

Absolute Substitution
Galatians 3:13,14

Preached by Mark Daniel on February 13, 2005 at Eager Ave. Grace Church

Introduction:

Galatians chapter 3...I just want to look at two verses this morning in Galatians 3:13,14. These two verses turn our attention toward Christ's substitution, and I've entitled this message, 'Absolute Substitution,' because particularly verse 13 uses a word that shows that the nature of Christ's substitution is complete, and total. He truly took the sinner's place.

Let's read these two verses and then we'll get into a few words of introduction.
13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Now, as we've been working down through Galatians 3, up until this verse, the primary focus has been on faith. You remember back in the first five verses faith is revealed there to be a work of the Spirit as opposed to a work of the flesh. That's where Paul asked that question, 'Having begun in the Spirit, are ye now made perfect by the flesh?' It was to show the absolute foolishness of thinking that we could bring about God's grace by some work of believing or trusting.

Then we moved on in to verses 6-9 where Abraham is held up as an example of what it is to believe God. It says, 'Abraham believed God and it was accounted unto him for righteousness.' He is the one who is God's illustration of faith and we went back to Genesis chapter 12-22 and we saw a number of passages there, we saw that Abraham was anything but an example of a believer. He was a faithless man; worthless...couldn't trust God's providence, couldn't trust His sovereignty...couldn't trust His clear revelation. He was someone who was not able to trust God and so was a good illustration of faith. None of us is able to believe of ourselves. God must make us believe if we are to trust Christ and the Gospel.

Then, last time we looked at verses 10-12, where faith is characterized by the absence of human effort, that's what Paul called 'works of law,' or human effort. Since it's not characterized by what we do, then it becomes simply that faith is a simple reliance on the Spirit of God to cause us to live and believe. That's what we saw in that phrase, 'the just shall live by faith.'

Alright now, today though, Paul begins in verse 13 with a new direction. And in this particular verse, Paul outlines the solid foundation upon which our faith rests. It's nothing less than the substitutionary work of the Lord Jesus Christ. If you have faith, if you have your anchor in this place, you have an anchor that will hold. This is the place that you can rest the entire weight of your soul and

never worry, because this cannot be undone. In verse 14, Paul follows up on his clear statement of Christ's substitutionary work, and he presents to us the two-fold result of that righteousness that Christ accomplished for God's people, and we'll take a look at those two.

Now, let me share with you a few thoughts with regard to substitution. The nature of Christ's substitution on the cross for each and every one of God's elect, can't be adequately understood apart from understanding what the Holy Spirit accomplishes in the believer at regeneration. Now what am I saying? I'm saying there exists an inseparable parallel between substitution, both in the Scriptures and in the spiritual realities represented in there. The idea of an inseparable parallel between doctrines is not a new thing. Let me share with you some that are already obvious. There is a clear parallel between election and justification on the cross. Christ's blood was only shed for the ones that God elected to save. As was said in John 17:2, when Christ prayed to the Father, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him " So we see there is a clear parallel that exists there. What God did in election was clearly mirrored on the cross.

There is also a clear parallel between justification and calling. You see the Holy Spirit only calls those for whom Christ died. He doesn't try to call everybody and see who He can get. He doesn't throw out a net to see what He gets. No, He calls those for whom Christ died. As Paul told Timothy in 2 Timothy 1:9- (God) "who has saved us, and called us with an holy calling, (indeed He is describing salvation),... called with an holy calling. That word holy refers to a sanctifying. He called us apart. He called us and separated us from all other men by this calling. He says, 'not according to our works.' We didn't get called because of an act of faith, or a decision for Christ. No, He called us, not according to our works, but according to His own purpose and grace. And which one was that? Which was given to us in Christ Jesus before the world began. Who does He call? Those He elected in eternity and for whom Christ died on the cross. You see there are parallels all between various doctrines of grace that form the Gospel.

We also see very clearly the parallel between regeneration and glorification. Paul clearly draws this parallel in Romans 8:11. That resurrected life, within a believer's heart now, even with his fleshly nature hanging on, that same spiritual life, is that same new life he will even experience in his flesh one day. Let me read that verse to you. It is such a comfort, because don't you get tired of yourself. Boy, I sure get tired of myself. I get tired of carrying myself around with just the weight of my flesh. But this is such a kind and gracious insight- " But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." **God the Holy Spirit is only half-way done with His work of making me like Christ.** He's done an inner work, and he'll soon do an outward work. Then I'll be totally conformed to His image as John says in 1 John 3.

Now the fact is, ALL of God's work of redemption in Christ, from eternity to eternity, yet accomplished as a series of divine interventions in time, together they form one harmonious whole. You see the person of Christ is just one person. He's a single person. And likewise His work is a single work. In our limited human way, and its evident in the way I've spoken about His work in separate pieces (His work in election, His work on the cross, His work in regeneration, His work in glorification), it's not possible in our finite sense to group those all together. And yet we do group them together and we call them the Gospel. But there's no way for us to group them all together and have our mind around all of them at one time, and so we talk about a piece here and a piece there. And we preach a little bit about part of what we see of Christ in this passage, and also what we see about Him in another passage, and that's the best we can do. That's our limitation in this flesh. But its only when what appears to us as a series of separate redemptive acts, when those come together into a single, harmonious, unified Gospel whole, that's when we see Christ in His full glory as everything in God's redemptive work. He's not just the center piece. He's all of it. He gets all the glory.

That relationship between doctrines is no more true than the one we want to look at this evening in that relationship between substitution and regeneration. Everything that occurred, now understand me clearly because I'm going to explain it through this verse and others we want to look at, **Everything that occurred in the experience of the Lord Jesus Christ on the cross, inversely occurs in every believer, when he is born again.** There is a parallel there inversely pictured, on the cross and in regeneration. Now that's what I mean by absolute substitution. I'm saying that everything that Christ accomplished in substitution has a parallel benefit for the believer in regeneration. Now, let's take a look at the passages and see if we can see that in God's Word.

Verse 13 again, "Christ has redeemed us." That word is literally the two greek words, "to buy" and "out of." He bought "out of," from the curse of the law. Now, the curse of the law is the penalty required by the law, which we all know is eternal death. "The soul that sinneth, it shall die." The reason that death is an eternal death is because God is an infinite being, and that's the only realm He operates in. Therefore, to offend an infinite being is to pay an eternal price. Therefore, the curse of the law is the curse from which we have been redeemed. That word, 'redeem,' to buy, or purchase out of, shows that substitution, at the most superficial level, we must understand that substitution was a purchase of infinite cost.

This was not something done at a table between business men trying to sort out the details of the contract. No, this was purchased at great price, an infinite price. He said that He did this in that verse, and here's the verse I want us to focus on...He redeemed us; he purchased us out from under this curse of the

penalty of the law. Let me share one other thing about that. Men are only infinite, I'm talking about men and women, people, souls ..., and we are only infinite in one way. We are infinite in that we will exist forever. Once created, we have an undying soul, and we will exist forever. In that sense, we are not eternal in the same sense God is. I'm talking about a man, just as a man, unregenerate; we're not eternal like God is. With God, you can kick out both ends of history and future, and He's always. And we're not eternal like that. We had a beginning. There was a time when we were not, and there was a time when we were. But once we were, the Scriptures are clear that we will never cease to be in some form in this universe. God has made us to last forever. We're only infinite in one dimension, and that is the dimension of time. We will continue to endure.

However, Christ is infinite in two dimensions. He's infinite in His nature. Actually, every part of his being is infinite. He's infinitely wise, infinitely holy, infinitely righteous, infinitely good, infinitely powerful, infinitely knowing. You see He's infinite in His very being as an infinite person, an infinite essence. However, He is also infinite in His duration. But because He is infinite in His being, this is why Christ could accomplish in a very short time what we could never accomplish. This is why substitution is such a wonderful thing. If I was to take my own place under God's wrath, I could be there for an infinite amount of time and never begin to pay off my debt. I wouldn't have paid the first penny on my debt. It wouldn't be like I had it half done, it would be like it'd never started, even after an eternity. And that's why it took an infinite person, who was infinite in another dimension, who was infinite in His very being. He in just a very short time could pay an infinite death, the penalty of an infinite death for a large number of people, many times over do that. And when you think about not only the number of people, but for every sin that we have committed, required an infinite death. How many infinite deaths is that? It wasn't enough that Christ couldn't match it in his infinite self. O! What a glorious Savior we have to die for us, once for all, as Hebrews says over and over again, and not ever risk failing to accomplish what He set out to do.

Now, let's go back to the last part of what I wanted to say. "Christ has redeemed us from the curse of the law, being made a curse for us." That is the summation of substitution. The 'for us,' obviously is talking about something He did in the place of others; for us, in our behalf, in our room and stead, in our place. And He says that what He did there was, 'He was made.' That 'being made,' those two words come from a single which simply, usually is translated 'becoming.' It's the word 'ginomai,' and that verb refers to something coming to be which did not exist before. That's one of its usages- something that came into existence that didn't exist before, or something that already was in existence being changed to become something different that it was not before. The idea of something coming along that wasn't there before is the idea of this verb ginomai, 'to become.'

Let me just share this one verse that illustrates it for you. It's used in John 16:20 when Christ was talking about Him going to the cross, and all of His people would be sad, even though the world would rejoice over it. He said, "You shall weep and lament, but the world shall rejoice." "You shall be sorrowful," but here's what He said, "Your sorrow shall be 'turned into,' (that's the same word), it shall become, joy." It will be made something that it wasn't. It was just pure sorrow, and now its going to be made something that it wasn't before. It will be made 'joy.'

Now, let's take that thought and follow it through a few verses of Scripture. In what way, in substitution, did Christ on the cross become something that He had never been before? What could that possibly mean? He became a curse. What all does that entail? That this one who took my place became something He had never been. Paul quotes in the last piece in verse 13, an Old Testament scripture, found in Deuteronomy 21. I'd like for you to turn to take just a moment to look at that: Deuteronomy 21, its verses 22 and 23. That's where this comes from. Paul quotes just a piece of it that says, "Cursed is everyone who hangs on a tree," but there are some surrounding pieces of information that give us some idea, a little glimpse into the vastness of Christ's substitution for His people. Verse 22, "And if a man have committed a sin worthy of death, and he be to be put to death, and you hang him on a tree, his body shall not remain all night upon the tree, but you shall in anywise bury him that day, for he who is hanged is cursed of God."

This verse gives us three things that Christ became on the cross that He never was nor never had been before.

1. The first one is that Christ became sinful. Do you see the first part of that verse that we just looked at? The first part of that verse says that "If a man has committed a sin." I looked that up, and literally that line says, 'And if there is a sin in a man.' You see, it underscores the fact that you can't have sin apart from a sinner. See, sin came into this world through a being, Lucifer. It was passed from Lucifer through his deception to another being, the woman. It was passed on from her to another being, the man, and through him it passed down through all of our generations. Sin is attached to a sinner, and that's what this thing underscores, "if there is sin in a man." Paul using this very passage from Deuteronomy as his reference point for his statement in Galatians 3:13, is showing that one thing Christ became, that He was not before is that He became a sinner. He became a man in whom was sin! Now, don't run off and say, 'Heresy, heresy.' I'll show you some other passages.

2. The second thing that He became is that He became guilty. Do you see that? "If there is a sin in a man, worthy of death," That word 'worthy,' is the word 'to judge,' to be condemned by the law as worthy of death. This is a man who is guilty! If there is a sin in a man and he is guilty of it. Christ was not only sinful on the cross, something He had never been, but He was guilty!

3. And finally the thing that we see is the thing that brings that all together is that verse there in verse 23, we find that he was "accursed before God." A man hanging on a tree is accursed before God. We find that 'accursed' is a statement of the fact that He was under God's wrath.

How could it be that the Son of God, perfect in His essence, Divine in His essence, with nothing but pure and holy Deity, the eternal apple of God's eye, His well beloved in all of Scripture, how could it be that God regard Him with wrath. Is there any sense in which God truly regarded His Son as under His wrath? Well, if substitution is true in the Scriptures, and we are to receive any benefit from Christ's work of substitution, we need to understand this. There is no way in which Christ was not under God's wrath on the cross. He experienced God's wrath in every way. In every way I was supposed to experience God's wrath, and if you're a believer every way that you were supposed to experience God's wrath, or there would not have been substitution. Do you see that? It was not as though God could give Him a weak sentence, and it still pay for my sin. It had to be a mirror image in order for Him to accomplish my salvation. He wasn't just trying to please God because, 'Look, I'm you're Son!' O, no! **He had to be equally as sinful, equally as guilty** and equally as accursed as me in order to take my place.

Now, what does the New Testament teach in this regard that Christ actually became, in absolute substitution sinful on the cross? Let's look back to Romans chapter 8. Let me show you a word or two there that has helped me quite a bit, Romans chapter 8:3. This is a very familiar verse and I just want to focus in on a couple of lines of it. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" Now hone in on this particular piece of this verse that says, 'God sending his own Son in the **likeness of sinful flesh**, and FOR sin;' not just the substitute for sinners; He said not just the likeness of sinful flesh for sinners, but the likeness of sinful flesh for sin. He was not just the substitute for sinners, but for their sin. And in that way He condemned...He executed the penalty of judgment upon sin in the flesh. Whose flesh? His own flesh, obviously. He condemned sin in the flesh of Christ.

Now, look at a few words. Actually, lets add on the other piece, since we're talking about the parallel of our new birth. He did that in substitution, that the righteousness of the law might be fulfilled in us. Those are the two sides of that. **He became sinful** that I become righteous. Now, that word 'likeness,' (he sent his own Son in the likeness of sinful flesh), means 'that which has been made like,' 'that which is the same as,' that is 'equal to.' That is the sense that Scriptures give to substitution. His substitution is absolute. **He became the equal sinner that I am**, he became the same sinner that I am before God. He became exactly like me in terms of my sin before God. He said He was made in the LIKENESS of sinful flesh- sinful flesh. Mark, I thought we believed that Christ came and was made in the likeness of His people's sin, except that. He was!

He was born, not in the long sad line of Adam, but He was one of a kind. God has many sons, but He only has one like that- one that was born without sin. He never sinned while He was here. What did He say, 'Not one jot or one tittle shall fail until all be fulfilled.'" That man never knew sin. He walked this earth among sinful people and never knew sin. He was absolutely sinless, and yet He was made sin. It's that same idea. He became something that He was not in the likeness of sinful flesh.

What is sinful flesh? It is flesh where sin is present. Sinful flesh is flesh when it has sin in it. Sinful flesh is flesh contaminated by sin. Well, now Mark, I don't understand how He could be the Son of God, pure and holy, and yet be contaminated by sin? My only question to that is 'How could I be purely righteous, in union with Him, and have a sinful nature?' (Chuckle). You see the mirror image of that. You see it's the same for Him as it is for me. It's as incomprehensible for me to be a sinner and a saint, at the same time **as He could be the Son of God, pure and holy, and be a sinner, just like me.** You see, those things are incomprehensible, but it's clearly like a weight, those weights of a balance. Whatever's on one side of substitution is on the other side of substitution.

He said He was made in the likeness of sinful flesh, and for sin, or about, or concerning sin. In order to become the substitute for sinners, He had to be made the identical substitute for their sin. **A righteous man could not die for my sin!** God would have never killed Him. If He was a righteous man, no sin in Him, God would have been unjust to kill him. He couldn't have done that. God would have to cease to be God to kill His own Son. "Well, I know that Mark. There's some way in which He was regarded as a sinner. He was guilty, but surely He didn't get it on Him." All I'm trying to say is that God did not cut a deal with Christ, where they did role play. It wasn't judicial role play. "Alright, I'll be the holy God, and you take the part of the sinner, and I'll kill you. Now, I know you're not guilty. I know you're not sinful, but I'm going to kill you anyway, though so we can take care of their sin. That's not what it was. This thing of substitution was both total and complete or it didn't accomplish anything.

If He didn't take my place, I'm talking about me the sinner, if He was not 'me' before the holy God, God would never have killed Him! God won't kill a righteous man. The wording of the verse is clear, here in Romans 8:3. If Christ did not become as sinful as I in substitution, I have no hope of becoming as righteous as He in regeneration. You see, it's what happened to Him, I get the inverse of. The Scriptures declare of His substitution in a very familiar verse. I'm going to give you a literal rendering of 2 Corinthians 5:21- "The one not knowing sin," and there again, the Scriptures are very careful about this. I recognize that not everyone expresses these verses the way I am preaching them to you, this evening. I understand that. And the reason they don't, is there is a fear, and it's an honorable fear, they don't want to attribute sin to the Son of God. I'm not attributing sin to the Son of God. I'm attributing sin to my

substitute, but not to the Son of God. All I'm trying to say is that the Scriptures are clear in their explanation of substitution, even in the exchange of my sin for His righteousness. The scriptures are awfully careful and very clear that we understand that when He became sin in my place, He did not cease to be God, and therefore did not cease to be absolutely righteous, holy, and pure.

Look at what it says, "The one not knowing sin." He never knew sin. He never knew sin before. He never knew sin in committing it at any point. "The one not know sin on behalf of us, He (God) MADE SIN." Take a minute to think about that word. We usually say God considered Him as sin. God regarded Him as sin. God declared Him to be sin. And none of those words are here. These are the words of those who make things. These are the concrete terms, 'made.' Made is used of someone who produces an artifact. It says, God somehow, took a being, who had never known sin before and actually made him to be sin. The next word is the same word as in Galatians 3:13, "He made Him to be sin, in order that we become..." Now, there's that word 'to become something that you were not before,' that we become the righteousness of God in Him. He was made the sin that He never was before, that we could become the righteousness that we never were before. You see how that balances perfectly on the scale of substitution? And neither one can explain how a righteous being can be made sinful, and how a sinful being can be made righteous. And yet the scripture says it is true.

Alright, let's look at Ephesians 4:24 ...well, you don't have to turn there. You know this one quite well. This is another one that talks about substitution and the results of substitution. He says that "you put on," this is regarding this actually being made righteous. Paul talks about 'putting on,' not just agreeing with, but 'to put on,' to actually become, to enter into union with the new man. And here is what it says about that new man- 'which after God is created in righteousness and true holiness.' Now, who among men can be righteous and truly holy? Not a one I'm looking at, and not a one you're looking at. I don't have that ability, and yet God says that through union with Christ I am as righteous as His Son. And somehow then, I'm made to understand, unthinkable thoughts, of how that his Son, purely, holy and righteous could be made as sinful as I. That's my hope, because if He didn't fully take my place, I can't ever hope to inherit His place. There must be a complete and absolute substitution.

Christ in the Messianic Psalms spoke of our sin as His own. He claimed it as His own. Look at it with me in Psalm 22...verse 1. We see right from verse one in this Psalm that it is a messianic psalm with Christ the Lord speaking. In verse one we find his words from the cross. 1 ¶ My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? 2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. 3 But (and he answers his own question as to why God does not respond to Him. Listen to this where He puts Himself in this language.(He's talking to His Father) thou art holy, O thou that inhabitest the

praises of Israel. (Then He complains in verse 4) Our fathers trusted in thee: they trusted, and thou didst deliver them. 5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded. 6 But (and here he gives the understanding of why God could do nothing for Him) I am a worm, and no man...

Now, what is it to call yourself a worm? Let me just read these three verses for you in Job chapter 25...it makes it very clear what the Old Testament usage of the word 'worm' implies. It's asked, 4 How then can man be justified with God? (Righteous in His sight, seen as sinless) or how can he be clean (absolutely free from sin) that is born of a woman? 5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. (Even the stars compared to God's holiness are dirty and filthy). 6 How much less man, (Listen to this) that is a worm? (Clearly worm is being used in that context as a sinner, a sinful being, one in whom sin resides) and the son of man, which is a worm?

There's another passage in Psalm 40 that we've looked at before- Psalm 40 and verse 12. "For innumerable evils have compassed me about: (This is in that passage quoted in Hebrews 10 where He says, ('Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; It's as though He sees the sins of His people gathering up all around Him, piling up all around Him and look at what He says) mine iniquities have taken hold upon me, (They've come and surrounded me, they've compassed me about and now they've come and taken me over); they've reached even unto me so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me."

You know, its no wonder that He prayed in the garden until His sweat literally became great clots, ugly clots of blood dripping to the ground. Because here was a being who had never known sin, he'd never thought a sinful thought, He never had a sinful desire, had never had an ill intention, had never had any sin come across His mind, His heart, His will, or His being. And yet He knew He was facing becoming just as sinful as His people. No wonder He prayed, 'Lord couldn't we do this some other way? Is there not some other arrangement that we can make (snicker)? I don't mind the dying part, but Lord is there not some way that I could escape being made like THESE people. He prayed until He couldn't pray anymore. He prayed until His sweat turned to blood because it was unfathomable to Him to think about becoming sinful in the place of His people.

Well, let's go back to verse 14 in our text and see if we can finish up here. Verse 14, he said that He became a curse for us, and he quoted where the curse was defined in Deuteronomy- he who hangs upon a tree is cursed. Then in verse 14 he says these are the results that are accomplished through that glorious work of substitution.

1. That the blessing of Abraham might come upon the Gentiles through Jesus Christ. What is the blessing of Abraham? That verse is quoted often through the

Scriptures. 'Abraham believed God, and (here's the word) it was counted (accredited, charged, imputed) unto him for righteousness.' What was accomplished on that cross? Judicially speaking, purely in terms of the legal transaction that took place to satisfy God's justice, there was a righteous standing, undeniably purchased at infinite cost for every one for whom He died.

Justification...Abraham believed God and it was accounted unto him for righteousness. Substitution was first of all a satisfaction of God's justice. Now, it's this particular aspect of Christ's substitution that glorifies His divine ability to save His people. You see, dying as a sinful man, and yet at the same time a perfect and infinite God. It's that part of him that was able to succeed in putting sins away. You see the 'God part' of Him could not have died, but it was the part that could only succeed. It could not fail. Whoever it is that He as a man substituted Himself for could not be lost, because as God He could not fail. His justice equals that of His Father, does it not? Is Christ not every bit as just as God the Father, every bit as holy, every bit as just and equitable? And therefore, He as God could pay the price that God demanded, and meet the expenses.

(Sigh) Oh! Peter puts it this way, I like the way he puts it because again this is one of those verses where its very cautious as it talks about substitution, to not let sinners take it the wrong way and run and say, 'Oh, you're just turning Christ into less than God.' No, I'm not. Peter quotes it this way, (1Pe 3:18)¶ "For Christ also hath once suffered for sins, (what's He say) the just for the unjust..." The one who never knew sin, and in His own person never did sin, and yet, even though He was made sin, He was still the just one of God. (Hmm)! ... The just for the unjust in order that He bring us to God. He would have never brought us to God had He not been God and therefore just. Christ's substitution as a judicial satisfaction obtained an absolutely righteous standing for all of God's elect, even before we were born. For being enemies, even being enemies, we were reconciled to God through the death of His Son. God looked not on what we were, but what He is and what He did. And He said, 'Righteous... righteous...righteous...righteous' That's what substitution does in its judicial sense, based on the fact that He is God.

2. However, the other half is equally as true. Did you see the last half of that verse? He said that not only we receive, (that Gentiles- all for whom Christ died, whether Jews or Gentiles, it doesn't matter) everyone for whom Christ died receives the blessing of Abraham...a righteous standing, but then it also goes down and says, 'that also we receive (that receive is to literally lay hold of, to partake of, to participate in). He's talking about something that happens to people in their life time; something that happens to you after you were born, while you are living. And he says that we receive the promise of the Spirit, through faith. Clearly by joining this part of the verse with what He said about substitution in verse 13 shows this also to be a result of substitution. And here's that part of it. You see, a judicial substitution is absolutely effective in satisfying God's justice in my behalf, **BUT IS INSUFFICIENT...**, (now understand me, I'm not putting down the judicial aspect. As God, He gained me a righteous standing, but that righteous standing, through that part of His substitution was

insufficient) to give me life and to give me liberty, to give me freedom from my sins.

You see, I was born in the bondage of sin after the cross had already happened. He had already substituted Himself for me on the cross, and yet I was born in bondage to sin. Also, I was born a dead sinner, even though He had substituted Himself for me on the cross and gained me a righteous standing. You see, I came into this world just in the sight of God, but (chuckle) I wasn't alive, and I did not have freedom from my sin. Just the few chronicles of my life that I have shared with you over the past few months show that I was deeply in bondage to my sin. I had no sense but to do what my sinful nature led me to do.

By joining these two verses together, Paul shows that two unfathomable spiritual realities are true. 1. On the cross, Christ actually became as sinful as I. Something He had never been, could not have become, and did not want to happen, and prayed for that it might let it pass, and yet became a reality IN HIS VERY BEING. And, 2. When I was born again, quickened by the Spirit, made one with Him who died for me, took my sins upon Himself, WHEN I was joined to Him, that's when I received His righteousness. I had a standing of righteousness, always had since He said, 'It's finished!' But I never had righteousness IN me, I never had an experience of righteousness, never had righteousness in my being, I NEVER HAD ANYTHING IN ME, that could deliver me from the power of my sinful flesh to reign in my life, joined to Him through spiritual union.

That's what I'm talking about that there is a parallel there. He became, ACTUALLY BECAME the sinful flesh I am (Romans 8:3), that I actually become, somehow, in spite of the fact that my sinful nature continues to abide and its there for all to see, and yet, in spite of that, in Him, I am a righteous man. I have a righteous person in me through whose righteousness; I am no longer at the mercy of my sin. That's the only reason sin doesn't reign in me. I'm not able to keep my sin in check. I'm not able to keep my mind in check, my will in check, or able to keep my love for Christ warm and flowing. Ohh! The only thing that keeps me...what's that that Jude says? He talks about God who is able to keep you. God keeps us. He keeps us through the person of His Son abiding in our hearts.

Oh! (sigh) I like what Romans 6 says, "But God be thanked, that you were slaves of sin, but you have obeyed from the heart that form of doctrine which was delivered to you, being then made free from sin, you became the slaves of righteousness." That's what we are (laugh). We're still in our flesh just a bunch of rebellious creatures and the slaves of righteousness.

Everything the Bible teaches about Christ's substitution gives us insight into regeneration and vice-versa. Everything the Bible teaches about being born again, teaches us something about the nature of substitution.

We'll stop there.