

## Saved from What?

The Biblical Doctrine of Salvation

## The Doctrine of Salvation

- Soteriology – the study of salvation
- The comprehensive deliverance that was accomplished through the person and work of Jesus Christ, applied by the Holy Spirit, and received as a gift of God's grace.

## A Road Map

- The Nature of the Atonement
- The Process of Salvation (or the *Ordo Salutis*)
- Election
- Regeneration
- Effectual calling
- Repentance
- Faith
- Justification
- Adoption
- Sanctification
- Perseverance
- Glorification
- Arminianism vs. Calvinism
- *Sola Gratia, Sola Fide, and Solo Christo*

## The Nature of the Atonement

## False Theories of the Atonement

- Ransom to Satan
- Origen (185-254 AD)
- No known current proponents; but common popular misunderstanding.
- Definition: Christ's death was a ransom paid to Satan to purchase them from Satan, because of his rightful claim to them.
- Proof Texts: Matt. 20:28; Mark 10:45; 1 Cor. 6:20
- Problem: Christ's death was a judgment on Satan, not a payment to him (Col. 2:13-15).

## False Theories of the Atonement

- The Recapitulation Theory
- Irenaeus (130-202 AD)
- No current proponents
- Christ in his life recapitulated or experienced all of human life, including sin and death, thereby reversing the course that Adam set.
- Proof Texts: Rom. 5:15-21; Heb. 2:10
- Problem: undermines the sinlessness of Christ (1 John 3:5)

## False Theories of the Atonement

- The Satisfaction (or Commercial) Theory
- Anselm (1033-1109 AD)
- No current proponents
- Definition: Sin robbed God of his honor; Christ's death brought infinite honor to God; God rewarded the death of Christ by viewing it as a work of supererogation; He then passes on Christ's stored up merits on to those who respond to Christ in faith.
- Proof texts: John 10:18
- Problem: elevates God's honor above the other attributes and denies vicarious atonement.

## False Theories of the Atonement

- The Moral Influence Theory
- Abelard (1079-1142 AD)
- Current proponents: Friedrich Schleiermacher; Horace Bushnell; and now, The Emerging Church movement.
- Definition: Christ's death was not necessary to atone for sin; instead it served as a profound demonstration of God's love, which softens men's hearts and moves them to repent.
- Proof texts: Rom. 5:8; 1 Cor. 5:17-19; Phil. 2:5-11; Col. 3:24
- Problem: no atonement required; basis of Christ's death is solely in God's love.

## False Theories of the Atonement

- The Example Theory
- Socinus (1539-1604 AD)
- Current Proponents: Unitarians; John Sanders and other Openness of God Theologians
- Definition: Christ's death did not atone for sin; instead it provided an example of faith and obedience that inspires man to be repent and live a similar life.
- Proof texts: 1 Pet. 2:21; 1 John 2:6
- Problem: Christ was only a man; no atonement was necessary.

## False Theories of the Atonement

- The Governmental Theory
- Grotius (1583-1645 AD)
- Current proponents: Wardlaw; J. McLeod Campbell; Daniel Whitby; Samuel Clarke
- Definition: God's government demanded Christ's death so that God could demonstrate His high regard for His Law and His hatred of sin; Christ did not suffer the penalty required by the Law, but God accepted Christ's death as a token payment for sin and as a substitute for that penalty.
- Proof texts: Ps. 2; 5; Is. 42:21
- Problem: God sets His law aside and forgives without the law's penalty being met.

## The Biblical Doctrine

- House: "Christ's death was a vicarious (substitutionary) sacrifice that satisfied the demands of God's justice upon sin, paying the penalty of man's sin, bringing forgiveness, imputing righteousness, and reconciling man to God."
- Cairns: "the satisfaction of divine justice by the Lord Jesus Christ in His active and passive obedience (i.e., His life and death), which procures for His people a perfect salvation."

## The Biblical Words

- *Kaphar* (כָּפַר)
  - Translated as "to make atonement"
  - lit., "to cover"
  - LXX & NT – ἱλάσκομαι (*hilaskomai*); "to propitiate"
- *Salach* (סָלַח)
  - Translated as "to forgive"
  - Has the meaning of "lightness", "lifting up", or "to be sent away."
  - LXX & NT – ἀφίημι (*aphiemi*); "to let go" or "to forgive"

## Penal

- Relating to punishment for breaking the law
- Having to do with God's law

## Penal

- Deserving of immediate punishment and undeserving of any of God's goodness
- A slave to sin and under the curse of the Law.
- At war with God.
- Under God's wrath
- Without personal righteousness
- Common Grace
- Redemption – to be released or set free from the bondage of sin and curse of the Law.
- Reconciliation – "the removal of the enmity between God and the sinner, and the establishment of a new relationship of peace and friendship between them." Cairns
- Propitiation – the appeasement or satisfaction of God's just wrath against sinners by means of an atoning sacrifice.
- Justification – the establishment of a sinner in a righteous standing before God.

## Penal

- John 11:50-51 - it is expedient for you that one man die for the people, and that the whole nation not perish." 51 Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation.
- Rom. 5:8-9 - But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.
- Tit. 2:14 - 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.
- 1 Pet. 3:18 - Christ 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;

## The Place of Suffering

- Matt. 16:21 - From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things
- Luke 9:22 - "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day."
- Luke 24:26 - "Was it not necessary for the Christ to suffer these things and to enter into His glory?"
- 1 Pet. 2:24 - 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.

## Substitutionary or Vicarious

- Substitution = "the act of taking the place of another"
- Vicarious = "endured by one person substituting for another"
- Charles Hodge: *"According to this doctrine the work of Christ is a real satisfaction, of infinite inherent merit, to the vindicatory justice of God; so that He saves his people by doing for them, and in their stead, what they were unable to do for themselves, satisfying the demands of the law in their behalf, and bearing its penalty in their stead; whereby they are reconciled to God, receive the Holy Ghost, and are made partakers of the life of Christ to their present sanctification and eternal salvation."*

## A Brief Defense

- The nature of the Old Testament sacrificial system pictured the work of Christ as substitutionary.
  - Leviticus 1:4 - "He shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf."
  - Leviticus 16:20-22 - "When he finishes atoning for the holy place and the tent of meeting and the altar, he shall offer the live goat. 21 "Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness. 22 "The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness."
  - Leviticus 17:11 - "For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement."

## A Brief Defense

- Many passages describe the transfer of human guilt for the violation of God's law to Christ.
  - Is. 53:6 - All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.
  - Is. 53:12 - He Himself bore the sin of many, And interceded for the transgressors.
  - John 1:29 - "Behold, the Lamb of God who takes away the sin of the world!
  - 2 Cor. 5:21 - He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.
  - Gal. 3:13 - Christ redeemed us from the curse of the Law, having become a curse for us.
  - Heb. 9:28 - Christ also, having been offered once to bear the sins of many, will appear a second time.
  - 1 Pet. 2:24 - 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.

## A Brief Defense

- The use of the Greek prepositions *huper* and *anti* in connection with the work of Christ.
  - *huper*
    - "for the benefit of" or "instead of."
    - In many passages "for the benefit of" makes no sense:
      - E.g., 1 Cor. 15:3 - I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,
      - In some it must mean "instead of or in the place of":
        - E.g., 2 Cor. 5:20-21.
      - Rom. 5:6-8; 8:32; Gal. 2:20; Heb. 2:9; Gal. 3:13; John 11:50; 1 Cor. 15:3; 2 Cor. 5:15, 20-21; 1 Tim. 2:6

## A Brief Defense

- The use of the Greek prepositions *huper* and *anti* in connection with the work of Christ.
  - *anti*
    - only means "instead of" or "in the place of"
    - Matt. 2:22 - when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there.
    - Matt. 5:38 - You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.'
    - Matt. 20:28 - the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
    - Mark 10:45 - "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

## The Reasons for the Atonement

- His own Character
  - His justice or holiness
    - Ex. 34:7 - He will by no means leave *the guilty* unpunished.
  - His gracious will in electing sinners to salvation
    - John 17:2 - 2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.
- His own Glory
  - Eph. 1:6, 12, 14; 3:10-11;
  - Cf. Rom. 9:23, 24; 2 Cor. 4:15; Phi. 1:11; 2 Th. 1:8-10; 1 Pet. 2:9.