



Kingdom Center - JUSTIN HERNANDEZ

God the Son (His Substitutionary Death)

I. His Substitutionary Death

A. In Scripture the death of Christ is revealed to be a sacrifice for the sins of the world.

- John the Baptist introduced Jesus with these words; John 1:29
- 1. Jesus in His death was actually the substitute dying in the place of all men.
 - Although substitute is not specifically a biblical word, the idea is that Christ is the sinners substitute is constantly affirmed in Scripture.
 - By His substitutionary death the unmeasured, righteous judgments of God against a sinner were borne by Christ.
 - The Savior has already borne the divine judgments against the sinner to the full satisfaction of God.
 - In receiving this salvation which God offers, men are asked to believe this good news, recognizing that Christ died for their sins and thereby claiming Jesus as their personal Savior.
- 2. The word “substitution” only partially expresses all that is accomplished by the death of Christ.
 - In theology the word “Atonement” is frequently used as an all-inclusive term, but there is no word corresponding to it in either the Old or New Testament.
 - In the Old Testament the concept of atoning for sin referred to the temporary covering of sin by the sacrificial offerings.
 - This provided a basis for temporary forgiveness
 - Romans 3:25
 - In forgiving sins in the Old Testament period, God was acting in perfect righteousness, since he anticipated the coming of His own Son as a sacrificial Lamb who would in no way pass over or cover sin temporarily but take it away forever!!
 - John 1:29

II. What the Son's Death Accomplished

A. In attempting to consider the full value of the death of Christ, a number of important facts are revealed in scripture.

1. The Death of Jesus Christ assures us of the love of God towards the sinner



- John 3:16, Romans 5:8, 1 John 3:16, 1 John 4:9
 - The fact that God loves us should influence believers in Christ to live on a high moral standard impossible for an unbeliever
 - 2 Corinthians 5:15; 1 Peter 2:11-25
2. The death of Christ is the redemption or ransom paid to the holy demands of God for the sinner and to free the sinner from just condemnation.
- It is significant that the word “for” meaning “instead of” or “on behalf of” is used in every passage in the New Testament where mention of Christ death as a ransom appears.
 - Matthew 20:28; Mark 10:45; 1 Timothy 2:6
 - The death of Christ was a necessary penalty which He bore for the sinner
 - Romans 4:25; 2 Corinthians 5:21; Galatians 1:4; Hebrews 9:28
 - In paying the price of our ransom, Christ redeemed us. In the New Testament, three important greek words are used to express this idea
 - (1) *agorazo*, meaning “to buy in the market.” Man in His sin is considered to be under the sentence of death (John 3:18-19; Rom. 6:23) a slave “sold under sin” (Rom. 7:14), but in the act of redemption purchased by Christ through the shedding of His blood. (1 Cor. 6:20; 7:23; 2 Pet. 2:1; Rev. 5:9; 14:3-4)
 - (2) *exagorazo*, meaning “to buy out of the market” which adds to the thought not only of purchase but removal from sale. (Gal. 3:13; Gal 4:5;) he dictated the redemption once and for all.
 - (3) *lutroo*, meaning to “let loose” or “set free” (Titus 2:14; 1 Peter 1:18)
 - The concept of redemption accordingly includes the purchase, removal from sale, and complete freedom of the ransomed individual through the death of Christ and the application of redemption by there Holy Spirit.
 - The death of Christ was an offering for sin, not like the animal offerings of the Old Testament , which could cover sin only in the sense of delaying the time of righteous judgment
 - In His sacrifice, Christ bore our sins forever
 - Isa. 53:7-12; John 1:29; 1 Cor. 5:7; Eph 5:2; Heb 9:22,26; 10:14
3. The death of Christ is represented on His part as an act of obedience to the law which sinners have broken, which act constitutes a propitiation or satisfaction of all God’s righteous demands upon the sinner



- The Greek word *hilasterion* is used for the “mercy seat” (Heb. 9:5), which was the lid of the ark in the Holy of Holies and which covered the law in the ark. On the day of atonement (Lev. 16:14) the mercy seat was sprinkled with blood from the altar and this changed the judgment seat into a mercy seat (Hebrews 9:11-15).
 - In the like manner, the throne of God becomes a throne of Grace (Heb. 4:14-16) through the propitiation of Christ’s death
 - The meaning is that Christ in dying on the cross completely satisfied all of God’s just demands for judgment on human sin. In Romans 3:25-28, God is accordingly declared righteous in His forgiving sins before the cross on the basis that Christ would eventually die and satisfy completely the law of righteousness.
4. The death of Christ not only redeemed and propitiated a holy God, but provided the basis by which the world was reconciled unto God.
- The greek word *Katallasso* meaning to “reconcile” has the thought of bringing God and man together by throughly changing man.
 - Rom. 5:10-11; 11:15; 1 Cor. 7:11; 2 Cor. 5:18-20; Eph. 2:16; Col. 1:20-21
 - The concept of reconciliation is not that God changes, but that His relationship to man changes because of the redeeming work of Christ.
 - Man himself is now forgiven, justified, and raised spiritually to the level where he is now reconciled to God.
 - The thought is not that God has adjusted to a sinful estate or even acceptive of sin, but rather the sinner is adjusted to God’s holy character.
5. Christ, in His death, became the substitute bearing the penalty belonging to the sinner
- Lev. 16:21; Isa. 53:6; Matt. 20:28; Luke 22:37; John 10:11; Rom. 5:6-8, 1 Pet. 3:18
 - This fact is the ground of assurance for all who would come unto God for salvation. It presents something for every individual to believe concerning his own relation to God on the question of His own sin
 - A general belief that Christ died for the whole world is not sufficient; a personal conviction that ones own sin has been perfectly borne by Christ the Substitute is required.



- This belief produces a sense of relief, joy, and appreciation (Rom. 15:13, Heb. 9:14; 10:2)
- Salvation is a mighty work of God which is wrought instantly for the one who believes on Christ.

III. Questions

1. What does it mean to say Christ's death was substitutionary?
2. How does the death of Christ assure us of the Love of God towards sinners?
3. Why was it necessary for Christ to die?
4. What does propitiation mean?
5. What impacted you the most in the lesson today?