

APPENDIX FIVE

Quotations On The D. A. In Hebrews

Quotations On The Day of Atonement In Hebrews

It has been often pointed out that this chapter is the best illustration and explanation we possess of the meaning of Leviticus 16, just as it may be said that the best explanation of this chapter is found in Leviticus 16. Four parts of the High Priest's work on the Day of Atonement are used here to express spiritual realities in Christ. The High Priest superintended the offering of the sacrifice outside the tabernacle. Then he entered into the Holy of Holies with the sacrificial blood. Thereupon he presented the blood by sprinkling it on and around the Mercy Seat. And afterwards he returned out of the tabernacle, having accomplished his work. These four actions can be well described as indicating and symbolizing our Lord's Atonement, Access, Appeal, and Advent.

Griffith Thomas, *Let Us Go On* (Grand Rapids, 1944), p. 121.

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It is important to observe why the high priesthood of Jesus with the Christ must be approached through Jesus, son of Jehozadak, why, that is to say, Hebrews cannot lead us straight to Melchizedek and to Psalm 110. It is imperative for his whole argument that Jesus should be **high** priest, and this title he cannot derive from that psalm because Melchizedek is called priest and not high priest. The Day of Atonement is to loom large in his exposition. Were Jesus only priest, the argument would not run. All depends upon his being high priest.

F.C. Syngé, *Hebrews and the Scriptures* (London, 1959), p. 22.

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The ritual of the Day of Atonement, 'the Day' (*Joma*), is present to the mind of the writer throughout this section of the Epistle.

B.F. Westcott, *Hebrews* (London, 1889), p. 281.

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The language which describes Christ's atoning action is coloured with the phraseology of the Jewish Day of Atonement. Christ is the High Priest. He offers His own Blood. He passes "into" or "through the Tabernacle," "through the heavens" (ch. iv. 14).

E.C. Wickham, *Hebrews* (London, 1910).

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On the great day of atonement, the whole ritual centred and culminated in offerings to which an expiatory significance is distinctly ascribed. At specified times, therefore, during the year, and at the commencement of every month, expiatory sacrifices for sin were offered for the whole people. It is, however, the great annual expiation that was specially present to the writer of this Epistle.

R.W. Dale, *The Jewish Temple and the Christian Church* (London, 1871), p. 196.

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For the ritual of the Day of Atonement there is a detailed explanation in the Epistle to the Hebrews. The very heart of that inspired letter deals with the atoning work of Christ, our Great High Priest; and in its climactic ninth chapter all the figures and symbols are drawn from the ritual recorded in this sixteenth chapter of Leviticus; and, strange to say, reference to this ritual is found in no other place in the Old Testament.

C.R. Erdman, *Leviticus* (New York, 1951), p. 71.

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The Epistle is largely a parallel or contrast between the Old Testament sacrificial ritual and ways in which the death of Christ may be viewed. The culminating point of the Old Testament ritual was the sacrifice on the Day of Atonement. Here the high priest took part, and the atonement was for the sins of the People. And it is with the ministry of the high priest on this day, in its place, action, and offering, that the high-priestly ministry of our Lord is chiefly compared.

This typology mainly runs upon the line of the high priest's ministry in the holiest, to which Christ's offering of Himself is parallel.

He even throws out fragments of what might be called other typological systems, that cannot be harmonized with the main system of the Day of Atonement nor fitted into it.

A.B. Davidson, *Hebrews* (Edinburgh, 1882), p. 196.

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In making his unique use of the ritual of the Day of Atonement the author of the Epistle to the Hebrews dwells in particular on two of its main features, the shedding of blood and the entrance into the Holy of Holies: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, ... neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, ... into heaven itself, now to appear in the presence of God for us" (Heb. 9:11,12,24). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he liveth to make intercession for them" (Heb. 7:25).

As when the atoning ritual had been fulfilled, when the blood had been sprinkled, when the ceremony within the veil had ended, Aaron, arrayed in his glorious garments, came forth from the tabernacle and again appeared to the expectant people, "so Christ also having been offered to bear the sins of many shall appear a second time apart from sin, to them that wait for him, unto salvation" (Heb. 9:28 RV).

C.R. Erdman, *op. cit.* pp. 76, 77.

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He is writing to Hebrews and, throughout his Epistle, expounding the Hebrew Scriptures, and especially those relating to the law governing the ceremonies of the Day of Atonement.

A.C. Downer, *The Principle of Interpretation of the Epistle to the Hebrews* (London, ND), p. 102.

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It is the less necessary that we should enlarge on the correspondence between this most important service of the Old Testament dispensation, and the work of Christ under the New, since it is the part of the Mosaic ritual which of all others has received the most explicit application from the pen of inspiration. It is to this that the author of the Epistle to the Hebrews most especially and frequently refers when pointing to Christ for the great realities which were darkly revealed under the ancient shadows. He tells us that through the flesh of Christ, given unto death for the sins of the world, a new and living way has been provided into the Holiest, as through a veil, no longer concealing and excluding from the presence of God, but opening to receive every penitent transgressor (of which, indeed, the literal rending of the veil at Christ's death was a matter-of-fact announcement); that through the blood of Jesus we can enter not only with safety, but even with boldness, into the region of God's manifested presence; that this arises from Christ Himself having gone with His own blood into the heavens, that is, presenting Himself there as the perfected Redeemer of His people, who had borne for them the curse of sin, and forever satisfied the justice of God concerning it; and that the sacrifice by which all this has been accomplished, being that of one infinitely worthy, is attended with none of the imperfections belonging to the Old Testament service, but is adequate to meet the necessities of a guilty conscience, and to present the sinner, soul and body, with acceptance before God.

P. Fairbairn, *The Typology of Scripture*, Zondervan reprint (Grand Rapids, ND), p. 342.

