

CHEMISTRY OF THE BLOOD – Part 4

Leviticus 17:11

11 FOR THE LIFE OF THE FLESH IS IN THE BLOOD: and I have given it to you upon the altar to make an **ATONEMENT FOR YOUR SOULS:** for it *is* the blood *that* maketh an atonement for the soul.

We've been talking to you about the blood and the role it plays in our *atonement*. As a reminder, the **atonement is an act by which sinners are reconciled to God**. Also, it was the job of the *high priest* to make atonement for the people unto God.

We saw this, for example, when we looked at the Day of Atonement. On the Day of Atonement the high priest was required to take two goats. One was killed as a sin offering, and the other escaped death and set *free*.

Leviticus 16:8–10

8 And Aaron shall cast lots upon the TWO GOATS; one lot for the Lord, and the other lot for the scapegoat. 9 And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. 10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to LET HIM GO FOR A SCAPEGOAT INTO THE WILDERNESS.

We know that the *first* goat represents Christ who through death atone for our sins. What about the second goat? What does the scapegoat represent? Well, the word 'scapegoat' means *removal*. (This is because it was to be *removed* from the camp and released into the wilderness.)

Leviticus 16:21

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:

Some believe that because Aaron confessed the sins of the people over the scapegoat, that the scapegoat must represent *sin*. But, how could this be when the sins of the people were ALREADY atoned for (or removed)?

Leviticus 16:20

20 And when he hath MADE AN END OF RECONCILING the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Aaron confessed the sins of the people over the scapegoat AFTER he finished making atonement (reconciliation) for sin. So, why confess the people's sins over the scapegoat if their sins were already forgiven? Aaron confessed their sins over the scapegoat to make it a *reproach*. (Once their sins had been confessed over the scapegoat, the scapegoat would have been despised by the people.) This was the intended purpose—to cause the scapegoat to become a reproach.

Leviticus 16:27

27 And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall **one CARRY FORTH WITHOUT THE CAMP; and they shall burn in the fire their skins, and their flesh, and their dung.**

Notice that the body of the first goat (the one offered for sin) was also *removed* from the camp. The reason it was removed from the camp is because it was seen as a reproach. (It was a reproach because it bore their sins, and sin is a reproach!) Therefore, the scapegoat was removed from the camp (sent into the wilderness) to **SHARE** in the reproach of the first goat which was also removed!

Hebrews 13:11–13

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned WITHOUT THE CAMP. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered WITHOUT THE GATE. 13 Let us go forth therefore unto him WITHOUT THE CAMP, bearing his REPROACH.

Here we are told to be like the scapegoat and go, “without the camp” bearing or sharing in His reproach. Moreover, Christ was reproached and suffered “without the gate” that He might **sanctify** us. Therefore, going ‘outside the camp’ must be related to our *sanctification* (or being separated from sin).

In that day, the ‘camp’ was Jerusalem or the *religious* center. Today, the ‘camp’ might be mainstream religion. The camp can also represent the *world*. As the Church, we have been called to come out of the world. The reason many Christians aren’t answering the call to ‘come out’ is because separating from

the camp comes with a stigma or a reproach. What does it look like to go 'outside the camp'? Are there any examples?

Hebrews 13:2

² Be not forgetful to ENTERTAIN STRANGERS: for thereby some have entertained angels unawares.

Someone who is venturing 'outside the camp' isn't afraid to *entertain* (be kind, hospitable to) strangers.

Hebrews 13:3

³ REMEMBER THEM THAT ARE IN BONDS, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

Additionally, someone who's 'outside the camp' won't be afraid to help those in bonds (i.e. rejected by others).

Hebrews 13:4

⁴ MARRIAGE IS HONOURABLE IN ALL, and the bed undefiled: but whoremongers and adulterers God will judge.

This is not a statement that *marriage is honorable*. It's a recommendation to honor your marriage vows. Again, it's not popular (mainstream) to honor one's marriage vows, particularly when your marriage is no longer benefiting you!

Hebrews 13:5

⁵ *Let your conversation be without covetousness; and BE CONTENT WITH SUCH THINGS AS YE HAVE:* for he hath said, I will never leave thee, nor forsake thee.

Someone who is 'outside the camp' will be content with their present status.

Hebrews 13:9a

⁹ Be not carried about with DIVERS AND STRANGE DOCTRINES...

Here we're warned not to be led astray by *strange doctrines*. What are 'strange' doctrines? *Strange* doctrines are doctrines that are **foreign** to what was taught by Jesus and His apostles. Strange doctrines are also doctrines that don't encourage people to go 'outside the camp' and bear their cross.

1 Timothy 6:3–5

³ If any man teach otherwise, and consent not to wholesome words, *even* **THE WORDS OF OUR LORD JESUS CHRIST**, and to the **DOCTRINE** which is according to godliness; ⁴ He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, ⁵ Perverse disputings of men of corrupt minds, and destitute of the truth, **SUPPOSING THAT GAIN IS GODLINESS**: from such withdraw thyself.

Some people mistakenly believes that material gain is associated with spiritual gain. This is 'strange' and *foreign* to the teaching of Scripture.

Hebrews 13:9

⁹ Be not carried about with divers and strange doctrines. For *it is* a good thing that **THE HEART BE ESTABLISHED WITH GRACE; NOT WITH MEATS**, which have not profited them that have been occupied therein.

Our hearts (confidence) should be “established with grace,” and not with “meats.” (A heart that is established with “meats” is a heart that feels more confident when it can point to certain acts (religious or secular) that it has performed.

What “meats” are you establishing or setting your heart upon (money, pleasure, safety, etc)? I encourage you to build your hope on the grace and promises of God! Remember, “He who spared not His own Son, but delivered him up for us all, shall He not also **FREELY** give us all things?” – [Romans 8:32](#)