2 Corinthians 5:14 -21

The love of Christ grips us when we consider that if one man died for the sake of all, then all have died;

ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον·

He died for all, so that those who live might live no longer for themselves, but for him who died and was raised on their behalf.

καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

From now on, therefore, we regard no one according to the flesh - even though we once regarded Christ according to the flesh, we regard him thus no longer.

Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινά·

This is all of God; he reconciled us to himself through Christ and he assigned us the ministry of reconciliation.

τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς,

I mean, God was (existed) in Christ reconciling the world to himself, not holding anyone's faults against them, but entrusting to us the message of reconciliation.

ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

For Christ we are representatives; it is as though God was urging you through us, and in the name of Christ we appeal to you to be reconciled to God.

ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.

He made him who knew no sin *to be* sin for our sake, so that we might become the righteousness of God in him.

The preposition "huper"- **u`pe.r** in Greek occurs six times in this text. Once in verse 14, twice in verse 15, twice in verse 20, and once in verse 21. In all cases it means "instead of." Four times it denotes the atonement of Christ for us and twice it denotes that we are his in Christ.

κατὰ σάρκα "According to the flesh" – physical – is usually set off against – "according to the spirit."

What are the different theories on the atonement? The atonement refers to the work of reconciliation between us and God, accomplished through the sacrifice of Christ – The God Event.

1. Ransom Theory
This view emphasizes the scriptural imagery of purchase and release from bondage. It is sometimes explained as humanity being imprisoned by sin and death, with Christ's death serving as a ransom (or payment) to liberate humanity. Matthew 20:28: "Just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many." The concept of "ransom" appears practically in 1 Timothy 2:6 and(1 Peter 1:18-19)

2. Christus Victor
Closely related to the Ransom Theory is Christus Victor, which focuses on Christ's victory over the powers of evil, sin, and death. The central idea is that by dying and rising again, Christ claimed triumph over all hostile forces. Colossians 2:15: "And having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross."

3. Satisfaction Theory
Developed most notably by Anselm of Canterbury in the eleventh century, the Satisfaction Theory suggests that humanity owes a debt of honor to God because of sin. With the honor of God infinitely offended, no human can satisfy this debt. Only the God-Man, Christ Jesus, can pay this debt on behalf of humanity, restoring the honor due to God.

4. Penal Substitutionary Atonement
Penal Substitutionary Atonement (PSA) is often associated with the Reformation tradition but finds roots in biblical texts that speak of Christ bearing our penalty. This view teaches that, on the cross, Jesus took the punishment sinners deserve: Key verses include Isaiah 53:5: "But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His stripes we are healed." Likewise, 1 Peter 2:24 states: "He Himself bore our sins in His body on the tree." Romans 3:25 describes Jesus as the "atoning sacrifice" ("propitiation").

5. Governmental Theory
This viewpoint suggests that Christ's atonement demonstrates God's justice, maintaining the moral governance of the universe. Sin is a violation of divine law, and Christ's sacrifice shows that God does not overlook sin but upholds justice in a public, demonstrative fashion, Romans 3:26.

6. Moral Influence Theory
Christ's primary work was to reveal God's love in such a way that human hearts would be softened to repent and be reconciled. In Jesus' willing self-sacrifice, believers see the depth of divine love and are moved to love God and neighbor. Ephesians 5:2 reiterates: "And walk in love, just as Christ loved us and gave Himself up for us as a fragrant sacrificial offering to God."

7. Recapitulation Theory
Recapitulation, articulated especially by Irenaeus in the second century, teaches that Christ "sums up" (or recapitulates) humanity in Himself, living in perfect obedience where Adam (and all of humanity) failed. By uniting Himself with human nature, Christ reverses the effects of Adam's transgression and renews humanity's relationship with God. Romans 5:18-19.