

Two Aspects of Leviticus 16 Part Two

(Sermon Notes)

By Warren Zehrung 11/26/2016

Second Title: Saved by His Life

The **Day of Atonement** is about **cleansing** all mankind of sin, and their ultimate reconciliation to the Father. *Jesus takes away the sin of the world.* Passover is about the removal of our sin—the penalty of which is paid for by Jesus Christ, who as our High Priest cleanses our consciences and restores a right and peaceful relationship for us with God the Father.

The apostle John used the annual Holy Days as an outline for his non-synoptic Gospel—writing well after Matthew, Mark and Luke wrote—and covering themes that were necessary and needed. Typical of John's writing is the inclusion of the **meaning of the Feast Day** on which Jesus performed His ministry. The first Day of Atonement in Jesus' public ministry in 26 AD may be just such an example:

Jesus began to be thirty years of age in the fall of 26 AD at the time of the Feast of Trumpets.

Luke 3:23 And Jesus Himself began to be about thirty years of age...

Thirty is the Scriptural age to be pressed into ministerial service.

Numbers 4:3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

Leviticus 23:27: Also, on the tenth day of this seventh month, is the **Day of Atonement**. It shall be a Holy convocation to you.

John the Baptist's ministry began approximately six months earlier than that of Jesus at the time of the Spring Holy Days and continued until he was beheaded.

Matthew 3:13-15 Then came Jesus from Galilee to Jordan unto John [the Baptist], to be baptized of him. But John forbid him, saying, I have need to be baptized of thee, and you come to me? And Jesus answering said unto him, Allow it to be so *now [at this time]*: for thus it becomes us [you and me, John] to fulfill all righteousness. Then he suffered Him.

It was time for Jesus to begin His public ministry in the fall of 26 AD.

Having never sinned, Jesus was spotless not in need of cleansing – but to set the right example He was baptized – to fulfill all righteousness. It was the right time as Jesus was commencing His ministry at the fall Holy Days. John the Baptist recognized that Jesus was **fulfilling the prophecies** of Isaiah 53. We will see that these verses are specific to both Passover and Atonement.

Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought **as a lamb** to the slaughter, and as a sheep before her shearers is dumb, so he opens not his mouth.

Isaiah 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for [Jesus the Messiah] **shall bear** ['nasa] **their iniquities**.

John 1:29 The next day John saw Jesus coming unto him, and said, Behold the **Lamb** of God, which *takes away [bears away] the sin of the world*. We will see in today's sermon that **bearing away sin** is definitely associated with the Day of Atonement.

The two aspects of the two goats of Leviticus 16 are pictures of what Jesus Christ accomplished by His death and resurrection, and Satan has no part in God's process whatsoever. Recall that both goats were without blemish – picturing the sinless Jesus Christ. The ritual requires that the second goat be an innocent representative—not a guilty one.

When I was baptized I was taught that there were only two things required before baptism – Repentance and Faith. Stop sinning, and believe in Jesus Christ. Obey the Law of God, and have faith that Jesus died for my sins. I was baptized under water and had hands laid on me – becoming a child of God – with a token of His Holy Spirit.

For a very long time I struggled with the concept of, “Saved by His Life.” I think there were a lot of brethren who considered *only* the aspect that “Jesus **died for my sins** – and my sins have been paid for.” But that does not gain us eternal life – It just gets us back to square one.

I used to like to use the analogy of a speeding ticket that someone else paid for me – my slate was clean again.

But let’s examine that thinking for a moment. Let’s make it a lot worse for the sake of argument – not a speeding ticket – but through negligence I killed someone in a traffic accident – and I was charged with vehicular manslaughter. And again, some benevolent lawyer gets me off on some extenuating circumstance – and the judge says, “Not guilty!”

My slate was clean again. Well, not exactly – right? I’ve still got to carry with me for the rest of my life the thought and the **guilt** that I killed an innocent person. That cannot ever be erased from my conscience.

So the point is that even when Jesus has paid for my sins, the stigma of my being a sinner still stains my reputation with God. That “guiltiness” needs to be eradicated – but Christ’s death for my sins only pays the debt of the law – the first aspect of Christ’s act of reconciliation.

Romans 6:23 For the wages of sin is death;

Because Christ died for me I do not have to die eternal death – and yet God the Father still knows what a sinner I’ve been – and why would He want to have anything to do with me? He knows that I was actually guilty of sinning against Him. At that point, why would He give me the gift of eternal life?

Romans 6:23 ... the **gift of God** is eternal life through Jesus Christ our Lord.

As Jesus announces Himself to the apostle John:

Revelation 1:18 I am He who **lives**, and was **dead**; and, behold, I am **alive** for evermore.

We need to understand that there is more to the process of salvation than just having our sins paid for by Jesus Christ’s death. The answer to this dilemma is found when we study into the **two aspects of the two goats** of Leviticus 16.

This **single sin offering** has two goats and two aspects: one aspect is the sacrifice for the payment, or remission of sin, the other aspect is the complete removal of sin—including the residual detriment to our memory and consciousness due to guilt. God sees to both the payment for, and removal of, sin; even our **conscience** is cleansed.

Hebrews 9:14 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?

One goat had to **die** as a type of the payment, so that justice would be satisfied [aspect #1]. The other goat had to remain **alive** to demonstrate the complete removal of even the consciousness of sin [aspect #2]. Without this second aspect, our sins could be paid for, and yet continue to plague us.

Therefore, what is needed is a complete expunging of the record—the transgressions and iniquities must be removed, caused to depart, or taken away, which is the function of the second goat.

Is there a single verse in the Bible that shows Satan accomplishing this? No! Where is a Bible witness that shows the **blemished**, corrupted Satan being set apart for this incredible purpose? There are none!

Satan does not fit the profile of the Azazel goat. The goat is **set free** (Leviticus 16:22) while Satan is bound (Revelation 20:1-3).

Who Fulfills the Azazel Goat—Satan or Christ?

In today's sermon we will address the topic of how it is possible that God's people are purified and made white – even to the point of their guilt of their past sins being removed.

The Israelites had just been delivered from Egyptian bondage when God (Jesus Christ is God of the Old Testament) instructed Moses in how to carry out a special sin offering once each year.

“[Aaron the priest] shall take of the congregation of the children of Israel two kids of the goats for a sin offering.” (Leviticus 16:5)

The Israelites in the wilderness did not fully understand the intent of the sacrificial system. The concepts that the Messiah would be God in the flesh, that He would be sacrificed and killed in fulfillment of the whole sacrificial system, and then raised to life by the Father's exceeding great power, were entirely foreign to them.

Ephesians 1:17 That the God of our Lord Jesus Christ, the Father of glory...

Ephesians 1:19 And what is the **exceeding greatness of His power** to us-ward who believe, according to the working of his mighty power,

Ephesians 1:20 Which He wrought in Christ, when he raised him from the dead, and set Him at His own right hand in the heavenly places.

We understand that only the cleansing power of Almighty God can remove all guilt and make a person clean, pure and white.

In the sermon, *Part 1 of Two Aspects of Leviticus 16*, we saw many Biblical examples of the two aspects—death and life.

We understand that only Almighty God can give the gift of eternal life.

For Old Israel, the sacrifices, and the ceremonial cleansings were constant reminders, but they could not grasp the far-reaching meaning of those atonement rituals. They had little concept of everlasting life and eternal life. Over time the meaning would be revealed by God—even salvation from death itself that comes only from the eternal God.

And Old Israel is not lost – because this same two aspect reconciliation will be their salvation in the resurrection:

Romans 11:15 For if the casting away of them [Old Israel] be the reconciling of the world, what shall the receiving of them be, but **life** [second aspect] from the **dead**?

Jesus prayed the night before He died that we would have absolute **Godly Love** – a love that surpasses human love:

*“I have declared unto them thy name, and will declare it: that the **love** wherewith thou hast loved me may be in them, and I in them.”* (John 17:26)

That **Godly love** and presence we have in common with Jesus makes our relationship with the Father more pleasing and our reconciliation with the Father complete. In the Book of Ephesians, Paul emphasized that the Jesus is our sanctifier. He makes us, holy, blameless, pure and white, without reproach or guilt, before God the Father. It is clear that the Father wants to see Christ in us, when we come to Him. He brings about and makes possible that reconciliation.

Who Fulfills the Azazel Goat—Satan or Christ? In today's sermon we will answer the question, “Where did we go wrong and get the notion that Satan bears our iniquity instead of Jesus Christ our Savior and Messiah?”

Isaiah 53:6 All we like sheep have gone astray; we have turned everyone to his own way; and the LORD has **laid on** [Jesus the Messiah] **the iniquity of us all...**

Isaiah 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for [Jesus the Messiah] shall **bear** [*nasa*] **their iniquities**.

This He did on the cross – He bore our iniquities – He became “sin,” and that is the reason God the Father could not look upon Him – and forsook Him (Isaiah 59:2).

Isaiah 53:12 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 bore** [*nasa*] **the sin** of many, and made intercession for the transgressors.

Who poured out His soul unto death? Jesus did. Jesus became “sin.” Who bears the sin—Jesus! Who interceded for the transgressors? Only Jesus could do that. Even our guilt, grief, sickness and anguish are taken away.

Isaiah 53:4 “Surely [Jesus the Messiah] has **borne** [*nasa*] **our griefs**, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted...

This point was not lost on Peter who said that Jesus Himself **bore our sins**...

1Peter 2:24 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.

We saw in “*Two Aspects of Leviticus 16 Part One*,” that the most important of the special instructions for the Day of Atonement is the ceremony of the two goats found in Leviticus 16, which is part of a larger cleansing ritual performed once a year.

With the passage of time and the difficulties of translation, the instructions for the two goats are far **less clear to us** than they were to Moses, Aaron and the Israelites. It is difficult for us to know just how much they understood.

In particular, the Hebrew word **azazel**, used for the second goat—often misnamed the ‘scapegoat’—is surrounded by speculation and contradictory assertions. Probably the most common interpretation we’ve heard holds that azazel is the name of a wilderness demon, and thus the azazel goat represents Satan. Where does that misunderstanding come from?

Correctly ascribing things due Him to Jesus Christ as opposed to Satan is crucial.

We saw in Part 1 that there is absolutely no indication anywhere in the Holy Scriptures that Azazel is Satan or a demon. Quite the contrary we saw many Biblical witnesses to ascertain that Jesus fulfilled the role of Azazel.

I went back in my studies to try to figure out how this false teaching that Azazel is Satan ever became a part of our doctrine and Church narrative.

The original, 58-lesson long Ambassador College Correspondence Course says this about azazel: “**Ancient Jewish literature knew the Devil by this name.**”

However, the source for this statement is not given in the Ambassador College Correspondence Course.

This acceptance of Ancient Jewish literature persisted up to the time of Herbert W Armstrong’s death:

From Lesson 29 of the 32-lesson edition of the *Correspondence Course*, which is copyrighted 1986:

Page 10: The **real cause**—the **actual author**—of **human sin** is **Satan** the devil (John 8:42-44; Eph. 2:2). Satan is guilty of inspiring the sins of mankind. Christ paid the penalty for **our part** in every sin we repent of. But He did not pay for **Satan’s part** in these sins... So here, in this Levitical ritual, all of man’s Satan-inspired sins were symbolically put **back on Satan’s head**, where they belong! When Jesus Christ returns, **Satan’s part** of the **blame** for **mankind’s sins** will be **placed** on **him**, and he will then be removed from the presence of man. Justice will be done.

The authors do not use the Bible in their evidence, because the **Bible does not** identify the live goat as a type of Satan. Instead, the authors quote Arabic tradition that *azazel* is the name of a demon. They quote a book entitled “Islam and Its Founder.” They also quote a couple of Protestant theologians on their respective opinions. But the *Correspondence Course’s* most egregious and outrageous admission is that its source is not the Bible:

“Let’s notice a **modern Jewish commentary** that makes it clear that the azazel goat represented Satan the devil.” Then they quote from a book called *The Torah—a Modern Commentary*, which says: “Azazel...was probably a demonic being.... **Apocryphal Jewish works**, composed in the **last few centuries** before the Christian era, tell of angels who were lured...into rebellion against God. In these writings, Azazel is one of the two leaders of the rebellion.”

We have seen and heard this concept many times before, and it all sounds plausible. However, we are faced with a real challenge when we go to **prove** from the word of God that Satan is the author of human sin. So we are taking a deeper look at what is being asserted here.

The Bible does not teach that Azazel is Satan – just some **Ancient Jewish literature**. As a young neophyte in the faith, I certainly took for granted that the Ambassador College Correspondence Course, in making this declaration, meant that this resource was a “**usually reliable source**” – but not the Book of Enoch!

Book of Enoch is unscriptural and was totally rejected when the Canon of inspired Scripture was codified. I had no idea that our chief understanding in the matter of Satan being bound on Atonement was based mainly on the **writings of Enoch**. This must be set right.

Apparently the “ancient Jewish literature” upon which this critical identification has been unknowingly based is the apocryphal “Book of Enoch,” which is generally dated to a **couple of centuries** before Jesus Christ – a thousand years after Leviticus was written.

If the wise men and church leaders of our time cannot give scriptural backing for their views, of what value is their scholarship? The “book of Enoch” contradicts the rest of the Bible on multitudes of points, and yet sounds semi-plausible in others. It appears as if the book of Enoch has had an effect on the whole church, if it is indeed the origin of the teaching that Azazel is Satan!

In using the Book of Enoch the writers of the Correspondence Course may have meant well, similar to how we quote Josephus at times as a historian—why not lean on the Jews’ “traditional understanding” for insight? Did no one make a careful and critical examination of Enoch’s writings? It is curious that the Correspondence Course gives the unvetted source a gloss over rather than giving any sort of specifics that we could also check up on—and ironic, given that the catch-phrase we heard so often was “Don’t believe me; believe your Bible!”

If we go by the Bible, Azazel is fulfilled by Jesus Christ! Are the doctrines of Jesus Christ based on the Word of God, or dependent upon a heretical book? A lot of well meaning people have been taken in and grossly misinformed by this carelessness.

One of Mr. Herbert W. Armstrong’s favorite versions of the Bible was the Moffatt version. Notice the rendition:

Leviticus 16:8 Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for Azazel **the demon**.

That part about the demon is not in the Hebrew at all! That is not a translation or an interpretation – that is out and out misleading fraudulence. Though, I’m sure the translators felt that they were acting in good faith.

Brethren, please understand that the Book of Enoch is of the false literature known as pseudepigrapha. It is not at all inspired by God – quite the contrary.

In the “Book of Enoch,” 'ăzā'zyēl is the name of a demon upon whose head all human sin is laid.

'ăzā'zyēl's fate is foretold near the end of Enoch 2:8, where god says, “On the day of the great judgment he shall be cast into the fire. [...] The whole earth has been corrupted through the works that were taught by 'ăzā'zyēl: **to him ascribe all sin.**”

That quote was the basis for the Church’s teaching that all sin will be placed on Satan. This was a terrible mistake.

“Ascribe to him all sin” was erroneously turned into “bear upon him [**Satan**] all their iniquities,” when clearly from the Holy Scriptures it is **Jesus Christ** who bears our iniquities (Isaiah 53:6).

Isaiah 53:6 All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on Him [**Jesus Christ**] the iniquity of us all.

Leviticus 16:22 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.

In fact, the Book of Enoch does **not** mention Azazel – as does Leviticus. Instead the Book of Enoch mentions a similar name 'ăzā'zyēl.

'ăzā'zyēl and Azazel are as different as Alabama and Abalone – and yet a major **doctrine** of Satan **bearing our iniquity** has grown up in God’s Church.

Excerpt: In 1 Enoch and 3 Enoch. The whole earth has been corrupted through the works that were taught by Azazel: **to him ascribe all sin.**

According to the Book of Enoch (a book of the Apocrypha), Azazel (here spelled 'ăzā'zyēl) was one of the chief Grigori, a group of fallen angels who married women giving rise to beings that were half human and half spirit beings.

Genesis 6:2 That the sons of God [*elohiym*] saw the daughters of men that they were fair; and they **took them wives** of all which they chose.

This verse in Genesis has nothing to do with spirit beings cohabiting with humans. It means that powerful and influential men abused their positions of dominance and took women to themselves that they had no lawful right to.

Again, the Book of Enoch gives rise to another terrible heresy that gives rise to all the attention being paid to zombies and the walking dead and such nonsense.

These writings like the Book of Enoch were known by Paul and the apostles:

Galatians 1:7 Which is not another [part of the true gospel]; but there be some that trouble you, and would **pervert** the gospel of Christ.

Galatians 1:8 But though we, or an angel [*aggelos* - messenger] from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Galatians 1:9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Paul duplicates this verse for emphasis.

When nobody knows what AZAZEL means for sure - it is improper to build a doctrine on it – as we seemingly have. *Azazel* is a word that we must understand by looking at all the pertinent Biblical witnesses.

Leviticus 16 is about reconciling Aaron, all Israel, the Temple, the people... What we understand then is:

WHATEVER THE MEANING OF AZAZEL IS - - IT REFERS TO "RECONCILIATION."

The vague meaning of 'āzā'zyēl is not enough to build a doctrine upon. When we use the Bible alone for our source, no definitive statement for azazel representing Satan is found.

We cannot blame Satan for our sins – mother Eve tried that but she was wrong to do so. We are to blame for our own sins as we saw in part 1.

What appears instead is that Satan has co-opted the term to apply to himself, in the same way that he co-opted the name “light-bringer” or “light-bearer” (Lucifer) to take on one of the titles of Jesus Christ (see Isaiah 14:12; 2Peter 1:19; Revelation 22:16).

If Satan is the one who bears the sins of mankind, then—as will be shown—one of the titles of God belongs to the devil!

It is important to recognize that every sacrificial animal—through the requirement of it being **unblemished**—is portrayed as being sinless – as Jesus was spotless and without sin.

Deuteronomy 17:1 Thou shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is **blemish**, or any evil favouredness: for that is an abomination unto the LORD thy God.

Leviticus 22:19 Ye shall offer at your own will a male **without blemish**, of the beeves, of the sheep, or of the goats.

Leviticus 22:20 But whatsoever hath a **blemish**, that shall ye not offer: for it shall not be acceptable for you.

1Peter 1:19 But with the precious blood of Christ, as of a lamb without blemish and **without spot**:

An innocent participant (lamb, goat or bull) was chosen to bear the sins of the guilty. However, this utterly fails to apply to Satan, for his history of sin and his iniquity make it impossible for him to be pictured as an **unblemished**, innocent animal.

The second goat, the *azazel* goat, must be atoned for to be used for a sacred purpose. Jesus Christ was sanctified, though of course He had no need to be cleansed or atoned for.

In contrast, there is no atonement or sacrifice ever mentioned for Satan’s sanctification prior to fulfilling a sacrificial role, nor could Satan be rightly represented as an unblemished goat.

So we have received all these explanations of what it meant in Leviticus where it says the goat shall **bear upon him all their iniquities** unto a **land not inhabited**:

Jesus was resurrected by His Father and went **where no man has gone before**. We do not have a dead Savior. Jesus Christ was once **dead** for sin but now **lives** forever more.

Jesus is a living Savior—not a dead one.

Job 19:25 For I know that my **redeemer lives**, and that He shall stand at the latter day upon the earth:

Psalms 18:46 The **LORD lives**; and blessed be my rock; and let the God of my salvation be exalted.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but **Christ lives** in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

If the sin-offering goats of Leviticus 16 represents Jesus Christ, then the second goat, *azazel*, must remain **alive** and not be killed.

Who interceded for the transgressors? Only Jesus could do that.

(Repeated for reference)

“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for [**Jesus the Messiah**] **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 [**Jesus the Messiah**] **bare the sin of many**, and made intercession for the transgressors.” (Isaiah 53:11-12)

With Isaiah 53:11-12 in mind, who does the live goat of Leviticus 16:21 represent?

Leviticus 16:21 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:

We **wrongly** learned about how Satan’s goat was disposed of by being flung off a cliff – hurled off a height near Mt. Sinai [Soncino Chumash p.706] – or into a ravine – down onto the rough and jagged rocks... It is difficult to remove those pictures from our mind - but, none of that is scriptural at all – it is all conjecture and speculation based on the second goat representing a demon.

Leviticus 16:22 contains another important description:

Leviticus 16:22 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.

Where was Jesus going? Answer: Where no man has gone before... a ‘country’ where there is no man.

John 3:13 And **no man hath ascended up to heaven**, but he that came down from heaven, even the Son of man which is in heaven.

Act 2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.

Act 2:34 For David is **not ascended** into the heavens:

John 14:28 Ye have heard how I said unto you, **I go away**, and come again unto you.

John 16:7 Nevertheless I tell you the truth; It is expedient for you **that I go away**: for if I go not away, the Comforter will not come unto you; but if I depart, I will send [the Holy Spirit] unto you.

John 14:23 ... and we will [Jesus and the Father] come unto him, and make our abode with him.

Jesus is Creator — Satan is created. Satan can only attempt to usurp a title reserved for God. Psalm 99 even uses this word for “bear” [*nasa*] as a title for God:

Psalm 99:8 You answered them, O Lord our God; You were to them **God-Who-Forgives** [*El-Nasa*], though You took vengeance on their deeds.

As mentioned previously, if Satan **bears all our iniquities**, then the role and title of *El-Nasa* must be shared with him! But Satan is not equal to Christ.

The “bearing” that God does is also described as acceptance, forgiveness or pardon.

We find **both aspects** in:

Psalm 85:2 Thou hast **forgiven** [pardon, blots out, remove, forget] the **iniquity** of thy people, thou hast **covered** all their **sin**.

(Job 42:8-9; Psalm 25:18; 28:9; Micah 7:18).

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

Psalms 103:12 As far as the east is from the west, so far hath He **removed our transgressions** from us.

Jeremiah 31:34 ...Saith the LORD: for I will **forgive their iniquity**, and I will **remember their sin no more**.

Psalms 32:1 Blessed is he whose transgression is **forgiven**, whose sin is **covered**.

Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou **forgave** the iniquity of my sin.

Leviticus 16:9 And Aaron shall bring the goat upon which the LORD'S lot **fell** [came up out of the bag containing the Urim and Thummin], and **offer him** for a sin offering. [literally **make him 'sin.'**]

2Corinthians 5:21 For [God the Father] hath **made** [Jesus Christ] **to be sin** for us, who knew no sin; that we might be made the righteousness of God in him.

Jesus became 'sin' in our stead. Isn't it beautiful how the Bible interprets the Bible when false doctrine is **not** introduced?

The goat is not killed yet in verse 9 where it reads, "offer him" – it is only **prepared** – made **ready** to be offered – that sacrifice takes place at verse 15.

Notice the example of the two aspects here:

2Corinthians 4:10-11 Always bearing about in the body the **dying of the Lord** Jesus [Aspect #1], that the **life** also of Jesus [Aspect #2] might be made manifest in our body. For we which **live** are always delivered unto **death** for Jesus' sake [Aspect #1], that the **life** also of Jesus [Aspect #2] might be made manifest in our mortal flesh.

It is crucial that we understand that we are **saved by Christ's life** – not His death.

The two goats of Leviticus 16 were exactly alike - **altogether alike** in look, size, and value; indeed, so earnestly was it sought to carry out the idea that these **two formed parts of one and the same sacrifice**, that it was arranged they should, if possible, even be purchased at the same time. One goat would **die** and the other would **live** – and yet the two goats symbolize **two aspects** of the same sin offering.

The apostle Paul – understanding that these Two Aspects/Two Goats constitute **one sin offering** – shows how we are saved through the entire process.

1Corinthians 15:1-4 Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also **ye are saved** [second goat/aspect], if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that **Christ died for our sins** [first aspect] according to the scriptures; And that he was buried, and that he rose again [second aspect] the third day according to the scriptures:

But then Paul says it in a skillful way – tying the two aspects inexorably together – confirming that they work together.

Please notice: Paul does **not** say, "And if Christ be not raised [second goat], your faith is vain; ye **are not saved** [second goat]." Instead he reverts back to the first goat concluding that we are yet **in our sins** [first goat].

1 Corinthians 15:17 "And if Christ be not raised [second goat], your faith is vain; ye are yet in your sins [first goat]."

Jesus Christ fulfilled the second goat

Paul is making the point that the two goats together were a single offering for sin, they stand or fall together. There were two animals in order to show the various functions (**death** for sin, and resurrection for **life**), but God does not separate out those functions to stand on their own—that is, He does not offer, say, expiation without propitiation, nor propitiation without expiation. Christ's work was complete.

[Aspect #1] Propitiation, is the payment, the atoning sacrifice that pays the cost of our sin – which is death. [Aspect #2] Expiation, is the act of atoning for sin and removing even the guilt from the sinner. Paul shows that the Atonement of Jesus Christ is so thorough that it even purges a guilty conscience.

It would do no good for our consciences to be cleansed if the death penalty is not also paid, and it would also be incomplete for the death penalty to be paid if the sins continued to be in full view. And thus to reject any part of God's work (i.e. the resurrection) is to reject it all.

If Christ did not fulfill the second goat, the fulfillment of the first goat does not stand on its own—it is like it never happened either. Christ's work was either complete or wholly sufficient, or the whole thing was inconsequential—it can't be taken piecemeal, as it were. Jesus Christ fulfilled the second goat.

The fact that the Christians would still be in their sins does not refer to the first goat alone, since the ritual shows the complete cleansing and atonement for sin through **both** goats (i.e. it is not that the first goat alone is tied to their sins; both goats are tied to the sins.) That is why there are **TWO** goats. Death and Life could not be represented by one single goat in Leviticus 16. Christ fulfills both aspects of the One Sacrifice.

Hebrews 10:12 This man [Jesus Christ], after He had offered **one sacrifice** for sins forever, sat down on the right hand of God.

The **title** from here: "Saved by His Life"

Romans 5:10 For if, when we were enemies, we were **reconciled** to God by the **death** of his Son [Aspect #1], much more, being **reconciled**, we shall be saved by his **life** [Aspect #2].

That is how we are saved – because Jesus lives – and He **lives** in us.

Romans 5:15 But not as the offence, so also is the free gift. For if through the offence of one [Adam] many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Brethren, do you see how big aspect #2 is? You see why Satan does not want us to get it - aspect #2?

Romans 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Romans 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death [aspect #1]?

Romans 6:4 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.

Romans 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection [aspect #2]:

Romans 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Romans 6:7 For he that is dead is freed from sin. [Christ paid the price.]

Romans 6:8 Now if we be dead with Christ, we believe that we shall also live with Him [aspect #2]:

Romans 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Romans 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Romans 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Romans 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Romans 6:18 Being then made free from sin, ye became the servants of righteousness. [both aspects there]

Romans 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Romans 6:20 For when ye were the servants of sin, ye were free from righteousness.

Romans 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

Romans 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

In closing:

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son much more, being reconciled, we shall be **saved by his life**.

End: **Two Aspects of Leviticus 16 Part Two**