

Vicarious Sacrifice: Isa 53:5: “Bruise”: Physical Torture & Judgment of Sins; Doctrine of Unlimited Atonement: Definition & Description: Includes Doctrines of Propitiation, Redemption, & Reconciliation plus Imputation of Sins to Christ & Righteousness to Believers; Yom Kippur: the Ritual Portraying the Cross, 1 Pet 2:24; 2 Cor 5:21, Heb 10:4, 8–10; Spiritual Death & Personal Sin Require Atonement, 1 Cor 15:22; Rom 5:12, 18; 3:23; 8:1

- (8) Remembering that *shalom* and *eirénē*, each of which is often translated “peace,” refer in soteriological contexts to reconciliation; we note two passages on the subject:
 - (9) There is no physical healing associated with the work of Christ on the cross. The “bruise” in verse 5 speaks of the physical abuse Jesus endured to get to the cross and be judged in our place.
 - (10) His physical appearance was so grotesque that He did not look human according to Isaiah 52:14.
 - (11) What He accomplished resulted in sin being judged thus removing it as an issue. The barrier was removed for anyone who would believe.
 - (12) Those who do respond positively to the gospel are said to “be sewn together,” i.e., reconciled to God.
 - (13) Lucifer did not want this process to be accomplished, so he conspired to have Jesus killed before He could get to the cross.
 - (14) However, his two co-conspirators, the Jewish hierarchy and the Roman governor, did not cooperate. The Jews could not legally execute Jesus and Pilate opted to allow crucifixion to prevent potential civil disobedience in Jerusalem.
 - (15) The bruise mentioned in this verse has a double meaning: (1) the physical torture that the Lord endured during His Passion and (2) reception and judgment for all the sins of human history.
52. The work of Christ on the cross thus provides salvation for whosoever chooses to believe in Him and His work.
53. This establishes the doctrine of unlimited atonement which we now address.

The Doctrine of Unlimited Atonement

I. Definition and Description:

1. The Hebrew word for atonement is the verb **כָּפַר** (*kaphar*): “to make an atonement; to cover, or pass over.”
2. The word used for the place where atonement occurs is the Hebrew noun **כַּפֹּרֶת** (*kapporeth*) which is the mercy seat that covers the ark of the covenant in the holy of holies in the tabernacle and temple.
3. The blood of animal sacrifices (bulls and goats) covered the *kapporeth* on Yom Kippur. The blood served to “cover” the sins of the people while also teaching the saving work of Messiah yet future.¹

¹ Hebrews 9:1–14 compares the ritual of atonement with the saving work of Christ on the cross.

4. Atonement in the New Testament refers to the reality of the Lord's saving work on the cross, in fact, His atoning work refers to several doctrines: **(1) propitiation** (God is satisfied with His sacrifice), **(2) redemption** (man is delivered from the slave market of sin), **(3) reconciliation** (the barrier of enmity is removed), **(4) imputation** (man's sins are judicially imputed to Christ), and **(5) justification** (divine righteousness is judicially imputed to the believer).
5. The procedures practiced in the Old Testament's Day of Atonement (Yom Kippur) began at the brass altar. It was made of wood covered with brass and represented the cross.
6. The high priest sprinkled the blood of the sacrificial bulls and goats over the mercy seat (*kapporeth*: "propitiation"). Figurines of two cherub-ranked angels were positioned over the mercy seat representing the righteousness and justice of God respectively.
7. This represented the integrity of God observing the blood of the animals and approving of the sacrifice as a "covering" – *kaphar* – for the people for the year.
8. This taught the doctrine of propitiation which would result following the Lord's successful work on the cross yet future.
9. It depicted the reality of the genuine sacrifice that would be accomplished by the Messiah, a fact described by Paul and Peter in the New Testament:

1 Peter 2:24 - He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed [**Isaiah 53:5**].

2 Corinthians 5:21 - He [**God**] made Him [**Jesus**] Who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

10. The writer of Hebrews clearly establishes the fact that the rituals of Yom Kippur were not the reality but a shadow:

Hebrews 10:4 - It is impossible for the blood of bulls and goats to take away sins.

11. The writer goes on to quote our Lord Who spoke from the wooden feeding trough in Bethlehem proclaiming that He is the Reality behind the ritual:

Hebrews 10:8 - "Sacrifices and offerings and whole burnt offerings and sacrifices for sin You [**God**] have not desired, nor have You taken pleasure [**not been propitiated**] in them" (which are offered according to the Law).

v. 9 - "I have come to do Your will." He [**Jesus**] takes away the first [ritual] in order to establish the second [the reality].

v. 10 - By this will we have been sanctified [set apart for a special purpose] through the offering of the body of Jesus Christ once for all [the reality permanently retires the ritual].

II. Spiritual Death & Personal Sin Require Atonement:

1. Every natural born member of the human race is born spiritually dead.

2. Human life begins at selection, an act of God that occurs at the moment of physical birth when God imputes soul life to biological life.
3. Because of the imputation of Adam's original sin and the presence of the genetically formed sin nature, every person is born physically alive but spiritually dead.

1 Corinthians 15:22 - As in Adam all die, so also in Christ all will be made alive. (NASB)

Romans 5:12 - Therefore, just as through one man sin [**the sin nature**] entered into the world, and death [**spiritual**] through sin, and so spiritual death spread to all men, because all sinned when Adam sinned. (NASB)

4. Consequently, all men are born condemned because each was seminally in Adam when he sinned:

Romans 5:18 - So then as through one transgression [**Adam's original sin**] there resulted condemnation [**spiritual death at physical birth**] to all men, so also through one sentence of condemnation [**the imputation of all sins to Christ**] to all men there resulted God's righteousness having to do with spiritual life. (CTL)

5. It is the genius of the divine plan of grace that every person is born condemned before the integrity of God.

Romans 3:23 - All have sinned and fall short of the glory of God. (NASB)

6. Consequently, condemnation must precede salvation. Once saved, condemnation is permanently removed for the new believer:

Romans 8:1 - There is now no condemnation for those who are in Christ Jesus. (NASB)