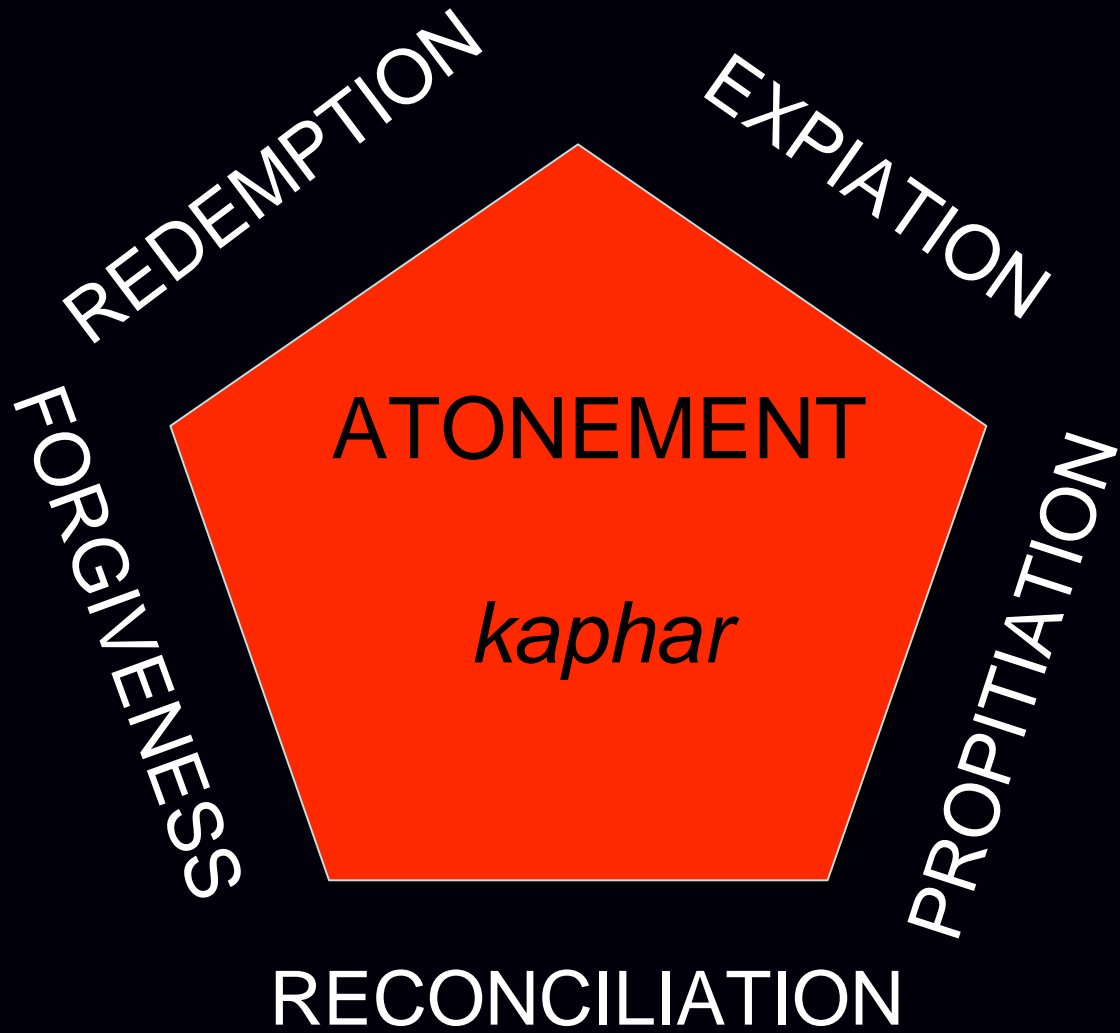


Atonement and the Cross

1. Atonement comes from the English phrase: at-one-ment, emphasizing *reconciliation*.
2. The blood sacrifice relates to the payment of a price-*redemption*
3. The mercy seat relates to the satisfaction of God's righteousness and justice-*propitiation*.
4. Because God is propitiated and the penalty paid, the debt of sin is cancelled-*expiation, forgiveness* (Col. 1:12-14)

Atonement is a multifaceted concept that relates to redemption, forgiveness, expiation, and propitiation.



Col. 1:13, “He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,

Col. 1:14, “in whom we have redemption through His blood, the forgiveness of sins.”

Col. 1:19, “For it pleased the Father that in Him all the fullness should dwell,

Col. 1:20, “and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

Col. 1:21, “And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled

Col. 1:22, “in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight” —including sin offering and the golden altar.

Rom. 3:25, “whom God displayed publicly as a propitiation in His blood [*en to haimati*] through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;”

Rom. 5:9, “Much more then, having now been justified by His blood [*en to haimati*], we shall be saved from the wrath of God through Him.”

1 Pet. 1:2, “according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure.”

1 Pet. 1:18, “knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,

1 Pet. 1:19, “but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.”

Gen. 9:6, “Whoever sheds man’s blood, by man his blood shall be shed; for in the image of God He made man.”

Gen. 42:22, “And Reuben answered them, saying, ‘Did I not speak to you, saying, “Do not sin against the boy”; and you would not listen? Therefore behold, his blood is now required of us.’”

Gen. 9:4, “But you shall not eat flesh with its life, that is, its blood.”

Lev. 17:11, “For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.”

Heb. 9:6, “Now when these things have been thus prepared, the priests are continually entering the outer tabernacle, performing the divine worship,”

**κατασκευάζω (kataskeuazō), make ready,
prepare, build, construct, erect, equip, furnish;
used in 9:2; Perf pass ptcp; main verb**

***Eiseimi*, to enter an area, to go into. Pres. Act
ind.**

**λατρεία (latreia), service or worship (of God);
related to the way the priests served God**

Rom. 12:1, “I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your *spiritual service* of worship.”

Heb. 9:7, “but into the second only the high priest enters, once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.”

CT: Heb 9:7, “but into the second, only the high priest enters once a year [for atonement], not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.”

Metonymy is a figure by which one name or noun is used instead of another, to which it stands in a certain *relation*.

The change is in the noun, and only in a verb as connected with the action proceeding from it. (*Ethelbert William Bullinger, Figures of Speech*)

Synecdoché

A synecdoché is the exchange of one idea for another associated idea. From the Greek meaning “to receive something from.” It is a figure by which one word receives something from another which is internally associated with it by the connection of two ideas: as when a part of a thing is put by a kind of Metonymy for the whole of it, or the whole for a part. The difference between Metonymy and Synecdoché lies in this; that in Metonymy, the exchange is made between two related nouns; while in Synecdoché, the exchange is made between two associated ideas.

Gen. 6:12, “And God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.”

Psa. 145:21, “My mouth will speak the praise of the LORD; and all flesh will bless His holy name forever and ever.”

Is. 40:5, “Then the glory of the LORD will be revealed, and all flesh will see *it together*; for *the mouth of the LORD has spoken.*”

Psa. 44:6, “For I will not trust in my bow, nor will my sword save me.”

Psa. 46:9, “He makes wars to cease to the end of the earth; He breaks the bow and cuts the spear in two; He burns the chariots with fire.”

Deut. 19:12, “then the elders of his city shall send and take him from there and deliver him into the hand of the avenger of blood, that he may die.”

Psa. 9:12, “For He who requires blood remembers them; He does not forget the cry of the afflicted.”

Lev. 20:9, “If there is anyone who curses his father or his mother, he shall surely be put to death; he has cursed his father or his mother, his blood is upon him.”

Deut. 19:10, “... and so blood (i.e., guilt) be not upon him.”

**Psa. 29:1, “Ascribe [lit. GIVE] to the LORD,
O sons of the mighty, ascribe [lit. GIVE] to the
LORD glory and strength.”**

Prov. 1:10, “My son, if sinners entice you, do not consent.

Prov. 1:11, “If they say, ‘Come with us, let us lie in wait for blood [i.e., in order to shed blood], let us ambush the innocent without cause;’”

Deut. 17:6, “On the evidence [lit. upon the mouth] of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.”

Gen. 45:21, “Then the sons of Israel did so; and Joseph gave them carts, according to the command [lit. the mouth] of Pharaoh, and he gave them provisions for the journey.”

Ex. 5:3, “So they said, ‘The God of the Hebrews has met with us. Please, let us go three days’ journey into the desert and sacrifice to the LORD our God, lest He fall upon us with pestilence or with the sword.’”

Lev. 26:6, “I will give peace in the land, and you shall lie down, and none will make *you afraid*; I will rid the land of evil beasts, and the sword will not go through your land.”

Is. 33:15, “He who walks righteously and speaks uprightly, he who despises the gain of oppressions, who gestures with his hands, refusing bribes, who stops his ears from hearing of bloods [i.e., bloodshed], and shuts his eyes from seeing evil:”

In the New Testament, the expression “the blood of Christ” is the figure Metalepsis; because first the “blood” is put (by Synecdoché) for blood-shedding: i.e., the death of Christ, as distinct from His life; and then His death is put for the perfect satisfaction made by it, for all the merits of the atonement effected by it: i.e., it means not merely the actual blood corpuscles, neither does it mean His death as an act, but the merits of the atonement effected by it and associated with it. (EB, Figures)

So, here, in Rev. 1:5, it must not be rendered “in his blood,” which is not only contrary to Old Testament type (where nothing was ever washed in blood, which would have defiled and made unclean instead of cleansing!) but is contrary to the letter as well as the spirit of the Word. Rev. 1:5 means washed us or loosed us from our sins by, or in virtue of, through the merits of, His atonement. In Rev. 7:14, so that such expressions are to be avoided, as “washed in the blood of the Lamb”; and the sentiment contained in the verse:—

**“There is a fountain filled with blood,
Drawn from Immanuel’s veins:
And sinners plunged beneath that flood,
Lose all their guilty stains.”**

All such expressions are contrary to physiology and common sense.

We lose nothing of the facts, but gain immensely as to their meaning, when we understand that, by Metalepsis, “blood” is put for death, and “death” for the atonement made by it and all its infinite merits.

In like manner “the Cross” is put first for the crucifixion as an act, or for Him who was crucified thereon: and then this is put for the resulting merits of His atonements procured thereby.

Heb. 9:8, “The Holy Spirit *is signifying this, that the way into the holy place has not yet been disclosed, while the outer tabernacle is still standing,*”