

Impact of the Atoning Sacrifice of Jesus

Easter 2022

Harmony of the Crucifixion:

And they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered Him wine mixed with myrrh, but He refused it. And it was the third hour when they nailed Him to his cross.

“Father, forgive them,” said Jesus, “for they do not understand what they are doing.”

And Pilate wrote a title and put it on the cross: “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this title, for the place where Jesus was crucified was near the city. It was written in Hebrew, in Latin, and in Greek.

And those who passed by reviled Him, wagging their heads and saying, “You who would destroy the temple and build it again in three days, save yourself! If you are the Son of God, come down from the cross!”

In the same manner, the chief priests, with the scribes and elders, mocked Him, saying, “He saved others, but He cannot save himself! He is the King of Israel! Let Him now come down from the cross, and we will believe Him. He trusts in God; let God now deliver Him, if He cares for Him. For He said, ‘I am the Son of God!’”

Now from the sixth hour, there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, “*Eli, Eli, lama sabachthani?*” (that is, “My God, my God, why have you forsaken Me?”) Some of the bystanders, hearing this, said, “This fellow is calling Elijah.”

Jesus, knowing that all was now finished, said, “I thirst!”

Then one of them ran and got a sponge and filled it with vinegar and stuck it on a reed and held it up to Him to drink. But the rest said, “Wait! Let us see whether Elijah will come to save Him!”

When Jesus had received the vinegar, He said, “It is finished! Father, into your hands I commit my spirit.” And He bowed His head and died.

Now because it was the Preparation Day, in order that the bodies might not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate to have their legs broken and have them taken away. So, the soldiers came and broke the legs of the first man and of the other who had been crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water flowed out. These things took place in fulfillment of the scripture, “not a bone of Him shall be broken.” And again, another scripture says, “They shall look on Him whom they pierced.”

Results and Implications for Unbelievers

The crucifixion of Jesus has a great implication upon everyone. A person who is not a believer is still impacted by the atoning sacrifice of Jesus Christ.

1. Sins are paid for.
 - a. The idea that sins are paid for is that Jesus died for the world not just believers (John 1:29, Romans 3:24-25, 1 John 2:2).

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- b. Jesus' death is vicarious in that it refers to an agent in the place of another (Hebrews 2:9, 1 Timothy 2:6).
 - c. Jesus' death means that no one is judged because of sin (John 3:17, Romans 5:6-8), rather judgment is due to the lack of righteousness (2 Corinthians 5:21, Philippians 3:9)
2. Jesus created a paradox for unbelievers.
 - a. The world promotes and cherishes self-sacrifice, but God in the flesh dying for sins is foolishness to unbelievers (1 Corinthians 1:18-25).
 - b. Satanic influence upon Christendom has deemed the Gospel a message of law; in reality, it is a message of love and grace.
 - c. Even when an unbeliever hears the message of grace and sacrificial atonement, they typically think it is stupid for God to sacrifice Himself to benefit the ungodly.
 3. His death initiates a system/economy of grace that extends to mankind and the reconciliation of all of creation (Colossians 1:20).

Results and Implications for the Church

The crucifixion of Jesus has a great implication upon everyone and especially believers.

1. The crucifixion is the basis for forgiveness (Ephesians 1:7, Colossians 1:14).
2. It is the basis for peace with God (Colossians 1:20).
3. It is the power of God unto our salvation (1 Corinthians 1:18).
4. It is the basis for the reconciliation of Jew and Gentile (Ephesians 2:16).
5. He paid the debt of sin (Colossians 2:14).
6. Once the sacrifice is applied to the believer for the forgiveness of sins, it is permanent (Hebrews 10).
7. The cross is the basis for our right behavior (1 Peter 2:24, Ephesians 5:2).
8. The sacrifice of Jesus is why husbands love their wives (Ephesians 5:25-26).
9. The sacrifice of Jesus is the introduction to all that we are guaranteed by God (Romans 8:32).

Results and Implications for Israel

The crucifixion of Jesus has a great implication upon everyone and especially Israel.

Israel is in need of a permanent solution to her rebellion and sin against God as the chosen people of the Lord. They existed in history as an obstinate nation, constantly going after other gods and forsaking the Lord who caused their existence and saved them throughout history.

Because they did not keep the covenant, God planned to provide to them a means of national salvation that was not dependent upon them keeping the covenant but simply by the work and sacrifice of their Messiah.

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1. In Romans 1-4, the argument is made for the present fact and plan of individual reconciliation for Jew and Gentile. The results of that individual application of the sacrifice of Jesus are given in Romans 5-8. Paul then proceeds to answer the question of the irrevocable covenants with Israel in chapters 9–11.
2. Because of the cross of Jesus, all of Israel will be saved, even though they will continue in unbelief until the Time of Jacob’s Trouble (Romans 11:25-29).
3. All of the covenants will eventually be fulfilled and realized due to this New Covenant that was sealed with Jesus’ crucifixion.
 - a. Possession of their land (Genesis 13:15)
 - b. Great and prosperous nation (Isiah 66:22, Jeremiah 31:36)
 - c. The Kingdom (2 Samuel 7:16, Daniel 7:14)
 - d. A perfect and eternal King (Jeremiah 33:15-21)
 - e. The nation will be purged of its rebels (Ezekiel 20:37–38)
 - f. Israel will be saved by their own Messiah (Isaiah 59:20–21, Matthew 23:37–39, Acts 15:16).
4. For these things to take place, God must “take away their sins.”
 - a. However, the justice of God cannot be ignored (Romans 6:23).
 - b. How can God take away sins and still be just?
 - i. In times past, God gave them the Levitical system to cover sins with the sacrifice of an innocent animal; however, those sacrifices cannot remove sin (Hebrews 10:4).
 - ii. What Christ did on the cross provided the final sacrifice for sins for all time. But for the New Covenant to take effect, Israel needs to believe in the Lord and call upon His name.
 - iii. The final application of the value of Christ’s death on behalf of Israel awaits the moment when all of Israel believes and calls.