

# Commentary on Hebrews

## Review

### SIN OFFERING

#### I. Difference Between Sin and Trespass Offering

- A. Sin offerings deal with the first five commandments, the trespass offerings deal with the last five.
- B. The sin offering views sin as an insult against Divine nature and the trespass offering as an insult to Divine government.
- C. The sin offering involves sins as they wrong God, but the trespass offering involves sins that injure man.
- D. Atonement for the wrong done is central to both – as seen in the use of the blood
- E. Views from different Old Testament scholars
  1. Ederheim: sin-offering atones for the person that sins, but the trespass offering atones for the sin itself in restitution.
    - a. Sin offering was offered even on festive occasions – but the trespass offering was not.
    - b. Trespass offerings were seen as righting the wrong in as far as possible and was regarded as ransom for special wrongs done to one's neighbor.
    - c. He views sin offerings as towards God, and the trespass offerings towards man.
  2. Haldeman distinguishes this way
    - a. The sin offering deals with the nature of sin (disobedience to God or His representatives such as Moses, priests or parents).
    - b. Trespass offering deals with the specific nature of sins.
  3. Kellogg points out that the difference is not in atonement – which is central and common to each sacrifice
    - a. The sin offering regards atonement as an expiation of guilt and relieves all penal judgments of God.
    - b. The trespass offering regards atonement under the aspects of satisfaction and restitution for the wrong done, relieving the civil claims of man.
- F. In either case, God breaks fellowship with the man who commits the wrong.
  1. Whether wittingly or not – whether in ignorance or with a “high hand”.
  2. Such separation of God from the sinner is a necessary consequence of God's own holiness.
  3. Such a separation is the most terrible consequence and most awful punishment of the sinner.
- G. Difference between atonement in the sin and trespass offering and in the burnt and peace offering
  1. Atonement is central for the sin and trespass offering, but marginal in the burn and peace offering

2. Burnt and peace offerings provide atonement for those IN fellowship with God, the sin and trespass offering were for those OUT of fellowship.
  - a. The burnt and peace offerings deal with moral and spiritual weakness and social contamination resulting in ceremonial uncleanness.
  - b. They deal perhaps more with what we are than with what we do.
3. Sin and trespass offerings deal with individual acts of an overt nature – specific wrongs.
4. Sin is more than a defect of nature – it is an action of disobedience to the will of God as revealed in the Law:
  - a. It is not the result of a “built-in” weakness of man.
  - b. It is either done because of his ignorance and waywardness both of which are voluntary actions – see Hebrews 8:2 where the ignorant and the erring are contemplated.

## Continuation

### THE SIN OFFERING

#### II. Difference in the attitude of the sinner and his possibility of forgiveness in the sin offering

- A. The willful, stubborn, “high-handed” sinner was deprived atonement.
  1. Such caused him to be “cut off from the people” as the minimum penalty that could be imposed.
  2. Or to be stoned to death as the maximum punishment.
  3. Loss of fellowship with God and Israel is understood in both cases.
- B. Hebrews 10:28 indicates that those of a haughty spirit, who defy God’s rule, “Who rejected His law”, “died without mercy on the testimony of two or three witnesses.” – Deuteronomy 17:6-7; Leviticus 24:14.
  1. Even if he is your closest friend he is not to be pitied, spared or concealed. – Deut 13:6-9
  2. The reason is to eliminate such wickedness from Israel – Deut 13:10-11
- C. Sins for which there was no provision made for the sacrifice were:
  1. Murder, blasphemy, adultery, idolatry, etc.
  2. The reasons in the Law of Moses:
    - a. To emphasize to Israel’s conscience the aggravated wickedness of such crimes against God and man.
    - b. To attenuate the commission of such crimes.
    - c. To develop in Israel a sense of need for a perfect sacrifice that would atone for all sins, not just some!
- D. If one ever committed such sins and was ever restored to God’s fellowship, it was because of:
  1. His deep penitence – which involves turning away from such things and truly despising them in his heart.
  2. His abhorrence of the wrongs he has perpetrated – which involves his own agreement with God’s judgment against his sin.

3. His expression of love and devotion to God in attitude and deeds and relations with his brethren.
4. Psalm 51 would be a good example of this.
- E. Yet sins of ignorance, rashness, stupidity, weakness and waywardness that did not defy God's government were covered by the sin offering.
  1. Even if committed in ignorance, they were still sins and the man was guilty – “When anyone sins unintentionally...” Leviticus 4:2, 13-14, 22-23, 27.
  2. While ignorance, weakness or rashness may mitigate or palliate the guilt – the sin is not nullified.
    - a. Leviticus 4:2 begins with “unintentional” sin, yet demands a sacrifice when awareness is reached.
    - b. When there has been no awareness it would be covered in the sacrifice of the great Day of Atonement, which we will be discussing as our last offering/sacrifice.
      - i. No sin was forgiven without its appropriate sacrifice
      - ii. Hebrews 9:22 states “without the shedding of blood there is no forgiveness.”
    - c. On the Day of Atonement every Jew was to “deny himself and mourn” over all the sins they committed.
      - i. Known and unknown sins were atoned for – Leviticus 16:30-31
      - ii. For “all the wickedness and rebellion of the Israelites--all their sins” were symbolically laid on the head of a goat – Leviticus 16:21
  3. The ignorance of the heathen may diminish the degree of their guilt, and they may be beaten with a few stripes (Luke 12:47-48) yet their ignorance does not cancel their guilt – Romans 1:18ff.
  4. The Christian today has an “abiding” sacrifice, or a “remaining” sacrifice – Hebrews 10:26-27.
    - a. He therefore does not need to obtain a new sacrifice for his next sin as the Jew had to do.
    - b. The Christian has been “made perfect forever” – Hebrews 10:14 in Christ.