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Atonement and Corporate Oneness

Corporate — united in a body or community; formed into a body; united; collectively one — a collective Messiah.

1 Tim 1:15,16; 2:4-6; 4:10

The main purpose of His incarnation was to make atonement for the sin of the human race. This He could do only by becoming a MAN. For only as the *sinless Man* could He atone for the sin of the *sinful man*. This He accomplished by His death on the cross.

Sin

To understand the need of atonement we must understand what sin is. Sin is: *the world's blood poison*.

It takes no Bible or standard of morals to make a man know that when he wants to do good, evil is present within him, and that there is a conflict between a man's conscience and his conduct — between his better judgments and his fleshly appetites.

Sins

Sins are: The sins we give ourselves to (commit) only reveal the principle of *sin in us*, as maybe the appearance of boils on the skin reveals the bad blood within the body. Eze 18:4 — The soul that sins shall die. We do not have to stand Rev 20:12 judgment, but the world does. We have already passed out of eternal death but not temporary death (Jn 8:51).

The principle of sin is inherited. Ps 51:5 — He meant he was born with a nature *bent* on evil continually. The natural tendency of the human heart is toward evil. Sin is not the result of environment or temptation but is the outcome of the sinful inclination (the blood poison) — like a permanent cesspool within us (James 1:13-14; Mk 7:20-23). What comes out defiles us, not what stays in the cesspool. The cesspool is the flesh which was crucified with Messiah at our baptism. We consider that *old man*, the flesh, to be dead, so as to walk in new life of the Spirit. We distinguish between sin and sins. *Sin* is the natural way we are made up, our disposition that we *inherited* from Adam, bent from birth to death (Rom 5:12). It is our state of being (Jn 16:8). *Sins* are the specific acts of sin that we commit because of the disposition to sin *in us* (Rom 7:17,18,20,21,23). But he who commits sin is a slave to sin (Jn 8:34).

Sin is to the natural man what the tendency to rot is to the apple (1 Tim 1:9; Jn 16:9; Rom 6:22; 5:12; 14:23; James 1:14,15; 4:17; 1 Jn 1:8,10). Man sins because of sin in him.

Adam was born without sin as Yahshua was — he was born innocent, free from sin and guilt.

There was but one step between his innocence and righteousness, and one step between his innocence and iniquity of sin. He chose to *take sin*. If he had chosen righteousness, he would have been permitted to eat of the tree of life and live forever in holiness. But he chose the tree of knowledge of good and evil, which resulted in ROT and sin, a curse and unrighteousness. Every time we resist temptation and choose righteousness, it is the tree of life for us.

Adam and Eve had no children before the fall. If they had, they would have been born innocent.

The children Adam had after the fall were born sinners. So the whole human race became sinners by inheritance. All one had to do to qualify to be under the wrath of God is a place we are or were. It does not mean that God was angry at us. But it means that He is righteous, and the only way we can come out from under this wrath is by accepting the sacrifice He gave. Jn 3:16; 17:23 proves that He is not mad at sinners — but He loves them. But we must see our sin and His sacrifice for it (Rom 5:12). He voluntarily delivered His soul to Shoel/Hades as a ransom (Mk 10:45; 1 Cor 15:45), but His soul is not left in the pangs of death (Acts 2:24,27,31; Jn 10:17).

Now, the penalty of Adam's sin was both spiritual and physical death (Heb 9:27). The only way the human race (world) could be saved from spiritual and physical death was by someone paying that penalty for them. For *this*, Messiah came into the world. Acts 2:24,27 — His soul was in Hades, His body in the grave (tomb). Both soul and body will not be held in death. *To this end* it was necessary that He should become a MAN. In 2 Cor 5:15 is a *stipulation* of whether one has really seen his own sin and His sacrifice for it to the extent that one would actually become a temple of the Holy Spirit. He died to form a Body of redeemed people, a redeemed race of men here and now, first to accomplish His will and then to rule with Him in the next age. If not here *now* first, then never. His will is Jn 13:35; 17:21; 15:8; Mt 5:14; Heb 10:13 because Isa 49:6; Mt 24:14 (Heb 9:14,28 — serve as priests, 1 Pet 2:9) Rev 19:7-9).

Forgiveness is not transacted apart from being baptized into the Body — which is a royal priesthood and holy nation. No one is saved apart from the *corporate oneness* (Eph 2:12-16). Baptism is the only way one can put Messiah on (Gal 3:27).

Becoming a man required that Yahshua be born of a woman. But He must be a sinless man without a predisposition to sin inherited from Adam. He could have no inherited taint of sin in His human nature. Therefore, He could not have a human father. Lk 1:35 — The holy offspring that was born from Mary was generated in her womb by the Holy Spirit. He was sinless because Mary imparted to Him only her physical body. Being sinless, Yahshua was qualified to make atonement for sin. A physical body is not sinful without a sinful soul in charge of it.

The penalty of *spiritual death* was paid for when Yahshua cried, "My God, My God, why have you forsaken me?" The penalty of *physical death* was paid when He cried, "It is finished!" and gave up His Spirit. For in both instances, He would descend to the grave (tomb) and to Hades (Acts 2:24,27,31). The soul/spirit went to Hades; the body went to the grave (tomb), and both were overcome only after He experienced or tasted death both spiritually and physically for three days and three nights in the heart of the earth, Hades, on our behalf. Acts 2:24 — says that He was in agony in spiritual death (Mt 12:40).

Barabbas (Jn 18:39,40; Mt 27:15-26; Mk 15:6-15) was the first man to have the practical experience of the atonement, at least as a type. We all must see like he did if we are to be saved (and to endure to the end), to inherit the kingdom. If Yahshua had not hung on that center cross, Barabbas would have had to. There was at least one man in Jerusalem that day who understood the meaning of Yahshua's death, and experienced its saving power. That man was Barabbas. As those incorporated into the Master's death on the cross, our position is that of Barabbas. By law he should have died for his awful crimes. Now we are free from the penalty of the law (Rom 6:23), the curse of the law.

Those baptized into Messiah take on His life and pass out of the eternal judgment of the second death (Rev 21:8) and, being in Messiah, we are disciples and as disciples in His Body, we are to follow Him — by being led by His Spirit, no longer being led by our flesh which we now consider dead. We obey Him and will not see even the first death (Rom 8:13; Jn 8:51).

The Law is Good

There is nothing evil about the law because it is His law. Mal 4:4 — To remember does not mean to be under the law of Moses. Through the law we saw our need for a substitution, for all had sinned by breaking the law and the wages of sin is death (Rom 6:23). So, as sinners, we were under the curse of the law. But as those who have been incorporated into His death, we have been resurrected into new life (Rom 6:4) within His Body of believers. As believers, who have consented to and accepted that atoning sacrifice, we are free from the law's penalty of eternal death for those who sinned, as Barabbas (Rev 21:8,27; 22:12,15). As a result, we live in awe of

the Savior and love Him and obey Him and love His appearing (Lk 7:47; 1 Cor 1-7; 2 Tim 4:8; Heb 9:28; 10:38,39; 1 Jn 2:28; 4:17,18). Messiah has freed us from the curse of the law because He was made a curse for us (Gal 3:13; 1 Jn 2:1). Cursed is everyone who hangs on a tree. The tree that He hung on was the cross. As we used to live according to our inherited sinful nature, or sinful state, which is the predisposition to sin, or the inclined state, from Adam, we now by faith in Messiah, who is our substitute also Adam's substitute, Yahshua is the second Man, last Adam, we inherit all that He did for us on the cross. Our new state, position, inclination, disposition, is greater in us than the old which we now consider dead, because our new position is that of having been crucified, dead, buried, risen, and ascended with Messiah (Gal 2:20; 1 Jn 4:4) and possess the Holy Spirit in our heart (Rom 5:5).

Gal 2:19,20; Rom 7:4 — Through the law I am dead to the law, that I might now live unto God.

Rom 6:14 — The law's power to condemn no longer threatens those who have obeyed the Son of God (Acts 5:30,32; Rom 8:1 NRJV) and who obey the Son. Paul does not mean he is physically dead, but that he was *judicially* dead. That is, the penalty of the law which was death was paid for by Messiah when He died on the cross, and cannot be required of us. Why? Isa 53:5 — He suffered our death, even our deserved second death. He took our punishment; which is the means of our peace. Acts 2:24 — He was suffering in the pangs of our death (our spiritual death).

But you may wonder how an innocent person can pay for or assume the guilt of another. This can only be done by the innocent person entering into a *corporate oneness* with the guilty person and thus becoming identified with him. He died for us 2000 years ago — not only died, but suffered in the pangs of death for three days and three nights (Mt 12:40). 2 Cor 5:14 — All died and went into death with Him (Rom 6:3,4). But on our part, to receive the benefit of this forgiveness which He has acquired for us, is secured by believing and obeying the gospel (Acts 5:30-32; Mk 1:14,15; Heb 5:9). As on the day of Pentecost, the eternal example is ever before us. Acts 2:38 — Men must now take hold of this forgiveness by repenting and being baptized for the forgiveness of their sins, coming into corporate oneness with Him in His Body, being identified with Him by receiving the gift of His Holy Spirit, being saved out of this present perverse age.

Gal 1:4 also. Jn 3:15 — "Everyone believing into Him" (Greek).

*Corporate Oneness* — Baptized into His death (Rom 6:3,4). *Corporate* means to be united legally in a body — as a single man — body and head. We are in His Body. He is the Head. 1 Cor 12:12,13; Gal 3:27; Eph 2:16. *Corporate* means *body* or *community*; united in a body or community as a number of individuals who are empowered to transact as a corporate assembly or society. *Collectively one* — they answer in a corporate voice. Corporate oneness is the state of corporate body. They function as a single man, as *one* — heart and mind. All twelve tribes with its clans will be one, corporate oneness or unity under the Head. We have fullness by being in Him and He has fullness by being in us. He is our completion and we are His (Col 2:10; Eph 1:23). We are together with Him — a collective Messiah — corporately one, *corporate oneness*. Corporate oneness is like the debts of a poor widow could not be charged justly to her rich millionaire neighbor, but if this millionaire neighbor entered into a corporate oneness with her by marrying her, thus assuming her obligations, then he could justly and legally be held responsible for all her debts. But the woman must see her need for him, and love him in order to secure this corporate oneness by marrying him. Otherwise, he would not and could not assume the responsibility for her debts, unless she entered into loving conjugal wedlock with Him. In baptism, you *marry* into His Body (Heb 2:11-13). Marry means marry. Wed-lock means for life. If this was not the intention, then there is no marriage. Same as in baptism. The joining of the

man and woman for life constitutes them "man and wife" according to the law which cannot be broken without the penalty of death (except for fornication or death).

So, the apostle Paul says (Rom 7:4), the law our *first husband* ... by the *body of Messiah* ... and married *another* — Messiah, who was raised from the dead.

The *union* with Messiah is transacted legally and permanently in baptism. We take His name (Jn 17:11,12) all that He is. Gal 3:27 — This union of marriage has resulted in a legally binding force that He will take on all our debts to the law. This Yahshua fully recognized, as He said to the two on the road to Emmaus (Lk 24:25,26). All of His suffering was justified by what He accomplished for our Father's purpose. His suffering justified the results. Heb 12:1; Rom 8:18-20 — His suffering corresponds to the results. Our suffering corresponds to His singular suffering (Col 1:24; Phil 1:29; Rom 8:17).

We see then that the atonement of Messiah means more than just substitution for our sins, in which we go our way independently. If it means anything at all, it means a corporate oneness. Because to create this union, it was perfectly just for our God to exact from His Son the penalty of spiritual and physical death in satisfaction of the broken law which was due to us. And out of this He was able to have a wife who would no longer live for herself (2 Cor 5:15), which He longed for from the foundation of the earth. Rev 21 — Our wives are a *type* (Eph 5:21-32) and we husbands likewise. The types must be *perfectly* lived out before the anti-type comes. Like Col 2:17 — the feast, new moon, and sabbaths are types foreshadowing the anti-type. No type is fulfilled until the anti-type comes (appears). Col 3:9-10 says that we are in the process of being made, renewed in the knowledge, according to the image of its Creator. So the Body is formed by having this knowledge of Salvation (Acts 20:27; Col 1:9-14; Col 3:10), being renewed in knowledge according to the image of its Creator (Jn 8:51; Eph 4:11-13; Acts 2:42; 1 Tim 4:16). *According* is to arrive at an agreement. Our lives in all aspects must arrive at an agreement with the word of God. They must be in conformity with, corresponding to the word of God.

So we as those who are in that corporate oneness ought to do as Rom 6:11 says. We are to live in the marvelous light (1 Jn 1:7; 1 Pet 2:9; Mt 5:14) of the Son of God, now, which only shines from His Body, the new Israel (Isa 49:6). Rom 8:1 — There was no limit to the extent that He suffered to gain what He was after (Heb 2:14; Acts 2:24). This is why 2 Cor 5:15 is not unreasonable to ask of us, as Rom 12:1 states (Mk 10:29; Lk 14:26).

We have been judged for past *sin* in Messiah on the cross, the sin that would have taken all of us to the judgment of Rev 20:11-15; Ecc 12:14 — Who had confidence to stand in that judgment? Our judgment is past, but not for sins we *commit* (1 Jn 1:9; 2:1). We see that Messiah's work from the incarnation to the cross was to make atonement for sin. Now He is at the right hand of the Father to be our *Advocate* for *sins* that we commit (Rom 6:23). so we must be able to judge ourselves right (1 Cor 11:31) so we will be able to detect and confess our sins. The judgment that is not past for us is 1 Jn 4:17; 2 Cor 5:10; 1 Cor 4:5; Heb 10:38,39; 1 Jn 2:28; 2 Pet 1:9.

Mediator and Advocate

Paul, in writing Timothy said (1 Tim 2:3-6; 2 Pet 3:9) Yahshua is the Mediator for ALL men. He is the Mediator for both believers and unbelievers. But He had to become a man to mediate between man and God. A man can mediate between two men, but he cannot mediate between man and a donkey because he has not the nature of a donkey and a man both. So, the Son of God could not mediate between God and man until He became a man. He was already God. He came to be man. He is both God and man. He has both the nature of God and man. It was necessary for the Son of God to become a man that He might mediate between God and man and when he

ascended He took up His (human nature) manhood with Him. He is in heaven as the man Messiah, Yahshua. He will always be a man throughout eternity (Heb 1:3; Col 1:19,20; 2:9). In 1 Jn 2:1, we see that Yahshua, the High Priest who is over the House of God, only can be the Advocate for those in His house. For the letter is written only to the church, the Body, where there is a corporate oneness of all the saints. In 1 Jn 2:1,2 we see that He is the advocate of those who have eternal life only, of the righteous only, if there could be no kind of death for believers, why would they need an advocate?

The sinner outside the corporate oneness does not need an advocate, he needs a Savior. What is the use of an advocate when the trial is over, the jury has rendered its decision, the judge pronounced the sentence, and the day of execution is set? What a condemned man needs then is not an advocate, but a pardon. Yahshua distinctly states that he who believes or trusts not (on the sacrifice) is already condemned and that the wrath of God is still upon him (Jn 3:15,17,36). What unbelievers need to do is not to ask Yahshua to intercede for them, but they need to accept His sacrifice as their substitute on the cross and in death or Hades (Acts 2:24) in their behalf, before God.

There are those who think that Yahshua is the Advocate for everyone (outside the Body or commonwealth, Eph 2:12, corporate oneness). As if they can ask for forgiveness and continue to live independent to the commonwealth of Israel, not realizing that they are still in the world without God, without hope. For in 1 Jn 2:2 he speaks about the Advocate, and in the next verse he says, "He is the expiation or propitiation for all our sins, and not only ours but for the *whole world*." But no one should be reading this private letter but the little flock, "my little children," who are expected to be living in conformity to 1 Jn 2:6 because verse 3-5. The word *propitiation* does not mean that the atonement of Messiah saves the world, but that it makes possible the salvation of the whole world. And if it makes possible the salvation of the whole world, how much more us who are in Him. Acts 2:38 points out that baptism secures the forgiveness of your sins. The Advocate is only for those who repent and are baptized into the Body and live there in the light (1 Jn 1:6,7,9; 2:1,2). Propitiation is for the whole world. He did die for the sin of the whole world and desires all men to be saved. But the conditions are — if you hear His voice, do not harden your heart against Him (Jn 10:14,27,28; 6:44).

We are in need of an advocate — if we do not confess our sins, we will die; if we cannot judge ourselves, we also cannot confess our sins. But we will not die eternally for He has paid for all our past *sins* and abominations (Rev 21:27) and for our present sins as we confess them (1 Cor 11:31).

Our Father can now justly and honorably forgive any man or woman their sins who repents and accepts Messiah as their substitute and Savior. By this one act of believing into Messiah, you are also committing your whole life and being to Him or there is no transaction because there is no true faith or trust. Forgiveness is transacted in baptism, with the gift of the Holy Spirit.

Rom 8:9 — Repentance is the work the Spirit must do in advance of taking up permanent residence in one's spirit, bringing him to absolute surrender to the Sovereignty of God and His word (Rom 10:9; Lk 14:32).

Jn 6:37 — "Come to me..." This is the only way one can honestly come to Him — in repentance, baptism, etc. Acts 2:38 — Salvation is not limited to any special class and the demand for repentance and faith shows that if you are to be saved or become united to Him in a corporate oneness in His Body on earth (therefore belonging to Him) (Gal 5:24), a person is saved on certain condition he must meet. The terms of peace are *to obey the gospel!* (Acts 20:24; Mk 1:14; Jn 3:36), only a gospel from a sent one (Jn 7:17,18).

Rom 1:16,5; Gal 1:4, etc. — It is not to merely believe that He died on the cross, you must come with your sin and sins in your hand to place upon Him for the transference out of the dominion of darkness and into the authority of the Son (Col 1:13,14), in whom we have redemption.

Yahshua then is the lawyer, the corporate lawyer, of those living as one man in His Body on earth, the only ones saved through the blood of His cross (Col 1:2-22).

If He is our lawyer, what is He our Lawyer for? Not for past sin, since past sin was atoned for on the cross. But He is our advocate for the sins we still commit since we came into this corporate oneness of His body (1 Jn 2:1; Rom 6:23; 1 Jn 1:9). We need His blood continually as we walk in the light (1 Jn 1:7; 3:6). We do not sin deliberately when we abide in Him, but we *can* sin *unintentionally* (1 Jn 1:6).

It is the business of our Advocate that we sin. That is why He remains *constantly* by the Father's side. (He knows He must stay constantly by the Father's side because N'su is in the Body, and He knows N'su, and He knows that N'su will very often need Him to make intercession for his sins. So He dare not leave His Father's side.)

If a man breaks a law, the first thing to have is a lawyer, one who will plead your case and cause for you, and will see that you get *justice*. So we need an Advocate when we sin (1 Jn 1:9). We see that He has taken on Himself our sins, present and future, for if we confess our sin, He is faithful and righteous to forgive us our sins and to cleanse us, because He has already died, suffered in hell for those present and future sins and we have a basis for our present forgiveness. We cannot let them pile up (Rev 18:5; Heb 10:17-22).

You should not become disheartened and discouraged because you still sin and may feel you have not yet experienced true baptism and been forgiven of your sin, for it is because we sin that we need an advocate, otherwise we would not need one at all. You should not be able to read the bible or hear a teaching without seeing your sins that you commit, because James 1:22-25 says that is what you are supposed to see, but do something about — repent and make restitution if necessary (Mt 5:23,24) and make confession (1 Jn 1:9), be forgiven and cleansed. So, be encouraged when you hear the word and it reveals to you your sins (Heb 4:12,13). If we did not have an advocate, we would be guilty of sin. Rom 6:23. For if Yahshua is not our Advocate, He is not our Savior either. He wants to save us from the first and second death (for believers). He has already saved us from the second death for unbelievers. He is complete salvation for mankind. He is Savior, Mediator, Advocate, Sacrifice, Sin Bearer, Peacemaker, etc., etc., and if He is not all of these, He is not a whole Savior for man. If He cannot be your Advocate, he cannot be your Savior either. We deserve to die at least once for our sins (Heb 9:27), but we have an Advocate over His house (Heb 10:19-22).

Atonement is secured by making *at one*, bringing two into unity who are estranged. Eph 2:12-22 (verse 16); 4:3 — We have the ministry of reconciliation (2 Cor 5:17-21), which is based upon the *sacrifice* — the blood of the perfect sacrifice. The blood is its very life (Lev 17:11).

The victim must always be unblemished — or it must be perfect. The victim must always cost something. Atonement is not cheap. Sin is not taken lightly. The death of the victim is the important thing.

Redemption is only by the death of Messiah (Heb 9:15). The cross is central and supreme in New Testament atonement.

Eph 2:16 — and might fully (securely) reconcile them both in one body — through the means of the cross, staying the enmity thereby. Eph 2:18 says "in ONE spirit," there is no division whatsoever expressed. Is Messiah, the substitute, divided? Is the sacrifice imperfect? Is He

whole, undefiled, and perfect, unblemished to bring us in one spirit to the Father? Eph 2:19. We are reconciled to be a part of God's own household.

In Baptism means immersion into that one Spirit (1 Cor 12:12,13; 6:17). The transaction of forgiveness is in the one and same act of faith in baptism. Acts 2:38 — Forgiveness is transacted to the believer as he comes into the corporate oneness with the Son and His Body — in baptism the transaction is completed.

He has delivered us from the results or wages of sin by taking our sin upon Himself and dying, taking our sin unto death.

Now we are to be delivered from sinning by the grace of the Holy Spirit (1 Jn 2:1). The grace is *ours* if we need it (James 4:1-8; 2 Chr 16:9).