

IN NO OTHER RECONCILIATION AND ATONEMENT
Ac.4:10-12; Eph.1:3
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I. INTRODUCTION

1. Use #1 through #5 of first lesson in the series.
2. Use B. of first lesson: The meaning of the frequently used and highly significant phrase “in Christ” or “in Christ Jesus”.
3. Now, the third step in the study of our theme “**IN NO OTHER**”:

II. DISCUSSION

E. WE HAVE RECONCILIATION AND ATONEMENT IN CHRIST AND IN NO OTHER, FOR HE AND HE ALONE IS OUR PROPITIATION.

1. What do the terms mean and how are they used in the Bible, especially the N.T.?
 - a. In the N.T. “reconciliation,” “reconcile,” and “reconciled,” are found in several passages, in all of which (except Heb. 2:17) the original Greek word is some form of **AL-LAS’-SO**, (Thayer, 333; Strong #2643), meaning:
 - (1) Prop. “to change, exchange; of the business of money – changers, exchanging equivalent values, as coins for others of equal value. Hence:
 - (2) “To change thoroughly, to be changed throughout”
 - (3) “To produce a change between parties ‘when, for example, they have been at variance, or previously at variance.’”
 - (4) Strong #2643: “exchange (fig. adjustment), i.e., restoration to (the divine) favor.”
 - (5) In the N.T. God is said, “...to receive one into his favor, reconcile one to himself.”
 - (6) Reconciliation is the state resulting from the satisfaction being offered to divine justice for the sins of mankind by the death of Jesus Christ, by virtue of which all penitent, confessing, baptized believers in Christ are reconciled to God, and freed from the penalties of past sin.
 - (7) Passages where so used: Ac.6:14; Rom.1:23; 1Cor.15:51; Rom.5:10; 2Cor.5:18,19; Col.1:20,21.

- b. Atonement itself does not occur in the N.T., except in Rom.5:11 in the KJV.
- (1) Even there it is translated “reconciliation” in the ASV and the NKJV, as well as other versions.
 - (2) Even there it is translated from the same root word found in Rom.5:10, where it is twice rendered “reconciled” in the KJV.
 - (3) In Rom.5:11, is “signifies, not ‘atonement,’ but ‘reconciliation,’ as in the R.V.” – W. E. Vine, I, 85,86.
 - (4) Vine also says, “ ‘atonement’ (the explanation of this English word as being at-one-ment is entirely fanciful) is frequently found in the O.T. See, for instance, Lev.16:17.” -- Vine, I, 85,86.
 - (5) Thus far, therefore, the result is clear. Reconciliation and atonement are, in all the N.T. passages, except Heb.2:17, translations of the same word, and mean the state of friendship and acceptance with God into which the gospel introduces us.
- c. “Reconciliation” in the sense in which it is used in Heb.2:17, and “atonement” in the uniform sense of the O.T.; “propitiation” in the N.T., and “expiation” in the O.T., are all different renderings of one and the same Hebrew and Greek words (Heb. **KAW-FAR’**)...and (Gr. **HIL-AS’-KOM-AHEE**), in some of their forms.
- (1) These words, which may be regarded as one, have two senses, each involving the other.
 - (a) They mean to cover sin, to appease, pacify, or propitiate, Gen.33:20; Prov.16:14; Ezek.16:63.
 - (b) And also to clear from guilt, forgive, cleanse, pardon, 1Sam.3:14; Psa.65:3; Prov.16:6; Isa.6:7, etc.
 - (2) In *propitiation*, we have prominence given to the first idea; in *expiation*, to the second; in *atonement*, we have a distinct reference to both ideas.
 - (3) The thing which *atones*, *propitiates* or *expiates* is called in Greek HIL-AS’-MOS, or *propitiation*, and LOO’-TRON, i.e., a redemption price (fig. atonement): ransom, all translations of the Hebrew

words meaning “price or covering.” (See Biblical, Theological And Eccl. Cyclopaedia, I, 515-521)

- (4) This introduces another form of expression, that of “Redemption,” which we have examined in a previous part of our study of the theme **IN NO OTHER**.
2. Who needs to be reconciled to God and why?
 - a. Obviously, it is all men who have sinned and thereby have been alienated from God.
 - b. Since all have sinned (both Jew and Gentile); and since sin is the one and only thing which alienates men from God; and since sin is an acquired thing, not an inherited thing; then, all sinners have been alienated from God because of sins committed, not inherited.
 - c. Passages in proof of the proposition: 1Jno.3:4; Isa.59:1,2; Rom.3:23; Gal.3:22; 1Jno.1:8,10; Eph.4:17-19; Col.1:21; cf. Jas.4:4.
 3. By and through whom is reconciliation effected or made possible? What are its means and its extent? (Which the following passages show without a doubt)
 - a. Rom.5:10,11.
 - (1) “When we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life,” v.10.
 - (2) “And not only so, but we also joy in God through our Lord Jesus Christ, but whom we have now received the atonement (reconciliation, ASV),” v.11.
 - b. 2Cor.5:18-20
 - (1) “All things are of God, who hath reconciled us to himself by Jesus Christ...,” v.18a.
 - (2) God did this by giving to the apostles of Christ “the ministry of reconciliation,” v.18b.
 - (3) “To wit (to make know to you) that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them,” v.19a.
 - (4) To effect this, God “committed unto us (the apostles) the word of reconciliation” (in order to enable them to perform their ministry of reconciliation), v.19b.
 - (5) As the ambassadors for Christ, he said: “We pray you in Christ’s stead, be ye reconciled to God,” v.20.
 - c. Eph.2:13,16

- (1) “Ye who some times were afar off (alienated) are made nigh (reconciled) by the blood of Christ,” v.13.
- (2) “And that he might reconcile both (Jew and Gentile) unto God in one body by the cross...,” v.16.

d. Col.1:20-22

- (1) “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven,” v.20
- (2) “And you, that were sometime alienated (shut out from fellowship because of sin) and enemies in your mind by wicked works, yet now hath he reconciled,” v.20.
- (3) He did that “through the blood of his cross,” v.20), “in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight,” v.22.
- (4) “Through his blood,” and “without shedding of blood is no remission in his sight,” Heb.9:22.
 - (a) Note: “By metonymy ‘blood’ is sometimes put for ‘death,’ inasmuch as, blood being essential to life, Lev.17:11, when the blood is shed life is given up, that is, death takes place.
 - (b) “The fundamental principle on which God deals with sinners is expressed in the words ‘apart from shedding of blood,’ i.e., unless a death takes place, ‘there is no remission’ of sins, Heb.9:22.
 - (c) Of course, not just the death of anyone. But the death of his only begotten Son, Jesus Christ.
 - (d) “...in connection with the great antitypical sacrifice of the N.T. the words ‘the blood’ never stand alone; the One who shed the blood is invariably specified, for it is the Person that gives value to the work; the saving efficacy of the Death depends entirely upon the fact that He who died was the Son of God.” – from notes on Thes. By Hogg and Vine, p.168, as copied from W. E. Vine, III, 224.

e. Heb.2:17,18

- (1) It required that Jesus be made like his brethren, v.17a; Cf. vv.14-16; 4:14,15.
 - (2) This was required of him “that he might be a merciful and faithful high priest (or that he might become our merciful and faithful high priest in thing pertaining to God,” v.17b.
 - (3) And in order that he could “make reconciliation (propitiation) for the sins of the people,” v.17c. Cf. 1Jno.2:2; 4:10.
 - (4) And because “he himself hath suffered being tempted, he is able to succour (come to the aid of; help) them that are tempted (meaning us),” v.18.
- f. Moreover, he died for all men, Jew and Gentile alike, so as to make reconciliation, atonement and salvation possible or attainable by all men.
- (1) In fact, according to the whole tenor of Scripture, the atonement of Christ was made for all men.
 - (2) There are passages which expressly declare the doctrine – that expressly say – that he died for all and is the propitiation for the sins of the whole world, 1Tim.2:3-6; Heb.2:9; 1Jno.2:2; 4:10.
 - (3) There are passages which necessarily imply the doctrine, viz.:
 - (a) Those which declare that Christ died not only for those that are saved, but for those who do or may perish, Rom.14:15; 1Cor.8:8-13; Ac.8:19-24.
 - (b) Those which make it the duty of man to believe and obey the gospel, and place them under the guilt of sin and the penalty of eternal damnation for rejecting it, Mk.16:15,16; Ac.2:36-38; 3:19; Rom.1:16,17; 1:5; 16:25,26; 6:16-18; 10:9-17; Mt.7:21-23; Heb.5:8,9.
 - (c) Those in which man’s failure to obtain salvation is placed to the account of his own opposing will, and made wholly his own fault, Jno.5:39,40; Ac.13:46-48; Jno.12:48.
- g. Therefore, it extends to as many as sin has touched, which is to all men; for all have sinned, Rom.3:23; Gal.3:22; 1Jno.1:8,10; Eph.3:1-9; 2Pet.3:9.

- h. These passages:
 - (1) Prove that the saved are reconciled to God.
 - (2) Describe the means by which God shows mercy to sinners; that is through the Person and work of the Lord Jesus Christ, in His death on the cross by the shedding of His blood in His vicarious sacrifice for sin.
 - (3) Prove that reconciliation to God through the Person and work of Jesus Christ is conditional.
- 4. Where or in whom is reconciliation found?
 - a. 2Cor.5:17, one is “a new creature in Christ.”
 - b. 2Cor.5:19, “...God was in Christ, reconciling the world unto himself...”
 - c. 2Cor.5:21, “For he hath made him to be sin for us...that we might be made the righteousness of God in him.”
 - d. Eph.2:13, “But now in Christ Jesus ye who sometimes were afar off (alienated) are made nigh (reconciled) by the blood of Christ.”
 - e. Eph.2:16, “And that he might reconcile both unto God in one body by the cross...”
 - f. Col.1:20,22, “...by him to reconcile all things unto himself...in the body of his flesh through death.”
 - g. See Eph.1:3; Ac.4:11,12.
 - h. Therefore, one who is reconciled, is reconciled unto God, the Father, in Jesus Christ, the Son of God, in the one body, which is the church belonging to Christ, which is in keeping with our theme **IN NO OTHER**.
- 5. Since reconciliation is conditional, what are its conditions?
 - a. Rom.3:9-25,26-28.
 - b. Col.1:19-23.
 - c. Since reconciliation is in Christ, one must be in Christ to be reconciled. But to be in Christ, one by faith must have been baptized into him, Rom.6:3-6; Gal.3:26,27.
 - d. This the Great Commission confirms, Mt.; Mk; Ac.2.
- 6. What are the consequences of failing to allow yourself to be reconciled to God? Death in your sins, Jno.8:24; eternal damnation, Mk.16:15,16; Jno.5:28,29; 2Th.1:6-10.