

## IMPORTANT ACCOMPLISHMENTS OF THE DEATH OF CHRIST

### 1. IT WAS A SUBSTITUTION FOR SINNERS

#### I. A Question: Why does God want to save sinners?

1. In order to prove His love, Eph. 2:4 and Rom. 5:8.
2. In order to show His grace forever, Eph. 2:7.
3. In order to show His goodness through our good works, Eph. 2:10.

#### II. The Need: our sinfulness

1. It affects our entire being, 2 Cor. 4:4, Titus 1:15, Eph. 4:18, Rom. 6:20.
2. It involves all people, Psa. 51:5; Rom. 3:12, Eph. 2:1-3.
3. It is measured against a holy God, Rom. 3:23. 1 John 3:4.

#### III. The O.T. Evidence for Substitutionary Atonement

1. In the sacrifices, Lev. 1:4; 3:2,8,13; 4:4,15,24,29,33.
2. In a prophecy concerning the coming Messiah, Isa. 53:4-6, 10.

#### IV. The N.T. Evidence for Substitutionary Atonement

1. In the use of the preposition anti.
  - a. Its meaning. Face-to-face as in two objects being placed against each other, one being taken instead of the other in an exchange.
  - b. Its use in passages that have nothing to do with the atonement, Matt. 2:22; Luke 11:11; Matt. 17:27 compare Exod. 30:11-16.
  - c. Its use in passages that speak of the atonement, Mark 10:45; 1 Tim. 2:6, literally, a substitutionary ransom.
2. In the use of the preposition hyper.
  - a. Its meanings: over, to stand over someone to protect him, to receive blows intended for him. Thus it means (1) to benefit, and (2) to substitute. "I will do the errand for you."
  - b. Its use meaning substitution in passages that have nothing to do with the atonement, Rom. 9:3; 1 Cor. 15:29; Philemon 13.
  - c. Its use meaning substitution in atonement passages, John 11:50-51; 2 Cor. 5:21; Gal. 3:13; 1 Pet. 3:18.

#### V. Two Ways People Deny Substitutionary Atonement in Spite of this Evidence.

1. They deny substitution by making all the passages mean benefit.
2. They dilute substitution by placing in on a smorgasbord of other benefits of the death of Christ (like His example of sacrifice, or His demonstration of love, John 15:13).

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## IMPORTANT ASPECTS OF THE DEATH OF CHRIST

### II. REDEMPTION

#### I. The Meaning of Redemption

Redemption means liberation because of a payment made.

#### II. The Teaching of the O. T. on Redemption

- A. It involved a price being paid, Lev. 25:48; Exod. 21:28.
- B. It often involved a kinsman-redeemer.
  - 1. He should redeem land, Deut. 25:23-28.
  - 2. He should redeem his sister-in-law, Deut. 25:5-10, Ruth 3:9.
- C. It often involved God, Job. 19:25; Gen. 48:15-16; Exod. 6:6; Psa. 130:8.
- D. It involves the Messiah, Isa. 59:17-21.

#### III. The Teaching of the N. T. on Redemption

- A. Agorazo. This means to frequent the forum; then to buy in the forum; thus to purchase.  
Notice this basic meaning in Matt. 13:44.  
When used of our salvation this word includes 3 ideas.
  - 1. Christ paid the purchase price for all men, 2 Pet. 2:1.
  - 2. That price was His blood or death, Rev. 5:9-10.
  - 3. Because we have been bought we are to serve Him, 1 Cor. 6:19.
- B. Exagorazo. This compound word adds the idea of removing the purchase from the forum or market.
  - 1. We have been removed from the curse, Gal. 3:13.
  - 2. We have been removed from being under the Law, Gal. 4:5.Note the use in a nonatonement passage, Eph. 5:16.
- C. Lutroo. From the root, to loose, this word focuses on the release which the ransom brings.
  - 1. The price is the blood of Christ, 1 Pet. 1:18-19.
  - 2. Substitution is involved, 1 Tim. 2:6.
  - 3. It brings release, Rom. 3:24; Eph. 1:7 (both use apolutrosis).

Conclusion: Redemption includes three facets:

- (1) People are redeemed from something, namely sin.
- (2) People are redeemed by something, namely the death of Christ.
- (3) People are redeemed to something, namely, to serve God.

"Redeemed how I love to proclaim it!  
Redeemed by the blood of the Lamb;  
Redeemed by His infinite mercy,  
His child, and forever, I am."

## IMPORTANT ASPECTS OF THE DEATH OF CHRIST

### III. RECONCILIATION

#### I. The Meaning.

To reconcile is to change, especially to change a relationship from one of hostility to one of harmony between two parties (Matt. 5:24; 1 Cor. 7:11).

#### II. The Need. Why is there a need for reconciliation?

Rom. 5:10 gives the answer--we were enemies of God.

#### III. The Cause. How were we reconciled to God?

Rom. 5:10 again. Note also the change stated in 2 Cor. 5:21.

#### IV. The Object. Who are reconciled?

A. The whole world, 2 Cor. 5:19. This changes the world from an unsavable to a savable position before God. But this change alone does not save an individual.

B. The believing person, 2 Cor. 5:20.

### IV. PROPITIATION

#### I. The meaning of Propitiation.

It means to turn away wrath by means of an offering. In relation to our salvation it means turning away or satisfying the wrath of God by means of the death of Christ.

#### II. The Need for Propitiation--the wrath of God.

A. The wrath of God in the O.T. is expressed over 580 times using 20 different words. Deut. 6:14-15; Psa. 78:21.

B. In the N.T. 2 different words express the wrath of God. John 3:36; Rom. 1:18; Eph. 2:3.

#### III. The Provision of Propitiation--the sacrifice of Christ.

Notice Rom. 3:25; Heb. 2:17; 1 John 2:2; 4:10. Christ Himself was the propitiatory sacrifice.

#### IV. The Relation of Propitiation to the Gospel Message,

Not Luke 18:13, but now the message is: receive the Savior who by His death satisfied the wrath of God.



## IMPORTANT ASPECTS OF THE DEATH OF CHRIST

### V. JUSTIFICATION

#### I. The Meaning of Justification.

It means to announce the verdict of "not guilty." Justification does not make a person righteous but announces the fact that he is righteous. Notice Deut. 25:1; 1 Kings 8:32; Proverbs 17:15.

#### II. The Problem.

Job 9:2. How can a person be just before a holy God? How can God remain righteous and yet justify sinners? God has 3 options: (1) condemn everybody because all are sinners; (2) compromise His holiness; or (3) change sinners into righteous people.

#### III. The Procedure in Justification, Rom. 3:21-26.

1. His plan is apart from all legal complications, v. 21.

2. The prerequisite is "through faith", v. 22.

3. The price is the death of Christ. "Nothing in my hand I bring; simply to the cross I cling." Freely, v. 24, means without a cause (in us) (John 15:25).

4. The position we are brought into is to be placed in Christ, 2 Cor. 5:17.

5. The pronouncement. "This sinner is righteous." It is not magical nor fictitious. It is actual and real. And the pronouncement is justification, v. 26.

#### IV. The Proof of Justification.

Rom. 6:7; James 2:24. James' courtroom is different from Paul's.

## IMPORTANT BENEFITS OF THE DEATH OF CHRIST

### VI. "HE DIED TO SIN ONCE"

- I. The Meaning of this. Not always, but sometimes when the singular "sin" is used (in contrast to the plural "sins") the reference is to the sin nature rather than specific sins. Christ died for our sins (1 Cor. 15:3), and He also died to sin (Rom. 6:10). This means that His death breaks the power of sin in our lives.
- II. The Existence of a Sin Nature in the Believer.  
Whatever labels one uses, it is clear that there are two warring factions in the life of a Christian. One pulls toward the old life, and the other toward the new. Try the label "capacity." We have two capacities in our being--one to exhibit the old life and the other to show the new.
  - A. Some Scriptures.  
2 Peter 1:4; Eph. 4:22-25. Galatians 5:17. Romans 7:15-25; 8:6.
  - B. Some Ramifications of this.
    1. There is warfare.
    2. There will be no complete perfection in this life.
    3. The same action may be initiated by either "nature."
- III. The Teaching of Romans 6:1-13.
  - A. The Question, v. 1.
  - B. Our Position in Christ because of baptism, vv. 2-4.  
What kind of baptism does this?
  - C. Results of our new position, 5-10.
    1. United (with the risen Christ), v. 5.
    2. Separated (from the domain of the sin nature), v. 6. Note 2 Thess. 2:8. The meaning of death is always separation, not extinction.
    3. Free to serve God, vv. 7-10
  - D. How to Put This Position into Practice, vv. 11-13.
    1. Reckon, v. 11. Calculate the facts of vv. 1-10 to be true for yourself.
    2. Refuse to obey sin, v. 12.
    3. Present yourself, v. 13. This is all-inclusive, decisive, not necessarily true of every believer, should be life-long, may need adding to or renewed, and is maintained by walking in the Spirit (Gal. 5:16).

## SALVATION'S GREAT WORDS

### VIII. ADOPTED

#### I. What it Means

It is that action of God which places a believer in His family with full adult privileges. The Greek word simply means "placing as a son."

#### II. How It Was Practiced

- A. In ancient societies. Moses, a slave, was adopted by Pharaoh's daughter. In Greek and Roman societies adoption was usually limited to citizens. A person might be adopted by a childless family to perpetuate the line or simply because of affection for the adopted person. The natural family had no claim on the person after he was adopted.
- B. In Hebrew society. There is no Hebrew word corresponding to the Greek word for adoption. The problem of the family line for childless couples was solved by the Levirate marriage law, or by the practice of polygamy. Mordecai did adopt Esther (Esther 2:15).

#### III. Paul's Teaching on Adoption (the doctrine is only found in Paul)

- A. God adopted Israel as a nation, Romans 9:4.
- B. God adopts believers (Rom. 8:15), something He predestined (Eph. 1:5), on the basis of the death of Christ (Gal. 4:4-5). The full effects of our adoption await the resurrection (Rom. 8:23).

#### IV. What Adoption Means to Us

- A. It means placing us in a family to which we did not naturally belong (see Eph. 2:3).
- B. It means freedom from former relationships, especially to the Law (Gal. 4:5).
- C. It means we have full rights and privileges in God's family (Rom. 8:15).
- D. It means that God had us in his mind and heart before the foundation of the world (Eph. 1:5).

## SALVATION'S GREAT WORDS

### VII. FORGIVENESS

#### I. Its Meaning

To forgive is to pardon, to remit, to restore a relationship.

#### II. Forgiveness in the Old Testament

- A. It depended on a payment for the penalty of sin. Lev. 4:20.  
The sacrifices foreshadowed the work of Christ, Acts 17:30  
which only could make full and final payment for sins (Heb. 10:3).
- B. It was a thorough forgiveness, Psalm 103:12.

#### III. Forgiveness in the New Testament

- A. The meanings of the words used.
  - 1. It means our sins are "sent away", Eph. 1:7.
  - 2. It means we have been graciously given forgiveness,  
Eph. 4:32; Col. 2:13.
- B. The basis for forgiveness: Christ and His death.  
Note Eph. 4:32; Acts 13:38; Mark 2:10; Eph. 1:7.
- C. The completeness of forgiveness.
  - 1. Its relation to "remembering sins" no more. Heb. 8:12; 10:17;  
compare Luke 23:42. Remember in blessing or not remembering in  
relation to judgment. There can be nothing an omniscient God  
does not know. "He remembered me in his will."
  - 2. Its relation to the record of history, Deut. 34:4;  
1 John 5:16.

#### IV. Forgiveness within the Family of God

- A. Confession of sin to God brings forgiveness and restored  
fellowship with our Father, 1 John 1:5-10.
  - 1. The standard for our walk--in the light.
  - 2. The meaning of confession.
- B. Forgiveness of others, Matt. 18:21-35; Eph. 4:32.



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## SALVATION'S GREAT THEMES

### X. FREE FROM THE LAW

- I. The Truth Stated in Rom. 10:4  
Christ is the termination of the Mosaic Law which could not provide righteousness.
- II. The Mosaic Law was Given to Israel  
Both O.T. (Lev. 26:46) and N.T. (Rom. 9:4 and 2:14) affirm this.
- III. The Mosaic Law was Given as a Unit  
Generally people divide the Law into 3 parts: the moral (10 commandments, Exod. 20), the judicial (Exod. 21-24) and the ceremonial (Exod. 25-Lev. 27). Christian theologians generally say that the last two parts have been done away but not the first.
  - A. Observe the structure of the text. There are no breaks in the giving of the 3 parts of the Law.
  - B. Observe the uniformity of punishments.
    1. A violation of the fourth commandment (the Sabbath, Exod. 20:8) brought death by stoning (Numb. 15:32-26).
    2. A violation of one of the commands in the second part of the Law (sabbatical year for the land, Exod. 23:10-11) brought death to many during the Babylonian captivity (Jer. 25:11).
    3. A violation of one of the commands in the third part by Nadab and Abihu resulted in their death (Lev. 10:1-7).

Conclusion: commands from all parts of the Law were equally binding on the people because the Law was given as a unit.

- IV. The Law is Done Away
  - A. The Proofs of this.
    1. 2 Cor. 3:7-11 focuses on the 10 commandments.
    2. Heb. 7:11-12 focuses on the priesthood.
    3. James 2:10.
  - B. The Blessing of this.
    1. The Law cannot justify (Acts 13:39).
    2. The Law cannot sanctify even though it is good (Rom. 7:7-12).
- V. Today We Live Under the Law of Christ (Gal. 6:2)  
This new code does include some specific laws from previous codes. E.g., all of the 10 commandments except the 4th (Rom. 13:9); another favorite one from the third part of the Law (James 2:8).

As a code the Mosaic Law is done away in its entirety. The new code which replaced it (the law of Christ) contains some new laws (1 Tim. 4:4), some old ones (Rom. 13:9), and some revised ones (Rom. 13:4). This is the code under which we live today.

## SALVATION'S GREAT WORDS

### IX. REGENERATION

#### I. The Meaning of Regeneration

- A. Uses of the specific word. Only twice in the N. T.--Matt. 19:28 where it is a label for the millennial kingdom, and Titus 3:5 where it relates to our salvation.
- B. The idea of generation is found in John 3:3. The word for "again" means both "again" (Gal. 4:9) and "from above." Other verses which related to the new birth include John 1:13 and 2 Cor. 5:17.
- C. A definition. Regeneration is the work of God which gives new life through the new birth to the believer.

#### II. The Means of Regeneration

God does it (John 1:13) according to His will (James 1:18) through the Holy Spirit (John 3:5) and the washing of regeneration (Titus 3:5) when a person believes (John 1:12) the Gospel revealed in the Word (1 Peter 1:23).

#### III. Some Features on Regeneration

- A. It is instantaneous and not a process. There may be a process involved in leading to regeneration, but regeneration is instantaneous. Every person is either dead in sin or born again.
- B. It is through faith and contemporaneous with faith. Regeneration does not precede faith; they occur at the same time.

#### IV. The Fruit of Regeneration

- A. A new creation, 2 Cor. 5:17. New things, but not all new yet.
- B. New characteristics in his life
  1. Lives righteously, 1 John 2:29.
  2. Does not practice sin, 1 John 3:9.
  3. Loves others, 1 John 4:7
  4. Believes that Jesus is the Christ, 1 John 5:1
  5. Overcomes the world, 1 John 5:4-5.
  6. Cannot be held in the clutches of Satan, 1 John 5:18.



## SALVATION'S GREAT WORDS

### XI. SECURE

- I. A Definition of Security

Eternal security is that work of God which guarantees that the gift of salvation, once received, is given forever and cannot be lost.
- II. The Relation of Security and Assurance
  - A. A definition of assurance

Security is God's unconditional work and is true whether or not the individual knows it or believes it.  
Assurance is the confidence a believer can have that he belongs to the family of God.  
One can be secure with or without assurance. One can be assured with or without a belief in eternal security.
  - B. Why some people lack assurance
    1. Because they doubt the reality of their salvation experience. Did I really trust Christ?
    2. Because they question the correctness of the procedure they went through.
    3. Because sin has come into the life. Maybe I wasn't saved.
  - C. The Objective Ground for Assurance

God's Word declares that I am saved through faith. Therefore, I believe His Word for my assurance (John 5:24; 1 John 5:1, 13).
  - D. The Subjective Bases for Assurance, 2 Cor. 13:5

Certain changes accompany salvation. Therefore, when I see those changes in my life I can be assured that I am saved.  
E.g., keeping His commandments, 1 John 2:3; loving other believers, 1 John 2:9-11, 3:14; practicing righteousness, 1 John 2:29 and 3:9.
- III. The Evidences for Security
  - A. Evidence related to the Father
    1. His purpose is to glorify all those He called (Rom. 8:30).
    2. His power enables Him to keep the believer safe (John 10:28-9).
  - B. Evidence related to the Son
    1. His prayers keep us saved completely and eternally (1 John 2:2; Heb. 7:25).
    2. Our justification is based on His death and resurrection (Rom. 8:34).
    3. Nothing and no one (including myself) can separate us from His everlasting love (Rom. 8:35-39).
  - C. Evidence related to the Holy Spirit
    1. His regeneration work cannot be reversed.
    2. His indwelling cannot be removed (1 Cor. 6:19).
    3. His baptism cannot be undone (1 Cor. 12:13).
    4. His seal cannot be broken (Eph. 4:30).



## SALVATION'S GREAT WORDS

### XI.(continued). SECURE

#### I. Arminianism

##### A. Some facts about James Arminius (1560-1609).

1. When asked to defend Calvinism he found himself not able to do it, so moved from that position.
2. Writings comprise 3 volumes, though not a systematic theology.
3. Arminianism was systematized after his death.
4. Arminianism comes through Wesley and holiness and Methodist movements today.

##### B. Some doctrinal accompaniments of Arminianism.

1. A diluted or weaker view of sin.
2. A more confident view of the ability of the human will.
3. A categorizing of sins into two categories: (1) those which will not cause you to lose your salvation, and (2) those which will cause you to lose your salvation.
4. A genuine concern that a belief in security will bring a looseness toward sin in one's living.

#### II. The Kinds of People in N.T. and 20th century churches

1. Saved and maturing.
2. Saved and backsliding.
3. Sincerely professing but not actually possessing.
4. Hypocritically professing and knowing they do not possess.  
How do you preach or write to such a diverse group?

#### III. Some "Problem" Passages

- A. Passages which say you cannot substitute any other message for the message of the grace of God, Gal. 5:4; Heb. 10:26.
- B. Passages which warn against losing rewards (but not salvation), 1 Cor. 9:24-27; John 15:6.
- C. James 2:14-26.
- D. Hebrews 6:1-6.

## SALVATION'S GREAT WORDS

### XII. FAITH

#### I. A Definition of Faith

Faith means confidence, trust, holding something as true. Of course, faith must have content; there must be confidence about something. To be saved through faith means to have confident the Lord Jesus can remove the guilt of sin and give eternal life.

#### II. The Necessity of Faith

Salvation is always through faith, not because of faith (Eph. 2:8). Faith is the gift of God and at the same time the responsibility of man (Acts 16:31).

Sometimes the word believe is used in the N. T. in conjunction with certain prepositions or words which emphasize the object of faith (John 3:16) or the content of faith (Rom. 10:9).

#### III. Some Kinds of Faith

- A. Intellectual or historical faith (Agrippa, Acts 26:27-28).
- B. Temporary faith (those on rocky soil, Luke 8:13).
- C. Saving faith (Acts 5:14).

#### IV. Some Facets of Faith

- A. An intellectual facet to recognize the truth of the Gospel.
- B. An emotional facet which shows interest in that truth.
- C. A volitional facet which wills to accept the truth.

#### V. Some Additions to Faith

##### A. Baptism.

1. Mark 16:16: a question of the correct text.
2. Acts 2:38: a question of the meaning of "for." It can mean "because of" as in Matt. 12:41.
3. Acts 22:16: a question of a more literal translation. "Having arisen, be baptized; wash away your sins, having called on the name of the Lord."

##### B. Surrender.

1. The question.
2. Some examples of unsundered believers, 2 Pet. 2:7; Acts 19:18.