

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:

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.

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.

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.9:11](#) 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, [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.

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:

a. Goats signify sinners.

b. The slaughtered goat of the sin offering is a type of Christ, who was made sin for us, the sinners.

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:

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.

[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. [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.

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](#) 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.

[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.

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:

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:

① Azazel signifies Satan, the devil, the sinful one, the one who is the source, the origin, of sin.

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.

[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:

[I 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.

A) Propitiation is to conciliate two parties and make them one:

① Propitiation is to appease the situation between us and God and to reconcile us to God by satisfying His righteous demands.

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.

B) As sinners, we needed propitiation to appease our situation with God and to satisfy His demands:

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.

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:

I 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.

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 Hilaskomai means “to propitiate,” that is, “to appease,” to reconcile two parties by satisfying the demand of one upon the other:

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 Hilasmos means “that which propitiates,” that is, a propitiatory sacrifice:

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 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:

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.

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.

D) Through the entire process of crucifixion, resurrection, and ascension, God has set forth Christ as the propitiation place:

Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus; 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 Christ as the reality of the propitiation place is openly set forth before all men.

② Because of the blood of redemption, we can now have fellowship with the righteous God in the glory of Christ:

a. The way to experience Christ as the propitiation place is through faith in His blood.

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.

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.

③ In His ascension Christ is the place, the propitiation cover, for God to meet with us:

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.

Experience ①: Experience Christ as our substituted death for our redemption, and as the propitiation

The first step for the accomplishing of expiation was to slaughter the goat of the sin offering for the people. Goats signify sinners. We were born sinners, having a sinful nature inwardly and sinful deeds outwardly, and the wages of sin is death. Therefore, it is reserved for us to die once. For this reason, in the accomplishing of expiation, man was required to take the goat of the sin offering as his substitute.

The slaughtered goat of the sin offering is a type of Christ, who was made in the likeness of the flesh of sin, being the sin offering for us, the sinners. **“God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh”** when Christ was crucified in the flesh on the cross (Rom. 8:3). When Christ was incarnated, He became one with us in the flesh. He did not know sin, but He was made sin on our behalf to be judged by God, and thereby God condemned sin in the flesh. In Him, that is, in becoming one with Him in His resurrection, we have become the righteousness of God. By this righteousness we, the enemies of God, have been reconciled to God

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. According to God’s law, without the shedding of blood there is no forgiveness of sins. Therefore, 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. By the lid of the Ark, with the expiating blood sprinkled on it, the entire situation of the sinner was fully covered. Therefore, upon this lid God could meet with the people who had broken His righteous law. Since the problem between man and God was appeased, God could forgive and show mercy to man and thereby give grace to man.

For Young Working Saints

The first step for the accomplishing of expiation was to slaughter the goat of the sin offering for the people. This is accomplished by the fact that Christ died on the cross as our substitute. For example, before you were saved, you had a huge debt in front of God that could not be repaid. You were asked to die for the debt. However, to our surprise, God had crucified His son on the cross as your substitute to release you from the debt of his requirements of righteousness, sanctification and glorification, and to bring you back to God. Thank God.

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. The sprinkling of the blood of the goat on and before the expiation cover was for the fulfillment of God’s requirement so that God might have fellowship with the approaching one.

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.

Christ, as a propitiation in the second step, appeased the relationship between God and you.

LIFE-STUDY OF FIRST JOHN #14:

In 2:2 John says that the One who is our Advocate with the Father is also a propitiation concerning our sins. Whenever God’s children offend the Father, the fellowship between them is broken. Furthermore, there is no peace; instead there is turmoil. Realizing the situation, the children should make confession to the Father, who is ready to forgive them and cleanse them. The cleansing blood has been provided, and the Father Himself is faithful to forgive and righteous to cleanse. But how can the peace between the Father and His children be restored? We may think that as long as there is forgiveness and cleansing, peace will come automatically. However, there is still the need for our Advocate to be our propitiation between the Father and us so that the Father may be appeased and that peace may be restored.

In chapter one of 1 John we see that we have the blood to wash us and the Father’s faithfulness and righteousness for our forgiveness and cleansing. Although our problem is solved through our confessing, through the cleansing of the blood, and through the Father’s forgiveness and cleansing, we still need Christ as our Advocate with the Father and as our propitiation. He is the One who makes peace, the One who appeases the Father for us. As the appeasing One, He causes everyone involved, the Father and the children, to be happy and peaceful. Immediately, we have the enjoyment of the fellowship.

Prayer: “Oh Lord Jesus. You died on behalf of me on the cross and paid all my debt for me. I am touched by the Lord’s work of love. Thank the Lord.

Not only this, you also became the propitiation between God and us. Though the problem of sins needs to be solved by redemption, it is not the goal of God’s economy. God’s economy is that we gain the life in the intimate fellowship with God, live by the life and bless other people. For that, only redemption is not enough. Propitiation is also needed. Without propitiation, we cannot have intimate fellowship with God.

Oh Lord, thank you for your redemption and propitiation. In the intimate fellowship with God, please guide me and bless my business life. Amen!”

Experience ②: Experience Christ as the sacrifice of propitiation, come forward with boldness to the throne of grace.

In Luke 18:13 we see that the despised, accused, and condemned tax collector prayed in the way of humbling himself to the uttermost: **“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!”** This word implies the need of a Redeemer and also the need of

propitiation. The tax collector realized how his sinfulness offended God. Hence, he asked God to be propitiated, to be appeased toward him by a propitiation, so that God may be merciful and gracious to him.

We praise the Lord that Christ is not only the One who propitiates and the propitiatory sacrifice, but even the place of propitiation, the propitiatory cover. Here God is satisfied, and we are happy. Here on the propitiatory cover God can meet with us and speak with us. Therefore, with Christ as the propitiatory cover of the Ark, God and man can meet and have fellowship under a mutually satisfying situation.

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.

For Senior and Junior High School Students

Here you should pray humbly like the tax collector, "God, be propitiated to me, the sinner!" You need to recognize that you are offending God because of your sinfulness. God is a righteous God, He cannot somewhat overlook sins, and the consequence of sin, a condition requires propitiating between us and God. For you to go to God, Christ as the sacrifice for propitiation is needed.

"Redeemer": Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;

FT **"redeem":** To redeem is to purchase back at cost. We originally belonged to God but became lost through sin. The requirements of God's holiness, righteousness, and glory were so great upon us that it was impossible for us to fulfill them. However, God paid the price for us through Christ, repossessing us at a tremendous cost. Christ died on the cross to redeem us; His blood obtained eternal redemption for us.

"Propitiation": 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.

FT **"the sacrifice for propitiation":** The Lord Jesus Christ offered Himself to God as a sacrifice for our sins, not only for our redemption but also for the satisfying of God's demand, thus appeasing the relationship between us and God. Hence, He is the sacrifice for our propitiation before God.

FT **"for those of the whole world":** The Lord Jesus is a sacrifice for propitiation, not only for our sins but also for the whole world. However, this propitiation is conditioned on man's receiving the Lord by believing in Him. The unbelievers do not experience its efficacy, not because it has any fault but because they do not believe.

Christ accomplished the redemption on the cross and brought us back to God. In addition, Christ is the

sacrifice for propitiation, appeasing between us and God. That is for us to come forward with boldness to God, fellowship with God and enjoy God.

Prayer: "O Lord Jesus, there's problem of me having sin against my parents, my teachers, my classmates, and the brothers and sisters. I have problems not only with people but also problems before God, hence cannot come forward to God.

I confess my sins. Lord, please pardon my sins. Please be appeased between me and God. With the Lord's propitiation that I may come forward with boldness to God, enjoy grace and have a peaceful and healthy relationship with people. May my student life be blessed with Christ as the sacrifice of propitiation. Amen! "

詩歌補 819

奉仕と福音一神へと和解させられた
(ローマ第5章1-11節)

1. くらいほらあなたにて、かみはおおいのぞかれ、
そこでイエスしゅつげんし、ご自身を注入された！
ちゅう入された！
(復)血によりなだめられ、あがないは完せいされ、
義とされて和かい受け、かみにへい和を持つ！
へい和を持つ！
2. アダムにて希望なし、かみは御子つかわし、
さい後のアダムは死に、われらは自由を得た、
自ゆうを得た！
3. つみ消され、ハレルヤー！めぐみ得てかん喜す。
わがうちでかみながれ、われ、いのちのなかで、
すくわーれた！

Hymns,#1131

Assurance And Joy Of Salvation – Reconciled To God.

Rom 5:1-11

1. In a low dungeon, hope we had none;
Tried to believe, but faith didn't come;
God, our sky clearing, Jesus appearing,
We by God were transfused!
We by God were transfused!
(C) Propitiation made by the blood,
Jesus' redemption bought us for God!
No condemnation, justification!
We have peace toward God!
We have peace toward God!
2. Born into Adam, dying we were;
We had a sickness no one could cure.
God, His Son sending, old Adam ending;
He is dead, we are free!
He is dead, we are free!
3. Now we're rejoicing, standing in grace,
Oh hallelujah! Sin is erased!
God, in us flowing, in our hearts growing,
We are saved in His life!
We are saved in His life!