it discusses how the high priest, in this case Aaron, must perform his duties.

<sup>6</sup>“Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. <sup>7</sup>Then he is to take the two goats and present them before the Lord at the entrance to the tent of meeting. <sup>8</sup>He is to cast lots for the **two goats**—one lot for the Lord and the other for the scapegoat. <sup>9</sup>Aaron shall bring the goat whose lot falls to the Lord and sacrifice it for a sin offering. <sup>10</sup>But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the wilderness as a scapegoat. [comment: John the Baptist says of himself I am a voice crying in the wilderness and after the baptism, Christ goes out into the wilderness to be tempted. The wilderness is the uncivilized part of our soul, the untransformed part where animalistic desires exist].

<sup>11</sup>“Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering. <sup>12</sup>He is to take a censer full of burning coals from the altar before the Lord and two handfuls of finely ground fragrant incense and take them behind the curtain. <sup>13</sup>He is to put the incense on the fire before the Lord, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die. <sup>14</sup>He is to take some of the bull's blood and with his finger sprinkle it on the front of the

atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

<sup>15</sup>“He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull’s blood: He shall sprinkle it on the atonement cover and in front of it. <sup>16</sup>In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness.<sup>17</sup>No one is to be in the tent of meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.

<sup>18</sup>“Then he shall come out to the altar that is before the Lord and make atonement for it. He shall take some of the bull’s blood and some of the goat’s blood and put it on all the horns of the altar. <sup>19</sup>He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites.

<sup>20</sup>“When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. <sup>21</sup>He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat’s head. He shall send the goat away into the wilderness in the care of someone appointed for the task. <sup>22</sup>The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.

Now we can approach Hebrews 9 [NIV] with background understanding. As we read this passage, bear in mind the concept of a blood sacrifice and the two goats.

Now the first covenant had regulations for worship and also an earthly sanctuary. <sup>2</sup>A tabernacle was set up. In its first room were the lampstand and the table with its consecrated bread; this was called the Holy Place. <sup>3</sup>Behind the second curtain was a room called the Most Holy Place, <sup>4</sup>which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron’s staff that had budded, and the stone tablets of the covenant.<sup>5</sup>Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.

<sup>6</sup>When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry.<sup>7</sup> But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.<sup>8</sup> *The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the **first** tabernacle was still functioning.* <sup>9</sup>This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. <sup>10</sup>They are only a matter of food and drink and various ceremonial washings — *external regulations applying until the time of the new order.*

<sup>11</sup> But when **Christ came as high priest** of the good things that are now already here, he went through the **greater and more perfect tabernacle** [comment: that is the body of Jesus of Nazareth] that is not made with human hands, that is to say, is not a part of this creation. <sup>12</sup>He did not enter by means of the blood of goats and calves; but **he entered the Most Holy Place once for all** [comment: this is also the innermost sanctuary of the human constitution where, in Jesus of Nazareth, Christ enters] by his own blood, thus obtaining eternal redemption.<sup>13</sup> The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean.<sup>14</sup> How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, *cleanse our consciences* from acts that lead to death, so that we may serve the living God!

<sup>15</sup>For this reason Christ is the *mediator* of a **new covenant**, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

<sup>16</sup>In the case of a covenant, it is necessary to prove the death of the one who made it, <sup>17</sup>because a covenant is in force only when somebody has died; it never takes effect while the one who made it is living. <sup>18</sup>This is why even the first covenant was not put into effect without blood. <sup>19</sup>When Moses had proclaimed every command of the law to all the people, he took the blood of calves, together with water, **scarlet wool** [comment: note on the next page the color of Christ's robe – scarlet!] and branches of hyssop, and sprinkled the scroll and all the people. <sup>20</sup>He said, “This is the blood of the covenant, which God has commanded you to keep.” <sup>21</sup>In the same way, he sprinkled with the blood both the tabernacle and everything used in its

ceremonies. <sup>22</sup> In fact, the law requires that nearly everything be cleansed with blood, and **without the shedding of blood there is no forgiveness** [comment: so to attain forgiveness for our (karma) sins, Christ allowed himself to be the sacrifice, to have his blood shed].

<sup>23</sup> It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the



heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ did not enter a sanctuary made with human hands that was only a copy of the true one [Christ entered the sanctuary within the constitution of Jesus of Nazareth and then through the resurrection permeated, transformed this body into a purified body that could participate in heaven]; he entered heaven itself, now to appear for us in God's presence. <sup>25</sup> Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own [comment: Christ will not come in the physical again – this deed was accomplished!]. <sup>26</sup> Otherwise Christ would have had to suffer many times since the creation of the world. But **he has appeared once for all** at the culmination of the ages [comment: culmination of what the Mysteries anticipated – thereby becoming the Turning Point in Time] to do away with sin by the sacrifice of himself [comment: before this event, karma required repeated earth lives; now this was atoned]. <sup>27</sup> Just as people are destined to die once, and after that to face judgment [comment: a literal translation is And according to the extent men were put away, died (he) with them, on the other hand this sentence: ], <sup>28</sup> so Christ was sacrificed once to take away the sins of many; and **he will appear a second time**, *not to bear sin*, but to bring salvation to

**those awaiting him** [comment: where must we await Him? Can we yet experience Him by “looking up” to the next level of consciousness, into the clouds, into the realm of Life?].

[Bold and italic text is my emphasis].

Clearly Christ will NOT enter the physical/Temporal again – “he has appeared once for all.” His next appearance is “not to bear sin but to bring salvation”. It is a progression, an advancement for the sake of humanity’s salvation. In Acts 1:9 we read “**After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”**”

This will not be a physical body. For the stone has already been removed. Death has already been overcome. In Vedic terminology, Christ transformed his physical body to Atma. This is the body of the resurrection.

Now back to the theme of sacrifice and again to Hebrews, now in 13:12 we read:

**<sup>11</sup> The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. <sup>12</sup> And so Jesus also suffered outside the city gate to make the people holy through his own blood. <sup>13</sup> Let us, then, go to him outside the camp, bearing the disgrace he bore.**

So if Christ becomes the slaughtered goat, who is the scapegoat? According to Berenson Maclean, “although Hebrews does not mention the pair of goats, the implication is that Christ’s blood corresponds to that of the immolated goat.” She goes on to conclude that “Jesus’ death must have been modeled on the goat’s sacrifice in the purgation ritual.” [Berenson Maclean, “Barabbas, the Scapegoat Ritual, and the Development of the Passion Narrative,” pg. 319] Christ clearly is the sacrifice. This was first mentioned at the raising of Lazarus [John 11] when some present went and told the high priests what had happened [that an initiation had taken place in public].

<sup>46</sup>But some of them went to the Pharisees and told them what Jesus had done. <sup>47</sup>Then the chief priests and the Pharisees called a meeting of the Sanhedrin. “What are we accomplishing?” they asked. “Here is this man performing many signs.<sup>48</sup> If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our temple and our nation.” <sup>49</sup>Then one of them, named Caiaphas, who was high priest that year, spoke up, “**You know nothing at all!**<sup>50</sup> *You do not realize that it is better for you that one man die for the people than that the whole nation perish.*” <sup>51</sup>He did not say this on his own, but as **high priest** that year he prophesied that Jesus would die for the Jewish nation, <sup>52</sup>and *not only for that nation but also for the scattered children of God, to bring them together and make them one.* <sup>53</sup>So from that day on they plotted to take his life.

The scene with Pontius Pilate and Barabbas is, in my mind, when the high priest, enacted by Pilate, brings forth the two goats and *reverses the cult* by having the (unclean) people select. Thus Barabbas becomes the scapegoat and Christ the sacrifice. Both are named Jesus – making them alike. I wonder if Pilate was a lower initiate. Just as one goat would be sacrificed and one let go, so this cult was enacted by Pontius Pilate! The two goats? Jesus Christ and Jesus Barabbas. The crowd decides which to release. [For more on this see Andrei Orlov’s [paper](#) *Jesus as the Scapegoat*]. So Jesus Christ becomes the sacrifice which takes place on Golgotha. What once took place within the Holy of the Holies now is enacted in public. Here His blood is sprinkled not in front of and onto the atonement cover but onto the earth and into the Grail. That which the Heavenly Hierarchies could not know, Death, was to be overcome by this sacrifice. Humanity now could become free of the Temporal where death rules and enter the Eternal with a purified, transformed soul and body. With the destruction of the Temple in 70 AD, the Most Holy Place, the Holy of the Holies, was gone from the physical world. Without this physical temple, it was impossible to perform a blood sacrifice. When we consider Christ’s words “destroy this temple and in three days I will rebuild it” we come to realize the mystical depth of His act on Golgotha. The rebuilt body is the Third Temple. Christ was (and is) the last blood sacrifice. And the blood entered the Earth. What can this mean? We can look at this in a future blog. And the blood was caught in the Grail. What can this mean? The greatness of this act is that each of us *can* reenact it within our soul.

The “camp” or “tabernacle” refers to the temporal body. The spirit is, of course, the eternal. The human being consists of body (soma), soul (psyche), and spirit (pneuma). Within our soul we have our lower ego. When we can allow this lower ego to go through “the disgrace” and the stages of the cross, we experience the Rosicrucian saying “In Christos Morimor” [in Christ we die]. Through this death process our soul becomes part of the soul of Christ whose ego becomes our higher ego. Now one can say as Paul did, “No longer I but Christ in me [Galatians 2:20]!” Ages ago people could be initiated into a Mystery whereby they could experience the spiritual world. To develop Freedom, the spiritual world withdrew. The experience of spiritual beings outside of one, dimmed to darkness as the place for the experience entered within the individual. We can have spiritual experiences once again today. **Through** them we can lift our consciousness to higher levels in the Spiritual Hierarchies. But only **through** him can we come to experience the Father [John 14:6]. Note the reverse direction is found in John’s prologue [1:3] where it says “**Through** Him [Christ] all things became.” The things of the physical world belong to the Temporal and succumb to Death. **Through** Him, we can come to our Eternal. To do this, we must go outside of our body, our camp/tabernacle in the physical world. This is the goal of meditation. We must learn how to experience without (or beyond) the senses and without (or beyond) our normal thinking, our normal mental picturing. Only **through** Him can we today come to the experience of the Father.