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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!

To be continued.....

Pastor Mike