**Factors of Communion with Christ**

1. Propitiation – Rom 5:8-10 6. Reconciliation – Col 1:20-22
2. Forgiveness – Eph 1:7 7. Sanctification – Heb 13:12
3. Redemption – 1Pet 1:18 8. New Covenant – 1Cor 11:24
4. Cleansing – 1Jn 1:7 9. Victory in the Angelic Conflict – Rev 12:10-12
5. Peace with God – Rom 5:1

**Propitiation**

Propitiation is a NT concept that is rooted in OT shadow Christology. The Hebrew word is ***kapporeth*** and refers to the atoning cover of the mercy seat on top of the Ark of the Covenant (Ex.25: 10-22; 37:1-9; Num.7: 89; 1 Chron.28: 2, 11-13). The blood of the animal sacrifice was poured over the mercy seat to indicate that God was satisfied with the blood for the for the forgiveness and cleansing from sin

There was a special day (Day of Atonement) set-aside for atonement during the Jewish Age on the 10th day of the 7th month (Lev.16: 2, 29-31). This is seen in the Greek transliteration of this Hebrew word and idea of the atoning cover of the mercy seat (***hilasterion***) read Heb.9:1-10).

1. **We will define propitiation as the act of satisfying the requirements of God’s Righteousness by sending His son to become the atoning sacrifice for the sins of the whole world.**

*“In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.” (1 John 4:10)*

* NIV translated propitiation as **“atoning sacrifice for our sins.”**

We are not saved because we initiated and God responded. We are saved because God initiated (love sent His Son for our sins) and we responded (Eph.2: 8-9; Titus 3:5-7) **mercy not merit**.

*“But God demonstrated His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, shall we be saved from wrath of God through Him. (Rom.5:8-9)* *“Jesus who delivers us from wrath to come.”(1 Ths.1: 10b) Great White Throne Judgement & Lake of Fire (Rev.20)*

1. **The wrath of God (metaphor describing God’s condemning of sin) is directed against the penalty of Adam’s original sin (AOS) such as the 13 judicial charges of AOS (John 3:16-18).**

* God designed the universe so that if any free will creature deviated from His will, that creature would die spiritually (separated from God) and unless it accepted God’s grace would be separated forever.

**13 Aspects of the barrier between God /Man**: Alienation (Eph.2: 12-15) Blindness (2 Cor.4: 4) Condemned (Rom.8: 1) Cursed (Gal.3: 10-14) Darkness (Col.1: 13-14) Death (Rom.5: 12) Enmity (Rom.5: 10) Perishing (John 3:16) Natural (1 Cor.2: 12-14) Sinner (Gal.4: 7) Ungodly (Rom.5: 6-8) Unrighteous (Rom.3: 10)

The propitious blood of Jesus Christ (His work on the cross) satisfies the +R/Justice of God as well as all of AOS *“Whom God displayed publicly as a propitiation in His blood through faith.” (Rom.3:25) 1 Cor.15: 3-4, 22).*

“He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides (***meno*** – remains constantly) on him.” (John 3:36)

1. **The atoning blood was poured over the mercy seat in the presence of the Cherubim representing the holiness of God (Ps.80: 1).**

Cherubim were assigned to the judgment of AOS (Gen.3: 24). There were placed on the mercy seat (Ex.25:18). They were woven into the ten curtains of the Temple (Ex.26: 1). Cherubim were woven into the veil of the Holy of Holies (Ex.26:31-34). Two wooden Cherubim were made for the Holy of Holies (1 Kings 6:23-28). “In the OT the Cherubim were symbolic attendants that marked the place of the Lord’s ‘enthronement’ in his earthly kingdom (1 Sam.4: 4; 2 Sam.6: 2; 2 Kings 19:15; Ps.99: 1). From the cover of the ark (God’s symbolic throne) the Lord gave directions to Moses (v.22; Num.7:89).”

1. **The mercy seat on top of the Ark of Covenant (Law) was God’s visual aid to teach that ‘no one will be declared righteous in His sight by observing the law’ (Rom.3: 20; 3:20-28; Phil.3: 9; Gal.3: 19-25).**

*“And the Ark of the Covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron’s rod which budded, and the tables of the covenant. And above it were the cherubim of glories overshadowing the mercy seat; but of these things we cannot speak in detail.” (Heb.9:4-5)*

* Propitiation declares that the justice of God judged all the sins of the entire world placed upon Jesus Christ on the cross in order to appease His wrath (Rom.3: 20-26).

*“Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.” (Heb.2: 17)*

1. **The work of Jesus Christ on the cross offers unlimited atonement to all mankind (Titus 2:11; 2 Pet.3:9)**

*“My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 John 2:1-2)*

1. **In the NT, the place of the Lord’s ‘enthronement’ is the body of the church age believer because of the indwelling of the Holy Spirit.**

* Indwelling of the Holy Spirit is 1 of His 8 works in salvation.
* His indwelling is forever on the basis of God’s grace (John 14:16) counselor is the same Greek word used in (1 John2: 1) advocate.

**Forgiveness of Sin**

1. **Definition & Description*:***
2. **Heb.** ***Nasa*** – to remove, take away – before the cross and the sins were paid, they were passed over

* Pass over paresis Rom 3:25

1. ***Grk. Aphesis, aphiemi***: to free captives, slaves or indentured servants; *release, liberation, deliverance to the captives* (LU 4.18); of an obligation or debt *cancellation, pardon*, predominately in relation to sins *forgiveness, cancellation of guilt* (MT 26.28); in the new covenant,

* involves not a passing over of sins as in the old covenant but their *removal* from the mind of God, *taking away* (HE 10.18; cf. 10.3)

1. In the Old Testament, the believers personal sins were “passed over” (Passover by blood of Christ) meaning that God put the sins aside knowing that they would be fully paid by Christ on the cross.
2. When Jesus announced “***tetelestai*** Pf tense – it is finished” He was saying that all of the debt incurred by man’s sins was now pain in full, allowing the Justice of God to erase the record of them forever.
3. All of the sins of mankind were paid in full on the cross and no one’s sins will ever be mentioned again.
4. **Positional or Judicial Forgiveness is the cancelling out of our debt incurred by Adam’s sin and our personal sin, permanently releasing us from the slave market of sin (redemption).**

***Psalm 32:1-2*** *A Psalm of David. How blessed is he whose transgression is forgiven, whose sin is covered!* ***2*** *How blessed is the man to whom the LORD does not impute iniquity, in whose spirit there is no deceit!*

***Col 2:13*** *When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,*

1. At the moment of salvation, the list of all your sins is opened in the courtroom of heaven and the payment made by Christ on the cross is applied to every sin, cancelling them our forever.

**Psalm 103:12** As far as the east is from the west, So far has He removed our transgressions from us.

* How far is the east from the west – metaphor meaning unlimited distance

1. **Parental forgiveness of believers is God applying positional forgiveness to our personal sins that come from our selfish, self-centered nature operating under the control of habituated false beliefs.**

**Mental Sins:** fear, worry, anger, bitterness, hatred, jealousy, envy, disappointment, discontent, sloth

**Verbal Sins**: lying, deception, gossip, maligning, hurtful speech, angry words

**Overt Sins**: stealing, violence, murder

1. Indwelling of the Holy Spirit makes the believer’s body the temple of the Holy Spirit where He sets up a command center to provide the supernatural Christian life after salvation – 1Cor 6:19
2. Fellowship with the Holy Spirit provides the supernatural power to live the Christian life – 1Jn 1:5-2:2

* Understand God’s word – 1Cor 2:14
* Guide the believer with wisdom – Jn 16:13

1. When we choose to sin (every thought, word & deed is by choice), we take our life out from under the Spirit’s leadership so that we can conduct our self according to our human plan and ability
2. When we acknowledge our sins to God-Father, He restores us to fellowship and to the supernatural guidance and power of the Holy Spirit

**1 John 1:9** if we confess our sins, He is faithful & righteous to forgive us our sins & to cleanse us from all unrighteousness.

* When we sin, we lose fellowship with the Holy Spirit, not relationship but operational fellowship.
* When we acknowledge our sins, the choices we made to purposely disobey God and leave fellowship, our advocate (2:2) applies the payment of positional forgiveness and restores us to fellowship.

***Psalm 32:5*** *I acknowledged my sin to you, and my iniquity I did not hide; I said, "I will confess my transgressions to the LORD"; And You forgave the guilt of my sin. Selah.*

1. **Personal forgiveness is the releasing of a debt incurred between two people when one person intentionally hurts, betrays or offends another.**

***Luke 11:4*** *'And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'"*

***Eph 4:32*** *be kind to one another, tender-hearted, forgiving each other, as God in Christ also has forgiven you.*

1. Every person possesses volition by which they choose how they will interpret the actions of others.
2. Choosing to be hurt or offended by the unintentional behavior of others is based on the belief that others are required to place your feelings above their own interests.

* We believe that others should go out of their way to avoid hurting you

1. When someone in a relationship with us intentionally hurts, betrays or offends us, then we consider that the person has incurred a debt that they owe us – Lk 11:4.
2. God expects us to release others from the relational debts that they owe us when they offend us.

***Mat 6:14-15*** *"For if you forgive men for their transgressions, your heavenly Father will also forgive you.* ***15*** *"But if you do not forgive others, then your Father will not forgive your transgressions.*

1. Even when the situation is very extreme, the will of God is to forgive, even those nailing you to a cross

***Luke 23:34*** *But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves.*

***Acts 7:60*** *then falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" Having said this, he fell asleep.*

1. **The most difficult person to forgive for their failures and shortcomings appears to be self.**

Jn 21:3-17 – After Peter’s epic failure of denying the Lord, he appears to have degenerated into despair and depression, deciding that he was unworthy to continue in leadership for the Lord.

1. Having shocked himself by being weak in his humanity, Peter chose to degenerate into depression.
2. The solution to his guilt, shame and depression cycle was to believe that Christ loved him, had paid for his sins and required that he forgive himself and regain his spiritual momentum and re-enter service.
3. At some point in life, it is likely that you will shock yourself at the depth of your depravity & your capacity for selfishness and sin – disappointing ourselves by hurting our loved ones is most difficult to forgive.
4. When we refuse or fail to forgive ourselves for real or imagined failures, we build a system of shame which is a devaluing & denigrating of self, resulting in self-hatred and self-abasement.
5. **When we refuse or fail to forgive others, we begin to add up offenses, building a logical case for bitterness and hatred of others, forming hardened hearts & destroying our relationships.**

***Luke 17:3*** *"Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. 4 "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."* ***Mat 18:21-22*** *Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?"* ***22*** *Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven.*

1. Peter was looking for a law based limit on his forgiveness as if he would be justified in no longer forgiving if someone offended him enough times.
2. Jesus gave him a ridiculous number to teach Peter that there is no end to forgiveness, regardless of how many times we are offended or the intensity of the offenses.