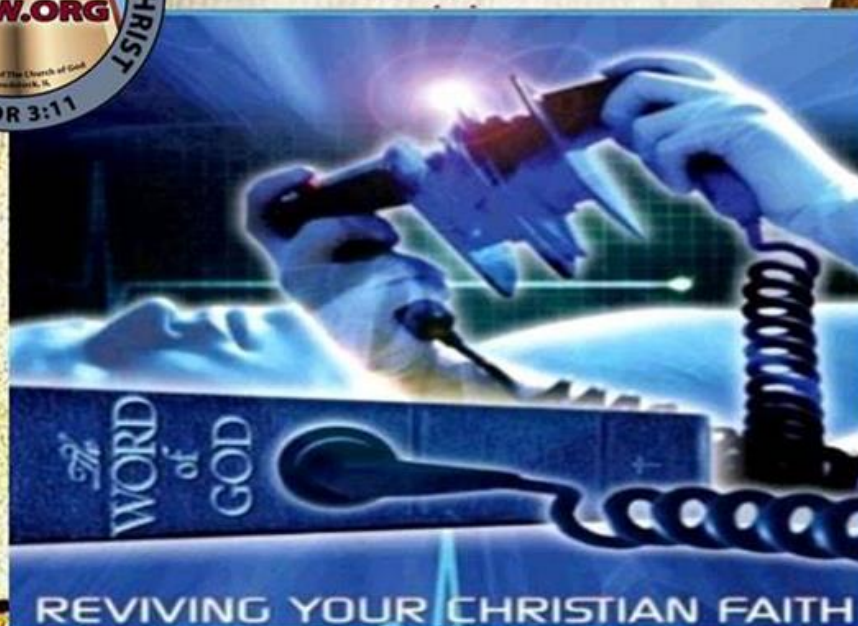


Think BIBLICALLY



REVIVING YOUR CHRISTIAN FAITH

Atonement



Leviticus 17:11 For the life of the flesh *is* in the blood:
and I have given it to you upon the altar to make an
atonement for your souls: for it *is* the blood *that* maketh
an atonement for the soul.

What can wash away my sin?

Romans 5:6-11 For when we were yet without strength, in due time **Christ died for the ungodly**. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But **God commendeth His love toward us, in that, while we were yet sinners, Christ died for us**. Much more then, **being now justified by His blood**, we shall be saved from wrath through Him. For if, when we were enemies, **we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life**. And not only so, but we also joy in God through **our Lord Jesus Christ, by Whom we have now received the atonement**.

Romans 5:6-11 For when we were yet without strength, in due time **Christ died for the ungodly**. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But **God commendeth His love toward us, in that, while we were yet sinners, Christ died for us**. Much more then, **being now justified by His blood**, we shall be saved from wrath through Him. For if, when we were enemies, **we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life**. And not only so, but we also joy in God through **our Lord Jesus Christ, by Whom we have now received the atonement** [*katallage*].

Strong's Greek Dictionary

2643. καταλλαγή katallage

from 2644; exchange (figuratively, adjustment), i.e. restoration to (the divine) favor:—atonement, reconciliation(-ing).

Strong's Greek Dictionary

2644. καταλασσω katallasso

from 2596 and 236; to change mutually, i.e. (figuratively) to compound a difference:—reconcile.

Strong's Greek Dictionary

236. αλλασσω allasso

from 243; to make different:—change.

Romans 11:15 For if the casting away of them *be* the **reconciling** [*katallage*] of the world, what *shall* the receiving *of them be*, but life from the dead?

2 Corinthians 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** [*katallage*]; To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of **reconciliation** [*katallage*].

Romans 5:6-11 For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were **reconciled** [*katalasso*] to God by the death of His Son, much more, being **reconciled** [*katalasso*], we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the **atonement** [*katallage*].

1 Corinthians 7:11 But and if she depart, let her remain unmarried, or **be reconciled** [*katalasso*] to *her* husband: and let not the husband put away *his* wife.

2 Corinthians 5:18-20 And all things *are* of God, who **hath reconciled** [*katalasso*] us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, **reconciling** [*katalasso*] the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, **be ye reconciled** [*katalasso*] to God.

What is atonement?

Strong's Hebrew Dictionary

3722. כָּפַר kaphar

a primitive root; **to cover** (specifically with bitumen); **figuratively, to expiate or condone, to placate or cancel**:— appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation).

Genesis 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt **pitch** [*kapher*] it within and without with **pitch** [*kopher*].

Strong's Hebrew Dictionary

3724. כֹּפֶר kopher

from 3722; properly, a cover, i.e. (literally) a village (as covered in); (specifically) bitumen (as used for coating), and the henna plant (as used for dyeing); figuratively, a redemption-price:—bribe, camphire, pitch, ransom, satisfaction, sum of money, village.

Genesis 32:20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will **appease** [*kapher*] him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

Strong's Hebrew Dictionary

3725. כִּפּוּר kippur

from 3722; expiation (only in plural): -atonement.

Exodus 30:10 And Aaron shall make an **atonement** [*kapher*] upon the horns of it once in a year with the blood of the sin offering of **atonements** [*kippurim*]: once in the year shall he make **atonement** [*kapher*] upon it throughout your generations: it *is* most holy unto the LORD.

Leviticus 16:1-2 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the **mercy seat** [*kapporeth*], which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

Strong's Hebrew Dictionary

3727. כַּפֹּרֶת kapporeth

from 3722; a lid (used only of the cover of the sacred Ark):—mercy seat.

Leviticus 16:3-4 Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and so put them on.

Leviticus 16:5-6 And he shall take of the congregation of the children of Israel **two kids of the goats [ez]** for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.

Leviticus 16:7-10 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the **scapegoat** [*`aza'zel*]. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him *for* a sin offering. But the goat, on which the lot fell to be **the scapegoat** [*`aza'zel*], shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a **scapegoat** [*`aza'zel*] into the wilderness.

5799. אֶזֶל aza'zel

from 5795 and 235; goat of departure; the scapegoat:—scapegoat.

5795. עֵז ez

from 5810; a she-goat (as strong), but masculine in plural (which also is used ellipt. for goat's hair):—(she) goat, kid.

235. אָזַל azal

a primitive root; to go away, hence, to disappear:—fail, gad about, go to and fro (but in Ezek. 27:19 the word is rendered by many "from Uzal," by others "yarn"), be gone (spent).

Apopompaaios - “the one who carries away” (Leviticus 16:8, 10a LXX)

ho diestalmenos eis aphen – “the one set apart for release” (Leviticus 16:26 LXX)

Colossians 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect of an **holyday, or of the new moon, or of the Sabbath days: Which are a shadow of things to come;** but the body *is* of Christ.

hircus redivivus



Leviticus 16:5-6 And he shall take of the congregation of the children of Israel **two kids of the goats for a sin offering**, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.

“Both goats, so to say, represent two sides of the same thing. The second is necessary to make clear what the first one, which has been slain, can no longer represent, namely, the removal of the sin, and accordingly has quite often aptly been called the *hircus redivivus*.”

ISBE - “Azazel”

Leviticus 14:2-7 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed **two birds** alive *and* clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that **one of the birds be killed** in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall **dip them and the living bird in the blood of the bird *that was* killed** over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall **let the living bird loose into the open field.**

Leviticus 14:49-53 And he shall take to cleanse the house **two birds**, and cedar wood, and scarlet, and hyssop: And he shall **kill the one of the birds** in an earthen vessel over running water: And he shall take the cedar wood, and the hyssop, and the scarlet, and the **living bird**, and **dip them in the blood of the slain bird**, and in the running water, and sprinkle the house seven times: And he shall **cleanse the house with the blood of the bird**, and with the running water, **and with the living bird**, and with the cedar wood, and with the hyssop, and with the scarlet: But **he shall let go the living bird out of the city into the open fields**, and make an atonement for the house: and it shall be clean.

Romans 5:8-11 But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, **we were reconciled to God by the death of His Son**, much more, being reconciled, **we shall be saved by His life**. And not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the atonement**.

Leviticus 16:7-10 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him *for* a sin offering. But the goat, on which the lot fell to be **the scapegoat, shall be presented alive before the LORD, to make an atonement with him**, *and* to let him go for a scapegoat into the wilderness.

Leviticus 16:11-17 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Leviticus 16:18-22 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness: And **the goat shall bear upon him all their iniquities** unto a land not inhabited: and he shall let go the goat in the wilderness.

Psalms 103:12 As far as the east is from the west, so far hath He removed our transgressions from us.

1 John 3:5 And ye know that He was manifested to take away our sins; and in Him is no sin.

Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.

Isaiah 53:11-12 He shall see of the travail of His soul, *and* shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities. Therefore will I divide Him *a portion* with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

1 Peter 2:24 Who His own self bare 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.

2 Corinthians 5:21 For He hath made Him *to be* sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

1 John 2:2 And He is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

ATONEMENT COMES ONLY THROUGH MESSIAH



Romans 5:11 ...we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Romans 4:25 Who was delivered for our offences [1st goat], and was raised again for our justification [2nd goat].

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Acts 4:10-12 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. **Neither is there salvation in any other:** for there is none other name under heaven given among men, whereby we must be saved.

Hebrews 7:1-3 Melchizedek was the king of Salem. He was the priest of God Most High. He met Abraham, who was returning from winning a battle over some kings. Melchizedek blessed him. Abraham gave him a tenth of everything. First, the name Melchizedek means "king of what is right." Also, "king of Salem" means "king of peace." There is no record of his father or mother or any of his ancestors—no beginning or end to his life. He remains a priest forever, resembling the Son of God.

Hebrews 7:11 So if the priesthood of Levi, on which the law was based, could have achieved the perfection God intended, why did God need to establish a different priesthood, with a priest in the order of Melchizedek instead of the order of Levi and Aaron?

Hebrews 7:12-19 And if the priesthood is changed, the law must also be changed to permit it. For the Priest we are talking about belongs to a different tribe, whose members have never served at the altar as priests. What I mean is, our Lord came from the tribe of Judah, and Moses never mentioned priests coming from that tribe. This change has been made very clear since a different priest, who is like Melchizedek, has appeared. Jesus became a priest, not by meeting the physical requirement of belonging to the tribe of Levi, but by the power of a life that cannot be destroyed. And the psalmist pointed this out when he prophesied, “You are a priest forever in the order of Melchizedek.” Yes, the old requirement about the priesthood was set aside because it was weak and useless. For the law never made anything perfect. But now we have confidence in a better hope, through which we draw near to God.

Hebrews 7:20-25 This new system was established with a solemn oath. Aaron's descendants became priests without such an oath, but there was an oath regarding Jesus. For God said to Him, "The Lord has taken an oath and will not break His vow: 'You are a Priest forever.'" Because of this oath, Jesus is the One who guarantees this better covenant with God. There were many priests under the old system, for death prevented them from remaining in office. But because Jesus lives forever, His priesthood lasts forever. Therefore He is able, once and forever, to save those who come to God through Him. He lives forever to intercede with God on their behalf.

Hebrews 7:26-28 He is the kind of high priest we need because He is holy and blameless, unstained by sin. He has been set apart from sinners and has been given the highest place of honor in Heaven. Unlike those other high priests, He does not need to offer sacrifices every day. They did this for their own sins first and then for the sins of the people. But Jesus did this once for all when He offered Himself as the sacrifice for the people's sins. The Law appointed high priests who were limited by human weakness. But after the Law was given, God appointed His Son with an oath, and His Son has been made the perfect High Priest forever.

Hebrews 8:1-7 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the Law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, *that* thou make all things according to the pattern shewed to thee in the mount. But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second.

Hebrews 8:8-13 For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new *covenant*, He hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Hebrews 8:13 When God speaks of a “new” covenant, it means He has made the first one obsolete. It is now out of date and will soon disappear.

Hebrews 9:1-5 That first covenant between God and Israel had regulations for worship and a place of worship here on earth. There were two rooms in that Tabernacle. In the first room were a lampstand, a table, and sacred loaves of bread on the table. This room was called the Holy Place. Then there was a curtain, and behind the curtain was the second room called the Most Holy Place. In that room were a gold incense altar and a wooden chest called the Ark of the Covenant, which was covered with gold on all sides. Inside the Ark were a gold jar containing manna, Aaron's staff that sprouted leaves, and the stone tablets of the covenant. Above the Ark were the cherubim of divine glory, whose wings stretched out over the Ark's cover, the place of atonement. But we cannot explain these things in detail now.

Hebrews 9:6-10 When these things were all in place, the priests regularly entered the first room as they performed their religious duties. But only the high priest ever entered the Most Holy Place, and only once a year. And he always offered blood for his own sins and for the sins the people had committed in ignorance. By these regulations the Holy Spirit revealed that the entrance to the Most Holy Place was not freely open as long as the Tabernacle and the system it represented were still in use. This is an illustration pointing to the present time. For the gifts and sacrifices that the priests offer are not able to cleanse the consciences of the people who bring them. For that old system deals only with food and drink and various cleansing ceremonies—physical regulations that were in effect only until a better system could be established.

Hebrews 9:11-15 So Christ has now become the High Priest over all the good things that have come. He has entered that greater, more perfect Tabernacle in Heaven, which was not made by human hands and is not part of this created world. With His own blood—not the blood of goats and calves—He entered the Most Holy Place once for all time and secured our redemption forever. Under the old system, the blood of goats and bulls and the ashes of a heifer could cleanse people's bodies from ceremonial impurity. Just think how much more the blood of Christ will purify our consciences from sinful deeds so that we can worship the living God. For by the power of the eternal Spirit, Christ offered Himself to God as a perfect sacrifice for our sins. That is why He is the one who mediates a new covenant between God and people, so that all who are called can receive the eternal inheritance God has promised them. For Christ died to set them free from the penalty of the sins they had committed under that first covenant.

Hebrews 9:16-20 Now when someone leaves a will, it is necessary to prove that the person who made it is dead. The will goes into effect only after the person's death. While the person who made it is still alive, the will cannot be put into effect. That is why even the first covenant was put into effect with the blood of an animal. For after Moses had read each of God's commandments to all the people, he took the blood of calves and goats, along with water, and sprinkled both the book of God's law and all the people, using hyssop branches and scarlet wool. Then he said, "This blood confirms the covenant God has made with you."

Hebrews 9:21-28 And in the same way, he sprinkled blood on the Tabernacle and on everything used for worship. In fact, **according to the Law of Moses, nearly everything was purified with blood. For without the shedding of blood, there is no forgiveness. That is why the Tabernacle and everything in it, which were copies of things in Heaven, had to be purified by the blood of animals. But the real things in Heaven had to be purified with far better sacrifices than the blood of animals.**

For Christ did not enter into a holy place made with human hands, which was only a copy of the true one in Heaven. He entered into Heaven itself to appear now before God on our behalf. And He did not enter Heaven to offer Himself again and again, like the high priest here on earth who enters the Most Holy Place year after year with the blood of an animal. If that had been necessary, Christ would have had to die again and again, ever since the world began. But now, once for all time, He has appeared at the end of the age to remove sin by His own death as a sacrifice. And just as each person is destined to die once and after that comes judgment, so also Christ was offered once for all time as a sacrifice to take away the sins of many people. He will come again, not to deal with our sins, but to bring salvation to all who are eagerly waiting for Him.

Hebrews 10:1-4 The old system under the law of Moses was only a shadow, a dim preview of the good things to come, not the good things themselves. The sacrifices under that system were repeated again and again, year after year, but they were never able to provide perfect cleansing for those who came to worship. If they could have provided perfect cleansing, the sacrifices would have stopped, for the worshipers would have been purified once for all time, and their feelings of guilt would have disappeared. But instead, those sacrifices actually reminded them of their sins year after year. For it is not possible for the blood of bulls and goats to take away sins.

Hebrews 10:5-10 That is why, when Christ came into the world, he said to God, “You did not want animal sacrifices or sin offerings. But you have given Me a body to offer. You were not pleased with burnt offerings or other offerings for sin. Then I said, ‘Look, I have come to do Your will, O God—as is written about Me in the Scriptures.’”

First, Christ said, “You did not want animal sacrifices or sin offerings or burnt offerings or other offerings for sin, nor were you pleased with them” (though they are required by the Law of Moses). Then He said, “Look, I have come to do Your will.” He cancels the first covenant in order to put the second into effect. For God’s will was for us to be made holy by the sacrifice of the body of Jesus Christ, once for all time.

Hebrews 10:11-18 Under the old covenant, the priest stands and ministers before the altar day after day, offering the same sacrifices again and again, which can never take away sins. But our High Priest offered himself to God as a single sacrifice for sins, good for all time. Then He sat down in the place of honor at God's right hand. There He waits until His enemies are humbled and made a footstool under His feet. For by that one offering He forever made perfect those who are being made holy. And the Holy Spirit also testifies that this is so. For He says, "This is the new covenant I will make with My people on that day, says the Lord: I will put My laws in their hearts, and I will write them on their minds." Then He says, "I will never again remember their sins and lawless deeds." And when sins have been forgiven, there is no need to offer any more sacrifices.

Hebrews 10:19-25 And so, dear brothers and sisters, we can boldly enter heaven's Most Holy Place because of the blood of Jesus. By His death, Jesus opened a new and life-giving way through the curtain into the Most Holy Place. And since we have a great High Priest who rules over God's house, let us go right into the presence of God with sincere hearts fully trusting Him. For our guilty consciences have been sprinkled with Christ's blood to make us clean, and our bodies have been washed with pure water. Let us hold tightly without wavering to the hope we affirm, for God can be trusted to keep His promise.

Let us think of ways to motivate one another to acts of love and good works. And let us not neglect our meeting together, as some people do, but encourage one another, especially now that the day of His return is drawing near.

Afflicting Your Soul

Leviticus 23:27-28 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and **ye shall afflict your souls**, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

'anah nephesh

Psalms 35:13 But as for me, when they were sick, my clothing was sackcloth: I **humbled my soul** with fasting; and my prayer returned into mine own bosom.

Got Hunger Pangs? Thirsty?



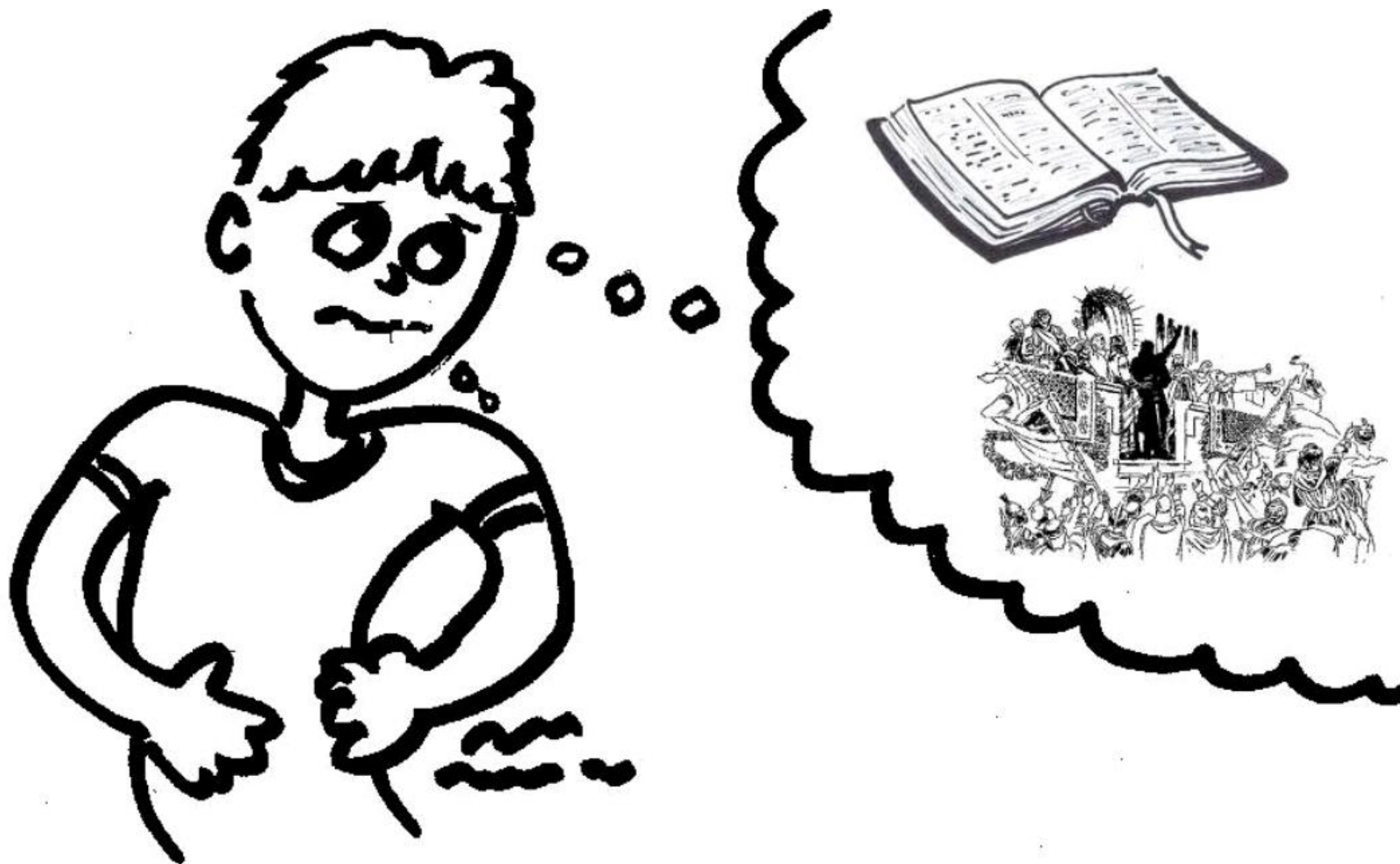
Proverbs 23:2 Put a knife to your throat, If you are a man given to appetite [*nephesh*].

"Blessed are those who hunger and thirst after righteousness, For they shall be filled."

Matthew 5:6



Hunger and thirst for righteousness



You can tell someone's appetite by their portion



**As newborn
babes, desire
the sincere milk
of the word, that
ye may grow
thereby: If so be
ye have tasted
that the Lord is
gracious.**

1 Peter 2:2-3



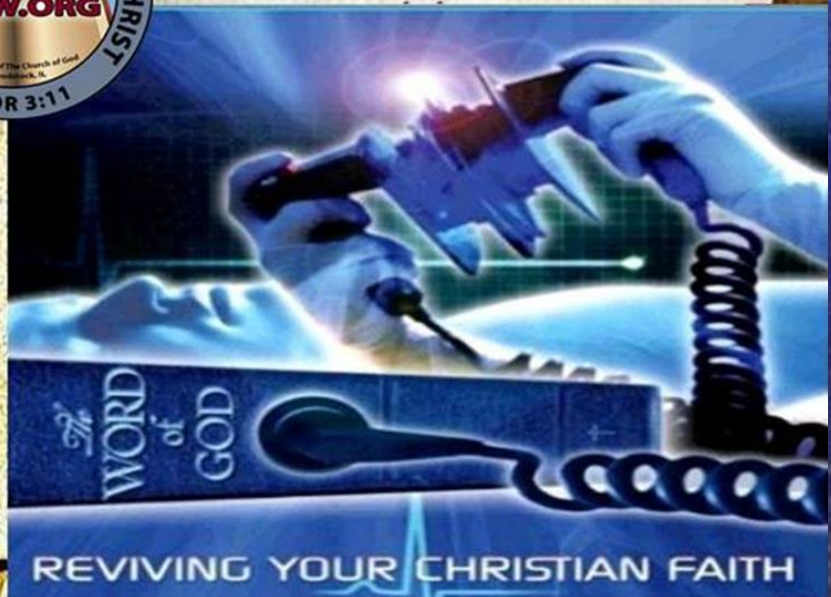
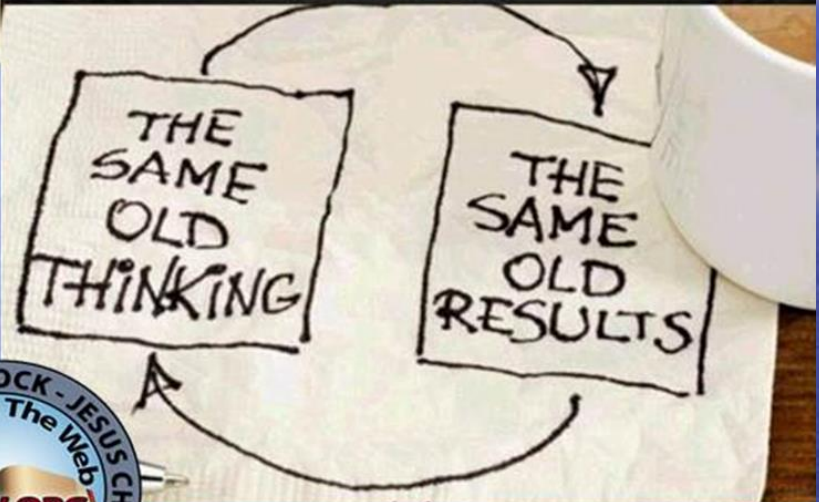
- What are you hungry for?
- Are you hungering for righteousness? Are you hungering for a world that knows Christ's love?
- Where do you need to curb appetite so that you may hunger more deeply for the Kingdom of God?

Think BIBLICALLY



RENEW your mind

ROMANS 12:2



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