

The Accomplishments of the Crucifixion of Christ on the Cross.

John 19:28–30

John 19:28–30 (NKJV)

²⁸ After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, **“I thirst!”** ²⁹ Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. ³⁰ So when Jesus had received the sour wine, He said, **“It is finished!”** And bowing His head, He gave up His spirit.

Introduction

There are 2 types of Revelation discussed in the Bible.

The First is General Revelation whereby God is revealed in Creation and all that is made.

Through this we can know and do know the there is a God and we can know allot about him

That he is powerful, creative, good, benevolent, Righteous, Just, Patience, Loving. etc.

We can know enough about God according to Romans 1:20 to damn us, We are without excuse.

But what we cannot know is how to have a relationship with this God, or if we even can have one. And we cannot know, what effect this evil we have in our hearts has on this relationship.

That's where the Second means of Revelation comes in.

That is Special Revelation- the Bible

The Bible tells you where you came from

Who it is that created you.

Why you sin and do evil the way you do

And why you are in big trouble with the God who made you.

It tells you of the separation between God and man.

It tells you that you can't do anything about it.

It tells you that you need God. God act on your behalf to save you, or you are doomed forever.

It answers the most important question of all time. It is answered the question that is more important than all the questions asked combined.

How can an evil sinner be made right with a Holy God.

How can a sinner who has disobeyed the laws of this God a million times escape the punishment that he deserves from this Holy God.

This is the most important question. It is the only question that really matters.

Because if you get it wrong, you will miss God and you will be punished forever for your sin in Hell.

Sadly and mistakingly apart from the Bible and sometimes by misinterpreting the Bible, men through the ages have come up with answers to this question on their own

Practically all religions have some concept of atonement—- a means by which reparations are made, sin is expiated, the deity is satisfied and reconciliation is achieved between the deity and the sinner. Man-made religions propose some means by which the sinner must make an acceptable atonement to earn merit that will compensate for or erase sin, removing guilt through good works, religious ritual, restitution, the payment of a penalty, the offering of a sacrifice, or some sort of self-abasement. The distinctive teaching of biblical Christianity, however, is that God himself has made full atonement for sinners and He accomplished this by substitutionary sacrifice of his own Son on the cross. Sinners contributed nothing by way of merit or sacrifice to the atonement.

John 19:28–30 (NKJV)

²⁸ After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, **“I thirst!”** ²⁹ Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. ³⁰ So when Jesus had received the sour wine, He said, **“It is finished!”** And bowing His head, He gave up His spirit.

Review

The Design and purpose of the death of Christ was accomplished.

Theologians like to use terms like

Efficient and Sufficient. Actual and Effectual.

1. Efficient - It accomplish its intended purpose and produces its maximum result. It does what it was intended to do with no waste. No wasted effort. No wasted death, no wasted wrath. No wasted atonement.. No goals were not met. He dies for the sins of His people and the sins of His people are completely paid for. He receives the wrath for His people and the wrath is completely

satisfied. The unpayable debt of the sinner is paid completely canceled. There is no... Jesus paid for your sins but if you reject it you will pay for your sins in Hell..

No double jeopardy here.

2. Sufficient—this has to do with the value and power of the atonement, not the extent of it. It has to do with the value of the person who died and the Supreme nature of the Judge who carried out the act of Justice on His Son.

In other words, If God had intended to save the entire world of sinners, which he could have if He chose to, the life and death of Jesus would be sufficient to pay for all the sin for all the world of all the sinners who ever lived.

He would not have to die more death or more often. He would not have to suffer longer or more excruciatingly painful death. What Jesus in his 33 years on this planet and what He did in the 6 hours on the cross is infinite in value, limitless in value. There is no way the value of his life and death ever runs out of power, and efficacy to save. IT is infinite.

And it is infinite because the one who died is infinite. The value and supremacy of Christ is limitless, it has no end.

Also, the God the Father who executed His only Son on the Cross is the infinite Judge. There is no Higher Judge than God. IF He declares His justice satisfied, then it is infinitely and limitlessly satisfied. IT is complete. There is not end. Because He is infinite, His judgments are infinite. It is like the appeals courts in America. If you are ruled guilty in a court of law, You can appeal to a higher court all the way to the Supreme Court. The higher the court the higher the authority. And even if your are found guilty by a court, the President of the United States can Pardon you. So the highest court is Heaven, and the Highest Judge is God. And He is infinite. So declaration of the acceptance of the Death of Christ is infinite in value by the one who declared it so and the infinite value of the one who died.

3. Actual Atonement — this means it was real atonement, that had actual sin applied to the Son of God. The real sinful acts and sinful thoughts and sinful motives of a huge number of people

that no one can number were actually laid on Him and He received the wrath of God for those sins and those alone.

This is distinguished from a Potential atonement that can only potentially save if the sinner is willing to receive it of which there is no guarantee of assurance that any sinner will. God will then draw all men without exception to the cross as an at of prevenient grace and then it will be left up to them to make a choice of their own free will uninfluenced by the Holy Spirit. Behind this thought is the atonement has paid for all the sin of all the people in all the world, past present and future, even the ones that are currently in Hell paying for their sins. This is only a potential atonement and is only provided but not for anyone specifically but is generally open to anyone who will take it of their own free will.

.....the only problem is that all the people are dead and can't come and unless the Father draws them (John 6:44) no one will come.

..... and no one wants it. It is a stumbling block to the Jews and it is foolishness to the Gentiles.

And men are suppressing the truth about God and Christ and do not seek God at all.....

Romans 8 says that men are hostile to God...

4. Effectual Atonement —it is successful and effective. It does not fail. It accomplishes its purpose. It saves, It forgives, It pays debt, It redeems, It atones, it propitiates, it reconciles. It justifies, it sanctifies, it secures, it guarantees. It cleans, it makes holy.

The entire intended purpose of the cross is accomplished. He was the successful substitute. No work is left to do.

It is different from Efficient.

Effectual means it works or it is successful.

Efficient means it is successful with no waste.

It is like

John 6:37 (NKJV)

³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

Also

All that Christ died for will be saved. All that he died for will be forgiven, will be redeemed, will be reconciled, will be justified, will be sanctified, are secure and will be glorified.

Although we don't have time to do an exhaustive study on the nature of the Atonement. There are many reputable resources you can look at and read more on.

But the most important resource is the Bible Let's just consider a few verses that show the Actual, Efficient, and Sufficient, Effectual Atonement of Christ.

When the six hours on Cross came to an end, it says He said

30, **"It is finished!"** And bowing His head, He gave up His spirit.

It was perfect, accomplished, done, finished, completed, final.

1. Christ came not to enable men to be saved or to provide a way for them to be potentially saved, But rather to actually save.

Matthew 1:21 (NKJV)

²¹ And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.”
not might save but will save.

2. Christ came not to enable men to be reconciled or to provide a way for them to be potentially reconciled , But rather to actually reconcile.

Romans 5:10 (NKJV)

¹⁰ For if when we were enemies we were reconciled (aorist pass I) to God through the death of His Son, much more, having been reconciled (aorist pass pt) , we shall be saved (future passive) by His life.

He does not say that he provided a potential reconciliation, but rather it is accomplished that you are actually reconciled.

3. Christ came not to enable men to be escape the wrath of God or to provide a way for them to be potentially escape the wrath of God , But rather to actually take the real wrath you deserved and to exempt you from the wrath of God

Romans 3:23–25 (NKJV)

²³ for all have sinned (**aorist**) and fall short (**pres**) of the glory of God, ²⁴ being justified (**Pres Pass pt**). freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth (**aorist middle**) as a propitiation by His blood (**cross**), through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

We actually have sinned and are continually falling short of the glory of God and we are actually being made righteous through the real actual purchase that set us free from sin and death, by Jesus Christ

actually taking the wrath I deserved on Him on the Cross.

1 John 4:10 (NKJV)

¹⁰ In this is love, not that we loved God, but that He loved us (**aorist**) and sent (**aorist**) His Son *to be* the propitiation for our sins

Lesson

In order for this great work of actual atonement to take place, Jesus to accomplish a number of things on the Cross.

He had to be our Propitiation

He had to Redeem us

He had to Reconcile us

But in order for any of this to occur, He had to be our substitute.

I. Substitution

II. Propitiation

III. Redemption

IV. Reconciliation

I. Substitution

Substitution is the Foundation of it all.

He cannot be our Propitiation if He is not our Substitute

He cannot reconcile us without being propitiation which demand He is our Substitute

He cannot redeem us without being our propitiation and that demands the He is our Substitute.

All of this depends on Christ being our (as theologians call it)

Vicarious, Penal Substitutionary Atonement.

Vicarious - on our behalf, or in our place

“Once when Swiss theologian Karl Barth was asked what he thought was the most important word in the New Testament, he answered, “*Huper.*” *Huper* is a preposition meaning “on behalf of” or “in place of.” So when Barth called *huper* the most important word, he meant that the most important of all truths is that in salvation Jesus takes our place to bear the punishment for our sins so that “in him we might

become the righteousness of God” (2 Cor. 5:21).” –
James Montgomery Boice, *Whatever Happened to the Gospel of Grace?*, p. 102

penal

pertaining, or subject to punishment, as for crimes or offenses; a penal offense

1. Of, relating to, or prescribing punishment, as for breaking the law.
2. Subject to punishment; legally punishable: *a penal offense.*
3. Serving as or constituting a means or place of punishment: *penal servitude; a penal colony.*

Some synonyms are disciplinary, punitive, corrective, penalizing

So it is critical that you understand that when Jesus came to save sinners He came as our Substitute to die in our place on our behalf and to take upon him the wrath that we deserved for our sin.

This is our Actual, Effectual, Sufficient and Efficient Vicarious, Penal, Substitutionary Atonement.

So lets take a look at Jesus our substitute.

There is an important theme that flows thru the work of Substitution and that is the word Obedience.

Without Obedience, substitution is not possible. Christ needed to be obedient to the Father's will at all points in order to be a suitable substitute for our sin.

Let me explain,

First, Christ had to be willing to be obedient to the Father's will to come and to die.

John 10:17–18 (NKJV)

¹⁷ “Therefore My Father loves Me, because I lay down My life that I may take it again. ¹⁸ No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

John 14:31–15:1 (NKJV)

³¹ But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.

John 6:38 (NKJV)

³⁸ For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

John 8:29 (NKJV)

²⁹ And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.”

Hebrews 10:7–10 (NKJV)

⁷ *Then I said, ‘Behold, I have come—
In the volume of the book it is written of Me—
To do Your will, O God.’ ”*

⁸ Previously saying, “*Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them*” (which are offered according to the law), ⁹ then He said, “*Behold, I have come to do Your will, O God.*” He takes away the first that He may establish the second. ¹⁰ By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

Philippians 2:5–8 (NKJV)

⁵ Let this mind be in you which was also in Christ Jesus, ⁶ who, being in the form of God, did not consider it robbery to be equal with God, ⁷ but made Himself of no reputation, taking the form of a

bondservant, *and* coming in the likeness of men.

⁸ And being found in appearance as a man, He humbled Himself and became obedient to *the point of death*, even the death of the cross.

It is essential that you understand this... That this is where it all begins. A willingness of the Son obey the Father's Will.

John 3:16–17 (NKJV)

¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. ¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

God the Father, loved the world of sinners, and that moved His will to commission His Son to come and save us by becoming our Substitute.

But that is not the end of it. The Son, had to be willing to come... and in perfect willing obedience in Love for the Father, and love of sinners, He came to die.

So

First, Christ had to be willing to be obedience to the Fathers will to come and to die.

Second, He had to be a perfect substitute. Not only obedience to the will of God to come, but obedience entirely to the will and Word of God. In other words, He not only needed to willing Substitute, but also a Suitable Substitutionary Sacrifice for sinners

It the OT Levitical Sacrificial System, which was all a picture of the one final Sacrifice of Christ to come. It was imperative, absolutely essential and no exceptions allowed the the animal offered to the Lord was without blemish.

Leviticus 22:18–20 (NKJV)

¹⁸ “Speak to Aaron and his sons, and to all the children of Israel, and say to them: ‘Whatever man of the house of Israel, or of the strangers in Israel, who offers his sacrifice for any of his vows or for any of his freewill offerings, which they offer to the Lord as a burnt offering—¹⁹ *you shall offer* of your own free will a male without blemish from the cattle, from the sheep, or from the goats. ²⁰ Whatever has a defect,

you shall not offer, for it shall not be acceptable on your behalf.

The same was true of the Passover Lamb.

Exodus 12:5 (NKJV)

⁵ Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats.

If the penalty for sinners was to be executed on a Sacrifice, then the substitute had to have no fault or blemish of its own to be deserving of death.

Christ is our Passover Lamb.

1 Corinthians 5:7 (NKJV)

⁷... For indeed Christ, our Passover, was sacrificed for us.

John 1:29 (NKJV)

²⁹ The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!

Revelation 5:12 (NKJV)

¹² saying with a loud voice:

“Worthy is the Lamb who was slain
To receive power and riches and wisdom,
And strength and honor and glory and blessing!”

Isaiah 53:7 (NKJV)

⁷ He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.

As I told you, Jesus would have died on Passover. When he gave up his Spirit at 3pm that Friday afternoon, the slaughter of thousands of Passover lambs would have commenced.

Christ death was the fulfillment of centuries of prophetic pictures each time a lamb without spot or blemish would have been slaughtered and the blood sprinkled on the Mercy seat in the Holy of Holies.

That why Peter could say
that

1 Peter 1:18–19 (NKJV)

¹⁸ ... you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, ¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot.

He was our spotless and perfect lamb offered as our substitute

What do we mean by spotless and perfect? Without blemish?

We mean that Christ had to be sinless, holy, innocent, undefiled, and separate from sinners. (Heb. 7:26)

Hebrews 4:15 (NKJV)

¹⁵ For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin.

Isaiah 53:9 (NKJV)

⁹ ...Because He had done no violence,
Nor *was any* deceit in His mouth.

2 Corinthians 5:21 (NKJV)

²¹ For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

1 Peter 2:22–23 (NKJV)

²² *“Who committed no sin,
Nor was deceit found in His mouth”;*

²³ who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously;

Jesus never sinned with his mouth....

James 3:2 (NKJV)

² For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body.

1 John 3:5–6 (NKJV)

⁵ And you know that He was manifested to take away our sins, and in Him there is no sin. ⁶ Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

John 8:46 (NKJV)

⁴⁶ Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?

Jesus never sinned, never disobeyed the law of God or his parents, from an infant to adult. All the laws and all the requirements of the law He was 100% obedient. No sin of thought or deed, ever entered His Heart.

He was a man of sorrows but not of sin

He was a man acquainted with grief but not guilt.

He loved the Law but never disobeyed the law

He was punished for others but never for Himself

He was appointed to die not for his sins but for the sins of other

He is the spotless, sinless Lamb of God.

His sinlessness has 2 important roles.

By Substitution it

1. Keeps us from Hell and the Wrath of God.

This is our Penal Substitutionary
Sacrifice.

Penal means ===Jesus' sacrifice on the cross takes the place of the punishment we ought to suffer for our sins. As a result, God's justice is satisfied, and those who accept Christ can be forgiven and reconciled to God.

The word penal means “related to punishment for offenses,” and substitution means “the act of a person taking the place of another.” So, penal substitution is the act of a person taking the punishment for someone else’s offenses. In Christian theology, Jesus Christ is the Substitute, and the punishment He took (at the cross) was ours, based on our sin.

1 Peter 2:24 (NKJV)

²⁴ who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

2. Enables us to go Heaven and be in the presence of God.

This is our Imputed Vicarious
Substitutionary Obedience

He obeyed the law as our Substitute, vicariously, in our place, what we could not do He did for us.

The laws we could not obey, he obeyed

What righteousness we could not perform, He accomplished.

What obedience we could not perfect, He perfected.

What purity of mind and heart we could never achieve, He had completely
So what we could not do He did.
What we are not He absolutely is.
We are unholy, He is holy
we are unrighteous He is righteous.
So He lived the life that we could not live
He please God completely which we could never do.
He is our substitute in death, but He is also our
substitute in life.

Therefore we can be made the righteousness of
God in Christ.

2 Corinthians 5:21 (NKJV)

²¹ For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

Christ was treated as if He were a sinner, though He was perfectly holy and pure, and now we are treated as if we were righteous, though we are defiled and depraved.

As RC Sproul correctly pointed out.
It takes more than the death of Christ to get you to
heaven

The death of Christ keeps you from Hell and punishment for your sin

The Life of Christ gives you righteousness to live in the Presence of God forever.

Romans 5:19 (NKJV)

¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

1 Corinthians 1:30 (NKJV)

³⁰ But of Him you are in Christ Jesus, who became for us righteousness and sanctification and redemption—

I wanted you to understand the 2 parts of his Substitution so that you don't forget about the life of Christ and His life of obedience as a substitute for our life of sin.

But for today and the point I want to make, in that Jesus death was a vicarious death

was a penal Death

was a Substitutionary Death for sinners

Vicarious — on behalf of, “huper” ὑπερ

Penal - punishment for sins.

When man sinned in the garden, his sin erected a legal and relational barrier between God and man. God's divine law was broken, in a hostile act of defiance to the authority of God.

As a result, the Holiness of God was offended and the wrath of God was aroused from the purity of His justice. And demand was made for the justice to be satisfied in the punishment of the sinner.

This put man in a position of alienation from God and His enemy.

And every minute man lives in sin with his broken relationship with God, the wrath of God is being stored up to be poured out if it is not satisfied. Real wrath for real sins needs to be given. The individual sins of men need to be punished.

This is what is so devastating to the gospel message and the salvation of sinners if we only hear of the Love of God.

We hear it all the time.

“I believe God is a God of love and he will never let anyone go to hell”

or

“God is a God of Love and will forgive all my sin no matter what.”

The fluffy benign god of the modern church is not the God of the Bible and cannot and will not save you.

Your sins are real and deserve to be actually punished.

and

The God of the Bible is real and is full of wrath for each sin you have committed and will be satisfied when you are punished forever in Hell, if you deny His Substitute.

The modern pulpits in America overwhelmingly are horizontal in their Preaching and not vertical.

In other words, we hear more about how I can be a better man or women or how I have have better an more fulfilling relationships.

Now I am not saying that those topics should not be addressed, but that they are being addressed to the exclusion what what really matters most.

How a Holy God can be satisfied in the punishment of your sins.

This Actual Historic Event of the Crucifixion of Christ on the Cross in John 19 was a real punishment for real sin in real time to save real sinners from real punishment.

He is our Penal Substitute.

Lets look a some of the verses.

The first passage I would call your attention to is Isaiah 53.

Some call this the 5th Gospel. I agree with John MacArthur, it is better the 1st Gospel Written 700 years before the crucifixion of Christ. It is the most concise and precise depiction of Vicarious Penal Substitutionary atonement in all of the Bible

Isaiah 53:4–5 (NKJV)

- 4 Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.
- 5 But He *was* wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed.

Isaiah 53:6 (NKJV)

6

And the Lord has laid on Him the iniquity of us all.

Isaiah 53:8 (NKJV)

8For the transgressions of My people He was stricken.

Isaiah 53:11 (NKJV)

11 My righteous Servant shall justify many,
For He shall bear their iniquities.

Isaiah 53:12 (NKJV)

12

And He was numbered with the transgressors,
And He bore the sin of many,
And made intercession for the transgressors.

Isaiah 53:4–5 (NKJV)

4 Surely He has **borne** our griefs
And carried **our** sorrows;

borne נָשָׂא nasa or

נָסָה nasah

to bear (endure) v. — to endure something unpleasant or difficult whether on one's own behalf or on behalf of someone else.

choli: sickness

griefs

Original Word: חָלַי

Transliteration: choli

Phonetic Spelling: (khol-ee')

affliction (1), disease (2), grief (1), griefs (1), illness (3), sick (1), sickness (14), sicknesses (1).

5 But He was **wounded** for our transgressions,
He was bruised **for our** iniquities;
 The chastisement **for our** peace *was* upon Him,
 And by His stripes we are healed.

wounded

original Word: חָלַל

Part of Speech: Verb

Transliteration: chalal

Phonetic Spelling: (khaw-lal')

Definition: to bore, pierce

wounded to be afflicted ⇔ **be pierced** v. — to be afflicted, conceived of as being pierced.

*He was **bruised** for our iniquities;*

bruised

daka: to crush

Original Word: דָּכָא

Part of Speech: Verb

Transliteration: daka

Phonetic Spelling: (daw-kaw')

Definition: to crush

to crush by under someone else authority

5 But He was **wounded** for our transgressions,
He was bruised for our iniquities;
 The **chastisement** for our peace was upon Him,
 And by His stripes we are healed.

chastisement

musar: discipline, chastening, correction

Original Word: מוֹסֵר

Part of Speech: Noun Masculine

Transliteration: musar

Phonetic Spelling: (moo-sawr')

Definition: discipline, chastening, correction
 chastening (3), chastise (1), correction (3), discipline (18),
 disciplines (1), instruction (20), punishment (2), reproof (1),
 warning (1).

Galatians 3:13 (NKJV)

¹³ Christ has redeemed us from the curse of the law, having become a curse for

‘υπερ us (for it is written, “**Cursed** is everyone who hangs on a tree”),

Cursed

accursed adj. — under divine condemnation; especially understood as deserving negative consequences and judgment.

epikataratos: accursed

Original Word: ἐπικατάρατος, ον

Part of Speech: Adjective

Transliteration: epikataratos

Phonetic Spelling: (ep-ee-kat-ar'-at-os)

Definition: accursed

Usage: on whom a curse has been invoked, accursed, doomed to destruction.

Deuteronomy 21:22–23 (NKJV)

²² “If a man has committed a sin deserving of death, and he is put to death, and you hang him on

a tree, ²³ his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the Lord your God is giving you *as* an inheritance; for he who is hanged *is* accursed of God.

We are the ones that committed sins worthy of Death. We should be on the tree and cursed of God. But He hung on the tree FOR us

worthy of death. Heb. of the judgment of eath. The Hebrews understand this not of putting to death by hanging, but of hanging a man up after he was stoned to death; which way done more ignominiously of some heinous malefactors. We have the examples of Rechab and Baanah, who, for murdering Ish-bosheth, were slain by David's commandment, their hands and feet cut off, and *then* hanged up. 2 Sa. 4:12. See also Jos. 8:29; 10:26. So Nu. 25:4, we read, 'And the Lord said unto Moses, Take all the heads (*chief men*) of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

Blayney, B., Scott, T., & Torrey, R. A. with Canne, J., Browne. (n.d.). [The Treasury of Scripture knowledge](#) (Vol. 1, p. 139). London: Samuel Bagster and Sons.

1 Peter 2:24 (NKJV)

²⁴ who Himself **bore our sins** in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

Hebrews 9:28 (NKJV)

²⁸ so Christ was offered once to bear the sins of many.

to bear

anapheró: to carry up, lead up

Original Word: ἀναφέρω

Part of Speech: Verb

Transliteration: anapheró

Phonetic Spelling: (an-af-er'-o)

Definition: to carry up, lead up

Usage: (a) I carry up, lead up, (b) I offer up (on a high altar) as a sacrifice, offer up to God on high.

to bear up v. — to hold, bear, or support something that one is not obliged to.

In addition to these verses,

The N.T. refers to the penal substitutionary

Atonement of Christ by the use of 4 prepositions..

1. peri περι- for, concerning
2. dia- δια -because of, for the sake of
3. anti- αντι- in the place of, instead of
4. hyper- ‘υπερ- on behalf of

The first word,

1. peri περι- for, concerning
carries the idea of Jesus dying for our sins or concerning our sins.

1 Peter 3:18 (NKJV)

¹⁸ For Christ also suffered once for sins, the just for the unjust, that He might bring us to God,...

This refers to the our sins demanded a death and wrath and Jesus died for that. This is more of propitiation. We will deal with that next time.

Second Word

2. dia- δια -because of, for the sake of

2 Corinthians 8:9 (NKJV)

⁹ For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

This carries the idea of substitution in the sense that his being a substitute benefits you. for your sake...

But the 2 words that carry more force of Substitution are

3. anti- αντι- in the place of, instead of
4. hyper- 'υπερ- on behalf of

3. anti- αντι- in the place of, instead of
This preposition is a strange indicator of Substation

Matthew 2:22 (NKJV)

²² But when he heard that Archelaus was reigning over Judea instead of his father Herod,

Matthew 5:38 (NKJV)

³⁸ *“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’*

Matthew 20:28 (NKJV)

²⁸ *just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”*
in the place of many

4. hyper- 'υπερ- on behalf of

Although *anti* is a great word to refer to the substitution of Christ for sinners
The most common word associated with this is *hyper*.

Luke 22:19–20 (NKJV)

¹⁹ And He took bread, gave thanks and broke *it*, and gave *it* to them, saying, “This is My body which is given for you; do this in remembrance of Me.”

²⁰ Likewise He also *took* the cup after supper, saying, “This cup *is* the new covenant in My blood, which is shed for you.

Mark 14:24 (NKJV)

²⁴ And He said to them, “This is My blood of the new covenant, which is shed for many.

John 6:51 (NKJV)

⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

John 10:11 (NKJV)

¹¹ “I am the good shepherd. The good shepherd gives His life for the sheep.

John 10:15 (NKJV)

¹⁵ As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.

1 John 3:16 (NKJV)

¹⁶ By this we know love, because He laid down His life for us. And we also ought to lay down *our* lives for the brethren.

Romans 5:6 (NKJV)

⁶ For when we were still without strength, in due time Christ died for the ungodly.

Romans 5:8 (NKJV)

⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

1 Thessalonians 5:9–10 (NKJV)

⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us, that whether we wake or sleep, we should live together with Him.

Ephesians 5:25 (NKJV)

²⁵ Husbands, love your wives, just as Christ also loved the church and gave Himself for her,

Ephesians 5:2 (NKJV)

² And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

Titus 2:13–14 (NKJV)

¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, ¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

Galatians 3:13 (NKJV)

¹³ Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “*Cursed is everyone who hangs on a tree*”),

Hebrews 2:9 (NKJV)

⁹ But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

1 Peter 3:18 (NKJV)

¹⁸ For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

2 Corinthians 5:21 (NKJV)

²¹ For He made Him who knew no sin *to be* sin **for** us, that we might become the righteousness of God in Him.

Horatius Bonar,

“If Christ be not the Substitute, He is nothing to the sinner. If He did not die as the Sin-bearer, He has died in vain. Let us not be deceived on this point, or misled by those who, when they announce Christ as the Deliverer, think they have preached the Gospel. If I throw a rope to a drowning man, I am a deliverer. But is Christ no more than that? If I cast myself into the sea, and risk my life to save another, I am a deliverer. But is Christ no more? Did He but risk His life? The very essence of Christ’s deliverance is the substitution of Himself for us, His life for ours. He did not come to risk His life; He came to die! He did not redeem us by a little loss, a little sacrifice, a little

labor, a little suffering. “He redeemed us to God by his blood,” “the precious blood of Christ” (Rev 5:9; 1Pe 1:19). He gave all He had, even His life, for us.”
God’s Way of Peace, 1862.

