**Knowing God**

**Chapter 18 part 3**

**1. Propitiation was made by the \_\_\_\_\_\_\_\_\_ of Jesus Christ.**

**2. Blood is a word pointing to the \_\_\_\_\_\_\_\_\_\_ death inflicted in the animal sacrifices of the Old Covenant.**

**3. God himself \_\_\_\_\_\_\_\_\_\_\_ these sacrifices buy his own command.**

**4. “For the life of a \_\_\_\_\_\_\_\_\_ is in the blood, and I have given it to you to make \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for yourselves on the altar; it is the blood that makes atonement.”**

**5. Paul tells us that God sets forth Jesus to be a \_\_\_\_\_\_\_\_\_\_\_ “by his blood.”**

**6. His point is that what \_\_\_\_\_\_\_\_\_\_\_\_ God's wrath and so redeemed us from death, was not Jesus's life or teaching, not his moral \_\_\_\_\_\_\_\_\_ nor his fidelity to the father, but the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of his blood and death.**

**7. Paul always points to the death of Jesus as the atoning event and explains the atonement in terms of “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ atonement.”**

**8. It is the \_\_\_\_\_\_\_\_\_ taking the place of a guilty, in the \_\_\_\_\_\_\_\_\_ and for the sake of the guilty, under the axe of God's judicial \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.**

**9. Christ redeemed us from the \_\_\_\_\_\_\_\_\_\_ of the law. How?**

**10. By \_\_\_\_\_\_\_\_\_\_\_\_\_ a curse for us.**

**11. Christ \_\_\_\_\_\_\_\_\_ that curse of the law which was directed against us.**

**12. He did so that we might \_\_\_\_\_ have to bear it.**

**13. “One died for \_\_\_\_” and through Jesus's death, God was reconciling the world to himself.**

**14. What does this \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ involved?**

**15. Not counting men's sins against them but \_\_\_\_\_\_\_\_\_\_ them in Christ to become the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God.**

**16. It means we are \_\_\_\_\_\_\_\_\_\_ as righteous by God.**

**17. How is this non-imputation \_\_\_\_\_\_\_\_\_\_\_ about?**

**18. Through the imputing of our \_\_\_\_\_\_\_\_\_\_\_ to another, who bore their due.**

**19. God made him who had \_\_\_\_ sin to be sin for us.**

**20. It was a sacrifice for sinners, enduring the death \_\_\_\_\_\_\_\_\_\_\_ In their stead, that one died for all. This is\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ substitution.**

**21. Representative substitution was taught in \_\_\_\_\_\_\_\_\_ form by the God-given Old Testament sacrificial system.**

**22. It was first \_\_\_\_\_\_\_\_\_\_\_\_\_ constituted a representative by the sinners laying his hand on its head and so identifying it with him and him with it.**

**23. Then it was\_\_\_\_\_\_\_\_\_\_ as a substitute for the offender.**

**24. The blood being sprinkled before the Lord and apply to one or both of the altars in the sanctuary as a sign that\_\_\_\_\_\_\_\_\_\_\_ has been made, averting \_\_\_\_\_\_\_\_\_\_ and restoring fellowship.**

**25. On the annual Day of Atonement, \_\_\_\_\_ goats were used.**

**26. One was killed as a sin \_\_\_\_\_\_\_\_\_\_ in the ordinary way, and the other, after the priest had laid hands on its head and put Israel's sins on the head of the animal by \_\_\_\_\_\_\_\_\_\_\_\_ them there, was sent away to bear upon him all their iniquities unto a land not inhabited.**

**27. This \_\_\_\_\_\_\_\_\_\_ ritual taught a single lesson: that through the sacrifice of a representative \_\_\_\_\_\_\_\_\_\_\_ God's wrath is averted and that sins are borne away out of sight,\_\_\_\_\_\_\_\_\_ to trouble our relationship with God again.**

**28. The second goat (the scapegoat) \_\_\_\_\_\_\_\_\_\_\_\_ what, in terms of the type, was accomplished by the death of the first goat.**

**29. These rituals are the immediate\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Paul's teaching on propitiation.**

**30. It is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Old Testament sacrificial pattern that he proclaims.**