

- (6) An appointed assistant would take the second goat, called *azazel* or scapegoat, out into the wilderness to be abandoned—illustrating how the Israelites' sins were separated from them.
- (7) The two events, viewed simultaneous, were types of the antitypes of Christ on the cross.
- (8) The first goat a type of the qualifications of Messiah to be the substitutionary, vicarious sacrifice to die spiritual death for all mankind.
- (9) The scapegoat was a type of the spiritual death of Messiah that was judged for the sins of the human race.
- (10) Isaiah's use of the word *ghazar*—"to separate, to divide, to exclude"—was originally translated "to cut," but the word's etymology also took on several other synonyms.
- (11) The ones we have noted better illustrate the image of what the types in the observance of Yom Kippur provide.
- (12) The two goats functioning as one animal depict Christ as our perfect substitute and His spiritual death by taking our sins away.
- (13) Our sins are separated from mankind and put on Christ; they are excluded from their previous position on the human race and transferred to our Lord.
- (14) Simultaneously, Jesus is separated from the Father by virtue of the imputation of mankind's sins upon the Lord.
- (15) This resulted in the Lord being excluded from fellowship with the Father while He is being judged for the sins of the world.
- (16) This means Jesus has been "cut off" from the Father by means of spiritual death.

(17) Throughout life as a Christian, believers are engaged in constant conflict between the first husband and the second husband. Here are some principles on this doctrine:

1. Chapter 7 illustrates the battle between the believer's two husbands. The first husband is the sin nature while the second husband is Jesus Christ.
2. At salvation, the believer is no longer under the sovereignty of the sin nature. Because of Jesus' first death on the cross the power of the sin nature is broken.
3. The sin nature is no longer in a state of marriage to the believer. Instead, the Lord is the believer's second husband.
4. In the past the sin nature was a person's master and in slavery to it. As a believer, the first husband is dead and is now married to the second husband Jesus Christ.
5. The believer is always in submission to one or the other of these husbands, to the sin nature in the first marriage and in submission to the Lord in the second marriage.
6. This principle defines the Christian marriage. The husband is assigned the duty by the Lord to represent Him in the corporate structure of the marriage.
7. The head of the corporation is the one who is responsible for all decisions made by the corporation. Therefore, to guide the wife in her decisions is required so that suffering does not intrude into the relationship.
8. To do this effectively, the husband must know doctrine, that is, the directives that come down from on high regarding divine policy.
9. The husband is that responsible party.
10. This is where the marriage counselors come in. In the first marriage, the Mosaic Law was the marriage counselor; in the second marriage, the Holy Spirit is the marriage counselor.

11. The believer's commission of sin may be characterized by adultery. He steps outside the bubble in order to sin thus taking his direction from the sin nature, or committing adultery with the first husband.
12. He is still married to the second husband, Jesus Christ, but he has gone astray by having a relationship with the first husband.
13. The Jews often drifted away from allegiance to the Law by following the religions of the heathen. Ezekiel depicted this deviation as "going a whoring with the heathen."
14. The entire Book of Hosea takes up this subject. Hosea is a man that is instructed by the Lord to marry a harlot named Gomer (1:2).
15. Gomer had two children by Hosea, a son Jezreel and a daughter Lo-ruhamah, but the third, Lo-ammi is not his son (1:9).
16. Gomer entered into an adulterous relationship with a prince of Israel thus illustrating the adulterous relationship of the Jewish people to the Lord.
17. Hosea represents the Lord or the first husband, Gomer represents reversionistic Israel, the adulterous wife, illustrating heathenism. The French have a term for this although it applies specifically to Gomer, not to Hosea:

**Ménage à trois \mā 'näzh ä 'twä\ an arrangement in which three people share a sexual relationship, typically a domestic situation involving a married couple and the lover of one them.<sup>6</sup>**