

THE ATONEMENT - GOD'S PLAN OF REDEMPTION FOR MANKIND

School of the Prophets
California - October 2011



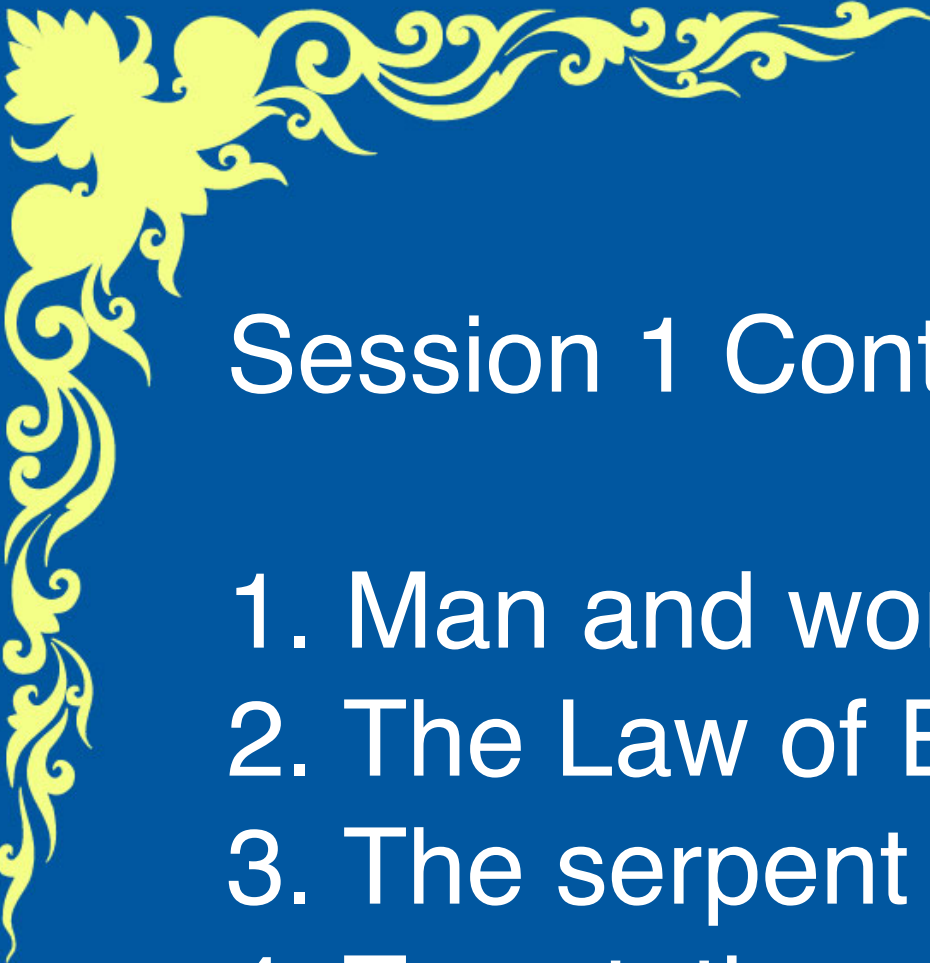
‘The subject calls for great reverence of mind in order to grasp its proper apprehension; for it is the subject of a divine procedure, with divine objects. Those who have little faith in God, and little reverence for Him, can have but very small interest in it. Those who love God approach it with deep humility and fervent desire and strong interest. At the same time, it requires something besides reverence; it requires understanding.’

Introduction to the Blood of Christ (page 4)

SESSION 1

By one man sin entered into the world





Session 1 Contents

1. Man and woman before the fall
 2. The Law of Eden and the penalty of death
 3. The serpent
 4. Temptation and sin
 5. Effects of sin
 6. Rom 5:12
 7. The seriousness of sin
 8. Gen 3:15
 9. Shedding of blood and the coats of skins
- 

Session 1 Contents

1. Man and woman before the fall

Gen 1:31 - very good

Implications of that state

Neither mortal nor immortal
but capable of becoming either

Contrast to us - in us is no good thing (Rom 7:18)



Session 1 Contents

2. The Law of Eden and the penalty of death



Gen 2:16-17

2 interpretations:

~~The sentence threatens
execution on the day of
transgression.~~

Man would be subject to
mortality from the day of
transgression onwards.



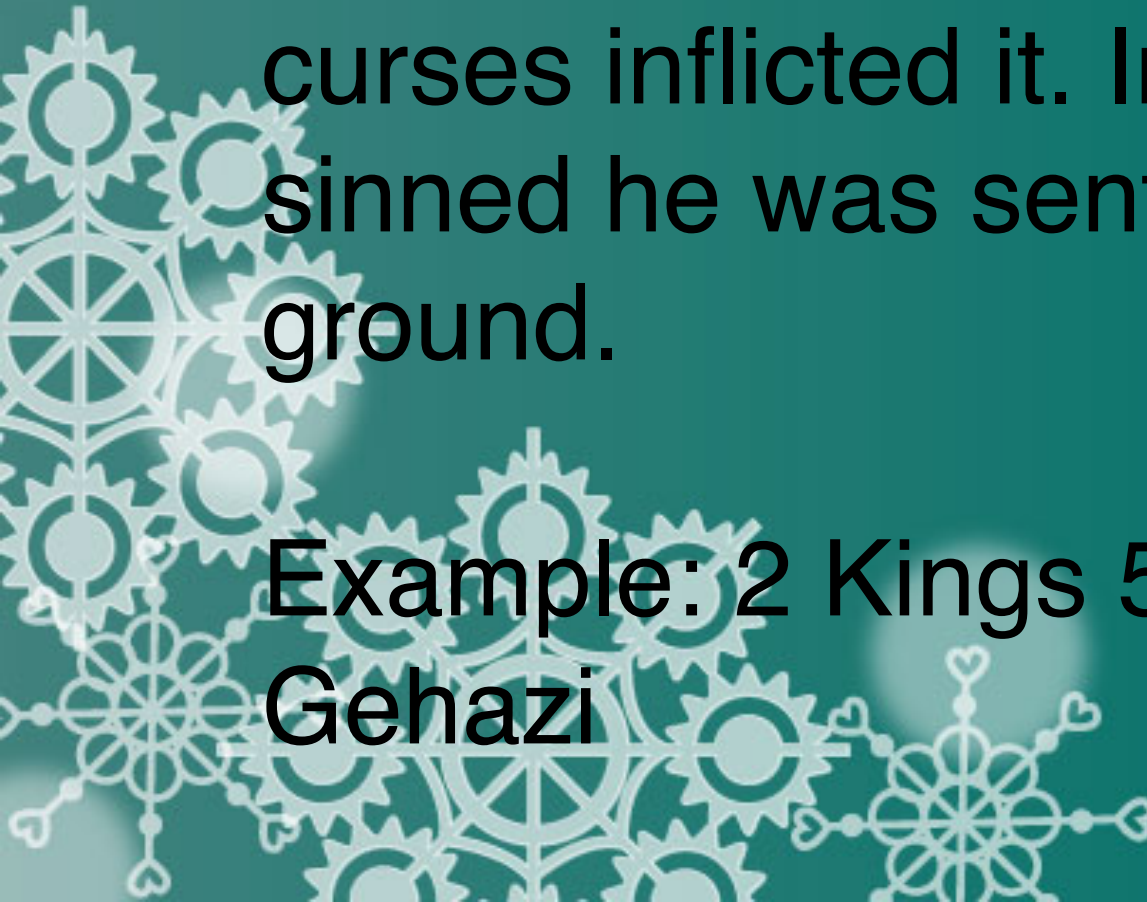


It is clear that the sin and the curse were as
cause and effect

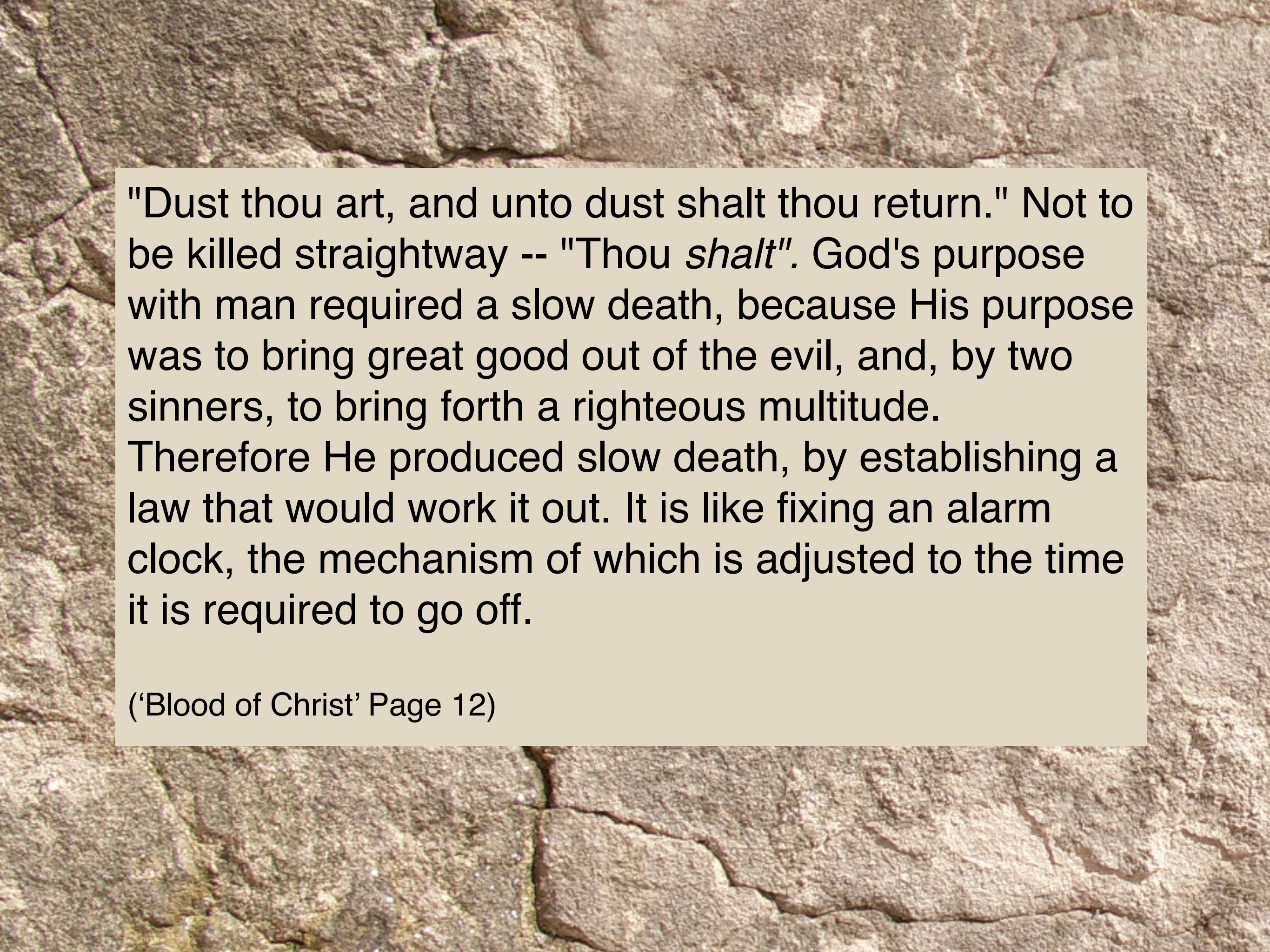
Gen 3:14 - **because** ...

Gen 3:17 - **because** ...

The decree threatened punishment and the
curses inflicted it. In the very day Adam
sinned he was sentenced to return to the
ground.



Example: 2 Kings 5:27 - Elisha curses
Gehazi



"Dust thou art, and unto dust shalt thou return." Not to be killed straightway -- "Thou *shalt*". God's purpose with man required a slow death, because His purpose was to bring great good out of the evil, and, by two sinners, to bring forth a righteous multitude. Therefore He produced slow death, by establishing a law that would work it out. It is like fixing an alarm clock, the mechanism of which is adjusted to the time it is required to go off.

(‘Blood of Christ’ Page 12)

Session 1 Contents

3. The serpent

A literal animal

- 2 Cor 11:3

Subtle - *aruwm* -
shrewd, prudent

A perceptive animal -
Gen 3:1, Matt 10:16



Session 1 Contents

Very Good - Gen 1:31

Incapable of moral thoughts - John 8:44

Its deductive logic was based on observation



Session 1 Contents

4. Temptation and sin

Process of transgression

Doubt - Gen 3:1

Deception - Gen 3:13, 1 Tim 2:14

Awakening of unlawful desires - Gen 3:6

Transgression - Gen 3:6

Session 1 Contents

5. Effects of sin

Shame - Gen 3:7

Fear - Gen 3:10

Hiding - Gen 3:8, Job 31:33

Physiological change

Proneness to sin - Rom 7:18

Death - Gen 3:19

Session 1 Contents

6. Rom 5:12

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:



Romans 5:12-21 - Condemnation and salvation through federal heads

Paul now explains how reconciliation is achieved through 2 federal heads – Adam and Christ.

He deals with the origin of man's plight and how we are rescued from it.

It serves to emphasise the grace and salvation that has been achieved in Christ.



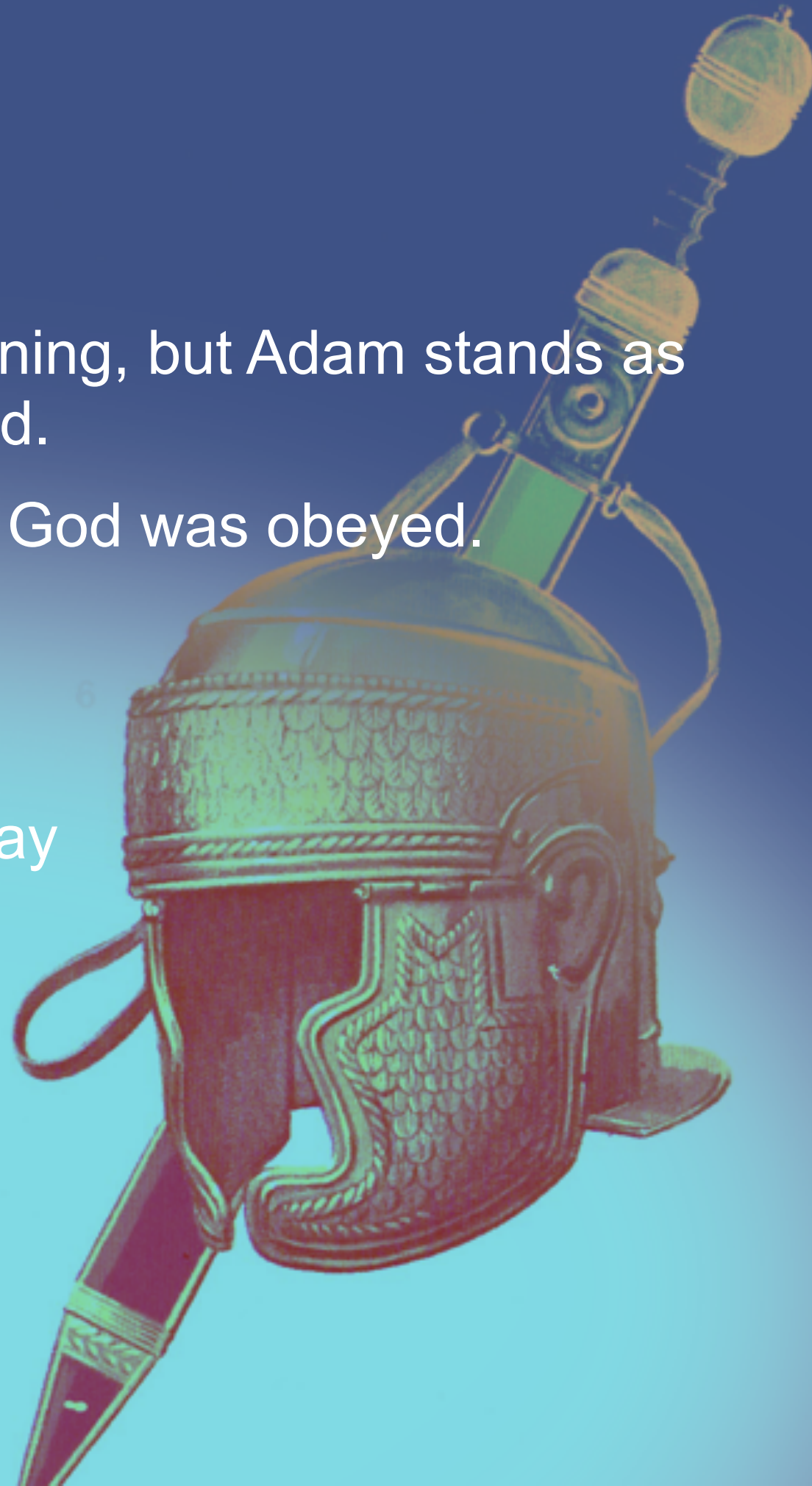
Romans 5:12

by one man

- actually 2 people sinned in the beginning, but Adam stands as federal head representing all mankind.
- he was responsible for ensuring that God was obeyed.
- note the serpent isn't mentioned

sin entered into the world

- the world is like a room with a one-way door. Adam, through transgression, allowed the door to be opened and in came sin.
- sin is defined in the next clause as that which leads to death, that is, transgression.



Romans 5:12

and death by sin

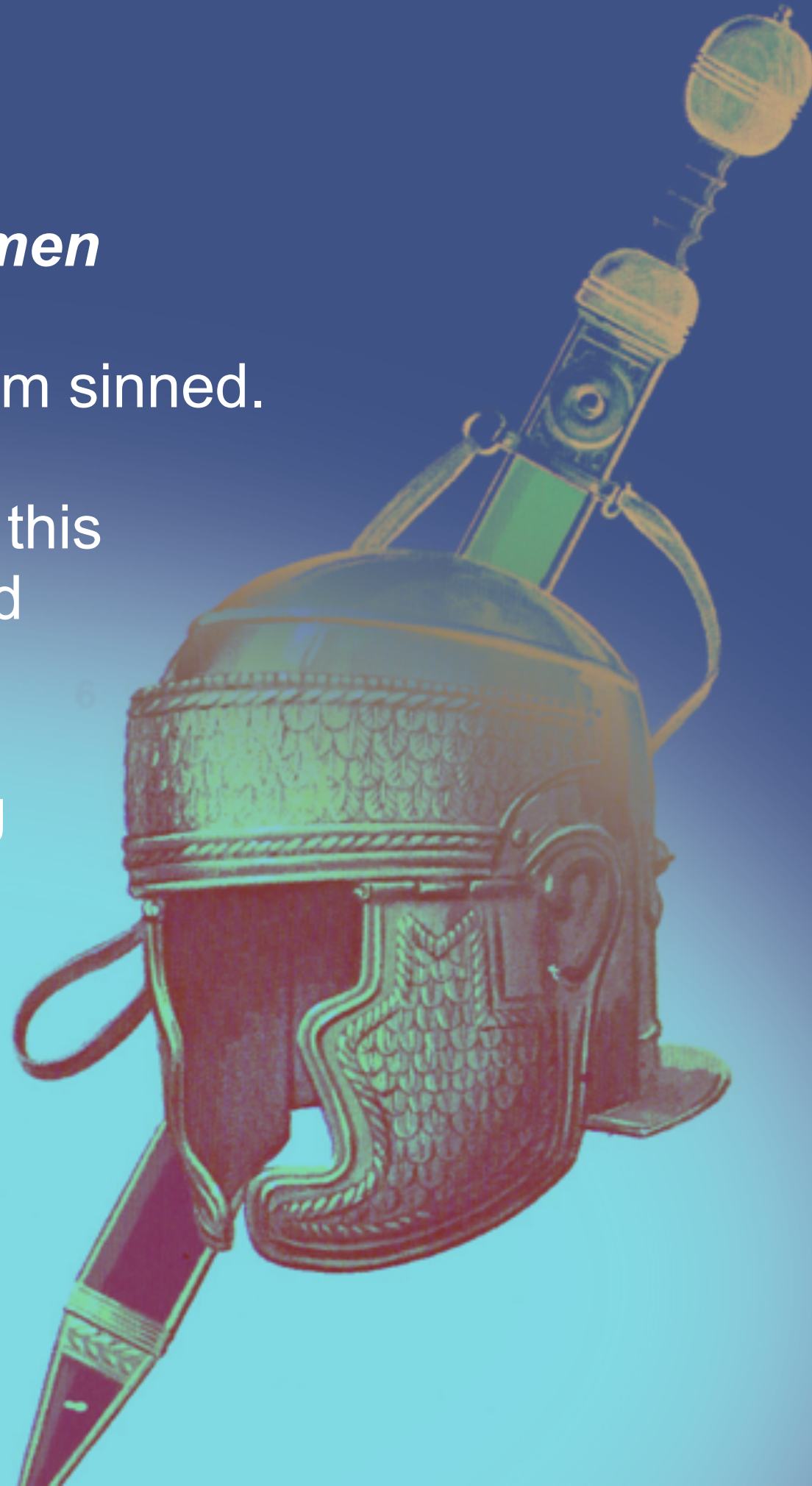
- sin and death are inextricably linked. You cannot remove one and not the other.
- they were introduced together as cause and effect and they will be removed together.
- he didn't say violent death or legal penalty, just death, because this is the straight forward punishment Adam received as a result of sinning.



Romans 5:12

death passed upon (*dia* – through) *all men*

- mortality was not present before Adam sinned.
- once however sin entered the world, this physical condition of mortality passed through the whole race.
- there is no mention of accompanying disease and evil because this is not part of the comparison. Christ's work doesn't alleviate this until the end (**8:21-23**)



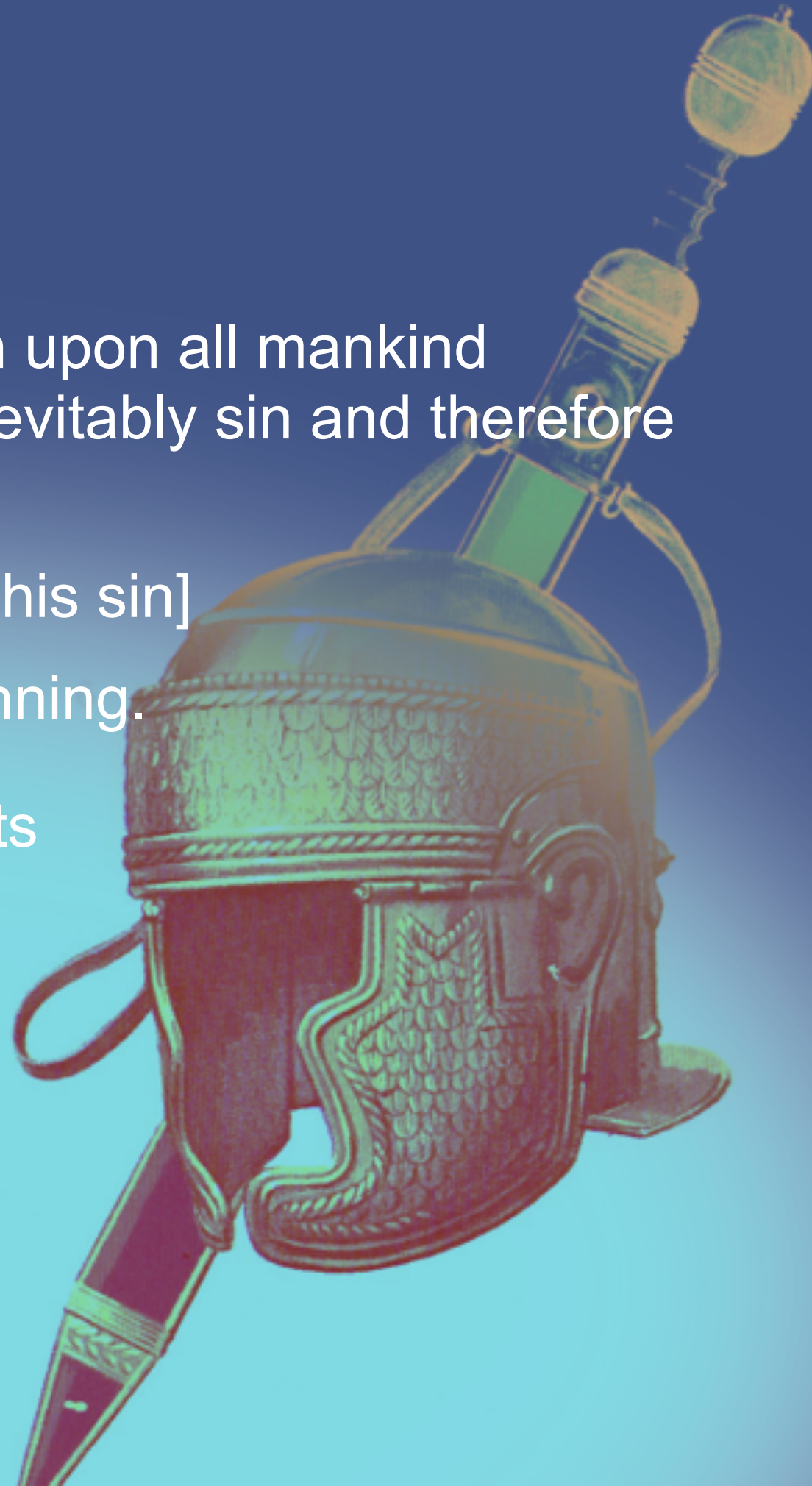
Romans 5:12

for that – *epi ho* – because that

- ie God passed the sentence of death upon all mankind because He knew that they would inevitably sin and therefore deserve death.

all have sinned [ie sinned as a result of his sin]

- there is an inevitability here about sinning.
- he is speaking about adults not infants
- he is establishing the principle that because of Adam's sin we become prone to sin, we inevitably sin and therefore deserve death.



Romans 5:12

all have sinned [ie sinned as a result of his sin]

- what he is saying is that Adam's "children inherit mortality and also a tendency to sin so inevitable in its sin-producing power that Paul can say that through Adam's sin all sinned, and therefore all die through him."

(John Carter page 61).

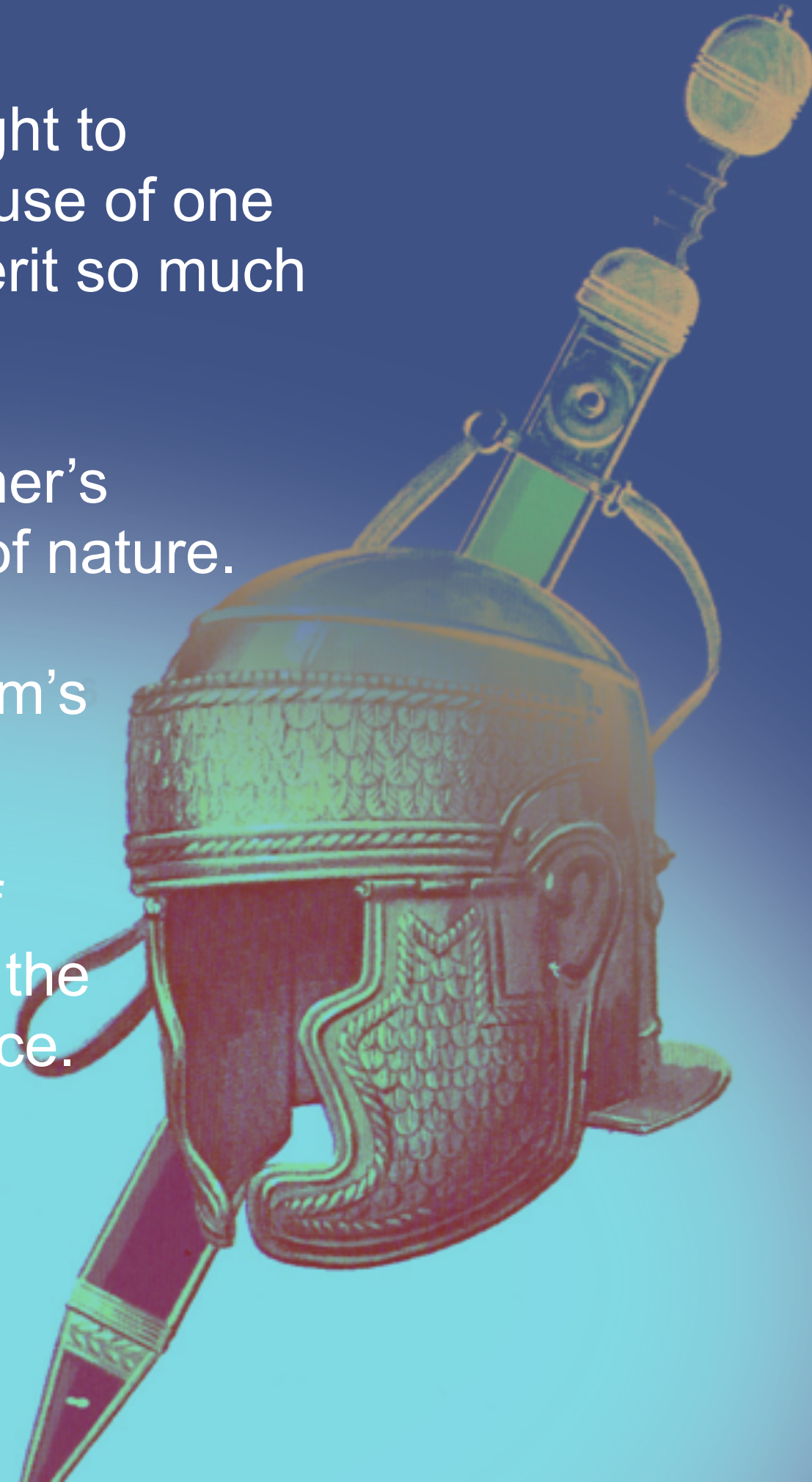


Are God's arrangements fair? Was it right to sentence the whole race to death because of one man's sin? Is it fair that we have to inherit so much evil when it was not our fault?

1. Inheriting the consequences of another's actions (whether good or evil) is a law of nature.

2. We are not held accountable for Adam's sin.

3. God has provided another method of inheritance whereby we can receive all the blessings flowing from Christ's obedience.



Romans 5:15

Not as by the offence ...
much more the grace ...

in Adam

in Christ

of one

by one man

offence

grace of God

dead

gift by grace

be

superabounded

many

unto many



Session 1 Contents

7. Seriousness of sin

Sin leaves its mark upon the individual.

A man may be guilty of a little sharp practice in his business and he experiences a sense of shame. But the second time he does it, the shame is not so keen and after repeated acts he comes at last to rationalise it.

Session 1 Contents

7. Seriousness of sin

Sin, in its out-working, becomes at last a part of the individual himself and is the expression of what the man has become (1 Pet 4:15).

Sin has a peculiarly blinding effect upon us (1 John 2:11).

Session 1 Contents

7. Seriousness of sin

Sin distorts the view of righteousness because it deceives us (Rom 7:11).

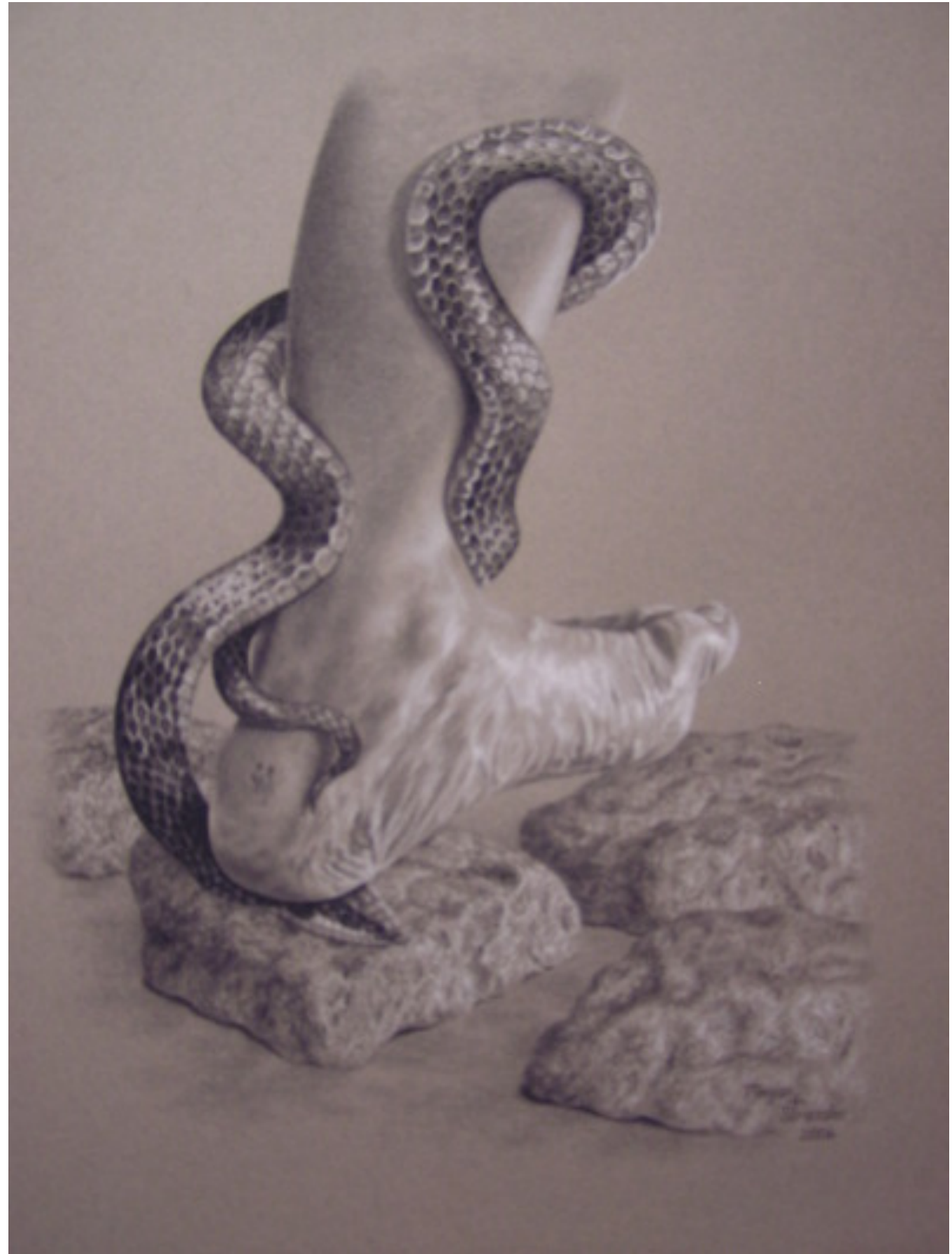
Our iniquities separate us from God (Isa 59:2)

If sin is so awful what can the remedy be?

Session 1 Contents

8. Gen 3:15

And I will put enmity
between thee and the
woman, and between
thy seed and her seed;
it shall bruise thy head,
and thou shalt bruise
his heel.



Session 1 Contents

8. Gen 3:15

will put - *shiyth* - appoint,
fix

enmity - *eybah* - hatred,
from *ayab* - to be hostile,
treat as an enemy.



Session 1 Contents

8. Gen 3:15

The word is used of the perpetual hatred that Edom has for Israel (Ezek 35:5).

Here is a conflict, a warfare, a struggle; where there can only be one victor.



Session 1 Contents

8. Gen 3:15

serpent - represents lies and sin embodied in the carnal mind (Rom 8:7).

woman - she first spoke the Truth and therefore represents the law of God (2 Cor 11:2-3)



Session 1 Contents

8. Gen 3:15

thy seed - individuals and powers that follow the ways of flesh (Luke 3:7, Matt 23:33).

her seed - those who walk in the ways of God.



Session 1 Contents

8. Gen 3:15

it - YLT: he

shall bruise - *shuwph* -
bruise, crush

Speaks of dominion over
all things (Ps 8:6-8)

thy head - thinking power



Session 1 Contents

8. Gen 3:15

thou shalt bruise his heel - the force of the blow to the head is so powerful that the soft heel bone is broken in the attack.

Seed of the woman was to be temporally wounded in the conflict.



Session 1 Contents

7. Gen 3:15

Elpis Israel (p110) - The allegorical reading of the text founded upon these particulars is as follows: 'I will put the enmity of that mode of thinking thou hast elicited in Eve and her husband against My law, between the powers that shall be hereafter, in consequence of what thou hast done, and the faithful and unblemished corporation I shall constitute:



Session 1 Contents

8. Gen 3:15

Elpis Israel (p110) - and I will put this enmity of the spirit against the flesh, and of the flesh against the spirit (Gal 5:16-17, 4:29), between all who obey the lusts of the flesh which thou hast excited and those of My institution who shall serve me:



Session 1 Contents

8. Gen 3:15

Elpis Israel (p110) - their chief shall bear away the world's sin (John 1:29) which thou hast originated, and shall destroy all the works (1 John 3:8) that have grown out of it: and the sin power (John 19:10) shall wound him to death: but he shall recover it and accomplish the work I now pre-ordain him to do.



Session 1 Contents

9. Shedding of blood - Coats of skins

Significance of shed blood

Positive Aspect ▶

Significance of the Blood

Gen 9:23-24 – the
shedding of blood
= taking of life



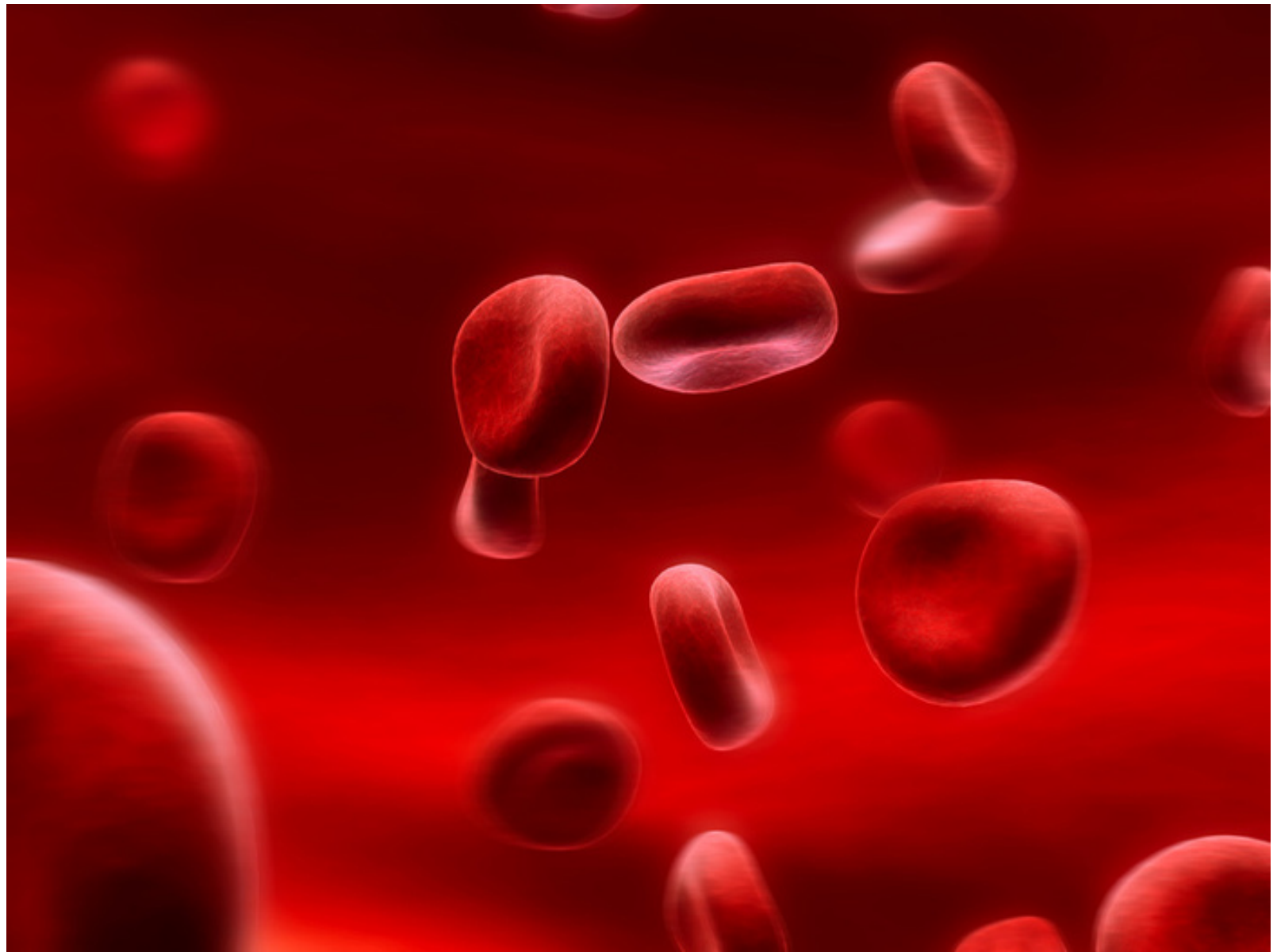
Exod 12:3 – blood
is a token pointing
to some important
principle



Significance of the Blood

Lev 17:11 (RV)

‘For the life of the flesh is in the blood. I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement by reason of the life.’

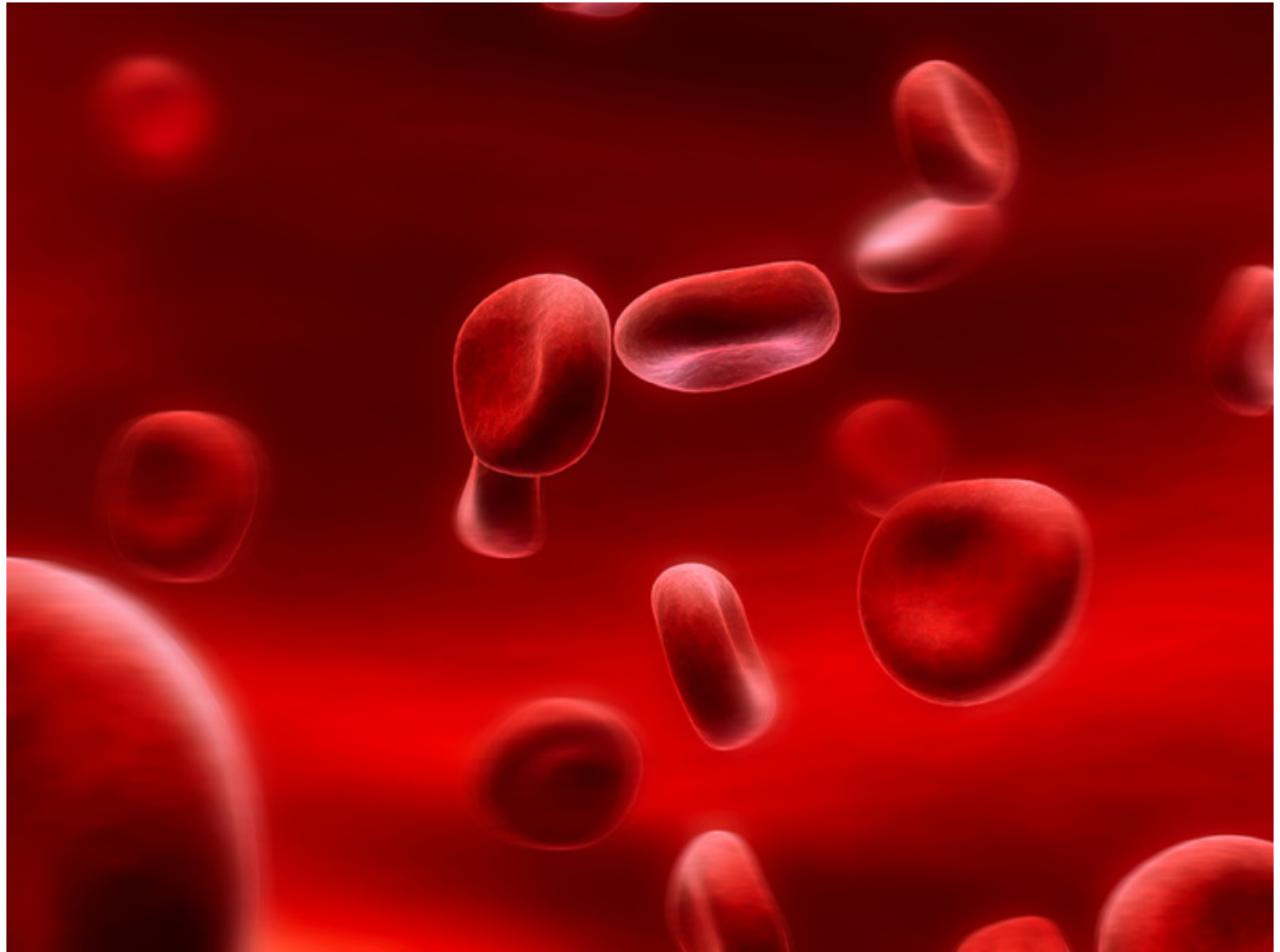


Significance of the Blood

Lev 17:11 (RV)

Blood gives life to a body and therefore represents life.

Essential symbol in the process of forgiveness (Heb 9:22)

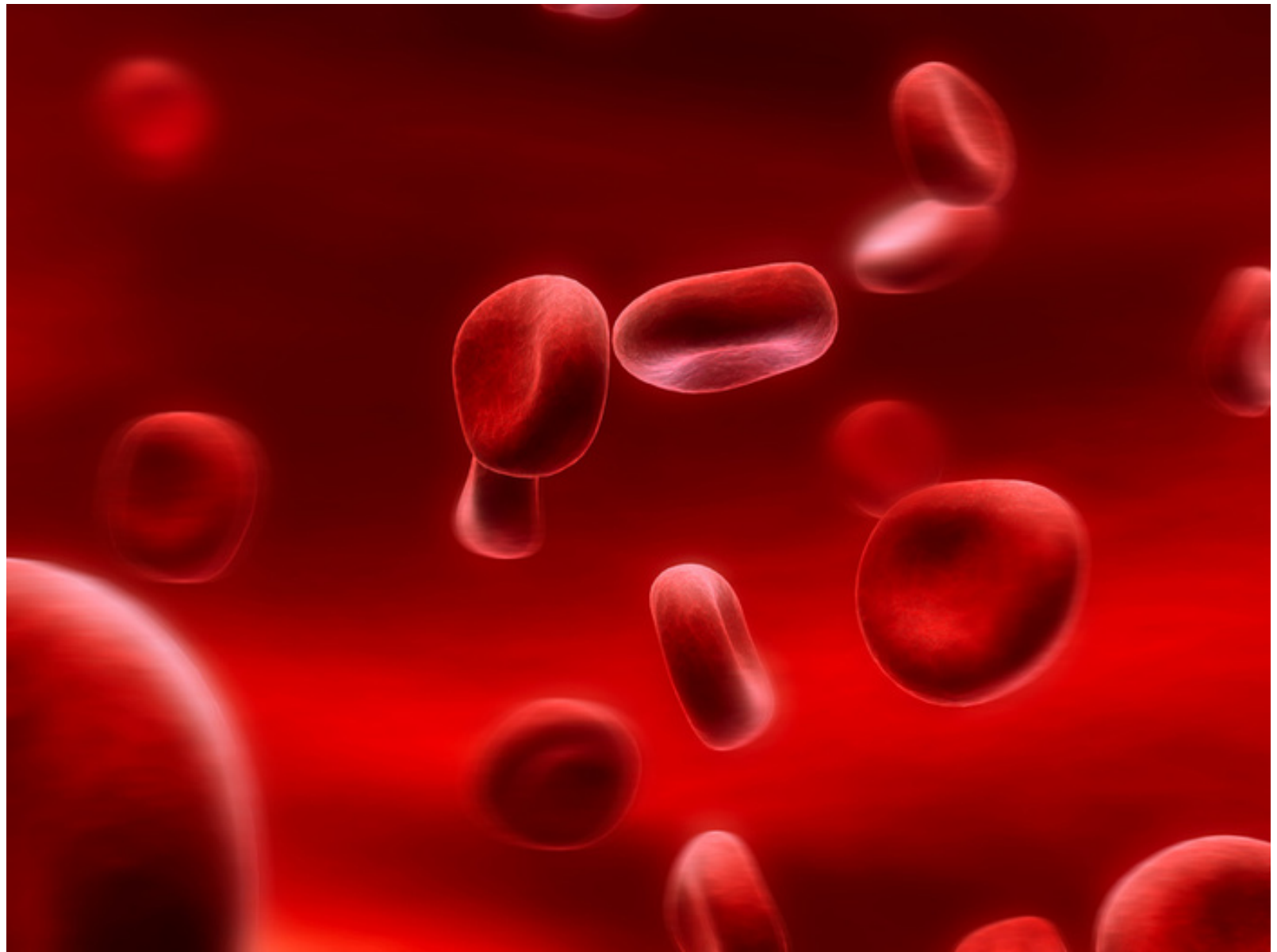


Significance of the Blood

Explanation of Lev 17

Blood can stand for the life of all flesh which is unclean on account of its bias towards to evil.

Or it can stand for a life that is poured out in dedication to God.

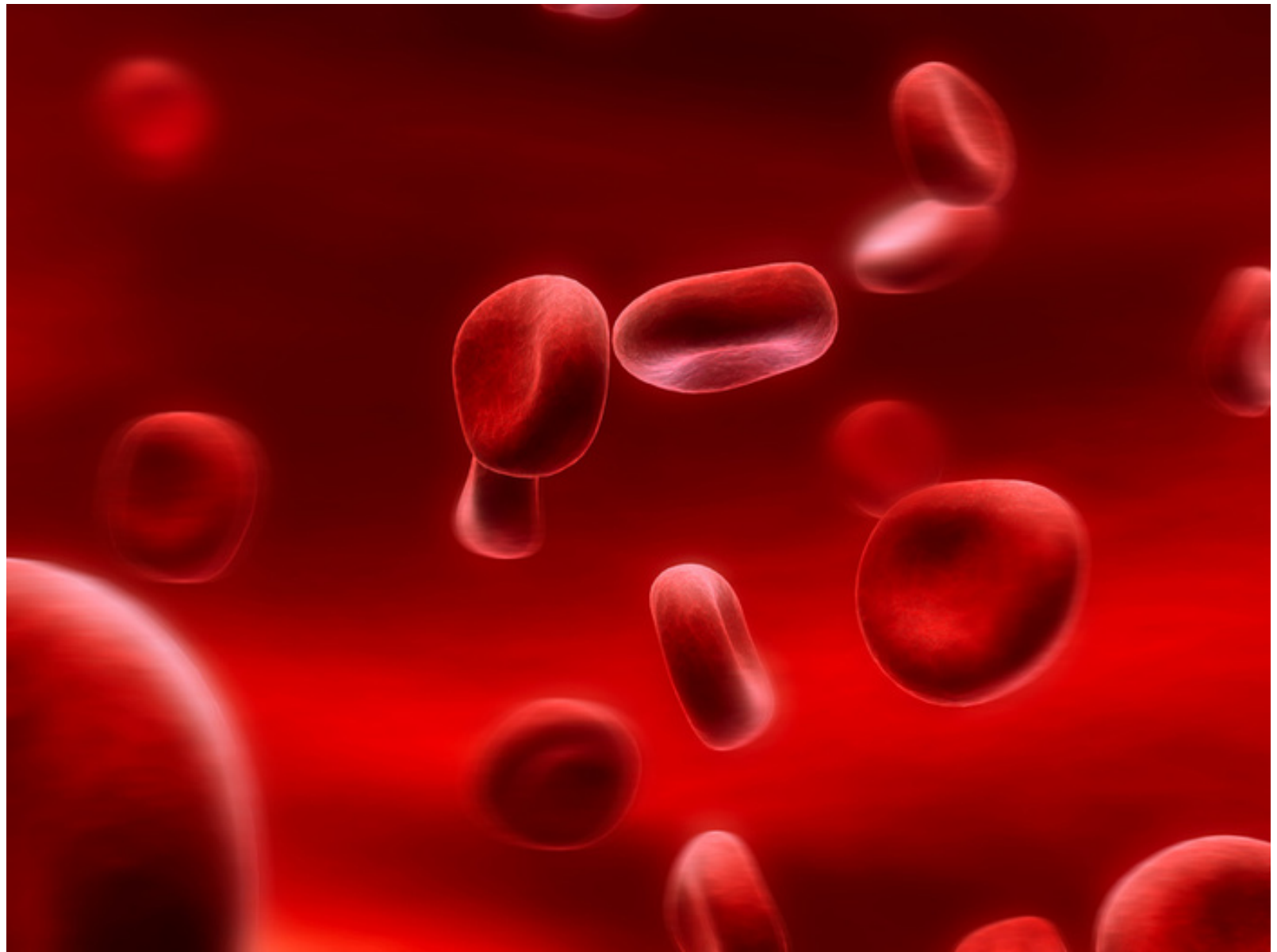


Significance of the Blood

Explanation of Lev 17

v10-12 - Positive
significance of blood

v13-16 - Negative
significance of the
blood



Significance of the Blood

Positive Symbol (v10-12)

Life of the flesh

I have given it to you

upon the altar

to make an atonement

***Points to a specific life that was given by God as a sacrifice for our redemption
(John 3:16)***

Negative Symbol (v13-16)

Life of all flesh

***Whatsoever man hunteth
and catcheth (ie takes life)***

cover it with dust

be cut off ... be unclean

This blood is linked with man's prowess (Gen 10:9). It could not be accepted in sacrifice. It belongs to the earth (Gen 3:19). This blood represents the life of all mankind ('all flesh' - Isa 40:6).

Positive Significance of the Blood in relation to the Altar

Altar

Represents the
presence of God
(Ex 20:22-26)

Where God provided
fellowship at His table
(Mal 1:7)



Positive Significance of the Blood in relation to the Altar

Altar

God would only accept
an animal without
blemish on His altar.

This represents the
offering of a righteous
man (cp 1 Peter 1:19).



The Shedding of Blood - Positive Principle

God sought perfect obedience in a life poured out in complete dedication:

Isa 53:12 - God's assessment of His Son's work

Phil 2:8-9 - highly exalted because he emptied himself



Session 1 Contents

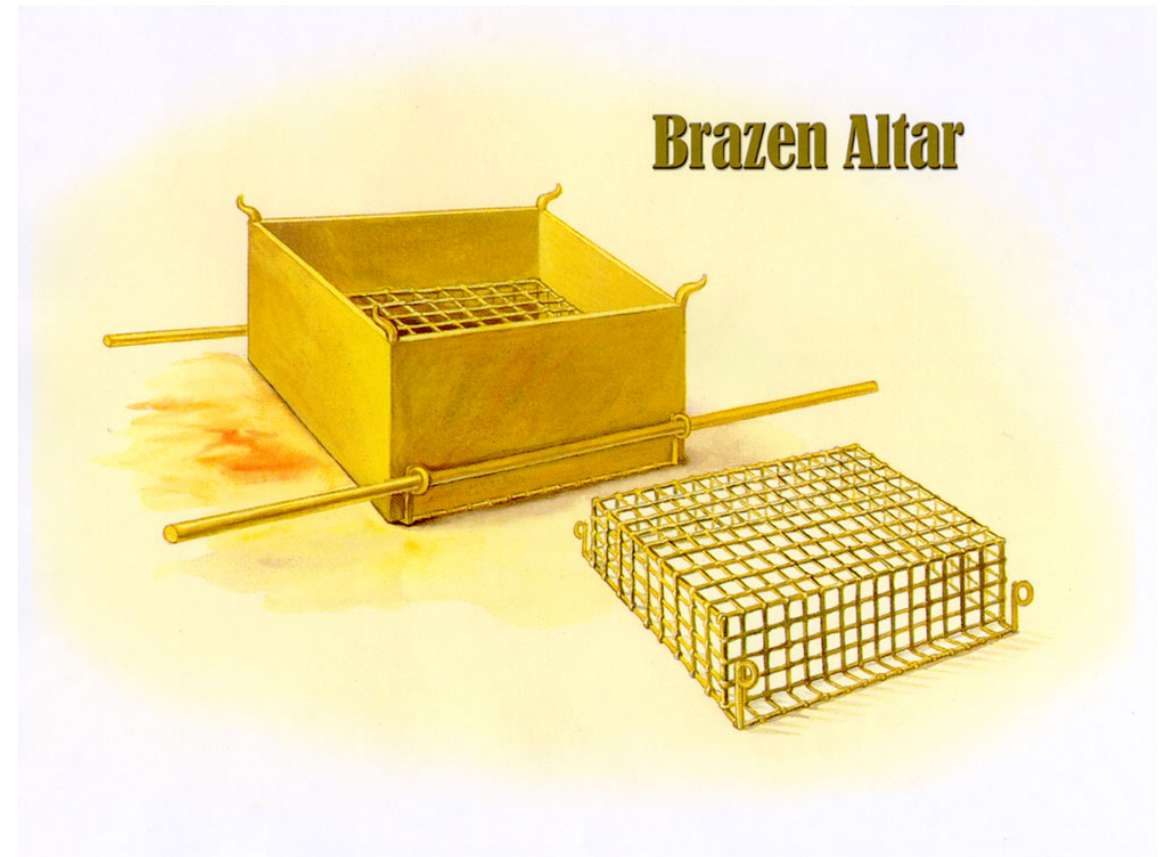
9. Shedding of blood - Coats of skins

Significance of shed blood

Negative Aspect

Negative Significance of the Blood in relation to the Altar

The offerer selected an animal without blemish as an acknowledgement that God would only accept perfection.



The shedding of that blood was an acknowledgement that you could not achieve this perfection, that you had breached this ideal and that your death was the just desert for failing to manifest that sinlessness.

The Shedding of Blood - Negative Principle

Blood of Christ - Page 10:

"The wages of sin is death". The historic illustration of this statement is this: "Because thou hast done this," -- that is, sinned -- that is, disobeyed divine command -- "in the sweat of thy face shalt thou eat bread, until thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return". This is death. And now, had God closed the book there, with this sentence of death, the only thing left for us would be to die.'

The Shedding of Blood - Negative Principle

Blood of Christ - Page 10:

‘But God did not close the book there. He did not leave man to himself. At the very crisis of transgression and condemnation, He provided a shadow institution, by which, notwithstanding his alienated and condemned position, man might approach God acceptably, in hope of the rectification of his position in a far-off day.’

The Shedding of Blood - Negative Principle

Blood of Christ - Page 10:

'He appointed that he should lay his hands on the head of an animal, confess his sins, and kill it and take its blood, and offer it to God. The poured out blood was the offered life. **It was the ritual recognition and declaration by the worshipper that he was under condemnation, and had no right to his life.** He acknowledged this in coming to God in this appointed way: and God was pleased.'

Session 1 Contents

9. Shedding of blood and the coats of skins

Nakedness as a symbol of transgression (Ezek 16:36)

Covering as a symbol of forgiveness (Rom 4:7)

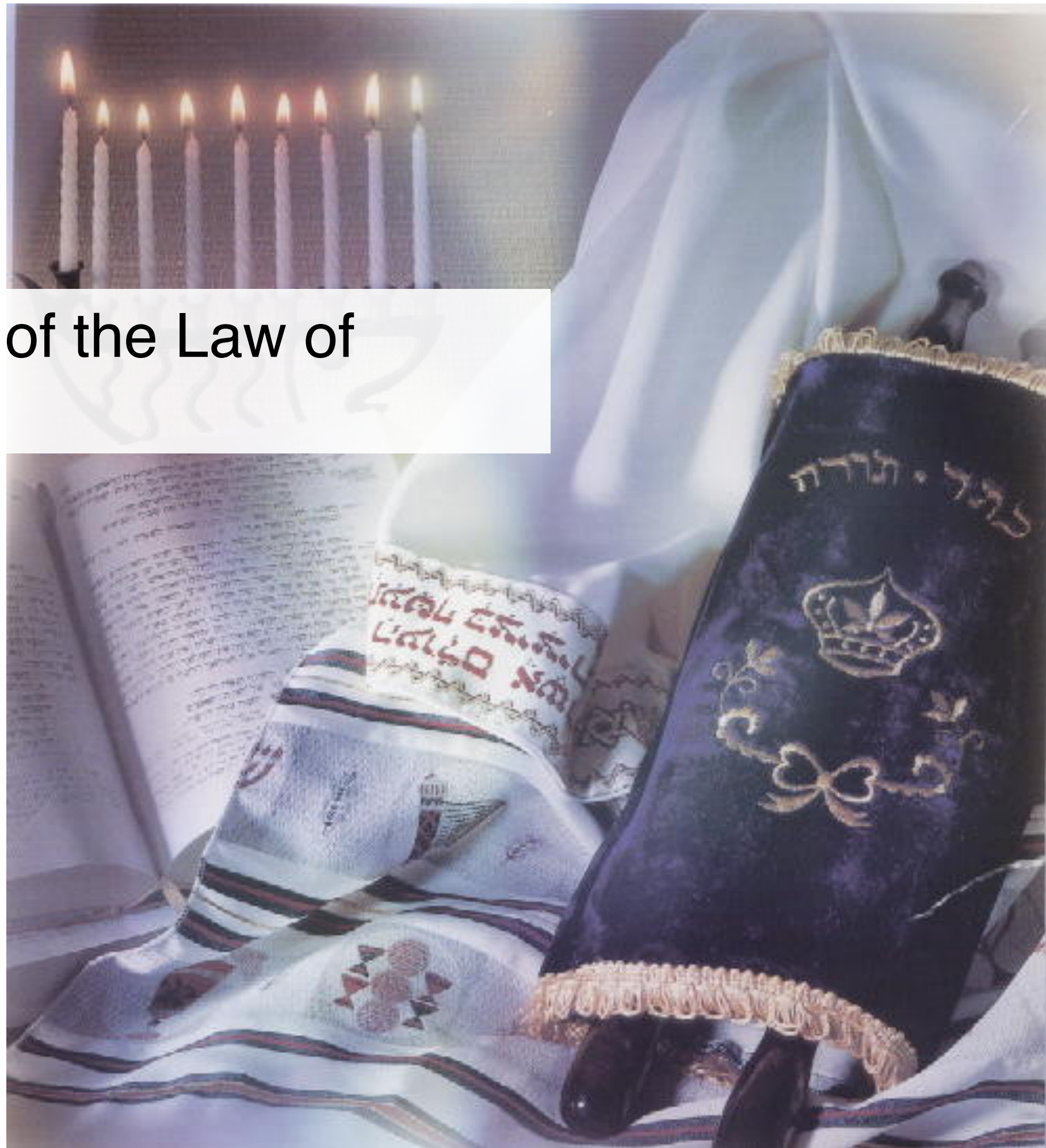


Were Adam and Eve's sins actually forgiven?

Answer: Yes because of their belief (Gen 3:20).

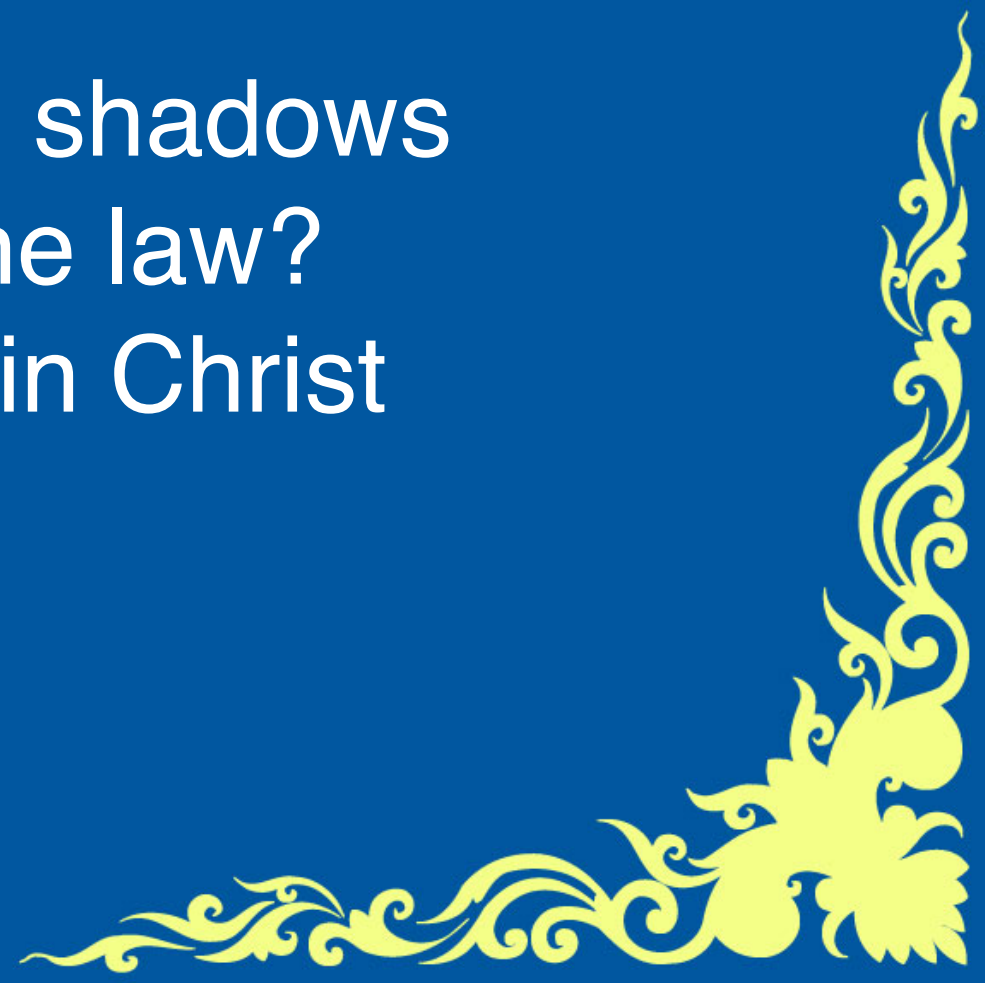
SESSION 2

The Purpose of the Law of Moses





Session 2 Contents

1. Why the Law of Moses was given
 2. The purpose of the offerings
 3. The limitations of offerings
 4. The limitations of the Law
 5. Education through types and shadows
 6. Was atonement real under the law?
 7. How the Law was abolished in Christ
 8. Law in the kingdom of God
- 

Session 2 Contents

1. Why the Law of Moses was given

It was added because of transgressions, till the seed should come (Gal 3:19)

It was a guardian, protecting and developing until the unveiling of 'the faith' (gospel) (Gal 3:23)

It was a schoolmaster - a tutor-slave who supervised the training of the children until they reached maturity (Gal 3:24)

Session 2 Contents

2. The purpose of the offerings

Taught by type that man must worship God
with all his very being - Matt 12:33

Pointed forward to the offering of Christ
- Isa 53:10, 1 Peter 1:19

Session 2 Contents

3. The limitations of offerings

‘Yet Paul says, "The blood of bulls and goats cannot take away sin" (Heb 10:4), while the blood of Christ can. So here is another problem which we enquire into. The problem is this, Why could not the blood of bulls and of goats take away sin, seeing the shedding thereof was apparently as much a confession and abjuration of sin on the part of the offerer as the man who comes to God through the shed blood of Christ?’ *Blood of Christ - Page 10*

Session 2 Contents

3. The limitations of offerings

Animal sacrifice and external ritual could not affect the conscience (Heb 9:9)

Animal sacrifice and external ritual could only purify the flesh (Heb 9:13)

Animals had to be constantly offered because sins were constantly remembered (Heb 10:3)

Session 2 Contents

4. The limitations of the Law

It failed to touch or transform the heart (***Matt 5:27-28*** - adultery - looking to lust).

It couldn't prevent the evil, only regulate the consequences and protect (if - ***Ex 23:***)

It promoted sin instead of conquering it (***1 Cor 15:56*** - strength of sin is the law)

Session 2 Contents

4. The limitations of the Law

It was not designed to give life (***Rom 3:20, Gal 3:11, 21***)

It was impossible to keep in its entirety - if you sought to keep one command you had to keep them all - ***Gal 5:3***.

You break one command you break them all - ***Jas 2:10***

It cursed an innocent man (***Gal 3:13***)

It become powerless against temptation (***Col 2:20-23*** -

Wey: but none of them are of any value in combating the indulgence of our lower natures.'

Session 2 Contents

5. Education through types and shadows

The law taught by types and shadows (***Col 2:17***), but when the substance arrived the law was fulfilled and taken out of the way.

It's value today still remains in its wonderful lessons, but if we end up adjusting the substance to fit the shadow we have missed the point.

Session 2 Contents

6. Was atonement real under the law?

Heb 9:15 - And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

From this we learn that the old covenant was powerless, with all its many offerings, to forgive transgressions. It could point the way, and did, to the means to be employed for this. When the indication was perceived in faith, there was forgiveness, and justification; but it was on the basis of the sacrifice of Christ later.

Hebrews - J. Carter - p98

Session 2 Contents

7. How the Law was abolished in Christ

Gal 3:13 - Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Jesus was made a curse through the mode of his death even though he was morally sinless (Deut 21:23).

The penalty for breaking the Law was death and hence the full claims of the Law were met when he died.

Session 2 Contents

7. How the Law was abolished in Christ

Gal 3:13 - Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Once dead the Law had no further jurisdiction over him (Rom 7:1-4).

When he was raised he was no longer under Law. Those baptised into his death follow in his path.

Session 2 Contents



8. Law in the kingdom of God

God's Law will be introduced - Isa 2:3, Ezek 46:3-4

It will re-educate a godless world - Mal 4:4

It will bring to mind the work of Christ in salvation

Ps 22:30-31 - My seed, shall serve him, It shall he recounted, of the Lord, to a generation that shall come: That his righteousness may be declared to a people to be born, That he wrought with effect!

(Rotherham)

SESSION 3

God was manifest in the flesh, justified in the spirit



Session 3 Contents

1. Why God had to send His Son into the world
2. Jesus as the Son of God
- God manifest in flesh
3. Jesus as the Son of Man



Session 3 Contents

1. Why God had to send His Son into the world

Man was incapable of sinlessness and therefore needed to be saved from death - Rom 3:9-13

God desires the salvation of mankind - John 3:16-17

God is under no obligation to redeem us. There is no law compelling Him to save mankind. Hence the salvation offered is based on His great mercy and forbearance.

Session 3 Contents

2. Jesus as the Son of God - God manifest in flesh

Our failure and need dramatised - **Isa 59:12-17**

Son of God's unique begetting - **John 1:14-17**

Son of God's unique begetting - **Gal 4:4**

Son of God's unique begetting - **Luke 1:35**

Son of God's unique begetting - **Isa 11:1-5**

**And there shall come forth a rod out of the stem of Jesse,
and a branch shall grow out of his roots (Is 11:1)**

rod - Heb: twig, sucker

out of the stem - Heb: trunk of a felled tree.

of Jesse - the growth is from the
natural line of Jesse.

branch - *netzer* - sprout, shoot. This
is not a second growth, but the same
plant from God's perspective

shall grow - Heb: be be fruitful

out of his roots - the origins of Jesse are in God.
God produces the fruitfulness.



**shall make him of quick understanding
in the fear of Yahweh (Is 11:3)**

Heb: to breathe, scent.

**‘So he will find fragrance in the reverence
of Yahweh’ (Rotherham)**

**The natural mind finds the fear of God
unpalatable, but his mind found it
to be a refreshing fragrance.**

**He had a spiritual pre-disposition
to readily breathe in spiritual
concepts.**



Christ - The Perfect Manifestation of God (Isa 11:1-6)

The 7 spirits of God

the spirit of Yahweh
the spirit of wisdom
the spirit of understanding
the spirit of counsel
the spirit of might
the spirit of knowledge
the spirit of the fear of Yahweh

The 7 parts of the body

Mind
Eyes
Ears
Mouth
Lips
Loins
Reins

The 7 mighty deeds

make him of quick understanding in the fear of Yahweh
he shall not judge after the sight of his eyes
neither reprove after the hearing of his ears
with righteousness shall he judge the poor
reprove with equity for the meek of the earth
he shall smite the earth with the rod of his mouth
with the breath of his lips shall he slay the wicked.



Session 3 Contents

3. Jesus as the Son of Man

Heb 2:14 - Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Sin had to be destroyed in the arena it once held complete mastery - human nature





Session 3 Contents

3. Jesus as the Son of Man

1 Tim 2:5 - For there is one God, and one mediator between God and men, the man Christ Jesus;



Session 3 Contents

3. Jesus as the Son of Man

note the order

Heb 2:16-18 - For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Session 3 Contents

3. Jesus as the Son of Man

Heb 2:16-18 - Wherefore in all things it behoved him to be made like unto his brethren

This included the same physical weakness and proneness to sin that we experience in order that he might “sympathise with them experimentally; being by the feelings excited within him when enticed, well acquainted with all its weak points’ (Elpis Israel p76)



Session 3 Contents

3. Jesus as the Son of Man

Heb 4:15 - For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Appeal to the 3 lusts in the wilderness





Session 3 Contents

3. Jesus as the Son of Man

Heb 4:16 - Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Confidence borne not of our own
righteousness, but in the mercy of
God!



Session 3 Contents

3. Jesus as the Son of Man

Heb 5:2 Who can have compassion on the ignorant,
and on them that are out of the way; for that he himself
also is compassed with infirmity.

Ex 32:8

Acts 3:17-19

Session 3 Contents

3. Jesus as the Son of Man

Heb 5:7-8 - Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Though he were a Son, yet learned he obedience by the things which he suffered;

ek - out of

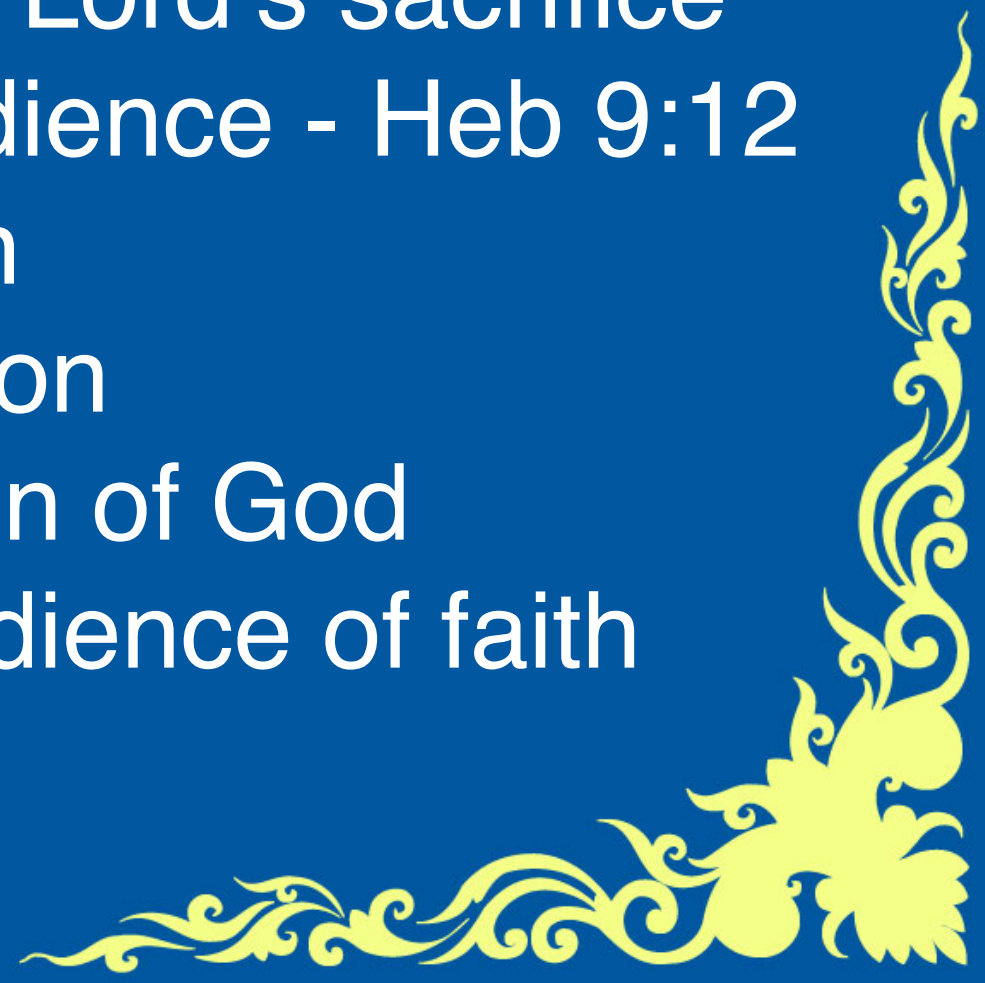
SESSION 4

God was in Christ reconciling the world to Himself





Session 4 Contents

1. 4 Governing Principles of the Atonement
 2. Declaring God's righteousness - Rom 3:22-26
 3. Condemning sin - Rom 8:3, Heb 2:14
 4. Representative nature of the Lord's sacrifice
 5. Benefiting from his own obedience - Heb 9:12
 6. Significance of the crucifixion
 7. Significance of the resurrection
 8. Our identification with the Son of God
 9. Justification through the obedience of faith
- 

Session 4 Contents

1. Four Governing Principles of Atonement

1. Power of God (**1 Cor 1:23-24**) - seen in victory over sin in the person of His Son especially begotten for the purpose.

2. Wisdom of God (**1 Cor 1:23-24**) - seen in the marvellous scheme of salvation in which man could be saved without any compromise of God's principles.

Session 4 Contents

1. Four Governing Principles of Atonement

3. Righteousness of God (**Rom 3:24-26**) - seen in His Son's perfect life of obedience and in his death where he declared His Father righteous in rightly relating his human nature to death.

4. Love of God (**1 John 4:10**) - seen in the giving of His beloved Son for the sins of the world and evoking an emotional response of obedience from us all.

Session 4 Contents

The 2 related reasons why the shedding of the blood of Christ was essential in providing a basis for the forgiveness of sins and the ultimate salvation of the race:

- (1) For the declaration of God's righteousness.
- (2) For the condemnation of sin.

Session 4 Contents

2. Declaring God's righteousness - Rom 3:22-26

Expressed in the Law - **Lev 10:3**

The Lord's mind was the vindication of the righteousness of God

Matt 3:15 - at his baptism

Matt 16:23 - during his ministry

Matt 26:39 - at his death

Romans 3:25

Set forth – Gk: to expose to public view

Propitiation – *hilasterion* – translated ‘mercy seat’ (Heb 9:4)

- mercy seat was a place of meeting between God and man and therefore a place of reconciliation (Ex 25:22).
- God would not meet man anywhere. He appointed the place and the conditions of the meeting and man could either submit to this or not meet God.
- in the OT the mercy seat was hidden. Man needed to conform and to submit in reverential affection to God’s appointments on the day of atonement and rejoice in hope of glory and life.

Romans 3:25

through faith in his blood

- this is our part in the plan of God**
- we must thoroughly**

**understand
believe
and identify ourselves**

**with Christ's sacrificial work
(symbolised by the blood)**

Romans 3:25

to declare - endeixis – for the demonstration, for the evident token, for the proof.

his righteousness

- further expanded in v26 – that ‘God might be just’ in all His laws and arrangements, particularly those relating to sin and death.
- God’s righteousness cannot ignore sin. Mercy is not indifferent to holiness. Hence there must be this declaration of God’s righteousness as the basis for forgiveness.
- hence Isa 45:21 – a just God and a Saviour

Romans 3:25

to declare his righteousness

- Jesus' submission to crucifixion was a voluntary declaration that God was righteous in involving all in death. That righteousness could only be exhibited by the willing submission to death of one in that position.
- could the death of an animal declare God's righteousness? No. Animals have no capacity to understand God's righteousness.
- could the voluntary death of a sinner have exhibited the righteousness of God? It might so far as that man was concerned, but there the matter would have ended. The death of a sinner could not have brought any justification to others... This needed a conqueror over death. The death of a sinner could not have secured this.

Romans 3:25

to declare his righteousness

- sin was overcome, and the nature over which sin rules in all others was publicly exhibited as appointed to death by the holy decree of God.
- thus sin was condemned and a way found for sinners to be forgiven.

Romans 3:25

for the remission

- *paresis* - passing over. Not the normal word for forgiveness.

of sins that are past through the forbearance of God

- RV: (correctly), *because of the passing over of the sins done aforetime in the forbearance of God.*
- for 4000 years God had 'passed over' (a different word from the one usually translated 'remission' as in the AV and RV margin show) sins.
- did God then lightly esteem sin? No. He showed forbearance for a time in view of this coming exhibition of His righteousness.

Romans 3:25

of sins that are past through the forbearance of God

- RV: *because of the passing over of the sins done aforetime in the forbearance of God.*
- God through His forbearance permitted the inadequacy of animal sacrifice and put aside the sin (even though Christ had not yet come) because He had in view the time when His righteousness would be fully exhibited in Christ's death.
- God foreordained this work (Heb 9:15).
- if a person could believe in the principles of God's righteousness with Christ in view (cp John 8:56) then God passed over these sins on the basis that His Son's sacrificial work in the first century could secure their full redemption.

Romans 3:21-26 – God's righteousness manifested in Christ

God's part

v24 – He justifies freely by grace

v25 – He sets forth His Son to be a mercy seat

v26 – He justifies because His righteousness is upheld

Christ's part

v25 – He declared His Father's righteousness

Our part

v22 – by faith of Jesus Christ ... upon all them that believe

v25 – through faith in his blood

v26 – that believeth in Jesus

Session 4 Contents

3. Condemning sin - Rom 8:3, Heb 2:14

The 2 related reasons why the shedding of the blood of Christ was essential in providing a basis for the forgiveness of sins and the ultimate salvation of the race:

(1) For the declaration of God's righteousness.

(2) For the condemnation of sin.

Session 4 Contents

3. Condemning sin - **Rom 8:3**, Heb 2:14



Romans 8:2 – law of the spirit of life

- law is used in the sense of operation, procedure, a principle of life or conduct.
- it is paralleled with the law of God after the inward man in **7:22, 25**, ie the truth of God in the mind, directing our thoughts towards His ways.
- God's will was revealed by His spirit in the Word and when this takes hold of the mind, that new way of thinking by metonymy (cause put for the effect) is called the spirit
- It is a new mode of thinking and acting.

Elpis Israel

“When the truth has possession of the sentiments, setting them to work and so forming the thoughts, it becomes a law of God to them; which the apostle styles ‘the law of his mind’; and because it is written there through the hearing of the ‘law and testimony’ which came to the prophets and apostles through the spirit, he terms it ‘the law of the spirit’ inscribed ‘on fleshly tables of the heart’; and ‘the law of the spirit of life’, because, while obeyed, it confers a right to eternal life.”

(page 89)

Romans 8:2 – hath made me free

- it cannot mean an actual present freedom because Paul has been speaking about evil that is present with him (7:19). This final release doesn't happen until the resurrection and change of nature.
- he is free from the condemnation that arises from the operation of the impulses of sin.
- this is the critical issue of how we are not condemned. If we have a new law (or ruling principle within us) that is generated by the spirit Word we are free from condemnation even though we will personally fail.

Romans 8:3 – in the likeness of sinful flesh

- literally: 'in the likeness of flesh of sin'
- sin is personified as the owner of flesh

Romans 8:3 – and for sin

- the Greek preposition is one especially used in LXX in relation to sacrificial offerings
- 'as an offering for sin'

Romans 8:3 – condemned sin

“The obedience of Christ to the will of God was the condemning of sin. It was a conquest of sin. And when that obedience took him to the cross ... then sin received its death warrant: it was condemned in the very flesh over which it held sway.

Concerning the word ‘condemned’ it has been remarked that ‘the idea is not of censuring, marking and branding as sinful, but that of sentencing to death and leaving as a condemned criminal awaiting execution.’”

Bringing both principles together

‘He was born that he might die, as the first necessity in the case; for thus was the righteousness of God to be declared, and sin condemned in its own flesh as the foundation of all the goodness to come afterwards. It may be asked, could not such a result have been achieved by the sacrificial immolation of any sinner? So far as the mere condemnation of sin was concerned, no doubt the lesson could have been thus enforced; but as in all the works of God, there were more objects than one.

(Blood of Christ - Page 14)

Bringing both principles together

‘Not only had sin to be condemned, but resurrection had to come in harmony with the law that made death the wages of sin; and this resurrection was not merely to be a restoration of life, but the providing of an Administrator of the glorious results to be achieved - the raising up of one who should be a mediator between God and man, the dispenser of the forgiveness and the salvation of God through him, and the Judge also of who should be fit to receive these great gifts. All these aims required that the sacrificial victim should be *a perfectly righteous man*, as well as a possessor of the nature to be sacrificially condemned.’

(Blood of Christ - Page 14)

Bringing both principles together

‘There are ways of acting that are inconsistent with authority. Here, then, is God, the great, the holy, the wise, the omnipotent; and here are we, the small, sinful, foolish, and the weak creatures of His hand, who have set Him at nought, and whom, if He were to stand upon His rights, He would destroy in a moment, and have nothing more to do with us.

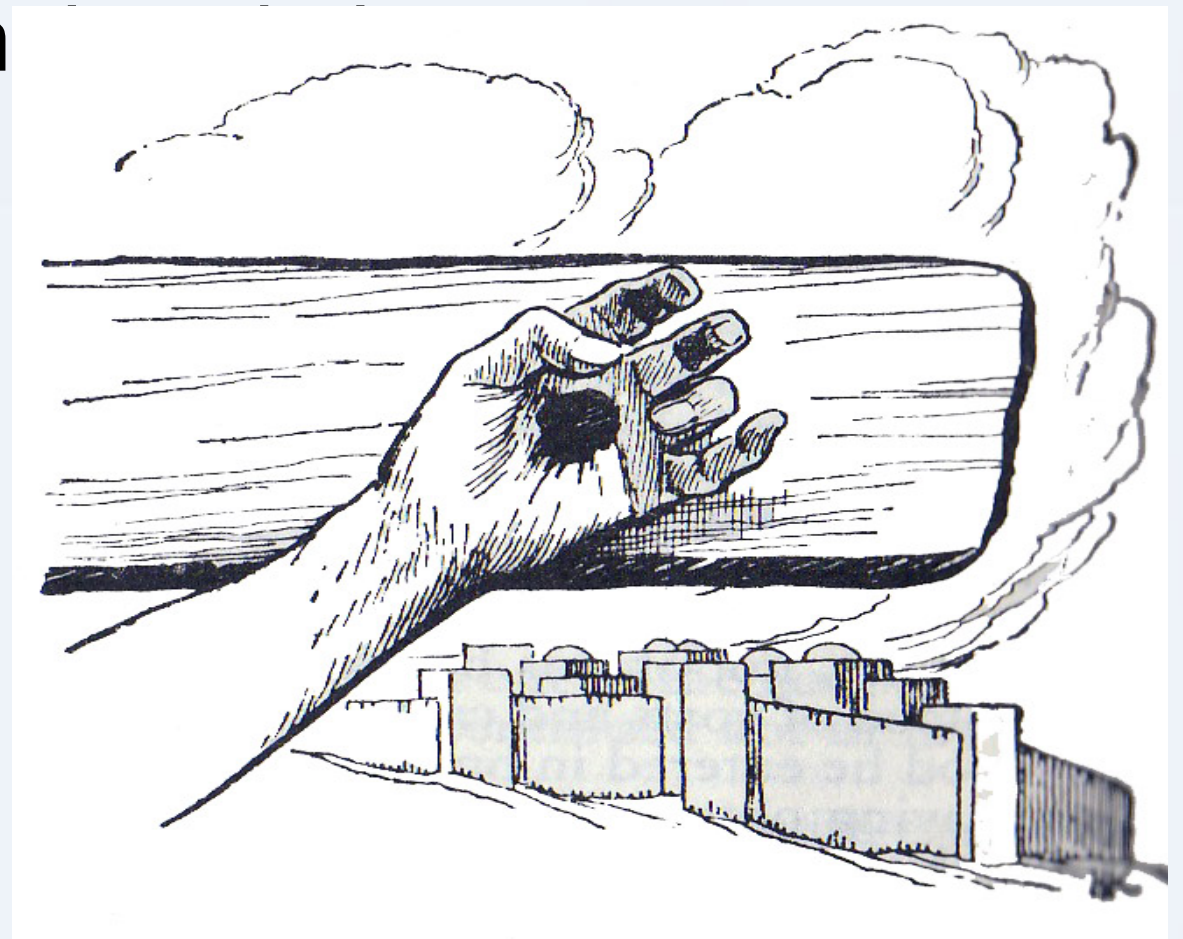
How can He be so kind and gracious and long suffering, and permit us to approach Him, without vindicating His righteousness and asserting His greatness?’

Bringing both principles together

‘He cannot; He does not. It is in Christ crucified that we are invited. "God was in Christ, reconciling the world unto Himself", but not without condemn a federal representative.

The human race is, as it were, crucified in His son. In Christ crucified, man is put down, man is killed; God is exalted and glorified.’

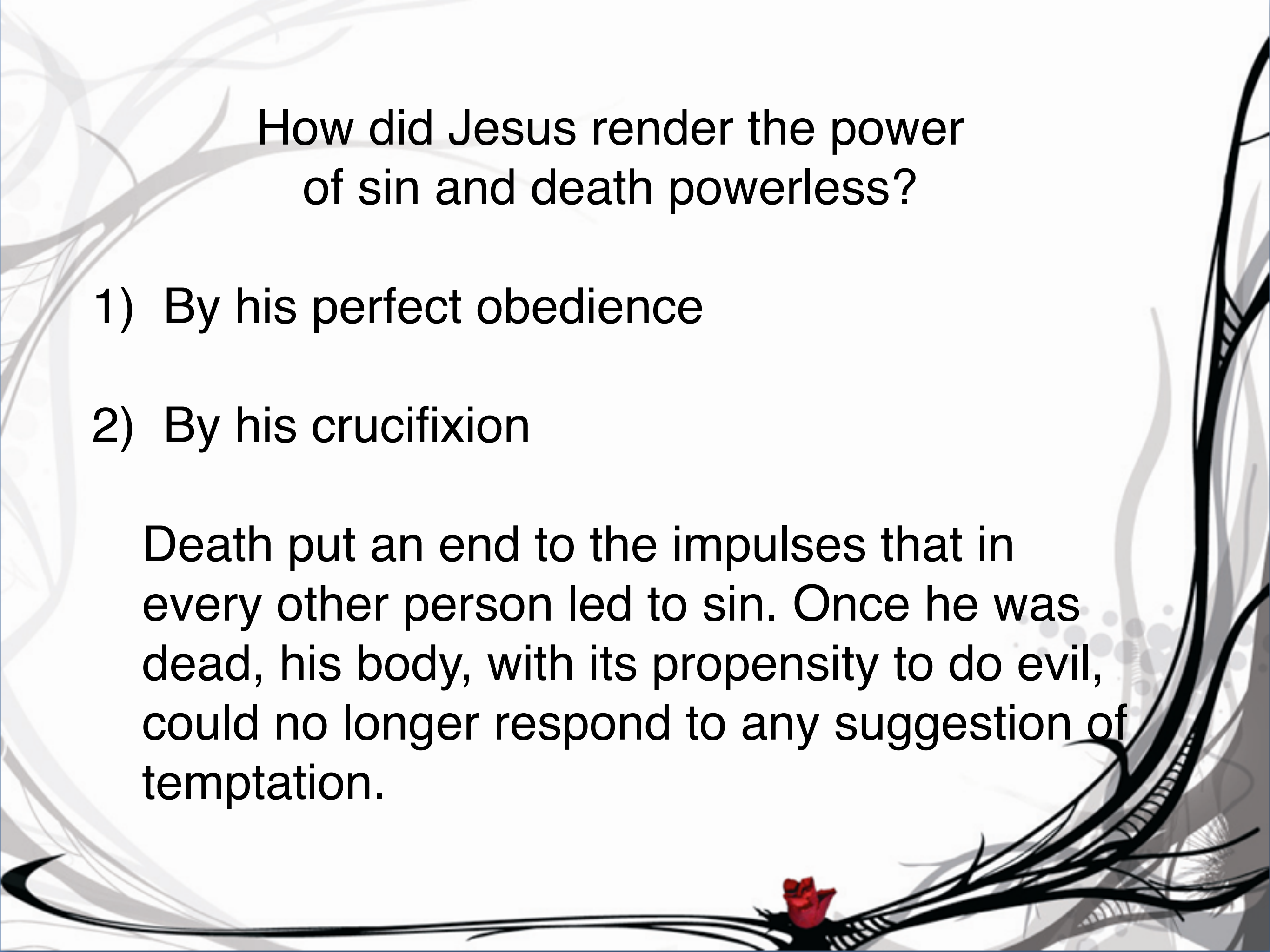
(Blood of Christ - Page 16-17))



Session 4 Contents

3. Condemning sin - Rom 8:3, **Heb 2:14**





How did Jesus render the power
of sin and death powerless?

- 1) By his perfect obedience
- 2) By his crucifixion

Death put an end to the impulses that in every other person led to sin. Once he was dead, his body, with its propensity to do evil, could no longer respond to any suggestion of temptation.

The 2 related reasons why the shedding of the blood of Christ was essential in providing a basis for the forgiveness of sins and the ultimate salvation of the race:

(1) For the condemnation of sin

Negative: Sin was conquered

Positive: His Father's will was obeyed in every possible way

(2) For the declaration of God's righteousness

Negative: when he demonstrated in death that his nature was rightly related to death.

Positive: when he exhibited the Father's standard of righteousness in the fullness of his life

Session 4 Contents

4. Representative nature of the Lord's sacrifice

What do we mean by representation?

It's the action of speaking or acting on behalf of someone.

We have 2 problems - sin and death. To overcome sin and death Jesus had to be like us and enter the arena of the problem and for our sakes represent our problem on the cross that we might understand the principles by which we are saved.

Session 4 Contents

4. Representative nature of the Lord's sacrifice

Jesus came into the world as our representative. He bore the same nature as us and in experiencing all the evils of human nature, including mortality, proneness to sin, disease and suffering, he represented the whole race.

He didn't die as a substitute. He died as our representative demonstrating the principles we need to believe and emulate before we can be saved.

He died for himself that it might be for us



Session 4 Contents

4. Representative nature of the Lord's sacrifice

This idea of representation is taught in **1 Pet 2:24**

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Cannot be literal because 1) we weren't even born then
2) it is impossible to have someone else's sins
in one's own body.

Session 4 Contents

4. Representative nature of the Lord's sacrifice

This idea of representation is taught in **1 Pet 2:24**

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Since he was personally sinless he could only bear someone else's sins by representing their condition. This representation was 'in his body'; ie by possessing the same nature as us.

Session 4 Contents

4. Representative nature of the Lord's sacrifice

This idea of representation is taught in **1 Pet 2:24**

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Diag: to the tree. When his body was nailed to the tree there was a declaration of the Divine purpose and that became the basis of our forgiveness and healing.

Session 4 Contents

4. Representative nature of the Lord's sacrifice

This idea of representation is taught in **1 Pet 2:24**

Who his own self bare our sins in his own body

This language takes us back to the day of Atonement when 2 goats were taken (Lev 16:21-22). One was slain and the other freed. The priest confessed all Israel's iniquities upon the head of the live goat. Then it was taken away by a fit man into a land that was uninhabited, the land of forgetfulness. As is the offering for sin so is the goat that bears our sins away into forgetfulness.

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4. Representative nature of the Lord's sacrifice

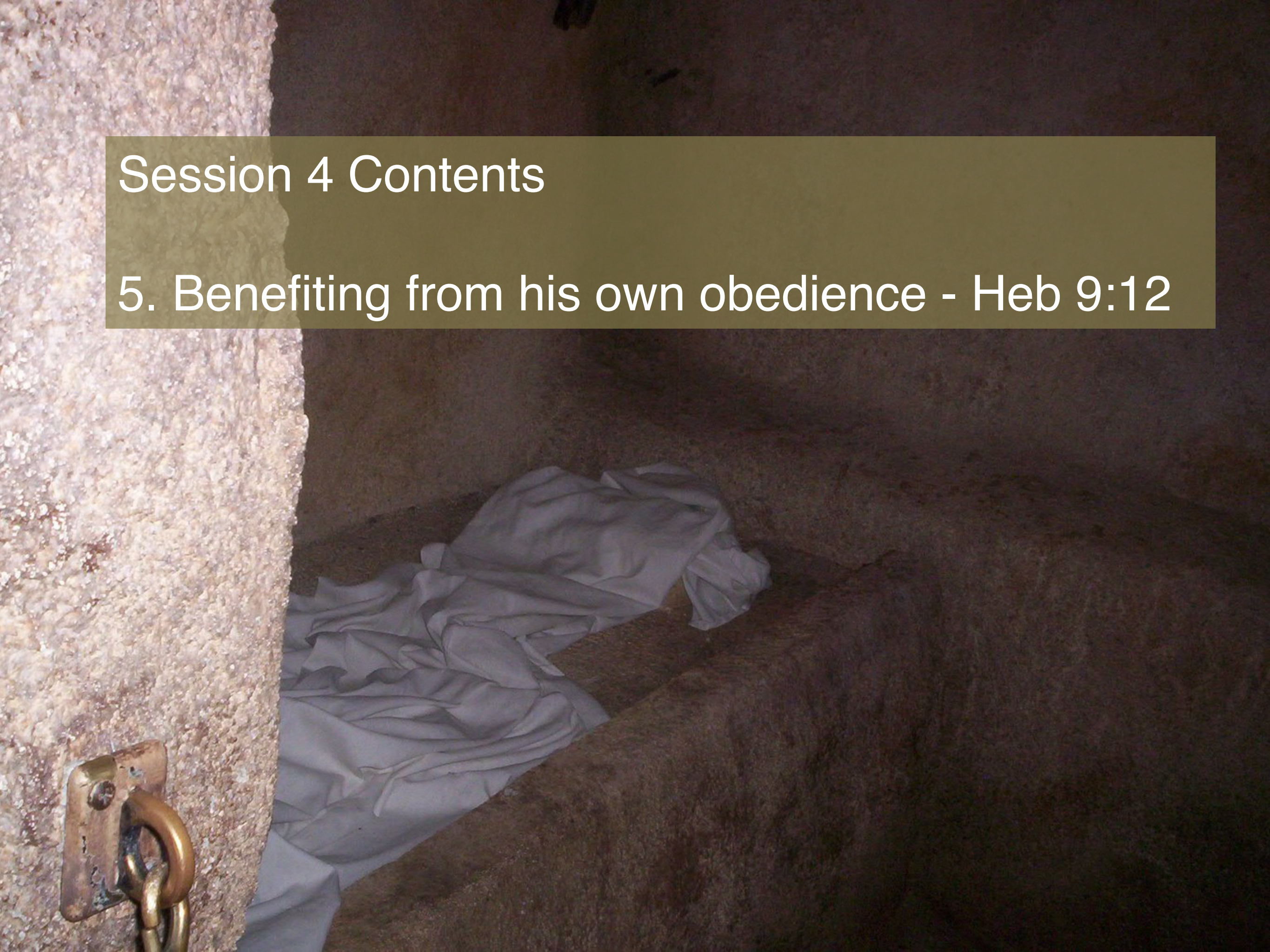
This idea of representation is taught in **1 Pet 2:24**

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

This is the purpose of his sacrifice - to demonstrate what we need to do - die to sin and live unto righteousness.

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5. Benefiting from his own obedience - Heb 9:12



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5. Benefiting from his own obedience - **Heb 9:12**

Heb. 9:12 - 'Neither by the blood of goats or calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us'

In Italics

Verb is in the middle voice, representing the state in which you do a thing to yourself
Should be translated 'in himself' or 'for himself'

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5. Benefiting from his own obedience - **Heb 9:12**

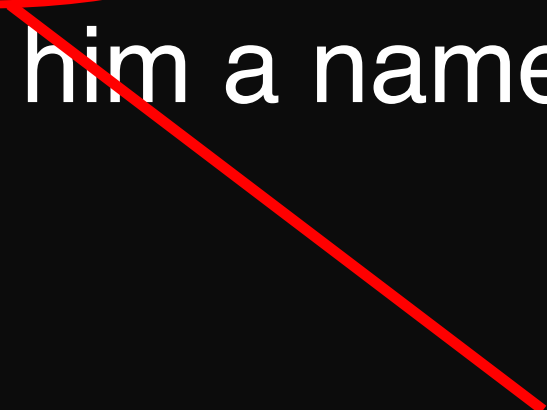
Because he was mortal he needed redemption.

He was a sharer in the effects of his own sacrifice, because he was a member of a race that is mortal because of sin.

It was by his own blood (ie his own obedience to death) that he obtained it.

Phil 2:8-9 - And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name:



Critical Explanation

His death was an expression of his obedience

Because of this obedience God exalted His Son

It explains the figure of the blood in Heb 9:12,
10:19

Session 4 Contents

6. Significance of the crucifixion

To be a public declaration for all to see

John 3:14-15 - a lifting up ... whosoever

Gal 3:1 - evidently set forth - plainly placarded

Session 4 Contents

6. Significance of the crucifixion

To be a dramatic and brutal demonstration of how sin must be treated in our lives

Rom 6:6 - old man is crucified with him

Gal 5:24 - crucified the flesh

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6. Significance of the crucifixion

To take away the curse of the law

Gal 3:13 - Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

(Quotes Deut 21:22-23)

Session 4 Contents

7. Significance of the resurrection

1 Cor 15:17 - no resurrection: no forgiveness

The resurrection was God's approval of His Son's perfect obedience.

Without resurrection, death would not have been conquered and there would be no hope of everlasting life (1 Peter 1:21)

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7. Significance of the resurrection

Rom 4:25 - raised for our justification

Rom 5:10 - we are saved by his life

The Lord was raised morally all through his life (John 8:23) and this has to become a life force with us now (Rom 6:4, Col 3:1)

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8. Our identification with the Son of God



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8. Our identification with the Son of God

1 Cor 1:30 - But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:



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8. Our identification with the Son of God

Rom 6:1-14



Session 4 Contents

9. Justification through the obedience of faith

Gal 5:6 - faith which worketh by love

Jas 2:14-26 - faith without works is dead

Eph 2:8-10 - getting the balance right

