

## Week 5: Salvation

Jesus stands at the centre of the Christian faith. Yet Christians from every era and culture have laid a special significance upon his death and resurrection. The Nicene Creed, says *For our sake he was crucified*. But what does that mean?

### Why is the cross so important?

1. What problem does it solve?
2. How does it work/How does it help?
3. What does it mean for us now?



William Tyndale: 1494 – 1536

#### Two Historic Bills

William Tyndale shaped the English language as much as Shakespeare! He produced the first English language bible to draw directly from the Hebrew and Greek texts. Tyndale coined many new words and phrases to express the theological ideas found in the Scriptures where there was no existing English equivalent. Heard of *Jehovah*? – that's Tyndale's translation. What about the *Passover*? – again, that's Tyndale. *Scapegoat*? – you guessed it! Our subject this evening falls under Tyndale's term *ATONEMENT*.

Though he predates rugby, Tyndale is almost always depicted wearing a scrum cap!

Literally our **At - One - Ment** with God.

While *soteriology* (the area of theology which deals with salvation) has a broader remit than the atonement, there is no escaping that the Cross is at its heart. So how does the Bible refer to the work of Christ on the Cross?

### Biblical Images

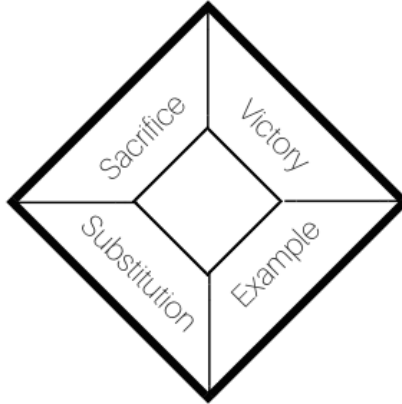
Metaphor	Driving Image	Summary	Verse
Adoption	Roman legal practice	Made co-heirs with Christ, receiving his <i>sonship</i> .	Romans 8:15 - 17
Justification	A court of law	Given Christ's innocent standing.	Romans 5:1
Redemption	The slave market	Purchased out of slavery to sin.	Galatians 3:13
Substitution	<i>The Suffering Servant</i>	Christ takes our place, "the great exchange."	1 Peter 2:24
Sacrifice	OT sacrificial system	Christ <i>is</i> the sin offering anticipated in the OT.	1 John 4:10
Reconciliation	Severed relationships	Christ repairs our relationship with the Father.	2 Cor. 5:18 - 19

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### Models of the Atonement

Jesus himself understood his death to be necessary to remove our sin, and his resurrection to enable a new relationship with the Father in the power of the Holy Spirit. The precise “mechanics” of the atonement, however, are a mystery. From the earliest times, theologians have offered up various models to help Christians explore the significance of Christ’s death and resurrection. Here are a few.

1. The Cross: A Sacrifice
2. The Cross: A Substitution
3. The Cross: A Victory
4. The Cross: A Moral Example



1. Jesus: Priest and Lamb
2. Jesus: takes our place
3. Jesus: Christus Victor
4. Jesus: A Virtuous Life

Rather than limit ourselves to a single view, the atonement is best seen as a multi-faceted jewel, where each face represents a different approach to the cross and resurrection. In this way, the different metaphors and models, found in Scripture, can be held in tension to offer a full and more faithful reading.

### Two More Handy Terms: Expiation and Propitiation

These terms are commonly associated with sacrificial and substitutionary approaches. Expiation = the removal of sin. Propitiation = the removal of God’s wrath, or the satisfaction of the divine demand for justice.

Pick of the Bunch, some helpful quotes from McGrath’s *Theology: The Basics*

#### On the Cross as Sacrifice

*He [Christ] offered sacrifice for our sins. And where did he find that offering, the pure victim that he would offer? He offered himself, in that he could find no other.*

Augustine, *The City of God*, quoted in McGrath p. 90. (4<sup>th</sup> ed.)

#### On the Cross as Satisfaction

*A Proper satisfaction come about when someone offers to the person offended something greater than his hatred of the offence. Now Christ by suffering as a result of love and obedience offered to God something greater than what might be exacted in compensation for the whole offence of humanity firstly because of the greatness of his love, as a result of which he suffered; secondly, because of the worth of the life which he laid down for a satisfaction, which was the life of God and of a human being; thirdly, because of the comprehensiveness of his passion and the greatness of the sorrow which he took*

Aquinas, *Summa Theologica*, quoted in McGrath p. 95. (4<sup>th</sup> ed.)