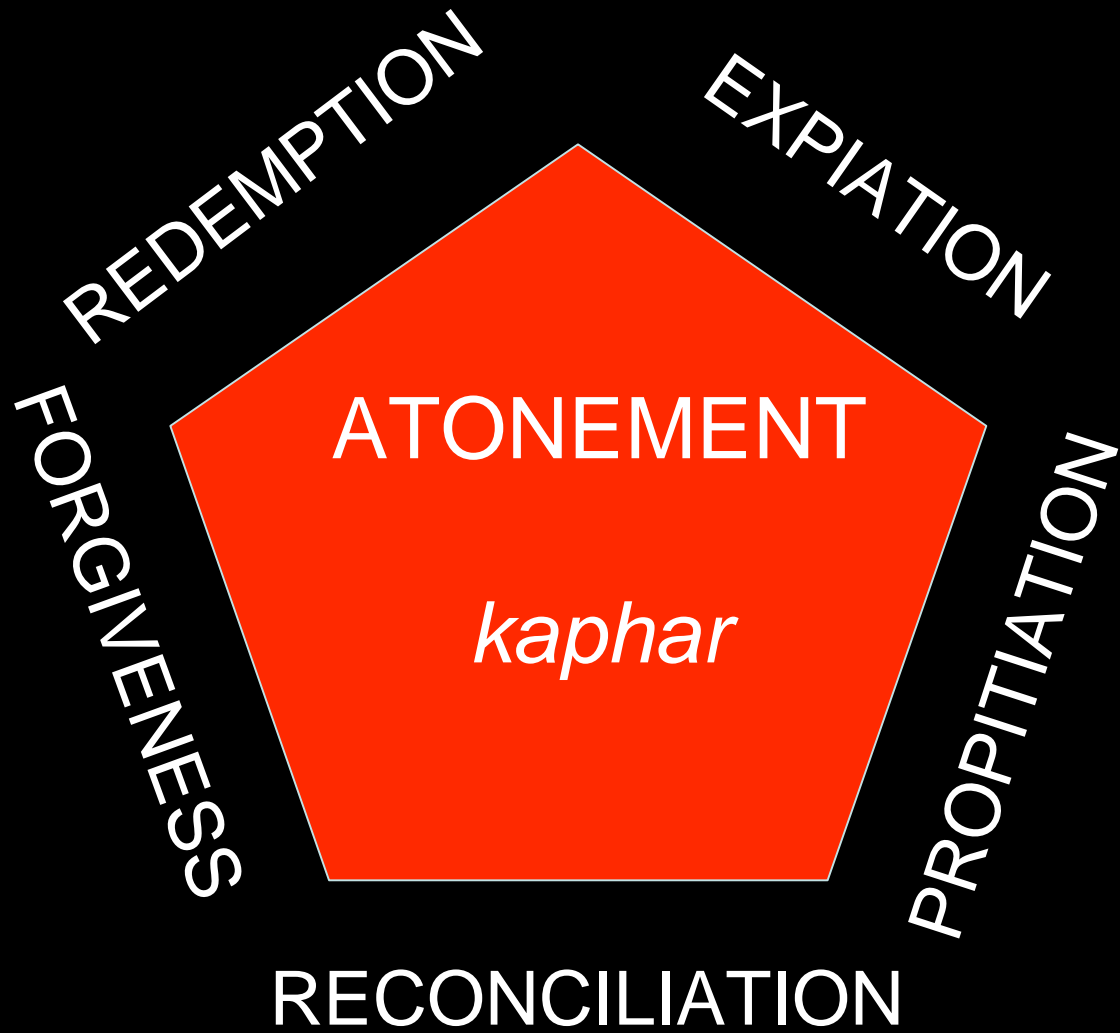


Atonement and the Cross

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**

Col. 2:13, “And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

Col. 2:14, “having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.”

When you were dead in your transgressions (substantial)

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.”

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*)

Synechdoché

A synecdoché is the exchange of one idea for another associated idea.

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.

In the New Testament, the expression “the blood of Christ” is the figure **Metalepsis**; because first the “blood” is put (by Synecdoché [related ideas]) 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 [phys death for spiritual death—noun for related noun], 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*)

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. 9:6, “Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing *the services.*”

Heb. 9:7, “But into the second part the high priest *went* alone once a year, not without blood, which he offered for himself and *for* the people’s sins *committed* in ignorance;

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,”

The Doctrine of Progressive Revelation

1. **God did not reveal all of his plan at one time or to one individual.**

2 Pet. 3:15, “and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you,

2 Pet. 3:16, “as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.”

The Doctrine of Progressive Revelation

- 2. God revealed more to some than others, but not all that any one writer knew was written down.**

The Doctrine of Progressive Revelation

- 3. Some vocabulary developed after the closing of the canon clarifies what was taught in the Scriptures in ways the writers could not have understood.**

For example terms like Rapture, Hypostatic Union, Trinity were coined later on.

The Doctrine of Progressive Revelation

- 4. Later Scripture does not correct or change earlier Scripture but enhances and expands it.**

The Doctrine of Progressive Revelation

- 5. We must be careful not to read later revelation back into earlier revelation in a way to justify making them know more or in a way that changes the original meaning and context.**

The Doctrine of Progressive Revelation

6. **Writers in an earlier era may have understood more than what they wrote, but they probably did not have the clarity which came from later revelation.**

The Doctrine of Progressive Revelation

- 7. Though certain symbols were present, it is not clear to us how much Old Testament writers understood some of the symbology.**

The Doctrine of Progressive Revelation

- 8. Other symbolism, such as substitution, the lamb, were understood to some degree.**

The Doctrine of Progressive Revelation

- 9. A writer did not need to perceive the full sense of what he wrote in order to communicate truth or a fuller sense than he himself understood at the time.**

Heb. 9:9, “It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—”

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Παραβολε Parabole, “type, figure, parable, symbol”

Heb. 9:10, “*concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.*”

Diorthosis, improvement, reformation, new order

Heb. 9:11, “But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Heb. 9:12, “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Heb. 9:13, “For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

Heb. 9:14, “how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

Heb. 9:15, “And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.”