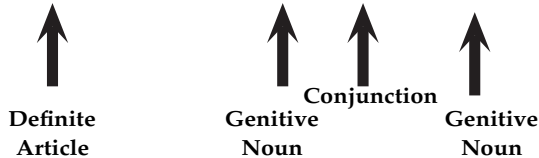


looking for the blessed hope and the
appearing of the glory of our great God
and Savior, Messiah Yeshua (Titus 2:13)

the great God & Savior our Yeshua Messiah

τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ



Granville Sharp's Rule

Briefly stated, this point of grammar and syntax is that when a single definite article governs two nouns of the same case connected by “and” (καί, *kai*), the two nouns are to be viewed as inseparably united.

When we come to the Apostolic Scriptures, it becomes clear that the atonement effected by the death of Yeshua is efficacious in procuring the very purpose for which He died. We first note that Yeshua came with a divine purpose, a mission which He was sent to accomplish. And this purpose is clearly stated to be that of saving sinners:

She will bear a Son; and you shall call His name Yeshua, for He will save His people from their sins. (Matt 1:21)

For the Son of Man has come to seek and to save that which was lost. (Luke 19:10)

Grace to you and peace from God our Father and the Lord Yeshua Messiah, who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, (Gal 1:3–4)

It is a trustworthy statement, deserving full acceptance, that Messiah Yeshua came into the world to save sinners, among whom I am foremost of all. (1Tim 1:15)

...looking for the blessed hope and the appearing of the glory of our great God and Savior, Messiah Yeshua, who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. (Titus 2:13–14)

For Messiah also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; (1Pet 3:18)

In each of these texts, the purpose of Yeshua's incarnation and sacrificial death is clearly stated: He came to save sinners. Therefore, when He cried from the cross “it is finished” (Jn 19:30), we must understand this as a victory cry announcing that He had “accomplished the work” which had been given to Him (Jn 17:4). In other words, He made the salvation of sinners inevitable, not merely possible.

Second, as far as the Apostles are concerned, the death of the Messiah actually accomplished the reconciliation of the elect to God:

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

Now all these things are from God, who reconciled us to Himself through Messiah and gave us the ministry of reconciliation, namely, that God was in Messiah reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation (2Cor 5:18–19).

And although you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach... (Col 1:21–22)

When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. (Col 2:13–14)

Third, the righteousness and pardon needed in order to be justified was secured by the death of Yeshua:

But God demonstrates His own love toward us, in that while we were yet sinners, Messiah died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. (Rom 5:8–9)

Messiah redeemed us from the curse of the Torah, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE” (Gal 3:13)

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

and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. (1Pet 2:24)

Fourth, the death of the Messiah for His chosen ones not only made atonement for their sins but also secured their inevitable sanctification:

Husbands, love your wives, just as Messiah also loved the assembly and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, (Eph 5:25–26) how much more will the blood of Messiah, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? (Heb 9:14)

Therefore Yeshua also, that He might sanctify the people through His own blood, suffered outside the gate. (Heb 13:12)

Fifth, Yeshua speaks of the purpose of His incarnation as being the salvation of those who had been given to Him:

For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day. (Jn 6:38–40)

Yeshua spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. (Jn 17:1–2)

Last, there are those texts which speak of Messiah's death for "the world" as well as "for all," for example:

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. (Jn 3:16–17)

Now all these things are from God, who reconciled us to Himself through Messiah and gave us the ministry of reconciliation, namely, that God was in Messiah reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. (2Cor 5:18–19)

My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Yeshua Messiah the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. (1Jn 2:1–2)

How are we to understand these texts? If we understand the word "world" (κόσμος, *kosmos*) to mean "all people in all generations," then what can be made of Paul's statement that "God was in the Messiah reconciling the world to Himself?" This would opt for universal salvation. Rather, "world" often is used in the Apostolic Scriptures to emphasize the fact that God's intention is to save people from every nation, not just from Israel. We see similar language to what we find in 1Jn 2:1–2 in the words of John in his Gospel (11:51–52). Interpreting the wisdom of Caiaphas, who thought it best to leave Yeshua alone, reasoning that if His works were of God, they would succeed, and if not, they would fail on their own. John gives us further insight to Caiaphas' words:

Now he did not say this on his own initiative, but being high priest that year, he prophesied that Yeshua was going to die for the nation, and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad. (Jn 11:51–52)

Here, "the children of God who are scattered abroad" clearly is a reference to the Gentiles who would be saved. This language is very similar to 1Jn 2:2, "... not for ours only, but also for those of the whole world." Thus, we should be careful not to presume that the word "world" is a mathematical equivalent for "every person." It often simply emphasizes the breadth of God's salvation to encompass all the nations, not just Israel.