

A Newton's Cradle with five silver balls and one red ball. The red ball is on the left, and the silver balls are on the right. The red ball is in motion, having just struck or about to strike the silver balls.

# Lesson 4

# RG and the CROSS

“For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery” (Gal. 5:1).

## THE BIG PICTURE – THE Story

As noted in lesson one entitled, “Why Grace,” the red ball in Newton’s Cradle is the Gospel. Regrettably, our view of the gospel is somewhat stunted. To speak of the gospel, is to speak of God’s *Story* and to speak of God’s *Story* is to speak of the person and work of Jesus. Jesus is that “red ball.” Everything in God’s *Story* comes from, is sustained by, and flows back to Him (Col. 1:16; 1 Cor. 8:6). Nothing in the Bible or in this world can make sense apart from Him. This lesson enables us to see just how foundational the gospel is in everything that follows.

Each lesson walks us into the next. This lesson speaks to the grace gift freely given from God to His people.

### BASIC IDEAS:

1. The Bible tells a single Story and at the center of this Story is JESUS.
2. Who JESUS is and what JESUS does form the basis for anyone’s relationship and standing before the FATHER.
3. Who JESUS is and what JESUS does is enough for this life and for the life to come.
4. Works cannot maintain what God gives by grace. His work in behalf of His people is irrevocable.

## AN INTRODUCTION

Listen to this opening comment by James Moffatt.

**It is pardon and more than mere pardon, for He reinstates men in His favor, treating them as worthy and accepting them in spite of the past.** This is the marvel of His grace. Indeed, Paul now can use the word ‘grace’ for the revelation of the divine *dikaiousuna* [righteousness] in Jesus Christ: it is the only adequate term to describe this saving action and attitude of God, as **He treats men better than they deserve**, moving on His own initiative to rescue them, and to rescue them from their plight so generously, at such a cost. **For this supreme manifestation of God’s ‘righteousness’ the apostle requires a new term, and it is none other than ‘the grace of God.’** [Emphasis added]<sup>1</sup>

*“The story of the Cross, i.e. not a mere description of how Jesus was executed but an explanation of why he was put to death and why death was not the last word upon his life – this might be sheer folly or nonsense to pagans, Paul admits, but for us whom God saves it is the power of God.”<sup>2</sup>*

*“This ‘kerugma’ or Christian message was a scandal to Jews and sheer folly to Gentiles, Paul admits, this message of Christ the crucified. Not the mere fact that Jesus had been crucified. Such capital punishment for slaves was familiar. Not even the fact that a good man had been unjustly murdered by the authorities. It was not Jesus as a victim or a martyr, it was Jesus as Christ, as the Lord who had risen from the dead, that made Christianity at once a living faith and a shocking offence to Jews and Gentiles. In other words, it was the ‘grace’ of this action that constituted the distinctive element in the Christian gospel.”<sup>3</sup>*

As one who is perhaps new to the relational truth of the Christian faith, it is necessary to begin informing the mind so that one might enjoy all they are in Christ. **The Bible makes a strong distinction between living under the Law and living under grace (Rom. 6:15) and of being in bondage versus being set free (Gal. 5:1).** The Christian is to learn to live in the freedom Christ has set them free. Such truth moves the believer from “having to,” to “wanting to.” It moves the believer from the sphere of duty to that of desire.

Larry Crabb calls this the Law of Linearity versus the Law of Liberty.

People who live the Old Way believe the *Law of Linearity*, a law that states there is an *A* that leads to the *B* you want. Figure out what *A* is, do it, and you’ll have the life you most desire. The pressure’s on.

People who live the New Way believe the *Law of Liberty*. They come as they are. They do not bathe before they approach God. They come to God for the bath. They feel no pressure to change either their inner life or their outer life, but they *desire* change in both spheres.<sup>4</sup>

We are not to live in the arena of punishment, but of pardon. We are to cease our doing and begin to enjoy our resting.

The majority of believers have embraced a freedom from hell’s damnation, only to live in bondage to their daily sin and a performance-based acceptance before God. They have never tasted true freedom. They are like the institutionalized inmate who upon gaining a complete pardon has no idea how to function in freedom and so goes back to finding safety in the routines of their imprisonment [The Shawshank Redemption].

The Shawshank Redemption - Death of Brooks Hatlen

Among the many issues raised by the film, The Shawshank Redemption, the possibility of leaving prison and rejoining society after an extensive period of time. In the film, we see the words “Brooks Was Here” carved into a wooden overhang with a pocket knife of

an aged ex-con was the culmination of the side story of Brooks Hatlen, released after a sentence at Shawshank State Prison, spanning nearly 50 years 1905 to 1954. Specifically, his suicide makes manifestly heartfelt the notion Morgan Freeman's character, whose name is Red, refers to as becoming "institutionalized", meaning adjusted to life within an institution apart from a larger society, from which release represents essentially capital punishment. News of the suicide of Brooks Hatlen wrestles the desire of prisoners to leave or escape prison life and perplexes them about their own fate, instilling fear and anxiety about the outside world.

Or they are like the slave who has been released only to remain as a slave. Neither knows how to act or behave. They are both free but still act as if they are in bondage.

The Bible was given in order that we might know God. It was not given to be a rulebook or an end in itself. It was given so that we might see Him. **God gave us the Bible, not to tell us how to live, but that we might see what He is like.** There is a world of difference between those two ideas.

"The Gospel announces that we are justified by grace through faith: not by what we do, or even who we are, but by what Christ has done and who he is. Our guilt has been atoned for, the Law fulfilled. In Christ, the ultimate demand has been met, and the deepest judgment satisfied. In his death and resurrection, our sin was imputed to him, his righteousness to us. Note the past tense: This is not up for grabs. Something has been accomplished, and that something is total. Remember, Christ's dying words from the cross are 'It is finished.' Which means that as far as God is concerned, the performance is at an end - gold stars all around."<sup>5</sup>

Initially, when one believes in the Lord Jesus Christ for the salvation of their soul, ignorance abounds. The recipient of Christ is often completely ignorant of the tremendous theological truth that had transpired and is transpiring all around them [National Treasure when they find the Templar's Treasure]. It is not necessary to know all of this to be saved. It is necessary, however, to know all of it in order to "know all you are in Him and He is for you." It is only when we learn the truth that we can truly rest in His finished work. It is for this reason, Peter calls us "to grow in the grace and knowledge of our Lord Jesus Christ" (2 Pet. 3:18).

Alignment with God's *Story* flows from the person and work of Jesus Christ. His life provides the perfect sacrifice whereby His death becomes efficacious [powerful, effective]. His life and death are the means whereby God can placate His justice and pardon His people. To understand the richness of His work is to align with His *Story* and to live in His rest.

There are several primary words found throughout the New Testament that will facilitate our study. Each of these words describe the extent of God's work in behalf of His people. Knowing each word should fill one's heart with humble worship. Initially, we will work in the Book of Romans, but our study will quickly expand to other New Testament books. Although there is no necessary sequence to God's gracious work, I suggest the following order as a logical, but not absolute sequence.

Q1 - Why do you think living under Law brings comfort to some?

Q2 - Why do you think living under grace causes problems for others?

We begin with . . .

“In the Scriptures no doctrine is given in isolation from another, but one doctrine is intertwined with an imbedded in another. So also sanctification is presente4d in, with, and under other doctrines. Though dogmatics lays out its task in topics of loci, the Scriptures do not.”<sup>6</sup>

## I. REDEMPTION

### His work of REDEMPTION enables debt to be cancelled (Rom. 3:24)

“being justified as a gift by His grace through the redemption which is in Christ Jesus” (Rom. 3:24).

“In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace” (Eph. 1:7).

“so that He might redeem those who were under the Law, that we might receive the adoption as sons” (Gal. 4:5).

“in whom we have redemption, the forgiveness of sins” (Col. 1:14).

“who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds” (Titus 2:14).

“and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption” (Heb. 9:12).

Just a simple reading of these verses carries tremendous power. The word itself is found in excellent company. **Redemption is the basis for forgiveness and propitiation.**

The English word redemption means “repurchase” or “buy back,” and in the Old Testament referred to the ransom of slaves (Exodus 21:8). In the New Testament the redemption word group is used to refer both to **deliverance from sin and freedom from captivity.**

The word “redemption” presupposes debt and bondage. Inherent within the word is the idea of buying back. As it relates to our sin debt, it speaks of its **complete and full cancellation.** When Christ redeemed us, He **paid in full** our sin debt before the Father.

Understanding what God’s activity presupposes is important. Listen to the following statement.

James Moffatt notes, “Unless the wrath of God on the disobedient and defiant was real, reconciliation could not be real, and with the Wrath on sinners went the judgment on both saints and sinners.”<sup>7</sup>

Because we do believe God's judgment rests on those who reject His gift of deliverance, the cross becomes essential and unavoidable.

To save us, Christ had to pay the debt because of our own inability to do so. When He paid the debt, He did so in full. He did not leave any behind. None was left for us to consider. Never can we be a debtor to God for our sin. As far as our Father is concerned, the sin issue has been addressed in full. Human depravity is no match for divine generosity. "We cannot out spend God." [Joe Herriges; 2020]

### What are the implications of such a thought?

- The Father will never bring up the sin issue again. Why? Because He has dealt with it in full. To bring it up would be to minimize the redemptive act of Christ.
- We now can live in a "debt-free relationship" with the Father as it relates to the sin issue. If the debt has been canceled in full, can we now once more become a debtor?
- There is no possibility of going into debt again. We do not have to start all over again and try to keep the slate clean. There is no more slate. God is not keeping score, granting or withholding blessings on the basis of our performance.<sup>8</sup>

Q3 - What debt has Christ cancelled by paying it for us?

Q4 - Does the cancellation of that debt by Jesus continue to this day?

## II. FORGIVENESS

### His redemptive work secures His ability to FORGIVE our transgressions against Him.

"be kind to one another, tender-hearted, forgiving each other, **just as God in Christ also has forgiven [charizomai] you**" (Eph. 4:32).

"when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, **having forgiven [charizomai] us all our transgressions**" (Col. 2:13).

"I am writing to you, little children, **because your sins have been forgiven [aphiemi] you for His name's sake**" (1 John 2:12).

The *Oxford English Dictionary* defines forgiveness as "to grant free pardon and to give up all claim on account of an offense or debt." God's forgiveness is not based on what we do, but what He does. His forgiveness of us is gracious on His part by providing the means for forgiveness to take place. He sends our sins away. This idea is captured in Psalm 103:12 and Micah 7:19.

"As far as the east is from the west, **so far hath he removed our transgressions from us**" (Ps. 103:12).

"He will again have compassion on us; He will tread our iniquities under foot. Yes, **you will cast all their sins into the depths of the sea**" (Micah 7:19).

Forgiveness is a pardoning whereby the sentence against us is dropped. God's forgiveness of us negates sin's eternal consequence because of the cross. However, our forgiveness of others cannot negate the intrinsic demerit of sin.

### What are the implications of such truth?

- Because God dealt with our sin in full, we never lack His immediate and unconditional forgiveness.
- We need not ask for what is already ours in Christ before the Father.

Q5 - Will God ever address our sins again?

## III. PROPITIATION

### The life and death of Jesus Christ enables the Father's justice to be addressed and His wrath to be PROPITIATED (Rom. 3:25).

"whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed" (Rom. 3:25).

"Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation [atonement] for the sins of the people" (Heb. 2:17).

"and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world" (1 John 2:2).

"In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 John 4:10).

"**'Hilasmos'** in 1 John 2:2 and 1 John 4:10, refers to the death of Jesus with a nuance of meaning similar to the extrabiblical Greek usage: a sacrifice that appeases the wrath of God and makes God propitious (favorable) towards human beings."<sup>9</sup>

The word "propitiation" has to do with anger and wrath. **Only God is propitiated.** He is wrathful against the sinner's sin. To propitiate means, "To placate, satisfy, or appease."

Our sin violates the justice of God soliciting the wrath of God. Only Jesus can satisfy His justice and thus, appeasing His wrath.

In Christian theology, propitiation is accomplished through Jesus Christ on the cross in his crucifixion and sacrifice. He fulfilled the wrath and indignation of God. The crucifixion and sacrifice of Christ pacify God, who would otherwise be offended by human sin and would demand penalty for it.

## What are the implications of such truth?

- If the death of Christ sufficiently and effectually removes the object of God's wrath thus placating His anger and satisfying His justice, then God can never be angry with us again.
- We will never face God's anger. God will never be angry with those who participate in the propitiating work of Christ before the Father.

Let us not fear such freedom, but let us tremble at the sheer joy of its glory as it is but a whisper of His voice and the hem of His garment.

## IV. JUSTIFICATION

**Because His person and work are so vast, God the Father can now declare and see those in Christ as RIGHTEOUS. (Rom. 3:22).**

The word **JUSTIFICATION** means "to declare righteous." The Reformation was fought over whether or not it meant "to declare" or "to make." Protestants believe it means, "To declare."

"nevertheless knowing that a man is **not justified by the works of the Law but through faith in Christ Jesus**, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified" (Gal. 2:16).

<sup>18</sup> "so then as through one transgression there resulted condemnation to all men, even so **through one act of righteousness there resulted justification of life to all men.** <sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous" (Rom. 5:18, 19).

"even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction" (Rom. 3:22).

"**being justified as a gift by His grace** through the redemption which is in Christ Jesus" (Rom. 3:24).

"He made Him who knew no sin to be sin on our behalf, **so that we might become the righteousness of God in Him**" (2 Cor. 5:21).

In a positional sense, we are what Christ is. The practical outworking of this is the putting on of the new and the putting off the old by the renewing of one's mind (Eph. 4:22-24). We only act on what is already true. Our action does not make it true. By so doing, our Lord is seen in our earthen vessels. Any righteousness in us, is His righteousness. This is what Ephesians 5:9 and Philippians 1:11 are referring. Our righteousness is actually the outworking of His righteousness in us. It is as we become aware of what He is that we are desirous of putting on those qualities that will reveal Christ to others through us.

Jerry Bridges shows the meaning of justification by comparing it to reconciliation with the following explanation.

God not only blots our sins from His record, He also remembers them no more. This expression means He no longer holds them against us. The blotting out of our transgressions is a legal act. It is an official pardon from the Supreme Governor. The remembering them no more is a relational act. If you have trusted in Jesus Christ alone for your salvation, you are both justified (a legal act) and reconciled (a relational act).<sup>10</sup>

Justification by faith will always bring forth the fruit of righteousness (Rom. 2:13, 15). This is the argument of the Letter of James. It is not the works of the Law that justify, but a justifying faith that produces adherence to the Law. Faith alone saves, but saving faith is never alone. Only the justified can “keep” Law. **Yet the justified keep the Law only so far as Christ kept the Law. His Law-keeping kept the Law for us. Thus, in Adam, we were once idol-makers and law-breakers, but now in Christ, we are commandment keepers.** We do not have to because He did/does. It is the enabling power of God quickening us that equips us to fulfill His demands upon us (Rom. 8:10). Our conformity to the will of God is because of His conformity to the will of His Father. Our conformity is a result of His conformity. **We are because He is.** It is only as we understand the nature of God’s grace that we can live righteously (Titus 2:11-15).

#### **What are the implications of such a thought?**

- Practically, nothing changed. In justification, one is still a sinner, yet a saint. One’s acceptance by God rests solely on who Jesus is and what He did, not on who we are or will do.<sup>11</sup>
- If justification is seen in light of the context within Romans, then to be right with God is to be justified. It is impossible not to be right with God if one is justified.
- Justification or being right with God is not based on how we feel, but on who He is.
- “‘Justification’ is not permission to wait in an antechamber, it is admission to the inner presence of God.”<sup>12</sup>

Q6 – Is it possible for us through our actions to undo what Christ has done through His?

## **V. BLAMELESSNESS**

**God’s redemptive work justifies the ungodly and REMOVES FROM THEM ALL GUILT before His judgment seat (Rom. 3:19)**

“Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable (guilty) to God” (Rom. 3:19).

Prior to the cross, we stand guilty. After the cross, such is no longer the case. We are blameless.

Listen to the language of the Apostle Paul.



<sup>23</sup> “Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete [**holotelos**], without blame [**amemptos**] at the coming of our Lord Jesus Christ. <sup>24</sup> Faithful is He who calls you, and He also will bring it to pass” (1 Thess. 5:23, 24).

<sup>15</sup> “**that you may be blameless and innocent**, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world” (Phil. 2:15).

<sup>13</sup> “**so that he may establish your hearts blameless in holiness before our God** and Father, at the coming of our Lord Jesus with all his saints {saints: or, holy ones, or, angels}” (1 Thess. 3:13).

God is the one who causes us to be blameless. This blameless standing before the Father is unachievable by human hands. Only Jesus, sent by the Father, can do such a thing for guilty sinners.

### What are the implications of such truth?

- We will never be punished by the Father for our sin.
- For the Father to punish us for our sin would be to declare our Lord’s punishment inadequate.

Should a believer “feel guilty” when they sin against God? Absolutely, for sin has an intrinsic culpability. The feeling of guilt should make us glad. However, such guilt is not before the Father. The Father is not holding you liable and He will not extract from you the punishment intrinsic to the sin. Those who “feel” no guilt in sinning have many challenges facing them.

## VI. IMPUTATION

**The Father’s justice is able to be satisfied because He PLACES ON His Son the sins of the rebel and TRANSFERS TO the rebel His Son’s righteousness (Rom. 4:6-8)**

In *How People Change*, Timothy Lane and Paul Tripp note the following in the chapter titled, “Married to Christ.”

This is what happens when we become Christians. **Christ assumes our liabilities and graciously gives us his assets.** This is God’s amazing grace.<sup>13</sup>

Positively considered, it means that we have the righteousness of Christ credited to our account (4:6). We are, because of Him, as righteous as Jesus Christ is. It is an **alien righteousness**. It is not indigenous to us. Because of the doctrine of imputation, we have all the necessary resources to meet any charge brought against us.

Negatively considered, God will never credit sin to our account (4:8). Romans 4:6-8 is a quotation from Psalm 32:1, 2. David longed to be this man though such an **experience** was foreign to him. He still felt God’s heavy hand against him. Truly, the man who was not credited with sin would be a blessed man.

Listen to the language of the New Testament.

“He made Him who knew no sin to be sin on our behalf, **so that we might become the righteousness of God in Him**” (2 Cor. 5:21).

“For as through the one man's disobedience the many were made sinners, even **so through the obedience of the One the many will be made righteous**” (Rom. 5:19).

We have His righteous laid on us. It is His righteousness that is now seen by the Father.

**What are the implications of such truth?**

- New Testament believers are blessed. Though omniscience sees sin, **God will never credit it to their account.** God will never count or consider sin against the New Testament believer.
- God will always deal with us as righteous and He will never deal with us according to our sin.

Q7 - How does the Father see you when you sin?

## **VII. RECONCILIATION**

**By placating God's justice, the rebel is RECONCILED to the Father.**

“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” (Rom. 5:10).

“Now all these things are from God, who **reconciled** us to Himself through Christ and gave us the ministry of **reconciliation**” (2 Cor. 5:18).

“yet He has now **reconciled** you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach” (Col. 1:22).

“The word ‘reconciliation’ refers to the process of changing something thoroughly and adjusting it to something else that is a standard. For example, when you adjust your watch to a time signal, you are reconciling the watch to a time standard. Or when you reconcile your checkbook, the standard to which you match it is the bank's record of your account. On rare occasions the bank must reconcile its accounts to yours.”<sup>14</sup>

If propitiation is the negation of judgment, reconciliation is the positive embracing of the one pardoned. Reconciliation is a relationship word. It is because we have been reconciled to the Father, we now have fellowship with the Father. Reconciliation is possible because God's judgment against sin has been placated.

There is nothing we can do to undo what God has done.

## VIII. NEW IDENTITY

**What we once were IN ADAM has been swallowed up by what we now are IN CHRIST.**

The New Testament believer is described as being in Christ. The term is synonymous with salvation (Rom. 8:1; 2 Cor. 5:19; Eph. 1:20 [the occurrences are too numerous to cite]). No one in Christ can be lost. The preposition “in” is a locative of sphere. To be in Christ is to be in the realm of His ownership, identification, association, fellowship, and presence.

“In Christ” is an expression of intimate interrelatedness, analogous to the air that is breathed: it is in the person, yet at the same time, the person is in it.<sup>15</sup>

The opposite is equally true. Not to be in Christ is to be lost. Not to be in Christ is to be in Adam. In Christ, we have justification. In Adam, we have condemnation. No one can be in Him and out of Him at the same time. Such a statement raises the question as to whether or not the Father ever sees us apart from His Son. The answer must be no. For Him to see us apart from His Son assures us of our lost estate. Our heavenly Father never sees us apart from being “in Christ.”

Self-righteousness shows itself in a search for one’s own identity apart from relationship. Identity is sought in performance, position, and success. But let’s face it, you will never have an identity except in your relationship with Jesus. In Christ, you are important. Outside of him, you are lost.<sup>16</sup>

Our identity before the Father is who we are in Christ, not what we do. What we do flows from who we are.

Reconciliation presupposes alienation. Whereas, once we were enemies, now we are allies and friends.

Q8 - There is a symbiotic relationship in all of these ideas. How would you go about describe what God in Jesus has done for His people?

## IX. ADOPTION

**As a result of God’s REDEMPTIVE activity, His people are once more ADOPTED into His family.**

“so that He might redeem those who were under the Law, that we might receive **the adoption as sons**” (Gal. 4:5).

“**He predestined us to adoption as sons** through Jesus Christ to Himself, according to the kind intention of His will” (Eph. 1:5).

Adoption presupposes without parents.

Whatever existed prior to the fall is restored with a recognition that everything changed and is changing. The same idea of intimacy and purpose prior to the fall continues to this day. Adoption enables the alienated to participate in the inheritance.

## CONCLUSION

This is the truth we are called upon to believe. We have drawn too sharp of a distinction between what we are in Christ and the continuing battle we have with the old nature. **We have allowed ourselves to make our failed experiences and submission to the old nature as our defining points.** This is woefully catastrophic. The purpose of this short study was to see that Jesus Christ is enough in this life and in the life that is to come. There is nothing and no one who can be for us what we are in Him. Who we are in Him is not determined by our activity or ability. There is nothing more that must be done for us to acquire what is already ours. Nothing can alter His opinion of us or His dealings with us. Why? Because He deals with us according to the merit of His Son and on the basis of grace alone.

Q9 – What was a big idea for you from this lesson?

Q10 – What thoughts did you find challenging or perhaps too much to believe?

## NEXT LESSON – RG and the Christian Life

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<sup>1</sup> James Moffatt, *Grace in the New Testament*, p. 214.

<sup>2</sup> James Moffatt, *Grace in the New Testament* (New York: Ray Long & Richard R. Smith, 1932), 85.

<sup>3</sup> Moffatt, *Grace in the New Testament*, 88-89.

<sup>4</sup> Larry Crabb, *The Pressure's On*, pp. 12, 13.

<sup>5</sup> *Law and Gospel*, 61-62.

<sup>6</sup> David Scaer, "Sanctification," *Concordia Journal*: Vol. 41: No. 3, Article 6.

<sup>7</sup> James Moffatt, *Grace in the New Testament*, p. 213.

<sup>8</sup> Jerry Bridges, *Transforming Grace*, 21.

<sup>9</sup> <http://helpmewithbiblestudy.org/2JesusChrist/print/AtonementExpiationVsPropitiation.pdf>

<sup>10</sup> Jerry Bridges, *Transforming Grace*, pp. 41, 42.

<sup>11</sup> The idea expressed in this statement is to acknowledge that we are saved while sinners. Although everything does change in our relationship to God and sin, we are the same person after our conversion as we were before. It is a nod to the Lutheran phrase, "Simultaneously just and sinners." Listen to how R.C. Sproul explains the idea. "Perhaps the formula that Luther used that is most famous and most telling at this point is his formula *simul justus et peccator*. And if any formula summarizes and captures the essence of the Reformation view, it is this little formula. *Simul* is the word from which we get the English word simultaneously. Or, it means 'at the same time.' *Justus* is the Latin word for just or righteous. And you all know what *et* is. It simply means and. *Peccator* means sinner. And so with this formula Luther was saying, in our justification we are one and the same time righteous or just, and sinners." <http://www.ligonier.org/blog/simul-justus-et-peccator/>

<sup>12</sup> James Moffatt, *Grace in the New Testament*, p. 219.

<sup>13</sup> [Emphasis added] Timothy S. Lane and Paul David Tripp, *How People Change* (New Growth Press, 2006), 55. This is an excellent chapter on the believer's union with Christ.

<sup>14</sup> <http://www.realtime.net/~wdoud/topics/reconciliation.html>

<sup>15</sup> R. David Rightmire, "Union with Christ," in *Baker Theological Dictionary of the Bible*, ed. Walter A. Elwell (Grand Rapids: Baker, 1996), 789.

<sup>16</sup> Hall, *Grace Works*, 87.