

Vicarious Sacrifice: The Blood Christ Is Not Comparable to that of the Levitical Sacrifices & Neither Relate to Our Salvation; Salvation Was Provided by His Spiritual Death; Jesus Died Twice on the Cross, Rom 6:4, “Christ has been raised up from deaths”; the Lord’s Physical Death & Resurrection Provides Our Future Resurrection, Col 2:12; Eph 1:19–20

18. By tying the blood of Jesus into the act of salvation, it is assumed that His blood may be compared with the blood of the sacrificial animals in the animal sacrifices of the Levitical offerings.
19. The animal sacrifices provided nothing toward salvation, only atonement for the past year’s sins under the Levitical offerings.
20. On the other hand, Jesus’ work on the cross was sufficient to enable the Father to judge mankind’s sins by means of the Lord’s vicarious sacrifice.
21. That work was accomplished between the hours of 12 noon and 3:00 P.M. on the day of Calvary after which Jesus exclaimed, “Τετέλεσται: It has been completed” (John 19:30b)!
22. Indicating that His salvific assignment was completed, Jesus entered physical death by saying, “Father, into Your hands I commit My spirit” (John 19:30c).
23. Jesus vocally proclaimed the completion of His vicarious *spiritual* death after which He addressed the Father with the personal intent to dismiss His spirit from the body and enter into *physical* death.
24. John 19:30 correlates perfectly with Isaiah 53:8, the latter of which we are still addressing, but have already stressed the pertinent portion of the verse:

Isaiah 53:8 - He was seized by government authority and by legal procedure in the garden of Gethsemane; and as for His generation during the Passion and post resurrection, who considered He received the action of dying spiritual death ...? (EXT)

25. The final phrase reads in the NASV, “who considered that He was cut off out of the land of the living.” The words “cut off” are the Niphal singular perfect passive of **גָּזַר (gazar)**: “to be cut off from life itself.”
26. We discovered that it referred to spiritual death because of the passive voice of the verb *gazar*. Further indication that *gazar* refers to spiritual death comes up in Isaiah 53:9 where we find the sentence, “He was with a rich man in His death.”
27. There we find the word “death” is the masculine singular of the noun **מָוֶת (maweth)**: “physical death occurring by both natural and violent means.”
28. So, again we see the relationship that develops between the Old and New Testaments that provides the wheel-tracks and associations that construct a constellation regarding the doctrine of the two deaths of Jesus on the cross.
29. It is from His physical death that the Lord is enabled to be “raised up from the dead.” Physical death is necessary for the new life to become possible.
30. There is the exception in the future experience of the Rapture generation. We referred earlier in our study to a certain category of believers as Group B, those who are alive at the Rapture.
31. The Lord set the precedence for the Rapture generation by His physical death which three days and three nights was followed by His resurrection.
32. This is made possible by the essence of God. The phrase begins with the preposition **διὰ (diá)**: “through,” followed by the noun **δόξα (dóxa)**: “glory.”
33. In context, the action of Jesus being raised from the dead is provided by God the Father. *Dóxa*, or “glory,” is being executed by God therefore it refers to His essence with emphasis on His omnipotence.

34. This event is mentioned several times in Scripture:

Colossians 2:12 - Having been buried with Him by means of spiritual baptism, by means of which baptism you have been raised up with Christ through faith in the power from the source of God, having raised Him out from deaths [**spiritual & physical**].

Ephesians 1:19 - And what is the surpassing greatness [δύναμις (*dúnamis*): intrinsic power of God] of His power [ἐνέργεια (*enérgeia*): operational power of the Holy Spirit] delegated to us who believe in accordance with the ruling power [κράτος (*kratos*): manifest power, i.e., expressed in Scripture] of His inner power [ἰσχύς (*ischus*): functional power, i.e., resident in the believer's soul].

v. 20 - which power had been operational from eternity past in Christ, having raised Him out from the dead, and having seated Him at His [**the Father's**] Own right hand in the third heaven.

35. All of the work we have done on Romans 6:4 so far has led to this conclusion: “so we might walk in newness of life.”

Romans 6:4 - Therefore we have been buried together with Him through baptism into His physical death, in order that as Christ has been raised up from deaths through the glory [**omnipotence**] of God the Father, so also we might walk in the newness of life.

36. Christ has made spiritual growth possible, God the Father has made it operational, and we are challenged to put it into practice.

37. “Newness of life” is made possible by the work of Christ and the grace of God. The phrase “so too” is the demonstrative adverb οὕτως (*houtōs*) plus the plural noun ἐγώ (*egō*): “so we too.”