

The Finished Work of The Cross (What was finished? What was the work?) Part 4

1. Extended recap from last meeting; we discussed...

- We dove a little deeper into **Rom. 8:1-11 (NKJV)**. The very first vs. is very important. No condemnation ...for those who are “in Christ” or other translations “belong to Christ”. We discussed again how only those who believe in Christ are “in Christ” and “belong to Christ”. This happens at salvation when one believes in Christ and becomes a new creation which allows the believer to walk in newness of life and be in union with the Father, Son and Holy Spirit. (*Homework*) **2 Cor. 5:17; Gal. 2:20, 6:15; Eph. 2:15, 4:22-24; Col. 3:10; Rom. 6:4, 7:6**. Believe in Him and you abide in Him and He in you! Also note in **Rom. 8:4 & 8:9** and how it relates to **Col. 2:11-14 (NLT/AMPC)** what we received when we believed, a Spiritual circumcision. A cutting away of our old sinful nature and **Gal. 3:27 (AMP)** baptized into Christ.
- Jesus said in **Jn. 8:24** “*if you do not believe that I am He, you will die in your sins.*” So here we see that because of unbelief the free gift of forgiveness of sins is not yet “received” for the unbeliever. It is clear in **Jn. 1:29 & 1 Jn. 2:2**, that Jesus removed the sins of the world. However, the unbeliever remains a slave to sin, is condemned in their sins and will die in their sins (**Jn. 8:24**). All noted above is to get better context of **Rom. 8:1 (AMP)** “*Therefore there is now no condemnation [no guilty verdict, no punishment] for those who are in Christ Jesus [who believe in Him as personal Lord and Savior].*”
- One must believe in Christ to receive the finished work of the cross. For those who do believe in Christ, there is no condemnation and their names are written in the book of life (**Rev. 3:5, 13:8, 17:8, 20:12**). Let’s look specifically at Rev. 3:5 in the Amp version. **Rev. 3:5 (AMP)** “*He who overcomes [the world through believing that Jesus is the Son of God] will accordingly be dressed in white clothing; and I will never blot out his name from the Book of Life, and I will confess and openly acknowledge his name before My Father and before His angels [saying that he is one of Mine].*”
- Two areas of the scripture I would like to highlight. 1.) We overcome this world by believing in Jesus Christ. 2.) The believer’s name will never be blotted out from the book of life. 3.) And Jesus will openly declare the believer’s name to the Father and before His angels saying that this believer is one of mine. Again, “those who believe in Christ, who belong to Christ”.

2. What was accomplish on the cross? Propitiation, Atonement and Reconciliation. (Continued)

Picking up where we left off: (**We have a lot of Bible reading to do in this study*).

- a) **Acts 13:38-39 (NLT)** – “*Through Christ there is forgiveness of your sins. Everyone who believes in him is made right in God’s sight—something the law of Moses could never do.*” Let’s read **Acts 13:38-39** in the **(AMPC)**.

- b) **Col. 2:6-14 (NLT)** "He canceled the record of the charges against us and took it away by nailing it to the cross."
- c) **2 Cor. 5:18-20 (NKJV) & (AMPC)** – "For God was in Christ, reconciling the world to himself." * (Read **2 Cor. 5:18-21** Believers Commentary).
- d) **Jn. 5:30, 6:38, Rom. 6:1-11.** – "Christ's suffering was finished, God's will for Jesus was accomplished, the power of sin was finished."
- e) **Isa. 53:5-6** - But he was pierced for our rebellion, crushed for our sins. He was beaten so we could be whole. He was whipped so we could be healed.
- f) **Isa. 53:10 (NLT), 2 Cor. 5:21 (NKJV) & (AMPC)** - His life was made an offering for sin.
- g) **1 Peter 3:18, Rom. 5:6-8** - Christ suffered for our sins once for all time. Christ made a way for all to be saved and that way is faith in Him.
- h) **Gal. 1:4** - He gave His life for our sins to rescue us from this evil world.
- i) Made right in God's site by the Blood of Christ in unbroken fellowship with Him. **Rom. 6:8-11 (AMPC)** and brought near by the blood of Christ! **Eph. 2:13 (AMPC)**.

In our next study we will be diving into...

The new nature you received when you believed in Christ

Homework:

The new nature you received when you believed in Christ:

From darkness to light: **Eph. 5:8; Acts 26:18.**

Put on your new nature: **Eph. 4:22-24; Col. 3:10-12.**

Our spirit one with and complete in Christ: **1 Cor. 6:17; Col. 2:10.**

Put on the Lord Jesus Christ: **Rom. 13:14; Gal. 3:27.**

Walk in the light: **Jn.8:12.**

Created anew in Christ Jesus: **Eph. 2:10.**

Dead in Adam, alive in Christ: **1 Cor. 15:22.**

You get the idea: A NEW CREATION, A NEW LIFE!! - Born again: **Jn. 3:3-7, 2 Cor. 5:17; Titus 3:5; 1 Ptr. 1:3; 1 Jn. 2:29; 3:9; 4:7; 5:1-4, 18**). ...and the believer does not just become a new creation but also becomes child of God. **Jn. 1:12-13** indicates that being "born again" also carries the idea of becoming "children of God" through faith and trust in Jesus Christ. And an inheritance comes with being a child of God. You receive the promise of the Holy Spirit. You receive the finished work of the cross!

Shine brightly for Christ: **Phil. 2:12-16**

Believer's Bible Commentary for 2 Cor. 5:19-21 – before diving into this commentary I want to make a note here about **2 Cor. 5:18-20**. “God who has reconciled “us” to Himself through Jesus Christ, and has given “us” the ministry of reconciliation.” Receive reconciliation and then go out and ministry the good news of this reconciliation for all who believe in Christ. To understand this in full context you must read all of chapter 2 **Cor. 5. Vs. 11-21** is talking about believers being God’s ambassadors. To go out and ministry and share that this reconciliation is available to all who believe in Christ. The “us” being used in vs. 18 is speaking of “believers”. Paul is writing to believers in this passage. Vs. 14 “Since we believe that Christ died for all, we also believe that we have all died to our old life”. The “we” here is believers. This is not saying that all humanity has died to their old life, this is saying **believers have died to our old self**. We can see this better in vs. 15 “*He died for everyone so that those who receive his new life will no longer live for themselves. Instead, they will live for Christ, who died and was raised for them.*” Here we see the phrase “**receive His new life**”. Who’s life? Christ’s life. How do we receive Christ’s life? By believing in Him. When one believes in Christ, they “receive His new life” and become a new creation. Vs. 17 “*This means that anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun!*” Again, we see this phrase “**belong to Christ**”. We talked about this above. Those who believe in Christ now belong to Christ and because of this have now become a new person, a new creation. And then in vs. 18 “*And all of this is a gift from God, who brought “us” back to himself through Christ. And God has given us this task of reconciling people to him.*” Again, we see the word “us”, the “us” here is again speaking of believers. Those who believed in Christ have been reconciled back to God through Christ and now they have been given the task to tell others about the good news of this reconciliation and that they can receive this reconciliation through faith in Christ. OK, now onto the commentary for **2 Cor. 5:19-21**.

Believer's Bible Commentary for 2 Cor. 5:19-21

“5:19 Not imputing their trespasses to them. At first reading, it might seem that this verse teaches universal salvation, that all men are saved through the work of Christ. But such teaching would be completely in disagreement with the rest of the word of God. God has provided a way in which men’s trespasses might not be imputed to them, but while that way is available to all, it is effective to only those who are “in Christ.” (Those saved through faith in Christ. Only believers are “in Christ”). The trespasses of unsaved men are definitely reckoned to them, but the moment these men trust the Lord Jesus as savior, they are reckoned righteous in Him, and their sins are blotted out.

In addition to His reconciled work, God has also committed to His servants the word of reconciliation. In other words, He has entrusted them with the marvelous privilege of going forth and preaching this glorious message to all men everywhere. Not to angels did He give such sacred charge, but to poor, feeble men.

5:20 In the previous verse the apostle said he has been given the message of reconciliation. He has been sent forth to preach this message to mankind. We would like to suggest that from 5:20 through 6:2 we have a summary of the word of reconciliation. In other words, Paul lets us listen to the message which he preached to the unsaved as he went from country to country and continent to continent. It is important to see this. Paul is not here telling the Corinthians to be reconciled to God. They are already believer in the Lord Jesus. But he is telling the Corinthians that this is the message which he preaches to the unsaved wherever he goes.

5:21 This verse gives us the doctrinal foundation for our reconciliation. How has God made reconciliation possible? How can He receive guilty sinners that come to Him in repentance and faith? The answer is that the Lord Jesus has effectively dealt with the whole problem of our sins, so now we can be reconciled to God through faith.

In other words, God made Christ to be sin for us – Christ who knew no sin – that we might become the righteousness of God in Him.

We must beware of any idea that on the cross of Calvary the Lord Jesus actually became sinful Himself. Such an idea is false. Our sins were placed on Him, but they were not in Him. What happened is that God made Him to be a sin-offering on our behalf. Trusting in Him, we are reckoned righteous by God. The claims of the law have been fully satisfied by our Substitute.

What a blessed truth it is that the one who knew no sin was made sin for us, that we who knew no righteousness might become the righteousness of God in Him. No mortal tongue will ever be able to thank God sufficiently for such boundless grace.

Go deeper

I have placed more commentaries below on **2 Corinthians 5:19-21** for deeper study

2 Corinthians 5:19-21 (AMPC) *"It was God [personally present] in Christ, reconciling and restoring the world to favor with Himself, not counting up and holding against [men] their trespasses [but cancelling them], and committing to us the message of reconciliation (of the restoration to favor). So, we are Christ's ambassadors, God making His appeal as it were through us. We [as Christ's personal representatives] beg you for His sake to lay hold of the divine favor [now offered you] and be reconciled to God. For our sake He made Christ [virtually] to be sin Who knew no sin, so that in and through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness]."*

In 2 Corinthians 5:19–21, the Apostle Paul outlines the dual nature of reconciliation: the objective work completed by God through Christ for the entire world, and the subjective requirement for individuals to receive it through faith.

This passage emphasizes God's initiative in providing reconciliation through Christ's atoning work. The reconciliation is offered to "the world" (all humanity), with sins not imputed provisionally to all, making salvation available to everyone. However, this reconciliation and righteousness are received personally only through faith in Jesus Christ—individuals must respond by believing the gospel and accepting the appeal to "be reconciled to God." Christ's death made a way for all to be saved, but it is applied through faith, not automatically or universally without response.

Below are relevant commentaries from the several commentaries, focusing on this theme. I prioritize excerpts that explicitly address the universal provision ("the world," non-imputation available to all) versus the necessity of personal faith for reception of this reconciliation.

Precept Austin (Aggregated Commentaries)

<https://www.preceptaustin.org/2-corinthians-5-commentary>

This resource compiles verse-by-verse notes from many conservative commentators (e.g., David Guzik, Murray Harris, William MacDonald, Charles Swindoll, Michael Andrus, James Smith, Paul Barnett, G. Campbell Morgan, Charles Spurgeon).

Key excerpts on the theme:

- On v. 19 ("reconciling the world... not counting their trespasses"): "God was reconciling a world at enmity... The scope is interpreted as all mankind, with 'the world' (kosmos) indicating universal provision for all humanity... However... applying through faith... 'by grace are you saved through faith' (Romans 4:16)." (Multiple commentators; e.g., MacDonald: "God has provided a way by which men's trespasses might not be imputed to them, but while that way is available to all, it is effective only in those who are in Christ... the moment these men trust the Lord Jesus as Savior, they are reckoned righteous in Him.")
- David Guzik: "Our trespasses were imputed to Jesus. The justice our sin demanded is satisfied, not excused."
- On v. 20 ("be reconciled to God"): "To be reconciled to God requires that a person ask God for the forgiveness he has provided in the death of his Son... friendship has to be accepted. People don't initiate it, but they must respond to it." (Paul Barnett; Michael Andrus: "God makes His appeal to lost people through us!... We implore you on Christ's behalf: Be reconciled to God.")
- On v. 21: "Through faith alone in the person and work of Jesus Christ, we become the righteousness of God... A real transfer occurs at the Cross: We trade our guilt for His innocence." (Charles Swindoll)

Overall view: Provision is universal ("available to all"), but effectual only "in Christ" through faith.

BibleRef.com

- Verse 19: <https://www.bibleref.com/2-Corinthians/5/2-Corinthians-5-19.html> "God is not counting the sins of those who are 'in Christ' against them... Christ removed the obstacle by paying the price for each believer's sin with His death... Now all who trust in Christ can be reconciled to God."
- Verse 20: <https://www.bibleref.com/2-Corinthians/5/2-Corinthians-5-20.html> "Paul implores all readers to be reconciled to God through faith in Christ... God does not hold the sins of those who come to Him through faith in Christ against them."
- Verse 21: <https://www.bibleref.com/2-Corinthians/5/2-Corinthians-5-21.html> "Those who come to God through faith in Christ are given credit for Christ's righteous, sinless life... by His gift of grace and through our faith in Christ (Ephesians 2:8–9), God receives Christ's death as payment for our sin and gives us credit for Christ's righteousness."

BibleRef clearly states the provision is available universally but received "through faith in Christ."

Blue Letter Bible

- Chuck Smith Commentary (Calvary Chapel):
https://www.blueletterbible.org/Comm/smith_chuck/c2000_2Cr/2Cr_005.cfm "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them... the provision is universal—'God so loved the world' and 'died for all'... However, reconciliation requires personal response: 'Be ye reconciled to God,' as rejection of Christ's love is the unforgivable sin... salvation is by grace through faith, not works (Ephesians 2:8-9)."

- David Guzik's commentary is also hosted here (Enduring Word):
https://www.blueletterbible.org/comm/guzik_david/study-guide/2-corinthians/2-corinthians-5.cfm
 (aligns closely with quotes in Precept Austin above, emphasizing imputation to Jesus and reception through faith).

GotQuestions.org

- Primary article on the ministry of reconciliation (covering vv. 18-21):
<https://www.gotquestions.org/ministry-of-reconciliation.html> "God provides reconciliation for the world through Christ... 'reconciling the world to himself in Christ, not counting people's sins against them' (v. 19)... However, reconciliation is received personally through believing the gospel: individuals must repent of sin and place faith in Christ to be made right with God... 'in him we might become the righteousness of God' (v. 21)."
- Related: <https://www.gotquestions.org/reconciliation.html> (echoes the same: provision through Christ, received by faith).

Bible Hub Commentaries

The requested page lists classic commentaries (e.g., Pulpit Commentary, Ellicott's, Benson, Cambridge Bible, Gill's Exposition, Guzik, etc.). Many affirm the universal offer ("the world" as all mankind, non-imputation as provisional) but stress personal appropriation through faith (e.g., common notes on the appeal in v. 20 and imputation "in Him" in v. 21). For full texts:

- Direct link for v. 19: https://biblehub.com/commentaries/2_corinthians/5-19.htm
- v. 20: https://biblehub.com/commentaries/2_corinthians/5-20.htm
- v. 21: https://biblehub.com/commentaries/2_corinthians/5-21.htm

Easton's Bible Dictionary

Entry on "Reconciliation": Originating with God, it consists in the removal of His merited wrath through Christ's atonement (referencing 2 Corinthians 5:18-19). The provision is through the blood of Christ, making peace available, but applied to those who receive it (standard entry across sites, e.g., <https://www.studylight.org/dictionaries/eng/ebd/r/reconciliation.html> or similar). Related entry on "Imputation": Sins imputed to Christ, righteousness imputed to believers by faith.

These sources consistently teach that Christ's work provides a way for all to be saved (universal in scope and sufficiency), but salvation and reconciliation are received through personal faith in Him.