

1 Peter Series

Lesson #107

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Dean Bible Ministries

www.deanbibleministries.org

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**CHRIST'S EXAMPLE OF
UNJUST SUFFERING
SUBSTITUTIONARY ATONEMENT;
WHAT IS ATONEMENT?**

1 PETER 3:18

1ST PETER

**LIVING IN LIGHT
OF ETERNITY**

1 Pet. 3:18, “For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,”

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**ἅπαξ *hapax*
once, once for
all**

**περὶ ἁμαρτιῶν
peri hamartion
for, concerning, with
reference to sins
(plural)**

1 Pet. 3:18, “For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,”

περὶ ἁμαρτιῶν

peri hamartion

**for, concerning,
with reference to
sins (plural)**

ὑπέρ *huper*

**Preposition (+gen)
(+gen) for; (+acc), in
place of, for; a
preposition of
substitution; the just
in place of the unjust**

Lev. 5:6, “and he shall bring his trespass offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin.”

**כפר *kaphar* piel perf 3 masc sing consec
*to cover, make atonement; cleanse,
forgive, wipe clean***

Ex. 30:10, “And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the LORD.”

**כפר *kaphar* piel perf 3 masc sing consec
to cover, make atonement; cleanse,
forgive, wipe clean**

**כִּפּוּרִים *kippurim* Noun comm masc plur
abs *atonement*; cleanse, forgive, wipe
clean**

Lev. 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 [‘a/] them, and it shall be forgiven them.”

**כפר *kaphar* piel perf 3 masc sing consec
to cover, make atonement; cleanse,
forgive, wipe clean**

**What the Bible Teaches
About
*Substitutionary Atonement***



Key Ideas on Atonement in the Early Church

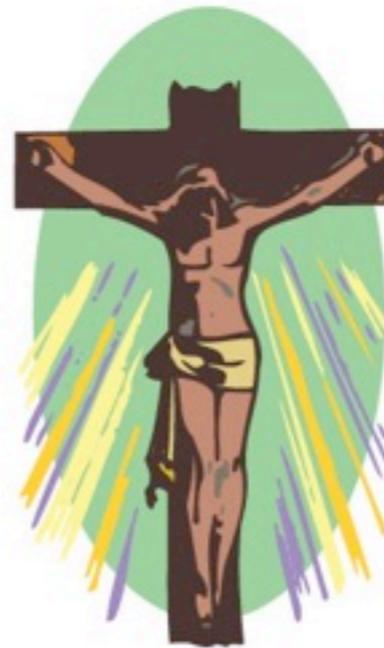
1. Penal: a penalty paid either to Satan as ransom, or in relation to divine justice.
2. Substitution: Jesus dies in the place of sinners, the Just for the unjust, the Righteous for the unrighteous. Especially, *Diognetus*.
3. The work is directed to the Father.
4. Tertullian introduces the concept of satisfaction.
5. Irenaeus: Recapitulation; penal and substitutionary.

Key Ideas on Atonement in the Early Church

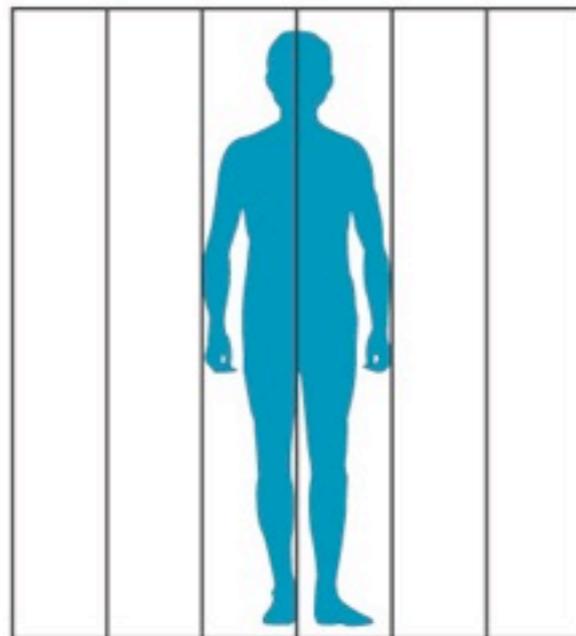
6. This understanding of the atonement is, like much in the early Church, held simply, but is not analyzed or thought through.
8. With the advent of allegorical interpretation in the early 3rd century, the ideas of substitution become muddied and lost.

Origen and the Ransom-to-Satan View of the Atonement

PAYMENT



BONDAGE



RELEASE



CHRIST'S RIGHTEOUSNESS

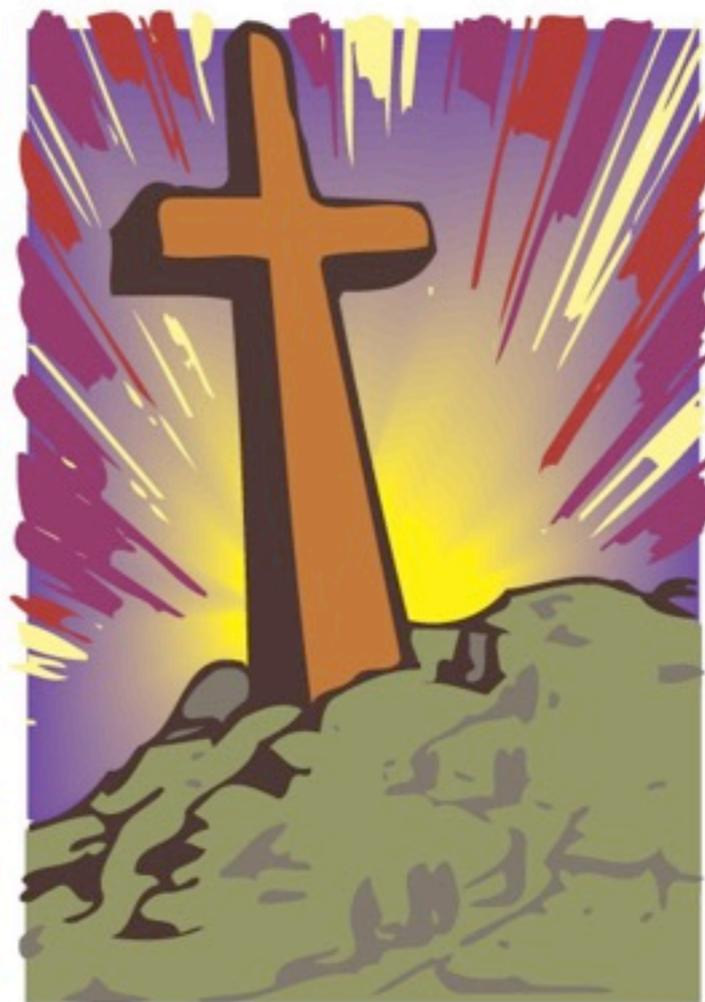
Irenaeus and the Recapitulation Theory of the Atonement

Adam



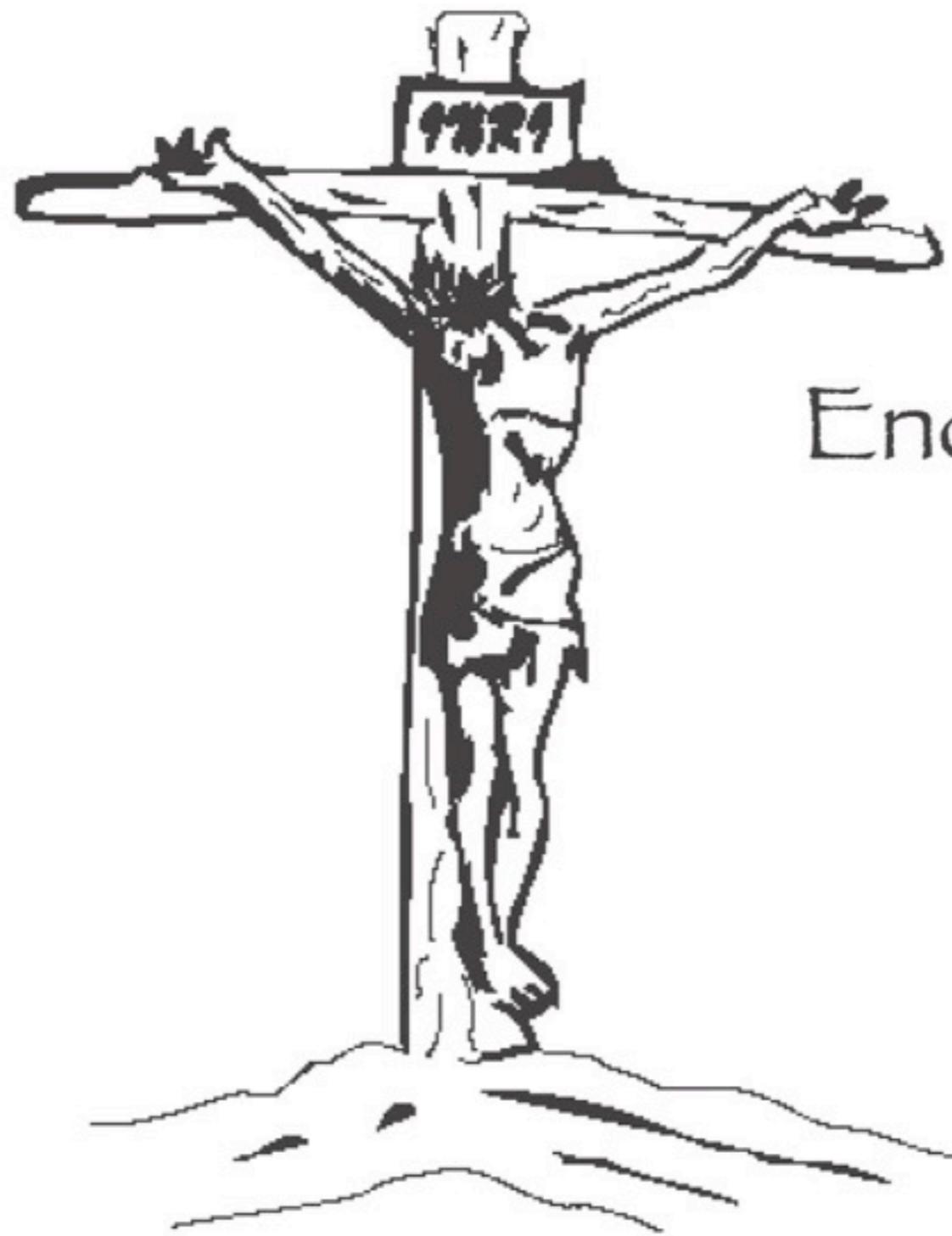
First Man
Law Broken
Lost Eternal
Life for Man

Christ



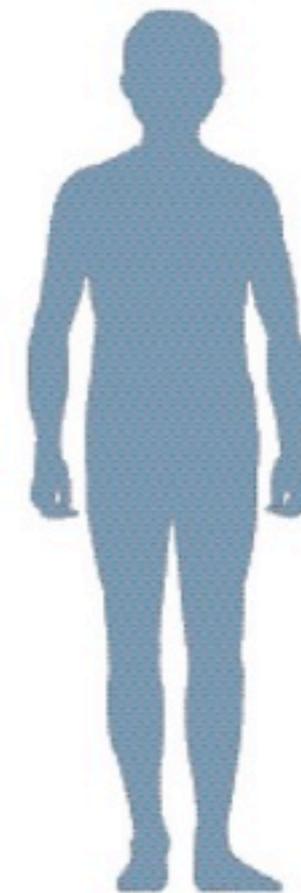
Second Man
Law Obeyed
Regained for Man
What Adam Lost

Abelard and the Meaning of the Atonement



Moral

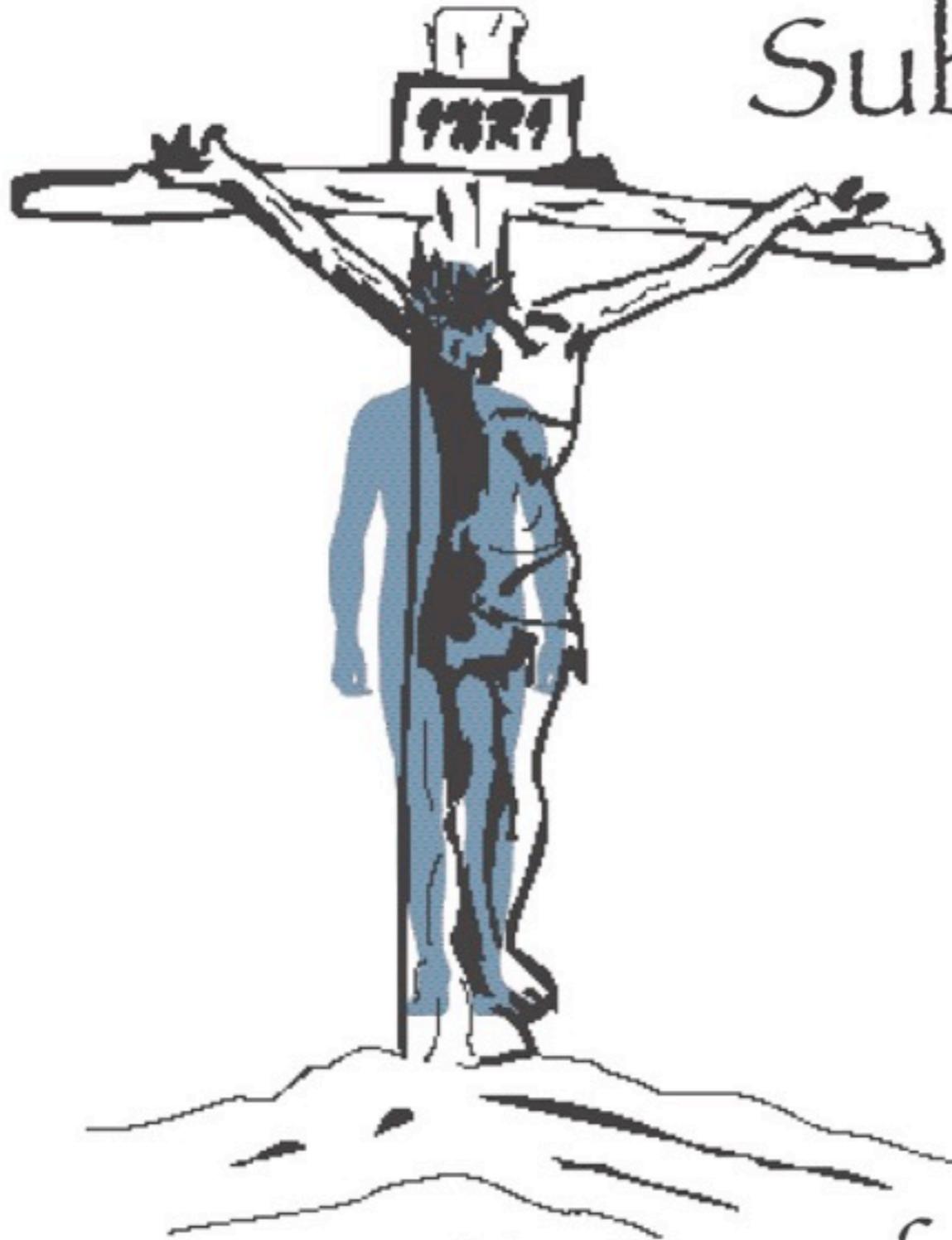
Encouragement



Example

Anselm and the Meaning of the Atonement

Substitution



“A Curse for us”

Galatians 3:13

2. What exactly is *atonement*?

כפר *kaphar*

***to cover, make atonement,
to cleanse, wipe clean, with
the idea of forgiveness***

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כפר *kaphar*

***to cover, make atonement,
to cleanse, wipe clean, with
the idea of forgiveness***

atone (for), make expiation (for), make amends (for), free (of sin), purify, effect ransom (for); with God as subj., sometimes perh. forgive sin; *CHL*

καθαρισμός, *katharismos* purification, purge, clean

BDB, “perhaps cover, but primarily related to the Arabic cognate for wiping clean”

2. What exactly is *atonement*?

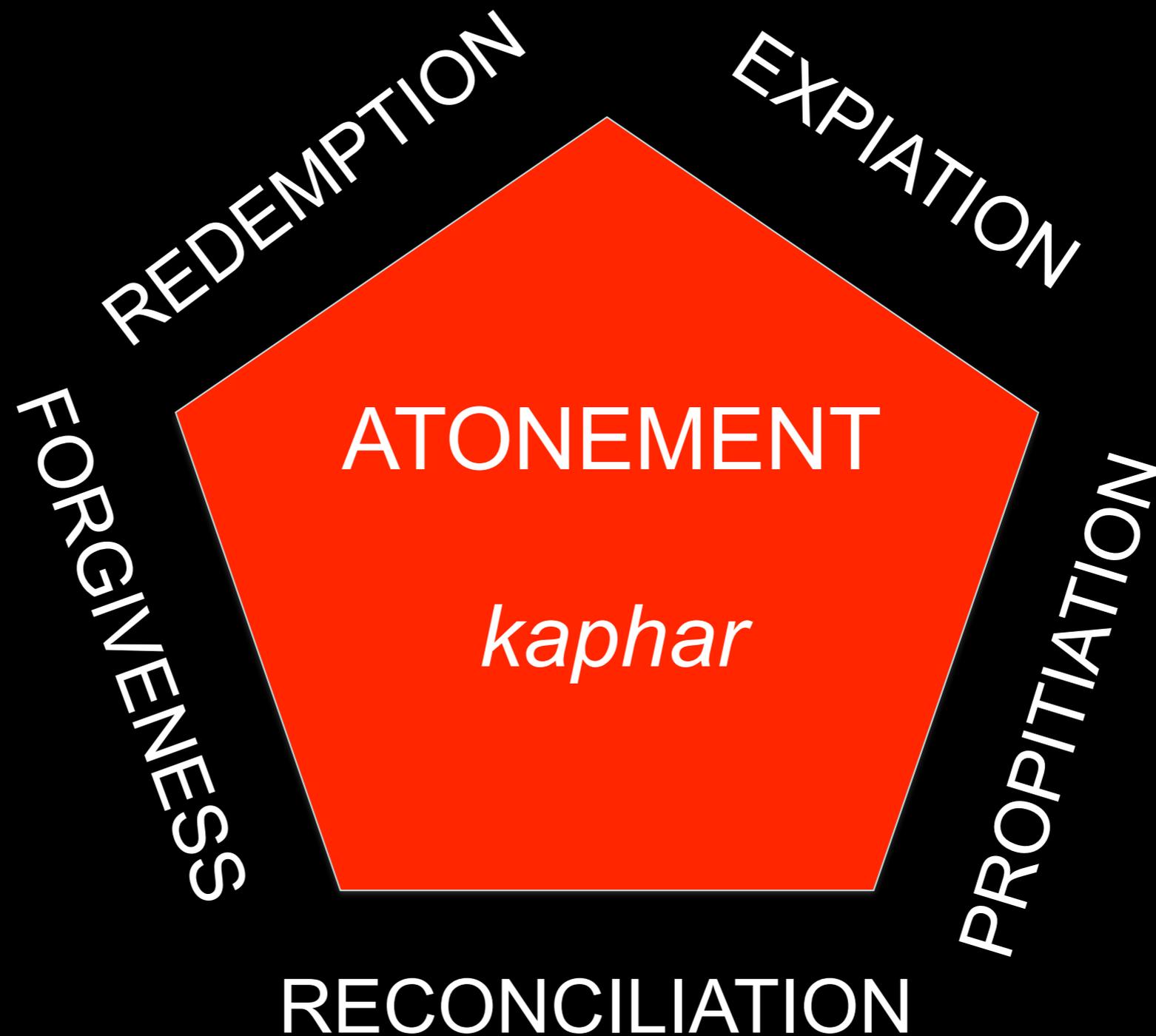
כָּפַר *kāpar*: A verb meaning to cover, to forgive, to expiate, to reconcile. This word is of supreme theological importance in the Old Testament as it is central to an Old Testament understanding of the remission of sin. At its most basic level, the word conveys the notion of covering but not in the sense of merely concealing. Rather, it suggests the imposing of something to change its appearance or nature. It is therefore employed to signify the cancellation or “writing over” of a contract (Isa. 28:18);

~Warren Baker, *The Complete Word Study Dictionary: Old Testament* (Chattanooga, TN: AMG Publishers, 2003, c2002), 521.

Atonement and the Cross

1. Atonement comes from the English phrase: at-one-ment, emphasizing *reconciliation*.
2. The blood sacrifice relates to the payment of a price—*redemption*.
3. The mercy seat relates to the satisfaction of God's righteousness and justice—*propitiation*.
4. Because God is propitiated and the penalty paid, the debt of sin is cancelled—*expiation, forgiveness* (Col. 1:12–14).

The Many Facets of Atonement



3. The Old Testament picture for Atonement.





The Mercy Seat *kaphoret*



***Forgiveness:
Sin forgiven
and forgotten***



Col. 1:13, “He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,

Col. 1:14, “in whom we have redemption through His blood, the forgiveness of sins.”

Col. 1:19, “For it pleased the Father that in Him all the fullness should dwell,

Col. 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 [reconciliation].”

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

Col. 1:22, “in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—”

2:11, “In Him [no ‘and’] you were circumcised ... [at faith in Christ] [the picture of removal of the power of the Sin Nature]

2:12, “[*when or by being*] you were buried with Him in baptism

in [by] which [baptism] you were raised together with Him”

**2:13, “And you being dead [when you were dead]
in your trespasses and
uncircumcision of the flesh**

**He made you alive together with Him [main verb Aor]
[by, or when or because] He forgave [aor ptcp]
you all trespasses**

**2:14, “[because] he had cancelled ...
He took it away when he nailed it to the cross”**

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Col. 2:13, “And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,”

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ὄντας *ontas*—present active participle of *eimi*, to be, to exist

no article, adverbial modifying “has made alive”

Pres ptcp is at the same time as the action of the verb: “made alive.” This expresses our status at the time we are made alive with Him.

Temporal: *When* you were dead in your trespasses ...

Concessive: *Though* you were dead in your trespasses ...

Our status was DEAD—not physically, but spiritually.

Col. 2:13, “And you, when you were dead in your trespasses and the uncircumcision of your flesh, He [Father] has made alive together with Him [Son], having forgiven you all trespasses,”

**συζωοποιέω
*suzōpoiéō***

aor act indicative, 3s

**to make alive together
with**

Eph 2:5, “even though we were dead in our transgressions, God made us alive ...”

Col. 2:13, “And you, when you were dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,”

**συζωοποιέω
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aor act indicative, 3s

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χαρίζομαι *charízomai*;

aor act ptcp mns

adverbial of cause: *because He had [already] cancelled your trespasses*

1. to give freely or graciously

2. to cancel a sum of money or debt that is owed, Luke 7:42ff

3. to forgive or pardon an action

Col. 2:13, “And you, when you were dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,”

“*because* he had already forgiven/cancelled”

Or

“*after* he had already forgiven/cancelled”

χαρίζομαι *charízomai*;

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adverbial of cause: *because He had [already] cancelled your trespasses*

1. to give freely or graciously

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The Words for “Forgive”

ἀφίημι v. (*aphiēmi*), “let go, cancel, remit, leave, forgive”

ἄφεσις n. (*aphesis*), “release, pardon, cancellation, forgiveness”

Emphasizes the *act* of forgiveness.

The Words for “Forgive”

ἀφίημι v. (*aphiēmi*), “let go, cancel, remit, leave, forgive, wipe out”

ἄφεσις n. (*aphēsis*), “release, pardon, cancellation, forgiveness”

Emphasizes the *act* of forgiveness.

χαρίζομαι (*charizomai*), show favour or kindness, give as a favour, to be gracious to someone, to pardon

Emphasizes the *attitude* underlying forgiveness.

Col. 2:13, “And you, though [or when] you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, because He had already forgiven [or released us] us from all our transgressions,

Col. 2:14, “by [or when] He canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross;”

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ἐξαιλείφω *exaleiphō*, Aor Act Ptcp

“wipe away, blot out, rub out, erase, eradicate, remove”

**Psa. 51:9, “Hide Your face from my sins,
And blot out all my iniquities.**

**Isa. 43:25, “I, even I, am He who blots out
your transgressions for My own sake;
And I will not remember your sins.”**

מָחָה (māḥâ) I, *wipe, wipe out*

**Acts 3:19, “Repent therefore and be
converted, that your sins may be blotted
out, so that times of refreshing may come
from the presence of the Lord,”**

Col. 2:13, “And you, though [or when] you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, because He had already forgiven [or released us] us from all our transgressions,

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χειρόγραφον,
cheirographon
handwriting

δόγμα *dógma*;
A formal set of rules,
conclusion, ordinance,
proposition, dogma,
decision, decree

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**χειρόγραφον,
cheirographon
handwriting**

**written decree
consisting of our sin
debt**

**δόγμα *dógma*;
A formal set of rules,
conclusion, ordinance,
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Col. 2:14, “by [or when] He canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.”

**χειρόγραφον,
cheirographon
handwriting**

written decree against us

**ὑπεναντίος, *hupenantios*
“in opposition to, against,
contrary to” us**

“Us” = “Gentiles”

**δόγμα *dogma*;
A formal set of rules,
conclusion, ordinance,
proposition, dogma,
decision, decree**

Col. 2:14, “**by [or when] He canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross;**”

αἶρω *airō*

**perf act indic 3 sing
to take up; to carry away,
to remove**

****The Perfect Tense
indicates this action was
completed in the past
with ongoing results****

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****The Perfect Tense indicates this action was completed in the past with ongoing results****

προσηλώω *prosēloō*

aor act part masc sing
nom

“to fasten; to nail to”

By nailing it to the cross

FOUR Categories of Forgiveness

- 1. Forgiveness directed toward God, where the justice of God cancels the debt of sin. For all mankind without distinction. *Forensic Forgiveness***
- 2. Forgiveness positionally *in Christ*. Forgiveness personally realized at the moment of salvation. Eph. 1:7; Col. 1:14**
- 3. Experiential forgiveness, 1 John 1:9**
- 4. Relational forgiveness, Eph. 4:32**

- 1. Sin is not the issue at salvation. The individual's sin is not the issue at salvation. Your sin is not the issue at salvation.**
- 2. This does not mean that sin, the sin penalty, and the reality of a person's spiritual death is ignored, but that personal sin is not the focal point.**
- 3. The focal point is grace; the emphasis is on forgiveness in the sense of Christ having paid it all at the cross.**
- 4. The point of application beyond the Gospel is that if Jesus paid it ALL at the cross, then He solved our greatest problem and can therefore be sufficient to solve any other problem we have in life.**