

Commentary on Hebrews

Review

TRESPASS OFFERING

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

- I. **Trespasses Involving Man To Man Violations** – these violations were also seen as a sin against God’s government (Leviticus 6:1). They are called “sin and unfaithfulness to the Lord” by “deceiving or cheating a neighbor”. Trespasses always involve the invasion of the rights of others – especially in regard to property or service.
- II. **Restitution And Satisfaction** – this is the central theme of the Trespass Offering as seen from the peculiar aspects of this sacrifice.
 - A. Restitution of the Property Was the First Demand
 - B. Satisfaction Involves An Added Amount – an additional one fifth, or 20% of the value of
 - C. No Exception for Ignorance – whether unwittingly, or wittingly – same ordinance.
 - D. Restitution and Satisfaction Does Not Atone – when restitution and satisfaction is fully made he is right with his neighbor but not yet with God.
 - E. **Selection of the Sacrifice** – “A ram without blemish of the flock” - Leviticus 5: 15, 18; 6:6
 1. The ram was not the most valuable sacrificial animal - that would be the bullock
 - F. **No variation allowed for the sacrificial animal** – always, and invariably, it had to be a ram.

Ritual of the trespass offering

Since all trespasses are sins, then the ceremonial follows the pattern of the sin-offering - Leviticus 7:7 states: "The same law applies to both the sin offering and the guilt offering..."

- I. **Stage One - “Restitution and Satisfaction”**
 - A. Restitution and satisfaction is prerequisite to the beginning of the sacrifice for atonement.
- II. **Stage Two – Open “Confession of the Wrong”**(Numbers 5:7)
 - A. This is parallel to the sin offering.
- III. **Stage Three – Slaying of the Animal Required: a Male Sheep**
 - A. Regardless of who wrongs another, the ram is required as the only sacrifice allowed.
 - B. Leviticus 7:1 dictates that the sacrifice be killed in the same place where “they kill the burnt-offering.”
- IV. **Stage Four – Sprinkling of the Blood by the Priest**
 - A. Blood is applied on the sides of the altar of Burnt Offering in courtyard.
 - B. This is the place when atonement is marginal.
 - C. In Sin Offering atonement was central – thus on horns.
 - D. But here the major abuse of the trespass has been made right already by restitution and satisfaction.
 - E. So atonement is secondary to restitution and satisfaction.

V. Stage Five – All the Fat Is Removed and Fumed, Incensed to God

- A. This is characteristic of all bloody sacrifices, whether of the “sweet-savor” or the “most holy” types

VI. Stage Six – Disposition of the Sacrificial Body

- A. Leviticus 7:7 says the law of the Sin Offering and Trespass Offering are the same.
- B. The priest who officiates at sacrifice gets the body.

Lessons from the trespass offering

I. Station, Office, Economics of the Individual Do Not Diminish Guilt – *God is not a respecter of persons* – Col 3:25; Rom 2:11

- A. **Colossians 3:25 NIV** Anyone who does wrong will be repaid for their wrongs, and there is no favoritism.
- B. **Romans 2:9-11 NIV** There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; (10) but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile. (11) **For God does not show favoritism.**

II. God’s Justice and Righteousness Are Defended in Trespass Offering

- A. The justification process must come about by God's standards
- B. God’s justice is still seen today by the wrath that is being revealed against all godlessness and wickedness (Rom 1:18) and by the fact that we die (Rom 5:12; 6:23). Death is necessary for we all have sinned!

Continuation

Jesus Is Our Trespass Offering

I. God's claim on ourselves and our services are never fully paid by us in the New Testament.

- A. We are all seen as debtors:
 - 1. **Mat 6:12-15 NIV** **And forgive us our debts,** as we also have forgiven our debtors. (13) **And lead us not into temptation, but deliver us from the evil one.** (14) **For if you forgive other people when they sin against you, your heavenly Father will also forgive you.** (15) **But if you do not forgive others their sins, your Father will not forgive your sins.**
 - 2. Even if we did what was commanded we would still be unprofitable servants
 - 3. **Luke 17:10 NIV** **So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’**
 - 4. These teachings are all within the context of how God deals with sinners. Servants don’t have the privilege of determining when they have done enough or where their duty ends.
- B. The following verses illustrate the relations of a sinner to God as that of a debtor and creditor
 - 1. **Mat 18:23-25 NIV** **Therefore, the kingdom of heaven is like a king who wanted to settle accounts** with his servants. (24) **As he began the settlement, a man who owed him ten thousand bags of gold was brought to him.** (25) **Since he**

- was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.
2. Luke 7:41-42 NIV "Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. (42) Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?"
 3. As we enjoy the forgiveness of our debts that should automatically generate within us a spirit of forgiveness to those who wrong us, otherwise we thereby jeopardize our own forgiveness by God.
- C. Matthew 25:14-30, the Parable of the Talents, is an outgrowth of the laws governing the trespass-offering
1. Leviticus 6:2 mentions when one wronged another "about something entrusted to them", "they sin" verse 4.
 2. In the parable "a man going on a journey, called his servants and entrusted his wealth to them " - thus the DEPOSIT
 3. Luke 13:4 clarifies the fact that misfortunes in this world do not necessarily correspond to the number of trespasses a man commits
- I. Isaiah 53:10 – God Made His Soul an Offering for Trespasses
- A. The ESV and the KJV use "soul" in place of "life" which is a more correct rendering from the Hebrew.
 - B. Not only he suffered in his body the penalty of sin which is death but He paid for the debt of our trespasses by allowing His soul to be in agony and experience God's wrath deep inside as well.
- II. Isaiah 53:11 – God Will "Be Satisfied" – *Propitiated* in Hebrew
- A. The suffering of Jesus for our sins satisfied God
 - B. We will never be able to satisfy God, only Jesus' offering is able; therefore we need to believe and trust that provision God has made for us since nothing we do outside of Jesus can satisfy our debt of sin.
 - C. **Propitiation** is translated from the Greek, meaning "that which expiates or propitiates" or "the gift which procures propitiation". 1 John 2:2 NIV *He is the atoning sacrifice (propitiation) for our sins, and not only for ours but also for the sins of the whole world.* The word is also used in the New Testament for the place of propitiation, the "mercy seat" (cf. Hebrews 9:5). There is frequent similar use of *hilasterion* in the Septuagint, cf. Exodus 25:18ff. The mercy seat was sprinkled with atoning blood on the Day of Atonement (Leviticus 16:14), representing that the righteous sentence of the Law had been executed, **changing a judgment seat into a mercy seat** (Hebrews 9:11–15; compare with "throne of grace" in Hebrews 4:14–16; place of communion, Exodus 25:21–22).
 - D. Another Greek word, *hilasmos*, is used for Christ as our propitiation, cf. 1 John 2:2; 4:10, and for "atonement" in the Septuagint (Leviticus 25:9). The doctrine of propitiation teaches us that Christ completely satisfied the just demands of our Holy Father for judgment on sin by his death on the Cross of Calvary (Hebrews 7:26-28).

- E. God, **in view of the cross**, is declared righteous in having been able to justify sins in the Old Testament period, as well as gracious in being able to forgive sinners under the New Covenant.
- III. The Great Doctrine of Propitiation in Christ Defended
- A. Romans 3:21-26 – “God presented Christ as a sacrifice of atonement, through the shedding of his blood--to be received by faith.”
1. Verses 25-26 He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished he did it to **demonstrate his righteousness** at the present time, so as to be just and the one who **justifies those who have faith in Jesus**.
 2. The sins committed beforehand were atoned for through the vehicles of offerings in view of the cross of Jesus.
 3. At the present time he justifies those who have faith in Jesus.
 4. Only because of the Cross was God "shown" to be righteous – for thereby He received the "satisfaction" His justice demanded.
 5. So through the cross he is “just and the one who justifies those who have faith in Jesus”
 6. Only in Christ there is satisfaction for sins and trespasses.
- B. Hebrews 2:17 – “he might make atonement for the sins of the people.”
- C. 1 John 2:2 – “He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.”
- D. 1 John 4:10 – “God sent his Son as an atoning sacrifice for our sins.”
1. When we sin again, Jesus doesn't have to go and make propitiation again for He is standing satisfaction.
 2. Hebrews 10:14 - "For by one sacrifice he has made **perfect forever** those who are being made holy." – perfected in the sense of no need for another sacrifice
 3. His satisfaction and atonement covers our next sin too – and the next one, etc.
 4. 1 John 1:7 – “and the blood of Jesus, his Son, purifies (*present continuous tense*) us from all sin.”
- E. Hebrews 8:12 quotes Jeremiah 31:34 – “I will forgive (*be propitious with reference to*) their wickedness and will remember their sins no more.”
- IV. Specifically in Relation to Trespasses
- A. 2 Corinthians 5:19 – through Christ, God was “not counting men’s sins against them”= Christians.
1. Jesus died for all the dead, making two great acts of mercy possible
 - a. Not counting men’s trespasses against them
 - b. That we may become the righteousness of God
 2. In one sacrifice Jesus fulfilled the typology of the sin and trespass offering
- B. Ephesians 2:1, 5 and Colossians 2:13 show man as spiritually dead because of the accumulation of guilt (debt) through trespasses and sins. Only Jesus is adequate to remove the guilt.
1. Ephesians 2:1 – “you were dead in your transgressions and sins”

2. Ephesians 2:5 – “He made us alive with Christ even when we were dead in transgressions”
 3. Colossians 2:13-14 NIV When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, (14) having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.
 4. Verse 14 shows that Christ abrogated the Law of Moses because it could not bring satisfaction
 5. Verse 12 ties baptism as the vehicle by which we receive atonement via faith in Jesus, “the working of God”
- C. Romans 10:4 states “Christ is the culmination of the law so that there may be righteousness for everyone who believes”
1. But this is not just the fulfillment of the atonement aspect of the sacrifices or the ceremonial requirements of Law
 2. His total life and willing death are given in consecration to God to satisfy God's need for the expediency by which to forgive man
 3. Therefore Jesus is seen as the perfect antitype for all the sacrifices of the Levitical system
 - a. In the burnt-offering, He became our righteousness through full self-consecration to God
 - b. In the peace-offering, He not only gives, but maintains our life
 - c. In the meal-offering, we become His "first-fruits" unto God
 - d. In the sin-offering, He becomes our expiation and atonement
 - e. In the trespass-offering, He is made our propitiation and satisfaction unto God