

The Revolution of the Cross

Foundations - Unit 319



Week 3

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

The following is a list of places where sin and death are spoken about together:

sin NEAR death

- ESV**
- [Ro 5:12](#) ■ Therefore, just as [sin](#) came into the world through one man, and [death](#) through [sin](#), and so [death](#) spread to all men because all sinned—
- [Ro 5:21](#) ■ so that, as [sin](#) reigned in [death](#), grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.
- [Ro 6:10](#) ■ For the [death](#) he died he died to [sin](#), once for all, but the life he lives he lives to God.
- [Ro 6:16](#) ■ Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of [sin](#), which leads to [death](#), or of obedience, which leads to righteousness?
- [Ro 6:23](#) ■ For the wages of [sin](#) is [death](#), but the free gift of God is eternal life in Christ Jesus our Lord.
- [Ro 7:13](#) ■ Did that which is good, then, bring [death](#) to me? By no means! It was [sin](#), producing [death](#) in me through what is good, in order that [sin](#) might be shown to be sin, and through the commandment might become sinful beyond measure.
- [Ro 8:2](#) ■ For the law of the Spirit of life has set you free in Christ Jesus from the law of [sin](#) and [death](#).
- [1 Co 15:56](#) ■ The sting of [death](#) is [sin](#), and the power of [sin](#) is the law.¹

So death and sin go together (Cain and Able). Death becomes the weapon of the powers to whom humanity gave their allegiance.

5/ The *imago dei*

If as reconciled humans we sit in the space of being kings and priests, then it logically follows that we must have been in this space before.

Gen 1:26-28

Ex 19:5-6

The royal task of exercising power to transform the earthly environment into a complex sociocultural world that glorifies the creator (the so-called cultural mandate) is thus a holy task, a sacred calling, in which the human race as God's image on earth manifests something of the creator's own lordship over the cosmos.²

¹ Exported from [Logos Bible Software](#)

² Middleton, J. Richard (2014-11-25). A New Heaven and a New Earth: Reclaiming Biblical Eschatology (p. 43). Baker Publishing Group.

So becoming priests and kings is the vocation for which humanity was originally created. The cross allows the recovery of this vocation.

6/ What else did the cross achieve?

Gal. 3:13-14

Verse 14 tells us that a result of the cross event is the fulfillment of the covenant promise to Abraham regarding the whole world.

Galatians 3 as a whole is about how God's promises to Abraham always envisaged a worldwide family and how the gospel events have brought that into reality. The death of Jesus launched the revolution; it got rid of the roadblock between the divine promises and the nations for whom they were intended. And it opened the way for the Spirit to be poured out to equip God's people for their tasks.³

Romans 6:3-5

This then becomes the major hope of the New Testament, the hope of the resurrection. It is abundantly clear that the NT's concern with the future life of the Christian is all about resurrection and not about what happens when a person dies. 59 times in 56 verses throughout the NT the word 'hope' appears. In the vast majority of these verses the 'hope' that is spoken of is the hope of the future resurrection.

Acts 23:6

Acts 24:15

Col. 1:4-5

7/ What is Sin?

If one of the achievements of the cross event is the defeat of 'sin and death' then it is necessary to answer this question "what is sin"?

The Greek word *ἁμαρτία* (*hamartia*) is the word most commonly translated 'sin'. Its use in the OT is both religious and secular and, while it does cover a wide variation of meanings, it is best described as "missing the point/way/mark".

Although there are only a few instances of this secular usage, they give us good grounds for concluding that **חטא** never quite lost in Hebrew its sense of erroneous action,

³ Wright, N. T.. *The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion* (Kindle Locations 1431-1433). HarperCollins. Kindle Edition.

and therefore that the most common Heb. term for sin did not have the predominantly religious emphasis proper to the English “sin.”⁴

It is obvious that fundamentally all the variations indicate one and the same thing, namely, the deviation from a required norm which is the sense of the predominant root **נָטַח**.⁵

Romans 1:18-25

The primary human failure is a failure of worship. In Romans 1: 18– 25, “ungodliness” precedes “injustice”: those who worship that which is not God will inevitably produce distortions in the world. The point of “injustice” is not just that it means “wrong behavior” (for which the perpetrator would be culpable), but that it means introducing powerful rogue elements into God’s world.⁶

We see this very clearly in the story of the Exodus. Moses is commissioned by Yahweh to say to Pharaoh that the Israelites must be let free to go and worship Yahweh.

Exodus 4:22 (*‘ā·bāḏ*) serve

Ex 4:31 (*ḥā·wā(h)*) worship

Ex 5:1 (*ḥā·ḡāḡ*) hold a festival, make a pilgrimage to a holy place to worship⁷

Ex 5:3 (*zā·bāḥ*) **offer a sacrifice** by killing a living thing, as an act. of worship⁸

Ex 6:11 When you leave the land of one sovereign you cease to be under his authority

So within the OT the idea of worship is to offer the deity your allegiance.

⁴ Gottfried Quell et al., “Ἀμαρτάνω, Ἀμαρτημα, Ἀμαρτία,” ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 272.

⁵ Gottfried Quell et al., “Ἀμαρτάνω, Ἀμαρτημα, Ἀμαρτία,” ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 278.

⁶ Wright, N. T.. *The Day the Revolution Began: Reconsidering the Meaning of Jesus’s Crucifixion* (Kindle Locations 1457-1459). HarperCollins.

⁷ James Swanson, *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).
act. active voice

⁸ James Swanson, *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

bow in worship, prostrate oneself, i.e., make a low stance as a sign of honour, worship, and homage of deity, with an associative meaning of allegiance to that deity⁹

Sin is not simply the breaking of a set of moral laws. Rather it is the missing of the mark of genuine humanness through the failure of worship or rather through worshipping idols rather than the true God.¹⁰

Whatever humans give their allegiance to they give their power to. By making money the god a person gives over his power in life to money.

Often people use the phrase “..... (something) is a useful servant but a terrible master.” Whatever has our allegiance has power over us.

The Bible, then, offers an analysis of the human plight different from the one normally imagined. “Sin” is not just bad in itself. It is the tell tale symptom of a deeper problem, and the biblical story addresses that deeper problem; it includes the “sin” problem but goes much farther. The problem is that humans were made for a particular vocation, which they have rejected; that this rejection involves a turning away from the living God to worship idols; that this results in giving to the idols—“forces” within the creation— a power over humans and the world that was rightfully that of genuine humans; and that this leads to a slavery, which is ultimately the rule of death itself, the corruption and destruction of the good world made by the Creator.¹¹

The link between sin and death is not that death is the punishment for sin. Rather that death is the result of giving you allegiance to something other than God, because only God can breathe into humans the breath of life.

⁹ James Swanson, *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

¹⁰ Wright, N. T.. *The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion* (Kindle Locations 1473-1474). HarperCollins

¹¹ Wright, N. T.. *The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion* (Kindle Locations 1480-1482). HarperCollins