

Three Types of Forgiveness – Typology

Heb. 9:19–26

Heb. 9:15 ¶ For this reason, He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

Heb. 9:19, “For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,”

Heb. 9:20, “saying, ‘THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU.’

Heb. 9:21, “And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.”

Conclusion: The Law taught that all things are cleansed with blood, i.e., death.

Heb. 9:22, “And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.”

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αφεσις *aphesis*,

forgiveness, remission, cancellation

Luke 4:18, “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM **RELEASE** TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO **SET FREE** THOSE WHO ARE OPPRESSED,”

αφεσις *aphesis*,

forgiveness, remission, cancellation

Forgiveness [ἄφεσις, *aphesis*]

ἄφεσις, *aphesis*, noun.

Release, liberation, forgiveness (*EDNT*);

The act of freeing or liberating or releasing someone from captivity; The act of freeing from an obligation, guilt or punishment; Pardon, cancellation. (*BDAG*)

Forgiveness [ἄφεσις, *aphesis*,]

Col. 1:14, “in whom we have redemption through His blood, the forgiveness of sins.”

Eph. 1:7, “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”

Forgiveness [ἄφεσις, *aphesis*,]

Acts 10:43, “To Him all the prophets witness that, through His name, whoever believes in Him will receive remission [forgiveness] of sins.”

Acts 26:18, “to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.”

FOUR Categories of Forgiveness

1. **JUDICIAL:** Forgiveness directed toward God, where the justice of God cancels the debt of sin. For all mankind without distinction.
2. **POSITIONAL:** Forgiveness directed toward individuals, related to imputation of Christ's righteousness and justification.
3. **EXPERIENTIAL:** Forgiveness of the believer's ongoing sins at confession. (1 John 1:9)
4. **PERSONAL:** Forgiveness toward others as a reflection of God's grace toward us. (Eph. 4:32)

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Col. 2:13, “And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

Col. 2:14, “having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.”

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Col. 2:14, “[when He] wiped out the handwriting of requirements that was against us, which was contrary to us. And He has [completely lifted] it out of the way, [by] nailing it to the cross.”

FOUR Categories of Forgiveness

2. Forgiveness directed toward individuals, related to imputation of Christ's righteousness and justification. *Positional* forgiveness.

FOUR Categories of Forgiveness

3. Forgiveness of the believer's ongoing sins at confession, 1 John 1:9. *Experiential* forgiveness.

FOUR Categories of Forgiveness

4. Forgiveness toward others as a reflection of God's grace toward us, Eph. 4:32.

Eph. 4:32, “And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.”

Heb. 9:23, “Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.”

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Αναγκη *anagke*

a necessary compulsion, a logical necessity, something that must take place because of the way reality is.

Heb. 9:23, “Therefore it was necessary [*] for the copies of the things in the heavens to be cleansed with these, **but** the heavenly things themselves with better sacrifices than these.”

μενδε *men..... De*

“on the one hand on the other hand.”

Heb. 9:23, “Therefore it was necessary for the **copies** of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.”

υποδειγματα *hypodeigmata*,

“sample, example, pattern, copy.”

Heb. 4:11, “Let us therefore be diligent to enter that rest, lest anyone fall according to the same **example** of disobedience.”

Heb. 8:5, “who serve the **copy** and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, ‘*See that you make all things according to the pattern shown you on the mountain*’.”

Heb. 9:23, “Therefore it was necessary for the copies of the things in the heavens **to be cleansed** with these, but the heavenly things themselves with better sacrifices than these.”

καθαρίζω (*katharizō*),
Pres, mid inf
“cleanse, purify”

Heb 9:23

“Therefore, it was necessary

**on the one hand, for the copies of the things
in the heavens to be purified/cleansed/
decontaminated,**

**but on the other hand, the things in the
heavens *to be cleansed* with better
sacrifices than these [bulls and goats].”**

The Doctrine of Typology

Key words:

υποδειγματα *hypodeigmata*,

“sample, example, pattern, copy.”

τυπος (*typos*),

“form, likeness, model, type, a stamp or impression, example.”

σκια (*skia*), shade, shadow,
overshadowing;

Heb. 8:5, “who serve a copy [*hupodeigma*] and shadow [*skia*] of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, ‘SEE,’ He says, ‘THAT YOU MAKE all things ACCORDING TO THE PATTERN [*tupos*] WHICH WAS SHOWN YOU ON THE MOUNTAIN’.”

Col. 2:16, “So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,

Col. 2:17, “which are a shadow of things to come, but the substance [lit ‘body’] is of Christ.”

“The nail **marks** in His hands” (John 20:25)

“The **idols** [figures or images] you made to worship” (Acts 7:43)

“The tabernacle... according to **the pattern** [Moses] had seen” (Acts 7:44)

“He wrote a letter as follows [**of this kind** or to this effect]” (Acts 23:25)

“Adam, who was **a pattern** of the One to come” (Rom. 5:14)

“You wholeheartedly obeyed the **form** of teaching” (Romans 6:17)

“Now these things occurred as **examples**”
(1 Cor. 10:6)

“Join with others in following my **example**”
(Phil. 3:17)

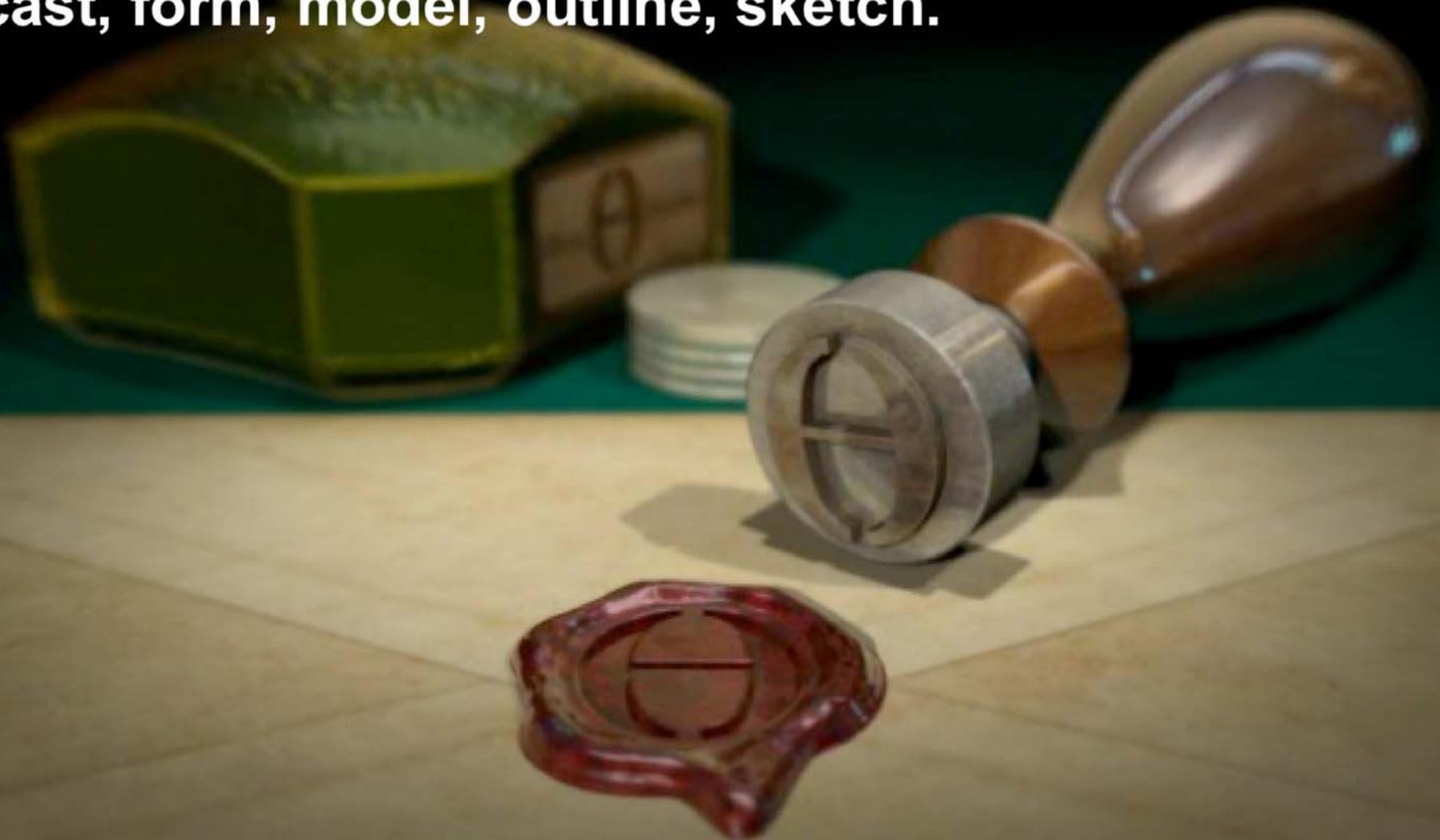
“And so you became a **model** to all the believers in Macedonia and Achaia” (1 Thes. 1:7)

“We did this . . . in order to make ourselves a **model** for you to follow” (2 Thes. 3:9)

1 Corinthians 10:11: “These things happened to them as *examples*.”

“These things happened to them *typically*.”

***Typos* then originally carried the idea of the result of a blow or what gives a blow or impression. From that developed the thought of mark, mold, stamp, cast, form, model, outline, sketch.**



hupodeigma

“I have set you an **example**” (John 13:15)

“Their **example** of disobedience” (Heb 4:11)

“Brothers, as an **example** of patience in the face of suffering, take the prophets”
(James 5:10)

“Sodom and Gomorrah are an **example** of what is going to happen to the ungodly”
(2 Pet. 2:6)

3. Christ had to cleanse the heavenly altar, a picture of the propitiation of the justice of God and payment of the penalty due to the Supreme Court of heaven.

Heb. 9:24, “For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;”

Heb. 9:24, “For Christ did not enter a holy place made with hands, a mere **copy** of the true one, but into heaven itself, now to appear in the presence of God for us;”

Αντιτυπος *antitupos* “the original, the antitype.”

Heb. 9:25, “nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.”

Heb. 9:26, “Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested [appeared] to put away sin by the sacrifice of Himself.”

αθετησις, *athetesis*, to remove,
abrogate, annul