

Message Six

The Expiation

MR Hymns: 300

Scripture Reading: Lev. 16; Rom. 3:24-25; Heb. 2:17; 4:16; 9:5; 1 John 2:2; 4:10

Lev 16	be omitted.
Rom 3:24	Being justified freely by His grace through the redemption which is in Christ Jesus;
Rom 3:25	Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
Heb 2:17	Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
Heb 4:16	Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
Heb 9:5	And above it cherubim of glory overshadowing the propitiation place, concerning which it is not now the time to speak in detail.
1 John 2:2	And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.
1 John 4:10	Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

I. Chapter 16 of Leviticus describes the expiation:

- Lev. 16 be omitted.
- A. Because of the negative situation of God's people, as portrayed in chapters 11 through 15, according to God's concept and in His divine economy there is the need of redemption—Col. 1:14; Eph. 1:7:
- Lev. 11~15 be omitted.
- Col 1:14 In whom we have redemption, the forgiveness of sins;
- Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,
1. Because the Old Testament time was not the time for redemption to take place, a type, a shadow, of the coming redemption was needed; this shadow is the expiation in Leviticus 16.
Lev. 16 be omitted.
 2. The expiation accomplished through the animal sacrifices in the Old Testament is a type pointing to the redemption accomplished by Christ in the New Testament—Heb. 9:11-12.
Heb 9:11 But Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation,
Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.
- B. The root of the Hebrew word translated “expiation” means “to cover”; the noun form of this word is rendered “expiation cover” in Leviticus 16:2 and Exodus 25:17:
- Lev 16:2 And Jehovah said to Moses, Tell Aaron your brother that he shall not enter at just any time into the Holy of Holies inside the veil before the expiation cover, which is upon the Ark, lest he die; for I will appear in the cloud over the expiation cover.
- Exo 25:17 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.
1. On the Day of Expiation the blood of the sin offering was brought into the Holy of Holies and sprinkled on the expiation cover, the lid of the Ark, which covered the Ten Commandments within the Ark, signifying that the sin of the ones coming to contact God had been covered but not yet removed—Lev. 16:14-15; Exo. 25:16.
Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.

- Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
- Exo 25:16 And you shall put into the ark the testimony which I shall give you.
2. In this way the situation of fallen man in relation to God was appeased but was not fully settled, until Christ came to accomplish redemption by offering Himself as the propitiatory sacrifice to take away man's sin—Heb. 9:12; 2:17; 1 John 2:2; 4:10; John 1:29.
- Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.
- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
- 1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.
- 1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
- John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
- C. Leviticus 16:15-19 presents a picture of the accomplishing of expiation, the covering of sins:
- Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
- Lev 16:16 And he shall make expiation for the Holy of Holies because of the uncleannesses of the children of Israel and because of their transgressions, for all their sins. And so he shall do for the Tent of Meeting, which dwells with them in the midst of their uncleannesses.
- Lev 16:17 And no one shall be in the Tent of Meeting when he goes in to make expiation in the Holy of Holies until he comes out and has made expiation for himself and for his household and for all the congregation of Israel.
- Lev 16:18 Then he shall go out to the altar that is before Jehovah and make expiation for it, and he shall take some of the blood of the bull and some of the blood of the goat, and put it on and around the horns of the altar.
- Lev 16:19 And he shall sprinkle some of the blood on it with his finger seven times; thus he will cleanse it and sanctify it from the uncleannesses of the children of Israel.
1. The first step for the accomplishing of expiation was to slaughter the goat of the sin offering for the people—v. 15a:
- Lev 16:15a Then he shall slaughter the goat of the sin offering, which is for the people,
- a. Goats signify sinners—Matt. 25:32-33, 41.
- Matt 25:32 And all the nations will be gathered before Him, and He will separate them from one another, just as the shepherd separates the sheep from the goats.
- Matt 25:33 And He will set the sheep on His right hand and the goats on the left.
- Matt 25:41 Then He will say also to those on the left, Go away from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.
- b. The slaughtered goat of the sin offering is a type of Christ, who was made sin for us, the sinners—Rom. 8:3; 2 Cor. 5:21.
- Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- 2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
2. The second step for the accomplishing of expiation was to bring the blood of the goat inside the veil and sprinkle it on and before the expiation cover—Lev. 16:15b:
- Lev 16:15b ... and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.

- a. The sprinkling of the blood of the goat on and before the expiation cover, which was the lid of the Ark, was for the fulfillment of God's requirement so that God might have fellowship with the approaching one.
 - b. The sprinkling of the blood of the sin offering on the expiation cover signifies that the redeeming blood of Christ was brought into the heavens, into the presence of God, and sprinkled before God to meet God's righteous requirements for our redemption—vv. 14-15; Heb. 9:12.
 - Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.
 - Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
 - Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.
3. Putting the blood on and around the four horns of the burnt offering altar signifies that the efficacy of the redemption of the blood of Christ is for the four corners of the earth—Lev. 16:18.
 - Lev 16:18 Then he shall go out to the altar that is before Jehovah and make expiation for it, and he shall take some of the blood of the bull and some of the blood of the goat, and put it on and around the horns of the altar.
 4. The sprinkling of the blood on the altar seven times signifies that the full efficacy of Christ's blood is so that the sinner may look at it and be at peace in his heart—v. 19a.
 - Lev 16:19a And he shall sprinkle some of the blood on it with his finger seven times; ...
 5. The blood sprinkled on the altar was for the peace of the sinner, but the blood sprinkled on the expiation cover was for God's satisfaction—vv. 14, 18-19a:
 - Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.
 - Lev 16:18 Then he shall go out to the altar that is before Jehovah and make expiation for it, and he shall take some of the blood of the bull and some of the blood of the goat, and put it on and around the horns of the altar.
 - Lev 16:19a And he shall sprinkle some of the blood on it with his finger seven times; ...
 - a. The blood sprinkled on the expiation cover was for God to see; the blood sprinkled on the altar was for the sinner to see.
 - b. Both God and man are satisfied by the redeeming blood of Christ.
- D. The goat that was for Jehovah was to be killed, but the goat that was for Azazel was to be sent away into the wilderness to bear away all the iniquities of the children of Israel on itself—vv. 9-10, 20-22:
- Lev 16:9 And Aaron shall present the goat on which the lot for Jehovah fell, and offer it as a sin offering.
 - Lev 16:10 But the goat on which the lot for Azazel fell shall be made to stand alive before Jehovah to make expiation over it, that it may be sent away for Azazel into the wilderness.
 - Lev 16:20 And when he has finished making expiation for the Holy of Holies and the Tent of Meeting and the altar, he shall present the live goat.
 - Lev 16:21 And Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the children of Israel and all their transgressions, even all their sins; and he shall put them on the head of the goat, and shall send it away into the wilderness by means of the man who has been appointed.
 - Lev 16:22 Thus the goat shall bear away all their iniquities on itself to a solitary land, and he shall let the goat go in the wilderness.

1. Azazel signifies Satan, the devil, the sinful one, the one who is the source, the origin, of sin—John 8:44.
 John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.
2. Christ as the sin offering for God’s people, on the one hand, deals with our sin before God and, on the other hand, sends sin, through the efficacy of the cross, back to Satan, from whom sin came into man.
3. Through the cross the Lord Jesus has the position and qualification with the power, strength, and authority to take sin away from the redeemed ones and send it back to its source, Satan, who will bear it in the lake of fire forever—1:29; Heb. 9:26; Rev. 20:10.
 John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
 Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
 Rev 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.

II. The expiation in the Old Testament is a type of the propitiation in the New Testament—Rom. 3:24-25; Heb. 2:17; 4:16; 1 John 2:2; 4:10:

- Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
 Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
 Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
 1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.
 1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
- A. Propitiation is to conciliate two parties and make them one—Heb. 2:17:
 Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
1. Propitiation is to appease the situation between us and God and to reconcile us to God by satisfying His righteous demands—Rom. 3:25; 1 John 2:2.
 Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.
 2. This is to solve the problem between us and God—our sins—that kept us away from God’s presence and hindered God from coming to us—4:10.
 1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
- B. As sinners, we needed propitiation to appease our situation with God and to satisfy His demands—Rom. 3:23; Luke 18:13-14:
 Rom 3:23 For all have sinned and fall short of the glory of God,
 Luke 18:13 But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!

Luke 18:14 I tell you, This man went down to his house justified rather than that one; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.

1. Propitiation involves two parties, one of whom has wronged the other, has become indebted to the other, and must act to satisfy the demands of the other.

2. The tax collector in Luke 18:9-14 is an illustration of the need of propitiation:

Luke 18:9 And He told this parable also to certain ones who trusted in themselves that they were righteous and despised the rest:

Luke 18:10 Two men went up to the temple to pray, the one a Pharisee and the other a tax collector.

Luke 18:11 The Pharisee stood and prayed these things to himself: God, I thank You that I am not like the rest of men—extortioners, unjust, adulterers, or even like this tax collector.

Luke 18:12 I fast twice a week; I give a tenth of all that I get.

Luke 18:13 But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!

Luke 18:14 I tell you, This man went down to his house justified rather than that one; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.

a. “Standing at a distance, [he] would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!” (v. 13); this implies the need of a Redeemer and also the need of propitiation.

b. Realizing how his sinfulness offended God, the tax collector asked God to be propitiated, to be appeased toward him by a propitiatory sacrifice for sins, that God might be merciful and gracious to him—vv. 13-14.

Luke 18:13 But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!

Luke 18:14 I tell you, This man went down to his house justified rather than that one; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.

C. Christ is the One who makes propitiation to God for us, He is the propitiatory sacrifice, and He is also the propitiation place where God can meet with His redeemed people—Heb. 2:17; 9:5; 1 John 2:2; 4:10; Exo. 25:17; Rom. 3:25:

Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

Heb 9:5 And above it cherubim of glory overshadowing the propitiation place, concerning which it is not now the time to speak in detail.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

Exo 25:17 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.

Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,

1. *Hilaskomai* means “to propitiate,” that is, “to appease,” to reconcile two parties by satisfying the demand of one upon the other—Heb. 2:17:

Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

a. On the cross Christ propitiated for us and brought us back to God.

b. The Lord Jesus made propitiation for our sins, thereby satisfying the demand of God’s righteousness and appeasing the relationship between God and us, so that God may be peacefully gracious to us.

2. *Hilasmus* means “that which propitiates,” that is, a propitiatory sacrifice—1 John 2:2; 4:10:
 - 1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.
 - 1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
 - a. Christ Himself is the propitiation for our sins, the sacrifice for our propitiation before God.
 - b. Christ offered Himself to God as a sacrifice for our sins, not only for our redemption but also for satisfying God’s demands—Heb. 9:28.
 - Heb 9:28 So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.
 3. *Hilasterion* denotes the place where propitiation is made—Rom. 3:25; Heb. 9:5:
 - Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 - Heb 9:5 And above it cherubim of glory overshadowing the propitiation place, concerning which it is not now the time to speak in detail.
 - a. The propitiatory cover signifies Christ as the place where God speaks to His people in grace.
 - b. The propitiatory cover equals the throne of grace, where we may receive mercy and find grace—4:16.
 - Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
 - c. The propitiatory cover is needed by both God and us for the Ark of the Testimony to become our experience and enjoyment—Exo. 25:22.
 - Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.
- D. Through the entire process of crucifixion, resurrection, and ascension, God has set forth Christ as the propitiation place—Rom. 3:24-25; Acts 2:24, 32-36; Heb. 9:5:
- Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
 - Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 - Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
 - Acts 2:32 This Jesus God has raised up, of which we all are witnesses.
 - Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.
 - Acts 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand
 - Acts 2:35 Until I set Your enemies as a footstool for Your feet."
 - Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
 - Heb 9:5 And above it cherubim of glory overshadowing the propitiation place, concerning which it is not now the time to speak in detail.
1. Christ as the reality of the propitiation place is openly set forth before all men—Rom. 3:24-25.
 - Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
 - Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,

2. Because of the blood of redemption, we can now have fellowship with the righteous God in the glory of Christ—Lev. 16:14-15; Heb. 10:19; Rev. 22:14:
- Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.
- Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
- Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,
- Rev 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.
- a. The way to experience Christ as the propitiation place is through faith in His blood—Rom. 3:25.

Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 - b. Because the blood has been sprinkled on the propitiatory cover and because God's standing is on the blood, He can meet with us in the midst of His shining glory—Exo. 25:22.

Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.
 - c. Whenever we meet with God in glory, we have the sense deep within our spirit that we are washed by the blood; this is the propitiation place in our experience—1 John 1:7; Rev. 1:5; 7:13-14.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

Rev 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

Rev 7:13 And one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and where did they come from?

Rev 7:14 And I said to him, My lord, you know. And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.
3. In His ascension Christ is the place, the propitiation cover, for God to meet with us—Rom. 3:24-25:
- Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
- Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
- a. In Hebrews 4:16 this place is called the throne of grace; the throne of grace is the cover of the Ark on which Christ sprinkled the blood He shed on the cross for our redemption.

Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
 - b. Because of the sprinkling of His redeeming blood, the cover of the Ark has become a propitiation cover, a place where God may contact us and where we may enjoy His grace in full—v. 16.

Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.