

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. Here is the expanded translation of 1 Peter 2:18–24:

1 Peter 2:18 Workers, submit yourselves to duly constituted authority with respect, not only to the good and reasonable, but also to the incompetent ones.

v. 19 For this is grace, if for the sake of conscience toward God anyone bears up under the afflictions when suffering unjustly.

v. 20 For what kind of credit is there if when you sin and take a beating for doing wrong, you endure it with patience? But if, when you do right and suffer for it, and you endure it, this is grace associated with God.

v. 21 For this purpose you have been called [**καλέω (kaléō)**], because Christ also suffered as a Substitute for all of you, leaving behind for your benefit an example and model [**Classical Greek: ὑπογραμμός (hupogrammós): writing-copy, pattern, outline¹**] that you should follow in His steps,

v. 22 Jesus Christ did not sin, not even was any deceit found in his mouth;

v. 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;

v. 24 and He Himself took up the judicial imputation of our sins and endured the ordeal of being judged for them in His body on the cross, so that we might die to sin, i.e., converted from what we were before, and live unto righteousness; for by His wounds we are sewn together with Him. (EXT)

¹ “ὑπογραμμός, *copy-heads* for children, containing all the letters of the alphabet” (Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, rev. and aug. Henry Stuart Jones [New York: Oxford University Press, 1968], 1877). Christ was a copy-head for suffering which we are to duplicate under undeserved suffering.



9. I love Bluegrass music. 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 1 Peter 2:18–24. In doing so, I’m borrowing 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 the folks I’ve met weren’t always kind;
Some were bad and some were good,
Some had done the best they could,
God has got a plan to ease their troubled mind.

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 on that 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 am free to sit 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.²

² Music by Tom Paxton. Lyric by Joe Griffin with some borrowed lines from Tom.



10. The line, “He bore our sins in His body on the cross” (2 Peter 2:24 [NASB]), is the summation of the Lord’s execution of the Royal Law for us all.
11. 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.
12. His substitutionary sacrifice is described by the term, Unlimited Atonement.

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.”
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.³ (KJV)

5. The word is “reconciliation” in the New Testament and is the verb καταλλάσσω (*katallássō*): “to exchange hostility for a friendly relationship, *reconcile*.”⁴

³ “Or, *reconciliation*, v. 10. 2 Cor. 5:18, 19” (*The Holy Bible* [Chicago: The John A. Hertel Co., 1941], 1155n3).

⁴ 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.



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 *kattallássō*, God is the subject, man is the object.⁵

- (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)⁶
 - (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.

⁵ Spiros Zodhiates, ed., “*kattallássō*,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 835.

⁶ Merrill F. Unger, “reconciliation,” in *The New Unger’s Bible Dictionary*, ed. R. K. Harrison (Chicago: The Moody Bible Institute, 1988), 1067.



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.
11. Unlimited atonement and reconciliation remove the barrier between God and man, so that every person in the human race can have eternal salvation by expressing faith alone in the Person and work of Christ alone.
12. Unlimited atonement is compatible with the sovereignty of God, for God desires that all men be saved. Therefore, God selected every member of the human race by imputing to them soul life at physical birth.
13. Because God selects a person for human life at physical birth it follows, under the principle of unlimited atonement, He is willing that all should be saved.
14. The fact that there are those who do not believe over the course of their lifetimes is indicative of the fact everybody is imputed free will to their souls at physical birth.
15. In the human phases of the angelic conflict, it is imperative that for the judgment of the angels to be fair, humans must have the same capacity of choice as do the angels who fell.
16. All those who believe in Christ do so by using their free will to place their personal faith in Him for salvation and eternal life.
17. Consequently, those who are members of the royal family are qualified to serve in the Lord’s Army as witnesses for the Prosecution in the resolution of the angelic rebellion.



18. For anyone to be saved, Jesus Christ must be that person's Substitute. So for Jesus Christ to be the Substitute for anyone, He must be judged for the sins of everyone.
19. This is why we find the word, "whosoever," used in Scripture in contexts about salvation, one of which is even familiar with those in the general public:

John 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. (KJV)

20. Therefore, unlimited atonement, or reconciliation, means that eternal salvation is available to the entire human race. Because Christ was judged for all, salvation is available and offered to all the human race through faith alone in Christ alone.
12. This takes us back to 1 Peter 2:24 where we have noted that Christ Himself received the imputation of our sins "in His body," indicated by the noun, **σῶμα (sōma)**: "body."
13. The phrase, "in His body," certifies and emphasizes the humanity of Christ. He could not be judged for our sins as undiminished deity, He could not die for our sins if He had a sin nature. The virgin birth guarantees that Jesus had no genetically formed sin nature in His flesh.
14. The virgin birth also separated Christ from Adam so there was no imputation of Adam's original sin to an absent sin nature. From His own free will, He never committed a personal sin during the entirety of the Incarnation including the sufferings He endured during His Passion.
15. The purity of His body was maintained by the integrity within His soul which never allowed His volition to commit one personal sin. The purity of His person meant that His body was the target of the imputation of the entirety of human sins.
16. The importance of the phrase, "in His body," confirms that it was His physical Person that was the target for human sins. His body did not possess a target for humanity's sins, therefore the imputation of those sins to Him was a judicial decision by the justice of God.
17. In the diagram, "The Equation of Hope," we observe two judicial imputations present in Y: **(1)** the judicial imputation of all sins to Jesus Christ plus **(2)** the judicial imputation of divine righteousness to the believer.



18. In God's dealings with the human race, there are two major classifications of imputations: **(1) REAL:** which the justice of God imputes under the principle of antecedence and affinity. What is imputed has an affinity for that to which it is imputed. There are two factors involved: **(a)** What is imputed from the justice of God and the home or target for the imputation and **(b)** In a real imputation, what is imputed is in harmony, agreement, or affinity with the target of the imputation and **(2) Judicial:** where the justice of God imputes under the principle of antecedently one's own. Therefore, there is no affinity—no home or target—between what is imputed and the recipient. Therefore, only one factor exists: what is being imputed.
19. Thus, great emphasis is placed on the Source of the judicial imputations, i.e., the justice of God. Therefore, there is no harmony, agreement, or affinity between the imputation and the object of the imputation, i.e., our sins and Jesus Christ.
20. A judicial imputation may also be referred to as a Forensic Imputation: “belonging to the courts of justice; indicates the application of a particular subject to the law.”⁷
21. In this case the justice of God makes a judicial or forensic decision to impute the sins of the human race to the perfect body of Jesus Christ. And the verse continues with the location to which God will make that forensic imputation, the prepositional phrase “on the cross,” the noun, **σταυρός (staurōs)**: translated, “cross.” Here are more details:
 1. Cross (Greek: *staurōs*). The *crus immissa* referred to the combination of an upright beam (*stipes*) which projected above a shorter crossbeam (*patibulum*): ☩.
 2. This form, among three others, was the one used for the Lord's crucifixion because of this statement in:

Matthew 27:37 And above His head they put up the charge against Him which read, “THIS IS JESUS THE KING OF THE JEWS.”⁸ (NASB)
 3. Jesus Christ was destined to die spiritually due to the imputation of humanity's sins to His body where they were judged by the justice of God.

⁷ Steven H. Gifis, “forensic,” in *Barron's Dictionary of Legal Terms*, 3d ed. (Hauppauge, N.Y.: Barron's Educational Series, 1998), 192.

⁸ Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων (*Hoútós esten Iēsoús ho basileús tón Ioudaíon*).

