

THE DOCTRINES OF GRACE

THE ATONEMENT

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WHY DID JESUS COME TO DIE?

“

*Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.*

”

Elvina Mable Hall, “Jesus Paid It All,” 1865.

“

Rock of Ages 209

B \flat B \flat /F F 7 B \flat

1. Rock of A - ges, cleft for me, Let me hide my - self in Thee;
 2. Not the la - bors of my hands Can ful - fill Thy law's de - mands;
 3. Noth - ing in my hand I bring, Sim - ply to Thy cross I cling;
 4. While I draw this fleet - ing breath, When my eyes shall close in death;

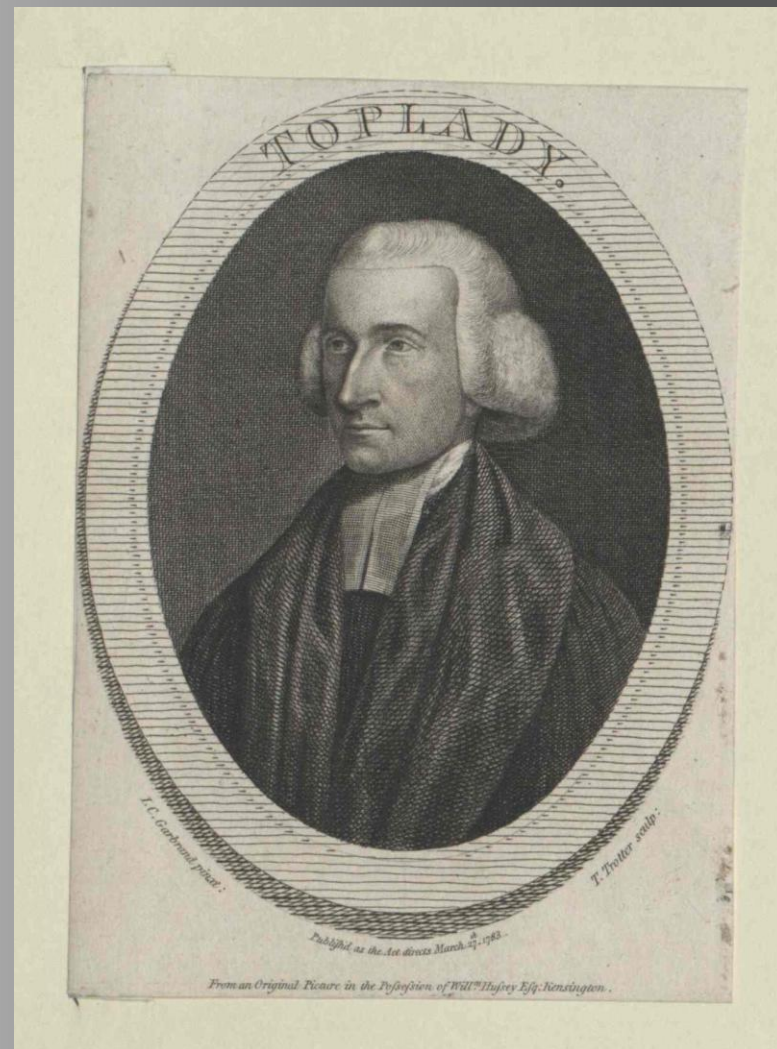
F F 7 B \flat F F 7 B \flat

Let the wa - ter and the blood, From Thy wound - ed side which flowed,
 Could my zeal no res - pite know, Could my tears for - ev - er flow,
 Na - ked, come to Thee for dress; Help - less, look to Thee for grace;
 When I soar to worlds un - known, See Thee on Thy judg - ment throne,

B \flat B \flat /F F 7 B \flat

Be of sin the dou - ble cure, Cleanse me from its guilt and pow'r,
 All for sin could not a - tone; Thou must save, and Thou a - lone.
 Foul, I to the Foun - tain fly; Wash me, Sav - ior, or I die.
 Rock of A - ges, cleft for me, Let me hide my - self in Thee.

Words: Augustus M. Toplady, 1776; alt. Thomas Cotterill, 1815
 Music: Thomas Hastings, 1830



”

Augustus M. Toplady, “Rock of Ages,” 1776.

187 Before the Throne of God Above

D
Dsus
D
G
Dsus
D
Dsus
D

1. Be - fore the throne of God a - bove, I have a strong and per - fect
 2. When Sa - tan tempts me to de - spair, And tells me of the guilt with -
 3. Be - hold Him there, the ris - en Lamb! My per - fect spot - less right - eous -

F#m
D
G
D
A
D
Bm
Bm

plea: A great High Priest whose name is Love, Who ev - er
 in, Up - ward I look and see Him there, Who made an
 ness, The great un - change - a - ble I AM, The King of

G6
Em7
G
D
D
G
D
D
A
D

lives and pleads for me. My name is grav - en on His hands. My name is
 end of all my sin. Be - cause the sin - less Sav - ior died My sin - ful
 Glo - ry and of Grace. One with Him - self, I can - not die; My soul is

G
D
G
A
Bm
D
G
D
A
D
Bm
Bm

writ - ten on His heart. I know that while in heav'n He stands, No tongue can
 soul is count - ed free. For God, the Just, is sat - is - fied To look on
 pur - chased by His blood. My life is hid with Christ on high, With Christ, my

Words: Vikki Cook and Charitie Lees Bancroft
 Music: Vikki Cook



Charitie Lees Bancroft, "Before the Throne of God Above," 1863.

Definition

- *Atonement*
 - כָּפַר (kaphar) – cover over, pacify, make propitiation (BDB Hebrew Lexicon)
- First used in Genesis 6:14, “Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch.” (ESV)

“

Leviticus 17:10–16 (ESV)

¹⁰ “If any one of the house of Israel or of the strangers who sojourn among them eats any blood, I will set my face against that person who eats blood and will cut him off from among his people. ¹¹ For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life. ¹² Therefore I have said to the people of Israel, No person among you shall eat blood, neither shall any stranger who sojourns among you eat blood.

¹³ “Any one also of the people of Israel, or of the strangers who sojourn among them, who takes in hunting any beast or bird that may be eaten shall pour out its blood and cover it with earth. ¹⁴ For the life of every creature is its blood: its blood is its life.

Therefore I have said to the people of Israel, You shall not eat the blood of any creature, for the life of every creature is its blood. Whoever eats it shall be cut off. ¹⁵ And every person who eats what dies of itself or what is torn by beasts, whether he is a native or a sojourner, shall wash his clothes and bathe himself in water and be unclean until the evening; then he shall be clean. ¹⁶ But if he does not wash them or bathe his flesh, he shall bear his iniquity.”

”

Atonement

- According to Leviticus 17, what is required for atonement?
 - Death and blood

“

Genesis 32:20–21 (ESV)

²⁰ and you shall say, ‘Moreover, your servant Jacob is behind us.’ ” For he thought, “I may appease him with the present that goes ahead of me, and afterward I shall see his face. Perhaps he will accept me.” ²¹ So the present passed on ahead of him, and he himself stayed that night in the camp.

”

“

Exodus 32:30 (ESV)

³⁰ The next day Moses said to the people, “You have sinned a great sin. And now I will go up to the LORD; perhaps I can make atonement for your sin.”

”

“

Leviticus 4:20–21 (ESV)

20 Thus shall he do with the bull. As he did with the bull of the sin offering, so shall he do with this. And the priest shall make atonement for them, and they shall be forgiven. 21 And he shall carry the bull outside the camp and burn it up as he burned the first bull; it is the sin offering for the assembly.

”



“

Psalm 78:37–40 (ESV)

*37 Their heart was not steadfast toward him;
they were not faithful to his covenant.*

*38 Yet he, being compassionate,
atoned for their iniquity
and did not destroy them;
he restrained his anger often
and did not stir up all his wrath.*

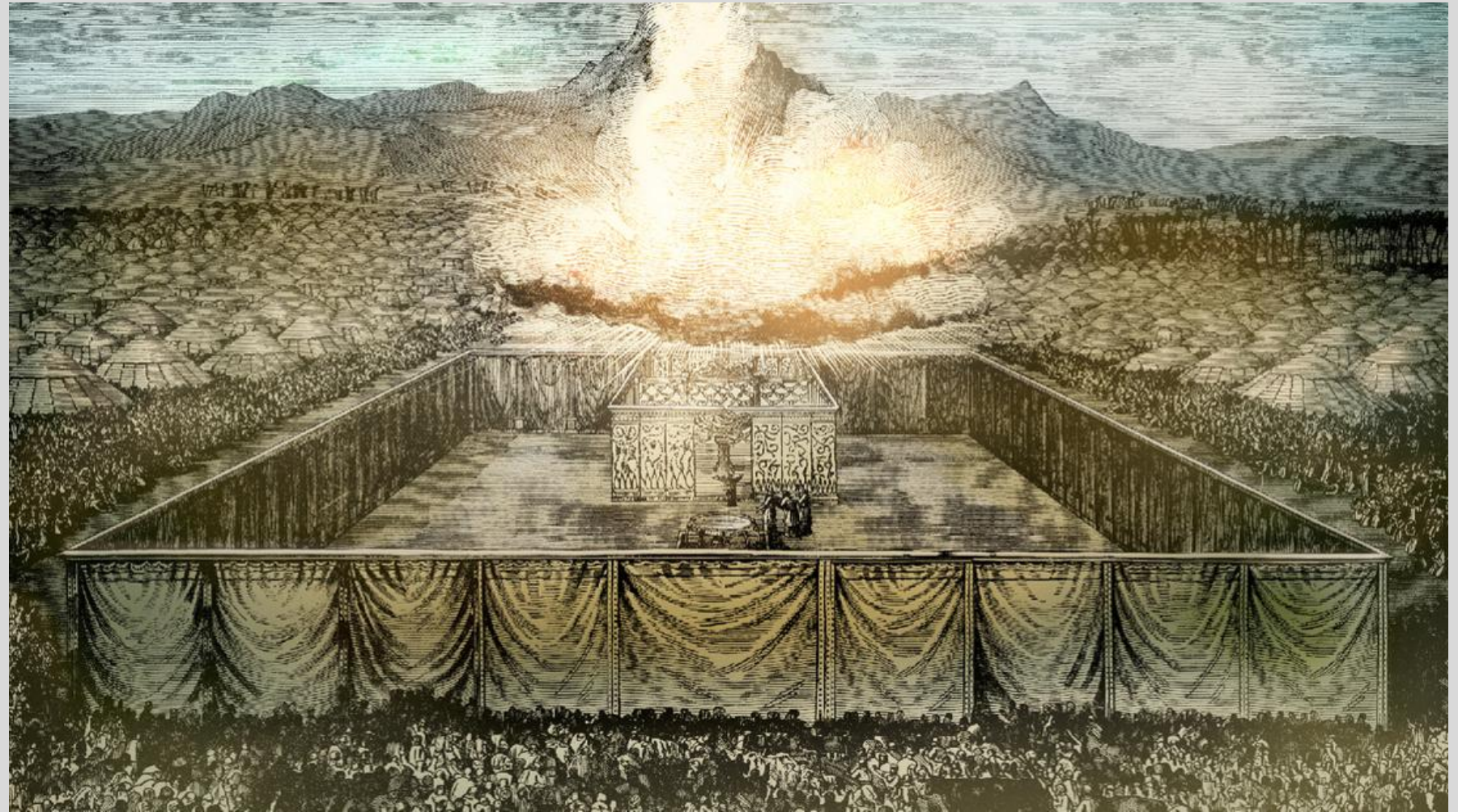
*39 He remembered that they were but flesh,
a wind that passes and comes not again.*

*40 How often they rebelled against him in the
wilderness and grieved him in the desert!*



”

Psalm 79



Atonement in the OT

- From the verses above, what do we gather that atonement is?
- Why is atonement necessary?

Atonement in the NT

- The word atonement does not appear in the New Testament
- Though the word is never used, the elements of Christ's atonement are related to us in many ways

Atonement in the NT

- Was Jesus' atonement forced on Him?

“

John 10:17-18 (ESV)

17 For this reason the Father loves me, because I lay down my life that I may take it up again. 18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.

”



Jesus as a Ransom

Definition

- *Ransom* – price of release

“

Hosea 13:14 (ESV)

¹⁴ I shall ransom them from the power of Sheol;

I shall redeem them from Death.

O Death, where are your plagues?

O Sheol, where is your sting?

Compassion is hidden from my eyes.

”

“

Matthew 20:22–28 (ESV)

22 Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am to drink?” They said to him, “We are able.” 23 He said to them, “You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father.” 24 And when the ten heard it, they were indignant at the two brothers. 25 But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 It shall not be so among you. But whoever would be great among you must be your servant, 27 and whoever would be first among you must be your slave, 28 even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

”

see also Mark 10:45

“

1 Timothy 2:5–7 (ESV)

⁵ For there is one God, and there is one mediator between God and men, the man Christ Jesus, ⁶ who gave himself as a ransom for all, which is the testimony given at the proper time. ⁷ For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

”

“

1 Peter 1:17–21 (ESV)

¹⁷ And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, ¹⁸ knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot. ²⁰ He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you ²¹ who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

”

“

Revelation 5:9–10 (ESV)

⁹ And they sang a new song, saying,

*“Worthy are you to take the scroll
and to open its seals,*

*for you were slain, and by your blood you ransomed people for God
from every tribe and language and people and nation,*

*¹⁰ and you have made them a kingdom and priests to our God,
and they shall reign on the earth.”*

”



Jesus as Redeemer

Definition

- *Redeemer* – to liberate from an oppressive situation a by paying a ransom, to set free, to rescue

“

Galatians 3:13–14 (ESV)

¹³ Christ redeemed us from the curse of the law by becoming a curse for us— for it is written, “Cursed is everyone who is hanged on a tree” — ¹⁴ so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

”

“

Galatians 4:4–7 (ESV)

⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons. ⁶ And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” ⁷ So you are no longer a slave, but a son, and if a son, then an heir through God.

”

“

Titus 2:11–14 (ESV)

*¹¹ For the grace of God has appeared, bringing salvation for all people,
¹² training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, ¹³ waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, ¹⁴ who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.*

”

“

Hebrews 9:15 (ESV)

¹⁵ Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

”



Jesus as a Propitiation

Definition

- *Propitiation* – instrument for appeasing, to cause to be favorably inclined or disposed

“

Romans 3:21–26 (ESV)

*21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it — 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 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. 26 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.*

”

“

Hebrews 2:14–3:1 (ESV)

14 Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, ¹⁵ and deliver all those who through fear of death were subject to lifelong slavery. ¹⁶ For surely it is not angels that he helps, but he helps the offspring of Abraham. ¹⁷ 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. ¹⁸ For because he himself has suffered when tempted, he is able to help those who are being tempted.

”

“

Hebrews 10:10-14

”

“

1 John 2:1–2 (ESV)

2 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. ² He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

”

“

1 John 4:9–10 (ESV)

⁹ In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. ¹⁰ 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.

”



Jesus as Reconciliation

Definition

- *Reconciliation* – to exchange hostility for a friendly relationship

“

Romans 5:10–11 (ESV)

¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

¹¹ More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

”

“

2 Corinthians 5:18–20 (ESV)

¹⁸ All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; ¹⁹ that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. ²⁰ Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.

”

“

Ephesians 2:13–16 (ESV)

¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. ¹⁴ For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility ¹⁵ by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, ¹⁶ and might reconcile us both to God in one body through the cross, thereby killing the hostility.

”

“

Colossians 1:19–23 (ESV)

¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

²¹ And you, who once were alienated and hostile in mind, doing evil deeds, ²² he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, ²³ if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.

”



Jesus as Our Substitute

“

2 Corinthians 5:21 (ESV)

²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

”

“

1 Peter 3:18 (ESV)

¹⁸ For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,

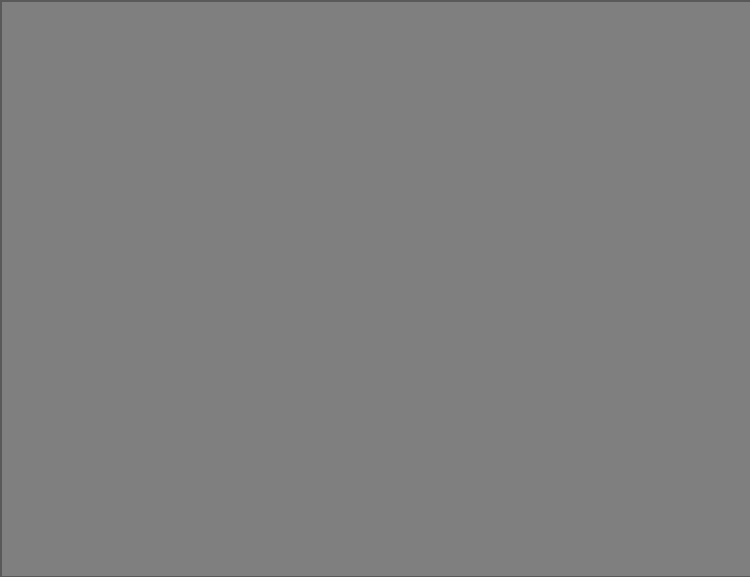
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“

Galatians 3:10–14 (ESV)

¹⁰ For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” ¹¹ Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” ¹² But the law is not of faith, rather “The one who does them shall live by them.” ¹³ Christ redeemed us from the curse of the law by becoming a curse for us — for it is written, “Cursed is everyone who is hanged on a tree” — ¹⁴ so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

”



Christ as Victor

“

John 12:30–32 (ESV)

³⁰ Jesus answered, “This voice has come for your sake, not mine. ³¹ Now is the judgment of this world; now will the ruler of this world be cast out. ³² And I, when I am lifted up from the earth, will draw all people to myself.”

”

“

Romans 6:8–11 (ESV)

⁸ Now if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

”

“

Ephesians 2:1–7 (ESV)

2 And you were dead in the trespasses and sins ² in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience — ³ among whom we all once lived in the passions of our flesh, carrying out the desires of the flesh and the mind, and were by nature children of wrath, like the rest of mankind. ⁴ But God, being rich in mercy, because of the great love with which he loved us, ⁵ even when we were dead in our trespasses, made us alive together with Christ — by grace you have been saved — ⁶ and raised us up with him and seated us with him in the heavenly places in Christ Jesus, ⁷ so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

”

“

Colossians 2:12–15 (ESV)

¹² having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. ¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, ¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. ¹⁵ He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

”

“

Hebrews 2:14–15 (ESV)

¹⁴ Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, ¹⁵ and deliver all those who through fear of death were subject to lifelong slavery.

”

“

1 John 3:8 (ESV)

⁸ Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

”

“

Revelation 11:15 (ESV)

¹⁵ Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.”

”



**VIEWS ON THE
ATONMENT**

“Theories, We Talking About Theories?!”

- In Christian theology, the atonement is often presented as various “theories”
- These “theories” are academic models of answering the question, “Why did Jesus come to die?”
- What makes this theological study difficult is that there is truth in every single model of the atonement
- The reason there is so much debate is to determine which model is the core model of the atonement
- In other words, the “theory” part is theologians’ theories as to what is the primary model of the atonement

MetaFORE!

- Why is it so challenging to come to a central and universal understanding of the atonement?
 - The accomplishments of Jesus' atonement are vast
 - The Bible describes his atonement metaphorically
 - Old Testament motifs
 - Translation choices of words
 - Worldviews (e.g., Eastern vs. Western, liberal vs. conservative, cultural surroundings)
 - The mysteries of God that we dumb dumbs cannot grasp

Beautiful Atonement

- While the atonement is complex, vast, and precise, it is a doctrine of great depth and beauty
- Our meditation on the atonement should lead us to the worship of God

Romans 12:1–2 (ESV)

12 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

274 When I Survey the Wondrous Cross

F C F $\overset{Gm}{B^b}$ D7 Gm $\overset{E}{C}$ C F F $\overset{B^b}{F}$ F $\overset{C}{B^b}$

1. When I sur - vey the won - drous cross On which the Prince of
 2. For - bid it, Lord, that I should boast, Save in the death of
 3. See, from His head, His hands, His feet, Sor - row and love flow
 4. Were the whole realm of na - ture mine, That were *a pres - ent

$\overset{E}{A}$ $\overset{C7}{G}$ F C F C F $\overset{Gm}{B^b}$ $\overset{D7}{A}$ Gm $\overset{E}{C}$ C F F

Glo - ry died, My rich - est gain I count but loss, And pour con -
 Christ, my God; All the vain things that charm me most, I sac - ri -
 min - gled down; Did e'er such love and sor - row meet, Or thorns com -
 far too small; Love so a - maz - ing, so di - vine, De - mands my

C Dm $\overset{B^b}{A}$ $\overset{Am}{C}$ C7 F *Optional last two stanza setting* $\overset{Fm}{C}$ C7 $\overset{Fm}{C}$ $\overset{C7}{F}$ *Unison* $\overset{Fm}{C}$ C *mp*

tempt on all my pride.
 face them to His blood.
 pose so rich a crown?
 soul, my life, my all!

3. See, from His

Fm $\overset{B^b}{A}$ $\overset{D^b}{G}$ $\overset{B^b}{G}$ $\overset{Em}{C}$ C Fm $\overset{E^b}{F}$ $\overset{Edim7}{F}$ Fm $\overset{B^b}{F}$ Fm $\overset{C}{B^b}$ $\overset{Em}{A^b}$ $\overset{C7}{G}$ Fm

head, His hands, His feet, Sor - row and love flow min - gled

**original text: an offering*

Some Views

- Recapitulation
- Ransom
- Satisfaction (Commercial)
- Moral Influence
- Christus Victor
- Scapegoat
- Governmental
- Vicarious Satisfaction
- Penal Substitutionary Atonement (PSA)
- Just think, how many views of the atonement will there be in another 1000 years (if the Lord delays His coming)?



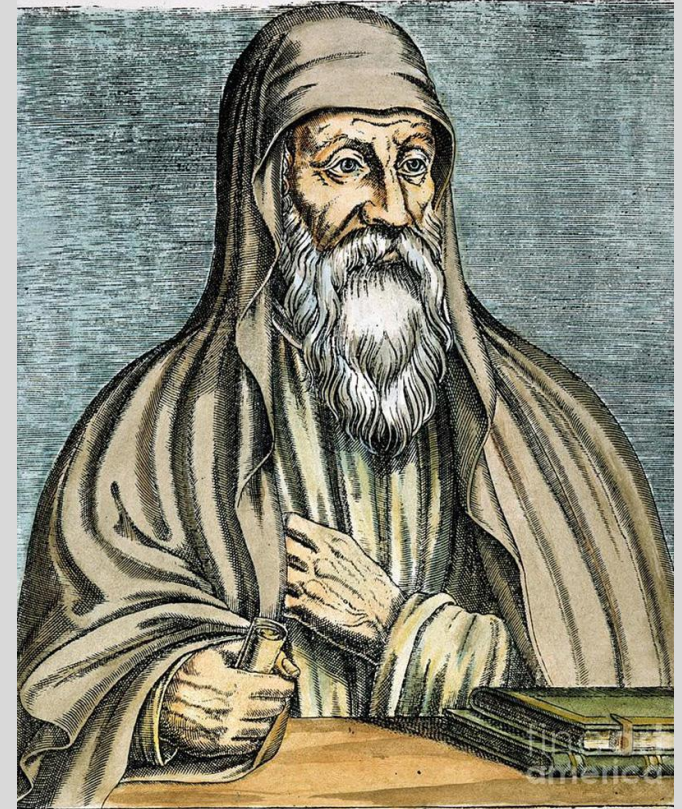
Recapitulation

- Irenaeus of Lyon (AD 130-202)
- *Recapitulation* – Summarize and state again the main points, going over again
- Jesus, the Second Adam, is essentially going over what Adam did and reverses the curse brought on by Adam
- Where Adam walked in disobedience, Christ walked in perfect obedience



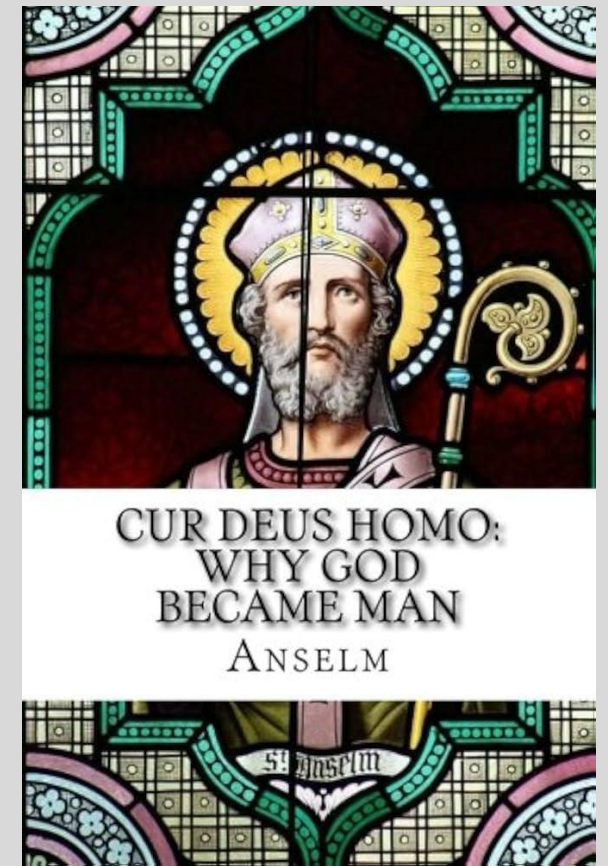
Ransom

- Origen of Alexandria (185-253)
- Christ's death was a ransom payment to Satan
- Jesus buys back humanity from Satan
- Humanity had ceded power to Satan and trusted him instead of God
- Satan accepted Christ's death as a ransom for humanity, but did not realize that Jesus could not be held by death



Satisfaction (Commercial)

- Anselm (1033-1109) in his book, *Cur Deus Homo: Why God Became Man*
- God's honor and dignity were offended by man which could only be satisfied by the death of the God-man
- Christ's death gives God great honor
- The surplus of Christ's honor pays our honor where we cannot
- This is distinct from PSA because Christ is not bearing our penalty for sins in our place in this satisfaction view



Moral Influence

- Peter Abelard (1079-1142)
- Jesus' death was a demonstration of God's love that moves our hearts to moral improvement
- This example of Christ should lead us to turn to God in love



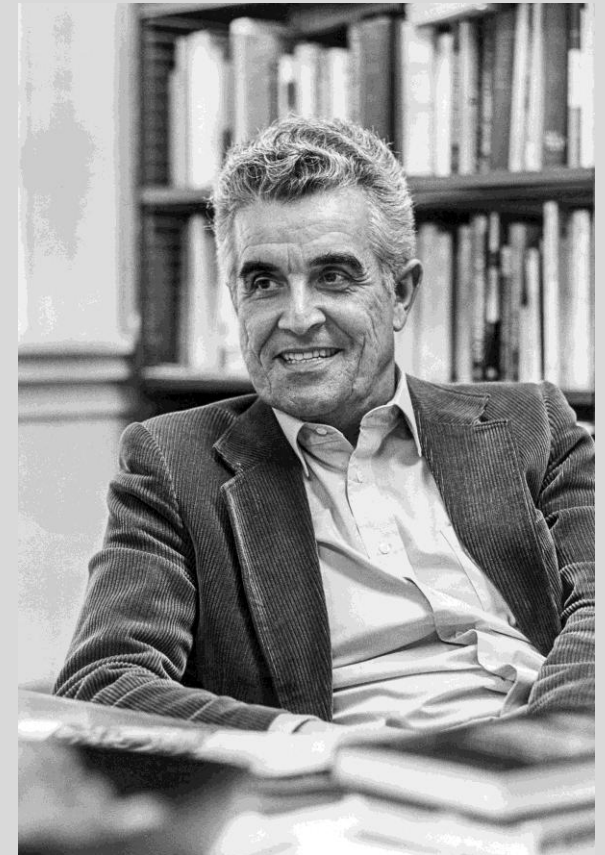
Christus Victor

- Gustaf Aulén – (1879-1977)
- Jesus died to defeat the powers of evil
- It differs from the Ransom theory in that Jesus did not pay Satan anything but conquered all the powers of evil



Scapegoat

- Rene Girard (1923-2015)
- Jesus' crucifixion was not a fulfillment of divine justice
- Instead, humanity projected our guilt and violence upon the innocent person of Christ
- Human violence is the result of our desire to imitate others and humanity has always selected scapegoats to blame for their problems
- This scapegoat is punished, exiled, or killed to restore order
- Jesus then is the ultimate scapegoat for humanity



Governmental

- Hugo Grotius (1583-1645)
- Prominent view in classical Arminianism
- Is the traditional Methodist view (results may vary)
- Christ offered Himself as a substitute for punishment and sacrifice for sin that God might be righteous in forgiving sin
- God must be thought of as a Ruler who must uphold His Law to be Just
- This differs from PSA. PSA states that Christ took on the individual punishment for sin rather than the general punishment



Vicarious Satisfaction

- Roman Catholic View
- A development of Anselm's Satisfaction by Thomas Aquinas
- Mankind owes God a great debt that they cannot pay
- It would go against God's justice to cancel that debt and forgive our sins
- Christ pays that debt for us and restores our love for God
- Christ does bear the punishment of justice for us



**Penal Substitutionary
Atonement**

Defining Terms

- *Penal* – Relating to punishment given by law
- *Substitution* – Replacing someone or something with another person or thing

“

2 Corinthians 5:20–21 (ESV)

²⁰ Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. ²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

”

“

Galatians 3:13–14 (ESV)

¹³ Christ redeemed us from the curse of the law by becoming a curse for us— for it is written, “Cursed is everyone who is hanged on a tree” — ¹⁴ so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

”

“

1 Peter 3:18 (ESV)

¹⁸ For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,

”

“

1 Peter 2:21–25 (ESV)

21 For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. 22 He committed no sin, neither was deceit found in his mouth. 23 When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. 24 He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. 25 For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

”

Propitiation/Expiation

- There is debate on whether ἱλαστήριον (**hilasterion**) should be translated as propitiation or expiation
- *Propitiation* – to appease God and make favorable
 - We should not think of this as one would speak of appeasing a pagan god through sacrifice as if God is sitting on His throne fuming at humanity in anger and Jesus' death makes Him happy again
 - Jesus' death satisfies God' holy justice against sinners (see 1689 LCF; Chapter 8, Paragraph 5)
- *Expiation* – cleansing the sinner or removing their sins
- Jesus did both

“

Romans 3:22–25 (ESV)

²² the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ 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.

”

“

1 John 2:2 (ESV)

² He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

”

“

1 John 4:10 (ESV)

¹⁰ 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.

”

“

Romans 5:1–11 (ESV)

5 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. ³ Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.

⁶ For while we were still weak, at the right time Christ died for the ungodly. ⁷ For one will scarcely die for a righteous person — though perhaps for a good person one would dare even to die — ⁸ but God shows his love for us in that while we were still sinners, Christ died for us. ⁹ Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. ¹¹ More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

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Hebrews 9:22–28 (ESV)

²² Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

²³ Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. ²⁴ For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. ²⁵ Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, ²⁶ for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. ²⁷ And just as it is appointed for man to die once, and after that comes judgment, ²⁸ so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

”

“

1 John 3:5 (ESV)

⁵ You know that he appeared in order to take away sins, and in him there is no sin.

”

A Substitute?

- How is it possible for Christ to be a substitute in our place?
- Can one man's sin be forgiven by the death of another?

Our Federal Head

- From eternity past, Christ was chosen as our federal head
- Just as Adam was our head and in him we all die and sinned (Romans 5)
- God made a covenant of works with Adam, yet Adam fell and brought death to us all
- Christ becomes man and fulfills all the righteous requirements
- In His death, He substitutes Himself as the head of mankind and faces our punishment
 - The penalty of breaking the covenant was death

A New Covenant

- In His blood, a new covenant was established, a covenant of life

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Matthew 26:26–29 (ESV)

Institution of the Lord's Supper

26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” 27 And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.”

”

“

Hebrews 9

”

For Whom Did Christ Die?

- This question is the heart of the disagreement between Calvinists and others
- This is often referred to as *limited atonement* and *unlimited atonement*, though neither of these terms are weak and are constantly misconstrued
- Did God send Christ to die for the elect only or for every single person to ever live?

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1. THE EXACT POINT AT ISSUE. *The question with which we are concerned at this point is not (a) whether the satisfaction rendered by Christ was in itself sufficient for the salvation of all men, since this is admitted by all; (b) whether the saving benefits are actually applied to every man, for the great majority of those who teach a universal atonement do not believe that all are actually saved; (c) whether the bona fide offer of salvation is made to all that hear the gospel, on the condition of repentance and faith, since the Reformed Churches do not call this in question; nor (d) whether any of the fruits of the death of Christ accrue to the benefit of the non-elect in virtue of their close association with the people of God, since this is explicitly taught by many Reformed scholars. On the other hand, the question does relate to the design of the atonement. Did the Father in sending Christ, and did Christ in coming into the world, to make atonement for sin, do this with the design or for the purpose of saving only the elect or all men? That is the question, and that only is the question.*

Louis Berkhof, *Systematic Theology*,
<https://ccel.org/ccel/berkhof/systematictheology/systematictheology.v.iii.vi.html>

”



The Sufficiency of the Atonement

- We are not questioning the sufficiency of Christ's death
- Christ's death is enough to atone for the sins of every single person who ever lived and then some
- There are those who believe Christ's death was only sufficient for the elect, but they are a minority among the Reformed

“

Article 3

The death of the Son of God is the only and most perfect sacrifice and satisfaction for sin, and is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world.

Article 4

This death is of such infinite value and dignity because the person who submitted to it was not only really man and perfectly holy, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit, which qualifications were necessary to constitute Him a Savior for us; and, moreover, because it was attended with a sense of the wrath and curse of God due to us for sin.

”

Canons of Dort, Second Head of Doctrine

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Article 5

Moreover, the promise of the gospel is that whosoever believes in Christ crucified shall not perish, but have eternal life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of His good pleasure sends the gospel.

Article 6

And, whereas many who are called by the gospel do not repent nor believe in Christ, but perish in unbelief, this is not owing to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but is wholly to be imputed to themselves.

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Canons of Dort, Second Head of Doctrine

Intent, Extent, and Application

- What did God intend for the atonement to accomplish?
- To whom does God extend the atonement?
- How and when is the atonement applied to us?

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It is surprising how often those on both sides of the theological fence don't seem to understand the actual state of the question. For example, A. A. Hodge stated: "The question does truly and only relate to the design of the Father and of the Son in respect to the persons for whose benefit the Atonement was made." But stating the question in this fashion fails to reckon with the distinction between the intent and extent of the atonement.

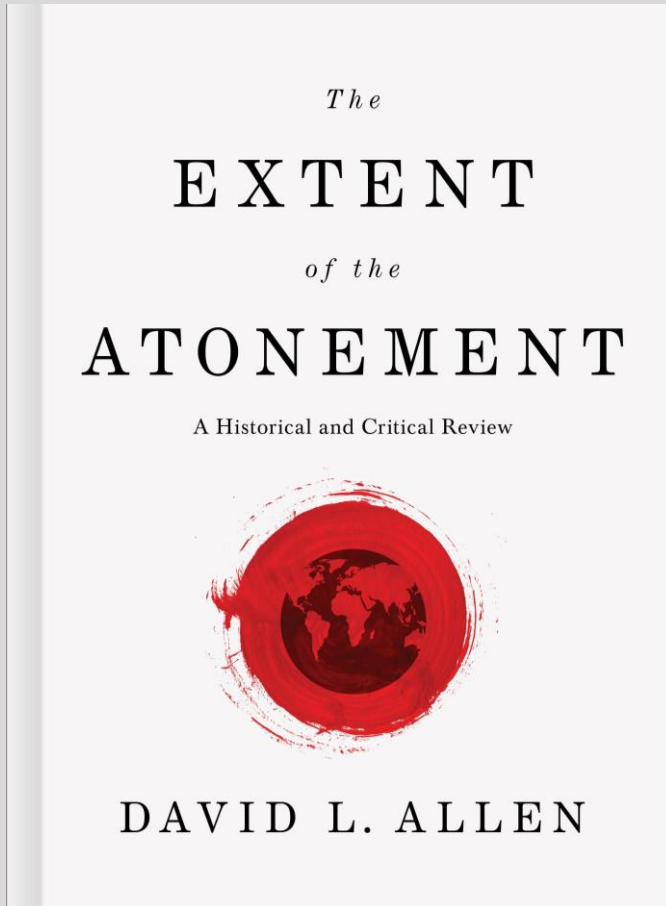
Louis Berkhof saw the question to be "Did the Father in sending Christ, and did Christ coming into the world, to make atonement for sin, do this with the design or for the purpose of saving only the elect or all men? That is the question, and that only is the question." Again, Berkhof fails to distinguish between views on the intent of the atonement and the actual issue of its extent.

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David L. Allen, *The Extent of the Atonement*, taken from <https://founders.org/reviews/the-extent-of-the-atonement/>



Intent and Extent



- Because Allen is not a universalist, he agrees that the atonement is only applied to the elect (in his case, anyone who believes)
- God intended for Christ to die that He may apply it to those who believe
- If God intends for the atonement to be applied to the elect only, that does *not* mean that God only extends the atonement to the elect
- Thus, what God intended for the atonement is different than who He extended it to

All Who Believe

- For Allen (and all non-Calvinists), the atonement was made to present the opportunity for salvation for anyone who believes
- God intended that the atonement would only be applied to those who believe, but anyone who wants to is able to believe and will have the accomplishments of the atonement applied
- In this view, the application of the atonement is solely dependent upon the faith of man

The Atonement Accomplishes

- The issue with that is that the atonement accomplishes what it was intended itself
- Christ's death on the cross purchased those whom He would save and forgave their sins

“

Article 7

But as many as truly believe, and are delivered and saved from sin and destruction through the death of Christ, are indebted for this benefit solely to the grace of God given them in Christ from everlasting, and not to any merit of their own.

Article 8

For this was the sovereign counsel and most gracious will and purpose of God the Father that the quickening and saving efficacy of the most precious death of His Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation; that is, it was the will of God that Christ by the blood of the cross, whereby He confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen to salvation and given to Him by the Father; that He should confer upon them faith, which, together with all the other saving gifts of the Holy Spirit, He purchased for them by His death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them, free from every spot and blemish, to the enjoyment of glory in His own presence forever.

”

Canons of Dort, Second Head of Doctrine

“

Article 9

This purpose, proceeding from everlasting love towards the elect, has from the beginning of the world to this day been powerfully accomplished, and will henceforward still continue to be accomplished, notwithstanding all the ineffectual opposition of the gates of hell; so that the elect in due time may be gathered together into one, and that there never may be wanting a Church composed of believers, the foundation of which is laid in the blood of Christ; which may steadfastly love and faithfully serve Him as its Savior (who, as a bridegroom for his bride, laid down His life for them upon the cross); and which may celebrate His praises here and through all eternity.

”

Canons of Dort, Second Head of Doctrine

God Always Accomplishes His Will

- If God intended for His death to save people, nothing can frustrate the will of God, not even our own unbelief
- If God intended to save every human being, God would have saved every human being
- Romans 8:28–30 (ESV)

²⁸ And we know that for those who love God all things work together for good, for those who are called according to his purpose. ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰ And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

“

John 10:7–18 (ESV)

7 So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. 8 All who came before me are thieves and robbers, but the sheep did not listen to them. 9 I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. 10 The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. 11 I am the good shepherd. The good shepherd lays down his life for the sheep. 12 He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. 13 He flees because he is a hired hand and cares nothing for the sheep. 14 I am the good shepherd. I know my own and my own know me, 15 just as the Father knows me and I know the Father; and I lay down my life for the sheep. 16 And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. 17 For this reason the Father loves me, because I lay down my life that I may take it up again. 18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”

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Matthew 1:21 (ESV)

²¹ She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”

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Acts 20:28 (ESV)

28 Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

”

“

Ephesians 5:25–27 (ESV)

²⁵ Husbands, love your wives, as Christ loved the church and gave himself up for her, ²⁶ that he might sanctify her, having cleansed her by the washing of water with the word, ²⁷ so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

”

Christ Intercedes for the Elect

- Because Christ is the Mediator of the New Covenant, His blood applies only to those in the new covenant
- His death took away the sins of those in the covenant and gave them peace with God
- Christ intercedes before God on behalf of those for whom He died
- Christ did not take away the sins of every individual in the world because they are still in their sins
- John 17
- Hebrews 9-10

A Final Word

- In this presentation, I am only explaining to you a Reformed view
- There are many questions and debates around this topic
- Two major questions are what does the words “all” and “world” mean in biblical passages
- For me, I am content to say this:

Christ’s death was sufficient for all but only applied to the elect.