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SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world- he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved.."* [Acts 16:31a](#) And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving

your sins and saving you! *“That if you confess with your mouth, “Jesus is Lord”, and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.”* Romans 10:9,10 *“For, “Everyone who calls on the name of the Lord will be saved.”* Romans 10:13 *“Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ.”* Romans 5:1

Doctrine of Election

Intro

For several centuries now Christianity has been divided over the subject of Arminianism, where man in free will can choose for salvation, and the doctrine of election, where God sovereignly chooses individuals for salvation. This is a vast doctrinal field to cover and one can spend years bringing forth the exegesis on the subject.

Hopefully some light can be shed on this for those who are positive to the truth as we consider certain words and passages to understand what they're teaching. It will be a project, that, Lord willing, as time and energy allows, I will be able to update this study from time to time with previously studied material.

To spare you the drama, I personally believe in the doctrine of election. I agree with the scholars of the Reformation; I have studied it for over forty years and understand the various related passages. I also believe that at the heart of Arminianism is legalism and pride, especially manifested in the will and endeavor.

The point of this study is for the edification and assurance of the redeemed of God, not to sway those of the other camp. They are welcome to their system, and I'm not interested in trading mine for theirs.

A. References to Election

1. *Eklektos*

Matthew 20:16 - *“So the last shall be first, and the first last: for many be called, but few **chosen**.”*

Matthew 22:14 - *“For many are called, but few are **chosen**.”*

Matthew 24:22 - *“And except those days should be shortened, there should no flesh be saved: but for the **elect's sake** those days shall be shortened.”*

Matthew 24:24 - *“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very **elect**.”*

Matthew 24:31 - *“And he shall send his angels with a great sound of a trumpet, and they shall gather together **his elect** from the four winds, from one end of heaven to the other.”*

Mark 13:20 - *“And except that the Lord had shortened those days, no flesh should be saved: but for the **elect's** sake, whom he hath chosen, he hath shortened the days.”*

Mark 13:22 - *“For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the **elect**.”*

Mark 13:27 - *“And then shall he send his angels, and shall gather together **his elect** from the four winds, from the uttermost part of the earth to the uttermost part of heaven.”*

Luke 18:7 - *“And shall not God avenge his **own elect**, which cry day and night unto him, though he bear long with them?”*

Romans 8:33 - *“Who shall lay any thing to the charge of God's **elect**? It is God that justifieth.”*

Romans 16:13 - *“Salute Rufus **chosen** in the Lord, and his mother and mine.”*

Colossians 3:12 - *“Put on therefore, as the **elect of God**, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;”*

2 Timothy 2:10 - *“Therefore I endure all things for the **elect's sakes**, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”*

Titus 1:1 - *“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of **God's elect**, and the acknowledging of the truth which is after godliness;”*

1 Peter 1:2 - *“**Elect** according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”*

1 Peter 2:9 - *“But ye are a **chosen** generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”*

Revelation 17:14 - *“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and **chosen**, and faithful.”*

2. Ekloge

Acts 9:15 - "But the Lord said unto him, Go thy way: for he is a **chosen vessel** unto me, to bear my name before the Gentiles, and kings, and the children of Israel:"

Romans 9:11 - "(For the children being not yet born, neither having done any good or evil, that **the purpose of God according to election** might stand, not of works, but of him that calleth;)"

Romans 11: 5, 6 - "Even so then at this present time also there is a remnant according to the **election of grace**. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

Romans 11:7 - "What then? Israel hath not obtained that which he seeketh for; but the **election** hath obtained it, and the rest were blinded"

1 Thessalonians 1:4 - "Knowing, brethren beloved, your **election** of God."

2 Peter 1:10 - "Wherefore the rather, brethren, give diligence to make your calling and **election** sure: for if ye do these things, ye shall never fall:"

3. Eklegomai

Mark 13:20 - "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom **he hath chosen**, he hath shortened the days."

John 6:70 - "Jesus answered them, Have not **I chosen** you twelve, and one of you is a devil?"

John 13:18 - "I speak not of you all: I know whom **I have chosen**: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

John 15:16 - "**Ye have not chosen me, but I have chosen you**, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

John 15:19 - "If ye were of the world, the world would love his own: but because ye are not of the world, but **I have chosen you** out of the world, therefore the world hateth you."

Acts 1:2 - "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles **whom he had chosen**:"

Acts 13:17 - "The God of this people of Israel **chose our fathers**, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it."

Acts 15:7 - "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago **God made choice** among

us, that the Gentiles by my mouth should hear the word of the gospel, and believe.”

1 Corinthians 1:27 - *“But **God hath chosen** the foolish things of the world to confound the wise; and **God hath chosen** the weak things of the world to confound the things which are mighty;”*

1 Corinthians 1:28 - *“And base things of the world, and things which are despised, **hath God chosen**, yea, and things which are not, to bring to nought things that are:”*

Ephesians 1:4 - *“According as **he hath chosen us** in him before the foundation of the world, that we should be holy and without blame before him in love:”*

James 2:5 - *“Hearken, my beloved brethren, Hath not **God chosen the poor** of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”*

4. Haireomai

2 Thessalonians 2:13 - *“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because **God hath from the beginning chosen you to salvation** through sanctification of the Spirit and belief of the truth:”*

Matthew 12:18 - *“Behold my servant, **whom I have chosen**; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.”*

5. A Few Other References

John 6:37 - *“**All that the Father giveth me** shall come to me; and him that cometh to me I will in no wise cast out.”*

John 6:39 - *“And this is the Father's will which hath sent me, that of **all which he hath given me** I should lose nothing, but should raise it up again at the last day.”*

John 6:44 - *“No man can come to me, except **the Father which hath sent me draw him**: and I will raise him up at the last day.”*

John 6:65 - *“And he said, Therefore said I unto you, that **no man can come unto me, except it were given unto him of my Father.**”*

John 17:2 - *“As thou hast given him power over all flesh, that he should give eternal life to as many **as thou hast given him.**”*

Acts 13:48 - *“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and **as many as were ordained to eternal life believed.**”*

Acts 16:14 - *“And a certain woman named Lydia, a seller of purple, of the city of*

Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.”

Romans 9:16 - “***So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.***”

Romans 11:5 - “***Even so then at this present time also there is a remnant according to the election of grace.***”

James 1:18 - “***Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.***”

B. “Christ died for us”- *huper*

So, to begin with, we will consider a little word in the Greek, the word *huper*, υπερ . Now this word is translated into the English as *for*, but so is another Greek word, *gar*, γαρ . Obviously one can tell that they are not the same word. Briefly the word *for*, *gar*, is a conjunction used to express the cause of something, inference, continuation of something, or to explain something.

But when we go to *huper* we have something altogether different being brought out in its meaning. When it says that, “*Christ died for us*”, and so many other passages, the word *huper* is used. In fact *huper* is used 31 times when the Word talks about Christ dying on behalf of someone, and, as we will see later on down in our study, that these all refer to the elect.

So, to begin our study, we will look at some of the various terms used in the matter to get an understanding of them. And the first term we will look at is *for*, *huper*. So that when we come to a passage where it says that Christ died ***for*** someone, we will be able to understand exactly in what sense did he do this. We will see that there is much more going on in this word than believers know.

There are four ideas found in *huper*: protection, causal, representation and substitution, with the three proceeding from the original idea of protection. First came the idea of protecting of someone, then causal, representation and substitution.

All four of these ideas, although separate in activity, are connected to together, for there is another idea found in *huper* and that is a close relationship exists between the two parties, or that there is **love** on the part of the one toward the other.

There is another idea involved in *huper* and that is there is always a **purpose** involved for the person to be protected, therefore the protection of that person is paramount. That is, the one who is doing the protecting has a purpose for the one he is protecting.

Another idea found in *huper* is that there is always a **person** involved. It never is involved for inanimate objects, business matters, or principles. It always has a very

personal dynamic going on between two people.

So what we have so far is that when *huper* is brought into the equation we have an entirely different world opened up before us. ***Huper* always has an activity in view, substitution, representation, protection, etc.**, but it goes way beyond that! It tells us that **two people are involved**, that what is being done is **a very personal matter between these two people**, that **one is doing an action for the other person; the decision to perform the act could be spontaneous, or it could have been planned out in advance**, that **love and/or a close relationship exists between the two people**, that because of that love or close relationship, **the one party is caused to perform an action for the other party**; it also tells us that the party performing the action also has a **purpose for the person** he is doing the action for, that the action he is performing is **to protect the other person**, and that the action being performed **can be to protect the other person, represent the other person, or substitute himself for the other person**.

1. Protection

Originally *huper* had the idea of over, of standing over, or bending over like a shield, that gave it the idea of protection. Where one would stand over, or bend over someone else in defense of someone, to use their body as a shield to protect them. We're familiar with the concept of how soldiers used their shields to protect their bodies from the blows of swords, arrows, spears, etc.. It's this idea that is found here, but instead of using a shield to protect the other person, one used their entire body to protect them. From this idea of protection came substitution, causal and representation.

We're familiar of the stories of soldiers, who would throw their bodies on live grenades, to protect their buddies in battle. Or the mother, who would put herself between danger and her children, to save her kids. Or the husband, who would jump in between his wife and an assailant, to take the bullet. All of these individuals have the same thing in common, they are using their bodies as a shield to protect those they love. That's *huper*!

Now picture the sinner and the wrath of God. In God's wrath he demands satisfaction in his judgment. We can see the wrath of God ready to be taken out on the sinner, but Jesus Christ comes between us and this holy, righteous God and covers us with his body. He is now shielding us from the blows of God's wrath! He is now taking all the blows of God's wrath on himself, and he dies. This is *huper*. **Christ is the Huperman** who took on himself the blows of God's righteous judgment to save us from it!

But remember all the other concepts found in *huper* for they are also there at the same event when he shielded us from the wrath of the Father: Christ's personal involvement with the other person, his great love for that person, the purpose of his heavenly Father that exists for that person, him being caused to do what he did because of these things.

2. Causal

Huper also has the idea of causal in it, where one person's actions are being caused for

another person's sake. Where an individual is caused to do something on behalf of someone else, and we end up saying that he did something **because** of so and so. You could ask the individual why he was doing an action and he would say, "I'm doing it **because** of: my wife, my family, my country, etc.."

Huper always has a personal object in view, that is, a real live person; and it also has the idea of a love for that person, a purpose for that person, or a relationship with that person. Having said that, now the other person embarks on a certain course of action that will benefit that person, or persons. He is caused to do something that will benefit that person.

When the **causal** side of *huper* is being looked at, we would say a certain action is being done because of another person, and sometimes we would translate the idea as, "for the sake of". Under the **causal** idea we have these things in view: for another person's benefit, for his sake, for his advantage, for his well being, for his safety, for his protection, for his future, that there is a purpose for the person. The act always denotes that there is an underlying purpose for that person for whom an action is being done.

In this there is always an act that is being performed, a specific individual or individuals in mind, a love and/or relationship with the individual and a purpose for the individual. The causal sense of *huper* is **not centered around a principle, but around a person**.

For example, a man goes out to the front line of battle to engage an enemy that threatens his family and country. We know **what** he is doing; he is fighting to protect his family. Or we could say that he is fighting for the sake of his family and country. **So it is his love for his family and country that causes him to go out on the firing line**. It is his cause and we would say that he did this **because** of this reason.

Men and women get up every morning to go to work, and often at jobs that they do not enjoy, and for not enough pay. Many work at two and three jobs just to make ends meet. Why do they do this? For a principle? No! They do this because back home they have hungry mouths to feed. They do this for the sake of their loved ones back home.

Huper tells us that there is an action being performed, but in the causative sense it also tells us **why** this action is being done. It tells us that there is some specific person or persons in mind as the reason why it is done.

Going back to the basic meaning behind the word *huper*, we see the idea of a man bending over another man using his body to shield that individual from a life threatening situation. We see him performing the act using his body to shield the other person, perhaps from arrows or some other thing, but the question is **why**? What **caused** him to do such a thing? *Huper* answers that question by giving us **the reason why**.

We know what Christ did; he died on the cross for our sins. But **why** did he do it? Why did he bear all of God's wrath on himself; the wrath that we had coming? What **caused** him to do such a thing? Was it for a principle? Was it for a practical matter? Or was it **because he had specific people in mind**?

As the father or husband goes to the front line of battle to put his life on the line; he doesn't do it for a principle; he does it for his family and loved ones. And as the soldier throws his body on a live grenade; he doesn't do it as a principle for the whole world; he does it for his buddies. His camaraderie for his buddies is the **cause** behind his act.

So now we come down to Christ bearing our penalty for sin on the cross. Did he do this simply as a principle to satisfy the justice of God? Or was there something more personal in mind? Remember, *huper* centers around the personal element.

Christ died for us actually says that Christ died **for our sakes!** We'll get into the **our** later as to **who** the **our** refers to. In the causal sense of *huper* we see that Christ was caused to die **for our sakes**, that is, for the purpose of saving us from God's judgment on our sins.

And for the purpose of saving us is not to be taken in the sense of that there might be the potential of saving us, or the possibility of saving us, or that we might get saved, but with **the full purpose that we would get saved!** Christ's death on the cross secured our salvation! His act had a purpose behind it; we are benefited, but he has his own reasons.

The one thing that really stands out, along with all the other aspects of *huper*, is the **personal element**. The personal element means that there is a specific individual in mind, and a specific purpose concerning that individual, for whom one is doing these acts. Whether they are acting as the **representative** of that person, or acting as their **substitute**, or being **caused** to act for the safety, well being, or benefit of that person; it always has the idea of a strong personal relationship between the two people, with the one acting in various roles for the other.

Huper is the word that is only used in conjunction with the elect explaining to us **who** Christ died for and why. The real purpose behind Christ's death on the cross was to save the elect. Christ was caused to die on the cross for the elect's sake. Even though Christ paid the penalty for all sin, (we'll get into that later), he did it specifically for the sake of the elect. Salvation might be potential for the rest of the world, but it was secured for the elect at the cross. It was mission accomplished for us. Christ was caused to die for the sake of the elect because the Father had given them to him.

Huper has in it **a close personal relationship between two individuals**. Proceeding out of that comes the basis for **protection**. From the idea of **protection** is developed the three ideas of **causal**, **substitution** and representation. **In *huper* the relationship existed before the act not after it!** It is this relationship that is the causative agency behind all the acts performed on behalf of the other person.

You say, no relationship existed between us and God prior to our salvation though! But what about God's great love that he had for us since eternity past? What about God choosing us in his eternal purpose in eternity past? What about God giving us to his Son as a gift? We will be covering the many passages in the NT that tell us not only who did Christ die for, but why he did it.

3. Representation

As we have seen, because *huper* has in it the idea of a close relationship that existed between two individuals, it led the way to this relationship expressing itself in the one protecting the other, defending the other, doing things for the other person's sake, etc., and came out in such areas as business, commerce, law, government and religion.

For example, when the **causal side** of *huper* is being brought out, one would be saying they are doing something “because of” some person, or “for their sake”. “*I'm here because of my wife*”. Or, “*I'm doing this for their sakes not yours*”. They are telling us why they are doing something, that they're doing it for somebody else's sake, and that the other person will be benefited by their actions.

But if they say, “*I'm here **on behalf of this person***”, then they are telling us that they are the **personal representative** of another person or organization. Let's say that a king, a president, or even a head of a corporation needs to go, or wants to go to another place to conduct business or the affairs of state. But for some reason, he is unable to go, or unwilling to go “*in person*”.

He can *instead, in his stead, or in his place, not as his substitute*, but as his **representative** send another person to represent him. That person now becomes his representative; he acts “*in the person of*” the one who sent him. Now the king is not there “*in person*”; if he wanted to be there “*in person*”, he would have to personally show up!

So, because of age, or health, or security reasons, the king does now want to go to this meeting or whatever it is. Instead, in his place, as his representative he sends another person, an envoy, ambassador, etc.. So when his envoy shows up at the meeting he says, “*I am here **on behalf of the king***” This means that he has been appointed and commissioned by the king to represent him in certain matters pertaining to the affairs of state. He is also saying that the king could not show up “*in person*”, but he is there “*in his person*” as his representative. Representatives of one form or another exist all around us today; we just don't think of them in their legal manner. We may have been representatives ourselves of some company or organization.

This was the role of the envoy, a person sent by a government to another country to sign treaties, or conduct the affairs of the state. He was that country's representative. Businesses also have representatives, salesmen, etc., who act “*on behalf of*” their company in conducting business.

Lawyers also fit into this category for they represent their clients only “*at law*”. They have a close relationship, which is expressed only in the area of law. So when the attorney appears for his client before the judge he says, “Your honor, I am acting *on behalf of*”, then gives his client's name.

Huper has in it all the ideas of a close personal relationship, a purpose, acting for the benefit of the other person, causal, substitution, protection and representation. And can be found expressed in every area of life: personal relationships, work, on the battle field,

business, politics, religion and law.

This is the present ministry of Jesus Christ in heaven for all believers in Christ. He is our **representative** and is acting “*on our behalf*” in the two areas of law and religion, if you will. In the **religious area** he acts as our High Priest representing us in our priesthood before the Father. In the **legal area** he acts as our defense attorney before the bar of God's justice. “*My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:” 1 John 2:1* The word for **advocate** is *parakletos*.

It isn't necessary for us to be there “*in person*” for Christ is already there speaking for us, representing us in our person; he is acting “*on our behalf*”. That's what *huper* is all about. That's one of the great things about having a representative, you don't have to appear “*in person*”, you can have someone else do it for you.

Now how did all this come about? It happened when we believed on Christ as our Savior. When we did, he automatically became our defense attorney to represent us in all legal matters before God. This is what it means to be “*in Christ*”, *εν τω χριστω*. It means that you are legally identified with him before the Father. When people believe on Christ he not only becomes their Savior, but he also becomes their representative before God; he now acts in a legal capacity representing them. And when it means that he is “*acting on our behalf*”, it means that he is acting **to benefit us!**

Most Christians are aware of the idea of representation for it is all around us. Our congressmen, whether we voted for them or not, are our representatives; we see salesmen everyday who represent some company; we see ambassadors from other countries; and we see lawyers in the courthouses representing their clients.

But most Christians don't realize that they have a heavenly representative, the Lord Jesus Christ, who is legally representing them before God! This really comes into play when a Christian dies and goes to heaven. What he is met with is **a legal trial brought against him by Satan to bar his entrance into God's kingdom!** “*And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the **accuser** of our brethren is cast down, which accused them before our God day and night.” Revelation 12:10*

Talk about needing a defense attorney! But the believer in Christ has one! He is the Lord Jesus Christ who represents him at law before God's judgment bar. The word accuser, *κατηγορος*, means to be a plaintiff at law. It referred to the one who brought a legal charge against another person in a court of law. Today it would refer to the prosecuting attorney who is bringing charges against the accused.

What we have is a picture of the believer, who after experiencing physical death, is brought up into heaven. But Satan, the accuser, brings charges against every believer in Christ to bar their entrance into God's kingdom! The charges, of course, are the sins we have committed here on earth. No one who sins is to be allowed into God's righteous

kingdom. Christ, on the other hand, stands before God as our defense attorney and his case is based upon the historical fact that he has paid the penalty for all our sins and that his righteousness has been imputed to us. Christ's legal standing of being righteous before God **now becomes our legal standing** and the believer who has died is now permitted to enter into heaven and Satan loses another case.

4. Substitution

Another aspect of *huper* is **substitution** where one person is substituted for another. This is where **one does not merely act in another's place, but takes his place!** An attorney will *act in your place* as your representative, but he will *not take your place*, that is, he will not do your punishment.

The **representative** side of *huper* covered a wide arrangements in life: business, law, government, marriage, religion, etc., but the **substitutionary** side of *huper* was found mainly only in the area of religion.

When we translate the different aspects of *huper* out into the English, depending upon the context, we have three different ideas being brought out. If the idea is **causal**, then we would say that Christ died *for the sake of the elect*. If it was **representative**, we would say that Christ acts *on behalf of the elect*. If it was **substitutionary**, then we would say that Christ *took the place of the elect*.

In the Old Testament it says that “The soul that sinneth shall surely die”. If a man sinned, he deserved to die, and death was his sentence. But an animal was brought in to take his place. It was to die instead of him, or in his stead, or in his place. That animal did not represent him, but was killed in place of him.

And when it came down to the time of Christ he was brought forth as the sacrifice for our sins. The sacrifice that would completely satisfy the righteousness of God the Father. He was substituted for us, or died in our place. It would be the same as if we were being led out to die, having the sentence of death on us, and as we were going out to meet our death; he came forth to die in our place.

Now as to whether a passage is emphasizing the aspect of representation, causal, or substitution by the use of *huper*, which can be determined by the context of the passage, the one thing that will always be there is the personal element. Whatever Christ is doing, he is doing for a person or persons. Whether it is an individual, or a group of people, Christ is acting for their benefit.

There are those who say that Christ died solely to satisfy the justice of God, and that if there is anyone out there who will exercise positive volition and come to Christ in faith, he will save them. But *huper* tells us that whatever the action is that is involved is not an action centered around a principle, but an action that is centered around individuals!

A mother uses her body to shield **her children** from harm. A man puts his life in

jeopardy **to protect his** family, friends, or buddies. *Huper* is bending over to shield a person from harm, to take the harmful thing into your own body to protect the ones you love! **It's a very personal concept.**

Huper doesn't just tell us what Christ did, but why! And not only **why**, but for **whom**! Why did he die? For whose sakes did he die? What was the cause that motivated Christ to die such a horrible death on that cross? Was it for a principle? Or was it for certain individuals? *Huper* answers those questions for us. Christ died for us! Christ died for our sakes! And as we go further into our study we will find out just exactly who the **us** is.

C. The Proper Application of the Doctrine of Election

1. The doctrine of election, along with the millions of other Christian doctrines, is basically for believers in Christ only.
2. The doctrine of the gospel, where Christ died for our sins, was buried and raised again, and that salvation comes by faith alone in Christ alone is the only Christian doctrine for the unsaved.
3. It is for the strengthening of the Christian's faith and the comforting of their souls.
4. It is by no means to be misconstrued that died only for the sins of the elect.
5. When Christ died on the cross, he died paying the penalty for the sins of the world.
6. It's proper application never limits evangelism, but enhances and motivates it,
7. To say that we don't need to evangelize, or that we don't have to witness to the unsaved because God is going to save the elect anyway is an improper application of the doctrine of election.
8. All believers in Christ have the responsibility to witness.
9. All believers in Christ have the responsibility to evangelize the lost.
10. Because the unsaved elect are still out there in the world, and we don't know **who** they are, we therefore must take the gospel to everyone.
11. The doctrine of election illustrates even further, the grace of God, the mercy of God, the total depravity of man and man's inability to do anything about his salvation.
12. The election by God of people to salvation guarantees that people will get saved. The doctrine of free will guarantees nothing.
13. The doctrine of election guarantees that when the Church witnesses and evangelizes the lost it will bear fruit, because out there, some where, are God's elect who will respond

to the gospel.

14. Election is not the basis for pride, but true humility.

15. Election is in keeping with God's sovereign grace. Does not God have the right to choose? Does not God have the right to be merciful to whom he will show mercy?

16. Being chosen does not imply anything special about that individual.

17. Election is based solely upon the grace and predetermined purpose of God.

18. The basis of the teaching of free will is human pride, specifically the pride of human will and effort, and is another legalism that has crept into the Church.

19. Choosing some individuals for salvation does not imply that those who are not chosen can't or won't be saved. It simply states that, God according to his own purpose and grace, has chosen certain individuals.

20. The doctrine of election, when properly understood and believed, becomes a fantastic motivator to get the good news out into the world for the hearing of the elect.

21. It also becomes a source of great joy, peace of mind and amazing relaxation of soul.

22. It also gives the believer an overwhelming appreciation of the love that God has for him or her. And as such, it motivates the believer to serve the Lord from the heart in whatever capacity God has chosen for him or her.

23. Even though most believers in their heart of hearts know that God has chosen them; the sovereign grace believers knows that there will always be those who reject the doctrine of election, or twist it around where man still does the original choosing.

24. I don't know if the crowd, that holds to the doctrine of free will, is aware of it or not, but their incorrect teaching has robbed many a believer who believes in election of their joy in the Lord by putting them under the burden of works.

25. The informed grace believer leaves them to their beliefs, but at the same time does not let them steal the joy they have from the assurance of their election.

26. The Christian that believes the doctrine of election, and is willing to be used by God in evangelizing the lost, and allows himself to be led by the Holy Spirit, has the assurance that he will be led to the people that God is working with and that he will bear fruit.

27. He will also have joy and peace in the process because he is involved in the work that **God** is doing, not what he is doing out of his own works.

28. In carrying the gospel out to the unsaved elect he knows that he will always encounter those who are not interested. He is not daunted by this because he knows that God has

those he is working with thereby guaranteeing results.

29. Under the doctrine of election, the believer involved in Spirit led evangelism, even though he may experience many failures, is not discouraged, but keeps on going forward because he knows that the elect are still out there and will one day believe on Christ.

30. The believer, who believes in election and is serving the Lord, has the full assurance, even confidence, that his work will not be in vain because the Lord's work of salvation will not be in vain and he is a part of that work.

D. Understanding Terms

1. Numbers of people

The first thing we want to do is look at the terms the Bible uses to understand what they mean. Words have meanings; maybe not so much in some cultures, but in the Bible words have their own individual meanings. And it's important for us to understand the meanings of certain words before we begin our study.

The first one has to do with looking at a number of people, or the number of people that will have lived on earth by the time of Christ's return to earth. However large that number of people will be, and it will be a large number, there will be a certain, exact number of human beings that have existed on earth. That number is the **whole** of humanity.

Now out of that number **there will be another number of people** who will have believed on Christ as their Savior and be saved. How large a number will that be? We don't know, but we do know that it will be a number **smaller than the whole**. Often this is looked at as the **part of the whole**.

There are words in the Greek that give us a general idea as to the numbers of people in regard to the whole. The first one would be **none**. **None means no one, not one person**. Now moving up from none would be a **few**. Then moving up in numbers we would have **many**. Then the next generalization would be the **majority**, somewhere over half. Then we would have the concept as *all* as a **whole** to refer to a group of people. Then finally we end up at **everyone**, every single individual.

So when the Word says, "**none**", it means there's no one, **not one person!** "*As it is written, There is **none** righteous, no, **not one**: There is **none** that understandeth, there is **none** that seeketh after God.*" Romans 3:10, 11. What this means is that there is not one member of Adam's race that is righteous, there is not one member of Adam's race that understands, that there is not one member of Adam's race that seeks after God!

If the word **few** is used it tells us that the number is more than none, one, or two, but less than one half and less than many. If the word **many** is used we know that we're dealing with an approximate number that is more than a few, but less than half. If the word **majority** is used we know that we're dealing with a number that is more than one half,

yet less than every single person. Then there is **all** as a whole, and **all** when referring to every single individual.

And when we get to the idea of the word **all** that is used in the Bible, most people think that all refers to every single person. But there are two words in the Greek that are both translated as *all*. **Pas** is one word and it means all as a whole, or all in regard to looking at a group of people. The other word is **hekastos**, which is also translated as *all*, but it means every single individual. So we have: **none**, a **few**, **many**, the **majority**, **all** and **everyone**.

2. Pronouns

When we look at verb structures we have in the verb “to be”, I am, you are, he, she, or it is. If it's in the plural we say, we are, you are, and they are. This tells us who is performing the action of the verb and if it's a single individual, or a number of people.

“**We** went to camp”, tells us that a number of us went to camp, but it doesn't tell us any more than that. If we say, “**All of us** went to camp”, then we know that a group of us, and maybe it was a large group, went to camp. But if we say, “**Every single one of us** went to camp”, then we have a more definitive statement.

There are words that refer to **ourselves**, to **another person**, to **other people**, to **people grouped together**, to **our relationship with that person**, or **our relationship with that group**. Personal pronouns are used when referring to a person.

When referring to yourself, you say, “**me**”. When referring to another person, you say, “**you**” using the singular. When referring to a group of people, you say, “**you**”, using the plural, “you all”. When referring to a group of people that you belong to, that you are a part of, you say, “**us**”. And when referring to a group of people that you do not belong to, you say, “**them**”. So it's **me**, **you**, **y'all**, **us** and **them**.

Now with this understanding in mind, we shall go through the passages that refer to Christ's atoning death on the cross and see how these terms relate to us. Did Christ die as a universal principle for all mankind to satisfy the justice of God, with the possibility that some might be saved? Or, did Christ die specifically **for the sake of the elect**?

We shall start in the Gospels and work our way back through the New Testament keeping in mind the definitions of the two word concepts found in the personal pronouns and the grouping of people by number approximation. We will also have to define what each individual context is for these verses.

3. Scriptural References To Huper

a. In Luke 22:19, 20 we have, “*And he took bread, and gave thanks, and brake it, and gave unto **them**, saying, This is my body which is given **for you**: this do in remembrance of **me**. Likewise also the cup after supper, saying, This cup is the new testament in **my***”

blood, which is shed **for you**.”

The word *huper*, that we have studied, will be considered later, but the word we will be looking at is the masculine genitive plural, *humon*, for **you**. At the Last supper Christ said that he had given his body and his blood for **you**, genitive masculine plural. This tells us that he was referring a group of people other than himself. Christ was not a part of the group of sinners. The context of this passage tells us that there was a group that he was dying for, and that group was the group of his disciples. He didn't say that he was specifically dying for the sake of (*huper*) the world as principle, but for people, for his disciples.

You say, what about the traitor Judas? Although Judas received from the Lord the morsel of bread that had been dipped in the bowl he did not eat it! “*Jesus answered, He it is, to whom I shall **give** a sop, when I have dipped it. And when he had dipped the sop, he **gave** it to Judas Iscariot, the son of Simon.*” John 13:26 And the next thing that we see is that Judas merely **received** the sop, but did not eat it. “*He then having **received** the sop went immediately out: and it was night.*” John 13:30

Satan entered into Judas and he then left the covenant supper. “*And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.*” John 13:27 Judas left before eating of the bread or juice showing that he was not in covenant with Christ. And it was then that Christ said that he was shedding his blood for the sakes of those that were left using the word *huper*. “*Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed **for you**.*” Luke 22:20

So the context of the Last Supper in all four gospels has as its goal and end Christ dying **specifically for the sake of** the disciples, who are a part of the group of the elect. This is not to say that Christ did not pay the penalty for the sins of the world, he did. But that his death was directed for the sake of redeeming the elect!

b. In Matthew 26:28 we have, “*For this is my blood of the new testament, which is shed **for many** for the remission of sins.*” The word for *many* is *pollon*, the masculine plural genitive of *polus*. And, as we have seen, *polus* does not refer to everyone, or even the majority of people, but only to many people.

c. And, as we have also seen, that the term **many** was an Old Testament term referring to the elect, where the Messiah would justify **the many** and bear **their** iniquities. And the Gospels are the end and fulfillment of the Old Testament era. “*Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make **his soul** an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify **many**; for he shall bear **their** iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of **many**, and made intercession for the transgressors.*” Isaiah 53: 10-12

d. In John 10:11,15 we have Christ laying down his life **specifically for his sheep**. “*I am the good shepherd: the good shepherd giveth his life **for the sheep**. As the Father knoweth me, even so know I the Father: and I lay down my life **for the sheep**.*” In both verses the word *huper* is used telling us that Christ's atoning death was specifically **for the sake of** his sheep, for the elect. For he was given this flock by his Father.

e. John 6:37 is an amazing verse and gives us so much insight on this matter. “*All that the Father **giveth me shall** come to me; and him that cometh to me I will in no wise cast out.*” We first notice that not everyone has been given to the Lord. The word for *all* is *pas* and it looks at a group of people as a whole. All of this group of people that the Father has given to me shall come to me. The next thing we see is that it is the Father who gives them to Christ. And next we notice that they **shall** come to him!

f. In John 15:13 Christ said that he lays down his life for his friends, “*Greater love hath no man than this, that a man lay down his life **for his friends**.*” Once again the word that is used is *huper* and all that it entails. That a man lay down his life **for the sake of** his friends, to protect them, for their benefit, etc..

g. Now we go on to Paul's writings in the book of Romans. In Romans 5:6 Paul wrote that Christ died for the ungodly, which is what the elect were prior to their salvation. “*For when we were yet without strength, in due time Christ died **for the ungodly**.*” And in Romans 5:8, “*But God commendeth his love toward us, in that, while we were yet sinners, Christ **died for us**.*”

So who is Paul referring to when he says “*we*” and “*us*”? The whole world? Or believers in Christ? If we start with the immediate context of verse one on down, we see that he's referring only to Christians. **We** have been justified by faith. **We** have peace with God through our Lord Jesus Christ.

Then there is the overall context of the letter itself. To whom is Paul writing this letter? To the world? Or to only believers in Christ? If we go to the beginning of the book in chapter one we will find in the introduction to whom Paul is writing! “*Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*” We see that he is writing it to **Christians**. Romans 1:6,7

Then there is his use of the word *us*. This is used when one is referring to a group that he is a part of, a group that he belongs to. So when Paul uses *us* or *we* he is only referring to Christians. So when he wrote that Christ died **for us**, he's referring to the redeemed elect.

h. It's like the ministry and work of the Holy Spirit in regard to the elect. The Spirit intercedes for us with groans that words cannot express. “*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession **for us** with groanings which cannot be uttered.*” Romans 8:26

Another passage it says that the Spirit of God is interceding for the saints according to the

will of the Father. “*And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession **for the saints** according to the will of God.*”
Romans 8:27

This “**us**” theme is carried right on through his letter. “*What shall we then say to these things? If God be **for us**, who can be against us?*” Romans 8:31 “*He that spared not his own Son, but delivered him up **for us all**, how shall he not with him also freely give **us** all things?*” Romans 8:32

Again showing that Christ's sacrifice was done specifically **for us**. “*But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, **for whom** Christ died.*” Romans 14:15 And in all these Roman passages we have the word *huper*.

i. In 1 Corinthians 1:13 we see this me, you, us, them idea in another angle. “*Is Christ divided? was Paul crucified **for (huper) you**? or were ye baptized in the name of Paul?*” Paul is writing to the Corinthian Christians and asks, “*was Paul crucified for you?*” Now he puts them in the context of a separate group distinguishing them from himself to make a point.

And again the context of whom the you and us is in this passage is stated by Paul's introduction in his letter. “*Unto **the church of God** which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:*” 1 Corinthians 1:2 Showing in the context that the letter was written to believers in Christ.

We might also note that the grace and peace of God is only for believers in Christ. The unsaved are still under the wrath of God. “*Grace **be unto you**, and peace, from God our Father, and *from* the Lord Jesus Christ.*” 1 Corinthians 1:3

j. When Paul wrote his letter to the church at Corinth, he passed on to them what the Lord had told the disciples about his death; he told them that he was dying for (*huper*) them. “*And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is **broken for you**: this do in remembrance of me.*” 1 Corinthians 11:24

Remember, in *huper* the relationship existed before the act, not after it. It was the relationship that was the causative factor that motivated the act!

And again, later on down in his letter, he gives them the gospel that Christ died for **our** sins. “*For I delivered unto you first of all that which I also received, how that Christ died **for (huper) our sins** according to the scriptures;*” 1 Corinthians 15:3 The word **our** in context, once again, refers to the believer in Christ.

k. In the book of Galatians Paul was writing to the churches in Gaul, believers in Christ being the subject in context, and said, “*Who gave himself for **our** sins, that he might deliver **us** from this present evil world, according to the will of God and our Father:*”

Galatians 1:4 Showing that the work of Christ on the cross was directed specifically at, toward and for those whom God had chosen.

l. Now all along Paul has been including himself in the group of the redeemed by using the words **us** or **we**, but in Galatians 2:20 he refers solely to himself. *“**I** am crucified with Christ: nevertheless **I** live; yet not **I**, but Christ liveth in **me**: and the life which **I** now live in the flesh **I** live by the faith of the Son of God, who loved **me**, and gave himself **for me**.”*

This, among many other passages, certainly indicates that Christ did not die for a universal principle, be it justice, or love, or something else, but that he died for a specific individual, individuals, or a group of individuals. The word, **me**, is pretty personal!

m. If you want to see a clear example of a reference made to another group outside your own, and in using the words they or them, you can find this in 1 Thessalonians 2:14-16, *“For **ye**, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for **ye** also have suffered like things of **your** own countrymen, even as **they** have of the Jews: Who both killed the Lord Jesus, and **their** own prophets, and have persecuted **us**; and **they** please not God, and are contrary to all men: Forbidding **us** to speak to the Gentiles that **they** might be saved, to fill up **their** sins alway: for the wrath is come upon **them** to the uttermost.”*

n. In Galatians 3:3 Paul wrote that Christ had become a curse for us, for those whom God had chosen and saved. *“Christ hath redeemed us from the curse of the law, being made a curse **for** (huper) **us**: for it is written, Cursed is every one that hangeth on a tree:”*

o. In Romans 8: 28-32 Paul wrote that Christ died **for** those whom God had called, chosen, predestined and justified. *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be **for us**, huper, who can be against **us**? He that spared not his own Son, but delivered him up **for us all**, huper, how shall he not with him also freely give **us** all things?”*

p. Then we have Paul writing in Ephesians 5:1,2, *“Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself **for us** (huper) an offering and a sacrifice to God for a sweetsmelling savour.”*

And we want to note the context and subject of the wife and husband in Ephesians 5:25 in its relationship to Christ and his Church. *“Husbands, love your wives, even as Christ also loved the church, and **gave himself for it**.”* The reference to the Church by Paul was not just to the present Church in Paul's time, but to the entire Church of Christ as a whole spanning the centuries. And note, Christ gave himself up **for, huper, her**. All these references show that Christ died specifically, in the sense of *huper*, for a certain group of people, who are referred to as the elect, or the Church.

q. In 1 Thessalonians 5:10 Paul wrote, “Who died **for us**, that, whether **we** wake or sleep, **we** should live together with him.” And when Paul wrote Titus he said, “Who gave himself **for us**, that he might redeem **us** from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Titus 2:14

r. When the Apostle Peter wrote to the believers in Jesus Christ, whom he called the elect, after stating that they had been chosen by God, said, “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, **Elect** according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” 1 Peter 1: 1,2, stated that Christ had died for them. “For even hereunto were **ye** called: because Christ also suffered **for us**, leaving us an example, that ye should follow his steps:” 1 Peter 2:21

s. Peter also stated in 1 Peter 3:18, “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:” The word *once*, *hapax*, meant one time. Christ died one time for our sins and this was done specifically for us.

He also wrote in 1 Peter 4:1, “Forasmuch then as Christ hath suffered **for us** in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin:”

The Apostle John wrote in 1 John 3:16, “Hereby perceive we the love of God, because he laid down his life **for us**: and we ought to lay down our lives for the brethren.”

In everyone of these references it has Christ dying for the sake of the elect, for this group chosen by God. Now Christ's death on the cross may have had a propitious nature to it concerning the sins of the world, and it did, but there is a very special significance in the use of the word *huper* in every one of these cases, and not once is it mentioned in connection to the world.

One way to understand this is suppose one of your children go out to dinner with some friends. They have a nice dinner and quite a bill is run up. When the check is presented the waiter demands payment, but there is no money to pay it. They won't let your child pay his share and go because everyone who ate are all lumped together on the same bill. So he calls his father on the phone and the father comes down and pays the entire bill.

Now everyone who was at the table eating owed a debt to the restaurant, and they did not have the money to pay for it. The father satisfied the debt for dinner, but why did he do it? He paid the entire bill for dinner, but he did it specifically for the sake of his child. And so it is with the elect. Christ's death on the cross was done specifically for the sake of the elect, but there was no way to separate their sins from the rest of Adam's race's sins, so Christ had to pay the penalty for all the sins that man has ever committed on earth.

There are twenty four places in the New Testament that specifically refer to Christ dying for a certain group of people, whom we refer to as the elect, and all of these references use the word *huper*. There are seven other places where *huper* is used that seems to indicate something else, but we will see that the seven other places carry on the same theme. There is not one place that states that Christ died for the sins of the world using the word *huper* with all its deep personal meanings. This is very significant.

But before we get into the seven other passages to find out what they're really saying, let's review once again the word *huper*. **Causal**, where something is being done “*for the sake of*” a friend or loved one. **Representative**, where one is doing something “*on behalf of*” that person. And **substitution**, where one is doing something “*in place of*” that person.

E. Special References to Huper

1. There are three references in John 11: 50-52 that says Christ would die for (*huper*) the Jewish nation. “*Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.*”

This is a reference to the two southern tribes of Israel, called the house of Judah, and the ten northern tribes, called the house of Israel, that were still in dispersion. This was a special situation to show that Christ's atoning death was for the sake of Israel in the sense of the fulfillment of the prophecies in taking away the sins that it had committed while Israel was under the Law.

As we have seen with *huper*, one of its concepts is that a special relationship preexisted that caused an individual to perform a certain act. The special relationship that existed between Yahweh and Israel was his covenant with her. This covenant relationship was the thing that caused, in the special sense of *huper*, Christ to die for the sins of the nation of Israel that she had committed while under the Law and in covenant with God. The substitutionary aspect of Christ's death for Israel was still there, but it brings out also the idea of him doing it for her sake.

2. When we come down to the Apostle Paul, he wrote in 2 Corinthians 5:14, “*For the love of Christ constraineth us; because we thus judge, that if one died for (huper) all, then were all dead:*” η γαρ αγαπη του χριστου συνεχει ημας κριναντας τουτο οτι ει εις υπερ παντων απεθανεν αρα οι παντες απεθανον

Now we know that the **one** who died for **all** is a reference to Jesus Christ, but who are the **all**? On the surface this may appear to be referring to every person who has ever lived, but actually is referring to a group of people. First of all we have the use of the word *pas* for all, which tells us that we're looking at a whole, or all of a group of people, and not everyone on earth. The word *hekastos* would emphasize every single one. Then there is the use of the word *huper*, but these two by themselves in this passage are not strong enough to carry the point.

The answer lies in the rest of the verse, “*that if one died for (huper) all, then were (the) all dead:*” Or, “*therefore the all died.*” To start with the word *all* has the definite article “*the*” before it and should read “*the all died*”. This tells us that we are dealing with a certain group of people, a people who have died, the redeemed elect of Christ as a whole, or a body of people.

But the next point drives it home even further. It says that, “*the all died*”! Now this is not a reference to physical death, but to spiritual death. Only those who believe on Christ as their Savior experience this kind of death and then spiritual life! We, and only we who are believers in Christ, die! We have died with Christ.

In 2 Corinthians 5:15 he finishes the context, “*And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*” For the sake of “*the all*” he died, it says. And he died for *all* (*pas*), that those who live should no longer live for themselves, but for him who died for them and was raised again. **He died for the sake of them!**

“*And for the sake of the all, (for the sake of the group of the elect), he died, that those who live, (the saved elect), should no longer live for themselves, but for him who died for their sakes (huper) and was raised again.*” Expanded translation of 2 Corinthians 5:15 .
και υπερ παντων απεθανεν ινα οι ζωντες μηκει εαυτοις ζωσιν αλλα τω υπερ αυτων αποθανοντι και εγερθεντι

So what we have here is that Christ died for “all”, and the ones he died for also died! So Christ died for the sakes of the ones he saved. It is clear that the group he died for also died themselves, this is not true of the unbeliever. It is only those who have believed on Christ who have died in Christ. And it also says that those who died also lived again. And once again only believers in Christ experience new life in the new birth. That's why this group of redeemed people are to no longer live for themselves, but for him who died **for them**. Christ died **for the sake of** the Church.

Another passage, which uses the word *huper*, that might tend to teach that Christ died **for the sake of** everyone on earth, but doesn't is Hebrews 2:9, “*But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for (huper) every man.*”

But upon closer scrutiny of this passage, it doesn't say that he tasted death, (a Hebrew idiom for dying), *for* every single person on earth, (*hekastos*), but that he tasted death **for the sake of all** (*pas*, the group of people that the Father gave to his Son in John 6:37). But the context of verse ten tells us that the *all* refers to the *sons*. “*For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*” So his work on the cross was done specifically for their sakes.

What this shows once again, when *huper* is used in conjunction with Christ's death on the cross, we see that this action is directed for the purpose of, and for the sake of, saving the

elect. In this passage we have Christ dying *for the sake of* the sons God is taking into glory.

The last passage on this subject is 1 Timothy 2:6, “*Who gave himself a ransom (antilutron) for all, to be testified in due time.*” And we will also consider it along with two other passages, Matthew 20:28, “*Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (lutron) for many.*” And Mark 10:45, “*For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (lutron) for many.*”

In 1 Timothy 2:6, where it says that Christ *gave himself up as a ransom for all*, we have αντιλutron υπερ παντων used. The word *all, pas*, would refer to all kinds of people without distinction. All kinds of people will be found in this group of people. Revelation 5:9, “*And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*”

Under a synecdoche of genus pas would not refer to every single individual, or even to a group of people, but to every kind of human being out there. There would not be any class of man excluded from his grace! No racism, no racial superiority and no sexism with God. Rich and poor, bond and free, smart and stupid, prince and pauper, male and female, every race, every nation and every tribe are all included. The synecdoche of genus would also tell us the identity of the all by specifying or implying them in the passage.

In the two gospel passages we have *lutron anti*, but in Paul's letter we have the one word *antilutron* used. In fact this is the only place in the New Testament where it is used. By combining the noun *lutron* with the preposition *anti* into one word we are left with something stronger than *lutron anti*. Which suggests a ransom that has been completely paid for and is still in effect! The preposition *anti* would emphasize the idea of the exchange.

F. The Ransom Payment

There were **three ideas found** in *anti*. One, the idea of **equivalence**, where one thing is considered to be equal in value or more to another item. Two, **substitution** where the one thing has been substituted for the other. And three, the **actual exchange** where you have the actual exchanging of the items. All three of these ideas are found in all three of these passages concerning the ransom.

In the early world, *lutron*, the *ransom*, was the price paid to free a slave. Slaves were sold on the auction block in the *agora* and each one of them was considered to be worth so much money. There on the auction block you would find ordinary people who had been kidnapped, people who had been taken by marauders, people taken by soldiers as the spoils of war and people being sold just to satisfy a debt. This is still going on today in the white slave trade in the US and Europe, in the various areas of the Sudan and other places in Africa and the Middle East.

So let's say that you had lost a relative, either to kidnapers, soldiers, marauders, or to some person who had taken them to satisfy a debt. And, either to duty, or to love for that individual who is now a slave, you want him back. His new owner is not going to **give** him back, but he will **sell** him back to you. The price he is asking is the *lutron*, the ransom. And it is determined by :1) what he's worth, 2) what he owed on his debt, 3) or what he's worth to you!

Kidnappers use the idea of ransom when they demand money in return for someone's loved ones they have taken. **Terrorists** use it when they take hostages. Their demands may be money or something else in exchange. **Debt holders** used to do this when owed money. And **slaveholders** did this when selling the slaves they owned.

The way it works is that individual A holds individual B as a slave or a kidnap victim. Along comes a third party, individual C, who wants to buy or free individual B. But C has to go to the first party A, who now owns him, and ask him how much he wants for B. Often the price that A comes up with is determined by how bad C wants B, how much C is willing to pay, and how much he is able to pay.

But eventually a price is arrived at, and if party C is able to come up with that price, then party B is released to him. If C wishes to set B free that is up to him. He bought him and he is free to do with him as he wishes. When party C plunks down the money, then the **exchange (X)** is made.

Party A owns and holds party B, or it can be an entire group of slaves, as his slave or slaves. Now let's say that the slave holder owns an entire group of slaves and party C comes up to the slave holder. There are several slaves that he wants in that group for himself; slaves that he has chosen for his own purpose. But the slave holder will not release just those he has chosen. If party C wants those certain slaves, then he is going to have to pay the price for the entire group! C paid the price for the entire group, but he did it for the sake of those he had chosen in the group. Now, as to whether the rest of the group wishes to be free, or go back to their former master, is another story.

Party A, the slaveholder, has party B, the slave, but wants money or something of equivalent value. Under the concept of equivalence, the ransom must be at least equal to the slave. Enter now the third party, party C. Party C has money and the slave holder, party A, has the slave. So an exchange (X) is made. Now party has the money and party C has the slave.

Now the slave master in the biblical account is *Satan*. *Satan* owns a whole world of slaves! They are his slaves, for he acquired them in the fall of Adam and Eve. Now the question was, "Would he release them?" And, "What price would he take for them?" It wouldn't be money, for he has no need of money. It wouldn't be land or dominion, for he already is the ruler of this world. It wouldn't be for earthly power, for he already has that. Humans? He already has all the humans with a bigger crop coming each year. What would he take in exchange for his slaves? Whatever the price was it would have to be big.

This brings us down to the **exchange principle** in the area of business. Whatever is

offered in exchange must be of equal or greater value to the item desired. It all depends on the one who has and holds the item you want. If he doesn't want to let go of it, you must induce him to sell, or "let go of it", by sweetening the pot. This is done by making the offer really attractive. On the other hand, if he really doesn't want the item, and needs the money, he will be quick to sell it.

In the area of the ransom, items are not involved, but people. But a payment of some sort is to be made which will be exchanged for the people held in captivity. The **ransom payment** is the *lutron anti*, and in the matter of our salvation, the ransom payment was Jesus Christ.

Here's the problem. When Adam sinned against God he plunged himself and his progeny, the entire human race, not only into sin and death, but into slavery! All humanity now has become slaves owned by satan! This turned the entire planet into one big plantation that Satan now has, with all the humans on it as his slaves. And an ever increasing fresh supply of slaves being born each year.

Now what would Satan take in exchange for all that? Money? Doesn't need it. Power? Already's got it. Humans? He owns them all. There has to be something, though, that he would take for all that. Perhaps something along a political line that would give him a definite advantage in his war against *Yahweh* in heaven!

Perhaps Job 2:4 will give us some insight into this matter. "*And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.*" **This proves that Satan was aware of the exchange principle.** It makes one wonder if there was a wager made in heaven concerning Adam. Wager being the old English idea of settling a dispute.

The question is, what would it take to induce him to exchange the slaves he owned on the earth? He couldn't be forced to just release them, nor could he be forced to exchange them in some sort of transaction, because he had acquired them all legally. So he would have to willingly accept the offer of an exchange.

But what would it take to induce him to do so? Obviously it would have to be something of **much greater value**. A man is not going to take something of equal value in exchange for what he has, if it is not to his definite advantage, profit and benefit to do so. Especially if he's not interested in trading anyway!

Let's say that you have a used car that is in good running condition. It's your only transportation for school, work, church, shopping and everything else. It runs good and will give you many years of operation. And along comes some man and offers you the blue book price of \$850 for it. Now the money that he has offered in exchange for it is equal to its blue book value, but what could you then go out and buy, especially when you consider the new taxes, license, etc.? It's doubtful that you could find a car that is in that good of shape for that amount of money. So you turn the offer down because it's not to your advantage to sell it. But if he offered you \$100,000, then you would probably take it.

So we come back to Satan's slaves on earth. What advantage would he gain to exchange them for anything? He has a planet with billions of slaves on it. What could you offer him in exchange for all that, that would be to his advantage and benefit? What would be offered to him could not be **equal** to what he had; it would have to far surpass it.

Enter in Jesus Christ. "*Skin for Skin*". Adam for Adam. The last Adam in exchange for the first Adam. Remember that when people do things they have their own agenda. They don't always tell us **why** they are doing **what** they are doing. And this idea is involved when dealing with the matter of the ransom paid for our sins.

Christ died on the cross for the Church, for the elect in that special sense. But in doing so, there was no way to separate our sins from all the sins of the rest of the dependents of Adam. The real issue in view was the the elect slaves who were in the main body of the human slaves.

Perhaps it can be best explained by the analogy of terrorists who have taken control of a school and are holding everyone as hostage. When they state their demands we find out that they want ten million dollars from the townspeople and safe passage out of the country. But the village is so poor that no one has the money to pay it. At the same time a very rich man hears about this and is immediately concerned about the matter, because he knew that his wife and children were visiting in that town. The bad news reaches him that they had been taken captive also. So what does he do? He decides to pay the entire ten million dollar payment out of his own pocket in exchange for the hostages. He paid the ransom, but what motivated him to do it?

We see all the elements here: hostage/slave, terrorist/slaveholder, the ransom paid in exchange for the hostages/slaves. But let's take a look at the man who paid the ransom. He paid the price demanded for the release of the hostages. No individual deals could be made to get just his family released. His wife and children were a part of that group and were treated as such. If he wanted his family back he would have to pay the entire price for the whole group, which he did.

But why did he do that? What was his motivation? What was the real purpose behind him agreeing to pay the ransom demand for the entire group? It was to get his wife and children back! He did it for them, for their sakes, for their benefit, because of them. He paid the price to set the entire group free, but he really did it for the sake of his family.

This is where we get into the matter of *huper*, for someone's sake, or because of them. Assuming that Christ died as a ransom concerning the sins of the world, (analogous to paying the ransom price), the chief objective behind it, the real reason he did it, was for the sake of the ones that God had chosen. And remember, the elect were chosen by God because he had a purpose connected with them.

Christ gave his life as the ransom payment to redeem the elect. In the process the matter of the (*peri*) ransom was also paid concerning the rest of the world. They can be free if they want to be free from Satan.

So what we have so far is that Christ was the ransom payment, that all of Adam's race are slaves of Satan, both the elect and non-elect are members of Adam's race, all have the problem of sin, there was no way to separate the sins of the elect from the non-elect, therefore Christ paid the penalty for all sins.

It goes back to Adam and Eve and original sin. Once they had sinned against Yahweh they became something that they were not before- sinners. Both legally and practically. But the legal and practical matter of sin did not stop with them, but was passed down to each successive generation of humans, down to Noah, past the flood, down to this very present day.

Sin affects every human being; it's a group sort of thing. For the legal indictment against Adam was not only against him, but all his progeny, individually and as a group. And even if Christ wanted to die for the sake of the elect that they would be saved, there's no way that he could die only for their sins, that is, be the propitiation for their sins alone and not for the sins of the world.

So he took sin upon himself, all sins, the whole of sins, the sins of all of Adam's race as a whole, as a group. But the reason why he did it was for the sake of those that the Father had given him to bring them to glory.

Choosing individuals to salvation does not necessarily imply that the ones who had not been chosen have been barred access to the grace of God. It simply means that God has a specific purpose in mind concerning the ones he had chosen. Dying for the sole purpose of paying the penalty for an individual's sins, doing it for his sake, having that specific individual in mind because you have chosen him and made him the beneficiary of your electing grace, does not mean that you didn't also, at the same time, pay the penalty for the other people's sins.

Unsaved man was locked up in Adam in more ways than one. In Adam, all have died. In Adam, all have sinned. Sin comes with Adam's race as a whole. So Christ had to die for the sins of Adam's race. There was no way that this matter could be separated from Adam's race, nor be dealt with separately by Christ concerning the elect. We were like the man's family and the hostages. Christ did it, but he did it for us.

Christ was the ransom payment, but he gave himself up to redeem us! And at the same time he also paid the ransom payment for everyone else. Now, as to whether they will take advantage of it or not and believe on Christ as their Savior, is another matter. Limited atonement means that the work of Christ on the cross was directed toward the saving of those that God had chosen.

A man buys a block (group) of slaves to get those he had selected. The ransom payment had been paid for them all, but what do they do now? The ones he chose came to the one who paid for them because they wanted to be with him (forever). The others were not interested in him at all; they only wanted to go out and do their own thing in the world, to continue living in sin and slavery.

G. Concerning The World's Sins

Now we come down to the one passage that says that Christ died **for** the sins of the world. But in what sense is the word **for** talking about? “*And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*” 1 John 2:2 και αυτος ιλασμος εστιν περι των αμαρτιων ημων ου περι των ημετερων δε μονον αλλα και περι ολου του κοσμου.

The possessive pronoun *hemeteros*, *ours*, is more emphatic. He is the propitiation (for) concerning **our** sins, and not only concerning (for) **ours** only, but also concerning the sins of the world.

The word *propitiation*, *hilasmos*, is also translated as *expiation*. The difference between the two is that **propitiation** is directed toward God turning his wrath to favor, while **expiation** is directed toward the act that appeased his wrath.

This whole matter of *hilasmos* deals with: 1) the person who has been offended, in this case God, 2) the individual who had offended him, Adam and his race, 3) the act that offended him, sin, 4) the necessity on God's part, due to his righteousness and justice, to punish the act, 5) and the thing, or sacrifice, that would appease his wrath, (satisfy his justice), resulting in him from turning from it.

Hilasmos is the act of atoning for a crime, to make satisfaction for an offense whereby the guilt is done away with, and with the guilt gone, so is the obligation of the offended person to punish the crime.

Now although this concept was acted out on earth for many years among men, the most important and overriding concept was in God's dealing with man, his sins and the sacrifice God provided for man's sins in the person of Jesus Christ.

God was the one who was offended and man was the one who offended him by his rebellious acts. God's righteousness was offended by our sinfulness and his justice demanded that these acts of sin be punished. Enter now the appeasement of Jesus Christ. What could appease God so completely that he would turn his wrath from us?

This is where many, tragically, underestimate God and are ignorant of what is going on. Among men, if someone has been offended, often they will accept an appeasement of their anger: a box of candy, flowers, money, or a fine in the case of governments. But not so with God! Saying you're sorry won't cut it; promising him you won't do it again won't appease him; promising to be good, or trying to make up for it somehow, or bringing him a peace offering would never appease his righteous anger. In fact, they would be insulting and add to the list. In a matter of justice **the punishment must fit the crime!**

Now as to whether *hilasmos* in this passage should be translated as **propitiation**, which looks at God turning his wrath away to look at us in favor now, or **expiation**, or looking at the act, (the atoning sacrificial death of Jesus Christ), that aroused his favor, I think in this passage we have to go with expiation.

If the act of the atonement, and we're talking about the act itself, Christ's death on the cross, automatically turned God from divine wrath to divine favor concerning man, then it would have to apply to all people, believers and unbelievers alike. If that was the case, then why is God's wrath still on the unsaved? "*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*" John 3:36

The wrath of God only turns to divine favor when the individual believes on Christ. So we can safely say that the atonement was more of an objective matter that dealt with the acts that aroused God's wrath. And for it to profit anyone, he must take hold of the *hilasmos*, which is Christ himself and have it be your offering to God.

There were two choices that one had when trying to appease the wrath of someone you had offended, (which is what *hilasmos* is all about), and they were 1) personally bear the wrath of the individual you had offended, or 2) bring something or someone that would appease their wrath. With God only his Son, Jesus Christ, will do that.

Now we move on down in the passage to the Greek word *peri* translated as for in the text. "*And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*"

Here we have switch in the prepositions from *huper* to *peri*. In all the other passages where we have Christ dying using the word *huper* it is used in conjunction with Christ dying specifically for the elect, the redeemed, the Church. And the only passage that explicitly states that Christ died for the world uses *peri* instead of *huper*.

With *huper, for*, we saw that it was personal, that it always had a certain person, persons, or grouping of persons in mind, and a specific purpose concerning those individuals. Although it could emphasize different aspects or roles in conjunction with that person, that is, his representative, his substitute, etc., it always had the aspect of doing something "*for the sake of*" that person, that it was to his benefit, advantage, etc.. He was the object for which and because of which the act was done. He was the person and purpose behind you doing what you did, as with the father who paid the ransom for his children.

The basic local sense of *peri* was to encircle, or the idea of around. In its derived figurative meaning it designated a center of activity, an object, or a matter around which an action took place. It centered around an activity, or a matter being discussed.

In this context the matter that is in discussion is sin and the *hilasmos* (sacrifice) for sin. The problem of sin and what was to be done about it had existed for centuries from Adam onward. It was a subject, a matter, that had been brought up and talked about many times over the years. And all this is found in the context of dealing with the subject from a legal point of view. Sin, the *hilasmos*, Christ our defense attorney are all legal concepts. Where *huper* tends to be **personal**, where an action centers around a person, that is, it is done **for his sake**; *peri* is **non-personal** and centers around an issue, and can be rendered as in reference to this matter, or **concerning this matter**.

The word **concerning** states that something pertains to some matter, a business or private concern. And that it is of importance to that individual, or in their interest.

Two men are discussing something; whatever they are talking about is their subject matter. Along comes a third person and they tell him, “You need to listen to this because it concerns you as well.” That is, whatever the matter is they are talking about is either of importance to them, pertains to them, or is in their interest.

And that's what we have here in this passage. The Apostle John is writing to Christians, “*My dear children, I write this to you*”, then he goes on and talks about not sinning and having an Advocate with the Father, who is Jesus Christ the Righteous One. Then he goes on in verse two to bring up the matter of sin and the atonement for sin referring to Christ again. What he is doing is discussing an issue; he's bringing up a matter; he's objectively discussing the *hilasmos*, the atonement for sin.

He says that Jesus Christ is the atonement concerning the legal matter of our sins against God. And not only concerning the matter of our sins, but also concerning the matter of the sins of the whole world. It's an objective discussion concerning a subject matter and not an approach from a personal standpoint. *Peri* would be non-personal centering around an issue. *Huper* would be personal centering around a person. *Peri* would objectively deal, as a matter of fact, that the world's sins have been atoned for, the penalty for them has been paid. While *huper* would look at it being done for the sake of certain individuals.

Going back to the story of the terrorists holding the school children as hostages for a ten million dollar ransom payment, the wife could say to her husband, “Concerning (*peri*) the matter of the hostages and the ransom payment what are we going to do?” While the husband would say, “I'm going to pay it for the sake of (*huper*) the kids.” This gives us some idea of the atonement of Jesus Christ.

To be continued
Pastor Mike

