



Cherrequine Bible Doctrine Ministries
dikaosune.com

THE CROSS

In the sordid spectacle of the six bogus trials leading up to the Cross, and in the Crucifixion itself, God demonstrated to the arena of spectators, both human and angelic, just what religion can do when fueled by the fires of fanaticism, of hatred, of burning jealousy and smoldering anger. While the mass of people screaming for our Lord's death acted in ignorance, not realizing whose blood it was that they desired; the religious leaders of Israel knew *exactly* what they were doing. The Lord Jesus Christ was a threat to their way of life, an enemy of everything they held sacred. To them, He was public enemy number *one*, a Man who deserved the death of a common criminal, the death of a slave, a murderer, and a thief.

This is how they viewed our Lord, and the story of their rejection of Him as Messiah, and the *impact* of that Satanically-inspired religious conspiracy will live on in the Word of God throughout *all* of eternity! What began as a plot to preserve their power, their culture, their legalism and traditions by destroying Him, became the most grandiose achievement of God this universe has ever witnessed. Twenty centuries later, it is still the very summit and focal point of *all* human history. The words of the Psalmist Asaph rang truer than ever, that day on the hill of Golgotha-- rejoicing over the destruction of the Assyrian army encamped outside the walls of Jerusalem, he said in Psalm 76:10, **“For the wrath of man shall praise Thee [word for ‘wrath’ there means- indignation, *burning anger, rage*].”**

The work of Christ on the Cross is:

1. **Punitive.** It was a payment, a judgment which resulted from the judicial imputation of our sins to the sinless Son of God. Jesus took on Himself the judgment for *all* sin, not one sin in all of human history escaped the omniscience of God.

In 2 Corinthians 5:21, Paul said that, **“He [God / Father] made Him who knew no sin [Jesus Christ] {to be} sin on our behalf [lit., as a Substitute for us], that we might become [through imputation] the righteousness of God in Him.”** The Apostle John recorded that, **“...He Himself is the propitiation for our sins; and not for ours only, but also for {those of} the whole [entire] world,”** 1 John 2:2.

2. **Substitutionary.** Jesus Christ died in our place, as the perfect Substitute for us.
 - A. The substitutionary sacrifice of the Mosaic Law is pictured in Leviticus 1:4, which say's, **“And he [one offering / sacrifice] shall lay his hand on the head of the burnt offering [as a symbolic transfer of his sins to / guiltless animal], that it may be accepted for him to make atonement on his behalf.”**
 - B. In the 8th century BC Isaiah prophesied that the Messiah would be **“pierced through [word means- *wound fatally, bore through*] for our transgressions, ...crushed for our**

- iniquities,”** and that the Lord would cause the **“iniquity of us all to fall on Him,”** Isaiah 53:5-6.
- Do you realize that as our Lord was hanging on that cross, this passage say’s that every one of our sins wounded Him, every one of our sins pierced through his soul like a spear.
- C. Nearly 800 years later, in ch. 2, v. 24 of his first epistle, Peter would write, **“...He Himself [Jesus Christ] bore our sins in His body on the Cross, that we might die to sin and live to righteousness; for by His wounds you were healed** [you were healed of those diseases known as ‘spiritual death’ and ‘slavery to sin’].”
3. **Voluntary.** Jesus knew the plan of the Father, and He went willingly to the Cross.
- A. Speaking of His sacrificial life which would come to its glorious end in His sacrificial death, He said, **“For this reason the Father loves Me, because I lay down My life that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment [divine precept or injunction] I received from My Father,”** John 10:17-18.
- B. In v. 7 of Isaiah 50, Isaiah say’s that He set His face like flint toward the Cross. Luke records for us in ch. 9 and v. 51 of his Gospel, when it came about that **“...the days were approaching for His ascension** [which could only come after His crucifixion and resurrection], **...He resolutely set His face to go to Jerusalem** [word *sthrizw* (sterizo) means- *set fast, fix firmly*; to ‘set one’s face’ is a Hebrew idiom denoting tenacity, perseverance, and determination of *purpose* (cf. where it is used in Jer. 21:10 for God’s declaration that He would destroy Jerusalem and all who opposed / Chaldean army as his instrument of divine justice)].”
4. **Redemptive.** The word for “redeem” in both Galatians 3:13 and 4:5 is *e)cagora/zw* (*exagorazo*).
- A. The *agora* in the ancient world was the market-place where slaves, cattle, imported goods-- anything and everything-- could be bought or sold. *Agorazo* means- buy in the slave-market, acquire by ransom; the preposition *ek* means- out of.
- B. *Exagorazo* is one of a multitude of Greek words which speak of the redemption which is in Christ Jesus, it means- *purchase from a slave market*, with the idea of the one who is redeemed never returning; to *purchase from a slave market* and to *set free*.
- When Jesus Christ entered this world, we were bound in the slave market of sin. He walked in, paid the price for all of us, and opened the gate so that all who wanted to could go free.
5. **Propitiatory.** I.e., it satisfied God’s righteous demand for a perfect sacrifice for sin. Jesus Christ *was* that perfect sacrifice.
- A. In Romans 3:25 the Apostle Paul explains that it was Jesus Christ, **“whom God displayed publicly [on Calvary’s Cross] as a propitiation [satisfactory payment] in His blood [spiritual death] through faith. {This was} to demonstrate His [God / Father’s] righteousness, because in the forbearance of God [His long-suffering exercised toward**

mankind] **He passed over the sins previously committed** [all mankind's sins prior to / Cross].”

- B. John tells us in 1 John 2:2, that Jesus is “**the propitiation for our sins,**” that His perfect Person and perfect work satisfied the righteousness and justice of God the Father, once and for all.
6. **Reconciling.** By this magnificent work we are restored to a relationship of peace with God. Romans 5:1 says, “**Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ.**” That phrase, “**peace with God,**” is a synonym for reconciliation.

We can see in 2 Corinthians 5:19, “**...that God was in Christ reconciling** [katalla/ssw (katallasso)- change, *reconcile*; this change is effected (1) by / removal of *all* enmity between +R God and sinful man, and (2) by / establishment of peace between these two estranged parties] **the world** [unbelieving kosmos-- 1 Jn. 2:2] **to Himself, not counting their trespasses against them** [in order to punish them-- *that* penalty was paid by / Lord Jesus Christ; logi/zomai (logizomai) was used as a banking term meaning- *reckon, calculate*; and as an accounting term meaning- *charge to someone's account*]...”

7. **Efficacious.** It is effective for eternal salvation. When anyone puts faith in the work of Christ on the Cross, that work accomplishes salvation.
- A. Paul said with great confidence and courage, that he was “**...not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek,**” Romans 1:16.
- B. Likewise, in ch. 4 of the book of Romans, Paul, arguing that *no one* ever has been, or ever will be, saved by works, says in vv. 3-4, “**For what does the Scripture say** [‘free’ quotation of Gen. 15:6]? **‘And Abraham believed God, and it was reckoned** [credited, imputed] **to him as righteousness.’ Now to the one who works, his wage is not reckoned as a favor, but as what is due** [‘favor’ here is *charis*, / word for grace].”

Paul uses an illustration taken from everyday life. He draws attention to the fact that when an employer pays his workers that’s not counted as a favor, but as a legal obligation which the employer is bound to discharge. It is a legal debt which he owes his employee. The point here is that if the sinner could earn his salvation by good works, God would be indebted to give it to him. And if God were indebted in any way to man, then salvation is no *longer* a gift of grace. Man would have no need to glorify God, or to thank Him for His “so great salvation.”

He goes on to say in v. 5, “**but** [adversative particle *de*] **to the one who does not work, but** [instead of human works] **believes in Him who justifies** [vindicates, acquits, declares legally righteous] **the ungodly** [*asebes* describes someone who is totally destitute of any fear or awe toward God; being born spiritually dead, every member of / human race falls into this category as an unbeliever], **his faith is reckoned** [imputed, *charged to his account*] **as righteousness.**”

- C. In Romans 9:32-33, speaking of his own nation’s rejection of their Messiah, the Lord Jesus Christ, Paul said “**...They stumbled over the stumbling stone, just as it is written, ‘Behold, I lay in Zion a stone of stumbling and a rock of offense, and he**

- who believes in Him will not be disappointed.”** Salvation is available as a free gift to *anyone*-- Jew or Gentile, slave or free, male or female, white, black or otherwise-- who will simply reach out and take hold of it by faith!
8. **Revelatory.** The Cross reveals much about God, more, in fact, than any other single event in human history-- His furiously overwhelming love, His mercy and grace, His compassion, His condescension, and much, much, more.
- A. John informs us of what Jesus tried to teach Nicodemus one night, that God has such amazing love *for*, and such overwhelming compassion *on*, the souls of men whom He created, **“...that He gave His only begotten Son,”** His *uniquely born* Son, **“that whoever believes in Him should not perish, but have eternal life,”** John 3:16.
- B. Romans 5:8 say’s that, **“...God demonstrates** [pres. ind. of *sunistemi*; / sense here is one of ‘bringing something to light;’ / tense is of continuous, ongoing action in / present; / ind. mood is / mood of reality, it takes / verbal action of / sentence and relates it to reality, meaning that if there is *any question* about how God provides evidence of His love toward / human race, / answer is found in / substitutionary and sacrificial *death* of His Son-- ‘God *keeps on exhibiting*, He *keeps on giving proof of*] **His own love toward us, in that while we were yet sinners, Christ died for us.”**
- C. In 1 John 4:9-10, John tells us once again, that **“By this the love of God was manifested** [usage of *sunistemi* in Rom. 5:8 is closely related to this word; fanero/w (phaneroo) means- *expose to view, reveal* in its true character, *make visible and known what has been hidden and unknown*] **in us,** [How?-- by / fact] **that God has sent His only begotten** [uniquely born] **Son into the world so that we might live through Him** [through faith in Him who died as a condemned criminal, in our place]. **In this** [this act of supreme Self-sacrifice] **is love, not that we loved God, but that He loved us, and sent His Son {to be} the propitiation** [perfect sacrifice to satisfy His righteous demand] **for our sins** [what John’s saying is that / very definition and delineation of divine love is embodied in / Person and work of / Lord Jesus Christ].”
- D. Cf. 2 Peter 3:8-9. Peter, addressing believers in Asia Minor under intense pressure and persecution, wrote in 3:8 of his second epistle, that they should not let this one fact escape their notice, **“...that with the Lord one day is as a thousand years, and a thousand years as one day.”** Peter is establishing in the minds of these 1st century Christians some very important principles for understanding both the plan of God and His long-suffering toward the human race-- [1] God is not concerned with time, but with *timing*. *When* something takes place is of extreme importance in the Plan of God. We tend to measure everything in terms of how much time it takes to accomplish, but time is of no essence and no account to an eternal Being [2]. [3] God created time as a factor which governs mankind and human history, but He Himself exists *outside* of time. And [4] while God works *within* time, He is not governed *by* time.

In v. 9 he say’s, **“The Lord is not slow** [‘delaying, tarrying’] **about His promise** [found in v. 4 of this passage; / promise of His coming-- 2nd Advent], **as some count** [consider] **slowness, but is patient toward you** [‘but’ is our old friend *alla*; when a Greek writer wanted to indicate / strongest possible contrast between two things, he used / conjunction *alla*-- in contrast to this human viewpoint concept of God as lethargic and idle, He is forbearing and long-suffering; makroqume/w is / opposite of anger, and a cousin to mercy, it means lit.- *be of long-temper, slow to anger and slow to punish*], **not**

wishing for *any* to perish but for *all* to come to repentance [*metanoia* is a change of mind about Jesus Christ].” Cf. ‘One Solitary Life.’

Cherreguine Bible Doctrine Ministries
Copyright @2003 -2005