

The Cross

We can study God's salvation under the headings of the need for salvation on the human side, the Person who saves on the divine side, the doctrines of grace that form the theological foundation for the whole program of salvation, the application of the blessings of salvation to the individual and the church, the outworking of salvation in sanctification for the individual and the church, and the ultimate end of salvation in the honor of God.

The theology of the cross is at the very center of this Christian doctrine of salvation, and it specifies how the Savior did a work sufficient to save sinners and how it solved the problems that humans face in establishing and carrying on a relationship with God.

We will look at this more limited subject—the theology of the cross—and will find out that it is extensive in and of itself.

At the same time, I do not want us to forget that the doctrine of the cross is deeply personal. It is not a dry or academic subject. Rather, it is of most precious value to the souls of believers. It explains how we can have a real—not academic—relationship with God through Jesus Christ. It is a lengthy expression of just how God loved us and provided salvation for people who did not deserve it, could not earn it, and cannot fully live up to it.

The Problems Solved by the Cross

The human race is entirely given over to sin: hatred, pride, lust, greed, idolatry, etc. Ecclesiastes 7:20 says that there is not a just man on earth who does good and does not sin. In an ultimate sense, *sin* is the problem solved by the cross. But we can elaborate on what sin does to the relationship between God and the sinner. Following are several problems that arise.

Wrath

Romans 1:18 – For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.

It should be clear that God is not happy about humanity's departure from holiness. Rebellion against God displeases God because He lovingly and carefully created humanity and placed our first parents in an ideal environment. He warned them about a certain misbehavior, yet they partook of it despite the penalty attached.

God's wrath is not an attribute of God. It is not marked by human frailty in which wrath goes astray and does not work righteousness (James 1:20; Eph. 4:26). God is not offended like humans are. God's wrath is not an emotional thing, although as a personal being, God does have emotion.

God's wrath is a temporary disposition in God that arises because of an offense to His holiness. It is directed at the person who did the sin, so it is personal in nature, not abstract. He is like a perfectly objective judge in a courtroom who hands down a sentence on an evil-doer. He must hand down that sentence to be a good judge. He must hand down the sentence to satisfy justice. He must hand it down to give some relief to the victims of the crime.

2 Theology of the Cross

In the case of sin, there are multiple victims: primarily God (Psalm 51:4) and secondarily other human beings, and also the sinner himself, though that is harder to see at times.

God is at once a victim and the perfectly objective judicial officer. As difficult as that might be to grasp, Christians do not doubt that God can be a victim and perfectly objective at the same time unlike us. Part of the tension is removed because God is three-in-one, and the Son took the sins of the world Himself, taking the Father's judgment for the sins of others. God is a judge of others, but He also in a sense judged Himself to provide a way for helpless others to be rescued. That is far different than a god who is offended at sin and has no remedy other than to lash out at the offender.

Notice some other verses that use the phrase "wrath of God." John 3:36, Romans 5:9, 12:19; Eph. 5:6; Col. 3:6; Rev. 14:10, 19, 15:1, 7, 16:1, 19:15.

John 3:36 – He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.

Incidentally, did you notice that all these verses are found in the New Testament? The idea of the wrath of God *is* found in the Old Testament, but only in Psalm 78:31 by that specific phrase in the New King James Version. The notion that God is love in the New Testament and wrath in the Old Testament is wrong. God *is* love and He has wrath toward sin in both Testaments.

Every single human being has existed for some part of his or her life (or all of it thus far) in this state, under the wrath of God. The truth is scoffed at by many still in that state; others are concerned but have not yet met Christ as the solution to this problem.

Enmity and Rebellion against God

Romans 5:10 – For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

The fact is that humans all start out as enemies of God—there is no uncertainty in Scripture on this matter. The "if" is only in verse 10 to express the great contrast that God reconciled us through His Son's death, so His Son's *life* will bring even greater results.

There are many other texts of the Bible that speak of the human condition before God.

Isaiah 59:2 – But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear.

Isaiah 63:10 – But they rebelled and grieved His Holy Spirit; so He turned Himself against them as an enemy, and He fought against them.

Colossians 1:21 - And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled

Ephesians 2:12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

Ephesians 4:18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

James 4:4 - Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

Every single human being has existed for some part of his or her life (or all of it thus far) in this state of enmity. Before coming to Christ, you might not have thought of yourself as being an enemy of God, but the fact is that in your sin, you were. If you are still without Jesus, you presently are in enemy status with God. God's word says it.

Note also that it is not only man who sets himself as an enemy against God. God sets Himself as an enemy of anyone who is a sinner. God is displeased not only with the sin, but also with the *sinner* who does the sin. This is because the sinner is inextricably linked to the sin. This "inextricable" link can only be unlinked by applying the gospel of Jesus Christ.

Bondage

John 8:34 – Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a **slave** of sin."

Romans 6:17 – But God be thanked that though you were **slaves** of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.

Romans 6:20 – For when you were slaves of sin, you were free in regard to righteousness.

The Egyptian bondage of the people of Israel is a picture of this state, though an imperfect one because deliverance from physical bondage did not lift the nation out of its a spiritually bound state. Many were idolaters in the crowd that left Egypt. Most of the nation complained and tested God ten times. Almost all of it failed in unbelief at the border to the promised land, refusing to enter in and take it as God had commanded. Their corpses fell in the wilderness (Hebrews 3:17-19).

This spiritual bondage is worse than the bondage of physical slavery. In physical slavery, the slave is relatively innocent,¹ and the master is guilty. The slave wishes to be free. But in spiritual slavery to sin, not only is the master guilty, by virtue of the fact that the master is sin itself, but also the sinner is guilty also. The sinner does not want to be freed from sin. He is a guilty accomplice to the sin that enslaves him, so that he is happily enslaved to it. Only when

¹ No human is absolutely innocent, because all are sinners (Romans 3:10, 23).

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God's grace opens the eyes of the sinner can he or she see the awful state they are in and seek God for help.

Guilt

Guilt is not an emotion. It is an objective fact about the state of a person in the courtroom of God. You can be guilty but not feel guilty—that is the tragedy of most of the world today. People pat themselves on the back that they are “pretty good” when in fact they have terribly offended the holiness of God. If only they knew the darkness of their spiritual estate!

Romans 3:19 – Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

James 2:10 – For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.

Sin brings guilt, and guilt means you are liable to deserve punishment. If you are “liable for damages” that means you are personally responsible to pay for those damages, as when you break a neighbor's window. You *should* pay for it. If you are not guilty, then you are not liable for such damages.

Of course, if your minor son breaks the window, you as the parent need to pay for the damages. This matter of restitution is righteous despite the problem being initiated by the son. In other words, the father is not guilty of the sin, but rightly he is liable for the damages as the head of household. On this whole idea, we need to clarify the Bible's teaching on guilt and restitution along three lines.

First, guilt is not transferrable from one generation of adults to the next. Sin does cross generational lines, and sin which is embraced by the next generation causes guilt in that generation. But guilt is upon the one who sins, not upon his father or son:

Ezekiel 18:20 The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

Second, restitution is exemplified in the Bible. Restitution, like punishment/retribution, is given to those directly affected by the sin, not distant future generations.

Third, the guilt of imputed sin is a different sort of thing. The sin of Adam was imputed to the entire race of humanity. Because of what one man did, the entire race was condemned. Each member of the human race is also guilty because of personal sins and possesses a sin nature. Every human is guilty as a member of Adam's sinful race. Adam was our representative and he chose for us, in effect, what the human race's response would be toward God's directive. This sin is imputed to us and then, if we come to faith, is transferred to Christ, and His righteousness transferred to us.

Romans 5:12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned— Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.

Death

Every human has some level of concern about physical death. Death happens because sin entered the world (Romans 5:12). But death is more than just a physical cessation of life. Death involves eternity and separation from God. The penalty due for sin is death.

Genesis 2:17 – But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.

Romans 6:23 – For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Physical death involves the separation of the soul from the body. But death in the Bible is more than merely physical. **Spiritual death** is a state of being in which the person is separated from God, meaning not in a favorable relationship with God. The **second death** is the eternal continuance of the state of spiritual death.

Summary

This section has outlined the problems that humanity faces in its broken relationship with God.

The upcoming sections will explain how the work of Christ solves these problems. What exactly did Jesus accomplish in those dark hours after the Last Supper? What happened when He breathed His last, and then after that until He arose on the first day of the week?

Atonement: A General Term Describing All that Christ Did for Sinners

Interestingly, the English word *atonement* in NKJV and ESV is only used in the Old Testament, and mostly in the Pentateuch! The word *atonement* is sometimes over-simplified to “at-one-ment” where the idea is that God makes man “at one” with him. This is actually the idea of *reconciliation* (as in Romans 5:11, where the KJV translates it as *atonement*).

In theology, the word *atonement* is commonly used as an umbrella word to convey all the concepts of the cross-work of Christ under one word. It is a “big” word in that it contains or is made up of all the ideas that are explained in the subsequent sections.

Sometimes *atonement* is defined as *covering*. It most definitely does NOT mean *covering*, however. Instead of God covering or “papering over” sin, He addresses it completely. It is not covered but rather it is handled according to God’s perfectly holy ethics whereby sin must be punished.

Since God can punish sin in his voluntarily-substituted Son, then He can also remove sin and its guilt entirely. That is the subject of the next section which covers one specific aspect of the atonement, as do the following sections.

The Cross as the Solution for Wrath, Enmity, Bondage, Guilt, and Death

Propitiation

Propitiation is the satisfaction of God's wrath. It means to placate or appease the wrath of a person. This is the only solution for the wrath of God against sinners.

1 John 2:2 – And He Himself is the **propitiation** for our sins, and not for ours only but also for the whole world.

Note that John tells us Jesus himself is the propitiation for our sins. It is more than merely a sacrifice, a death, a substitution. It is that Jesus *is* the propitiation. Without Him, there is no propitiation.

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

Romans 3:25 – Whom God set forth as a **propitiation** by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed.

Hebrews 2:17 – Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make **propitiation** for the sins of the people.

A kind of appeasement is found in Genesis 32:20 with Jacob and Esau. It means to “pacify” as in Prov. 16:14. Propitiation was pictured in the Old Testament sacrifices as a sweet savor to God (Gen. 8:21, Lev. 4:31). The Pentateuch is filled with references to this idea.

Reconciliation

Reconciliation is the establishment of a friendly relationship between a sinner and God. It is the solution for enmity between you and God.

By the reconciling work of Jesus, all hostility is removed and a relationship of peace and harmony is established between God and the sinner. The “re” prefix is not meant to suggest that individuals once *were* in good standing with God and fell out. We all *started* “out.”

The state between reconciled parties is now one not of enmity but of peace, shalom in the Hebrew language. It is a state of harmony, blessedness, prosperity, rest, lack of conflict.

Romans 5:10 – For if when we were enemies we were **reconciled** to God through the death of His Son, much more, having been **reconciled**, we shall be saved by His life.

Romans 5:11 – And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the **reconciliation**.

Romans 11:15 - For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?

2 Cor. 5:18-19 - Now all things are of God, who has **reconciled** us to Himself through Jesus Christ, and has given us the ministry of **reconciliation**, 19 that is, that God was in Christ **reconciling** the world to Himself, not imputing their trespasses to them, and has committed to us the word of **reconciliation**.

The above has to do with the reconciliation of individuals to God. But there is also a need for reconciliation on a wider basis.

Colossians 1:20 and by Him to **reconcile** all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

The entire creation is in a sense at odds with God. It has been defiled by the presence of humans who rebelled against God and plunged all of creation into a state of brokenness and death. It must be made right as a whole before God will be pleased with the state of things.

***Redemption and Ransom**

Redemption is the release from the bondage of sin.

John 8:34 – Most assuredly, I say to you, whoever commits sin is a **slave** of sin.

John 8:36 – “Therefore if the Son makes you **free**, you shall be **free** indeed.”

Titus 2:14 – “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.

The idea of *redemption* is to pay the price of a slave and therefore to release him from his slavery. It is the answer to the slavery of sin. The Bible speaks of redemption or ransom in several places.

Ephesians 1:7 – In Him we have **redemption** through His blood, the forgiveness of sins, according to the riches of His grace.

In redemption, there are four main concepts:

1. The Redeemed person, a former slave, like John 8:34.
2. The Redeemer, also a person, like Job 19:25, or like Boaz in Ruth 2:20.
3. The Ransom paid, in this case a life, Matthew 20:28. Ephesians 1:7 says that we have redemption *through His blood*. The ransom is not a financial payment or equal to an amount of money, as in “ransom money.” Rather, the ransom is a moral/ethical payment made to satisfy the wrath of our infinitely holy God against sin.

4. The Result is that we are not only loosed from the enslaving power of sin (Titus 2:14, Rom. 6:14-18), but we are also released from the guilt of sin (Col. 1:14). We also become property of another (1 Cor. 6:20, 7:23).

Some passages speak of release from the law and the curse of the law (Gal 4:5, 3:13). We are not in the dispensation of the law today, so we must carefully interpret these passages. Gentiles today never have been under the ruling authority of the Law of Moses. However, all are subject to the moral law of God which today is called the Law of Christ. It specifies death for violations of that code (Romans 6:23), even a single violation (James 2:10). The difference in one sense is slight—both the Law given through Moses and as reiterated through Christ are similar and demonstrate sin.

The Christian should never stop thanking God for the blessing of being released from the tyranny of sin.

Expiation or Remission, and Forgiveness

Expiation is removal—the removal of guilt by a blood sacrifice. Expiation is the solution for the sinner’s guilt. Once guilt is removed (by transferal to another), this allows God to forgive the sinner. Note Leviticus has both ideas:

Leviticus 4:20 – And he shall do with the bull as he did with the bull as a sin offering; thus he shall do with it. So the priest shall make **atonement** for them, and it shall be **forgiven** them.

Atonement is made first, and forgiveness is mentioned second. They go together as a package deal, so to speak, but calling out the two parts distinctly helps us remember the fact that God does not simply sweep sin under the rug. To do so would not be holy and would not make God a righteous judge, because there would be sin out there that has victimized people and where those victims are basically ignored. What they have suffered would be trivialized. Suppose someone murdered their family member. That sin has to be punished. It cannot simply be overlooked! If God merely overlooked sin, it would be a major discredit to His holiness and would open Him to the charge of callousness. It would also open the possibility that forgiveness is just pretend. It is not real if it is just an act of the mind that “forgets” the sin occurred.

Often the two ideas of expiation and forgiveness are combined together. First is the removal and subsequent to that, God does not—in fact *cannot*—hold sin against you. This is a massive grace.

Ephesians 1:7 – In Him we have redemption through His blood, the **forgiveness** of sins, according to the riches of His grace.

Although forgiveness is not immediately exercised at the cross toward an individual (say before His is born, or before he professes faith), it does come from the cross when God grants the blessings of the atonement to a new believer in Jesus. When a person comes into Christ, the cross-work benefits of Christ’s death are applied by God to him or her and the great exchange

of guilt for righteousness occurs. This means that now God considers your sin to be upon Christ and this placates God's wrath. The sin is removed, so the guilt of it is removed, and therefore he liability to punishment is removed. That is expiation. God does not hold sin against you any longer because it is taken away:

1 John 3:5 – And you know that He was manifested to **take away our sins**, and in Him there is no sin.

Hebrews 1:3 – who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself **purged our sins**, sat down at the right hand of the Majesty on high

Micah 7:19 – He will again have compassion on us, and will subdue our iniquities. You will **cast all our sins into the depths of the sea**.

Psalms 103:12 – As far as the east is from the west, so far has He **removed our transgressions from us**.

Forgiveness is also spoken of as a cleaning or washing. For example:

Rev. 1:5 – and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and **washed us** from our sins in His own blood,

John 13:10 – Jesus said to him, “**He who is bathed** needs only to wash his feet, but **is completely clean**; and you are clean, but not all of you.”

Do you understand that as a Christian God is not holding your sin against you? You are forgiven! This is why you can and must forgive other people. If you do not, you demonstrate that you do not grasp the blessing of forgiveness yourself (Matthew 18:24-35).

***Life**

The cross of Christ solves the problem of death because the Lord submitted Himself to death in order that He might conquer it. In taking the penalty of sin upon Himself, He took away the reasons that people have to die: guilt and its associated punishment, God's wrath against sin, and enmity and so forth.

1 John 3:14 – We know that **we have passed from death to life**, because we love the brethren. He who does not love his brother abides in death.

2 Timothy 1:10 – but has now been revealed by the appearing of our Savior Jesus Christ, who has **abolished death and brought life** and immortality to light through the gospel

Romans 6:23 – For the wages of sin is **death**, but the gift of God is **eternal life** in Christ Jesus our Lord.

Romans 6:4 – Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should **walk in newness of life**.

Romans 5:21 – so that as **sin reigned in death**, even so **grace might reign** through righteousness **to eternal life** through Jesus Christ our Lord.

John 3:16 – 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**.

John 5:24 – Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but **has passed from death into life**.

Other Blessings of the Cross-Work of Christ

There are other things accomplished by the cross of Christ that are not direct solutions to the five problems in the opening section of this document. They are nonetheless very important.

Justification

Entire books have been written on the subject of justification, especially *how* one is justified: by grace through faith in Christ—alone, without the additions of merit, works, saints, self-improvement, or anything else.

The placement of this concept here is not meant to suggest that every believer was already justified 2,000 years ago when Christ died on the cross. The provision was made for our justification (Romans 4:25), but before I came to faith, I was *not* justified in God's sight (Ephesians 2:12).

To be *justified* means to be imputed the righteousness of Christ and then to be declared righteous in God's sight. God then treats the sinner that way.

2 Corinthians 5:21 – For He made Him who knew no sin to be sin for us, that we might **become the righteousness** of God in Him.

Titus 3:7 – that having been **justified** by His grace we should become heirs according to the hope of eternal life.

This is in effect a miracle because Exodus 23:7 says that God will not justify the wicked. The only people that are supposed to be justified are those who are righteous (Deut. 25:1). The problem is that there is no righteous person—so no one can be justified ultimately! But through justification, the wicked can ultimately be justified because the evil of their sin was imputed to Another, a suitable sacrifice.

Justification is wrought by Christ, and received by the sinner through faith, not through works. This is attested numerous times in the Bible:

Acts 13:39 – and by Him everyone who believes is **justified** from all things from which you could not be justified by the law of Moses.

Romans 3:24 – being **justified** freely by His grace through the redemption that is in Christ Jesus.

Romans 3:24 – being **justified** freely by His grace through the redemption that is in Christ Jesus.

Romans 3:28 – Therefore we conclude that a man is **justified** by faith apart from the deeds of the law.

Roman 5:18 – Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in **justification** of life.

Romans 8:30 – Moreover whom He predestined, these He also called; whom He called, these He also **justified**; and whom He **justified**, these He also glorified.

Galatians 2:16 – knowing that a man is not **justified** by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be **justified** by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be **justified**.

Galatians 3:24 – Therefore the law was our tutor to bring us to Christ, that we might be **justified** by faith.

Some theologians allege that there is a contradiction between the theology of Paul above and what James wrote in his letter:

James 2:24-25 – You see then that a man is justified by works, and not by faith only. ²⁵Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?

This seems to directly contradict Romans 3:28 and Galatians 2:16 and other passages. How shall we understand this? Compton offers a clear explanation when he writes that Paul and James,

“necessarily viewed both justification and works from different perspectives. Paul meant by justification the initial act whereby God imputes righteousness to the sinner based on faith alone. James meant by justification the subsequent act whereby God confirms the righteous standing of the redeemed based on works. When Paul claims that one is justified by faith alone, apart from works, he is referring to works that precede salvation. Conversely, when James insists

on works as necessary to justification, he has in view works that follow and validate salvation.”²

*Some theologians equate justification with forgiveness, but this is over-simplified and misses an important truth. The ideas are distinguishable in the following way. It is not enough that a sinner be forgiven their sins; more is required than mere removal of guilt. Expiation and resultant forgiveness brings them “up to zero,” so to speak, from the demerit of sin. Also required is a boost into “positive territory” of merit, and that boost is given in justification. Christ pays for our demerit *and* grants us His merit. This is provided for not only in the cross but in Christ’s perfection as completely righteous before God.

***Substitution**

You probably have heard it said that Jesus died on the cross so you would not have to. That expresses a truth but technically is not completely correct—for not all unsaved humans suffer in the way Jesus did. The phrase is a shorthand way of saying something even more powerful: Jesus died on the cross so that you would not have to die the eternal second death in the lake of fire. This is an expression of the doctrine of substitution.

Despite the fact that God will not justify the wicked (remember Lev. 23:7 and Deut 25:1), He did sovereignly arrange for an exception to that rule. The exception is that God will accept a suitable substitute for the sinner. The suitable substitute is not an animal, for an animal is not of the same value or worth as a human. The suitable substitute is not an angel, for angels are not of the same stuff as man either. The suitable substitute is not another regular person, for such are sinners stained with their own sin and therefore cannot make an offering for the sins of others. The suitable substitute must be a man who is sinless and who can pay the infinite penalty of the infinite demerit of sin. That one and only savior is Jesus the Christ.

By the way, note that a Jewish objection to the sacrifice of Christ is that God cannot justify a person who is wicked and that each must pay their own way. They incorrectly use texts that refer to criminal acts against the state to say that it is impossible for there to be justification for sinners against God by a substitute. Yet the text of Scripture makes clear that the suffering servant made himself an offering for sin (Isaiah 53:10). Furthermore, the fact that God accepts substitution is clear from animal sacrifices from the time of Adam and Eve, Noah, Abraham, and the Mosaic covenant.

There are numerous texts that speak to the notion of substitution. Here are some:

1 Corinthians 15:3-4 – For I delivered to you first of all that which I also received: that Christ **died for our sins** according to the Scriptures.

1 Peter 2:24 – 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 R. Bruce Compton, “James 2:21–24 and the Justification of Abraham,” *DBSJ* 2 (Fall 1997): 44-45.

Galatians 1:4 – who **gave Himself for our sins**, that He might deliver us from this present evil age, according to the will of our God and Father

Matthew 20:28 – “Just as the Son of Man did not come to be served, but to serve, and to **give His life a ransom for many.**”

1 Timothy 2:6 – who gave Himself a **ransom for all**, to be testified in due time.

Titus 2:14 – **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.

Romans 4:25 – who was **delivered up because of our offenses**, and was raised because of our justification.

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MAP

Study Guide

1. What are five problems solved by the work of Jesus on the cross?

2. Is it correct to define atonement as *covering*? Why or why not?

How do our notes define *atonement*?

3. What word describes the solution for the guilt of sin and what does that word mean?

4. What is justification, and what is a verse (address only) that supports this meaning?

5. Do Paul and James contradict each other on their teachings of justification? Explain.

6. What word describes God's solution for wrath against sin? What does that word mean?

7. What word describes the solution for enmity with God?

8. What word denotes the solution to slavery to sin? What verses support this teaching?

9. What are the four main concepts involved in the idea of redemption?
