

**Discipleship:
An
Introduction to
Systematic Theology and
Apologetics**

Protestant Reformation Doctrines of Salvation

The Heights Church May 12, 2019

The Atonement – What Did Jesus Do for the Elect in the Atonement? (Review)

1. Jesus perfectly **obeyed** all the requirements of the Law in the elect's place and was perfectly **obedient** to the will of God as the elect's representative. (**Active Obedience**)
2. Jesus paid the penalty for all the sins of the *elect* through all of his sufferings in body and soul throughout his entire life lived in a fallen world and in his death on the cross. (**Passive Obedience**)

The Atonement – Christ's suffering for the Elect (Passive Obedience) (Review)

- As Jesus came to the cross his sufferings intensified. And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." (Matthew 26:37 – 38)
- Jesus Suffered on the cross in four different ways:
 1. Physical Pain and Death
 2. Bearing the Elect's Sin
 3. Abandonment
 4. Bearing the Wrath of God

The Atonement – Christ's suffering for the Elect (Passive Obedience)

- It was not unfair for God to have Jesus bear all the elect's sin, because God is the standard of what is just. If God said that this satisfied the demands of his justice and righteousness, then it did!

The Atonement – Christ's suffering for the Elect (Passive Obedience)

3. Abandonment

- We have all experienced abandonment or rejection to one degree or another. However, in our fallen state it is probable that we bear at least a little responsibility or see we might have done something different. In Jesus's case this was not true.

The Atonement – Christ's suffering for the Elect (Passive Obedience)

At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled. (Matthew 26:55 – 56)

The Atonement – Christ's suffering for the Elect (Passive Obedience)

- What was far worse was that God the Father abandoned him to face the guilt of all the sins of the elect without the Father's love and support.

You who are of purer eyes than to see evil and cannot look at wrong, why do you idly look at traitors and remain silent when the wicked swallows up the man more righteous than he? (Habakkuk 1:13)

And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" (Matthew 27:46)

The Atonement – Christ's suffering for the Elect (Passive Obedience)

4. Bearing the Wrath of God

- But the worst aspect of the crucifixion was that in great physical pain, bearing the guilt of all of the elect's sins and abandoned by the disciples and God the Father, the full fury of God's wrath against his intense hatred and vengeance of sin (which had been stored up since the creation and looked forward to the end of time) was poured out on Jesus.

The Atonement – Christ's suffering for the Elect (Passive Obedience)

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it-the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, **whom God put forward as a propitiation by his blood**, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. (Romans 3:21 – 26)

The Atonement – Christ's suffering for the Elect (Passive Obedience)

4. Bearing the Wrath of God

Definition: Propitiate means to conciliate (an offended power); to appease

Wayne Grudem defines it as “sacrifice that bears God’s wrath to the end and in so doing changes God’s wrath toward us into favor.

The Atonement – Christ's suffering for the Elect (Passive Obedience)

Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make **propitiation** for the sins of the people. (Hebrews 2:17)

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the **propitiation** for our sins, and not for ours only but also for the sins of the whole world. (1 John 2:1 – 2)

In this is love, not that we have loved God but that he loved us and sent his Son to be the **propitiation** for our sins. (1 John 4:10)

The Atonement – Christ's suffering for the Elect (Passive Obedience)

- The heart of the atonement is the eternal, unchangeable requirement of God's holiness and justice that demands sin must be paid for.
- However, before the atonement could be effective for the elect, it had to affect God's relationship with the sinners he planned to redeem by quenching his wrath over the elect's sins.
- Liberal theologians in particular have objected that Jesus bore the wrath of God for the elect's sin because God is a God of love. It would be inconsistent for God to show wrath against the human beings he had created and for whom he was a loving Father.

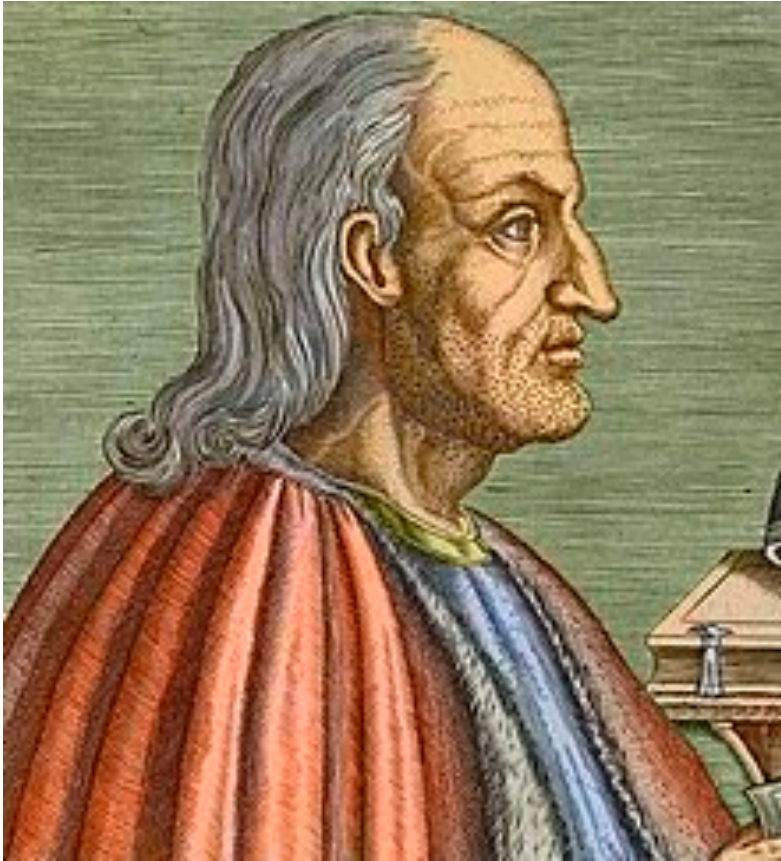
The Atonement – Christ’s suffering for the Elect (Passive Obedience)

- The denial went so far that the RSV translated Romans 3:25 as: whom God put forward as an **expiation*** (not propitiation) by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins.

***an action that cleanses from sin. It does not include the concept of appeasing God’s wrath.**

Expiation is the **act** that results in the change of God’s disposition toward us. It is what Christ did on the cross, and the **result** of Christ’s work of expiation is propitiation—God’s anger is turned away.

The Atonement – Historical Development: Anselm (1033 – 1109)



- Archbishop of Canterbury 1093 – 1109
- Considered the Father of Scholasticism
 - Process for establishing truth between differing points of view through reasoned arguments without the appeal to emotion.
- Famous for two break thru doctrinal ideas
 - Ontological argument for the existence of God in his 1078 work *Proslogion*.
 - Satisfaction theory of the atonement

“We should give thanks for whatever of the Christian faith we can understand with our minds; but when we come to something we don’t understand, we should bow our heads in reverent submission.”

The Atonement – Historical Development

- The Ransom Theory of the Atonement

- The ransom theory was the main view of atonement through the first thousand years of Christian history.
- The Ransom theory was based upon a mistaken interpretation of two NT passages.

For even the Son of Man came not to be served but to serve, and to give his life as a **ransom** for many. (Mark 10:45)

For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a **ransom** for all, which is the testimony given at the proper time. (1 Timothy 2:5 - 6)

The Atonement – Historical Development

- The Ransom Theory of the Atonement
 - Adam and Eve sold humanity over to the Devil at the time of the Fall;
 - Hence, it required that God pay the Devil a ransom to free us from the Devil's clutches.
 - God, however, tricked the Devil into accepting Christ's death as a ransom, for the Devil did not realize that Christ could not be held in the bonds of death.
 - Once the Devil accepted Christ's death as a ransom, this theory concluded, justice was satisfied and God was able to free us from Satan's grip.

The Atonement – Historical Development

- Augustine explained it as, “The Redeemer came and the deceiver was overcome. What did our Redeemer do to our Captor? In payment for us He set the trap, His Cross, with His blood for bait. By shedding the blood of One who was not his debtor, he was forced to release his debtors.”

The Atonement – Historical Development

- Pelagius said that a person's sins have "sold them to death," and not to the devil, and that these sins alienate them from God, until Jesus, dying, ransomed people from death."
- The *Catholic Encyclopedia* calls the idea that God must pay the Devil a ransom "certainly startling, if not revolting."
- Note: Under the ransom view, not only was God a debtor but a deceiver as well, since God only pretended to pay the debt.

The Atonement – Historical Development

- The Satisfaction Theory of the Atonement
- The theory draws primarily from the works of Anselm. It's basic idea has been traditionally taught in the Roman Catholic, Lutheran, and Reformed traditions of Western Christianity.
- Anselm first articulated the satisfaction view in his *Cur Deus Homo?* (Why a God Man? written 1094 – 1098)
 - Why should the Son of God have to become a human to pay a ransom?
 - Why should God owe anything at all to Satan?

The Atonement – Historical Development

- We owe to a debt to God, and which God requires of us.
- This debt creates an imbalance in the moral universe; God cannot simply ignore it.
- The only way to satisfy the debt was for a being of infinite greatness, acting as a man on behalf of men, to repay the debt of justice owed to God and satisfy the injury to divine honor.
- In light of this view, the "ransom" that Jesus mentions in the Gospels would be a sacrifice and a debt paid only to God the Father.

The Atonement – Historical Development

- Thomas Aquinas (1225 – 1274) modified Anselm's ideas in his *Summa Theologiae* into what is now the standard Catholic understanding of the atonement.
- Punishment is a morally good response to sin: it is a kind of medicine for sin, and aims at the restoration of friendship between the wrongdoer and the one wronged.
- "Christ bore a satisfactory punishment, not for His, but for our sins,"
- For Aquinas, the Passion of Jesus provided the **merit** needed to pay for sin.
- The atonement consisted in Christ's giving to God **more than** was required to compensate for the offense of the whole human race.

The Atonement – Historical Development

- In this way, Aquinas articulated the formal beginning of the idea of a superabundance of merit, which became the basis for the Catholic concept of the Treasury of Merit.
- Unlike Anselm, Aquinas claims that by penance, we make satisfaction for our own sin!
- Penance is self-inflicted pain in equal measure to the pleasure derived from the sin.
- Christ, as the "second Adam," does penance in our place – paying the debt of our original sin. Why does he do that? By love. The whole of the work of redemption begins with God's love.

The Atonement – Historical Development

- Calvin's teaching on the atonement departed from Aquinas in at least four important ways:
 1. Christ's death on the cross paid not a **general** penalty for humanity's sins, but a **specific** penalty for the sins of individual people.
 2. Calvin rejected penance. Humans cannot pay for their own sins.
 3. Jesus made a one time sacrifice that propitiated God's wrath for original sin as well as every sin (past or future) of every elect person.
 4. The Evangelical understanding of the atonement is penal substitution: Christ is a substitute taking our punishment and thus satisfying the demands of justice and appeasing God's wrath so that God can justly show grace.