

Death for Sins - Dead to Sins

1 Peter 2:24–25 (NKJV)

24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. 25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

Few passages in the Bible have more theological weight than this passage.

John Owen that great Puritan theologian wrote a large volume of over 600 pages on the death of death in the death of Christ.

In order to understand this passage we must understand the Old Testament sacrificial system where an animal was killed and its blood shed for the sins of the sinner.

I was listening to an interview this week and the question was asked, “What did you think when people told you that Jesus died for your sins?” And she replied that she felt that they were accusing her.

Well there is an ever present sense that when we talk about the sacrifice of Jesus, that we must understand that we are sinners.

And our greatest problem is our sin and what to do with it.

We cannot atone for our own sins or by doing penitence have it removed.

The judgement of God is, “The soul who sins shall die. Ezekiel 18:20 (NKJV)

Romans 6:22 (NKJV)

23 For the wages of sin is death

I. Jesus substitutionary death.

A. Since Christ died for the sins of the people, it is fair to deduce that his death was substitutionary (cf. 3:18). *Thomas R. Schreiner, 1, 2 Peter, Jude, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), 145.*

1. Many modern Theologians think this is a barbaric idea and reject that God would require the death of His Son in order to forgive us of our sins.
2. I guess we will have to decide if we will operate by man’s wisdom or Gods.
3. 1 Corinthians 1:18-21 (NKJV)
 - a. 18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written: "I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent." 20 Where is the

wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? 21 For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

4. To put it bluntly and plainly, if Christ is not my Substitute, I still occupy the place of a condemned sinner. If my sins and my guilt are not transferred to Him, if He did not take them upon Himself, then surely they remain with me. If He did not deal with sins, I must face their consequences. If my penalty was not borne by Him, it still hangs over me. (Morris, 410) *John F. MacArthur Jr., 1 Peter, MacArthur New Testament Commentary (Chicago: Moody Publishers, 2004), 170.*

B. The Scripture supports this.

1. Isaiah 53:4–6 (NKJV)
 - a. 4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. 6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.
2. Isaiah 53:11 (NKJV)
 - a. 11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.
3. John 1:29 (NKJV)
 - a. 29 The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!”
4. 1 Peter 3:18 (NKJV)
 - a. 18 For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,
5. 2 Corinthians 5:21 (NKJV)
 - a. 21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

C. What does this mean in practical terms.

1. Christ died because of and to remove our sins.
2. He literally took our place. It is you and me that should have been crucified.
3. Once He removed our sins, He accounted to us His righteousness.
 - a. 1 Corinthians 1:30 (NKJV)
 - (1) 30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—
 - b. Philippians 3:9 (NKJV)
 - (1) 9 and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;
 - c. James 2:23 (NKJV)
 - (1) 23 And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.” And he was called the friend of God.
4. How sure is this.
 - a. As sure as God Himself.
 - b. Romans 8:1 (NKJV)
 - (1) 1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

II. This is what Jesus did for us but we must be brought into the transaction by the new birth.

A. This is the new birth that Jesus spoke of in John 3.

B. Repentance and faith are a part of all of that.

1. When we repent and believe we are justified before God.

2. Romans 5:1 (NKJV)

a. 1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

C. Sin no more has dominion over us.

1. Romans 6:1–2 (NKJV)

a. 1 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any

longer in it?

D. We become dead to sin and alive to Christ.

1. Romans 6:8–11 (NKJV)

- a. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

III. The result is that now our lives are lived for righteousness.

A. The purpose of Christ's death (hina) was not merely to provide forgiveness but to empower his people to "live for righteousness." This is the main point of v. 24, not Christ's atoning death, for Peter emphasized here the purpose of his death. Righteousness (dikaiosyne) is not forensic here, as is evident from its connection with the verb "live" (zesomen). Living to righteousness becomes a reality by dying "to sins." *Thomas R. Schreiner, 1, 2 Peter, Jude, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), 145.*

B. Romans 6:16–22 (NKJV)

1. ¹⁶ Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness? ¹⁷ But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. ¹⁸ And having been set free from sin, you became slaves of righteousness. ¹⁹ I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading* to *more* lawlessness, so now present your members *as* slaves of righteousness for holiness. ²⁰ For when you were slaves of sin, you were free in regard to righteousness. ²¹ What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. ²² But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

Jesus Christ died for our sins. We all have sin and deserve a devil's hell for eternity.

But our Savior has washed us and made us acceptable to God.

What a great reason we should henceforth live for righteousness.