

Ray Rawson - Hebrews 13:10-13

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Now we come to the last portion, and perhaps the most important as it concerns you and all the world, mankind, that part that has to do with the atonement, and we believe that it is beautifully shown in the type in Leviticus 16, and brother Raymond Rawson, whom you've heard before at this convention, who is also from Detroit, we feel kind of grateful to Detroit this year for being so generous to us. So we'll turn this part over to Brother Raymond Rawson.

Brethren, we chose as our theme for the discussion of the 16th chapter of Leviticus, a group of texts not from Leviticus 16, but rather Paul's explanation, shall we say, is taken from the 13th chapter of Hebrews, verses 10 through 13, and they read, we have an altar whereof they have no right to eat, which serve the tabernacle for the bodies of those beasts whose blood is brought into the sanctuary by the high priest. For sins are burnt without the camp. Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate. Let us go, therefore.

Or rather let us go forth, therefore unto him without the camp bearing his reproaches.

Now, I'm sure that we all appreciate, in order to understand the doctrine of the atonement as well as the doctrine of the sin offering, that it's necessary to realize the doctrine of the ransom is separate from these two, and the doctrine of. Of the ransom is the basis or it's the foundation upon which our other two rest. Now, there's no need at this time, I'm sure, to go through any lengthy explanation of how sin entered into the world through Adam and how the four attributes of God worked so that we have the divine plan as we now understand it. Nor is it necessary to explain in any detail just how Jesus is the corresponding, or was the corresponding price for Adam.

We feel that the philosophy of the doctrine of the ransom can well be summed up in a single short paragraph by stating that Jesus was the corresponding price for Adam. Jesus furnished this price at the River Jordan. He then laid that price down at Calvary at his death, and then third, 40 days after his resurrection, this price was placed into the hands of justice, and then for justice, in turn has taken this price or this value and laid it on deposit and has reserved it for an appointed time.

And that time, of course, is or will be evidenced, shall we say, by the fact that that the millennial age blessings will begin, they will commence, and then, and only then, will the ransom be paid in the sense of having this price or this Value properly applied. Now, that means the ransom is not applied as yet, and the story of just how this ransom is applied, this value, this price, is of course, told in many different ways in the Scriptures. We this evening are going to only consider one way, just one aspect, and that is we are going to consider how it is taught or shown or illustrated in the tabernacle shadows under the sacrificial arrangement of Israel's Atonement day. Now, we want to emphasize that we must keep our doctrines separate in that each are distinct, yet they are related.

They do fit together. The ransom was that which our Lord gave, which could not be given by anyone else, which need not have any repetition. The ransom does not show the application. Jesus merely gave himself as a ransom to be testified in due time. The sin offering, on the other hand, shows how God appropriates the ransom.

It shows how the ransom works in God's divine plan. Yes, the way in which God's blessings will begin and continue to proceed is shown in the sin offering. Now, the apostle, in our theme text taken from Hebrews, is really discussing the sin offering. He is pointing to the Jewish tabernacle arrangement where Israel's sin offerings were made once a year, year after year, and the apostle is

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telling us that the offerings of bulls and goats that were made year after year, these sacrifices were replaced by a better sacrifice that needed no repetition whatsoever.

This better sacrifice actually cancelled sin. Now, that's real atonement in so many words. Paul is saying the sacrifice that takes the place of the bulls and the goats is the one sacrifice that began with the Lord himself and has continued throughout this gospel age in the person of his church, his followers. Yes, the one sacrifice of Jesus his church is what is necessary in order to prove them worthy of being the ones who are going to bring all of mankind to God to make them at one. The Bible really divides this one sacrifice into two parts, does it not?

There are really two parts to the sin offering, and it's necessary to understand both parts in order to appreciate just how God appropriates the ransom, just to understand how this ransom works in God's divine plan. In the 16th chapter of Leviticus, we have a divinely arranged picture of the day of atonement and its sacrificial work. The high priest on the day of atonement took a bullock, which was for himself. That is, it represented himself, and the high priest slew that bullock. Now, the bullock represented the Lord, only the Lord himself at about the age of 30, even as it's stated in Hebrews 10:5 when it says, a body hast thou prepared for me.

And then after that, two goats were taken into this tabernacle and led up to the very door of the tabernacle, and there they were tied. The two goats were taken from all the people in the camp at large, and that meant then whoever was represented by these two goats, they had first come from the camp at large or from the world of mankind. Now, the two goats pictured all of the consecrated, that is, it pictured all of those who have been accepted of God in consecration and have been begotten of the Holy Spirit.

How beautifully our type shows that these two goats do not have bodies that are especially prepared for them. You know, the very purpose of bringing those two goats into that court and tying them up at the door of the tabernacle was to emphasize this point. That God does not arbitrarily determine which one should be of the glorified body, but rather it is only those who will suffer with him that are going to reign with him, and then in the ninth verse of this 16th chapter, it states that the Lord's goat was offered for a sin offering. Whereas the sixth verse in speaking of the bullock says that it was a sin offering.

You see, the one was a sin offering and the other is offered for a sin offering. Yes, Jesus had a body that was especially prepared for him. He was holy, harmless, undefiled, separate from sinners. He was a sin offering. We, on the other hand, his disciples, we are offered for a sin offering.

We are imperfect. We are of the world, children of wrath. Even as others taken from the world of mankind in an imperfect condition. We are reckoningly covered with the merits of the sacrifice of Christ. That is, then the Lord's ghost is made possible, is made a reality only because the bullock preceded it.

It went ahead of it. The bullock in antitype was killed when our Lord consecrated himself at the river Jordan, and then it took the rest of that 3 1/2 year period of time to have all accomplished in our Lord's life. That was typified in the bullock on the day of atonement. In the tithe on the day of atonement.

The high priest took the fats of this bullock. He took all the life giving organs of that animal, placed them on the brazen altar in a cord, and there they were ignited or consumed by fire. It was a slow

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process though, even as brother Maguson has stated, and then the hides, the hoofs, all the remainder of the bullock, with the exception of its blood, it was taken into the camp, and it was burned or without the camp.

And immediately while this was being accomplished, or as soon as possible at least, the High priest took coals off that fire of those life sustaining organs, that fat, and took part of that coal, a part of that fire together with the blood of the bullock and two hands full of incense, and he proceeded into the holy of the tabernacle. Now that was quite a quite a load, wasn't it? It was just about all that he could carry, and while in the holy place, the high priest took the coals from that there they were carried in from the brazen altar.

He laid those coals on the golden altar in the court, and then he sprinkled that incense on the top of those hot coals, and that yielded the perfume a sweet savor that penetrated even into the most Holy itself, and in that holy place the high priest waited he abode. Because all three of these fires had to be burning at the same time.

That is, that fire in the holy it was seen only by Jehovah. It actually pictured how the sacrifice of the Lord himself was viewed in a way that only Jehovah himself could see, and at the same time that fire that was going on in the court, that was seen only of the Levites in the court showed how the disciples seen the sacrifice of Jesus, and not only the disciples, but really all others who have been in the way of justification since that time. It represents how all of those who have offered prayers to God that have not been heard, but rather only noted, even as Cornelius prayers were.

And then the fire in the camp was seen of everyone in the camp. All Israel could see it. That fire well pictured how the sacrifice of Jesus is viewed by the world of mankind. It's rather offensive, it seems. No real purpose, no real objective in it.

Now all three of these fires very widely pictured. The one sacrificial life Jesus lived for 3 1/2 years. When Jesus life ended, all the fires went out. When one fire stopped, all of them stopped. It was finished.

It was completed in death, and yet that really wasn't the end, so to speak. It was just the beginning. Because even though our Lord's sacrificial life had been completed at Calvary, still another job laid before him, a much larger work, and that was the acceptance and the sacrifice of the church class.

Now in the type when the high priest finished offering or sprinkling these incense on the golden altar in the holy, and after those incense had penetrated sufficiently into the most holy itself, why then the High priest himself also passed in underneath that second veil and passing in under that second veil typified the actual death of the Master. Those parts of three days in which he was in the tomb, and then the high priest sprinkled the blood on the mercy seat in the Most Holy and before the mercy seat and on the ground. This blood was really for the two goats that were tied up there in the court. Jesus life for 3 1/2 years was really an example.

It was really a patron for the arrest of his followers. Or it was as a result of this here bullock, the rest of the atonement day work could be made possible.

The goat that was finally selected for the purpose of being the Lord's goat had exactly the same thing performed to and upon it, even as it was done to the bullet. There was but one exception, and that is no incense was offered with the Lord's goat like as offered with the bullock, because the Lord's goat came under the perfection of the bullock itself. The incense being ground fine,

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representing perfection. But everything else was the same. You know, the killing, the brazen altar, the fire in the camp, the carrying of that blood into the Most holy, the sprinkling it on the ground.

And even in the court, it was exactly the same as what was done to the bullock, and we feel this was a most wonderful way of saying the church lives the same kind of life that Jesus lived. It's just another way of saying the church has a part in Christ's suffering, the privilege of filling up that portion which was left of its afflictions. You know, in our theme text that we read in Hebrews 13, Paul, well ties in the fact that not just Jesus, but really the whole complete church, well, is an offering for sin, and how does Paul tie this in in our text of Hebrews 13?

Well, it should be remembered that undoubtedly in Israel's experiences through the course of those years that they were offering sacrifices. There were hundreds and hundreds of sacrifices offered each year by the Israelites in the tabernacle annually. But you know, of all those hundreds and hundreds of sacrifices that were annually offered by the Israelites year after year after year, only the two sin offerings that were offered on the day of atonement had these fires going in the court, the camp and the holy, and then had its blood offered in the most holy itself. It is only that group then, that was typified by these two animals which suffer in the world that can have the life that it's lived, its sacrificial life, so to speak, be the means upon which sin is being atoned for. Well, now as we said earlier, Jesus gave himself as a ransom to be testified in due time.

But the way in which God applies this ransom, that's elsewhere shown in the Bible. In the sacrificial arrangement of Israel's atonement day sacrifices, we are shown how God makes such an application. The sin offering shows this. We feel the sin offering is divided into two parts. There are two stages to the making of the ransom work in God's divine plan.

The first stage was our Lord's, he was a sin offering, and then the second stage is the church's part. They, or shall we say we are offered for a sin offering. Now let's bear in mind though that when the apostle in Hebrews evaluated this whole situation, he doesn't break it down into different stages and parts and give all the whys and the wherefores. Paul sees the work of the gospel age as a reality.

That is, he sees how it takes both the life that Jesus lived and the life that the church now lives in order for the world of mankind in the millennial age to get life. The sacrificial sin offering made before the ransom is paid. The sin offering makes the ransom a working arrangement, and why does the sin offering make the ransom a working arrangement? Well, because as a result of this sin offering, as a result of this here special way of living, the mediator is made a reality.

Now this we feel is all very beautifully shown in Israel's atonement day sacrifices, and then after the two animals for a sin offering were offered and their work was completed, the high priest, after all sacrificing was done, put on those robes of glory and beauty. Now looking at this from just a little bit different viewpoint, we see that as a result of the Master, the church class obediently living their lives which are special. As a result of this, the Christ class being obedient to this special type of living which is an offering for sin, a sin offering, it can only result in one thing, wearing of the robes of glory and beauty. Well now, I don't think there's too much of a problem with any about the scapegoats.

Sure, no one thinks that the scapegoat represents an earthly class. The pastor, in viewing the scapegoat of Israel's atonement day sacrifice, seen an antitype how that after the sin offering group, after the church class is complete, well then the great company class, for a short period of time and for a very definite purpose, will be dealt with as a class or a group here on earth. We of

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course wholeheartedly would support the pastor's views, and so we would conclude, even as we sometimes say, how impossible it will be for the world of mankind to receive their blessings until after the church is complete. We would say by the same token, it's just as impossible for them to receive their millennial age of blessings until this here last phase is completed also.

And that is of this great company being dealt with as a class or as a group, as it was typified in the tabernacle arrangement. Well, now going back to our theme text again, we would like to reread the 10th verse when it says we have an altar whereof they have no right to eat, which serve the tabernacle. Now think of that. Legally, this tabernacle arrangement and the temple arrangement that followed it of Israel's, it has no part in this role of living that very special kind of life that earns each obedient soul in living that kind of life, a right to be a part of the mediator group in and during the millennial age. Yes, that which we eat of, that which we benefit from is different.

Well, those two animals that were offered on Israel's atonement day, sacrificial arrangement, year after year, stood out in marked contrast or distinction of all other animals, of all the other hundreds and hundreds of animals that were offered every year, year after year. Yet those two special animals were nothing but a picture, just a mere shadow, shall we say, of God's real divine arrangement. We have been released from Adamic condemnation, have we not? We have also sacrificed our rights to life here on earth, and really any future opportunity of living, any possible chance of life whatsoever dependent upon obediently living the very same kind of life that Jesus typically set forth in his own living for those three and one half years, following the example that he set as a result of specially being a sin offering, an offering for sin.

Jesus reward for living a sacrificial life for three and one half years was immortality, and his body members as a result of eating from this here different altar, this special offer as a result of being justified, being released from Adam and condemnation, being able to follow in Jesus footsteps as a result of being obedient in this here particular way of living, will receive the same reward that the Master himself got, and that is immortality, and so then let us do, even as Paul states in the 13th verse, let us go forth therefore unto him without the camp Ra Sa, we will remain standing while Brother Ralphson closes this day in this service with prayer.

Now, dear Father, we would desire to approach thy throne in prayer.