

The Greatest Theme in the World

by

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CHAPTER SIX

THE HOLY SPIRIT AND CHRIST'S ATONEMENT

There is one book in the Bible where the HOLY SPIRIT is not mentioned by name, and that book is Leviticus. He is like the auctioneer that Dr. A. A. Bonar used to speak about, who was describing the beauty of an oil painting while he was hidden behind it. The Spirit is the unseen author in the book of Leviticus, like the life in the blood which makes it a life-giving fluid (Leviticus 17:11), for while He is unseen He is none the less there, as He unfolds to us the essential and blessed truth of atonement.

There are two things to which attention is called in thinking of the HOLY SPIRIT's testimony in reference to CHRIST's atoning sacrifice, and these are the Greek prepositions used in connection with it, and the qualifying expressions which are applied to CHRIST's Blood.

I. The Prepositions and the Atonement.

There are seven prepositions found in association with CHRIST's death for sin, and these are "*Peri*," "*Huper*," "*Anti*," "*Dia*," "*Eis*," "*En*," "*Sun*," and these are classified under the following words, **Proclamation, Provision, Substitution, Mediation, Intention, Permanence and Identification.**

PROCLAMATION

Peri. With the genitive, "*Peri*" signifies action around an object, hence, *to speak or hear about, or of a thing or person*. It is used in connection with CHRIST when He referred to the HOLY SPIRIT as, "**this spake He of (*Peri*) the Spirit** (John 7:39), and is translated concerning (*Peri*) when reference is made to the people murmuring about CHRIST (John 7:12, 32). This preposition is used [84] in connection with CHRIST and His atonement in the following passages.

The Covenant-Obtainer - "**My blood which is shed for (*peri*) many**" (Matthew 22:28; Mark 14:24).

The Cleansing-Giver - "**Go shew thyself to the priest, and offer for (peri) thy cleansing**" (Luke 5:14).

The Scripture-Fulfiller - "**He expounded unto them in all the Scriptures the things concerning (peri) Himself**" (Luke 24:27). "**All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning (peri) Me**" (Luke 24:44).

The Condemned Sufferer - "**God sending His Own Son in the likeness of sinful flesh, and for (peri) sin, condemned sin in the flesh**" (Romans 8:3).

The Satisfying-Atoner - "**As for (peri) the people, so also for (peri) Himself, to offer for (huper) sins**" (Hebrews 5:3).

The Willing Victim - "**In burnt offerings and sacrifices for (peri) sin, Thou hast had no pleasure**" (Hebrews 10:6).

The Sufficient Saviour - "**Now where remission of these is, there is no more offering for (peri) sin**" (Hebrews 10:18).

The Sin-Consumer - "**For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for (peri) sin, are burned without the camp**" (Hebrews 13:11).

The Blessing-Bringer - "**Christ also hath once suffered for (peri) sins, the Just for the unjust, that He might bring us to God**" (I Peter 3:18).

The Propitiation-Obtainer - "**He is the propitiation for (peri) our sins**" (I John 2:2; 4:10).

There are two thoughts throbbing through these Scriptures, namely: CHRIST's action concerning sin in dying for [85] it, and the Spirit's testimony concerning Him in His death, either directly or by typical reference.

PROVISION

Huper. With the genitive, *huper* means one object bending over another for its protection, hence, *to favor, care, benefit, and act for the sake of another*.

A mother bird bending over her young, in protecting them from danger, illustrates the meaning of the word.

The Spirit uses the preposition in speaking of the Spirit's "**intercession for (huper) us**" (Romans 8:26), of CHRIST's "**intercession for (huper) us**" (Romans 8:34), of GOD being "**for (huper) us**" (Romans 8:31), and of believers having a "**care one for (huper) another**" (I Corinthians 12:25).

As applied to CHRIST's death the main thought is, the provision which is made on behalf of fallen humanity, in His atoning sacrifice, so that men may be saved from the consequence of sin. *Huper* occurs over thirty times in this provisional sense, and underneath there is the underlying thought of substitution, hence, the word is rendered in Philemon 13 "**in stead**" where Paul speaks to Philemon of Onesimus and says, "**Whom I would have retained with me, that in thy stead (huper) he might have ministered unto me in the bonds of the gospel.**"

The Gracious Giver - "**This is My body which is given for (huper) you**" (Luke 22:19).

The Sufficient Atoner - "**My blood which is shed for (huper) you**" Luke 22:20).

The Divine Supplier - "**My flesh, which I will give for (huper) the life of the world**" (John 6:5

1).

The Good Shepherd - "**The Good Shepherd giveth His life for (huper) the sheep**" (John 10:11). [86]

The Faithful Actor - "**I lay down My life for (huper) the sheep**" (John 10:15).

The Proclaimed Substitute - "**One man should die for (huper) the people**" (John 11:50).

The Specified Saviour - "**Jesus should die for (huper) that nation**" (John 11:51).

The Universal Provider - "**Not for (huper) that nation only**" (John 11:52).

The Consecrated Lord - "**For (huper) their sakes I sanctify Myself**" (John 17:19).

The Announced Intervener - "**Expedient that one man should die for (huper) the people**" (John 18:14).

The Strong Deliverer - "**Christ died for (huper) the ungodly**" (Romans 5:6).

The Dying CHRIST - "**Christ died for (huper) us**" (Romans 5:8).

The Delivered Son - "**Delivered Him up for (huper) us all**" (Romans 8:32).

The Sacrificed Passover - "**Christ our Passover is sacrificed for (huper) us**" (I Corinthians 5:7).

The Remembered Sufferer - "**My body which is broken for (huper) you**" (I Corinthians 11:24).

The Sin-Bearer - "**Christ died for (huper) our sins**" (I Corinthians 15:31).

The Holy Kinsman - "**One died for (huper) then were all dead**" (II Corinthians 5:14).

The Glorious Purposer - "**He died for (huper) all, that they which live should not henceforth live unto themselves**" (II Corinthians 5:15).

The Emphatic Emphasizer - "**But unto Him Who died for (huper) them, and rose again**" (II Corinthians 5:15). [87]

The Sin Offering - "**Made Him to be sin for (huper) us**" (II Corinthians 5:21).

The Trespass Offering - "**Who gave Himself for (huper) our sins**" (Galatians 1:4).

The Surrendered Lover - "**Gave Himself for (huper) me**" (Galatians 2:20).

The Curse Receiver - "**Made a curse for (huper) us**" (Galatians 3:13).

The Burnt Offering - "**Given Himself for (huper) us**" (Ephesians 5:2).

The Church Sanctifier - "**Loved the Church, and gave Himself for (huper) it**" (Ephesians 5:25).

The Glory Obtainer - "**Who died for (huper) us**" (I Thessalonians 5:10).

The Unique Ransomer - "**Who gave Himself a ransom for (huper) all**" (I Timothy 2:6).

The Practical Redeemer - "**Who gave Himself for (huper) us**" (Titus 2:14).

The Death Taster - "**Taste death for (huper) every man**" (Hebrews 2:9).

The Typical Priest - "**Ordained for (huper) men.**" "**Offer . . . sacrifices for (huper) sins.**" "**To offer for (huper) sins**" (Hebrews 5:1,3).

The Perfect Offerer - "**Offered one sacrifice for (huper) sins**" (Hebrews 10:12).

The Perfect Example - "**Christ also suffered for (huper) us**" (I Peter 2:21).

The Introducer to GOD - "**Suffered for (huper) sins, the Just for (huper) the unjust to bring us to God**" (I Peter 3:18).

The Sin Conqueror - "**As Christ hath suffered for (huper) us in the flesh**" (I Peter 4:1). [88]

The Love Inspirer - "**Because He laid down His life for (huper) us, and we ought to lay down our lives for (huper) the brethren**" (I John 3:16).

SUBSTITUTION

"Anti" signifies one thing over against another, one thing in the place of another, or something given in exchange for something else. In a popular sense the word "**instead**" illustrates its

meaning.

It is used in the following senses.

- *One reigning in the stead of another* - "**Archelaus reigned in the room (anti) of his father Herod**" (Matthew 2:22);
- *an equivalent given for a loss* - "**An eye for (anti) an eye, and a tooth for (anti) a tooth**" (Matthew 5:38);
- *the payment of a claim* - "**Give unto them for (anti) Me and thee**" (Matthew 17:27);
- *something given in the place of something else* - "**Will he for (anti) a fish give him a serpent?**" (Luke 11:11);
- *a given thing taking the place of another* - "**Grace for (anti) grace**" (John 1:16);
- *something which is not to be given in the place of what is given* - "**Recompense to no man evil for (anti) evil**" (Romans 12:17; I. Thessalonians 5:15; I Peter 3:9); a woman's long hair is in the place of a covering, "her hair is given for (anti) a covering" (I Corinthians 11:15);
- *when a man takes a wife and leaves his parents* - "**for (anti) this cause shall a man leave his father and mother, and shall be joined unto his wife**" (Ephesians 5:31);
- *when one sets aside one thing for another*, hence, CHRIST "**for (anti) the joy that was set before Him endured the cross**" (Hebrews 12:2);
- the same thought is expressed when Esau sold his birthright "**for (anti) one morsel of meat**" (Hebrews 12:16);
- and when the believer is exhorted to put the will of GOD in the place of his own "**for (anti) ye ought to say if the Lord will**" (James 4:15). [89]

"Anti" is used by CHRIST when He said the purpose of His death was, to "**give His life a ransom for (anti) many**" (Matthew 20:28; Mark 10:45).

"Anti" is found in combination with "*Lutron*" (which means *loosing money*) and is rendered "**Ransom**" in I Timothy 2:6. "*Anti-lutron*" therefore means a ransom paid instead of others having to pay it. Man was the slave of Satan, sold under sin. He was unable to ransom himself, because absolute obedience is due to GOD, therefore no act of ours can satisfy for the least offence. Leviticus 25:48, allowed one sold captive to be redeemed by one of his brethren. The Son of GOD therefore became man that He might redeem us, "*Anti-Lutron*" implies not merely ransom, but a substituted or an equivalent ransom ~ the "*anti*" implying vicarious substitution.

MEDIATION

Dia. With the genitive "*Dia*" signifies, by means of, a procuring cause which *brings something to someone else*. It is of frequent occurrence in connection with CHRIST and His death. We shall note some of the blessings which flow from His death, as illustrating the meaning of the preposition.

Salvation - "**Through (dia) Him might be saved**" (John 3:17; 10:9).

Life - "**Live by (dia) Me**" (John 6:57).

Purchased - "**Church of God which He hath purchased with (dia) His own blood**" (Acts 20:28).

Approach - "**No man cometh unto the Father but by (dia) Me**" (John 14:6).

Redemption - "**In whom we have redemption through (*dia*) His blood**" (Ephesians 1:7). [90]

Reconciliation - "**Reconciled to God by (*dia*) the death of His Son**" (Romans 5:10).

Righteousness - "**So by (*dia*) the obedience of one shall many be made righteous**" (Romans 5:19).

Victory - "**I thank God through (*dia*) Jesus Christ our Lord**" (Romans 7:25; 8:37; 1 Corinthians 15:57).

Resurrection - "**By (*dia*) Man came also the resurrection of the dead**" (1 Corinthians 15:21).

Adoption - "**Predestinated us unto the adoption of children by (*dia*) Jesus Christ**" (Ephesians 1:5).

Access - "**Through (*dia*) Him we both have access by one Spirit unto the Father**" (Ephesians 2:18).

Peace - "**Made. peace through (*dia*) the blood of His cross**" (Colossians 1:20).

Atonement - "**By (*dia*) Himself purged our sins**" (Hebrews 1:3).

Deliverance. - "**Through (*dia*) death He might destroy him that hath the power of death**" (Hebrews 2:14).

Sanctification - "**Through (*dia*) the offering of the body of Jesus Christ**" (Hebrews 10:10); "**Sanctify the people with (*dia*) His own blood**" (Hebrews 13:12).

INTENTION

"*Eis*" is a preposition governing the accusative, with the primary idea of *motion into any place or thing*. Hebrews 9:24, gives a good illustration of its meaning - "**Christ is not entered into (*eis*) the holy place made with hands . . . but into (*eis*) Heaven itself, now to appear in the presence of God for us.**" A person approaching unto a place in order to enter into it expresses the full meaning of *eis*.

As applied to CHRIST's death there are two thoughts, namely: CHRIST approaching the place of His death and [91] entering into all its suffering, and the benefit into which He now brings us in consequence.

The purpose of CHRIST's death - "**He appeared to (*eis*) put away sin by the sacrifice of Himself**" (Hebrews 9:26).

The meaning of CHRIST's death - "**Christ was once offered to (*eis*) bear the sins of many**" (Hebrews 9:28).

The reconciliation by CHRIST's death - "**To reconcile all things unto (*eis*) Himself**" (Colossians 1:20).

The identity with CHRIST's death - "**With Him by baptism into (*eis*) death**" (Romans 6:3, 4).

The moulding of CHRIST's death - "**That form of doctrine whereto (Literally, (unto, '*eis*') ye were delivered**" (Romans 6:17, margin).

The claim of CHRIST's death - "**We are the Lord's: for to this end (*eis*) Christ both died and lived again, that He might be Lord, etc.**" (Romans 14:9).

The remembrance of CHRIST's death - "**This do in (*eis*, Lit. unto) remembrance of Me**" (1 Corinthians 11:24).

PERMANENCE

"*En*" occurs between two and three thousand times in the New Testament. The preposition,

governing the dative, signifies *one object resting in another*, hence believers are said to be "**in (en) Christ**" as resting in Him (Ephesians 1:4) for *life* (II Timothy 1:1), *redemption* (Ephesians 1:7), *acceptance* (Ephesians 1:6), *nearness* (Ephesians 2:14), *liberty* (Romans 8:1), *union* (I Corinthians 12:5), and *sanctification* (I Corinthians 1:2).

As found in association with CHRIST's Blood, "*en*" speaks of *the permanence of the blessings* which are found therein and secured thereby. [92]

Justification in CHRIST's Blood - "**Much more then being justified by (en) His blood**" (Romans 5:9).

Nearness in CHRIST's Blood - "**Now in (en) Christ Jesus ye . . . are made nigh by (en) the blood of Christ**" (Ephesians 2:13).

Entrance in CHRIST's Blood - "**Having therefore, brethren, boldness to enter into the holiest by (en) the blood of Jesus**" (Hebrews 10:19).

Perfection in CHRIST's Blood - "**Through (en) the blood of the everlasting covenant**" (Hebrews 13:20).

Redemption in CHRIST's Blood - "**Thou wast slain, and hast redeemed us to God by (en) Thy blood**" (Revelation 5:9).

Beauty in CHRIST's Blood - "**Made them white in (en) the blood of the Lamb**" (Revelation 7:14).

Consecrated in CHRIST's Blood - "**This cup is the New Testament in (en) My blood**" (I Corinthians 11:25).

IDENTIFICATION

"Sun" - governing only the dative and speaks of *intimate association, co-operation, oneness, and union*. It is generally rendered "**with**," hence, believers are said to be "**quickened with Christ**" (Colossians 2:13), our "**life is hid with Christ in God**" (Colossians 3:3), and when He comes back for us, we shall "**live together with Him**" (I Thessalonians 5:10), "**appear with Him in glory**" (Colossians 3:4), and shall be "**for ever with the Lord**" (I Thessalonians 4:17). Believers are also said to be "**dead with (sun) Christ**" in His death (Romans 6:8; Colossians 2:20), even as the two thieves were "**crucified with (sun) Him**" (Matthew 27:38).

"Sun" is also found in combination with another word, "*Sustouroo*," which means to be impaled on a cross in company with others; hence is rendered "**crucified with**" in [93] referring to the thieves who were crucified with CHRIST (Matthew 27:44; Mark 15:22; John 19:32), and also in speaking of the old man of the sinful habits it is said to be "**Crucified with**" CHRIST (Romans 6:6) and the "**I**" of the self life, as Paul says, "**I am crucified with Christ**" (Galatians 2:20).

II. *The qualifying expressions which are applied to the Blood of CHRIST.*

The one expression which is prominent in the New Testament about the Blood of CHRIST is, "**without shedding of blood is no remission**" (Hebrews 9:22) . This is the inspired statement of the Spirit.

By sin we had forfeited everything. By the giving of the life of the Son of GOD He more than regains what we had lost. The shedding of Blood always presupposes the giving up of the life of

CHRIST on our behalf. the Lord said long ago, **"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul"** (Leviticus 17:11).

There are a number of different expressions associated with CHRIST's Blood.

"The blood of the Covenant" (Luke 22:20; Hebrews 10:29), speaks of the abrogation of the old covenant in all its sacrifices, and the institution of the new covenant with all its blessings. CHRIST has signed and sealed the covenant with His own precious Blood.

"The Blood of Jesus" proclaims the perfection of the human life of the Man of men, who gave Himself for the sons of men and has thus obtained for us the right of entrance where He is (Hebrews 10:19).

The Blood of GOD (Acts 20:28). The Church of GOD is said to have been purchased with His own Blood.. therefore [94] the coin which has acquired the assembly of the redeemed is Divine.

"The blood of Jesus Christ" (I Peter 1:2). When the names of JESUS CHRIST come in the order, "JESUS CHRIST," the starting point is from the JESUS who lived and died to the CHRIST who is seated and glorified. The cradle of His incarnation must culminate in the throne of His acceptance via the Cross of His expiation.

The Blood of CHRIST JESUS. **"Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood"** (Romans 3:24, 25). When the names CHRIST JESUS follow in the order, "Christ Jesus," the starting point is from the seat of His acceptance at the right hand of His Father to the manger of His humiliation, via the Calvary of His atonement. Where He is, what He did, and what He became are the sheet anchors which hold us to the eternal Rock of Ages.

"The blood of Jesus Christ His Son" (I John 1:7) . The emphasis in this sentence is on **"His Son."** The worth of His work in its permanent value must be computed by the worth of Himself. The place which the Son has obtained by His propitiation on the Cross is the place of fellowship which He retains for the sons on the same ground.

"The blood of Christ" (Hebrews 9:14). "CHRIST" speaks of the anointed of GOD. He was qualified by the HOLY SPIRIT to answer for our sins, and now He is the Anointer to give us the HOLY SPIRIT that our sins may never master us.

"The blood of the Lord" (II Corinthians 11:27). The title of CHRIST as Lord reminds us of His proprietary right over us, and our responsibility to Him is to recognize whose we are and whom we serve, hence, to remember His death in an unworthy manner proclaims our want of loyalty to Him.

The Blood of the Beloved. **"Accepted in the Beloved"** [95] (Ephesians 1:6, 7). CHRIST as the Beloved is the special object of GOD's affection, therefore to be blessed through His Blood means that we, too, are honoured subjects of His grace.

"The precious blood of Christ" (I Peter 1:19). Rarity, speciality, worth and value are suggested by the word "**precious**," and especially the last, for His Blood is invaluable and beyond all estimation.

"The blood of His cross" (Colossians 1:20). The Cross in Scripture is always associated with suffering. He died the worst kind of death for the worst kind of people, and now He can make them the best kind of saints and lift them up to the highest place in glory.

"The blood of sprinkling" (Hebrews 12:24). As there was a difference in the blood poured out and the blood sprinkled, in the Levitical economy, so there is a difference between the death of CHRIST for us and the application of that death to us. The former speaks of salvation provided, and the latter of salvation received.*

The Blood of the everlasting covenant (Hebrews 13:20). The emphasis here is on the adjective, "*aionios*," for the blessings which the Blood of CHRIST secures are eternal.

"The blood of the Lamb" (Revelation 7:14; 12:11). The book of the Revelation is the only book which speaks of "**the blood of the Lamb**," and it is not without meaning that it should be thus spoken of in the book of the last things, for the kingly CHRIST of the coming glory is seen in all the fresh value of His atoning sacrifice, hence, He is represented as a little Lamb newly slain.

CHRIST frequently emphasized the necessity of the shedding of His life's Blood and the consequent outcome of blessing in the words "**My blood**" (Matthew 22:28; Mark 14:24; Luke 22:20; John 6:54, 55, 56; I Corinthians 11:25); and the HOLY SPIRIT frequently draws attention to the benefits of CHRIST's atonement by using the words "**His own blood**" and "**His blood**" (Acts 20:28; Romans 3:25; 5:9; Ephesians 1:7; Colossians 1:14; Hebrews 9:12; 13:12; Revelation 1:5; 5:9). [96]

** 'The difference between salvation provided in the death of CHRIST, and the acceptance of the provision made is very well illustrated in the following incident.*

In 1829 or 1830, George W. Wilson, in Pennsylvania, was sentenced to be hanged, by a United States Court in Philadelphia, for robbing the mails and murder. Andrew Jackson, as President of the United States, pardoned him, but Wilson refused the pardon and insisted that it was not a pardon unless he accepted it. That was a point in law never before raised in the U. S. of A. The Attorney General said the law was silent on the point. The President was urged to call upon the Supreme Court to decide the point at once, as the Sheriff must know whether to hang Wilson or not. Chief Justice John Marshall, one of the ablest lawyers, gave the following decision: "A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death, would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must be hanged." And he was hanged. Who is responsible for his death? No one but the man himself. The law said he must die. The President stepped in between him and the law, but the man refused the pardon. Indirectly, the Supreme Court of the U. S decided that the truth of the atonement of CHRIST, in making provision for the salvation of the whole world, is only beneficial to those who receive Him as their own personal Saviour. The righteousness of GOD is unto all in its offer, but it is upon them that believe in its benefit (Romans 3:22). [97]

~ end of chapter 6 ~