

The Doctrine of the Atonement of Christ – Part One

I. The Death of Christ Is a Substitutionary Sacrifice

Isaiah 53:5-6, 12; Mark 10:45 (Genesis 22:13); Galatians 1:3-5; 3:13

II. The Death of Christ Is a Sin-bearing Sacrifice

John 1:29; Hebrews 9:27-28; 1 Peter 2:21-24

III. The Death of Christ Is a Propitiatory Sacrifice

Romans 3:23-25

Here the English word *propitiation* renders the Greek word *hilastérion*, which, as Wayne Grudem correctly states, refers to Christ as “a sacrifice that bears God's wrath to the end and in so doing changes God's wrath toward us into favor.” Grudem adds that:

... three other passages refer to Jesus' death as a “propitiation”: Hebrews 2:17; 1 John 2:2; and 4:10. The Greek terms (the verb *hilaskomai*, “to make propitiation” and the noun *hilasmos*, “a sacrifice of propitiation”) used in these passages have the sense of “a sacrifice that turns away the wrath of God – and thereby makes God propitious (or favorable) toward us.” This is the consistent meaning of these words outside the Bible where they were well understood in reference to pagan Greek religions. These verses simply mean that Jesus bore the wrath of God against sin (*Systematic Theology*, p. 575).

Recall 1:18; 2:5-9; 3:5 and see 5:8-9

On Jesus drinking the cup of God's wrath see Matt.26:36-46 (Psalm 75:8; Isaiah 51:17-22; Jeremiah 25:15-17)

IV. The Death of Christ Is a Once For All Sacrifice

Romans 6:10; Hebrews 7:27; Hebrews 9:12; Hebrews 10:10 The Greek word translated *once for all* in each of these passages is *ephápax*, which means “taking place once and to the exclusion of any further occurrence, *once for all, once and never again*” (BAGD3 #3333, BibleWorks).