

Why Christ Died on the Cross

PREFACE: THE THREE KEYS - Which would you refer — a can of raviolis zapped in microwave or a ravioli dinner served at a four-star Italian restaurant? Both can provide sustenance and fill your belly but one of them is a much more memorable experience. The differences between these two meals are the differences between the Hebrew text of the Bible and an English translation. An English translation can provide sustenance, but when the text is studied from a Hebraic perspective, the text comes alive. A people's language and the culture of those who speak the language are closely related. In the case of the Hebrews, who were a nomadic people of the Near East, their language and their nomadic culture are closely connected. Each Hebrew word describes an action that one can see in the nomadic journeys of the Hebrews through the wilderness. All modern-day translations of the Bible are written from a very Western perspective and have erased the original Hebraic, Eastern, perspective of the original words in the text. Once the Hebraic-ness of the text is restored, a common theme can be found rising to the surface throughout the Bible —our nomadic migration through the wilderness of life. Most people simply assume everyone everywhere thinks in pretty much the same manner. This could not be farther from the truth. In fact, the thinking processes of different cultures are as different as day is from night. In this book, we will be examining Hebrew words and ideas so we can better understand how the mind of the Hebrew works. Understanding how the Ancient Hebrew mind operates is crucial to proper Biblical understanding. If we are to interpret the Biblical text according to our way of thinking, the interpretation will be contaminated with modern Greco-Roman thinking. In my years of research into the language of the Bible, I have discovered three keys to proper interpretation of the words and ideas within the text.

CULTURE: The Hebrew language, as is the case with every language, is closely tied to the culture in which the speakers and writers belong. When reading the Bible, whether in Hebrew, English, or any other language, it is essential to read it through the eyes and mind of the Hebrew culture and not one's own culture. To illustrate this, let's look at Isaiah 40:22. It is He.. that stretches out the heavens as curtain From our own culture, we could conclude this is a reference to the creation of the stars, which we know to be giant balls of burning gas billions of miles from us. This perspective, as accurate as it may be, must be ignored—instead, this verse needs to be understood from Isaiah's perspective of the heavens. Inside the goat-hair tent of the Hebrews, the roof is black but the gaps between some of the fibers of the material allow for pinholes of light to penetrate through, giving the appearance of stars in the black sky. For this reason, the Hebrews saw the night sky as God's tent stretched out over the world—his family.

ACTION: Our modern languages are the product of a Greco-Roman world where abstract words are prolific. An abstract idea is a word or thought that cannot be related to one of

the five senses: hearing, sight, touch, smell, or taste. However, each Hebrew word is related to a concrete idea, a substance of action. And Jonathon rose up from the table with a burning nose... 1 Samuel 20:34 As you can see, from a literal translation of this verse, the idea of Jonathon's nose being on fire is a very concrete action, whereas the King James Translation, from a western perspective, is very abstract. So Jonathan arose from the table in fierce anger.. 1 Samuel 20:34 (KJV) A "burning nose" is a substance of action and clearly is a good illustration of the differences between Hebrew and Greek thought. The Hebrew word for nose is Pa aph [H:639]1 but can also mean "a flaring of the nostrils in anger," a substance of action. Throughout this book, you will be challenged to cease from thinking abstractly, and instead you will be asked to open your mind to the or Greek followed by a transliteration in italics and concrete meaning of words as they should be understood from a Hebraic perspective. 1 Each Hebrew and Greek word will be identified in Hebrew its Strong's indexing number in brackets.

FUNCTION: Hebrew thought is more concerned with function whereas our Greco-Roman thought is more concerned with appearance. How would you describe a pencil?

You would probably describe it as "long and yellow with a pointed end." Notice that we like to use adjectives to describe objects. However, in Hebrew thought, verbs are used much more commonly, and a pencil would be described as something you write with, a description of its function rather than its appearance. When we read the Biblical text we are constantly creating a mental image of what the text is describing.

However, the original author is not describing an image of appearance—but an image of function. And this is how you are to make it; the length of the vessel is three hundred cubits long, fifty cubits wide and thirty cubits high. Is this description telling us what the ark looked like? Not at all. It is describing the function by telling us this ark is very large and capable of transporting a very large load of animals. Keeping these three keys in mind while reading the text, will allow you to begin approaching the Bible from a Hebrew perspective rather than from the Greek perspective, a perspective we have all been taught since birth.

TRANSLATIONS: There are many factors that go into a translation which are invisible and unknown to the reader of the translation. Most Bible readers assume the English translation of the Bible is an equivalent and exact representation of the original text. Because of the vast difference between the Ancient Hebrews' language and our own, as well as the differences in the two cultures, an exact translation is impossible. The difficult job of the translator is to bridge the gap between the languages and cultures. Since one can translate the Hebrew text many different ways, the translator's personal beliefs will often dictate how the text is translated. A translation of the Biblical text is a translator's interpretation of the original text based on his own theology and doctrine. This forces the reader to use the translator's understanding of the text as his foundation for the text. For this reason, readers will often compare translations, but are usually limited to Christian

translations. I always recommend including a “Jewish” translation when comparing texts, as this will give a translation from a different perspective. Yes, it will be biased toward the Jewish faith, but Christian translations are biased toward the Christian faith as well. A comparison of the two translations can help to discover the bias of each. The translator’s task is compounded by the presence of words cases, the translator will attempt to interpret the words and phrases as best as possible based on the context of the word and the translator’s opinion of what the author was attempting to convey. When the reader of the translation comes across the translator’s attempts at translating the difficult text, the reader almost always makes the assumption the translator has accurately translated the text. The following passage will give an example of some of the difficulties the translators face when attempting to convert the Hebrew text into an understandable English rendering. Make a roof for the ark, and finish it to a cubit above; and set the door of the ark in its side; make it with lower, second, and third decks. Genesis 6:16 (RSV) The above translation seems very clear, concise and understandable. The reader would have no problem understanding the meaning of the text and assumes this translation adequately represents the original text. Behind this translation lays the Hebrew, which must be a translator’s night mare. Below is a literal rendering of the same verse according to the Hebrew. “A light you do to an ark and to a cubit you complete it from to over it and a door of the ark in its side you put under s twenty and thirty you do.”

This is not an isolated case, but occurs continually throughout the Biblical texts. In order to assist the English reader, the translator has supplied words, phrases, and even whole sentences to enable the reader to understand the text. The reader is rarely aware of the difficulties in translating a certain passage and assumes the translator has accurately translated the text. If you’re ready, let’s dig deep into the soil of the Hebrew and Greek language and see if we can find the gems hidden within it.

INTRODUCTION: Over the years, the study of scripture has increasingly leaned toward a more acute awareness of God’s use of symbols to convey His Truths. God uses symbols to help us understand Scripture in a spiritual sense. Every thing God created is an outward picture of an inward truth. In this paper, we strive to give clear cut examples from the Bible so that you, with the aid of the Holy Spirit, can begin to comprehend the deep things of God. First, let’s look at the word 'ways' and see how God applies it to an individual.

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. - Isaiah 55:8. *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* - Isaiah 55:9. *For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: -* Isaiah 55:10. *So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* - Isaiah 55:11.

In these verses, God is telling us that we do not think in the way He thinks. His thoughts are as different from ours as the heavens are different from the earth. Through symbols you will see how the heavens, earth, and the sea can be thought of as understanding. Heaven is God's understanding, the earth is what we have devised for ourselves, and the sea is what we have been told by the world. For example: Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea. For the devil is come down unto you having great wrath because he knoweth that he hath but a short Time. - Revelation 12:12.

In this verse, we are told that those who walk by God's understanding should rejoice, but woe to those who walk according to their own understanding (the earth) or what they have been told by the world (the sea). 'Water' is the understanding God sends from heaven. The 'sea' is the understanding from the world. No one can live on sea water. Just as rain and snow are pure sources of drinking water, which sustains life, we must drink the pure water that flows from God's throne if we are to possess a spiritual understanding.

CHAPTER ONE: GOD IS LOVE

God's name is his character traits. 1 John 4:8 *He that loveth not knoweth not God; for God is love.* - 1 John 4:16 *And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.* Now, that is huge because people are starving for love and here we have the God of the universe describing Himself as love. He is love. In this verse He doesn't say, He is going to love you, He might love you, or He will love you, or He did love you. It just states the simple fact: He is love. If God is love, then, we can say 'love is God'. - 1 Corinthians 13:1 *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.* 1 Corinthians 13:2 - *And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.* - 1 Corinthians 13:3 *And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it protects me nothing.* 1 Corinthians 13:4 *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.* 1 Corinthians 13:5 *Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;* 1 Corinthians 13:6 *Rejoiceth not in iniquity, but rejoiceth in the truth.* If you like to look up thinketh in a Greek concordance, a Greek dictionary, Strong's concordance, it is number (G3049), and is used throughout the New Testament as 'impute' 'account', or to 'reason'. What it literally means is to make a list. I have always been taught that God does make a list of every wrong; every sin we have ever committed, and that is recorded in the Big Book in Heaven. No one ever told me that God does NOT make a record of evil. But, here it is in the Bible that God is love. God does not think evil. Love does not impute evil. 2 Corinthians 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.* 2 Corinthians 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.*

God was in Christ, reconciling the world unto himself, not in computing their trespasses (or making their list of their trespasses) unto them: and to try to help people understand that, He has committed unto us the world of the reconciliation. Can you imagine Christ walking on this earth, walking on this planet, God being in him and not making a record of evil? Not making a record of trespasses? We see this at the cross. Luke 23:34 *Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.* Now, let me paint this picture because this was something else that was not explained to me. I think most everyone knows what was said on the cross by Christ: Father forgive them, they know not what they do. What was never pointed out though, is that not one person that Christ forgave asked him to do that. Not one person that he forgave repented. Not one person stopped what they were doing; they continued killing Him.

But God was in Christ reconciling the world, not making a list of all of their evil. Here is the perfect picture of it: *'Father forgive them for day know not what they do.'* You need to try to keep your mind wrapped around all of these thoughts: God is love, Love does not make a record. God was in Christ not making a record of evil. If you do this, then you will see Christ on the cross forgiving people who are not asking. Forgiving people who were not repenting. 1 Corinthians 2:1 *And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.* 1 Corinthians 2:2 *For I determined not to know any thing among you, save Jesus Christ, and him crucified.* 1 Corinthians 2:3 *And I was with you in weakness, and in fear, and in much trembling.* 1 Corinthians 2:4 *And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.* Now, verse two again: *For I determined not to know any thing among you, save Jesus Christ, and him crucified.* So, this is what the Apostle Paul preached, Jesus Christ and him crucified. This word 'power' in a Strong's concordance is (G1411) and literally means the ability of a person. The King James uses the word 'power' but 'ability' also fits here, by teaching Jesus Christ and him crucified, by teaching the truth of it, you can demonstrate the spirit and ability of God. What power? What ability? It demonstrates God's ability to forgive and not make a record. To not impute evil. This is what we just read, 'Father forgive them, four day know not what they do.' The cross is demonstrating the Spirit of God and His ability to forgive. If these people who were killing the Son of God, putting Him to death, were forgiven their sin and a record was not made in the heart of God; If God was in Christ reconciling the world on to Himself not inputting sin.

CHAPTER TWO: THE RECORD OF SIN - Let's look at John 20:19. This takes place after the resurrection of Christ. *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.* John 20:20 *And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.* John 20:21 *Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.* John 20:22 *And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.* If someone has done something against you, if someone has sinned against you, and you dismiss it, you forgive them that sin. He is saying whosoever sins you remit are remitted

unto them. But whosoever sins you retain are retained in your heart. They are retained unto you. Is there a list of sin made? Absolutely! But it is not in God's book. It is in your book. It is in the book of your mind, the book of your heart. The things we have done to other people have caused us guilt and shame. What other people have done to us, if they cannot forgive it, if we can't let that go, can be responsible to the people in our lives based on the wounds, the pain, the hurt that had been given, and we have been hurt most all of our lives-some of us more than others. All of our lives as we have done things to other people we have carried guilt and shame. As people have done things to us we have carried resentment, anger, and bitterness. The record is in your heart. Record is made by each one of us. The point being that it is not made by God. The record of sin is made by humanity! It is WRONG to believe that Salvation is erasing sin out of God's book. Each one of us have retained the memory. Maybe you think you have forgotten most of it, but your subconscious has not. It is there. There is something about your self that you need to understand: your mind is infinite. Your mind will never have so many thoughts that it cannot have one more. Everyone has an infinite mind. Let me give you a little equation: think this through: Your thoughts produce feelings and those same feelings will move us to action. So, if your actions are not accurate then our thoughts are not accurate. There is nothing we can say or do that does not start in the mind. Thoughts produce feelings, feelings move us to action, and our minds are infinite. We could say that when Adam fell into sin his mind fell into an infinite abyss, or a bottomless pit. We could just keep falling and becoming more and more wicked or we could turn around and accept the truth of the Gospel and start receiving the Truth of God's love becoming more like God. We are to be made in the image of the only begotten Son of God, who is the image of the invisible God. Receiving the way that God thinks, being able to think the way God thinks is key.

We want to have a relationship with the people in our lives as God has with them. We want to be as much like God as possible possessing as much understanding of love as we can. Think in this way: 'If I can come to the cross and recognize these people as the only begotten Son of God and the people murdering Him and torturing Him as being forgiven, then I can recognize that God forgives me too. He has always forgiven me. This begins to release me from guilt and shame. 'You begin to realize not only has God has forgiven you, but He has forgiven everyone in your life. Everyone around you is forgiven and if He can forgive them, then you will hear yourself say,; 'who am I to hold a grudge against my mother, father, children, my neighbors, or people I work with?' If God has forgiven them and not made the list of their wrongs and evils, then who am I to make a list? This truth begins to allow God to lift up all sin from you. The things you have done to others and the things others have done to you.

CHAPTER THREE: WE ARE BLIND - John 9:39 *And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.* Now, concerning the word 'judgment', somehow every time I read 'judgment' I get a picture of standing before God and He is judging me. He is telling me about everything wrong that I have ever done. The word 'judgment' simply means a determination, to make a decision, or to determine something. What we are reading in John 9:39 is not Jesus making a determination, but rather that you and I are making, a

determination. Jesus said, 39 And Jesus said, For judgment I am come into this world, that they which see not might see; for you to make a judgment. That they might see and determine or recognize that they are 'blind.' He came into this world so that people who think they 'see', people will think they 'understand' AND recognized they don't. This is what He means when He says 'to be made blind.' He isn't talking about poking someone's eyes out. He is speaking spiritually here.

John 9:40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? John 9:41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Just *stop* right here! Once you recognize your blindness you will recognize in God's eyes you have no sin. There is another description of God in 1 John that states ...God is a light, and in Him there is no darkness at all. If you have no light you are in darkness and are walking as a blind person. God is light, God is love. Once you begin to understand God as being love and love does not make a record, you begin to have some light on yourself and on the people around you. Until you understand these truths you are walking in darkness. John 9:41 *Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*

Christ is trying to help us understand that before God we are blind. We don't have an understanding of God. If you have never been taken to the cross and seen the Love portrayed toward those who killed his Son; then, you have never really understood God. You believed in God, you believed in Jesus, but you never understood the Character of God or the love of God. 2 Timothy 3:1 *This know also, that in the last days perilous times shall come. 2 Timothy 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 2 Timothy 3:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 2 Timothy 3:4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;*

2 Timothy 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

STOP! This is speaking of the church in the last day. What we are reading in verses 1-4 describes how the world has always been. In the last days it will be perilous because the church will also be in this way. They will have a formal a form of godliness but NOT look at the problem. Remember, preaching Christ and Him crucified demonstrates the beauty and power of God. The church in the last day will have a form of godliness but will deny the power, or ability of God's love, from such turn away. 2 Timothy 3:7 *Ever learning, and never able to come to the knowledge of the truth.* God wants to help you understand His love, He wants you to see. He wants you to see that you are blind and that He cannot condemn the blind man. You can come to the cross and be released from all sin. You can begin to work out your salvation, what is fair and trembling by knowing the truth of the love of God.

CHAPTER FOUR: CRUCIFIXION: - Why the Cross? What is the point of the cross? I was taught the same, generally, as most Christians seem to believe, that because I am a sinner, I am subject to eternal death. Since Jesus gave Himself as a sacrifice in my place, therefore, when I accept Christ as my Savior, then, my personal sins are laid on Him, and I avoid death. The sacrifices and various New Testament scriptures seem to indicate this idea. 1 Peter 2:24 *Who his own self bare (399) 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.* Here are other quotes from Isaiah: *Surely he hath borne our griefs, and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities; the Lord hath laid on him the iniquity of us all; he bare the sin of many (Isaiah 53: 4, 5, 6, 12).* But how does one reconcile these references with 2 Corinthians 5:19?: *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them..* If God is not charging my sins to me, why would Jesus have to take my personal sins on himself? Better yet, why would He have to die such a cruel death as the cross? First, the word 'penalty' is not in the entire Bible. It is assumed by men in their understanding of the results of sin. Romans 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.* 'Wages' would be better translated 'consequences', as death is the natural result of sin. A 'gift' on the other hand, is not based on any merit of the receiver. Jesus' death was not a natural result of anything he did, since he did not sin. So, if Jesus did not die to pay man's penalty for sin, and his death was not a natural result of sin, why did God allow it, and how does it help me? God laid our 'iniquity' on Jesus by giving him the same nature with which we are born. A natural result is that He bore our griefs and carried our sorrows, yea, he was tempted in all points as are we (Hebrews 4:15), yet He did not sin. Therefore, in order to receive the consequence of sin, which is death, Jesus had to be made to look like a sinner. 2 Corinthians 5:21 *For (this reason, that God was in Christ) he hath made him to be sin for (the sake of) us, who knew no sin. That we might be made the righteousness of God in Him. (Author's comments)* The only way for the Son of God to look like a sinner was to allow Him to be tried and executed like a criminal, in the eyes of man. He was made to be sin only by the Father removing His spirit from Him at the cross. Matthew 27:45-46: *45. Now from the sixth hour there was darkness over all the land unto the ninth hour. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?* We see how Christ, as son of man, who did not sin, died the ultimate death of a sinner. But again, how does that help me overcome sin? John 12:31-33: *31. Now is the judgment of this world: now shall the prince of this world be cast out. 32. And I, if I be lifted up from the earth, will draw all men unto me. 33. This he said, signifying (4591) what death he should die.* Three times John uses the Greek word *semaino* (4591) in reference to the cross. He used the same word to indicate the writing of Revelation is in symbols. The noun form of the word goes back to the Hebrew word 'owth (226), which means 'sign, or symbol.' Literal circumcision is a 'symbol' of cutting sin away from the heart (Deuteronomy 30:6), or spiritual circumcision (Roman 2:29). The activity surrounding the cross is also to be viewed allegorically, so that we can see our sinful condition and the consequence of sin. And yes, sin will eventually lead to literal

death, but the primary death that God wants us to avoid is the eternal one. John 3:14-15: 14. *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:* 15. *That whosoever believeth in him should not perish, but have eternal life.* In the wilderness, the brass serpent was raised up on a wooden pole. When bitten by a serpent, an Israelite could look at the serpent on the pole and live. Jesus applied the type to Himself - look at the cross and live. What does the serpent represent? The & religious leaders are referred to as serpents, vipers - Matthew 3:7: 12:34; 23:33: Luke 3:7. To the ancients a serpent represented 'cunning and wisdom.' In the Bible, the serpent represents man's cunning and wisdom. The serpent is more subtle, or crafty than any beast of the field (Genesis3:1); It crawls on it's belly and eats dust (Genesis3:14). There could not be a more appropriate symbol for man's 'iniquity', Strong's number 5771, the root (5753) of which means 'to bend, twist, distort.' A serpent represents man's twisted and distorted understanding of God. It is a symbol of my 'old man', or man's carnal way of thinking, which Jesus put to death on the cross. Jesus took man's nature and physical form, and to man, appeared for the most part, to be an ordinary man. To lift up Jesus and the cross is to look at them from God's perspective - then, I can see my iniquity and allow God to cleanse me of it. John 3:16-17: 16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* 17. *For God sent not his Son into the world to condemn the world; but that the world through him might be saved. God did not send His only Son into the world to condemn anyone. If God does not condemn me, then why is He keeping a record of my sins? HE IS NOT keeping a record, we are recording everything we do in our own minds (books)! 2 Corinthians 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.* If God is not keeping a record of my sins, why would he lay them on His Son? He doesn't't, and if He did not lay them on the Son, how am I to understand ; 1 Peter 2:24, Isaiah 53, etc? Here is 1 Peter 2:24 *more literal to the Greek: Who himself lifted up (399) the sins of our's in his body on the tree, so that having died to the sins, we might live of the righteousness:* by whose wounds you were healed. The Greek word translated 'bare' has the meaning of 'up' included. Look at verse 5 in the same chapter: *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up (399) spiritual sacrifices, acceptable to God by Jesus Christ.* (also cf Mark 9:2; Luke 24:51; Hebrews 7:27) Jesus carried our sins in the sense that he was born of a human mother, and trained in human ways. Our personal sins are not laid on Christ - WE are responsible for them! God 'lifts up' our understanding, so that, by looking at, and receiving God's understanding of the cross, we have the power to resist acting on our evil thoughts. The Son died, not to condemn us, but because the Father and Son loves us. The cross is an act of love! Peter indicated that by Jesus lifting up our sins, we become dead to the sins. Paul comments on these ideas: Romans 6:4-7: 4. *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should we live in newness of life.* 5. *For if we have been planted to Genesis there in the likeness of his death, we shall be also in the likeness of his resurrection:* 6. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* 7. *For he that is dead is freed from sin.* To walk in 'newness of life' is to be resurrected out of spiritual death by a new way of understanding that is from the Father, and revealed in

the Son. Anyone truly abiding in Christ is being made free from sin - not the sin nature, but the sinful way of thinking. Here is another scripture reference, which has a perverted translation that shows God is not imputing sin: Romans 3:24-25: 24. *Being justified freely by his grace through the redemption that is in Christ Jesus:* 25. *Whom God hath set forth [a mercy seat] through faith in his blood, to declare his righteousness for the [passing over] of sins that are past, through the forbearance of God; When we accepted Jesus Christ as our Savior, God passed over, or, disregarded all our past sins, and set about to deliver us from our present sins.* 'Mercy seat' is put for 'propitiation' because that is the way the Greek word is translated in Hebrews 9. The mercy seat was a covering for the ark, and the verb root of the word means 'to cover', translated many times as 'to make atonement.' (cf Leviticus 4:20, 26, 31) This idea is conveyed in the New Testament as 'make reconciliation.' The mercy seat was a solid gold covering (Exodus 25:17) *on which was sprinkled blood on the Day of Atonement* (Leviticus 16:14), *and from above it, God spoke to Moses* (Exodus 25:22). The gold is a symbol for the faith of Christ (Revelation 3:18; 1 Peter 1:7). When we come to Jesus, God begins to cover us with His understanding, which is His righteousness. The mercy seat is not a symbol for the cross, but the blood sprinkled there is indicative of God's teaching concerning the law and how the priesthood and sacrifices were a shadow of good things to come (Hebrews 10:1).

Summary: Ephesians 4:20-32: 20. But ye have not so learned Christ; 21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22. *That ye put off concerning the former conversation (or, conduct) the old man, which is corrupt according to the deceitful lusts;* 23. *And be renewed in the spirit of your mind;* 24. *And that ye put on the new man, which after God is created in righteousness and true holiness.* 25. *Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.* 26. *Be ye angry, and sin not: let not the sun go down upon your wrath:* 27. *Neither give place to the devil.* 28. *Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needs.* 29. *Let no corrupt communication proceed out of your mouth, but that, which is good to the use of edifying, that it may minister grace unto the hearers.* 30. *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.* 31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: 32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. John 12:32: And I, if I be lifted up from the earth, will draw all men unto me. If anyone is to be delivered from sin, they must lift up the cross from their earth (own understanding) into the heavens (God's understanding). (cf Isaiah 55:7-9) Then, and only then, can the serpent, the old man, man's twisted, crooked and distorted way of thinking about the Father and the Son be revealed, and be replaced by a new way of thinking. It is by receiving and applying God's understanding in our manner of life that we can resist sin. By changing our thoughts, our outward actions will be a change, and become God's work. Hebrews 10:19-20: 19. Having, therefore, brethren, boldness for the entrance into the holy places, in the blood of Jesus, 20. which way he did initiate for us - new and living, through the veil, that is, his flesh. (Young's literal Bible) Mark 4:13 *And he said unto them, Know ye not this parable? and how then will ye know all parables?*

CHAPTER FIVE: CONCLUSION -

Luke 15:11 And he said, A certain man had two sons; Luke 15:12 and the younger son of them said to his father, Father, give to me the share of the property that falls to me . And he divided to them what he was possessed of. Luke 15:13 And after not many days the younger son gathering all to himself there went away into a country a long way off, and there dissipated his property, living in debauchery. Luke 15:14 But when he had spent all there arose a violent famine throughout that country, and he began to be in want. Luke 15:15 And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine. Luke 15:16 And he longed to fill his belly with the husks which the swine were eating; and no one gave to him.

*Luke 15:17 And coming to himself, he said, How many hired servants of my father's have abundance of bread, and ***I*** perish here by famine. Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before thee; Luke 15:19 I am no longer worthy to be called thy son: make me as one of thy hired servants. Luke 15:20 And he rose up and went to his own father. But while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with kisses. Luke 15:21 And the son said to him, Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son. Luke 15:22 But the father said to his bondmen, Bring out the best robe and clothe him in it , and put a ring on his hand and sandals on his feet; Luke 15:23 and bring the fatted calf and kill it, and let us eat and make merry: Luke 15:24 for this my son was dead and has come to life, was lost and has been found. And they began to make merry. Luke 15:25 And his elder son was in the field; and as, coming up , he drew nigh to the house, he heard music and dancing. Luke 15:26 And having called one of the servants, he inquired what these things might be. Luke 15:27 And he said to him, Thy brother is come, and thy father has killed the fatted calf because he has received him safe and well. Luke 15:28 But he became angry and would not go in. And his father went out and besought him. Luke 15:29 But he answering said to his father, Behold, so many years I serve thee, and never have I transgressed a commandment of thine; and to me hast thou never given a kid that I might make merry with my friends: Luke 15:30 but when this thy son, who has devoured thy substance with harlots, is come, thou hast killed for him the fatted calf. Luke 15:31 But he said to him, Child, ***thou*** art ever with me, and all that is mine is thine. Luke 15:32 But it was right to make merry and rejoice, because this thy brother was dead and has come to life again, and was lost and has been found.*

In a parable of the prodigal son, he decided to repent and return to the father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. Seeing him a great way off, obvious that the father was waiting for his son to return. The Father is not mad, not angry, that his son wasted his inheritance. No one had paid the penalty; no one made any sacrifice, and the father already forgave him, way before he had come home. Our heavenly Father is not an angry God, He is love, wants every one to be saved, and not to perish. Father has no record of our sin because He loves us. He loved us before the cross, this is why He sent His son. The Cross - is for us, not for

God the Father. We needed to see that GOD IS LOVE. John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Christ redeemed us from the curse of the law; not from an angry God. Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hanGenesisd on a tree:

The Year of Jubilee Leviticus 25:8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Leviticus 25:9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. Leviticus 25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. This feast of jubilee is the example of how God forgave all our debts, end no one paying the penalty, No one offering any sacrifice. This is GOD's ability to forgive us, because He is LOVE. My prayer is for everyone to COME to the knowledGenesis, GOD is LOVE, HE is not angry with us, His Son, manifested this love on a cross. Most gracious heavenly Father we pray for your Glory, In Jesus' name, AMEN.