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The Value Of The Death of Christ

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1.1 The Value Of The Death of Christ

The three fold value of the death of Christ is propitiation, redemption, and reconciliation. Chafer (1971:3:91) argues that reconciliation is the application of the cross of Christ to man and the world. The word reconcile is used in the Old Testament (I Sam. 29:4, 2 Chron. 29:24, Lev. 6:30, 8:15, 16:20, Ezek. 45:15, 17, 20). He adds that Daniel 9:24 is to be translated atonement. Romans 5:10 needs to be translated reconciliation (katallagen). 'For if being enemies we have been reconciled (2nd Aorist Passive Voice, 1st person plural) to God through the death of His Son much more having been reconciled (2nd Aorist passive participle, nom., plural, masculine) we will be saved (future passive voice, 1st person plural from sozo) by His life' [author's translation] (Westcott & Hort 1968:541); (5:11) 'not only but also let us boast (present middle participle, nominative, plural, masculine) in God through our Lord Jesus Christ through whom we have received the reconciliation (Aorist Active, 1st person plural). The believers in 1st century Rome received the reconciliation. The active voice of the Greek New Testament means that the subject does the action. They had been justified by faith (5:1). Romans 5:10 speaks of universal reconciliation. The death of Christ rendered the world savable. Sanday and Headlam (1971:129) are in error when they claim that Romans 5:10 speaks of man reconciling himself to God. It could speak of that which took place in eternity past. This would line up with Romans 8:28, 29,30. The 10th verse of Romans chapter 5 speaks of universal reconciliation. This isn't to be confused with universalism. That all men will be saved because Christ's death changed their position with the Father. This is false theology. The world is now rendered savable because of the death of Christ. The aorist passive participle having been reconciled is the believer's present experience. They received personal reconciliation through faith in Christ. They had believed (5:1,11). Additional passages that bear out the need for personal reconciliation to become a believer are 2 Corinthians 5:18, Ephesians 2:16, and Colossians 1:20-21. The position of the world has been changed because of the death of Christ (Chafer 1971:3:92). The world is now rendered savable. John 3:16 must be interpreted as falling under the doctrine of universal and personal reconciliation. General reconciliation is true but it doesn't save an individual. 2 Corinthians 5:20 is the need for personal reconciliation. Colossians 1:22 is enlightening that God the Father changed the position of the Colossian Christians from being hostile and hostile mind set engaged in evil works (1:21) to having been reconciled by the death of Christ (1:22). The Greek verb apokatellagete (Aorist Active, 3rd person singular) means each of the Colossian Christians reconciled himself to God the Father. This is personal reconciliation. The apostle Paul heard of their faith in Christ. Having heard is an aorist active participle, nominative, plural, masculine. The action is simultaneous with 'having been reconciled' of Colossians 1:22. The first class condition of Colossians 1:23 assumes the reality of the fact. 'If indeed you (2nd person plural, present indicative, active voice) persevere and you will' [author's translation] (Westcott & Hort 1968:695). The verb epimeno is translated persevere when it is used with the dative case (Arndt & Gingrich 1973:296). Charles Hodge (1872:2:469) is inaccurate when he claimed that atonement is interchanged with the word reconciliation in Romans 5:11. Jonathan Edwards noted this close connection between general and personal reconciliation (McDermott 2000:140). General or universal reconciliation is the work of Christ as priest (Hodge 1872:2:468). Shedd (1979:2:395) brings out the idea of enmity between

God and man preventing reconciliation prior to the death of Christ. Their differences are solved by one party making a concession. Personal reconciliation at the time that Paul was writing the epistle of Romans is evidence in Romans 5:9. Shedd is in error when he claims that Romans 5:10 is man reconciled to God by the death of Christ. This isn't personal reconciliation (ibid:2:395-396). Universal and personal reconciliation is found in Romans 5:10. Inbody (2005:221) recognized that reconciliation is part of the theological content of faith. Further, Inbody is insightful when he recognized the mission of Christ's church was to fulfill the reconciliation ministry to the world (ibid:263). Those who believe in universal reconciliation maintain that Christ's death has reconciled all of mankind to God. Man doesn't need an opportunity to be saved. The universalist believes that mankind has already been saved. They stress 2 Corinthians 5:18. Mankind doesn't need personal reconciliation. Barth argued that mankind has been reconciled through the death of Christ (Erickson 2000:1027). II Corinthians 5:20 is overlooked where the need for personal reconciliation is stressed by the apostle. Reconciled is an aorist passive imperative, 2nd person plural. It should be translated start being reconciled to God. The God of II Corinthians 5:20 is Jesus Christ (II Cor. 5:21). We need to be perfectly clear that it is impossible to have God the Father without God the Son. Jesus himself declared that no man was able to come to the Father except through Him (John 14:6). The Corinthians had been saved (I Cor. 1:2, 1:9, 1:26, 2:5, 3:1). They had been reconciled to God. Katallagate (2nd aorist passive imperative, 2nd person plural) is a passive voice. The action has been done to the subjects. They were reconciled to God the Father when they believed (were saved). Universal reconciliation doesn't save. It was because of the death of Christ, the world is rendered savable [saveable].

Redemption is the payment of a price (ransom) for our liberty. Walvoord (1974:61) notes the importance of three greek verbs in the New Testament that help to further clarify this concept. Agorazo is used of a purchase made in the market place. Man is a slave on the auction block to sin (John 3:18-19, Rom. 6:23, 7:14) Christ purchased us by the shedding of his own precious blood (I Cor. 6:20, 7:23, Rev. 5:9, 14:3-4). The second greek verb is exagorazo to buy back (redeem) from the curse of the law (Gal. 3:13). Christ redeemed us from the curse of the law. Arndt & Gingrich (1973:271) include these additional scriptures (Gal. 4:5, Col. 4:5, Eph. 5:16). The third verb that Walvoord highlights is lutrow. It means to free. The noun lutron is used to gain release by a ransom (Walvoord 1973:61). The verb is used in Luke 24:21, Titus 2:14, I Pet. 1:18). The noun apolutrosis is to be translated redemption. Arndt & Gingrich (1973:95) include these verses that refer to our redemption (Rom. 3:24, Heb. 9:15, Luke 21:28, Rom. 8:23, Eph. 1:7, Col. 1:14, Eph. 4:30). Hodge (1872:2:516) summarizes that redemption is from the penalty of the Law, from the power of sin, the power of Satan, and from evil. Objections to redemption are made based on speculative principles or emotional sentiments (ibid:1872:2:527). Chafer (1971:3:262-264) advances our discussion reminding us that redemption was an Old Testament concept. Israel was redeemed out of the land of Egypt (Ex. 6:6, Is. 63:4). Animal sacrifice substituted one another for another in the Mosaic sacrificial system (Ex. 13:13). A man who was foreclosed on in ancient Israel losing his estate was redeemed by a kinsman (Lev. 25:25). The need for redemption is plain because men are slaves to sin (Rom. 7:14, I Cor. 12:2, Eph. 2:2). Man without Christ is condemned to spiritual death (Ezek. 18:4, John 3:18, Rom. 3:19, and Gal. 3:10). Our redemption from sin called for the shedding

of blood without there isn't any remission of sin (Heb. 9:27-28). Erickson brings out a good point that (2000:839) redemption is the message of the cross of Christ. Christ has set us free from the curse of the law, our slavery to Satan, and the penalty of sin. The believer died with Christ on the cross so that he isn't a slave to sin any longer. This is positional truth that the believer in Christ doesn't experience. Christ has cut the power of the sin nature. The believer is to reckon himself dead to sin and alive unto God (Rom. 6:6-11). The believer is free from all condemnation as a result of the redemption provided by Christ in his death on the cross (Rom. 8:1, 33-34). Satan hasn't the power of the fear of death over the believer any longer (Heb. 2:14-15, I Cor. 15:54-57). Shedd (1979:2:397) adds some much needed insight to the discussion of redemption. He points out that this is the priestly work of our Lord Jesus Christ. It is used under the figure of speech of either a price or ransom not to Satan but to God. God the Father holds the claim against man. The debt owed by the sinner must be paid to God due to his divine attribute of justice. Christ gave his life a ransom for the many (Matt. 20:28). Christ purchased the church with his own blood (Acts 20:28). We have been bought (agorasthate) with a price (I Cor. 6:20). The believer is exhorted 'start glorifying God in your body' [author's translation] (Westcott & Hort 1968:591).

The death of Christ was a propitiation for sin. Christ is the God-satisfier. His death satisfied the holy and righteous demands of God the Father once and for all time. Moulton & Geden (1974:486) present three greek New Testament words concerning propitiation. These words are ilasmos (I John 2:2, 4:10), ilastarion (Rom. 3:25, Heb. 9:5), and ilaskomai (Luke 18:13, Heb. 2:17). The first epistle of John chapter 2:1-2 reads: 'My little children [teknia- those who share the like nature of the Father] these things I write to you in order that you may not sin and if any may sin, we have a paraklaton (advocate – defense attorney) with the Father, Jesus Christ Righteous; and He Himself is is propitiation (ilasmos) for our sins, now not for ours only but also for whole world (kosmos)' (Westcott & Hort 1968:814). The scene in I John 2:1-2 shifts to heaven. The accuser of the brethren is the devil (Rev. 12:10). The apostle John is writing to promote holiness. This is one of the purposes of the epistle. The believer will sin. Ean is a third class condition of what is possible. The advocate, Jesus Christ the Righteous, presents the sufficiency of his own death for the sins of the Christian in heaven. John writes: 'and He Himself propitiation is for our sins' (ibid:1968:814). He adds under the inspiration of the Spirit of God that Christ is the propitiation for the sins of the whole world (kosmos). This verse is one that has become a battleground for those claiming that Christ died for the elect while others claim that Christ died for all men. It is true that propitiation (atonement) has been made for even the false teachers who deny the person and work of Christ (2 Pet. 2:1-2): 'also denying the despot the one having bought (redeemed) them' (Westcott & Hort 1968:807). It has been suggested that this be understood as universal reconciliation. This will be covered more thoroughly under the question of for whom did Christ die. The love of God is defined in I John 4:10 as the sending of his eternal Son to be a propitiation for the sins of the Christian (ibid:1968:821). Ilasmos is used of appeasing. The verb in classical Greek was used to appease the gods in Homer (Lidell & Scott 1973:828). Ilasmos is used for atonement and the sin offering in the Old Testament (Ex. 32:14, Ezek. 44:27). Hatch and Redpath (1975:684) give a more complete use of ilasmos in the Old Testament (Lev. 25:9, Num. 5:8, I Chron. 28:28, Ps. 129 (130):4, Amos 8:14). They list 4 hebrew words that are used for ilasmos in the Hebrew Bible ('asmah, hata't,

kipurim, and selihah). The noun ilastarion is used in both Romans 3:25 and Hebrews 9:5 (Liddell & Scott 1973:828). In the Old Testament, ilastarion is used of the mercy seat or covering of the ark in the Holy of Holies (Ex. 25:17). Christ became a propitiatory gift or offering which God the Father displayed (Rom. 3:25) (ibid: 1975:828). In Hebrews 9:5, ilastarion is used in the Old Testament sense of the mercy seat on top of the ark of the covenant (Moulton & Geden 1974:486). A more complete usage of ilastaron in the Old Testament is given by Hatch and Redpath (Ex. 31:7, 35:12, 38:5,7,8, Lev. 16:2, 13,14,15, Num. 7:89, Amos 9:1, Ezek. 43:14.17,20). The Hebrew words which are the equivalent to ilastarion are caperet and 'azarah. The verb ilaskomai is used in the Old Testament to cover over or atone for sin (Ps. 78:38, 79:9) (ibid: 1975:684). It is used in Luke 18:13 and Hebrews 2:17. In Luke 18:13, the tax gatherer asked God to be propitious to me the sinner. He was placing himself under the blood of the Day of Atonement. Ilasthati is an aorist passive imperative, 2nd person singular. It should be translated start being propitiated. The passive voice means the action is done to the subject. This verb is used to appease God the Father. Jesus was made a propitiation for the sins of the people (Heb. 2:17) (Arndt & Gingrich 1973:376).

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