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THE BLOOD OF CHRIST

In the Tabernacle and later in the Temple ritual of animal sacrifices, the blood of animals was caught by the priest in a basin, and then sprinkled seven times on the altar; that of the Passover on the doorposts and lintels of the houses (Exodus 12; Leviticus 4:5-7; 16:14-19). At the giving of the law (Exodus 24:8) the blood of the sacrifices was sprinkled on the people as well as on the altar, and thus the people were consecrated to God, or entered into covenant with Him, hence the blood of the covenant (Matthew 26:28; Hebrews 9:19, 20; 10:29; 13:20).

EXPIATION

Human guilt is expiated when it is executed with punishment falling on a substitute. Expiation is made for our sins when they are punished not in us but in another person who consents to stand in our room. It is that by which reconciliation is effected. Sin is said, "covered" by vicarious satisfaction. The cover or lid of the ark is termed in the Greek OT as ηλιαστεριον, that which covered or shut out the claims and demands of the law against the sins of God's people, whereby he became "propitious" to them. The idea of vicarious expiation runs through the whole Old Testament system of sacrifices. Expiation therefore is the aspect of Christ's work on the cross that cancelled the debt for the penalty of sin. The penalty of sin is spiritual death.

REDEMPTION

The purchases back of something that had been lost, by the payment of a ransom. The Greek word so rendered is απολυτροσις, a word occurring nine times in Scripture, and always with the idea of a ransom or price paid, that is, redemption by a λυτρον (see Matthew 20:28; Mark 10:45). There are instances in the Greek Version of the Old Testament of the use of λυτρον in man's relation to man (Leviticus 19:20; 25:51; Exodus 21:30; Numbers 35: 31, 32; Isaiah 45:13; Proverbs 6:35), and in the same sense of man's relation to God (Num. 3:49; 18:15).

There are many passages in the New Testament which represent Christ's sufferings under the idea of a ransom or price, and the result thereby secured is a purchase or redemption (Acts 20:28; 1 Corinthians 6:19, 20; Galatians 3:13; 4:4, 5; Ephesians 1: 7; Colossians 1:14; 1 Timothy 2:5, 6; Titus 2:14; Hebrews 9:12; 1 Pet. 1:18, 19; Revelation 5:9).

The debt against us is not viewed as simply cancelled, but is fully paid. Christ's blood or life, which he surrendered for them, is the "ransom" by which the deliverance of His people from the servitude of sin and from its penal consequences is secured. It is the plain doctrine of Scripture that "Christ saves us neither by the mere exercise of power, nor by His doctrine, nor by His example, nor by the moral influence which He exerted, nor by any subjective influence on His people, whether natural or mystical, but as a satisfaction to divine justice, as an expiation for sin, and as a ransom from the curse and authority of the law, thus

reconciling us to God by making it consistent with his perfection to exercise mercy toward sinners".

JUSTIFICATION

A forensic term, opposed to condemnation. As regards its nature, it is the judicial act of God, by which He pardons all the sins of those who believe in Christ, and accounts, accepts, and treats them as righteous in the eye of the law, that is, as conformed to all its demands. In addition to the pardon of sin, justification declares that all the claims of the law are satisfied in respect of the justified.

It is the act of a Righteous and Perfect Judge and not of a sovereign ruler. In Christ, the demands of the Laws were fulfilled in the strictest sense; therefore a believer is justified.

Justification is not the forgiveness of a man without righteousness, but a declaration that he possesses a righteousness that perfectly and forever satisfies the law, namely, Christ's righteousness (2 Corinthians 5:21; Romans 4:6-8). The sole condition on which this righteousness is imputed or credited to the believer is faith in the Lord Jesus Christ.

Faith is called a "condition," not because it possesses any merit, but only because it is the instrument, the only instrument by which the soul appropriates or apprehends Christ and His righteousness (Romans 1:17; 3:25, 26; 4:20, 22; Philippians 3: 8-11; Galatians 2:16).

The act of faith, which thus secures our justification, secures also at the same time our sanctification; and thus the doctrine of justification by faith does not lead to licentiousness (Romans 6:2-7). Divine good works, while not the ground, are the certain consequence of justification (Romans 6:14; 7:6)

SANCTIFICATION

Sanctification involves more than a mere moral reformation of character, brought about by the power of the truth: it is the work of the Holy Spirit bringing the whole nature more and more under the influences of the new gracious principles implanted in the soul in regeneration. In other words, sanctification is the carrying on to perfection the work begun in regeneration, and it extends to the whole man (Romans 6:13; 2 Cor. 4:6; Col. 3:10; 1 John 4:7; 1 Cor. 6:19). It is the special office of the Holy Spirit in the plan of redemption to carry on this work (1 Cor. 6: 11; 2 Thessalonians 2:13).

Faith is instrumental in securing sanctification, inasmuch as it;

(1.) Secures union to Christ (Galatians 2:20),

(2.) Brings the believer into living contact with the truth, whereby he is led to yield obedience "to the commands, trembling at the threatening, and embracing the promises of God for this life and that which is to come."

Perfect sanctification is not attainable in this life (1 Kings 8:46; Proverbs 20:9; Ecclesiastes 7:20; James 3:2; 1 John 1:8). See Paul's account of himself in Romans 7:14-25; Philippians

3:12-14; and 1 Tim. 1:15; also the confessions of David (Psalms 19:12, 13; 51), of Moses (90:8), of Job (42:5, 6), and of Daniel (9:3-20).

"The more holy a man is, the more humble, self-renouncing, self abhorring, and the more sensitive to every sin he becomes, and the more closely he clings to Christ. The moral imperfections, which cling to him, he feels to be sins, which he laments and strives to overcome. Believers find that their life is a constant warfare, and they need to take the kingdom of heaven by storm, and watch while they pray.

They are always subject to the constant chastisement of their Father's loving hand, which can only be designed to correct their imperfections and to confirm their graces. And it has been notoriously the fact that the best Christians have been those who have been the least prone to claim the attainment of perfection for themselves.

RECONCILIATION

Reconciliation is a change from enmity to friendship. It is mutual, meaning to say, it is a change wrought in both parties who have been at enmity.

Romans 5:10 refers not to any change in our disposition toward God, but to God Himself, as the party reconciled. Romans 5:11 teach the same truth. From God we have received "the reconciliation" that is, He has conferred on us the token of his friendship.

So also 2 Corinthians 5: 18, 19 speaks of a reconciliation originating with God, and consisting in the removal of His merited wrath. In Ephesians 2: 16 it is clear that the apostle does not refer to the winning back of the sinner in love and loyalty to God, but to the restoration of God's forfeited favor. His justice being satisfied, so that He can, in consistency with His own nature, be favourable toward sinners, affects this.

Justice demands the punishment of sinners. The death of Christ satisfies justice, and so reconciles God to us. This reconciliation makes God our friend, and enables Him to pardon and save us.

PROPTIATION

Propitiation is that by which God is rendered propitious, that is, by which it becomes consistent with His character and divine government to pardon and bless the sinner. The propitiation does not procure His love or make Him loving; it only renders it consistent for Him to exercise His love towards sinners.

In Romans 3:25 and Hebrews 9:5 the Greek word *ηιλαστεριον* is used. It is the word employed by the translators in Exodus 25:17 and elsewhere as the equivalent for the Hebrew *kapporeth*, (*καππορετη*) which means "covering," and is used of the lid of the Ark of the Covenant (Exodus 25:21; 30:6).

The Greek word *ηιλαστεριον* denotes not only the mercy seat or lid of the ark, but also propitiation or reconciliation by His blood; On the great Day of Atonement the high priest carried the blood of the sacrifice he offered for all the people within the veil and sprinkled with it the "mercy-seat," and so made propitiation.

In 1 John 2:2; 4:10, Christ is called the "propitiation for our sins." Here a different Greek word is used (*ηιλασμοσ*). Christ is "the propitiation," because by His becoming our substitute

and assuming our obligations He expiated our guilt, covered it, by the vicarious punishment which He endured. (Compare Hebrews 2:17, where the expression "make reconciliation" of the Old English. is more correctly.

ATONEMENT.

In the Old Testament it is of frequent occurrence. The meaning of the word is simply at-ονε-μεντ, that is, the state of being at one or being reconciled, so that atonement is reconciliation. Thus it is used to denote the effect, which flows from the death of Christ. But the word is also used to denote that by which this reconciliation is brought about, viz., the death of Christ itself; and when so used it means satisfaction, and in this sense to make an atonement for one is to make satisfaction for his offences (Exodus 32:30; Leviticus 4:26; 5:16; Numbers 6:11), and, as regards the person, to reconcile, to propitiate God in His behalf.

By the atonement of Christ we generally mean His work by which He expiated our sins. But in Scripture usage the word denotes the reconciliation itself, and not the means by which it become in effects.

When speaking of Christ's saving work, the word "satisfaction," the word used by the theologians of the Reformation, is to be preferred to the word "atonement." Christ's satisfaction is all He did in the room and in behalf of sinners to satisfy the demands of the law and justice of God.

Christ's work consisted of suffering and obedience, and these were vicarious, and they were not merely for our benefit, but were in our stead, as the suffering and obedience of our vicar, or substitute. Our guilt is expiated by the punishment that our vicar bore, and thus God is rendered propitious, that is, it is now consistent with His justice to manifest His love to transgressors.

Expiation has been made for sin, i.e., it is covered. The means by which it is covered is vicarious satisfaction, and the result of its being covered is atonement or reconciliation. To make atonement is to do that by virtue of which alienation ceases and reconciliation is brought about.

Christ's work of mediator-ship and sufferings are the ground or efficient cause of reconciliation with God. They rectify the disturbed relations between God and man, taking away the obstacles interposed by sin to their fellowship and concord. The reconciliation is mutual, meaning to say, it is not only that of sinners toward God, but also and pre-eminently that of God toward sinners, effected by the sin-offering He Himself provided, so that consistently with the other attributes of His character His love might flow forth in all its fullness of blessing to men.

The primary idea presented to us in different forms throughout the Scripture is that the spiritual death of Christ is a satisfaction of infinite worth rendered to the law and justice of God, and accepted by in room of the very penalty man had incurred. It must also be constantly kept in mind that the atonement is not the cause but the consequence of God's love to guilty men (John 3:16; Romans 3:24, 25; Ephesians 1:7; 1 John 1:9; 4:9).

The atonement may also be regarded as necessary, not in an absolute but in a relative sense, that is, if man is to be saved, there is no other way than this which God has devised and carried out (Exodus 34:7; Josh. 24:19; Ps. 5:4; 7:11; Nahum 1:2, 6; Romans 3:5). This is God's plan, clearly revealed; and if that is enough for us to know.