

Vicarious Sacrifice: Peace (Shalom): Reconciliation: A State of Harmony between God and man; 7 Sets of Human Good Rationales that Delude Legalists to Assume They Are Saved: Jews through Rituals & Gentiles by Keeping Commandments; the Wound of Enmity Is Drawn Together by Reconciliation

24. Chastise is defined as “applying either physical punishment or verbal censure,” whereas punishment implies “subjecting a penalty for wrongdoing.”
25. Punishment is the best choice in that Jesus received the penalty assigned to the human race for its committed sins.
26. For man to be granted peace with God, the sin problem must be resolved in a way that enmity between man and God can be satisfactorily removed.
27. God is absolute justice and His justice must punish transgressions and iniquities, i.e., violations of divine mandates and failure to possess divine essence.
28. Jesus was punished in our place so that we might have peace, but the word “peace” refers to a state of harmony between God and man.
29. For God to be in harmony with man, man must first be reconciled to God. Therefore, *shalom* is a synonym for reconciliation.
30. The punishment imputed to Christ in our place removed the barrier so that we could be reconciled to God.
31. In the transaction, man is reconciled to God by the removal of the barrier while in propitiation God is satisfied with the work of Christ on the cross.
32. The relationship a Christian has with God is one of peace which is also the expression of reconciliation. To be reconciled to God means one functions in an ongoing status quo of prosperity.
33. The Greek word for peace is εἰρήνη (*eiréne*) and it refers to the status quo relationship the believer has with God due to the work of Christ.

Romans 5:1 - Therefore, since we have been declared righteous by faith, we have [aoristic present active indicative of ἔχω (*échō*): to have & to hold; continued possession] peace [(*eiréne*): prosperity] with God through our Lord Jesus Christ. (NET)

2 Peter 1:2 - May grace and prosperity [*eiréne*] be multiplied unto you by means of the knowledge of God and of Jesus our Lord. (EXT)

34. The budding theologian, whose behavior patterns impress him and surely must also impress God, concludes he is a Christian. His rationales include:
- (1) "I lead a moral life: I don't cheat, steal, runaround on my wife; I pay my bills, drink in moderation, and only swear under my breath."
 - (2) "I do not do the things that most unchurched people do."
 - (3) "I go to church every Sunday; I teach Sunday School, take up the offering, serve on the Board of Deacons, sing in the choir, and pray fervently at prayer meetings."
 - (4) "And, I give lots of money!"
 - (5) "I am considered a pillar of the community; I've been Rotary Man of the Year twice; I coach Little League, collect for the United Fund, support the USO, and have a thriving business."
 - (6) "I have great prosperity which means I am a more advanced believer than many Christians in the community."
 - (7) "Because I am looked upon in the community as man of virtue, morality, integrity, rectitude, and probity means I am a Christian."
35. The churches of America are filled with these false conclusions since many parishioners assume they have impressed God enough that He has saved them because of their works.
36. This tragic tale of human works for salvation may be summed up by the keeping of rituals:

- (1) Religious Jews that keep the Levitical rituals assume they are saved.
 - (2) Religious Gentiles that avoid certain negative commandments and keep positive commandments assume they are saved.
 - (3) They are both wrong and both are lost in their sins.
37. What saves is faith alone in Christ alone. Jesus' work on the cross provides redemption, reconciliation, propitiation, and prosperity to whomever lays aside his own assumed importance and in humility submits to the grace of God through His offer of Jesus Christ.
38. God's satisfaction is stated in the last clause of the verse, "By His bruise, we are sewn together."
39. This is a statement of propitiation: prosperity with God. It has a theological application rather than a medical one.
40. Medically, wounds are drawn together with stitches so that the separated members can mend and heal. This illustration is used to demonstrate that God and the believer are reconciled so that harmony can be established.
41. By His work on the cross, Jesus drew the wound together – judgment by judgment – so that the enmity (infection) between God and man is "healed" (reconciliation).