



CONTRACT

Teamwork and cooperation between all the members of company provides success in business. Constant feedback and interaction of business people is the powerful method in getting the leading positions in market.

The examples can be found in any kind of business. Further to this evidence that the UK stock market is weak form efficient, other studies have compared the share prices existing after a takeover announcement with the bid offer. Fifth found that the share prices were fully and instantaneously adjusted to their correct levels, thus concluding that stock market was semi-strong form efficient. The market's ability to efficiently respond to a short term and widely publicized event such as a takeover announcement cannot necessarily be taken as indicative of a market efficient at pricing.

Another observed discrepancy between the theory and real markets is that at market extremes what fundamentalists might consider irrational behavior is that at the late stages of a bull market, the market is driven by buyers who take little notice of underlying value. Towards the end of a crash, markets go into free fall as participants indicate themselves from positions regardless of the unusually good value that their positions represent. This is indicated by the large differences in the valuation of stocks compared to fundamentals (such as forward price to earnings ratios) in bull markets or artificially low prices caused by the irrational participants by taking opposing positions. Powerful participants should always immediately take advantage of the artificially high developing. It may be inferred that many rational participants are aware of the irrationality of the market at extremes and are willing to allow irrational positions to drive the market as far as they will and only take advantage of the prices when they have more than merely fundamental reasons that the market will return towards fair value.

Measuring market penetration accurately is essential to defining a market and identifying new opportunities. Financial institutions use demographics and marketplace data to determine what products and services to offer to both their traditional and new customers and where to locate new branches. Some observers dispute the accuracy of the data, but the fact remains that the efficient market hypothesis, especially in the case of the stock market, is a mathematical model that is based on the slow diffusion of information through the market. Sophisticated professional investors should always immediately take advantage of the prices when they have more than merely fundamental reasons that the market will return towards fair value.

TERMS OF *Salvation*

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Introduction:

In looking at the subject of Salvation, there are several concepts which will help further explain the role of man and God in Salvation. These words, when understood, help clarify what exactly man's role is in Salvation.

1.Ransom/ Redemption:

Analysis of the words Ransom/Redeem/Redeemed.

The word "redemption" has a historical usage as seen in the case of the children of Israel leaving Egypt.

The word's first mention is seen in the book of Exodus.

Exodus 6:6 *Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:*

The word "redeem" was translated from the Hebrew "gaal".

It implies "to buy back, to purchase".

Notice what God told Moses in the above text.

I am the Lord, and I will bring you out from under the burdens of the Egyptians

Hence, we get to understand the meaning of the word redeem/redeemed/ransom in the Hebrew texts- **To lead out of something.**

This goes beyond the price paid, the process of the redemption, but the **ACTUAL RELEASE.**

The same thing was echoed by Moses in Exodus 15, after they left Egypt.

Exodus 15:13 *Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.*

God redeemed his people; that's **He led them out** guiding them by his strength into his holy habitation.

Psalms 74:2 *Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.*

Psalms 78:35 *And they remembered that God was their rock, and the high God their redeemer.*

The word "redeem" carries a thought of **deliverance; that's to set free.** Redemption basically is seen from an act which means "to redeem" but the act is secondary to the concept itself.

When the word is looked keenly at, it means a price that was paid for something. **There is therefore deliverance based on the payment of a price**

In explaining redemption and the related terms, we must always note the difference between paying the price and the actual release of the purchased thing or person.

There are 8 words in the Greek texts of the bible translated as either “ransom”, “price”, “bought” or “redemption” from the original Greek manuscript. An analysis of all the words would give us an understanding of the word “redemption” and also the particular word used in 1Tim 2:6 and also intended meaning of the writer (Paul). We will consider these Greek words:

- A) Agorazo (Agoradzein)
- B) Lutron
- C) Anti-Lutron
- D) Exagorazo (Exagoradzein)
- E) Apolutrosis
- F) Lutrotes
- G) Lutroein/ Lutrosis.

A. Agorazo

“**Agorazo**” when used by the writers implies “**to buy**”. The emphasis is the price i.e. the price paid for the purchase and not the actual freedom.

1Corinthians 6:20 *For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's.*

1Corinthians 7:23 *Ye are bought with a price; be not ye the servants of men.*

Notice from the above two verses: that even though the price has been paid and the body has been bought, the believers' body is still mortal.

It shows that the word does not refer to the actual release but the price paid to effect a purchase.

2 Peter 2:1 *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

The word “**bought**” was translated from the Greek word “**agorazo**”.

This does not refer to a loss of salvation, but from our preceding analysis, the price had been paid for them (hence the words “... **that bought them**...”) but they were not believers because they denied (rejected/ refused the offer). That's, the price paid is for everybody, but not everyone has received the release.

Verses 19-22 buttresses the point.

2 Peter 2:19-22 ¹⁹ While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. ²⁰ For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. ²¹ For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. ²² But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

- Verse 19 is clear- the people were not free; they were not Christians. Even though the price had been paid for them, they were not free.
- In scripture, “dogs” and “pigs” were never used to describe believers. This scripture is similar to what Jesus said in Matt 7:21-23

Matthew 7:21-23 ²¹ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²² Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³ And then will I profess unto them, **I never knew you:** depart from me, ye that work iniquity.

The phrase “**I never**” here, is a compound phrase that was translated from the Greek word “oudepote”. It is a very negative word and it means “**never at all**” or “**never at any time**”. It connotes an extreme negation.

The word “**knew**” was translated from a Greek word “ginosko” which means “**to be aware of**”. Hence, Jesus said that he would say to this class of people that he never at any time was aware of them.

They were not believers. Jesus prophesying to have never known the believer would be inconsistent with the revelation of the epistles. The words used show that Jesus could only be referring to an unbeliever. This is the same thought presented by Peter in the text we have just examined.

B. Lutron.

This refers to the price paid. It does not refer to the people. It is expressed as a noun. It is the price of the release, money paid for prisoners of war (it has a historic use in this regard).

In other words, **it does not refer to their freedom but to the money paid.** The death of Jesus was the price paid.

Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matthew 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

C. Antilutron.

Antilutron has a similar meaning to Lutron. When it is used by the writers, it referred to what was given in exchange for another as the price of his redemption.

1 Timothy 2:6 *Who gave himself a ransom for all, to be testified in due time.*

Let us look at the words used in the above text to get a full comprehension of the text.

The words are: **Gave, For, All,** and **Ransom.**

Gave:

The word “**gave**” was translated from the Greek word “**didomi**” which implies to “offer, make available, bestow, grant, give, deliver up or to commit”. The word “**didomi**” was used several times in the NT books of the bible.

Other places where the word was used:

John 1:17 *For the law was given by Moses, but grace and truth came by Jesus Christ.*

Acts 5:31 *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*

Acts 15:8 *And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;*

Romans 5:5 *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

James 1:5 *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

- The word deals more with the attitude of the giver than the gift itself.

For:

The word “**for**” was translated from the Greek word “**huper**” which implies a substitution or to substitute. It means “on behalf of”, “in the place of”.

It is accomplished by one person on behalf of another. The former becomes the sacrifice for the latter.

There are two words translated as “**for**” in the Greek texts of the bible. The second word is “**anti**”. It has the same implication as “**huper**”. It means “instead of” or “because of”.

It was used in **Matthew 20:28** *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

The word in this text was translated from the Greek word “**anti**”.

Other place where the word “**for**” (**huper**) was used.

1 Corinthians 15:3 *For I delivered unto you first of all that which I also received, how that Christ died **for** our sins according to the scriptures;*

2 Corinthians 5:15 *And that he died **for** all, that they which live should not henceforth live unto themselves, but unto him which died **for** them, and rose again.*

Galatians 1:4 *Who gave himself **for** our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*

Galatians 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself **for** me.*

Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: **for** it is written, Cursed is every one that hangeth on a tree:*

All:

The word “**all**” was translated from the Greek word “**pas**” which refers to things specific and not all things in its absolute sense. Hence, in its usage it must always be considered in context.

Other instances where the word “**all**” was used:

Philipians 4:13 *I can do **all** things through Christ which strengtheneth me.*

As stated above the word “**all**” here would be seen in the context of what was said in the previous verse.

Philipians 4:12 *I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.*

“I can do all things” therefore will refer “to being abased, to abound, to be full and to be hungry” in the context of the text.

Luke 24:25 *Then he said unto them, O fools, and slow of heart to believe **all** that the prophets have spoken:*

This can better be understood as “all these things that the prophets have spoken concerning the sufferings of Christ and the glory that should follow”.

Ransom:

The word “**ransom**” was translated from the Greek word “**anitultron**” which implies **the price that was paid**.

The term “**ransom for all**” could be erroneously inferred, from the use of words here that the whole world is saved since Jesus gave himself a ransom for all. The context however points otherwise.

Contextual analysis of 1 Tim 2:6

Let us have a contextual look at how Paul built his thoughts before arriving at his submission in verse 6. This will help to clarify any grey areas that may have possibly arisen.

1Timothy 2-6: *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; ² For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. ³ For this is good and acceptable in the sight of God our Saviour; ⁴ Who will have all men to be saved, and to come unto the knowledge of the truth. ⁵ For there is one God, and one mediator between God and men, the man Christ Jesus; ⁶ Who gave himself a ransom for all, to be testified in due time.*

Verses 1-4

The word **supplication** was translated from the Greek word “**deesis**”; which implies a specific request. Supplication here will refer to a serious and urgent demand, one that is not flimsy.

Paul’s admonition on prayer encompasses all men (including leaders) to the end that men are saved (verse 4).

In Verse 4, Paul said that God’s will is to have all men saved and to come unto the knowledge of the truth.

To be saved is one thing, to come to the knowledge of the truth is a step further- this relates with growth in that which has been received.

God’s will is expressed in the fact that he is not willing that any should perish. This implies already that all men are not saved. Rather in this will, He gave his son a ransom for all.

The word “**will**” here was translated from the Greek word “**thello**”. It goes beyond a mere desire. If God’s will is salvation, then it will be a disposition that influences his actions which was seen in the fact that every step he took was for salvation. In essence, that willingness is explained in actions. Hear John:

John 3:16-17 ¹⁶ *For God so loved the world, that he gave (a disposition) his only begotten Son, that whosoever (his disposition is towards everybody) believeth in him should not perish, but have everlasting life.* ¹⁷ *For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

We therefore see it was not just a desire. However, as much as God’s will is clear about people not perishing, it does not foreclose the fact that people still do perish. This shows that his will is not final or the fact that he purposes/ wills for things to happen does not mean it will happen.

The mind of God in salvation is also seen by reading through Jesus’ words in the gospel of John

John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

The phrase “**shall not come into condemnation**” is an absolute promise upon believing.

Back to 1Tim 2:1-6.

Having explained verse 1-4, a few controversies that arise from this text need to be resolved.

Verse 4 *Who will have all men to be saved, and to come unto the knowledge of the truth.*

Observe that this was not the only place he made use of the word “all” in that letter. Paul used it several times here.

Verse 1: *I exhort therefore, that, first of **all**, supplications, prayers, intercessions, and giving of thanks, be made for all men;*

Verse 2: ² *For kings, and for **all** that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*

Verse 6: ⁶ *Who gave himself a ransom for **all**, to be testified in due time.*

The words “for” and “all” were translated from the Greek words “huper” and “pas” respectively. The word “ransom” as earlier explained in the grammatical analysis was translated from the Greek word “antilutron” which also addresses the fact that it was for all men.

However, note that the price is for all men but this does not in any way refer to the fact that all men are saved. For the men to be saved they would have to believe, this is when the redemption is effective. The actual release refers to the believers (those who have responded) while the price refers to the whole world.

1 Timothy 1:16 *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*

The statement in the text above buttresses the actual release: “... which should hereafter believe on him to life everlasting.”

Therefore, the following have been established.

- The price was paid for all men.
- The fact that the price was paid for all men does not automatically translate to all men being saved.
- For the redemption to be effective, the man has to receive the gospel by believing.
- God’s will is for all to be saved and this will was seen in how the price was paid for all.

Therefore, this provides access to all men on the basis of what Christ has done.

D. Exagorazo

This refers to an actual release.

Galatians 3:13 *Christ hath **redeemed** us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

Galatians 4:5 *To **redeem** them that were under the law, that we might receive the adoption of sons.*

The word “**exa**” means “**out of**”, or on the other hand, “**agorazo**” means “**to purchase**”.

So, “**exagorazo**” implies an actual release, that’s the person is now out of the law. The word is the same word seen in the texts below.

Colossians 4:5 *Walk in wisdom toward them that are without, redeeming the time.*

Ephesians 5:16 *Redeeming the time, because the days are evil.*

It can therefore be said that the price has been paid for all, but not all are free. The actual release refers to believers while the price refers to the whole world.

E. Apolutrosis.

This also refers to an actual release not just the price paid.

It is a releasing effected by payment of ransom, liberation procured by the payment of a ransom.

We see example from:

Luke 21:38 *And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

Romans 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*

Romans 8:23 *And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

1Corinthians 1:30 *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and **redemption***

Ephesians 1:7,14 *In whom we have **redemption** through his blood, the forgiveness of sins, according to the riches of his grace....¹⁴ Which is the earnest of our inheritance until the **redemption** of the purchased possession, unto the praise of his glory.*

Ephesians 4:30 *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of **redemption**.*

Colossians 1:14 *In whom we have **redemption** through his blood, even the forgiveness of sins:*

Hebrews 11:35 *Women received their dead raised to life again: and others were tortured, not accepting **deliverance**; that they might obtain a better resurrection:*

Hebrew 9:15 *And for this cause he is the mediator of the new testament, that by means of death, for the **redemption** of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

An actual release was intended.

Hence, the price paid for all but not all have received the actual release. The actual release is not for the selected people but those who have believed the gospel. A man is free only when he responds to what Christ has done.

F. Lutrotes

When “Lutrotes” was used, it referred to the redeemer (deliverer/ liberator) himself.

Acts 7:35 *This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a **deliverer** by the hand of the angel which appeared to him in the bush.*

Here it was used for Moses as a **deliverer (liberator)**.

G. Lutroo/Lutroein/ Lutrosis.

This deals with the *liberation* of persons, that is, freedom. “Lutrosis” (noun), “Lutroein” (verb) means to rescue by paying a ransom; to free someone by paying a ransom. It was used by Peter in his first epistle

1 Peter 1:18 *Forasmuch as ye know that ye were not **redeemed** with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*

Used also in the gospels

Luke 24:21 *But we trusted that it had been he which should have **redeemed** Israel: and beside all this, to day is the third day since these things were done.*

The issue being addressed by the speaker of the statement here was redeeming Israel. It talks about someone free, and not just the actual price for sins.

Titus 2:14 *Who gave himself for us, that he might **redeem** us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Here the author stresses the redeemed people (peculiar and zealous for good works).

Scriptural texts where “lutrosis” was used.

Luke 2:38 *And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for **redemption** in Jerusalem.*

Heb 9:12 *Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal **redemption** for us.*

Therefore, it can be said that the price spoken of repeatedly above is a price that is for the whole world, but an actual release will refer to believers (those who have received the sacrifice for sins via believing the gospel).

Grouping the words together based on their meanings and how they were used throws up three groups:

i) The first group includes: agorazo, Lutron, and antilutron.

When they were used by the writers in the Greek texts, they were used as an objective word i.e. an impersonal word. **Those words describe the ransom that Christ paid.**

ii) The second group includes: *exagorazo*, *apolutrosis* and *Lutrotres*.

When they are used by the writers in the Greek texts, **they refer to the liberation of the persons.**

iii) The last group of words includes: *lutroein* (*lutroo*) (verb) and *lutrosis* (noun)

Based on the above categorization, it is therefore evident that the words "ransom", "redeem", "price", "paid" and "bought" when used by the writers can mean

- The redeemer himself
- The price that has been paid for all (ransom)
- And the actual release i.e. those who have believed and have received.

Hence all are not saved because not all have believed, however the price was paid for all.

REGENERATION.

This is the work of the Holy Spirit upon being saved. **Regeneration** was translated from the Greek compound word "**palingensia**". "**Genesia**" means "**to start**", and "**palin**" means "**again**". So "**palingensia**" means "**to start again**", "to begin", "a new beginning", "a birth."

The word was used only twice in NT Greek:

Titus 3:5 *"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of **regeneration**, and renewing of the Holy Ghost"*

Matt 19:28 *"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the **regeneration** when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."*

It speaks of the act of salvation and not the washing of water. It goes to the vital work of the Holy Spirit, that is, what He does in the believer. At salvation, the Holy Spirit gives life to the dead man and that is regeneration. He changes the condition that has affected his nature.

Ephesians 2:1-4 *"And you hath he quickened, who were dead in trespasses and sins; ² Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ³ Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. ⁴ But God, who is rich in mercy, for his great love wherewith he loved us."*

Contextual analysis:

V1- Note that the words *“hath he quickened”* are in italics, hence they were inserted by the translators of King James version of the bible. A proper contextual reading will be to read Eph 1:23 into Eph 2:1. It should read like this:

“Which is his body, the fulness of him that filleth all in all and you who were dead in trespasses and sins.”

The word **“fulness”** is from the Greek word **“pleroma”** and it means completion. It was used to refer to the content that fills a thing. This explains his use of the word *“filleth”* which the Greek work **“pleroo”**- which means **“to make replete”**, that is (literally) to cram or level up (a hollow). He meant that Jesus fills the believer to completion upon salvation.

V2- The **‘walk’** here was translated from the Greek word **“peripateo”**. It implies to be occupied with. It was used also in the same book in;

Ephesians 2:10 *“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”*

The word **“disobedience”** is the Greek word **‘apeitheia’** and it refers to unbelief.

V3&4- *“Conversation”* - **“anastrepho”** which refers to what a person busies himself with.

“Time past” - *“pote”* which implies sometimes ago

“Wrath” - *“orge”* and it refers to anger, indignation.

“Children of wrath” is describing the same people he referred to as **“children of disobedience”** earlier. Their unbelief is why they are referred to as children of wrath. That is, the unbelief is the wrath itself.

Hence by his discussion here, he is explaining the former state of the believer.

In V5, he explains what God’s role was: *“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)”*

The phrase he *“has quickened us together”* is a compound word translated from the Greek word **“suzoopoeio”** which implies *“to give life or to be alive”*

Jesus used the word in:

John 5:21 *“For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.”*

➤ **Salvation is to have life and this life is in the Son.**

1Corinthians 6:17 **“But he that is joined unto the Lord is one spirit.”**

In regeneration, a person is born of the spirit and this is solely by the work of the spirit. It is important to note that regeneration is not conversion, repentance, sanctification, justification or an

experience but a new birth. Such an individual that is saved has his sonship and nature forever. The life and nature he possesses is of the Father.

John 3:1-8 *There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: ² The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. ³ Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.** ⁴ Nicodemus saith unto him, **How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?** ⁵ Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.** ⁶ That which is born of the flesh is flesh; and that which is **born of the Spirit is spirit.** ⁷ Marvel not that I said unto thee, **Ye must be born again.** ⁸ The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one **that is born of the Spirit.***

In Nicodemus' time. It was taught widely among the Jews that since they were descendants of Abraham, they were automatically assured of heaven. But Jesus's teaching came in as a surprise to Nicodemus, "Unless you are born again, you cannot see the Kingdom."

Nicodemus was puzzled by this statement.

The word '**again**' in Greek is '**another**' which means '**above**' or '**anew**'.

So, to be **born again** is to be **born anew or born from above**. This is a new birth. Essentially, this means having a new life.

Therefore, to attain heavenly citizenship, or belong to the family of God, one has to be born again, born anew.

No one can receive this new birth for themselves.

"Unless one is born of water and the Spirit", Jesus said.

The words 'water' and 'Spirit' mean the same. The latter word (spirit) is an explanation of the former word (water).

So, the right rendering would be " Unless one is born of water which is the Spirit..." Physical water can not change our spiritual status. It is a spiritual birth which is the regeneration.

This regeneration had earlier been prophesied by prophets.

Ezekiel 36:25-28 *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. ²⁶ **A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.** ²⁷ **And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.** ²⁸ **And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.***

- We have received the spirit of God, and it dwells with in us.

- The spirit we have received is the spirit of Christ which is a life-giving spirit.

1 Corinthians 15:45 *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*

Galatians 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

2 Corinthians 3:6 *Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

Romans 8:1-2 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ² For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

RECONCILIATION.

Still on the subject of salvation, let us do a further examination of the following words: reconcile, reconciling, and reconciliation.

2 Corinthians 5:18-21 *And all things are of God, who hath **reconciled** us to himself by Jesus Christ, and hath given to us the ministry of **reconciliation**; ¹⁹ To wit, that God was in Christ, **reconciling** the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of **reconciliation**. ²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye **reconciled** to God. ²¹ For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

The words “**reconciling**” and “**reconciliation**” were translated from the Greek words “**Katallasso**” and “**Katallage**” respectively, and they imply “to make peace between enemies or warring parties.

The Greek verb *katallassō* basically means **to change or exchange**. It was often used as a monetary term referring to **changing or exchanging money**, but in general it referred to **exchanging** one thing for another.

A common use of *katallassō* was in reference to **changing** someone from an enemy into a friend, that is, bringing together or **reconciling** two people or parties that are at odds with each other.

Reconciliation therefore, presupposes a separation; it deals with estranged relationships. This implies that a separation must have been present between the parties. Thus, it involves persons.

➤ Reconciliation dealt with the separation problem of man.

This is how *katallassō* is used all six times in the NT, as is also the case for all four uses of the related noun *katallagē* (meaning *reconciliation*; see Romans 5:11; 11:15; 2Corinthians 5:18-19).

These two words are found only in Paul's writings.

1Corinthians 7:11 *but if she does leave, she must remain unmarried, or else be **reconciled** to her husband, and that the husband should not divorce his wife,*

Paul used *katallassō* to describe a husband and wife being **reconciled**.

Paul's other five uses of the term explain unbelievers and God. Because of sin, unbelievers are God's enemies (Romans 5:10), but they can be **reconciled** to God through faith in Christ.

The use of the word *katallasso* in 2Corinthians 5:18-19, shows that God did it himself.

Romans 5:10-11 *For if, when we were enemies, we were **reconciled** to God by the death of his Son, much more, being reconciled, we shall be saved by his life. ¹¹ And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the **atonement**.*

The word atonement in verse 11 is "Katallage" which is better understood as reconciliation.

APOKATALLASO.

Now, in other epistles written by Paul, he used another word for reconciliation.

Ephesians 2:16-17 *And that he might **reconcile** both unto God in one body by the cross, having slain the enmity thereby: ¹⁷ And came and preached peace to you which were afar off, and to them that were nigh.*

Colossians 1:20-21 *And, having made peace through the blood of his cross, by him to **reconcile** all things unto himself; by him, I say, whether they be things in earth, or things in heaven. ²¹ And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he **reconciled**.*

The words: *reconcile and reconciled* used in the above texts were translated from the Greek word "apokatallasso".

"Apokatallasso" is a combination of two Greek words: "apo" and "katallasso". "Apo" means "complete"; "total" while "katallasso" means "reconciliation"

- Apokatallasso therefor means **completely reconciled**.
- **This signifies a permanent reconciliation done once and for all.**

DIALLASO.

There is another word used in the NT Greek for reconcile and this is the Greek word "diallaso".

This word was used when the reconciliation involved two people.

Matthew 5:24. *Leave there thy gift before the altar, and go thy way; first be **reconciled** to thy brother, and then come and offer thy gift.*

In "diallaso", the two parties come together for reconciliation. This word however, was not used for salvation.

In salvation, “**apokatallaso**” was used because God **SOLELY** did this reconciliation and its **FOREVER**.

Back to 2 Corinthians 5:18-21 *And all things are of God, who hath **reconciled** us to himself by Jesus Christ, and hath given to us the ministry of **reconciliation**;* ¹⁹ *To wit, that God was in Christ, **reconciling** the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of **reconciliation**.* ²⁰ *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye **reconciled** to God.* ²¹ *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

The words “reconcile”, “reconciliation” and “reconciling” were used 5 times all together from verses 18-20.

The word “**imputing**” was translated from the Greek word “**logizomai**”; and it implies **to reckon** i.e. **to charge to someone's account**.

A mere reading of the above texts without paying attention to details or applying caution can be a bit confusing and makes the texts look contradictory.

Some possible questions from the above texts are:

- ✓ How can God reconcile us, and also give us the ministry of reconciliation?
- ✓ Why are we beseeching men to be reconciled unto God, if he has reconciled the world to himself in Christ?

The approach to answering the above question is a contextual analysis to the texts.

Verse 15.

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”

Paul was very clear.... Christ died for all.

Verse 18.

It is very clear here that God is the one who reconciled. And he did that in Christ.

Verse 19.

Now, reading in verse 19 “... *God was in Christ, reconciling the world unto himself...* “. This can seem to say God has reconciled the whole world to himself, the world is already reconciled to him. But that is not so because:

The word “in” in verse 19 was translated from the Greek word “en” which is an infinite verb, that is, imperfect. This means that not all that are in the world have been reconciled to God. Therefore, God was in Christ in view of reconciling the world.

Qn. What did God do to reconcile the world?

It is clear in Verse 19 "... not imputing their trespasses unto them..."

The word "**imputing**", as seen earlier was translated from the Greek word "**logizomai**" and it implies to reckon i.e., "**to charge to someone's account**".

Why didn't God impute their their trespasses unto them (world)? Yet his word says "For the wages of sin is death.... " Romans 6:23

Qn. How did God do this?

Verse 21²¹ *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

- By putting it on Jesus who became the sacrifice for sin (hence Christ died for all... verse 15)

Verse 20.

Verse 20 therefore explains verse 19.

²⁰*Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."*

Notice: the word "you" that occurs twice in the above text is in italics in the KJV of the bible. Therefore, it was not in the original Greek manuscripts. It was rather inserted by the translators of the English KJV.

Therefore, God is appealing to the world in the death of his son through our preaching.

Qn. How then is a man reconciled to God?

2 Corinthians 4:3-4 *But if our gospel be hid, it is hid to them that are lost: ⁴In whom the god of this world hath blinded the minds of them **which believe not**, lest the light of the **glorious gospel of Christ**, who is the image of God, should shine unto them.*

A man is reconciled by faith in believing the Gospel of Christ.

Qn. Verse 18 then causes us to think; why then did he give to us the ministry of reconciliation?

This therefore implies that there is a specific "us" in the world that God committed this ministry to.

Note: It is the same "us" that he reconciled unto himself in verse 18.

Qn. Who are the "us"?

Verse 17: "... any man be in Christ...."

Hence it is clear in this explanation that:

- Christ's death is for all (2 Corinthians 5:15)
- God by the death of his son is merciful to all (2 Corinthians 5:19)
- God is beseeching, that is, appealing to the world through our preaching in the death of his son (2 Corinthians 5:20)

- However, that reconciliation (available in Christ) is **only effective** when a man believes the gospel (in the context of the letter 2 Corinthians 4:3)
- His death made reconciliation available for all but reconciliation is only effective for those who have believed in the gospel of Christ.

The ministry of reconciliation:

In Matthew's version of the Great Commission, Jesus says, *"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age."* (Matt 28:19-20 CSB)

That, surely, is our ministry. Paul sums up the Great Commission by saying it is our duty, our command, and our ministry to reconcile.

- Our role as believers should be that of reconcilers. Are we agents of reconciliation or are there areas of our lives where we are widening the divide?

Paul points out that God did not *"count their trespasses against them."* How do we respond to other people when we see patterns of sin? Is our approach more of *"Go and sin no more"*? Or *"Sin no more, then be reconciled"*?

If we aren't careful, we can get caught in the trap of expecting people to conform to our exact beliefs and desires before we are willing to be reconciled to them and to accept them into our family.

If we are to be like Christ, it is our ministry to be reconcilers of this world, no longer counting their trespasses against them and instead proclaiming, *"Be reconciled to God."*

EXPIATION.

Note that this word is not in any text of the books of the bible. It is a qualifying word that explains what Jesus has done for us. The word begins with a prefix "ex" which means "out of" or "from". It means to remove the penalty and the law that punishes a sinner; to remove a provision that punishes an offence.

A text that can help us understand this word is seen in the book of Colossians.

Colossians 2:14 *Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

Grammatical analysis.

Verse 14.

The word **"blotting"** out was translated from the Greek word **"exaleipho"**.

The word "exleipho" occurs 5 times in 5 verses in the NT Greek

Acts 3:19 Repent ye therefore, and be converted, that your sins may be **blotted** out, when the times of refreshing shall come from the presence of the Lord;

Colossians 2:14 **Blotting** out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Revelation 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not **blot** out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Revelation 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall **wipe away** all tears from their eyes.

Revelation 21:4 And God shall **wipe away** all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

In addition, "exaleipho" appears 34 times in the Septuagint (OT Greek).

Genesis 7:4 For after seven more days, I will send rain on the earth forty days and forty nights; and I will **blot out** from the face of the land every living thing that I have made.

Exodus 17:14 Then the LORD said to Moses, "Write this in a book as a memorial, and recite it to Joshua, that I will utterly **blot out** the memory of Amalek from under heaven."

Exodus 32:32-33 "But now, if Thou wilt, forgive their sin-- and if not, please **blot me out** from Thy book which Thou hast written!" **33** And the LORD said to Moses, "Whoever has sinned against Me, I will **blot him out** of My book.

Numbers 5:23 'The priest shall then write these curses on a scroll, and he shall **wash them off** into the water of bitterness.

Deuteronomy 9:14 'Let Me alone, that I may destroy them and **blot out** their name from under heaven; and I will make of you a nation mightier and greater than they.'

Isaiah 43:25 I, even I, am the one who **wipes out** your transgressions for My own sake, and I will not remember your sins.

Isaiah 44:22 I have **wiped out** your transgressions like a thick cloud and your sins like a heavy mist. Return to Me, for I have redeemed you.

Psalms 51:9 Hide Your face from my sins and **blot out** all my iniquities.

Other places are:

Genesis 9:15, Leviticus 14:42, Numbers 27::14, Deuteronomy 9:14, 25:6,19; 29:20; Judges 15:16, 21:17, 2 Kings 14:27, 1Chronicles 29:4, Nehemiah 13:14; Psalms 9:5; 51:1. Psalms 6:28, 109:13, 14; Proverbs 6:33, Jeremiah 18:23, Ezekiel 9:8, 20:17, 22:30, 25:15, Hosea 11:9)

"Exaleipho" means:

1. To completely besmear or cover with lime (to whitewash or plaster)

2. To remove, obliterate, erase, wipe out, blot out.

“Blotting” out deals with records. It has to do with something that is written.

Historically, it involved three things:

- It dealt with smearing out letters with wax (whitewash/ plaster).
- Wiping out a record of debts.
- Wiping an item in an account, that is to remove an entry.

Blotting out therefore must refer to something written.

There is therefore a need to find out where this record exists.

Qn. Where is the record?

Deuteronomy 31:9-12, 24-26 ⁹ *And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.* ¹⁰ *And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,* ¹¹ *When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.* ¹² *Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law...* ²⁴ *And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,* ²⁵ *That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,* ²⁶ *Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, **that it may be there for a witness against thee.***

➤ Here, we see that there was a book of the law written by Moses which he insisted must be put in the side of the ark of the covenant **as a witness against Israel.**

Romans 3:19-20 ¹⁹ *Now we know that what things soever the law saith, it saith to them who are under the law: **that every mouth may be stopped, and all the world may become guilty before God.*** ²⁰ *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

Galatians 3:10-12 *For as many as are of the works of the law are under the curse: for it is written, **Cursed is every one that continueth not in all things which are written in the book of the law to do them.*** ¹¹ *But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.* ¹² *And the law is not of faith: but, The man that doeth them shall live in them.*

The **certificate of debt is the law.** The law proves that a debt is being owed. The hand written document shows the offence and penalty. That is what the law does: It shows the offence and also carries the penalty.

An example could be seen when a man is arrested for driving against the law and given a ticket as proof that he has committed an offence and therefore has an obligation to discharge.

The commandments were hostile.

Romans 7:10-14 ¹⁰ *And the commandment, which was ordained to life, I found to be unto death.* ¹¹ *For sin, taking occasion by the commandment, deceived me, and by it slew me.* ¹² *Wherefore the law is holy, and the commandment holy, and just, and good.* ¹³ *Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by **the commandment** might become exceeding sinful.* ¹⁴ *For we know that the law is spiritual: but I am carnal, sold under sin.*

The word “commandment” was taken from the Greek word “entole”. It refers to an injunction. The laws of Moses were written by Moses to pronounce the judgment and consequences of sin.

But now:

Romans 8:2 *For the law of the Spirit of life in Christ Jesus **hath made me free from the law of sin and death.***

Back to Colossians 1:14

As seen earlier, “exaleipho” means to take it out of the way, to take away the legal document.

Other translations:

Having cancelled and blotted out and wiped away (Amplified)

He did this by erasing the charges (GWT)

He has destroyed what was against us (NET)

He cancelled the record that contained the charges against us (NLT)

The word “**ordinances**” was translated from the Greek word “**dogma**” which implies a decree or a law.

Nailing it to the cross

It was his cross that took it out of the way.

In ancient Rome tradition, when the man committed an offense, was tried and convicted and put behind bars, a document stating out the crime and the penalty was put on his prison door. The offender had on his door the offense and the penalty nailed to his prison door. That door will therefore not be opened as long as that document is on the door of that prison.

Once he has served his term, a phrase was written on the door “**telestatai**” which literally means “**paid in full**”. This means that the prison warden can now open the door so that the offender can go. That means the penalty for the offense has been paid.

It is in light of that explanation that Paul sought to explain what Jesus did. He blotted out the handwriting of ordinances contrary to us nailing it to the cross.

Back to Expiation:

Applying the term “expiation” means **Jesus paid the price in full**. Whoever has been held captive by the law of Moses has thus been freed to go.

Matthew 5:17 *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

The word fulfil was translated from the Greek word “pleroo” which means to discharge an obligation.

Romans 10:4 *For Christ is the end of the law for righteousness to everyone that believeth.*

Galatians 3:13-14 ¹³ *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:* ¹⁴ *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

As seen earlier, the word “**redeemed**” was translated from the Greek word “**Exagorazo**” which refers “**to the actual release by means of payment of a ransom**”.

Jesus by his sufferings for man removed any record that stands against man. That means that the judge does not use the laws again. Jesus expiated the law. It is therefore not useful any more.

And the man who believes in Jesus, has now been freed both from the law and the penalty it spelt.

In explaining expiation, Jesus took it all out of the way and paid in full. Therefore, means that today, the law does not stand between man and God because Jesus has taken away/ removed both the law and the penalty that punishes.

PROPITIATION.

1 John 2:2 *And he is the **propitiation** for our sins: and not for ours only, but also for the sins of the whole world.*

1 John 4:10, 14 *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the **propitiation** for our sins... ¹⁴ And we have seen and do testify that the Father sent the Son to be the Saviour of the world.*

Grammatical analysis:

Notice, the two texts above are similar. They have the same author (John) and are found in the same letter.

Firstly, let us examine grammatically some key words that were used.

Propitiation: The word ‘propitiation’ used in the texts above was translated from the Greek word ‘hilasmos’.

1. Hilasmos:

Hilasmus is a noun. In its case, it describes the offering.

There are two other words in the Greek texts translated as propitiation.

Hilaskomai: This is a verb, and it describes the act of propitiation; that is to propitiate.

Hilasterion: This is a noun, and it describes what has been done that is the object of the propitiation or the propitiation itself.

World: The word 'world' used here was translated from the Greek word "**kosmos**" which implies inhabitants or the earth space.

Sins: The word "sins" was translated from the Greek word "**harmatia**". It implies "to miss the mark"; "to fall short".

Having examined the grammar of the key words in the texts, let us contextually examine the two texts one after the other.

Contextual analysis of 1John 2:2.

1 John 2:1-2 *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: ² And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

Verse 1.

Notice: He addressed the statement to "my little children", and he wrote to them that they should sin not.

However, observe the next statement "... *If any man sin, we have...*". Here the writer identifies with his audience.

Now he speaks about God, the father and calls Jesus Christ our advocate with the father.

Verse 2.

The phrase "*propitiation for our sins*" as used in the above texts clearly makes it obvious that the term "propitiation" deals with sins.

Notice:

He calls Jesus Christ the propitiation for our sins in verse 2.

Again, he used the word our/ ours twice (he identifies with his audience).

Now, pay close attention to verse 2b "... *not for ours only but also for the sins of the whole world*".

Recall, the word John used here was "**hilasmus**" which refers to the offering; the sacrifice that brought about the propitiation itself (**hilasterion**). So, John here was referring to the offering, sacrifice and he calls that offering, Jesus Christ the righteous.

Note: The word “whole” was translated from the Greek word “**holos**”; which implies complete; all together. Hence John was saying in context here that: JESUS CHRIST IS THE SACRIFICE FOR THE SINS OF THE WHOLE WOLRD.

Now, in John’s gospel, let us observe what he said about the sins of the world.

John 1:29 *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

Here, John recorded that John the Baptist called Jesus the lamb of God. Again, referring to his offering, that is the sacrifice for sin.

Back to 1 John 2:2

Observe the word “sins” in verse 2 was in italics. This implies it was inserted by the translators. Hence it ought to be “... but also for the whole world....”

Contextual Analysis of 1John 4:10

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

Here John says, just like he said in 1 John 2:2 that Jesus is the propitiation for our sins.

Qn. Who are the “**our**” referred to by John?

In context, observe verses 3-6

1 John 4:3-6 ³ *And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.* ⁴ *Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.* ⁵ *They are of the world: therefore speak they of the world, and the world heareth them.* ⁶ *We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.*

1 John 5:1 *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*

Hence, the little children he spoke of in 1 John 2:2 are of God because they have believed and confessed that Jesus is the Christ; that he came in the flesh (the gospel).

The writer in 1John 4:5-6 separates “the world” from the children of God.

The children of God: those who believe that Jesus is the Christ; that he came in the flesh (verse 3-4, 1John 5:1)

The world: those who do not believe that Jesus is the Christ (verse 5-6)

Verse 14

1John 4:14 *And we have seen and do testify that the Father sent the Son to be the Saviour of the world.*

Observe.

The word “to be” was in italics. It was inserted by the translators of KJV of the bible.

Jesus’ death and sacrifice for sins is for the world (John 12:46-47. 1John 2:2). That offering and propitiation is however, effective only for those that believe the gospel.

John12:46-47 *I am come a light into the world, that whosoever believeth on me should not abide in darkness.*
⁴⁷ *And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.*

Hence John the writer of the epistle of the texts were quoted made a clear distinction between the children of God (those who have believed in the gospel) and those who do not believe in the gospel of Christ.

2. Hilasterion:

Still on the same subject (of propitiation), Paul used another word in the text below:

Romans 3:25 *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

The word “**propitiation**” used here was translated from the Greek word “**hilasterion**”

Hilasterion:

Jesus blood takes away sin. Propitiation also means “in the place of”. This comes in the sense of substitution.

The writer of Hebrews also used “hilasterion”. The text below makes it clearer.

Hebrews 9:5 *And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.*

The term “**Mercyseat**” here was translated from the Greek word “**hilasterion**”. Everything that was in the tabernacle was a shadow of the propitiation. Let us look at the temple.

Hebrews 9:1-14 *Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.*
² *For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.* ³ *And after the second veil, the tabernacle which is called the Holiest of all;*
⁴ *Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;* ⁵ *And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.* ⁶ *Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.*
⁷ *But into the second went the high priest alone once every year, not without blood, which he offered for himself,*

and for the errors of the people:⁸ The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:⁹ Which was a figure for the time then present, in which were offered both gifts and sacrifices, **that could not make him that did the service perfect, as pertaining to the conscience;**¹⁰ Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.¹¹ But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;¹² Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.¹³ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:¹⁴ How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

The “mercy seat” is the propitiation. Under the law, blood was shed on the mercy seat. This typified Jesus coming after his resurrection to sit at the right hand of the Father in heaven. The blood of Jesus will be his person. He sits at the right hand of the Father as our propitiation. He is the king and priest. The propitiation is in the Holiest of all which is in heaven today.

Hebrews 10:19 *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*

Hebrews 9:23-24 *It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.²⁴ For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:*

Jesus himself is the propitiation. It is the blood of an everlasting covenant.

Hebrews 10:10-12 *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.¹¹ And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:¹² But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

He offered the sacrifice in heaven by sitting down at the right hand. The offering is the fact that he sat down at the right hand. The blood sits. Jesus sits there now. The sacrifice sits there. That is the propitiation.

Hebrews 10:13-14 *From henceforth expecting till his enemies be made his footstool.¹⁴ For by one offering he hath perfected for ever them that are sanctified.*

Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Because of the propitiation, sin never comes between the believer and the Father.

3. Hilaskomai:

This is another variance to the word “propitiation”. It means ‘to make propitiation’. It however carries a continuous effect.

Hebrews 2:17 *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make **reconciliation** for the sins of the people.*

The word "**reconciliation**" in the above text was translated from the Greek word "**hilaskomai**". It is the word "**propitiation**". Hence, Heb 2:17 can be understood thus:

"... to make propitiation for the sins of the people."

This is because in reconciliation, it involves two people whose relationship is estranged, but propitiation refers to sin. The right word in that text should be propitiation. Reconciliation is not made for sin because it deals with estranged relationships. Propitiation is what deals with sin. Jesus made propitiation for sins. He did it by the sacrifice of himself. God gave his son, his son being the sacrifice for our sins.

Another place where the word was used:

Luke 18:9-14 *And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: ¹⁰ Two men went up into the temple to pray; the one a Pharisee, and the other a publican. ¹¹ The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. ¹² I fast twice in the week, I give tithes of all that I possess. ¹³ And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be **merciful** to me a sinner. ¹⁴ I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

The word "**merciful**" in the text above was translated from the Greek word "**hilaskomai**". In this parable, the Publican said "**... be propitiated to me a sinner**".

Remember he is in the temple where sacrifices are offered. He was not looking to heaven, he looked on the sacrifice.

Note the publican's disposition before God, such that it can be reckoned with, that the attitude (not the lifting of his head) is an act of reliance on the sacrifice. This is significant of the place of mercy which is the "hilaskomai". He sought the mercy of God in place of the self-confidence of the Pharisee.

The text of 1 John 2:2 was to show that Jesus is the satisfaction for sin for the whole world. Again, this does not refer to the fact that all men are saved as a man has to receive that which has been done by Jesus. The work of Jesus is such that it was done for the world, yet a man has to receive by believing what he did.

JUSTIFICATION:

Justification, in **Christian** theology, means "to declare righteous." It's God's act of removing the guilt and penalty of sin while at the same time declaring a sinner righteous through **Christ's** atoning sacrifice. This righteousness from God is viewed as being credited to the sinner's account through **faith alone**, without works. From Romans 3:24-30, the words "justify, justified, and justifier" were translated from the same Greek word "**dikaioo**" and to justify means to render, show or declare a

man as innocent or free. Justification is a judicial term. It is used in the court when there is a judicial approval of something.

The word "dikaioo" was used 40 times in the NT books of the bible and it was used 15 times in the book of Romans alone representing about a third of the total usage.

V20- The deed of the law cannot show a man as Innocent, free. They can not approve him. The word "deeds" was translated from the Greek word "ergon". It implies work, a labor. Hence Paul's conclusion that no one could be justified by the labor of the law.

He also gave the reason by saying "by the law is the knowledge of sin"

The word knowledge was translated from the Greek word "epignosis" and it implies an acquaintance- precise and accurate knowledge. Hence Paul said that no one could be justified by the law because by it came the acquaintance of sin. This shows that his discussion in this part of the book was how a man could be justified.

V21-22 Here Paul arrives at a point in his discussion: He speaks of the righteousness of God which is different from that which obtained under the law. The word righteousness was used 92 times in the NT books but it was used 36 times in the book of Romans showing again that its understanding will be found in the book of Romans. It was translated from the Greek word dikaiosune which implies the person is right. Dikaioo is an act, but dikaiosune is a state.

This type of righteousness did not start with believers in the NT but in the OT-Romans 4:1-3 (Gen 15:6). This shows that the NT doctrine was taken from the OT writings. Righteousness by faith started in Genesis with men like Abel, Enoch, Noah, Abraham etc.

V23-24, Paul explains that even though men had sinned, they are justified freely because of the redemption in Christ Jesus. V24 emphasizes the reason for justification- The redemption in Christ Jesus.

V25-26, Paul goes further to show the basis for the justification. He says that Jesus was set forth to be the propitiation through faith in his blood. The word propitiation was translated from the Greek word "hilasterion" which refers to expiatory sacrifice of Jesus.

It is faith in what Jesus has done that justifies a man. He is justified on legal terms but the terms are not his. This is why he said earlier that by the works of the law a man is not justified. It means a third party came to humanity's aid, and because of it a man is approved of God.

Imagine God the judge, sitting on His throne, declaring to the believer, "In light of what Jesus has done on your behalf, you are (now) righteous. Things are now right between you and me. Court dismissed."

John Stott writes that "Justification is ...an act of justice, of gracious justice...When God justifies sinners, He is not declaring bad people to be good, or saying that they are not sinners after all; He is pronouncing them legally righteous, free from any liability to the law, because He Himself in His Son has borne the penalty of their law breaking."

Plainly put, **God is just (righteous) in justifying sinners (declaring sinners righteous)**. Look at V26 **“to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.”**

Here he is establishing God’s conduct as proper. There’s a legal basis for which God acted. He did not just act on his own. He means here that what Jesus has done displays God’s nature of always doing right. What God has done is just. God acquitted himself by providing a basis for the justification.

“That he might be just....” here means that you may see clearly that what he has done is right. Justification by faith in Christ was done on perfectly legal grounds. It was not a mere pardon.

Romans 4:5

Hence Abraham was an ungodly man. The word ungodly was translated from the Greek word “asebes”. It was used for criminals, irreverent and wicked people.

Also used in Romans 5:6, 1Timothy1:9, 1Peter 4:18.

This was what Abraham was in his conduct but God found a legal way to acquit him. Hence righteousness does not come from a man, it is a gift.

V27-30. Therefore, there’s no boasting.

Christ Jesus not only removed the penalty for our sin, He also cleansed us completely from its slightest taint and **NOW** you and I stand before God as if we lived a life of utter purity and perfection- as if we have never sinned.

Justification erases any record of your transgression. Justification removes the offence from all memory as if it never happened. It forgives and forgets.

In his book on Christian Living, Dr. Charles Stanley explains the meaning of justification, as used in **Romans 5:1 “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”** He explains, “The Greek verb tense used in this verse means a **once-and for-all transaction**. We have been justified - that is, declared not guilty once and for all.

The word justify is not only a theological term, but it is a judicial or legal term as well. As far back as the book of Genesis, the question was asked, “Shall not the Judge of the earth deal justly?” (Genesis. 18:25 NASB). If we accept the Lord Jesus Christ who died in our place, we are justified, at peace, spared from the penalty.” (Charles Stanley's Handbook for Christian Living, p. 196. © 1996 by Charles Stanley)

Jesus' blood makes all who choose to believe in him right with God. The ink is red- only the blood of God’s only Son could such an order have been written and executed. **Romans 5:9 “Much more then, having now been justified by His blood, we shall be saved from wrath through Him.”** When the Lord God issues a declaration, it’s irreversible. He does not repent (change His mind). The holder of

such a proclamation need do nothing to earn or to maintain his\her innocence. It has been determined, established and proclaimed once and for all time.

Those who believe in Jesus are freely given "right status" with God, not on the basis of their own works, but on the basis of what God has done in Jesus Christ (Romans 3:28; 4:5-6; Galatians 2:16).

Once wrongdoers (sinners) have placed their faith in Christ, God declares them righteous. New believers have peace with God (Romans 5:1) because all sins, past, present and future are forgiven. Once forgiven, believers are no longer subject to the judgment that was once due (Romans 8:1). The declaration of this is justification.

The righteousness that you have in Christ is an **everlasting** one (Daniel 9:24NKJV)—you cannot become unrighteous again. Once you are born again as a child of God, it is impossible for you to become "unborn." Once you are a saint washed by the blood of Jesus, in God's eyes, you cannot revert to your old, unsaved sinner state. Even if you fall into sin, you are still the righteousness of God in Christ because your justification is not by works, but by faith in Jesus Christ (Galatians 2:16).

FORGIVENESS OF SINS.

We all grew up knowing that there is a prayer you pray and God forgives you. Some of us prayed to God to forgive us in words, thoughts, and actions. We listed the sins but realized that the list never ended. But the question is how long to do you think you need to list down all the sins you have committed?

In this study we are going to understand how and why God forgives sins. Because it is going to help our relationship with God to know how and why he forgives sins.

Sometimes we want to interpret the Bible based on our current culture, language (meanings) and traditions but we must learn to let the bible interpret itself.

Greek Studies on the word Forgiveness.

1) Aphemi (Verb)

- Primarily means "to send forth", "send away".
- It's a compound word ('apo' means -from, and 'hiemi' - to send)
- It therefore denotes "to remit or forgive"

a) Debts

Matthew 6:12 *And forgive us our debts, as we forgive our debtors.*

Matthew 18:27, 32 *Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt...32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:*

The debts have been completely cancelled.

b) Sins

Matthew 9:2 *And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.*

Matthew 9:5-6 *For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.*

Matthew 12:31-32 *Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*

Acts 8:22 *Repent therefore of this thy wickedness, and pray God, if perhaps **the thought of thine heart** may be forgiven thee.*

In this latter respect of the verb like its corresponding noun (below);

Firstly, it signifies the remission of the punishment due to sinful conduct, the deliverance of the sinner from the penalty divinely and therefore righteously imposed.

Secondly, it involves the complete removal of the cause of the offense such that remission is based upon the vicarious and propitiatory sacrifice of Christ.

2. Aphesis (Noun)

Denotes "a dismissal, release". It is used of the remission of sins and translated "forgiveness" in:

Mark 3:29, Eph 1:7, Col 1:14, and Acts 5:31, 13:38, 26:18: In each of which the RV has "remission."

Ephesians 1:7 *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

Colossians 1:14 *In whom we have redemption through his blood, even the forgiveness of sins:*

Eleven times it is followed by "of sins", and once by "of trespasses"

It is connected with the Year of Jubilee: Leviticus 25:10

Compare with Luke 4:18

3. Paresis

However, for sins committed under the Old covenant a different word is used- Paresis.

It denotes a "passing over, a remission"

Romans 3:25 *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

Romans 3:25 *Whom God put forward [before the eyes of all] as a mercy seat and propitiation by His blood [the cleansing and life-giving sacrifice of atonement and reconciliation, to be received] through faith. This was to*

show God's righteousness, because in His divine forbearance He had passed over and ignored former sins without punishment.

However, this passing over or by was neither forgetting but it was a suspension of the just penalty or a withholding of punishment. It was not a matter of divine disregard but of forbearance.

4. Charizomai

To bestow a favour unconditionally. It is used of the act of forgiveness whether divine (Ephesians 4:32, Colossians 2:13, 3:13) or human Luke 7:42-43 (debt) 2Corinthians 2:7-11, 12:13.

Ephesians 4:32 *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

2 Corinthians 2:7-11 *so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. 8 Therefore I urge you to reaffirm your love to him. 9 For to this end I also wrote, that I might put you to the test, whether you are obedient in all things. 10 Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, 11 lest Satan should take advantage of us; for we are not ignorant of his devices.*

Remission and forgiveness used interchangeably (aphesis)

Remission means a dismissal, release" (from *aphiemi*, B), is used of the forgiveness of sins and translated "remission" in Matthew 26:28; Mark 1:4; Luke 1:77; 3:3; 24:47; Acts 2:38; 5:31 (KJV, "forgiveness"); 10:43; 13:38, RV (KJV, "forgiveness"); 26:18 (ditto); Hebrews 9:22; 10:18.

Sin is primarily against God.

1. The story of the woman caught in the act of adultery

John 8:3-11 *And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*