

HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 3, Week 6

The Expiation

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

- Romans 3: 24 Being justified freely by His grace through the **redemption** which is in Christ Jesus;
- Romans 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,
- Hebrews 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.
- Hebrews 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.
- Hebrews 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 2: 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.

The incense **altar** was put before the Ark. The cover upon the **Ark** was called the **expiation cover**, and upon the **expiation cover** the **redeeming blood** was sprinkled. **It was here that the Lord met with His people.**

I. Chapter 16 of Leviticus describes the **expiation**:

- 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:
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.
 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.
- 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:
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.
 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.
- C. Leviticus 16:15-19 presents a picture of the accomplishing of expiation, the covering of sins:
1. The **first step** for the accomplishing of expiation was to **slaughter the goat** of the sin offering for the people—v. 15a:
 - a. Goats signify sinners—Matt. 25:32-33, 41.
 - 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.
 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:
 - 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.
 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.
 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.
 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:
 - 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.

THE THREE APPLICATIONS OF THE BLOOD

As we have seen, **priests** are those who **open** themselves to the Lord, who go into the **presence** of the Lord, and who **contact** Him and fellowship with Him until He fills and saturates them to make them one with Him. They always **enjoy** Christ as their food and as their nourishment. Eventually, He **becomes their very content, their inner element**. Then they **express** Christ. He is not only their inward nourishment but also their outward expression. Because He is their inward nourishment, spontaneously He becomes their outward expression, and in this outward expression of the priesthood there is the building up of the Body of Christ, which is the house of God, the dwelling place of God in spirit.

In this chapter we need to see that the main commission of the priesthood is **to burn the incense before God**. God is in the Holy of Holies. Upon the **expiation cover**, which is the covering of the Ark, God meets with man. How can man get into the Holy of Holies to meet God at the expiation cover? First, he must **pass the outer, bronze altar**, upon which the offerings are sacrificed. Why does man have to pass through this altar? It is because he is sinful and fallen. Sinful and fallen man can never enter the presence of God, for God is holy. The Ten Commandments within the Ark demand and require man to be this and to do that. But man has failed in all these things, so the Ten Commandments condemn man.

Upon the **expiation cover** there are also the **two cherubim of God's glory**. This means that not only the righteousness and holiness of God (shown through the Ten Commandments) demand and require something of man, but the glory of God does also. **If a sinful person were to get into the Holy of Holies without the redeeming blood, immediately he would die before the righteousness, holiness, and glory of God**. Therefore, if man is to enter the Holy of Holies to meet God at the **expiation cover**, he must first **pass through the process of redemption**. He must offer the sin offering at the altar so that he might be redeemed.

At the **altar**, sin is dealt with, and redemption is accomplished. Then the redeeming blood from the sin offering must be brought into the tabernacle to be sprinkled in two places. The first place for it to be sprinkled is the incense altar, because when we commune and fellowship with God, we must do so through the redeeming blood. This is why the redeeming blood must be applied to the four corners of the incense altar. Without the redeeming blood, sinful man cannot converse with the holy God. Man needs the redeeming blood in order that his conduct may be acceptable to God.

The **blood** was also brought into the Holy of Holies to be sprinkled upon the **expiation cover**. It was first shed upon the offering altar, then it was brought into the tabernacle and put on the corners of the incense altar, and finally it was brought into the Holy of Holies and sprinkled upon the **expiation cover**. **If we desire to contact God, we must do so through the redemption of Christ. Without the redeeming blood of Christ, we can never fellowship with God, and our prayers will never be acceptable to Him.**

We can never go into the Holy of Holies to meet God at the **expiation cover** without the blood. **Every time we meet God, we need the blood. By the redeeming blood the priests can go into the tabernacle; through the blood the priests can offer incense to God; and by this blood the priests can enter the Holy of Holies to contact God at the expiation cover.**

The office of the priest is not primarily for offering the sacrifices. Of course, the priests do offer the offerings, but that is not their main function. The main commission of the priesthood is to burn the incense. All the offerings are for the purpose of burning the incense, which means to pray. (The Priesthood, Chapter 15, Section 1)

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:

1. **Azazel** signifies Satan, the devil, the sinful one, the one who is the source, the origin, of sin— John 8:44.
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.

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:

A. **Propitiation** is to **conciliate** two parties and make them one— Heb. 2:17:

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.
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.

B. As sinners, we needed **propitiation** to appease our situation with God and to satisfy His demands—Rom. 3:23; Luke 18:13-14:

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:
 - 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.
- 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:
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:
 - 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. **Hilamos** means “**that which propitiates**,” that is, a **propitiatory sacrifice**—1 John 2:2; 4:10:
 - 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.
 3. **Hilasterion** denotes the **place where propitiation is made**—Rom. 3:25; Heb. 9:5:
 - 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.
 - 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.
- 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:
1. Christ as the **reality** of the propitiation place is openly set forth before all men—Rom. 3:24-25.
 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:
 - a. The way to experience Christ as the propitiation place is **through faith in His blood**—Rom. 3:25.
 - 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.
 - 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.
 3. In His ascension Christ **is the place**, the propitiation cover, for God to meet with us—Rom. 3:24-25:
 - 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.
 - 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.

God's Setting Forth of Christ as the Propitiation Place

God began to **set forth Christ** as the **propitiation place** at the time that darkness came over the whole land during His **crucifixion**, when He offered Himself as the unique sacrifice for sin, the reality of the sin offering (Luke 23:44; Heb. 9:26). Then on the third day God resurrected Him; this **resurrection** was also a part of the process of God's setting forth of Christ. After the Lord's resurrection, God received Christ into the heavens and placed Him at His right hand. This **receiving and placing** are also a part of the **setting forth of Christ**. **God set forth Christ through the entire process of His crucifixion, resurrection, and ascension, in which He sat down at the right hand of God. This setting forth makes Christ Himself the propitiation place. God placed Christ, set forth Christ, as the propitiation place from the time that Christ shed His blood to the time that He ascended to sit at the right hand of God.**

In His ascension **Christ is the propitiation place, the propitiation cover, for God to meet with us**. 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. 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**. (Conclusion of the New Testament, The (Msgs. 295-305), Chapter 2, Section 3)