

## **GOD ' S   A C T   O F   M E R C Y**

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As we, the remnant church draw nearer to the end, we should be finding ourselves, not just simply walking closer to the Lord, as we understand as He understands -- but that understanding, not just simply bringing us closer to God, should also be distancing us from the denominational churches. The last few months, I have had quite an experience in coming to grips with Calvary -- recognizing how thoughts produce feelings, and you guys know that equation -- feelings actions, but recognizing how understanding the Cross and what took place at Calvary can be misunderstood and the affect of it not be a reality in my life.

And I think as I look back over my Christian experience, that has been my dilemma -- wanting to apply the knowledge of the scriptures, what all those things contained in the scriptures mean -- and have these things manifest in my life. That's where we all are. We want to see the reality of the totality of the knowledge of God in our lives, and yet there has been so much confusion created, so much darkness, that we have been having to fight our way through, to come through, to understand the knowledge of Christ. I'm telling you, as you see the knowledge of Christ, the faith of Christ, the righteousness of God, as we understand the way He understands, as we see it the way He sees it, you are going to be standing with very few people, because the churches are off . They are not understanding God and what He has done for them. They don't understand even who they are and who they can be in Christ.

Recently we took a trip to Virginia and I was sharing about Calvary and the purpose of the Son of God dying for humanity. Why did He die? Why did these things come about the way they did? And, it's funny how the Lord puts you in places. He brings you information to help you to continue to grow and to see Him in truth. And we stayed in a motel that gave away Bibles in their rooms, and I took one of the Bibles there that actually said "Take me home". That was written on the cover so I did. And this understanding of the denominations and where they are and the way the Lord is propelling us into the heavens, projecting us higher and higher and higher, really began to be manifest to me.

There is a particular word that I want to share with you. This Bible I took out of the room, by the way, was a Living Bible. And as I had brought the study to the Virginia group about the death of the Son of God, of course, all those things were fresh in my mind on my way home. And as I'm driving down the highway, I grab this Living Bible and I start looking up some of the verses and I discover, I believe, the root of the problem I have had for years in understanding my heavenly Father. And that's what I want to share with you today.

I know, for years I have had this picture of my Heavenly Father as this vengeful, angry, wrathful God who is just watching me like a hawk and checking off every single thing that I do wrong and just waiting to punish me as Jesus stands there pleading, my blood, my blood. Don't destroy him yet. I recognize that there is a particular word used in the New Testament that the denominational churches have taken to mean a certain thing. And I don't believe it means what they say it does. I want to map out a word meaning for you and without this being

on video, without the visual it's going to be harder for you to follow. But what I want to share with you right now is something I have placed in the back of my Bible. I have just gotten out the books; I have charted out a word and that's what I want to share with you.

The word in the Greek, the Strong's number for this number is [2436] and we are going to look at maybe five or six words stemming from this. But the initial word, the root word to everything we're going to look at is [2436] in the Strong's Greek. And this word is used two times in the New Testament. I want to give you both of these places, and that's what I'm going to do. I'm going to give you a word and we're going to go read it and see exactly what the word means. And we're just going to follow that meaning and chart that meaning until we come to the word that I'm talking about, that I have seen translated in this Living Bible. I know it's in the minds of the denominational church people, their Bible students, because what I read in this Living Bible is exactly what I have been taught all my Christian life about God.

And I realize, you know, the Living Bible was paraphrased. It's just simply a paraphrased edition of the Bible. A fellow by the name of Ken Taylor did it and the man is a Catholic. And I realize **more** Catholicism is in the denominational churches than you even can imagine. And more Catholicism is in us because we have come out of the denominational churches. But by the grace of God we should be reforming, we should be continuing to reform and change the way we view God -- and letting the knowledge of Christ fill us, just being saturated in the spirit of God, the knowledge of Christ, the faith of Christ, the righteousness of God -- receiving that and turning away from the darkness, walking fully in the light of God. We should be in the place of craving to know what is truth and not being afraid to make changes in our lives if it contradicts something in our lives.

So let's get back to this word [2436] and if you can, what I wish you would do is get a pencil and paper and I'm going to try to verbalize what I have written in my Bible. I want to draw the picture for you so you can just put this down on paper. And again, let me make this statement. This word was so important to me when the Lord gave me the understanding of it, that I actually did just make a chart in the back of my Bible. I've never done that with a word before. I've charted a lot of words through the scriptures, but never have I actually made a place in my Bible to put all of the word meanings in there, because this is a biggie for me. And I know all the churches have misunderstood this word. So by the grace of God we're going to continue to come out of darkness, proving as the Lord leads us, proving what is right, proving what is truth.

Before we begin, let's have a word of prayer, just pray that the Lord open our hearts, open our minds, not just simply give us understanding of His knowledge, but I pray to be able to express these truths and you be able to see it without the visual.

Most gracious heavenly Father, it is a privilege, it is an honor to know Thee, to know that You are hearing us, You are with us, that You actually reason with us, giving us Your determinations, giving us Your perfect will. Heavenly Father I pray to be filled with Thee. I pray that the spirit of Jesus Christ fill my heart. I pray to know Thee even as I am known, and to wake up and be with Thee. Father, you are Yah, the only true and living God. You brought forth Your only begotten Son in eternity past and with Him You have created all things and are continuing to finish Your creation. And I know You will rest only when we are completed in Christ. I pray that You would give me the words to speak, that You would bless this study. Help Your church understand the light of truth, the spirit of godliness and holiness and be perfected in their love. Father I praise You, I pray these things, I ask these things in Jesus name, Amen.

The word [2436] in the Greek is found two places and again this is the root of all the words we're going to be looking at. We're just going to continue to stem off of this. [2243] is found two times: Matthew 16:22 and Hebrews 8:12. Now if you can, I wish you would just draw a line on a piece of paper and on that line write [2436] Matthew 16:22, Hebrews 8:12. First place this word is used,

### **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.**

Now in this scripture, Christ has told His disciples that He's going to suffer from the elders, and the chief priests, the scribes -- that they're going to kill Him and that He would be raised the third day. The verse I just read to you is Peter's reply to that knowledge that Christ has tried to convey. And the word we want to look at, the King James has translated it "be it far from thee". In your Bible margins the King James, in the one I have, there is a marginal reference that says "pity thyself". Instead of "be it far from thee", it's "pity thyself." That's our word. Hold your place and look at Hebrews 8:12. Let's get another word for it.

### **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" in this verse. In Hebrews 8:12, it's "merciful". In Matthew 16:22, they translated it "be it far" and in your margin it says "pity thyself." This word means "to be merciful". In other words, what Peter was saying to Christ was "show mercy, give yourself mercy here, pity thyself, show a little mercy to yourself about your death". The word, if you looked it up, it says it is "propitious" or "merciful." "Propitious" means "to be merciful". Propitious and merciful are the same words -- [2436] stemming off of that word. The next word we want to look at is [2431]. Stemming from [2436] there is an adjective [2431]. It's found one time, 2 Corinthians 9:7. Let's turn and look at this.

### **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 a cheerful giver.**

The word in this verse is "cheerful". King James has translated this "cheerful". [2431] stems from "merciful" or "propitious". It isn't that God loves a **cheerful** giver, he loves a merciful giver, someone who will show mercy in their giving. How do I know? Because that word is the adjective of "mercy, of being merciful, of being propitious, of showing pity", you see.

Stemming from [2431] is the next word we want to look at. Now remember, we started at [2436], [2431] comes off of it. Now coming off of [2431] is [2432]. This word is found one time, Romans 12:8. Let's turn and look at that.

### **Romans 12:8**

**8 Or he that exhorteth [exhorts], on exhortation: he that giveth [gives], let him do it with simplicity; he that ruleth [rules], with diligence; he that sheweth [shows] mercy, with cheerfulness.**

Now, there's your word "cheerfulness". That's the word that we want to look at. It's [2432]. It isn't "cheerfulness", it's "mercy". It's "to be merciful". See, if you just put that word in there --

He that shows mercy with mercy -- not cheerfulness. Cheerfulness may be OK, but to stay in continuance with the meaning of the word, merciful would have been a better word to use. Let's go back. Another word stemming from [2431] -- we just looked at [2432] -- another word stemming from [2431] is [2434]. This word is found two times. The first one is in 1 John 2:2. Let's turn over there and read this.

### **1 John 2:2**

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

It is that word "propitiation". "Propitiation" or "to be propitious", means "to be merciful". "Propitiation" would be "the act of mercy". He is the act of mercy for our sins.

### **1 Jn 4:10**

**<sup>10</sup>Herein is love, not that we loved God, but that he loved us, and sent his Son *to be the propitiation for our sins.***

Looking at the words that we've already looked at starting at [2436] and just working our way through, how could you look at this word as being anything other than the act of mercy from God? It was an act of mercy for people, toward people, toward the world, toward his church, that Christ became. He was the act of mercy from God. Let's keep following this out. Back to [2436] our root word. Now we're going to stem another word off of that. A while ago, coming off of [2436] we had [2431] and then we had two words stemming off of [2431], [2432] and [2434]. But let's go back to our root word, [2436] and look at [2433], how this word is stemming off of "merciful" or "propitious". This word is found two times; Luke 18:13, and Hebrews 2:17.

### **Luke 18:13**

**<sup>13</sup>And the publican, standing afar off, would not lift up so much as *his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.***

There's your word, "be merciful" stemming off of "merciful" or "propitious". The other one is Hebrews 2:17. Let's turn over there.

### **Heb 2:17**

**<sup>17</sup>Wherefore in all things it behoved him to be made like unto *his brethren, that [so that] he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.***

The word is "reconciliation, to make reconciliation" for the sins of the people. There is your word which means to be "merciful, to show mercy, to be in that act of mercy" for the sins of the people. That's [2433]. Stemming off of [2433] is a word [2435]. This word is found two places. Romans 3:25 and Hebrews 9:5.

### **Romans 3:25**

**<sup>25</sup>Whom God hath set forth [or foreordained] *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;***

Your word, of course, is "propitiation". Here in this scripture it is declaring that Christ is the propitiation or the act of mercy. But look at Hebrews 9:5. Paul is describing the sanctuary --

the literal sanctuary in the wilderness and the articles of furniture in it -- and he comes in verse 4 to the ark of the covenant, and in 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". In Romans 3:25 they have translated that word "propitiation". In Hebrews 9:5 it's actually "mercy seat". That is the same Greek word and it stems from that word "merciful or propitious"; "Lord, pity thyself, Lord show mercy to thyself". Stemming from that they get the word "mercy seat", and they say that Jesus Christ in Romans 3 is the propitiation or He is the mercy seat; He was foreordained to be this mercy seat.

Now, I want to read to you out of the Living Bible. And I want to read Romans 3:25 for you. Again out of the King James, "whom God hath foreordained, or set forth to be a propitiation through faith in his blood"...

Here is the Living Bible, and I want you to listen closely and see if you do not have roots in this same thinking. This man has paraphrased this verse. Instead of saying the word "propitiation" or "act of mercy" or "mercy seat", he has interpreted what he believes the apostle Paul was writing. Here we go, paraphrase from the Living Bible, Ken Taylor, the Catholic Church, this is what it says,

"For God sent Christ Jesus to take the punishment for our sins and to end all God's anger against us. He used Christ's blood and our faith as the means of saving us from his wrath. In this way he was being entirely fair even though he did not punish those who sinned in former times. For he was looking forward to the time when Christ would come and take away those sins."

Now, if that is where you have been in your understanding -- that the Son of God came and died to appease an angry god -- I just want to say, that is paganism. That is paganism to look at an angry god and believe that he's got to have a human sacrifice, or he's going to kill you. That paganism came into Christianity through Catholicism, just like every other apostasy has. It is error to understand it that way.

1 John 2 out of the Living Bible -- now remember, in 1 John there were two different places where the word "propitiation" was used; and I'm telling you what I'm reading to you out of this book is exactly what I was taught about it, about this word "propitiation". 1 John 2:2, again, let me read it out of the King James just so you can get the idea of what it says, and then I want to read it to you out of the Living Bible.

## **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.**

Here's the Living Bible: "He is the one who took God's wrath against our sins upon Himself, and brought us into fellowship with God; He is the forgiveness for our sins, and not only ours but all the world's."

Now if I go back to the King James, and when I see this word "propitiation" just put the "act of mercy" -- He was the act of mercy that God showed toward us, toward the world. He is that act of mercy concerning our sins. I can begin to develop a different picture of my heavenly

Father, and that is what I want to do by God's grace in this study today. I want you to understand in a more accurate way **WHY THE SON OF GOD BECAME A MAN AND DIED AT CALVARY**. What was He trying to accomplish? What DID He accomplish in dying at Calvary?

Turn with me to Genesis, chapter 3 and let's look at how God dealt with Adam and Eve after the fall. There is a verse that it makes all the difference in the world when you read this how you would answer the "why" of it; "why did God do this?".

### **Genesis 3:21**

**21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.**

Now, let me ask you a simple question. Here Adam and Eve have sinned, they have fallen into sin. God comes along and He makes coats of skin, it says, to clothe them. Now, simple question. Did he slay an animal, clothe them with the skin of it, in order to forgive them, or in order to clothe them? What was the idea of the death of this first animal? Did He have to kill an animal in order to forgive them? Did something have to die before He could forgive them? Or did He do it to clothe them?

The scripture says He made them coats of skins and clothed them. If in your mind, you're thinking that this had to come about because of His anger, and He had to do this before He could forgive them, I would like for you to think again about this. I would like you to take a look at creation and what happened at creation and the fact that before man sinned, before man was even created, God had brought forth His only begotten Son, and He was the lamb slain from the foundation of the world.

And I would like to suggest to you, that in God's mind, He had already forgiven them. He didn't have to have a sacrifice before He could show acts of love. He didn't have to have a sacrifice before He could forgive them. But He had to have a sacrifice so that He could clothe them -- which brings up the next question about the law, because I was always told it's because of the law and the fact that the law states what it states, it's because of the law, that the Son of God had to die. It's because we have broken the law that we are worthy of death, therefore He has got to come because of what the law states and He has got to take our place and die for us to keep us from death.

Well, because of that concept, let me ask you a question. Did the Son of God die at Calvary because the law states what it states, or does the law state what it states as a picture of what the Son of God was going to do for you? In other words, who wrote the law? God is the one who wrote this law. Is He above His law? Now that's a hard question for some of you. What do I mean by "above it"? I am not asking, can He break His law, because I believe, His law, if you understand it spiritually, you'll begin to understand God. His law is a picture of His character. It reflects who He is, but you have got to see it through His eyes, not through ours. You have got to read that and understand it as He understands it so that you can grow in depth in your knowledge and understanding of Him.

That law was written after the fact. That law is telling you, it's like a prophecy, telling you of what is going to take place. In other words, in Hebrews 9:22 Paul makes the statement that without the shedding of blood there is no remission of sins. But what I want to suggest to you is that the law states that because of what God was going to do.

God did not do that because the law states it. The law states it because the Lord was going to accomplish a particular thing -- learning to understand it as He understands. Learning to put God in His place, there is only one God. He is God. What He thinks, what He does is holy and to try to say that He has to do this because the law states it is ridiculous. The law states it because this is what He was going to do.

Now I would like to ask you to turn to Matthew 26 and let's just look at the last supper. I want to look at Matthew 26:28. We should start at verse 26 first and let's see Christ and the disciples, partaking of the bread, partaking of the wine, and let me show you something. This verse is beginning to be one of my favorite verses. Matthew 26, starting at verse 26.

### **Matthew 26:26-28**

**26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.**

**27 And he took the cup, and gave thanks [for it] , and gave *it* to them, saying, Drink ye all of it;**

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

When He took the cup of that wine, first of all, let me ask you a question. What is the symbol of a cup? I should say, what does a cup symbolize? A cup symbolizes an experience. Remember in Gethsemane when Christ prayed and He said, Father take this cup from me, nevertheless not what I will, but what you will; take this experience from me. A cup is an experience. And again, let me make a statement here. When I'm getting ready to share with you, the past six or seven studies (tapes) need to be rightly understood, especially "Nothing But Dust" and "Death to Self in Christ" if we're going to understand what I'm sharing today. You're not going to pick up this tape, this tape being the first one you've ever heard, and really grasp what I'm sharing. You've got to have a background.

So in Matthew 26 He holds up a cup, an experience. And I want you to re-read this with me. Matthew 26:27 -- He took the experience and He gave thanks, He gave it to them, and He said drink ye all of it, this is my blood of the new covenant which is poured out for many. Why? For the remission of sin. In that experience was wine, doctrine, teaching, understanding of His blood and He is telling you to drink all of it. Leviticus 17 tells us the blood is the soul. Blood is a symbol of your soul. And it was the soul of Jesus Christ that was poured out at Calvary according to Isaiah 53. He poured out his soul unto death. Here is the blood in this cup. Here is my soul in this experience. Drink it. Drink all of it, receive what this means. Don't leave a drop of it, take every bit of it, because what He is trying to convey to you is the fact that on Cavalry's tree, He became sin itself. He was your old nature. He had the sin nature and when it states He poured out His soul unto death, He poured out your old man. He was slaying the sin nature.

Let's look back at creation for just a second before we go any further. Let's take a look at creation. We know according to Ephesians 3:9 that God created all things through His Son. The two of them worked together. The Son brought things into existence by speaking. The one who put that into the Son's mind was the Father, and we can see how close they were when we see that the creation the Son created was exactly what the Father wanted to be

created. So we can see how well they had to have understood each other, to create together, where one brings forth the idea, the other one brings it into a reality.

But I want you to look at the Son of God as He is creating the first man. The Son of God, if He was the lamb slain from the foundation of the world, that tells me that He knew one day He would become a man. Now here He is creating the first man, knowing one day "I'll be one". He created something called the brain/mind that is infinite. How do I know that it's infinite and what do I mean when I say the brain/mind is infinite? Your brain is capable of receiving knowledge throughout all eternity. In other words, it will never get full; it will never stop growing. A million years from now you're still going to be growing in knowledge of God. And another million after that, you're still going to be growing. Your brain/mind will never get full. It was able to contain the mind of the Son of God. When the Son of God became a human being, how much of His mind came with Him from eternity? How much of the mind of Michael was in that flesh? He states in John 8, "before Abraham was, I AM". He was stating He was the I AM. The human brain/mind is capable of containing divinity.

When the Son of God created the first man, He gave him a brain mind that was infinite. It could never be filled up. It was able to contain the mind of the Son of God, who carries the mind of His Father—and is still a human being. The Son of God is still a man. Yes, He's glorified, but He's is still a man, and when He returns, you're going to be given a body like His. And I'm sure you don't look at Him like He can learn only so much and then stop. His learning, your learning will never come to an end. Our understanding will continue to blossom and mushroom, forever and ever. You are a being that can glorify God like no other being can because of what He has given you.

When He created man, He gave him freedom of choice. Why? Because the Lord would have you stand before Him in love, because you choose to love him, not because you're programmed to do that. He would have you stand before Him in love where you have actually made a choice, you have made a choice to serve Him. Hence you love Him and you're going to follow His perfect will. But look at this thing that He has given you that is infinite. If you make the wrong choice, you can become infinitely wicked. Instead of going the other way and knowing God and reflecting God and receiving His righteousness and walking in His holiness, you can go the other direction into wickedness. And you can perfect your own will in doing your own thing, in coming away from God.

**That is why the Son of God became a man.** He didn't become a man so that He could die at calvary to appease God, who is mad at all of us, and He's going to kill us all if He doesn't have a human sacrifice. He became a man so that God could take the mind of Christ and clothe you with it. He became a man so that He could reach the depth of that infinite wickedness at Calvary. He reached to the depths of wickedness. He reached into the depths of our selves, into the lowest parts of the earth. Look at Ephesians 4 with me for just a second. In Ephesians chapter 4, Paul is quoting, I believe it's out of the Psalms. Let's start reading at verse 8.

#### **Ephesians 4:8-9**

**8 Wherefore he saith [says, out of Psalms 68], When he ascended up on high, he led captivity captive, and gave gifts unto men.**

**9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)**

Now, did he literally do that. Absolutely not. Did he spiritually do it? Absolutely yes. According

to Paul's understanding in 2 Corinthians 5:21, the Son of God became sin itself. And in our past studies we saw in Psalms 22 He says "I am brought into the dust of death". He cried out that He was forsaken of God. He wore a crown of thorns as a picture of what was in Him. He was naked, as a picture of what was in Him. All of the land was dark, as a picture of what was in Him. In fact, in Revelation chapter 11 it mentions the great city which spiritually -- let me give you the verse on this because I don't want you to miss this. In Revelation 11:8 talking about the two witnesses, how their dead bodies lie in the street of the great city, (city=mind set) which spiritually is called Sodom and Egypt. Look at the rest, where also our Lord was crucified. Spiritually He was in Sodom. Spiritually He was in Egypt. How do I know? Because that great city that our Savior died in, that great mind set that our Savior died in, is Babylon. It is confusion. Again, that is why the crown of thorns; that is why the nakedness; that is why the darkness; that is why the earthquake; that is why He cried out He was forsaken; that is why He says I've been brought into the dust of death. He was in Babylon. He was in Sodom. He was in Egypt. And in that place He poured out His soul unto death. In that place He slew that mind set. He put it away.

He is then given life again. Our heavenly Father raised Him from the dead. And it is that mind that He is offering all of us. It is entering into the mind of Christ -- being covered, being clothed with His thinking, with His understanding, with His knowledge, with his faith, being clothed with that -- that is going to set you free.

Now, why did the Son of God die at Calvary? Did he die to appease an angry God? or to clothe you? You see, that mind that sets you free, that mind that knew God even as He was known and then became a human being and then entered into sin itself and poured out sin unto death -- that mind had never existed until the Son of God lived it, until the Father created it, built it, by means of his Son. There is the clothing He wants you to have.

Turn with me back to Romans chapter 3 again, verse 25. Let's back up in Romans chapter 3, let's start reading at verse 20. Romans 3:20 and I want to come down to this word "propitiation". And I want you to see why in Romans 3 they would call this "propitiation" and in Hebrews 9:5 the same word, they would call it "the mercy seat". Maybe we need to have a better understanding of the mercy seat before we even read this in Romans 3.

There is a principle, a concept I've been teaching for some time, and it has to do with the New Testament and the Old Testament, and the fact that the writers of the New Testament were trying to convey Hebrew concepts. You know, the Bible initially was written in Hebrew. So when they start writing the New Testament, trying to express the Old, they're trying to express Hebrew concepts. Then we come along with our English on top of that, and sometimes we find ourselves trying to express the Greek but the Greek is trying to express the Hebrew.

What I would like to do, if you still have your chart in front of you, if you've written these things down on the meaning of these words, I would like to stem another word from the last word we did. The last word we looked at in looking at "propitiation" was [2435] and it's this one found in Romans 3:25 and in Hebrews 9:5. Now let's get all of this lined up in our thinking before we read Romans 3, because when we read Romans 3, I want you to grasp what Paul is saying. The last word we looked at was [2435] and stemming off of [2435], I want to give you [3722]. The last word we looked at [2435] is Greek, but stemming off of that is [3722]. Now follow me, [3722] is a Hebrew word. What I have discovered, the King James has taken the Greek "mercy, act of mercy, propitiation" and because of Hebrews 9, where Paul uses that act of mercy -- saying that on top of the ark was this mercy seat -- because Paul used that word, the King James writers took that over to the Old Testament. Whereas when you go look at the Old Testament, that isn't the word at all. But they have used a Greek word to define an Old

Testament meaning. Whereas it is the Old Testament that should be defining the New Testament. But again, because Paul uses this word, they use it.

Turn back with me to Exodus 25:17. Exodus 25, verse 17 is the first place where you have the word "mercy seat".

### **Exodus 25:17**

**17 And thou shalt [you shall] make a mercy seat of pure gold: ...**

Let's read this, understanding that it isn't "mercy seat." That word "mercy seat" isn't even there, the way they're translating it. They have taken this Hebrew word, it is actually [3727], the root of it is [3722]. This word is actually [3727] and they're calling it "mercy seat". But let's take the next step back. Let's look at the root [3722]. This word is found in Genesis Chapter 6:14. Here is the root of "mercy seat" in Exodus 25. Here is the root, Genesis 6:14.

### **Genesis 6:14**

**14 Make thee an ark of gopher wood; rooms shalt thou [you] make in the ark, and [you'll] shalt pitch it within and without with pitch.**

The word "shall pitch" is [3722]. That word simply means "to cover". You shall cover it with pitch. King James put "you'll pitch it with pitch". There is your word "you shall cover it with pitch". The word means "to cover". It's a verb "to cover". Therefore when you come to [3727] that they have translated "mercy seat", the root of it is "to cover." So that word "mercy seat" simply means "a covering."

But now, not to confuse you, let me give you another word that they have used to translate "you shall pitch", "you shall pitch it with pitch". That word "you shall pitch", that is the word that later they translate "atonement." The word "atonement" simply means "to cover". That is all the word means; to make a covering, to cover something. [3722] to cover, is atonement. Stemming from that is [3727], they've called "mercy seat" which is simply "a covering."

So let's go back to Exodus 25, looking at verse 17,

### **Exodus 25:17**

**17 And thou shalt [you shall] make a mercy seat [covering] of pure gold:**

Now remember, the articles of furniture in the sanctuary were made of shittim wood and they were covered with pure gold. Shittim wood is a picture of your soul; dark, black, thorny, hard; and it's covered with pure gold, the faith or the understanding of Christ. But this lid has no shittim wood in it. It is pure gold, all the way through.

### **Exodus 25:17**

**17 And thou shalt make a mercy seat [a covering] of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.**

**18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat [covering].**

Now I'm reading in Exodus 25 and when you come to verse 18 you've got your reference to Michael and Jesus. You have got the two cherubim's on top of the covering. Listen again, verse 18. You shall make two cherubim's of gold, beaten work shall you make them, in the two ends of the covering, at the beginning and at the end. He is the author and He is the finisher. You have Michael and you have Jesus on this mercy seat, on this covering. They are a beaten work. Inwardly they have been built by God, they have been perfected through

suffering. He authors your faith, He finishes your faith, He is covering you. Now keep reading.

### **Exodus 25:20**

**20 And the cherubims shall stretch forth *their wings* [a wing is a symbol of the heart, they shall stretch forth their hearts] **on high, covering** [that word "covering" is [5526] and it means to weave or inner weave, to fence in or hedge, to protect. It actually means "to protect". Now notice, the cherubims shall stretch forth their hearts, protecting the covering with their hearts.] **the mercy seat with their wings** [protecting the covering with their hearts], **and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.****

The two cherubim, the author and the finisher are connected with their wings, in other words, it's one heart from start to finish, and it is with those wings, with their heart they are protecting the covering. I've often wondered if my feet are a symbol of the heart because they show the direction of my mind. Why do I have two of them? Because there are two cherubim on this mercy seat, Michael and Jesus, and their hearts are connected. If you do not have Michael in His place, you are hopping around on one foot; you are trying to make it with one heart, and you need the two. You need Michael and you need Jesus and you need them connected. You need the author and the finisher.

Once you get the two in place, you have both feet holding you up, both hearts; and they're connected at the loins, at your innermost self. And with both feet on the ground, you now can stand and the earth is under your feet. You now can walk and you are no longer lame. You see, it is a lame person that cannot use both feet. There are two cherubims, two hearts connected on that covering, and when you've got them both in place, the earth is under your feet and you can walk as an erect man -- standing up, having dominion over self -- as long as you have both feet on the ground. But again, if one foot is lacking, you're lame and there is a scripture in Leviticus 21:18 that I found interesting in understanding this.

### **Leviticus 21:17-18**

**17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any blemish*, let him not approach to offer the bread [or the food] of his God.**

**18 For whatsoever man *he be* that hath a blemish, he shall not approach:[and here they are] a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,**

A man that is broken footed, or broken handed, the description goes on -- but all of those things are a picture spiritually of where the Lord would not have you be. If you're in this place, don't offer the food of God. One of those is blind; one of those is lame. If you don't have both feet planted firmly on the ground, if you don't have both cherubim, if you don't have the author and the finisher, don't even begin to offer the food of God. That is what's happened, isn't it. We have had so many people offering the food of God and they did not understand the understanding of God, and hence we were simply eating vomit. We've been eating it all these years. We have simply been eating vomit from all the different denominations and it has been stemming from paganism, through Catholicism into apostate Protestantism and here we found ourselves sitting in that, and by the grace of God have separated from it and are continuing to separate from it.

Now let's go back to Romans 3. Remember, the word "atonement" simply means "to cover". The mercy seat is the covering. That covering is the mind of Christ. I receive the mind of Christ as I abide in Christ and receive His faith.

Romans chapter 3, let's start reading at verse 20.

Romans 3:20

**20 Therefore by the deeds of the law there shall no flesh be justified [made righteous] in his sight: for by the law is the knowledge of sin.**

It's by the law you get the knowledge of sin, that is, as we look at it through our understanding. The law he's talking about here is how we read that law literally. It gives you a knowledge of sin. We want the knowledge of Christ. We want to walk in the law of the spirit of life in Christ.

**21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;**

Now let's stop. What is the righteousness of God? If sin originates in my heart, just like Jesus said that all sin starts in your heart, it isn't what goes in the mouth that defiles the man, it's what comes out and out of the heart the man speaks. Sin originates in the heart. Sin has to be my thoughts. Well, righteousness has to be God's thoughts. If sin originates in my heart, righteousness originates in His. Righteousness is the thoughts of God. Righteousness is the way God understands and deals with things.

**21 But now the righteousness [righteous thoughts] of God without the law is manifested, being witnessed by the law and the prophets;** [The law, the teachings and prophets have spoken of this, what we're getting ready to read here.]

**22 Even the righteousness of God which is by [through] faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God;**

[Even the righteousness of God which is through Jesus' faith.] Now stop. When we talk about the faith of Christ, it's the way He thinks. It's the way He understands; it is the knowledge of Christ. Remember in Isaiah 53:11, He says my righteous servant will make many righteous with His knowledge. And you compare that to Galatians 2:16 where we believe in Christ so that we might have the Faith OF Christ. It is the faith OF Christ that makes you righteous. See, in Isaiah 53:11 His knowledge makes you righteous. In Galatians 2:16 His faith makes you righteous. His faith is His knowledge. His faith is how He perceives a thing. It's how He understands.

So going back to Romans 3:22, the righteousness of God comes through the faith of Jesus Christ. The thoughts of God, the righteous thoughts of God come through the Son of God and as you receive what the Son of God thinks, you are receiving the righteousness of God. Now look at verse 22. The righteousness of God through faith of Jesus Christ unto all and upon all. There is your "upon". Not only is he offering it **unto** but it is **upon** you. There is your clothing. There is the animal slain to clothe Adam and Eve. There is the atonement, the covering, the mercy seat. There it is. It is not just unto, it is **upon** the ones who believe. Where is it on me? It is in my mind. I am clothed with His thoughts. I am covered with His understanding. I am atoned for. Let's keep reading now.

**22 Even the righteousness of God which is by [through] faith of Jesus Christ unto all and upon all them that believe: for there is no difference:**

**23 For all have sinned, and come short of the glory of God [God's glory];**

**24 Being justified** [made righteous] **freely by his grace** [by His understanding, by His spiritual understanding—that is the meaning of grace. Being made righteous freely by His understanding] **through the redemption that is in Christ Jesus:** [cutting loose that happens in Christ Jesus]

**25 Whom God hath set forth to be a propitiation** [foreordained to be the covering, the propitiation, the act of mercy, as you have faith in His blood. That's what it means to be covered by the blood. To be covered by the blood, the blood of Christ, his soul that was poured out.] **through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;**

His soul was our sin nature at that moment in time, and for you to be covered, atoned by the blood, for you to be covered by the blood means you understand the meaning of that blood. You understand it isn't just His death, it is your death and when He died, He died to set you free, not to forgive you. He died to set you free.

Go back to Matthew 26:27.

### **Matthew 26:27**

**27 And he took the cup,[the experience] and gave thanks** [for that], **and gave it to them** [the disciples], **saying, Drink ye all of it;**

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

Now, let's talk about the word "remission". In past studies, I have pointed out that in Luke 4, this word is translated twice in verse 18. In neither place did they put remission or forgiveness. This word, they have actually translated "forgiveness" on through the New Testament. But in Luke 4:18 it is translated "deliverance" and it is translated "liberty". He gives "**deliverance**" to the captives. I thought of myself when I first came to the Lord, bound in chains, and people telling me that you cannot be free from sin -- you'll never stop sinning until Christ comes. Here I'm bound in chains but they tell you, God forgives you. Well I'm still sitting here in chains, and I've been in chains for years. But it does something different to me when you cover my mind with "God delivers you". You see, I've lived for years believing that I was forgiven, and I was able to develop that understanding and if I fell into sin, I could come to the Lord, weeping and seeking His forgiveness and I could believe I had it. I developed that mind set where it was easy to believe I was forgiven. But the last several weeks it has been easy to believe I am delivered. And I want you to know there is power in that. I'm not just forgiven, I'm delivered.

If you have a man sitting in chains and you come and knock those chains off, he automatically knows he's forgiven. You've taken the chains off. You've done more than that. You've delivered him. And the Son of God did not endure Calvary just so you could be forgiven -- because God's mad a you and He's going to kill you if somebody doesn't do something fast. So the Son of God has got to do it for you. Do you see the picture that that puts the Father in? Do you see the mind set that we have been in all of these years.

Listen, God so loved the world, that is why He gave his only begotten Son. The only begotten Son was foreordained to be the act of mercy. He was foreordained to take on humanity, die the death, so that we could have His mind. That mind had to be created and was God's idea, this is God's plan of bringing many sons to glory. First the captain of our salvation has to endure suffering and perfect that mind. He then gives that mind to you and in your sphere you begin to suffer as Christ suffered, and you allow Him to slay your "self". You take His mind as

your atonement, as your covering. That blood, the fact that He became you , the fact that He died, pouring out our old nature, that is the covering. **This is salvation. You are not simply forgiven, you are delivered** and you have got to let that sink in. Take this cup, drink ye all of it. This is my blood He says. Drink ye all of it. It is being poured out for the remission of sins.

I looked up the word "remission" in the English and it is so interesting, because Catholicism has gone right into the Webster dictionaries and they tell you "remission" means forgiveness. Well, in the King James, in the Greek tracing back to the Hebrew, it means "deliverance". But in the Webster's it means "forgiveness." But now get this. When you use this English word "remission" in describing "disease", it means, stopping, doing away with disease. When you have cancer in remission, it's stopping. When they apply it spiritually, it's forgiveness. But in the scripture, disease is a picture of sin and the Savior says, this blood is for the remission of that disease. It is for the remission of that leprosy, it is for the remission of your blindness. It is going to put it away. It is going to stop it.

Turn to Ephesians, chapter 1 with me.

### **Ephesians 1:7**

**7 In whom [Christ] we have redemption [cutting loose] through his blood, the forgiveness [remission] of sins, according to the riches of his grace;**

That word "sin" is translated in James 5 as "faults". A "fault" isn't a sin. A fault is a character trait that you have. In Jesus Christ, in the Son of God we have cutting loose through His blood, the remission or the deliverance of our character traits, according to the riches of His grace, the riches of His understanding. You see, it's all in how you understand it. According to the riches of His grace the Lord has given the remnant church abundant grace, abundant understanding. We should be walking in the strength of deliverance, not forgiveness. Walk in the strength of deliverance, knowing your old nature is dead and you don't have to serve sin anymore.

These last few studies that we have mailed out dealing with Calvary, and letting this study build up to this point, is a tremendous blessing in my life. I think of those studies, and I think of what the Lord has revealed to us, and there is nothing like it on this planet. There is nothing like understanding what God has given us. He is finishing up the work. He is finishing the work. And we have got to come to the understanding of the bread and the blood. It never made sense to me, when I took communion, why do I take the bread first and then the blood? The bread is His life, and you don't even start partaking of the bread until you begin to abide, and as you begin to receive His words of life, He then can bring you the understanding of the blood. That's why you partake the bread first. The last thing you partake of is the blood. You enter into the sanctuary when you abide and you partake of the bread of life; that's the shewbread. There's still a vail, there's still a vail between the first compartment and the second. But you start to partake of the bread of life, walking in the light of that candlestick. Then your High Priest can come in and go beyond the vail, and He can sprinkle with His faith, with His finger, the blood. Sprinkle means to teach. Look up that word "sprinkle". It means "to lay a foundation".

He can sprinkle the meaning of the blood on you and you'll recognize that when He died, that was your old man, and remember, when the old man died, the vail was rent in two. The vail will come down. First you partake of the bread, then you partake of the blood. The vail will come down and you will then have the ark of the covenant. You will then have the stony heart written with the finger of God in the box with Aaron's rod that budded -- the recognition that Christ is your High Priest, and He has the authority of God to do what He's doing -- and the

golden jar of manna. Manna is the written word of God in a golden jar. That golden jar is the faith of Christ. In other words, it is the manna as **He** sees it. All of that is in that box and it is covered with a pure golden covering. That box is made of shittim wood. That is your soul, covered with pure gold, the faith of Christ. All of the items are in it and it is covered with pure gold, with the two cherubim's, the author and the finisher, wings connected and at this point it is covered with smoke, the glory and power of God coming together; the ark of the covenant, communion with God, blood and bread, deliverance of sin.

Heavenly Father, I ask thee to go with this study, to open our eyes, to bless thy remnant church. Help us to see and glorify thee for ever and ever. Help us to see, in Jesus name, Amen.