

# The Revolution of the Cross

Foundations - Unit 319



## **Week 2 – The Centrality of the Cross Continued**

## Introduction

Last week we saw that the cross is central to the Christian faith. We noted that Scripture uses both literal language and theological language when speaking of the cross and its implications.

Jesus was not afraid to use the cross, a horrific way to die, as a symbol for giving him our allegiance.

### 3/ What is the result of Jesus' actions?

#### Romans 5:10-11

The cross brings reconciliation

Thus God and man are not on equal terms in relation to reconciliation. Reconciliation is not reciprocal in the sense that both equally become friends where they were enemies. The supremacy of God over man is maintained in every respect.<sup>1</sup>

#### 2 Cor. 5:18,19

Moreover, it is God who personally takes the initiative to reconcile man to himself. But in this case it is the wronged party, God, who initiates the action. *God ... reconciled us to himself.*<sup>2</sup>

#### Matthew 28:18-20

This is kingdom language.

### 4/ What does it mean to be reconciled to God?

Reconciliation brings with it a sense of restored relationship between two parties. As we saw above it is God who reconciles because he is the king towards whom we have broken relationship.

If we are reconciled to God then we are placed back into correct relationship with him. But what is the correct relationship?

#### Rev. 1:5-6

<sup>1</sup> Friedrich Büchsel, “Ἀλλάσσω, Ἀντάλλαγμα, Ἄπ-, Δι-, Καταλλάσσω, Καταλλαγή, Ἀποκατ-, Μεταλλάσσω,” ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 255.

<sup>2</sup> Paul Barnett, *The Message of 2 Corinthians: Power in Weakness*, *The Bible Speaks Today* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1988), 116.

**Rev 5:9-10**

**Rev. 22:5**

**Romans 5:17**

When humans sinned, they abdicated their vocation to “rule” in the way that they, as image-bearers, were supposed to. They gave away their authority to the powers of the world, which meant ultimately to death itself. Thus, in the climactic conclusion in v. 21, Paul declares that “sin reigned in death.” Sin is the human failure of vocation, with all that this entails. When we sin, we abuse our calling, our privileges, and our possibilities. Our thoughts, words, and actions have consequences. They were meant to. That is what being image-bearers is all about. Sin risks replacing good consequences with damaging ones. Turning away from the source of life, we invite death to fill the vacuum. Both these elements, sin and death, need to be dealt with on the cross. The whole New Testament and Paul in particular declare that this is what was achieved.<sup>3</sup>

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<sup>3</sup> Wright, Tom *The Day the Revolution Began* Kindle edition Location 1450