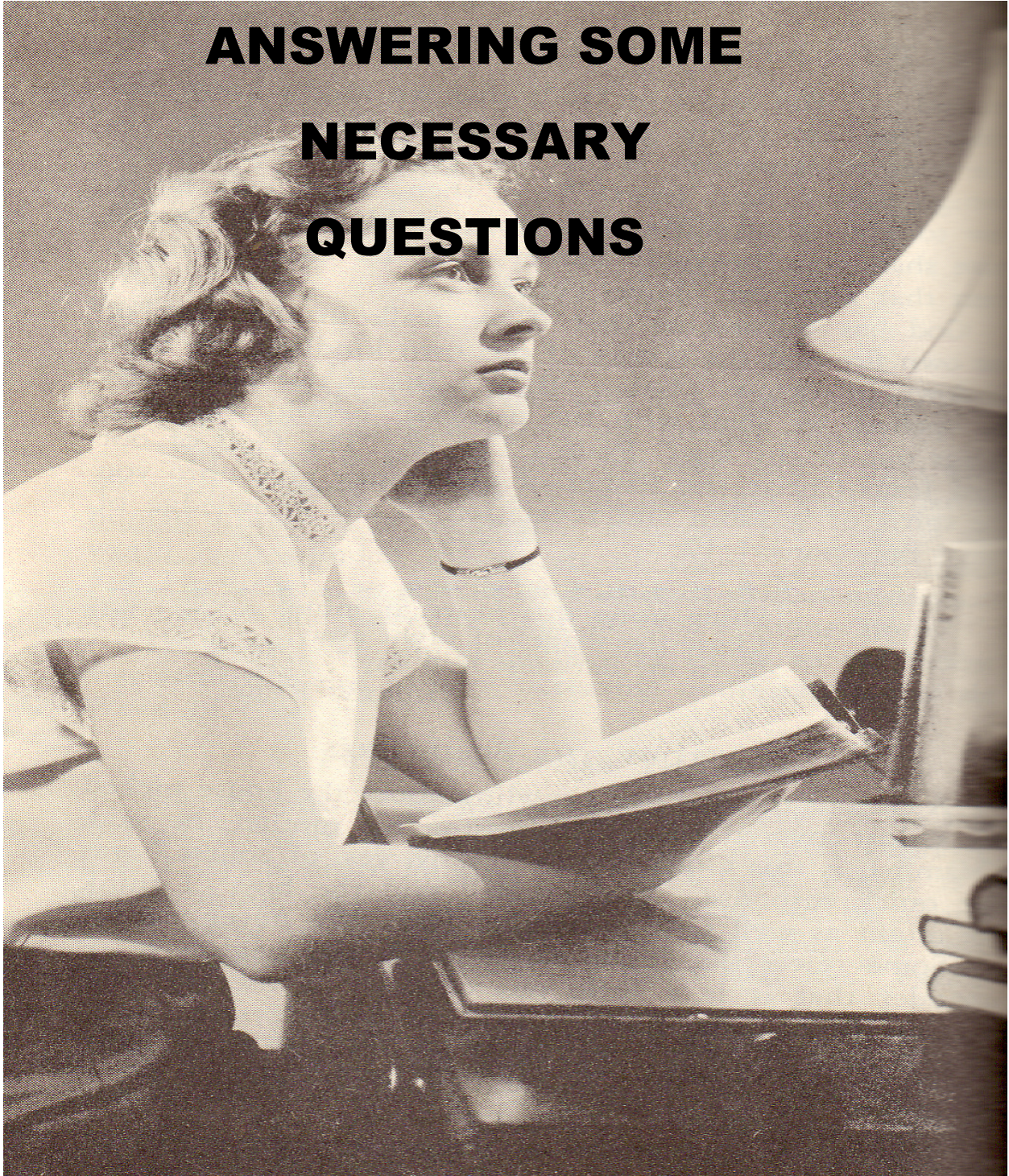
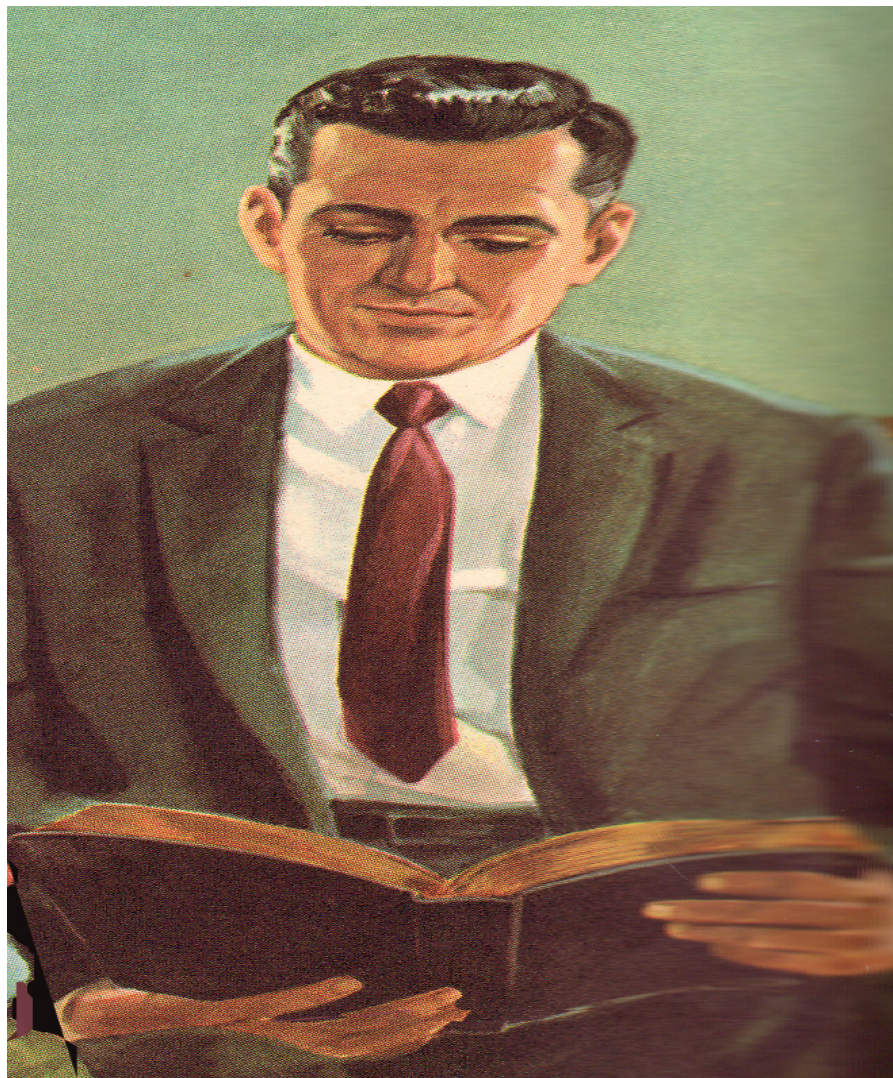


**ANSWERING SOME
NECESSARY
QUESTIONS**



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Introduction

This booklet is an answer to some of the salient points in a letter that was sent to the author. It explores theologically important points like the meaning of the death of Christ, and the various Greek prepositions used to describe His death. Theological falsehood are dismissed, and the real biblical meaning of Christ's death and other theological points are explained.

Those who study this booklet with much prayer will gain deep insights into the mysteries of salvation, having drunk of the waters of life. Our progress in understanding the Gospel of Christ must be continuous, our minds must be led by the Spirit of Truth, implanting principles of the Love of God that draw us away from sin, and keep us sinfree.

This booklet is offered to encourage such character transformation and sinfreeness in all who study it in prayer. May God so richly bless all student in Jesus' holy name. Amen.

ANSWERING SOME NECESSARY QUESTIONS

1. When people send unto us questions we have the pure unvarnished Truth of the Holy Scriptures to use to answer them the plain truth. Proverbs 22:17-22.

2. The first question asked is about the death of Christ “for” humanity. Is there any Scripture that shows Jesus dying for (that is, “in place of”) man?

“The first apparent contradiction was in your sermon titled, “Publishing Justice or Forgiving Justice, which.” You mentioned that the word “anti” — Greek translation — was never used for the death of Christ in the Bible. I am sure you must have seen that Greek translation (anti) referring to [the] death of Christ in (Matthew 20:28), could you assist me in making sense of that in light of your presentation. Also include in your explanation the use of ransom (antilutron) found in 1 Timothy 2:6.” **Letter**, p. 1.

3. First of all, three **Greek prepositions** are usually translated “for” as it relates to the **sacrifice** of Jesus concerning our sins. They are:

i. Peri

ii. Anti

iii. Huper

4. Concerning the general **English** meaning of the **Greek** word “peri”, we are told.

“*peri*; a prep. which in the NT, governs the gen. and acc. Around, about or of, in the sense of concerning or regarding.” Dr. Spiros Zodhiates, **The Complete Word Study Dictionary New Testament**, p. 1140.

- a. Thus the word **peri** really means “concerning” or “regarding”, and in this sense the “for” should be used.
5. The **second largest** amount the Scriptures used for the “death of Christ” in any sense, are those that uses the word **peri**. In fact there are about eight different Scriptures that uses the preposition “peri” with regards to the sacrifice of Christ for sin plus the symbolism of the animal sacrifices.
- a. Christ sacrifice **for** sins. Matthew 27:28; Mark 14:24; Romans 8:3; 1 Peter 3:18; 1 John 2:2; 1 John 4:10.
- b. The symbolism of Christ’s sacrifice **for** sins referred to. Luke 5:14; Hebrews 5:3; Hebrews 10:6, 8; Hebrews 13:11.
6. Proof that the word should be translated “concerning”, “regarding”, or “about”, can be seen in how the word “peri” is used in the following Scriptures. Luke 24:44; Luke 24:27; John 7:12, 32, 39.
7. The word used in the **vast majority** of times about the death of Christ **for** our sins is the Greek word “huper”, it means “over”.
- “**huper**, prep. governing the gen. and acc. with the primary meaning of over ... Meaning for, in behalf of, for the sake of, in the sense of protection, care, favor, benefit.” **Ibid**, p. 1411.
- a. Thus the word “huper” does not carry the meaning of “in place of”, but generally “over” and is used to convey a sense of **protection**. **All** the texts referring to the death of Christ **for** our sins (excepting where “peri” is used), holds the preposition “huper”. This shows that **huper** was meticulously used as a doctrinal connotation for the death of Christ, that it was a **provision protecting over** sinners. Luke 22:19,20; John 6:51; John 10:11,15; John 11:50,51,52; John 17:19; John 18:14; Romans 5:6,8; Romans 8:32; 1 Corinthians 5:7; 1 Corinthians 11:24; 1 Corinthians 15:3; 2 Corinthians 5:14,15,21; Galatians 1:4; Galatians 2:20; Galatians 3:13;

Ephesians 5:2,25; 1 Thessalonians 5:10; 1 Timothy 2:6; 1 Peter 3:18; 1 Peter 4:1; 1 John 3:16.

8. The final Greek word used with regards to the sacrifice of Christ for the sins of humanity is “anti”. This word means “in place of”, or “substitute”.
“**Anti**; prep. with the general meaning of over against, in the presence of, in lieu of. Spoken metaphysically either in a hostile sense, meaning against, or by way of comparison, where it implies something of equivalent value, and denotes substitution, in place of, instead of.” **Ibid**, p. 190.
 - a. Here is an example of the Greek word “anti” being used in the sense of “in place of”. Luke 11:11; 1 Corinthians 11:15.
9. Now the major texts in question are the only ones in which something of the sacrifice of Christ is used in the entire Bible. Matthew 20:28; Mark 10:45; 1 Timothy 2:6.
10. The two texts in question (Matthew 20:28; Mark 10:45) are not saying Jesus **died** for “anti” “in place of” humanity. This is what I meant. They speak about the **gift of His life**. Remember, the **death of Christ** means two things:
 - a. The sufferage of Christ for sins. 1 Peter 2:21; 1 Peter 3:18.
 - b. The gift of His Life for sins. John 10:11; John 6:51.
11. So one must not try to make Jesus say that He died **in place of**, that is not in the Bible. So the word **anti** is **not** used to explain **Jesus dying for our sins**, that is, in place of us. It is used **ONLY** to show Jesus **giving His Life in place of**. And what does that mean?
 - a. We are told that we are first **dead** in trespasses and sins. This is spiritual death. Ephesians 2:2; Romans 8:6.
 - b. So this **Life** that Jesus gives, He gives **in place of** spiritual death in us. Ephesians 2:2, 5; Romans 6:23.

c. This can be clearly seen, that **Life substitutes death**, for so Jesus meant it. 1 John 3:14; Romans 5:17, 18.

d. To say that Jesus giving His life a ransom for “anti” **in place of**, means that Jesus died “in place of” our death is erroneous; because the Life He gave is something that can be **IN** us. 1 John 3:15; John 6:53, 54.

e. Thus even though the **Life of Christ** was given in **His death**, the “gave His Life a ransom for (anti, in place of) many” is not to be seen as “**Christ’s death in place of our death**” for this is not what is meant. There is **no text like that in the Bible**, they are all “huper”, “over”, as a “protection from sin”, or as a “provision to deal with sin”, and a few of them is “peri” that is “concerning” or “about”. A good example with “peri” and “huper” is seen in 1 Peter 3:18.

12. As for the next Scripture, 1 Timothy 2:6; we are told that Jesus gave Himself an “antilution”, that is, He gave Himself as an “**in place Ransom**”, or as a “**Substitute Ransom**”. But we are not told that this **Substitute Ransom** was given “in place of”, but “**over**” or as a “protection” or “provision” (huper) for all. 1 Timothy 2:6.

a. But what is the **antilution** or **substitute ransom**? It is the **blood** of Christ that is the **ransom money** (lutron) that is used to purchase or “redeem” (Greek ilutrothete” “freed by ransom” in this text). 1 Peter 1:18, 19.

b. And the **blood is the Life**; so, once more; it is the **Life** that Christ gives as a **ransom**, is the antilutron / “in-place-of-ransom” / “substitute-ransom” given **for huper** (1 Timothy 2:6) us. Leviticus 17:11, 14; John 3:16.

13. **Summary** of all that was said:

a. No text shows Jesus dying **anti** / in place of us in the whole Bible.

b. There is no death of Christ “in place of” (anti) death for us in the Bible.

c. The vast amount of Scriptures show Jesus dying **huper** / over / as a protection / provision for us.

d. A few show Christ's death **peri** / concerning us.

e. So what I meant is that we do not see the Greek word "anti" in the Bible **aligned with** phrases that state "Christ died" or "the death of Christ".

14. The next question is about how we are justified by Christ's knowledge.

"In the presentation, you referred to Isaiah 53 to make a very important point that it is through his knowledge (Christ), that we are justified. But how does **His** knowledge justify us." **Letter**, p. 1.

15. First it is necessary to understand that the "knowledge" of Christ (that belongs to Him) is what the **Bible** claims justifies us. Isaiah 53:11.

16. The **knowledge of Christ** is the **Gospel of Christ** since it not only **belongs to Christ**, but is **about Christ**. (Romans 1:16, 17; 2 Peter 3:18).

17. The knowledge or Gospel of Christ is the **truth**. Galatians 2:14.

18. The **Truth** is the **Spirit of Truth**. 1 John 5:6; John 16:13.

19. Justification is the **gift of the Spirit of Truth**. Galatians 3:7-9, 14.

20. Thus justified by Christ's knowledge which is the **Gospel** and the **Spirit of Truth** means to be justified by the **gift of the Spirit of Truth** which is Christ's knowledge. (Romans 8:11; Romans 5:1, 5).

21. This same truth can be seen another way. The **knowledge of Christ** is the **Faith of Jesus Christ** or the **Faith of the Gospel**. (Galatians 2:16; Philippians

- 1:27). Romans 3:22.
22. It is this **Faith of Jesus Christ** that **justifies us**. Galatians 2:16.
 23. Therefore justified by the **Faith of Jesus Christ** is justified by **the knowledge or Gospel of Christ**, for **Faith** is the **word of Faith** or spiritual knowledge about Christ. (Romans 10:8; 1 Timothy 4:6).
 24. How does the **knowledge of Christ** justify us? Well, the knowledge of Christ which is the **Gospel of Christ contains the Righteousness of God**. Romans 1:16, 17.
 25. This **Knowledge of Christ** which is the **Gospel or Faith of Jesus Christ** is **counted** unto the penitent for the **acquiring of the Righteousness** that is contained in it. This is how we are justified by Christ's knowledge. Romans 4:5, 9.
 26. A **summary** of what we have just seen shows us the following.
 - a. The knowledge of Christ is the Truth of the Gospel which is the Spirit that is Truth.
 - b. The Spirit of Truth is given to the penitent in justification.
 - c. Thus justification by Christ's knowledge is justification by the gift of the Spirit of Truth.
 - d. The knowledge is the Faith of Jesus Christ.
 - e. Therefore justification by the knowledge of Christ is justification by the Faith of Jesus Christ.
 - f. The Faith of Jesus Christ which is the Gospel of Christ contains the Righteousness of God.
 - g. Thus when God justifies us, He counts the Gospel or Faith of Jesus Christ

unto the penitent into the possession of the Righteousness of God, this is how the knowledge of Christ justifies us.

27. Another question tells us that should we falsely esteem Christ to be smitten of God?

“Also, Isaiah 53:4 says that “we did esteem him stricken, smitten of God ...” Now, was he smitten of God or did we falsely esteem him so.” **Letter**, p. 1.

28. We **did not falsely esteem** Christ to be smitten of God, because the word esteem in the Hebrew is “hasab” and it merely means to think or consider. Thus it means that we really considered Christ smitten of God, or we thought about the event. Isaiah 53:4

“**hasab, hoseb**: A verb meaning to think, to devise, to reckon, to regard, to invent, to consider, to be accounted, to consider, to reckon oneself.”

Warren Baker and Eugene Carpenter, **The Complete Word Study Dictionary Old Testament**, p. 385.

29. This is the same as looking upon Christ whom we have pierced. We must considered Him smitten of God to do so in the first place. Zachariah 12:10.

30. But this question leads to another question in the letter. Did God forsake Christ on the cross? If so, how so?

“Next, look at [Isaiah 53] v. 10; it pleased the Lord to bruise him, also, did God forsake him on the cross, if yes how so?” **Letter**, p. 1.

31. It is true that the whole Plan of Salvation that includes the sufferage of Christ and the gift of Life was the will of God for Christ. John 10:11, 15, 17, 18.

32. The very sufferage of Christ as seen in the Garden was the will of God for Him, this is the bruising and smiting of the Father. Luke 22:39-44.
33. Christ's very words on the cross shows that He was **forsaken of God**. Mark 15:34; Matthew 27:45, 46.
34. But this **forsakenness** is the **sufferage** He went through. Hebrews 2:9, 10; 1 Peter 2:21-24.
35. Thus **Forsaken** of God is the **smiting** and **bruising** of God, this is the sufferage Christ went through on our behalf. It consists in the **mental consciousness** of the extreme horribleness of sin as viewed by God. It is made up of the following horrible conscious sensation.
 - a. Seeing the extreme horribleness of sin.
 - b. Seeing God's hatred for sin.
 - c. Seeing that sin has made man nothing.
 - d. Seeing how sin attacks God.
36. Another question, but about Jesus pleading the blood is asked.
"But does Christ plead his blood on our behalf at all?" **Letter**, p. 2.
37. The blood of Christ is the **Life of Christ**. Leviticus 17:11, 14.
38. The phrase "plead His blood" will be "pleading His Life". This is not Jesus saying "My Life, my Life", it is the Life of Christ speaking in our behalf to help us, as we have this life **in** us, just as the blood of Abel metaphorically cried out from the ground. (Genesis 4:10; Hebrews 12:24).

39. This means that the Life of Christ in the person speaks in behalf of the person gaining blessings from God. In other words, once the **Life of Christ** is in a person, it causes the person to gain help from God. 1 John 5:11-15.
40. Another question about the sprinkling of blood is asked.
“Also how do you connect the sprinkling and other usages of blood in the earthly sanctuary to Christ’s work in the heavenly.” **Letter**, p. 2.
41. First of all, Christ is the mediator of the heavenly sanctuary which God pitched. He entered the inner of the curtain (within the veil). Hebrews 8:1, 2; Hebrews 10:21; Hebrews 6:19, 20).
42. In the heavenly Sanctuary Jesus applies His own blood (which means His Life). (Hebrews 8:3; Hebrews 9:11, 12).
43. So that Christ applying His blood in the Heavenly Sanctuary means that Christ applies or gives His life to remove sin from within the penitent. Hebrews 9:13-14, 24, 26; Hebrews 10:12, 14-22.
44. Another question is asked.
“In another sermon ... you made a side track point that troubled my thought process regarding unbelievers. You (maybe the Bible) labeled them as children of wrath. Then you refer to the church brethren in the opposite light as people whom you could love and trust. You also mentioned these unbelievers as people condemned. But how do we know that! I say this for myself, because I would be greatly deceived to think that people, professed believers, church goers, are in divine favor and unbelievers are in divine wrath. We know that soon we will see a lot of

Sunday worshippers and unbelievers make up the numerous ranks of professed believers.” **Letter**, p. 2.

45. Many points are needed to answer this question.
 - a. The **Bible** called unbelievers the children of wrath, not me. Ephesians 2:3.
 - b. Since the carnal human mind is desperately wicked and deceitful above all things, how can you trust it? Not me! Jeremiah 17:9.
 - c. We are indeed supposed to love and trust the brethren, once they are truly brethren. 1 Peter 1:22; 1 Peter 3:8.
 - d. Not me, but the **Bible** says that unbelievers—those who do not yet believe, are **condemned** under the wrath of God. John 3:18, 19, 36.
 - e. Yes, indeed, the Bible shows that believers are under divine favor while unbelievers are not. 1 Thessalonians 5:9; Psalms 44:3; Proverbs 8:35; Isaiah 26:10.
 - f. Yes, it is true that many unbelievers will become the commandment keeping people of God, but until that time they are not in special favor, but remain under the wrath of God. Romans 1:18; Romans 2:8; Colossians 3:6, 7.
 - g. This does not mean, however, that we are to hate them, but we are to Love them in deed and according to the Truth. 1 John 3:18.
46. We must read the Bible extensively like Jesus did. Luke 24:27.
47. We must study in such a way that God approves of. 2 Timothy 2:15.
48. All sins, even the sins of self-abuse can be adequately dealt with by God. 2 Corinthians 9:8.

49. When sin abounds Grace did much more abound, thus we have more, much more Graces to deal with sin that we have for sin to nullify Grace. Romans 5:20.

50. Finally with the sin of self-abuse or whatever it may be; the race is not for the swift, but for he that endures to the end. Lost yourself in the Truth and worry not about that sin; for sure, that through the truth you will grow up to maturity to deal with it so hang on. (Ecclesiastes 9:11; Matthew 24:13).

Fin.