

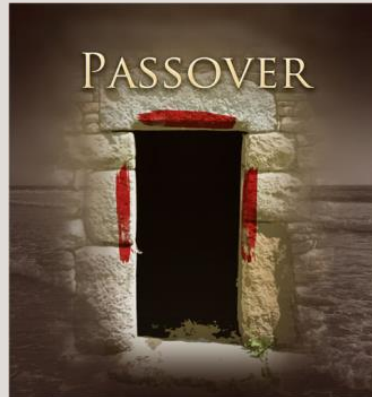
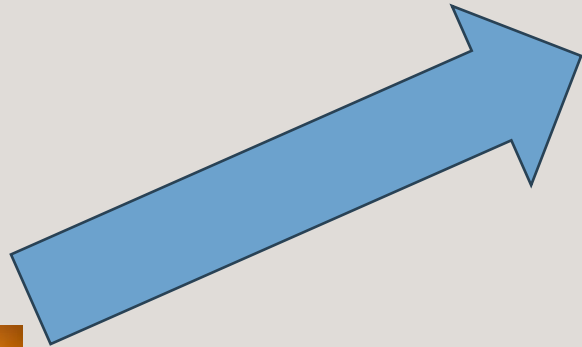
“The remnant” part 12

Wayne Stewart

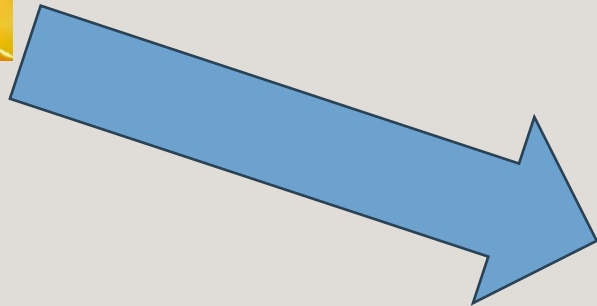


Redemption and Atonement

- One sacrifice Rightly Divided Rom.6:10, Heb. 10:12



Redemption
'Deliverance from'



Atonement
'Access to'

Bifurcation

8223 εἴσοδος, ου, ἡ (1) as an action *coming in, access, entrance* (HE 10.19); (2) as the reception given *acceptance, welcome* (1TH 1.9)

Acts 13:24; 1 Thess. 1:9; 2:1; **Heb. 10:19**; 2 Pet. 1:11

10138 ἔξοδος, ου, ἡ (1) literally *going out, exodus, departure*; historically, of the exodus of Israel from Egypt (HE 11.22); (2) euphemistically, of the end of earthly life *departure, death* (LU 9.31)

Lk. 9:31; 2 Pet. 1:15

Redemption (exodus)

- **4242 ἄφεσις, εως, ἦ** (1) of captivity *release, liberation, deliverance* (LU 4.18); (2) of an obligation or debt *cancellation, pardon*; (3) predominately in relation to sins *forgiveness, cancellation of guilt* (MT 26.28); in the new covenant, ἄ. involves not a passing over of sins as in the old covenant (cf. *πάρεσις* [*passing over, overlooking*] in RO 3.25), but their *removal* from the mind of God, *taking away* (HE 10.18; cf. 10.3)
- Matt. 26:28; Mk. 1:4; 3:29; Lk. 1:77; 3:3; 4:18; 24:47; Acts 2:38; 5:31; 10:43; 13:38; 26:18; **Eph. 1:7; Col. 1:14**; Heb. 9:22; 10:18

Atonement (eisodus)

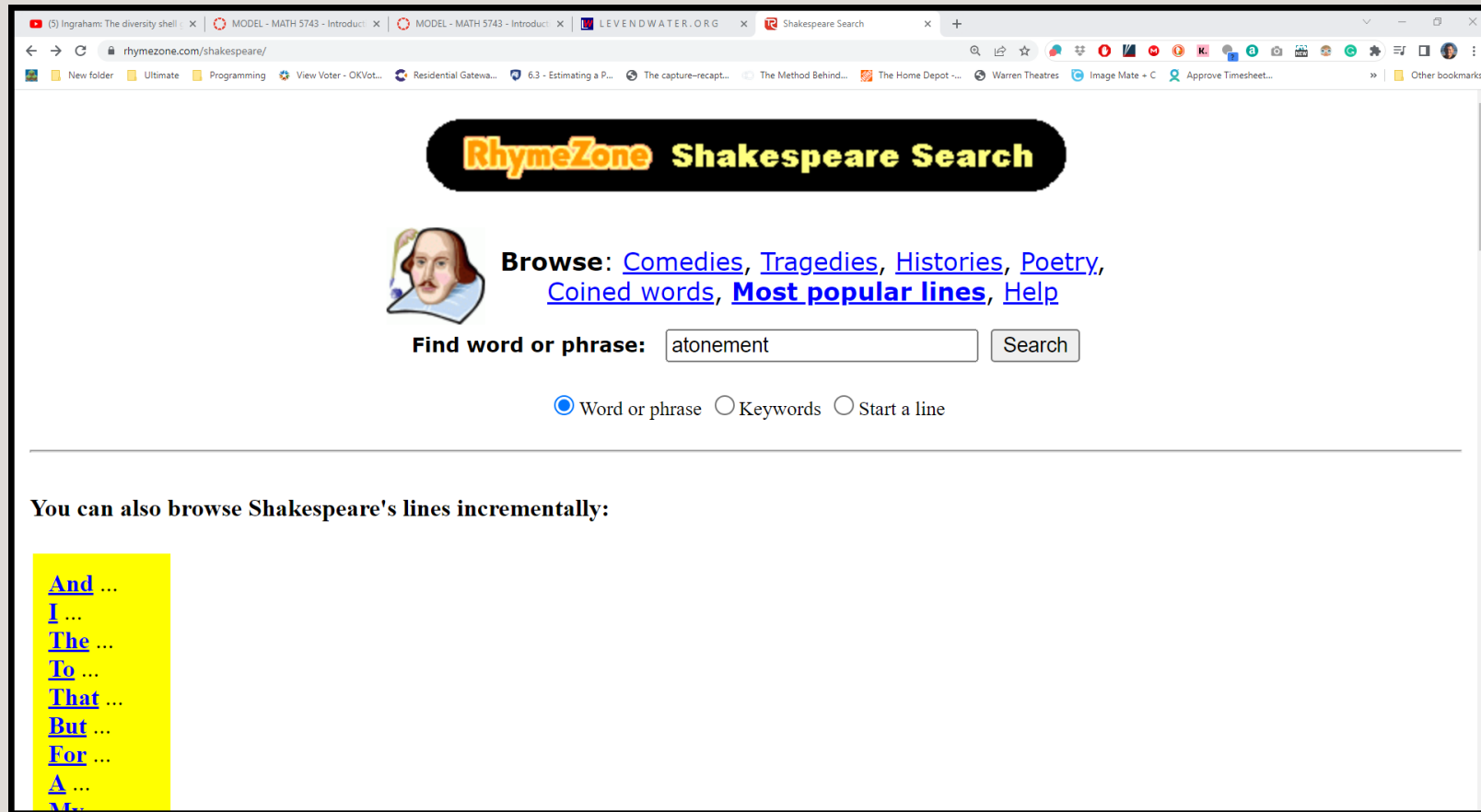
- ^{TBT} **Ephesians 2:13** νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν **ἐγγὺς ἐγενήθητε** ἐν τῷ αἵματι τοῦ Χριστοῦ.
- ^{KJV} **Ephesians 2:13** But now in Christ Jesus ye who sometimes were far off **are made nigh** by the blood of Christ.

The atonement


- KJV Rom. 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received **the atonement**.
- KJV Rom. 11:15 For if the casting away of them *be* the **reconciling** of the world, what *shall* the receiving of *them be*, but life from the dead?
- KJV 2 Cor. 5:18 And all things *are* of God, who hath **reconciled** us to himself by Jesus Christ, and hath given to us the ministry of **reconciliation**;
- KJV 2 Cor. 5:19 To wit, that God was in Christ, **reconciling** the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of **reconciliation**.

- TBT Rom. 5:11 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν **τὴν καταλλαγὴν** ἐλάβομεν.
- TBT Rom. 11:15 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν **καταλλαγὴ** κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;
- TBT 2 Cor. 5:18 τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ **καταλλάξαντος** ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν **τῆς καταλλαγῆς**.
- TBT 2 Cor. 5:19 ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον **καταλλάσσω** ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον **τῆς καταλλαγῆς**.

Shakespeare



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King Henry IV, part II: IV, i

ARCHBISHOP OF YORK: 'Tis very true:

And therefore be assured, my good lord marshal,
If we do now make our atonement well,
Our peace will, like a broken limb united,
Grow stronger for the breaking.

MOWBRAY: Be it so.

Here is return'd my Lord of Westmoreland.

The background is a complex, abstract pattern of concentric, wavy lines and dots. The colors transition from a deep red on the left to a vibrant purple and magenta on the right. A large, irregularly shaped hole is present in the center, revealing a dark, almost black interior. The overall effect is that of a tunnel or a vortex, with a sense of depth and movement. The text is overlaid on the left side of the image.

Atonement and Reconciliation

כַּפָּר kaphar {kaw-far'}

- **Gen. 6:14; 32:21**; Exod. 21:30; 29:33, 36-37; 30:10, 12, 15-16; 32:30; Lev. 1:4; 4:20, 26, 31, 35; 5:6, 10, 13, 16, 18, 26; 6:23; 7:7; 8:15, 34; 9:7; 10:17; 12:7-8; 14:18-21, 29, 31, 53; 15:15, 30; 16:6, 10-11, 16-18, 20, 24, 27, 30, 32-34; 17:11; 19:22; 23:28; Num. 5:8; 6:11; 8:12, 19, 21; 15:25, 28; 17:11-12; 25:13; 28:22, 30; 29:5; 31:50; 35:31-33; Deut. 21:8; 32:43; 1 Sam. 3:14; 6:18; 12:3; 2 Sam. 21:3; 1 Chr. 6:34; 27:25; 2 Chr. 29:24; 30:18; Neh. 10:34; Job 33:24; 36:18; Ps. 49:8; 65:4; 78:38; 79:9; Prov. 6:35; 13:8; 16:6, 14; 21:18; Cant. 1:14; 4:13; 7:12; Isa. 6:7; 22:14; 27:9; 28:18; 43:3; 47:11; Jer. 18:23; Ezek. 16:63; 43:20, 26; 45:15, 17, 20; Dan. 9:24; Amos 5:12

The movement in usage Noah → Jacob

- KJV Genesis 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.¹ (Gen. 6:14 KJV)
- KJV Genesis 32:20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.¹ (Gen. 32:20 KJV)

Pitch → Appease

Atonement

- ^{KJV} **Leviticus 1:4** And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make **atonement** for him. (Lev. 1:4 KJV)

Contradiction?

- ^{KJV} **Proverbs 17:9** He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends.¹
- (Prov. 17:9 KJV)
- KJV Proverbs 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. (Prov. 28:13 KJV)

Covering: Rom 4:5,6

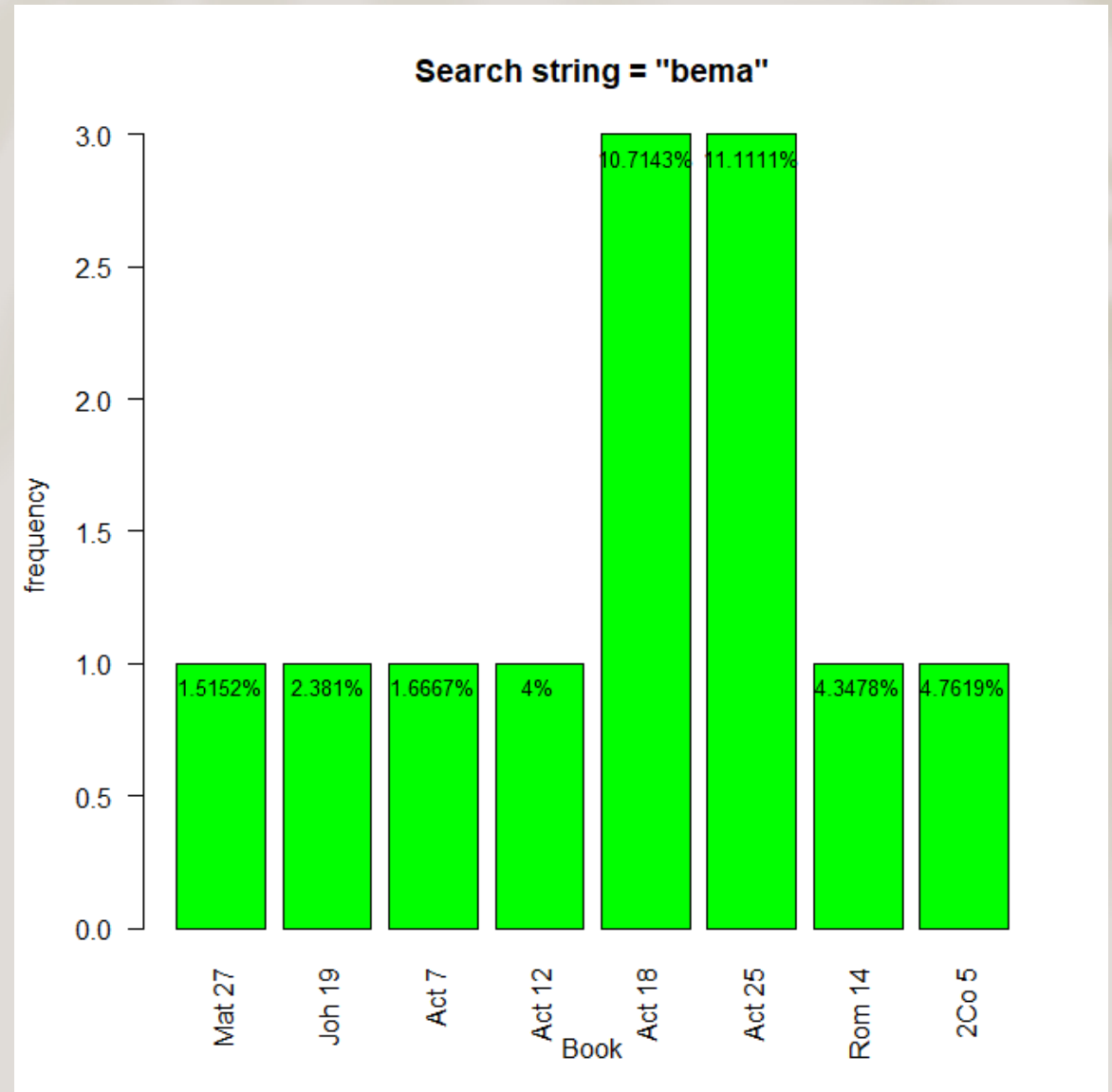
- KJV Psalm 32:1 <A Psalm of David, Maschil.> Blessed is he whose transgression is forgiven, whose sin is covered.1
- 2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. (Ps. 32:1-2 KJV)

Today



βῆμα, ατος, τό Judicial bench

- **Matt. 27:19; Jn. 19:13;** Acts 7:5;
12:21; 18:12, 16-17; 25:6, 10, 17;
Rom. 14:10; 2 Cor. 5:10



Gabbatha

TBT John 19:13 ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ·

KJV John 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.



“good” and “wrong” (Prison truth)

- TBT Ephesians 6:8 εἰδότες ὅτι ὃ ἂν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομιεῖται παρὰ τοῦ Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος.
- KJV Ephesians 6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

“good” and “wrong” (Prison truth)

- TBT Colossians 3:25 ὁ δὲ ἀδικῶν κομιεῖται ὃ ἠδίκησε· καὶ οὐκ ἔστι προσωποληψία.
- KJV Colossians 3:25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

The righteous judge

- TBT 2 Timothy 4:8 λοιπόν, ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
- KJV 2 Timothy 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

“that every one may receive the things done in his body”

- 2 Cor. 4:10; 5:6, 8, 10; 12:2-3

TBT 2 Corinthians 4:10 πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

KJV 2 Corinthians 4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

KJV Rom. 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Gal 2:16 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, and not by the works of the law: for by the works of the law shall no flesh be justified.

KJV Jas. 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

KJV Jas. 2:24 Ye see then how that by works a man is justified, and not by faith only.

KJV Jas. 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

TBT Rom. 4:2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν.

TBT Gal. 2:16 εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιοθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ.

TBT Jas. 2:21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

TBT Jas. 2:24 ὁρᾶτε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον.

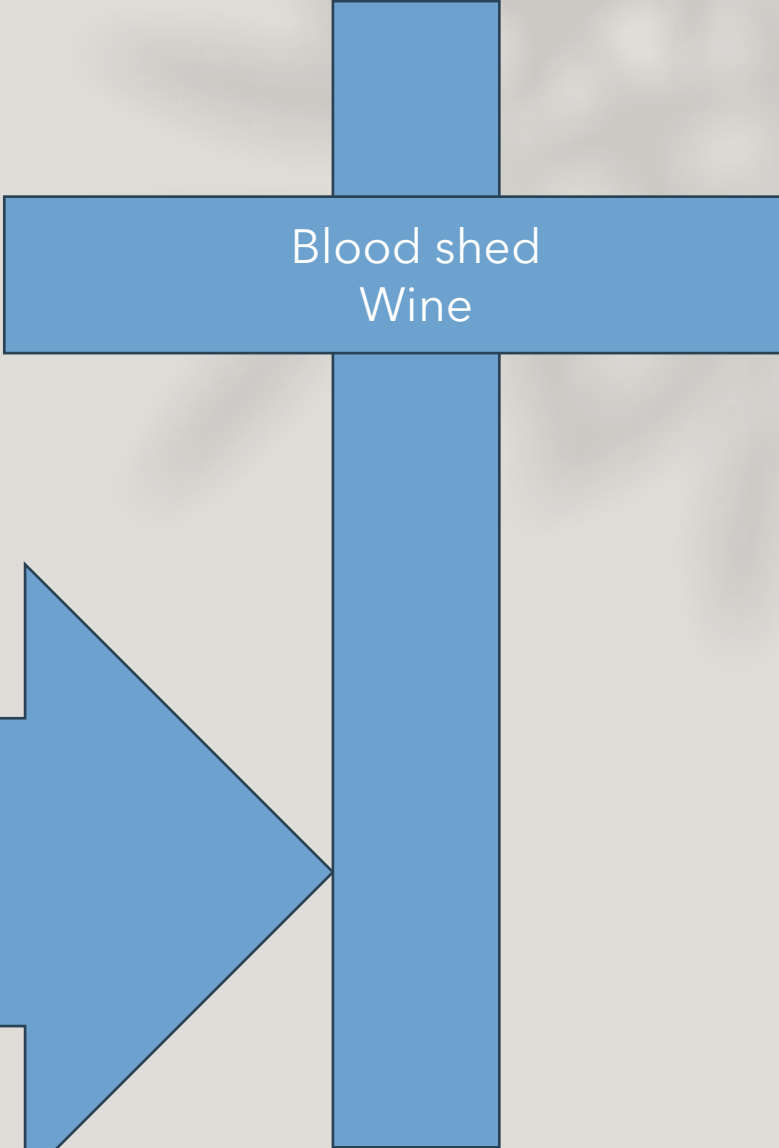
TBT Jas. 2:25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδῶ ἐκβαλοῦσα;

Principle of the bema is through Acts and Prison

Why everyone MUST be associated with the Body of Christ.

Acts
Body
Corporately
must agree "Jew
First"
Signs
Unequal

Prison
Body
Corporately
SUSSOMA
BOTH ONE
Head is Christ



A body prepared
Sometimes Body removed from CAMP
Bread