

Summary of Biblical Blood Covenants & Atonement

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Biblical Blood Covenants & Atonement: Key Discussion Points

Main Topic: Nature of Blood Covenants and the Work of Yeshua

Key Points:

- **Blood Covenants in the Bible:**

- Reviewed the Abrahamic Covenant (Genesis 15). Emphasized that Abraham did not pass through the blood, meaning the covenant's fulfillment was Yahweh's responsibility.
- The Sinai Covenant (Exodus 24) was highlighted as a conditional, life-binding agreement, ratified by blood, but with no substitutionary element for sin.
- Passover (Exodus 12) described as a threshold covenant, with the lamb's blood marking protection rather than substitution for sin.

- **Sin and Sacrifice in Leviticus:**

- Sin offerings (Leviticus 4–5) and the Day of Atonement (Leviticus 16) were discussed in detail.
- The animals sacrificed did not literally become sin or act as substitutes; rather, their blood cleansed sacred space and symbolically carried sins away (especially the scapegoat).
- The Torah (Deuteronomy 24:16) and Ezekiel 18 emphasize individual responsibility for sin; sin cannot be transferred to another being for punishment.

- **Re-examining Substitutionary Atonement:**

- Critiqued the penal substitutionary atonement (PSA) doctrine, especially in Reformed and Calvinistic traditions.
- Argued that claiming Yeshua "became sin" maligns the character of Yahweh and contradicts Torah teachings, which prohibit transferring guilt or punishment for sin to another person.
- Explained that Yeshua died "for our sins" (on our behalf), but not as a substitute who literally became sin or was punished as a sinner.

- **Purpose of the Blood and Sacrifice:**

- The blood cleanses, redeems, and brings about forgiveness and reconciliation, but does not involve literal transfer of sin.
- Yeshua's role is likened to the high priest and the sacrificial animals, offering himself without blemish, cleansing consciences, and breaking the power of death (Hebrews 2 & 9–10).
- The "robe of righteousness" (Isaiah 61:10) is a metaphor for salvation and cleansing, not for an exchange of moral standing or literal transfer of sin or righteousness.

Questions & Issues Raised:

- Does scripture support the idea that Yeshua literally became sin or was a substitute in the penal sense?
- What is the biblical and contextual meaning of "bearing" or "carrying away" sin?
- How should we interpret passages such as 2 Corinthians 5:21 in light of Torah and prophetic writings?

Decisions & Conclusions:

- Reaffirmed that biblical covenants and sacrifices do not support substitutionary atonement in the penal sense.
- Stressed the importance of reading scripture in its historical and cultural context to avoid theological misunderstandings.
- Emphasized that Yeshua's death serves to cleanse, redeem, and reconcile, not to become sin or guilty in our place.

Action Plan:

- Encourage listeners to study the relevant biblical passages in depth and within their context.
- Challenge theological traditions that contradict the Torah's teachings on sin, atonement, and justice.
- Promote continued education on the true nature of biblical atonement and covenants.

Additional Topics Mentioned:

- The importance of faith and obedience in maintaining covenant relationship.
- The procedure and symbolism of ancient blood covenants and covenant meals.
- Critique of theological "goalpost moving" in certain doctrinal discussions (specifically Calvinism and PSA).

Closing

- Encouraged viewers to subscribe and share the content for further discussion.