

The Father's Reconciliation with Man

(Please note: The following explanation of the Old Testament and the Law, as well as the encapsulated summary of how the New Covenant written in the New Testament came about by need, will most likely draw the ire of the die hard Old Covenant fans and some Jews. To all, please, please, understand there is no ill will or malice intended. The Old Testament summary in this section is presented to explain the transition from the Old Testament covenant of salvation (now moot) to the New Testament covenant of salvation (valid until the end).)

By the transgression of Adam, we know mankind disconnected himself from the will of God in unbelief of His Word and lost connectivity to the Father—the giver of all life, as a result. This “lost” condition continued for all the descendants of Adam and Eve as offspring of mankind until the “Law” of God was given to Moses for the Jews—the original (initial) “chosen people.” The “Law” includes the “Ten Commandments” (*e.g., Exodus 20:12-17*) and partially comprises the Old Covenant written in the first five (5) books of the Old Testament of the Bible. (Please note: Human history suggests the “eye for an eye” Code of Hammurabi, and perhaps other forms of man’s law, are more ancient and predate the Ten Commandments. Even so, no authority can trump the force of the Ten Commandments as statements of the Father’s supreme will which makes Him God for mankind.)

During Old Testament times the Jews were a nation of people determined by lineage (ancestry) only. To be a Jew a person had to be born into the nation of Israel as a bloodline descendant from parent stock who also descended from the Jewish patriarch named Abram (Abraham). The Jewish patriarch Abraham honored another higher priest named Melchisedec, who had no discernable Jewish lineage. **For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. Hebrews 7:1-4.** (A detailed discussion of Melchisedec as an “archetype” of the Holy Ghost dwelling *with* man is outside the scope of this book. However, the mere mention of an authority “higher” than Abraham and a “highest” priest *other than* Abraham demonstrates God’s plan for reconciliation through the Spirit and Jesus.)

Under the New Covenant Jesus was considered a High Priest *on the order*

of Melchisedec. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. Hebrews 6:20; see also Hebrews 7:15, 17 and 21. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Hebrews 5:5-6. Speaking in the context of salvation, Jesus said to a non-Jew: **Ye worship ye know not what: we know what we worship: for salvation is of the Jews. John 4:22.** (“Salvation” means the saving of the soul (life) from the lake of fire commonly called “hell” as a form of “second death” of the soul after the flesh dies. *Revelation 21:8 and 20:14.*)

Salvation of the soul from death under the Old Testament times was only available for the Jews *as a group* to whom the Law was given. Non-Jews had no hope of salvation at all times prior to Jesus. **That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: Ephesians 2:12.** “Non-Jews” were called Gentiles, Romans, Greeks, etc., and any non-Jew trying to become a Jew by adopting Jewish religious beliefs or practices was treated by the Jews as someone having a law/religion unto themselves. **For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Romans 2:14.**

For the Jews, Old Testament salvation was attained by strict observance of their Law, including the carrying out of a number of ceremonial sacrifices for a variety of different purposes. The highest order of all the sacrificial works was the annual sin forgiving “atonement” sacrifice of a special animal during a “Passover ceremony.” The Passover season and ceremony commemorated the use of animal blood as a sign of obedience and allegiance to God in early Old Testament times. See, *Exodus Chapter 12* of the Old Testament. Unlike the New Covenant giving all people the opportunity for eternal life (salvation) through the Spirit, personally and individually, the Old Covenant of salvation was a doctrine of works by and for all Jews as a grouping (“nation”) of people.

The atonement sacrifice was performed inside the Jewish temple as the seat of the Jewish nation. During the atonement ceremony the sins of all Jewish people were deemed to be “placed on” the sacrificial animal by the priest(s) before the animal was killed. By far, the blood was *the* most important factor of the atonement sacrifice, because blood gives life to the physical body. Simply stated, a body cannot live without blood, and yet blood can live without the body. Today, we know this to be true as human blood donations frequently give life to the body of others even though the heart of the donor may have already stopped pumping the blood for their own life.

As part of the sacrifice, the blood of the sacrificial animal was then let, but some of it was collected before the animal bled to death. The High Priest alone would then take the collected animal blood and walk through a huge “veil” (i.e., a curtain) separating the “Most Holy Place” or “Holy of Holies” from the rest of the temple. When inside the Most Holy Place, the High Priest would place the collected blood on a sacred altar. According to their Law, the blood was the offering for the atonement of the sins of *all Jews as a nation of people* to whom

salvation was promised.

The atonement sacrifice under the Old Covenant Law was of a “sinless animal” used as the surrogate for man, yet the animal was without the spirit/will of man unique to mankind. As a consequence, the Old Testament atonement sacrifice was done year-to-year continually without a foreseeable end, because the sacrifice itself was inferior as compared to man. **But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.** *Hebrews 10:3-4*. In addition, the atonement sacrifice was for forgiveness only, and *not the taking away* (“remission”) of sins. For these reasons, and considering only the Jews could be saved by the Old Covenant Law during Old Testament times, the Old Covenant was “faulty” as to mankind considered as a whole. **For if that first covenant had been faultless, then should no place have been sought for the second.** *Hebrews 8:7*.

According to the will of God the atonement was also intended to evidence the Jews’ remorse for their sins, but over time the Jews became less “sorry” for the sins they committed. Some say the Jews began to treat the atonement sacrifice as a form of “license payment” made annually for the “right” to sin, albeit contrary to the will of God on which the Law was based. In fact, contrary to the original will of God, and yet not contrary to His literal Word which lacked a prohibition against it, the Jews created additional laws of their own. They did so not to be more restrictive, but to more freely and loosely govern their own flesh separate from the heart. The “additional” laws were not forbidden by the Law. They were, however, part of man’s “interpretations” of the original Law contrary to the intent/will of God. *See, Matthew 19:6-8* as an example of where we find transgression of the will of God without sin by violating a written commandment of God.

At the time the Jews were becoming less than sincere with respect to their atonement sacrifices, some of the Jewish prophets and holy men were *moved by* the Holy Ghost to foretell of the coming of the Christ—the Messiah as their deliverer. **Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.** *2 Peter 1:20-21*. (It is important to note, the Holy Ghost *did not dwell in* the bodies of the holy men as “making an abode” in them. The Holy Ghost was not given to man (other than Jesus) until after the glorification (resurrection) of Jesus which had not yet occurred. *See, John 7:39* as discussed in detail below.)

Still, the Jews revered the *concept* of the Christ as their Messiah and deliverer of the people, but they believed the Messiah would be theirs alone. Some Jews to whom the Law and the Messianic prophesies were given believed Jesus was *that Christ* (Messiah), but many refused to believe because He was sent for all mankind according to the Word/will of God. (Even today, many, many Jews continue to reject Jesus. One Jew I know of in particular referred to Him as: “A loud mouthed Jew who caused a lot of trouble”. Considering that assessment of Jesus today, one can only imagine the hostility and disdain the High Priest named Caiaphas beheld toward Jesus when he wanted Him dead “for the good of the people.” **Now Caiaphas was he, which gave counsel to the Jews, that it**

was expedient that one man should die for the people. *John 18:14.*)

Pursuant to the prophesy of the High Priest, the chief priests and some Pharisees officially organized for the purpose of conspiring to kill Jesus. **Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. *John 11:47-53.*** While many Jews may have disagreed with Caiaphas and his leadership and/or his subsequent actions, all Jews were bound by His decisions *as a nation* of people to whom the Law was given. In short, the actions of Caiaphas as the High Priest were always on behalf of the entire Jewish nation.

Of course, the Jews did not want to break the literal Law of “thou shalt not kill”, and by the authority of the High Priest having the power to represent the people, the High Priest solicited the assistance of the Romans (non-Jews) to kill Jesus. At the request of Caiaphas, the other priests, and the Jewish nation, the Romans crucified Jesus even though they found no fault in Him. *See John Chapter 19 and Luke Chapter 23.* By operation *of their* (the Jews’) Law in honor of God’s promise to mankind, the Gentiles (non-Jews) were now in a position of holy *and* legal privity with the Jews!

The death of Jesus fulfilled the Law and the Old Covenant, and ushered in the New Covenant of salvation by the Spirit according to the will of the Father.

As to mankind, the earth is a form of holy altar. The earth was made by the Word in the beginning of time, and back when the Father used the dust thereof to form the body of the first man from which Jesus descended as a human. At the cross, the blood of Jesus poured onto the earth. From here we “see” God’s plan for reconciliation through the Spirit by the unique perfection of the blood shed “atonement death” sacrifice of the body of Jesus according to the will of God, **[b]y the which will we are sanctified through the offering of the body of Jesus Christ once for all. *Hebrews 10:10.***

The “atonement death” of Jesus gave *all* mankind the ability to once again *know* the will of God by the Word as a choice for eternal “life” from the heart.

Similar to the penalty on all mankind as a result of the transgression of the

first man, the sacrificial death of Jesus benefitted all of mankind. **(For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)** *Romans 5:13-17.*

The suitability of the body of Jesus as a sacrifice is worth a closer look. In the first place, the sacrifice had to be sinless. Just as the flesh of beasts was used for the atonement sacrifices prior to Jesus, the sins of mankind could be "placed on Him" because Jesus "knew no sin" of His own. **For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.** *2 Corinthians 5:21.*

Second, Jesus was the ultimate of all sacrifices for mankind. He had a spirit/will of man to live by the will of God already programmed in Him by the Spirit/will of God as the Word, being His own spirit/will of choice to live or die. He chose death of His flesh for our eternal life as explained below! **As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. 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.** *John 10:15-17.*

Third, only the Jews had the authority to perform sacrifices to God, and they enlisted the non-Jews to carry out the bloodletting and killing, which allowed the non-Jews to benefit from the sacrifice as well as the Jews.

Fourth, Jesus gave Himself willingly and obediently by voluntarily submitting His own flesh to prove and deliver God's love for us. In so doing, Jesus fulfilled the Law and formally "disconnected" the will of God *as to salvation* from the Old Testament Law. Of course, *the Law is still good* as God's Word and by it we may identify sin, but the will of God for salvation is no longer in agreement with the Law *as the means for salvation*. The combination of the will of God and the Word of God as to salvation was joined together *under the New Covenant*.

Lastly, He was a man, and as a man He could be the one sacrifice for sins of all mankind forevermore. The fleshly works to earn salvation as the premise for that old promise literally and figuratively *expired* with the body of Jesus. Unlike any prior sacrifice of the Jews, the "atonement death" of Jesus gave *all* mankind the ability to once again *know* the will of God by the Word as a choice for "life" from the heart. As explained below, however, the death of Jesus does not "take away" transgressions of the Father's will when there is no pure heart desire to

know and do the Father's will.

Salvation today is according to the New Covenant Word, which the Father sealed in truth when He resurrected Jesus from the dead by the Holy Ghost—the Spirit of truth (proven below). **Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. John 2:19-22.**

Accordingly, merely believing *on the name of Jesus*, i.e., recognizing Jesus is God, only gives a person the *power to become* a son of God. **But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: John 1:12 (Emphasis added).** The “belief” in Him we need is more than recognition of the fact He died for our sins, because the devils also believe and tremble (*James 2:19*). We need to believe what He said as God—the Word, and do it as explained below. Thus, believing in Him *also includes* a heart's desire to do what the Word/Bible says out of love for Him, because He is the sacrifice for our sins. **And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6:40. (Emphasis added).**

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