

**Vicarious Sacrifice: No Further Need for Bulls and Goats: Yom Kippur & the Doctrine of Atonement, Heb 10:4; the Deity of Christ Speaks from the Feeding Trough, vv. 5–7: Animal Sacrifice Is Not Propitious; God Equipped Messiah with a Human Body, v. 5; Ritual Does Not Satisfy the Integrity of God, v. 6**

27. Yet His human impeccability made Him the perfect substitute. He thereby becomes our Great High Priest. There is no longer any need for the blood of bulls and goats<sup>1</sup> to cover sins in an annual atonement, but the sacrifice of Messiah for eternal salvation.

### Yom Kippur: The Day of Atonement

Kippur is from the Hebrew word *kaphar* meaning “to cover.” Therefore, the word *atonement* simply means a *covering*.

It was on Yom Kippur that an atonement (covering) was made for the previous year’s sins. The atonement or covering consisted of a blood sacrifice of an innocent animal. (p. 119)

#### The Importance of Yom Kippur

Yom Kippur was the most solemn day of the year for the *people* of Israel. It was often simply referred to as “the Day.” Yom Kippur was designated by the Lord as a day in which “you shall afflict your souls” (Leviticus 23:27, 32). It was a day devoted to fasting and repenting of one’s sins during the past year.

Yom Kippur was also a very solemn day for the *priesthood* of Israel. Only on that singular day of the year was the high priest permitted to enter the Holy of Holies in the Temple and stand before the presence of God’s glory. In doing so, the high priest was required to wear holy garments woven from white linen instead of his normal colorful garments overlaid with the golden breastplate. His linen garments were worn only on that day and never again. (p. 120)

#### The Confession of the High Priest

The high priest began the afternoon service by moving to the Court of the Priests where a young bull awaited him between the altar and the Temple porch. Since the bull was the sin offering for the high priest and the priesthood, the ceremony took place near the Temple where the priests ministered. The high priest would press his two hands upon the head of the young bull, a sign of identification with it as his substitute, and make a confession of sin.

Three times during the confession, he would pronounce the covenant name of the Lord (*YHWH*). Each time the name was uttered by the high priest, the people and the priests would fall on their faces in worship and repeat, “Blessed be His name whose glorious kingdom is forever and ever!” (p. 122–23)

The high priest was next escorted by two priests to the eastern side of the altar. Two goats stood there, side by side, awaiting the high priest. They were identical in size, color, and value. They faced the Temple and gazed at the high priest and his entourage as they approached.

Two golden lots were placed inside a golden vessel sitting on the stone pavement nearby. One was inscribed with “for *YHWH*” and the other with “for *azazel*.” The high priest shook the vessel and randomly took on lot in each hand. As he held the lots to the foreheads of the goats and determined the outcome, he declared them “a sin offering to the Lord.” The two goats together were viewed as one singular offering.

<sup>1</sup> The animals sacrificed in the annual observance of Yom Kippur, the Day of Atonement.

The goat upon which the lot “for azazel” fell was immediately identified by a crimson strip of wool tied to one of its horns. It was then turned around to face the people whose sin would later be placed on its head.

The goat determined “for YHWH was left to face the large stone altar, the place where it was shortly to be offered as a sin offering.”<sup>2</sup> (p. 123)

### Principles from the Doctrine of Atonement

Atonement in the Old Testament refers to the use of animal sacrifices to portray the saving work of Christ on the cross. Atonement in the New Testament refers to the actual saving work of Christ: propitiation, redemption, reconciliation, imputation, and justification. “Blood” is used to indicate the entire saving work and to identify it with the Jewish illustration when an animal was sacrificed.

The brazen altar represented the cross. Then the high priest took the blood of the animal in a basin and carried it into the Holy of Holies where atonement was accomplished by sprinkling the blood over the top of the Mercy Seat. Over the Ark was a throne, flanked by two cherubs representing the holiness of God. One cherub represented God’s righteousness; the other God’s justice. The two cherubs looked down and were satisfied with that sacrifice. This represented the doctrine of propitiation, or how God the Father was satisfied with the work of God the Son on the cross.

1 Jn 2:2, “And He is the propitiation for our sins, but not for our sins only, but also for the entire world.” Atonement includes the efficacious sacrifice, redemption, and propitiation.

Atonement is defined as the saving work of Christ on the cross. The burnt offering of the Old Testament was accepted to make an atonement, Lev 1:4. However, animal sacrifices have no efficacy, Heb 10:4; only the perfect sacrifice of Christ is efficacious, Heb 9:26 and 10:5-10.

So atonement is the reconciliation between God and man, accomplished by the efficacious sacrifice of our Lord Jesus Christ on the cross.<sup>3</sup>

28. As High Priest, Jesus places Himself on the cross as the ultimate sacrifice, the reality that the ritual plan of God for Israel foretold but could not achieve.
29. The reality of the cross in light of the symbolic sacrifices is the subject of the first paragraph of Hebrews 10.

**Hebrews 10:4** - It is impossible for the blood of bulls and goats [ animal sacrifices ] to take away sins.

30. For during the entire dispensation of Israel there was nothing under the Law designed to take away sin. However, in the line of David there was the prophesied Messiah who would take away the sins of the world.

**Hebrews 10:5** - Therefore, when He entered the world, He said,<sup>4</sup> “Animal sacrifice [ which portrayed the work of Christ on the cross ] and offering You have not desired, but You have equipped [ the aorist middle indicative of καταρτίζω (katartízō)<sup>5</sup> ] Me with a human body.”

<sup>2</sup> Kevin Howard and Marvin Rosenthal, *The Feasts of the Lord* (Nashville: Thomas Nelson, 1997), 119–20; 122–23.

<sup>3</sup> R. B. Thieme, Jr., “Doctrine of Unlimited Atonement,” in *Ephesians*, R. B. Thieme, Jr., Bible Ministries, 412:1136ff.

<sup>4</sup> The following quote is by the deity of Christ from the feeding trough in Bethlehem which He paraphrases from Psalm 40:6–8.

<sup>5</sup> “To furnish or equip . . . in battle array” (Henry George Liddell and Robert Scott, *A Greek-English Lexicon* [New York: Oxford University Press, 1992], s.v. “καταρτίζω”). His perfect human body equipped Jesus to engage the pitched battle of the angelic conflict.

31. The word “equipped” is the gnomic aorist of the verb *katartízō* which means “to establish, set up, or equip.”
32. “The gnomic aorist is not used to describe an event that “used to take place, but one that ... *does* take place.”<sup>6</sup> If Jesus’ mission is to go to the cross, then He must be equipped with a human body.
33. The human body of Christ accomplished on the cross what the animal sacrifices in the Old Testament could not—resolve mankind’s sin problem.
34. The sacrifices were shadows that pointed to the reality but which could not achieve the reality.
35. The shadow rituals taught the reality of salvation, but they could not save, therefore, the Lord continues:

**Hebrews 10:6** - “In whole burnt offerings [ **sacrifices offered on the brass altar of the Tabernacle and Temple** ] and concerning sin **You have taken no pleasure** [ οὐκ εὐδοκέω (*ouk eudokéō*) ].”

1. The brass altar was made of acacia wood which was a type of the humanity of Christ. It was overlaid with brass, emblematic of His substitutionary spiritual death.
2. There were five major offerings that taught the doctrines of redemption, reconciliation, and propitiation. What is emphasized here is propitiation:
 

**The principle whereby God’s essence requires that certain standards be met before He is enabled to forgive man of his sins. The work of Jesus Christ on the cross satisfied those standards. When God accepted Christ’s sacrifice, He is said to have been propitiated.**
3. Propitiation means satisfaction. Until God is satisfied, there is no salvation. Propitiation is the result of Christ’s successful work on the cross.
4. God not only must be satisfied, but also with the result that He is uncompromised—His essence cannot be compromised by providing salvation to the believer.
5. Because all of mankind’s sins were imputed to Christ and judged, God is free to forgive each person’s sins at the moment he believes that Jesus is the One Who was judged in his place.<sup>7</sup>
6. It is Jesus that provides salvation, not the ritual sacrifices of Judaism about which God took “no pleasure.”

<sup>6</sup> Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 562n24.

<sup>7</sup> Sin: ἁμαρτία (*hamartía*) is the opposite of “truth”: ἀλήθεια (*alétheia*). Sin is deviation from the divine standards. Man has a genetic propensity to act in ways that violate God’s desires; to behave under the status quo of imperfection. Imperfect man cannot have a relationship with perfect God.