

1 Peter Series

Lesson #107

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Dean Bible Ministries

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

**1 PETER 3:18**

**1<sup>ST</sup> 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**

**כַּפְּרִים *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 3<sup>rd</sup> century, the ideas of substitution become muddied and lost.

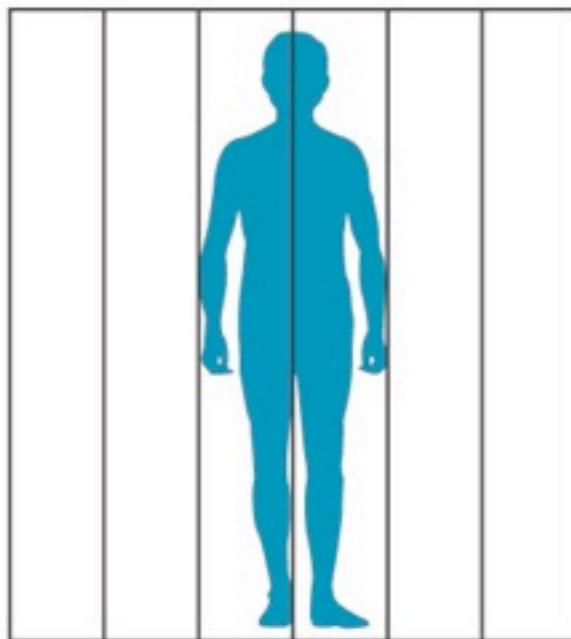


# Origen and the Ransom-to-Satan View of the Atonement

PAYMENT



BONDAGE



RELEASE



CHRIST'S RIGHTEOUSNESS



# Irenaeus and the Recapitulation Theory of the Atonement

Adam



First Man  
Law Broken  
Lost Eternal  
Life for Man

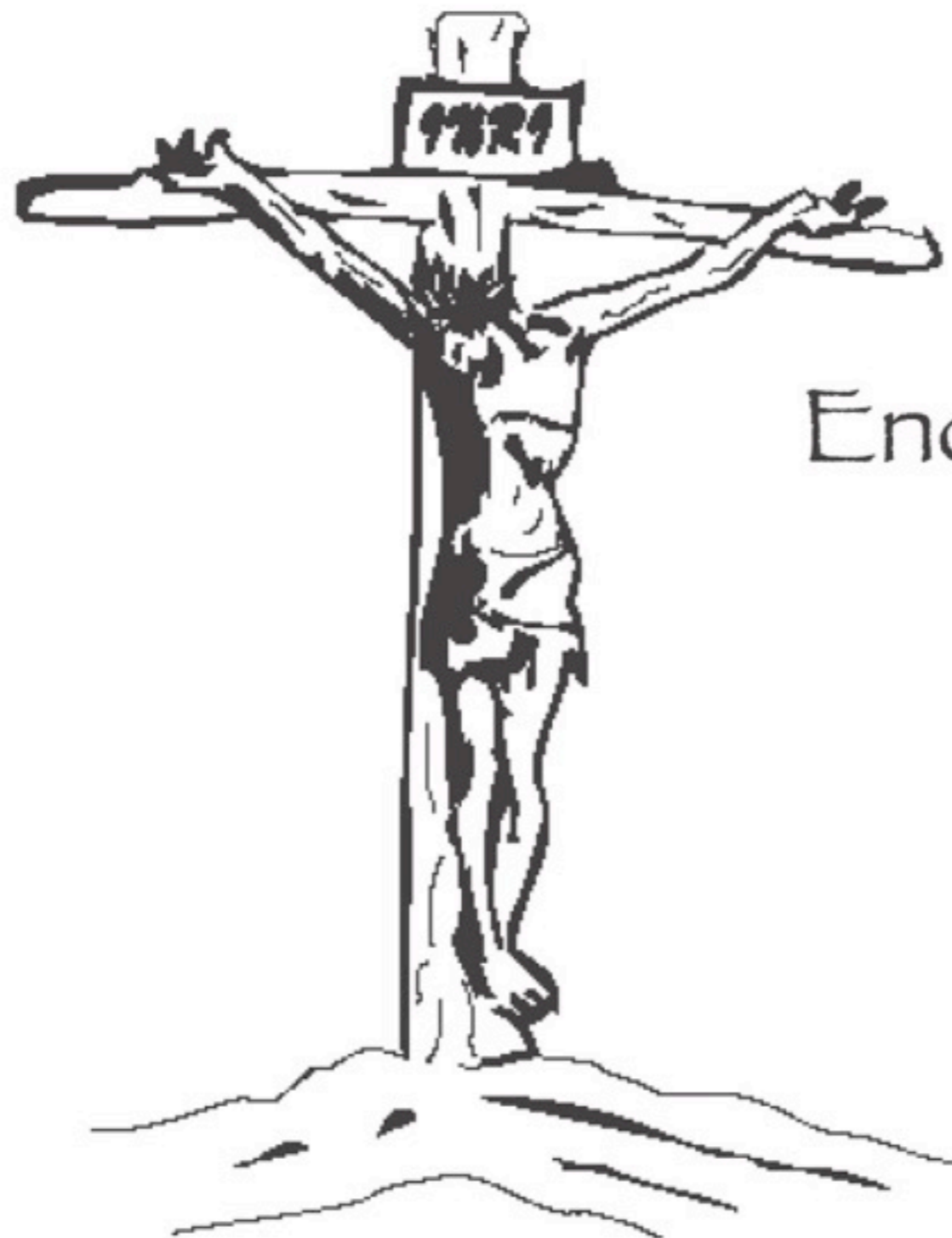
Christ



Second Man  
Law Obeyed  
Regained for Man  
What Adam Lost



# Abelard and the Meaning of the Atonement



Moral

Encouragement

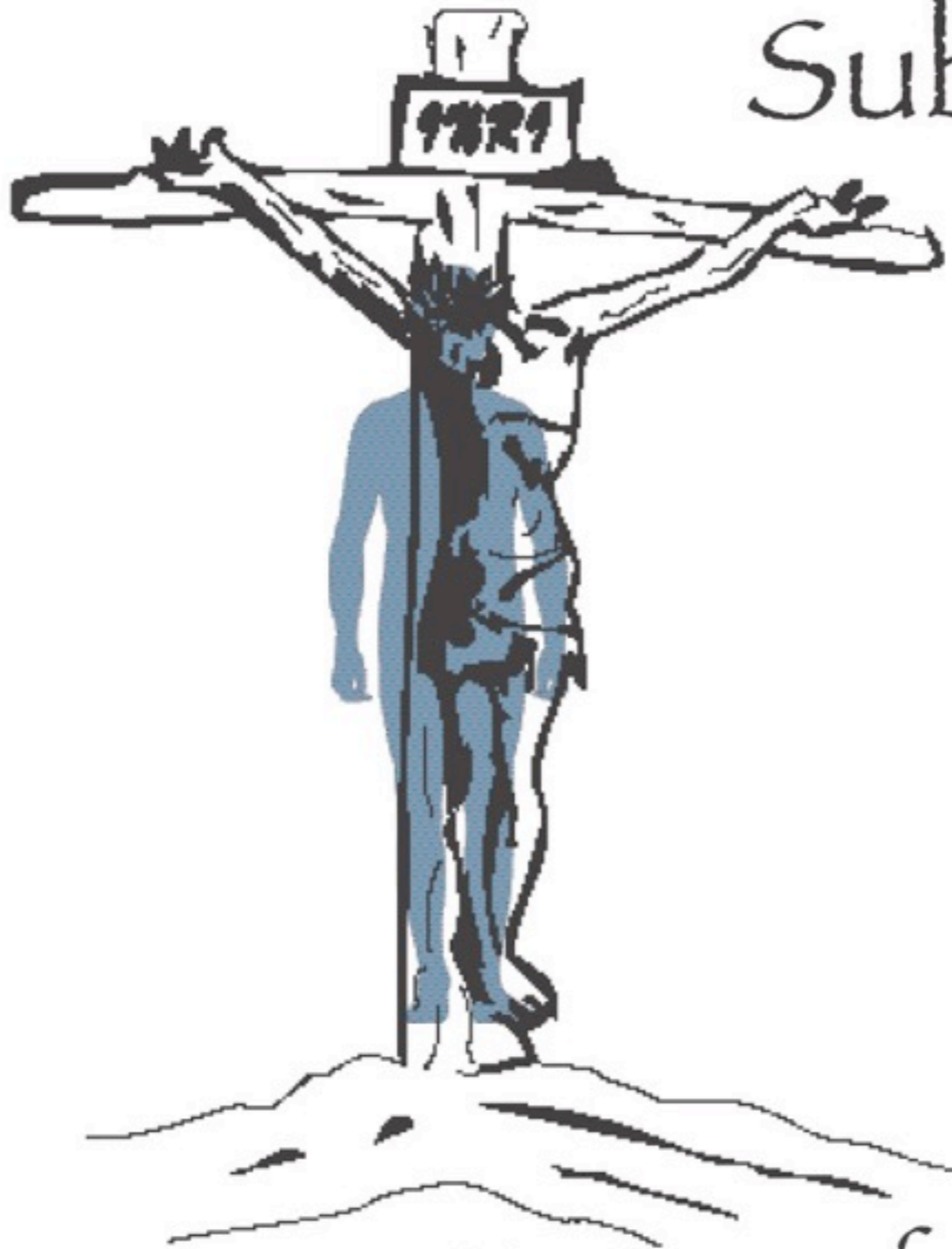


Example



# 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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***to cover, make atonement,  
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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.

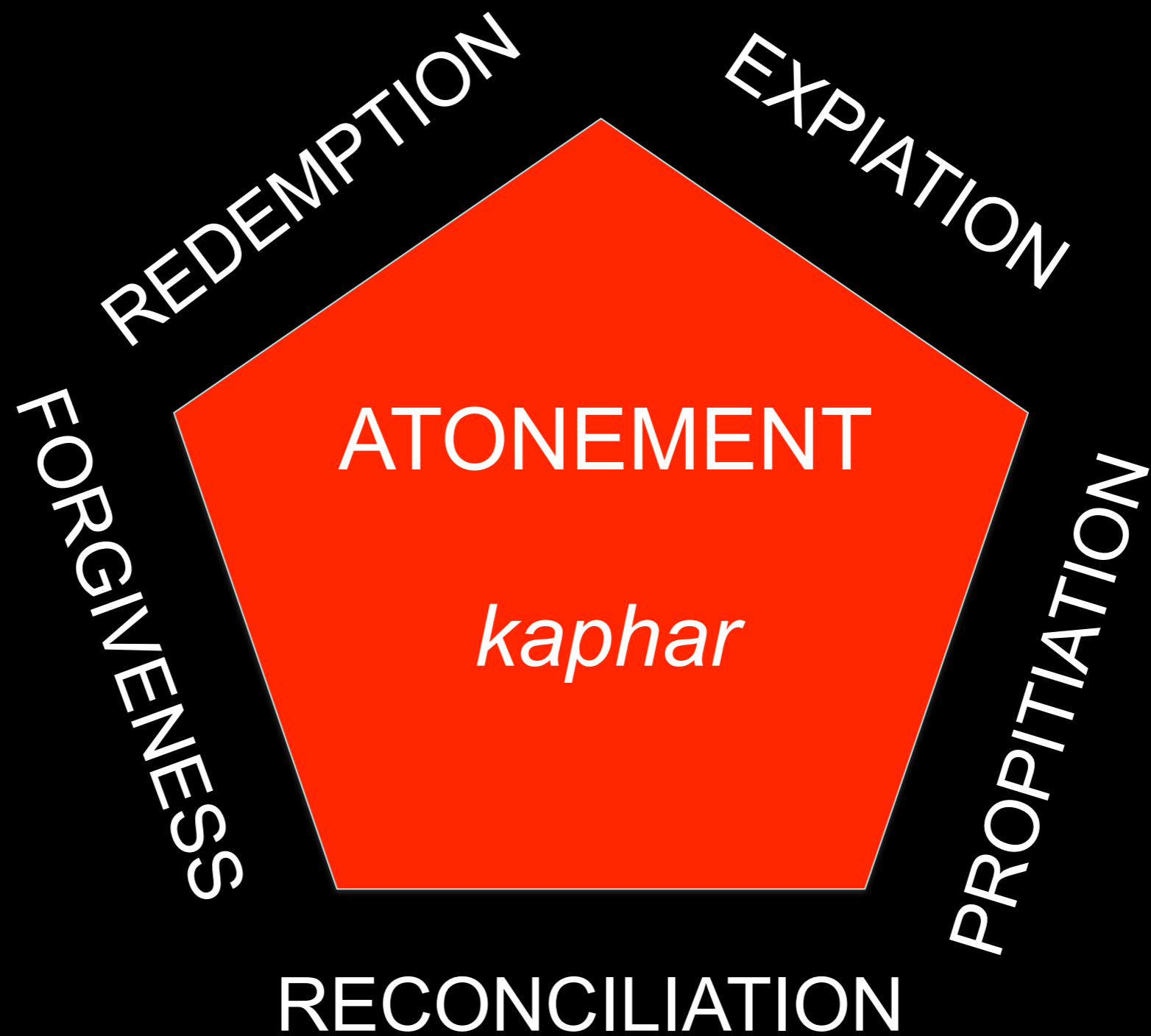


## Atonement and the Cross

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).

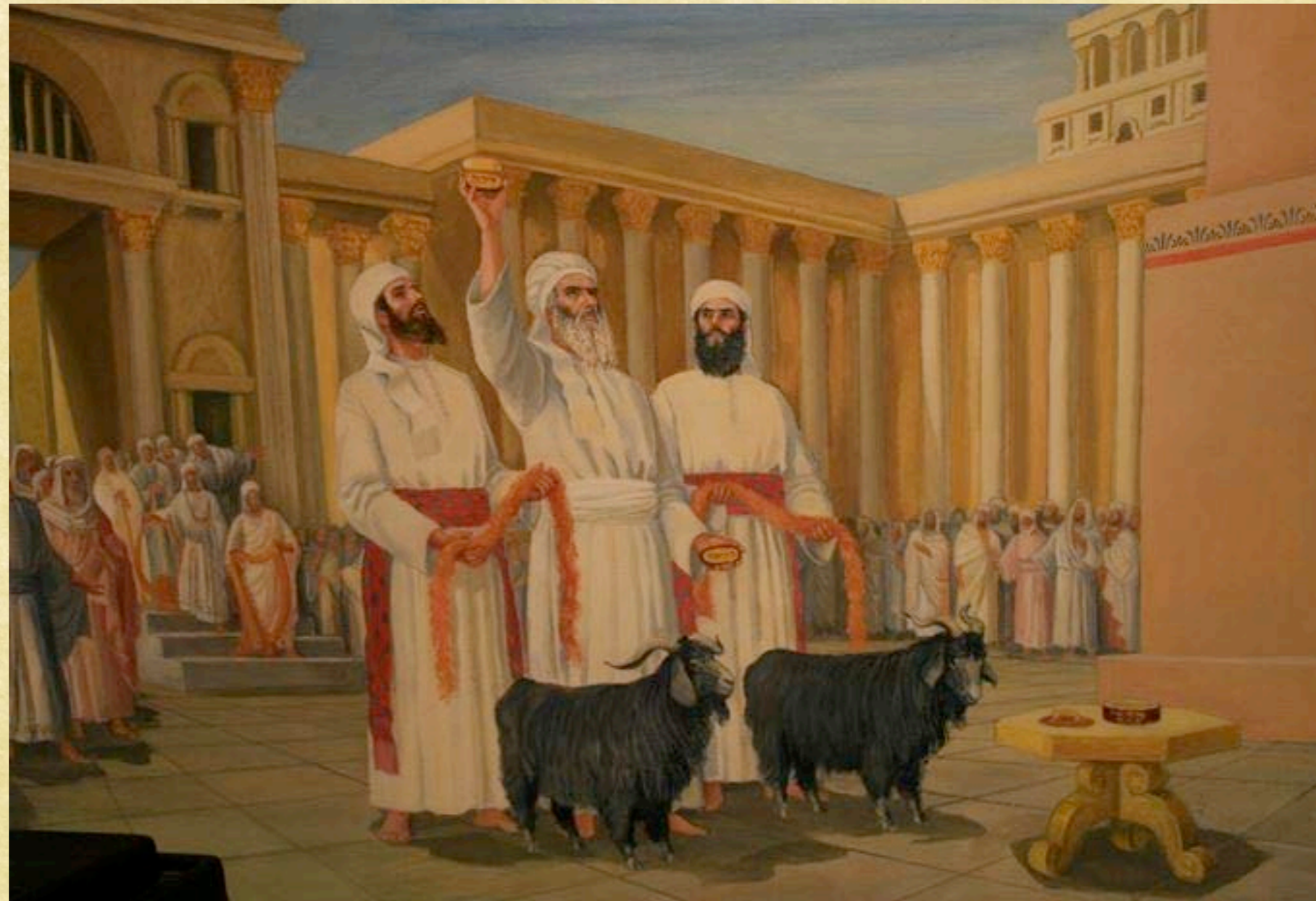


# The Many Facets of Atonement





### 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  
*suzōopoieō***

**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  
*suzōopoieō***

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**to make alive  
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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*;**

**aor act ptcp mns**

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

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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



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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**χειρόγραφον,  
*cheirographon*  
handwriting**

**written decree  
consisting of our sin  
debt**

**δόγμα *dógma*;  
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.”**

**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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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.**