

# PETE BUMGARNER MINISTRIES

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FLESH VERSUS SPIRIT

STUDY GUIDE



# FLESH VERSUS SPIRIT

## THE FIRST AND LAST ADAM

### SCRIPTURE READING

I Corinthians 15:45-50

And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Romans 5:12

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

I Corinthians 15:21-22

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

II Corinthians 4:16

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

### THEME

The first Adam submitted to the flesh, thereby disobeying God. Consequently, this flesh dominance, which we call the "Adamic nature," has been passed on from one generation to another. Jesus, the last Adam, triumphed over the Adamic nature and rescued us from the dominion of the flesh. Through Jesus Christ, we now have the privilege and power to walk in the spirit and "not fulfill the lust of the flesh."

## I. INTRODUCTION

- A. In order to understand the concept of the first and last Adam, we must understand two key components of man, the inward and outward man. (II Corinthians 4:16)
- B. The outward man relates to Adam and is the natural or fleshly man; the inward man relates to Jesus and is the spiritual man.
- C. While the outward man identifies with Adam, the inward man identifies with Christ.
- D. There is an important parallel between "in Adam" and "in Christ."
  - 1. In Adam, we inherit flesh dominance and its consequences.
  - 2. In Christ, we enjoy victory over flesh dominance, and we become partakers of all the benefits bestowed upon Jesus.

## II. THE FIRST ADAM (Romans 5:12; I Corinthians 15:21-22)

- A. When Adam sinned in the garden of Eden, the entire human race was in his loins; consequently, the entire human race participated in Adam's sin.
  - 1. Jesus is the only human being born of a woman who is not a "bloodline" descendant of Adam.
  - 2. Legally, Jesus can identify with Adam, although He is not a bloodline descendant of Adam.
- B. Adam reproduced people after his own kind (sinners).
- C. Comparing Levi in Abraham's loins with the entire human race in Adam's loins should aid and assist us in understanding man's fall and God's redemption for man. (Hebrews 7:1-10)
  - 1. Identification and substitution are key words which must be understood in order to understand the fall and redemption of man.
    - a. Identify means to become the same; to combine in interest, purpose, use, etc.

- b. Substitute means a person or thing acting or used in place of another.
2. Natural birth identifies us with Adam; spiritual birth identifies us with Jesus.
3. Jesus acted as our substitute when He bore our sin and the punishment for sin. We must accept Him as our substitute in order to receive the benefits of His redemptive work.

### III. THE LAST ADAM (I Corinthians 15:45)

- A. Jesus was born of a woman, but He was conceived by the Holy Spirit; therefore, He can be identified as the last Adam. He made a legal entry into the earth, but His bloodline is traced back to God, not Adam.
- B. Jesus was not called the second Adam; He was called the last Adam. The Greek word *eschatos*, which is translated as "last" in the KJV of the Bible, means final.
  1. This Adam was fully submitted unto God and obeyed Him explicitly.
  2. Because of Jesus' obedience, another Adam will not be necessary.
- C. Jesus triumphed over the Adamic nature and bore the judgment incurred by Adam's disobedience. (Matthew 23:33-36)
- D. If Jesus is the final Adam, there will not be another Adam to follow.
  1. Adam was defeated by the flesh, but Jesus defeated the flesh.
  2. Jesus has given unto us the power to overcome the flesh; therefore, we should not follow the Adamic nature, which is flesh dominance
- E. Jesus overcame the Adamic nature by never submitting to the flesh. Ultimately, the Adamic nature was put to death through the crucifixion of Jesus.
  1. Jesus has made provision for those who have been born-again to have power over flesh dominance.

2. The fleshly desires must be crucified daily.

IV. THE FIRST MAN (I Corinthians 15:46-47)

A. Adam was created by God from the dust of the earth.

1. The first man was natural; He was formed by God.

2. The breath of God brought life to the natural man.

B. Adam is the natural father of the entire human race.

V. THE SECOND MAN (I Corinthians 15:46-47)

A. In this passage of Scripture the Greek word for "man" is *anthropos*, which means human being. Jesus identified with us by becoming a human being.

B. The physical body of Jesus died on the cross. The resurrected body of Jesus was an immortal body, not subject to the laws of nature.

C. The man who came out of the tomb was the second man who began a new race of people.

1. According to II Corinthians 5:17, one who is born again is a "new creature."

2. Jesus was the first of a new race of people. (I Peter 2:9)

D. When Jesus arose from the dead, He was no longer identified as the Son of Man.

1. Jesus identified with man through physical birth.

2. Jesus identified with God through spiritual birth. (Acts 13:33)

a. In Christ our identity changes.

b. We have been given the right and privilege to become sons of God. (John 1:12)

c. Sons of God are no longer sons of Adam.

- E. Justification and righteousness come as a result of identifying with the second man, Jesus.

## VI. JESUS' SUBSTITUTIONARY WORK

- A. The final Adam bore the sin of the entire human race.
- B. The second man came forth as a sinless creature.
- C. Sin was judged and punished in the final Adam.
- D. Jesus began a sinless race when He came forth from the tomb.
- E. Jesus provided a way for us to die to the Adamic life and to live the life of our new Father.
  - 1. Jesus was our substitute in death and resurrection.
  - 2. Identifying with Christ removes us from the first Adam and places us into the second man.
  - 3. We must walk in the spirit in order to enjoy this provision granted unto us by Jesus.

## VII. IDENTIFYING WITH ADAM OR JESUS

- A. Men today still follow the race of Adam when they walk after the flesh, which is following the dictates and appetites of the physical body.
- B. The Adamic race follows the flesh, but the new race follows the spirit.
- C. Natural man came first; the spiritual man came afterward.
- D. One who follows the spirit is free from the Adamic identity and control.
  - 1. The flesh relates to Adam.
  - 2. The spirit relates to Jesus.
  - 3. Flesh came first; spirit came last.

- E. The only way to be freed from the Adamic race is to die to the flesh and to be born again. This is accomplished by identifying with the death, burial, and resurrection of Jesus Christ. (John 3:3-8)
- F. God has rescued us from the domain of darkness, and He has placed us under the dominion of Jesus. (Colossians 1:13)
- G. We are "in Christ" because God has placed us there; feelings may try to convince us otherwise, but feelings are irrelevant.

#### VIII. SUMMARY

- A. The first Adam was natural; the last Adam was spiritual.
- B. The first man was made from earth; the second man was conceived from heaven.
- C. Jesus acted as our substitute; therefore, we can identify with a new race that follows the divine nature of God.

#### IX. CONCLUSION

- A. One who is truly in Christ will not be led by the flesh, but he will be led by the Spirit. (Romans 8:14)
- B. The first man disobeyed God; the second man came forth by the Spirit of God, and He is in absolute harmony with the Father.
- C. With whom are you identifying, the first or the last Adam?

# FLESH VERSUS SPIRIT

## CRUCIFY THE FLESH

### SCRIPTURE READING

Romans 5:17-19

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Galatians 2:20

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

### THEME

Adam allowed his flesh to dominate his spirit. Jesus overcame the flesh and subjected it to His spirit. The flesh was defeated by Jesus; therefore, since Jesus overcame the flesh, those "in Him" are able to submit to the Spirit and become dependent upon God instead of their flesh.

#### I. INTRODUCTION

- A. Adam brought sin upon the entire human race because the entire human race was in his loins when he sinned.
- B. Adam's sin was disobedience.
- C. Adam was dependent upon God until the time of temptation in the Garden of Eden.
- D. Adam submitted to the desires of the flesh; consequently, his spirit became subject to the flesh.
- E. Adam sinned through disobedience; as a result, the flesh became the dominant force in the lives of all men.

## II. JESUS THE GOD-MAN OVERCAME THE FLESH

- A. Until Jesus came, mankind was at the mercy of the flesh.
- B. Jesus, the last Adam, kept the flesh under subjection and defeated sin in His physical body.
- C. Jesus regained for the human race what Adam had previously lost, dependency upon God.
- D. In Gethsemane, Jesus agonized until He dominated the flesh. (Matthew 26:36-46)
- E. The Christian walk is not without hardships, and we must remember that even Jesus had to overcome through struggle.
- F. The road from Egypt to the "Promised Land" was full of obstacles; likewise, the spirit walk is not without opposition.

## III. THE FLESH STILL WANTS TO DOMINATE

- A. The flesh grumbles and wants its comforts and its pleasures.
- B. Christ has overcome the flesh; "in Him" we, too, can overcome the flesh when we are led by the Spirit.
- C. Jesus has regained the spirit dominance which Adam lost.
- D. When we are troubled by the flesh, we should check our daily prayer and study time. (Mark 14:38)

## IV. FELLOWSHIP WITH GOD RESTORED THROUGH JESUS

- A. Jesus offered Himself as the spotless lamb, thereby remitting man's sin and restoring fellowship between God and man.
- B. The devil wants us to follow the flesh and break fellowship with God.
- C. We have the power to overcome evil. Satan can gain a victory only if we follow the dictates of the physical body.

V. FOUR BASIC REQUIREMENTS ARE ESSENTIAL FOR QUALITY FELLOWSHIP WITH GOD

- A. We must have a good, sound knowledge of the redemptive work of Jesus Christ.
  - 1. We must know why Jesus suffered, died, and arose again.
  - 2. We must know and realize that the redemptive work of Jesus applies to us personally.
  - 3. We must know that God's requirements of us are for our benefit.
  - 4. We must know that through substitution and identity our carnal man was crucified with Christ.
  - 5. We must know that, through the crucifixion of the flesh, the agent of sin has been abolished.
- B. We must reckon ourselves dead to sin.
  - 1. The Greek word translated reckon means "to take an inventory or consider."
  - 2. If we have identified with Christ, we are dead to sin. It is vital that we realize this fact.
  - 3. We must take inventory of the facts and come to a conclusion.
  - 4. We must believe that we are who the Word of God says we are.
- C. We must present ourselves to God.
  - 1. Once we take into account what Jesus has done for us, we must present our bodies to God. (Romans 12:1)
  - 2. Prior to accepting Jesus Christ as our Savior, our bodies served themselves, but the old man was crucified in Jesus. The body must now be consecrated to God.
- D. We must walk in the spirit.

1. Once we present ourselves to God, we are to be led by the Spirit of God.
2. One who walks in the spirit **will not** walk according to the flesh. (Galatians 5:16)

## VI. SUMMARY

- A. Adam's sin affected the entire human race.
- B. Jesus' obedience made provision for the entire human race.
- C. The flesh still wants to dominate; therefore, we must be diligent and maintain control over the body through the spirit.
- D. Crucifying the flesh is an act of our will, and it requires strong self-discipline.

## VII. CONCLUSION

- A. How can we keep from being flesh dominated?
  1. We must know the redemptive work of Christ and the provisions made available to us as a result of His redemptive work.
  2. We must consider our bodies dead to sin and crucified with Christ.
  3. We must present our bodies to God.
  4. We must walk in the Spirit, thereby denying the dictates and appetites of the physical body.
- B. The journey from Egypt to the Promised Land was a journey with obstacles. The believer's journey is a similar journey with similar problems, but the sufferings of this present time are not worthy to be compared to the joy that awaits us.

# FLESH VERSUS SPIRIT

## THE ADAMIC NATURE

### SCRIPTURE READING

Genesis 3:1-20, 22-24

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, "Yea, hath God said, ye shall not eat of every tree in the garden?" And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.' " And the serpent said unto the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, "Where art thou?" And he said, "I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself." And He said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?" And the man said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." And the Lord God said unto the woman, "What is this that thou hast done?" And the woman said, "The serpent beguiled me, and I did eat." And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Unto the woman He said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." And unto Adam He said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it:' cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." And Adam called his wife's name Eve; because she was the mother of all

living...And the Lord God said, "Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever...:" therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

## THEME

The Adamic nature is man's tendency to seek self rather than God. The Adamic nature is an action that has been handed down from generation to generation. The Adamic nature is a nature that acts independently of God. Man seeking his own will instead of God's will is the main characteristic of man's fallen nature.

### I. INTRODUCTION

- A. We have become so analytical and theoretical that we have overlooked the truth of Adam's fall.
- B. In focusing our attention on the sin of Adam, we have paid too little attention to the actions of Adam and, as a result, we have missed the full implications of his actions.
- C. The consequences of Adam's actions produced sin and gave rise to the "Adamic nature."

### II. THE CONDITION OF ADAM

- A. Adam was created in a state of innocence.
- B. Adam did not know good and evil until he ate of the forbidden fruit.
- C. Adam was dependent upon God.

### III. THE SIN OF ADAM (Genesis 3:1-6)

- A. God gave Adam one rule to follow.
- B. Adam broke God's rule when he ate of the fruit of the tree of the knowledge of good and evil.
- C. Adam's sin was disobedience.

#### IV. THE ACTION OF ADAM

- A. Adam heard God's rule.
- B. Adam heard Satan as he tempted the woman.
- C. Adam hearkened to his wife and ate the forbidden fruit. (Genesis 3:6; I Timothy 2:14)
- D. Adam acted independently of God; consequently, he acted contrary to God.

#### V. THE ADAMIC NATURE

- A. The "Adamic nature," which we so often hear about, refers to the nature of Adam after the fall of man.
- B. Adam acted independently of God; therefore, the Adamic nature is a nature that acts independently of God.
- C. The self-life acts independently of God; consequently, the self-life identifies with the Adamic nature.
- D. The Adamic nature depends upon self; it does not depend upon God.
- E. The Adamic nature chooses the physical body over the spirit man.
- F. The Adamic nature, which is carnal, is hereditary.
- G. The Adamic nature is simply flesh dominance.

#### VI. THE LAST ADAM

- A. Jesus was the final Adam.
- B. Obviously, the genealogy of Adam continues.
- C. Jesus was the final Adam in that He made provision for a new race of people by conquering the flesh with a body after the likeness of the first Adam.
- D. The last Adam is God-man.
  - 1. God is the Father of Jesus.

2. Mary is the mother of Jesus according to the flesh.
  3. God **created** the first Adam, but He **fathered** the last Adam.
- E. The last Adam was just as human as we are; otherwise, God's plan would have been unjust, unfair, and illegal.
1. Jesus identified with humanity, but He did not identify with the Adamic nature.
  2. Jesus identified with the nature of His Father, God.

#### VII. JESUS CONQUERED THE ADAMIC NATURE

- A. The Adamic nature started when Adam acted independently of God.
- B. The Adamic nature was conquered when Jesus acted consistently in the will of His Father.
- C. Jesus never acted independently of God; consequently, He never disobeyed God.
- D. Jesus conquered the Adamic nature by refusing to submit to the physical body.

#### VIII. THE ADAMIC NATURE MUST BE CRUCIFIED

- A. Paul emphasized crucifying the flesh in Galatians 2:20.
  1. "I" was crucified; therefore, the "I" is dead.
  2. When a person is born again, Christ enters the body of flesh to act as Lord over the physical body.
- B. When one reckons himself dead with Christ, he dies to independence; when one reckons himself alive with Christ, he lives a life dependent upon God.
  1. Jesus' death and resurrection illustrate true dependency upon God. (Acts 2:25-31)
  2. Jesus died depending upon God to raise Him up.
  3. Jesus depended upon God for both His physical and spiritual being. (Acts 2:22-32)

- C. When we are born again, we die to Adam (independence) and we live to God (dependence).
  - 1. The new birth changes the dependency of the convert.
  - 2. The unregenerate depends upon self (flesh); those born again should depend upon God (led by the spirit).
- D. We must always trust in the Lord and not in our own understanding. (Proverbs 3:5)

#### IX. THE ADAMIC NATURE OR DIVINE NATURE

- A. Jesus partook of flesh and blood (physical body) so that we could partake of God's divine nature. (Hebrews 2:14; II Peter 1:1-4)
- B. Adam was given choice in the garden of Eden; Israel was given choice by Moses. (Deuteronomy 30:15)
- C. Today we must also choose, just as Adam and Israel had to choose.
- D. If we act independently of God, we walk carnally, but if we act totally dependent upon God, we will walk in the Spirit.

#### X. SUMMARY

- A. Adam acted independently of God and reproduced a race that follows the flesh.
- B. Every human being inherits the Adamic nature, which is flesh or physical dominance.
- C. Jesus conquered the Adamic nature by refusing to submit to the flesh.
- D. Those who identify with Christ must crucify the flesh and be led by the Spirit so that they might be free from the Adamic nature.
- E. The Adamic nature acts independently of God; the "divine nature" is totally dependent upon God.

#### XI. CONCLUSION

- A. Self-dependence results in spiritual disaster.

- B. We must die to self and make Jesus the Lord of our lives.
- C. The "law" was given to control the Adamic nature by placing man's dependency upon God.
  - 1. The will to obey was present, but the power to perform was absent.
  - 2. The law made provision for man until the power to perform came on the scene.
- D. When one is born again, one's ancestry is then traced back through Jesus to Father God rather than Adam.
- E. We are no longer servants to the Adamic nature; we have now become partakers of the divine nature.
- F. The natural tendency is to think like Adam; the spiritual tendency is to think like Jesus.
- G. Remember, as one thinks in his/her heart, so is he/she. (Proverbs 23:7)

# FLESH VERSUS SPIRIT

## FORGIVENESS & REMOVAL

### SCRIPTURE READING

Leviticus 16:1-23

And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; And the Lord said unto Moses, "Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. 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. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: 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. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made

an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. 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. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there."

## THEME

It is extremely important that we understand the atonement. The atonement required two goats. One goat was slain, but the other goat was kept alive. We must not forget the function of both the live and the slain goat. The blood of Jesus reconciles us and cleanses us from our sins, but we must realize that the sin nature has also been removed. Understanding the atonement is a key to walking in victory.

### I. INTRODUCTION

- A. The two goats used on the day of atonement are an illustration of the substitutionary work of Jesus.
- B. We need to understand what took place in the sixteenth chapter of Leviticus in order to understand the redemptive work of Jesus.
- C. In order to understand atonement more clearly, we are going to look at forgiveness and removal as two distinct works. (We call this "separation for clarification.")

### II. THE DAY OF ATONEMENT (Leviticus 16)

- A. Only the High Priest was allowed to offer the annual atonement sacrifice.
- B. The High Priest first sacrificed a bullock on his own behalf before making atonement for the people.

- C. Two goats were needed to complete atonement.
  - 1. The goats were presented to the Lord. (Leviticus 16:7)
  - 2. Lots were cast upon the two goats.
  - 3. One goat was chosen for the Lord.
  - 4. One goat was chosen for the scapegoat (*azazel* - the act of leaving; goat of departure; removal of sin).
  
- D. The Lord's Goat was sacrificed.
  - 1. The Lord's goat was killed and offered as a sin offering.
  - 2. The blood of the Lord's goat was taken within the veil and sprinkled before and upon the mercy seat.
  - 3. The blood was also sprinkled upon the horns of the altar.
  - 4. The blood of the Lord's goat cleansed, reconciled, and restored favor; it is symbolic of forgiveness of sins. (Leviticus 17:11)
  
- E. *Azazel*, which is the Hebrew word for scapegoat, was not killed; it was removed from the camp.
  - 1. The scapegoat had to be kept alive; otherwise, it could not act as the sin-bearer.
  - 2. After offering the Lord's goat and applying the blood, Aaron then laid both hands upon the live goat's head.
  - 3. Aaron confessed over the live goat all the sins of the people and the rebellion brought about by sin.
  - 4. The goat was then taken to an uninhabited or separated place.
  - 5. The scapegoat symbolized removal of sin, which, in reality, granted deliverance from sin.
  
- F. The atonement required two goats.
  - 1. Killing the Lord's goat and applying the blood did not complete atonement.

2. The scapegoat was necessary to complete atonement.

### III. JESUS' FULFILLMENT OF THE ATONEMENT

- A. Jesus' body was slain as the live goat of the Lord.
- B. Jesus' blood was carried into the heavenly tabernacle. (Hebrews 9:11-14)
- C. Jesus' spirit went into Hades as the scapegoat removing sin.
  1. Not only did Jesus die physically, He also died spiritually. (Acts 2:25-32; Acts 13:26-39; Psalms 2:7)
  2. Spiritual death is separation from God, Who is our life. (Genesis 2:15-17; Genesis 3:22-24)
- D. The legal side of redemption has been accomplished through Jesus' fulfillment of both the Lord's goat and "*azazel*."

### IV. OUR RELATIONSHIP TO THE ATONEMENT

- A. The blood of Jesus both reconciles and cleanses us.
- B. We see Jesus as our substitute in the same way the Lord's goat was the Israelites' substitute, the innocent for the guilty.
- C. We identify with the scapegoat by seeing Jesus as our substitute in spiritual death, by which He removed our sins from us as far as the east is from the west. (Psalm 103:12)
- D. The blood forgives and cleanses, but the death of carnal man removes the manufacturer of sin.
- E. The practical side of redemption is living as though the Word of God is true.
- F. Forgiveness and removal are two aspects of salvation that we must understand.
  1. Not only is deliverance necessary for what we have done, we also need deliverance for who we are, descendants of the Adamic nature.
  2. We need forgiveness **of** sin and deliverance **from** sin.

- a. The blood provides forgiveness.
  - b. *Azazel* provides deliverance.
3. The blood deals with what we have done.
  4. *Azazel* deals with what we are, sinners.
  5. The blood can wash away our sins, but it cannot wash away the "old man;" he must be crucified.
  6. The blood remits **sins**, not **sinners**.
  7. The blood pardons us; *azazel* delivers us.
  8. The blood of Jesus cannot remove one from the Adamic nature. That act can only be accomplished through death.
  9. Salvation involves **being** and **doing**, but one must "be" before he can "do."
  10. The blood justifies, redeems, remits, sanctifies, washes, and grants peace between God and man.
  11. The cross is an instrument by which the old man is crucified, the carnal nature is rendered dead, and the world is crucified to us. (Galatians 6:14)

## V. THE BLOOD OF JESUS

- A. The blood of Jesus was sufficient for God, man, and Satan.
  1. The blood satisfied God: "When I see the blood...." (Exodus 12:13; I Corinthians 5:7)
  2. The blood satisfied man; it removed the guilt- consciousness from man. (Hebrews 9:14)
  3. The blood is sufficient for Satan; consequently, accusations are refuted by the blood. (Revelation 12:11)
- B. Without the shedding of Jesus' blood, sin could not be remitted. (Hebrews 9:22)
- C. The blood of Jesus is our access into the Holy of Holies, which is symbolic of God's presence. (Hebrews 10:19)

1. There is never a time when we do not need the blood of Jesus.
  2. Access to the Father is not altered by spiritual growth. (Maturing Christians sometimes place more emphasis upon doing rather than being, particularly in prayer.)
  3. Works are not a substitute for the blood.
  4. Satan will often deceive people into following their feelings or their reasoning in order to distract their attention from the blood.
- D. Salvation and fellowship are based upon the blood of Jesus.
1. Sin acts are dealt with by the blood of Jesus.
  2. Guilt is dealt with by the blood of Jesus. (Hebrews 10:22)
  3. Satan's accusations are rejected because of the power in the blood to forgive sin and to purge the conscience from guilt.

## VI. THE SEPARATION OF JESUS FROM GOD

- A. Jesus' fulfillment of *azazel* provided removal of sin for man.
- B. Jesus acting as our substitute removed sin from man and carried it to the land of forgetfulness. (Psalms 103:12)
- C. The separation of Jesus from God for removal of sin will only benefit those who will identify with Him in death.
- D. Removal has been provided legally, but it can only be appropriated by those who are willing to accept and live the Word of God.
- E. Jesus destroyed the manufacturer of sin when He fulfilled the *azazel* of the atonement; therefore, we through the spirit have the power to live sinless lives.

## VII. SUMMARY

- A. The day of Atonement granted and revealed both forgiveness and removal.
- B. Jesus fulfilled and finalized the day of Atonement.

- C. Understanding Jesus' redemptive work and accepting it will free us from sin.
- D. We must never divert our attention from the blood of Jesus, and we must not forget the full atoning act of Jesus.
- E. There is enough power in the blood of Jesus to forgive our sins and to purge the conscience, but it is vital that the sin nature be removed from us as well.

#### VIII. CONCLUSION

- A. Removal is as necessary as forgiveness.
- B. We must identify with removal by reckoning ourselves dead to sin.
- C. One who is dead to sin is separated from sin.
- D. Forgiveness and removal were both provided by Jesus.
- E. The blood of Jesus dealt with the sin acts committed by man; the separation of Jesus dealt with the sin nature of man.