

1 Peter Series

Lesson #108

October 26, 2017

Dean Bible Ministries

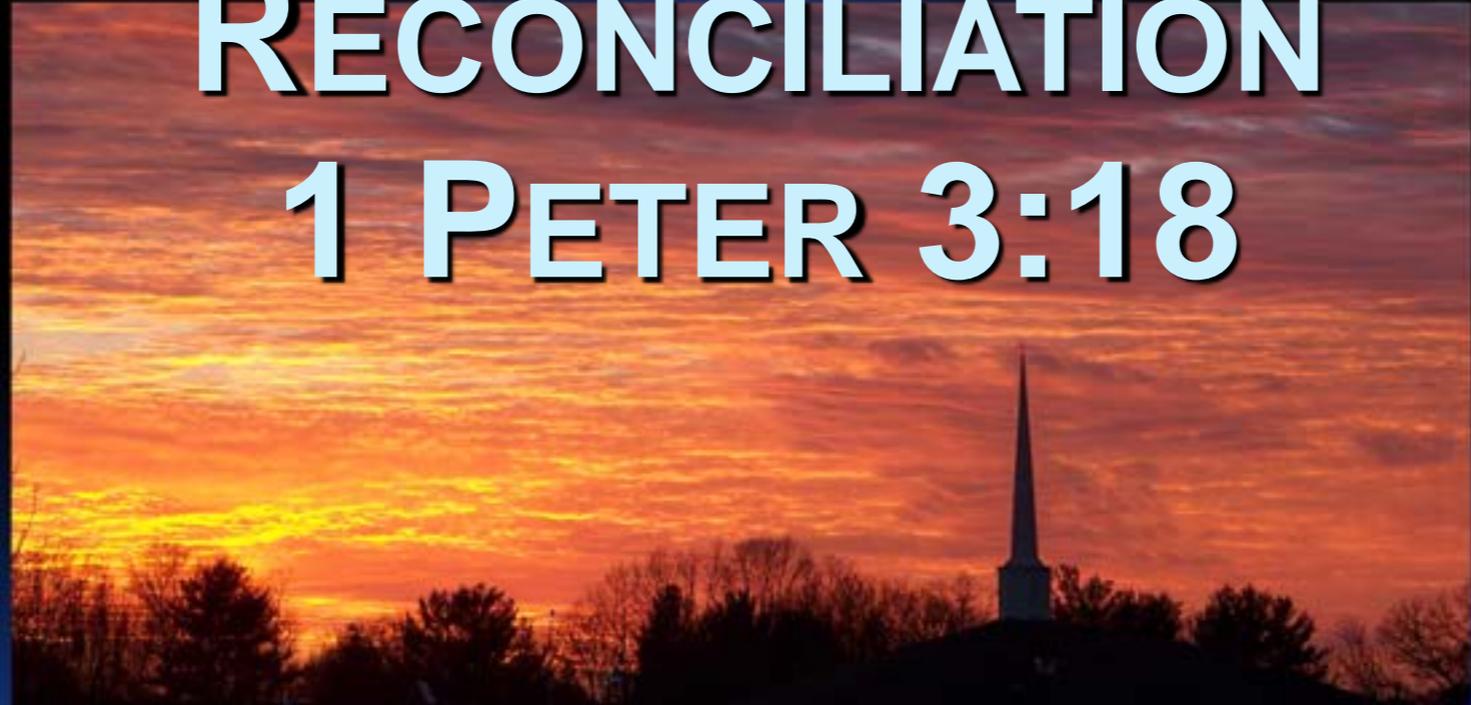
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Dr. Robert L. Dean, Jr.

**CHRIST'S EXAMPLE OF
UNJUST SUFFERING:**

RECONCILIATION

1 PETER 3:18



1ST PETER

**LIVING IN LIGHT
OF ETERNITY**

1 Pet. 3:18, “For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,”

1 Pet. 3:18, “For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,”

**ἅπαξ *hapax*
once, once for
all**

**περὶ ἁμαρτιῶν
peri hamartion
for, concerning, with
reference to sins
(plural)**

1 Pet. 3:18, “For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,”

περὶ ἁμαρτιῶν

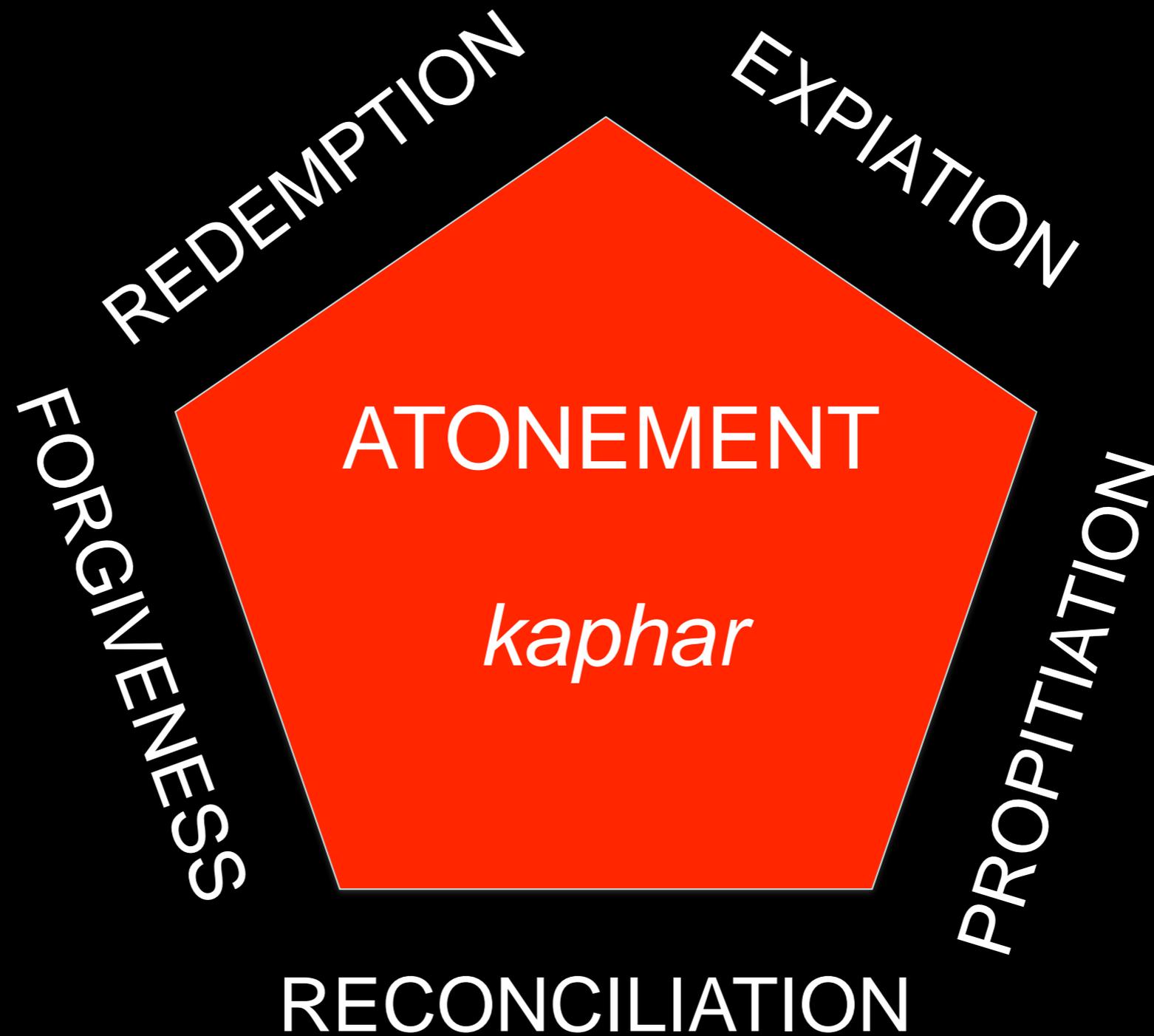
peri hamartion

**for, concerning,
with reference to
sins (plural)**

ὑπέρ *hyper*

**Preposition (+gen)
(+gen) for; (+acc), in
place of, for; a
preposition of
substitution; the just
in place of the unjust**

The Many Facets of Atonement



1 Pet. 3:18, “For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,”

The Doctrine of Reconciliation

1. Definition:

All that Christ did on the cross to remove the barrier between God and sinful man (Rom. 5:11–15; 2 Cor. 5:18–20). The work of God in which He changes us from His enemies to His friends.

Reconciliation is manward;

Propitiation is Godward.

man

~~Position
in Adam~~

~~Spiritual
Death~~

~~-R~~

~~Character
of God~~

~~Penalty
of Sin~~

~~SIN~~

**Position
in Christ**

Regeneration

**Imputation
Justification**

**Propitiation
(Expiation)**

Redemption

**Unlimited
Atonement**

GOD

+R

J

2. Vocabulary

καταλλάσσω *katallassō*, to exchange enmity for friendship, hostility for peace.

The Greek verb *katallasso* means to change from one state to another; to change someone from a state of hostility into a state of tranquility and peace, from enmity to reconciliation.

(2) The Greek noun *katallego* means reconciliation, the change from enmity to friendship.

(3) The Greek compound verb *apokatalasso*, an intensified form of the verb, is found in Eph. 2:16 and Col. 1:22. It means to change from one status (real spiritual death) to another quite different status (eternal salvation).

(4) The Greek noun *eirene* is translated “peace.” It is a synonym for reconciliation, emphasizing the saving work of Jesus Christ on the cross as removing the enmity between man and God; i.e., the removal of the barrier between man and God.

3. All human beings are born sinners and are enemies of God (Rom. 5:10; Col. 1:21).

Rom. 5:10, “For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”

4. Is the sinner at enmity with God, or is God at enmity with the sinner?

In other words, does man reconcile himself to God or does God do the reconciling?

God does the reconciling through the death of His Son. Man is reconciled, the change is a change of the status of “the world.”

2 Cor. 5:19, “that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.”

Rom. 5:10, “For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”

2 Cor. 5:18, “Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

2 Cor. 5:19, “that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.”

2 Cor. 5:20, “Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.”

There are three problems

- **The legal penalty, spiritual death.
Solved by redemption, the payment of
the penalty; 2 Pet. 2:1;**
- **God's justice must be satisfied,
Propitiation, 1 John 2:2;**
- **Man is born unrighteous and spiritually
dead.
By faith we are given the righteousness
of Christ, justification by faith**

John 3:18, “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.”

Rom. 4:5, “But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,”

Rom. 5:1, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,”

Rom. 5:8, “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.”

Rom. 5:9, “Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him.

Rom. 5:10, “For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”

Col. 1:21, “And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled

Col. 1:22, “in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—”

6. Peace is a result of reconciliation, with reconciliation man is no longer at enmity with God but is at peace with God.

Eph. 2:14, “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

Eph. 2:15, “having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from the two, thus making peace,*”

Eph. 2:16, “and might reconcile them both in one body to God through the cross, by it having put to death the enmity.

Eph. 2:17, “And He came and preached peace to you who were afar off and to those who were near.”