

THE
COVENANT
OF GOD
PART 2

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International Ministries

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Bracketed comments following some scriptures assist the reader in understanding the intended meaning of these verses

We acknowledge the additional works of the various Scholars and Bible Commentaries used in conjunction with the College material. This is not to say that we agree with all their theology, but we certainly value their contribution to the Body of Christ.

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THE COVENANT OF GOD

PART 2

The Bible, God’s written authoritative Word, can be divided into three main categories: history, prophecy (which includes the promises of God) and teaching. These categories are concerned with subject matter which relates to Israel, the Christian Church and the heathen, at different points in time and in different contexts. So when reading and studying the Bible, we need to take account of what the scriptures are addressing and to whom they are directed. We need to consider the context and whether they are applicable to us, as Christians, today. Note that there are many physical type-patterns in the Old Testament which portray and reveal spiritual truths that are relevant to us today. These Old Testament type-patterns depict God’s principles and His will in picture form, and can help us better understand spiritual truth.

“. . .So when reading and studying the Bible, we need to take account of what the scriptures are addressing and to whom they are directed. . .”

The Bible has been divided into two interlocking parts: “the Old Testament” or Old Covenant, and “the New Testament” or New Covenant. Although it is divided into two parts, together these parts describe the complete Covenant of God between mankind and Himself.

A covenant is a legal agreement between two parties. It is a will or testament which has conditions that both agreeing parties need to fulfill in order for it to become legally binding and operational. Where the Lord is concerned, a covenant is a sovereign pronouncement by God in which He establishes a relationship of responsibility between Himself and others.

The Covenant of the Old Testament reveals the exacting standards needed to satisfy a holy and perfect God. The Covenant revealed in the New Testament shows man how to live in these standards. The Old Covenant and the New Covenant do not contradict one another, but rather form ONE Covenant.

The nation of Israel, God's chosen race, played a pivotal and crucial role in the establishment of God's Covenant with man. The Old Covenant was set in place between God and the children of Abraham. Because Israel was to function as the womb of the Messiah, it was God's plan all along that Israel would be the bearer of the good news of the Gospel to the Gentiles. The fall of Israel, however, at its greatest when this nation rejected the Messiah, and its subsequent breaking off from the True Vine (Romans 11:11-25), did not stop the Gospel coming to the Gentiles. It was then they (the Church) who were grafted in as a wild olive branch to the true olive root, established by God Himself. From the failure of the Jews came opportunity for the Gentiles to be enriched through the Gospel and to bear its tidings. This was prophesied in Genesis.

GENESIS 9:27 God shall enlarge Japheth, and He shall dwell in the tents of Shem (Israel, the descendants of Shem, would reject Christ, while the descendants of Japheth would accept Him, which means that the Blessing intended for Shem, i.e., Israel, would instead go to the descendants of Japheth, i.e., the Gentiles: E.S.B.); and Canaan shall be His servant.

ROMANS 11:11 . . . but rather through their (Israel's) fall salvation is come unto the Gentiles, for to provoke them (Israel) to jealousy.

“The phrase, “For to provoke them to jealousy” (Romans 11:11), harks back to the Prophecy of Noah after the flood, when he said, “Blessed be the Lord God of Shem (who spawned Israel and the Messiah), . . . God shall enlarge Japheth, and he shall dwell in the tents of Shem . . .” (Japheth will receive the Blessings intended for Shem) (Genesis 9:26-27).

All the Tribes of the Earth are direct descendants of the sons of Noah, “. . . Shem, Ham, and Japheth . . .” (Genesis 10:1)

Israel, the descendants of Shem, was to receive the Blessings of the Messiah, and in fact did bring the Messiah into the world, but rejected Him. However, the descendants of Japheth, who make up the white Caucasian Race, did accept The Lord Jesus Christ as the Messiah and Lord and Saviour. As a result, and as is plainly obvious all over the world, and has been for these nearly 2,000 years, the Blessing has gone to Japheth, i.e., “Japheth has dwelt in the Tents of Blessing originally promised to Shem.”

This to be sure has provoked Israel to jealousy, knowing that this Blessing of Leadership in the world rightly belonged to them. However, they have only themselves to thank for the terrible unfortunate turn of events.”¹

(underlines and reference added)

“. . .The nation of Israel, God’s chosen race, played a pivotal and crucial role in the establishment of God’s Covenant with man. . .”

The story of Israel’s rise as the chosen race and then its fall forms the backdrop to the teaching of God’s Plan of Redemption through His Covenant with man.

GOD REVEALS HIS COVENANT TO ABRAHAM

Let’s look at Genesis chapter 17 verse 1:

GENESIS 17:1 And when Abram was ninety years old and nine, the Lord appeared to Abram (God revealed himself to Abram about 13 years prior to this, but here renews His Covenant and enlarges upon the promises made), and said unto him, “I am the Almighty God; walk before Me, and be thou perfect (blameless, wholehearted, unfaltering in your faith).

GENESIS 17:2 And I will make My Covenant between Me and you, and will multiply you exceedingly.”

GENESIS 17:3 *And Abram fell on his face: and God talked with him, saying,*

GENESIS 17:4 *“As for Me, behold, My Covenant is with you, and you shall be a father of many nations.*

GENESIS 17:5 *Neither shall your name any more be called Abram (meaning “exalted father”), but your name shall be Abraham (meaning “father of multitudes”); for a father of many nations have I made you.*

GENESIS 17:6 *And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you.*

GENESIS 17:7 *And I will establish My Covenant between Me and you and your seed after you in their generations for an everlasting Covenant, to be a God unto you, and to your seed after you (this Covenant is linked to “Justification by Faith,” which means that it is now a part of the New Covenant, which is also referred to as “The Everlasting Covenant” [Hebrews 13:20]) (E.S.B.).”*

The promise was that God would establish an everlasting **Covenant** between Himself and Abraham and his descendants. This included the promise to provide for the needs of those who operated under and according to this Covenant. There were, however, certain conditions which had to be fulfilled in order for all this to take place, as we see in verses 9-10:

GENESIS 17:9 *And God said unto Abraham, “You shall keep My Covenant (obey My commandments) therefore, you, and your seed after you in their generations.*

GENESIS 17:10 *This is My Covenant, which you shall keep, between Me and you and your seed after you; (and as a sign of this) Every man child among you shall be circumcised.”*

Thus Abraham and his descendants were required to keep God's commandments. This included the commandment of circumcision - for the blood Covenant between God and man was to be marked in man's flesh through circumcision. It is interesting to note that in almost every instance where the word "covenant" is used in the Old Testament, it means "to cut the covenant." This includes the suggestion of making an incision where blood flows. Circumcision was thus the physical mark of the Covenant, and the seal of God's Covenantal relationship with Abraham and his descendants. It also pointed to Calvary where the Blood of the Saviour would be shed.

Abraham believed God and did as God had commanded. He would also have instructed his children to do the same so that the promise could be fulfilled.

HEBREWS 11:8 By faith Abraham, when he was called (by God) to go out into a place which he should after receive for an inheritance, obeyed (his descendants would receive the inheritance); and he went out (he believed God), not knowing whither he went.

HEBREWS 11:9 By faith he sojourned in the land of promise (Canaan), as in a strange country (he lived in this land not as its owner, but as a resident alien: E.S.B.), dwelling in tabernacles (tents) with Isaac and Jacob, the heirs with him of the same promise:

HEBREWS 11:10 For he looked for a (heavenly) city which has foundations, whose builder and maker is God.

Abraham, sojourning in tents in a distant land, was looking for where God wanted to take him - which he could never find on this earth. He was content to suffer the hardships, trials and tribulations of this life, knowing, by faith, that there was a city he would later dwell in, a city with firm foundations, "*whose builder and maker is God.*" This city would not be temporal and thus temporary, but permanent and eternal.

The city Abraham, by faith, looked forward to inhabiting was the New Jerusalem. In the Greek, this verse speaks of “*the city*” and “*the foundations*,” which refer to a specific city, the New Jerusalem. All that Abraham was doing would lead all the Saints of all the ages to ultimately occupy this city. Thus he journeyed forth, faithfully holding to the promises of God, having little regard for the trappings of this life.

GOD REVEALS HIS COVENANT THROUGH HIS WORD

God gave His laws and principles (in some cases more than once) to Israel through anointed leaders, prophets and judges who were then directed by the Spirit of God to record them. These principles are contained within the truths, prophecies, stories, historical records and commandments of the Old Testament. These were given so that Israel as a nation could live righteously before God and have peace and order.

Just as there are legal systems here on earth which are designed to give society peace and order, there is also a legal system in the spirit realm so that true justice would reign. And God submits Himself to this legal system that He has established, for He always moves lawfully and never acts in a way which contravenes His laws. In other words, God is a God of order. He submits Himself to the laws that He has instituted.

The laws of the spirit realm are revealed throughout God’s Word and everything in existence is subject to these laws. The Word of God also reveals that His laws are absolute and unchanging, for He Who set them in place is the same “*yesterday, today and forever*”(Hebrews 13:8: Malachi 3:6). To obey God’s Laws, and even the unbelieving and the heathen can obey God’s moral principles to some extent, will bring benefits and reap rewards which pertain to living according to Godly standards, e.g. peace and order. To live in ways which violate God’s Laws, however, will usher in repercussions and consequences of a negative nature, even if these consequences may not be immediately apparent. This is because God’s Laws are immutable, and there will always be reward or punishment, blessing or a curse, as they are either obeyed or disobeyed.

“...The laws of the spirit realm are revealed throughout God’s Word and everything in existence is subject to these laws...”

Indeed the principles outlined in the Old Covenant have not changed - obedience brought blessings, peace and order, and disobedience brought a curse (Deuteronomy 11:26-30; Deuteronomy Ch.28; Deuteronomy 30:15-16, 19-20). In obeying God’s commandments, we will be rewarded according to the Law of Life. In breaking God’s commandments, we are placing ourselves under the law of sin and death in those areas of sin. This allows spiritual darkness to impact on our thinking which means that we will lack, in these areas, wisdom and righteous knowledge. In other words, we will not be able to discern good from evil, or to know the righteous way to walk. We will thus not only walk in spiritual darkness to varying degrees, we will also be giving legal ground to the enemy to attack us in many and various other ways - depending, of course, on the degree of sin.

THE PROMISE OF THE WORTHY SERVANT

The promise of the worthy servant who was needed to come and build the city can be likened to the promise God gave Abraham - for God promised that through Abraham’s seed, *“all the nations of the earth (would) be blessed.”*

GENESIS 22:18 And in your seed (this is referring to Jesus) shall all the nations of the earth be blessed; because you have obeyed My voice.

Galatians also tells us:

GALATIANS 3:16 Now to Abraham and his seed were the promises made. He (God) said not, “And to seeds,” as of many; but as of one, “And to your seed,” which is Christ.

So the promises God made to Abraham were also made to Christ Who was to be his seed. God thus gave Abraham the promise of the “worthy servant” through Whom all the nations of the earth would be blessed.

God revealed more of this promise in the Book of Isaiah:

ISAIAH 7:14 Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His Name Emmanuel.

ISAIAH 9:6 For unto us (refers to Israel) a child is born, unto us a son is given: and the government shall be upon His shoulder (in the Millennium): and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

ISAIAH 9:7 Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this (and thus it will take place, for it is promised).

This was the promise of the Messiah Who was to come to save Israel and all mankind. There are many other scriptures in the Old Testament which spoke of the coming of the Messiah, what He was to endure and what He was to achieve. Indeed both His glory and His suffering were revealed in the prophetic writings of the Old Testament, to be fulfilled centuries later with complete and utter accuracy.

“. . .Indeed both His glory and His suffering were revealed in the prophetic writings of the Old Testament, to be fulfilled centuries later with complete and utter accuracy. . .”

Looking back in hindsight, we can see that the prophecies of the Old Testament detail a perfect picture of the Messiah Who was to come, giving vivid insights into the circumstances surrounding His birth (Isaiah 7:14; Micah 5:2; Jeremiah 31:15), His character and work (Psalm 69:9; Isaiah 42:1-4; 61:1-3; 40:11), His humiliation and death (Isaiah 53:3; 52:14; Psalm 41:9; Zechariah 11:12-13; Psalm 22:1,7-18) and His future glory (Isaiah 52:13; Zechariah 14:4-9).

The picture of a victorious and triumphant Messiah was etched on the minds and hearts of the people of Israel. So absorbed were they, however, by this perception of their promised deliverer, that they failed to recognize Him when He appeared. They discerned the time frame of His appearing, but they expected a man of strength and power, a military leader who would deliver them physically from their Roman oppressors. While they expected an earthly liberator, they received instead a spiritual liberator, One who came to deliver them from sin rather than Gentile oppression. Having identified His glory from the prophetic writings, they failed to discern that He must also suffer rejection, terrible physical pain and humiliation. Thus they did not know Him (John 1:26). Had they known Him, the scriptures tell us, or indeed had they wanted to know Him, they would not have killed the One Who came to save them - *“they would not have crucified the Lord of glory”* (1 Corinthians 2:8).

THE TEMPORARY ASPECTS OF THE COVENANT

Background Reading: Leviticus Chapter 16

As we know, these blood sacrifices could only atone for (temporarily cover) the sins of the people who lived according to the Old Covenant. Also they had to be repeated endlessly year after year, for man had no power to overcome sin until after Calvary.

HEBREWS 10:1 For the Law (of Moses) having (being) a shadow (type-pattern) of good things (spiritual realities) to come, and not the very image (realities) of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect (blameless i.e., the animal sacrifices could only cover sins, not take them away - John 1:29).

HEBREWS 10:2 For then (if animal sacrifices could take away sin) would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins (and would no longer have felt guilty because of their sins).

HEBREWS 10:3 But in those Sacrifices (animal Sacrifices) there is a remembrance again made of sins every year. (That the High Priest of Israel had to go into the Holy of Holies once a year with animal blood proclaimed the fact that this system was basically flawed, and was meant only to point to Christ Who was to come.) (E.S.B.)

HEBREWS 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

“. . .these blood sacrifices could only atone for (temporarily cover) the sins of the people who lived according to the Old Covenant. . .”

In Leviticus we find the five Levitical offerings which demonstrated how provision was to be made for the people's sins to be dealt with on a daily basis. Then on the Day of Atonement, particular sacrifices were carried out on behalf of the whole nation so that the sins of ignorance committed by the nation of Israel for that year could be addressed. The Day of Atonement was a national day of fasting and repentance and it occurred on the tenth day of the seventh month of the Jewish religious calendar.

YEARLY

“The phrase, “Once every year,” pertaining to the Great Day of Atonement (Leviticus 16:14; 23:27), tells us several things. They are as follows:

1. As is obvious, the way was not open for all to enter. Not even the Priests could enter, save only the High Priest.

2. He could only enter on one particular day each year, the Great Day of Atonement.

3. The very fact that he had to keep entering each year, testifies that whatever sacrifices had been previously offered, did not suffice, and because they could not suffice. The blood of bulls and goats could not take away sin.

4. The very fact that this arrangement was made, which as is obvious was imperfect, tells us that it was only temporary.

BLOOD

The phrase, “Not without blood, which he offered for himself, and for the errors of the people,” presents him going in twice on this one day.

Some say he actually entered three times on this day, the first time with Incense, then with the Blood of the bullock which atoned for his own sins and those of his house, and finally with the blood of the goat for the sins of the people.

The word “errors” is the translation of “agnoema,” and means “a sin committed through ignorance or thoughtlessness.”

“. . .The word “errors” is the translation of “agnoema,” and means “a sin committed through ignorance or thoughtlessness.”. . .”

Whenever a known sin was committed, each Israelite was to journey to the Tabernacle, or Temple for that matter, and offer up the proper sacrifice, according to the sin committed. Actually, there were five different types of Sacrifices, “the Whole Burnt-Offering, the Sin-Offering, the Trespass-Offering, the Peace-Offering, and the Thank-Offering.” Of course, Jesus fulfilled by His one offering of Himself, all five Sacrifices.

However, even for the few who tried to be diligent in their service to the Lord, still there were sins of ignorance or

thoughtlessness committed, which required this one great Sacrifice each year.”²

(underlines added)

The temple priests were available 24 hours a day to assist with the sacrifices and this was a type-pattern of the throneroom of grace being open to the New Covenant Believer 24 hours a day, whenever there is a need.

HEBREWS 4:16 Let us therefore come boldly (with every confidence) unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (which is at any time, all made possible by the Blood which was shed for us).

THE FIVE SACRIFICIAL OFFERINGS

In the first seven chapters of Leviticus, God set forth the principles and restrictions under which Israel was to sacrifice. Every detail of the sacrifices and their implementation was revealed by the Lord.

The five Levitical offerings were not only meaningful to the Israelites but have a prophetic fulfillment in some aspect of the suffering and death of Christ. In the burnt offering (Leviticus 1), a whole animal was consumed on the altar, signifying the complete and voluntary consecration of the Israelites. It typified Christ's voluntarily surrender to the Father's will when He offered Himself on the cross. The meal offering (Leviticus 2) was an expression of the Israelites' thanksgiving and recognition of God's sovereignty over them. It typified Christ's perfect obedience to God the Father, which revealed His perfect character and His suffering on behalf of sinful mankind. The peace offering (Leviticus 3) spoke of the Israelites experiencing peace and fellowship with God. It typified Christ as the believers' peace, having reconciled them back to God so they can enjoy peace and fellowship with Him. The sin offering (Leviticus 4) was brought by the Israelites as a substitute to make atonement for their sins. It typified Christ becoming sin for mankind, dying in their place to take away their sins. The trespass offering (Leviticus 5) differed from the sin offering. In the sin offering, people offered for themselves as sinners, but in the trespass

offering, they sacrificed for acts of sin they had committed. The sin offering atoned for the guilt of sinners, whereas in the trespass offering, sacrifice was made to offer satisfaction and reparation for wrongs committed against God and their fellowmen. It typified Christ being offered on the cross for the transgressions of others and rendering the fullest satisfaction to God for the wrongs and injuries done to Him by mankind.

“. . .The five Levitical offerings were not only meaningful to the Israelites but have a prophetic fulfillment in some aspect of the suffering and death of Christ. . .”

The five offerings were divided into sweet and non-sweet offerings. The sweet offerings (burnt, meal, and peace) were so designated because they were acceptable and well pleasing to God, not being offered in respect to the sin and trespass offerings. Paul spoke of Christ’s sacrificial work as a “sweet-smelling savor” (Ephesians 5:2), referring to His voluntary obedience to the will of the Father and His death on the cross ascending as a sweet aroma before God.

The two non-sweet offerings were so identified because they dealt with mankind’s sin and the shame connected with it. They typify Christ bearing the sin and shame of mankind on the cross.

THE FIVE SACRIFICES OFFERED

Five animals were used in sacrificing, and they portrayed the work of Christ during His earthly ministry. The ox typified Christ as a strong, enduring servant who was obedient unto death (Philippians 2:5-8; Hebrews 12:3). The lamb was symbolic of Christ’s meekness (Matthew 11:29), purity (1 Peter 1:19), and silent, voluntary surrender to death on the cross (Isaiah 53:7; Acts 8:32-33). The goat referred to sinners separated for judgement (Matthew 25:33), but it also typified Christ, who was numbered with the transgressors (Isaiah 53:12; Lk.23:33; 2 Corinthians 5:21; Galatians 3:13). The turtledove and pigeon were symbols of mourning, innocence (Isaiah

38:14; 59:11), and poverty (Leviticus 5:7). They typified Christ who mourned over the sin of mankind (Lk.19:41), was innocent (Hebrews 7:26), became poor for mankind (Matthew 8:20) but enabled believers to become rich in Him (2 Corinthians 8:9), and became the poor people's sacrifice (Lk.2:24).

The sacrificial system of the Old Testament was only "a shadow of good things to come" (Hebrews 10:1) and could never take away sins (Hebrews 10:4). The blood of animals had no power to provide redemption. The ritual slayings could only purify the flesh - provide ceremonial cleansing (Hebrews 9:13).

***“. . .Five animals were used in
sacrificing, and they portrayed the work
of Christ during His earthly ministry. . .”***

But God demanded that such an elaborate sacrificial system be established for a number of reasons. First, by offering a blood sacrifice, people acknowledged that atonement must be made before God for sins. Second, they admitted that another must make substitutionary atonement for them; thus, they could not atone for their own sins. Third, the blood atonement that they offered covered their sins before God, making it possible for Him to withhold judgement. Fourth, it made possible the communion of sinful people with a holy God. Fifth, their sacrifices pointed to the day when Christ would once and for all atone for sin (Hebrews 9:26-28).

LEVITICUS 1:3 *If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.*

LEVITICUS 1:4 *And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.*

LEVITICUS 1:5 *And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.”³ (underlines added)*

The five offerings plus the sacrifices performed on the Day of Atonement were all fulfilled by Jesus' one offering of Himself.

HEBREWS 10:12 But this man (Jesus Christ), after He had offered one sacrifice for sins for ever (at the Cross), sat down on the right hand of God; (refers to the great contrast with the Priests under the Levitical system, who never sat down because their work was never completed; the work of Christ was a "Finished Work," and needed no repetition.) (E.S.B.)

What can we learn from these sacrifices that pointed to Calvary? Well after becoming a Christian, as we, by God's grace, take up our cross daily, we need also to offer up our repentance of known sin at the foot of Calvary so that the Blood of Calvary's Lamb can wash our sin-stained mind and hands. Through this process we may be delivered daily, as needed, from sin's power over us (Hebrews 3:12-14). We are speaking of the sin in Christians' lives which blinds their minds and causes them in areas to think and even walk at times on a darkened path with no power to walk righteously. The main reason this happens to so many is because they do not deal regularly with the sin in their lives. This concerns both known and unknown sin (or sins of ignorance) - and should be done regularly. In this way we will not frustrate the grace of God.

“. . .we need also to offer up our repentance of known sin at the foot of Calvary so that the Blood of Calvary's Lamb can wash our sin-stained mind and hands. . .”

This is necessary because we need both our heart and hands cleansed in order to be fit vessels, ready to be used by the Father to do His will on earth. While our “heart” is cleansed at salvation, our “hands” are cleansed through ongoing sanctification as we repent and confess our sin, thus allowing the Blood to wash us clean. The answer is always the Cross, meaning the Blood. We are told in 1 John 1:9 that as the Christian repents of their sin, God is faithful and

just to forgive them and cleanse them of its power. Amen. Always the answer is to acknowledge sin in one's life, then to confess and repent of that sin so that the Blood of the Lamb of God can obliterate it, never to be remembered (Isaiah 43:25; Psalm 103:11-12; Hebrews 10:17). In this God can take you to higher ground, giving you grace in your time of need, grace to walk on the higher ground of righteousness - the narrow way!

Let's turn to the Book of Leviticus to see how the sacrifices of the Day of Atonement were to be performed.

LEVITICUS 16:14 *And he (the High Priest) shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times (the number seven signifies that the redemption to come through Christ would be perfect and complete).*

LEVITICUS 16:15 *Then shall he kill the goat of the Sin Offering, that is for the people, and bring his blood within the Veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy Seat, and before the Mercy Seat (Aaron will now enter the Holy of Holies for the third time; the first time he offered Incense, and the second time he offered the blood of the bullock for himself and his family; this time he will enter in regard to Israel as a whole; we learn from this, by the entrance of the High Priest into the Holy of Holies, that Atonement could only be effected before the Throne of Jehovah; as well, only the Blood of Christ, typified by these particular Sacrifices, could make that Atonement): (E.S.B.)*

LEVITICUS 16:16 *And he shall make an atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the Tabernacle of the congregation, that remains among them in the midst of their uncleanness.*

LEVITICUS 16:17 *And there shall be no man (only the High Priest) in the Tabernacle of the congregation when he goes in to make an atonement in the Holy Place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.*

LEVITICUS 16:18 *And he shall go out unto the Altar (the Altar of Incense) that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about (horns in the Bible signify dominion or rulership; the idea is, by the blood being applied to these horns, which spoke of what Christ would do for us at the Cross, the fact that the horns pointed in all four directions of the compass signifies that we can have, and, in fact, are meant to have, total and complete dominion over all works of the flesh; we are told how to do this in the Sixth Chapter of Romans) (E.S.B.).*

LEVITICUS 16:19 *And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow (consecrate) it from the uncleanness of the children of Israel.*

LEVITICUS 16:20 *And when he has made an end of reconciling the Holy Place, and the Tabernacle of the congregation, and the Altar, he shall bring the live goat:*

LEVITICUS 16:21 *And Aaron (the High Priest) shall lay both his hands upon the head of the live goat (the "scapegoat" - Leviticus 16:8), 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 (inasmuch as the blood of bulls and goats could not take away sins [Hebrews 10:4], the conscience of the people of Israel was not eased; there was still a nagging knowledge, so to speak, that the sins remained [Hebrews 9:9]; this being the case, something*

else was needed, something visible, which could portray their sins being removed; that which filled this void was the scapegoat : E.S.B.), and shall send him away by the hand of a fit man (one chosen for the occasion) into the wilderness:

LEVITICUS 16:22 And the goat shall bear upon him all their iniquities (the sins of the people are imputed to him, an obvious type-pattern of Calvary) unto a land not inhabited: and he shall let go the goat in the wilderness. (As stated, this goat was actually labelled “the goat of departure,” which referred to the sins of the people departing from them, which, in a sense, gave them a visible sign that their sins were now atoned. Concerning this, Keil says: “The reason for making use of two animals is to be found purely in the physical impossibility of combining all features that had to be set forth in the Sin Offering in one animal”) (E.S.B.)

The shedding of the blood of the animals atoned for the people’s sins of ignorance on the Day of Atonement. As we see in Leviticus 16:15-22, there were two goats used on this day, the two goats together constituting one sin offering. One goat, “*the goat of the sin offering*,” was killed, and this typified the death of Christ. The other goat, “*the live goat*” or “*the goat of departure*,” was sent away into the wilderness, carrying away in a symbolic sense the people’s sins. This typified our sins being imputed to Christ and so removed from us forever. As the Psalmist said, “*As far as the east is from the west, so far has He removed our transgressions from us*” (Psalm 103:12). Two goats were needed because the slain goat could not depict the removal of the people’s sins from them forever. Therefore when the second goat, also called the “*scapegoat*”, was led into the wilderness, atonement, symbolically, was complete. After the Day of Atonement, no other sacrifice for sin was permitted for the nation as a whole for a year. This signified that when Christ had finished His redemptive work on the cross, there was no more sacrifice for sin required. Christ died once for all to pay the redemptive price (Hebrews 9:28). He was the complete fulfillment of all the Old Covenant type-patterns of sacrifice including the Day of Atonement and the five offerings for individual sin.

“Every single Sacrifice which was offered in Old Testament times, which incidentally, began almost immediately after the Fall (Genesis 4:1-8), all pointed toward the Cross. In effect, they were symbols or shadows or types of the Cross. That which Jesus did at the Cross fulfilled all of these types and shadows, and now we enjoy the benefits, at least those who believe (John 3:16).”⁴

(underline added)

“. . .Every single Sacrifice which was offered in Old Testament times, which incidentally, began almost immediately after the Fall (Genesis 4:1-8), all pointed toward the Cross. . .”

Through the atoning sacrifices, God was able to keep spiritual death at bay, thereby providing for the spiritual needs of His people until the Messiah would come as the faithful servant - to fulfill the Old Covenant's requirements so that man could be redeemed. Because the blood of the animal sacrifices pointed to the Cross, God was able to lawfully cover the people's sins and thus protect them from spiritual death until the promissory notes (pertaining to eternal life) could be redeemed. Once Jesus had paid the price for the sin of the world, the blessings of Calvary flowed backwards as well as forwards so that by promise, the Old Covenant Saints could enter into heaven, not by the blood of bulls and goats but by the Blood of the Saviour. Amen.

In the Old Testament, the Covenant of Atonement brought into effect a covering upon those who lived according to this Covenant. The Covenant of Atonement remained in place until Jesus came to fulfill all that was needed for the Covenant of Redemption to be established. We will discuss this in greater detail at a later point in this study.

THE PROMISE OF THE WORTHY SERVANT

The worthy servant coming to build the city can be likened to the coming of Jesus and the work He did during His time here on earth.

1. His arrival:

God the Word entered the world as Jesus through unmistakably Divine means. He was both the Son of God and the Son of Man - God the Word made flesh.

MATTHEW 1:23 Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us. (Isaiah 7:14)

JOHN 1:14 And the Word (God the Word) was made flesh (this was the Incarnation - God became man) and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

2. His earthly walk:

When Jesus operated in His earthly ministry, He walked as a Prophet and Teacher according to the Old Covenant. He stripped Himself of the right to use His Godly powers while on earth, including the knowledge and power He possessed as God the Word (omniscience and omnipotence.) Jesus was thus anointed and empowered by the Holy Spirit (Matthew 3:16-17), becoming the perfect example for us to follow. The main work of His ministry, as Isaiah the Prophet had foretold, was to teach people the Word of God, to proclaim the Kingdom of God and to set the captives free:

ISAIAH 61:1 The Spirit of the Lord God is upon Me; because the Lord has anointed Me to preach good tidings unto the meek; He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them who are bound (the

Prophet Isaiah is speaking prophetically here; Jesus would publicly announce His earthly ministry with these words from the scriptures);

ISAIAH 61:2 To proclaim the acceptable year of the Lord (this was the year of Jubilee, the time, according to the Law of Moses, when all debts would be cancelled and all prisoners freed - Leviticus 25:8-10) . . .

The Jubilee Year was an Old Covenant type-pattern of the freeing of the captives from the bondage of sin and death in the New Covenant. Jesus began His public ministry by announcing the fulfillment of this Old Testament scripture in a spiritual sense on His return to Nazareth, following His time of testing in the wilderness:

LUKE 4:16 And He (Jesus) came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath Day, and stood up for to read.

LUKE 4:17 And there was delivered unto Him the book (scroll) of the Prophet Isaiah. And when He had opened the book, He found the place where it was written,

LUKE 4:18 “The Spirit of the Lord is upon Me, because He (the Holy Spirit) has anointed Me to preach the Gospel (good news) to the poor; He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

***LUKE 4:19 To preach the acceptable year of the Lord.”*
*(Isaiah 61:1-2)***

LUKE 4:21 And He began to say unto them, “This day is this scripture fulfilled in your ears (thus in reality announcing Himself as the Messiah).”

Even though Jesus was God, He did not operate in His Godly powers. As we know, when God the Word became a man, although perfect, He chose to step away from the Divine attributes of omnipotence, omnipresence and omniscience. Then as a man He walked perfectly as Adam once did in and through the empowerment of the Divine Nature, completely and absolutely reflecting the very nature of God (John 14:9; 12:45; Colossians 1:9).

“. . .When Jesus operated in His earthly ministry, He walked as a Prophet and Teacher according to the Old Covenant. . .”

Note: Being identified as both truly God and truly man, Jesus was supremely qualified to act as the Mediator to effect a reconciliation between God and man. He also qualified Himself for this position by walking as a perfect sinless man, in full submission to the leading of the Holy Spirit, according to the Father’s will (John 6:38; John 8:29).

The miracles and healings in Jesus’ ministry were performed through the power of the Holy Spirit by the faith that Jesus obtained as a man. In other words, the miracles and healings came as a result of His faith and the Anointing. If Christ had performed these works as God, He would have needed no Anointing, for who could anoint God?

ACTS 10:38 How God anointed Jesus of Nazareth with the Holy Spirit and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him.

Today this same power Jesus possessed is potentially available (as the Spirit wills) to every Believer. Remember Jesus said:

***JOHN 14:12* “Verily, verily, I say unto you, He who believes on Me, the works that I do shall he do also; and greater works (worldwide evangelism) than these shall**

he do; because I go unto My Father (greater works only made possible because of Christ's finished work)."

3. His death:

Let's turn to Luke 23:45 where Jesus was on the cross:

LUKE 23:45 *And the sun was darkened, and the veil of the Temple (which separated the Holy of Holies from the Holy Place) was rent in the midst (signifying that the Old Covenant had been fulfilled and the way was now open for sinful man to come to God).*

LUKE 23:46 *And when Jesus had cried with a loud voice, He said, "Father, into Your hands I commend My spirit:" (Psalm 31:5) and having said thus, He gave up His spirit (breathed His last).*

By the power of the Spirit, Jesus fulfilled every Old Testament scripture which had been written prophetically concerning Him - nothing was left undone or incomplete.

JOHN 19:36 *For these things were done, that the scripture should be fulfilled, "A bone of Him shall not be broken."*

PSALM 34:20 *He keeps all His bones: not one of them is broken.*

JOHN 19:37 *And again another scripture said, "They shall look on Him Whom they pierced."*

ZECHARIAH 12:10 *. . . and they shall look upon Me Whom they have pierced . . .*

“ . . . Jesus fulfilled every Old Testament scripture which had been written prophetically concerning Him - nothing was left undone or incomplete. . . ”

When Jesus went to the cross, it was a fulfillment of scripture. He was marred so badly that if you had lived at that time and had known Him, you would not have been able to recognize Him. His face and back would have been terribly lacerated and locks of hair would have been torn from His head. All this was prophesied in scripture hundreds of years before Christ was born, and today, looking back in retrospect, we can see how it has all been fulfilled:

PSALM 22:14 I am poured out like water, and all My bones are out of joint (the result of the torture of crucifixion): My heart is like wax; it is melted in the midst of My bowels (within Me - evidence of a broken or ruptured heart - John 19:34).

PSALM 22:15 My strength is dried up like a potsherd (Jesus was weakened through physical and emotional torment); and My tongue cleaves to My jaws (loss of blood causes great thirst); and You have brought Me into the dust of death.

PSALM 22:16 For dogs (the Roman soldiers) have compassed Me: the assembly of the wicked (the Scribes, Priests and Pharisees - Israel's religious leaders) have inclosed Me: they pierced My hands and My feet.

PSALM 22:17 I may tell all My bones (no bone was broken - John 19:36): they look and stare upon Me.

PSALM 22:18 They part My garments among them, and cast lots upon My vesture (that the Roman soldiers cast lots for Jesus' clothing is recorded in all four Gospels - Matthew 27:35; Mark 15:24; Luke 23:34; John 19:24).

These scriptures in Psalm 22 were written at least one thousand years before Christ and they give a more graphic account of the crucifixion than that which is revealed in the Gospels. Again, as recorded in the Book of Isaiah:

ISAIAH 52:13 Behold, My servant (Jesus) shall deal prudently, He shall be exalted and extolled, and be very high (Isaiah here speaks prophetically of Christ's glory).

ISAIAH 52:14 As many were astonished (appalled) at You; His visage (face) was so marred (disfigured) more than any man (this part of the prophecy predicts Christ's sufferings), and His form more than the sons of men (marred beyond human likeness - all due to the beatings, whipping and crucifixion):

ISAIAH 50:6 I (Jesus) gave My back to the smiters, and My cheeks to them who plucked off the hair: I hid not My face from shame and spitting (Matthew 26:67). (Their response to His Love was their hate. They whipped Him, pulled His beard from His Face, and spat on Him. Their doing it was no surprise. By His Omniscience, He knew before He came what the results would be. And yet, He came anyway!) (E.S.B.)

ISAIAH 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not (He was not the kind of Messiah they were wanting).

“ . . . All this was prophesied in scripture hundreds of years before Christ was born, and today, looking back in retrospect, we can see how it has all been fulfilled. . . ”

ISAIAH 53:4 *Surely He (Jesus) has borne our griefs (sickness, weakness and disease), and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted (because Jesus died in this way, Israel assumed He died under God's curse; however He was made to be a curse for us, being afflicted for our sins not His - for He had no sin).*

ISAIAH 53:5 *But He was wounded for our transgressions (rebellion), He was bruised for our iniquities: the chastisement of our peace (the punishment that brought us peace) was upon Him (and Him alone); and with His stripes (wounds) we are healed (and made whole).*

ISAIAH 53:7 *He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opens not His mouth (Jesus did not try to defend Himself but accepted the role the Father gave Him; He came to die in our place as the "Lamb of God" - John 1:29).*

ISAIAH 53:10 *Yet it pleased the Lord to bruise Him; He has put Him to grief: when You shall make His soul an offering for sin, He shall see His seed (all who have been redeemed by His Blood), He shall prolong His days (through the Resurrection), and the pleasure of the Lord shall prosper in His hand. (The phrase, "Yet it pleased the Lord to bruise Him," refers to the sufferings of Christ, which proceeded from the "determinate counsel and foreknowledge of God" [Acts 2:23], and which, being permitted by Him, were in some way His doing. It "pleased Him" moreover that they should be undergone, for the Father saw with satisfaction the Son's self-sacrifice, and He witnessed with joy man's Redemption and Deliverance effected thereby . . . The phrase, "And the pleasure of the Lord shall prosper in His hand," refers to the great victory that He would win at Calvary,*

which will ultimately restore everything that Adam lost)
(E.S.B.)

These scriptures were prophesied approximately seven hundred years before the birth of Christ by the prophet Isaiah. He described in detail the suffering that would come upon the promised Messiah, and the reasons this terrible punishment would occur.

THE FULFILLMENT OF GOD'S COVENANT

Background Reading: Hebrews Chapter 9

Through Jesus, God has succeeded in making the way for all mankind to enter into His glory (presence) and into His Kingdom. How did He do this?

JOHN 19:30 *When Jesus therefore had received the vinegar, He said, “It is finished:” and He bowed His head, and gave up His spirit (breathed His last, laying down His life rather than having it taken from Him - John 10:17-18).*

“It is finished”

What was finished?

The sacrificial offerings under the Old Covenant were finished as far as God was concerned. This is because rightstanding with God was now to be achieved via a different means - by which saved man could be brought back into the very presence of God. The sign that the old system had ended occurred when Jesus said *“It is finished,”* and the veil in the Temple was subsequently torn in two from top to bottom (Mark 15:38). This showed that the earthly Holy of Holies no longer contained God's presence and had, as a consequence, become obsolete. Therefore after Jesus' Resurrection, there was no longer any need for a mortal High Priest to act as mediator between God and man. It was the veil in the Temple which separated off the Holy of Holies, and only the High Priest could go beyond the veil. That it was ripped indicated that *“a new and living way”* had been made (Hebrews 10:19-20), and access to God has been granted through this new means.

“. . .The sign that the old system had ended occurred when Jesus said “It is finished,” and the veil in the Temple was subsequently torn in two from top to bottom. . .”

Following Jesus’ Resurrection, after this life all those “in Christ” can stand in the presence of God without any judgement coming upon them. The Lord Jesus Christ is now our High Priest and our Mediator, and it is He Who has fulfilled, spiritually, the physical type-patterns of the Old Covenant - all of which pointed to Christ at Calvary.

The need for the animal sacrifices had ended, for Jesus had said in Matthew 5:17-18:

MATTHEW 5:17 “Think not that I (Jesus) am come to destroy the Law (of Moses), or the Prophets (their predictions in the Old Testament): I am not come to destroy, but to fulfill.”

MATTHEW 5:18 For verily I say unto you, Till heaven and earth pass, one jot (the smallest letter of the Hebrew alphabet) or one tittle (an ornamental finish to Hebrew letters) shall in no wise pass from the Law (the Law was totally fulfilled in Christ, in His life, death and Resurrection, with a New Covenant being made which replaced the Old - Acts 15:5-29; 2 Corinthians 3:6-11), till all be fulfilled.

Jesus abolished the sacrificial offerings of the Old Covenant by fulfilling the law of sacrifice. In regard to sacrifice, there is now no more Old Covenant of Law to keep - for by suffering and dying on the cross, Christ, Who remained sinless at all times, satisfied the requirements of the Law, thus establishing the New Covenant of grace.

JOHN 1:29 The next day John (the Baptist) saw Jesus coming unto him, and (by the Spirit of God) said, "Behold the Lamb of God, Who takes away the sin of the world."

Jesus, as a perfect sinless man, became the "Lamb of God" for the purpose of offering Himself as a sacrifice on the altar of Calvary. This offering was once and forever, and unlike the animal sacrifices, never needed to be repeated. This meant that as far as God was concerned, the sacrificial offerings were also finished once and for all. To offer further sacrifices would be to declare that Jesus' perfect sacrifice was incomplete or insufficient.

“. . .The effectiveness of the Covenant was linked to the worth of the sacrifice. . .’

The effectiveness of the Covenant was linked to the worth of the sacrifice. As we know, the value of the animal sacrifices was not sufficient to redeem mankind from death - for animal sacrifices (along with obedience to God) could only keep spiritual death at bay. The sacrifice of a perfect sinless human being was needed to pay the redemptive price to release mankind from the bondage of sin's eternal grip.

HEBREWS 10:5 Wherefore when He (Jesus Christ) comes (entered) into the world (as Saviour), He said (Psalm 40:6), "Sacrifice and offering You would not (He would pay the price for sin, not the animal sacrifices), but a Body have You prepared Me" (God became man with the full intention that His Perfect Physical Body was to be offered up in Sacrifice on the Cross, which it was; the Cross was ever His Destination): (E.S.B.)

HEBREWS 10:6 In burnt offerings and sacrifices for sin (proclaims the root of the problem which besets mankind - it is "sin"; the idea is, that the Sacrifices were not sufficient as it regards "sin"; therefore, God took no

*pleasure in them in that capacity) **You have had no pleasure.** (E.S.B.)*

HEBREWS 10:7 *Then said I (Jesus), “Lo, I come (in the volume of the book it is written of Me,) (the whole of the Old Testament writings point to Christ) to do Your will, O God (Jesus had to die in order for man to be redeemed).”*

HEBREWS 10:9 *Then said He (Jesus), “Lo, I come to do Your will, O God.” He takes away the first (the Old Covenant with its animal sacrifices), that He may establish the second (the New Covenant established by the perfect sacrifice of Himself) (Psalm 40:6-8).*

HEBREWS 10:10 *By the which will (by this, the will of God) we are sanctified (made holy) through the offering (sacrifice) of the Body of Jesus Christ once for all.*

HEBREWS 10:11 *And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins (obviously the animal sacrifices were insufficient to deal with sin):*

HEBREWS 10:12 *But this man (Jesus Christ, our High Priest - Hebrews 3:1; 6:20), after He had offered one sacrifice for sins forever (at Calvary), sat down on the right hand of God;*

HEBREWS 10:14 *For by one offering He has perfected for ever them who are sanctified (consecrated and made holy).*

“He takes away the first, that He may establish the second”

What are these scriptures speaking about? They are referring to Jesus fulfilling the law of sacrifice. God the Word came in the flesh to take away the animal sacrifices which were not sufficient to cleanse the people from sin, so that God could empower them to live in righteousness. He did this Himself by becoming, as the second

Adam, the perfect sacrifice to end all sacrifices. In this way the everlasting Covenant of Redemption was established.

“. . .By the Cross a new way was made, a better way, not by the blood of animals, but by the shed Blood of Christ. . .”

By the Cross a new way was made, a better way, not by the blood of animals, but by the shed Blood of Christ. This, the New Covenant, was to bring into force a promise that could be taken hold of, the promise of a new and living way. It was a better Covenant by far. Thus the Old Covenant (concerning sacrifice and religious ritual) had passed away, and the New Covenant was established by the power of God when He raised Christ Jesus from the dead.

HEBREWS 10:16 “This is the Covenant that I will make with them after those days,” says the Lord, “I will put My laws into their hearts, and in their minds will I write them;

HEBREWS 10:17 And their sins and iniquities will I remember no more (this describes the New Covenant in operation in the lives of born-again Believers).”

HEBREWS 10:18 Now where remission (forgiveness) of these is, there is no more offering for sin (required, for the price has already been paid).

HEBREWS 10:19 Having therefore, brethren, boldness to enter into the holiest (heavenly Holy of Holies - throneroom of God) by the Blood of Jesus,

HEBREWS 10:20 By a new and living way (through the provisions of the New Covenant), which He has consecrated for us (by the Cross), through the veil (alluding to the veil in the Temple which segregated the Holy of Holies), that is to say, His flesh (He gave Himself

as the complete sacrifice, providing us with access to God);

HEBREWS 10:21 And having an High Priest (Jesus Christ as Head) over the house of God (the Body of Christ)

Under the Old Covenant man could not clear his conscience, for the Old Covenant had no real answer to the sin problem which had plagued man since Adam's Fall (Hebrews 9:9; 10:1-4). The New Covenant, however, was able to clear man's conscience, as man entered into it by faith. It had the power to deal with sin - to separate man's spirit from sin and to empower him, by the Holy Spirit, to live righteously before God on a day to day basis through the energies and graces of the Divine Nature (2 Peter 1:4; Romans 6:4; John 8:12).

“ . . . Under the Old Covenant man could not clear his conscience, for the Old Covenant had no real answer to the sin problem which had plagued man since Adam's Fall. . . ”

With our sin dealt with, having claimed the Lamb of God as our Lord, and receiving forgiveness and cleansing on a daily basis, this then gives us the following assurance:

HEBREWS 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 (at any time).

HEBREWS 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (This portrays Paul using Old Testament Types to represent the reality we now have in Christ [Leviticus , Chpts. 8-9]) (E.S.B.)

God's mercy had always been available, even from the time of Adam - but man needed God's grace in its fullest measure to become regenerated. Only the Blood of Jesus could produce this result, bringing man back to God, and restoring his relationship with the Father.

THE LAW OF SACRIFICE IS FULFILLED

The law of sacrifice has been fulfilled. Through this law, mankind can be saved because of the cleansing Blood of Jesus. The law of sacrifice has not passed away. The acts of sacrifice have passed away but the law of sacrifice is still in operation today by means of its fulfillment.

HEBREWS 9:22 And almost all things are by the Law purged with blood; and without shedding of blood is no remission (forgiveness of sins).

Just as the building materials were still present in the perfect city, the law of sacrifice is still contained within our Covenant of Redemption today - for it is through this law being fulfilled that we are able to be saved.

“. . . Just as the building materials were still present in the perfect city, the law of sacrifice is still contained within our Covenant of Redemption today. . . ”

If you were to take away the materials (the laws and principles of God), then there would be no eternal city (no Covenant). If you were to take away the law of sacrifice, there would be nothing for us to stand on, legally or spiritually, for our salvation. It was by the law of sacrifice that Jesus became the sacrificial Lamb of God Who took upon Himself, as our substitutionary blood-sacrifice, the penalty for the sins of mankind. He thus paid the price for sin required by the courts of heaven and in this way, fulfilled the law of sacrifice. This law states that a righteous (innocent) one must be sacrificed in place of the unrighteous - for the unrighteous is not worthy to pay the

price. (In the Old Covenant, the innocent ones were the animals, for moral guilt could not be attributed to them. But as we know, their worth was insufficient to deal with sin.)

ROMANS 5:19 *For as by one man's disobedience many (in fact all) were made sinners, so by the obedience of one (through the Atonement) shall many be made righteous (all who will believe).*

THE FULL MEASURE OF GOD'S GRACE

Background Reading: Romans 5:12-21

When Jesus fulfilled the law of sacrifice by His own death on the cross, God was then able to bestow His grace upon mankind to the fullest degree. It was from this time He was then able to legally restore mankind to Himself through Jesus Christ. God's Plan of Redemption had been set in place.

EPHESIANS 2:8 *For by grace are you saved through faith; and that not of yourselves: it is the gift of God:*

EPHESIANS 2:9 *Not of works (man cannot merit Salvation, irrespective of what he does), lest any man should boast (boast in his own ability and strength; we are allowed to boast only in the Cross [Galatians 6:14]). (E.S.B.)*

What God bestows in the form of a gift cannot be earned - neither can it be repaid. Indeed if we could earn the gift of salvation, it would no longer be a gift but a reward for which we could claim merit. Therefore there is nothing we can do to save ourselves. We simply receive this gift of God through His marvellous grace.

Since the Fall, it has been deeply rooted in the heart of man to strive to save himself - but this is, of course, an impossible task. If we could save ourselves by one means or another, then Jesus would not have had to die on our behalf. We can only receive God's gifts and gain His blessings when we trust in what He has done for us, not in what we think we can do for Him or on our own behalf.

“ . . . Since the Fall, it has been deeply rooted in the heart of man to strive to save himself - but this is, of course, an impossible task. . . ”

“The doctrine of justification by works generates religious pride - that of Justification by Faith produces contrition and humility. In the matter of Justification, Faith and works are opposite and irreconcilable - as opposed as Grace and Debt. Since God declares ungodly men righteous, works cannot in any sense furnish a ground for Justification, and hence the first step toward Salvation on the part of a sinner is to humble himself and accept the Divine pronouncement that he is “ungodly.”

Then the second and concluding step is to repose Faith in Him Who justifies the ungodly. Nothing gives more Glory to God than simply believing Him . . .

But the Scripture declares that Christ died for sinners, so that it is His Death that provides a spotless Righteousness for sinners who believe in Him; and it was His Obedience in life which gave efficacy to His suffering in death.

Regrettably, the vast majority of mankind accepts the human doctrine of salvation by merit (works); a very small minority believes the Divine Doctrine of Salvation by Grace. As the Lord Jesus Himself said, few tread that narrow way. It is abhorrent to human pride.”⁵ (underlines and bracket added)

Human pride tells man that he is not too bad, and that it is possible to gain the favour of God, or whatever one conceives the “higher power” to be, by works. This makes sense to the darkened mind, with no illumination to expose sin. These works then consist of anything from doing “good” to not doing “bad.” The whole of religion is made up of attempts to gain favour with God through such works. It is offensive to man that this course is hopeless simply because he does not want to admit, and cannot understand, that his condition is so desperate, and he is so polluted by sin, that he cannot salvage himself. Only by coming to the Cross and receiving grace to repent and believe can man find favour with God.

So it is only by God's grace that we can be saved, forgiven, find favour and become sons and daughters of the King. Grace brings glory to God, while works bring glory to man. Thus "*not of works lest any man should boast.*" Grace gives no ground for foolish boasting, or human pride. As the scriptures declare:

JEREMIAH 9:23 Thus says the Lord, "Let not the wise man glory (boast) in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

JEREMIAH 9:24 But let him who glories glory in this, that he understands and knows Me, that I am the Lord Who exercises lovingkindness, judgement, and righteousness, in the earth: for in these things I delight," says the Lord. (The glory must be directed to the Lord, not man, for man was not created to receive the glory - it belongs to God alone. Man will be corrupted and darkened, as Lucifer was, if he attempts to steal God's glory.)

God's grace was available on a restricted basis to people in Old Testament times, but we are privileged today to live in a period of time when the fullness of this grace has been bestowed upon all mankind.

JOHN 1:17 For the Law was given by Moses, but grace and truth came by Jesus Christ.

JOHN 1:14 And the Word was made flesh (refers to the Incarnation, "God becoming man"), and dwelt among us (refers to Jesus, although Perfect, not holding Himself aloft from all others, but rather lived as all men, even a peasant), (and we beheld His glory, the glory as of the only begotten of the Father,) (speaks of His Deity, although hidden from the eyes of the merely curious; while Christ laid aside the expression of His Deity, He never lost the possession of His Deity) full of grace and truth (as "flesh," proclaimed His Humanity, "Grace and Truth" His Deity). (E.S.B.)

JOHN 1:16 And of His fullness have all we received, and grace for (upon) grace (He supplies every need bountifully).

Another version reads:

JOHN 1:16 For out of His fullness (abundance) we have all received [all had a share and we were all supplied with] one grace after another and spiritual blessing upon spiritual blessing, and even favour upon favour and gift [heaped] upon gift. (Amp.)

“ . . . Although God displayed His mercy and grace throughout the entire history of mankind, it was not until Jesus rose from the dead that the full measure of God’s saving grace could be made available to mankind. . . ”

Although God displayed His mercy and grace throughout the entire history of mankind, it was not until Jesus rose from the dead that the full measure of God’s saving grace could be made available to mankind. It was through the fulfillment of the law of sacrifice that the grace of God could be freely given.

Before we examine God’s plan for establishing His Kingdom on earth, and the various Covenants He made with mankind, we will briefly look at the purpose of scripture and the integrity of the Word of God in terms of a completed whole.

May you have the victory in Christ!

For further information or teaching material to help you grow in the Christian faith, please visit:

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NOTES

- 1 S.B.C. Vol.12, Romans, pg.385,
- 2 S.B.C. Vol.21, Hebrews, pg.492.
- 3 Levy, D. M., The Tabernacle : Shadows of the Messiah.
- 4 S.B.C. Ephesians, pg.299.
- 5 S.B.C. Daniel, pg.332.

*"We have a vision
to see people living
in abundant life
by the power of God
through Jesus Christ"*



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