

# Commentary on Hebrews

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Review

Slide 2

SIN OFFERING

## I. CHRIST AND THE SIN OFFERING

### A. Jesus was a sacrifice without blemish

**Slide 3** 1. “Christ offered himself to God without blemish” (Hebrews 9:14).

- a. **Hebrews 9:14 NIV** How much more, then, will the **blood of Christ**, who through the eternal Spirit offered himself **unblemished** to God, **cleanse** our consciences from acts that lead to death, so that we may serve the living God!
- b. The blood of Jesus is able to clear our guilty conscience from dead works. Satan's cheap grace that turns God's grace into a license to sin doesn't have that power.
- c. 1 John 3:7-10 – Jesus came to destroy the works of the devil.

**Slide 4** 2. “Redeemed by the blood of a lamb” (1 Peter 1:18-19).

- a. **1 Peter 1:18-19 NIV** For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, (19) but with the **precious blood of Christ, a lamb without blemish or defect.**

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- b. Jesus lived a holy life and set the bar for all of us who call ourselves his brothers (Heb 2:10-12). His perfection allows us to ride his coattails into heaven (Eph 4:8; Psalm 68:18). **Slide 6**
- c. Because Jesus was without blemish He alone can cleanse us of dead works (Heb 9:14) and make us alive (Eph 2:4-6)! In order to redeem us from under the curse of the law Jesus had to become the curse. Only He who was without sin could become sin on our behalf so that we could become righteous in Him!

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- d. The Passover Lamb that appears in the book of Exodus introduces the theme of propitiation for the sins of mankind in the sight of a Holy God. The angel of death was coming for all and knew no distinction – it would demand the life of the firstborn of Egyptians or Israelites alike. This is the judgment of God, without partiality. God's mercy is shown by the venue He allowed that would exempt those who heard His voice from the judgment to come. Those who partook of the blood of that lamb without defect not only were saved from imminent judgment, but were set apart from the rest, on a journey that took them to meet God face to face on the mountain.

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- e. In the same way, when we are incorporated in Christ, our sins are not only washed away, but the requirements of the law are fully met in us by the righteousness of Christ – we will see the face of God and be restored to fellowship with Him as it was in the beginning!

## Continuation

### THE TRESPASS OFFERING – INTRO **Slide 9**

#### The Trespass (Guilt) Offering

This study will come out of Leviticus 5:14-19; 6:1-7; 7:1-7; and Numbers 5:8-9. This study will explain the Trespass Offering, its peculiar ritual, and its obligations of strict justice. This is the sacrifice under the Law of Moses that was built around the concept of strict justice. It was the *eye for an eye* kind of justice that was demanded under the Law. Then we will look at Christ as the fulfillment of the sacrifice of the Guilt Offering.

Trespases involve the last five of the Ten Commandments and all laws later given to amplify and articulate those laws.

#### I. BACKGROUND **Slide 10**

##### A. Name: “ASHAM” literally meant “guilt” or “debt.” **Slide 10.1**

1. All wrong-doing creates moral responsibility. Those who trespass cannot be right with God until the wrong has been made fully right – by God’s law.
2. Fellowship with God is broken – just as in the sin-offering. Fellowship can only be restored by:
  - a. Full restitution of the property – to the satisfaction of the owner
  - b. Plus an addendum fine of 1/5<sup>th</sup> the value of the property
  - c. Sacrificial atonement must be made
  - d. Open confession of the specific sin committed must be made
3. This offering assumes that the wrong committed broke fellowship with God and with God’s people (Leviticus 6:1ff).
  - a. It means the individual is spiritually lost.
  - b. Cannot participate in any Tabernacle worship.
4. Restoration to fellowship is based on fulfillment of all requirements of strict justice and atonement.

##### B. Trespass Offering A Most Holy Type **Slide 10.2**

1. Nothing “sweet savor” about such actions.
2. Right relations with man prerequisite to right relations with God.
3. Herein is expressed the difference between those who sin while “walking in the **Slide 11** light” - (1 John 1:7) and those who “sin unto death” (1 John 5:16) **Slide 12**
  - a. The first is covered by his faith; his constant, habitual consecration of self and substance; his proper worship of God as seen in the burnt, meal and peace offerings – where atonement is always marginal, and therefore secondary, to his consecration
  - Slide 13** b. But for the other, a total correction of his ways expressed in acknowledgment of the guilt and restitution of the goods, plus the added double-tithe must be made for fellowship to be restored.

##### **Slide 13.3** C. Trespass Offering Always An Individual Sacrifice – There is no such thing as collective trespass.

1. Trespases always involve invasion of the rights and properties of others.

2. Not possible that every Jew would simultaneously commit the same trespass.
3. There were “whole congregation” Sin Offerings, and one annual Day of Atonement for the nation, but trespasses are never congregational or national.
4. It was never offered on special feast days – as the sin offering was.
5. It was required of the leper in his cleansing ceremonies - Leviticus 14:24
  - a. For he was seen as having deprived God of His proper worship and service during his exile from society
  - b. But even he is an isolated individual

**Slide 13.4**

**D. Respect For Rights and Properties of Others Was Demanded**

1. Since God is a person – with the greatest rights – it was possible for a Hebrew to trespass against God.
2. Leviticus 5: 14 - begins the list of trespasses with God Himself. See #4 below.
  - a. Normally the violation of man against God demanded the Sin Offering.
  - b. Violation of man to man required the Trespass Offering.
3. "In the holy things of Jehovah" could apply to a number of sins or trespasses against God
  - a. Obviously every sin against man is also a sin against God, but not necessarily vice versa – Psalm 51:4 **Slide 14**
  - b. And every trespass is a sin, but not every sin is a trespass
4. Examples showing a man could trespass against God.
  - a. Eating holy things, first-fruits (Leviticus 22:14-15). A trespass against God. Examples: eating the firstling of the flock, flesh of the sin offering, the shew bread, etc.
  - b. Leviticus 10:8 may indicate that Nadab and Abihu drank the wine of the drink offering instead of pouring it out unto God.
  - c. The sin of Achan – taking gold that God had already claimed for himself (Joshua 7:1). A trespass against God.
  - d. Idolatry – a trespass against God (2 Chronicles 28:22). It deprives Him of His tithes and offerings which are given to other God's.
  - e. “Will a man rob God?” (Malachi 3:8) Trespass against God. **Slide 15**