

The Atonement And The Word OF Faith

By

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The word of faith is also known as the Faith Movement. The main preachers besides Kenneth Hagin and Kenneth Copeland are: Gloria Copeland, don Gossett, Marilyn Hickey, Roy Hicks, Charles Cowan, Roy Hicks, Lester Sumrall, Ed Dufresne, Jerry Savelle, Fed Price, Benny Hinn, Charles Capps, Buddy Harrison and Ken Stewart.

The Father of the word of Faith Movement is E.W. Kenyon who died in 1948, where ever you go, books by E.W. Kenyon will go hand in hand with the Faith Movement.

Kenyon's fist book was published in 1916, while Kenneth Hagin's was in 1960.

The following quotes, represent the teaching of the Word of Faith Movement concerning the doctrine of the Atonement.

1. " You have to realize that He (Jesus) died; you have to realize that he went into the pit of hell as mortal man made sin. He didn't stay there, thank God. He was reborn in the pit of hell and resurrected."
2. "Don't let the physical suffering of the graphic scene of Golgotha rob you of the reality of the son of God being made sin for us. When he was made sin he was turned over by God to the adversary. You remember that he uttered the sentence "it is finished". You can now understand that he did not mean that he had finished his substitutionary work"
3. "Jesus went to hell like any sinner"
4. "Satan had conquered Jesus on the cross...Satan triumphantly bore his Spirit to the dark regions of Hades. When he had suffered Hell's agonies for three days and three nights, the supreme court of the universe cried "Enough". He had paid the penalty and met the claims of justice"
5. "Adam died spiritually when he ate of the fruit. Jesus died spiritually when he opened himself to sin... he became a spiritually dead man"
6. "When (Jesus) said it is finished, on the cross, he was not speaking of the plan of redemption. The plan of redemption had just begun. There were still three days and three nights to go through..(in hell) . He suffered punishment for three horrible days and nights."
7. "There can be no substitution unless Christ actually paid the spiritual penalty of man's transgression... But this work (atonement) was not finished on the cross.
8. "Isaiah 53 is a picture of the substitutionary sufferings in our stead. It is neither mental nor physical suffering. It is suffering in the spirit".

9. "It is hard to understand how he (Jesus) became sin, but I know he did. Satan would become his master"
10. "Jesus Christ took upon himself our sin nature...the nature of spiritual death, that we might have eternal life."
11. In the spirit world we are free, because Jesus Christ shed his blood 2000 years ago on Golgotha's hill...went to the very pit of hell, and was chained with the chains of sin, disease, and all the evil of the enemy. I can almost see him in my mind as his feet were ensnaked in those chains and he dragged them as an emissary of the pits led him through hell itself. But on the third day God...bellowed down through the atmosphere... it is finished the supreme sacrifice has been paid. The prison is open I have paid the price. All you have to do is accept it and walk out to freedom. Jesus Christ signed your pardon..."
12. "Because he was Made sin impregnated with sin, and became the very essence of sin, on the cross he was banished from God's presence as a loathsome thing. He and sin were made synonymous...Justice demanded that the full penalty for every sin of all mankind be paid by someone. This meant that it was not sufficient for Christ to offer up only his physical life on the cross. His pure human spirit had to "descend into hell"...The Father turned Him over, not only to the agony and death of Calvary, but to the satanic torturers of His pure spirit as part of the just desert of the sin of all the race. As long as Christ was "the essence of sin" he was at Satan's mercy in that place of torment where all finally impenitent sinners are imprisoned upon leaving this life...If Jesus paid the full penalty of sin on the cross only, that is, by his physical death alone, then sin is wholly a physical act. If sin is wholly a physical act, then every man could pay for his own sin by his own death. Because sin is basically or primarily in the spirit realm and of the spirit, therefore Jesus' work was not finished when he yielded up His physical life on the cross. It was not completed until He descended into hell, paid once and for all the eternal consequences of the aggregate sin of the world.."

▪ **The topic of the Atonement is The Cardinal Doctrine of the Bible**

No matter what other beliefs that may be embraced, if you get this one wrong, then **all is lost!** What we believe with regard to this subject can not be underestimated.

Jude 1:2 says...that you should earnestly contend for the faith which was once delivered unto the saints.

1 Thessalonians 5:21 says...Prove all things; hold fast that which is good.

1 Timothy 4:16 we read, Take heed unto yourself and unto the doctrine; continue in them, for in doing this you shall both save yourself and them that hear you.

I believe that the reason for the vast majority of all wrong teaching today can be traced to a wrong understanding of the atonement. By carefully examining the statements of key Word OF Faith teachers and the revealed scripture let us determine whether this teaching can be supported and defended in the light of reason and God's Word.

I want to say up-front that while there are multitudes of sincere Christians who identify themselves with the word of Faith teaching, nevertheless, the basis of the doctrinal error, if embraced, will lead the soul to perdition. It is my intention that with love and truth, to my best ability, present the light

concerning this most sacred and holy subject, the atoning death of Jesus Christ.

- **Summarize the word of faith teaching on the atonement**

- A. The physical death of Christ did not constitute the atonement. His physical sufferings are insufficient and incomplete to reconcile man to God.
- B. Jesus literally became a sinner or sin was imputed to him. Satan was his master on the cross.
- C. His spiritual sufferings in hell constitute the redemption of man. A literal payment was required to be made to satan on man's behalf. This was accomplished in hell.
- D. After three days and three nights Jesus had paid a ransom to the devil for man. God looked down from heaven pronounced it is finished, and then Jesus was born again in hell subsequently over coming the devil and rising from the dead.
- E. The sin problem has been wiped away. As far as God is concerned all mankind is pardoned, forgiven in his sight.
- F. Man's responsibility is only now to receive this judicial pardon from God.

- **Correctly defining the atonement**

In defining and correctly understanding the atonement we can say the following.

- A. "Properly understood, an atonement is an arrangement by which the literal infliction of the penalty due to sin may be avoided; it is something which may be substituted in the place of punishment; it is that which will answer the same end which would be secured by the literal infliction of the penalty of law. It is not a commercial transaction- a matter of debt and payment, of profit and loss. It pertains to law, to government, to holiness; not to literal debt and payment. Sin is crime not debt; it is guilt. The atonement pertains to love, and mercy, and truth and kindness, as well as to justice. It regards a race of offenders with compassion; it seeks to alleviate and lessen suffering; and it is not therefore, the cold and stern business of paying a debt, of meeting the mere demands of justice and law. It seeks to bring back wanderers by the consideration that God loves them- that they may be forgiven- that salvation is free for all men if they choose to avail themselves of it. It is real, not imaginary salvation"
- B. So then the atonement is something substituted in the place of the penalty of the law, which will answer the same ends as the punishment of the offender himself would. It is instead of his punishment. It is something which will make it proper for a lawgiver

to suspend or remit the literal execution of the penalty of the law, because the object or end of the penalty has been secured, or because something has been substituted for that which will answer the same purpose. In other words, there are certain ends proposed by the appointment of a penalty in case of a violation of the law; and if these ends are secured, then the punishment may be remitted and the offender may be pardoned. That which will secure these ends is an atonement.

Man, due to his love of sin and his unwillingness to be reconciled to God, enlists himself in defying and warring against the creator of the universe. This defiance and rebellion must be overcome if reconciliation is to be accomplished and a return to obedience and devotion put in its place

- **Two part obstacles that are to be overcome**

- **On the part of man**

There must be a willingness for men to want to obey and return to be at peace with God. If there is any way for men to be persuaded and humbled to repentance, it is the sufferings of the saviour. It is the manifestation of love in his suffering for others which is intended to secure the reformation of sinners. The atonement is adapted to convince the sinner of the evil of those sins for which he died. It is therefore fitted most deeply to the heart of the guilty.

- **On the part of God**

- C. The obstacle to reconciliation on His part did not arise from any unwillingness to be at peace with men...but solely from the fact that he is the lawgiver of the universe, and that his law has been violated; from the fact that the law has a just penalty, threatening death to the violator;...from the fact that if the transgressor was released from the penalty of the law there would seem to be a total disregard of the law and its threatenings; from the fact that if the sinner was admitted to the favour conferred on those who had not sinned, it would seem as if God was regardless of character and treated the good and the bad alike...and destroy...the interests of justice.”
- D. In the idea of the atonement...these difficulties have been removed, and that God is in all respects now is free to bestow His favour on those for whom it was made as he is on those who have never violated his law.”
- E. Reconciliation is in fact produced between God and man by the atonement. God becomes the friend of the pardoned sinner. He admits him to His favour and treats him as a friend. The sinner becomes the friend of God. He changes his view of the character of God; he submits to his arrangements; he no longer opposes His plans; he is pleased with His government and His laws. He loves Him as he loves no other being. He lives to promote His glory. He loves what God approves, defends what he has stated to be true, advocated the plans which He has formed, vindicate4d the

doctrines which he has revealed, trusts in trial to the promises which He has made, flies to Him in times of trouble and sorrow, leans upon His arm in death, finds in the mortal agony his highest consolation in the belief that God is his friend, and expects to find felicity in the future world only in God. There is no friendship so strong so sincere, so tender, so enduring as that between God and the reconciled sinner.”

- **The essential points established from the scriptures**

1. The atoning death consisted solely in the physical death of the Saviour; it was the giving of His life represented by His Blood.
2. Reconciliation is effected through Christ as a result of His substitutional death and sufferings. That not only was he himself a substitute, but that his sufferings were substituted sufferings, and not the literal penalty of the law.
3. He suffered and died as a substitute in the place of sinners. The innocent was treated as if he were guilty. This work was accomplished on the cross.
4. Man is still guilty, separate, an enemy of God. Repentance from dead works and faith toward God are necessary conditions which must be met without which there can be no granting of pardon or forgiveness.
5. That the benefits of His suffering may become ours as a ground of our salvation; that is, a public and sufficient reason why God should treat sinners as if they were righteous.

- **First Point**

The physical death of the Redeemer or the giving of His life that constituted the atonement. A few passages from the New Testament on this doctrine are unequivocal.

Rev. 5:9 “These are they which came out of great tribulation, and have washed their robes,...and made them white in the Blood of the lamb.

1 John 1:7 “The blood of Jesus Christ cleanseth us from all sin.”

1 Pet.1:18;19 “Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ.”

1 Pet 2:24 “who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.”

Hebrews 10:10 “ By which will we are sanctified through the offering of the body of Jesus Christ once.”

Hebrews 13:12 “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate.”

Col.1:14 “In whom we have redemption through His blood, the forgiveness of sins...vs20 ...”and having

made peace through the blood of his cross...”

Eph. 1:7 “ In whom we have redemption through His blood, the forgiveness of sins, according to the riches of his grace.

Heb. 9:12 “Neither by the blood of goats and calves, but by His own blood, he entered in once into the holy place, having obtained eternal redemption for us.”

Heb. 10:19 “Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus.”

1 Pet 1:2 “Elect...unto obedience and sprinkling of the blood of Jesus Christ.”

Acts 20:28 “Feed the church of God, which he hath purchased with his own blood.”

Rom.3:25 “Whom God hath set forth to be a propitiation through faith in his blood.”

Eph.2:13 “ Ye, who sometimes were far off, are made nigh by the blood of Christ.”

- F. The doctrine of the Hebrews was, That the blood is the seat of life, or that the life is in the blood; and hence to shed blood became synonymous with taking life. Lev. 17:11 “ the life of the flesh is in the blood.”
- G. The plain doctrine of the New Testament, therefore, is that the blood of Christ –that is the giving of His life- was the means of making the atonement, or of securing reconciliation between man and his maker. In other words, his life was regarded as a sacrifice in the place of sinners, by means of which the penalty of the law which man had incurred might be averted from him...and treated as if he had not sinned. This is the doctrine of the atonement.

- **Second point**

What is needed to be established is that the sufferings of the Redeemer were substituted sufferings or that they were not the literal penalty of the law. Webster gives us a definition of substitute. “substitute” is “one person put in the place of another to answer the same purpose”.

Christ is never spoken of as being guilty or deserving of punishment. He always has been regarded as the object of God’s highest love. We must take note how carefully the scripture states this and guard against the view of the imputation of sin which would regard a literal transfer of guilt to him and thus speak of him as a sinner. The following scriptures fortify this truth.

1 Pet2:22 “Who did no sin; neither was guile found in his mouth.”

Heb.4:15 “But in all points tempted like as we are, yet without sin.” Heb7:26” Who is holy, harmless, undefiled, separate from sinners.”

1 Pet.3:8 “For Christ also hath once suffered for sin, the just for the unjust.”

Isa. 53:9 “because he had done no violence, neither was any deceit in his mouth.”

Vs11 By his knowledge shall my righteous servant justify many.”

Matt. 3:17 “This is my beloved son in whom I am well pleased”

- H. The passage in 2 Cor. 5:21 “he hath made him to be sin for us” cannot be intended to be literally true...in no proper sense can it be true that he was made to be a sinner; for this would be contrary to the teaching of the passages just quoted, that he “knew no sin”, that he was “holy, harmless, undefiled, and separate from sinners” and that he “died the just for the unjust.” We must therefore look for some other interpretation than the literal one; and that is found in the doctrine that the word here rendered sin, in accordance with Hebrew usage, is employed in the sense of sin-offering.

Lev 6:25...This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. Whatsoever shall touch the flesh thereof shall be holy . . .” Note that the lamb was holy, so also The Lamb of God was holy on the cross. There was no literal transfer of sin to Jesus. This is very important to understand!!

- I. Similar passages occur in Galatians 3:13 “Christ hath redeemed us from the curse of the law, being made a curse for us.” The word here properly means cursing malediction, execration, a devoting or dooming to destruction. It occurs in the New Testament in the following places; Col.3:10, 13 rendered curse; Heb6:8, James 3:10, rendered cursing. Applied to a lost sinner, it would mean that all saving influences were withdrawn and that he was given over to the malediction of God. But what is its meaning as applied to the redeemer in the passage now before us?
- J. It cannot mean that he was made a curse in the sense that his work and character were displeasing to God; for as we have seen, just the contrary doctrine is everywhere taught in the New Testament.

It cannot mean that he was the object of the divine displeasure, and was therefore abandoned by him to deserved destruction.

It cannot be employed as denoting that he was in any sense...blameworthy; for this is equally contrary to the teaching of the bible.

It cannot mean that he was guilty in the usual and proper meaning of the word, and that therefore he was punished; for this would not be true.

It cannot mean that he bore the literal penalty of the law; for, there are parts of that penalty-remorse of conscience, and eternity of suffering, which he did not and could not bear.

It cannot mean that he was sinful, of a sinner, in any sense; for is equally contrary to all the teaching of the bible in regard to his character.

There is but one other conceivable meaning that can be attached to the passage, and that is that, though innocent, he was treated in his death as if he had been guilty; that is, he was put to death as if he had personally deserved it. He was suspended on a cross, as if he had been a malefactor. He was given up by God and man to death as if he had himself been such a malefactor, in order that by his substituted sorrows he might save those who were personally guilty. The idea which make the atonement so wonderful- the idea which makes it an atonement at all- is that innocence was treated as if it were guilty; that the most pure and holy and benevolent being on earth was treated as if he had been the most vile and ill deserving.

- **Third Point**

The Work of the redeemer was accomplished on the cross. The following scriptures suffice.

Col 2:14,15 “Blotting out the handwriting of ordinances that was against u, which was contrary to us, and took it out of the way, nailing it to his cross, having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

1 Cor. 1:18 “For the preaching of the cross is to them that perish foolishness; but unto us who are saved, it is the power of God.

Eph.2:15,16 “having abolished in his flesh the enmity, even the law of commandments contained in ordinances to make in himself of two one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby...”

Figuratively, Paul identified himself as being crucified with Christ. The entire basis of his new life was what his master had accomplished for him on the cross.

Gal.2:20 “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the son of God, who loved me and gave himself for me.” This too was the reason for his boasting.

Gal. 6:14 “But God forbid that I should glory, except in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.”

- **Fourth Point**

Man is not forgiven by God subsequent to the death of Christ. Man is separated, an enemy of God, by his own rebellion. The death of Christ is man's provision for the forgiveness of sin. Men must repent from dead works and turn to God, exercising faith that Christ's death was on man's behalf, before man can receive pardon.

Rom1:18 “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness..” 3:10,18,19 “There is none righteous, no, not one...There is no fear of God before their eyes...Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”

Gal.6:7,8 “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption...”

Titus. 1:15,16 “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. They profess that they know God but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”

James 4:4 “...whosoever therefore will be a friend of the world is the enemy of God.”

Acts 2:28 “...Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.”

Acts 3:19 "...Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come..."

Vs 23 "And it shall come to pass that every soul, who will not hear that prophet, shall be destroyed from among the people."

Matt.16:24, 25 Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Luke 13:3,5 "I tell you, Nay but, except ye repent, ye shall all likewise perish."

Acts 20:24 "Testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ."

Acts 26:20 "...That they should repent and turn to God, and do works fit for repentance.

- **Fifth Point**

The merit of the Redeemer's death is a proper and just cause for God to pass over the repentant sinner's penalty. We may avail ourselves of the benefits of His sufferings as if those sufferings had been our own.

The delicate blending of mercy and justice is accomplished at Calvary. God as an expression of his love and disposition to pass over transgression offers pardon freely by his grace; on the basis of the sacrificial death of His beloved Son, reconciliation is provided due to the atonement.

Rom. 3:24-26. "Being justified freely by His grace through the redemption that is in Christ Jesus; Whom God hath set forth 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; To declare, I say, at this time His righteousness: that He might be just, and the justifier of Him which believeth in Jesus.

1 Cor. 5:18, 19. And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation: To wit, that God was in Christ reconciling the world unto Himself .

..

1Cor. 1:30 “But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: . . .”

Gal. 3:26 “For ye are all the children of God by faith in Christ Jesus.” And 4:5,6. “To redeem them that were under the law, that we might receive the adoption of sons and because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, ‘Abba, Father.’”

Col. 1: 21-23. “And you, that were sometimes alienated and enemies in your mind by wicked works yet now hath he reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, . . .”

K. “There in no transfer of character of honour. There is no confounding of identity. There is no confusion in the estimate which is formed in regard to meritorious services. But in respect to the results we are regarded and treated as if all that valour, . . . had been ours.”

L. “The merit of the Redeemer is unexhausted by time . . . The fountain ever flows, by day and by night, in seed-time and harvest, in summer and winter. It is ample for all that apply. It is unexhausted by the numbers that some, and by the nature of the maladies that are healed. It flows in large abundance above and beyond all that is needed, and though it seems to be useless or wasted, it is neither: for, whether men avail themselves of it or not, it is a standing proof of the inexhaustible and illimitable benevolence of God. . . . the streams of salvation will still pour forth their unexhausted floods over a lost world. Never till time shall end will the sentiment of the beautiful stanzas with which this Treatise on the atonement may appropriately close, cease to be true There is a fountain, filled with blood, Drawn from Immanuel’s veins, And sinners plunged beneath that flood, Lose all their guilty stains. Dear dying Lamb, Thy precious blood, Shall never lose its power, Till all the ransomed church of God, Be saved, to sin no more.”

CONCLUSION:

We have seen that the heart of the Gospel message is Jesus Christ and Him crucified: that it was His physical suffering or the giving of His life represented by His blood constitute our Redemption. The sufferings of Christ were substituted sufferings and not the literal penalty which the lawbreaker himself would have received.

The problem of reconciling man to God, as well the justice of the law, is solved through the atonement.

The Word of Faith teaching completely passes over the heart of the Gospel: that is, the physical suffering and death of the Saviour. Instead, by shifting and perverting the reason for mans' Redemption, (from the cross to being born again in hell) they introduce a Damning Heresy by nullify the cross. They charge Jesus as the vilest and most perverted sinner of the human race and will justly incur the wrath of the most holy, pure, and righteous Son of God. This teaching not only brings disgrace to the Son of God with respect to His Righteous character, but it pollutes the high value of the Kingdom of His Father, which He represents.

This teaching is a new hybrid of an old age heresy called *Universalism* which says all the world has been pardoned, "you just don't know it"! This is what Kenneth Hagin Jr. meant when he said, "In the spirit world we are free . . ." The new twist is that you just have to receive it!

Knowingly or unknowingly, this teaching says:

- 1) The physical death of Christ *can't* save you.
- 2) All of man's sin was transferred to Jesus (except the sin of unbelief, and the sin against the Holy Spirit, he missed those) all men are pardoned (forgiven).
- 3) Jesus is a sinner, of the worst kind. He bore the sin of the world in His Spirit.
- 4) Jesus was born again in hell and overcame the devil.
- 5) Jesus paid a ransom to the devil being in torment by him in hell. This regained man's right to have authority over the devil, and the sole author of his circumstances. Redemption is now finished.
- 6) The concept of payment to the Devil, erases the truth that Christ's sacrifice was to God as a sweet

smelling savour. Eph. 5:2

7) It can not be said that forgiveness is freely by His grace, since Jesus paid the devil what was coming to him. Rom. 3:24

FINALLY

I charge those who embrace this teaching with sin, and the spirit of error, by circumventing the physical death of Christ on the cross to bearing the sin of the world in his spirit to hell. You have made the physical death of Christ of none effect and have perverted the gospel. Thus you preach another gospel. If any man preach any other gospel unto you than that ye have received, let him be accursed. Galatians 1:9

Those of you who have changed the Gospel of the grace of Christ whereby God is willing to pass over transgression, to a payment to the Devil have perverted the Gospel of the grace of God. You must repent of this hellish doctrine. The truth is that Christ bore your sin in His body on the tree. 1 Peter 2:24. (This is the reason you can be forgiven, not that you are, and you just have to receive it). The apostle Peter wrote, Acts 3:19, "Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come . . . "

Resources:

1. Kenneth Copeland "What happened from the cross to the throne" classic redemption series Forth Worth: Copeland Ministries. #00-0303
2. E.W. Kenyon, "What happened from the cross to the throne" p.46
3. Kenneth Copeland What happened from the cross to the throne. Tape side 2
4. E.W. Kenyon What happened from the cross to the throne.p89
5. Charles Capps Authority in three Worlds Tulsa Harrison Housed 1982 p.159
6. Kenneth Copeland 'what happened for the cross to the throne tape classic redemption series
7. E.W. Kenyon, What happened from the cross to the throne. P.60
8. Ibid., p.61
9. Ibid., p.33
10. Kenneth Hagin The New Birth Tulsa OK pp. 13,14
11. Kenneth Hagin Jr. The Prison Door is open-what are you still doing inside? Tulsa OK pp. 26-28
12. Paul E. Billheimer, Destined for the throne Bethany House Publishers, Minneapolis MN p 83,84,89

- A. Albert Barnes, The Atonement. Bethany House Publishers, Minneapolis, MN. P.230
- B. Ibid p.244 H. Ibid p. 263
- C. Ibid p.265 I. Ibid p. 263
- D. Ibid p. 265 J. Ibid p. 301
- E. Ibid p. 266 K. Ibid p. 302-3
- F. Ibid p. 267
- G. Ibid p. 263