

## Resources:

Mr. John Miles. *Doctrine 2 Notes*. Frontier School of the Bible

Charles Ryrie. *The Ryrie Study Bible and Basic Theology*

Lewis Sperry Chafer. *Systematic Theology 3 and 5*

George Pardington. *Outline Studies in Christian Doctrine*.

Mr. John Miles wrote, "When we consider most men, we think of their lives as being far more important than their deaths. In considering Christ, it is His death that is of supreme importance. His death did not come upon Him as a surprise. He aimed His life toward His death. He voluntarily offered Himself as a sacrifice for sin. His death was a definite choice on His part to accomplish certain goals that could be accomplished no other way."

### **JESUS CHRIST DIED IN ORDER FOR GOD TO BE GLORIFIED IN PROVIDING THE ONLY SOLUTION FOR MAN'S SIN PROBLEM.**

Tonight, I would like us to focus our time looking at 4 theological terms that explain what Christ accomplished on the cross.

#### **Theological Term #1 - Redemption. 1 Peter 1:18-19; Matthew 20:28; 1 Timothy 2:6**

Redemption means a releasing or liberation from captivity, or slavery, by the payment of a price. If you redeem something, that means you are purchasing it in order to own it. When you redeem something, the price you pay for the item is called the ransom. The Triune Godhead bought sinners out of slavery to sin and death by the payment of the life of Jesus. His shed blood in death was the payment that purchased the sinner for Himself.

Redemption in the Bible is best understood by a slave being purchased by another person for a very high price, not a discounted price. Jesus' blood and Jesus' life were and are far more valuable than gold or silver. Jesus, being a ransom price, is the highest price that could have ever been payed. Salvation may be free to man, but salvation is not free. It cost God the highest price. It cost Him His Son. It cost Christ the highest price. It cost Him His life.

C.I. Scofield has noted that there are three main Greek words that are used to describe redemption, and each word carries a different idea.

The first word is *agorazo*. It means to purchase in the marketplace. The idea is that you purchase something in the marketplace, but you leave it in the marketplace so that you can sell it.

The second word is *exagorazo*. This means to buy out of the marketplace. The idea is that you purchase something in the marketplace and then you take it out of the marketplace, never to be sold again.

And the third word is *Lutroo*. This means to purchase in the marketplace and then be set free. The idea is like a slave owner purchasing a slave but then setting that slave free.

Lutroo is the word used in the Bible to describe what Christ has done for us in redemption. He bought us with the highest of all prices. He has bought us out of the marketplace of sin and death and made us free, and the Biblical expectation is for the one who has been set free to voluntarily choose to serve Christ.

#### **Theological Term #2 - Reconciliation. Colossians 1:20; Romans 5:10; Ephesians 2:16**

To reconcile, means to have a change in relationship from hostility to peace. Man was alienated from God because of sin, but Christ's death provided restoration to God's favor. Man is now able to be changed from an enemy of God to a child of God.

Colossians 1 and Romans 5 make it clear to us that sinful humanity is rebellious against God. Jesus didn't make us hostile against Him. We have rebelled. We are sinners against God by nature, and we are sinners against God by choice. But Jesus initiated the way of reconciliation. He is the one who took the step of

reconciliation. He is the one who has done the work to bring man back into harmony and peace with God. Christ's death accomplished reconciliation.

**Theological Term #3** - Propitiation. **Romans 3:25; 1 John 2:2; Hebrews 2:17**

Propitiation means the satisfactory payment that diverted the wrath of God. God can now look favorably on man because His judgment upon sin has been satisfied through Christ's work on the cross. God cannot look favorably upon a sinner apart from the sacrifice of Christ. God's holiness and His wrath upon sin is satisfied in the sacrifice of Jesus.

God is a Holy and Just God. He must deal with sin. The way this plays out for individuals is this: either God dealt with your sin in Jesus' shed blood on the cross, or God will deal with your sin in eternal punishment for your sin. The wonderful news for those who believe though is this: God may be Holy and Just, but in His love, He has made Himself the propitiation. He has made Himself (Christ) the satisfactory payment.

God is satisfied by Christ's work on Calvary, but the application of this to individuals hinges on faith in Jesus. Those who look to Jesus as the sacrifice for their sin are seen by God with satisfaction, but those who do not look to Jesus's sacrifice for their sin are not seen by God with Satisfaction, but rather, they are seen by Him with wrath upon sin that has not been removed by the blood of Christ's cross.

Many have noted that Propitiation is Godward when reconciliation is manward. Since Christ died, God is propitious, and if man believes in Christ, he is reconciled to God. God is propitiated. Man is reconciled.

**Theological Term #4** - Substitution. **2 Corinthians 5:21; 1 Peter 2:14; 1 Peter 3:18**

Substitution means that Christ took our place. We deserve death and the wrath of God, but He died and suffered instead. He suffered the penalty of sin that rightly belonged to us. We deserve punishment for our sin, but Christ took the punishment for us.

He died in my place. He died in your place.

Lewis Sperry Chafer wrote, "Christ suffered and died that men might not be required to bear their burden of condemnation. To reject this truth is to reject the plainest doctrine of Scripture, to reject the gospel, and the only righteous ground on which God may exercise grace toward the lost."

**An additional term to note** - Atonement. **Romans 5:11**

Atonement is not actually a concept explained in the New Testament regarding Jesus' death. When you look at the Old Testament word atonement, you will find that the Hebrew language defines it as to cover. Atonement means to cover. In the Old Testament Law age, we read about sacrifices atoning for sinners. A sinner would offer the blood of an animal as a sacrifice, and his sin would be atoned for. His sin would be covered, and the sinner would be forgiven by God. But the New Testament explanation of Christ and His cross-work goes much further than to cover sin. He is the lamb of God who takes away the sin of the world.

Jesus does not simply cover our sin, He removes it. The blood of bulls and goats could not take away sins (Heb. 10:4), but Jesus came to do just that - take away sins (John 1:29; 1 John 3:5). Jesus made one sacrifice in order to perfect for all time the sinner who places his faith in Him (Heb. 10:14).

So, the word atonement is not really the best term to define the sacrifice of Christ on the cross. It falls short of what actually took place and what God has actually explained in His Word.

Now having said all that, we do realize that this word atonement has become the universal term for Christ's death in many and most camps of theology, even though it may not be the most accurate term.

Lewis Sperry Chafer wrote, "Whether it be accurately or inaccurately employed, the student will become aware of the fact that the word atonement is the term upon which men has seized to express the entire work of Christ upon the cross."

Tonight we looked at the 4 primary theological terms that describe what Christ accomplished on that cross. He redeemed sinners. He provided reconciliation of man to God. He is the propitiation, or the satisfactory payment, that diverted the wrath of God, and He is the only sinners substitute. What a wonderful and glorious Savior Jesus really is.

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