

WHAT WAS ACCOMPLISHED AT THE CROSS ?
DID IT JUST MAKE SALVATION POSSIBLE OR WAS
THE WORK FINISHED ?

For the past few weeks we have been studying the death of Christ in Matthew 27. We get a lot of details of what happened there. There were people around the cross, many of them hurling verbal abuses at Christ. We have to think of the physical agony and pain that He went through. That was horrible, but what was even more difficult for Jesus was that he was separated from the Father for three hours as He took on our sin at that time. It was a dark time as the sun was darkened representing the judgement of God on sin. That was the sin of us and all the ones He had chosen, for He had to pay the penalty. It was a penal substitutionary atonement. This is the very heart of the Gospel and we keep lingering at the story of the cross, for that is the very center of what salvation is about. I just can't seem to get away from this section. I want to spend one more week on this contemplating on as much we can. We have done the exposition of the text and seen the narrative which we are all familiar with. At the end of the message last week we got into a little of the doctrinal issues. We will take off from that this week and extend upon the theology of this section using the epistles of Paul and the rest of New Testament doctrines and OT background to get some more depth of the atonement. We will answer the question of Who did Jesus actually die for ?

When Jesus died on the cross, we died with Him, somehow. We will look at some of the things that happened that effected us.

1.FORGIVENESS---HOW IS IT POSSIBLE FOR GOD TO DO?

Carnegie Simpson "Forgiveness is to man the plainest of duties; to God it is the profoundest of problems." The reason he would say this is that coming from our perspective we ask; how can God, who is infinitely holy and just, forgive people of depraved natures. We know that we are commanded to forgive others, but God does not have to forgive and why would He forgive. He demands perfection and He can't be just if He just overlooks sin or dismisses it. God is love but His love is holy.

Anselm *Cur Deus Homo* If anybody imagines that God can simply forgive us as we forgive others, that person has not yet considered the seriousness of sin." Or what a heavy weight sin is Sin was defined as not rendering to God what is due; that being submitting our entire will to His.

A.GRAVITY OF SIN

The immensity of sin in human beings is overwhelming when you understand the biblical languages of Hebrew and Greek and get the full orb view of what sin is.

Hamartia—missing the target Adikia—unrighteous, iniquity
Poneria—evil of a vicious kind Parabasis—trespass, transgression,
Anomia—lawlessness disregard of a law
Psalm 51:4 Romans 8:7

B.RESPONSIBILITY OF MANKIND

Deut 30:15,20 Josh 24:15 Jn 6:44, He said this only after He said you refuse to come to me 5:40
Cannot come to Christ or will not come to Christ ?

C.GUILT

If humans have sinned and they are responsible for their sins, then they are guilty before God. We are liable to bear the penalty of our wrongdoing.

Rom 3:19-20

D. HOLINESS AND JUSTICE AND THE WRATH OF GOD

Yes all these things are right, but would God punish or judge evil?

Hab 1:13 Psalm 97:9, 99:2 Mt 7:23

1 Pet 1:17

Leon Morris defines God's wrath as a personal divine revulsion to evil and His personal vigorous opposition to it. His anger is pure and uncontaminated.

2. SATISFACTION

A. THE LAW

Gal 3:10-13

Jesus' obedience was passive and active. His submitting to the law would be called active obedience.

B. GOD'S HONOR AND JUSTICE

Cur Deus Homo by Anselm The cross was satisfaction of God's offended honor.

C. GOD SATISFYING HIMSELF

Righteousness with transcendent love

It's not enough to satisfy the law or His honor, He must satisfy Himself.

The cross is the event in which God makes known His holiness and love simultaneously in one event. His love and holiness are infinite.

3. SUBSTITUTION- ATONEMENT

The essence of the atonement is substitution.

A. OLD TESTAMENT SACRIFICES

Lev 17:11 Passover The animals as a picture, substituted for the Israelite the punishment for sins.

B. THE FULFILLING SUBSTITUTE

Eph 5:2 gave Himself up for us as a fragrant offering and sacrifice to God.

2 Cor 5:21 God made Him who knew no sin to be sin for us. He gave us His righteousness. He imputed it to us.

4. SALVATION OF SINNERS

These are images of salvation.

A. PROPITIATION (Hilasmus) This means to appease or satisfy His anger.

Rom 3:24-25 1 Jn 2:1-2, 4:10 Heb 2:17

B. REDEMPTION (Lutroo) from temple court to marketplace

Mark 10:45 1 Tim 2:5-6 1 Pet 1:18-19 Eph 1:7

C. JUSTIFICATION Now we see it through the lens of a court of law

D. RECONCILIATION This takes us to a home of family and friends very personal

To restore a relationship Rom 5:9-11

5.WHO DID CHRIST DIE FOR?

The doctrine of particular redemption is biblical. For whom did Christ die ?

In whose place did Christ substitute Himself ? when the word *for* is used in the Bible

Was it for all men or for the elect ?

All evangelicals believe that the atonement is limited, that is not the question.

Arminians limit the efficacy saying that many Christ died for will nevertheless be lost.

Calvinists, on the other hand, limit it by extent. The question would then be whether it is limited in its efficacy or its extent.

Will a just God punish the same sins twice? Double jeopardy is unjust.

If God propitiated His wrath toward me in a penal substitutionary sacrifice, how can He still be angry at me? Did God actually redeem me, reconcile me, and propitiate His wrath against me on the cross? Then I can't experience that anger against me.

Rev 5:9-10 Real penal substitution resulting in a real purchase of men. This was a transaction at the time of the death on the cross, not when men were converted. It was a redemption of certain men in particular, not all men in general. It also is effectual for it says they will reign on earth.

2 Cor 5:14 The idea here along with substitution is representation. If Christ died for someone, that person died on the cross. How can they die again for their sins ? Rom 6:4-8 The general redemption has a problem. Every single man both died in Christ and was raised in Christ to walk in newness of life. Will all be saved ?

Jn 6:37-40 In respect of the persons contemplated, design and accomplishment and final realization have all the same extent." John Murray

Jn 10:14-15, 26 Christ does not lay down His life for the goats but to the exclusives, the sheep

Jn 17:9 Here Christ limits the sphere of His intercession to those given Him by the Father

He limits His intercession on the night before he does the atonement. If He doesn't intercede for those not given to Him, is it conceivable He would die for them He did not pray for?

The atonement does more than merely make possible the salvation for the ones He died for.

Rom 8:28-39 v 32 especially If he gave His Son to die for us He will certainly give us lesser things.

Effectual calling and preservation in Christ

Difficulties

All Jerusalem Mt 2:3, 3:5 Mt 10:22 all kinds of people

All men all the world

Particular redemption greatly glorifies Christ. It teaches us that Christ's death without addition or assistance secures the salvation of His people. My assurance is simply that Jesus died for me.