

读经：利未记第十六章 三月九日 山姆弟兄

我亲爱的弟兄姐妹你们好！爱米利和我特别要向我们在十月份认识的朋友们问好！

在过去的几周内，我们的读经一直是围绕出埃及记和利未记展开的。在这两本书内，有大量的篇幅都在细致的讲解摩西律法下的献祭和宗教仪式。有时候我们会觉得这些章节难以理解，我们也会想这些事到底和今天的我们有什么关系呢？况且我们今天不是也不用遵守摩西的律法了吗？我们今天的读到的这一章书也是这样的，它讲了赎罪的条例。从今天的讲道中，我们可以明白旧约的这些章节和今天的我们很有关系，因为它告诉了我们有关我们今天纪念主的献祭的原则。

旧约律法中的很多部分都是在预示主耶稣基督通过他的死和复活所做的工。正因如此，律法的很多部分就是在预表耶稣来拯救人类时他所成就的工作。利未记 16 章就是旧约法中的一个很好的例子。在我们准备掰饼喝酒纪念主耶稣为我们舍的身体和血的时候，我们来学习圣经的这样一章书是非常合适的。

在我们看利未记 16 章时，我们要记住律法只是预表了耶稣所做的工作，律法本身并不能取得和耶稣所做的工作的同等功效，律法不能做到耶稣所做到的——那就是拯救我们脱离罪和死。律法教导了我们很多原则，这些原则在基督的工作中也显现出来。（例如，罪的工价乃是死）但律法并不能做到耶稣的献祭所做到的。如果根据律法献祭牲畜就能给我们带来拯救的话，那么基督的献祭也就没有意义了。律法中的信息很明显的表明它是在预示基督的工作，也预示了神对救赎的要求的种种原则，但律法并不能通过现实的工作拯救我们。

利未记 16 章的主题很明显，这主题在整章书中出现了多次——赎罪。在读这章书的时候，你肯定发现这个词出现了多次，它出现在第 6 节，10，11，16，17，24，27，30，32，33 和 34 节。

让我们看一看罗马书第五章——我们要看看“赎罪，拯救”在基督的工作中是多么重要。罗马书 5：10-11 节说：“因为我们做仇敌的时候，且借着神儿子的死，得与神和好；既已和好，就更要因他的生得救了。不但如此，我们既借着主耶稣基督得与神和好，也就借着他与神为乐。

“赎罪”这个词的意思是什么呢？保罗在罗马书 5 章中用到的这个词的希腊语原文和 11 节中的“和好”一词很相似。赎罪得救实际是我们与神和好的一个过程。我们的罪使我们和神隔绝，因为神是圣洁的，而我们是犯罪的。而赎罪得救也就是我们逾越我们因罪与神隔绝的这个鸿沟的。

希伯来语中把这个词翻译为“赎罪”（利未记 16），含义有一点不同。在希伯来语中它应当是“遮盖”的意思。当我们说我们的罪得赦免的时候，其实也就是在说基督因着他的工作遮盖了我们的罪。

利未记 16 章描述了摩西律法之下对犹太人来讲非常重要的一天——赎罪日。这是一个非常庄重的节日，一年一次，是犹太公历的第七个月。

那么“赎罪祭”对献祭的人意味着什么呢？当然，如果一个人犯罪了，他就要去献赎罪祭。我们都知道在伊甸园的时候，神定下了对罪的审判，那就是死。在罗马书 6：23 中也再次强调了这一点：罪的工价乃是死。

通过献赎罪祭，献祭的人就明白他通过这样的行为意识到罪的工价就是死。他把自己与那献上为祭的动物联系起来。根据律法，献祭的人在动物被杀死之前要把他的手放在动物的头上——请参看利未记 4：4：“他要牵公牛到会幕门口，在耶和华面前按手在牛的头上，把牛宰于耶和华面前。”

因此，在献祭动物的时候，献祭的人就将自己和这动物联系起来。在献祭动物的时候他说：我认识到我的罪可以让我死，在这动物身上发生的一切也是我配得的。

就像我们先前说过的，神在赎罪日吩咐犹太人所做的和我们今天来纪念主的仪式有相似之处。

首先，利未记的 16 章强调了我们都是罪人，在神面前是不洁净的。请看利未记 16：16 “他因以色列人诸般的污秽、过犯，就是他们一切的罪孽，当这样在圣所行赎罪之礼，并因会幕在他们污秽之中，也要照样而行。”

注意这里提到“污秽”、过犯和罪。今天我们来纪念主的献祭，我们自己就是充满污秽，过犯和罪的。我们要承认自己的罪，求神按着他的恩典饶恕我们。

我们还要注意，在旧约的以色列时代，整个国家只要献一次赎罪祭就可以了，（也就是两只山羊）。通常，在摩西律法之下，一个人只要为他自己犯下的罪献祭就可以了。在赎罪日，整个国家一年就统一献祭一次。这样的献祭可以和耶稣的献祭做对比，主耶稣基督只献上一次，就除去了世人的罪。这并不是说对你的罪要献祭一次，而对我的罪又要献祭一次。主的献祭是要除去一切人的罪的。

就像我们前面提到的一样，在摩西律法下人通常献的赎罪祭和在赎罪日的献祭是非常不一样的。很大的区别就是，在献祭的两个动物中只有一个被杀死，而另一个则被放到旷野当中。这告诉了我们什么呢？答案在利未记 16：20-22 “亚伦为圣所和会幕升献完了赎罪祭，就要把那只活着的公山羊奉上。两手按在羊头上，承认以色列人诸般的罪孽，过犯，就是他们一切的罪愆，把这最都归在羊的头上，借着所派之人的手，送到旷野去。要把这羊放在旷野，这羊要担当他们一切的罪孽，带到无人之地。

活着的山羊就担当了人一切的罪孽。人的罪象征性被活的山羊带走——再也看不见了。所以在献祭的时候，一只山羊被杀，以此表明对我们罪的惩罚，而另一只活山羊则表示将我们的罪带走。这也预表了基督通过他的死所成就的两个方面的工作。虽然耶稣是无罪的，他被钉死在十字架告诉了有罪的人这就是他们配得的惩罚。然而，通过他的死和复活，他为我们的罪敞开了一条道路，这是神因着他的恩典赦免我们罪的道路。

赎罪日的献祭预示了主自己的献祭——其他旧约的献祭也预示了这一点。但这些献祭都不能和我们今天纪念的主的献祭相比。我们可以回去看希伯来书中教导我们的功课。在利未记 16 章的前几节中，大祭司在赎罪日进到会幕中的圣所。这就是一年中可以进入圣所的唯一时间。在希伯来书 9: 24-28 中说：“因为基督并不是进了人手所造的圣所（这不过是真圣所的影像），乃是进了天堂，如今为我们显在神面前；也不是多次将自己献上，象那大祭司每年带着牛羊的血进入圣所。如果这样，他从创世以来，就必多次受苦了；但如今在这末世显现一次，把自己献为祭，好除掉罪。按着定命，人人都有一死，死后且有审判。象这样，基督既然一次被献，担当了多人的罪，将来要向那等候他的人第二次显现，并与罪无关，乃是为拯救他们。

这里，律法下的赎罪日和通过基督的工作带来的伟大的救赎之间就形成了对比。希伯来书告诉我们在律法之下，以色列人每年都有一个赎罪日，每年都要献赎罪祭。祭司每年都要进入会幕中的至圣所。另一方面，基督只一次献上就除去了我们一切的罪——他并不需要每年都献上为祭。

希伯来书也对照了祭司进入会幕中的至圣所和基督升天的事。在希伯来书 9 章 24 节说——他乃是进了天堂。以色列人每年都在等着他们进入至圣所的大祭司，他们知道如果神不接受他们的赎罪祭的话，他们就都会死。另一方面，我们今天也在喜乐的等待我们的大祭司（耶稣基督）从至圣所（天）而来。因为希伯来书 9: 28 中说“我们知道他再来的时候，他将带给我们救恩。基督从天而降的时候，他将赐给我们神国里的永生。

因此，我们今天掰饼喝酒的时候，让我们主耶稣基督的献祭给我们带来的救赎。让我们来纪念他为我们所做的摩西律法不能做到的。让我们铭记他是我们的大祭司，现在在天上，我们也在等待他的再来。

Read Leviticus 16 Sunday 9th March Bro Sam M

Greetings to our Brothers and Sisters. Sister Emily and myself especially send greetings to those in China who know us from the fraternal week last October.

Our readings over the past few weeks have been taking us through the books of Exodus and Leviticus. A large portion of these books is taken up with detailed explanations of the rituals and offerings of the Law of Moses. Sometimes these sections are difficult to understand, and we may wonder about their relevance to us today when we no longer need to keep the Law of Moses. This morning's reading from Leviticus may seem that way. It deals with the ritual that went with the Day of Atonement. What we hope to show in this morning's exhortation is that this section can be very relevant to us because it shows many of the principles that we have come to remember this morning around our Lord's sacrifice.

Many sections of the Law were intended to represent the work that the Lord Jesus Christ came to do in his death and his resurrection. By that we mean that many parts of the Law acted as types or represented parts of the work that Christ himself came to achieve in saving mankind. Leviticus 16 is a great example of part of the Law that was intended to do exactly that – so it is appropriate for us to consider it in preparation for eating the bread and drinking the wine that represent his body and blood today.

An important thing to keep in mind as we have a brief look at Leviticus 16, is that while the Law could act as a type of Christ's work, it could not achieve what he came to do – it could not save us from sin and death. The Law shows us many of the principles that Christ also showed in his work (such as that God thinks that sin is worthy of death), but it could never achieve the result that Christ's sacrifice did. If the sacrifice of animals could have achieved our salvation then there would have been no point in Christ's sacrifice. There are clear messages in the Law showing that while it was typical of the work of Christ, and could point forward to the principles God required for salvation, it fell far short of the actual work of saving us.

The theme of Leviticus 16 is clear. It is the word that is repeated many times through the chapter – the word 'Atonement'. You probably noticed it many times as we read through the chapter. It is found in verse 6, verse 10, 11, 16, 17, 24, 27, 30, 32, 33 and 34.

Have a look at Romans chapter 5 – and we will see that this idea of 'atonement' was central to what Christ came to achieve. Turn to Romans 5:10. Rom 5:10–11 says : 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. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

So what does the word 'atonement' mean ? The Greek word that Paul uses in Romans 5 for atonement in verse 11 actually is closely related the word that he uses for 'reconciliation' in verse 10. Atonement can be viewed as the process by which we are reconciled to God. Our sins put a division between us and God – he is holy and we are sinful. The atonement is all about breaching that gap caused by our sins.

The Hebrew word which is translated as 'atonement' in Leviticus 16 has a slightly different meaning. The Hebrew word actually means 'to cover'. This conveys a similar concept. We say that our sins are forgiven, or covered through the work of Christ.

Leviticus 16 describes a very important day in the life of a Jew under the Law of Moses – the Day of Atonement. This was a very solemn festival that was held once a year, in the seventh month of the Jewish calendar

What was a “sin offering” supposed to mean to the person offering it? Well, in the case of a sin offering, it was required when a person had committed a sin. Now we know that the penalty established by God in the Garden of Eden for sin was death. This is reinforced for us in Romans 6:23 – “the wages of sin is death”.

By offering up an animal for a sin offering, the person offering was saying that he recognised that the wages of the sin he had committed was death. He identified with the animal being offered. He was required to do this under the Law by placing his hand on the head of the animal before it was killed – Look at Leviticus 4:4: “And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock’s head, and kill the bullock before the LORD.”

So, in offering the animal the offerer identified with the animal. He said by offering an animal – ‘I recognise that my sin deserves death, and that what is happening to this animal is really what I deserve to be done to me’.

There are, as I said earlier, some important parallels between what God commanded the Jews to do on the Day of Atonement, and what we come together to do this morning.

The first is the fact that Leviticus 16 really emphasises the fact that we are sinners and because of this we are unclean in the sight of God. Look at Leviticus 16:16: “And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness”.

Note the emphasis in that verse on ‘uncleanness’, ‘transgression’, ‘sin’. We must recognise as we come to remember the perfect sacrifice of our Lord this morning that we also bring uncleanness, transgression and sin with us. We come to confess our sins, and to ask for God to extend His grace in forgiving us.

Another parallel is found in the fact that only one offering (made up of the two goats) was made on this day for the sins of the entire nation. Normally, under the Law of Moses, a person would commit a sin and offer a sacrifice for his own personal specific sin. On the day of atonement,

however, one sacrifice was offered for the entire nation for the entire year. This can be compared to the sacrifice that we remember this morning. There was only one sacrifice made – that of the Lord Jesus Christ – that can take away everyone’s sins. There wasn’t one sacrifice made for my sin and a separate sacrifice made for your sin, but one sacrifice made to take away the sins of the whole world.

As I mentioned earlier, there is a significant difference between the normal sin offerings under the Law of Moses and the offering made on the Day of Atonement. The most obvious difference is in the fact that not one, but two animals were involved in the sacrifice – and one of these was not killed, but driven away into the wilderness. What was this trying to show? Well, the answer is in verse 20–22 of Leviticus 16. Lev 16:20–22/: “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: 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: 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.

The live goat was to bear away the sins of the people. Symbolically the sins of the people were being carried away by the live goat – never to be seen again. So we have one goat that is sacrificed – showing us the punishment due to us because of our sins, and another goat that takes our sins away. This shows two sides to the work that Christ achieved in his own death. Although he was sinless, his crucifixion demonstrated what is deserving to sinful people, and through his death and resurrection he opened a way by which our sins can be taken away by God’s grace.

While the sacrifices made on the Day of Atonement represent the sacrifice of our Lord – as with all the offerings, they fell well short of what was achieved by the sacrifice that we remember today. This lesson is brought home to us in the book of Hebrews. You will remember from the first few verses in Leviticus 16 that the High Priest actually went into the holiest place in the tabernacle on the Day of Atonement. This was the only time in the entire year that anybody was allowed into this holiest of places. Comment is made on this in Hebrews chapter 9. Heb 9:24–28: “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 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. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

Here a contrast is drawn between the Day of Atonement under the Law and what it achieved for Israel and the great work of Christ which brought salvation. Hebrews shows that while under the Law, Israel had a Day of Atonement every year, sacrifices were made for sins every year and the High Priest went into the Most Holy part of the Tabernacle only once a year. On the other hand, Christ has made only one sacrifice which can take away all sins – he doesn't need to make a sacrifice every year.

Hebrews also draws a parallel between the High Priest going into the most holy place and Christ ascending up into heaven. As v24 of Heb 9 said – he is entered into heaven itself. The Israelites would have waited anxiously for their High Priest to emerge from the most holy place in the tabernacle, knowing that if God did not accept their sacrifice he would die. On the other hand we anticipate with joy the return of our High Priest (Jesus Christ) from the most holy place (heaven) because, as verse 28 of Hebrews 9 says – we know that when he returns he will bring our salvation with him. When Christ returns from heaven he will bring for us immortality and God's kingdom on earth.

So as we eat of the bread and drink of the wine this morning, let us remember the atonement that was achieved for us by the sacrifice of our Lord Jesus Christ. Let us remember that he did far more for us than the Law of Moses ever could. Let us remember that he is now our High Priest in heaven and that we await with great excitement his return to earth.

S. M.