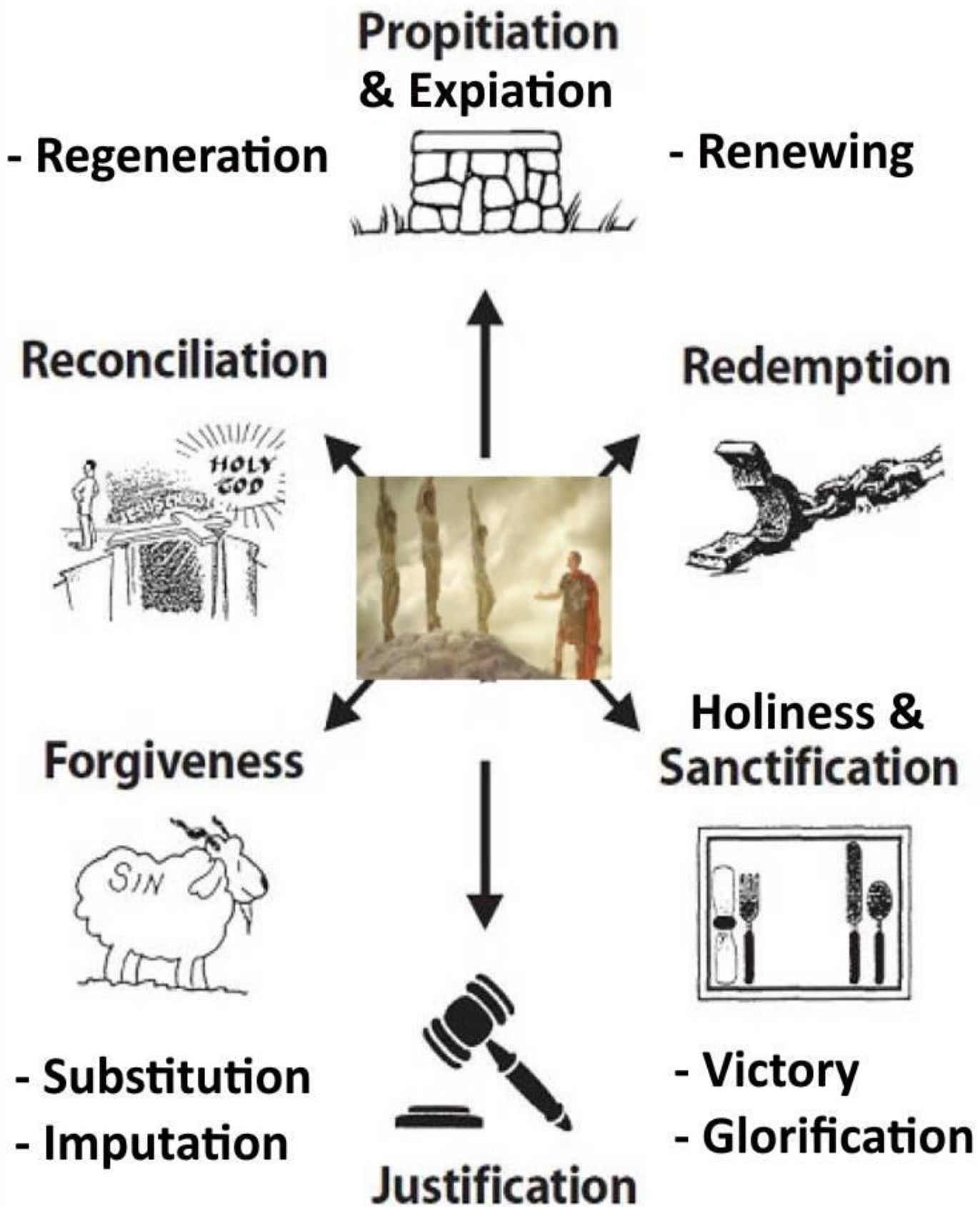
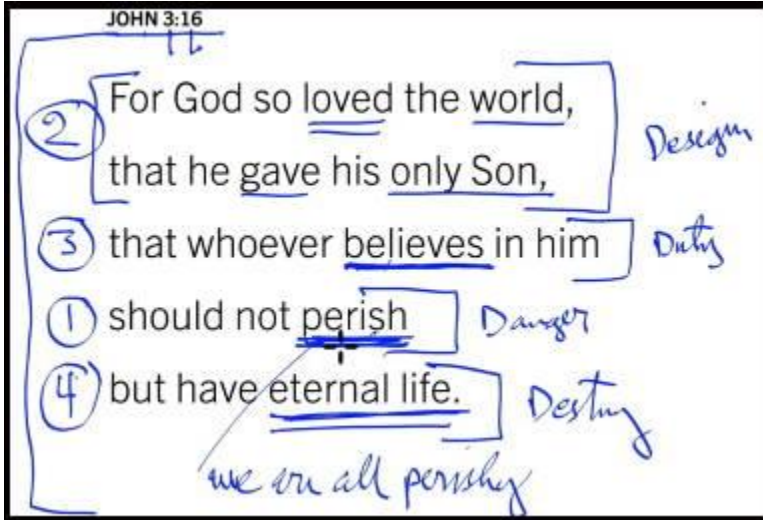


Bible Language for Jesus' Rescue Mission for Mankind



As far as it goes...



... most people today are lucky if they know John 3:16 ... along with some notion of what it means.

Today let's "go further" to understand some of the Bible terms & concepts that explain God's rescue mission of mankind

Propitiation: Averting the Divine Anger

1Jn 2:1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

1Jn 2:2 And He Himself is the **propitiation** for our sins, and not for ours only but also for the whole world.

1Jn 4:10 In this is love, not that we loved God, but that He loved us and sent His Son to be the **propitiation** for our sins.

G2434 - Hilasmos - atonement, propitiation

Definition... *act of appeasing or making well-disposed a deity, thus incurring divine favour or avoiding divine retribution*

Propitiation... refers to the removal of anger and the restoration of favour. God's love is the **cause**, not the **result** of propitiation. His holy nature requires atonement for sin, but his love led him to become the sacrifice for atonement. **Divine propitiation** is not the same as **divine love**: God may love those with whom he is at enmity.

Scripture is clear that the anger of Israel's God was different from that of the pagan gods. But both testaments are also clear that **divine anger is real**, and that the **wrath of God is His personal response to sin**. This divine anger against sin defines the **human problem** and is the backdrop to the NT concept of propitiation. Jesus averts God's anger against our sin by taking the wrath that our sin deserved.

Redemption: Setting the Prisoners Free

Eph 1:7 In Him we have **redemption** through His blood, the forgiveness of sins, according to the riches of His grace

Eph 1:13-14 ... you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the **redemption** of the purchased possession, to the praise of His glory.

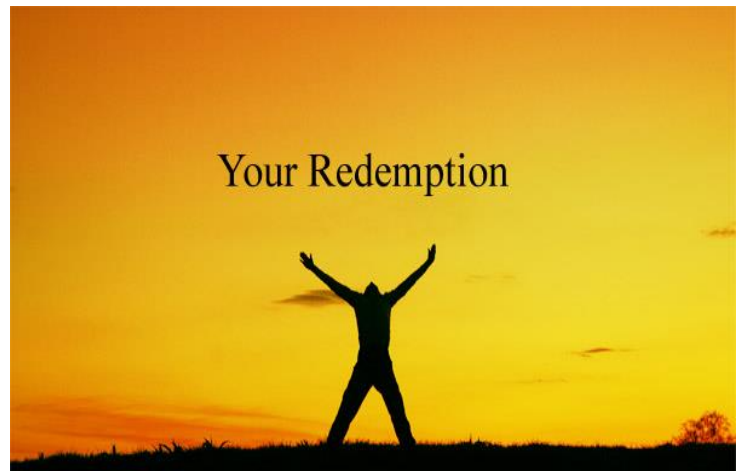
Col 1:13-14 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have **redemption** through His blood, the forgiveness of sins.

G629 - apolutrōsis - ransom in full, that is, Christian salvation: - deliverance, redemption.

Definition: *the action of regaining or gaining possession of something in exchange for payment, or clearing a debt.*

The **concept of redemption** focuses on **what** Jesus' Death Burial & Resurrection achieved for sinners. The various NT terms relating to redemption all point to **liberation from bondage**. Christ sets **enslaved humans free**, as foreshadowed by the **Exodus**. Most fundamentally, redemption means that **God delivers from sin**. This deliverance means:

- First, deliverance **from** sin's punishment.
- Second, it is deliverance **to** holiness given by the Spirit.
- Third, it is deliverance **from** the satanic dominion that controlled us, and
- deliverance to the kingdom of Christ.



We **belong to Christ** who **bought us** with his blood. We are **family** and fellow citizens with all the redeemed. We have been **released** from futile ways of living.

The **redemption-price** is the key element in the NT presentation of redemption. The NT speaks of the price of **Christ's blood** that was a payment with which he **purchased and ransomed** a people for himself. This price delivers from the curse, but it has also secured the blessing of the Holy Spirit.

Two things are intended by the biblical use of **ransom** language: **deliverance & price**. These are not mere metaphors: there is a **real deliverance & a real price paid** for it. The ransom was paid to God. This raises the familiar paradox: God pays it, God receives it. But it is the God-man (Jesus) who pays this ransom **as representative of humans**. While there is a payment, a crude commercial view of Christ's death is contrary to Scripture. The sacrifice of Christ was a **judicial transaction** in which the punishment is presented before the **judge** whose **righteous nature** requires it. The whole is rooted in his gracious love from the beginning.

Expiation: Covering Our Sin

Col 2:13-14 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having **wiped out** the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having **nailed it** to the cross.

Rom 3:23-25 (RSV) since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an **expiation** (*cover, Mercy Seat*) by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins;

G2435 -hilastērion - an expiatory (place or thing), that is, (concretely) an atoning victim, or (specifically) the lid of the Ark (in the Temple): - mercyseat,

Definition: *the act of making amends or reparation for guilt or wrongdoing; atonement. A blotting out or removal of sin; hence, the renewal of communion with God. The supreme act of expiation is Christ's death on the cross*

Multiple concepts are needed to explain the full meaning of what Jesus Death burial & resurrection achieved. The goal of the doctrine of the salvation is to uncover the coherent picture of God's authoritative explanation. One key concept in this picture is expressed by the term "expiation." **Expiation refers to the atonement's effect on sin, while propitiation refers to its effect on God.** The NT term hilaskesthai and its cognates most often refer to the idea of expiation. The background of its use in Rm. 3:25 is the LXX's reference to the Mercy Seat. The Mercy Seat pointed to Christ who covered human sin from God's sight. This passage speaks of God the Father providing the hilastērion, the "atonement cover," to hide human sin from the divine Judge.

The term hilasmos means "expiation" when it is found in 1 Jn. 1 Jn. 2:2 teaches that when believers sin, they may depend on their Advocate, Jesus. The Advocate's case for believers' forgiveness before the Father is centered on the hilasmos. **Thus, forgiveness (propitiation of God) must follow the covering of sin (expiation).**

1 Jn. 4:10 uses the term hilasmos which is the result, and not the cause, of God's love. Divine love thus does not do away with the need for the hilasmos because God's very nature makes it necessary. But God also provides it—indeed, he is one with the person who is the hilasmos. This atonement is thus a transaction between the persons of the Godhead. Expiation occurs here as Christ represents the sinner and dies the death required for sin. This death was the climactic moment of obedience, on the basis of which Christ and his people are glorified.

**MERCY SEAT IS A BIBLICAL TERM:
THE HEBREW WORD (KAPPORETH)
FOR MERCY SEAT MEANS "COVERING"**



Substitution: The Man for Others

Mat 20:27-28 And whoever desires to be first among you, let him be your slave - just as the Son of Man did not come to be served, but to serve, and to give His life a **ransom** for many."

G3083 – lutron - something to loosen with, that is, a redemption price (atonement): - ransom.

Definition: *the action of replacing someone or something with another person or thing*

“How could the life, let alone the death, of one man in a far-off country two thousand years ago be the salvation of the human race?”

The one suffering on the stake was the divine **Creator of all things**, which meant this act necessarily has universal significance. Also, Jesus had a special relation to humans: **He was “with” us and “for” us**. Christ was with us as he dwelt among us and lived a fully human life. But **solidarity** with humans is not enough for atonement: **sacrifice** is still required. Christ was also for us. As our representative Christ acted on our behalf. This role is clear in Jesus’ position as our **advocate** and in his position as our **intercessor**. But Jesus’ position as for us refers primarily to his position as **our substitute**. The **notion of substitution** is present in the very idea of **sacrifice**. Furthermore, Scripture links the **death of Christ** with **sin**. Christ died “on account of **our sin**,” receiving the curse of sin in the place of others. Scripture also speaks repeatedly of Christ **dying for us sinners**, implying that he did so **in our place**.

God’s justice demands retributive justice (*punishment for crime*) for humans and assumes a final judgment before God. But Christ was not sinful, so **how can divine wrath legitimately reach him on the cross?** This is only right in view of **Christ’s union with his people** by which his punishment was **substituted**.

But how is it acceptable for the innocent to take the place of the guilty? Because Christ willingly and deliberately took up this relation with his people, and because he was God, so it was his own divine justice that was offended and his own decision to make atonement himself.

Penal Substitution:

1. Why must God punish in order to forgive?

- Key texts:

***Romans 3.25:** God presented Christ as a sacrifice of atonement...He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished— **26** he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.*

Reconciliation: God's Way of Peace

2Co 5:17-21 Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come.

2Co 5:18 All this is from God, who through Christ **reconciled** us to himself and gave us the ministry of **reconciliation**;

2Co 5:19 that is, in Christ God was **reconciling** the world to himself, not counting their trespasses against them, and entrusting to us the message of **reconciliation**.

2Co 5:20 So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be **reconciled** to God.

2Co 5:21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Rom 5:10-11 For if when we were enemies we were **reconciled** to God through the death of His Son, much more, having been **reconciled**, we shall be saved by His life.

Rom 5:11 And not only that, but **we also rejoice in God** through our Lord Jesus Christ, through whom we have now received the **reconciliation**.

Col 1:19 For it pleased the Father that in Him all the fullness should dwell,

Col 1:20 and by Him to **reconcile all things** to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

Col 1:21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has **reconciled**



G2643 - katallagē - exchange or restoration to (the divine) favour: reconciliation.

Definition: *the restoration of friendly relations - the end of the estrangement, caused by sin, between God and humanity.*

The doctrine of reconciliation assumes that an **enmity exists** between God and humans. It is true that there is enmity on the human side...But it is primarily on God's side. Indeed, God cannot be at peace with sinful humans who are opposed to him.

The Son, as a human, paid the cost that humans incurred; but because he was also God, God himself was the one who ultimately took the cost. Because he took this cost, God is righteous not to count our sins against us and to be reconciled to us.

Victory: Disarming the Powers

Heb 2:14-15 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those **who through fear of death** were **all their lifetime** subject to bondage.

1Co_15:54-55 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "DEATH IS SWALLOWED UP IN **VICTORY**. "O DEATH, WHERE IS YOUR STING? O HADES, WHERE IS YOUR **VICTORY**?"

1Co_15:57 But thanks be to God, who gives us the **victory** through our Lord Jesus Christ.

1Jn_5:4 For whatever is born of God overcomes the world. And this is the **victory** that has overcome the world—our faith.

G3534 – nikos - conquest , that is, triumph: - victory.

Definition: *a success in a competition or struggle. victory is used for a win over an opponent or over difficult problems ...it brings honour & glory.*

At the heart of the biblical account of Christ's death burial & resurrection is the theme of **victory**. While the Son's **victory** is also the Father's **victory**, the triumph especially belongs to the incarnate Christ who became man to conquer his enemies. This theme assumes that an **opposition exists** between God and the personal forces of **darkness**. At the stake, Christ **overthrew** Satan's usurped authority over the world, under which he enslaved humanity.

In Heb. 2:14-15, Christ is said to **destroy** Satan, the one who had the power of death, by His own death. Satan had power to instigate violence, especially as the ultimate form of **church persecution**. He is still **doing evil** in the world, but his eminence in the world has been removed. While death continues in the world, it has **lost its sting for believers**. Satan's power rested on his ability to **accuse** humans of their guilt; once this guilt was removed by Christ's work, his **power to enslave** was destroyed. Col. 2:15 mentions powers and authorities (cf. Eph. 6:12) which are clearly strong satanic agents. But God "disarms" these powers and shames them publicly.

Christ's victory points to his reign, not only his conquest. Christ's reign continues as he gives eternal life to those whom the Father gave him. The enthronement of Christ is the result, even the reward, of his obedience to the Father. His dominion includes all time (eternal) and all space (all nations) and even the entire material creation.



Regeneration

G3824 – paliggenesia - (spiritual) rebirth, that is, spiritual renovation; regeneration.

&

Renewing

G342 - anakainōsis - renovation: - renewing.

Tit 3:4-6 But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the **washing of regeneration** and **renewing** of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior,

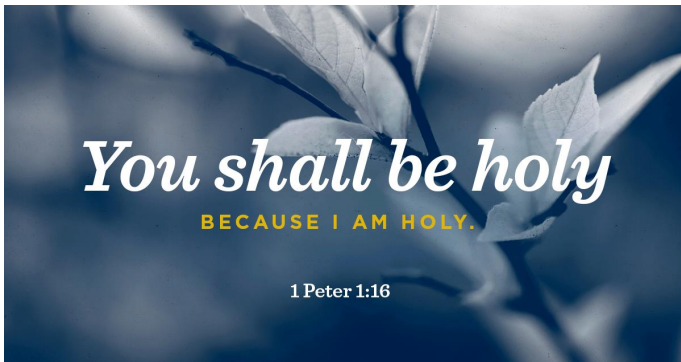
REGENERATION



To make over, to generate again, to reproduce; renewal, recreation, to be born again.

Mat 19:28 So Jesus said to them, "Assuredly I say to you, that in the **regeneration**, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

Rom 12:2 And do not be conformed to this world, but be transformed by the **renewing** of your mind, that you may prove what is that good and acceptable and perfect will of God.



Sanctification & Holiness

1Co 1:30 But of Him you are in Christ Jesus, who became for us **wisdom** from God—and **righteousness** and **sanctification** and **redemption**— that, as it is written, "HE WHO GLORIES, LET HIM GLORY IN THE LORD."

1Th 4:7 For God did not call us to uncleanness, but in **holiness**.

1Pe 1:15-16 but as He who called you is **holy**, you also be **holy** in all your **conduct**, because it is written, "BE **HOLY**, FOR I AM **HOLY**."

G38 – hagiasmos - purification, that is, purity; a purifier: - holiness, sanctification.

G40 – hagios - sacred (physically pure, morally blameless, ceremonially consecrated

Imputation

Rom 4:2-8 For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED (*imputed*) TO HIM FOR RIGHTEOUSNESS."

Rom 4:4 Now to him who works, the wages are not counted as grace but as debt.

Rom 4:5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted (*imputed*) for righteousness,

Rom 4:6 just as David also describes the blessedness of the man to whom God

imputes righteousness apart from works:

Rom 4:7 "BLESSED ARE THOSE WHOSE LAWLESS DEEDS ARE FORGIVEN, AND WHOSE SINS ARE COVERED;

Rom 4:8 BLESSED IS THE MAN TO WHOM THE LORD SHALL NOT **IMPUTE** SIN."

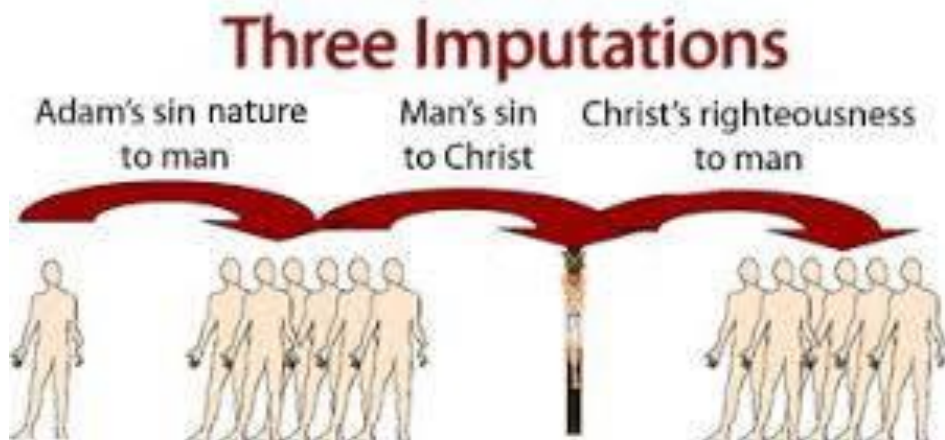
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Rom 4:23-24 Now it was not written for his sake alone that it was **imputed** to him, but also for us. It shall be **imputed** to us who believe in Him who raised up Jesus our Lord from the dead

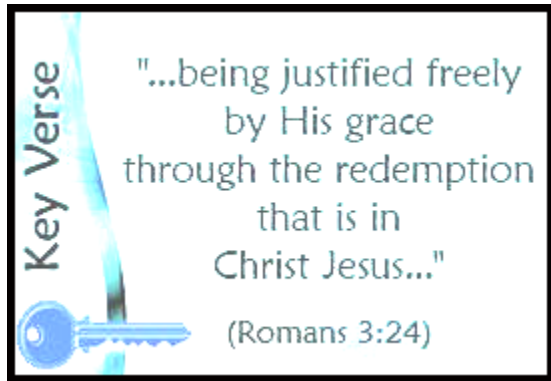
2Co 5:19 that is, that God was in Christ reconciling the world to Himself, not **imputing** their trespasses to them, & has committed to us the word of reconciliation.

G3049- logizomai - to take an inventory, that is, estimate: - conclude, count, despise, esteem, **impute**, lay, number, reason, reckon, suppose, think (on).

Definition: *represent something as being done, caused, or possessed by someone; attribute- ascribe (righteousness, guilt) to someone by virtue of a similar quality in another*



Justification



Gal_3:8 And the Scripture, foreseeing that God would **justify** the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."

Rom 4:25 who was delivered up because of our offenses, and was raised because of our **justification**.

Rom 5:1 Therefore, having been **justified** by faith, we have peace with God through our Lord Jesus Christ

Rom 5:9 Much more then, having now been **justified** by His blood, we shall be saved from wrath through Him.

Rom_5:18 Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in **justification** of life.

Rom 8:30 Moreover whom He **predestined**, these He also **called**; whom He called, these He also **justified**; and whom He **justified**, these He also **glorified**.

G1344 - dikaiōō - to render or regard as just or innocent: - free, justify, be righteous.

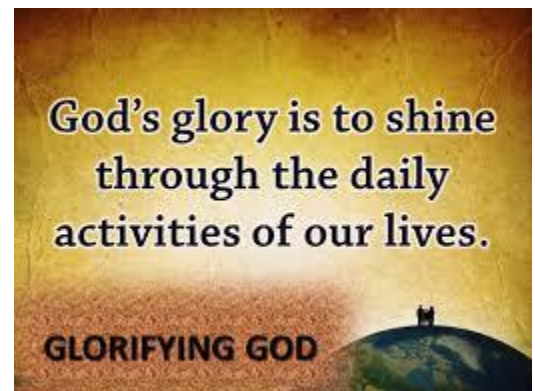
G1347 - dikaiōsis - acquittal (for Christ's sake): - justification.

Definition: *the action of declaring or making righteous in the sight of God*

Glorification

Joh_17:22 And the **glory** which You gave Me I have given them, that they may be one just as We are one:

G1391 – doxa - glory, dignity, honour, praise, worship.



Definition: The process of **glorification** is where God removes all spiritual **defects** of the **redeemed**. It first involves the believer's **sanctification**, where they are made and are being made **holy**, it is a continual **process** where the Holy Spirit works to mould believers to the **image of Christ**.