

2 Thou hast made the land to  
tremble; thou hast rent it:  
Heal the breaches thereof;  
for it shaketh.

3 Thou hast showed thy people  
hard things:

Thou hast made us to drink the  
wine of staggering.

4 Thou hast given a banner to  
them that fear thee,

That it may be displayed be-  
cause of the truth. [Sē'lāh

That thy beloved may be de-  
livered,

Save with thy right hand, and  
answer <sup>us</sup>.

God hath spoken in his holi-  
ness: I will exult;

will divide Shē'chēm, and  
mete out the valley of Sūc'-

cōth.

V'ē-ād is mine, and Mă-nās'-

sēh is mine;

Chrá-im also is the defence  
of my head;

dāh is my <sup>s</sup>ceptre.

āb is my washpot;

on Ē'dōm will I cast my  
scoe:

His'ti-ā, shout thou because  
of me.

will bring me into the  
ong city?

hath led me unto Ē'dōm;

not thou, O God,

ff?

thou goest not for-  
ward, with our hosts.

help against the

is the <sup>h</sup>elp

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3 For the  
for me,

A strong tower

4 I will dwell in the  
for ever:

I will take refuge  
of thy wings.

5 For thou, O G  
my vows:

Thou hast <sup>lo</sup>  
tage of the

name.

6 Thou wilt  
His year

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7 He sha  
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MISC. WRITERS

# GREAT GOSPEL WORDS / THEMES

A COLLECTION OF ARTICLES

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Cain, Lloyd



### The Meaning of Justification

*Therefore, having been justified on the principle of faith, we have peace towards God through our Lord Jesus Christ (Romans 5:1, JND).*

There are a number of great words in the gospel such as salvation, justification, propitiation, redemption, forgiveness, reconciliation, sanctification, and renewal which deserve our study. Justification – with its cognate forms, justify, righteous, righteousness, and the expression “righteousness of God” (Romans 1:17, 3:20, 3:25, 10:3) – is one of these words.

When Solomon wrote, “He that justifieth the wicked and he that condemneth the just, even they both are an abomination to the Lord” (Proverbs 17:15), he was showing us that justification has to do with condemnation. In Romans 8:1, Paul wrote, “There is therefore now no condemnation to them which are in Christ Jesus.” When we turn to Romans 8:33-34 we see some of Paul’s great questions. He asks, “Who shall lay anything to the charge of God’s elect? God that justifieth? Who is he that condemneth?” So, we conclude again that justification has to do with the removing of condemnation. The justified person is cleared from every charge!

Justification is a courtroom word. It can be defined as the state of being declared righteous before God. It does not mean to be made righteous, but to declare righteous. It is righteousness in a forensic sense. It refers to an objective relationship and not to a subjective experience! It has been said, “Justification is a declarative act. It is not something wrought in man, but something declared of man.” Again, justification means to be eternally cleared from every charge that could be brought against us. It is the removal of every charge of guilt, whereas forgiveness is the removal of a penalty. Redemption is an effecting of a release, and regeneration is the imparting of a new life within us.



## **The Message of Justification**

Paul declared that he was not ashamed of the gospel of Christ. He said that “therein is righteousness of God revealed from faith to faith” (Romans 1:16-17). The context is not dealing with God’s righteousness as a Divine attribute, but rather with the righteous standing which He imparts to the believer at the time of faith and on the ground of faith, when He declares him righteous. Paul preached this message of justification in Antioch, when he declared, “By Him all that believe are justified from all things from which ye could not be justified by the Law of Moses” (Acts 13:39). His message was a message of justification by faith alone, apart from works. Faith is not a work. Faith is the condition of justification and not the meritorious ground of justification. We are not justified on account of faith but by faith. Upon believing, it is not the personal righteousness of Christ that is imputed (reckoned) to us. We are not justified because of the way He lived; we are justified because He died.



## **The Manner of Justification**

The passage on the praying, penitent publican can teach us much about justification (Luke 18:9-14). He recognized his distance as “he stood afar off.” He realized his depravity as he “smote upon his breast.” He understood the doctrine of the propitiatory, for when he prayed he said, “God be merciful (be propitious) to me the sinner.” He did not ask for mercy without a foundation for the extending of that mercy. He really prayed, “God be merciful to me on the ground of a reconciliation made.” The Lord Jesus said, “I tell you, this man went down to his house justified, rather than the other.” The publican knew that justification can only be on the ground of a propitiatory sacrifice.

When we turn to Romans 3:20-26, we learn lessons on the foundation for justification. The righteousness of God (that is, the righteous standing which He imparts to sinners) is

(1) apart from the Law (3:20-21). It is

(2) witnessed to by the Law and the Prophets (3:21). Paul proves in chapter four that justification was never on any ground other than by faith. No one was ever justified by the Law, or by any other works. It is

(3) “unto all.” There are no limits to the proffer of grace or to the provision on which it is based. It is

(4) “upon all them that believe.” While the offer is made to all, without distinction, it can be accepted only on the ground of faith. Justification is

(5) provided “freely by His grace.” It is

(6) “through the redemption that is in Christ Jesus.” It is

(7) on the foundation of a “propitiatory through faith by His blood.” Because of Calvary, God could “pass over the sins committed aforetime, through the forbearance of God,” that is the sins of Old Testament believers, who also were justified on the ground of faith alone. Old Testament saints were essentially saved on credit. Because of Calvary, God can “at this time be just and the Justifier of him that believeth in Jesus.” The paradox of His being just and yet a Justifier is solved by the provision. This is what the penitent publican understood.



## **The Manifestations of Justification**

We recognize that justification is a forensic word. It refers to a righteous standing that has been imputed to the believer on the ground of faith alone. It is not an impartation of power. It is not, to use an abused term, a “practical” word. However, the one who has been declared righteous should “be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Phil 1:11). Our practice can never be considered as being apart from our position. When Paul was correcting the moral problems in Corinth and listing a catalogue of Corinthian crimes, he said, and “such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God” (1 Cor 6:11). It is a great contradiction when those who

have been declared righteous judicially, do not manifest righteousness in their walk.

James did not distinguish between what was positional and what was practical. His epistle has been called “A Belief that Behaves.” Paul showed us the blessed results of justification in Romans 5:1-5. (1) We have peace with God. (2) We have access by faith into this grace. (3) We rejoice in hope of the glory of God. (4) The love of God is shed abroad in our hearts. (5) The Holy Spirit, the earnest and the seal, is given unto us. Are you exulting in the truth of righteousness? Are you exhibiting righteousness?



Cain, Lloyd



### **The Meaning of Regeneration**

The word “regeneration” refers to the bringing in of a new order of things (Matt 19:28). While the term is not synonymous with the new birth it is often used theologically to refer to the impartation of divine life to the soul at conversion. This new life, when imparted, establishes a new order of things in the life of the believer. The Lord Jesus set forth the essential character of this new birth when He spoke to Nicodemus; He was showing that receiving Christ, believing on Him, and being born again, were coincidental experiences, all occurring at the moment of salvation.



### **The Manner of Regeneration**

We have stated that regeneration, as we use the word, refers to the impartation of Divine life to the soul. At conversion we are born again, born from above, and born into the family of God. We become partakers of a Divine nature (2 Peter 1:4). His Word is implanted within us (James 1:21), and “I will put My laws into their hearts, and in their minds will I write them” (Heb10:16). This work in the heart is done by the Holy Spirit, Who, upon our believing the message of the gospel, indwells us, and empowers us (Eph 1:13). In the work of regeneration, the Holy Spirit of God uses the incorruptible seed of the Word of God (James 1:18, 1 Pet 1:22-23). Regeneration is not reformation; it is not religion; it is, as we have stated, the communication of Divine life to the soul. It is the result of the Will of God (John 1:13, James 1:18), the Work of Christ (John 3:14-16), the Word of God (James 1:18, 1 Peter 1:23), and the Spirit of God (John 3:5, 8, Titus 3:5).



## **The Manifestations of Regeneration**

### **A. The Manifestations of Life in James' Epistle**

The words of James 1:17-25 are, "Of His own will begat He us with the Word of Truth that we should be a kind of first fruits of His creatures." God is called in the context "the Father of Lights." It is anticipated by James that the Father's children, those born into His family, will exhibit the characteristics of the family. With Him is no darkness. There should not be darkness in our lives if we belong to Him. As first fruits, there is to be conformity to His will. Those who have had implanted within them the Word of God cannot be hearers only but must be doers also of the Word. They are to look intently into the Word and continue therein. Regeneration is manifested in our character, our conformity, and our continuing in the commandments.

### **B. The Manifestations of Life in Peter's First Epistle**

Peter wrote, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God" (1:23). What are the consequences of their being born again? Peter tells them that they should "as newborn babes, desire earnestly the sincere milk of the Word" (2:1-3). A desire for the Word is one of the first evidences of life within. Secondly, he tells them that as living stones they are part of a holy priesthood and will naturally "offer up spiritual sacrifices acceptable to God by Jesus Christ" (2:4-5). Thirdly, as royal priests they will "show forth the virtues of Him Who has called them out of darkness into His marvelous light" (2:10). Fourthly, as strangers and pilgrims they will "abstain from fleshly lusts which war against the soul" (2:11). The Word, the worship, the walk, and the warfare-these are evidences of the life that has been implanted!

### **C. The Manifestations of Life in John's First Epistle**

John sets forth the most concerning the new birth and the life that is thereby imparted. Chapter two of his first epistle introduces us to a major theme, The Three Great Tests of Divine Life. These tests have been called the moral test – obedience, the social test – love, and the theological test, this last being a correct view of the Lord Jesus

Christ. We will call them here the Tests of Behavior, Brotherly Love, and Belief. They could be called the Test of Our Conduct, of our Compassion, and of our Convictions. With John there is no such thing as a conversion that does not bring change. John deals with the first test, the test of behavior, when he says, “Hereby we do know that we know Him if we keep His commandments” (2:3-6). He takes up the second test, brotherly love, in 2:7-11 and again in 3:13-18, 4:7-12, and 4:16-21. Notice his words, “He that saith he is in the light and hateth his brother is in darkness even until now” (2:9). Again, he says, “We know that we have passed from death unto life because we love the brethren” (3:14). The third test, the test of belief, is his topic in 4:13-15. He writes, “Hereby know we that we dwell in Him and He in us, because He has given us of His Spirit.” The Holy Spirit is the teacher and John goes on to develop his theme, “Whosoever shall confess that Jesus Christ is the Son of God, God dwelleth in him and he in God.” It is interesting that John combines all three tests of life together in at least two passages: 1 John 3:19-24 and again in 5:1-3.

Paul describes the work of salvation in a rich passage in Titus 3:4-7. “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit, which He shed on us abundantly through Jesus Christ our Savior, that being justified by His grace, we should be made heirs according to the hope of eternal life.” In this great, Divine, philanthropical passage on salvation, there is regeneration- “by the washing of regeneration.” There is renewal- “and renewing of the Holy Spirit.” There are the riches- “which He poured forth on us richly.” There is the righteousness- “having been justified by His grace.” There is an eternal relationship- “we have been made heirs.” In regeneration we have a new order of things brought in by the impartation of Divine life to the soul. In Ephesians we read of Christ’s great purpose for the Church (5:26-27). In the renewing of the Holy Spirit we are referred back to Pentecost. Because of that once for all initial act, we enjoy all the blessings that accrue to us because of His indwelling the Church and the Christian.





Cain, Lloyd



### Redemption Defined

One of the best-loved words of Christians is the word “redemption.” The word always has behind it the notions of a price being paid and of a release from a previously existing bondage. Additionally, in the word, there is the thought of ownership for the one redeemed. This is explicit in the words to Titus, expressing the purpose of “our great God, even our Savior Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works” (2:13-14). The sinner is looked upon in the Bible as being enslaved to sin and to Satan. The Lord Jesus entered the slave market to pay a price so that the captives could go free. The redeemed sinner is brought into the glorious liberty of willing and appreciative service to the new Master. Behind all the words for redemption in the New Testament there is the concept that would be so well known to the readers of the apostolic writings; it is the manumission of a slave who had been set free upon being purchased in the slave market.



### Redemption Revealed in Two Families of Words

There are two main word families for redemption. One of the words, “*agoradzo*,” is a word of the marketplace. It and its cognates refer to the price that was paid. The other word, “*lutroo*,” and its cognates refer rather to the release that was effected because the price was paid.

The word “*agoradzo*,” translated “redeemed” in Revelation 5:9, really does not mean to redeem but rather to purchase. The emphasis is on the price that was paid. The word is used in Matthew 13:44, 13:46, and 14:15. The merchant man, “when he had found one pearl of great price, went and sold all that he had and *bought* it.” The song in Revelation is in part, “Thou wast slain and hast *redeemed* us to God.”

The emphasis is on the great price that was paid at Calvary. It is interesting that this word is used of the false teachers in 2 Peter 2:1 where we read, “Who secretly shall bring in damnable heresies, even denying the Lord that *bought* them, and bring upon themselves swift destruction.” The price was paid for them, but they were not among the redeemed. A strengthened form of “*agoradzō*” is “*exagoradzō*.” It is found in Galatians 3:13, 4:5, Ephesians 5:16, and Colossians 4:5. This strengthened form of the word means that we have not only been purchased but that we have been purchased out of the marketplace and are never to be returned.

In the second family of words the emphasis is no longer on the price that was paid but is on the freedom that has resulted because the price has been paid. For example, in 1 Peter 1:18-19 we read that “Ye know that ye were not *redeemed* with corruptible things such as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot.” The emphasis is on the fact that we have been delivered from the old manner of life. In Titus we read, “our great God, even our Savior Jesus Christ, who gave Himself for us, that He might *redeem* us from all iniquity and purify unto Himself a peculiar people, zealous of good works” (2:13-14). Again, notice that we have been delivered because the price has been paid. The price was the giving of Himself!

It is interesting to see that this is the word used by the disciples in Luke 24:21: “We trusted that it had been He which should have *redeemed* Israel.” They were anticipating a deliverance from their bondage to the Gentiles. The word is used of Moses in Acts 7:35: “The same did God send to be a ruler and a *deliverer*(redeemer).” Another form of the word was used by the Lord Jesus when He said, “The Son of Man came not to be served but to serve and to give His life a *ransom* for many” (Matt 20:28, Mark 10:45). Deliverance can be brought about only by a price being paid.

Another liberating word is “*apolutrosis*,” and refers to this deliverance that has been wrought on the basis of the price that was paid. It is found three times in Ephesians (1:7, 1:14, 4:30). “In whom we have *redemption* through His blood, the forgiveness of sins, according

to the riches of His grace” (1:7). We were delivered from the penalty of our sins. Redemption is future in Chapter 1:14. The future aspect of redemption is also seen in Ephesians 4:30 and in Romans 8:23. Believers are in a body that has not yet been touched by redemption. Redemption for us will be complete at that anticipated moment when the Lord returns to claim His Church. See how the word is used in Colossians 1:14, Hebrews 9:15, 1 Corinthians 1:30, and Romans 3:23. In this passage in the great treatise to the Romans we are introduced to a number of gospel words -justification (righteousness), redemption, and propitiation.



### **Redemption Revealed in the Kinsman-Redeemer of the Old Testament**

There are two main words for redemption in the Old Testament. A derivative of one of these Hebrew words is the word “*goel*” meaning a kinsman-redeemer. Boaz was such a redeemer (Ruth 2:20). The kinsman redeemer had to first establish his relationship to the one he was about to redeem. Secondly, the kinsman-redeemer had to pay the redemption price in order to effect the deliverance of the slave. The Lord Jesus fulfilled all of this. The price was His own blood. Thirdly, the redeemer had to be willing. He needed not only capability but also compassion. How much greater was the love of Christ for the Church and how much greater the price! (Ephesians 5:25-27). Finally, the redeemer, if single, had to enter into a relationship with the redeemed. The kinsman nearer than Boaz could not enter into such a relationship lest, in his words, “I mar mine own inheritance” (Ruth 4:6).



### **The Response to Redemption**

We have been set free from the vain manner of life of Jewish legalism and tradition. We have been liberated from all the perversity and iniquity that characterized the Gentile world and purified that we might be a people for a possession for Him alone (Titus 2:11-14). Paul told the Corinthians that they had been bought (purchased in the marketplace) with a great price and therefore were no longer their own. They could no longer live the former sinful, sensual life that

was theirs before they encountered the Christ. They had to respond to the sanctifying, consecrating claims of the Cross and of the indwelling Holy Spirit (1 Cor 6:19-20). Are you freely serving the One who set you free?



Cain, Lloyd

*Reconciliation is far more than forgiveness. It is a welcome into the very heart and arms of God.*

In our consideration of great words in the gospel, we have been arrested by such words as propitiation, forgiveness, redemption, justification, reconciliation, and sanctification. All the words have to do with what is called by the writer of Hebrews, “so great a salvation,” each one presenting a different aspect of that salvation. For example, propitiation refers to the satisfying of all the righteous claims of God; forgiveness (or remission) refers to the sending away of sins and the subsequent deliverance from them; redemption presents the price that was paid and the release from bondage that was effected when that price was paid; and justification refers to our being cleared from every charge of guilt. Reconciliation presents to us a change in a relationship. When reconciliation occurs, peace prevails where once alienation and enmity existed.



### Demonstrations

One of the clearest illustrations of reconciliation in the Bible is the story of Mephibosheth, the son of Jonathan, and therefore the grandson of Saul who was David’s enemy. After the death of Jonathan and Saul at the hands of the Philistines, David was anointed in Hebron to be king over the house of Judah (1 Sam 31:6, 2 Sam 2:4). We read that “there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker” (2 Samuel 3:1). Following the defeat of the house of Saul, David said, “Is there not any of the house of Saul that I may show him kindness (grace) for Jonathan’s sake?” Through David’s display of grace, Mephibosheth was reconciled to him. When Mephibosheth was assured that all hostility, enmity, and alienation was gone, and he was eating bread at the king’s table, he said, “What is thy servant that thou shouldst look upon

such a dead dog as I am!” (2 Samuel 9:8). The relationship had been totally repaired, not through what Mephibosheth had done, but through the gracious act of David!

A second illustration of reconciliation in the Scriptures is seen in the words of the wise woman of Tekoah. When Absalom had taken the life of Amnon, because of the latter’s humbling of Tamar, he fled from the face of his father and was three years in the distant land of Geshur. Joab, attempting to achieve reconciliation, because of the king’s mourning over the alienation of Absalom, sent the wise woman to remind David that God “doth devise means that His banished be not expelled from Him” (2 Samuel 14:1-14). This is reconciliation exemplified.



## Definition

We have hinted at the definition of reconciliation. Three Greek words found in the Bible are translated by this word, each referring to the repair of a relationship. The words always contain the thoughts of alienation and of an enmity existing. It is interesting that the word translated, “be reconciled” in Matthew 5:24 is *diallasso* and, according to Mr. W. E. Vine, refers to cases where there is mutual hostility yielding to mutual concession. The word used of the reconciliation of man to God is *katallasso*. It also refers to a change but is not used of mutual hostility, proving that the enmity between God and man is ever and always on the part of man alone. God is not reconciled to man. His thoughts are always of grace. It is man who needs to be reconciled to God. God effects this reconciliation on the basis of Calvary and offers it freely to the sinner.

We should note that the word translated “atonement” in Romans 5:11, “Through Whom we have now received the atonement,” is *katallage* and should read, “Through Whom we have now received the reconciliation.” Reconciliation is the result of the atonement. Also, in Hebrews 2:17, when we read, “to make reconciliation for the sins of the people,” the word is *hilaskomai*, and should read, “to make propitiation for the sins of the people.”

Notice the words in Romans 5:10: “For if when we were enemies, we were reconciled to God by the death of His Son, much more, having been reconciled, we shall be saved by His life.” Enmity existed, but not on the part of God. Reconciliation was effected exclusively by the workings of God in grace. Again, in Ephesians 2:16 we read, “And that He might reconcile both (Jew and Gentile) unto God in one body, by the Cross, having slain the enmity thereby.” Enmity existed between Jew and Gentile and also between man and God. Incidentally, the word used for reconciliation in Ephesians 2:16, and in Colossians 1:20-21, is *apokatalasso*, a strengthened form of *katallasso*. In Colossians 1:20 we see that God planned by Him, Who “made peace through the blood of His cross,” “to reconcile all things unto Himself, whether they be things in earth or things in heaven.” There is no proffer of reconciliation to things under the earth. However, we know that “at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:9-11).



## **Declaration**

In a great passage on reconciliation in 2 Corinthians 5:17-21, Paul shows us the manner of reconciliation, the ministry of reconciliation, and the message of reconciliation. The means of reconciliation is stated in the words, God “has made Him to be sin for us; [He] Who knew no sin, that we might be made the righteousness of God in Him” (2 Cor 5: 21). The sole, yet sufficient, foundation of reconciliation is the Cross. Paul said that God had committed to him the “ministry of reconciliation” (v 19). He summarized his message as an ambassador of Christ to the world this way: “We pray in Christ’s stead, be ye reconciled to God” (v 20).

Declaring this message, as ambassadors of Christ, to those who are still enemies of God, is the responsibility of individual believers and of churches.



Cain, Lloyd

*The great message of the gospel is a message of forgiveness.*



### **The Proffer of Forgiveness**

The Lord Jesus, having opened the understanding of the disciples that they might understand the Scriptures, and having reviewed with them what was written of Him in the Law of Moses, and in the prophets, and in the Psalms, proved to them that “it was necessary for Christ to suffer, and to rise from among the dead the third day, and that repentance and remission (forgiveness) of sins should be preached in His Name among all the nations, beginning at Jerusalem” (Luke 24:44-48). Again, Peter, in the house of Cornelius, the Gentile, summarized his message when he said, “To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission (forgiveness) of sins” (Acts 10:43). Later, Paul said to the Jews, “Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness (remission) of sins, and by Him all that believe are justified from all things” (Acts 13:38-39). Our texts tell us that forgiveness can only be founded upon the work of Christ on the Cross. Forgiveness is the fruit of Calvary.



### **The Principles of Forgiveness**

We need to look first at the words forgive, forgiveness, remit, and remission to learn their meaning. The word that is translated “forgive” in Colossians 2:13 and in Ephesians 4:32, “And be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ has forgiven you” (#5483) is *charizomai*, and means “to forgive, to give graciously, or to act graciously toward.” God acted graciously toward us when He forgave us. The more usual word for forgive is *aphesia* (#859 and #863). The word means to forgive, to dismiss, to send away. When God forgave us, He sent our sins away.



The Psalmist said, “As far as the east is from the west, so far has He removed our transgressions from us” (Psalm 103:12). It is interesting to consider the words in Luke 4:18-19. The Lord Jesus said, “The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted; to preach deliverance to the captives; and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.” The word translated “deliverance” in that text is *aphesis*, as also is the word “liberty!” Forgiveness is deliverance and therefore is freedom, a setting at liberty. It is a breaking of the bondage.

Secondly, we need to emphasize that the Bible teaches us that forgiveness is based solely on the shedding of the blood of the Lord Jesus. He said, as He introduced the Lord’s Supper, “This is My blood of the New Testament, which is shed for many, for (unto) remission of sins” (Matthew 26:28). And no doubt we all know the verse, “Without shedding of blood is no remission” (Hebrews 9:22). Paul wrote, “In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Ephesians 1:7).

Thirdly, we need to be reminded that forgiveness is always and only on the ground of faith alone. We have earlier quoted Peter in the home of Cornelius. “To Him give all the prophets witness, that through His Name, whosoever believeth in Him shall receive remission of sins” (Acts 10:43). Forgiveness is never the result of works of righteousness. It is the result of simple faith in the Savior and His work on the cross.



### **A Picture of Forgiveness**

On the Day of Atonement, Aaron was required to take from the congregation of the children of Israel “two kids of the goats for a sin offering and one ram for a burnt offering” (Leviticus 16:5). When the lots were cast upon the two goats, one was taken to be the sin offering and, as a result, was slain and its blood shed. The other goat was to be the scapegoat—the goat of departure. We read that “the goat, on which the lot fell to be the scapegoat, shall be presented

alive before the Lord, to make an atonement with Him, and to let him go for a scapegoat into the wilderness” (16:10). After taking the blood of the slain goat inside the vail and sprinkling the mercy seat with the blood, Aaron was then instructed to bring the live goat, the goat of departure, and “lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness, and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness” (16:20-22). As the congregation saw the live goat being led far away into the wilderness, they knew that their sins were being dismissed. John the Baptist, seeing the Lord Jesus coming to him said, “Behold the Lamb of God which taketh (beareth) away the sin of the world” (John 1:29). The two goats provide us with a vivid picture of forgiveness – the sending away of our sins.

### **The Preaching of Forgiveness**

Luke’s record of the Great Commission is recorded for us in 24:44-48, “And He said unto them, ‘These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me.’ Then opened He their understanding, that they might understand the Scriptures, and said unto them, “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.’ “

What a message! What a privilege! What a responsibility!



Cain, Lloyd

Remission (forgiveness) looks back at our former life, at our sins. Redemption also looks back at our former life, but primarily at the bondage in which we were held, but from which we were released because of the price that was paid. Justification looks back, forensically, and sees us cleared from every charge that was against us. Reconciliation looks outward from God to man and is a proffer of repairing a relationship. Propitiation looks upward to God and to the satisfaction of all His claims. All these great words look backward to Calvary. In remission we see a sending away of our sins. In redemption there is a severance of the bondage. In reconciliation we have the status of the relationship changed, from enmity to access. In justification, the standing of the believer before God is paramount. In sanctification we have a setting apart by God and for God. In propitiation we have the satisfaction of all the righteous claims of God.



### **The Proper Perception of a God of Love and Light**

The heathen concept was that the god or gods they believed in were gods of wrath who needed to be placated by offerings if any blessings were to be received from them. Their god needed to be appeased so they might thus be delivered from his anger. They did not have an accurate perception of the God revealed in the Bible. Similarly, today, theologians who present a view of a God Who does not require a payment for sin are not presenting accurately the God Who has revealed Himself in the Bible. God is a God of love, mercy, grace, and peace. But He is also a God of holiness and righteousness. His righteousness requires that sin be punished. John, in his first epistle, presents the character of God when he says, “God is Love” (1 John 4:8, 16). But he also presents the character of God when he writes, “God is Light” (1 John 1:5). His character as Light speaks to us of His intrinsic holiness and righteousness. His righteousness requires

that justice be taken against sin. Is there a meeting place where God's character as Love and His character as Light can both be satisfied?



## **The Pictures of Propitiation**

It is interesting that in the construction of the tabernacle, Moses was given instruction first concerning the Ark of the Covenant (Ex 25:9-10). The ark was to be made of acacia wood and overlaid with gold within and without. When the ark was constructed, with its crown, rings, and staves, the testimony, consisting of the tables of stone, was placed inside it. This reminds us of the words of the Lord Jesus, "I delight to do Thy will, O My God; yea Thy law is within My heart" (Psalm 40:8, Hebrews 10:7). When the ark was completed, there was placed upon it the mercy-seat, which was also called the propitiatory. At each end of the mercy-seat was a cherub of beaten gold overshadowing the mercy-seat; their faces were toward each other and toward the mercy seat. Notice the divine pronouncement: "There I will meet with thee and will commune with thee from above the mercy-seat" (Ex 25:22). Atonement could only be made by blood sprinkled upon the meeting-place, the mercy-seat.



## **The Purposes of a Gracious God**

The first use of the word "propitiation" or of its cognates in the New Testament is found in the parable of Luke 18:9-14. When the penitent publican prayed, "God be merciful to me, the sinner," he was using the word "*hilaskomai*" – be propitious to me! He was asking God to show mercy to him but only on the ground of a sacrifice. He went down to his house justified! Why? He knew that justification could only be based on a sacrifice; that is, on propitiation.

The second use in the New Testament of the word propitiation (*hilasterion*) is in Romans 3:21-26. "But now the righteousness of God without the law is manifested ... being justified freely by His grace through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past ... that He might be just, and the Justifier of him which believeth in Jesus."

In the text we notice blended together the words, “justification, redemption, grace, remission, and propitiation.” Notice first the expression “righteousness of God.” This does not refer to His divine attribute of righteousness but rather to the means whereby He declares the sinner righteous. Notice that this righteousness is “by faith of Jesus Christ.” Second, notice the word “redemption.” The price has been paid and the release from bondage has been effected. Thirdly, notice the word “propitiation.” You could substitute the word “mercy-seat,” or the word “satisfaction.” He is a propitiatory because all the demands of God judicially were satisfied by the redemptive price that He paid on Calvary. God can meet with and commune with sinners. The Revised Version is correct when it translates, “Whom God set forth to be a propitiation, through faith, by His blood.” The faith is in the Person. God can freely forgive, justify, and reconcile, on the basis of faith alone, but solely on the ground of the blood. The word for remission in our text is not the ordinary one so translated but is rather “*paresis*” – the passing over of sins committed aforetime – that is, the sins of Old Testament saints. Calvary was yet in the future, so they were saved on credit. At the present time, God is just and the Justifier of him that believes in Jesus. When we read the expression, “to declare at this time His righteousness,” we are no doubt seeing His action in justifying the sinner, but also His attribute of righteousness. The purposes of a God Who is both love and light are both fulfilled in Christ Who died.

## **The Pedagogy in the Words**

The word propitiation is found in four other places in the New Testament. In Hebrews 2:17 the word is “*hilaskomai*,” and should be translated “propitiation” and not “reconciliation.” In Hebrews 9:5, we read, “and over it the cherubim of glory overshadowing the mercy-seat.” The word “mercy-seat” is the same as in Romans 3:25. It was God’s meeting place. We have the word only two times more. In 1 John 2:2, we read, “And He is the propitiation for our sins” Later, John wrote, “He loved us, and sent His Son to be the propitiation for our sins” (4:10). In John’s writings we could accurately substitute the word “satisfaction.” God is satisfied. All His claims were met at Calvary. His essential purposes of being just and

the Justifier are possible because of Jesus, the Righteous, the Redeemer, the Reconciler, and the Propitiator.



McShane, Albert

There are terms we use in the gospel without fully exploring their significance. A Scriptural explanation of reconciliation is given here.

There is ever the danger of confusion about the meaning of the different terms employed in the Scripture which describe the change that occurs when a sinner is saved. In this paper, we will consider reconciliation, a term which has often been misunderstood. In the New Testament it refers, in various contexts, to the changed relationship between God and the sinner, between Jew and Gentile, between husband and wife, between brother and brother, between God and creation, and between God and the world.

The basic idea in the word translated “reconcile” is “change”, so when reconciliation occurs there has been a change of relationship. The most important of the cases mentioned above is that great change which comes about at conversion. Sin raises not only a barrier between God and the sinner, but also results in a state of enmity between them, so that man and God are enemies. “If when we were enemies,” implies that the opposition was mutual. God in His holiness could not be at peace with the sinner who loves his sin, and the sinner who loves sin is hostile to God. The case is very serious, for no matter what way the sinner might change he could never remove the righteous wrath that is in the heart of the holy God because of his sin. How then has the change come about? Through the death of Christ, His sinless Son, God has found a basis whereby He can set aside His anger and welcome the penitent sinner into peace with Himself. In reconciliation it is God who changes because being consistent with His own character, He cannot retain His wrath when the cause of it is righteously removed. The question is often asked as to why the Scriptures always speak of the sinner being reconciled to God, and never of God being reconciled to the sinner. The answer is that the inferior is reconciled to the superior, and never the superior reconciled to the inferior. If men are asked to be

reconciled to God, it means that they enter into the state of peace with God brought about through the death of Christ.

When Paul speaks of God “reconciling the world unto Himself” (2 Cor 5:19), he does not mean that the world is reconciled, but that the provision is for all the world, and so potentially, all can be reconciled. The reason given is that their sins are no longer reckoned to them. This latter statement could be used only of the justified, and so limits the former statement.

When the reconciliation of Jew and Gentile in one body is mentioned in Ephesians 2 and when reference is made to the reconciliation of all things in Colossians 1, a strengthened form of the word in the original is used, (apokatallasso), possibly implying the fullness of the reconciliation made. Likewise, when two brothers are involved (Matthew 5:24), again the word is prefaced with a different preposition, (diallasso), possibly because the two persons involved are equals.





Nesbitt, W.J.

A careful and thorough handling of the subject of substitution is here given.

The subject of “Substitution” is not mentioned in Holy Scripture by the use of the actual word. Nevertheless, it is set forth clearly throughout the Word of God, both in principle and in fact, in varied circumstances and by the use of different words.

It is seen in the approach of Abel to God in Genesis 4:4, “And Abel brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering.” The mention of bringing the “fat thereof” is proof of the shedding of the blood of the animal offered. While the solemn pronouncement, “the soul that sinneth it shall die,” had not yet been stated, Abel was certainly under sentence of death by reason of sin. The lamb or kid of the goats offered, died in-*stead* of Abel. God accepted Abel on the principle of faith and on the sole basis of approach by the shedding of the blood of an acceptable sacrifice. The sacrifice offered was surely a “substitute” for Abel, inasmuch as it died in-*stead* of him.

The principle of substitution is seen in a very different circumstance in the experience of Abraham and Isaac on Mount Moriah (Gen 22:1-13). There God provided himself a lamb for a burnt offering. Abraham went “and took the ram and offered him up for a burnt offering in the *stead* of his son” (Gen 22:13). The words “in the *stead* of his son” are the English translation of the words “An tiIsaak” of the LXX version. (The Greek translation of the O.T. from the original scriptures). Both translations show that the ram died as a substitute, in the *stead* of Isaac.

The book of Exodus provides a clear example of the truth of substitution with which readers will be familiar. God made known to Moses His plan to deliver the children of Israel. Central to that plan was the choice of an unblemished lamb to die in the place of the

firstborn who was under the sentence of death. Doubtless, firstborn ones rejoiced in the fact that they were saved from the judgment at the midnight hour, on the basis of the blood of the lamb that died in their stead. The lamb which died was the substitute for the firstborn who would otherwise have been slain.

The Old Testament abounds with other illustrations of substitution. For example:

1) The principle is clearly seen in the Levitical offerings in Leviticus 1-7. The details of the Burnt offering, Sin offering, and Trespass offerings set it forth in a most detailed manner. The sacrifice offered was accepted in the stead of the offerer, or on account of his sin.

2) When God was dealing with sinners in grace with a view to their repentance in the period between the flood and the giving of the law to Israel at Mt. Sinai, when Job lived, it is written, "Then He is gracious unto him and saith, deliver him from going down to the pit, for I have found a ransom." The deliverance was only obtained by the sinner when he repented, acknowledging, "I have sinned and perverted that which was right." (Job 33:24,27). Clearly the truth of a substitutionary ransom was known to Job and others in his day.

The opening book of the New Testament gives us an unusual circumstance where, by the use of the preposition "anti", the truth in principle is set forth in a way conducive to a clearer understanding of the subject. In Matthew 2:22 we read, "Archelaus did reign in Judaea in the room (anti) of his father Herod". Matthew again uses the same preposition in the words, "Even as the Son of man came not to be ministered unto but to minister and to give his life a ransom (loutron) for (anti) many (20:28). Mark also writes these words in Mark 10:45. Both writers are stressing that His life was the ransom given in the stead of the many who receive him as Savior and Lord. All such can truly say, He is my substitute, for he gave his life a ransom for me, and can add, "In rich abounding grace, he took my guilty place, with all its deep disgrace, and died for me."

The substitutionary ransom of Christ, however, as to its availability, extends beyond the actual final number of the redeemed. This is made clear when we examine the words of Paul, "The man Christ

Jesus, who gave himself a ransom (antilutron) for (hu per) all,” in 1 Tim 2:6. The preposition (“huper”) can be used to convey the thought of “in the stead of,” when related to persons. A good example is found in 2 Cor 5:20, in the words “we pray you in Christs stead, be ye reconciled to God.” Nevertheless, “hu per” has a more extensive meaning than “anti”. It generally means “on behalf of” with the sense of “for the benefit or good of.” This is indeed the sense conveyed in 1 Tim 2:6. There is potential provision in the ransom offered to meet the need of all. This is in agreement with Gods desire that all men should be saved. His desire would be futile if there was not sufficient provision to meet the need of all. We also need to emphasize that the word for ransom in 1 Tim 2:6 is “an tilutron”, and not the word “loutron” as found in Matt 20:28 and Mark 10:45.

“Antilutron” denotes by its actual meaning, “instead of” a substitute-ransom. While it is “sufficient” for all, it is only “efficient” for believers in Christ. It is “extensive” as to its availability but only being “effective” actually for repentant sinners who receive Christ as Lord and Savior. When preaching the gospel, we should delight to tell the unsaved of the fullness of Gods provision to meet the deepest need of any and every sinner who repents toward God and exercises faith in Christ. We should avoid saying to sinners, “Christ died in your stead and suffered for your sins on the cross at Calvary.” Only the truly converted can say sincerely and scripturally, with the Apostle Paul, “The Son of God who loved me and gave himself for me” (Gal 2:20), or with the Apostle Peter concerning Christ, “Who his own self bare our sins in his own body on the tree” (1 Peter 2:24). During Gods future dealings with Israel only repentant Israelites, recognizing their Messiah at his manifestation, will be able to say, “But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed” (Isa 53:5).

Quite scripturally, and therefore properly, we tell the unsaved that, “When we were yet without strength, in due time, Christ died for the ungodly” (Rom 5:6). “God commendeth his love toward us in that while we were yet sinners, Christ died for us” (Rom 5:8). “Christ has

once suffered for sins, the just for the unjust to bring us to God” (1 Peter 3:18).

Hearing these glad tidings, the repentant, believing sinner can respond with the words,

“The sinner who believes is free,  
Can say, the Savior died for me,  
Can point to his atoning blood,  
and say, this made my peace with God.”

The truth of Substitution properly understood will place no limit on the sacrifice of Christ, either with reference to a limited number of people who obtain salvation, or limited value in relation to atonement for sin. His sacrifice once offered is eternally efficacious. He is an infinite Person, and His sacrifice is therefore of infinite value. We must always bear in mind that the defilement of sin extends far beyond the human family, due to the movements of Satan after his lightning-like fall. All trace of sin's defilement will ultimately be removed from the universe, as the sacrifice of Christ is the means whereby purification, even for heavenly things will be effected (Heb 1:3,9:23).

In concluding this brief article, I would add a personal note that: I was lost, but Christ saved me. He is now my Savior (John 4:42). I was a sheep who went astray, but Christ found me. He is now my Shepherd (John 10:11). I sinned against God, but Christ died for my sins. He is now my Sacrifice (Heb 10:14). I was a sinner, but Christ died in my place. He is now my Substitute (Gal 2:20). Hallelujah, what a Savior!



McCandless, Murray

So important is this great truth of repentance that it was one of the first, if not the very first, word used by our Savior, John the Baptist, and the Apostles (Matt. 3:2 and Matt. 4:17). In the touching scene when Paul calls the Ephesian elders together, he rehearses the work, and one of the first things he mentions is repentance: “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:21).

It is possible that we may need to review, as well as restate, the truth of repentance. The word repentance, among other things, has the idea of “re-thinking.” Often it has been preached and illustrated that repentance is a change of mind, but it is much more than that. It is possible for a person to change his mind from something totally wrong to another thing that is just as wrong. People have been known to embrace the belief of one cult and change for another. They have obviously had a change of mind, they have done some rethinking, but this is not biblical repentance. True repentance precedes and includes the acknowledging of the truth. Paul makes it clear, “In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim. 2:25).

Repentance would be the absolute admission that I am wrong, and the total confession that God is right! We tend to limit repentance to something in our conversion, as a once for all experience. We are quick in our preaching to tell sinners that God demands it from them, but what about saints? The Psalmist teaches us, by his own personal experience, the need for repentance in the life of a child of God. It is astounding what some are calling repentance. Instead of brokenness, repentance, and true contrition over one’s sin, it is the idea that you are sorry for what happened. It may be that we are sorry that we have to face the consequences more than we are sorry that we have offended the Lord or one of His own.

Confession that one has sinned, is not necessarily repentance. Repentance includes and stands for the forsaking of that sin. Notice that Pharaoh confessed he had sinned (Ex 9: 27, 10:16), but nothing changed. The same with Balaam in Num 22:34. Saul confessed he had sinned, but it seemed little more than feeling sorry for himself. In fact, he states that “there is none of you that is sorry for me” (I Sam. 22:8). Men are quick to acknowledge their sin if they think it would reduce or end the consequences. There is no remorse for their iniquity, only regret that they were caught.

True repentance is marked by the individual accepting full responsibility for what he has done. Cain couldn’t bring himself to it when asked, “What hast thou done?” It is interesting that a man of Solomon’s caliber, with such gifted wisdom, seemingly could not bring himself to admit he was wrong and had sinned. He was so unlike his father! Stubbornness, like sin, can run in the bloodline, but repentance does not.

A person that has truly repented, lives a life of repentance. When he is wrong, he is willing to admit the same, confess to God and whoever else may be involved. David is a lovely example. One hesitates to even mention the sin of such a man, that is, his adulterous affair with Bathsheba. This would be followed by the murder of her husband, Uriah, to cover up his sin, as we read in 2 Samuel 11 and 12. It was the prophet Nathan’s going to him and telling him of his guilt before God that broke him, and it was his willingness to repent that led to his restoration before God. Psalm 51 relates his feelings.

The first thing David does, once reprimanded by Nathan, is to speak to God. He hadn’t done this for a while. There are two things about God that David knows, and these cause him to approach Him. David says, “Be gracious to me, O God, according to Thy loving kindness.” This could be translated “Have mercy upon me, O God.” “Mercy” is a family-type word. It is what a son would not hesitate to ask of his father. David knew he was part of the family and so he appeals to God for mercy. One that truly appreciates the mercy should be easily able to show it. Note, later, how he deals with Mephibosheth. He

said, “That I may show the kindness (grace) of God unto him.” This is the language of a man who truly knows repentance.

He approaches God and acknowledges his sin. “For I know my transgressions, and my sin is ever before me. Against Thee, Thee only, have I sinned,” David says, “I have stepped over the line.” The word is sometimes translated “rebellion.” He says, “My sin is ever before me. I awake and it’s there, I lie down to go to sleep and it’s there. It’s always before me.” It is expected that the need for repentance is far more sensitive in the child of God, than in the unregenerate.

David understood that his sin was not just against Bathsheba. It wasn’t just against Uriah. It was against God. So, he knows that whatever he gets, he deserves. Imagine, the ruler of all Israel honestly admitting that he had sinned against God.

He also acknowledges his sin nature. “Behold, I was brought forth in iniquity” (Ps 51:5). David understands that he was born a sinner. Because of the sin of Adam, all are born sinners that sin because of birth and by behavior. We are born sinners, born without the life of God in us. Thank God for His loving kindness and His compassion in sending Christ to die for our sin, so that we might be delivered from the course and consequence of a life of sin! It is interesting that the very One who would be born of the line of David would be our Deliverer.

Maybe the reason for much barrenness among us today is the lack of repentance in us as believers. “If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron 7:14).

David was a man who experienced revival in his heart. He was marked by true brokenness and repentance. David was now ready to be used once again. In this world, when something is broken it is put on the shelf and is unusable. But, in God’s kingdom, until the vessel is broken it cannot be used. Another illustration of this is in Gideon’s day, when the vessel was broken to fulfil its purpose. When a man is broken, the Lord can use him.

Our Bible concludes with such words as, “she repented not” (Rev 2:21), “they repented not” (Rev 16:9). Oh, that our course would conclude as it commenced marked by true repentance! May God bring true revival to all our hearts! May we be honest and deal with the sin in our lives! May it bring glory only to Him!





Baker, Jim

In general terms, “Atonement” in the Old Testament is the equivalent of “Propitiation” in the New Testament. It will therefore be helpful and important to attempt to define both of these words and to see how they relate to each other. Our main consideration in this article relates to the New Testament. Atonement is from the Hebrew word, “Kaphar.” It means “to cover.” The first use of it is found in Genesis regarding the ark, “pitch it within and without with pitch” (6.14). The word for “pitch” is “Kaphar” – to cover. It also carries the meaning, “to placate or appease.” It is used like this in its second use in Genesis, “I will appease him” (32.20). It is also used for cleansing, mercy, pardon, and forgiveness, but the majority of uses in the OT. are generally of making sacrificial atonement for sin by means of the shedding and application of blood. In respect to the latter, we should note there was one particular day in Israel’s calendar which was named the “Day of Atonement,” in which the claims of God against the sin of the nation were met under the terms of God’s own prescription. This involved sacrifice, shedding and application of blood.

Jehovah had plainly stated His desire to dwell amongst His people (Ex 25:8), and that He would commune with them from “above the mercy seat, from between the two cherubim” (Ex 25:22). On the Day of Atonement, blood was to be sprinkled once a year (Lev 16:34), on and before the mercy seat (vv.14-15). Under the Mercy Seat was the Golden Ark, and within it three articles spoken of in Hebrews 9:4. A quick view of the first reference to each of these, will show that they were associated with three of Israel’s greatest national sins, but on the Day of Atonement each year they were seen to be under the blood. They were covered. On that day there were three particular requirements to enable atonement to be made: (1) There must be a Mercy Seat, (2) a sacrifice and (3) a priest. All three are spoken of in the teaching of Leviticus 16 and 23.

Propitiation is from the Greek word “hilasmos.” While it carries the same thoughts as mentioned above, it goes beyond them in including the idea of “satisfaction.” Its use in the New Testament is restricted to three main contexts.

1. Romans 3:25. The argument in this epistle has developed to the point where “all the world” has been declared “guilty before God” (v.21). The righteousness gained by law is shown to be of no avail because of man’s inability to keep to its standard. The writer then shows that God has made a righteousness available to all mankind which is quite apart from the keeping of law. It is “by the faith of (in) Jesus Christ.” It is also shown that this was not an afterthought with God, because previous witness to it had been given in the law and the prophets. It was ever in the mind of God that His Son would shed His blood and die for sin. The basis of justification lies in the redemptive price paid; God has been satisfied, all His claims have been fully met. It becomes available to man by faith. Thus, “him which believeth in Jesus” is declared righteous by God Himself. This is legal imputation.

Just as on the Cross our sins were legally imputed to the Lord Jesus Christ, so God has ordained that those who have believed have a righteousness from God legally reckoned to them. This is justification. The form used here of the word “propitiation” refers to the actual “mercy seat.” He is the mercy seat, i.e. the whole work is embodied in His own person.

2. John 2:2; 4:10. In both of these references the word “propitiation” refers to the actual sacrifice and its atoning value. In the closing verses from 1 John 1 it has been shown that it is still possible for the believer to sin, and to say that we have no sin is to deceive ourselves. The way to maintain our spiritual freshness and communion is to be aware of our failings, and whenever we have sinned, to confess it. This immediately gains for us forgiveness from the Father and also cleansing from the defilement which the wrong act has brought. Lest it be thought that this teaching gives divine license for sinning, a most important statement is now made: “My little children, these things write I unto you, that ye sin not.” This shows clearly that it is not the will of God that we live our lives habitually sinning. The

apostle goes on to teach what happens from the divine side when a believer does sin. “We have an advocate with the Father . . . And He is the propitiation for our sins” (1 John 2:1-2). The work of the advocate is legal. Only He can plead our cause and that because He Himself is the propitiatory offering made once for all at Calvary. In the Old Testament the gaze of God was constantly upon the blood which had been sprinkled on and before the mercy seat where He dwelt. But today His gaze is upon the Man who bears the scars of Calvary. Thus, when a believer fails, the internal paraclete brings conviction of sin within, and so we make confession of it. But at the very moment we sin, the work of advocacy is invoked by our external paraclete, even before confession has been made. Our union with Christ is never broken because of the constant work of advocacy, but our communion is broken when we sin, and is restored when we confess it.

3. Hebrews 2:17. In this chapter the writer has been giving reasons why our Lord Jesus Christ became man at incarnation. The last reason given is that it was to fit Him for priesthood. He was “made like unto His brethren, that He might be a merciful and faithful high priest. . . to make reconciliation (propitiation) for the sins of the people.” Here then, the emphasis is upon the Priest who made the propitiation. In the OT. the priest took the blood into the sanctuary and sprinkled the blood upon the mercy seat, but the whole procedure had to be repeated the next year again. The work of our blessed Lord was so complete that it need never be repeated. He did not carry blood into heaven, but His wounds bear eternal evidence to His finished work.



### **Propitiation and Substitution**

A failure to distinguish between these two important scriptural truths has resulted in doctrinal misunderstanding of the atoning work of Christ. As we have considered, “propitiation” is the sacrificial work of Christ Godward. There is no limitation whatever here. There was sufficient atoning value in the sacrifice of Christ at Calvary to meet the need of all, and also to meet every effect of the Fall. In millennial days, the curse will be removed from every aspect of creation because

of the blood of Christ. Thus, we read, “And He is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world” (1 John 2:2). It is therefore quite unscriptural to teach a limited atonement. “Substitution” is the sacrificial work of Christ Manward. In strict accuracy, only the born again believer can say “He took my place” (1 Cor 15:3-4). Substitution is a truth for the saint to enjoy, and propitiation a truth for the saint to declare to the sinner.