
Part 3 | Christ's Cross

Previously:

- The Importance of Christ's Cross
- The Necessity of Christ's Cross
- The Divine Purpose of Christ's Death
- The Extent of the Atonement

What Did Christ's Death Accomplish?

- Two simple passages of great importance:
 - John 17:4
 - John 19:30
- Redemption –
 - The doctrine of redemption is in both the Old and New Testaments and always means “freedom by the payment of a price.”
 - What is the extent of the redemption provided by the cross?
 - 2 Peter 2:1 –
 - The word translated “bought” is from the Greek word *agorazo* which means “to purchase” or “acquire by the paying of a ransom or price.” The same word is used in 1 Corinthians 6:20 in reference to believers.
 - The reference is to false teachers, who were “bought” by the Lord Jesus, rejected the salvation He offers and even taught “damnable heresies.”
 - Lightner explains that Calvinism really doesn't have an answer to this passage, saying
Without any attempt to explain the meaning of the words, [John] Gill simply says: “Besides, if such as Christ has bought with His blood should be left to so deny Him as to bring upon themselves eternal destruction, Christ's purchase would be in vain, the ransom-price paid would be for naught—which can never be true.” Gill has forgotten, evidently, that the text does say that the Lord paid the purchase price whether it is believed or not. What the text does not say here or anywhere else is that the purchase price was paid for naught for those who reject it. That is an unwarranted conclusion drawn by those who refuse to allow Scripture to speak for itself.
 - Luke 23:34 is related to this issue – Either...
 - The prayer was not answered, bringing up serious issues about the Savior and about prayer itself.
 - The prayer was answered, then Christ's death provides the basis of forgiveness even to those who crucified Him.
 - The prayer was answered and all of those who put Christ to death were elect (which seems hardly possible).
 - Galatians 3:13 – Rather than *agorazo* (in 2 Peter 2:1), this word is *ekagorazo*, adding the prefix *ek*, meaning “out of.” It gives the implication of being *purchased and then removed out of the marketplace*. It is only used of those who are not only *redeemed* but also *saved*.
 - 1 Peter 1:18-19 – Here the word *lytron* is the *ransom*, with the emphasis being on the actual price paid.
- Propitiation: God poured out the full judgment of sin on Christ. He bore it all!

- George Smeaton: “The uniform acceptance of the word in classical Greek, when applied to the Deity, is the means of appeasing God, or of averting His anger; and not a single instance to the contrary occurs in the whole Greek literature.”¹
- The clearest teaching of propitiation: 1 John 2:1-2.
 - There is a clear universal application of this verse for anyone who reads without bias.
 - To reduce “for our sins” and “for the whole world” to mean “for the elect” is simply outlandish, and all attempts to do so are futile.
 - Arthur Pink says that *kosmos* here is a reference to the sins of the elect Gentiles, but does so arbitrarily. In Romans 3:19 *kosmos* is said to be a reference to the whole human race.²
 - John Owen says, “so by the whole world in this can nothing be understood, but men living throughout the whole world, in all the parts and regions thereof (in opposition to the inhabitants of any one nation, place, or country as such)...”³
- Reconciliation
 - Reconciliation is wholly a New Testament doctrine.
 - The basic Greek word for reconciliation is *katallasso* and it means “to change, exchange (esp. of money); hence, of persons, to change from enmity to friendship, to reconcile.”⁴
 - The word has a clear connotation of change, especially an ultimate change from one state to another.
 - Reconciliation is always presented in Scripture as a work accomplished by the death of Christ, not the life of Christ. Romans 5:6-10 displays this perfectly.
 - The crucial passage on reconciliation: 1 Corinthians 5:18-20.
 - The apostle here declares this reconciliation to extend to the redeemed, “us,” and to the mass of mankind, “the world.”
 - Reconciliation as it is used here refers to the change which God wrought in the world of men through the death of His Son.
 - Paul uses the Greek aorist tense when speaking of the believers reconciliation, signifying a completed action. But he uses the present participle tense when speaking of the reconciliation of the world and the fact that God is “not imputing” the sins of the world against them.
 - Romans 5:10-11 is similar, and both show that reconciliation must be personally received in order to be effective.
 - Note: KJV unfortunately translates *reconciliation* as *atonement* in this passage.’
 - Note also that the reconciling work was done before *anyone* was reconciled to God, for it was done “when we were enemies,” and *at that time* “we were reconciled to God by the death of His Son.”
 - Colossians 1:20-22 also speaks of the twofold aspect of reconciliation.
 - It seems rather clear from these verses that there was a universal provision of reconciliation as well as an individual application of that reconciliation with both aspects finding their origin in the death of Christ.
 - Note that this passage extends reconciliation to all the “things in earth” as well as the “things in heaven,” since creation itself is under the curse. Thus, God in Christ has brought the ultimate change to the created order (reconciliation), thus defeating Satan.

How Shall We Then Live?

- In Harmony with Christ’s finished work.
- As forgiven people.
- Walking with Christ.

¹ George Smeaton, *The Apostles’ Doctrine of the Atonement* (Grand Rapids: Zondervan Publishing House, 1957), p. 455.

² Pink, *The Sovereignty of God*, pp. 315-318.

³ Owen, *The Works of John Owen*, V, p. 440.

⁴ G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (New York: Charles Scribner’s Sons, 1956), p. 236.