

# WORDS RELATED TO THE BLOOD ATONEMENT OF THE LORD JESUS CHRIST

By Brother Mike Sutherland

## A. Substitution.

Although we do not find this word in the Bible, its meaning when applied to the death of Jesus Christ most certainly is. Christ's death was a *substitutionary* death, which means He died in the place of another. "Christ died for us!" The Lord Jesus Christ died a substitutionary death when He personally took upon Himself the responsibility for all our guilt and the punishment of our sins. See: *Romans 4:25; 5:8; II Corinthians 5:21; Galatians 2:20; Isaiah 53:6* The "Scapegoat" (*Leviticus 16:21,22*) is a type of Christ our substitute.

<sup>25</sup> Who was delivered for our offences, and was raised again for our justification. *Romans 4:25*

<sup>8</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Romans 5:8*

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Corinthians 5:21*

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Galatians 2:20*

<sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. *Isaiah 53:6*

<sup>21</sup> And Aaron shall 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: <sup>22</sup> 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. *Leviticus 16:21-22*

## B. Vicarious.

Christ's death was *vicarious*. This is a word similar to 'substitution', and means Christ died on behalf of another. A vicar is one who takes the place of another and acts in his stead. (Hence the wicked blasphemy of the Pope who claims to be the "Vicar Of Christ!"). Christ did not die for His own sins, but for the sins of others — *I Peter 2:24; 3:18*.

<sup>24</sup> 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.

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*1 Peter 2:24*

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: *1 Peter 3:18*

### C. **Propitiation.**

Christ's death was *propitiatory*. The word means "to 'appease,' 'placate,' or 'pacify'." Jesus Christ appeased the wrath of God by becoming our Covering — He hides our sinfulness, making us holy in the sight of God. When God looks at the Christian He does not see a sinner, but Christ. See: *Romans 3:25; 1 John 2:2; 4:10*. It is the blood of Jesus Christ which propitiates, or covers us, from the wrath of God. Compare *Romans 1:18* with *Romans 5:9*.

<sup>25</sup> 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, through the forbearance of God; *Romans 3:25*

<sup>2</sup> And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*. *1 John 2:2*

<sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. *1 John 4:10*

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; *Romans 1:18*

<sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him. *Romans 5:9*

### D. **Redemption.**

Christ's death was *redemptive*. The word "redemption" or "redeem" has to do with the thought of purchasing, buying back, or ransoming. See: *Leviticus 25:25,48,49; 27:20*.

<sup>25</sup> If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. *Leviticus 25:25*

<sup>48</sup> After that he is sold he may be redeemed again; one of his brethren may redeem him: <sup>49</sup> Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. *Leviticus 25:48-49*

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<sup>20</sup> And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. *Leviticus 27:20*

**(Note:** The ransom is not paid to Satan, but to [the Justice of] God.) The thought of redemption in salvation is borrowed from the ancient slave markets.

The sinner is enslaved by sin. Jesus Christ has paid the price in full. We are bought by Him: therefore we are His. We are bought out of sin: therefore we are no longer the servants of sin. We are set free by Him: therefore we are no longer in bondage to sin. *Matthew 20:28; Romans 3:24; 6:17,18; Galatians 3:13; 4:4,5; Ephesians 1:7,14; 4:30; Colossians 1:14; I Timothy 2:6; Titus 2:14; Hebrews 9:12,15,16; I Peter 1:18,19.*

<sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Matthew 20:28*

<sup>24</sup> Being justified freely by his grace through the redemption that is in Christ Jesus: *Romans 3:24*

<sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> Being then made free from sin, ye became the servants of righteousness. *Romans 6:17-18*

<sup>13</sup> 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: *Galatians 3:13*

<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons. *Galatians 4:4-5*

<sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; *Ephesians 1:7*

<sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. *Ephesians 1:14*

<sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Ephesians 4:30*

<sup>14</sup> In whom we have redemption through his blood, *even* the forgiveness of sins: *Colossians 1:14*

<sup>6</sup> Who gave himself a ransom for all, to be testified in due time. *I Timothy 2:6*

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<sup>14</sup> Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Titus 2:14*

<sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? <sup>15</sup> 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. <sup>16</sup> For where a testament *is*, there must also of necessity be the death of the testator. *Hebrews 9:12-16*

<sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; <sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot: *1 Peter 1:18-19*

### E. **Reconciliation.**

Through the death of Christ, man is reconciled (“restored”) to fellowship with God. The Bible does not say that God is reconciled to man, for the offense came not from God. Christ’s death removed the enmity existing between God and man — sin is a barrier to fellowship. *Isaiah 59:1,2*. See: *Romans 5:10*; *II Corinthians 5:18-20*; *Ephesians 2:16*; *Colossians 1:20,21*; *Hebrews 2:17*.

<sup>1</sup> Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: <sup>2</sup> But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. *Isaiah 59:1-2*

<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. *Romans 5:10*

<sup>18</sup> And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; <sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

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<sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. *2 Corinthians 5:18-20*

<sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: *Ephesians 2:16*

<sup>20</sup> And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. <sup>21</sup> And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled. *Colossians 1:20-21*

<sup>17</sup> 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. *Hebrews 2:17*

### **THE FIVE OFFERINGS LISTED BELOW GIVE THE FULL PICTURE IN OF THE WORK OF CHRIST**

#### ***The "Sweet Savor" Offerings – Looking At The Sin-Bearer***

- Leviticus Chapter 1 — BURNT OFFERING — *Christ's Perfect Death*
- Leviticus Chapter 2 — MEAL OFFERING — *Christ's Perfect Life*
- Leviticus Chapter 3 — PEACE OFFERING — *Christ's Perfect Work*

#### ***The "Non-Sweet Savor" Offerings — Looking At The Sin***

- Leviticus Chapter 4 — SIN OFFERING — *For the Guilt of sin (Iniquity)*
- Leviticus Chapter 5 — TRESPASS OFFERING — *For the Effect of sin*