

Salvation Accomplished

Salvation satisfies the demands of God's holiness

...the necessity of the atonement is centered on God's love and holiness

Salvation releases the elect from their bondage to sin

...the nature of the atonement is "penal substitutionary"

Salvation restores access to the presence of God for the elect

...the intent of the atonement is to reconcile God to the elect and the elect to God

Propitiation

Sin is an unbearable outrage to God's holiness. The atonement satisfies this holy outrage.

Redemption

Sin has a power that keeps people in bondage. The atonement purchases the elect out of this slavery.

Reconciliation

Sin causes enmity between people and God. The atonement brings God and the elect together.

Major Views of the Atonement

Ransom from Origen	A ransom was paid to the devil: <ul style="list-style-type: none"> • Emphasizes the redemptive aspect. • Minimizes the personal offense of sin to God.
Satisfaction from Anselm	Satisfaction was rendered to God's justice: <ul style="list-style-type: none"> • Views justice only as a code. • Minimizes the personal offense of sin to God; doesn't go far enough.
Moral Influence from Abelard (Schleiermacher, Ritschl, and Bushnell)	Redemption was secured through an answering love: <ul style="list-style-type: none"> • Focuses on man's need. • Love does not pay for sin; it only softens man's heart.
Example from Socinus (Altizer)	Redemption was through an imitation of Christ's teaching and example: <ul style="list-style-type: none"> • Focuses on man's completely free will - we are "inspired." • We are redeemed when we follow Christ's example.
Governmental from Grotius (Whitby, Clarke, Watson, Campbell, Mackintosh)	Divine justice was manifested, not satisfied: <ul style="list-style-type: none"> • Christ did not pay a price for sin. • He merely showed us God's justice.
Dramatic from Aulen (Heim, and Whale)	Christ was victorious over evil powers: <ul style="list-style-type: none"> • Emphasizes only the dramatic effect of Christ's death.
Penal Substitution from Calvin (Hodge, Shedd, Berkhof, Strong, Dale, Denny, Forsyth, Barth)	Christ was punished in man's place: <ul style="list-style-type: none"> • Emphasizes the personal offense of sin to God. • Renders God propitious (satisfied) toward sinners.

Salvation Applied

The Application of Salvation
in Eternity Past

The Application of Salvation
in the Present Experience
of the Believer

...at spiritual birth ("justified")

...in spiritual growth ("sanctified")

The Application of Salvation
in Eternity Future

...after physical death ("glorified")



Our personal
experience

Our subsequent
position

Baptism
Indwelling
Sealing

Illuminating
Filling
Gifts

The Five Points of Calvinism

A response to the five points of Arminianism

The "Five Points" of Arminianism		The "Five Points" of Calvinism
Free Will or Human Ability Faith is the sinner's gift to God; it is man's contribution to salvation	1	Total Inability or Total Depravity Faith is God's gift to the sinner, not the sinner's gift to God
Conditional Election The sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation	2	Unconditional Election God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation
Universal Redemption or General Atonement Christ's redemption becomes effective only if man chooses to accept it	3	Particular Redemption or Limited Atonement Christ's redemption is effective and applied to all for whom Christ died
The Holy Spirit can be Effectively Resisted God's grace is not irresistible; it can be, and often is, resisted and thwarted by man	4	Efficacious Call of the Spirit or Irresistible Grace God's grace is irresistible; it never fails to result in the salvation of the elect
The Truly Saved can lose their Salvation Man, not God, determines who will be the recipients of the gift of salvation	5	Perseverance of the Saints All who are chosen by God are kept in faith and will persevere to the end