

GROWING IN GOD

PODCAST



GIG112 – Atonement, The Final Deliverance

Hi, and welcome to the podcast. I am excited about this time together, because I am talking about the Feast of Atonement, or Yom Kippur. We find that this is one of the most special times in the biblical feasts. In my mind, it is really pertinent for our lives as Christian believers, because I think it deals with the imagery of what is available to us in our total deliverance from any duality of nature, and the sin that dwells in us that many times we labor over. I believe that Atonement really is discussing the final deliverance that we, as the body of Christ, will experience. I want to begin by reading out of Leviticus 16 about the Day of Atonement, and I am going to pick out just a few verses. It is a very long explanation, and I would encourage you to read the entirety of the chapter, because all of it is a really wonderful picture expressing what God is making available for us in the idea of atonement, the forgiveness of sin – but more than that, the release from, and deliverance from, the nature that still plagues the believer well into your Christian life. Yet Atonement is an answer to deal with it; and we are going to believe for it to be dealt with, and for there to be a final deliverance and release from any duality in us.

Leviticus 16, starting at verses 8-10, says, “Aaron shall cast lots for the two goats, one lot for the Lord and the other lot for the scapegoat” – or the Azazel, or the goat of removal; it is all the terminology for the scapegoat. “Then Aaron shall offer the goat on which the lot for the Lord fell, and make it a sin offering. But the goat on which the lot for the scapegoat fell shall be presented alive before the Lord, to make atonement upon it, to send it into the wilderness as the scapegoat.” Jumping down to verses 21-22, “Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness. The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness.”

You have an amazing picture here. First of all, you have these two goats – and I know there are other sacrifices, but this is what we are focused on right now in this specific teaching. Two goats, one presented before the Lord as a sin offering. That goat is sacrificed first, and it is presented as a sin offering, with the blood being used for that purpose. Following the offering for sin, then the other goat, the secondary goat, the Azazel, the scapegoat, is brought in; Aaron lays his hands on it, and he confesses over this goat all of the iniquity. Now, notice that the sacrifice for sin has already been made. This is one of the reasons I feel like it is such a picture for us as Christian believers, because we know that, even though we have a salvation experience, many times there is a nature that remains which we are not ridded of yet. It may contain iniquities, transgressions, sins, whatever. And so we have this picture very clearly made here. Yes, you may be a Christian, you may be saved. And I know a lot of times churches teach, “Well, you know, once you are saved, you have to be perfect. And if you sin after that, or you have a problem or make an error, or whatever, then you are really in trouble; because you have blown it, and there is no more sacrifice for your sin.” I personally do not find that to be true, either of myself, or after almost fifty years of congregational, pastoral ministry, that people are that perfected after their initial salvation experience. The sacrifice for sin may have been made; they may have received that sacrifice for

sin through Christ in their life; and they may believe, and they may repent and confess; and yet, they can find things still remaining in their life. Again, unfortunately, in a lot of church doctrine, that is really, really shunned, and people are put down. We are going to show in this podcast that that should not be.

It is very common, very real, that people have things remaining in their life. What we need to do instead is take responsibility for those things. We need to see them; we need to be able to look at them in the light of the Holy Spirit; we need to be able to confess our sin and ask for forgiveness, ask for cleansing of those things which continue to remain. So in that sense, what we see is there is an aspect of salvation that is the forgiveness of sin that God brings through Christ, and we are forgiven; but it does not mean that we are cleansed yet from all of the iniquity. In the Day of Atonement, we have this picture and this reality being dealt with. Aaron takes the sacrifice for sin, makes the sacrifice for that sin, and the people are forgiven of their sin by that sacrifice. Then he brings out this second scapegoat, and over that he confesses the fact that iniquity remains, that there are transgressions in regards to all of their sin. He confesses these things over the head of this goat, and then this goat is removed. I like the terminology "goat of removal," because the idea here is that all that is remaining in the lives of the people is removed out of the camp. This goat was removed out of the camp of Israel, taken away with all of the iniquity, with all of the sin; everything that remained of an old nature, so to speak, was removed from Israel. And this is Atonement: it not only brings forgiveness of sin, but it also provides for the final removal of all of the old nature that could still remain – even though we are forgiven of it. I do not want to only be forgiven, I want it to be removed out of my life. I want to confess it, as the high priest would do – confess it onto the cross, confess it onto the Lord – and have it be completely removed from me. This nature must be dealt with, it must go away, and everything that has to do with it. And that is why for me, the Day of Atonement, and celebrating it as a Christian, is so very, very real and important for us to do.

Now you say, "Well, I don't know, that doesn't make sense. I don't know if I can buy into that. We have Christ and the cross, and I believe so I am saved, and all of that is gone." Well, I hope so, and I am glad for you. I mean, you can go listen to another one of the podcasts right now; there are other teachings that may better apply to you. But for the rest of us, I think we need this. And so, what we are going to do is turn to Romans the seventh chapter and talk about Paul. I think Paul was a pretty good Christian. I think he was very experienced. He was an apostle, he moved in tremendous things. He was caught up into the third heaven, he beheld the Lord face to face, he was commissioned, he was healed. He moved in tremendous miracles. Boy, you know, it is hard to out-minister Paul in his ministry. So I would say he would be a good Christian figure to follow in our lives. And in Romans seven, we hear Paul talking this way, starting with verses 12-17: "So then, the Law is holy, and the commandment is holy and righteous and good. Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful. For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin." Wow! This is the apostle. He is definitely saved, he is definitely moving apostolically. But he says, "The Law is spiritual, but I am of flesh, sold into bondage to sin. For what I am doing" – listen to these verses: "For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. So now, no longer am I the one doing it, but sin which dwells in me."

Paul is saying that sin remains dwelling in him, in some deep part of his being, and that sin has an effect on his life and the way he acts, the way he speaks. And he does not understand how that can be, because he understands that Christ came as the sacrifice for sin, and he has believed that. He has repented of his sins, and yet he sees this nature, this flesh that is dwelling in him; and he says, "I hate some of these things that I am doing. I am not doing the things that I want to do, the way I want to do them. And I agree with the Law, confessing that it is good. So, it is no longer I than am doing it, but it is sin which dwells in for me." And for me, I agree with these verses. I see things dwelling in me that I do not like, that I do not believe should remain. I do not believe they are part of the new nature. I believe for sure that I am forgiven by Christ for anything that remains dwelling in me. But I also believe in the provision, as I see reflected in the Day of Atonement, that there is relief for this. There is a final removal of the nature of sin out of me.

He says in verses 17-25, "So now, no longer am I the one doing it, but sin which dwells in me. For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. For the good that I want, I do not do, but I practice the very evil that I do not want. But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me. I find then the principle that evil is present in me, the one who wants to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin. Therefore" – this is going into chapter 8, verses 1-3 – "Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh."

What we have here is something that I believe is so necessary for believers to be able to come to grips with, because many times, this idea of condemnation is so heavy on people. It is destructive to their walk with God, and it ruins their lives in Christ. And that should not be. Paul is telling this story for us all to recognize that we are not the only ones that deal with these issues. And not only are we not the only ones that deal with them, but also, there is a provision in Christ. Christ is not only the goat of sin that was slain for the sin, but He is also the provision that this nature of sin would be at one moment removed from us. We may now be forgiven, we may now be wrestling, we may now see a war going on in us, a war against us in the flesh – but that war will come to an end. And while we are contending with it, remember chapter eight, verse 1: "There is therefore now no condemnation." We are not to be condemned over these things. But, we are not to pretend it does not exist. We are to take responsibility for it. We are supposed to take responsibility for the results of the fact that this war is going on, that this flesh nature in the inner man is waging war against our mind and our desires to walk with God. And we can look at ourselves and say, "Wretched, man that I am!" as Paul said about himself. It is hard to believe that he considered himself a wretched man; but it was only this part of himself which he no longer considered really to be him. He said, "Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin." Therefore, he said, "It is no longer I, but it is the sin that dwells within me." But this has been taken care of in Christ. It may be a war that we face right now, in this moment, but the provision is there. How do we deal with it? How do we

walk with that reality? Well, the first thing, as I said, is we take responsibility for it. We see it. Paul saw very clearly what was going on within him – he saw that war. He could define it, describe it, and he knew what parts were being played within him. He realized that it was no longer him that was doing it, but it was the sin that dwelt with him, any evil presence that may have been within him, although he wanted to do good. And so, he would bring those things before the Lord.

You say, “Well, what do I do with this?” We do what we have always done, we bring this to the cross. The cross of Christ is not something that happens once in our life, when we get saved originally, and we see the revelation that He is our Messiah and He died for our sins, and He has brought the forgiveness, He has reconciled us to the Father. But we also recognize that He is able to remove from us all remaining sin, all remaining iniquity, all remaining nature that is at war within us. He realizes the weakness that we have, and He does not come to condemn us for what remains; He comes to deliver us. For all of those things, the cross never ends. There is no time and space in the spirit realm, therefore, the cross of Christ is happening right this moment; and we are able to confess these things onto the cross. You say, “Well, I was saved fifteen years ago.” That is fine – the cross is still here, it is still happening. It is available to you right now. And these things, as the high priest confessed them over the head of the goat, we, likewise, can confess. Remember what John talks about: if we confess our sin, He is faithful to forgive us our sin, and to cleanse us from all unrighteousness. We may have confessed these things of sin, but now we are looking to be wholly cleansed through the cross from everything or anything that remains of an old nature, a flesh nature, that is in us. Thank God for the Day of Atonement, because it points to us and says, “The cross is here and now. It is available for you. And if there are things that remain in your life – things of failure, things of an old nature, things of sin – they can be removed right now.” Convey them, place them upon the cross, transfer them out of your life by faith and put them on the cross. Just as the high priest laid hands on the head of that goat and imparted these things, lay your hands upon the Lord, as He is on that cross for you in this moment, and impart all of these things to the cross. Let them be removed from you wholly and completely, in this moment. In this moment of the Day of Atonement, let them be removed completely, so that we are freed. Let them be taken outside the camp to no longer dwell within us in any way. We do not want to merely be Christians who are forgiven of our sin – we want to be believers who are delivered wholly and are free, having these things removed from ourselves. This is what the Day of Atonement is all about. And this is what we are to experience as believers.

In Colossians 3:5-9, it says, “Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is because of these things that the wrath of God will come upon the sons of disobedience, and in them you also once walked, when you were living in them. But now you also, put them all aside:” – transfer them to the cross right now – “anger, wrath, malice, slander, and abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its evil practices.” How did you lay it aside? You laid your hands upon the Lord on that cross, and you imparted these things to Him. You transferred them. Everything works by transference. It says in Isaiah 53:6 that, “He placed upon Him the iniquity of us all.” These iniquities are to be placed upon Christ, placed upon the cross. Do it by faith. Lay your hands upon Him by faith and impart these things off of you, away from you, out of you and onto Him to be dealt with.

Verse 10 says, “And have put on the new self who is being renewed to a true knowledge according to the image of the One who created him.” See, this transference works both ways. We receive from Him our righteousness. Abraham was reckoned righteous. It was placed upon him. We have a new nature placed upon us from that cross, as we place upon Him all of the old nature that we are getting rid of. Ephesians

4 says it again, starting at verses 17-27: "So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. But you did not learn Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth." Boy, we transfer off of us, Lord, we put upon Your cross in this moment, the old self which is being corrupted and which is seeking to corrupt us in our current life. And now we put on, by the strength of Your cross and Your resurrection from the dead, we put on the new self, which in the likeness of God has been created in righteousness and holiness and of truth – and that is what dwells in us and moves through us.

"Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another. Be angry, and yet do not sin; do not let the sun go down on your anger, and do not give the devil an opportunity." We get rid of every opportunity the devil has had to work through us. Those things that have held on and remained, we recognize, right now this moment, that in the Day of Atonement there is a provision. We see it in the Hebrew Scriptures in such a beautiful picture describing to us how it works; and we see it again in these Scriptures, Paul telling us how he saw this need within himself, and he was able, without condemnation, to put aside these old things, experiencing the Day of Atonement in his life and putting on Christ in a new life, in a new self, that was created in the likeness of God, filled with righteousness, holiness and truth. And I bless us, as we walk in this Day of Atonement, that we likewise put off the old man, put away the old nature, and we put on a new self, filled with righteousness, truth and holiness in the will of God. I believe it for each one of us. Amen.