



ATONEMENT: OUR PROMISE OF SANCTIFICATION

GARY HARGRAVE

Our Promise of Sanctification

God commanded His people to come together three times a year and appear before Him (Exodus 23:14-17). It was during these appointed times that Israel celebrated the seven feasts. Each feast is a promise, a guarantee of something that is also to happen for the Body of Christ. Passover, Unleavened Bread, the sheaf of the First Fruits, Pentecost, Trumpets, Atonement, and Tabernacles each speak of a distinct, purposeful fulfillment. Feasts such as Passover and Pentecost have had real fulfillment in the restoration of the Church. Now is the time for the fulfillment of the Day of Atonement because the Church, as the Body of Christ, is in desperate need of it. We need Atonement for the elimination of the nature of sin.



What Is Sanctification?

Passover is the blood of Christ that covers us, just as the children of Israel were covered by the blood of the Passover lamb. Moses said boldly to Pharaoh, “Thus says the LORD, the God of the Hebrews, ‘Let My people go, that they may serve Me’” (Exodus 9:13). They were delivered from the bondage of their oppressors. Then when the people went out into the wilderness, what did they do? Instead of going out and worshipping, they went out murmuring and complaining (Exodus 8:25-27, 10:24-26, 16:2). They faced the reality that we all face. The nature of sin is still in us. At Passover we receive justification through the blood of Jesus Christ, but there is still more that we need. We need the Day of Atonement to eliminate the sin nature.

On the Day of Atonement one goat was sacrificed for the sanctification of the people, the Temple, and the priests. This sacrifice is reminiscent of what was done at Passover. The second goat, however, exists nowhere else in the Law concerning sacrifice and is unique to the Day of Atonement (Leviticus 23:26-32). This second goat is the goat of removal (also *scapegoat* or *Azazel*), upon which the high priest laid his hands, literally imparting to it the nature of sin. The sacrifice of the first goat cleansed the people of their actions of sin and iniquity. Then the second goat, the goat of removal, removed the very nature of sin.

What Christ has done is not just a perfect fulfillment; it is far more abundantly beyond all that we could ask or think (Ephesians 3:20). What Christ did in bringing salvation at Passover is beyond what our minds are able to conceive. On the cross, He forgave the acts of sin and iniquity, but He also removed the nature of sin. All our sin and iniquity were placed on Him (Isaiah 53:6). In a very real way, He is the goat of removal who carries all our iniquity outside the camp. Christ subsequently puts that iniquity on satan, dumping him in the abyss along with the sin nature, thus getting rid of it. Then in the resurrection He returns to the camp to dwell with His people (Leviticus 16:15-28).



The Conflict of Natures

The Church has put too much emphasis on the acts of sin. Christians are hung up on grading sins. Some sins are seen as horrible while other sins are deemed to be not so bad. But that completely misses the point. Whatever acts or manifestations of sin that we have are like leaves falling off a tree because the issue is the nature of sin that exists in us. It must be dealt with and that is what the Day of Atonement is about.

When you receive salvation from the Lord, you are immediately thrown into a conflict with the sin nature living in you. That of course does not take away your eternal salvation. It does not take away the fact that you are going to heaven, that God loves you, that Christ died for you, and that the blood of Christ cleanses you. All those things are in place where justification is concerned. What is missing is our sanctification, the deliverance from the nature of sin that is in us. Read what Paul had to say about this.

For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. So now, no longer am I the one doing it, but sin which dwells in me. For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.

ROMANS 7:14-18



Sanctification: A Doctrine of the Church

Paul is describing how our spirit, which is redeemed in the justification and salvation of Jesus Christ, wars against the nature of sin from Adam that remains in us—even following the salvation experience. The promise of salvation is, as Yeshua (Jesus) said, “My Father and I will

take up Our abode in you” (see John 14:23). We are believing for the indwelling of the Holy Spirit, the indwelling of Yeshua, and the indwelling of the Father into our being. Yet God cannot abide sin. Therefore, we face a dilemma concerning this reality that sin still abides in us. Throughout the ages, people have denied the reality of this conflict because it was too difficult to confront.

The truth is that atonement has been identified and recognized for a long time in the history of the Church. This is not some strange doctrine that I cooked up. There is a tremendous history behind the recognition of the work of sanctification in Christ. Doctrinally, people have recognized and grappled with this in the Church for a long time. In the eighteenth century, John Wesley was at the center of this issue. He was literally the father of all modern theology and doctrine about sanctification, which is what atonement is all about. Wesley faced the same problem of sin. But rather than explain it away, he chose to believe for something that Christians had not experienced before—real sanctification. To usher in something new, Wesley had to be one of those who pushed against a brick wall and said, “By faith I have it.” Those kinds of people may not get the wall to move, but they stand with their noses pressed against it, and they might have to stand there for a long time.



The Drive to Be Sanctified

John Wesley was inspired and influenced by the Moravians, who were amazing when it came to prayer. They had two groups of twenty-four people each, one group of women and the other of men. Each person in the group would pray one hour a day, so that by the time everyone in the group prayed, they had prayed twenty-four hours. As a result, there were two

groups of people praying all the time. They continued this prayer for one hundred years, nonstop. If you are discouraged because you prayed for a couple of months and nothing happened, consider the Moravians. They prayed for one hundred years. Their prayers literally initiated and ignited the great revivals of the nineteenth century, which led to the hungering and thirsting for holiness that sparked the outpourings of the twentieth century. I wish we could get this because that is the kind of drive it will take to initiate and experience the Day of Atonement. We must have the same drive that existed in those who have said, “It doesn’t matter that this has never happened before. If it is in the Word, then it is ours!”

Having this kind of drive is not necessarily easy or fun. That is why many turn to ideas like dispensationalism, which teaches that what God does is dependent on what age or dispensation you are in. Whenever you cannot get something from God, all you need to do is declare that it is not for this time. When you cannot receive the Holy Spirit, you can say, “Well, there are no more baptisms of the Holy Spirit in this age.” We have heard that said for just about every New Testament experience: “There are no more apostles. There are no more prophets. There are no more Holy Spirit outpourings. There are no more miracles. There are no more healings.” When it comes to certain doctrines in the Church, there is just about no more anything! I am not criticizing; I am just recognizing what people do when confronted with some of these difficult issues in the Word of God. After reading the Bible and praying and believing to experience what God promised to do for His people, the natural response is to back away when it does not seem to happen and say that God stopped doing those things at some point.





You Do Not Do It in Yourself

We are good at identifying where God stopped doing something. But there is another course of action and that is to be the ones who drive into the impossible. Every truth about God and Yeshua is impossible for us. If you think that is not true, try to accomplish a virgin birth. God always makes the foundations of your walk with Him things that you cannot do. There is nothing you can do in yourself (2 Corinthians 3:5). It is not possible for you to go to the cross and die for humanity. We will always know that Yeshua is the One who did it. And when it comes to our sanctification, something must rise up within us to say, “What God has said will happen is going to happen!” By the very institution of the Day of Atonement, we have the promise that it will happen. It is our promise of sanctification.

One of the problems in the Church is the misuse of the concept of “born again” because being born again deals more with sanctification than justification. Sanctification is what Christ was referring to when He said, “Unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (John 3:5-6). Flesh and blood cannot inherit the Kingdom of God (I Corinthians 15:50). It is a spiritual rebirth because the Kingdom will not be filled with believers who still have sin resident within them.

Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure. Everyone who practices sin also practices lawlessness; and sin is lawlessness. You know that He appeared in order to take away sins; and in Him there is no sin. No one who abides in Him sins; no one who sins has seen Him or knows Him. Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.

1 JOHN 3:2-9



Let Us Believe for Its Fulfillment Today

If the Son of God appeared to destroy the works of the devil, do not think that He will allow this nature—which is born from the Adamic infusion of satan himself—to exist in us. Do you walk around with an awareness that it is literally impossible for you to sin? How often do you

say, “You know, I really tried to sin this afternoon, but I just couldn’t do it”? We all know that we are the way Paul described in Romans 7. We try not to sin but cannot help falling into it. Think about reversing that reality. It is hard for our minds to grasp, but the truth is that the reversal is already happening because the seed planted in us is coming to maturity. Atonement is the crucifixion of the sin nature until it is not possible to sin.

It is the time for sanctification! It is the day and the hour for it. We reach in with faith for the complete fulfillment of the Day of Atonement, to experience the freedom from the nature of sin. Let it be unto us according to our faith (Matthew 9:29). Atonement is not a work that we do ourselves. We come before the Lord and say, “It is time for the fulfillment of the Day of Atonement. It is time for You to remove from us this conflict of natures, this sin that dwells in us.” I wish that we could become wholehearted and intense about this. Cry out to the Lord and worship Him with a whole new intensity. This is not something we can be passive about because it is absolutely the next step for the Body of Christ.

ABOUT GARY HARGRAVE



GARY HARGRAVE has a passion for leading people into spiritual maturity. Gary effectively ministers the life-changing truth of God's Word through Bible teaching and prophetic revelation that emphasizes the Lordship of Christ.

Gary embraces the teachings and insights of the Hebrew Scriptures as the essential foundation of God's Kingdom and the roots of Christian faith.

By cultivating spiritual maturity in Christians, Gary is deeply committed to teaching and inspiring unity in the Body of Christ and between Christians and the Jewish people.

Throughout decades of ministry, Gary has worked closely with leaders in the Jewish, Catholic and Protestant communities to build relationships based on commonality and understanding. He frequently leads study tours to Israel and the lands of the Bible.

Gary is the host of a weekly podcast entitled *Growing In God*, and is the founder of Shiloh University, an accredited online Bible college and seminary.

Gary and his family reside in Hawaii.

For other insightful resources by Gary Hargrave, including podcasts, books, articles, videos, and other educational materials, please visit: www.HargraveMinistries.org.

ABOUT HARGRAVE MINISTRIES

The calling of the Lord upon this ministry is to lead people into spiritual maturity by revealing biblical truth. **Our passion is to see the Kingdom of God manifest on earth** as the Body of Christ grows in unity, power and love.

Everything we do flows from the revelation of the Jewish roots of our Christian faith. It is our desire and privilege to bless the land and people of Israel. Our Israel outreach includes:

- **Feed the poor and break the cycle of poverty in Israel**
- **Support the orphans and widows of fallen Israeli soldiers**
- Provide physical and emotional care to **child victims of terrorism**
- **Build bridges between Christians and Jews with biblical study and research**
- Support archaeology and preservation of the **biblical City of David**
- Provide 24/7 **care for Holocaust survivors**
- **Help persecuted Jews around the world return to Israel and start new lives**
- Plant trees to **reforest Israel** and help create **"The Gospel Trail"** between Nazareth and Capernaum

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