

## Week 14: The Cross of Jesus Christ

*Grudem<sub>ST</sub> 27-28; Grudem<sub>BD</sub> 15-16; Ryrie 50-51*

### A. The Atonement

#### 1. Definition

- a. *The work Christ did in his life and death to earn our salvation* (Grudem, 568)
- b. Atonement is an OT concept: mentioned 103 times. Word not used in NT.
- c. The basic idea of the Hebrew root *kpr* is “cover” or “conceal” (TWOT, TDNT)
  1. Derived noun *kopher* (ransom) can be a covering of a fault with an equal value (i.e. a substitute)
  2. Derived noun *kippur* = a substitute offering (*Yom Kippur* – Day of Atonement)

#### 2. Cause of atonement

- a. God’s love (John 3:16; 1John 4:10)
- b. God’s justice (Rom. 3:25)

#### 3. Necessity of atonement:

- a. Without the shedding of blood there is no forgiveness of sins (Lev. 17:11; Heb. 9:22)
- b. The blood of animals cannot take away sins, so Christ offered Himself (Heb. 9:23-10:14)
- c. No other way (Matt. 26:39; Luke 24:25-26; Heb. 9:23-26)

#### 4. Nature of the atonement

- a. Christ’s obedience for us (Rom. 5:19; Phil. 2:8)
- b. Christ’s sufferings for us
  1. Physical pain and death (Mark 15:16-37)
  2. Bearing our sin (Is. 53:6, 12; 2Cor. 5:21; Heb. 9:28; 1Pet. 2:24)
    - a. God *imputed* our sins to Christ
  3. Bearing the wrath of God
    - a. Propitiation – a sacrifice that bears God’s wrath so that God becomes favorably disposed toward us (Grudem, 569) (Rom. 3:25; Heb. 2:17; 1John 2:2; 4:10)

#### 5. Substitutionary atonement (vicarious atonement): a *vicar* stands in the place of another

- a. Christ suffered as a substitution for us, that is, instead of us, resulting in the advantage to us of paying for our sins (Ryrie, 329)
- b. Origin in the OT: sacrificial system of laying hands on the sacrifice (Lev. 1:4)
- c. The Greek preposition *anti* (“for” - Mark 10:45) always means “instead of” or “in the place of,” rather than simply “on behalf of” or “for the sake of” (Ryrie, 331; Wallace, 364-368; TDNT) (cf. Gen. 44:33 (LXX))
- d. The Greek preposition *hyper* (“for” - 2Cor. 5:21), can mean, “instead of,” and/or simply “on behalf of” (Ryrie, 331-333; Wallace, 383-389; TDNT) (cf. Rom. 9:3; Philem. 13)

#### 6. Extent of the atonement

- a. Limited to the elect (Calvinism, Reformed Theology – Grudem (particular redemption)) (John 10:11, 15; Rom. 5:8; Eph. 5:25)
- b. Unlimited or universal (Arminianism) (1Tim. 2:6; Heb. 2:9; 2Pet. 2:1; 1John 2:2)
- c. *Efficacious* atonement (Christ’s death was *sufficient* to pay for the sins of all, but *efficient* only for the sins of the elect (Ryrie))

### B. Christ our Ransom

1. Key word – *λύτρον* (*lutron*) – Jesus gave His life as a **ransom** for (*Gr. anti*) many (Mark 10:45)
2. It is used to denote “the price paid to redeem something that is in pawn...of money paid to purchase the freedom of a slave” (Anderson, 83)
3. The price that was paid was the blood of Christ (1Pet. 1:18-19) as a substitution (cf. 1Tim. 2:6)

### C. Christ our Redeemer

1. Key word - ἀγοράζω (*agorazo*) - the *agora* is the marketplace, and this is the act of purchasing an item - “for you were **bought** with a price” (1Cor. 6:20) – i.e. from the marketplace of sin
2. Paul uses *exagorazo* (to purchase out of) in Gal. 3:13 - “Christ **redeemed** us **from** the curse of the law by becoming a curse for us...” (Gal. 3:13a) – Again this shows the substitutionary nature of the atonement and the *imputation* of our sin onto Christ (see also Gal. 4:5)
3. The idea behind this word group is a change of ownership (Anderson, 82)

### D. Christ our Reconciliation

1. *A change of relationship from hostility to harmony and peace between two parties* (Ryrie, 336)
2. We were enemies of God (Rom. 5:10)
3. Through the cross, we have been reconciled to God (Rom. 5:1-11; 2Cor. 5:18-21; Eph. 2:16; Col. 1:20)