

Cross Implications

The Wages of Sin is Death

Romans 6:23 “The wages of sin is death”
Romans 1:32 “those who practice such things are worthy of death”
Romans 5:12 “sin entered into the world and death through sin”
Romans 5:12 “so death spread to all men, because all sinned”
Romans 6:16 “sin resulting in death”
Romans 6:21 “the outcome of those things is death”
Romans 8:13 “for if you are living according to the flesh, you must die”
Ephesians 2:1 “you were dead in your trespasses and sins”

Death is the payment for sin.

The coming of the kingdom of God was understood by the Jews at the time of Jesus. There was an expectation for the Messiah who would come and reign over the nations from Zion. However, the idea that the Messiah would need to suffer and die as a payment for sin, was not clearly understood. Mark 9:31; Luke 9:44-45; 18:31-34; 24:13-21

After the resurrection and day of Pentecost the meaning of the cross began to be understood. And the teachings and writings of the Apostle Paul provide great clarity and doctrinal understanding of the implications of the Cross of Christ. Acts 13:23, 27-29; 17:1-3

Christ Died Once for All

I Corinthians 15:13 “Christ died for our sins according to the scriptures”
Romans 4:25 “who was delivered over because of our transgressions”
Romans 5:6-8 “while we were yet sinners Christ died for us”
Romans 5:9-21 through one man many died – through the gift of one man, many will be made alive
Romans 6:6-7 “for he who has died is freed from sin”
Romans 6:8-11 “he died to sin once for all”

The Offering for Sin

Ephesians 2:1, 4-8 – “The gift (GK *doron* – gift at the altar, offering) of God
John 1:29 Jesus was the Lamb of God, who takes away the sin of the world (I Peter 1:18-19; Eph 5:1-2)
Romans 5:24-25 – Propitiation (GK *hilasterion* – used one other time –Hebrews 9:5 “mercyseat”).

Online Bible Greek Lexicon

Hilasterion - used of the cover of the ark of the covenant in the Holy of Holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins expiated); hence the lid of expiation, the propitiatory

Romans 5:25

(New American Bible)

whom God set forth as an expiation, through faith, by his blood, to prove his righteousness because of the forgiveness of sins previously committed.

(New International Version)

God presented him as a sacrifice of atonement, through faith in his blood.

(New Jerusalem Bible)

God appointed him as a sacrifice for reconciliation, through faith, by the shedding of his blood,

(New English Translation)

God publicly displayed him at his death as the mercy seat accessible through faith.

Complete Jewish Bible

God put Yeshua forward as the *kapparah* for sin through his faithfulness in respect to his bloody sacrificial death.

Hebrew Lexicon

Kapparah (Hebrew: **כפרה**, "atonements") means 'sacrifice of atonement, expiation': "*Also every day you shall offer a bull as a sin offering for atonement [כפר, kippur]; and you shall offer a sin offering for the altar, when you make atonement [כפר, kaphar] for it*" (Exodus 29:36). In the traditional Jewish religious ritual, **Kapparah** takes place on the eve of *Yom Kippur*: "*Also on the tenth day of this seventh month there shall be a Day [Yom] of Atonement [Kippur]...*" (Leviticus 23:27).

Reconciliation through Death

Colossians 1:19-20

Ephesians 2:13-18

Payment for Debt

Colossians 2:13-14

Ransom/Redeemed

I Timothy 2:3-6; I Corinthians 6:19-20; 7:22-23; Titus 2:14; Ephesians 1:7,14; Colossians 1:14

Resurrection Theology

The resurrection is a fundamental aspect of the Christian faith, without it the faith would cease to exist as Paul states “and if Christ has not been raised, your faith is worthless; you are still in your sins” (I Cor. 15.17). Resurrection is mentioned in seventeen books of the New Testament while the remaining ten implicitly teach it with the exception of three letters of Paul (II Thess, Titus, and Philemon). Paul is the first Christian to expound on the significance and consequence of Jesus’ resurrection and the longest chapter in his corpus is about the resurrection (I Cor. 15.). For Paul, resurrection is connected to many facets of Christian faith, practice, and doctrine including, eschatology (Acts 17.31), baptism (Rom. 6.1-11), Christian living (Col. 3.1-2), hope (I Cor. 15.58), Jesus’ messiahship (II Tim. 2.8), and ascension theology (Eph. 1.20-23). We will look at three aspects of the resurrection event: one, the historicity of the resurrection, two, Jesus and the resurrection, and three, the believer and the resurrection.

1. Historicity of the resurrection

The best piece of evidence in the Pauline corpus about the resurrection is found in I Corinthians 15.3-5, “For I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures, and that he was buried, and that he was raised on the third day according to the scriptures, and that he appeared to Cephas, then to the twelve.” Many scholars recognize this passage to be a pre-Pauline tradition that is being quoted. That is Paul did come up with this on his own, but rather it was passed on to him, as the beginning of verse three indicates. Scholars postulate that Paul received this teaching when he visited Jerusalem for the first time with Peter and James. This means this teaching can go back to within the first three to five years of the resurrection. The words, “delivered” (παραδομι) and “received” (παραλαμβανω) are of particular importance here. Richard Bauckham explains, “these greek words were used for formal transmission of tradition in the hellenistic schools...the terminology is of considerable importance, for to ‘hand on’ a tradition is not just to tell it or speak it and to ‘receive’ a tradition is not just to hear it. Rather, handing on a tradition ‘means that one hands over something to somebody so that the latter possesses it’, while receiving a tradition ‘means that one receives something so that one possesses it. While this need not entail verbatim memorization, it does entail some process of teaching and learning so that what is communicated will be retained.”¹ In other words, this teaching was handled with delicacy to ensure the contents accuracy and truthfulness. Coupled with its early date this is one piece of evidence for the veracity of the resurrection claim.²

¹ Bauckham, Richard. *Jesus and the eyewitness* (Grand Rapids, MI: Eerdmans 2006) p.264-265.

² For more information on the historicity of the resurrection check out authors, William Lane Craig, J.P. Moreland, and Gary Habermas among many others.

2. Jesus and the resurrection

Paul connects the resurrection of Jesus with his messiahship, Jesus being victorious over death, and Jesus' exaltation.

Jesus and messiahship/sonship

Romans 1:3-4

"Concerning his son, who was born of a descendant of David according to the flesh, who was declared the son of God with power by the resurrection from the dead, according to the spirit of holiness, Jesus Christ our Lord."

II Timothy 2.8

"Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel."

Jesus as victor

Romans 6.9

"...knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over him."

I Corinthians 15.58

"...but thanks be to God, who gives us the victory through our Lord Jesus Christ."

Jesus and exaltation

Ephesians 1.20-22

"...which he brought about in Christ, when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And he put all things in subjection under his feet, and gave him as head over all things to the church..."

Philippians 2.8-11

"Being found in the appearance of a man, he humbled himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted him, and bestowed upon him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

3. The believer and resurrection

The believer and transformation

Philippians 3.20-21

“For our citizenship is in heaven, from which we eagerly wait for a savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of his glory...”

II Corinthians 5.1

“For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens.”

I Corinthians 15.51-52

“Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet...we will be changed.”

The believer and participation

___Romans 6.3-11

“Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into his death? Therefore, we have been buried with him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so too we might walk in newness of life. For if we have become united with him in the likeness of his death, certainly we shall also be in the likeness of his resurrection...now if we have died with Christ, we believe that we shall also live with him...even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.”

II Corinthians 4.14

“Knowing that he who raised the Lord Jesus will raise us also with Jesus and will present us to you.”

Colossians 2.11-13

“And in him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with him in baptism, in which you were also raised up with him through faith in the working of God, who raised him from the dead. When you were dead in your transgressions and uncircumcision of your flesh, he made you alive together with him...”

Colossians 3.1-2

“Therefore, if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God.

I Thessalonians 4.14

“For if we believe that Jesus died and rose again, even so God will bring with him those who have fallen asleep in Jesus.”

The believer and exaltation

___ Ephesians 2.4-6

“But God, being rich in mercy, because of his great love with which he has loved us, even when we were dead in our transgressions, made us alive together with Christ...and raised us up with him, and seated us with him in the heavenly places in Christ Jesus.”

The believer and hope

___ I Corinthians 15. 20, 23

“But now Christ has been raised from the dead, the first fruits of those who are asleep...but each in his own order: Christ the first fruits, after that those who are Christ’s at his coming.”

I Corinthians 15.58

“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.”