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Renew: The Cross of Christ

Session 1: Approaching the Cross

Series Goals:

1. To understand the _____ of the cross of Christ.
2. To experience the _____ of the cross of Christ.

Series Anchor Verse:

1 Corinthians 1:18: For the _____ of the _____ is _____ to those who are perishing, but to us who are being saved it is the _____ of God.

I. What?

6-8 a.m. > _____

_____

_____

_____

8-9 a.m. > _____

_____

_____

_____

9 a.m. > _____

_____

_____

_____

3 p.m. > _____

_____

_____

_____

Before Nightfall > _____

_____

_____

_____

II. Who?

1.

2.

3.

4.

5.

Q&A Session

Use the space provided below to take notes during the Question & Answer Session.

Weekly Reflection & Application Questions

The content from this class is a lot to process in one sitting. To help you think more deeply about these ideas and how to apply them to your life, consider answering the following reflection and application questions in the weeks prior to the next class.

Week 1:

1. Before this class, what kinds of images or words did “the cross of Christ” bring to mind for you? How has that changed now?
2. Where have you seen evidence that people still view “the word of the cross” as scandalous or foolish?
3. Where have you seen evidence that “the word of the cross” is the power of God to save?

Week 2:

1. Why do you think it’s important to understand the historical facts behind the crucifixion of Jesus of Nazareth?
2. During the class, N.T. Wright was quoted as saying, “Whether we believe in Jesus, whether we approve of his teaching, let alone whether we like the look of the movement that still claims to follow him, we are bound to see his crucifixion as one of the pivotal moments in human history” (The Day the Revolution Began, 4).
    a. Do you agree? Why or why not?

Week 3:

1. During the class, John Stott was quoted as saying, “only the [person] who is prepared to own [their] share in the guilt of the cross…may claim [their] share in its grace” (The Cross of Christ, 60).
    a. Do you agree? Why or why not?
    b. Have you owned your share in the guilt of the cross? If not, why not?
    c. Have you experienced God’s grace and love through the cross? If not, why not?
2. What questions do you still have about the cross of Christ?

Resources

Books

- *The Cross of Christ* – John Stott
- *The Day the Revolution Began* – N.T. Wright
- *Crucifixion* – Martin Hengel
- *The Final Days of Jesus* – Mark D. Smith (Free to read online)

Articles

- The Final Days of Jesus – Gospel Coalition Course
- On the Physical Death of Jesus Christ (JAMA)
- https://firstthings.com/april-3-ad-33/
- https://biblicalfoundations.org/the-final-week-of-jesus/
- https://www.thegospelcoalition.org/article/good-friday-in-real-time/
- https://seanmcdowell.org/blog/bart-ehrman-on-the-existence-of-jesus-great-quotes
- https://www.thegospelcoalition.org/blogs/justin-taylor/the-burial-place-of-jesus-exposed-for-the-first-time-in-centuries/

Video/Audio

- Boasting in Nothing Except the Cross – Tim Keller
- The Crucifixion of Jesus – BibleProject
- The Horror of Crucifixion – DesiringGod
- Friday (April 3, AD 33) – The Gospel Coalition
- Crucifixion – Dr. Robert Stein, BiblicalTraining.org
- New Evidence for the Site of Jesus’ Crucifixion – Today

The Cross of Christ

RE NEW



Session 1: Approaching the Cross


WELCOME
Church of God
JESUS CHRIST
IS LORD

The Old Rugged Cross.

The Cross of our Lord Jesus Christ.—Gal. 6: 14.

G. B. Rev. Geo. Bennard.

Solo and Chorus.

1. On a hill far a - way stood an old rug-ged cross, The em-blem of
2. Oh, that old rugged cross, so de - spised by the world, Has a wondrous at-
3. In the old rug-ged cross, stained with blood so di-vine, A won - drous
4. To the old rugged cross I will ev - er be true, Its shame and re-

suf-f'ring and shame, And I love that old cross where the dear-est and best
traction for me; For the dear Lamb of God left His glo - ry a - bove,
beau - ty I see, For 'twas on that old cross Je - sus suf-fered and died,
proach glad-ly bear, Then He'll call me some day to my home far a - way,

Chorus.

For a world of lost sin-ners was slain.
To bear it to dark Cal-va - ry. So I'll cher-ish the old rug-ged
To par - don and sanc-ti - fy me. cross, the
Where His glo-ry for-ev - er I'll share.

cross,..... Till my trophies at last I lay down; I will cling to the
old rugged cross,

old rug - ged cross,..... And exchange it some day for a crown.
cross, the old rugged cross,

Words and music copyright, 1913, by Geo. Bennard.

suf-f'ring and shame, And I love that old cross where the dear-est and best
traction for me; For the dear Lamb of God left His glo - ry a - bove,
beau - ty I see, For 'twas on that old cross Je - sus suf-fered and died,
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Chorus.

For a world of lost sin-ners was slain.
To bear it to dark Cal-va - ry. So I'll cher-ish the old rug-ged
To par - don and sanc-ti - fy me. cross, the
Where His glo-ry for-ev - er I'll share.

cross,..... Till my trophies at last I lay down; I will cling to the
old rugged cross,

“The very word ‘cross’ should be far removed not only from the person of a Roman citizen but from his thoughts, his eyes and his ears. For it is not only the actual occurrence of these things or the endurance of them, but liability to them, the expectation, nay, the mere mention of them, that is unworthy of a Roman citizen and a free man.”

- Cicero, *In Defense of Rabirius*



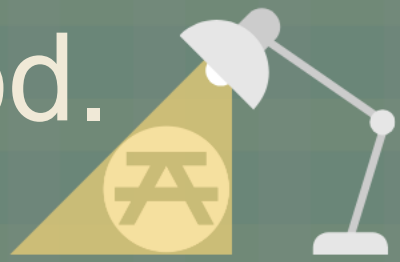
1 Corinthians 1:23

but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles,



1 Corinthians 1:17-18

For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power. (18) For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.



Series Goals

1. To understand the centrality of the cross of Christ.
2. To experience the power of the cross of Christ.





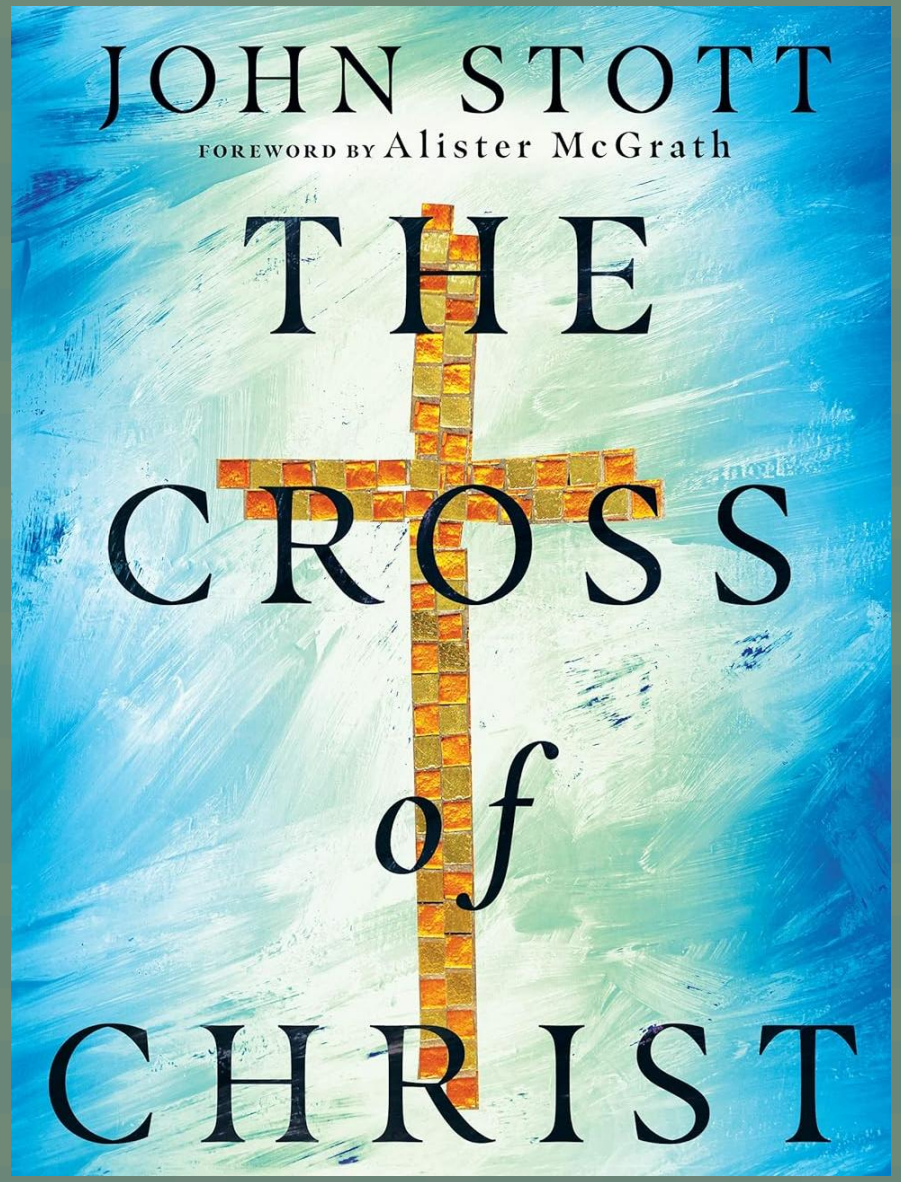
“The point of trying to understand the cross better is not so that we can congratulate ourselves for having solved an intellectual crossword puzzle, but so that God’s power and wisdom may work in us, through us, and out into the world that still regards Jesus’s crucifixion as weakness and folly.”

- N.T. Wright in *The Day the Revolution Began*

1 Corinthians 1:18

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.




JOHN STOTT
FOREWORD BY Alister McGrath
THE CROSS of CHRIST

The Cross of Christ

RE NEW



Session 1: Approaching the Cross

I. What happened on the cross of Christ?



Galatians 3:1

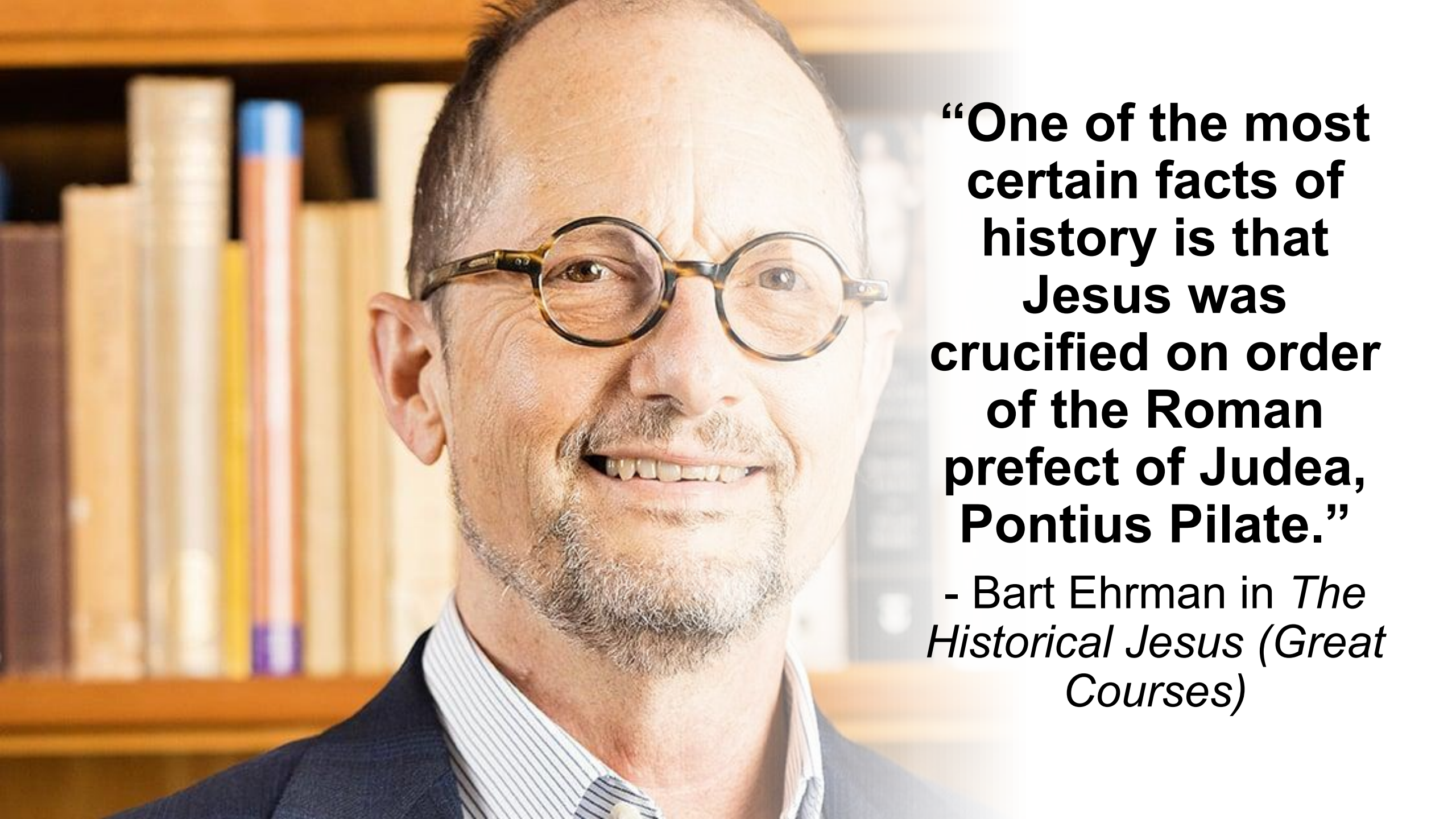
O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.



"…In effect, he was saying to them, "How can you have been so deceived by these heretics when in your mind's eye Jesus was, as it were, impaled on the cross of Calvary right before you? Yes, you have actually seen Christ crucified plastered on a billboard; how could you ever lose sight of that?"

- Timothy George in *Commentary on Galatians*





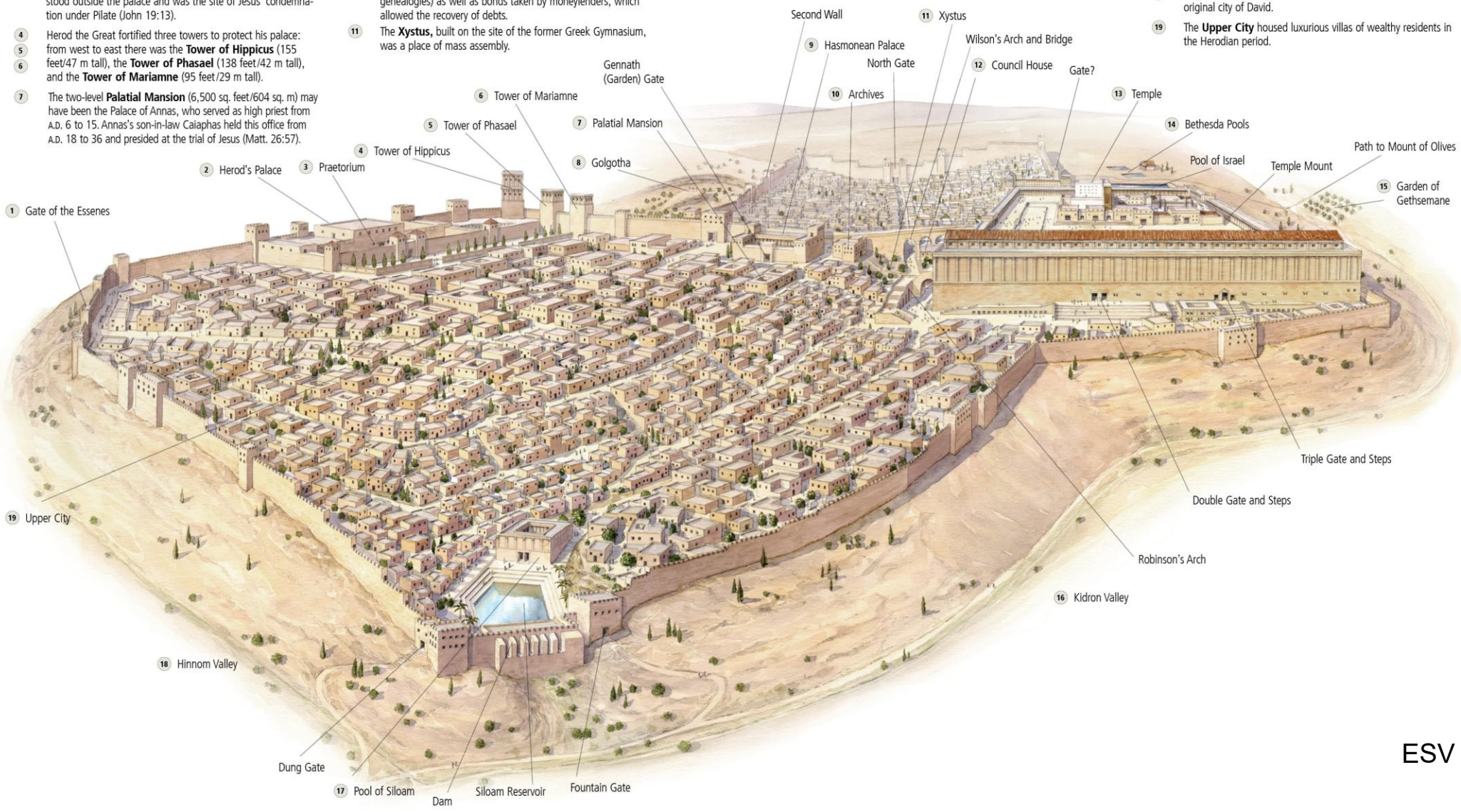
“One of the most certain facts of history is that Jesus was crucified on order of the Roman prefect of Judea, Pontius Pilate.”

- Bart Ehrman in *The Historical Jesus (Great Courses)*

AD 30/33
April (7th or 3rd)
Judea



1. The **Gate of the Essenes** allowed the Essenes to access latrines outside the city walls in accordance with their strict laws of hygiene.
2. **Herod's Palace** was the Jerusalem home of Herod the Great from 23 to 4 B.C. Pilate, who normally resided in Caesarea Maritima, resided in this palace during his visits to Jerusalem, including his visit for the Passover preceding Christ's crucifixion.
3. The **Praetorium** was in Herod's Palace (Matt. 27:27; Mark 15:16), which served as Pilate's official headquarters and as a fortress. A raised stone pavement, used for official judgments, stood outside the palace and was the site of Jesus' condemnation under Pilate (John 19:13).
4. Herod the Great fortified three towers to protect his palace:
5. from west to east there was the **Tower of Hippicus** (155
6. feet/47 m tall), the **Tower of Phasael** (138 feet/42 m tall), and the **Tower of Mariamne** (95 feet/29 m tall).
7. The two-level **Palatial Mansion** (6,500 sq. feet/604 sq. m) may have been the Palace of Annas, who served as high priest from A.D. 6 to 15. Annas's son-in-law Caiaphas held this office from A.D. 18 to 36 and presided at the trial of Jesus (Matt. 26:57).
8. This is often considered the most likely location of **Golgotha,** the place of Jesus' death. It was on a hill overlooking a quarry, outside the Second Wall of the city and near the Gennath (Garden) Gate.
9. Herod the Great lived in the luxurious **Hasmonean Palace** from the mid-30s to 23 B.C. while awaiting the building of his own new palace. Herod Antipas ("Herod the Tetrarch") lived in this palace during his reign, 4 B.C.–A.D. 39. Jesus appeared before him here in either A.D. 30 or 33.
10. The **Archives** building contained the public registers (including genealogies) as well as bonds taken by moneylenders, which allowed the recovery of debts.
11. The **Xystus,** built on the site of the former Greek Gymnasium, was a place of mass assembly.
12. The **Council House** was a public building, perhaps functioning as a municipal office.
13. **The Temple** was reconstructed by Herod the Great, beginning in 20/19 B.C.
14. The **Bethesda Pools** (see John 5:2) were twin pools, each measuring c. 312 by 164–196 feet (95 by 50–60 m), and c. 50 feet (15 m) deep. A small Roman temple dedicated to Aesculapius stood to the east of the pools.
15. The **Garden of Gethsemane** was located approximately 300 yards (274 m) from Jerusalem and the Temple Mount. The Mount of Olives was "a Sabbath day's journey away" from Jerusalem (Acts 1:12), approximately 1,100 yards, or 3/5 of a mile.
16. The ravine of the **Kidron Valley** has always served as Jerusalem's eastern boundary.
17. The **Pool of Siloam** (cf. John 9:7), a focal point of Jerusalem, adjoined a large dam and reservoir, and received water from the Gihon Spring.
18. The **Hinnom Valley** was to the south of the hill that was the original city of David.
19. The **Upper City** housed luxurious villas of wealthy residents in the Herodian period.

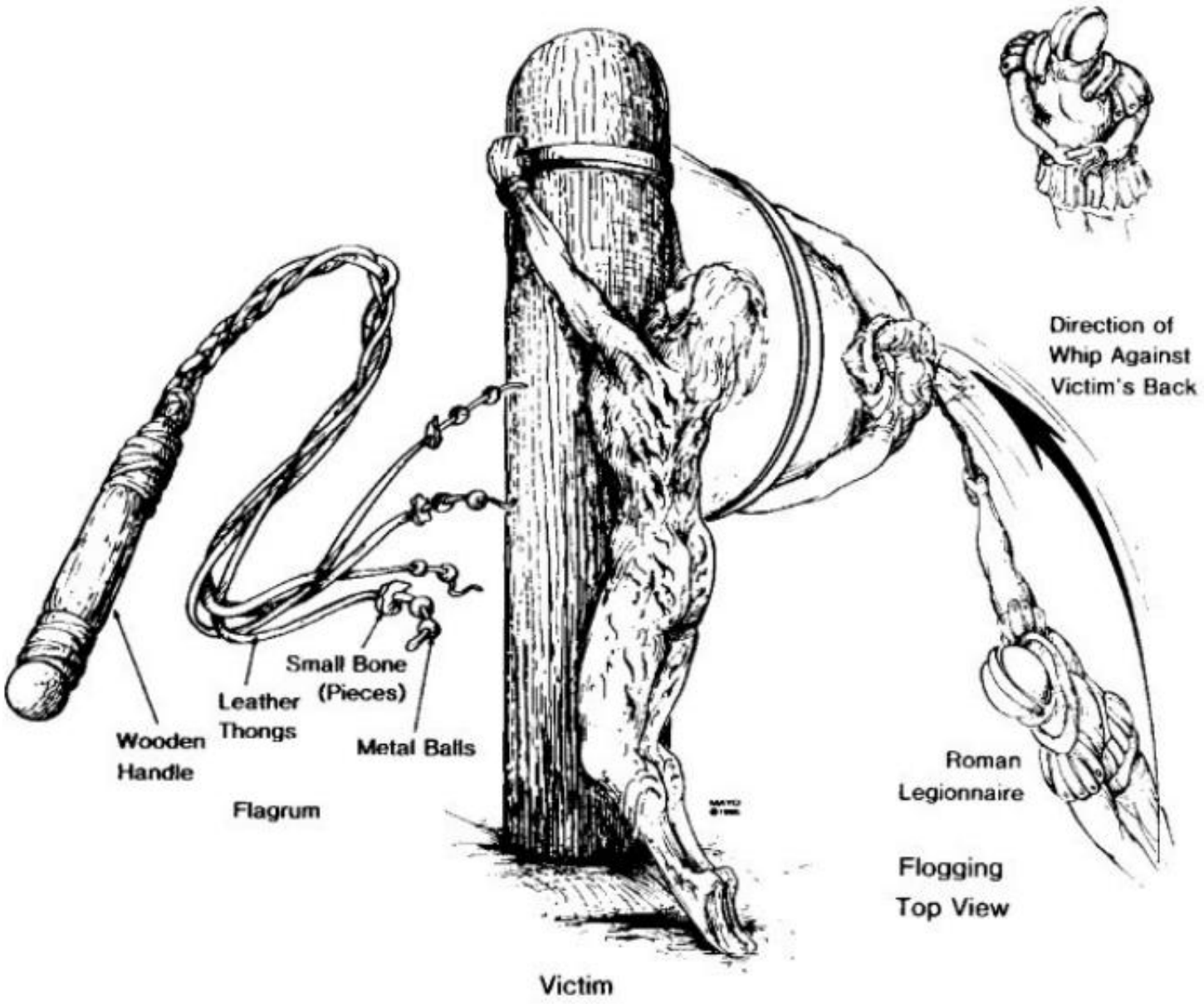


ESV Study Bible

A Timeline of the Cross of Christ

- 6-8 a.m. > Flogging
  - *Matt 27:26-30; Mark 15:15-20; Luke 23:13-22; John 19:1-2*



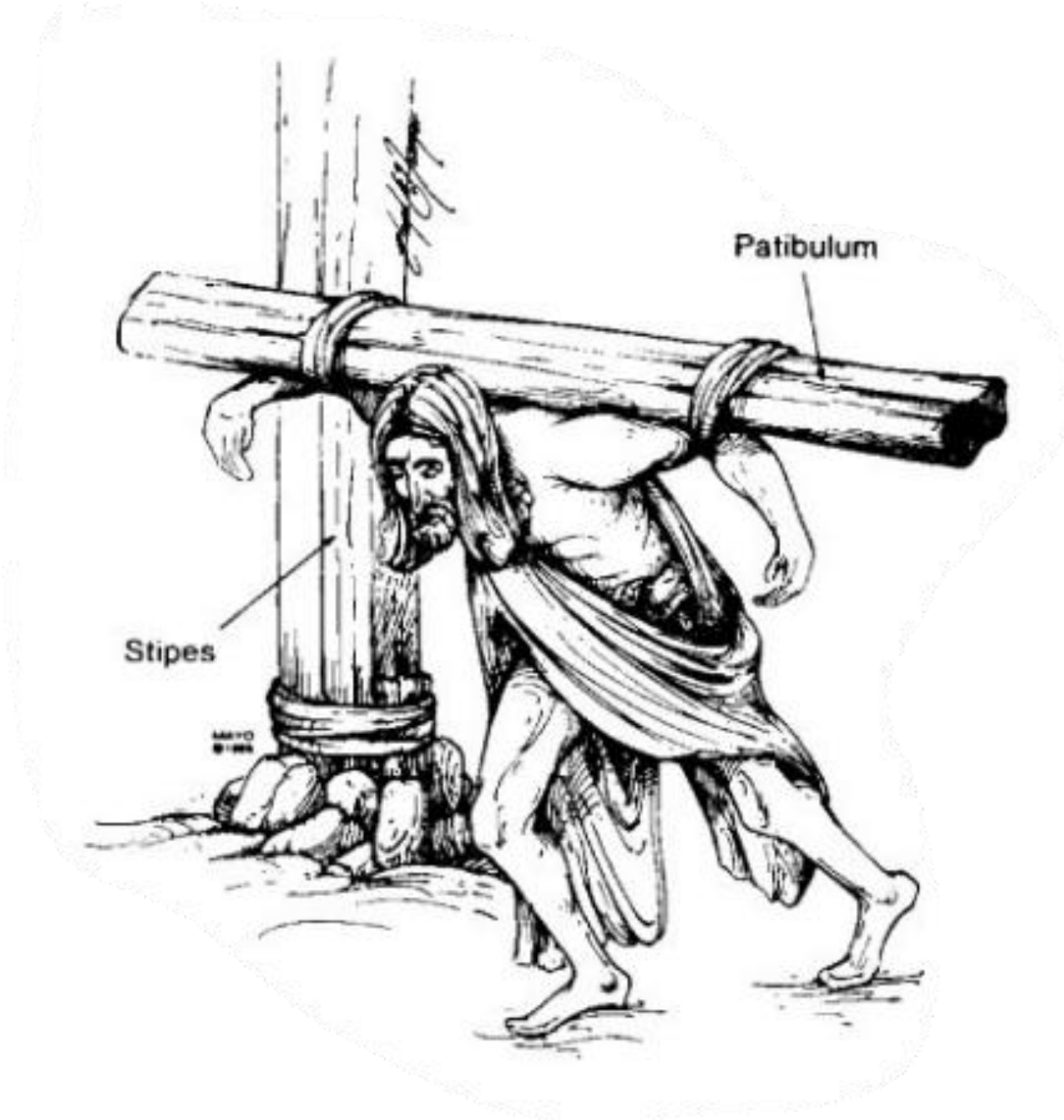


“On the Physical Death of Jesus Christ” by William D. Edwards, MD; Wesley J. Gabel, MDiv; Floyd E Hosmer, MS, AMI. Published in The Journal of the American Medical Association: March 21, 1986, Volume 256.

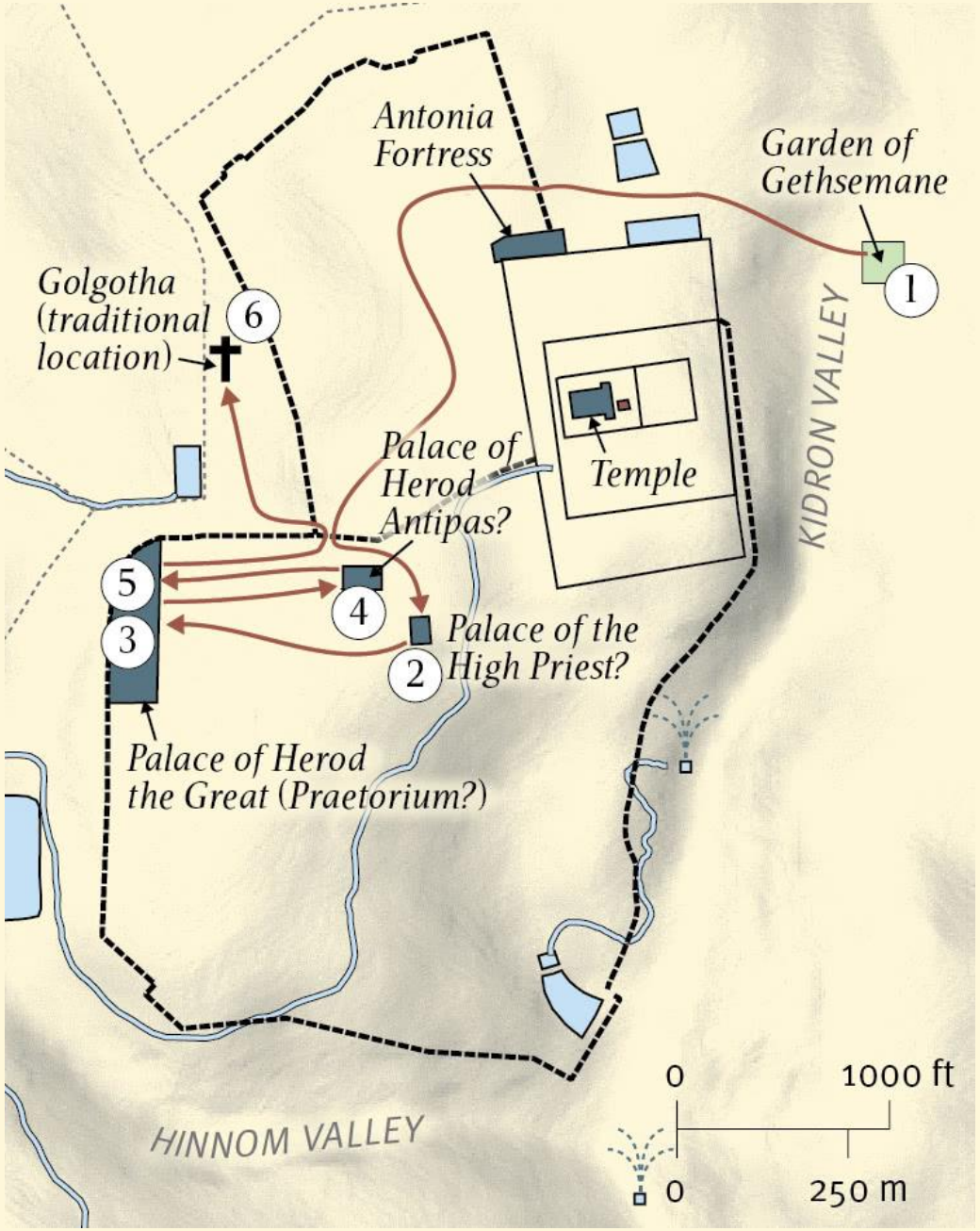
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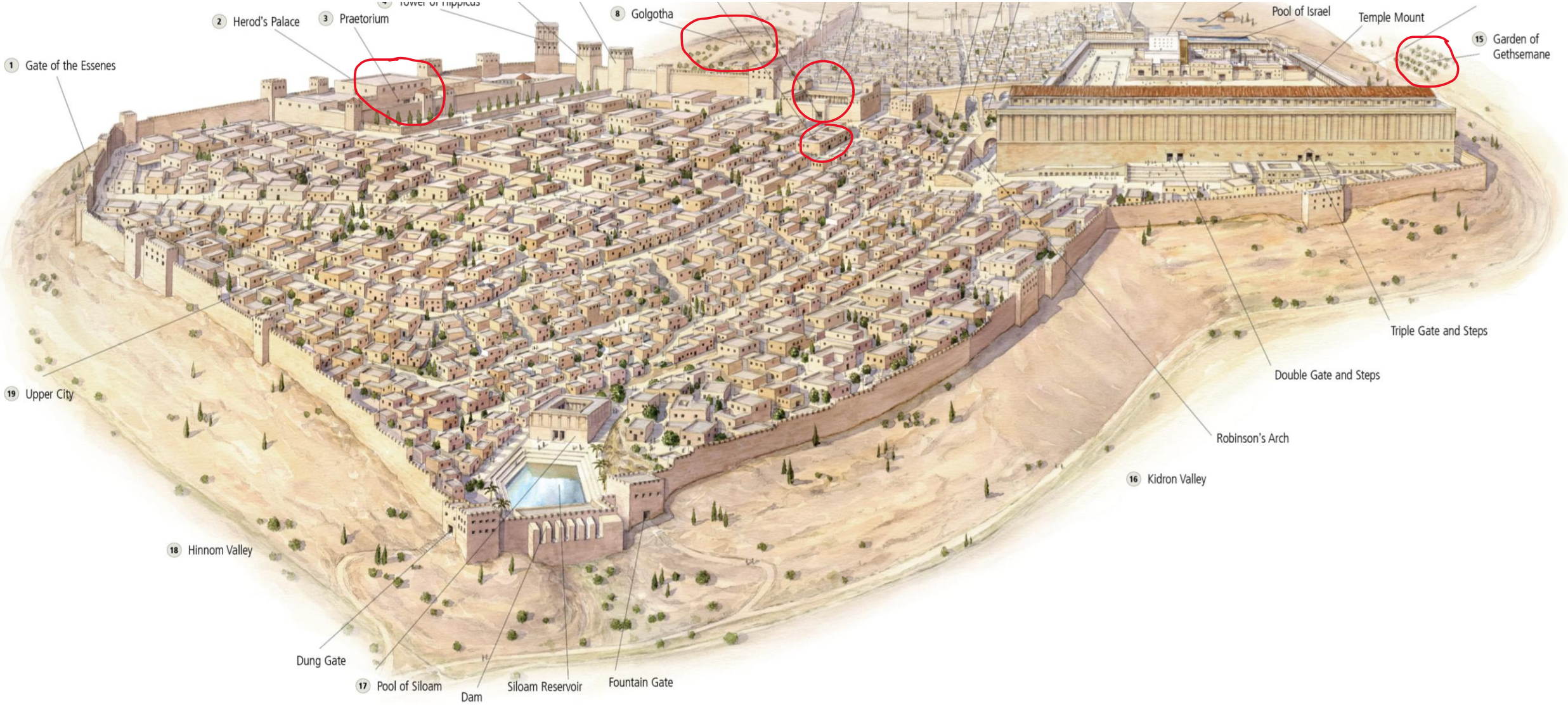




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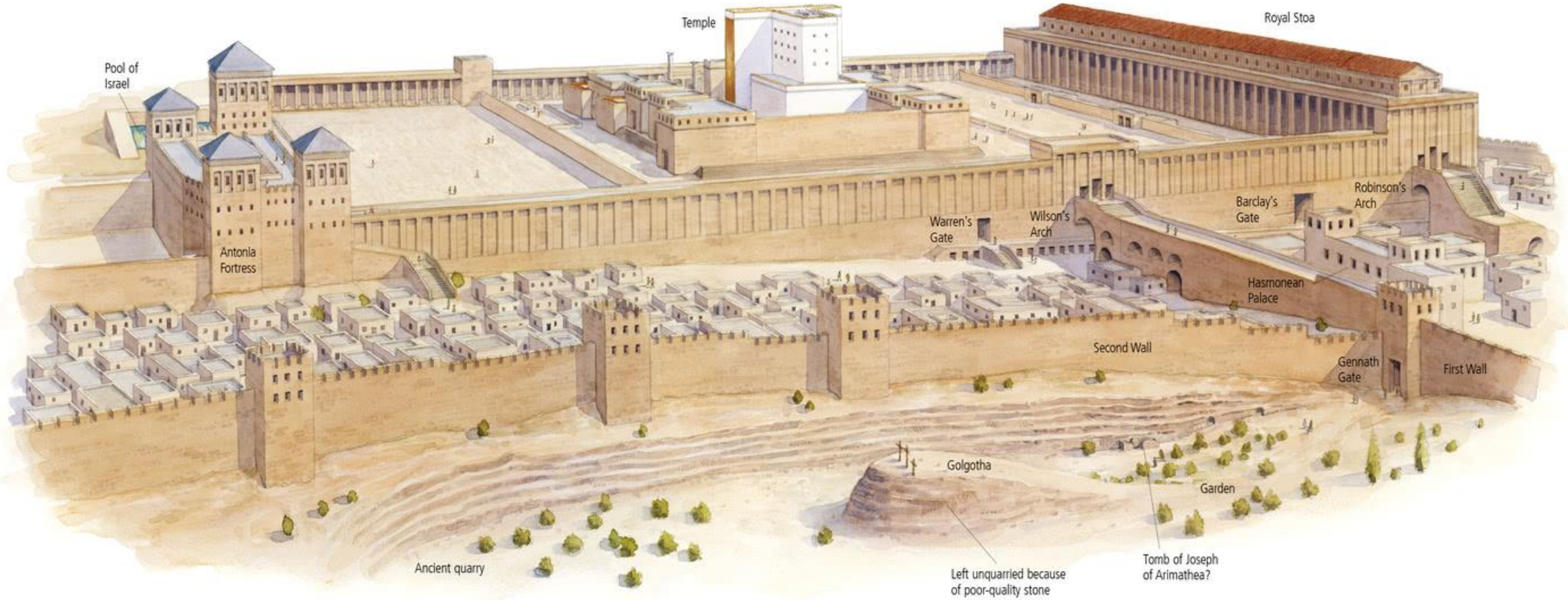


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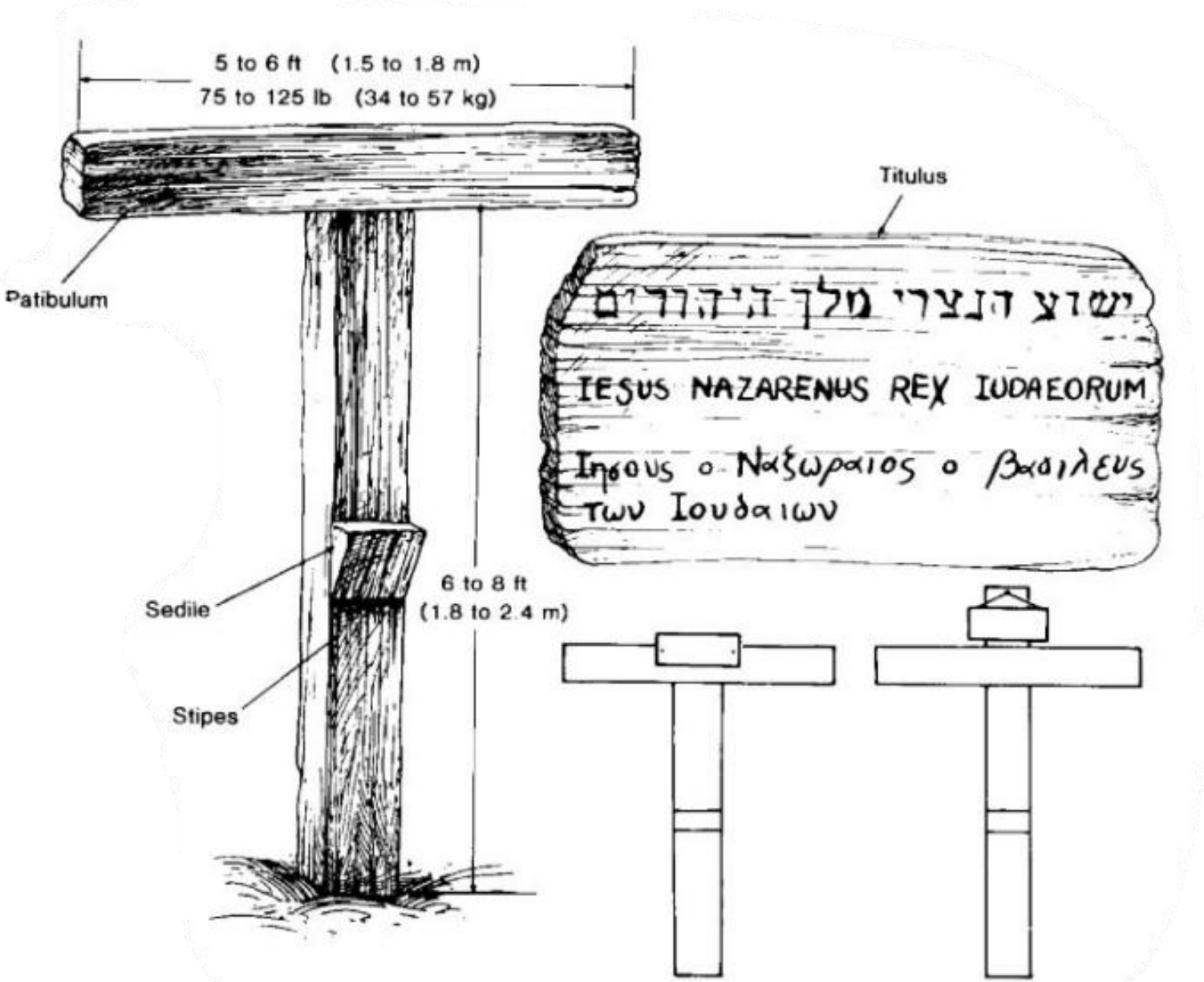
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- 9 a.m. > Crucifixion
  - *Matt 27:35-44; Mark 15:24-32; Luke 23:33-43; John 19:18-27*

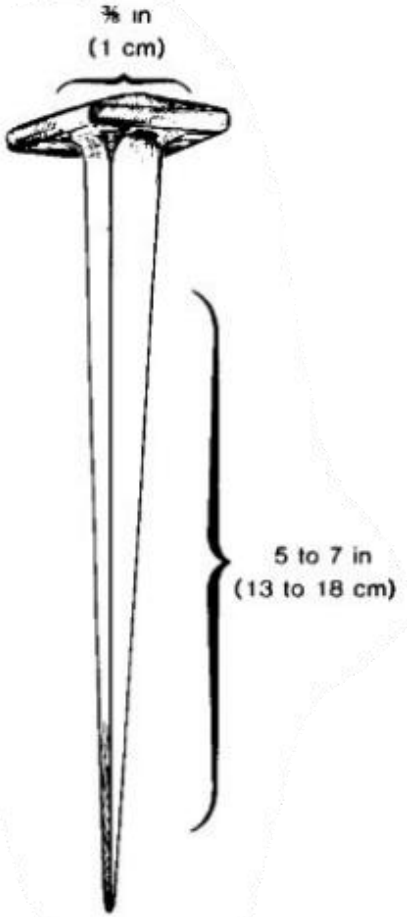




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  - *Matt 27:35-44; Mark 15:24-32; Luke 23:33-43; John 19:18-27*
- 3 p.m. > Death
  - *Matt 27:45-56; Mark 15:33-41; Luke 23:44-49; John 19:28-37*





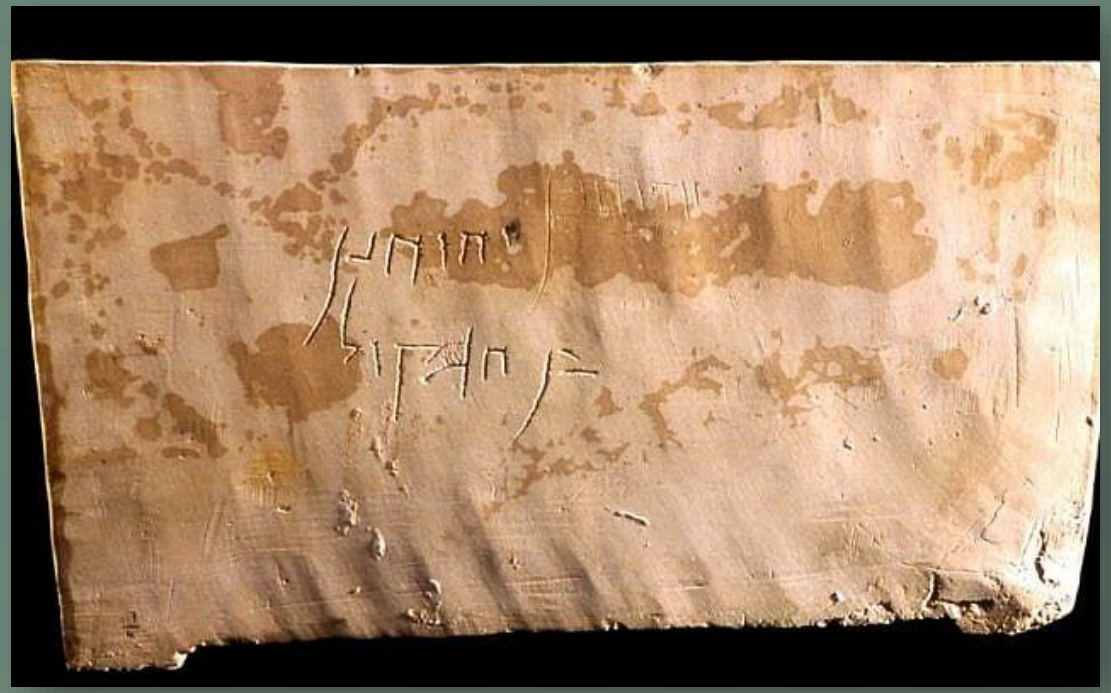
“Can anyone be found who would prefer wasting away in pain dying limb by limb, or letting out his life drop by drop, rather than expiring once for all? Can any man be found willing to be fastened to the accursed tree, long sickly, already deformed, swelling with ugly weals on shoulders and chest, and drawing the breath of life amid long drawn-out agony? He would have many excuses for dying even before mounting the cross.”

- Seneca in *Dialogues Book 3*

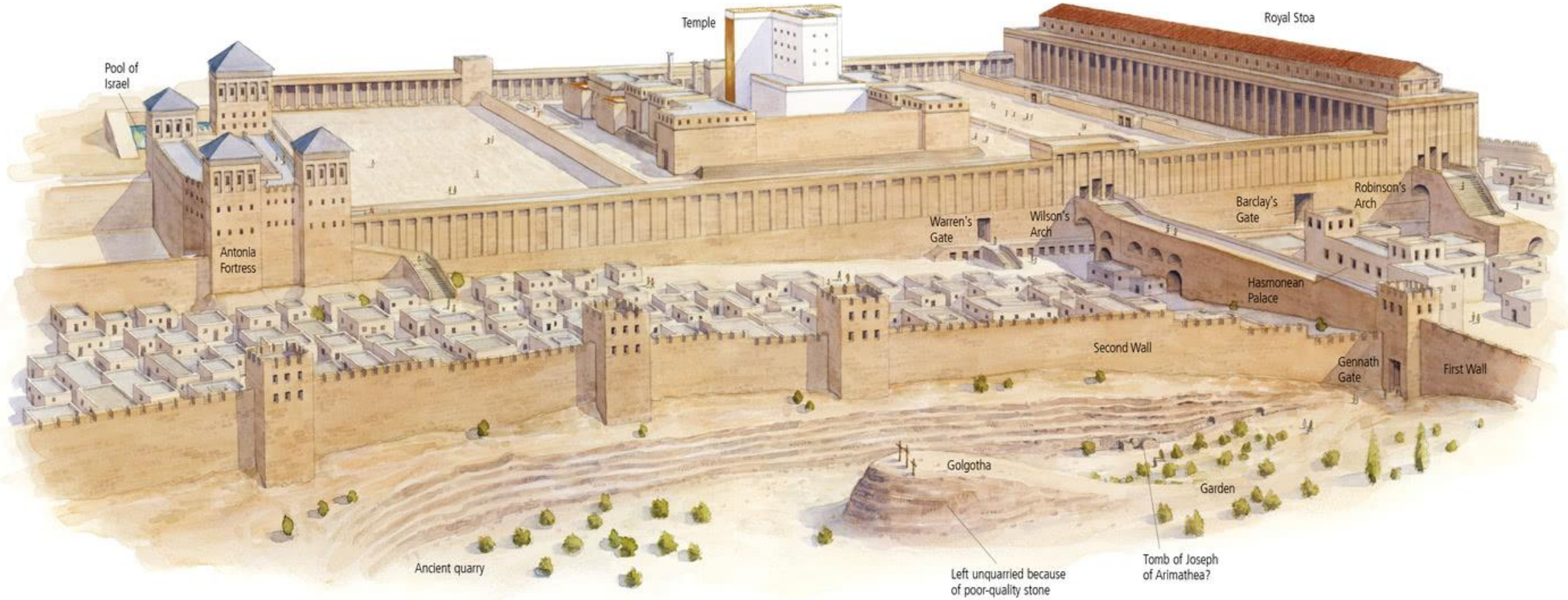
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- 3 p.m. > Death
  - *Matt 27:45-56; Mark 15:33-41; Luke 23:44-49; John 19:28-37*
- Before Nightfall > Burial
  - *Matt 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42*



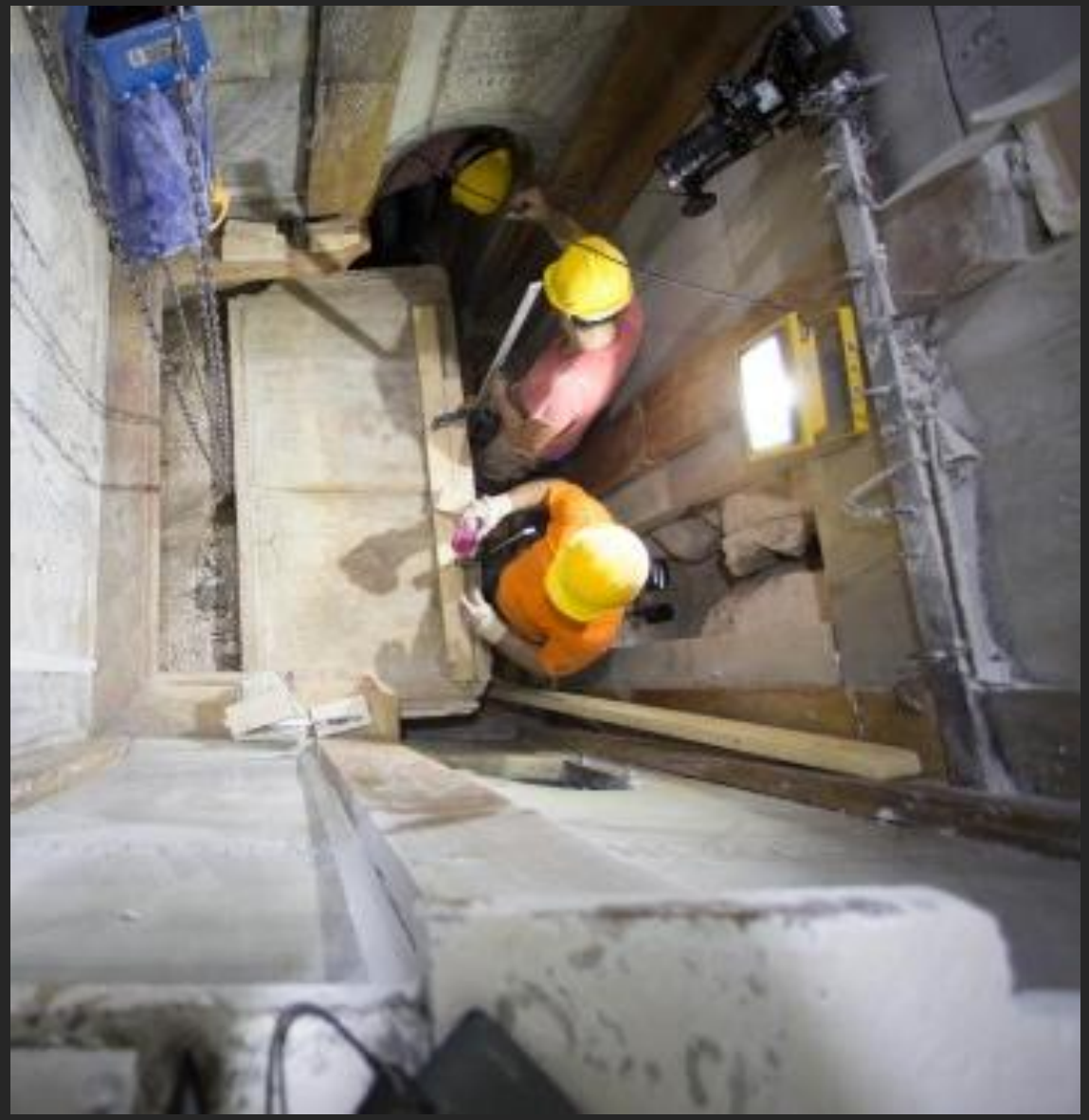






ESV Study Bible





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“By six o’clock on that dark Friday evening the world was a different place…Whether we believe in Jesus, whether we approve of his teaching, let alone whether we like the look of the movement that still claims to follow him, we are bound to see his crucifixion as <u>one of the pivotal moments in human history</u>.”

- N.T. Wright in *The Day the Revolution Began*

II. Who was responsible for the cross of Christ?



Who?

1. Judas



John 18:2

Now Judas, who betrayed (παραδιδοὺς) him, also knew the place, for Jesus often met there with his disciples.



John 12:6

He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.





“The evangelists with their sense of drama deliberately contrast Mary and Judas, her uncalculating generosity and his coldly calculated bargain. What other dark passions were seething in his heart we can only guess, but John insists that it was monetary greed which finally overwhelmed him. Incensed by the waste of a year’s wages, he went and sold Jesus for barely a third that amount.”

- John Stott in *The Cross of Christ*

Who?

1. Judas
   - *Motive: Greed*
2. Religious Leaders



Luke 23:2

And they began to accuse him, saying, “We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king.”



Matthew 27:18

For he knew that it was out of envy that they had delivered him up (παρέδωκαν).



“Envy is the reverse side of a coin called vanity. Nobody is ever envious of others who is not first proud of himself…So they felt threatened by Jesus. He undermined their prestige, their hold over the people, their own self-confidence and self-respect, while leaving his intact. They were ‘envious’ of him, and therefore determined to get rid of him.”

- John Stott in *The Cross of Christ*



Who?

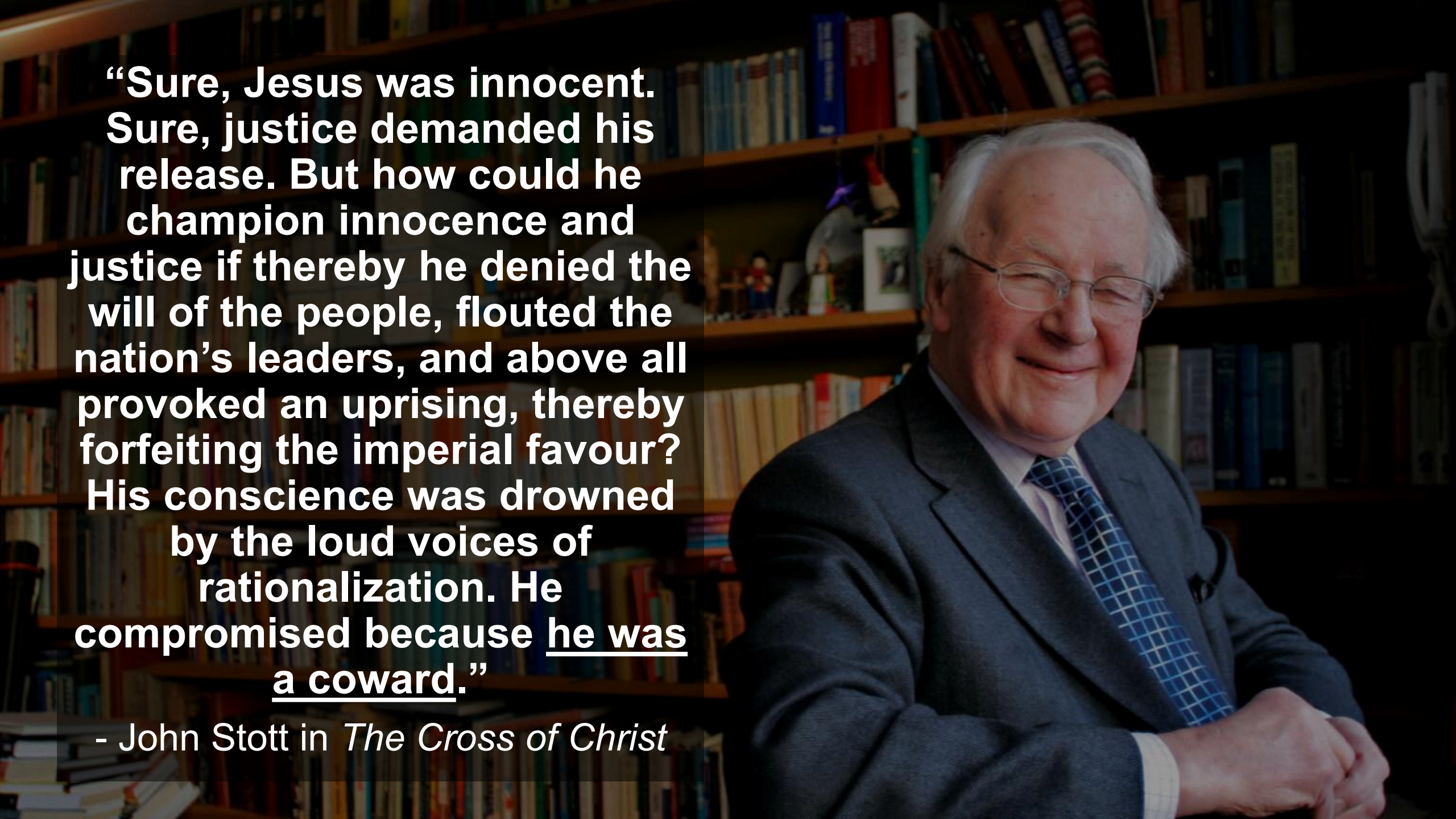
1. Judas
   - *Motive: Greed*
2. Religious Leaders
   - *Motive: Envy*
3. Pilate



John 19:12-16

From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar.”…(16) So he delivered him over (παρέδωκεν) to them to be crucified. So they took Jesus…





“Sure, Jesus was innocent. Sure, justice demanded his release. But how could he champion innocence and justice if thereby he denied the will of the people, flouted the nation’s leaders, and above all provoked an uprising, thereby forfeiting the imperial favour? His conscience was drowned by the loud voices of rationalization. He compromised because <u>he was a coward</u>.”

- John Stott in *The Cross of Christ*

Who?

1. Judas
   - *Motive: Greed*
2. Religious Leaders
   - *Motive: Envy*
3. Pilate
   - *Motive: Cowardice*
4. Me & You



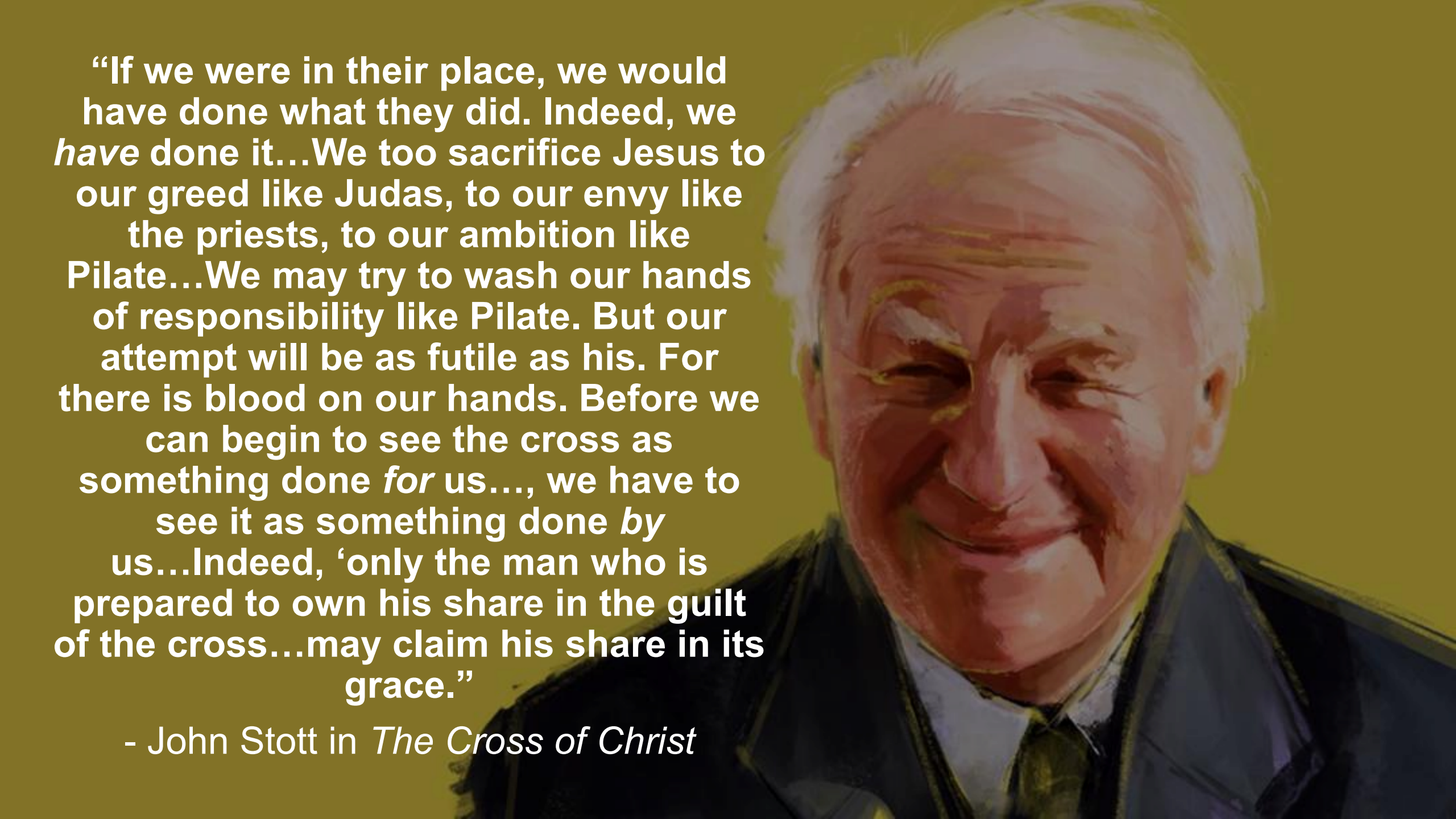
1 John 2:2

He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.



“If we were in their place, we would have done what they did. Indeed, we *have* done it…We too sacrifice Jesus to our greed like Judas, to our envy like the priests, to our ambition like Pilate…We may try to wash our hands of responsibility like Pilate. But our attempt will be as futile as his. For there is blood on our hands. Before we can begin to see the cross as something done *for* us…, we have to see it as something done *by* us…Indeed, ‘only the man who is prepared to own his share in the guilt of the cross…may claim his share in its grace.”

- John Stott in *The Cross of Christ*



Who?

1. Judas
   - *Motive: Greed*
2. Religious Leaders
   - *Motive: Envy*
3. Pilate
   - *Motive: Cowardice*
4. Me & You
   - *Motive(s): All of the above*
5. God



John 18:2

Now Judas, who betrayed (παραδιδοὺς) him, also knew the place, for Jesus often met there with his disciples.

Galatians 2:20

…the Son of God, who loved me and gave himself (παραδόντος) for me.



Matthew 27:18

For he knew that it was out
that they had delivered him
(παρέδωκαν).

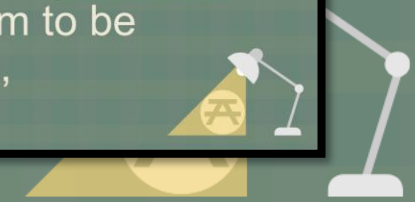
Romans 8:32

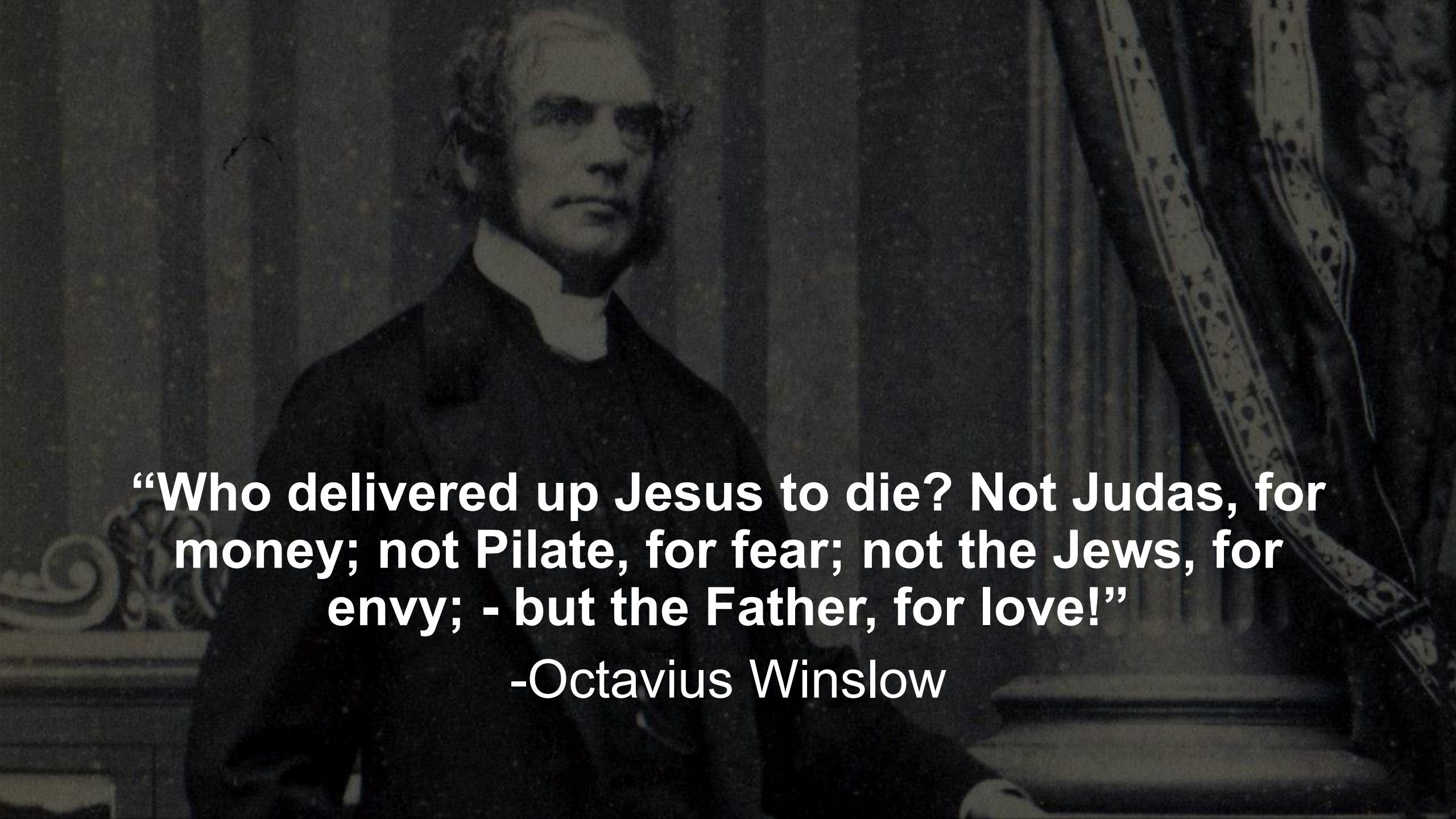
He who did not spare his own Son but gave him up (παρέδωκεν) for us all…



John 19:12-16

From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar.”…(16) So he delivered him over (παρέδωκεν) to them to be crucified. So they took Jesus,





“Who delivered up Jesus to die? Not Judas, for money; not Pilate, for fear; not the Jews, for envy; - but the Father, for love!”

-Octavius Winslow

Who?

1. Judas
   - *Motive: Greed*
2. Religious Leaders
   - *Motive: Envy*
3. Pilate
   - *Motive: Cowardice*
4. Me & You
   - *Motive(s): All of the above*
5. God
   - *Motive: Love!*



John 13:1

…when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.



1 Corinthians 1:18

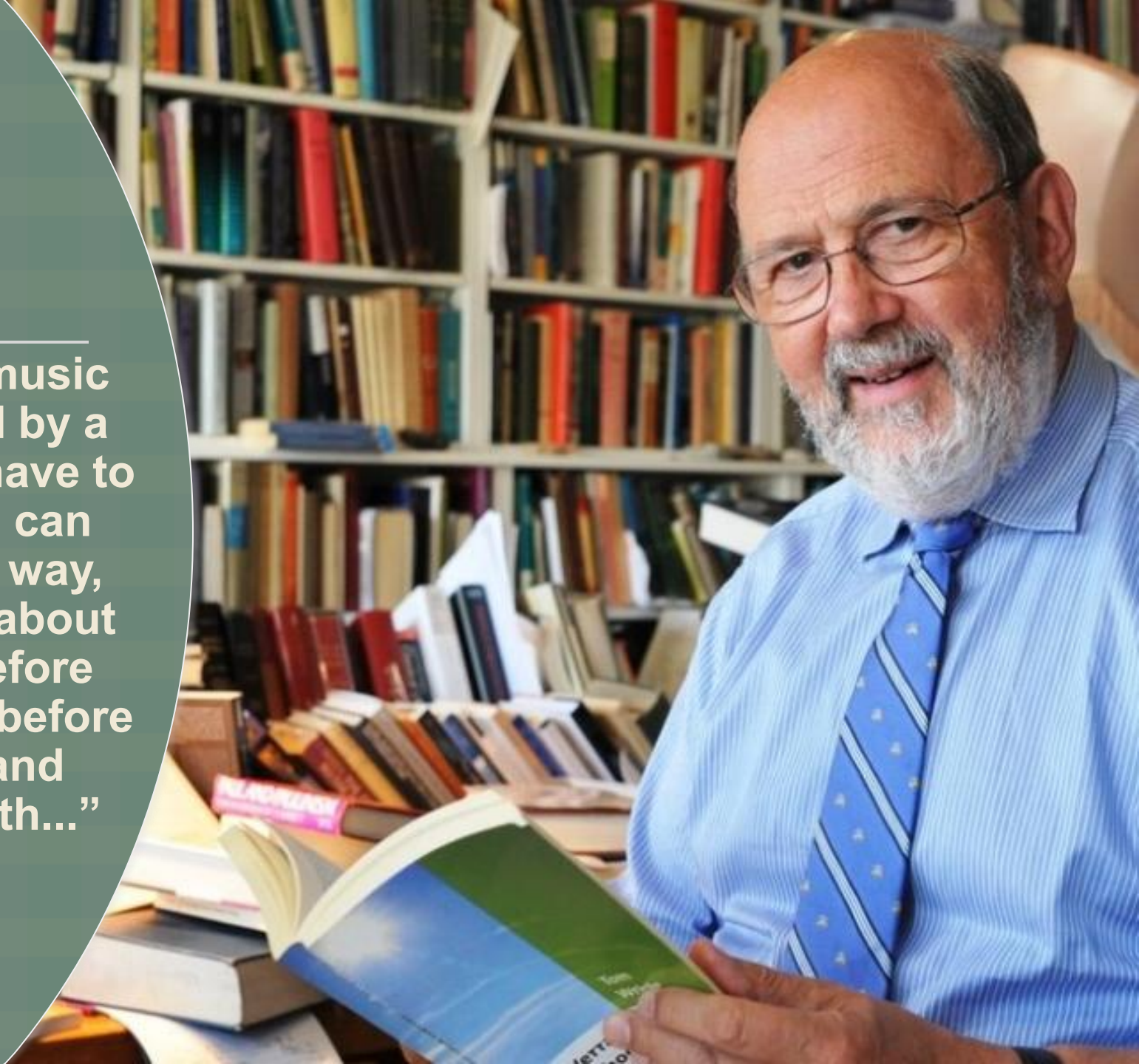
For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.



“You don’t have to understand music theory or acoustics to be moved by a wonderful violin solo. You don’t have to understand cooking before you can enjoy a good meal. In the same way, you don’t have to have a theory about why the cross is so powerful before you can be moved and changed, before you can know yourself loved and forgiven, because of Jesus’ death...”

- N.T. Wright in

The Day the Revolution Began





“I threw away my prepared address and preached a simple gospel message on the meaning of the <u>cross of Christ</u>.”

- Billy Graham

Renew: The Cross of Christ

Session 2: The Heart of the Cross

Series Goals:

1. To understand the _____ of the cross of Christ.
2. To experience the _____ of the cross of Christ.

Series Anchor Verse:

1 Corinthians 1:18: For the _____ of the _____ is _____ to those who are perishing, but to us who are being saved it is the _____ of God.

Outline

A. Tonight's Goals- Answering: _____ was the cross necessary?
_____ did the cross actually work?

B. Penal Substitutionary Atonement

a. The Christian doctrine stating that Jesus Christ died on the cross to take the _____ punishment for human sin in place of humanity.
b. **Penal**: Related to a legal _____ for a crime.
c. **Substitutionary**: Taking the place of _____.
d. **Atonement**: Reconciling or making _____ between two parties.

1. The problem of _____.

Q: Why do we need Jesus' death on the cross to have forgiveness of our _____

A: We have to consider 1. The _____ of sin and 2. The _____ of God.

_____

_____

_____

_____

_____

_____

_____

_____

_____ and _____ stand in the way of God forgiving us. We need some sort of *satisfaction*.

2. The _____ of sin.

Define satisfaction: related to a _____ obligation.

Satisfying whom?

The Devil? _____

The Law? _____

God's own honor and justice? _____

God _____.

_____

_____

_____

_____

_____

_____

_____

_____

Satisfying How?

How God chooses to forgive sinners and reconcile them to himself must be _____ with his own _____.

_____

_____

_____

_____

_____

_____

_____

_____

Q: How can God _____ us *and* satisfy his _____ simultaneously?

A: He sacrificed, or substituted, himself for us.

3. The _____-_____ of God

God provides a _____ substitute for the sinner, so that the substitute receives the _____ and the sinner the _____.

Why a substitute?

To _____ _____ all of the images and prophecies foreshadowed in the Old Testament.

- ∉ The OT _____ System
  - The Day of Atonement:
- ∉ The Passover Story
- ∉ Isaiah 53

_____

_____

_____
_____
_____
_____
_____
_____

Who is the substitute in the courtroom analogy? There are only two parties.

Holy and Loving God Sinful Man

Romans 5:8 *[B]ut* ***God shows his love*** *for us in that while we were still sinners,* ***Christ died for us****.*

Q&A Session

Use the space provided below to take notes during the Question & Answer Session.

_____
_____
_____
_____
_____
_____

Weekly Reflection & Application Questions

The content from this class is a lot to process in one sitting. To help you think more deeply about these ideas and how to apply them to your life, consider answering the following reflection and application questions in the weeks prior to the next class.

Week 1:

1. Before this class, had you heard of the theological phrase “penal substitutionary atonement”? What feelings does this idea evoke in you after the teaching?
2. Where have you seen evidence that people around you, or you yourself, have a tendency to minimize sin?
3. Where have you seen evidence in the Old Testament of the wrath of God? What about in the New Testament?

Week 2:

1. Why do you think it’s important for God to offer a satisfaction for sin?
2. During the class, Martyn-Lloyd Jones was quoted as saying, “[U]nless we start with this idea of the wrath of God against sin…we cannot understand the love of God. It is only as I realize God's wrath against sin that I realize the full significance of His providing a way of salvation from it.” (*The Wrath of God Revealed, A Sermon on Romans 1:18*)
    a. Do you agree? Why or why not?

Week 3:

1. During the class, John Stott was quoted as saying; “The essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man. Man asserts himself against God and puts himself where only God deserves to be. Man claims prerogatives that belong to God alone; God accepts penalties that belong to man alone.” (*The Cross of Christ*, 159).
    a. Do you agree? Why or why not?
    b. Are there places where you know you are putting yourself in the place of God?
    c. Have you experienced God’s love through the cross? If not, why not?
2. What questions do you still have about the cross of Christ?

Resources

Books

- *The Cross of Christ* - John Stott
- *The Holiness of God* - R.C. Sproul
- *In My Place Condemned He Stood: Celebrating the Glory of the Atonement* - J.I. Packer and Mark Dever
- *The Cross: God's Way of Salvation* - Martyn Lloyd-Jones
- *He Bore our Punishment: Discovering Penal Substitution in the Church Fathers and Beyond* - Erick Ybarra

Articles

- Stanford Encyclopedia of Philosophy - Atonement
- Substitutionary Atonement https://www.thegospelcoalition.org/essay/substitutionary-atonement/
- What did the Cross Achieve? The Logic of Penal Substitution (PDF link) https://www.the-highway.com/cross_Packer.html
- Penal Substitution Revisited https://www.patheos.com/blogs/adrianwarnock/2007/07/j-i-packer-on-the-atonement/
- Answering Four Common Objections to Penal Substitutionary Atonement https://www.9marks.org/article/answering-4-common-objections-to-psa/
- Why the Cross? https://www.covenantseminary.edu/theology/why-the-cross
- How Jesus Fulfilled Prophecy – 5 Examples https://www.e360m.org/how-jesus-fulfilled-prophecy-5-examples/
- How Leviticus Deepens our View of Substitutionary Atonment https://www.thegospelcoalition.org/article/leviticus-substitutionary-atonement/

Video/Audio

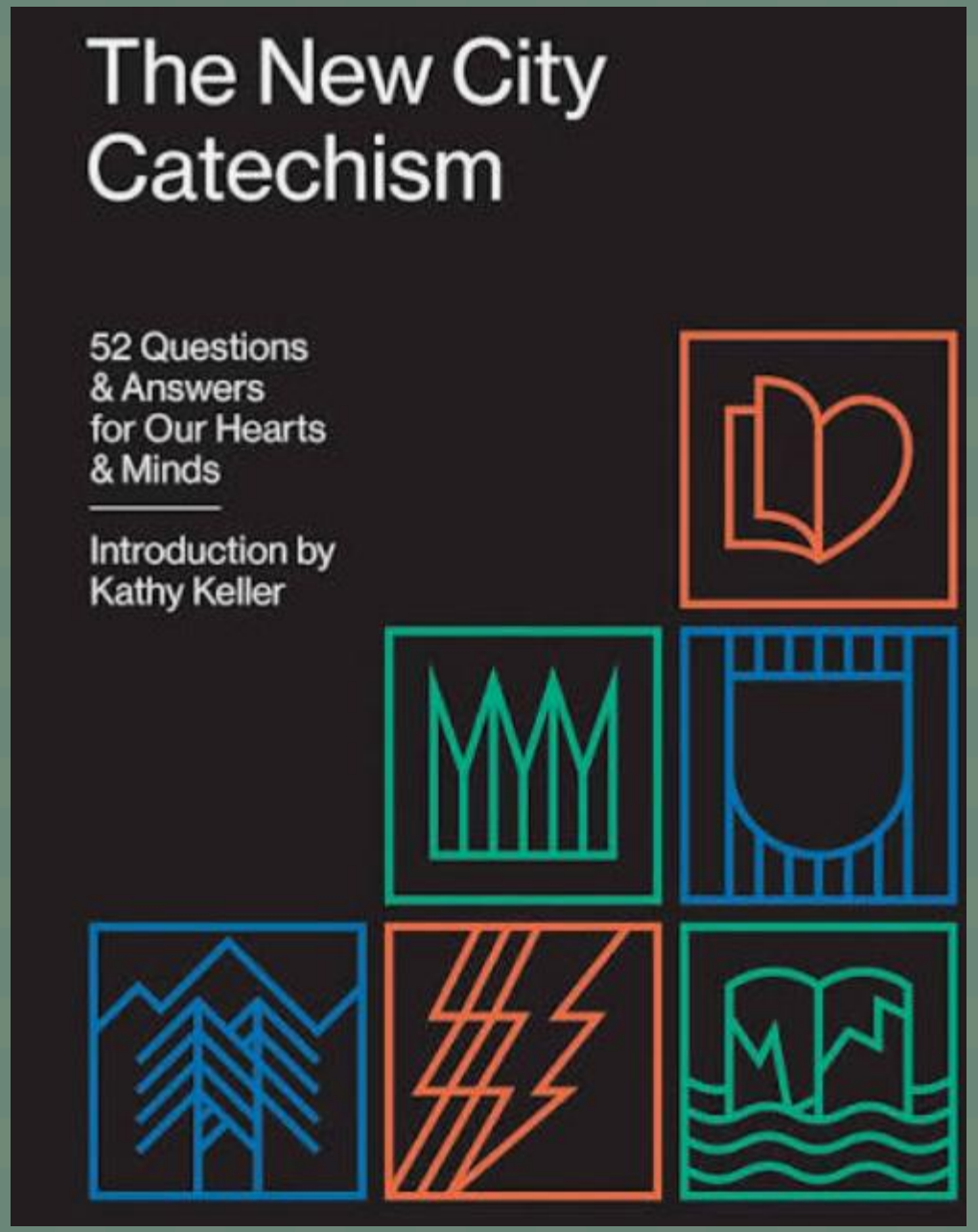
- Why is it important to understand penal substitutionary atonement?- Ligonier Ministries
- Penal Substitutionary Atonement- Desiring God Ministries
- The Satisfaction of Christ Proved by His Suffering and Substitution | John Owen - Reformed Thinking (also available in Podcast form)
- The Wrath of God – Martyn Lloyd-Jones (also available in Podcast form)
- A Knockout Blow” to Penal Substitution? Engaging John Mark Comer on the Atonement - Gavin Ortlund

The Cross of Christ

RE NEW



Session 2: The Heart of the Cross


The New City Catechism
52 Questions & Answers for Our Hearts & Minds
Introduction by Kathy Keller

The New City Catechism

52 Q
& An
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& Mi

Intro
Kath

Question 24



Why Was it Necessary for Christ, the Redeemer, to Die?

Since death is the punishment for sin, Christ died willingly in our place to deliver us from the power and penalty of sin and bring us back to God. By his substitutionary atoning death, he alone redeems us from hell and gains for us forgiveness of sin, righteousness, and everlasting life.

CHILDREN'S MODE





The New City Catechism

Question 24



Why Was it Necessary for Christ, the Redeemer, to Die?

Christ died willingly in our place to deliver us from the power and penalty of sin and bring us back to God.

CHILDREN'S MODE

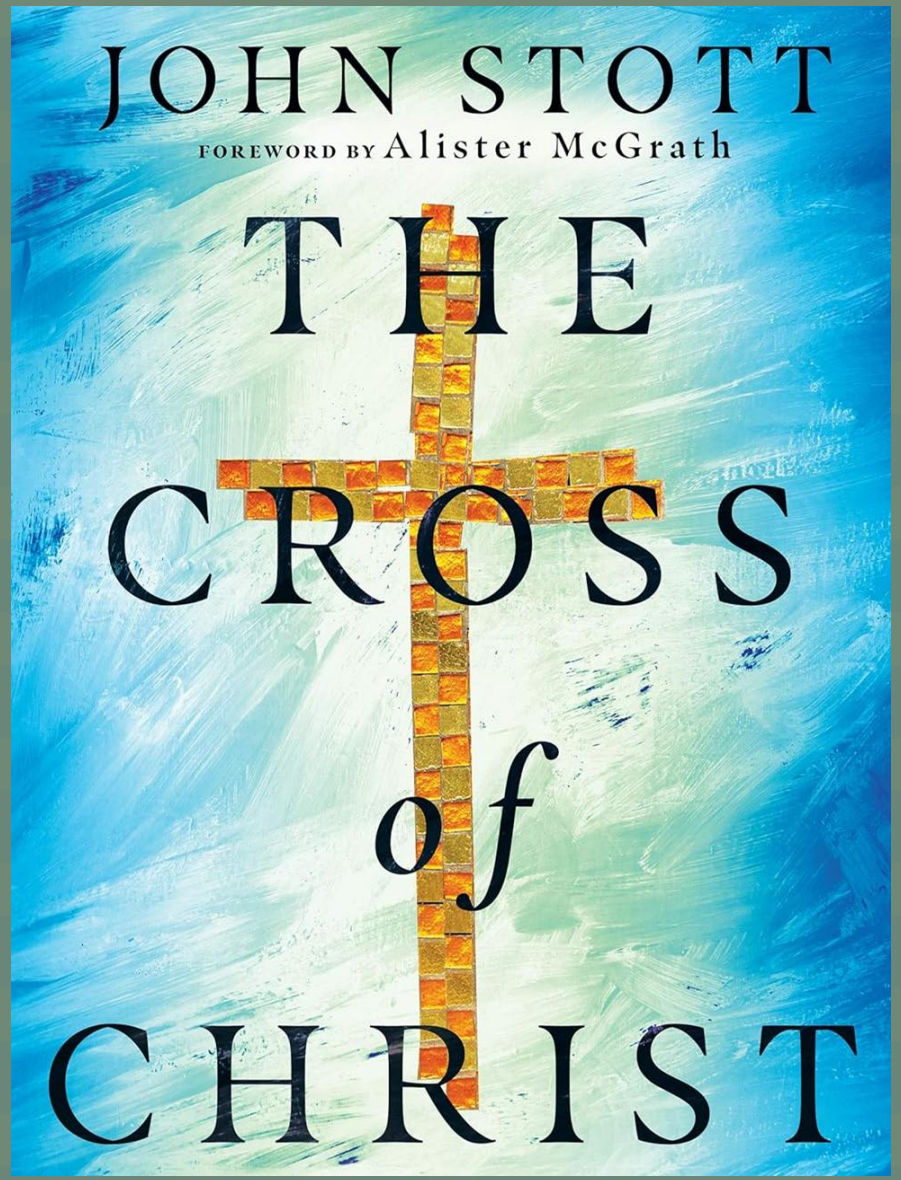


Series Goals

1. To understand the **centrality** of the cross of Christ.

2. To experience the **power** of the cross of Christ.




JOHN STOTT
FOREWORD BY Alister McGrath
THE CROSS of CHRIST

1 Corinthians 1:18

For the **word** of the **cross** is **folly** to those who are perishing, but to us who are being saved it is the **power** of God.



Where Have We Been?

The ***what*** and ***who*** of the crucifixion.

- What happened (with a timeline)
- Why it happened in reality
  - *Who was responsible?*



Where Are We Tonight?

The ***why*** and ***how*** of the crucifixion.

- **Why** was the cross necessary?
- **How** did the cross actually work?



Penal Substitutionary Atonement

The Christian doctrine stating that Jesus Christ died on the cross to take the **legal** punishment for human sin in place of humanity.

Penal: Related to a legal **penalty** for a crime.

Substitutionary: Taking the place of **another**

Atonement: Reconciling or making **peace** between two parties, God and humans.



Jesus Paid It All



Jesus paid it all,
All to Him I owe;

Sin had left a crimson stain,
He washed it white as snow.

Man of Sorrows! What a Name

Bearing shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood:
Halellujah! What a Savior!

Guilty, vile and helpless we;
Spotless Lamb of God was He;
Full atonement! Can it be?
Halellujah! What a Savior!



Rock of Ages Cleft for Me

Not the labors of my hands,
Can fulfill Thy law's demands;

Could my zeal no respite know,
Could my tears forever flow,

All for sin could not atone;
Thou must save, and Thou alone.



How Deep the Father's Love for Us

Behold the man upon the cross,
my sin upon his shoulders…

It was my sin that held him there
until it was accomplished.
His dying breath has brought me life –
I know that it is finished.



The Heart of the Cross

1. The Problem of Forgiveness

1. The Satisfaction of Sin

1. The Self-Substitution of God



The Heart of the Cross

1. The Problem of *Forgiveness*

1. The Satisfaction of Sin

1. The Self-Substitution of God



The Problem of Forgiveness

The Main Question:

Why *do we need Jesus' death on the cross to have forgiveness of our sins?*



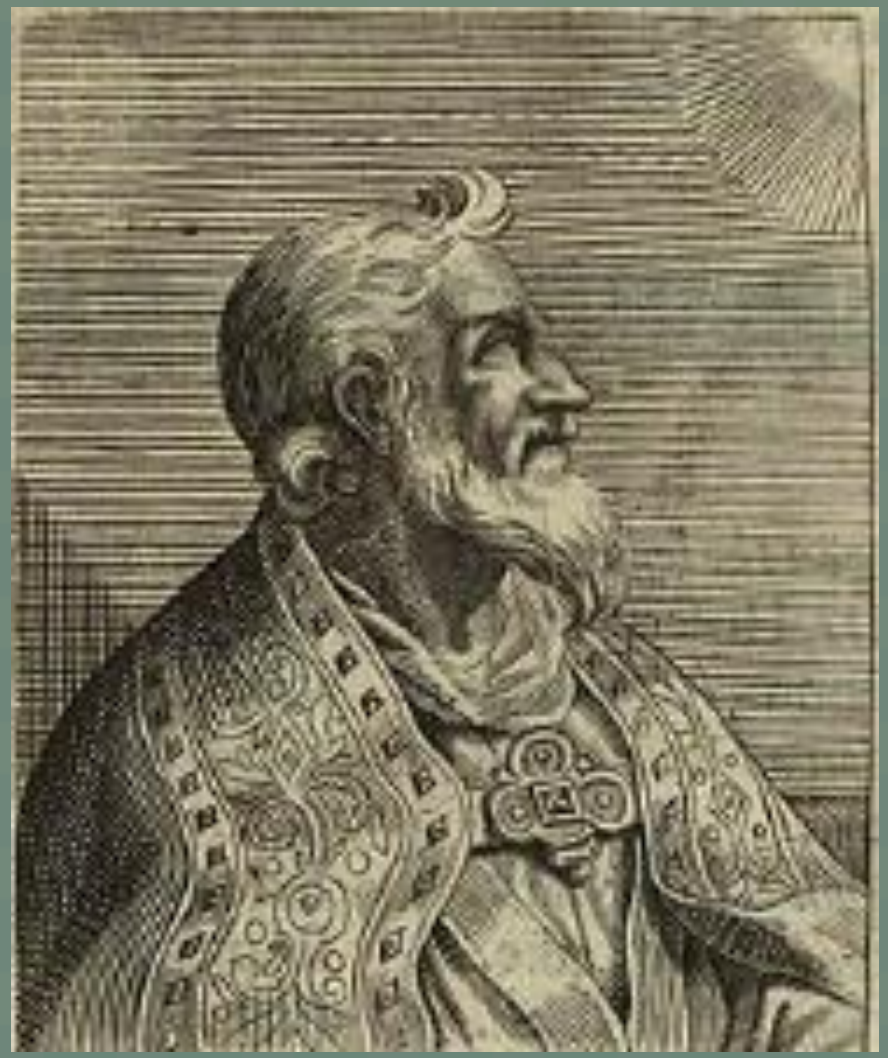
The Problem of Forgiveness

We have to consider:

1. The seriousness of sin, and

1. The majesty of God.





To imagine that God can simply forgive us as we forgive others ignores the seriousness of sin.

Archbishop Anselm

The Seriousness of Sin

The NT defines sin as:

1. **Hamartia**: Missing the target
2. **Adikia**: Unrighteousness or iniquity
3. **Poneria**: Evil that is degenerate or vicious
4. **Parabasis**: A trespass, transgression
5. **Anomia**: Lawlessness



Psalm 51:4a

Against you, you only,
have I sinned
and done what is evil
in **your** sight.



But Isn't "Sin" Too Harsh a Word?

Our cultural tendency is to push back. Sin isn't *sin*, it's…

- A criminal act (that is criminally punished)
- A sickness that needs treatment.

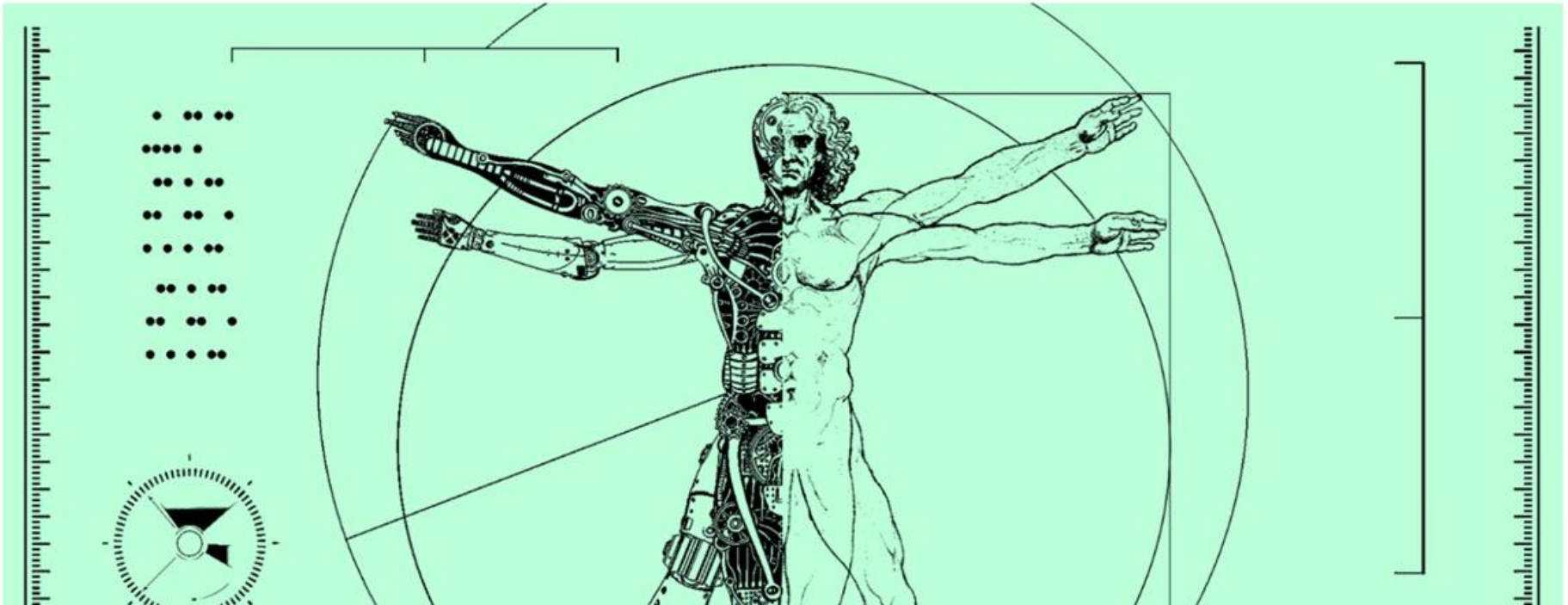


CULTURE

There Is Already a Word for the Deep Moral Failures of AI

It's *sin*.

By Tyler Austin Harper



*“For the past few years, I’ve been troubled by a word, and that word is **sin**.*

*I keep reaching for it, because it seems to be the only term **strong enough** to describe the new forms of **dehumanization** that artificial intelligence has introduced—**even though calling something a sin sounds embarrassing to me**, like throwing salt over your shoulder or stowing a lucky penny in your pocket.*



…The problem is, I don't know what else to call it when companies market digital girlfriends to the heartsick and young.

Or when they hawk robot companions to the lonely and old.

Or when a billionaire explains that he intends to sell intelligence—trained on humanity's stolen intellectual property—back to us as a utility, like electricity or water.

These developments are not just wrong. They feel to me like something deeper and darker."

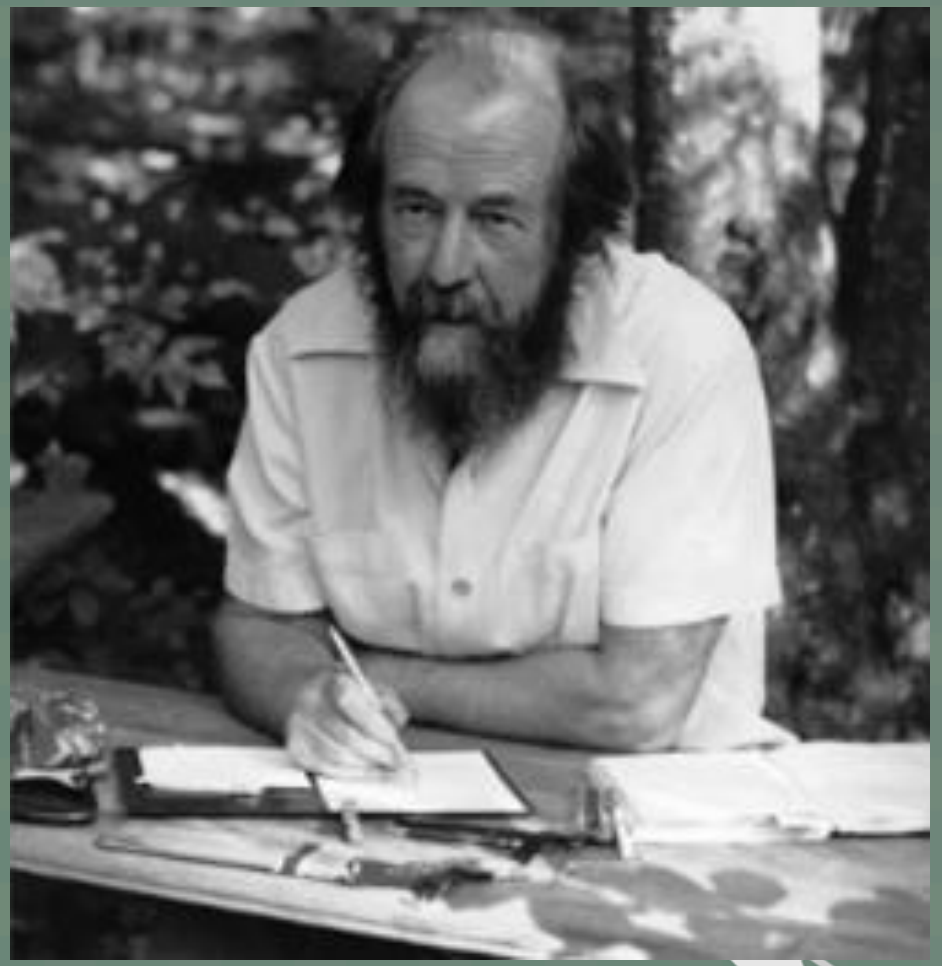
- Tyler Austin Harper



*If only there were **evil people somewhere** insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them.*

***But the line dividing good and evil cuts through the heart of every human being**. And who is willing to destroy a piece of his own heart?*

Aleksandr Solzhenitsyn



John 8:7



…He stood up and said to them, “**Let him who is without sin among you** be the first to throw a stone at her.”

Romans 3:22b-23

For there is no distinction [between Jew and Gentile]: for **all have sinned and fall short of the glory of God…**



So far…

- Sin is serious as it is rebellion against God.
- We are all guilty and fall short of God’s standard.



The Majesty of God

- God’s holiness is *Kadosh* (קָדוֹשׁ)
  - *"set apart"* or *"utterly distinct"*

  - Moses and the burning bush (Exodus 3)
  - Mt. Sinai with the 10 Commandments (Exodus 19)



Isaiah 6:3-4

And they [the angels] were calling to one another:

"**Holy**, **holy**, **holy** is the Lord Almighty;
the whole earth is full of his glory."

At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.



Isaiah 6:5-7

“Woe to me!” I cried. “**I am ruined!** For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty.”

Then one of the seraphim flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, “See, this has touched your lips; ***your guilt is taken away and your sin atoned for***.”



Leviticus 11:44–45

For I am the Lord your God. Consecrate yourselves therefore, and **be holy, for I am holy**…

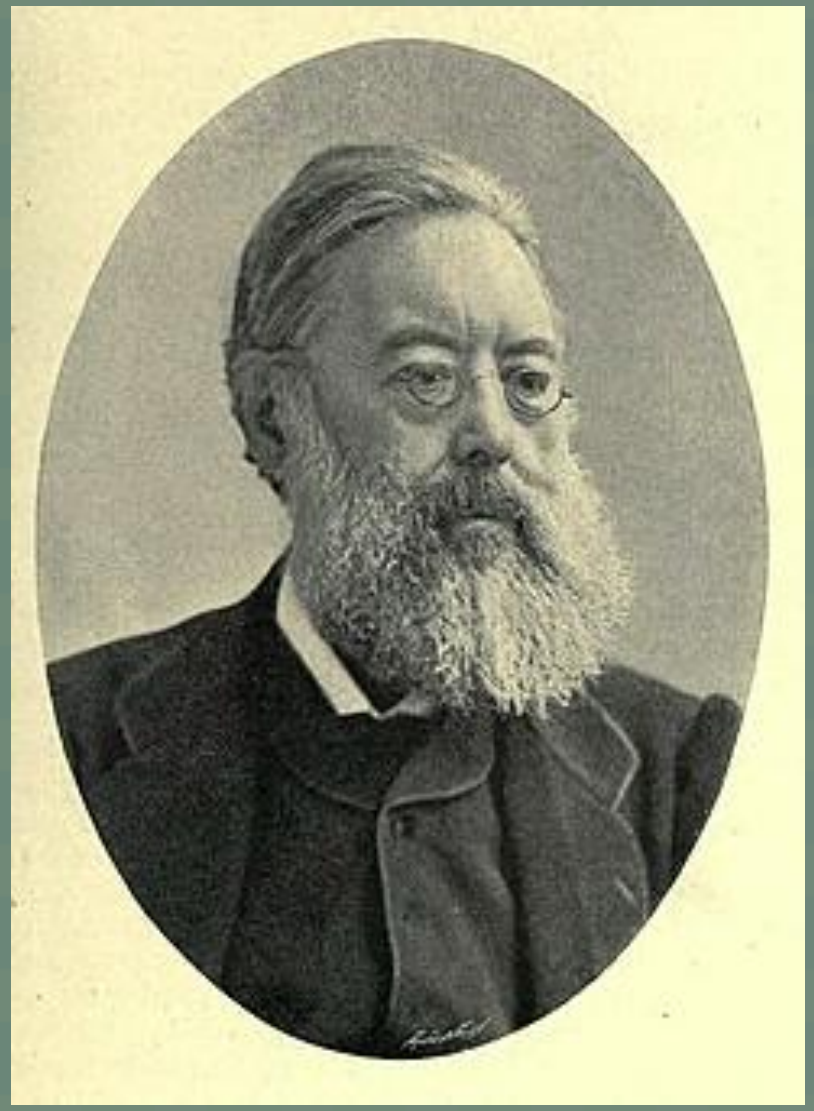
For I am the Lord who brought you up out of the land of Egypt to be your God. **You shall therefore be holy, for I am holy.**



God’s Wrath

- God’s wrath is his holy reaction to evil.
- It is a settled wrath that opposes evil.
- It is principled, predictable, controlled.





It is partly because sin does not provoke our own wrath that we do not believe that sin provokes the wrath of God.

R.W. Dale

In Christ Alone



'Til on that cross as Jesus died
The wrath of God was satisfied
For every sin on Him was laid
Here in the death of Christ I live

Exodus 34:6

The Lord passed before him [Moses] and proclaimed, “The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness…



Exodus 22:22-24

You shall not mistreat any widow or fatherless child.
If you do mistreat them, and they cry out to me, I will surely hear their cry, and **my wrath will burn**, and I will kill you with the sword, and your wives shall become widows and your children fatherless.



Matthew 3:7

But when he [John the Baptist] saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “You brood of vipers! Who warned you to flee from **the wrath to come**?



John 3:36

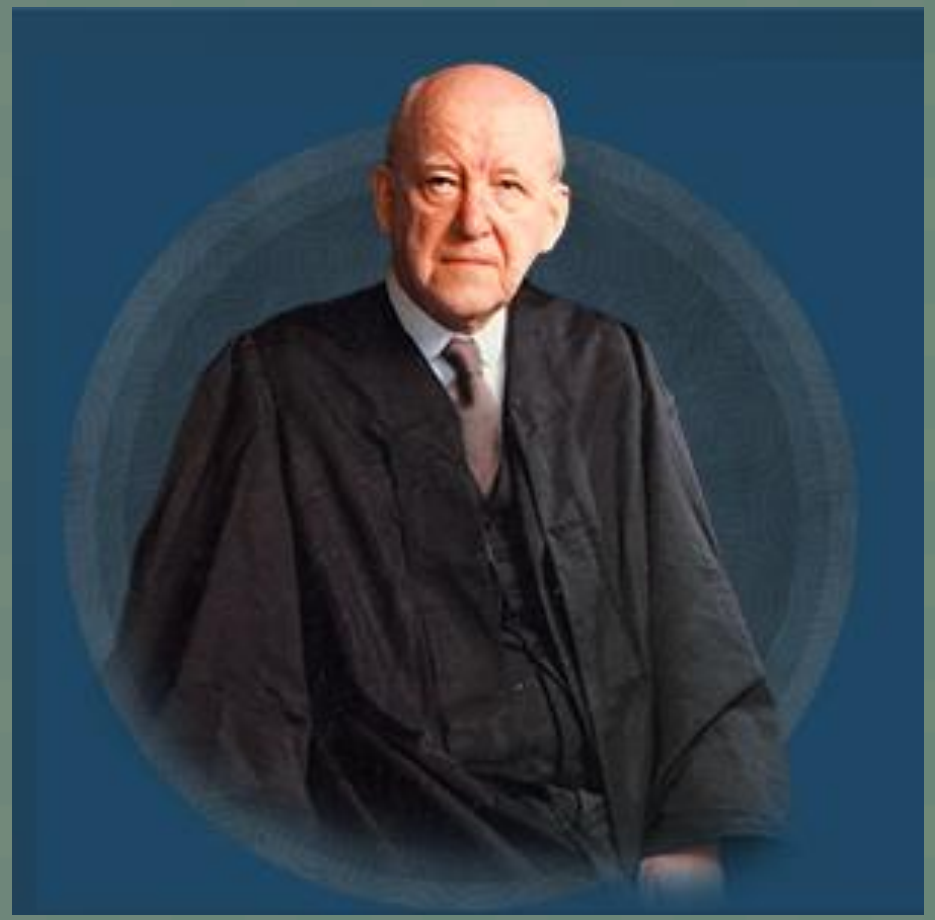
Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, **but the wrath of God remains on him.**



Romans 1:18

For **the wrath of God** is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.





God cannot compromise with sin…There is no compromise between light and darkness, good and evil. They are eternal opposites, and God, because he is God hates sin. God must therefore punish sin. This is what the Bible means when it tells us that the wrath of God is against all sin and unrighteousness.

Martyn Lloyd Jones

What's the Problem of Forgiveness?

Our sin dishonors God's majesty.
It rightly deserves his holy wrath.

Sin and **wrath** stand in the way of God forgiving us. We need some sort of *satisfaction*.



The Heart of the Cross

1. The Problem of Forgiveness

1. The *Satisfaction* of Sin

1. The Self-Substitution of God



Satisfaction

Compensation, reparation, or amends provided to right a wrong, settle a grievance, or discharge a ***legal*** *obligation.*

Merriam-Webster Dictionary

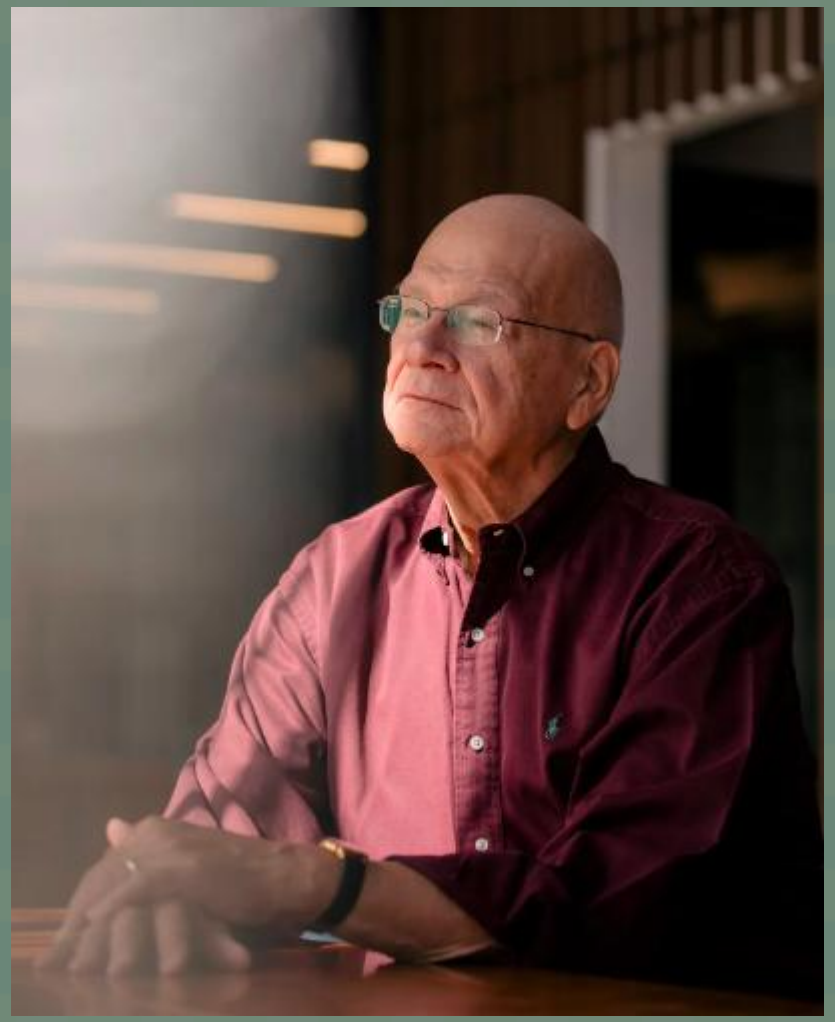


To forgive someone's debt to you is to absorb the debt yourself.

If a friend borrows your car, totals it through reckless driving, and hasn't any ability to remunerate you financially, you may say, "I forgive you," but the price of the wrong does not evaporate into the air. You either find the money to buy a new car or you go without one…

In forgiving, rather than retaliating, you make a choice to bear the cost.

Tim Keller



Satisfying Whom?

The Devil?

- “The wages of sin is death" Romans 6:23

- *“The devil has no rights over us that God is obliged to satisfy.” - John Stott*



Satisfying Whom?

The Law?

- Sin is “the breaking of law” (1 John 3:4)

- “*God’s connection with the law is not a relation of subjection but of identity…the law is the expression of his own moral being…*” - John Stott



Satisfying Whom (or What)?

God's honor and justice?

"God is not subordinate to something outside and above himself

- *which controls his actions,*
- *to which he is accountable,*
- *and from which he cannot free himself."*

- John Stott



Satisfying Whom?

God himself.

“...it is he himself in his inner being who needs to be satisfied, and not something external to himself.”

- John Stott





To say that he must "satisfy himself' means that he must be himself and act according to the perfection of his nature or name… the necessity is not found in anything outside of himself but within himself, his own immutable character.

John Stott

Ezekiel 20:44

And you shall know that I am the Lord, when I deal with you for my **name's sake**, not according to your evil ways, nor according to your corrupt deeds, O house of Israel, declares the Lord God.



“[God] is always himself and never inconsistent. If he were ever to behave "uncharacteristically," in a way that is out of character with himself, he would cease to be God and the world would be thrown into moral confusion. ***No, God is God; he never deviates one iota, even one tiny hair's breadth, from being entirely himself.”***



John Stott

Satisfying How?

How God chooses to forgive sinners and reconcile them to himself must be **consistent** with his own **character**.



1 John 4:7-8

Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.

Anyone who does not love does not know God, **because God is love.**



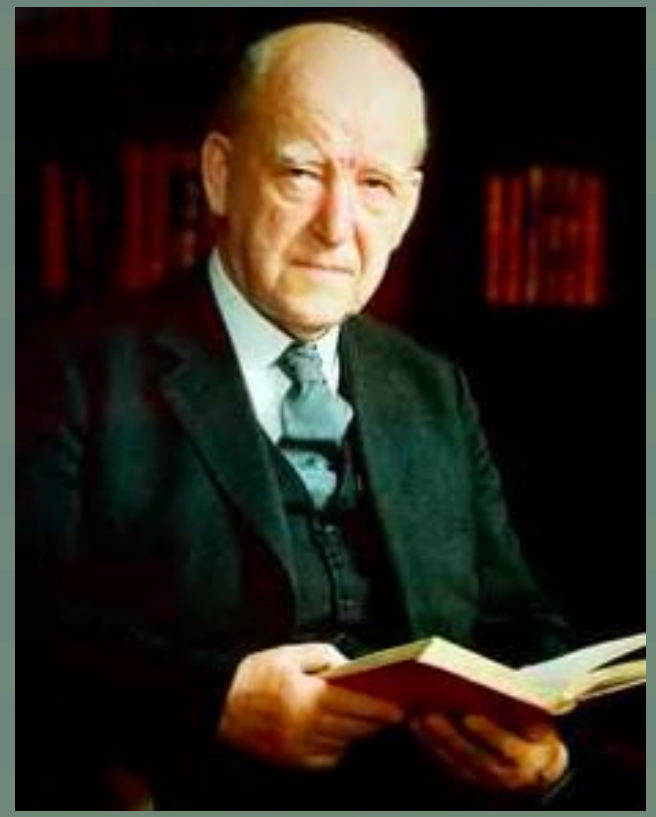
1 John 4:9-10

In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.



*[U]nless we start with this idea of the wrath of God against sin…**we cannot understand the love of God.***
It is only as I realize God's wrath against sin that I realize the full significance of His providing a way of salvation from it.



Martyn Lloyd Jones

Satisfying How?

How then can God express his holiness without consuming us and his love without condoning our sins?

How can he **save** us and satisfy **himself** simultaneously?



The Heart of the Cross

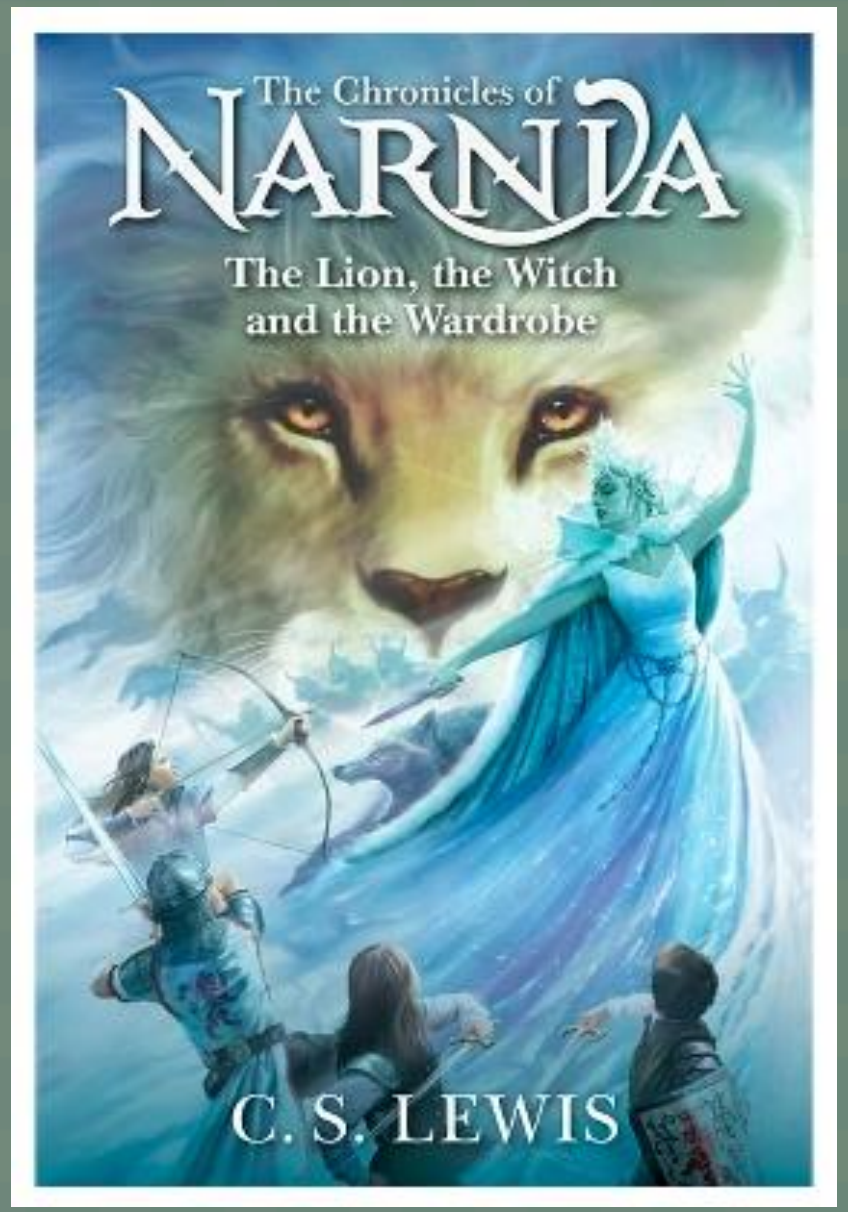
1. The Problem of Forgiveness

1. The Satisfaction of Sin

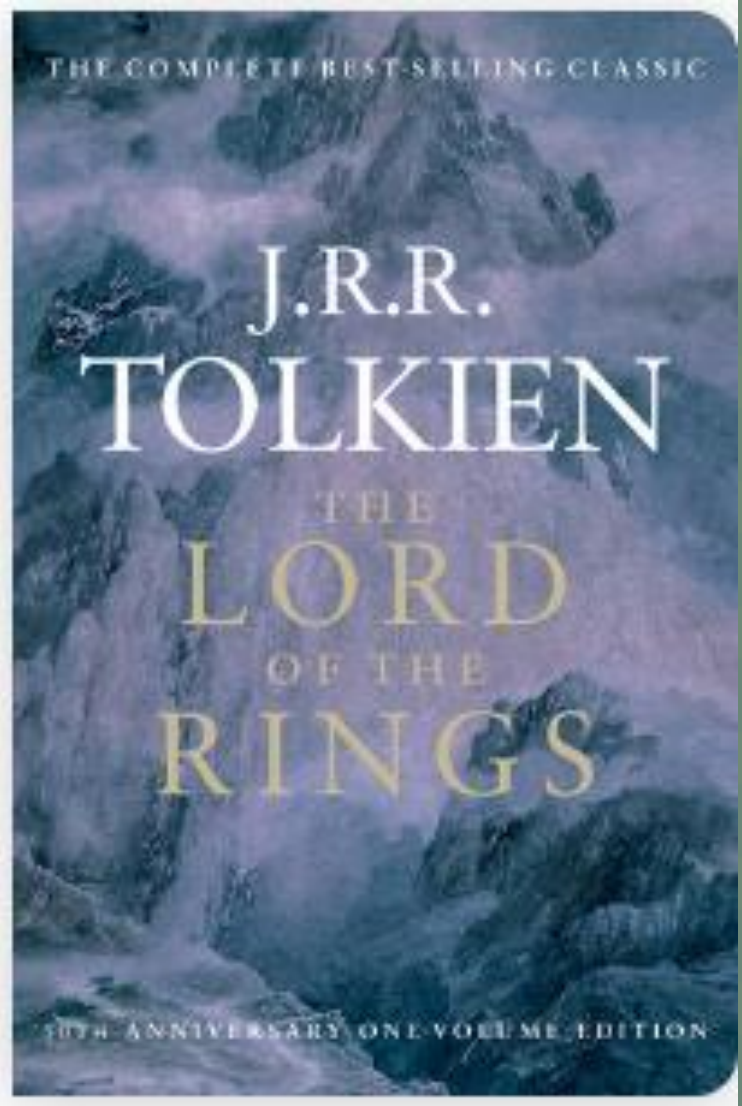
1. **The *Self-Substitution* of God**



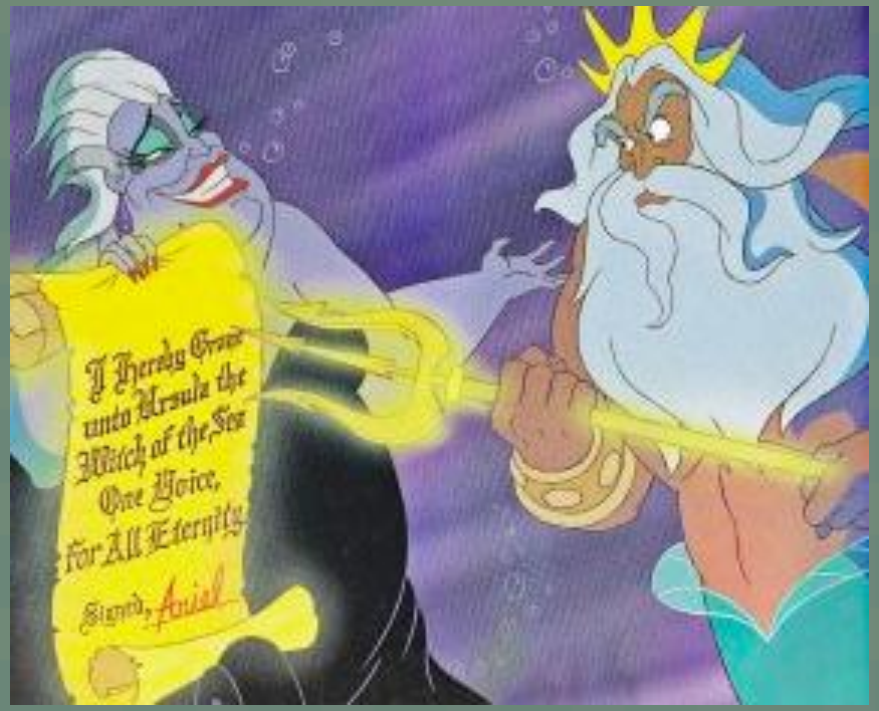



The Chronicles of
NARNIA
The Lion, the Witch
and the Wardrobe
C. S. LEWIS




THE COMPLETE BEST-SELLING CLASSIC
J.R.R.
TOLKIEN
THE
LORD
OF THE
RINGS
50th ANNIVERSARY ONE VOLUME EDITION


Fly, you fools!


I Hereby Grant
unto Ursula the
Witch of the Sea
One Voice,
For All Eternity
Signed, Ariel









“Iron Man’s sacrifice is the
most emotional moment in superhero history.”

The Heart of the Cross

God provides a **divine** substitute for the sinner, so that the substitute receives the **judgment** and the sinner the **pardon**.



Why the Cross?

To **perfectly fulfill** all of the images and prophecies foreshadowed in the Old Testament.

The cross was *always* the plan.



Romans 3:25-26

God presented Christ as a **sacrifice of atonement**, through the shedding of his blood—to be received by faith…
he did it to demonstrate his righteousness at the present time, **so as to be just and the one who justifies** those who have faith in Jesus.



*God, because in his mercy he **willed to forgive sinful men**, and, being truly merciful, **willed to forgive them righteously**, that is, without in any way condoning their sin, **purposed to direct against his own very self in the person of his Son the full weight of that righteous wrath which they deserved.***

Dr. Charles Cranfield



Sacrifice in the OT

- The **Sacrificial** System
- The Story of Passover
- Isaiah 53



The Sacrificial System

- Sacrifices were offered for:
  - *Penitence, celebration, national need, covenant renewal, family festivity, personal consecration*



The Sacrificial System

- For cleansing to get to God
  - *Peace or fellowship offerings*
- For atonement
  - *A sin and guilt offering*



Atonement

"At-one-ment"

- *The state of being "at one" or reconciled with someone after a separation or conflict.*
- *Reparation for an offense or injury*



The Sacrificial System

- 5 main types of offerings
  - *Burnt, cereal, peace, sin, and guilt*
- 4 of those are blood sacrifices



The Sacrificial System

The substitute animal:

- *Took the person's place,*
- *Was killed (for the penalty of sin is death),*
- *It's blood was sprinkled, and*
- *The offeror's life was spared.*



Leviticus 17:11

For the life of the flesh is in the blood, and **I have given it for you on the altar to make atonement for your souls**, for it is the blood that makes atonement by the life.



Hebrews 9:22

Indeed, under the law almost everything is purified with blood, and **without the shedding of blood there is no forgiveness of sins.**



Ephesians 5:2

And walk in love, as Christ loved us and gave himself up for us, **a fragrant offering and sacrifice to God**.



Day of Atonement (Lev. 10)



Day of Atonement



The Passover





The prophecies are the strongest proof of Jesus Christ.

Blaise Pascal

Isaiah 53 The Suffering Servant

He was despised and rejected.

Pierced for our transgressions.

Upon him was the punishment that brought us peace.

The Lord laid on him the iniquity of us all.



Isaiah 53:10

Yet it was the Lord’s will to crush him and cause him to suffer…the Lord makes his life an offering for sin.



Who is the Substitute?

Who took our place, bore our sin, became our curse,endured our penalty, died our death?



Philippians 2:6-7

[Christ Jesus] though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men.

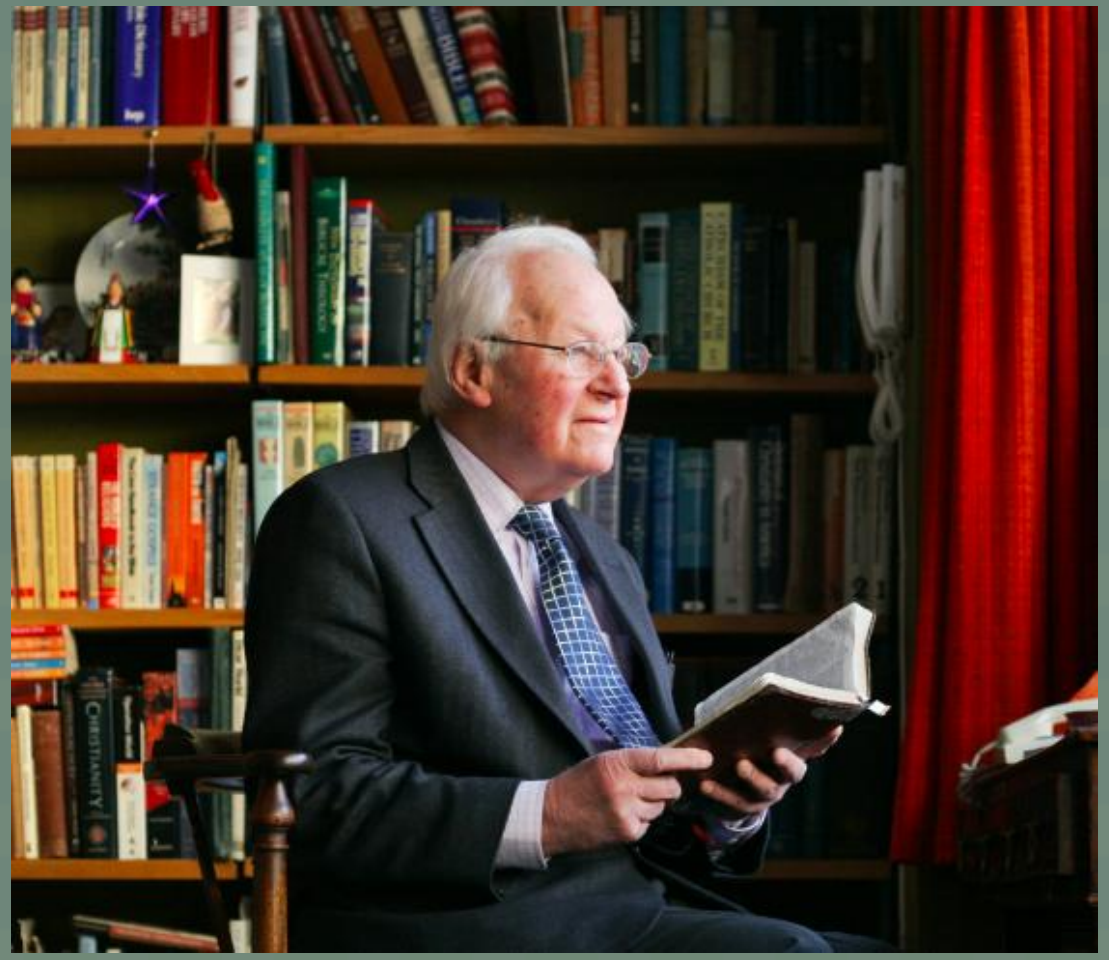


Philippians 2:8

And being found in human form,
he humbled himself by becoming
obedient to the point of death,
even death on a cross.







This was not punishment of a meek Christ by a harsh and punitive father, it was not a procurement of salvation by a loving Christ and a mean and reluctant father, nor an action by the father that bypassed Christ as mediator.

John Stott

1 Corinthians 5:19

That **God was in Christ** reconciling the world to Himself, not counting their wrongdoings against them, and He has committed to us the word of reconciliation.



The essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man.

Man asserts himself against God and puts himself where only God deserves to be.

Man claims prerogatives that belong to God alone; God accepts penalties that belong to man alone.

John Stott



The Heart of the Cross

1.The Problem of Forgiveness

1.The Satisfaction of Sin

1.The Self-Substitution of God



The New City Catechism

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Intro
Kath

Question 24



Why Was it Necessary for Christ, the Redeemer, to Die?

Since death is the punishment for sin, Christ died willingly in our place to deliver us from the power and penalty of sin and bring us back to God. By his substitutionary atoning death, he alone redeems us from hell and gains for us forgiveness of sin, righteousness, and everlasting life.

CHILDREN'S MODE





The New City Catechism

Question 24



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CHILDREN'S MODE



Revelation 5:3-4

And no one in heaven or on earth or under the earth was able to open the scroll or to look into it,

and I began to weep loudly because no one was found worthy to open the scroll or to look into it.



Revelation 5:5

And one of the elders said to me, “Weep no more; behold, *the Lion* of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.”



Revelation 5:6a



And between the throne and the four living creatures and among the elders I saw a ***Lamb standing, as though it had been slain…***

Romans 5:8

[B]ut **God shows his love** for us in that while we were still sinners, **Christ died for us**.

