

ATONEMENTS FOR ISRAEL AND THE NATIONS

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Abstract. In this session, we examine the atonements that Christ made for Elect Israel and the Elect of the Nations. In the atonement for the Elect of Israel, Christ stands in their place as Messiah, justifying them as their blameless representative in relationship to the Law for Israel; and in the atonement for the Elect of the Nations, Christ stands in their place as the Last Adam and Savior of the Nations, justifying them as their blameless representative in relationship to Law for the Nations.

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I. Introduction: Everything must fit.

A. Theology must be systematic. One's theology is not to be merely a set of isolated, disjointed or loosely connected beliefs. Theology is to be systematic. *Everything must fit*. This principle is understood from the scriptures themselves. We see systemization in the theological understandings of the elect throughout scripture. Abraham understood and properly systematized his theology to know that God would raise Isaac from the dead had he been allowed to go through with the sacrifice of his son. Moses systematically understood and forsook the glories of Egypt for the glory of Messiah. All those waiting for the promised Messiah systematized their theologies to rightly ascertain and to infer the nature and character of the Messiah, as well as the timing of his arrival. Peter's systematic understanding of Israel's eschatology informed him that there was missing information regarding the timing of the consummation of Israel's kingdom.

B. The normative hermeneutic. Given the above, the student of scripture is therefore obligated, and in fact supernaturally driven, by command and example, to rightly divide the word of truth, to make proper inferences, and to systemize his theology. *Everything must fit*. This is the aim of a consistent application of the normative hermeneutic, from which is derived the dispensational (of or pertaining to household law, see previous TGF conferences or studies) framework.

C. Limits of this paper. It is not within the scope or purpose of this paper to re-establish this framework and the reader is urged to refer to previous studies for the details thereof. Nor is it feasible that each and every point of argument and reference be thoroughly explored. The notes are provided as a launch-point for the reader's personal studies and efforts to properly understand the scripture so that *everything fits*.

II. Atonement. The English word comes from the phrase, "at 'one-ment,'" that is to bring two divided parties together, to be "at one," in harmony. The word emphasizes man's estrangement from God due to sin and man's need to be brought into a right relationship with God. The act of atonement is further described as making reconciliation (to make a relationship of peace that did not exist before, *Complete Word Study Dictionary of the Greek New Testament*, S. Zodhiates, p 226, s.v. *apokatallasso*), to propitiate (to placate or turn aside wrath, same word as "mercyseat" Heb. 9:5), expiation, and redemption (to purchase, buy back), and that redemption price being called a "ransom." The Greek word *αντιλυτρον antilytron* (#487) stresses the fact that Christ suffered and died in the place of the elect. Session 5 will address the word itself in more detail.

A. The nature and character of God.

1. God hates sin. God is loving, gracious and merciful; God is also holy, righteous and just and must therefore judge and condemn anything that violates his own nature and character. God takes no pleasure in wickedness and hates sinners.

A.1 God hates sin (cont'd)

Ps 5:4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. 5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

Pr 6:16-19 These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.

2. No sin is hidden from God. God is truly omniscient (all-seeing/knowing) and omnipresent (everywhere at once), and nothing is kept secret from Him.

Ps 44:21 Shall not God search this out? for he knoweth the secrets of the heart. (Ps 139:1-4)

Ps 69:5 O God, thou knowest my foolishness; and my sins are not hid from thee.

Ps 90:8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

Jer 16:17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

Job 21: 27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me ... 30 [do ye not know] That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

3. God condemns sinners. God's righteous nature and character cannot tolerate the sin or the sinners. He therefore judges and condemns sinners accordingly.

Ps 9:17 The wicked shall be turned into hell, and all the nations that forget God.

Da 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Mt 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: ... 46 And these shall go away into everlasting punishment:

Ro 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

2Th 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

Re 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

B. Nature and character of man.

1. Total depravity. Man is born with a dead spirit, unable to communicate with God, and a fallen nature that is self-driven and self-serving, with a propensity toward sin and rebellion [For discussion of the standard Arminian misconception of total depravity, see **Appendix 1**].

Ge 8:21b ... I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

Job 14:4 Who can bring a clean thing out of an unclean? not one.

Job 15:14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

Ps 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Ps 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

2. All men sin. There is no man who does not sin (1Kgs 8:46 Isa 53:6). Man is totally unable to do anything good in the sight of God, to save himself or to reconcile himself to God by his own will, ability, or effort (Ro 9:16). Indeed, the carnal mind (*phronema* = thoughts and purposes) stands in rebellious opposition to God's law. It is not and cannot be subject (*hupotasso* = to subordinate, to voluntarily submit) to the law of God (Ro 8:7).

Eze 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

3. All men are estranged from God. Given the nature of God, his intolerance for sin, and man's propensity to sin, men are separated from God by their sins. Men are in need of reconciliation with God, a means by which to bring these estranged parties together, to make them "at one," and to remove that which comes between men and God, namely, the sins of men.

C. Atonement requires blood sacrifice. Cain and Abel understood this (Gen 4:3-6), as did Noah (Gen 8:20), Job (Job 1:5) and other pre-Mosaic patriarchs among the Gentile nations. The requirement is seen explicitly in

Israel's law (and has its ultimate fulfillment in the finished work of Christ upon the *stavros* or stake.

Ex 30:10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

Le 16:18 And he shall go out unto the altar 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.

Le 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

2Ch 29:24 And the priests killed them [bullocks, rams, lambs and goats], and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

D. The Scope of Atonement.

1. Atonement is specific in application. There is the biblical notion of sin (singular) as figuratively personified, that is, referring to the nature or dominion of sin over man. For example, Paul says, "For sin shall not have dominion over you: for ye are not under the law, but under grace. ... Being then made free from sin, ye became the servants of righteousness" (Ro 6:14,18). However, when treating of the subject of atonement, the scriptures refer not to sin "generically personified" as some would suggest, but rather to a specific sin or sins.

Ex 32:30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

Lev 4:35b and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Le 16:34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

Nu 15:28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

The biblical understanding of atonement regards specific sins, even those committed ignorantly. If some principle or personification of sin were intended, the idea of atoning for sins committed in ignorance (Nu 15:28) makes no sense.

2. The Atoning work of Christ is specific in application. Thus, it follows that Christ's sacrifice does not pertain to all sin in any figurative sense or to all sins in a general sense, but rather to particular sins in a specific sense.

Mt 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Heb 9:12 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.

1Pe 2:24 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.

1Pe 3:18 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:

III. Objects of the Atonement: The elect of God

A. Proven by the explicit statements of scripture (clear exegesis). The atonement pertains to those already determined and given to Christ by the Father (Jn 6:37-40,44), his People (elect Israel, Mt 1:21), his "sheep" (Jn 10:15,26), his friends (Jn 15:13), the Body of Christ (Ac 20:28 Eph 5:25). In every case, the objects of the

atonement are not generically described, but explicitly and specifically. For answers to the typical objections by Arminian and the various “open” views regarding the extent of the atonement, see previous TGF conferences and studies, *The Five Points of Calvinism*, by Steele and Thomas, and John Gill’s, *Cause of God and Truth*.

B. Proven in the meanings of substitution and redemption. Christ stood in the place of the elect, took the penalty and wrath that was rightly theirs, and paid the price in full for each member of God’s elect. Having the paid the price for each member of God’s elect means that each has received full pardon. If Christ died for (in the place of) all without exception, and yet still men go to hell, then the death of Christ was not a sufficient ransom to secure the salvation of those for whom he died. Christ is called the Redeemer, and his atoning work, the redemption. The term itself denotes the purchase and payment of a ransom. If the ransom is paid, the objects are acquired. There is not general potentiality or contingency. It is specific and definite.

C. Proven by inductive inference (sound logic).

1. Scenario 1: Starting point is the value of Christ’s atoning work

- a. Value of Christ’s atoning work: Sufficient and of high value
- b. Extent of its application: Christ died for all without exception
- c. Result: All men are saved (Universalism)
- d. Conclusion: Universalism, which is anti-biblical (Mt 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:)

2. Scenario 2: Starting point is the extent of Christ’s sacrifice

- a. Extent of its application: Christ died for everyone
- b. Result: Not everyone gets saved
- c. Value of Christ’s atoning work: Low, and insufficient.
- d. Conclusion: No one can be saved by an insufficient atonement of low value.

3. Scenario 3: Starting point is the fact that not all men are saved

- a. Result: Not all men are saved
- b. Value of Christ’s atoning work: High, sufficient
- c. Extent of its application: Christ died for some
- d. Conclusion: Particular redemption/definite atonement is biblically consistent, logically sound

D. Summary. The objects of the atonement are specific and determined, not general or open. However, as it has been firmly established in previous studies, the elect of God comprise not a singular body of believers of all ages, but rather three distinctive households of believers under one covenant of grace. This, of course, reflects the very nature of the Godhead (“union without fusion, distinction without separation”). The reader is urged to consider earlier TGF conferences and studies in which the details of these distinctive households are presented.

IV. Dispensationally distinctive standards of righteousness in the Kingdom (in the broad sense, i.e., includes Israel and the nations). Each dispensation is defined according to its distinctive Hope, which is described and characterized by distinctive standards of righteousness. These standards can be understood according to (1) the authority delegated by God to men in each dispensation and (2) the laws given to men in each dispensation (ascertained by explicit statements in the text and by implication).

A. Identifying the households of God’s elect. A dispensation (*oikonomia* = house administration or law) is defined as a household governed by a distinctive body of laws (see previous TGF conferences and studies).

One of several ways to ascertain the distinct dispensations taught in scripture is compare the Hopes of various members of God's elect. Each household of God's elect (the nations, Israel, and the Body of Christ) is delineated and identified by a **distinctive Hope**. Each household's Hope is characterized by a **distinctive standard of righteousness**. Each household's standard of righteousness is summarized by a **distinctive law**. Each household's distinctive law **judges the sinful violation of that distinctive law**. That is to say that sin is dispensationally distinctive and specific according to the applicable household law. This can be broken down into the following progression, keeping in mind that each component is dispensationally distinct:

Hope → Standard of Righteousness → Law → Judgment → Atonement

Note: This above is not intended to imply that the reprobate (non-elect) under the law of a particular household is regarded in any way as sharing the Hope of that household. Rather, the reprobate is judged according to the household law that happens to be in place.

B. Gentile righteousness: The Laws of the Nations. Although the elect pre-Mosaic Gentile nations have an earthly Hope similar to Israel (i.e., as nations under the kingly rule of Israel) and were given special revelation through various means (angelic manifestations, the Zodiac, verbal revelation through prophets and priest-kings), the primary subject and audience of *written revelation* was the nation of Israel. Therefore, while some of the specifics of Gentile Law can be found as explicit commands in scripture, much of Gentile Law is not ascertained by direct statements in the written revelation. It is rather inferred from the descriptions of Gentile behavior and their respective consequences.

1. Pre-Mosaic Gentile Law.

a. Authority of Gentile patriarchal priesthoods.

i. Self priesthood: Each adult Gentile male functioned as his own priest. Thus he offered sacrifices for himself, for his own sin, for dedications. E.g. Cain and Abel (Gen. 4:3-7; note the knowledge of blood atonement and proper sacrifice). By implication, the pre-Mosaic priestly behavior of Jacob and others further establish this patriarchal priesthood (Gen 35:14 dedicated the area called Bethel with an offering).

ii. The Gentile patriarchal priesthood over a family. Each father was priest over his immediate family. With this went the responsibility to intercede for one's family, the right to dictate marital partners, and power of life and death (i.e., to determine whether a family member lives or dies).

- Jethro (Reuel), a Gentile priest of Midian, gave his daughter Zipporah to Moses (Ex 2:21).

iii. Further evidence from the pre-Mosaic Hebrew patriarchal priesthood over a family. Also, in the examples of pre-Mosaic Jews, their priestly authority is demonstrated by the Hebrews, *pre-Moses*, which indicates a Gentile law was already in place and widely recognized (which would carry over into Jewish law).

- Abraham exercised life and death authority over his son, Isaac. (Gen 22:1-19)
- Jacob & Laban make sacrifices in behalf of their respective families; eat together covenant meal (Gen 31:43-55)
- Laban (Gen 29:14ff) had the power to give his daughters to whomever he wished.
- Reuben, son of Jacob, offers to have his own two sons slain if Benjamin is not returned safely to him (Gen 42:35-38).

iv. Gentile patriarchal priesthood over extended family/tribe.

- Noah is priest over his own family AND his sons families (Gen 8:15-21; note the

knowledge of blood atonement and the ceremonial distinction between clean and unclean animals). God speaks to Noah, not to the sons and Noah then builds an altar unto the Lord and functions as a priest for the whole clan. God then makes a covenant with Noah and his sons.

- Job, is described as perfect and upright, one who feared God, shunned evil. He is viewed as the greatest of all the men of the East. His sons feasted (ritualistic meals) every day in each other's homes. Job rose up early in the morning and offered burnt offerings according to the number of them all, in case they sinned and cursed God in their hearts (Job 1:1-5). Note that these are adult males with wives and families, yet Job continually sacrificed for them all in accordance with his role as the patriarch/priest of that tribe.

v. Gentile patriarchal priest-king. The king of a city, region or nation functioned as a priest as well. Consider Melchizedek, the priest-king of Salem (Ge 14:18 Ps 110:4 Jer 21:1 Heb 5:6-10 6:20 7:1-21), Abimelech, Ben-Hadad II of Syria. The Pharaoh of Egypt gave Joseph his daughter (Gen 41:45)

b. Hierarchy of the pre-Mosaic Gentile patriarchal priesthood.

i. Tribal. Note something peculiar about tribal law as presented in scripture: While it is clear that God designed Israel to comprise twelve tribes, there is behavior that was apparently understood, yet never explicitly prescribed. By inference, this indicates that a well-established understanding of tribal division and authority was already in place pre-Moses, under the Gentile dispensation, that carried over into Israel's tribal structure.

- **Sitting and eating according to tribe.** In Mk 6:39, Jesus commands the Israelites to sit in companies, that is, according to their tribes. "And they sat down in ranks, by hundreds, and by fifties (v. 40)." After the feeding of the multitude (5,000 Jews, seated in tribal groupings, and subgroupings), they took up twelve baskets of leftovers, one for each tribe of Israel (v. 43). This is unprecedented in scripture, yet apparently well understood. This indicates a Gentile pre-Mosaic understanding of tribal division and authority that carried over into Israel's structure.

- **Tribal breakdown in the mourning of the third generation.** During the tribulation, for three and a half years, the 144,000 mourn separately, each tribe apart (e.g. Levi), and each family apart (e.g. Shimei), and their wives apart. (Zech 12:11-14). No where in Israel's law are these subdivisions (beyond the twelve tribes) prescribed. This indicates a pre-Mosaic understanding of tribal division and subdivision.

ii. Gentile regional patriarch-priests.

- Jethro was the priest of Midian (Ex 3:1) and a righteous Gentile. After the exodus out of Egypt, Moses and Israel camps in Jethro's region. Jethro recognizes God's blessing upon this nation and makes sacrifices and burnt offerings for them. Moses defers to Jethro as a priest of God. Aaron and all the elders of Israel respect Jethro's regional authority, and eat together before God. They were strangers in Jethro's land, and that fact is documented in the very name of Moses's son, Gershom (Ex 2:22), which means "stranger." Jethro sees how Moses is judging every matter that is brought before him and says to Moses, "This is not good." He then teaches Moses how to set up a judicial hierarchy. Jethro demonstrate how the roles of judge and priest were intertwined (Ex 18:13-27).

- Balaam was also a priest over a Midian (Nu 22,23).

c. Pre-Mosaic Gentile Laws

i. Antediluvian laws

- Rule the earth responsibly (Gen 1:26,28)
- Do not be an evidentialist (Gen 2:16,17 3:1-6), i.e. obey the words of God.
- Do not shun spousal duty (Gen 3:1-6, 17)
- Do not go about naked (Gen 3:10,11)
- Do not murder (Gen 4:8 9:6)
- Make proper sacrificial offerings (Gen 4:4,5) of only clean animals (Gen 7:2 8:20)
- Do not have relations with demons (Gen 6:2)
- Do not worship the Zodiac or the stars (Gen 4:26 cf. Gen 11:4 See margin note in *Companion Bible*, and Appendix 21; Job 31:27 kissing the hand was in worship of the stars cf. Deu 4:19)

ii. Postdiluvian/Noahic (Noahide/Noachian) laws:

- Do not eat blood (Gen 9:4)
- Be fruitful and multiply (Gen 9:1,7)
- Fill/replenish the earth (Gen 9:1,7)
- Do not commit adultery (Gen 9:22-27 cf. Lev 18 20:10,11)
- The Seven Precepts of Noah [For additional citations regarding these Seven Precepts of Noahic law, see **Appendix 2**]

“The Rabbis distinguished two classes of proselytes, proselytes of righteousness, who received circumcision and bound themselves to keep the whole of the Mosaic law and to comply with all the requirements of Judaism, and proselytes of the gate, who dwelt among the Jews, and although uncircumcised observed certain specific laws, esp. **the seven precepts of Noah**, i.e. against the seven chief sins, idolatry, blasphemy against God, homicide, unchastity, theft or plundering, rebellion against rulers and the use of ‘flesh with the blood thereof.’” (Notes from the Greek Lexicon of the Online Bible, s.v. “*proselutos*” 4339, emphasis added)

- Israel’s prescriptions to believing Gentiles in Acts 15:20,29. These instructions are not presented as something new, but rather as something essential and long-standing (v. 28, “These necessary things”).
 - Abstain from the pollutions of idols.
 - Abstain from fornication.
 - Abstain from the meat of strangled animals.
 - Abstain from meat sacrificed to idols.
- **Job’s reference to the law of God.** Though the Hebrew “torah” is used by Job, it does not refer to the Deuteronomic canon, but rather to God’s instructions. Torah does not always refer to the Deuteronomic law (Pr 1:8 3:1 6:20)

Job 22:22 Receive, I pray thee, the **law (torah) from his mouth**, and lay up **his words** in thine heart.

Job 6:10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed **the words of the Holy One**.

Job 23:12 Neither have I gone back from the **commandment of his lips**; I have esteemed the **words of his mouth** more than my necessary food.

2. Post-Mosaic Gentile Law and the expressed Hope of the Gentile dispensation. “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” (Isa 11:10) “And in his name shall the Gentiles trust.” (Mt 12:21)

- a. To dwell in their respective lands**, i.e. fulfillment of their earthly hope (Gen 1:28 9:1 Isa 19:23-25 14:1-3 Job 19:25-26).

b. To serve Israel (Is 11:10 14:1-3).

c. To worship God through service to Israel (Isa 60:1-6 2:1-3).

d. Deference to Israel as the keepers and tutors of God's Kingdom Law (Mt 15: Ac 8:

e. The righteous nationally rewarded with a place in the everlasting kingdom for benevolence to the elect of Israel ("I was a stranger" Mt 25:31-46)

f. Note that these details did not need to be conveyed to the elect Gentiles of Antioch to whom the Jerusalem council wrote in Acts 15. The Gentile Hope was understood and longed-for by the elect of the nations.

C. Jewish righteousness: The Kingdom law

1. Jewish patriarchal-priesthood on every level.

a. The father of the household is patriarch-priest for Passover, under Moses and Rabbis. Father was in charge of the preparation of the lamb, the arrangements and the organization of all immediate offspring and dependents (including Gentiles serving the family or tribe) in the household. Ex. 12:43-46.

b. The father has life-death authority over members of his household. Recall Abraham and Isaac. Also, Jephthah offers his own daughter as burnt offering to Jehovah, (Jdg 11:30-40); Benhadad says to Ahab, "Give me your wives, children, silver and gold", and Ahab agrees (1Kings 20:1-7).

c. Samuel was a regional circuit priest. Samuel's route is described in 1Sam 7:16 His priestly-judicial authority extended to the judging of the children of Mizpeh (v. 6ff), mediation before the Lord for them (but not in the tabernacle in Shiloh), the building of a tabernacle in Ramah where he lived (again, not in Shiloh).

d. Israel's king also a priest. David offered up sacrifices (2Sa 24:25), as did Solomon (1Kg 3:15). As the Lord's anointed, David had a priestly status and was allowed to eat the shewbread even though he was not an Levite (1Sa 21:1-6). The joint roles of priest-king were well-established in the pre-Mosaic world, and continued in the Jewish dispensation. The concept is historically noted where ever the concept of the rights of a divine monarch is invoked (Pharaoh, Shah, Emperor, Caesar, etc.).

2. Jewish Law and the expressed Hope of Israel's dispensation.

a. The Ten Commandments as representative of the Mosaic legal corpus.

b. The Law, the prophets, and the writings. (Mt 5:17 7:12 22:40 Lu 24:44 Joh 1:45)

c. Rabbinical authority and legislation. (Mt. 23:2,3 cf. Ne 8:4-8 Mal 2:7)

d. To dwell in their Land, political earthly kingdom (Is 19:23-25 Is 14:1-3 Is 60:1-6 Joel 3:1 Is 2:1-3 Ro 11:24-26 Zech 8:3-23 14:16-19 Gen 17:8 2Sam 7:16 Is 9:6-7 Jer 23:5,6 Ps 25:13 37:9-12 Eze 37:21-22 Ps 101:8 Eze 47:13-48:35 Dan 2:35,44 7:14 Heb 4:1-11 cf. Ps 95:1-11).

e. To possess, govern, and righteously bless the Elect gentiles nations (Ge 12:3 18:18 22:17, 18 26:4 Isa 14:1-3 60:1-6 Amos 9:9-12 Jer 23:5,6).

f. To function as a priestly nation for the Gentile nations (Ex. 19:5,6 1Pe 2:5,9). Although the Gentiles functioned as their own priests on various levels, Israel's Hope is fulfilled as a holy (set-apart) priesthood through which the elect nations would learn (via scripture) and fulfill their Hope(s) as servants of the chief Nation. Without Israel, the Gentile Hope could not come to fruition.

g. To be served by the Gentile nations (Is 14:1-3).

h. For the twelve apostles, to govern upon twelve thrones, as legates of the priest-king Messiah (Rev. 3:21 describes Israel sitting on the Son's throne, cf. Eph 1:20-23 2:6 cf. Rev 5:6 7:17).

i. To be "like" Messiah, i.e., similar to, but not *the image* of, the Son (1Jn 3:1-3 esp. v. 3).

j. Rewards for faithful obedience to God's word and loyalty to Messiah (Mt 5:12,46 6:1 6:19-21 10:41,42 Mr 9:41 Lu 6:23,35 2Pe 2:13,15 2Jo 1:8 Re 11:18 22:12).

V. The dispensationally distinctive effects and consequences of sin

A. Sin is violation of God's nature, character and law.

1. Sin is the violation of general revelation.

Ro 1: 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

a. Knowledge of God is manifest within man (Ro 1:19). Since that which may be known of God is manifest in man, the knowledge of sin is made is clear to him as well. Man is created in the image of God. This means that certain attributes of God, including analogous aspects of God's nature and character, are imprinted upon the conscience and the reasoning faculties of man. Man is the image-bearer of God. He has emotion, is creative, is social and relational, and rational (uses logic and inference) because God is this way and has designed man to commune with God and with one another. But in order to commune with God, man must satisfy the righteous standard that such a God would require. Thus, man is made aware of his unworthiness and sin before God. Man knows that doing violence to other men is contrary to God's character, as are lying, cheating, deception, adultery, idolatry, etc ad nauseum. As contrary to God's character, these are sin. Man did not require special revelation to inform him of sin.

b. Knowledge of God is in the created order (Ro 1:20). The invisible things of God are understood by the things that God has created, even his eternal power and Godhead. By his observation of the creation around him, man rightly infers the attributes of God, namely, his creative power, his design and order, his purposeful character, and even his trinal nature. These are inescapably seen by men in the natural world and no one has an excuse. In his understanding of God through the natural order, man knows about sin as a violation of those attributes of God, and contrary to his nature. Thus, man does not require special revelation to inform him of sin.

2. Sin is the violation of special revelation expressed in distinctive household law. With the giving of special revelation by God to man came the understanding of what made those sins especially egregious in their respective dispensational contexts. Consider one example: the dispensational context of the sin of adultery (defined as the breaking of wedlock by unlawful sexual relations):

a. Adultery in the Gentile (pre-Mosaic) dispensation. For reasons explained in B.1. above, pre-Mosaic Gentiles already knew that adultery was sin. But Ham's sin of adultery with his father's wife (Gen 9:22 cf. Lev 18:1-16 20:10-21) was not only sin because he offended the nature and character of God, but because God's specific commission to the Gentile world was to be fruitful, fill the earth, subdue it, and to have dominion over it. Special revelation to the ancient Gentiles gave dispensational relevance and consequence to sinning against God's character.

Ge 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (see also Ge 1:22,28 8:17 9:1 Job 42:12).

i. Sin against the Gentile commission. By having unlawful relations with his father's wife, Ham violated Noah's right and responsibility to obey that commission and was destructive to the cause of God's commission on several levels: familial, tribal, genetic, and paternal. Canaan, the ensuing offspring of the union between Ham and his mother, was an illegitimate child (see details in ii. below). Consider the text of Genesis 9 with annotation:

Gen 9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent. [i.e. in

his drunken state, Noah left his wife vulnerable and “uncovered.” Ham, in his pagan and idolatrous thinking, saw this as an occasion to take advantage of his father’s wife. See details below.]

22 And Ham, the father of Canaan [Canaan is Ham’s youngest son; Cush is his firstborn. Details below], saw the nakedness of his father [i.e., saw the nakedness of his mother/father’s wife and had sexual relations with her], and told his two brethren without [i.e. in his contempt and disdain for Noah, he boasted about his sin].

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father [i.e. they covered their mother]; and their faces were backward, and they saw not their father's nakedness [i.e. they looked not upon their mother’s nakedness].

24 And Noah awoke from his wine, and knew what his younger son had done unto him [“had done unto him” was more than merely gazing upon his unclothed body; Ham took advantage of the opportunity presented by Noah’s drunkenness and had relations with Noah’s wife, his own mother].

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren [i.e. cursed be the offspring of this union, whose name will be Canaan, meaning “humbled, subdued, brought under subjection”].

ii. Sin against Noah, his patriarchal priest. By having relations with his own mother, Ham uncovered and looked upon his father’s nakedness, and disrespecting Noah and the patriarchal priesthood of his father (see IV below). The following verses, taken from Israel’s scriptures (as also the Leviticus passages cited above) further serve to connect the **language** of Gen 9:22 with Ham’s offense.

Deu 22:30 A man shall not take his father's wife, nor discover [uncover] his father's skirt.

De 27:20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

iii. Sin against Noah’s genetic line, sires Canaan with his own mother. Recall that Noah and his family was described as being genetically pure (undefiled by the angelic incursion) and ceremonially pure (undefiled by unrepented breaches of God’s ceremonial law to the Gentiles, Gen 6:9). By having relations with his father’s wife, Ham violated the purity of Noah’s family line. Noah, as patriarchal head of his extended family, curses Ham’s youngest son, Canaan. Note that the first time Noah’s sons are named, Ham is described as the father of Canaan (Gen 9:18). A few verses later, Ham is again described as the father of Canaan (v. 22). Note further that Canaan is not Ham’s firstborn, but his youngest son. Why is the youngest son mentioned with Ham’s name and not Cush, Ham’s firstborn (Gen 10:6)? Why does Noah curse Ham’s youngest son, Canaan and not Ham himself or even Ham’s firstborn (cf. Eze 18:20)? Because Canaan is the illegitimate offspring of the union between Ham and his mother.

iv. Sin against his own genetic line. By his adulterous sin, Ham disrespected his own progeny, resulting in a curse upon his son, and polluted any positive role his genetic line would have in the bringing of the Redeemer into the world. Noah’s cursing of Canaan, the child of Ham’s sin, secured that the Messianic line would not be through his offspring.

v. Sin against one’s own land and nation. Tied to the Gentile hope is promise of dwelling in their own respective lands, having a national identity and standing before God. Note that adultery is viewed as defiling the very land, and in Ham’s case, his son’s people were to be spewed out of it.

Lev 18:26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: 27 (For all these abominations have the **men of the land** done, **which were before you [viz., Canaan, the son of**

Ham!], and the land is defiled;) 28 That the land spue not you out also, when ye defile it, as it spued out the nations [**again, Canaan, the son a Ham!**] that were before you.

vi. Sin against the promised Redeemer. The signs in the heavens (the Zodiac/*Mazzaroth*, Gen 1:14-19 Job 38:31,32 Ps 19; See *Companion Bible*, Appendix 12, p. 15) informed the ancients that their salvation would come through the Redeemer born of a virgin. Ham disrespected the purity of the Messianic line by corrupting himself, and Noah, as his patriarchal head, rightly curses Ham's lineage through Canaan.

vii. Adultery as idolatry. The explicit, detailed, and graphic prohibitions in Israel's law against sexual immorality and adultery sheds light on Ham's sin (Lev 18:1-18). Israel's law warns the favored nation not to behave as the pagans, of whom idolatry sexual perversion and idolatry were characteristic (Lev 18: 24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you). While there is no direct reference to any demonic or pagan influence upon Ham, his actions reflect the pagan idolatrous behavior of *the entire antediluvian world* that had just been destroyed by God (Gen 6:1-7,17).

viii. Dispensationally distinct consequence: The offspring resulting from Ham's sin is cursed.

ix. Representative summary of sin in the Gentile dispensation. Ham thus sinned against Noah, God, the promised Redeemer, his family, tribe, and land/nation (household). That is to say, Ham's sin was a dispensationally distinctive sin against Gentile law and the Hope of the Gentile dispensation (household law).

b. Adultery in Israel's dispensation. The ten commandments given to Moses include the command, "Thou shalt not commit adultery" (Ex 20:14 De 5:18). For the reasons explained in III.A., above, the Israelites already knew that adultery was wrong, but the Mosaic Law given of God gave the sin its dispensational significance. God's covenant with Abraham was to make him a great nation, to give him the land of Canaan (the illegitimate son of Ham) and the nations for an everlasting possession (Ge 17:4-8). Abraham rightly understood, on the basis of God's covenant with him and his seed, that Messiah would come through his seed, Isaac.

Ge 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Israel's place in God's design was to be the nation through whom Messiah would come into the world. Through Moses, written law was given to Israel *as a nation*, i.e. as a distinctive household. Thus, special revelation to Israel gave dispensational relevance and consequence to sinning against God's character. Consider the dispensational distinctiveness of the sin of adultery for Israel.

i. Sin against God's law for Israel. The Mosaic Law was given to Israel as a documentation of Israel's identity as the chief and favored nation. The adulterer disrespects that special law given to Israel from God.

ii. Sin against one's neighbor and family. Every man was the head and priest of his wife and family. Adultery violates that special role and uncovers the nakedness of the offended man (Lev 18:1-16). It also robs the man of his wife, the mother of his children, by her required execution (Lev 20:10,11). The sin demonstrates the utmost disdain and disrespect of one man to another.

2Sa 16:21-22 And Ahithophel said unto Absalom, Go in unto thy father's [David's] concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father [David]:

then shall the hands of all that are with thee be strong. 22 So they spread Absalom a tent upon the top of the house; and *Absalom went in unto his father's concubines in the sight of all Israel.*

iii. Sin against one's own tribe and genetic line. By the sin of adultery, an Israelite disrespected his own progeny by cutting himself off from his own people (Lev 18:29). The sin resulted in his execution (Lev 20:10,11).

iv. Sin against Messiah. Adultery was regarded as a form of idolatry, behavior that characterized the pagans:

Lev 18: 24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you.

Eze 22:10 (see context, vv. 1-10) In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution (menstrual cycle, Lev. 18:19)

The Messiah is the bridegroom of Israel. Adultery in Israel, because of its idolatrous character, profaned his holy name (Am 2:7b ... and a man and his father will go in unto the same maid, to profane my holy name). Adultery of individuals, and by extension, idolatry in Israel — and historically, Israel's idolatry as a nation — was tantamount to uncovering the nakedness of Messiah.

v. Sin against the Land. Israel was to be a holy (separated, distinct, peculiar) nation; not like the Gentile nations. The Land was regarded as holy and undefiled. Allowing a adulterer to live was tantamount to defiling and polluting the Land of Israel. It was a sin against the Hope of Israel and the promise to Abraham, Isaac and Jacob.

Lev 18:26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: 27 (For all these abominations have the **men of the land done, which were before you [viz., Canaan, the son of Ham!]**, and **the land is defiled;**) 28 That the land spue not you out also, when ye defile it, as it spued out the nations [**again, Canaan, the son a Ham!**] that were before you.

vi. Dispensationally distinctive consequences: The adulterer is cursed (De 27:20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people [i.e. the Nation] shall say, Amen.) and executed (Lev. 20:10,11), or in some cases, because of different relational ties, the offending couple remains childless (also a dispensationally significant consequence).

vii. Representative summary of sin in the Jewish dispensation. Adultery was a dispensationally specific sin against Israel's law, one's neighbor and family, one's own tribe and genetic line, Messiah, and the Land/Nation (household). That is to say, the sin of adultery is a dispensationally distinctive sin against Israel's law and the Hope of the Jewish dispensation (household law).

c. Adultery in the Body dispensation. Although Session 5 will treat of the subject of Christ's atonement for the Body of Christ, for the sake of presenting a full picture, a few brief comments are provided on the dispensational distinctiveness of the sin of adultery in the Body dispensation.

i. Sin against Paul's Law. "Thou shalt not commit adultery" (Ro 13:9 1Co 7:2,3)

ii. Sin against one's neighbor and family (Col 3:18-21).

iii. Sin against one's own wife (1Co 7:2-5 Eph 5:23-25)

iv. Sin against one's own body (Ro 6:12 7:4 1Co 6:13,16,18-20 1Th 5:23)

v. Sin against the Body of Christ (Eph 1:23 2:16 Eph 4:4, 16)

vi. Sin against Christ as Head of the Body (1Co 11:24-29 Eph 5:23,30 Col 1:18 2:19)

vii. Dispensationally distinctive consequences. On the ecclesiastical level, excommunication/disfellowship is in order until the offending party repents (1Co 5 2Co 2:7). On civil level, Paul does not pronounce the punitive consequences for adultery, only the prohibition (Ro 13:1-10). The context in which Paul provides a list of rather obvious prescriptions and exhortations pertains to his teaching about how we are to regard the government (“be subject unto the higher powers”). The Body of Christ has a heavenly Hope, not an earthly one as in the case of Israel and the nations. Thus, there is no prescription of consequence for such crimes in this dispensation. Within the church, discipline is mandated and required according to Pauline Law, and that in the context of the Hope of the Body (1Co 6:1-8).

vii. Representative summary of sin in the Body dispensation. Adultery is a dispensationally specific sin against Paul’s law, one’s neighbor and family, one’s own wife (where applicable), one’s own body, and Christ as Head of the Body of Christ (household). That is to say, the sin of adultery is a dispensationally distinctive sin against Paul’s law and the Hope of the Body dispensation (household law).

B. Atonement is dispensationally specific. Taking together II., III. and IV.A., above, the following is established:

1. Atonement pertains to the specific sins of each elect person.
2. Each person, *elect and non-elect*, is dispensationally placed in a space-time context.
3. Sin is the violation of a dispensationally specific standards of righteousness. Thus, sin is dispensationally specific.
4. Since atonement remits specific sins of specific elect people who are subject to dispensationally specific standards of righteousness, it follows that the concept of atonement is dispensationally specific. Thus, the title of the this paper: The Atonement \mathcal{S} (plural) of Israel and the Nations.

VI. Dispensational atonements for sin. For each household of the Kingdom elect (Gentile nations and Israel), blood sacrifices were required to atone for sin. However, it was to be understood that the blood sacrifice did not, in itself, secure the salvation of the priest or those he represented. Rather, it would be through the atoning work of the Son of God, foreordained before the foundation of the world (1Pe 1:18-21), slain from the foundation of the world (Re 13:8) that would redeem the elect of Israel and the nations. The blood sacrifices were thus representative and ceremonial expressions of their respective faiths (Gentile and Jewish) in accordance with their respective Hopes.

A. Sacrifices under the Gentile dispensation. The priestly role of making atonement for sin existed (and will again exist) for the Gentiles on several levels (see above). These roles and behaviors did not change after the giving of the Mosaic Law. Consider the following:

1. **Antediluvian sacrifices.** Abel (Gen 4:2-4)
2. **Postdiluvian/Pre-Mosaic sacrifices.** Noah (Gen 8:20)
3. **Post-Mosaic sacrifices.** Naaman the Syrian (2Kg 5:17); Jethro, the priest of Midian (Ex 18:12)
4. **Sacrifices in the Millennial Kingdom.** This inference is made according to the descriptions of Israel’s sacrifices in the Millennial Kingdom. That is, since Israel will continue to express their faith in Messiah through the blood sacrifices described by Ezekiel, it logically follows that the Gentile nations will continue to sacrifice in their respective roles as well.

B. Sacrifices under Israel’s dispensation. Priestly roles of making atonement-sacrifices for sin existed (and will again exist) on every level (see above). According to Israel’s Hope, this role extends beyond the national level (as implied in the Gentile case of the priest-king) to the global level in which Israel is a *holy* (set-apart) nation of priests and kings who mediate for the elect nations of the future global Kingdom (Rev 1:6 5:10).

1. **Pre-Mosaic sacrifices.** Abraham (Gen 22:13); Jacob (Gen 31:54 46:1)
2. **Sacrifices prescribed by Mosaic Law.** (Ex 29:33-37 Leviticus, Numbers)
3. **Post-stavrian** (post-crucifixion), **post-resurrection sacrifices.** Peter and John attend the daily sacrifice at the Temple (Ac 3:1). Paul honors Israel's law by making sacrifices and presiding over the sacrificial consecration men in the Temple (Ac 21:26).
4. **Future sacrifices in the Millennial temple.** Eze 40-48 [For self-refuting example of the standard covenantal interpretation of Ezekiel's future temple, See **Appendix 3**].

C. Blood of animals insufficient to take away sins.

He 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

VII. The Atoning work of Christ fulfills and completes (but does not end) all atonement-sacrifices.

A. Christ's qualifications and obedience in behalf of the Nations

1. **Lived the life of a perfect, sinless man.** Christ is the last Adam as contrasted to the reprobate first Adam (1Co 15:45). He lived an earthly life, walked upon the earth as fully man, subject to the constraints and effects of earthly existence, and did so perfectly.
2. **Observed and preached the Noahic laws.** This is implied and marked by Jesus's character and obedience in the adolescent period of his life.
Lu 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

B. Christ's qualifications and obedience in behalf of Israel

1. **Lived the life of a perfect, sinless Jew** (Heb 4:15 9:28)
2. **Observed and preached the Mosaic Law** (Mt 8:4 23:2 Mr 1:44 7:10 10:3 12:26 Lu 5:14 16:29,31 20:37 24:27,44 Joh 5:46 7:19,22,23)
3. **Active aspect of His sacrifice.** Christ willfully gave himself up, shed his blood, and laid his life down.
Joh 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
4. **The anticipation of Messiah.** The elect of Israel knew the timing and prophecies concerning Messiah. They rightly looked for him at the proper time, and knew what to look for in Messiah's behavior and ministry:
Joh 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
 - a. Anna the prophetess (Lu 2:38).
 - b. Simeon (Lu 2:25).
 - c. Joseph of Arimathaea (Mk 14:43 Lu 23:51).
5. **Fulfillment of Messianic prophecy in Israel's scriptures.**
 - a. Ministry was to begin in Galilee (Isa 9:1,2 Mt 4:12-17).
 - b. Ministry in Jerusalem (Zech 9:9 Mt 21:1-11).
 - c. Ministry to Israel and the Gentile nations (Jer 50:6 Mt 10:6 15:24; Deu 32:43 Ps 18:49 Mt 12:21 Lu 2:32 Ac 13:47 26:23).
 - d. The anointing of Messiah (Messiah and Christ and the Hebrew and Greek equivalents, respectively, for "anointed one;" Ps 45:7 Isa 11:2-3 61:1 Mt 3:16 Lu 4:18).

- e. Preaching/teaching ministry (Ps 40:7,9 Isa 61:1 Mt 4:17 11:5 Mk 2:2 Lu 8:1).
- f. Use of parables (Ps 78:2 Eze 17:2 Mic 2:4 Mt 13:3 Lu 8:10).
- g. Working of miracles (Ex 7:9 Nu 14:2 Deu 11:3 29:3 Isa 35:5 42:7 Jn 2:11,23 3:2 Jn 7:31 11:47 12:37 Mt 11:4,5 Ac 2:22).
- h. Many many more.

VIII. Results of Christ's obedience with respect to his atoning work. Had Jesus of Nazareth failed at any single point, he would have been disqualified as the Messiah of Israel and the Redeemer of the nations and could not have atoned for the sins of Israel and the nations. As the result of his obedience, Christ's prayers were heard, he was qualified to take upon himself the sins of the elect of Israel and the nations.

He 5:7-9 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

A. Death could not hold Jesus. Had Jesus sinned or failed in his commission in any way, death would have had the final word. But Jesus's sinless life and successful obedience to the Father defeated death.

Ac 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. ... 32 This Jesus hath God raised up, whereof we all are witnesses.

B. Jesus's resurrection declares his success and the fulfillment of the promise. The satisfaction of God is publicly declared in Jesus's resurrection, for had he failed, his body would have remained in the grave and there would be no atonement.

Joh 2:18-21 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body.

Ac 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

Ro 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

C. Jesus Christ is the fulfillment of the entire of all biblical atonement-sacrifices, past and future.

Having demonstrated full credentials, having met and fulfilled all the prophetic qualifications, and having been publicly raised from three full solar days in the grave, Jesus Christ of Nazareth is declared the Lamb of God for Israel, who takes away the sin of the elect order (*kosmos*), and by extension, the savior/redeemer of the elect nations. (Ge 22:8 Joh 1:29,36 Re 5:6 7:10,17 14:4,10 15:3 19:9 21:22,23 22:1 22:3)

D. The dispensational benefits of the Atonement

1. Repentance and forgiveness of sins is granted to Israel (and the elect nations). In Christ's atoning work, the blood sacrifices find their fulfillment in the forgiveness of sins.

Isa 53:6 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.

Ac 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

Heb 9:14 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?

2. Secures the Hope of New Covenant Israel and, by extension, the elect nations of the Kingdom. In Christ's atoning work the promise of New Covenant Israel (and by extension, the elect nations as benefactors of elect Israel) is brought to fruition (Jer 31:31-34).

He 8:8-12 Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

1Pe 1:21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

3. The assurance of final judgment, and hence the vindication of elect Israel against the enemies of Israel.

Ac 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Re 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death (cf. Ps 94:2-8).

4. The Land and the Kingdom are secured. The place of Israel and the elect nations in the created order, physically and administratively, is assured.

Ge 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

He 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God. 11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Zec 8:20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: 21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. 22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. 23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Zec 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

1Pe 1:18 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; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

IX. Conclusion. To regard “nations” today *before God* (such as referring to modern Israel as the chosen nation or people) is a blatant disregard for the specific promises and Hope of elect Israel. To assert and perform priestly functions today (whether familial as a family priest/“covenant” head of household; ecclesiastical as a priest, pastor-priest, study-priest, etc.; or denominational as a denominational vicar, conference president, et al, missions director; etc.) is to disrespect of the earthly hopes and households of God’s elect to which such roles obtained (and will again in the future). It is to think beyond what the scriptures teach. The single atoning work of Christ upon the *stavros* resulted in dispensationally distinctive atonements for Elect Israel and the Elect of the Nations, respectively. In the atonement for the Elect of Israel, Christ stands in their place as Messiah, justifying them as their blameless representative in relationship to the Law for Israel and saving them from their enemies, from their sins and from condemnation. In the atonement for the Elect of the Nations, Christ stands in their place as the Last Adam and Savior of the Nations, justifying them as their blameless representative in relationship to Law for the Nations and saving them from their sins and from condemnation.

X. Appendices

A. Appendix 1: Misconception of Total Depravity. To be totally depraved does not mean to be completely wicked and altogether evil. Often those who oppose the Calvinistic view of man mistakenly assume that this term refers to an utter inability to do anything good or kind or moral. However, what it means is that man is unable, in and of himself, to do anything pleasing to God, for “even the plowing of the wicked is sin.” (Pr 21:4)

“The adjective ‘total’ does not mean that each sinner is as totally or completely corrupt in his actions and thoughts as it is possible for him to be. Instead, the word ‘total’ is used to indicate that the whole of man’s being has been affected by sin. The corruption extends to every part of man, his body and soul; sin has affected all (the totality) of man’s faculties -- his mind, his will, etc.” [p. 25, David N. Steele and Curtis C. Thomas, *The Five Points of Calvinism: Defined, Defended, Documented*, P&R Publishing, 1963]

“... total depravity is not the same as absolute depravity. Absolute depravity means that a person expresses his depravity to the nth degree at all times. ... To be totally depraved, however, does not mean that a person is as intensively evil as possible, but as extensively evil as possible. It is not that he cannot commit a worse crime; rather, it is that nothing that he does is [truly] good [in God’s sight]. Evil pervades every faculty of his soul and every sphere of his life. He is unable to do a single thing that is [truly] good [in God’s sight].” [p. 9, Edwin H. Palmer, *The Five Points of Calvinism*, Baker Book House, 1980]

“... we assert that natural man -- one who has not been regenerated by the Holy Spirit -- can do relative good, ... [but] even this relative good is not fundamentally ‘truly good’ in God’s sight. ... In fact, that relative good is basically, in the deepest sense, nothing else than sin and evil. [ibid., p. 13]

B. Appendix 2: Citations regarding the Seven Precepts of Noah (Noahic Law). Clarke’s commentary refers to the abstention from blood as one of the seven Noahic precepts (Adam Clarke, *Clarke’s Commentary on the Old Testament, Genesis - Deuteronomy*, Vol. 1, p. 120). Clarke later writes,

When Moses was grown— Being full forty years of age, as St. Stephen says, Acts 7:23, it came into his heart to visit his brethren, i.e., he was excited to it by a Divine inspiration; and seeing one of them suffer wrong, by an Egyptian smiting him, probably one of the task-masters, he avenged him and smote — slew, the Egyptian,

supposing that God who had given him commission, had given also his brethren to understand that they were to be delivered by his hand; see Acts 7:23-25. Probably the Egyptian killed the Hebrew, and therefore on the **Noahic precept** Moses was justified in killing him; and he was authorized so to do by the commission which he had received from God, as all succeeding events amply prove. (ibid, p. 565, emphasis added)

From Wesley's Notes on the Whole Bible:

"Blood-The eating which was never permitted the children of God from the beginning of the world. Nothing can be clearer than this. For, 1. From Adam to Noah no man ate flesh at all; consequently no man then ate blood. 2. When God allowed Noah and his posterity to eat flesh, he absolutely forbade them to eat blood; and accordingly this, **with the other six precepts of Noah**, was delivered down from Noah to Moses. (John Wesley, *John Wesley's Notes on the Whole Bible, The New Testament*, p. 382, emphasis added).

[Re: Ac 15:20] Gill refers to Maimonides, *Hilchot Melacim*, c. 9. sect. 1.

"... six commands, the Jews say, were given to the first man Adam, the first five forbid idolatry, blasphemy, shedding of blood, uncleanness, and theft, or robbery, and the sixth required judgment against offenders; to these were added, for the sons of Noah, a seventh, which forbid the eating of the member of a living creature, as it is said, Ge 9:4."

C. Appendix 3: Self-refuting admission by proponents of standard covenantal interpretation of Ezekiel's millennial temple. According to Keil and Delitzsch, Ezekiel's reference to ceremonial sacrifices (chapters 40-48) must be figurative because the literal practice at any future time would oppose the teachings of Christ, et al. Therefore, the stream of living water must be figurative. Therefore, the temple from which it flows must also be figurative. Therefore, all references to ceremonial sacrifices must be figurative. And ultimately, therefore, the earthly hope of Israel must also figurative.

In our discussion of the question concerning the restoration of Israel to Canaan, we have already declared ourselves as opposed to the literal interpretation of the prophecy, and have given the general grounds on which the symbolico-typical view appears to be demanded- namely, because the assumption of a restoration of the temple and the Levitical, i.e. bloody, sacrificial worship is opposed to the teachings of Christ and His apostles. ... We have now to assign further reasons for this. If, then, in the first place, we fix our attention upon the vision in ch. xl.-xlviii., we cannot find any conclusive argument against the literal and in favor of the figurative interpretation of the vision in question. ... To this must be added the river issuing from the threshold of the eastern temple gate, with its marvelously increasing flow of water, and the supernatural force of life which it contains; for, as we have already pointed out, this cannot be regarded as an earthly river watering the land, but can only be interpreted figuratively. i.e. in a symbolico-typical sense. But if the stream of water flowing from the temple cannot be regarded as a natural river, the temple also cannot be an earthly temple, and the sacrificial service appointed for this temple cannot be taken as divine service consisting in the slaying and offering of bullocks, goats, and calves; and as the entire description forms a uniform prophetic picture, the distribution of the land among the sons of Israel must also not be interpreted literally. [*Commentary on the Old Testament in Ten Volumes*, C.F. Keil and F. Delitzsch, Vol. IX, p.388]