

## VIEWS OF THE ATONEMENT

RANSOM TO SATAN THEORY	RECAPITULATION THEORY	EXAMPLE THEORIES		GOVERNMENTAL THEORY	SATISFACTION THEORY
		MORAL INFLUENCE THEORY	SOCINIANISM		
<ul style="list-style-type: none"> <li>• Early church fathers</li> <li>• <b>Origen</b> (d. 254)</li> <li>• <b>Gregory of Nyssa</b> (4th century)</li> <li>• Prominent view until Anselm</li> <li>• 20th century advocate -- <b>Gustaf Aulen</b></li> <li>• Sometimes called <i>dramatic, patristic, or classic view</i></li> <li>• Satan held humans hostage and had to be paid off for their release</li> <li>• Jesus' death was the ransom</li> <li>• God deceived Satan by veiling the deity of Christ</li> <li>• <b>KEYWORDS: REDEMPTION, RANSOM, VICTORY</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Ireneaus</b> (c. 177)--</li> <li>• Jesus (the 2nd Adam) gains what the first Adam lost;</li> <li>• Jesus' life retraces the intended life of Adam but this time with victory</li> <li>• Emphasis upon the life of Christ as well as (and more than) his death;</li> <li>• Clearly rejects the notion of a ransom to Satan but retains the "victory" imagery;</li> <li>• Ireneaus represents the first attempt at synthesis concerning the biblical teaching on the atonement.</li> <li>• <b>Athanasius</b> (296-373) held basically the same view but called it <i>restitution</i> rather than <i>recapitulation</i>.</li> <li>• <i>The incarnation is redemptive.</i></li> <li>• <b>KEYWORDS: INCARNATION, RECAPITULATION, RESTITUTION</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Peter Abelard</b> (1079-1142)</li> <li>• Modern proponent: <b>Horace Bushnell</b> (d. 1876)</li> <li>• Basis for modern "Liberal" views of the atonement</li> <li>• The life &amp; death of Christ showed the love of God but there is no sacrifice</li> <li>• Sin is a type of sickness in man</li> <li>• Emphasis upon Jesus' sympathy or empathy with us</li> <li>• <b>KEYWORDS: LOVE OF GOD, EXAMPLE</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Faustus &amp; Laelius Socinus</b> (16th century)</li> <li>• Unitarians</li> <li>• Pelagian view of the human condition (denial of original sin)</li> <li>• No vicarious satisfaction in the death of Christ</li> <li>• The atonement is "metaphorical"</li> <li>• The humanness of Jesus emphasized (recall that they are Unitarians)</li> <li>• The death of Christ is to be taken as the supreme example of dedication (1 Pet. 2:21), total love, and inspiration</li> <li>• <b>KEYWORDS: LOVE OF GOD, EXAMPLE</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Hugo Grotius</b> (1583-1645)</li> <li>• Basis for modern "Arminian" views of the atonement</li> <li>• Major modern example: <b>Charles Finney</b> (early 1800s)</li> <li>• The atonement satisfies the demands of <i>public justice</i> and is a deterrent to sin</li> <li>• Sin attacks God as ruler</li> <li>• Concern for God's moral government</li> <li>• Death of Christ provided basis for forgiveness by restoring the structure of moral government</li> <li>• Death of Christ demonstrates what we will have to do if we continue in sin</li> <li>• Sin is punished not because it deserves to be but because of the demands of moral government</li> <li>• God was made able in the atonement to deal mercifully</li> <li>• <b>KEYWORD: GOVERNMENT, LAW</b></li> </ul>	<ul style="list-style-type: none"> <li>• Intimations of satisfaction in the early church fathers</li> <li>• <b>Anselm</b> (d. 1109) the first to systematize the idea</li> <li>• Anselm held to the necessity of satisfaction of God's <i>honor</i></li> <li>• The <b>Reformers</b> (esp. <b>Calvin</b> -- 1500s) spoke of the satisfaction of the <i>wrath of God</i></li> <li>• Ultimate development of this system is called the Penal Substitutionary Atonement</li> <li>• Emphasis on individual <i>retributive justice</i></li> <li>• <b>KEYWORDS: SATISFACTION, PROPITIATION</b></li> </ul>