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Atonement

Men somehow try hard to feel forgiven when they have completely ignored the atoning act of Yahshua, the Lamb of YHWH. They have not been brought near by the conviction of the Holy Spirit by hearing the Word of YHWH in the good news. They have never encountered the good news of the *atoning act* of the Lamb of YHWH — forgiveness is a sequel to the atoning act, not the act itself. Any type of forgiveness is not complete unless it is solidly based upon *this fact* and the revelation of this fact by the Holy Spirit through the hearing of the gospel — faith, saving faith only comes through the hearing of the *word* of God (Rom 10:8-17).

Many try to be forgiven for forgiveness sake. They may feel tormented by a dirty conscience but still, because they have a rootless faith, they can find no peace. Forgiveness is based on the fact of atonement a solid foundation in God. It must be based upon the conviction of the atoning act of Calvary. Only then can true pardon be communicated to their conscience Rom 1:8-11. Now God is for us (Rom 8:31; Gal 2:20).

The atoning lies behind the forgiving. Forgiveness is secured only in the atoning act of one man for another. This one man is righteous, the other man is a sinner with a guilty conscience. Through repenting and baptism, forgiveness is secured with the gift of the Holy Spirit to communicate this to your very heart and soul. The way you know that your forgiveness is secured is by the witness in your heart. You are assured that you have passed out of death and into life because you *do* love the brethren and are obedient to the commandment of Yahshua (1 Jn 3:22,24).

One life covers another — when one is surrendered and the other is spared.

The hammer must fall upon this fact: the wages of sin is death and without the shedding of blood there is no forgiveness of sins. But it falls on the *substituted life* — the dead covers the living. The living is ransomed, pardoned, set free.

Such *covering* is essentially *propitiatory* covering. *Substitution* is of it's essence.

Propitiatory Covering (Propitiation and Expiation)

There has been much misunderstanding about the nature of sacrifice because of the word *propitiation*. This word occurs in the English version of the New Testament four times: Rom 3:25; Heb 2:17; 1 Jn 2:2; 1 Jn 4:10. In Paganism the word meant *to appease an angry god so as to avert his vengeance*. When this concept crept into the Bible, it gives us a picture of the death of Messiah as an appeasement from the wrath of God. The wrath of our God is not to be taken away or played down at all but it must not take away the understanding of the covenant mercy of God and His loving kindness toward us. If there is propitiation at all, it is He who provides it, out of love, He forgives us.

The RSV uses the word *expiation* instead of *propitiation*. The word carries the idea of an atoning sacrifice and gets away from any idea of appeasing an angry deity.

Propitiation makes it sound like the the Father was appeased of His wrath which He had against man and punished His Son for it. 1 Jn 4,10; Jn 3:16; Lk 18:13 — *Have mercy on (expiate) me, a sinner*. Expiation is God's work, not man's. It is concerned with man's sin, not with God's wounded feelings. God is free to forgive by the righteous sacrifice of His very own Son, whom He was never angry at (not one time). Even in the garden although the Father's wrath was upon man because of Adam's choice, He never showed His anger toward him but encouraged Adam and Eve in hope of redemption and expiation.

God hated *sin*, not people, and He made an atoning sacrifice for *sin*. His Son became sin for us. God did however pour out His wrath upon the *sin* His Son became in order that in His death He would put away our sin. He made one sacrifice which atones for sins. This is why we can be forgiven when we confess our sins now, without making a sacrifice (1 Jn 1:9; 2:2).

Substitution — Atoning Sacrifice

Substitution is the essence of propitiatory covering. We must see clearly the whole Levitical ritual concerning substitution in propitiatory covering. Salvation is based entirely upon this fundamental Hebrew concept. Rom 9:4 — Temple service and the whole concept of forgiveness was ingrained into every Israelite from birth to death. The whole nation was under the sacrificial system which would lead the whole nation to accept the Lamb of God, once He

appeared to take away the sins once and for all. The book of Hebrews is devoted to this understanding.

The *offender* consents to the substitution and he takes an essential part in the transfer of the penalty of sin which he confesses. Man consents; God consents. The substitutionary death is granted by God. It is accepted by man.

It is accepted under the solemn stipulation that the spared life shall be completely, wholly consecrated and devoted to the holy and merciful God who brings near this costly salvation (2 Cor 5:15).

There was only one thing missing in the ritual — the Old testament sacrificial offering. That was the consent of the substitute. If it is a lamb which is to be the substitute, it's nature fits the nature of the Lamb of God — but also the *value* of the substitute is only a *type* at the most. It had to be the most perfect one of the flock. So when the *Substitute* shall appear (Jn 1:29,30) who shall willingly bear the sin of the whole world and be *entirely* worthy, the true reality of it all, who takes away the sins of the whole world, will be seen. There is *no ritual* in reality. The ritual was a mere shadow of things hoped for. Our faith is the reality and the substance of things hoped for. He was worthy to bear the sins of the whole world and God consents and ordains *it*, and man consents and accepts. Then the whole idea of expiation or propitiatory covering will be complete. Man proves his acceptance in baptism. It remains for the whole world to hear and see the practical demonstration of the whole nation (1 Pt 2:9) of priests — a royal priesthood, a holy nation of those how know a forgiveness based upon atonement and the practical covering of the body of Messiah, under the anointing.

The New Testament speaks of Messiah as our sacrifice (Gal 2:20; Eph 5:2; 1 Cor 5:7). The unique thing with the New Covenant is that God provides the sacrifice. Other religions had their sacrifices which were offered to appease the wrath of an angry god. *Appease* means to quite, calm, pacify; to dispel anger or hatred. But in the New Covenant, God Himself provides the sacrifice. Sin demands suffering so there must be a sacrifice, but God has taken the penalty upon Himself in His Son Yahshua, the authentic human being.

The Jewish people and all Israel had an intense awareness of the holiness of God. This sense of holiness tortured them with a sense of unworthiness before Him and the barrier that sin had erected. According to their religion, when a man broke the law, he offered a sacrifice. This would put a man back into right relationship with Him. These sacrifices really proved to be inadequate for most of Israel had grown dull and insensitive (Mal 1:7-14).

The New Covenant, the better Covenant with the better promises to a better Israel, has a better sacrifice offered up for the sin of the people.

Consent

Consent means accord with God, concerning the blood and yielding of the mind and will to that which is proposed, as a parent gives his consent to the marriage of his daughter in the church. *Consent* is where we give the right to what we have the right to withhold — but we do not give consent to a mere opinion or abstract proposition in this case. That is only *assent*. *Consent* is far deeper than *assent*. *Consent* makes the transaction of forgiveness to the offender by the sacrifice, where *assent* does not. If one does not consent in baptism, but only assents, he has not yet obeyed the Son (Jn 3:36). Consent amounts to a permission of the will by a conviction of the heart. By giving one's consent one can then and only then, accept the sacrifice and the forgiveness provided through the victim. Consent means to think with another, agree and be in a accord.

Redemption

Col 1:13,14 — He has delivered us out of the authority of darkness and *translated* us into the Kingdom of the Son of His Love (2 Tim 1:9,10) in *whom* we have our recovery of righteousness, our redemption, the forgiveness of our sins (2 Cor 5:21). "In Him" — "In Whom" we have our redemption. Jn 3:15 — we may "in Him" have eternal life.

Redemption means: 1) repurchased — by His blood we are bought with a price (1 Cor 6:20), therefore glorify God in your body. 2) deliverance from bondage (Heb 2:14,15; 1 Jn 5:19; Col 1:13), Satan's dominion, the world.

We are now liberated from the bondage of sin and death and the penalty of God's violated law, by the atonement of Messiah.

Redemption means to restore and recover in order to achieve God's purpose in creation. Redemption is what recovers what God did not obtain in creation. Without redemption we could never be related to Him to do His purpose. Now we need to offer ourselves to Him for His purpose. The place of redemption cannot be greater than that of creation. He redeemed us for the one and the same purpose that He created us for: to rule for Him. He appointed man to rule and restore the earth. He determined the creature man should destroy the creature Satan. That is why there was "an eventful birth in Bethlehem" so we could be related to God, our Father once more, only for the purpose of doing His will. He does have a will for us. This is why you were chosen by Him.

We, who were under the authority of him who had the power of death, the domain and dominion of darkness, needed a Savior. A man had to break the dominion Satan had over all mankind. Remember Satan was a created being, just as a man was. Man's will is the key! He came to rescue His people (Mt 1:21). This is why Yahshua came to be a man. Did redemption fulfilled the purpose that was not accomplished by creation? No! Redemption is not everything in itself but it has been accomplished for the sake of creation. It regained man's will.

Our Father's original purpose was that man should rule over earth and everything in it, but man failed. Yet all things did not come to an end because of the first man's fall. What God did not obtain from the first man Adam, He will obtain from the second man, Messiah, who paid the cost of suffering to do the Father's will, Messiah was a willing sacrifice. The first man did not accomplish God's purpose but sinned and fell. He did not only fail to restore the earth, but He himself was captured under the authority of death and darkness (spiritual darkness and death and physical also).

Adam not only failed to rule, but He was brought into subjection to Satan's power. He was subjected to Satan because His will was rendered powerless. Man could no longer deal with Satan. He was finished. What could be done? Did it mean that God could never achieve His eternal purpose of establishing the Kingdom of God on earth? And never attain to what He was after? Did it mean that He could never restore earth from it's bloodshed and agony and suffering?

No! He sent His own Son to become a man. Gen 1:26,27 is still the purpose of man being created. Redemption is *undertaken* in order to achieve the aim of creation. He *now* intends for us who are *in Him* to succeed His Son in the exercise of His authority on earth. He wants to accomplish something — but He won't do it Himself. He still wants man to do it. When we have done it, then He will have attained His purpose. He desires men who will do His work here on earth. Then He would rule through man here on earth. He wants to gain a group of men to have the same likeness as His Son. What He is like, the rest (His disciples) will be like as well. Remember He did not change His purpose because of man's fall. That is why He sent His Son to be the Sin Bearer for our sins. We must be very important for Him to have done that.

Sin Bearer; Sin Offering; Sin

The sin offering and the guilt offering are called by the names *sin* and *guilt*. The victim, an innocent animal, is called by the name of the offense which it bears and for which it will die. The doom or penalty of the sin which the animal has become is to end in death (Rom 6:20). The destiny of the sin bearer is to carry the sin unto death and realize its termination in death. The *sacrifice* becomes an impressive object lesson of who it represents — the One who would come (Jn 1:29 Behold, the Lamb of God). The victim is put in the sinner's place and is then slain. One sins, the other dies. Just before it is sacrificed, there is a laying on of hands; the hands of the sinner upon the head of the sin bearer. The sin is *transferred* from the sinner to the victim. To render such a transfer, god Himself must *sanction* or *authorize* (ratify, express approval or permission) of it. YHWH consents.

It is against God that sin is committed, any sin, any breaking of His Holy Law, (His Holiness). That is why He must alone sanction the sacrifice. He alone can lay down the terms for the atonement. Eze 18:4 says the soul that sins shall die. God *Himself alone* can transfer the penalty. *For ALL LIFE IS HIS*. No animal can be *lawfully* slain without His permission. So in lawful sacrifice His consent, what He agrees to, His permission, is seen. He must ordain the basis of atonement. Lev 17:11 He grants what He alone can rightfully and lawfully grant (allow) — the substitution of life for life, which He instituted, the blood sacrifice, upon the altar of sacrifice. This also involves the Priesthood in order for lawful sacrifice. Why the "high places"

were detestable to YHWH because the sacrifice was apart from Priesthood. It represents the offering of lawlessness. It might ease their conscience but it didn't deal with their sin and their sin was against God. Therefore the giving of sacrifice must be lawful. They worshipped Baal and YHWH at the same time.

The offender (sinner) cannot be forgiven if he does not make amends for any wrong done to another. (For God knows the heart.) It is not that he is not responsible for his sins and that He will just forgive him anyway whether or not he makes amends or not. He has done the wrong or sin and it is up to him to make amends. If he can or if he may. Mt 5:23A man had to break the dominion Satan had over all mankind. Remember Satan was a created being, just as a man was. Man's will is the key — Zachai took responsibility for his sins.

Also it is necessary (if he can) that between the offender and the substitute (the victim) there be a *relationship*. It must be his sacrifice This is why our Sovereign sent His Son. He became a man so we could be related to Him. How much more can we relate to a human being than to animals and to our Father again and carry out His will and purpose. Heb 2:17,18. It must be the persons sacrifice. He must suffer not only loss of the animal but even his emotions must be *moved* within him by his death for his own sins. (See Andrew's Lamb story.) To die for me the lamb must be mine. The lamb to be offered up for his own sin was to be selected and brought into the offender's home. There it was to be "petted and pitied," so as to render the offering of it the offering of his own heart, of himself. Ex 12:3-7; Mal 1:7-14 — The church declined once they began offering lame sacrifices. They made offerings to Caesar (Rome). The government and the church co-mingled. The offerings were sick and lame, a reflection of their heart.

The need for God's sanction (approval) of the sacrifice, of the substitution, is all important. Isa 53:6 — God caused to light upon Yahshua, the sin of us all. None other but He could make that transfer. 2 Cor 5:21 — "He was made to be sin", yes, sin offering (bearer) too, but what constitutes a sin offering except the imputation of *sin* to the sin bearer. Isa 53:6 — If this transfer is in lawful baptism then it will be as it was in lawful offering of his sacrifice, as he

beheld his substitute so we also behold ours (Jn 1:29) and we can exclaim: "There goes, there dies, my sin!" (Baptized for the forgiveness of sins (Acts 2:38; Mk 16:16).

As far as the heavens are above the earth, as far as the east is from the west, as deep as the deepest ocean — He has taken my sin away and buried it as deep as the deepest sea — covered it and took it away. It was all laid upon Him.

Rom 5:18-20; Col 1:21,22; Eph 2:16; 2 Cor 5:18,15 (in atonement). This is how reconciliation is effected through the cross — the altar of sacrifice of the Sin bearer — sin offering. The offering became sin — our sin (as we consent and accept). The believer is brought into the very death to self, through the cross. (Self is living a separate life, outside the *one sacrifice*, Rom 12:1, of *many bodies*), of the self denial seen in Yahshua upon the cross, the corporate man. Adam began this (self-life), *estrangement* from God by seeking to live independent unto himself. So man is reconciled to God in the *recovery (redemption) of righteousness* when Messiah Yahshua, the man willingly gave Himself to be fallen man's sin offering — sin bearer. That is our key in baptism, the surrendering of our will from He created all creation to be ruled from. This is the recovery from the fall, or reversal, being in dependence. We deliberately continue to reverse that fall in the man Messiah — recovering righteousness to mankind (Jn 3:15 NASB; 2 Cor 5:21).

All is worked out, fleshed out in the Body of Messiah which is restoration from the fall as much as possible in this age. Only in Messiah are we transferred out of the domain of darkness (Col 1:13) and this present evil age (Gal 1:4), back to the garden of Eden, to the foretaste of the coming age (Heb 6:4), when Satan will be literally bound (Rev 20:2). But in this age we are the New Israel are not to fall as our forefathers fell (Heb 3:12; 1 Cor 10:11; Rom 15:4). We have hope. We should have power over sin which all examples in the Old Testament, Samson's loss of strength; Achan's covetousness; Israel's grumbling and complaining; Saul's lawlessness. As a people, Israel was crippled and defeated by Satan, which after entering Canaan, they were led astray from God into the gods of Canaan, idolatry.

Sins, Sin

Because one is in SIN, he SINS. 1 Tim 2:14 — first sin of man. Gen 3:6; James 1:12-15; Rom 5:12,14-19; 1 Cor 15:22 — By one sin there is a universal reign of death. Rom 6:23. *Sin* is not just a voluntary act of transgression. A sinful act is the expression of a depraved heart (Mk 7:20-23; Pr 4:23; 23:7). To say "you fool" an overt act was already in the heart before the act. *Sin* is a result of a perverse heart, mind and will. What is true regarding the first sin, is true about all sin. Rom 5:19— We are one with our father Adam — Yahshua was not. We do not exist apart from the sin of Adam reckoned as ours (Jn 3:6; Gen 6:5; 8:21). Gen 6:5 is the indictment against man's depravity. Mt 24:37; Gen 8:2 — before the flood and after as a permanent condition (1 Jn 5:19), which no external catastrophe can remedy, but only the obedience of the *one Man* in Messiah. He is the one who provided the only remedy (Jer 17:10; 17:9; Rom 3:10-18; Rom 3:9; 8:7). There are no degrees of depravity. There are, however, degrees of cultivation and expression. A far greater evil is making society a better place to live and not come out of it — although they do what the law says but they are still not conformed to the law of YHWH in the inner man. Through restraining factors, man is able to live in a world without chaos and utter destruction. They build hospitals, send food and clothing to the poor in destitute countries, etc., but are not involved in bringing about an end to all these evils of the prince of this world system.

The Plight Of Man

That man is in serious trouble from which he needs deliverance is a fact throughout the Bible. This is made clear from Genesis to Revelation on every page (Rom 1:18; 3:20). All men are under *sin* (Rom 5:12; 1 Jn 1:8,10). Sin is the human predicament. Mk 1:4 — A baptism of repentance (Mk 2:17; Mt 1:21; 1:76-77; Lk 19:10; Mt 9:10; 11:19). Sin is what we must be saved from. But only *His People* can be saved. Are you His? Jn 1:29; Mt 1:21 (His People); Acts 2:38 Sins; Acts 5:31 Sins; Acts 10:43; 1 Tim 1:15. *The total man is in trouble beyond his power to remedy.* He is in trouble with his thinking, his emotional responses, his volitional choices, his moral values, his bodily expressions, in his relationship with YHWH and to other people — with husband, wife, children, parents, all authority. 2 Tim 3:1-5 — Which means that the Salvation required must be more than information for the mind.

Jn 8:34 — The one doing the sin is a slave of sin. Sin is an act also. Rom 7:23 — law of sin. Sin is an act of human freedom whose whole nature is disobedience even in going to Mass on Sunday, Rom 5:19, and is out of man's control — 1 Jn 5:19; Rev 20; Rom 7:17, 20, 23 a prisoner. Bondage — Rom 6:6, body of death — Rom 7:24.

The STIPULATION

Atonement has saving value only as we receive the enablement to die to self in order to live for Him. 2 Cor 5:14 — This is the stipulation. All who are baptized should know this. Your baptism was valid only if you — the spared life — are now wholly devoted or consecrated to the holy and merciful Elohim who has bought you and brought you out of death and into life by the atonement of His Son, Yahshua. Only as it is entered into in faith was it effectual in bringing salvation to your knowing heart.

A *stipulation* means a specified condition. The stipulation is, "Are you sincere?" (2 Cor 5:15). This is the stipulation of the New Covenant agreement, if man has any part in its agreement. They agree to agree — to give their consent and to accept in faith — faith depends upon whether you have heard the voice of the Spirit of YHWH offering you the Salvation in His Son or not, to realize that you are a lost, destruction-bound sinner and offender, breaker of His Holy Law and held under the penalty of death for your sins, in the clutches of Satan — under his power and authority, which now has been broken — but you must see it with opened eyes and call upon the name of the Lord (in this case Yahweh's Son and our Messiah, Yahshua).

If this causes you to repent from all the above-mentioned conditions on your own part, you consent and accept. You must consent to the substitution of Yahshua in your place (this is your part) before you can repent and before the transfer of the penalty of the sin which you confess is put upon Him experientially. Then the substitutionary death is granted by YHWH, and is accepted by you as you go into the water of transference in baptism, and your sins are taken away and you are given a new life in Messiah Yahshua. To walk out this new life in Him, you are given the Holy Spirit and the promise of His empowerment daily — if you need Him and His power to live according to the stipulation (2 Cor 5:15; Jn 15:5).

Consent and Acceptance

Man proves his consent and acceptance in baptism and YHWH, who knows the heart, proves His consent and acceptance by giving him His Holy Spirit to do the gospel's requirements and obey His commands, i.e. the commandment to love perfectly.

In the Old Covenant, the shadow and picture of transference was that the offerer consents to the substitution and he takes an essential part in the transfer of the penalty of the sin which he confesses. Man consent, YHWH consents. The substitutionary death is granted and accepted by YHWH. It is accepted by man.

God consents and accepts under the solemn stipulation that the spared life will be consecrated to him who had mercy upon him, the sinner and took his place. If not, then there was no contract in the New Covenant. For there had been no repentance. And unless one repented he shall still perish. Jn 3:36, the wrath of God remains upon Him.

Forgiveness

The *atonement* lies behind or is the basis of the forgiving. He paid it All, All to Him we owe. Our part is to consent and accept — His part is to save by giving us His Spirit. He can't help but save us (2 Cor 5:14). This must mean *me*, and it must mean *you*, if *all* means *all*.

Forgiveness is a sequel to the atoning act rather than the act itself. The atoning is the *basis* the foundation — the ROCK.

The word *forgive* is a verb — *KIPPUR* in Hebrew. Forgive cannot be disconnected in any means with the atoning act of the One who was substituted for the offender, by which forgiveness is secured. For we must never separate from the good news we preach the undeniable surrender of life for life, He surrendered His life to save our life. This is a fact, but not until we see this fact of the *logos* — "it is written" (Jn 5:39)— made real in our hearts, the *rhema* (Heb 4:12,13), can we be saved. We will still perish until that time, because there has not been the transfer in our own experience due to the hardness of our hearts — i.e., the gospel has not been preached to the extent that our conscience could be awakened, so repentance could have a basis to happen (Jn 6:44) — so as to be baptized for the remission of our sins and be given the gift of the Holy Spirit. Acts 2:40-47 speaks of true baptism where the whole church was wholly consecrated to Him who was substituted — His own surrendered life (for us) which became

undeniable (to us) — a life for a life, for the whole world. 2 Cor 5:14,15 — This is the proof of hearing the gospel — faith.

The sacrifice (*there was a big blank here*) in the SINNER and covers the SINNER as well — saves him from death. How? By dying in his place, in his stead. One life covers another, the one is surrendered, the other is spared.

Jn 16:8-11 — Sin, righteousness, judgment. This one surrendered life provided a covering for us who are *in Him*. We are covered in Him (Jn 3:15). The wages of sin is death (Rom 6:23) and without the shedding of blood (of a surrendered life), there is no remission. The blow fell upon the substituted life — death. The dead covers the living. The living is pardoned, set free. This substitution is expiation and propitiatory covering. Substitution is the BASE — the atoning blood of the Lamb.

Forgiveness has been secured in the sacrifice — the means by which forgiveness is secure. (The reason the book of Leviticus has been written— for us in the New Covenant.)

No other but He could make that transference (Isa 56:6; Jn 3:15; Rom 10:8,9; Eph 1:13; Gal 3:27; Rom 6:1).

A Good Basis

There must be a basis for the fire. If there is not, though you have all good intentions in building one, there is no real fire. It will only be a momentary light and then it will go out. The fire will go out after one tries hard to be forgiven based upon no revelation of the basis, the Substitute! The gospel Paul preached was: Messiah crucified, the Sacrifice of the Substituted One. To preach Messiah crucified is the reality of all the types and the shadows of Leviticus, where we learn where Israel learns the significance of the words *sacrifice, substitution, atonement, offering, sin-bearer, sin* — everything concerning *the blood and it's efficacy* (value), the value of a pure and holy sacrifice, etc., etc. We must know all this in order that our understanding is one that is according to the word of YHWH and not learned improperly by *pagan religions*.

If it were not for the law we would not know what SIN is, nor would we know what forgiveness is. Whoever is forgiven much loves much.

Crucified Along with the Substitute

To preach the word of the cross (1 Cor 1:18,21,23,24), those who are called will respond. Only those who are drawn by the Father will respond. They will be drawn to the cross to be crucified with Him. In the New Covenant you are crucified with the Substitute (Gal 2:20) so that 2 Cor 5:15 could be realized and the New Covenant ratified in His blood. 1 Cor 2:2; Gal 5:11 — The word *cross* stands for the gospel. The cross or crucifixion is used to give absolute understanding that you have altogether renounced the world — as one crucified. Gal 6:14; Eph 2:16; Phil 3:18; Mt 27:32; Mt 20:19; Mt 10:38 (i.e. verse 37); Gal 5:24. All who belong to Messiah have (past tense) crucified the flesh with its passions and desires. what is the relationship that a real genuine believer in Yahshua that has been crucified with Him has with the world? Gal 6:14 (or with the world's spirits?)

Mt 27:44; Mk 15:32; Jn 19:32; Rom 6:6; Gal 2:20 — To be crucified with Him as the two robbers *is not* what being crucified with Him means. It has a deeper significance of being crucified — only one robber believed. The other scoffed in his physical crucifixion. A *spiritual* identification with Him in His death results in the fruit of the Spirit (Gal 5:22-25).