

THE EXTENT OF THE PERFECT SACRIFICE OF CHRIST

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INTRODUCTION

The definition of the results of the death of Christ is as necessary to the believer today as it was to the apostle Paul (as is evident in his epistles—especially, the letter to the Ephesians). The believer has no basis for his salvation outside the work of Christ in His substitutionary death and resurrection (1 Cor. 15:1-4). The Scriptures clearly indicate that the bodily resurrection of Christ is inseparable from the efficacy of the perfect sacrifice of the Savior (Rom 4:23-25; 1 Pet. 1:18-21; Heb. 9:23-28; 10:12). The ground of our salvation is both the shed blood and the bodily resurrection of Jesus Christ.

Due to an unwarranted oversimplification of the Scripture's teaching concerning the work of Christ in His sacrificial death, the delineation of the accomplishments is of utmost importance in the contemporary theological scene. No Christian ought to be guilty either of taking for granted the results of Christ's death or of treating the subject carelessly by not heeding the plain sense of the Word of God. Erroneous hermeneutics, which some men formulate in order to support a preconceived theological notion, must be avoided.

It is not enough to quote other men or to write polemics attacking the positions of others—we ought not to be satisfied until we have searched the Scriptures for the truth. The truth does not come by great philosophical discussions—the Scriptures are truth (John 17:17). The purpose of this study is to objectively approach the Word of God in order to set forth its teachings concerning the extent of the perfect sacrifice of our Lord Jesus Christ. Therefore, let the reader enter this study with his Bible in hand.

CHAPTER 1

SOTERIOLOGICAL SEMANTICS

Semantic difficulties cause a great amount of confusion in theological circles. In the area of the accomplished work of Christ, the problem is acute. The supernaturalness of the death and resurrection of Christ naturally presents descriptive problems. Who can fathom the intricate design? Who can define the infinite value? Man is at a loss when he must describe the accomplishment of the cross and the resurrection. However, we must attempt to define this work so that we might state what we believe and what others ought to believe.

What terminology best defines the extent of the perfect sacrifice of our Lord Jesus Christ? The following terms are insufficient because of oversimplification:

1. "for" (as in: "Christ died *for* the elect only" or "Christ died for all men").
2. "limited" or "unlimited" (as in: "*limited* or *unlimited* atonement").
3. "atonement" (as in "the work of the *atonement*").
4. "direct" or "indirect" (as in: "*direct* or *indirect* substitution").
5. "provision" (as in: "the *provision* for salvation").

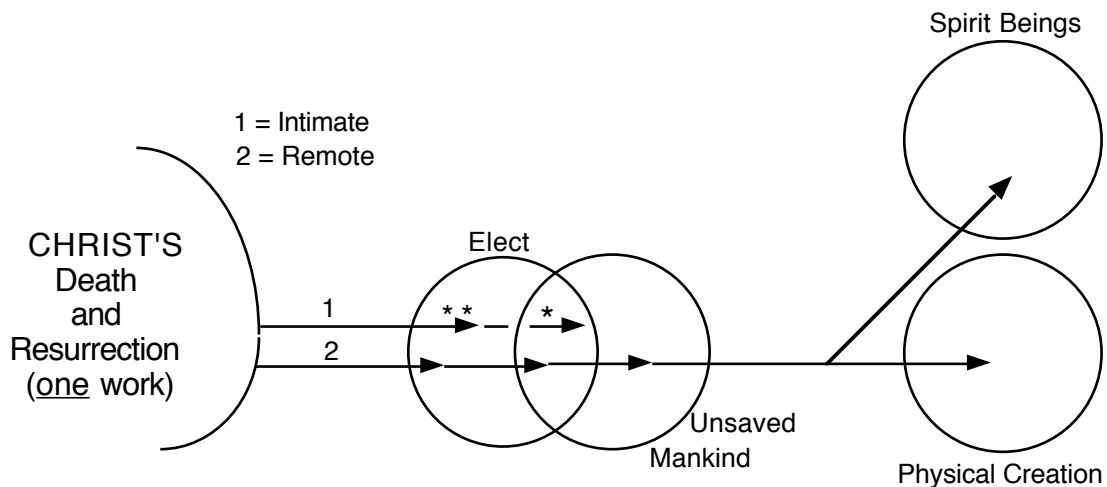
The preposition "for" does not express the difference between "in the place of" and "for the benefit of". The Greek New Testament uses *anti* (ἀντί) for "in the place of" and *hyper* (ὑπέρ) for "for the benefit of" (*hyper* occasionally has the meaning of "in the place of"). The English expression of Christ's substitutionary sacrifice by the use of the simple preposition "for" is not adequate. It is much more definitive to utilize the complex prepositional constructions "in the place of" (or, "in the stead of") and "for the benefit of" (or, "in behalf of").

"Limited" and "unlimited" are perhaps the most abused terms in the field of soteriology (the study of the doctrine of salvation). Actually, the terms are oversimplified. Obviously, the death and resurrection of Christ cannot be limited to any specific group. There are definite universal aspects to the work of Christ (Col. 1:20; Rom 8:23; 1 John 2:1-2; 2 Cor. 5:17-21; John 1:29). On the other hand, it cannot be said that the work of Christ is "unlimited"—for there are certain aspects of the work which are definitely limited to certain objects.

"Limited" and "unlimited" are more accurately expressed as "definite" and "indefinite". Some men do conceive of a definite design or content when they claim to hold a "limited" view. We cannot deny the fact that God absolutely decreed definite results and potential for the elect by the work of the Savior. The aspect of the work of Christ for the non-elect, however, is equally as definite. The value of Christ's perfect substitution is infinite but the extent is definite. The extent is definite both in respect to the elect and to the non-elect. Let us not accuse God of ignorance. God defined the results of the Lord's sacrifice and resurrection. There is not one wasted or unapplied aspect of the work. The work of Christ had its source in the sovereign decretory will of God. The results are neither outside of the decree nor short of the decree—they are *definite*. Therefore, the issue is between a definite and an indefinite "atonement". Either the perfect work of the Lord is specific in all aspects (no part of Christ's work being frustrated by the death of the unbeliever), or the work of the Lord is the same in all aspects, at all times, and in reference to all men (that is, indefinite).

“Atonement” is not the best term for technically describing the accomplishments of the death and resurrection of Christ. It actually has reference to a “covering” for sin (in the Old Testament) and is often taken for the un-Scriptural concept of “at-one-ment”. Rather than this confusing theological term this paper will utilize such terms as “work”, “accomplishment”, and “perfect sacrifice”.

“Direct” and “indirect” are sometimes used to distinguish “*anti*-substitution” and “*hyper*-substitution”, respectively. However, all areas of the substitutionary sacrifice of Christ are “direct”. The term is similar to “absolute” or “definite”. The beneficial aspect of Christ’s substitution is just as absolute or direct as the “in the place of” aspect. Let us utilize the more exact terms of “intimate” and “remote” substitution. Visualized, the concept appear as follows:



*dotted line because these elect have not had the potential of salvation applied-- they are yet unsaved.

**this portion of the circle of the elect are saved.

The substitutionary aspect in respect to the elect is intimate—more of a familial aspect spiritually. Intimate substitution is the “in the place of” type. The substitutionary aspect to all the unsaved (and, especially, the non-elect) is remote—not possessing the identical content as the supply for the elect.

“Provision” has the idea of tentativeness or a conditional quality. Being tentative, a provision is subject to change or withdrawal. The “supply”, however, is more potential — possessing a definite applied quality in its final state. The potential is not creative (that is, it does not come about when a person believes the Gospel). It is already existent as a result of the finished work of Christ. It is not, however, a possession of the unsaved elect. The unsaved elect have none of the intimate benefits till they are applied by the Holy Spirit at salvation. The potential is not tentative, it is definite. The intent or design of the decretory will of God is not frustrated. The supply was not made blindly, but purposefully. The potential supply is mainly in reference to the elect only—since nearly all of the aspects of the remote area are presently realized by all mankind (whether or not they are aware of it). The remaining supply (such as the final redemption at resurrection)

is in an intermediate state. Eventually, it shall be actualized or realized—not one aspect shall be withdrawn or changed. The potential needs only to be applied.

It is my contention that the Word of God teaches that there is no “provision” out of which all men may take part indiscriminately. No aspect of the Savior’s vicarious work abides unused or is withdrawn. The indefinite atonement adherent (the classical “unlimited atonement” man) holds to a nebulous blob of salvation awaiting the exercise of faith—a supply beyond God’s determinate application—a tentative force which will not be fully realized.

CHAPTER 2

THE VICARIOUS SACRIFICE OF CHRIST

The Scriptures reveal that there are two distinct aspects of the death of Christ: (1) that in which His perfect sacrifice only serves as a benefit (remote substitution), and (2) that in which His perfect sacrifice was specifically vicarious (intimate substitution). It is very important to realize that Christ's sacrifice is but one sacrifice, not two—the remote and intimate aspects do not stem from two substitutionary sacrifices. Christ's substitutionary work is singular and complete in itself.

The sacrifice of Christ is basically intimate. The intimate sacrifice, however, has definite remote benefits. By Christ's sacrifice, He secured certain benefits which accrue to all men. However, He secured certain results which cannot be realized except by personal application through God-given faith. Those results which were secured for application are never seen by God as being separate from the purpose of the sacrifice—the sacrifice was designed by God for an intended application to specific and definite groups. The world received the majority of their benefits immediately (for example, the reconciliation which does not impute their trespasses to them, 2 Cor. 5:19). To the elect He grants the necessary prerequisite of faith (Heb. 11, especially verse 6; Romans 4; John 6:29; Eph. 2:1-10; Titus 3:4-7) for the application of their specific supply. There are too many groups among the elect to consider each individually in this paper. Each group has a separate content to their salvation in relation to the perfect work of Christ. To consider the elect of Israel and their salvation in relation to the perfect work of Christ would alone be too complex to consider in this brief study. On the following pages, the work of Christ will be viewed in respect to the Church since we belong to that particular group in the program of God. Many principles and truths derived from this study, however, will apply equally to the other groups of the elect.

An analysis of the decree of God reveals a distinct relationship between election and the application of the work of Christ in His death and resurrection. In the logical order of the decree known as *infra-lapsarianism*, election took place in the mind of God prior to the supply for salvation.* If the supply preceded the election, then God would have supplied an undefined, indefinite, and blind provision. The Scriptures clearly teach that the supply was made with specific ends in mind. God is not blind. God's mind is not indefinite. God's will is sovereign--not legislated even by His own attributes and activities (God's will legislates His attributes and activities). The supply was designed according to His sovereign choice. God's election (sovereign choice) was not dictated by the supply for salvation--if the supply did dictate the election of God, then the activities of God would be legislating His will, which is to destroy the Sovereignty of God and would produce a grotesque deity not known in Scriptures. To place the supply before election also allows for the heretical view that God chose on the basis of foreseen human acceptance of the supply. God's will, however, is not dictated by the human will (see John 1:12-13; James 1:18). Let us not be so brazen as to impose our depraved will upon the sovereign will of God.

The vicariousness of the sacrifice offered once for all is reflected by the use of the Greek preposition *anti*, *huper*, *peri*, and *dia* in the text of the New Testament. *Huper* is the most frequently used preposition. *Huper* may convey the idea of intimate substitution

* See Chart on page 7

as much as the emphatic preposition *anti*. An example where *huper* must be given the intimate meaning native to *anti* is Colossians 1:7 (“Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf”, American Standard Version) where “on our behalf” should be more accurately rendered “in our place”. Another example of this idea for *huper* is found in Philemon 13 (“that in thy behalf he might minister unto me in the bonds of the gospel,” ASV) where “in thy behalf” is correctly rendered “in thy stead” (that is, “in thy place”) in the King James Version. The context and its identification is often the only means by which it may be determined whether *huper* is used of intimate or remote substitution. Galatians 3:13 reflects the intimate aspect of the sacrifice of Christ in respect to Israel—“Christ redeemed us from the curse of the law, having become a curse for us,” ASV). “For us” is more accurately, “in our place”. First Timothy 2:6 offers an excellent opportunity for viewing the use of *huper* and *anti* in one verse. The words “a ransom for all” are *antilutron huper panton* in the Greek. The “all” of this verse is definitely “all without exception”, since Christ is seen as the one Mediator between God and mankind in verse 5. The meaning of this phrase in verse 6 may be paraphrased thusly: “an intimately substitutionary ransom with benefits for all mankind.”

The English translation “for” is the cause of the oversimplification reflected in various positions concerning the extent of the “atonement”. It is just as much an error in oversimplification to say that Christ died “for all men” as it is to say that Christ died “only for the elect”. Neither statement can be Biblically acceptable without further explanation—as they stand, both are false.

The vicarious death of Christ as a perfect sacrifice is *objective* (made to God irrespective of its reception by any man), *forensic* (meeting every judicial demand of God’s holiness, and satisfying Him completely), *effectual* (inseparable from immediate or actual application), and *definite* (being found to fulfill all which it was intended to accomplish in reference to those for whom each aspect was designed).

The universalization of the extent of the accomplishment of the sacrifice of Christ, as presented in this study, does not limit the efficacy, because: (1) the sacrifice of Christ is forensic—it met the judicial demands of God irrespective of the quantity of guilt or the extent of the application; and, (2) all the benefits stemming from the sacrifice of Christ are equally actual in their application—they are effectual.

It is not Scriptural to say that the remote aspect supplied natural benefits and the intimate supplied spiritual benefits. Both aspects of the sacrifice supplied spiritual benefits. The spiritual benefits in the remote aspect are not salvation but they do have to do with the unsaved person’s relationship to God.

Three major results of the perfect sacrifice of the Lord Jesus Christ shall now be considered in their logical order: (1) Redemption, (2) Propitiation, and (3) Reconciliation. These are but different areas of the one work of Christ in His death and resurrection. They are by no means *all* that was accomplished in that perfect work.

THE ORDER OF THE DECREE OF GOD

Supralapsarian	Sublapsarian	Arminian Sublapsarian	Infralapsarian
Election of some to eternal life.**	Creation of all men.	Creation of all men.	Creation of all men.
Creation of all	Permission of the Fall.	Permission of the Fall.	Permission of the Fall.

men.

Permission of the Fall.	Provision of salvation.**	Provision of salvation.	Election of some to eternal life.**
Provision of salvation for the elect.	Election of some to eternal life.	Election of those who are foreseen to believe.**	Provision of salvation.
Application of salvation to the elect.	Application of salvation to the elect.	Application of salvation to the elect.	Application of salvation to the elect.

**The distinguishing point to each view as compared to the others. In Supralapsarianism, the election is first. In Sublapsarianism, election is based upon God foreseeing who would believe. In Infralapsarianism, election precedes provision.

NOTE: The discussions of the orders of the decree of God in Volume III of Lewis Sperry Chafer's *Systematic Theology* was inadvertently misconstrued by Mr. A.H. Dewey Duncan while preparing Dr. Chafer's manuscripts for publication. When the first edition came out in 1948, Dr. Chafer corrected this section in class (as those students have testified). The corrections never have been made. Thus, in all editions *Infralapsarian* should be *Sublapsarian*, and, *Sublapsarian* should be *Infralapsarian*. This point may be double-checked by referring to the theologies of Shedd, Hodge, and recently Baker. (Pages 178-182, Vol. III *Systematic Theology*, Lewis Sperry Chafer.)

CHAPTER 3

REDEMPTION

Christ's work in His death includes the purchase or redemption of men by the removal of Adamic sin-guilt. The mode of redemption was the shedding of His own precious blood as a perfect sacrifice (Heb. 9:12, 22, 26; I Pet. 1:18; John 1:29, Col. 1:14; Eph. 1:7). In the redemptive facet of the work of Christ, there does exist a universal aspect since, by redemption, He became Lord of the living and the dead (Rom. 14:9-10). As the conqueror over physical death, Christ is able to resurrect both the believer and the unbeliever in their order and unto their respective ends (1 Cor. 15:22). Another universal aspect is that of the redemption of the creation, which is implied in Romans 8:20-23.

Adamic sin-guilt incurs a penalty which is two-fold: (1) physical death and (2) spiritual death (Rom. 5:12). The first part of that penalty is "laid aside, annulled," (Heb. 9:26) for all men without exception—as evidenced by the fact that all will be resurrected. The universal annulment of the power of physical death is accomplished in the remote aspect of the sacrifice of Christ. The intimate aspect of the sacrifice of Christ is more specific than the remote aspect. For example, the second part of the penalty is not *forever annulled* for the unbeliever (Rev. 20:14). Christ's vicarious death "in the place of" men is only in reference to the elect of God (Titus 2:14). In Matthew 20:28, Christ's ransom payment was "in the place of (*anti*) many"—not all. Christ's intimately vicarious death is not directly effectual for the redemption of creation (Rom. 8:20-23)—Christ did not die "in the place of" creation (intimate substitution), but "for the benefit of" creation (remote substitution). The creation will, however, receive this benefit because Christ did effect an intimate substitution.

The believer receives certain results of redemption through the intimately vicarious sacrifice which the unsaved will never receive: (1) "forgiveness of sins" (Col. 1:14), (2) "forgiveness of trespasses" (Eph. 1:7), and (3) a special work of the Holy Spirit in His sealing ministry keeping the Christians to the "day of redemption" (Eph. 4:30)—that is, that day in which we will receive the physical redemption of our bodies (Rom. 8:23). The believer also has "eternal life" due to Christ's indwelling presence (this eternal life being the present application of the removal of the second part of the penalty for Adamic sin-guilt). That the unsaved does not have any respite from the penalty of spiritual death is obvious from such passages as Ephesians 2:1ff.

Redemption is *forensic* in its entirety—it met the demands of a just and holy God. Christ, in the intimate direction of His sacrifice, even suffered spiritual separation from the Father (Matt. 27:46) in order to pay the penalty of spiritual death for His elect.

Redemption is *objective* in that it did not depend upon a recipient. That is, God did not look through the corridor of time to see who would believe. God saw Christ as "a lamb slain from the foundation of the world" (Rev. 13:8; see also, 1 Pet. 1:18-21).

Redemption is *effectual* in both its remote and intimate aspects: (1) the unsaved do have the penalty of Adamic sin-guilt temporarily annulled, and (2) the saved do presently possess eternal life.

Redemption is also *definite* because it accomplished the exact design of God's intent—the primary or intimate purpose of which was to redeem His elect (Titus 2:14; Eph. 5:2, 25; 1 Pet. 1:18-21, Heb. 9:12). Also God specifically redeemed creation. God purposed redemption after this fashion—no element was accidental.

CHAPTER 4

PROPI TIATION

The doctrine concerning propitiation has been so over simplified by some men that the few texts of Scripture mentioning this aspect of Christ's death and resurrection have been wretchedly abused. The universality of propitiation resulting from Christ's work cannot be Biblically denied. On the other hand, the inspired Word does not teach that that is the only facet of propitiation.

Two major passages reveal to us the content of propitiation: Romans 3:25 and 1 John 2:1-2. In these two passages we find that propitiation has to do with personal sins.

Propitiation is the Godward supply of a place where a holy God may deal with men who have outraged His holiness by their sinful acts. In 1 John 1:5-2:2 we find that propitiation allows the Christian to exercise personal and direct confession in order to be cleansed from all unrighteousness and forgiven all personal sins. A meeting place for communication Godward has been supplied by the perfect sacrifice of the Savior. Christ Himself is that meeting place—He is the one through Whom we pray (John 16:23) and the one Who acts as our Advocate before the Father (1 John 2:1).

There is a phrase in 1 John 2:2, however, which some men have utilized to claim the identical propitiation for the unregenerate world. Others, equally as abusive of Scripture and its plain sense, have sought to make "the whole world" refer to less than it signifies. The phrase of which we speak is "not for ours only, but for the sins of the whole world". "The whole world" does mean all mankind without exception. The Greek, however, reveals another aspect which deserves our attention. "Propitiation" (*hilasmos*) is anarthrous (without the article). Christ is therefore described as "having the characteristics of a kind of propitiation" for the sins of believers and for the sins of the whole world. It does not say that Christ is the identical propitiation for the believer's sins and the sins of the whole world. The whole world does not have forgiveness of personal sins by confessing them to God, nor do they have an Advocate in Christ in the case that they do sin.

In Romans 3:25 "propitiation" (*hilasterion*) may be considered as articular—the artical is implied by the relative pronoun which conveys the definite concept. Yet, the idea of definiteness need not come from the relative pronoun alone, for the prepositional phrase following "propitiation" bears its own limitation: "through faith". This propitiation is not that which is concerned with the whole world, but with the believer only.

Some see difficulty with the two different forms: *Hilasmos* and *hilasterion*. The only difference is that the first emphasizes the action (the propitiating—Christ performed this action) and the latter emphasizes the quality (that is, propitiatory—see the marginal reading of the ASV on this verse in Romans). This is akin to Christ being at the same time the high priest and the sacrifice. Christ is at the same time the one propitiating (the mercy seat supplying the place of communication for sinful men Godward) and that which is propitiatory (the sacrifice).

The wrath of God, arising from His outraged holiness, can never be revealed against the Christian since Christ is his intimate substitute. Christ arose bodily from the grave and is now at the throne of the Father to act as our Advocate. The meeting place before God is supplied in reference to the world for the express purpose of showing men that, even when God is merciful, they will not come to Him that they might have eternal life.

Since Christ did not die “in the place of” the whole world, the unsaved must yet suffer the penalty of the lake of fire because of personal sin—primarily and specifically, the personal sin of unbelief.

Propitiation is *forensic* because the demands of a just and holy God have been fully met to prevent His wrath from being brought against the world in this Dispensation, and against the Christian throughout all ages. The full judicial requirement was satisfied whether in reference to all men or none.

Propitiation is *objective* in that Jesus Christ supplied the propitiation without reference to whether or not it would work in men’s hearts to produce faith in a God Who will withhold His wrath in mercy. Propitiation has to do with the offended God, not the offender of God.

Propitiation is *effectual* because the Christian does have an Advocate before the Father, and because the world is not presently experiencing the wrath which stems from the outraged holiness of God.

Propitiation is *definite* due to God’s intent and design to show Himself merciful to all men and especially to secure the personal priesthood of the believer in direct confession of sins.

CHAPTER 5

RECONCILIATION

Together with the redemptive area of the work of Christ in relation to sin-guilt, and the propitiatory area of His sacrifice toward God in relation to personal sins, man has also been reconciled to God. Reconciliation is in reference to the creature's relationship to God. Propitiation is related to reconciliation by dealing with the corresponding truth of God's relationship to man. This area of the accomplishment of Christ's sacrifice is also an oversimplified by theologians and Bible expositors as the previous areas of redemption and propitiation.

In 2 Corinthians 5:19 we see an immediate universal aspect as far as mankind in concerned: "God was in Christ reconciling the world unto Himself" (ASV). In Colossians 1:20 God has reconciled "all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth or things in the heavens" (ASV). Clearly, all intelligent beings alienated from God (including the fallen Spirit beings) have been reconciled to God. Their reconciliation accounts for their access to the throne of God (Job 1:6; Rev. 12:7-10).

The world of man is reconciled to God in reference to their "trespasses" (2 Corinthians 5:19)—God is not imputing or counting them against the world even though they are continually offending His holiness. Because of this reconciliation, God is able to delay their judgment until those various times He has set for consigning them to the final state of spiritual (or, eternal) death (Rev. 19:20; 20:10-15). The same statements may be made of the spirit beings which are reconciled to God. The unbelievers are yet enemies of God but their condemnation has not been actualized due to their present reconciliation to God (see Rom 5:9-10).

There is, however, an aspect of reconciliation which is intimate in its extent and result. In 2 Corinthians 5:18 the "reconciled" are given "the ministry of reconciliation" which teaches that the world is already reconciled to God in reference to trespasses (5:19), but now that same world of lost men is exhorted: "be ye reconciled to God" (5:20). This second reconciliation is connected with the fact that Christ was made to have (or, had imputed to Him) the character of the sin nature "in our place" in order that we might be made the righteousness of God in Him (5:21). This reconciliation is limited to the believer in Christ and is in reference to the sin nature, not personal trespasses. The sacrifice of Christ obtained both aspects of reconciliation but the intimate aspect of the substitution of the Son of God specifically secured the second reconciliation. His being made to be "sin (nature) in our place" is for the believer only. The design of the intimate substitution of Christ in reconciliation is not universal. (Note also the dual aspect of reconciliation which is so evident in Romans 5:9-11—that is, while enemies we were reconciled to God in its remote aspect, but "much more" there is an intimate aspect of reconciliation in salvation which the one remaining in the unsaved state cannot realize.)

Reconciliation is *forensic* in the same manner as redemption and propitiation: it met completely the demands of a just and holy God.

Reconciliation is *objective* because it is a result of that sacrifice which is viewed by God to have been "from the foundation of the world". Also, according to Romans 5:9-11 we see that we (and the present unsaved world) were reconciled without faith or response as enemies.

Reconciliation is *effectual* in that the world is not now having their trespasses imputed to them. Also, the born-again ones in Christ are presently possessing and counted to be “the righteousness of God”.

Reconciliation is *definite* due to the fact that God specifically included all those at enmity with Him. These could only be intellectual beings. The intimate aspect of reconciliation stemming from the vicarious work of Christ is limited to the believer.

CONCLUSION

The accomplishments of the vicarious death and resurrection of Christ are seen to have four characteristics: they are (1) forensic, (2) objective, (3) effectual, and (4) definite. The distinction between the intimate aspect of Christ’s substitution and the benefits accruing from the remote aspect must be observed. The facets of redemption, propitiation, and reconciliation are universal to a certain extent and in a certain sense, but as such they are not identical to the comparable area for the elect of God. The intimate aspect is the primary purpose of God in Christ’s death and resurrection. The intimate aspect of substitution is the design of God intended for the elect only.

What is the practical application of these truths in the life of the Christian? The following outline reveals the benefits for the believer which are based upon His vicarious work in respect to the major areas of redemption, propitiation, and reconciliation.

Redemption

1. Forgiveness of sins (Col. 1:14)
2. Forgiveness of trespasses (Eph. 1:7)
3. A new body (Rom. 8:23; Eph. 4:30)
4. Eternal life (Rom. 5:21; 6:23; 1 John 5:19-20; Gal. 2:20)
5. Justification (Rom. 4:24)
6. Hope (Rom. 8:23ff)
7. Sanctification (Titus 2:14; Eph. 5:25-26)
8. Purged conscience (Heb. 9:14)
9. The promise of His Coming (Heb. 9:28)
10. Christ, our High Priest (Heb. 9:23-28)
11. Love of Christ (Eph. 5:3, 26)
12. Believer’s priesthood (Rev. 5:9-10)
13. Deliverance from wrath of God in Tribulation (1 Thess. 5:9-10)
14. Freed from bondage of fear and death (Heb. 2:9, 15)
15. Released from power of Satan (Heb. 2:14)
16. Deliverance from present evil age (Col. 1:14)

Propitiation

1. Privilege of direct confession of personal sins (1 John 1:8-2:2)
2. Christ, our Advocate (1 John 2:1-2)
3. Love of God (1 John 4:10)
4. Help in time of temptation (Heb. 2:17-18)
5. Boldness to approach the throne of grace in time of need (Heb. 4:16)
6. Efficacy of prayer (John 16:23)

Reconciliation

1. Ministry or reconciliation (2 Cor. 5:18)
2. The word of reconciliation (2 Cor. 5:19)
3. The righteousness of God—the new nature—power over the old nature (2 Cor. 5:21)
4. Joy (Rom. 5:11)
5. Presented as holy, unblamable, and unprovable in His sight (Col. 1:22)
6. The one body of Christ into which we are baptized by the Holy Spirit (1 Cor. 12:13; Eph. 2:16).

Perhaps Christ's Mediatorship is applicable to all three areas since the context of 1 Timothy 2:5 speaks of the ransom or redemption price and the title of Mediator intimates His position as the meeting place in both propitiation and reconciliation.

By realizing the benefits we have as believers in Christ, we will have a richer Christian walk. For example, when one realizes that he has sanctification by means of the redemption in Christ and that he has the righteousness of God by means of the reconciliatory aspect of the vicarious sacrifice of Christ, he discovers that he is now able to present himself "a living sacrifice, holy and acceptable unto God" (Rom. 12:1-2). Another precious claim of the born-again one is that of "boldly" approaching "the throne of grace that we may find mercy, and grace to help in a time of need" (Heb. 4:16). This claim finds initial basis in the personal priesthood of the believer resulting from redemption and realization in the place of meeting as a definite result of propitiation.

As a further illustration of the precious truths to be learned from this study, we may look at a passage such as 2 Cor. 5:9-10. That passage has been taught as substantiating a punitive judgment at the Judgment Seat of Christ (especially when the verb "receive" is compared to its occurrence in Col. 3:25). However, the reconciliation resulting from the vicarious work of Christ guarantees that He will present us "holy and without blemish and *unreprovable* before Him" (Col. 1:22, ASV). See, also, 1 Cor. 1:8. Due to the reconciliatory work of the vicarious sacrifice of our Savior we are delivered from all condemnation and cannot ever be called to account or reproved before Him for anything we have done. This does not teach freedom to sin, however, for at the same Bema seat we may be refused reward for being unfruitful in acceptable works.

The truth of the vicarious death and resurrection is most precious to the Christian when he realizes its content. This study has not exhausted the fathomless riches of this doctrine. The subject could tax the interpretive efforts of all scholars for all ages. Doubtless, when we are in glory, the vicarious work of the Son of God will be the focus of "the exceeding riches of His grace in kindness toward us in Christ Jesus" which we will be shown throughout the future ages in eternity (Eph. 2:7).