

Matthew 22:35 One of them [a Pharisee], a lawyer,¹¹ asked Him a question, testing Him,

Matthew 22:36 “Teacher, which is the great commandment in the Law?”

v. 37 And He said to him, “ ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’

v. 38 “This is the great and foremost commandment.

v. 39 “The second is like it, ‘You shall love your neighbor as yourself.’

v. 40 “On these two commandments depend the whole Law and the prophets.” (NASB)

34. The “Him” noted in the verse is God who is said to judge “righteously” indicated by the adverb **δικαίως** (*dikaiōs*): “justly.”¹² The integrity of God will uphold His righteous standards, the two most important are cited by our Lord to be personal love toward God and unconditional love toward others.
35. Jesus Christ maintained these two implicitly as He did all others. In doing so, He gave examples on how to manage the failures of others: (1) turn the situation over to God for prosecution and (2) love your fellowman is the same way that you would expect to be loved by them.
36. This is summed up by the term, “The Royal Law.” It is executed by the application of unconditional love. The love of God is the integrity of God. You are to love others based on your level of biblical integrity.
37. Here is the expanded translation of verse 23:

¹¹ “Among the leading duties of the lawyers were the following: to study, interpret, and expound the law; to teach the law in the schools and in the synagogues; to decide questions of law; to act as judges. The lawyers regularly showed themselves to be unsympathetic of Jesus, and they joined the Pharisees in opposing Him. Jesus denounced them in severe language for putting unbearable burdens upon men, refusing to help them in their need, and for actually hindering those who sought the truth (Luke 11:45–52)” (J. L. Kelso, “Lawyer,” in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenny [Grand Rapids: Zondervan Publishing House, 1976], 3:897).

¹² “Being just or right in a judicial sense” (Bauer, “δικαίως,” in *A Greek-Lexicon of the New Testament* (2000), 250).

1 Peter 2:23 ... and while they reviled Him with insults, He consistently did not retaliate; while suffering physically and mentally, He continuously did not respond with verbal threats, but kept on entrusting Himself to the Father Who judges from His righteous standards; (EXT)

1 Peter 2:24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. (NASB)

(End JAS2-14. See JAS2-15 for continuation of study at p. 141.)



1. First Peter 2:24 emphasizes the Lord's suffering on the cross, a unique suffering which we fallen humans are unqualified to perform. His qualifications to be the human race's substitutionary sacrifice required perfection in His true humanity.
2. The verse begins with the phrase, "and He Himself bore our sins." The relative pronoun ὅς (*hós*) refers to Jesus Christ and is translated "Who" and is followed by the intensive pronoun, αὐτός (*autós*): "Himself."
3. These two pronouns refer to the uniqueness of Jesus Christ as the only qualified Substitute due to His sinless true humanity and therefore the uniqueness of His exclusive qualification to suffer the imputation of all human sins to Himself.
4. That imputation and its impact follows with the word "bore," the aorist active indicative of the verb ἀναφέρω (*anaphérō*): "to bare by imputation in order to take away our sins."
5. The aorist tense is constative which gathers the entire action into a single unit which describes the judgement of all of man's sins. The active voice means Jesus Christ produced the action of bearing our sins in His own body while the indicative mood certifies this act is a historical fact.
6. The verb, *anaphérō*, is a compound made up of the preposition ἀνά (*aná*): "up or upward," followed by the verb φέρω (*phérō*): "to bear as a burden, to have or take upon oneself, to endure."
7. Taken together it refers to the work of our Lord on the cross. He willingly "took our sins and then sustained the ordeal of being judged for them."
8. I love Bluegrass music. Some of the best string instrumentalists in this country are Bluegrass performers and singers, especially Ricky Skaggs and Kentucky Thunder. Back around 1965, Tom Paxton wrote the Bluegrass song, "Where I'm Bound." I do not think it blasphemous to use the lyrical structure of Tom's piece to present a summation of this paragraph's final verse in 1 Peter 2:24. And if I'm going to borrow from him, I may as well use his title, too:

"Where I'm Bound"
(Tom Paxton)

It's a long and a dusty road,
It's a hard and a heavy load,
And some folks I've met weren't always kind;
Some were bad and some were good,
Some had done the best they could,
So, I've got a plan to ease their troubled mind.

Oh, I'll just keep going where I'm bound, where I'm bound;
I'll just keep going where I'm bound.

While trav'ling down this dusty road
I've got a plan to bear their load
Yes, I told the people just to "Follow Me."
And the faces that I see
Are as worried as can be;
"Follow Me, believe in Me, I'll set you free."

Follow Me, I'll take you where I'm bound, where I'm bound;
I will take you where I am bound.

For sinful man, it's his last straw
On that hill's its coup de grace:
"If you want eternal life, believe in Me."
Some are sad and some are glad,
Some are waiting Legion clad
To nail Me hand and foot to that rough wooden tree.

So I have now arrived where I'm bound, where I'm bound
Yes, I have arrived where I'm bound.

On Golgotha's hill I'm asked,
"Take this heavy load and task
Of personal sins mankind just can't deny";
Judgment darkens the holy land
Until the Father lifts His hand
I'm free to join Him by His side by-and-by.

Paradise is now where I'm bound, where I'm bound;
Paradise is now where I'm bound.
Yes, Paradise right now's where I'm bound.¹

9. The line, "He bore our sins and in His body on the cross," is the summation of the Lord's execution of the Royal Law for us all.
10. The sins He bore is the plural of the noun **ἁμαρτία** (*hamartía*). This gathers all types of sins together regardless of their consequences or impact, major or minor, some bad some worse, white lies or bold-faced. All sins were imputed to Christ and judged.
11. His substitutionary sacrifice is described by the term, Unlimited Atonement.

The Doctrine of Unlimited Atonement

1. In the Old Testament, atonement was presented through the Hebrew verb **כָּפַר** (*kaphar*): "to make reconciliation, to cover, pass over, atone by offering a substitute."

¹ Music by Tom Paxton. Lyric by Joe Griffin with some borrowed lines from Tom.



2. Animal sacrifices and their blood were used to cover sin. They communicated the saving work of Messiah/Christ before His work actually occurred.
3. The animal sacrifices were shadows or types pointing toward the cross:

Hebrews 9:11 When Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

v. 12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. (NASB)

4. Atonement in the New Testament refers to the actual saving work of Christ. This word is used only once in the New Testament and that only in the original King James Version:

Romans 5:11 ... we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.² (KJV)

5. The word is “reconciliation” in the New Testament and is the verb **καταλλάσσω** (*katallássō*): “to exchange hostility for a friendly relationship, *reconcile*.”³

Used for the divine work of redemption denoting that act of redemption insofar as God Himself is concerned by taking upon Himself our sin and becoming an atonement. Thus a relationship of peace with mankind is established which was hitherto prevented by the demands of His justice. In *katallássō*, God is the subject, man is the object.⁴

- (1) **Reconciliation:** “When an individual sees and trusts in the value of Christ’s atoning death, he becomes reconciled to God, hostility is removed, friendship and fellowship eventuate.” (Romans 5:6–11; 2 Corinthians 5:18–19; Ephesians 2:16; Colossians 1:20, 22)⁵

² “Or, *reconciliation*, v. 10. 2 Cor. 5:18, 19” (*The Holy Bible* [Chicago: The John A. Hertel Co., 1941], 1155n3).

³ Walter Bauer, “*katallássō*,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 521.

⁴ Spiros Zodhiates, ed., “*katallássō*,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 835.

⁵ Merrill F. Unger, “reconciliation,” in *The New Unger’s Bible Dictionary*, ed. R. K. Harrison (Chicago: The Moody Bible Institute, 1988), 1067.



- (2) **Redemption:** The saving work of Jesus Christ on the cross whereby all humanity is bought from the slave market of sin in which they were born spiritually dead and delivered to the freedom of grace. (Galatians 3:13; Ephesians 1:7; 1 Peter 1:18–19)
 - (3) **Propitiation,** the substitutionary sacrifice of Christ on the cross that satisfied the integrity of God regarding the sins of the human race. (Romans 3:25; Hebrews 2:17; 1 John 2:2)
 - (4) **Imputation** occurs at salvation when the righteousness of God is imputed to the Believer's account which opens a grace pipeline for logistical blessings and rewards. (Romans 3:22; 4:3; 2 Corinthians 5:21)
 - (5) **Justification:** since a believer possesses the righteousness of God, He is free to justify him. Because he is righteous he is acceptable before God because Christ has borne his sin on the cross. (Romans 3:28–30; 4:5; 5:1; Galatians 2:16)
6. Unlimited atonement eliminates sin from the unbeliever's indictment at the Great White Throne. The judgment of Christ on the cross was directed toward the imputation of the sins of the world to His body.
 7. Since all sins were judged at the cross they cannot be a part of the indictment at the Great White Throne. At this "Last Judgment," it is the human works of unbelievers which will be evaluated in light of the perfect work of Christ on the cross.
 8. Animal blood in the Old Testament was a type that illustrated the work of Christ on the cross and called atonement. The actual saving work of Christ on the cross is referred to in the New Testament as reconciliation.
 9. Those who believe in His personal work on the cross for the forgiveness of sins is what results in God's imputation of reconciliation, redemption, propitiation, and justification to believers.
 10. Atonement is the reconciliation between God and man, accompanied by the efficacious sacrifice of our Lord Jesus Christ on the cross.

