

Commentary on Hebrews

Review

Jesus Is Our Trespass Offering

- I. Isaiah 53:11 – God Will “Be Satisfied” – *Propitiated* in Hebrew
 - A. **Propitiation** is translated from the Greek, meaning "that which expiates or propitiates" or "the gift which procures propitiation". 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).
 - B. 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).
 - C. 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.
- II. The Great Doctrine of Propitiation in Christ Defended
 - A. Romans 3:21-27 – “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. Only in Christ there is satisfaction for sins and trespasses.
 - B. 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.”
- III. 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

IV. 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 meal-offering, we become His "first-fruits" unto God
- C. In the peace-offering, He not only gives, but maintains our life
- 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

Continuation

The Day of Atonement

In this lesson we will present the introduction to the ceremonies and sacrifices of the great Day of Atonement. This will be the last sacrifice to be studied in this class.

This lesson will present the Day of Atonement as to its purpose, the ceremonials it demands, the animals required and its full implications as prophetic of the total sacrificial ministry of Jesus Christ.

HISTORICAL BACKGROUND OF DAY OF ATONEMENT

- I. **Name: Day of Atonement** - "Yom Kippur" in Hebrew. Literally: "the day of covering" – for there were global coverings accomplished on that day.
 - A. The word: "atonement" appears 16 times in chapter 16.
 - B. Therefore it is richly symbolic and prophetic of the work of Jesus Christ.
- II. **The Most Significant Day in the Hebrew Calendar** – It is on this day that the Sin Offering receives its most complete development and signal meaning.
 - A. The Jewish Rabbis generally referred to it as "the day" or in Hebrew - Yom Kippur.
 - 1. Yom Kippur literally means "the day of covering"
 - 2. Leviticus 16 is such a special day of covering sin, that the word atone and its equivalents occur 16 times in the chapter
 - B. So called because both the individual and the whole nation receive the highest symbolic expression of expiation, reconciliation and atonement.
- III. **It Is Basically National in Thrust**
 - A. Yet each individual was expected to enter into the spirit of the day and personalize its meanings.
 - B. Highest expressions of symbolic expiation of sin, reconciliation with God.
 - C. All prerequisite to a life of peace and fellowship with God and the nation of covenanted people.

THE OBJECT, PURPOSE AND NECESSITY FOR THE DAY OF ATONEMENT

- I. **To Present Atonement for Sin as God Accounts Sin** – Not as man records his wrongs.
 - A. Man's ignorance of the Law caused many violations.
 - B. Often the sinner was not even conscious of his sin (Leviticus 4:2, 13, 22, 27; 5:15, 17).
 - C. Did not change the need for atonement.

- D. Reveals in man the lack of devotion our God deserves.
- II. **To Reveal the Inadequacies of the Sacrificial System** – To convince Israel their sacrificial system was not really dealing with the sin problem at all.
 - A. This becomes clear in Leviticus 16.
 - B. Establishing a “systematic prophecy of Christ” who would adequately take care of their sins.
 - C. Built in evidence of their ineffective sacrifices.
- III. **Atonement Must Be Universal** – Not only sins and trespasses, but everything related to the Tabernacle (Leviticus 16).
 - A. Aaron and all his household – whole Levitical clan, the priestly family – verse 6.
 - B. The Most Holy Place, the Holy Place, the Tent of Meeting – verses 15-17.
 - C. The Altar of burnt offering and the courtyard – verses 18-19.
 - D. The whole congregation of Israel – verses 20-22, 33.
- IV. **To Show the Insufficiency of Daily Sacrifices** – To prove the impossibility of a system of “one-sacrifice-for-one-sin” ever meeting the needs of God and the people.
 - A. Utter insufficiency of daily sacrifices to cover daily sins.
 - B. Aggravated by lack of knowledge of Law, poor memory, good intentions, neglect or indifference to sin.
 - C. A general lack of an adequate consciousness or awareness of sin on the part of either priests or people.
 - D. Not enough animals or priests to cover everyone.
- V. **The Holiness of God Vindicated and Defended**
 - A. Every sin must be atoned for before the worshiper is accepted by God.
 - B. And God’s “residence among sinful men” must be cleared of any contamination by association – Leviticus 16:16, 19.
- VI. **The Whole System Foreshadowed Christ** – Stresses the total dependence of God’s people upon the finished work of Calvary – yet in the future as to time, but very visible in these ceremonies in prophecy.
 - A. The total dependence of the people would be upon the finished work of our great High Priest on the cross.
 - B. The sacrifices will foreshadow that work of Christ.
 - C. This only stands as a type of the High Priestly ministry and work of Christ set forth in the book of Hebrews.
 - D. For both Aaron and the multiple sacrifices of that day only foreshadowed the total ministry and sacrifice of Christ.
 - E. So does the High Priest foreshadow the Christ.
- VII. **To Convict Israel of Its Sinfulness Before God**
 - A. To give them a period for genuine repentance.
 - B. Showing this repentance by fasting, mourning and sorrow.
 - C. Offer occasion for spiritual renewal in their allegiance to God.
 - D. Enjoy conviction that God has removed their sins through His acceptance of the ceremonies of that day.

- VIII. **To Publicize God’s Promise** – “...because I appear in the cloud over the atonement cover” (called the “mercy seat”) Leviticus 16:2.
 - A. The total God-ward nature of the Day and all the sacrifices is established.
 - B. He is the one to be appeased for sins violating the Commandments contained in the “Ark of the Covenant.”
- IX. **To Send the Accumulation of a Year of Sins to the Cross**
 - A. This was symbolized by the scapegoat.
 - B. Symbolized the sin-bearing mission of Christ.
 - C. Whether they understood it or not.
- X. **To Identify Those Who Enter upon the Spirit of the Day** – and to "cut off from the people" all who did not - Leviticus 23:29

CONCEPT OF THEIR SINS BEING “ROLLED FORWARD” IS WRONG

- I. The idea of "rolling forward" the sins of the people for another year is totally foreign to both Leviticus and the book of Hebrews.
- II. **Implications of “Rolling Forward”** – This would imply their daily Sin Offering DID have some power to forgive TEMPORARILY, and that the Day of Atonement sacrifices DID move those sins one year closer to the cross.
- III. **Refutation of This Concept** – Hebrews 10:1 in reference to their “*sacrifices repeated endlessly year after year*” could not “*make perfect.*”
 - A. Hebrews 9:9-10 says those sacrifices of the Day of Atonement did not “*clear the conscience of the worshiper*” for they were only “*a matter of food and drink and various ceremonial washings--external regulations applying until the time of the new order*”
 - B. Besides Hebrews 10:4 assures us animal blood cannot remove sin: [Hebrews 10:4 NIV](#) *It is impossible for the blood of bulls and goats to take away sins.*
 - C. Those sacrifices could only “*sanctify them so that they are outwardly clean*” (Hebrews 9:13).
 - D. Those sacrifices “*are an annual reminder of sins*” not their removal even for a temporary period of time (Hebrews 10:3).
 - E. All those sacrifices were merely “*SHADOWS*” of the future reality sacrifice of Christ (Hebrews 10:1).
 - 1. Shadow sacrifices can only give shadow forgiveness.
 - 2. Christ’s sacrifice alone can “*make perfect forever*” (Hebrews 9:14).
 - F. The Hebrews only symbolically transferred their sins to their victims.