

JESUS CHRIST: WHAT DID HE DO?

The Doctrine of Atonement

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The Doctrine Of The Atonement

I. Key Text Concerning the Atonement

- Isaiah 52:13 – 53:12
- Romans 3:21-31
- 2 Corinthians 5:14-21
- Galatians 3:10-14
- Hebrews 7-10
- 1 John 2:1-2; 4:10
- 1 Peter 1:18-21
- Revelation 1:5-6; 5:6-14; 12:11

II. A Comprehensive Definition of the Atonement

Jesus Christ, the Son of God, by offering Himself as a sacrifice, by substituting Himself in our place, paying in full the penalty of our sin and actually bearing the punishment which should have been ours, satisfied the Father, effected a reconciliation between God and man, and became our justification by imputing His righteousness to us through faith in His perfect work of atonement.

III. Various Theories of the Atonement

	Ransom to Satan Theory	Recapitulation Theory	Dramatic Theory	Mystical Theory	Example Theory
Definition	Christ's death was a ransom paid to Satan to purchase captive man from Satan's claims. (Use of the Fishhook & Mousetrap illustrations).	Christ in his life recapitulated all the stages of human life, and in so doing reversed the course initiated by Adam.	Christ is Victor (Christus Victor) in a divine conflict of good and evil and wins man's release from bondage.	Christ took on a human, sinful nature but through the power of the Holy Spirit triumphed over it. A knowledge of this will mystically influence man.	Christ's death provided an example of faith and obedience to inspire man to be obedient.
Proponents	Origen (c. 185-c. 254) Augustine (354-430)	Irenaeus (c. 130-c.200)	Aulen (1879-1977)	Schleiermacher (1768-1834)	Pelagius (354-after 418) Lelio (1525-62) and Fausto (1539-1604) Socinus.
Scriptural Support	Matthew 20:28; Mark 10:45; 1 Corinthians 6:20	Romans 5:15-21; Hebrews 2:10	Matthew 20:28; Mark 10:45; 1 Corinthians 15:51-57	Hebrews 2:10, 14-18; 4:14-16	1 Peter 2:21; 1 John 2:6
Object	Satan	Satan	Satan	Man	Man
Man's Spiritual Condition	Bondage and enslavement to Satan.	Bondage to Satan.	Bondage to Satan.	Lack of God-consciousness is sin.	Spiritually alive (Pelagian).
Meaning of Christ's Death	God's victory over Satan and our deliverance through "holy deception".	Christ's recapitulation of all of the stages of human life.	God's victory over Satan (similar to Ransom to Satan theory).	Christ's triumph over his own sinful nature (rejects Christ's deity).	A human example of true faith and obedience (Socinians rejects Christ deity).
Value to Man	Freedom from enslavement to Satan.	Reversing the course of mankind from disobedience to obedience.	God's reconciliation of the world out of its bondage to evil.	A mystical subconscious influence.	Inspiration to a faithful and obedient life like Jesus rendered to God.

Views of the Atonement (continued)

	Moral Influence Theory	Commercial Theory	Governmental Theory	Penal Substitution Theory
Definition	Christ's death demonstrated God's love, which causes man's heart to soften and repent.	Christ's death brought infinite honor to God. So God gave Christ a reward which he did not need, and Christ passed it on to man.	Christ's death demonstrates God's high regard for his law. It shows God's attitude toward sin. Through Christ's death God has a rationale to forgive the sins of those who repent and accept Christ's substitutionary death.	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.
Proponents	Abelard (1079-1142); Bushnell (1802-76); Rashdall (1858-1924)	Anselm (1033-1109)	Grotius (1583-1645)	Calvin (1509-64), Morris, Stott
Scriptural Support	Romans 5:8; 2 Corinthians 5:17-19; Philippians 2:5-11; Colossians 3:24	John 10:18	Psalms 2, 5; Isaiah 42:21	John 11:50-52; Romans 5:8-9; Titus 2:14; 1 Peter 3:18.
Object	Man	God/Man	God/Man	God
Man's Spiritual Condition	Man is sin sick and needs help.	Sin is dishonoring to God and His majesty.	Man is a violator of God's moral law.	Man is totally depraved.
Meaning of Christ's Death	Demonstrated God's love toward man.	As the God/man, Jesus brought infinite honor to God in dying a death He did not owe (as God) but that man owed (as man).	A substitute for the penalty of sin and showed God's attitude toward sin.	Christ bore the penalty of sin instead of man.
Value to Man	Man is moved to accept God's forgiveness by seeing God's love for man and to love Him in return.	This honor, not needed by Christ, is applied to sinners for salvation.	Makes legal God's desire to forgive those who accept Christ as their substitute.	Through faith and repentance, man can accept Christ's substitution as payment for sin.

The Penal Substitution Theory of the Atonement

	Necessity	Substitution	Propitiation	Imputation
Explained	God cannot merely overlook man's sin, nor can he just forgive man without requiring that payment be made or punishment be given for sin. In this sense, the atonement is <u>necessary</u> for man to be made right with his Creator.	The normal meaning of the word is to be taken in this context. It simply means that the atonement is a sacrifice offered in place of the sinner. Thus the sacrifice bears the sinner's guilt.	To regain favor or appease God. To satisfy his demands, and thereby divert his anger. Man's sin does not just make God sad, it makes him angry. His anger, or wrath, can be satisfied only by the execution of his justice. His judicial system cannot be short-circuited.	While substitution and propitiation have to do with negative aspects of the atonement (what God has taken away from us), imputation has to do with the positive aspect of the atonement (what God has given to us). God has taken away the guilt of believers, but he has also imputed to them the righteousness of Christ.
Scripture Reference	Hebrews 9:22	John 1:29; 2 Corinthians 5:21; Galatians 3:13	Leviticus 4:35; Romans 3:25-26; 5:9	Romans 6:3-4
Objection	Why does God not simply forgive us as an act of good will instead of requiring a payment?	Is it not improper and unjust to penalize an innocent party?	Doesn't the appeasement of the Father by the Son reveal conflict within the Godhead?	Is it not improper and unfair to reward a guilty party?
Response to Objection	Even if God could overlook sin against himself as an act of good will, he is still bound by his nature to preserve justice in the universe. To ignore sin would destroy the meaningfulness of the concept of justice. Also, humans may simply forgive other humans as an act of good will because we are imperfect and in desperate need of forgiveness ourselves. But God is perfect and does not need forgiveness. Consequently, the parallel between man's and God's forgiveness breaks down.	The answer to this question is yes unless the innocent party receives the penalty voluntarily and the judge is inseparable from the innocent party. Jesus meets both of these requirements. He gave his life willingly (John 10:17-18) and he was inseparable from the Father. Thus in effect, the Judge punished himself, and effected reconciliation Himself.	The answer to this question may be put in the form of another question: Can a person be angry and loving at the same time? Any parent knows that the answer is yes. The Father was angry over the world's sin, but he loved the world so much that he sent his Son to atone for the sin of man. Thus, the Father did not change from an angry God to a loving God when Christ died on the cross. God's love was there all the time and was in fact the motivation for the atonement. His holiness demanded a payment for sin. His love provided the payment.	This question is the other side of the objection to substitution. It doesn't seem fair that an innocent party is punished and likewise, it doesn't seem fair that a guilty party is rewarded. Yet that is what happens in the atonement. But the reason that God sees this transaction as absolutely just is that when we put our faith in him, we become united with Christ. In a sense, we become married, inseparable, so that it is not a transfer of righteousness as much as holding it in common. It is shared.
Implications About God's Character	Emphasis on God's sovereignty and position of official administrator of the judicial system of the universe.	Emphasis on God's love for his creation. He defines love by his nature. Real love always demands personal sacrifice.	Emphasis on God's absolute holiness and justifiable anger over sin. He deserves respect and absolute obedience and vents his wrath on ungodliness.	Emphasis on God's desire for intimate fellowship with his creation. Because of the atonement we are heirs of the Father and joint-heirs with Son.

The Suffering Servant of the Lord
Isaiah 52:13 – 53:12

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| I. | <u>See the Servant's Exaltation.</u> | 52:13-15 |
| | 1) He is exalted because of His success. | 52:13 |
| | 2) He is exalted because of His suffering. | 52:14 |
| | 3) He is exalted because of His service. | 52:15 |
| II. | <u>See the Servant's Rejection.</u> | 53:1-3 |
| | 1) He appeared to be insignificant - not important. | 53:1 |
| | 2) He appeared to be a nobody not a somebody. | 53:2 |
| | 3) He appeared to be a loser not a winner. | 53:3 |
| III. | <u>See the Servant's Passion.</u> | 53:4-6 |
| | 1) He bore our sorrows (illness). | 53:4 |
| | 2) He bore our suffering (injury). | 53:5 |
| | 3) He bore our sin (iniquity). | 53:6 |
| IV. | <u>See the Servant's Submission.</u> | 53:7-9 |
| | 1) He was submissive in His silence. | 53:7 |
| | 2) He was submissive in His suffering. | 53:8 |
| | 3) He was submissive in His shame. | 53:9 |
| V. | <u>See the Servant's Salvation.</u> | 53:10-12 |
| | 1) It is purposed by the Lord. | 53:10 |
| | 2) It is pleasing to the servant. | 53:11 |
| | 3) It is provided for many. | 53:12 |

The God Who Makes All Things New
2 Corinthians 5:14-21

- I. In Christ we participate in the miracle of reconciliation.** (vs. 14-17)
- 1) Being reconciled to God gives us a new *passion*. (vs. 14)
 - 2) Being reconciled to God gives us a new *priority*. (vs. 15)
 - 3) Being reconciled to God gives us a new *perspective*. (vs. 16)
 - 4) Being reconciled to God gives us new *possibilities*. (vs. 17)
- II. To men we proclaim the message of reconciliation.** (vs. 18-19, 21)
- 1) God is the *author* of reconciliation. (vs. 18)
 - 2) Christ is the *agent* of reconciliation. (vs. 19,21)
 - a) Christ alone *provides the way* of reconciliation. (vs. 19-20)
 - b) Christ alone *accomplished the work* of reconciliation (vs. 21)
- III. For God we perform the ministry of reconciliation.** (vs. 19-20)
- 1) We possess the precious gospel of reconciliation. (vs. 19)
 - 2) We represent the pursuing God of reconciliation. (vs. 20)
 - a) We announce the message with God's authority.
 - b) We appeal to men with God's humility.