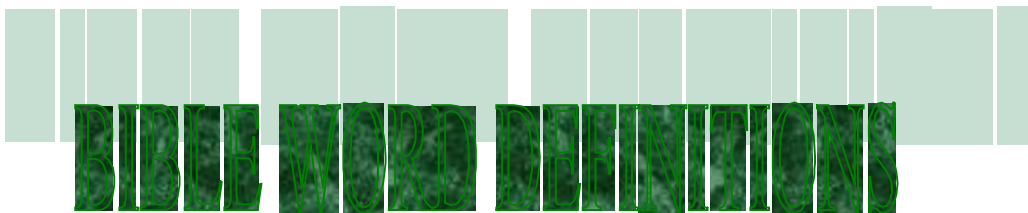




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## Study Four

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(All bracketed [ ] words inserted into the following scriptures are the author's paraphrase.)

### OPENING REMARKS

The tape you're about to see is a special tape. It's unique for me in that I simply want to discuss Bible word definitions with you. I discovered, through studying over the years, as my relationship with the Lord matured – as my experience grew in Christ – that Bible words began to take on new meaning for me. I think all of us have seen this take place, have seen this happen reading parables. You can read a parable and come back in six months and read it again, and it has new meaning for you. So it is with all of the words of scripture. Words that we use every day to define our experience – words we use every day speaking doctrinally, explaining the things that we believe – will mean more years from now if we're allowing the Lord to define them. In Isaiah, chapter 55, I want to begin reading at verse 8 where the Lord says:

Isaiah 55:8-9

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Now words convey thought, and the Lord's thoughts are as different from ours as the heavens are high above the earth. So it only makes sense that, if His thoughts are higher, if His thoughts are different, His *words* would be different too. I'm telling you that, in my life, I am experiencing higher definitions of word meanings, giving me a deeper understanding of who I am in Christ and who my Heavenly Father is. I discovered that the scriptures will define themselves. You know, when I first began to study, I purchased a Strong's Concordance – and then I began to discover other books numbered to the Strong's that you could use a Strong's Concordance, get the number of the word, and then go to various lexicons (Greek and Hebrew lexicons, other concordances, a Greek concordance, a Hebrew concordance) numbered to the Strong's, that would show you where these words were used from Genesis to Revelation, regardless of how it was rendered in English.

You know, when you use a Strong's Concordance, it shows you that English word and there might be four or five Hebrew words or Greek words that they've used *one* English word to define – but not so with the Hebrew concordance or a Greek concordance. You can trace that Hebrew word or that Greek word from start to finish, regardless of how they've translated it in English and, by discovering the place of these words and how they're used, you begin to realize a deeper meaning of that word. And that's what I want to share with you today.

You know, this study may be one of the most important studies I have ever done, simply because when you get the meaning in your heart and you see the way the Lord is using it – not the way man has defined it – when you see the way the Lord is using the word, if you're honest in heart, you begin to change. You begin to see doctrinally in a more pure understanding. You begin to come out of spiritual confusion. Things begin to make more sense according to the Lord's definition. I want to make my opening remarks brief. I want to get right into the words and, again, I pray that you have an open heart. I pray that you are honest with yourself and the scriptural meanings; that you don't cling to any church creeds. Lay all that stuff aside – have the courage to deal with the following word definitions.

## **SPIRITUAL**

Now one word I'm going to be touching on as we go through the word definitions is the word "spiritual." I am really going to key on what that word means. Regardless of how you understand *soul* and *spirit*, regardless of what that means to you, *spirit* is an inward thing. Now when I say the word *spiritual*, at one time in my life it meant simply anything in the Bible, *anything coming from God* – but I would like to further define that. There are two things that come to my mind when the word *spiritual* is used: Number one, coming from the spirit – coming from God; but number two is applied *inwardly* – applied to the spirit. If it is spiritual, it isn't just simply something about the scripture, some Bible story – but it is a meaning, a word being given an inward meaning. *Spiritual* means *of the spirit, applied to the inward man* – "spiritual."

Now it's important that we begin to understand and think in spiritual ways because, when we look at the old covenant and the new covenant, *that* is the difference between the two. The difference between the old covenant and the new is that the old covenant was written on a *table*

*of stone* (Deuteronomy 4:13). But the new covenant is not written outward; it's written on the *heart*, in the *mind*. Read Hebrews 8:10-12. Read Jeremiah 31:31-34. Read where the new covenant is defined – it's *written on the heart*. So, the difference between the old and the new covenant – one was of the letter; the new covenant is “of the spirit, applied to the inward man.” He will write it on your heart, in your mind – *Spiritual*. Every word that we touch on from this point forward will be spiritual.

## FAITH/BELIEVE

Let's take a look at the meaning of the word *faith*. The scriptures give a definition of faith in Hebrews 11:1:

Hebrews 11:1

1 Now faith is the substance of things hoped for, the evidence of things not seen.

*Substance* and *evidence* are both nouns. *Faith* is a noun. In my denominational background, *faith* was always used as a verb – it was something that I *did*. But the verb of “faith” is the word *believe*. Faith is the *result* of what you believe. Now maybe we should touch on *believe* and *faith* together. The first time the word *believe* is used is in Genesis 15:6, when it says “Abraham believed God and it was counted unto him for righteousness.” But let me show you another place *believe* is used – *believe* is also used in Numbers 11, verse 12:

Numbers 11:12

12 Have I conceived all this people? have I begotten them, that thou shouldest [you should] say unto me, Carry them in thy your bosom, as a nursing father bearest [bears] the sucking child, unto the land which thou swarest [you swore] unto their [your] fathers?

Now do you see the word *believe* in there? You see, the King James, in Genesis 15:6, translated this word *believe* – but the same word appears in Numbers 11:12 and this time they translated it *nursing father*. (Genesis 15:6 “believe” [539]; Numbers 11:12 “nursing father” [539])

Why would they do that? What does that tell you “believe” means? *Believe* is not mental assent – “believe” is *to be nourished by*. You see, when the Lord spoke to Abraham, Abraham heard the words of God and *believed* to the point of action. He believed; it changed his life when he understood what God was saying. He was *nourished* by the concept God was giving him and the Lord said, “That is righteousness.” Abraham believed and it was counted unto him for righteousness.

Now *faith* is the noun of *believe*. *Believe* is the action. *Faith* is the result of that action. Faith, therefore you could say, is *the understanding received*. But let's keep fine tuning it – remember Romans 10:17:

Romans 10:17

17 So then faith *cometh* [comes] by hearing, and hearing by the word of God.

That word “word” is *rhema* – it means *spoken*. It means what the Lord is doing in your heart

as you're studying the scripture; as you're listening to a sermon. It's the confirmation He is giving you. ("Rhema" [4487] "The Spoken Word")

God is speaking to your heart and, in so doing, the result of you hearing Him, you accept what He says, you believe – and the result is faith. Again, faith isn't an action, it's the *result* of an action. It's a noun. It's *the substance of*; it is *evidence of*. An example of this is seen in Matthew 16. In Matthew chapter 16, I want to begin reading at verse 15 where Christ was asking His disciples, "Whom do men say that I am?" But then He turns to Peter and He says:

Matthew 16:15-17

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art [You are] the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou [are you], Simon Barjona: for flesh and blood hath [has] not revealed *it* [that] unto thee [you], but my Father which is in heaven [has revealed that unto you].

Now what does He mean by that? That as Peter walked with Christ, as he heard Christ declare Himself to be the Son of God, as he saw the miracles, as he listened to the teachings, the Father was confirming in his heart that "*this is my Son.*" And when Christ asked the question, "Who do you say that I am?" Peter said, "*Well, you're the Christ, the Son of the Living God.*" And the Savior said, "*My Father revealed that to you.*" That is **faith**. He was manifesting faith, the result of his believing what God spoke. Again, faith comes by hearing, hearing by the word of God. Let me combine this now with a Bible understanding of justification. And right now I'm not going to get into that word *justification*, but I want to show you how it happens. In Galatians 2, verse 16:

Galatians 2:16

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, ....

Now if your Bible doesn't say "faith **of** Christ," it's wrong. If you look that up in a Greek Concordance, you'll discover it literally is saying, *the faith of Christ*. What does he mean? *Faith* is a noun – it's the understanding Christ possesses. I believe in Him to be made righteous by *His* understanding when I receive *His faith*. How's faith come? By hearing: As I hear the Lord confirming yea or nay, as I hear Him, He is ministering to me His faith. I have the action of believing – the result is *my faith*. I'm made righteous, this says, by the faith **OF** Christ. Compare that with Isaiah 53:11:

Isaiah 53:11

11 He shall see of the travail of his soul, *and* shall [he'll] be satisfied: by his knowledge shall my righteous servant justify many; ...

By His knowledge shall you be justified. Faith. Again, *believe* is the verb; *faith* is the result of it. "Increase our faith," is the same as asking: *Increase my understanding*.

## SALVATION

The next word to look at, then, is *salvation*. What exactly is salvation? In 1 Peter chapter 1, verse 9, the Lord defines this for us:

1 Peter 1:9

9 Receiving the end of your faith, *even* the salvation of *your* souls.

Now this word *end* is an interesting word – it means *completion*. So what is he saying here that salvation is? “Salvation” is the *completion of your faith*, which you are hearing from God – the instruction He is giving you concerning Himself; the completion of your understanding. Therefore, salvation is not simply an *outward* thing. Salvation is an *inward process* that the Lord is putting us through. (“End” [5056] is the root of “perfection” [5046] and means *end or completion*.)

Think it through. If I were to take you back to 1979 when I gave my heart to the Lord, you know, I was taught to say I was *saved*. But since then, I’ve been taught to say I was converted – I had a *conversion experience*. I am in the process of “being saved,” as the Lord instructs me and changes the way I think. He helps me understand. This word *end of your faith* (the perfection of your faith, the completion of your faith) – I want you to consider a seed, and planting a seed in the ground, watering it, and the seed begins to spring up. Every day it grows a little higher – a little higher, a little higher. Every day of its growth, it’s *perfect*, but there will come a day when this stalk will bear fruit – and then it will be *complete*.

Now, we use the word *perfect* for both instances. Perfect, in that it’s growing, it’s perfect – but it is not *perfected*. So I think of people who have already died in ages past, who were only allowed to understand a certain degree of God’s understanding. You know, God cannot be searched out. God is not someone you’re going to dig in the Bible for, and find out everything. *He has got to tell you*. Faith comes by hearing, hearing by the word of God (Romans 10:17). And salvation is the completion of your faith. If you are living up to the light that God has given you, you are as complete as you can possibly be. It is His responsibility to give you light and truth – it is our responsibility to receive it.

So, you and I are in the process of salvation – we’re in the process of *being saved*. As you open your heart to receive His words, He is straightening out the crooked places. He’s making the high places low, the low places high. He is correcting the way we understand and, in so doing, we are being saved. Our *souls* are being saved according to the completion of our faith.

## SIN / RIGHTEOUSNESS

The next word or words we want to look at is the meaning of *sin*. I could put in this definition *righteousness* also, because I understand “sin” and “righteousness” to be *opposites*. If I can understand sin, I could understand righteousness. Now there is a key to understanding the meaning of sin: Thoughts produce feelings; feelings lead to action. *Sin* therefore, is not simply the action you have committed – sin begins in the *mind*. There is nothing you say or do that doesn’t begin in your mind. So when we talk about sin, you wouldn’t have the outward action without the inward thought. Now just think it through with me: If the Lord wanted to keep us from sinning, He could simply tie us down and we could just wait until He comes back, and we would never do anything. But you see, that isn’t where sin is. Sin begins in the heart. So if the

Lord is going to deliver us from sin, He is going to change the way we think, hence that word *salvation* -- the word *faith*.

Thoughts produce feelings; feelings lead to action. What about right action? You see, I was told one time, “Well, righteousness – that’s *right doing*.” Well, you can’t *do* right if you don’t *think* right. Now the catch is, there’s only one that is righteous – it is **God** (1 Samuel 2:2; Matthew 19:17). And you’re not going to be righteous except He teach you, lead you and guide you. You know, we read Galatians 2:16: “I believe *in* Christ, to be made righteous, to be justified by the faith *of* Christ.” *Righteousness* therefore, has to do with my faith, my understanding. As I receive *His* understanding, I manifest *His* right doing. I only do it if it’s between my ears. Now for some people, when we say, “What is sin?” they’ll read 1 John 3:4. Let me read this:

1 John 3:4

4 Whosoever committeth [commits] sin transgresseth [transgresses] also the law: for sin is the transgression of the law.

But the way, that actually reads: “whosoever committeth [commits] sin commits lawlessness: for sin is lawlessness.” Sin is *lawlessness*. Sin is to be in that place of defying God’s law – but combine that with Romans 14. There is another definition that Paul gives us of sin:

Romans 14:23

23 And he that doubteth [doubts] is damned if he eat, because *he eateth* [eats] not of faith: for whatsoever *is* not of faith is sin.

All right. Again, looking at the word *faith*, it comes by hearing God. That means my understanding is His, or *my faith is the faith of Christ*. Anything that’s not of His faith, of His understanding, is sin. Let me tell you what it isn’t saying. It isn’t saying that we read the book and define the law, and can therefore define “sin.” Remember how we began this study: He says, *My thoughts are not your thoughts. My ways are not your ways. I’m as different from you as the heavens are high above the earth*. So it would help if we would let *Him* define sin. That brings us to this word study and the word *spiritual*. Because sin is an inward thing, reading His laws and His commandments for a “new covenant” believer would be spiritual, or *coming from the Spirit, applied to the inward man*. So all of those laws, all of those things that we have been using to define sin, take on a completely different meaning for us.

Now I have to use an example here and talk about a word. I’m going to use *Sabbath*. Because I have seen arguments back and forth concerning – *Well, Saturday...is it Saturday, or is it Sunday? Well, it’s the seventh day of the week, you see* – and what I would like to share with you is: ***it is neither Saturday nor Sunday***. If I’m a new covenant believer and I take the Lord’s definition of Sabbath keeping – it is from His Spirit, applied to the inward man. Therefore Sabbath keeping is that *rest* or that experience that I have in Christ, in listening and obeying His voice. Well, what about the seventh day Sabbath then? That was a symbol, *a picture* – remember a law written in stone – to teach me ultimately the *spiritual* truth of it. When you begin to understand that Sabbath keeping is an *everyday experience*, you’re not lowering your Sabbath to the days of the week – you’re *elevating* the days of the week to that Sabbath day. If you’ll remember in Genesis, after Adam and Eve were created on the sixth day, they entered into the seventh day and, if you’ll go back and read it, there’s no end to it. For every other day

there's an evening and a morning – not so on the seventh, because it's an *experience*. Once you enter into it, it's a *moment-by-moment abiding in Christ*. The Sabbath is a symbol of hearing God's voice and being obedient, allowing Him to be God in your life. It is a memorial of *inward* creation.

## GRACE

“Grace” is a word that I think has been greatly misunderstood – I could even say *abused* by certain groups of people who still look at *sin* as this outward thing, and *grace* as the license to do it. I know that “grace” means *unmerited favor* but, for me, grace is *that favor shown us*. What is the favor? What is the grace God gives you? He is saving *your soul*. He is bringing you to an understanding, a deeper understanding of Himself. For grace – for a definition of *grace* – I want you to turn to 2 Corinthians, chapter 1. I want to read verse 12:

2 Corinthians 1:12

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward [toward you].

Now, notice how he contrasts *fleshly wisdom*. He says *not by fleshly wisdom, but by the grace of God*. What is fleshly wisdom? Walking in my *own* understanding – that is the *opposite* of God's grace. God's grace, therefore, the unmerited favor shown us, is the giving of *His* understanding. Compare in 2 Peter chapter 1, verse 2, Peter writes:

2 Peter 1:2

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

The King James put *through the knowledge of God*. It's *in* – “*in* the knowledge of God and of Jesus our Lord.” Now that isn't knowledge *about* God; it is the knowledge *of* God. Grace and peace be multiplied as you grow in *their* knowledge. Peace is an inward thing, isn't it? It is something you feel – but what about grace? How could “unmerited favor” be multiplied to anyone except that it be the favor shown, the giving of His understanding – the *opposite* of fleshly wisdom. Look also, since we're in 2 Peter, let's look at chapter 3. Let's start reading at verse 15:

2 Peter 3:15-18

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath [has] written unto you;

16 As also in all *his* epistles [letters], speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest [or wrestle with], as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye [you] know *these things* before, beware lest ye [you] also, being led away with the error of the wicked, fall from your own steadfastness.

The opposite of that he says is:

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

Here is a hint that you *could* fall from grace. Now, if all grace means is “unmerited favor,” how do you fall from unmerited favor? But grace is more than that – *it is the favor shown*. Turn with me to Hebrews chapter 12, and let’s read verse 15:

Hebrews 12:15

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

Here again, if grace is simply unmerited favor, and you do nothing for it – and it’s just simply God having favor upon you – how do you fail of His grace? It has to be more than what I was told in my denominational experiences! Turn also to Galatians, and in Galatians there is a term defined of being under the law. What does it mean to be *under the law*? In Galatians 4:21 he says:

Galatians 4:21

21 Tell me, ye that desire to be under the law, do ye [you] not hear the law?

I was always told *under the law* meant *condemned by the law*. But it’s obvious according to this scripture, *under the law* means “governed by the law” – *you that desire to be governed by the law*. No one desires to be *condemned* by it. They were desiring to live their lives according to how they read the law. Now he states in Galatians 5, verse 4:

Galatians 5:4

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye [you] are fallen from grace.

You *can* fall from grace, can’t you, once you understand that grace is contrasted with fleshly wisdom. If you’re walking in fleshly wisdom, according to your own understanding, seeking justification by how well you *keep* the law, you’ve fallen from grace. You’re no longer walking in God’s grace – and I can’t leave out Romans 6. In Romans 6, verse 14:

Romans 6:14

14 For sin shall not have dominion over you: for ye are [you’re] not under the law, but under grace.

You’re not “under the law,” you’re not *governed* by the law – you’re under, or governed by *grace*. You see, being governed by grace is equivalent to being led of the Spirit. Allowing Him to have full reign over your understanding, weighing everything, allowing the Lord to say yea or nay concerning the things you believe.

## ADVOCATE



The next word we want to look at is the word *advocate*. Why is “advocate” an important word to understand? Because, depending on how you understand advocate, it will describe for you, help you understand the ministry of Christ. What exactly is His ministry? If we don’t understand exactly what it is Christ is doing for us, it will reflect on how we understand God Himself, and I think understanding our Heavenly Father is a major point in our salvation. This word *advocate* is used in 1 John 2:1, let’s read the verse:

1 John 2:1

My little children, these things write I unto you, that ye [you] sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Now, let me show you another place where this same Greek word is used. The same Greek word in John 14, verse 16, Christ says:

John 14:16

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

In John 14:16 this word is translated *Comforter*. In 1 John 2:1, it is *advocate*. Now I would ask you to be honest with yourself and tell me if those two words don’t paint different pictures of Christ. The first one *advocate*: When I think of an advocate, I think of a lawyer. I think of someone standing between, protecting me – advocate – standing for me, defending me. When I think of *Comforter*, I get an entirely different picture. The word “Comforter” actually means *to draw near to one’s side, to be with a person*. Let’s put that definition in 1 John 2:1:

1 John 2:1

1 My little children, these things write I unto you, that ye [you] sin not. And if any man sin, we have a **Comforter**, *we have someone who draws near us with the Father*, Jesus Christ the righteous:

That’s different isn’t it? You see, as we trace these words through and we look at the ministry of Christ, I think we’re going to discover that He is actually *working in harmony with the Father* – that they are in perfect unity in bringing us a clearer picture of ourselves, of the Savior and of the Father. Salvation. You see, there’s only one foundation laid, that is Jesus Christ. Understanding Him will give us an understanding of ourselves. Why? Because He was a man; He was made of a woman, made under the law – but He also was the Son of God. It will link us – the Father, the Son and humanity – that we might be perfectly saved.

## PROPITIATION

The next word I want to look at is in 1 John 2:2. And it’s this word *propitiation*:

1 John 2:2

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.

Now I was told *propitiation* meant it was an “appeasement of God’s anger,” that because of our sins, Christ died, *appeasing an angry God* – hence He is the propitiation for our sins. But, I did something terrible: I looked the word up myself, and I traced the word out through the New Testament. Let me show you. This word that we’re reading in 1 John 2, the Strong’s number for it is [2434] and the ultimate root of this word is [2436]. It’s a verb used in Matthew 16:22. So let’s turn to Matthew 16:22, and I want to show you the root of this word, *propitious, propitiation*:

Matthew 16:22

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Did you see *propitiation* in there? When Peter says *be it far from thee*, if you’ll look in your margin, it says *pity thyself*. There’s your word. But let me show you how they use it in Hebrews 8. In Hebrews 8, this is the same Greek word translated, *be it far* or *pity thyself*. In Hebrews 8, verse 12, the Lord says:

Hebrews 8:12

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

It’s the word *merciful*. So in Matthew 16:22, when he says *pity yourself*, he is saying, *have mercy on yourself*. Show mercy. And that is what the word means, *to show mercy*, the verb of “showing mercy.” The noun is the mercy shown. From [2436] bring it down to [2431]. 2 Corinthians 9:7 is the next link in the chain:

2 Corinthians 9:7

7 Every man according as he purposeth [purposes] in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth [loves] a cheerful giver.

King James put *cheerful* here – this actually is the root of *propitiation*. What we read before is the root of this word, *cheerful* – it means *merciful*. God loves a *merciful* giver. So when I bring that down to 1 John chapter 2, I could read it like this:

1 John 2:2

2 Christ is the *act of mercy* concerning our sins: and not for ours only, but also for *the sins of the whole world*.

This puts me in a place of having to redefine the cross. What took place that day? What was actually being achieved by God? I know, in the denominational groups I have been involved with, every one will tell you that *Jesus died to appease an angry God*. He was a sacrifice to God. Let me tell you: He was a sacrifice to God – He sacrificed His life. The question I have is, the *motive* of the Father in demanding it. What was His motive in asking His Son to give His life? I pray that as we go through the words, that this begin to unfold for you, and that you have a deepening of your understanding and you draw nearer to Christ and His ministry. Remember, He is your Comforter, not your advocate. *He’s your Comforter*. And His death

was *the act of mercy* concerning our sins.

## REMISSION

Let's look at the word *remission*. This word – I want to read from Matthew 26:28 – and if I can, continue this string of definitions that help us understand the ministry of Christ. I know of no greater thing to teach you of importance to understand what Christ is doing. In Matthew 26:28 at the last supper, Christ states:

Matthew 26:28

28 For this is my blood of the new testament [covenant], which is shed for many for the remission of sins.

What does *remission* mean? Does it mean *forgiveness of sins*? There is another place this word is used. It's in Luke, chapter 4. In Luke chapter 4, I want to read verse 18. The same word translated *remission* is used twice in Luke 4:18:

Luke 4:18

18 The Spirit of the Lord *is* upon me, because he hath [has] anointed me to preach the gospel to the poor; he hath [has] sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

The two times *deliverance* and *liberty* – your definition of “remission” – if it's forgiveness, would it fit also in Luke 4:18? -- *To heal the brokenhearted, to preach forgiveness to the captives? To set at forgiveness those who are bruised? Forgive these people who are bruised?* Let me ask you a question: Can you imagine a man bound in chains, and you walk up with the key, but instead of giving him the key to set them free, you pat them on the shoulder and you say, “I forgive you,” and you walk off? The man is still bound. In essence, that is how the churches are defining Christ's ministry: *Through the ministry of Christ, we're forgiven by God – but we're always going to sin until He returns and changes my body. When my body is changed, then I won't sin anymore, I won't have a sin nature anymore.*

But what if the ministry of Christ is *higher* than that? What if, when He held up the wine – *the symbol of His blood* – He said “drink this for deliverance from sin”? Because that is how the word is translated and that is what it means – *deliverance from sin*. Now there are different directions I could go here, but I want to focus on our Heavenly Father. If this word means *forgiveness of sin*, the blood was shed for the Father's sake, so that *He could forgive you*. But if the word means *deliverance of sin*, then the blood was shed *for your sake*, to be delivered. And, you see, the Father sends the Son – He is the act of mercy from God concerning our sins, because His death is to deliver us, not to appease an angry God.

## INTERCESSION

“Intercession” is another word that we need to put in this stream, because when we think of Christ interceding, again it paints the picture of the Son of God *protecting humanity from the Father*. He is interceding in our behalf. This word, in Romans 8, reading verse 34:

Romans 8:34

34 Who *is* he that condemneth [condemns]? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh [makes] intercession for us.

Well, this word *intercession*, if you'll go to the first place it's used in Acts chapter 25, I want to read another verse that uses *intercession*. Verse 24:

Acts 25:24

24 And Festus said, King Agrippa, and all men which are here present with us, ye [you] see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

Now this word *have dealt* is the word. This is the word they have translated *intercession*. It actually means *to consult with* ("Intercession" [1793] means: "to consult with") and, if you put that in here...

24 And Festus said, King Agrippa, and all men which are here present with us, ye [you] see this man, about whom all the multitude of the Jews have *counseled* with me, .....

They didn't *intercede* for Paul. They *counseled against him*. This word actually means *to counsel with*. In Zechariah 6:13, the concept is seen here:

Zechariah 6:13

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne [speaking of Christ]; and he shall [he'll] be a priest upon his throne: and the counsel of peace shall be between them both. [the Father and the Son]

*The counsel of peace shall be between them both*. So let's take that concept and bring it to Romans 8. But this time let's begin reading at verse 31:

Romans 8:31

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth [who is justifying].

34 Who *is* he that condemneth [condemns]? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. [who also is counseling in our behalf]

What is he saying here? Think it through. Remember *the counsel of peace is between them both – the two of them*, it says. Here we have the Father willing to sacrifice – give the life of His Son to save us – and then we have the Son Himself who gave His life, Paul says. Speaking of the Father, *He that spared not His own Son, but freely gave Him for us*, (Verse 32) and then the Son who allowed it to happen, who *gave Himself*. The two most powerful beings in the

universe counseled together in our behalf. The Son isn't protecting us from God's wrath! The Son and the Father are working in harmony to deliver us from our iniquity – *to deliver us* – to make us into the image of Christ, who is the image of God. *They counsel together in our behalf.*

## MERCY SEAT/ATONEMENT

*Propitiation* is used again in Romans 3, verse 25. And this number, the number for this word in Romans 3:25 is [2435]. It ultimately too, is rooted in [2436], *the act of showing mercy*. In Romans 3:25, let's read the verse:

Romans 3:25

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

I want you to see how they've translated this word in Hebrews 9. In Hebrews 9, this is very revealing. In Hebrews 9, here is the same Greek word that they've translated *propitiation* – verse 5:

Hebrews 9:5

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

It's the word *mercy seat*. Interesting, isn't it? They would put *propitiation* in one place, and *mercy seat* in another. Let's use *mercy seat* for both. In Romans 3:25:

Romans 3:25

25 Whom God hath set forth [speaking of Christ, or foreordained] *to be* a propitiation [mercy seat] through faith in his blood,....

Now what does that mean? If you go back and look at the Old Testament word *atonement*, you'll discover that it is a verb. It is an action of covering; it means *to cover*. The noun of that verb in the Old Testament has been translated *mercy seat*. "Mercy seat" is the covering itself. The verb is *to cover*; the noun is *the covering*. ("Atonement" Hebrew [3722] is a verb meaning "to cover" -- the root of "Mercy Seat" [3727] the noun.)

An animal's blood would be shed as an act of atonement, or an act of *covering*. But, instead of putting that outward, looking at that only outward, put it *inward* – because if "atonement" is an outward thing, then somehow, we see a picture of this wrathful, angry God, and He has a list of our sins, and somehow that has to be covered with the blood. There you have Christ, standing before God, saying "*My blood, Father, My blood!*" He's covering you with His blood – He's *protecting* you with His blood.

Yet if you put it inward, if you make it a spiritual thing – *of the spirit, applied to the inward man* – He is covering *my understanding* by means of His blood, as the Father and the Son counsel together to save us, to bring us into harmony with themselves in our understanding. *The action of covering us is "atonement"; the covering itself is the "mercy seat."* Paul writes

in Romans 3: *Christ was foreordained to be that mercy seat, or to be that covering.* Now if you go look at the sanctuary that Moses erected, you'll see that the articles of furniture in the sanctuary were made of "shittim wood." That's a hard, dark, thorny wood. "Wood" is a symbol of *man's character* in the scriptures. That is a perfect picture of our character – but all of that old, dark, thorny wood was covered with pure gold, and "gold" is a symbol of *faith*. Whose faith? *Christ's faith*.

Remember the message to Laodicea: *Buy of me gold tried in the fire* (Revelation 3:18). When He gives you His understanding, He is atoning; He is *covering* you. The result is the *mercy seat*. What was under the mercy seat? Aaron's rod that budded; a jar of manna (Hebrews 9:4). What do those represent? "Aaron's rod that budded" – that represented *his authority to minister*. He was the authority of God. That is under the mercy seat – *it's a picture of Christ*. What about "a jar of manna"? *Manna* was the bread eaten before they entered the Promised Land – it represents *the scriptures*. But it, too, is under the mercy seat, meaning that *you live as Christ gives you definition of it*. But there was one other thing under the mercy seat – *the heart of stone written with the finger of God*.

What is underneath that mercy seat is *a picture of our understanding*. We recognize Christ as High Priest. We recognize we live according to His definition of the scriptures. You don't live by bread alone, but by every word that proceeds out of His mouth – and you recognize: *I have a stony heart, and if He does not write the ten words, the Ten Commandments, I will never understand*. You see, with that understanding, *you are covered* – you're under the mercy seat and the act of putting you there is atonement.

## CLOSE

I hope you have enjoyed looking at deeper meanings of Bible words. I know that there are many words I could cover, but I pray that the Lord has used me in the selection of these words and in defining them for you, because they are life changing. As you grow in understanding, as these words defined become your own, it is life changing. You can never look at the Father and Son the same way again. I pray for you. I pray that the Lord bless this study in that we do draw nearer to Him, stand with Him, believe with Him. I pray that He is our God, and that this study has helped somewhat in getting you there.

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