

See the file with this file, Veil

Lev 16

This chapter treats of the day of atonement, and of the rites, sacrifices, and services of it, directs when Aaron should come into the holy of holies, #Le 16:1,2; and in what habit he should then appear, and with what offerings both for himself, and for the people, #Le 16:3-10; and that having slain his own sin offering, and that for the people, he should offer incense before the mercy seat, and sprinkle that with the blood of both, #Le 16:11-15; and by these offerings make atonement for the holy place, the tabernacle of the congregation, and the altar, #Le 16:16-19; and having done this, he was to take the live goat, lay his hands on it, confess over it, and put upon it all the iniquities of the children of Israel, and then send it away by a fit man into the wilderness, #Le 16:20-22; upon which he was to put off his linen garments, wash his flesh, and put them on again, and offer the burnt offering for himself, and for the people, #Le 16:23-25; also he that let go the goat, and he that carried and burnt the sin offerings without the camp, were to wash themselves and clothes also, #Le 16:26-28; the observance of this day, once a year, which was on the tenth of the seventh month, as a day of affliction and atonement, was to be a statute for ever to the children of Israel, #Le 16:29-34. [Gill]

Vv. 1, 2

After the death of the two sons of Aaron... This chapter opens with a reminder that the boys died for the "minor" offence of simply offering *strange fire*, which the Lord commanded not. The Lord God clearly tells all His people, especially Aaron, that His holiness must be taken seriously. Thought to the natural man these various laws of washings and sacrifices appear very redundant and senseless, they are not. Aaron is clearly told that if he does not follow the Lord's instructions explicitly, he also will die, *that he die not*, v. 2. No doubt the death of his sons is still very fresh on his mind, so he and the people knew that what the Lord was saying was not to be taken lightly. Their very lives depended upon hearing and doing the Word of God as delivered here through Moses.

When was the commands of this chapter given, before or after chapters 11-15? Either way, the Lord made the point that His laws of holiness and cleansing cannot to be taken lightly. The young men died in Lev 10; the law of clean and unclean beasts is given in Lev 11; the offerings required for the birth of a child are given in Lev 12; the law regarding leprosy is given in Lev 13, 14, and the law regarding secret uncleanness in given in Lev 15. In each case, the Lord explains His requirements for cleansing the person found in each situation so that person can again approach the Holy Heavenly Father. The Lord punctuated the importance of His laws with the death of two young men who refused to respect the Word of the Lord.

Why was the Lord God so strict concerning every detail of the cleansings here required? The answer is clear, *viz.* every detail spoke of the cleansing to come in Christ. It is quite easy to follow Christ's work for His people throughout these various cleansings, washings and sacrifices.

Of special importance and significance before God in pointing to Christ is the law that the Lord is about to deliver through Moses to Aaron: the atonement for the sins of both the priest, *e.g.* Aaron, and for the sins of the people.

The instructions here restrict Aaron's access to the *holy place within the veil* that is, behind the veil to times specified by the Lord, and IN THE MANNER SPECIFIED BY THE LORD. If he goes in at other times and/or in another manner, he will die.

Mat 27:51 ; Mark 15:38, & Luke 23:45, all tell us of the temples veil being rent from the top to the bottom at the death of Christ. His work here on earth was complete, and the way made clear for man to enter into the Father's presence through His sacrifice. The book of Hebrews tells us that the veil was destroyed by the work of Christ, Heb 4:14ff ; 9:3ff. & 10:19ff. According to Heb 10:20, the veil represented the flesh of Christ.

The veil. There are some interesting facts about this veil which we will mention. Edersheim, 2:610, 611, discusses the veil, but rather than type it in, I will use Gill. His statement is quite lengthy, so I will not put it in

here.

The mercy seat, which is upon the ark..., "types of Christ, through whom mercy is communicated in a way of justice, he being the propitiation and the fulfilling end of the law for righteousness." [Gill]

The cloud upon the mercy seat would have been a physical manifestation of the Lord God: The Lord God would appear in divine Majesty upon the mercy seat. If Aaron improperly entered into this holy area, he would die.

Vv. 3, 4

Aaron is commanded to appear before the Lord *within the veil before the mercy seat, which is upon the ark*. He is instructed as to what to bring with him and what to wear so that he die not before the Lord.

Unlike Christ, our High Priest, Aaron, Israel's high priest, had to first offer the sacrifice and blood for his own sins, v. 3. After his sins were covered by the blood, he had to wash with water and then put on the holy garments, which represented the righteousness of Christ. Not even the OT high priest could enter into the presence of the Holy Heavenly Father without the righteousness of Christ. But Christ has since made the way clear for any believer to enter boldly into the Father's presence.

I believe the various strict laws given to approach the Father, as well as the assurance of death if they were not followed, show us the importance of Christ's work and the holiness of God. We have lost sight of that holiness though it has not changed. I am afraid we now take too much for granted the work done by Christ. Therefore, these laws are preserved for us for our instruction: They permit us to see the work of Christ as well as the holiness of the Father. We need to study these laws, if for nothing else, so we can be reminded of God's holiness, and then approach Him with reverence and Godly fear. These laws should give us a proper view of God.

Heb 12:28 *Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:* 29 *For our God [is] a consuming fire.*

I guarantee you that Aaron served God in the capacity that was given him *with reverence and godly fear*. Is it any wonder that there are those who desire to dispensationize the Book of Hebrews out of the Church age? But without that book, we know not what took place through Christ.

Acceptable service to God is with reverence and godly fear. Where is that today.

Vv. 5-14

This section describes the offering the priest is to bring in order to approach the Lord. First, he had to make an offering for himself and his family, and then he could make the offering for the people. His own sins had to be taken care of first.

It is to be remarked, that no details are given respecting any of the *burnt-offerings* of this day. The details are all confined to the *sin-offerings*. Hence, though "*seven lamps*" are mentioned, besides "*the continual burnt-offering*," yet nothing more about them is recorded. The *ram of Aaron's* is mentioned as to be offered, yet no particulars are given; and the *ram of the people* is also specially noticed, but its offering up is not described. The reason is, all these were "*burnt-offerings*." [Bonar, 301]

I find this interesting: Could it be that the Lord did not want anyone to duplicate this offering after Christ came and the temple was destroyed. Evidently, the details of the *continual burnt-offering* were handed down from father to son in the priesthood. Thus when the *burnt-offering* was being made in rebellion to the Son who had already made the offering, made as God's army was destroying the temple, all who knew the details were present. The army killed them all, along with the details of how to do the offering.

Josephus gives this account:

As for the seditious, they were in too great distress already to afford their assistance [towards quenching the fire]; they were every where slain, and every where beaten; and as for a great part of the people, they were weak and without arms, and had their throats cut wherever they were caught. Now round about the altar lay dead bodies heaped one upon another, as a the steps going up to it ran a great quantity of their blood, whither also the dead bodies that were slain above [on the altar] fell down. [Wars, Book VI, Chap. V, 6.]

And thus the instructions for the *burnt-offering* were lost forever. No matter if the temple is rebuilt with the help of misguided Christians, the *burn-offering* can never again be accomplished according to the instructions given to Aaron, for none exist in God's law.

Vv. 6ff., deals with the high priest's sin--Aaron's in this case. He must offer *his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.*

Then he takes *the two goats, and presents them before the LORD at the door...* He then casts *lots upon the two*, and the Lord chooses which goat will be offered and which will be turned loose, v. 10.

There are several speculations as to what is meant here by the two goats, so I will give what I feel it means. To me, it presents a clear picture of the work of Christ: Just one goat here could not properly represent that work, so two are ordered. One represents the sins being separated from the sinner as far as the east is from the west, and the other represents the presentation of the blood of Christ before the Father to make atonement for the sinner.

We should note that here two goats and a bullock were required for one man and his family, the high priest who represented the people before the Lord. The same offering was also required for the whole congregation. Thus we see the responsibility placed upon the leaders of God's people, the Pastor. I do not think we pastors realize the importance of our place before God. We like to be important before people, but how about before the Lord IN RESPONSIBILITY?

Vv. 11-14, the high priest's sins had to be atoned for before he could be any help to the people. The impressive thing is what was required to atone for the high priest compared with what was required for the whole congregation, including the civil rulers.

Below is a good study on the law as replaced by the work of Christ.

The Work of Christ

Most of us quickly read over the Old Testament sacrificial laws with no thought of their significance for Christians, reading them simply because it is our duty as God's people to read all of His Word. And, besides, we want to be able to tell everyone we read the Bible through once a year. But these passages contain great amounts of *hid treasures* of the Lord's *wisdom* for those willing to slow down and *seek*, for out of these passages *cometh knowledge, wisdom and understanding* of the Lord, Pro 2:1-12. How can Christians expect to *keep God's paths of judgment, understanding righteousness, and equity; yea, every good path* when they quickly skip over passages they find uninteresting?

If God's Old Testament ordinances pertaining to the remission of sin are not understood, then it is IMPOSSIBLE to understand the work of Christ for His people in the New Testament; it is IMPOSSIBLE, moreover, to understand the relationship of Christ and His followers to the Mosaic law. What do we think Paul was talking about in Ephesians 4:14 [*That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive...*]? Obviously, the *teachers* of v. 11, were teachers of the Old Testament Scripture, for there was no New Testament when Paul wrote to the church at Ephesus. Paul warns of the danger of people not being *established in the faith* of Christ as revealed in the Old Testament:

Col 2:6-8 *And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the*

world, and not after Christ.

The *faith in Christ* that firmly established these people was *faith in Christ* as He was proclaimed from the Old Testament. The above passage in Colossians clearly tells us that those not *rooted and built up in Christ* as revealed in the Old Testament are in grave danger of being spoiled *through philosophy and vain deceit* and slick words. In fact, Paul warns the Roman Christians to mark those who try to separate the Old Testament Christ from a New Testament christ, (sic) for the Christ Whom Paul preaches is found in the Old Testament, Rom 16:17, 18. See also, 2 Cor 11:3, 4; Gal 1:6, 7; 3:1, &c.

Those who despise the Old Testament Word of God no doubt deny the fact that Paul referred primarily to the Old Testament Word of God in 2 Tim 2:15-19. Paul tells Timothy that if he is not thoroughly equipped from the Old Testament Scripture, he is in danger of being caught up in *profane and vain babbling*, which *will increase unto more ungodliness*. Paul's warning to Timothy is quite extensive, dominating both letters to Timothy. Actually, he identifies those who come in the last days preaching a soothing gospel of Christ without the Old Testament with *Jannes and Jambres* who *withstood Moses*, 3:8. These false teachers have corrupted the gospel of Christ as revealed through Moses. See also, Heb 13:9; 2 Pet 2; 1 Jo 2.

The Ephesus Christians were equipped by the Old Testament Scripture to stand firm against the worship of Diana, Acts 19:24ff. Is it any wonder that Christians are following after the pagan gods around them when they have been removed from the primary source of strengthening doctrine, the Old Testament?

One final word of introduction: The Apostle John warned God's people to *try the spirits whether they are of God: because many false prophets are gone out into the world*, 1 John 4:1. The standard for trying the spirits was, as now, according to the Old Testament revelation of Christ.

False doctrines, including extremely corrupt understandings of the gospel of Christ and of the Mosaic law, abound. If one will examine the followers of corrupt doctrines, he will find that many sincere folks follow them because they do not know nor understand the Word of God, *i.e.*, the *truth* the New Testament authors built upon, the Old Testament *law of Moses, the prophets and the psalms*, Luke 24:44-48. We will examine both laws, for they go hand in hand: the law of atonement and which of the Mosaic laws are fulfilled in Christ.

The Old Testament Doctrine of Christ

One of the clearest Old Testament presentations of the doctrine of Christ and the law preached by men such as Paul is found in Lev 16. The offerings presented herein had to be made regularly for both the high priest and for the people. The New Testament gospel of the substitutionary death of Christ cannot be understood apart from these Old Testament sacrifices. Undeniably, when people are cut off from the Old Testament laws of atonement, they are easily led astray by false gospels such as, *Ask Jesus into your heart, Turn your life over to God, Yes, you must have faith in Christ, but you must also do..., &c.*

There have been many messages about the *scapegoat*, which we will not develop. What we do want to examine, however, is the offering for *atonement*. Evidently, the high priest made two trips into the *holy place*: one for his sins and one for the sins of the people. He was alone in the tabernacle of the congregation until the atoning offering was made. The New Testament has a great amount to say about the Lev 16 law placed upon Aaron and his sons after him,

Heb 2:17 *Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people.* Heb 5:3 *And by reason hereof he ought, as for the people, so also for himself, to offer for sins.* Heb 6:19 *Which [hope] we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;* Heb 9:3 *And after the second veil, the tabernacle which is called the Holiest of all;* Heb 9:7 *But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people:* Heb 9:12 *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].* Heb 9:25 *Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;* Heb 9:26 *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.*

The Leviticus 16 requirement upon the high priest to present the blood of the sacrifice upon the altar and upon and before the mercy seat, vv. 15-19, is one of the clearest pictures of the work of Christ in Scripture; therefore, it is given in great detail. Moreover, this is one of the laws clearly fulfilled by Christ, no longer to be followed because of Him. In fact, following this law emphatically denies the Lord.

Christ did away with the law

There are those who look forward to another dispensation when this [Lev 16] and other sacrifices will be renewed in Israel. Yet the same group denies the validity of the 10 Commandments--they are no better than the Papist who desire to have literal offerings and sacrifices. Any hope of reimposed, renewed, *carnal ordinances* speaks of the work of the great deceiver. There are those who deny the validity of the moral law of God, *i.e.* the Ten Commandments, yet look forward with great anticipation to a supposed renewal of the ordinances that spoke of the coming work of Christ, which ordinances were done away with by Christ, Col 2:13, 14. We certainly find it amazingly strange that there are professed Bible Scholars, claiming to know Scripture, who say that Christ fulfilled did away with God's moral and civil code, yet deny that Christ forever did away with the ordinances of the law the sacrifices and offerings pointing to His finished work.

Eph 2:15, defines *ordinances* as **those things** contained in the commandments that brought the sinner into fellowship with the Father, *so making peace* between the sinner and God; **those things** being the sacrifices and offerings that provided Old Testament atonement for the sinner, v. 14: *For he, Jesus, is our peace*. V. 16 clearly states that *the law of the commandments* done away with by the work of Christ was *the law* which reconciled man to God, *the law contained in ordinances*. The moral law NEVER reconciled man to God, nor was it meant to.

V. 15, *enmity*, refers to the ceremonial law, which created *enmity* between:

- 1) Christ and the law It spoke of and pointed to Christ, and was, therefore, a friend of Christ. But after Christ came and did the work assigned to Him by the Father, that same law became His enemy. *The law of commandments contained in ordinances* clearly showed God's hatred of Sin, requiring a blood sacrifice. [Gill] But after Christ, man sees God's hatred of sin by what sin required of the Son in His blood sacrifice.
- 2) the natural man and God The natural man found that law a great burden and weariness to the flesh by its many and troublesome rites. [Gill] Christ did away with those rites.
- 3) Jew and Gentile It separated them into two distinct classes of people. All are now one in Christ.
- 4) liberty and bondage It was weak, deficient, unprofitable and beggarly, Gal 4:9. Christ provides liberty, but, obviously, that liberty is within the bounds of what is pleasing to the Spirit in word, thought and deed.
- 5) God and man It required a human priest to approach God, Lev 16. Christ became that High Priest, the only Mediator between God and man, 1 Ti 2:5. Christ *reconciled* Jews and Gentiles; Christ *reconciled* God and man, and *so making peace* through His blood, Col 1:20, Heb 13:20, &c. Eph 2:16, Christ *reconciled* divided mankind into one body, His body, the Church, Eph 4:4, Col 3:15, Rom 12:4, &c.

However, the enemies of God and Christ contend that the *enmity* was between Christ and *the law of the commandments*, *i.e.*, the Ten Commandments, which were subsequently abolished antinomians insist in Eph 2:15 by Christ's work. But the antinomian heresy is not new. Tertullian [A.D. 145-220] confronted it almost two thousand years ago. Writing on Eph 2:15, he said:

... For the Creator's righteousness no less than His peace was announced in Christ, as we have often shown already. Therefore he says: He is our peace, who hath made both one (2)--that is, the Jewish nation and the Gentile world. What is near, and what was far off now that the middle wall has been broken down of their enmity, (are made one) in His flesh. (3) But Marcion erased the pronoun His, that he might make the enmity refer to flesh, as if (the apostle spoke) of a carnal enmity, instead of the enmity which was a rival to Christ. (4) And thus you have (as I have said elsewhere) exhibited the stupidity of Pontus, rather

than the adroitness of a Marrucian, (5) for you here deny him flesh to whom in the verse above you allowed blood! Since, however, He has made the law obsolete (6) by His own precepts, even by Himself fulfilling the law (for superfluous is, Thou shalt not commit adultery, when He says, Thou shalt not look on a woman to lust after her; superfluous also is, Thou shalt do no murder, when He says, Thou shalt not speak evil of thy neighbour,) it is impossible to make an adversary of the law out of one who so completely promotes it. (7) For to create (8) in Himself of twain, for He who had made is also the same who creates (just as we have found it stated above: For we are His workmanship, created in Christ Jesus), (9) one new man, making peace (really new, and really man--no phantom--but new, and newly born of a virgin by the Spirit of God), that He might reconcile both unto God (10) (even the God whom both races had offended--both Jew and Gentile), in one body, says he, having in it slain the enmity by the cross. (11) Thus we find from this passage also, that there was in Christ a fleshly body, such as was able to endure the cross. When, therefore, He came and preached peace to them that were near and to them which were afar off, we both obtained access to the Father, being now no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God (even of Him from whom, as we have shown above, we were aliens, and placed far off), built upon the foundation of the apostles (12)--(the apostle added), and the prophets; these words, however, the heretic erased, forgetting that the Lord had set in His Church not only apostles, but prophets also... [Fathers, III.467. CDROM.]

The whole of Eph 2 explains how the work of Christ fulfilled all the things of the law that provided for atonement, cf. Lev 16:15ff, He 9:7ff., &c.

Christ and the law

Observe Hebrews chapters 9 & 10:

1) 9:1, the major theme of these two chapters is *the first covenant* as revealed in *ordinances* ceremonies, marg. *of divine service*. That is to say, the rites, rituals, ceremonies, offerings and sacrifices as pertaining to the *worldly sanctuary* that was built according to God's commands to Moses in the wilderness.

2) 9:2ff., all the things which took place in that *worldly tabernacle*, the *meats and drinks, and divers washings, and carnal ordinances* rights, or, ceremonies, marg. were no more than *a figure for* that which was to come, Christ, vv. 9-11.

3) 9:10, God's plan was to only impose the ceremonies commanded through Moses upon man *until the time of reformation*, Christ. *Reformation*: 1) in a physical sense, a making straight, restoring to its natural and normal condition something which in some way protrudes or has got out of line, as broken or misshapen limbs; 2) of acts and institutions, reformation. [Used only this one time in the New Testament.]

They the Mosaic rites, ceremonies, &c. were a very imperfect way of restoring the fellowship with Jehovah God that Adam lost through his disobedience. Furthermore, Christ restored all creation, including mankind, to the way it was meant to be, *i.e.*, willing, joyful, obedient servants of Jehovah God. The actual complete *reformation* has not yet been accomplished, but it will, 1 Cor 15:27, 27 [For he **hath** put all things under his feet...].

4) 9:14, the sacrifice of Christ did what the imperfect blood sacrifices of the law could not do: *purge your conscience from dead works to serve the living God*.

5) 9:25, 26, whereas the Old Testament high priest was commanded by God to enter many times into the *worldly sanctuary* once a year actually, and make the sacrifice often, Christ only made one sacrifice and entered one time into the heavenly *holy place*.

6) 9:26, *in the end of the world*: the end of the Hebrew world as represented by *ordinances* the *shedding of the blood* of bulls and goats for the remission of sin. Christ came once at the *end of the Hebrew world*, and He will come again at the end of time, v. 28.

7) 10:1, *The law* refers to the ordinances, requiring the shedding of the blood of sacrifices as commanded through Moses in the *worldly sanctuary*. This *law's* only connection to the moral law commanded through

Moses is that the moral law revealed the helpless, sinful nature of man and his need for a blood sacrifice to atone for his sins. 10:10, The moral law never did nor does it now *sanctify* the lost sinner before God: Only the blood sacrifice could/can do that, and Christ's blood sacrifice dealt with the problem once and for all.

8) 10:2ff., because the Old Testament sinner could only find atonement for not removal of his sins, he could not find a clear conscience. Only the work of Christ in *our hearts sprinkled from an evil conscience*, 10:22.

9) 10:12, 13, Christ's enemies will be conquered from heaven. 10:16, tells us that the means of conquering those who are at war against the God of Heaven is by the sword, the Spirit of God using the Word of God, writing His *laws into their hearts, and in their minds*. The work of Christ, applied by faith by the Holy Spirit, causes their past sins and iniquities to be removed forever.

Thus Christ fulfilled what the prophets foretold: He fulfilled all the carnal ordinances that spoke of His work to come, doing away with them forever, and Christ fulfilled kept all the moral law as given in the Commandments, thus enabling His people to keep the moral law, 1 John.

Yes, He did away with *the law, i.e., the law concerning the meats and drinks, and divers washings, and carnal ordinances imposed upon God's people through Moses*. But those things were only *imposed* until the time of Christ and His *reformation*. Any effort whatsoever to *impose* any kind of *carnal ordinance* upon mankind in the name of the God of the Bible clearly and firmly denies Christ: It is the spirit of the antichrist.

One may rightly say: OK, so the moral laws of God are still in effect. How do commands such as *Thou shalt not kill* apply to abortionists and to the parents who kill their unborn children? How does *Thou shalt not steal* apply to the IRS? Developing the implications of these laws into current social situations is a responsibility not only of pastor-teachers, but it is a responsibility of every Child of God. Each person will answer to his own master, and no one will answer in his or her place: How did each as an individual Christian study and develop God's Word in each area of his or her life and thought? God does not speak and lead everyone along the same road though the general law applies to everyone. In other words, theft of individual property is always wrong, but the proper response to that theft by the one being stolen from could well be different in each individual's life, and each individual still please the Lord.

Results

First, failure to understand the atoning sacrifices, such as commanded in Lev 16, permits many false gospels to creep in, which are no gospels. Undeniably, when people are cut off from the Old Testament laws of atonement, they are easily led astray by false gospels such as, Ask Jesus into your heart, Turn your life over to God, Yes, you must have faith in Christ, but you must also do..., &c.

The gospel of Christ preached by the first evangelists, Paul, John, Matthew, Luke, &c., was very simple: Trust Christ and His substitutionary payment for your sins just as the Old Testament saints had to trust that the blood sacrifices atoned for their sins:

Try to fit the idea of Ask Jesus into your heart into the law of the atoning sacrifice of the Old Testament. Did the Lord tell the people to ask the bullock to come into their heart or to turn their lives over to the bullock? The only thing which will work according to the OT sacrificial law is trust in the sinless sacrifice to pay the sin debt in the place of the repentant sinner. All of the Lord's statements (such as John 3) must be viewed in the light of the OT sacrificial law. [*The OTHER jesus THE GOSPEL PERVERTED*, by this writer. We desire to get as many of this little booklet out to Christian leaders as possible. The corrupt gospel offered in the ACE curriculum motivated this little booklet several years ago. Order a supply.]

Implicit in this justification is the substitutionary sacrifice for sin sincerely offered as noted in Ps 51:16-19. The righteousness of God's heirs of salvation is the righteousness of the Messiah attributed to them by God through faith in the redemptive work of Messiah in which God declares them righteous only because of the grace provided through that redemptive work. [*Theological Word Book of the Old Testament*, 755, Moody Press.]

The removal of the Old Testament from man's rule of life allowed many foolish and hurtful doctrines to invade

the Church. The most devastating effect, obviously, was cutting off the meaning and implications of the atoning sacrifice of Christ from its roots in the Mosaic law, allowing all kinds of false gospels which falsely assure of salvation to proliferate.

Second, failure to understand the atoning sacrifices, such as commanded in Lev 16, permits antinomian heresies to prevail, saying that the law that was done away with by the work of Christ was everything delivered to Moses at the mount, rather than only the ordinances speaking of the coming work of Christ. The division destruction of God's Word permitted J.N. Darby to say,

[W]e are not under law but under grace. We do not sin because we have died with Christ... The absolutely clear and perfect light is found in the New Testament alone; but the Old, if we have learned to distinguish between the dispensation under which the saints lived in those times, furnishes very fine examples of faith... [*Letters of J.N. Darby*, II.108, 109. From London, 1870.]

The sad thing is that professed Christians gladly accepted what he promoted around the world.

As a concluding note: This pastor finds it extremely inconsistent that there are those who deny the validity of the book of Hebrews for non-Hebrews Gentiles. Yet many of those same people contend that one day the Hebrew nation if such a thing exists will reconstruct a *worldly sanctuary* and impose again the *carnal ordinances* of the Old Testament law and sacrifices. How inconsistent can one get? On one hand, they deny the validity of Hebrews to non-Hebrews, and on the other, they deny the validity of Hebrews to Hebrews by insisting on and, yes, even financing a rebuilt *worldly sanctuary*.

How can we expect God to act toward a Christianity that blatantly denies the finished work of Christ for both Jews and Gentiles, expecting, in many cases, the Lord Jesus Christ to place His blessings upon a renewed sacrifice?

Christians must **study** all of God's Word **to show** themselves **approved unto God**: If they do not study the seemingly insignificant laws and precepts in passages such as Lev 16, they will be led astray by the smooth words of those who despise the total of God's Word.

Vv. 20-28

The priest makes the sacrifice for the sins of the people; the live goat is brought forth and hands laid upon him, signifying the transferal of the sins to the goat. He is then let loose in the wilderness. Again, this goat clearly points forward to the work of Christ; He who knew no sin took our sins, 2 Cor 5:21.

V. 27, *without the camp*... Christ suffered without the camp, Heb 13:11ff.

Vv. 29-34

V. 31, *afflict your souls*... Refers to humility. Appears to refer to realizing one's sins and the price that must be paid for atonement for those sins. Would be close, I suppose, to the attitude that should be present at the Lord's Table.

This offering was to be made once a year at a specific time of the year, v. 29. It was not a day of rejoicing, but humbling, vv. 30, 31. And it was to be accomplished once a year as an *everlasting statute*. Obviously, it was done away with by the work of the Great High Priest, Christ.

I am sure that because the command was given as an *everlasting statute*, that it was very hard for the people after Christ to give up. Those who did not give it up for Christ were killed by Rome in 70 AD.