

Substitution And Particular Redemption

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CHRIST'S DEATH: A SUBSTITUTION IN THE PLACE OF SINNERS, Part 1

INTRODUCTION

The center of the gospel is the penal substitutionary death of Christ. Penal indicates that His death was a penalty, a punishment, and judgment. Substitutionary indicates it was for others. This is the doctrine that Christ was punished in the place of others, bearing the penalty and judgment they deserved. This has been denied throughout the history of the church and it is again being denied today. The following are examples,

*The ideas of substitution of place-taking ... are simply outrageous ... In the legal realm personal guilt is nontransferable; the punishment to be borne by any given person can under no circumstances be substitutionarily taken over and atoned for by another person. Or again, "what this song says about the Servant's substitutionary death is theologically incomprehensible as it stands and as it is meant ... being freed up from sin and guilt through human substitution is theologically simply unthinkable! Otfried Hofius, "The Fourth Servant Song in the New Testament Letters', in B. Janowski and P. Stuhlmacer (eds.), *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, trans. Daniel P. Bailey (Grand Rapids: Eerdmans, 2004), pp. 168, 172.*

*In my view, the real problem with penal substitution (a theory rooted in violence and retributive notions of justice) is its incompatibility, at least as currently taught and understood, with any authentically Christian understanding of the character of God or genuinely Christocentric worldview – given, for instance, Jesus own non-violent, 'do not return evil for evil', approach to life. Hence my comment, in *The Lost Message of Jesus*, about the tragedy of reducing God to a 'cosmic child abuser'. Though the sheer bluntness of my imagery might shock some, in truth, it is only because it is a stark 'unmasking' of the violent, pre-Christian thinking behind such a theology.*

Steve Chalke, *The Lost Message of Jesus*, p. 182

My new friend in London, Steve Chalke, has written a book that will have broad popular appeal, and will nudge our understanding of Jesus and his message out of old and tired ruts and into some fresh, open paths.

Brian McLaren

If you expound Isaiah 53 so that it isn't about the kingdom, it isn't about covenant renewal, it isn't about the renewal of creation, then you have simply taken a little bit of Scripture too suit a scheme of your own, rather than the great Scriptural scheme. Jesus didn't do that. You can see he's got the whole agenda present in his mind. So we have to understand the doctrine of penal substitution within the Scriptural framework, within which it makes sense, rather than within this very low grade thing that I've been a naughty boy, God wants to punish me, and for some reason, he punishes someone else, so phew! I'm alright. OK. For a five-year-old, that's fine. That'll maybe do it. But, actually let's grow up! We're not talking about five-year-olds here we're talking about grown men and women who ought to know better, to be honest.

An interview of N.T. Wright, <http://trevinwax.com/2007/11/18/wright-on-penal-substitution/>

I. THE DEFINITION OF SUBSTITUTION.

Substitution is the most foundational and central term which describes the nature of Christ's atoning death. All other terms flow from and further explain His substitution. In a strict and narrow sense, substitution means more than "for our sakes." It is specific and explicit. It means to be in the place and stead of another. In this case, Christ was in our place to receive the punishment and judgment we deserved.

II. THE DEPICTION OF SUBSTITUTION WAS THE MAIN FOCUS OF THE TYPES OF THE OLD TESTAMENT SACRIFICIAL SYSTEM (Leviticus 16).

He shall take the two goats and present them before the LORD at the doorway of the tent of meeting. Aaron shall cast lots for the two goats, one lot for the LORD and the other lot for the [a]scapegoat. Then Aaron shall offer the goat on which the lot for the LORD fell, and make it a sin offering. But the goat on which the lot for the scapegoat fell shall be presented alive before the LORD, to make atonement upon it, to send it into the wilderness as the scapegoat. Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness. The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness (Leviticus 16: 7-10, 21-22).

III. THE CONCEPT OF SUBSTITUTION IS TAUGHT THROUGHOUT THE NEW TESTAMENT BY SPECIFIC PREPOSITIONS THAT ARE USED TO DESCRIBE CHRIST'S DEATH.

A. His Death Was On Behalf Of (ὕπερ) Others.

- 1. In general use, the preposition sometimes does not speak explicitly of substitution. But in some cases it does refer explicitly to substitution. It refers to one in the place of another.**

It is expedient for you that one man die for (on behalf of) the people, and that the whole nation doesn't perish (John 11:50).

Whom I wished to keep with me, so that on your behalf he might minister to me (Philemon 13).

- 2. There is a specific use of the preposition in describing Christ's death where it is clearly a substitution.**

That one died for all, therefore all died (2 Corinthians 5:14).

Christ redeemed us from the curse of the Law, having become a curse for (ὕπερ)us (Galatians 3:13).

So that by the grace of God He might taste death for (ὕπερ) everyone (Hebrews 2:9; also 1 Peter 3:18).

B. His Death Was Instead Of, Or In Place Of (ἀντί), Others.

- 1. The concept of substitution in general usage is conveyed by the preposition.**

He heard that Archelaus was reigning ... in the place of, his father, Herod (Matthew 2:22).

You have heard that it was said, An eye for an eye, and a tooth for a tooth (Matthew 5:38).

2. The concept of substitution in Christ's death is taught in an explicit way by the preposition.

The Son of Man did not come to be served, but to serve, and to give His life a ransom for (αντι) many (Matthew 20:28).

Who gave Himself as a ransom (αντιλυτρον) for all, the testimony given at the proper time (1 Timothy 2:6).

If the Holy Spirit did intend us to understand that Christ was strictly substituted in the law-place of His people he could have used no language more exactly adopted to express His meaning.

A.A. Hodge, p. 167

C. His Death Was Concerning The Sin Of Others (περι).

When it is said that Christ died "concerning" sin, its focus is on the propitiating or expiating of sin. This is a more general way of referring to His death. In short, Christ's death is the only place where the world can find a propitiation and satisfaction for sin.

And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world (1 John 2:2).

In this love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins (1 John 4:10).

For what the Law could not do, weak as it was through the flesh, God did; sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh (Romans 8:3).

IV. A CENTRAL DESCRIPTION OF HIS SUBSTITUTIONARY DEATH IS THAT HE BORE THE GUILT AND PUNISHMENT OF THE SINS OF OTHERS.

A. Sin Was Laid upon Him.

The Lord has caused the iniquity of us all to fall upon Him (Isaiah 53:6).

B. He Bore Our Sins (Isaiah 53:11-12).

And He Himself bore our sins in His body on the cross (1 Peter 2:24).

V. THERE WAS A CHARGING TO HIM, AS A SUBSTITUTE, THE SINS OF OTHERS THAT PARALLELS A CHARGING OF HIS RIGHTEOUSNESS TO THEM (2 Corinthians 5:19-21).

A. There Is The Non-Imputation Of Sin To Us (v. 19).

The meaning of impute is “to charge or put to one’s account, to lay to one’s charge.” The non-imputation of sin means that the guilt of our sin was not charged to us, and we did not receive the penalty our sin deserves.

B. There Is The Imputation Of Sin To Christ (v. 21).

1. Our sin was charged to Him and then He was treated as if He had actually sinned.

In context, verse 21 explains why our sin was not charged to us. Christ was made sin, that is, our sin was charged to Christ! The thing imputed to someone may personally belong to the person, or it may not. In this case, the sin charged to Christ was not personally His, since He knew no sin. The parallel to this is that the righteousness made ours was not personally ours. In each

case, both for sin and righteousness, the emphasis is of a legal charging and then being treated and regarded as such. An example of this idea of being charged and treated according to the charge is found in Genesis:

Do we still have any portion or inheritance in our father's house? Are we not reckoned by him as foreigners? For He has sold us, and has also entirely consumed our purchase price (Genesis 31:14-15).

2. He was made sin and a curse for us.

Christ was made sin for us on our behalf. As said above, this is Paul's explanation of the non-imputation of our sins to us in verse 19. In other words, Christ being made sin means that the guilt and penalty of our sin was charged to Christ. Personal, inward sinfulness can't be charged to Christ's account, but the guilt and penalty of sin can. He was made sin when our sins were charged and imputed to Him. At that point He was also judged for our sins. This is described by Peter as Christ bearing our sins (1 Peter 2:25). Christ bore our sins by bearing their judgment, as Isaiah 53 clearly states. In the same way, we become the righteousness of God in Him. His righteousness is imputed to us, though we have none, and we are regarded as righteous and forever released from judgment!

This is the essence and apex of penal substitution. It is the heart of the gospel and justifying grace.

CHRIST'S DEATH: A SUBSTITUTION IN THE PLACE OF SINNERS, Part 2 – Isaiah 53

INTRODUCTION

The central passage in Scripture which affirms that Christ died as a penal substitute in the place of sinners is Isaiah 53. The passage repeatedly declares that Christ was punished in the place of others. It is quoted over and over in the New Testament (see 1 Peter 2:22-25) and is the basis of the Biblical doctrine of the cross and atonement.

I. THERE ARE CLEAR AND SPECIFIC STATEMENTS IN THE PASSAGE THAT CAN ONLY BE UNDERSTOOD AS SUBSTITUTIONARY PUNISHMENT.

A. There Are Explicit Statements That What He Suffered, He Suffered As The Penalty Which Is Due To Others (Isaiah 53:4-6).

- 1. He bore our grief (v. 4).**
- 2. He carried our sorrows (v.4).**
- 3. He was pierced through for our transgressions (v. 5).**
- 4. He was crushed for our iniquities (v.5).**
- 5. The iniquity of us all fell on Him (v. 6).**
- 6. He was taken away, and cut off for the transgressions of others who deserved the stroke He endured (v. 8).**

B. The Emphatic Pronouns Stress The Contrast Between Christ And The Sinners He Made Substitution For.

Note that the pronouns, He, His, and Him are contrasted with our, us, and us all. The emphatic pronouns are picked up by the writer to the Hebrews. After declaring Christ's co-eternal and co-majestic nature with the Father (Hebrews 1:1-3), the writer goes on to state with emphatic pronouns that Christ, Himself, accomplished redemption (Hebrews 9:14, 26).

II. THE CONSEQUENCE OF HIS SUBSTITUTIONARY SUFFERING IS OF ETERNAL BENEFIT: OUR WELL-BEING, ACCEPTANCE, AND JUSTIFICATION WITH GOD.

A. It Accomplished Well-Being (v. 5), Healing (v. 5), And Justification (v. 11).

B. The Benefit Came To People Because Of The Sufferings He Experienced, Not The Sufferings Of The People Themselves.

His penal sufferings are not experienced or shared by those He died for. Furthermore, the degree of His sufferings are unparalleled, for they are greater than all temporal sufferings. He is disfigured and marred (52:14). Men hide their faces from Him as smitten of God, He is pierced, crushed, slaughtered, cut off (vv. 7-8), anguished (v. 11), and poured out (v. 12).

III. HE CONSENTED VOLUNTARILY TO BE THE SUBSTITUTE AND SUFFER THE PUNISHMENT DUE TO THE OTHERS (vv. 4-5).

A. The Emphasis Is That He Himself Chose To Give Himself Over To Punishment (v. 4).

B. He Rendered Himself A Guilt Offering (v. 10).

C. He Poured Himself Out To Death (v. 12).

IV. THE CAUSE OF HIS SUBSTITUTIONARY SUFFERING ORIGINATED IN THE WILL OF GOD THE FATHER.

A. The Lord Caused The Punishment Due Us To Fall On Him (v. 6; see Acts 2:23).

B. The Lord Was Pleased To Crush Him (v. 10).

V. HE WAS CONDEMNED TO SUFFER A PUNISHMENT HE PERSONALLY DID NOT DESERVE.

A. He Was Oppressed And Condemned Unjustly (v. 8).

B. He Had Committed No Deceit Or Violence (v. 9).

C. He Was The Righteous One (v. 11).

D. He Suffered Stroke Due To Others (v. 8).

VI. IT WAS A COMPLETELY UNHEARD OF AND UNPARALLELED EVENT.

A. It Was Declared To Be Something Not Ever Heard Of Before (52:13-53:1).

B. It Compels The Worship Of Those Who Hear And Understand (Psalm 22:27-31).

CHRIST'S DEATH A SUBSTITUTIONARY ACT OF GOD-GLORIFYING OBEDIENCE

INTRODUCTION

There are many different terms used to describe the varied facets of the atonement. One term which gives a description of the atonement that is comprehensive and all-inclusive, is obedience. It is a characteristic feature of all the other terms used of Christ's atoning death. In other words, Christ's death was a substitutionary act of God-Glorifying obedience.

I. HIS ATONING DEATH IS DESCRIBED AS THE OBEDIENCE OF GOD'S SERVANT.

A. It Was Prophesied That Christ Would Atone For Sin As God's Obedient Servant (Isaiah 52:13, 53:11).

- 1. He is God's servant whom God will prosper (Isaiah 52:13).**
- 2. It is as God's servant that He will justify many (Isaiah 53:11-12).**

B. The Perspective Of Christ Was That He Was The Servant Who Obeyed God To Save The Sheep (Matthew 20:27-28; John 10:11, 15-18).

C. It Is The Particular And Precise Term Used To Summarize The New Testament Teaching Which Describes Christ's Death As An Obedient and Substitutionary Act.

- 1. His obedience was substitutionary, done for others for their justification (Romans 5:19).**

His obedience accomplished a righteousness that justifies.

- 2. His obedience included His entire life, but is climaxed and crowned by His death (Philippians 2:5-9).**

- 3. By obedience He is the source and author of salvation (Hebrews 2:8, 5:8).**

He learned [experienced] obedience and this became the source of salvation.

II. THE ASPECTS OF HIS OBEDIENCE IN RELATION TO HIS DEATH.

A. It Was A Glad-Hearted And Delightful Obedience.

We must not view this obedience in any artificial or mechanical sense. When we speak of Christ's obedience we must not think of it as consisting simply in formal fulfilment of the commandments of God ... The death upon the cross, as the climatic requirement of the price of redemption, was discharged as the supreme act of obedience; it was not resistlessly inflicted but death upon the cross willingly and obediently wrought. When we speak of obedience we are thinking not merely of formal acts of accomplishment but also of the disposition, will, determination, and volition which lie back of and are registered in these formal acts. And when we speak of the death of our Lord upon the cross as the supreme act of his obedience we are thinking not merely of the overt act of dying upon the tree but also of the disposition, will, and determinate volition which lay back of the overt act.

John Murray, *Redemption Accomplished and Applied*, p. 22

- 1. It expressed His love for the Father (John 14:31).**
- 2. It was a voluntary, willing, active obedience, not a mere passive resistance without a heart that delighted in doing it (Luke 22:42; Hebrews 10:5).**
- 3. It was a learned obedience (Hebrews 5:8).**

B. It Was A Substitutionary Obedience Done In Order To Demonstrate The Worthiness And Regard Which Should Be given To God's Glory.

- 1. Our sin consists of a willful disregard for the glory of God, (Romans 3:23).**

The words "fall short" come from the word which means to lack. We all manifest a wilful lack of regard for God's glory. The verb: means to be behind, to be inferior, to fail, (1 Corinthians 12:24) to be wanting, to be devoid, or to lack in excellence or worth (1 Corinthians 1:7). The noun indicates a deficiency or something that is destitute. Its meaning can be seen in the following verses: "all these things I have kept what am I still lacking? (Matthew 19:20). He began to be impoverished (in lack) (Luke 15:14). Giving more abundant honor to that member which lacked (1 Corinthians 12:24).

- 2. His aim was to show, on behalf of others who themselves refuse to do so, the supreme worthiness of God's person by offering a glad-hearted, delightful justifying obedience (John 12:27-28, 13:31-32, 17:1-5).**

CHRIST OUR SIN-BEARING SUBSTITUTE, 1 Peter 2:22-25

INTRODUCTION

- A. He Has Exhorted Believers To Willingly Submit To Unjust Authority for Christ's Glory.**
- B. He Has Set Forth Christ's Example Of Submission And Suffering Unjustly.**
- C. He Recalls The Experience Of His Denial Of Christ In The Sufferings Of Christ**

When He was reviled: This recalls Christ's unjust trials.

When He suffered: This recalls the mocking and beatings Christ received culminating in His death.

- D. He Is Emphasizing In These Verses That Christ's Death Was For Much More Than A Mere Example.**

Peter declares that Christ's death was much more than an example. It was the sufferings of a sin-bearing substitute. Christ endured the judgment and penalty of sin that was deserved and due to others.

- I. CHRIST SUBSTITUTED IN OUR PLACE ENDURING THE JUDGMENT AND PUNISHMENT WE DESERVED. HE HIMSELF BORE OUR SINS IN HIS BODY ON THE CROSS (v. 24).**

A. His Perfect Sinlessness Constituted And Qualified Him To Be Our Sin-Bearer (2:22-23).

- 1. He was undeserving of judgment and punishment for sin.**
- 2. He was an infinite person able to bear the guilt of countless millions. It was "He Himself" the eternal Son of God, who bore the guilt and sin of others.**
- 3. He remained sinless even in the face of unparalleled provocation, "while being reviled continuously."**

B. The Problem And Issue That Is Assumed Here Is That God's Justice Cannot Be Compromised When He Pardons And Forgives Sinners.

- 1. Why can't God just forgive? (Romans 3:26).**
- 2. The intervention of a perfect substitute and sin-bearer is necessary if God is to release His love while maintaining His justice in forgiving sinners.**

C. He Is Pictured By The Old Testament Sacrifices As A Sin-Bearing Substitute.

- 1. The ritual enactment of all the sacrifices pictured substitution (See Leviticus 16:5, 9, 15, 21-22).**
 - a. There is a substitution. "He shall take ... [the] goats for a sin offering" (v. 5). "The goat shall bear on itself all their iniquities" (v. 22).
 - b. There is the imputation and transference of guilt (v. 21).

Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins.; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness (v. 21).

- c. There is the execution and judgment of the animal by a blood-shedding death (v. 15).

Then he shall slaughter the goat of the sin offering which is for the people (v. 15a)

2. The revelation of God is specific that the life of a sacrifice must be given in substitution for another (Leviticus 17:11).

For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement (Leviticus 17:11).

- a. There is an explanation that life is in the blood.
- b. There is the execution of the animal by a life-giving judgmental death. It is "on the altar" it is not a bloodless death! It is not a non-violent, non-judgmental death.
- c. There is a substitution, there is life forfeited for life, "the blood makes atonement for (life)."
- d. It is God's revelation that this is the only means of atonement, acceptance and forgiveness (see Hebrews 9:22), "without shedding of blood there is no forgiveness."

3. The reality of the relation of sin-bearing and substitution is explicitly stated and prophesied in Isaiah 53.

Sin-bearing does not mean to suffer pain nor to express penitence or to identify with another's pain, but to endure judgment and undergo penalty (Numbers 9:13, 18:22). There are repeated references to Christ's substitution as a sin-bearing death. Some are direct, others though not direct, are very clear.

a. Our grief He bore (v. 4).

Grief is the grief of eternal judgment the eternal weeping and gnashing of teeth (Matthew 8) that is the final consequence of sin.

b. He was pierced through... and crushed for our iniquities (v. 5).

c. The Lord has caused the iniquity of us all to fall on Him (v. 6).

d. He was taken away by oppression (a corrupt trial) to bear our stroke.

e. For the transgressions of My people to whom the stroke was due (v. 8).

f. The Lord was pleased to crush Him putting Him to grief if He would render Himself a grief offering (v. 10).

g. My servant will justify the many as He will bear their iniquities (v. 11).

There are three things to note in this verse:

- (1) The justification of a sinner is entirely grounded in Christ's sin-bearing, judgmental death and nothing else. He says, He "will justify" solely by the fact that, "He will bear their iniquities."
- (2) Those who He justified are also those and only those, "the many" whose sin He bore.
- (3) The verse is the basis of Paul's fuller teaching on justification in Romans 3:24-26.

- h. It was when "He poured out Himself to death" that "He Himself bore the sin of many"(v. 12). "Poured out Himself to death" is referred to by Christ at the last supper where He says, "This is My blood ... poured out for many for forgiveness of sins" (Matthew 26:28). Christ repeats the reference in Isaiah to "the many." This is emphatic, particular redemption.

The Old Testament anticipates Christ's substitutionary sin-bearing death in three ways: First, by the ritual enactment of animal sacrifices. Second, by revelation that explicitly states that He would die in the place of many. Third, by the fact it connects His substitution and death to the removal of guilt by sin-bearing.

II. HE SAVED HIS PEOPLE BY SETTING THEM FREE FROM THE PENALTY AND POWER OF SIN. SO THAT WE MIGHT DIE TO SIN AND LIVE TO RIGHTEOUSNESS; FOR BY HIS WOUNDS YOU WERE HEALED (v. 24b, c).

Peter clearly teaches that there is a double cure accomplished by Christ's atonement.

A. He Released Us From Our Obligation To The Debt Of The Penalty Of Our Sin. So That We Might Die To Sin (v.24b).

ILL: An auditor finds a large pile of unpaid bills. He asks you, are they yours? 'Yes, they are', you answer. It will take you months just to itemize them. 'Can you ever pay them', he asks? No! He wonders at your calmness. Then you say, 'look carefully at the bottom of all the receipts'. He notices they are all paid. Did you pay them? 'No, I didn't another did', you answer. You are dead to those bills, another has paid them! They have no more claim on you than they do to a dead man. We have died to sin and its obligations before a holy God.

- 1. Christ forgave us the guilt of our sin because He nailed our debt of sin to the cross (Colossians 2:13-14).**
- 2. He died under the curse and judgment of our sin (Galatians 3:13).**

B. He Renewed Us With New Life, So That Something Greater Than Sin Now Governs Us. We Are Alive To Something Greater! And Live To Righteousness (v. 24b).

- 1. There is, by the New Birth, an expulsive power of a new and greater affection and delight.**

The world is dead to me (Galatians 6:14). We are freed from sin (Romans 6:22).

ILL: The law of displacement.

A miser doesn't hear the music that could be heard, or see the food that could be eaten at an expensive restaurant, nor the clothes he could wear. His love of money drives it all out. Our delight and the love of Christ displaces our love of sin.

- 2. There is a superior delight and satisfaction (1 Peter 2:2).**

C. He Has Restored And Healed Our Soul. For By His Wounds You Were Healed (v. 24c).

- 1. The initial healing in context is that we are no longer corrupted and diseased by sin. We now live to righteousness (Psalm 6:2-4, 147:3; Isaiah 61:1).**
- 2. The final healing is the body.**

III. HE SHOWED INFINITE MERCY AND KINDNESS TO US AS HIS PEOPLE'S SHEPHERD AND GUARDIAN. FOR YOU WERE CONTINUALLY STRAYING LIKE SHEEP, BUT NOW YOU HAVE RETURNED TO THE SHEPHERD AND GUARDIAN OF YOUR SOULS (v. 25).

A. We Were Aimless And Rebellious Without The Ability To Right Ourselves Or Avert Destruction.

1. Self-deception and aimlessness controlled us.

The words "continually straying" is *πλανωμενοι*, which is a present passive. It indicates a continually, habitual straying that means, "to cause to wander, or to err, and mistake." It means to wander about, duped, deceived, and headed for destruction.

2. Self-destruction and a final destructive end awaited us.

We are like sheep. Sheep are dumb, stupid, and defiant. They easily get dirty and filthy. Lanolin in a sheep's wool collects dirt. They are defenseless with no natural capacity to defend themselves.

B. He Reached Out To Us To Become Our Shepherd And Guardian (Matthew 9:36-38).

1. He identified Himself as His people's shepherd and guardian (John 10:11).

2. He initiated the shepherd's role by His death (John 10:10-14).

3. He is the overseer and guardian of His sheep.

Overseer means to watch out for, in order to care for and protect.

CHRIST'S DEATH: A PROPITIATION, Part 1

INTRODUCTION

A prominent description of the nature of Christ's death is propitiation. It is Godward in its focus in that it describes what Christ's death accomplished in relation to God.

I. THE COMMON MEANING OF PROPITIATION IN THE ROMAN AND GREEK WORLD GIVES A FRAMEWORK FOR UNDERSTANDING PROPITIATION AND THE GRACE OF GOD IN THE CROSS

A. The Broad, Overall Concept Of Propitiation In The Greek World In Which There Is General Agreement With Scripture.

1. In the religious area:

It is the means of appeasing a god or averting his anger. It refers to "placating" the gods.

2. In the non-religious area:

It involves the acceptance by an offended and wronged party of a compensatory payment, by which anger against the one who injured them is soothed with the result that the two can come to a state of friendship.

Morris, *The Apostolic Preaching of the Cross*, p. 28

B. The Difference Which Sets Apart The Biblical Concept of Propitiation.

- 1. God is not vindictive, nor driven by an irrational uncontrolled passion.**
- 2. God is not bought or bribed so that He is impressed, relents and gives in. On the contrary, He initiates and provides the propitiation (1 John 4:10).**

II. THE CONCEPT OF PROPITIATION IN THE OLD TESTAMENT, WHICH PICTURES AND TYPIFIES THE PROPITIATION MADE AT THE CROSS, INVOLVES THE TURNING AWAY OF GOD'S WRATH.

A. The Reason For Propitiation Is The Wrath Of God Which Is Essential To His Nature As A Moral Being So That He Is Justly Angered At Sin And Evil.

It is sin that constantly and inevitably arouses God's wrath and anger. There are 580 occurrences in the Old Testament of God's anger. God's anger is not the impersonal, inevitable laws of nature! It is God Himself, provoked by sin (Amos 3:6; Isaiah 45:7; Psalm 60:1-3, 90:3-9).

- 1. Sin in general (Jeremiah 21:12).**
- 2. Specific sins, such as covetousness (Jeremiah 6:10-13).**
- 3. Rebellion (Lamentation 3:42) and forsaking God (Deuteronomy 29:25).**

B. The Result Of God's Wrath Is Judgement.

- 1. Destruction from God (Ezekiel 5:11-15; Zephaniah 1:14-18).**
- 2. Desolation (Jeremiah 4:14-16).**

C. The Removal Of The Wrath Of God By Propitiation Was Initiated By God's Mercy.

- 1. He takes His anger away (Psalm 85:2).**
- 2. Wrath is His strange work. Mercy is more fundamental to His nature (Isaiah 28:21; Psalm 89:14).**
- 3. He doesn't visit with judgment in full (Jeremiah 35:6).**
- 4. He delights in mercy (Micah 7:18).**
- 5. He is slow to anger (10 times), (Exodus 34:6).**
- 6. Atonement and propitiation is by blood sacrifices that He, Himself provides (Leviticus 17:11).**

III. THE PROPITIATION ACCOMPLISHED BY CHRIST'S DEATH IS THE FULFILMENT OF OLD TESTAMENT PICTURES AND TYPES.

- A. The Reality Of God's Wrath Is Emphasized In Connection With Propitiation (Romans 1:18, 2:5, 3:23, 25).**

B. The Removal Of God's Wrath, That Was Accomplished By Christ's Death, Was Initiated By God's Mercy And Love (1 John 4:10; Romans 3:24-25; Hebrews 2:17. 9:26).

CHRIST'S DEATH: A PROPITIATION, Part 2

I. THE REASON FOR THE PROPITIATION MADE BY CHRIST'S DEATH WAS GOD'S JUST ANGER AND WRATH TOWARD SIN AND EVIL.

A. The Emphasis In Scripture Is That God's Anger Is A Personal Anger, Not The Impersonal Laws Of Nature Which Inevitably Come Upon Evil Doing.

1. It is a settled, deep-seated, just anger (οργε), (Romans 1:18, 2:5).

- a. The basic word for wrath is οργε, a word which signified "to get ready to bear" or "growing ripe for something."
- b. It referred to a natural disposition or character in someone or any movement of the soul. It referred therefore, to a strong emotion; hence, anger.

The Biblical writers habitually use for the divine wrath a word which denotes not so much a sudden flaring up of passion which is soon over, as a settled strong opposition to all that is evil, arising out of God's very nature.

Morris, *The Apostolic Preaching of the Cross*, p. 163

This is the most common and characteristic term for God's wrath in the New Testament.

2. It is a sudden eruption and outburst of anger (θυμος).

Another less frequent word for anger is θυμος, which comes from the root, θυω, which means "to rush on or along to be in a heat," or "to breathe violently." This word was used of a spirit panting in the body,

and then the rage with which a man pants. The term more readily denotes passionate anger arising and subsiding quickly, whereas οργη, is adapted to a more settled emotion (Romans 2:8; Revelation 14:10, 19, 16:1, 19:15).

Morris, *The Apostolic Preaching of the Cross*, p. 163

B. There Are Effects and Consequences Of Sin And Evil Which Implicitly Indicate God's Wrath.

- 1. Men are sent into a hell of fire, an eternal fire, a fire that is not quenched (Matthew 25:41, 46).**
- 2. Men are sent into an outer darkness, where there is weeping and gnashing of teeth (Matthew 8:12).**

C. There Are Explicit References To God's Wrath Throughout The New Testament.

- 1. Men are exposed to wrath (John 3:36; Romans 2:5).**
- 2. It is God's personal wrath (John 3:36, Romans 1:18, 9:22; Ephesians 5:6).**
- 3. The Lamb, who is Christ, has wrath (2 Thessalonians 1:7-9; Revelation 6:16, 14:10, 19:15).**

II. THE REMOVAL OF GOD'S WRATH AND THE SATISFACTION OF HIS JUSTICE WAS ACCOMPLISHED BY CHRIST'S PROPITIATORY SACRIFICE OF HIMSELF ON THE CROSS (Romans 3:25-26).

A. The Subsequent And Previous Context In Romans Indicates His Sacrifice Removed God's Wrath.

- 1. At the present time there is wrath: The need for the gospel is God's wrath (Romans 1:18).**
- 2. In the future there is wrath: Wrath is the certain future consequence of sin (Romans 2:5, 9:22).**

B. It Was A Sacrifice Of Himself, By His Death, That Entirely Satisfied God's Justice And Turned Away God's Wrath.

- 1. The term, as commonly used, expresses the cancellation and averting of wrath not the removal of guilt (expiation).**
- 2. The essential fact is that God's wrath has to be averted as all men are exposed to it by their sin.**
- 3. It is a propitiatory act or sacrifice – a means of propitiation that fully satisfied God's justice for the offense of our sins (Hebrews 2:17, 9:25-26, 10:10-14).**

Christ's death fully satisfied God's wrath so that it took sin away; all sin for all time (Hebrews 10:12). The author of Hebrews emphasizes that this is the meaning and significance of propitiation. He describes Christ's death as a propitiation only once (Hebrews 2:17). However, he goes on later to describe the accomplishment of propitiation in clear terms: Christ "put away sin by the sacrifice of Himself" (Hebrews 9:26).

Let me now ask any of those poor souls who have been wandering and tossed with the fear of wrath to come, whether ever they found a resting-place until they came to this: – God spared not his only Son, but gave him up to death for us all; that he made him to be sin for us; that he put all the sins of all the elect into that cup which he was to drink of; that the wrath and flood which they feared did fall upon Jesus Christ. The storm hath been his, and the safety shall be theirs. As all the

waters which would have fallen upon them that were in the ark fell upon the ark, they being dry and safe, so all the wrath that should have fallen upon them fell on Christ; which alone causeth their souls to dwell in safety? Hath not, I say, this been your... your foundation, your resting-place? It not (for the substance of it), I fear you have but rotten [foundations]. Now, what would you say if a man should come and pull this ark from under you, and give you an old rotten post to swim upon in the flood of wrath? It is too late to tell you no wrath is due unto you; the word of truth and your own consciences have given you other information. You know the "wages of sin is death," in whomsoever it be; he must die in whomsoever it is found. So that truly the soul may well say, "Bereave me of the satisfaction of Christ, and I am bereaved. If he fulfilled not justice, I must; if he underwent not wrath, I must to eternity. O rob me not of my only pearl!" Denying the satisfaction of Christ destroys the foundation of faith and comfort.

John Owen, *The Death of Death*, p. 284

C. It Was A Substitutionary, Propitiatory Sacrifice Of Himself.

- 1. It is the entire ground of the justification of others. It alone restores favor, and justifies (Romans 3:25).**
- 2. He made propitiation for the sins of His people (Hebrews 2:17).**
- 3. It pertains to God. He did it with God on behalf and in place of others (Hebrews 2:17).**

D. It Was A Selfless Act Compelled By God's Love And Mercy.

- 1. It was self-initiated by God's love (1 John 4:10).**
- 2. It is self-accomplished by giving and sending His Son.**

Christ isn't the propitiator, He is the propitiation! God the Father is the propitiator.

E. It Was A Surpassing Act Of Christ's Mercy (Hebrews 2:17; Galatians 2:20).

F. A Summary Statement Of The Four Elements Involved In Propitiation.

- 1. There is an offense.**
- 2. There is an offended person.**
- 3. There is an offending person.**
- 4. There is an offering and sacrifice that removes the offense that restores to favor.**

THE DESIGN OF CHRIST'S DEATH

INTRODUCTION

God does nothing without purpose and design. What was His design and purpose for Christ's death? To say that God had a design and purpose in the atonement means first, that God is the agent who determined that the death of Christ would in fact, take place. Second, it means that the cross would be His means of accomplishing a specific predetermined purpose. We will look at what Scripture says was God's purpose and intent in the death of Christ.

God planned that the death of Christ would occur (John 3:16; Isaiah 53:10; Acts 2:23). But more than that, He planned the specific purpose and end that it would accomplish. In other words, God had a specific intent and design for the atonement. The Scriptures speak of the design of the atonement in both general and specific language, In other words, it describes the intent of the atonement in both broad and in ever narrowing terms. We will begin with the broad statements and end with the narrow and specific reasons why Christ died. The end, aim, and intention of Christ's death is specifically declared.

I. CHRIST DIED TO SAVE THE WORLD.

A. God Gave His Son To Save A World He Loved (John 3:16-17).

God loves all men and He pleads with them through the gospel (Romans 10:21). Christ lamented and wept over lost men (Mark 10:21; Matthew 23:37; Luke 19:41). However, He does not love them as He loves His sheep and bride. Unlike the eternally lost, He loves His elect people with an unchanging and inseparable love (Romans 8:35, 39).

B. He Is The Lamb Who Takes Away The Sin Of The World (John 1:29).

C. He Is The Savior Of All Men Especially Those Who Believe (1 Timothy 4:10; Isaiah 43:11; 45:21; Acts 4:12).

D. He Himself Is The Propitiation For Our Sins ... Also For Those Of The Whole World (1 John 2:2, 4:10).

E. God Desires All Men To Be Saved (1 Timothy 2:4-5).

II. CHRIST DIED TO SAVE THE LOST AND TO SAVE SINNERS (Matthew 18:11; Luke 19:10; 1 Timothy 1:15)

III. CHRIST DIED TO RANSOM "MANY" (Matthew 20:28; Isaiah 53:11-12)

The many who will be justified are the same many whose iniquities He will bear (Isaiah 53:11). The people whose sin He bore are the people who will be justified, and they are also those who He will intercede for by pleading the fact He poured Himself out to death on their behalf (Isaiah 53:12).

IV. CHRIST DIED TO DELIVER US AND FREELY GIVE US ALL THINGS.

A. The Ones Christ Gave Himself For Are Also The Ones He Delivers.

He *"gave Himself for our sins so that He might deliver us"* and this was done *"according to the will of our God and Father."* (Galatians 1:4).

B. The Ones God Delivered Christ Over For Are The Ones To Whom God Will "Freely Give All Things" (Romans 8:31-38).

God *delivered Him over for us all* ... with the specific intent that He would also ... *freely give us all things* (Romans 8:32).

V. CHRIST DIED TO SAVE A SPECIFIC PEOPLE.

- 1. He laid down His life for the sheep (John 10:15).**
- 2. He gave Himself for the church (Ephesians 5:25).**

The great majority of New Testament texts on the death of Christ, fall in the last four categories. There are just a few that speak of the world. In other words, the New Testament emphasizes that God's design in the atonement was to save a particular people. Hence, the term "particular redemption." The accepted term is "limited atonement" which emphasizes that God's saving purpose in Christ's death was for a specific, limited people.

"You know, brethren – you must be conscious of it – that there are many texts of Scripture which look wonderfully like universal redemption, wonderfully like it, and if they do not intend some sort of generality, they certainly speak in a very singular manner; such a text as this, "He is the propitiation for our sins; and not for our only, but the sins of the whole world." – "Who gave himself a ransom for all to be testified in due time." I might mention more of these; but if you get with an Arminian brother he will have them all at his fingers' ends, so you will spare me the trouble. These people are always dwelling upon these, and think they have quite upset the doctrine of particular redemption though that is as plain in Scripture as the nose upon a man's face. We know Scripture says, "He hath laid down his life for the sheep" – He hath redeemed us from among men. "Christ loved the Church, and gave himself for it." And you know that passage: "Husbands love your wives even as Christ also loved the Church and gave himself for it." How did he love the Church? He loved the Church with a special love, far above that which he gives to others, or else

according to that metaphor a husband ought to love his wife and love every other woman just as much. That is the natural inference of that text; but you clearly see there must have been a special love intended in the husband towards the wife, and so there must be a special love in Christ. He loved the Church and gave himself for it. Now do not you think, brethren, as there are two sets of texts in the Bible, the one of which very clearly speaks about the infinite value of the atonement, and another which very evidently speaks about the intention of that atonement being for the chosen and for the chosen only, that the best way is to believe them both, and to say, "Yes, I see it – as the result of Christ's death all men are put under the system of mediatorial grace, so that Christ has power over them; but the object of his doing this is not that he may save all of them, but that he may save out of these all which he now hath in his own hand – those whom the Father hath given him."

C. H. Spurgeon, *General and Yet Particular*, pgs. 237-238

VI. CHRIST EFFECTED AND ACCOMPLISHED BY HIS DEATH FOR HIS PEOPLE A SECURED AND GUARANTEED REDEMPTION

A. He Presented His Accomplished Redemption In Heaven For A Specific People (Hebrews 9:12, 24).

The finished accomplishment of Christ's death (v. 12) is coextensive and parallel to the specific people on behalf of whom He presented the benefits of His death in heaven (v. 24).

B. It Is Pictured By The Yearly Sacrifice For The People Which Secured Israel's Redemption Each Year (9:7).

- C. He Presented His Blood For Our Redemption As Intercession For Us In Heaven (vv. 23-24).**
- D. There Is A Parallel And Link Between The Fact That Christ Death Put Away Sin In Verse 26, And The Fact That He Was Offered To Bear The Sins Of Many In Verse 27.**

CHRIST'S DEATH FOR HIS SHEEP, John 10:10-18

INTRODUCTION

The focus of John 10:10-18 is that Christ is His people's shepherd. It emphasizes His care, love, provision, and protection. The foremost proof that He is the loving shepherd is that He laid down of His life for the sheep (5x).

I. HE IS CONSTITUTED THE GOOD SHEPHERD TO AN INFINITE DEGREE BY HIS DEATH ON THEIR BEHALF.

A. He Was Moved By A Concern For Their Welfare Not His Own (vv. 10-13).

- 1. The common shepherd watched the sheep as hired help. There was no relation or personal attachment. There was no concern except for his wages (v. 13).**
- 2. Christ, in contrast, is compelled by their need for true life (v. 10).**

B. His Main Concern Came From The Fact That They Are His Own Prized Possession, His Own Sheep Who He Knows As His Own (v. 14).

C. His Commitment To Care, Protect, And Guide His Sheep Flow From The Fact That He Is The Good Shepherd Who Has A Peculiar Love For His Sheep (v. 11).

II. THE CENTRAL REALITY THAT DOMINATES HIS RELATIONSHIP TO HIS SHEEP IS HIS LAYING DOWN HIS LIFE FOR THEM IN LOVE (5X).

A. It Was His Constant Emphasis As He Mentioned It Five Times.

B. It Was The Central Theme Of Old Testament Prophecy And Type.

1. It is pictured in type in large sections of the Old Testament (Leviticus 16).

2. It is prophesied throughout the Old Testament (Isaiah 53; Psalm 22; Genesis 3).

Some eight days after these sayings, He took Peter and John and James, and went up on the mountain to pray. And while He was praying, the appearance of His face became different, and His clothing became white and gleaming. And behold, two men were talking with Him, and they were Moses and Elijah, who, speaking in glory, were speaking of His departure which He was about to accomplish at Jerusalem (Luke 9:28-31).

As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their inequities. Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors (Isaiah 53:11-12).

C. It Is Central To The Gospel And The Ministry (Galatians 6:14; 1 Corinthians 2:1-2).

D. It Is Central To Worship For All Eternity (Revelation 5:9-14).

And they sang a new song, saying "Worthy are You to take the book and to break its seals; for you were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth." Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "to Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever." And the four living creatures kept saying, "Amen." And the elders fell down and worshiped (Revelation 5:9-14).

III. HE CAME TO LAY DOWN HIS LIFE WITH THE PARTICULAR DESIGN OF SAVING HIS SHEEP.

A. It Was A Purposed And Intentional Death On Behalf Of A Specific People.

- 1. It was One (Christ) laid down in the place of others, who are a known people called His sheep.**

It is a life for a life. Rescuing the life of another at the expense of your own.

- 2. It was a penal, judgmental death by which He received judgment in their place, on their behalf.**

B. They Are Particular People Who Are Already Regarded As His Sheep.

1. The sheep are the ones who will believe (John 10:27).

You don't believe to become a sheep, you are a sheep so you believe.

2. They are those already given to Him, who are already His (John 10:16, 6:37, 17:7).

3. It is the preeminent assurance of eternal, unchanging love (Romans 8:31-39; 1 Thessalonians 1:4).

Moreover, Jesus' death is here presented as a sacrifice peculiarly directed to the redemption of his sheep, whether of this (Jewish) sheep pen or of others (v. 16). This emphasis on the intentionality of Jesus' sacrifice is itself grounded on Jesus' peculiar intimacy with his sheep, an intimacy whose proper analogy is the mutual knowledge of the Father and the Son (vv. 14-15 and notes there).

D.A. Carson, *The Gospel of John*, p. 387

C. He Must Pursue Them And Bring Them In By Sovereign Power Because He Laid Down His Life For Them (v.16).

When Jesus said "I must bring them also," the word "bring" is the same word used when Jesus said, "go get a colt and bring it to me." It is an actual effectual work where a person is brought from one place to another. They are people who have been chosen and given to Him (John 6:37). Therefore, they are effectually drawn (6:44). Drawn, is a term used of drawing water from a well. It means to take hold of something, as one would of water from a well. Their rebelliousness, which is such that they would never come, is overcome so that and they hear His voice, come to Him and follow Him. Jesus tells us in effect why He must bring them: They are those for whom He laid down His life. (Matthew 23:37; John 3:19, 10:27)

However clearly this Gospel portrays Jesus as the Savior of the world (4:42), the Lamb of God who takes away the sin of the world (1:29, 36), it insists no less emphatically that Jesus has a particular relation with those the Father has given him (6:37ff), with those he has chosen out of the world (15:16, 19). So here: Jesus' death is peculiarly for his sheep, just as we elsewhere read that "Christ loved the church and gave himself up for her" (Ephesians 5:25).

1. The necessity of He Himself bringing His sheep is stated.

What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it? (Luke 15:4).

2. The reality that He Himself brings them is asserted.

IV. HE IS COMPELLED BY A LOVE FOR HIS FATHER AND HIS GLORY.

A. The Father Loves The Son For His Pursuit And Purchase Of A People (v. 17).

B. The Apparent Rejection Of Christ By God In Christ's Death Was In Fact The Preeminent Reason For The Father's Love Of The Son (Isaiah 53:4).

Surely our griefs He, Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted (Isaiah 53:4).

REDEMPTION

I. THE DEFINITION AND DESCRIPTION OF REDEMPTION IN SCRIPTURE

A. The Specific Meaning Of Redemption

Redemption is a central term used by Scripture writers, both in the Old and New Testament, to describe Christ's atoning death. Redemption is the freeing or deliverance from the misery of bondage by the payment of a ransom or price. It never means just mere deliverance, it always involves a ransom price that brings about the deliverance.

B. The Scope Of Ideas Involved In Redemption.

1. To purchase - αγοράζο.

- a. The basic meaning of the term is to purchase. It means "to acquire, to buy in the forum." It is the usual word for buying. *He ... buys the field* (Matthew 13:44).
- b. It means to purchase with a right of possession.

Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body (1 Corinthians 6:20).

You were bought with a price; do not become slaves of men (1 Corinthians 7:23).

You were ... purchased for God with Your blood (Revelation 5:9).

- c. It means, in a compound form, to buy out or buy back - εκαγορξο.

Christ redeemed us from the curse of the law (Galatians 3:13).

He redeemed those who were under the law (Galatians 4:5).

2. A price paid or ransom given in order to deliver - λυτρον.

- a. It is substitutionary ransom (Matthew 20:28; 1 Timothy 2:6), ἀπεντιλυτρον.
- b. Its common usage in the Old Testament is of a ransom price paid to deliver from the plague (Exodus 30:12), and from death (Exodus 21:28-30).

When anyone heard the Greek word "ransom" in the first century it was natural for him to think of the purchase-money for the release of slaves.

Deissmann

3. It is a deliverance which is accomplished by the payment of a price - ἀπολυτρωσις.

- a. There is always a payment, such as silver or gold (1 Peter 1:18).
- b. It is by His blood (Ephesians 1:7).
- c. It is a deliverance from the penalty and punishment of sin. The ransom is not paid to Satan. It is paid to God to be delivered from His wrath and the punishment in hell, that it leads to (Ephesians 1:7; Romans 3:24-25).

It is redemption from our transgressions which are against God, not Satan (Hebrews 9:15).

- d. It is a deliverance by a ransom which results in a free justification. It is a deliverance because a ransom price was paid for a final and full pardon of all sin (Ephesians 1:7; Romans 3:24-25).

II. THERE ARE DISTINGUISHING ASPECTS OF SPIRITUAL REDEMPTION, THAT ARE DIFFERENT FROM SOCIAL AND SECULAR REDEMPTION.

A. He Who Receives The Ransom For Deliverance Also Provides It.

- 1. God provides Christ as the propitiation which pays the ransom payment (Romans 3:24-25). God the Father Himself set Christ forth to be our ransom.**
- 2. Christ submitted willingly to serve us by giving Himself as a ransom in order to deliver us from sin (Matthew 20:28).**

B. His Justice Not Only Accepts The Ransom Price But His Grace And Love Provided It (Romans 3:24).

C. The Captive Who Is Set Free Is Not So Much Freed From The Power Of His Master As Brought Into His Favor.

Normally the slave is instantly freed and released from the power, authority and misery of his capturer and master. In this, we are not released but brought near to God (Ephesians 2:13). We are delivered from his penalty, but restored to his favor, and made willing freed captives (1 Corinthians 7:22).

III. THE DESIGN OF REDEMPTION IS BROAD AND COMPREHENSIVE.

- A. There Is Past Redemption From The Guilt, Curse, And Punishment Of Sin (Romans 3:24-25; Ephesians 1:7).**
- B. There Is Present Redemption From The Power And Dominion Of Sin (1 Peter 1:18; Titus 2:14).**
- C. There Is Future Redemption Of The Body From The Possession Of Sin (Romans 8:21-23; Ephesians 4:30).**

RECONCILED BY HIS DEATH

INTRODUCTION

Reconciliation looks at and describes Christ's death as that which thoroughly changed our relation to God. The reconciliation occurred because Christ removed the enmity of sin and restored peace and harmony between God and sinners. The basic word is used in general of the restoring of harmony and peace to a relationship where there has been an offense (1 Corinthians 7:11; Matthew 5:24).

I. RECONCILIATION ASSUMES THAT A REAL ENMITY EXISTS BETWEEN GOD AND MAN, AND THAT BOTH ENMITIES ARE REMOVED BY HIS DEATH.

A. A Real Personal Enmity On The Part Of Man Toward God Exists In Man's Heart.

1. There is a hostility in man's heart toward God (Romans 8:7-8).

Man's view of God is corrupted by sin. Not only does man love his sin, which God hates (John 3:19), but fallen man views God with hostility. To sinful man God is not trustworthy, He does not seek our good and happiness and He is intolerant and overbearing. So man is hostile in his heart towards God.

2. We are in an alienated, separated state because of our sin (Colossians 1:22; Ephesians 2:12).

B. A Real Enmity On God's Part Is Aroused By Our Contemptible Violation Of His Just Demands, And Our Refusal To Love And Honor Him.

- 1. He is aroused to wrath by our sin (John 3:36; Ephesians 2:3).**
- 2. He is provoked to a punishment worthy of eternal death for our contemptible, demeaning, and scorning of His person (Romans 1:18, 32, 2:6-10, 3:23).**

The theme of the gospel is God's love and grace. Yet we must not ignore His anger. We can't deny it out of existence.

II. THE RECONCILIATION ACCOMPLISHED BY CHRIST'S DEATH WAS AN OBJECTIVE AND COMPLETED RECONCILIATION.

A. He Accomplished Reconciliation On The Basis Of His Death, Which Was Accomplished Before It Was Personally Enjoyed, "Reconciled Through The Death Of His Son" (Romans 5:10).

God's justice and anger is appeased so that whereas we were once enemies and objects of God's wrath and displeasure, we are now objects with whom He is free to make peace and bestow His favor. We are reconciled to God, which means His enmity towards us has been removed by Christ's death. Furthermore, He secured everything necessary to remove our personal enmity towards Him as well (Romans 5:10).

B. He Accomplished Reconciliation With Us While We Were Still Enemies Toward Him.

- 1. The reason for His enmity towards us is removed objectively by Christ's death.**

Our sin, which offends, is taken away. He made peace "through the blood of His cross" (Colossians 1:20-21). The hostility against us, "He has taken out of the way" by Christ's death (Colossians 2:14). It is a legal removal that allows God to be at peace with us. It does not directly remove the personal enmity, which is in the heart.

- 2. We are stated to be reconciled before enjoying a personal reconciliation (Romans 5:10).**

ILL: A prosperous nation funds and supplies a poor nation. The poor nation squanders the funds. It mocks the nations leaders. Terms of peace are made. The prosperous nation pays back the funds. The poor nation agrees to repentance and seek peace. The prosperous nation does all for the poor nation.

C. His Atoning Death Reconciled Us To God Subjectively (It brought us to God, 1 Peter 3:18).

"That He might bring us to God" in 1 Peter 3:18 is a comprehensive statement. It refers to the restoration of a broken relationship. It includes both aspects of reconciliation. It refers to the removal of every hindrance to reconciliation, both objective and subjective.

- 1. He reconciled us objectively by removing the enmity of our sins by bearing their judgment (Romans 5:10).**
- 2. He reconciled us subjectively by securing all necessary to personally bring us to God by the Spirit's work in our conversion.**

Not only was the offense of our sin removed by His death, but He also secured by His death the work of the Spirit by which we are personally reconciled. In other words, His death secured all necessary so that our personal enmity in our nature would be removed, by regeneration and faith. Christ's death secured the Spirit's work whereby we repent, believe, and cease our hostility towards God.

D. He Appeals To Us Through The Gospel To Be Reconciled Personally To God On The Basis That He Accomplished All Necessary For Our Reconciliation (2 Corinthians 5:19-21).

- 1. He did not impute our sins against us. The enmity was directed at Christ when our sins were imputed to Christ.**

God does count our sins, but not against us! He counted our sins against Christ. He was made sin. He took on our nature in order to absorb the penalty.

- 2. He exchanged the cup of wrath we deserved, so we could inherit the cup of blessing (Mark 14:22-24, 36; 1 Corinthians 10:16).**

Exchange lies at the heart of the action of the Passion narrative. In the Upper Room Jesus gives his disciples the cup of blessing. In Gethsemane he takes from his Father the cup of judgment (Mk 14:36), which he drinks to the bitter dregs on the cross. The OT prophets described that cup as containing the most appalling potion. It is "the cup of his wrath ... the goblet that makes men stagger" (Is 51:17); the "cup filled with the wine of my wrath ... When they drink it they will stagger and go mad ... So I took the cup from the Lord's hand ... to make them a ruin and an object of horror and scorn and cursing" (Jer 25:15, 17). It is "a cup large and deep; it will bring scorn and derision

... You will be filled with drunkenness and sorrow, the cup of ruin and desolation" (Ezek 23:32-33). So, according to Habakkuk 2;16, "You will be filled with shame instead of glory ... Drink and be exposed! The cup from the Lord's right hand is coming around to you, and disgrace will cover your glory."

Sinclair Ferguson, *The Glory of the Atonement*, p. 435

3. He experienced the soul anguish of the abandoned scapegoat (Mark 14:34; Leviticus 16:20-22).

The words, "deeply grieved" describe the confused, restless, half-distracted state, produced by physical derangement, or by mental distress, as grief, shame, disappointment.

J. B. Lightfoot in Sinclair Ferguson,
The Glory of the Atonement, p. 436

4. He appeals to us to yield and give up enmity. We must believe, with a surrendered heart, that His death was compelled by love in order to reconcile us to Himself (2 Corinthians 5:14, 20).

But here, as there, it is the atoning exchange of our guilt for his righteousness as the basis for reconciliation that simultaneously grounds both forensic justification and spiritual emancipation. In addition, it needs to be stressed that in our preaching the work of Christ must never be abstracted from the person of Christ. We do not preach "the atonement" as such, or "salvation," "redemption," or "justification" as such, but Jesus Christ and him crucified. These blessings were accomplished by Christ and are available only in Christ, never abstracted from him. We must learn to avoid the contemporary plague of preaching the benefits of the gospel without proclaiming Christ himself as the Benefactor in the gospel. We do not offer people abstract blessings (peace, forgiveness, new life) as commodities. Rather we preach and offer Christ crucified and risen, in whom these blessings become ours and not otherwise. We preach the person in the work, never the work and its blessings apart from the Savior himself.

Sinclair Ferguson, *The Glory of the Atonement*, pp. 436-437

CONCLUSION

So that He Might Bring Us To God (1 Peter 3:18).

- A. The Cause Of Our Being Brought To God Is His Death Alone. His Substitutionary, Atoning Death The “Just For The Unjust” Brought Us To God.**
- B. The Consequence Of His Death Is That We Are Objectively And Personally Reconciled And Brought To God.**
 - 1. Objectively: He removed the enmity by bearing our guilt and punishment.**
 - 2. Subjectively: He secured the work of the Spirit to accomplish our conversion and personal reconciliation to Him.**

CHRIST'S PARTICULAR REDEMPTIVE LOVE, Part 1

INTRODUCTION

Christ's love for His people is preeminently displayed in the redemption He accomplished on their behalf. Redemption is one work with two inseparable aspects.

A. It Is A redemption that He Accomplished By His Propitiation Of God's Wrath Which He Made For His People (children and sons) By The Atoning Sacrifice Of Himself On The Cross (Hebrews 2:10-17).

Christ's death was a redemption, a redemption accomplished by His wrath-absorbing propitiation on the cross. Speaking of Romans 3:24-25 which connects redemption and propitiation, Jones says,

As we continue our study of this crucial statement I would remind you that the Apostle's fundamental pronouncement is that 'we are justified freely by his grace through the redemption that is in Christ Jesus.' How does the Lord Jesus Christ ransom us? Redemption means ransoming – how does He ransom us? The answer is that 'God hath set him forth as a propitiation' as a propitiatory sacrifice – 'for our sins.'

Martyn Lloyd-Jones, *Romans Chapter 3*, p. 81

B. It Is A Redemption That, After It Was Accomplished, Christ Ascended Into Heaven In Order To Make A Presentation Of The Proof Of It In The Presence Of God. His Redemption Was Presented, On Behalf Of "Us" – Those, For Whom He Had Obtained The Redemption (Hebrews 9:12, 23-24).

There is an inseparable connection of these two aspects of His redemptive work. They are parallel and coextensive. In other words, those on behalf of whom He interceded His death, in the presence of God, are also those for whom He made the atoning sacrifice.

I. HE ACCOMPLISHED ALL THAT WAS NECESSARY FOR THE REDEMPTION OF HIS PEOPLE

A. He Alone Was Sufficient To Undertake It (Hebrews 10:5).

- 1. The sacrificial system merely pictured redemption: animals (and man himself or angels) are not sufficient to redeem (vs. 1-4).**
- 2. The repetition of anything testifies to its inadequacy.**

B. He Assumed Human Form With The Specific Intent Of The Redemption Of A People.

- 1. He came to accomplish the Father's will for the people the Father had given Him (John 4:34; 6:38).**
- 2. He participated fully in human nature to save and redeem a specific people (Hebrews 2:10-14).**
 - a. The sons who He would bring to glory (2:10).
 - b. The children whom God had given to Him (2:13).

It was for these children only that He partook of human nature.

C. He Acted Voluntarily Moved By Love For His People.

- 1. He loved the church and gave Himself up for her (Ephesians 5:25; cp 5:2).**
- 2. He laid His life down for the sheep (John 10:15; cp Revelation 1:5).**

His love for His people is different from the love He has for the whole world (Romans 8:35-39). It is an inseparable love, which is true only of His people the elect. It is the love of a groom for His bride (Ephesians 5:25).

II. HE ACTS ON BEHALF OF HIS PEOPLE WHEN HE MAKES INTERCESSION IN THE PRESENCE OF GOD OF HIS REDEMPTIVE DEATH TO GUARANTEE THE FINAL GLORIFICATION OF THOSE HE REDEEMED.

A. He Presented His Accomplished Redemption In Heaven In The Presence Of God On Behalf Of Those For Whom It Was Accomplished.

He obtained a perfect redemption for a specific people (v. 7; Hebrews 9:7, 11-12). The tense is an aorist in 9:12 referring to an accomplished fact. The word 'obtain' means to acquire, gain, or to secure something. "After he had secured" is a legitimate translation (See the linguistic key to the New Testament). For example, it refers to securing lodging in Luke 11:30.

The accomplishment of redemption by Christ guarantees His peoples redemption. Verse 13 is stated as the opposite of the sacrifices of verse 9 which could not secure and guarantee redemption.

B. He Was Promised A People For The Sufferings He Would Undergo (Isaiah 53:10-12; Hebrews 12:2).

Notice that He will justify a specific people (the many), the same ones for whom He will bear their iniquities (Isaiah 53:11-12).

C. His Purpose And Prospect Is The Final Glorification Of A Specific People (John 17:24; Hebrews 2:10).

D. He Pleads And Makes Intercession (Intercedes For) By His Death For Those He Died For (Hebrews 9:24).

He appeared in the presence of God to present his blood on behalf of "us," those for whom He obtained redemption (Hebrews 9:12, 23-24). It is certain that those He died for, He will also intercede His blood for (Romans 8:34). The same people who are interceded for are the ones He purchased. In short, His intercession consists in the pleading of His death on behalf of those for whom He died.

CHRIST'S PARTICULAR REDEMPTIVE LOVE, Part 2

I. HIS REDEMPTION AND INTERCESSION ARE CO-EXTENSIVE (Romans 8:33-34).

A. He Bore The Iniquities And Makes Intercession By His Death For The Same People (Isaiah 53:12).

Isaiah 53:12 is the basis of Romans 8:33-34. In this passage, as in Isaiah 53, His intercession is parallel in its application to what His death accomplished. In other words, He intercedes for those for whom He died. His intercession in the context doesn't concern His support for us in life's trials, which He does as our shepherd. In the context it is the reason we aren't condemned. In other words, He pleads His death on our behalf before God. He stands between God and us (the meaning of intercession) and pleads His death as the reason we are not condemned.

B. He Was Delivered Up For The Sins And Raised For The Justification Of The Same People (Romans 4:25).

Those for whom He was raised, are those for whom He died to justify. His resurrected life is connected to His atoning work for those He justifies.

C. The Reality Of Assurance Is Primarily Based On The Fact That We Will Not Be Condemned Because Christ's Death Intercedes (Romans 8:33-34).

II. HIS REDEMPTION AND INTERCESSION ARE DESCRIBED AS TWO INSEPARABLE ASPECTS OF HIS ONE PRIESTLY WORK (Hebrews 9:1-7, 11-12, 23-24).

A. His Offering Of Himself And His Presentation (Intercession) Before God Are Specifically Linked By The Old Testament Type (Hebrews 9:1-7).

In Hebrews 9:1-7, there is an intentional parallel reference made to the Old Testament priesthood. A priest made offerings for the people in order to intercede on the people's behalf before God. In other words, the offering of the priest and the presentation of the blood of the offering on their behalf were coextensive.

B. His Blood Offered In Atonement And His Appearance Before God Are Linked As One Work (Hebrews 9:11-12, 23-24).

1. He accomplished His redemption and then entered heaven.

His accomplished redemption and subsequent entrance into heaven pictures and parallels the work of the levitical priests. The priest slew the offering for the people, then he appeared with the blood in the holy place on behalf of the very same people. They were two parts for one inseparable work.

2. Those He appeared in heaven for (to make intercession), those He died for, are the same (Hebrews 9:24).

Christ's death and the presentation of His blood in heaven, are also two inseparable acts of the same priestly work. He ever lives to plead His blood for us. Therefore, we are assured of being saved forever (Hebrews 7:24).

III. THE CONNECTION BETWEEN REDEMPTION AND INTERCESSION IS SEEN IN THE CHARACTER AND NATURE OF HIS INTERCESSION.

A. It Is Not A Pleading By Vocal Entreaty.

Vocal pleading accomplishes nothing when a ransom is demanded. A ransom price alone intercedes.

B. It Is An Act Of Presentation. It Is His Appearance Before God For Us As Our Atoning Sacrifice (Hebrews 9:24).

- 1. It is a demonstration of Himself in the body by which He made a propitiation (as our priest) with blood (Hebrews, 2:17; Revelation 5:9).**
- 2. It is the application and efficiency of His sacrifice for those for whom He suffered (a priest represented a specific people).**

IV. THE COMPACT OF THE FATHER WITH THE SON WHERE HE PROMISED FRUIT FOR HIS SUFFERING PROVES THE CONNECTION BETWEEN REDEMPTION AND INTERCESSION (Isaiah 53:10).