

# Centerpoint School of Theology

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## THE SUFFERINGS OF CHRIST

“If Christ had died only a bodily death, it would have been ineffectual. No—it was expedient at the same time for him to undergo the severity of God’s vengeance, to appease his wrath and satisfy his just judgment. For this reason, he must also grapple hand to hand with the armies of hell and the dread of everlasting death.”

“And surely no more terrible abyss can be conceived than to feel yourself forsaken and estranged from God; and when you call upon him, not to be heard. It is as if God himself had plotted your ruin. We see that Christ was so cast down as to be compelled to cry out in deep anguish: “My God, my God, why hast thou forsaken me?” [Ps.22:1; Matt. 27:46].... Therefore, by his wrestling hand to hand with the devil’s power, with the dread of death, with the pains of hell, he was victorious and triumphed over them, that in death we may not now fear those things which our Prince has swallowed up [1 Peter 3:22, Vg].

John Calvin

*Institutes of the Christian Religion*,

trans. Ford Lewis Battles, 2 vols., Library of Christian Classics, 20-21  
(Philadelphia: Westminster, 1960), II.xvi, 10-11 (pp. 515-517).

## The CENTRALITY of the cross

1. “I decided to know nothing among you except Jesus Christ and him crucified” (1 Cor. 2:2).
2. Lord’s Supper liturgical word: “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes” (1 Cor. 11:26).
3. “For I delivered (παράδιδωμι) to you as of first importance what I also received (παραλαμβάνω): that Christ died for our sins in accordance with the Scriptures” (1 Cor. 15:3).
  - a. Apostolic tradition
4. “For the word (λόγος) of the cross (σταυρός) is folly to those who are perishing, but to us who are being saved it is the power of God” (1 Cor. 1:18)
  - a. *logos* and *rhema*? Fact and interpretation

## The FACTS of Christ’s Suffering

1. The “Suffering Servant” (Isa. 52:13 – 53:12).
  - a. The whole of Christ’s life was suffering. It is not limited to the cross.
  - b. “he humbled himself by becoming obedient to the point of death, even death on a cross” (Phil. 2:8)
  - c. Active and Passive Obedience

### **Louis Berkhof, *Systematic Theology*, 379-380**

“The two accompany each other at every point in the Saviour’s life. There is a constant interpretation of the two. . . .

“Christ’s active and passive obedience should be regarded as complementary parts of an organic whole.

### **John Murray, *Redemption: Accomplished and Applied*, 20-22**

“[We cannot] allocate certain phases or acts of our Lord’s life on earth to the active obedience and certain other phases and acts to the passive obedience. The distinction between the active and passive obedience is not a distinction of periods. It is our Lord’s whole work of obedience in every phase and period that is described as active and passive, and we must avoid the mistake of thinking that the active obedience applies to

the obedience of his life and the passive obedience to the obedience of his final sufferings and death.”

“The real use and purpose of the formula is to emphasize the two distinct aspects of our Lord’s vicarious obedience. The truth expressed rests upon the recognition that the law of God has both penal sanctions and positive demands. It demands not only the full discharge of its precepts but also the infliction of penalty for all infractions and shortcomings. It is this twofold demand of the law of God which is taken into account when we speak of the active and passive obedience of Christ. Christ as the vicar of his people came under the curse and condemnation due to sin and he also fulfilled the law of God in all its positive requirements. In other words, he took care of the guilt of sin and perfectly fulfilled the demands of righteousness. He perfectly met both the penal and the preceptive requirements of God’s law. The passive obedience refers to the former and the active obedience to the latter.

- d. From the beginning there is passive as well as active obedience.

## 2. Social:

### a. The Chorus of Derision

- i. “And those who passed by derided him, wagging their heads and saying, ‘Aha! You who would destroy the temple and rebuild it in three days, save yourself, and come down from the cross!’ So also the chief priests with the scribes mocked him to one another, saying, ‘He saved others; he cannot save himself.’” (Mark. 15:29-32).
- ii. Christ as a social being: Cf. Mark 3:14, calling the “twelve,” – “so that they might be *with* him.”

## 3. Physical:

- a. Flogging: In MARK (15:15; cf. Matt. 27:26), the flogging occurs immediately *after* Pilate delivers the capital sentence whereas JOHN (19:1) speaks of a flogging *before* the sentence is passed.
  - i. Don Carson, *The Gospel According to John* (IVP, 597) argues for TWO floggings

### b. Crucifixion:

- i. How much emphasis should we place on the physical brutality of it? Those who first read the gospels would have been familiar with

the crucifixion process and would not have need as much details as we do today. We must give some background information.

- ii. The experience of death: separation of body and soul.
- iii. He died relatively quickly: his legs were not broken (John 19:31)

#### 4. **Emotional/Psychological/Spiritual/Demonic:**

- a. The temptation narratives, Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13.
- b. “When I was with you (JUDAS) day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness” (Luke 22:53).
- c. Desertion by the Father: Matt. 27:46, Mark 15:34 (Psa. 22:1): “My God, My God, why have you forsaken me?”
  - i. Descent into Hell clause of Apostles’ Creed
  - ii. “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” (Gal 3:13).
  - iii. “he made him to be sin” (2 Cor. 5:21).
  - iv. *The unity of the Godhead was not broken*
  - v. *The Father does not cease to love him*
  - vi. *The Father did not cease to uphold him.*
  - vii. *Is the ‘why’ a word of inquiry and interrogation or an outburst of pain.*
  - viii. *God withdrew all comfort*
  - ix. *He viewed himself as a sinner*

#### **(Historical) conclusions—drawn from the facts**

- 1. His suffering were penal

2. His sufferings were utterly anomalous
  - a. Because he was sinless
  - b. Because he was the Son of God.
  - c. Because of the role of God the Father



# Our Missionaries- February 5, 2014, 2014

## Jeff and Lisa King- Chile

- We are praising the Lord that Jeff had an opportunity on Thursday to share some of the concerns about the condition of the center with the director of Youth for Christ. He agreed with what needs to be done. There are still a lot of questions regarding what will happen next and how and when the improvements will begin, but at least we feel like we are same page with the Youth for Christ personnel.
- Jeff and our teammate Terry have begun to do the survey work this week. The first part of the survey work means they are walking up and down lots of hills to survey the area - where are the stores, the churches, and just getting to know the general layout of the surrounding area of the center. Hopefully in the next few weeks they will start meeting with some local pastors to see what kind of work is already being done in the area. Please pray for this survey work and that the Lord will be clear on the work He wants us to start at the Youth Center.
- Continue to pray for our church search. Last week we attended a church plant that is happening by PCA missionaries. While we enjoyed the church very much, it is a bit far away from our house to truly be involved.
- Pray for us as we adjust to Jeff being gone more often. Especially the children - they have been used to Jeff being around a lot and so now that he is gone, it makes them upset some.

## Dough and Alleene Kratch- World Team

- Pray for Doug as he edits, edits and does more editing.
- Pray for child-like trust to carry us to the completion. The task is plain. The task is large and therefore a bit daunting.
- Pray for perseverance for to bring the completion of the series. We hope that by April 2014 to have the project wrapped up.

## Peter and Rebecca Jones- truthxchange

As the Lord leads you, please pray for:

- God's blessing on our board, steering committee and staff as we seek the right path forward for truthXchange (staffing, financing, projects etc.); we so desperately need to establish the ministry for the generation to come and are eager to hire two young men that God has called to work with us.
- Spiritual protection on all those involved in researching paganism.
- Efficiency and an energetic work ethic (while not becoming stressed out or fearful) as we try to accomplish so much with so few.
- The right people and the right number of people to attend our Think Tank, February 4-7, 2014 ("Shining as Lights: Telling the Truth in the Pagan Utopia"-If you know Christian leaders, young or old, male or female, who would benefit from this event, please encourage them to register).
- Just the right financial support- not so much that we think we can depend on it (!) but not so little that we are hampered in accomplishing the tasks God is calling us to do for His kingdom.
- The launch of our first online course, through Blue Letter Bible Institute (They have a wide distribution and are glad for our content. So it is a good partnership. I have completed this first course and am working on the next one.)
- Wisdom as we seek the right approach and modes of fund-raising; and also, an opening on the part of some of the large foundations as we seek grants;
- Faithfulness to the Lord, his Christ, his church, his Spirit and his Word in all that we do, whether in study, activity or worship;

## Our Missionaries- February 5, 2014, 2014

- A greater zeal to spread the gospel of God's grace to those millions who do not yet know him-for courage to open our mouths and let out what is in our Christian hearts!

### Dennis and Cynde Morgan- Vienna

- We have much to be thankful for at New City Wien. We welcomed new members at our service last Sunday night. We continue to have new faces at every service. Please pray for the home groups that begin this week.
- Pray for the individuals we have met since arriving and how the Lord will use these opportunities to change lives.
- Please pray for our language study, that we can comprehend and retain.
- Even though the wait in line is past, please continue to pray for our visas, that our applications would find favor with the authorities and soon.

### Scott and Tonia Bethiaume- Mexico

- For peace and harmony in our move, and protection along the way.
- For the onetime expenses needed to move back to the States, visit partners and set up a new home.
- For our Pame team as we phase into working by distance using Paratext.
- For Kris and Susan Toler (and their children, Kieran and Elyse) as they learn the Central Pame language.
- For our two kids: Mike as he prepares to leave home (and Mexico) for college, and Emma as she re-enters into American culture as a teenager.
- For the Mexico branch with all of these changes.

### Dennis and Rhonda Conroy- Philippines

- For Tonia and I as we transition to the Americas Area, learn Portuguese, and serve our members and indigenous partners.
- Praise the Lord that the dedication celebration of the Tol New Testament will take place this month. Pray for the logistics of transporting the Bibles and visitors. Pray for a God glorifying ceremony. Pray for the power of the Word of God to change hearts and transform lives.
- Pray for a new visa for Hannah, so she can stay with us in the Philippines as she continues to recover. Praise God for the progress she is making. She is able to be up for longer times during the day, and also able to make short outings several times a week. Pray for complete healing.
- Pray for Dennis as he works on electronic archiving of Scriptures in several languages. Also pray as he works to prepare and upload some translations to the Digital Bible Library. Pray for translator John as he completes the final revisions before getting the Sah New Testament to Dennis to be typeset.
- Pray for the High School Spiritual Emphasis Retreat March 5 – 8. Praise God for putting together a gifted team of people (all based here in Davao) to put together various aspects of the retreat. Pray for our speaker, Nolan, as he prepares talks from The Sermon on the Mount. Pray for Dan and Thesi as they prepare wild and wacky activities. Pray for Karissa as she works on logistics. Pray for others in their various roles. Pray for Rhonda as she coordinates the team. (Rhonda has the least experience and is grateful for the very able people who are serving together to make the retreat happen.) Pray for a great outpouring of the God's Spirit to work mightily in our high school.
- Pray for Abigail as she considers options for after high school graduation. So far she's been accepted to Columbia International University and Covenant College. What does God want her to do? Where does He want her to be? Pray.



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## THE OBEDIENCE AND SACRIFICE OF CHRIST

“The Scripture regards the work of Christ as one of obedience and uses this term or the concept that it designates, with sufficient frequency to warrant the conclusion that obedience is generic and therefore embracive enough to be viewed as the unifying or integrating principle.”

John Murray, *Redemption: Accomplished and Applied* (Eerdmans, 1955), 19.

“Dismissing his doctor's orders, J. Gresham Machen, beaten down by a career of struggling for the Faith even within his own communion, kept his commitments to a small circle of Orthodox Presbyterian parishes in South Dakota. "I have too much to do," he insisted, as his chest was even then tight from pneumonia. The next day, however, Machen was hospitalized. On New Year's Eve, the host pastor visited this infamous opponent of Liberalism on his deathbed and the elder statesman related a dream he had enjoyed that made him long for Heaven. "Sam, it was glorious, it was glorious," he said. "Sam, isn't the Reformed Faith grand?" Just before he passed into the next world, Machen dictated a telegram to John Murray, professor of systematic theology at Westminster Seminary. These last words read, "I'm so thankful for the active obedience of Christ. No hope without it.”

Ned B. Stonehouse, *J. Gresham Machen: A Biographical Memoir* (Banner of Truth, 1977), 508.

## 1. Obedience

- a. Romans 5:19, “For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.”
  - i. All humanity hangs on either the disobedience of Adam or the obedience of Christ.
  - ii. Background:
    - 1. “Servant” motif in Isaiah (e.g. 42:1; 52:13 – 53:12). See Phi. 2:7 where Paul states Christ came as the *morphe doulou* (see discussion above). In Mark 10:45 Jesus states that he came to give his life as a ransom for many, referring back to Is. 53 and the Suffering Servant.
    - 2. The disobedience of Adam and the covenant of works. From this perspective, the atonement is viewed as a fulfilment of the covenant of works on our behalf. The anomaly is that his obedience is punished with death. Why?
    - 3. Covenant of Redemption (Psa. 2; Isa. 53:10-12; Eph. 1:3-14 (Trinitarian exposition of redemption)).
    - 4. Doctrine of the Trinity:
      - a. *Opera ad extra trinitatis indivisa sunt*
      - b. Appropriation
- b. The death of Jesus as covenantal: “a solemn and binding relationship with blessings and obligations.”
  - i. Jesus viewed his own work as covenantal: “This cup... is the new covenant in my blood” (Luke 22:20; 1 Cor. 11:25).
- c. Christ was made under the law
  - i. Gal. 4:4, “God sent forth his Son, born of woman, born under the law.” He was to obey the Torah in all its details, including his active obedience and his taking the curse of the law. He is under the stipulation of compliance and the vulnerability or liability of the curse of the broken law.

1. Active and Passive obedience?

- a. “The two accompany each other at every point in the Saviour’s life. There is a constant interpretation of the two. . . . Christ’s active and passive obedience should be regarded as complementary parts of an organic whole. (Louis Berkhof, *Systematic Theology*, 379, 380).
- b. “[We cannot] allocate certain phases or acts of our Lord’s life on earth to the active obedience and certain other phases and acts to the passive obedience. The distinction between the active and passive obedience is not a distinction of periods. It is our Lord’s whole work of obedience in every phase and period that is described as active and passive, and we must avoid the mistake of thinking that the active obedience applies to the obedience of his life and the passive obedience to the obedience of his final sufferings and death. The real use and purpose of the formula is to emphasize the two distinct aspects of our Lord’s vicarious obedience. The truth expressed rests upon the recognition that the law of God has both penal sanctions and positive demands. It demands not only the full discharge of its precepts but also the infliction of penalty for all infractions and shortcomings. It is this twofold demand of the law of God which is taken into account when we speak of the active and passive obedience of Christ. Christ as the vicar of his people came under the curse and condemnation due to sin and he also fulfilled the law of God in all its positive requirements. In other words, he took care of the guilt of sin and perfectly fulfilled the demands of righteousness. He perfectly met both the penal and the preceptive requirements of God’s law. The passive obedience refers to the former and the active obedience to the latter. (John Murray, *Redemption: Accomplished and Applied*, 20-22)
- d. Christ acted under clear commands from his Father
  - i. In John, Jesus repeatedly speaks of the work that the Father gave him to do, the glorious reward that he was promised, and the sending of the Spirit to apply the benefits of his redemption and bring about in fact the promised reward of a redeemed people, that was merited by the Son's unerring obedience to the Father (see John 5:17-31, 36-37, 43; 6:37-40, 57; 7:28-29, 38-39; 8:16-19, 26-29, 38, 42, 49-54; 9:4; 10:14-

18, 25-30, 36-38; 12:23-28, 44-50; 13:3, 20, 31-32; 14:9-14, 16-20, 24-26; 15:8-15, 24-27; 16:7-16, 27-28; 17).

- e. Christ was “sent into the world”
  - i. John. 17:4, “I glorified you on earth, having accomplished the work that you gave me to do.” This is how we are to understand the cry ‘tete,lestai’ in John 19:30.
- f. Christ’s death was the climax of his obedience
  - i. “And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.” (Phi. 2:8)
  - ii. Active and passive obedience? We cannot separate these chronologically with the active obedience ceasing at the Cross. The Bible shows Christ as being active in his dying. He lays down his life, “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.” (John 10:18; cf. Eph. 5:1, 20; Gal. 2:20).
  - iii. Older theologians may have stated that his dying was not simply a priestly act but also a kingly act; see WSC 26—restraining and conquering. King destroys our enemies (cf. Heb. 2; Col. 2:15). At no point is he a mere passive victim. He is engaged in a deliberate, resolute, voluntary, powerful, act; he is in control of his own death.

## 2. Sacrifice

- a. No tension between obedience and sacrifice: “[he] offered himself without blemish to God.”
- b. Evidence that Christ’s death was a sacrifice
  - i. John. 1:29, “Behold, the Lamb of God, who takes away the sin of the world!” (what is John referring to? Abraham/Isaac, Passover, Isaiah 53:7 (lamb led to the slaughter)). Note “sin” in the singular.
  - ii. 1 Cor. 5:7 “Christ, our Passover lamb, has been sacrificed (πάσχα)”.
    - 1. Debates among theologians whether the Passover was a sacrifice, because the lamb was not placed on the altar. But, the essential point is that the Passover lamb was killed and redemption came through the protection of the blood. There is a link between this paradigmatic OT redemption, the sprinkling

of the blood, no unleavened bread in the homes during this feast, etc. There is implicit in this a statement of the nature of the Christian life. The ban of the unleavened as a temporary ban on the yeast was temporary, but for Paul it is never relaxed; it's year round. The Christian life is one unending Paschal feast. We live in the Paschal celebration.

- iii. Eph. 5:2, "Christ loved us and gave himself up for us, a fragrant offering and sacrifice (θυσίαν) to God."
    - 1. The primary direction of the work of Christ is God-ward. Who is the sacrifice of Christ to influence? Primarily the observers who are moved by the example of Jesus, the demonic world? No, he gave himself *to* God for us.
    - 2. Two sacrificial words: a generic term of *oblation* (something placed before God, an offering), but it also is a *bloody* oblation (specific). This brings us back to 1 Cor. 5. The total sacrifice of Christ.
  - iv. 1 Pet. 1:18-21, "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."
  - v. Rev. 1:5; 5:6, 9; 7:14, 15 etc.
  - vi. Heb 9:12 "he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption." (cf. 10:11-14).
- c. The category of sacrifice
- i. Ascribes to the death of Christ the status and efficacy of the Levitical sacrifices
    - 1. Cf. "Christ died in accordance with the Scriptures" (1 Cor. 15:3). This justifies the typological use of the OT sacrificial system; tabernacle, temple are an x-ray plate of the cross of Calvary.
  - ii. He died by divine appointment

1. The whole Mosaic ritual indicates the way God regulates the human approach to him (you will approach me on my terms and in my way). Christ is the Lamb *of God*. He is offered to God and is offered by God. This is brought out at Pentecost. Peter said, 'You took your own Messiah and handed him over to those who were without your law, without your Torah, but it happened by the determined counsel and foreknowledge of God. This was a divinely mandated event.'
2. His death was a priestly act
  - a. Priestly on behalf of the Father and Son (John 3:16).
3. His death was expiatory (*expiation*)
  - a. It means the sacrifice is sin-related. Its purpose is the removal, expiation of sin
4. His death was vicarious
  - a. Christ died *for*... SUBSTITUTION

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## SUBSTITUTION

“[God] might punish the elect in their own persons, or in their surety standing in their own room and stead [as their substitute]; and when he is punished, they also are punished [in their representative]: for in this point of view the federal head and those represented by him are considered as distinct, but as one; for although they are not one in respect of personal unity, they are, however, one, -- that is, one body in mystical union, yea *one mystical Christ*; -- namely, the Surety is the head, those represented by him the members; and when the head is punished, the members also are punished.”

John Owen, *A Dissertation on Divine Justice*, in William H. Goold (ed.), *The Works of John Owen*, vol. 10 (London: Banner of Truth, 1967), 598.

“But if we start by affirming that God has a saving love for all, and Christ died a saving death for all, and yet balk at becoming universalists, there is nothing else that we can say. And let us be clear on what we have done when we have put the matter in this fashion. We have not exalted grace and the cross; we have limited the atonement far more drastically than Calvinism does, for whereas Calvinism asserts that Christ's death, as such, saves all whom it was meant to save, we have denied that Christ's death, as such, is sufficient to save any of them.”

J. I. Packer, ‘Saved By His Precious Blood: An Introduction to John Owen’s “Death of Death in the Death of Christ”’, in *Among God’s Giants: The Puritan Vision of the Christian Life* (Eastbourne: Kingsway, 1991), 179-180.

## The SUBSTITUTIONARY nature of the work of Christ

### 1. Introduction

- a. “[Christ] love me and gave himself *for* (ὐπὲρ) me” (Galatians 2:20)
- b. What does “*for* me” mean?
  - i. “Along with us” – Solidarity: Jesus suffers in the same we do. He takes a real body and a real mind with genuine human emotions and a human psychology and will etc. His sufferings weren’t a pretence, a mirage. We can go to him and hear him say, “I know what you’re going through.” “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin” (Heb. 4:15).
  - ii. “As my representative” – Representation: priests did things on behalf of people and prophets spoke on behalf of God *to* the people etc. Think of a lawyer who argues a case for you in a court of law. He is an “advocate” or “representative”. Similar idea in “representative government” etc. Note bow this idea is *less than* substitution.
  - iii. “In my place” – Substitution: this is *more than* than representation, or better – it builds upon the idea of representation. He not only represents me (legally) but takes the consequences for me.
    1. Surety: “The Lord Jesus, in His human nature thus united to the divine, was sanctified, and anointed with the Holy Spirit, above measure, having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell; to the end that, being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of a Mediator and Surety. Which office He took not unto Himself, but was thereunto called by His Father, who put all power and judgment into His hand, and gave Him commandment to execute the same.” (Westminster Confession 8:3).
    2. Hotly disputed today (though, the objection is very old – 17<sup>th</sup> century Socinians raised the same objection. See later in lecture.)



## 2. Evidence for Substitution

- a. The Sacrificial nature of Jesus' death
  - i. He is the priest and victim. A victim is not acting but suffering. If he is victim, he must be more the representative.
- b. The prepositions employed
  - i. Mark 10:45
    - 1. "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for (λύτρον ἀντι) many."
      - a. What did the ransom price secure?  
Ransom/atonement (Heb. *Kipper*). Basic idea is "covering" (ark, Gen. 6:14). Payment of price "covering the debt." Cancellation of debt by a satisfactory payment (Motyer, Isaiah TOTC, 72).
      - b. "Many" has echoes of Isaiah 53.
  - ii. 2 Corinthians 5:21
    - 1. "For (ὅπερ) our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:21).
      - a. Note: the second use of "sin" must be the same as the first use! So this verse cannot mean, "He made him an offering..." He suffered so that we might not have to suffer. *The point is not solidarity but immunity.*
  - iii. Galatians 2:20
    - 1. "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for (ὅπερ) me."
  - iv. Galatians 3:13

1. “Christ redeemed us from the curse of the law by becoming a curse for us (ὕπερ)—for it is written, ‘Cursed is everyone who is hanged on a tree’.”
  - a. Notice the perfect, ‘it stands written’ (γέγραπται). Christ bought us back from the curse (κατάρας) of the law. The curse of the law is the curse of God.
  - b. Christ is not merely a representative; he is our substitution.

v. Ephesians 5:2

1. “And walk in love, as Christ loved us and gave himself up for (ὕπερ) us, a fragrant offering and sacrifice to God.”

vi. 1 Timothy 2:5-6

1. “For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for (ὕπερ) all, which is the testimony given at the proper time.”
- c. If Christ was not our substitute, we must bear the consequences of our own sins
    - i. The point of the objection is that sin is non-transferable. If that is the case, true redemption is impossible.
  - d. Without substitution the death of Christ is unintelligible
    - i. Why does the condemnation due to sin alight here – on Christ? How is this a righteous act?

### 3. The Nature of Christ’s Substitution

- a. The [Eternal/Pre-temporal] Covenant of Redemption
  - i. An intra-Trinitarian “agreement.”
  - ii. Voluntary on the part of the Son

1. This is important when dealing with charges of “cosmic child-abuse.” Jesus was not unwilling, reluctant. He *loved* me.

iii. He was/is a divine person

1. He is not a third party dragged into a dispute that is none of his business. He is the God who has been offended.

b. The Justice issue

- i. Substitution is the only view that ensures that when the wrath of God alights upon his Son, it is wholly just.

#### 4. OBJECTIONS to Substitution

a. Penal Substitution is not the only model for atonement

- i. Raised by (e.g.) Joel Green and Mark Baker. There is a “rich tapestry” of atonement language.

b. Penal Substitution is not central to the Bible’s doctrine of atonement

- i. This is true, but all other models (satisfaction, victory, reconciliatory etc. *require* substitution for them to make sense.). Some (e.g. Paul Fiddes says it was a product of sixteenth century Europe and blames John Calvin for it).

c. Penal Substitution diminishes the significance of Jesus’ life and resurrection

- i. This is a bit like saying when visiting a restaurant, if you comment that the “food” was great, you’re missing the point that you had an *hors d’oeuvre* and a dessert.

d. Penal Substitution makes no sense in a modern culture

- i. “Calvin assumes that when law... is broken punishment must always be inflicted. As a matter of fact this no longer seems as self-evident to us today as it did in past ages.. In deed every preacher ought to ask himself whether a theory of penal substitution can be understood in a society where it is no longer possible to use such words as, ‘Christ suffered the death

penalty for us.’” (Fiddes, *Past Event and Present Salvation*, 102-103).

1. This may be true, but the same could be said for the biblical doctrine of sin as transgression of law). Should we stop talking about it since society doesn’t understand it?
- e. The *violence* involved in penal substitution amounts to “cosmic child abuse”
- i. Steve Chalk and Alan Mann, *The Lost Message of Jesus* (Zondervan, 2003).
  - ii. “How have we come to believe that at the cross this God of love suddenly decides to vent his anger and wrath on his own Son? the fact is, the cross isn’t a form of cosmic child abuse – a vengeful Father, punishing his Son for an offense he has not even committed.” (p. 182). Cf. a similar statement in Joel Green and Mark Baker, *Recovering the Scandal of the Cross: Atonement in New Testament and Contemporary Contexts* IVP, (2000), 32).
  - iii. This view borrows from concepts of question the nature of “wrath” in God.

## 5. BIBLIOGRAPHY

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Mark Dever and Michael Lawrence, *It is Well: Substitutionary Atonement* (Crossway, 2010)

Our Missionaries- March 5, 2014

## **Our Local Missions**

Bethany Christian Services  
Campus Crusade for Christ  
Campus Outreach  
Carolina New Song  
Child Evangelism Fellowship  
Christ Central Ministries / Hannah House  
The Cooperative Ministry  
Daybreak Crisis Pregnancy Center  
Harvest Hope Food Bank  
International Friendship Ministries  
Missionary Resources Connection  
Navigators  
Oliver Gospel Mission  
Prosperity Project  
Providence Home  
Palmetto Family Council  
Reformed University Ministries  
The Salvation Army  
Young Life

## Our Missionaries- March 5, 2014

### USAF

*Joshua Jerome*

Sam Kent

John Kenyon

Andrew Mellen

*Brad W. Elliott*

Alex Stevenson

Jackson Whiting

### US ARMY

Brian Bridge

Parks Bunch

*Andrew Goza*

*Ryan Grider*

Daniel Hancock

Wayne Kindle

Galin Knight

Chuck Lynde

*James Martin*

*Ben Merwin*

*Eric Pruitt*

*John Pulliam*

*James Sheffield*

Jonathan Williams

Dawn Williams-Guzman

Hunter Wilson

Chris Wisdom

Caleb Wright

### USCG

David Kent

### USMC

*Travis Brower*

*Thomas Clark III*

*Trent Emeneker*

*Andrew Mills*

*David Mills*

*Matthew Thornton*

*Andrew Wilson*

### US NAVY

*Zan Campbell*

David Cullen

*Stephen Elliott*

*Brantley Harvey*

*Przemyslaw Lesniewicz*

*Chris Merwin*

**Kyle Dru Tomczak**

*David Tubley*

Addison Wilson

Note : Non-member names in *Bold Italics*.

# Centerpoint School of Theology

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## SATISFACTION

“I can’t get no...”

Mick Jagger & Keith Richards, “(I Can’t Get No) Satisfaction”, performed by The Rolling Stones, from *Out of Our Heads*, 1965.

“God’s Justice in punishing... sin [is] so natural, that he cannot but punish it, or require satisfaction; otherwise he should deny himself, and his own nature.”

Patrick Gillespie, *The Ark of the Covenant Opened*, p. 36.

“The Lord Jesus, by his perfect obedience and sacrifice of himself—which he through the eternal Spirit once offered up to God—has fully satisfied the justice of his Father. He purchased not only reconciliation but also an everlasting inheritance in the kingdom of heaven for all those whom the Father has given to him.”

Westminster Confession of Faith 8:5

“Those whom God effectually calls he also freely justifies, not by infusing righteousness into them, but by pardoning their sins and by accounting and accepting them as righteous. It is not for anything wrought in them, or done by them, but for Christ's sake alone that they are justified. It is not by imputing faith itself, the act of believing, or any other act of Christian obedience to them, as their righteousness, but by imputing the obedience and satisfaction of Christ to them who receive and rest on him and his righteousness by faith. Men do not have this faith of themselves; it is the gift of God.”

Westminster Confession of Faith 11.1

## The SATISFACTION of the wrath of the Father in the work of Christ

### 1. Introduction

- a. “There is therefore now no condemnation for those who are in Christ Jesus.” (Romans 8:1)
- b. What does it mean that there is “*now no condemnation*”?
  - i. Protestant
    1. “Protestants rightly contend that the satisfaction of Christ is the only satisfaction for sin and is so perfect that it leaves no penal liability for the believer.” (John Murray, *Redemption Accomplished and Applied*, p. 51)
    2. While the chastisement of believers for sin does occur (Heb. 12:7-11) it is not to be confused with participation in the atoning work of Christ.
  - ii. Roman Catholic
    1. Two types of sin eternal and temporal
    2. All eternal sin is blotted out during baptism (for the faithful) and temporal sin up until the point of baptism
    3. The believer is make satisfaction for all remaining temporal sin either in this life or in purgatory
- c. Why does it matter?
  - i. To equate the work of a believer to the atoning work of Christ takes away glory due to God alone
  - ii. It also undermines the message of Scripture:
    1. 1 Peter 3:18 “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,”
    2. Hebrews 9:28 “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.”

3. Romans 6:10 “For the death he died he died to sin, once for all, but the life he lives he lives to God.”

## 2. Features of His Completed Work

### a. Historic Objectivity

- i. “It is indeed true that the person who atoned for sin is above history as regards his deity and eternal Sonship. As such he is eternal and transcends all the conditions and circumstances of time... But the atonement was made in human nature and at a particular season in the past and finished calendar of events.” (Murray, pp. 52-53)
- ii. Galatians 4:4-5 “4But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup> to redeem those who were under the law, so that we might receive adoption as sons.”
- iii. Common mistakes:
  1. It is “suprahistorical”
  2. It is contemporary

### b. Finality

- i. Many make the mistake of seeing the atonement as an on-going eternal process; whereby, Christ makes atonement for sins as they are confessed and repented of
  1. This is to confuse separate actions and phases of his priestly office
  2. Hebrews 9:12 “he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.”
- ii. “the atonement of which Scripture speaks is the vicarious obedience, expiation, propitiation, reconciliation, and redemption performed by the Lord of glory when, once for all,

he purged our sins and sat down at the right hand of the majesty on high.” (Murray, p. 55)

c. Uniqueness

- i. Many see the atonement as being the “supreme illustration” of the principle of self-sacrificial love (exemplar theory of the atonement)
  1. True that Christ’s sacrifice is supreme example of the love of God
  2. Also true that there is a character and virtue in that love which we should look to imitate
- ii. Yet two errors often made:
  1. To state that Christ’s sacrifice on the cross **ONLY** serves as an example
  2. That by our works of self-sacrifice we add to the merit of Christ
- iii. Must take atonement on Scriptures own terms as a never to be repeated or equalled event in redemptive history
- iv. Satisfaction possible because of the uniqueness of Christ himself
  1. “His satisfaction was meritorious before God because of the worth of his person. He is the God-man, and both natures were necessary in order for Christ to both represent His people and make sufficient payment on their behalf.” (Beeke & Jones, *A Puritan Theology*, p. 353.)

d. Efficacy

- i. Some argue that God accepts Christ’s work in place of *full* satisfaction to justice
- ii. See WCF 8.5: “Lord Jesus, by his perfect obedience and sacrifice of himself—which he through the eternal Spirit once offered up to God—has **fully satisfied** the justice of his Father.”

- iii. See WCF 11:3: “Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to His Father's justice in their behalf. Yet, in as much as He was given by the Father for them; and His obedience and satisfaction accepted in their stead; and both, freely, not for any thing in them; their justification is only of free grace; that both the exact justice, and rich grace of God might be glorified in the justification of sinners.”
- iv. To the extent we misunderstand the full efficacy (and suffering) of Christ's work on the cross, is the extent to which we misunderstand God's grace

### 3. BIBLIOGRAPHY

Richard D. Phillips (Ed), *Precious Blood: The Atoning Work of Christ* (Crossway, 2009).

James Montgomery Boice and Philip Graham Ryken, *The Heart of the Cross* (Crossway, 1999).

Steve Jeffrey, Mike Ovey and Andrew Sachs, *Pierced for our Transgressions: Rediscovering the Glory of Penal Substitution* (IVP, 2007)

Gabriel N. E. Flurer, *Atonement* (P & R, 2010)

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## PROPITIATION

“Expiation is an action that has sin as its object; it denotes the covering, putting away or rubbing out of sin so that it no longer constitutes a barrier to friendly fellowship between man and God. Propitiation, however, in the Bible, denotes all that expiation means, *and the pacifying of the wrath of God thereby*. So, at any rate, Christian scholars have maintained since the Reformation, when these things first began to be studied with precision, and the case can still be made compellingly today.”

J. I. Packer, *Knowing God*  
(Downers Grove, IL: IVP, 1993), 182.

“Those who seek to reduce the concept of propitiation to a mere expiation do not, in general, face the questions which expiation raises, such as ‘Why should sin be expiated?’ ‘What would be the consequences to man if there were no expiation?’ ‘Would the hand of God be in those consequences?’ It seems evident on the scriptural view that if sin is not expiated, if men ‘die in their sins’, then they have the divine displeasure to face, and this is but another way of saying that the wrath of God abides upon them. It seems that expiation is necessary in order to avert the wrath of God, so that nothing seems to be gained by abandoning the concept of propitiation.”

Leon Morris, *The Apostolic Preaching of the Cross*  
(London: The Tyndale Press, 1921 [1955]), 211

“But the happy period which was to shake off my fetters, and afford me a clear opening of the free mercy of God in Christ Jesus, was now arrived. I flung myself into a chair near the window, and seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I saw was the 25<sup>th</sup> of the 3<sup>rd</sup> of Romans: “Whom God hath set forth as a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”

Immediately I received strength to believe it, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement he had made, my pardon sealed in his blood, and all the fullness and completeness of his justification. In a moment I believed, and received the gospel.”

William Cowper, *Memoir of the Early Life of William Cowper, Esq.*  
(London: Printed for R. Edwards, 1816), 67.

1. Hebrew: כִּפֵּר, כֹּפֶר (*kipper, kopher*: to cover, covering)
2. Greek: ἱλασκεσθαι, ἐξιλασκεσθαι, ἱλασμος, ἱλαστηριού ἱλασκομαι (to propitiate, propitiation)
3. Expiation and Propitiation:
  - a. Expiation: the idea here is covering sin. “Mercy-seat”: (*kappōret*: Exodus 25:17-22; 37:6-9). On *Yom Kippur* the High Priest entered the inner sanctuary containing the ark and the mercy seat; incense was burned and the mercy seat was enveloped in smoke. The blood from a bull was sprinkled on the mercy seat (Lev. 16:11-19). The symbolism appears to be that the mercy seat covered the word of condemnation; the ordinances that were against us. This is where the atonement begins, in the covering of sin. It all begins with the covering of sin.
  - b. Some “conservative theologians” think it appropriate to render ἱλασμος as “expiation” when the reference is the effect of the atonement on SIN and “propitiation” when the context suggests that what is in view the effect of the atonement on GOD.
    - i. Hebrews 2:17— “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 [εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ].” For some incomprehensible reason, the *KJV* rendered this passage “reconciliation.” The word is not reconciliation. However, the context here is the effect of the atonement on SIN
    - ii. 1 John 2:2 — “He is the propitiation for our sins, and not for ours only but also for the sins of the whole world [αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν].” John is saying we have (1) a *paraclete*, an advocate (2:1) and (2) an ἱλασμός. The advocate is not pleading our cause before an unloving judge but towards the fatherliness of God. He is not trying to make him loving but he is addressing his plea to the God who has a predisposition to bless his people and grant what the *paraclete* is praying for. Yet it seems that the *paraclete* has a hopeless case. What can he say on behalf of his client? If we say we have no sin, we deceive ourselves and the truth is not in us! What can we do? The advocate bases his case on the ἱλασμός—an expiatory sacrifice. And he himself is the ἱλασμός for our sins.

Do we need to keep the word propitiation in this text? This antithesis is a false one. The decisive point is that the reference to sin indicates that it is what is expiated. Christ is the sacrifice for our sins. This ἱλασμός is a sin offering, and propitiation will follow as a result of this expiation not opposed to it.

- iii. 1 John 4:10 – “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.” Since the reference is “for our sins” some argue that expiation is in view rather than propitiation.

#### 4. Propitiation: preliminary points

- a. To propitiate is not to make God love us
  - i. Often propitiation is portrayed as persuading a God who is malevolent. It is not concerned with turning hatred into love. It is not concerned with hatred but anger. It is possible to be angry and yet love that person. It is also possible to hate someone and not be angry at a person. Love and anger are not exclusive and hate and anger are not always the same.
  - ii. The atonement did not cause, secure, or purchase the love of God, but that love causes and produces the atonement. The cross does not purchase grace but the channel which that grace flows.
- b. To love is not necessarily to be propitious
  - i. One can love and yet not be propitious. God is love always. And yet he is not propitious always. A mother who loves her child may one day see that child cross the road in front of an oncoming vehicle. She comes out to the sound of the screech of breaks relieved that her child is safe. However, while relieved, she is angry that her child didn't look both ways.

#### 5. Traditional understanding of propitiation:

- a. Christ expiated sin and thereby appeased the anger of God
  - i. Linked with biblical concepts of satisfaction and substitution
  - ii. Christ turned away or averted the divine anger by taking it upon himself. The curse we deserved he experienced in our place. It does not simply experience it in solidarity, alongside us, but in our place, so that we do now have to experience it.
  - iii. He is a shield between us and the anger of God. That anger is squashed because Christ exhausts it in himself. The flaming sword that guards the tree of love—the covenant curse—strikes but it strikes on Christ. He is the captain of our salvation leading us back to Paradise. He has to run that gauntlet. By the time we get to that sword, it is not there.

He took it for us. He is the way. By expiating sin, Christ propitiated God.

6. Challenges to this understanding

- a. Translations vary: “sacrifice of atonement” (NEB) or “atoning sacrifice” (NIV)
- b. C. H. Dodd



- i. *The Bible and the Greeks* (perhaps the most extensive critique), *Commentary on Romans* (cf. Rom. 3:25), *Commentary on the Johannine Epistles*, *The Meaning of Paul for Today*; cf. Vincent Taylor, *The Atonement in New Testament Teaching*; Donald Baillie, *God Was In Christ*.

7. Response to Dodd (see Roger Nicole, Leon Morris)

- a. Acknowledge the truth in Dodd’s position
  - i. No error ever succeeds unless it contains elements of truth. Yes, the God of Israel is antithetical to pagan gods, hence the name of his book. He was particularly different in his anger or wrath. For example, Isaiah 27:4, “fury is not in me.” One of Thomas Chalmers’ favourite sermons was on this text. (ESV “I am not angry”).
  - ii. Fury is someone losing it.
- b. The anger of God is a reality
  - i. The anger of God is personal
    - 1. Dodd suggests that the divine anger is impersonal.
      - a. Lam. 3:42; Amos 3:6; Ez. 7:8; Ps. 60:1ff

b. (θυμος, οργη): Mk. 3:5; Rev. 6:16; Heb. 12:39; 2 Thess. 1:7-9; Rom. 1:24, 26

ii. Conscience knows the reality of the divine anger

1. Romans 2:15 “They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them.”

iii. This anger needs to be dealt with

1. This is the crucial point of the entire debate of propitiation—not the linguistics. The crucial point—is God angry with sin and if so how has it been dealt with?
8. Romans 3:21-26: “ But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 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. 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.”





# Our Missionaries- March 19, 2014

## Scott and Victoria Andes- Ukraine

- Please pray that somehow, the Lord would intervene and stop bloodshed. He sent Senacari's army's away from Jerusalem, but He also allowed Stalin and Hitler to have pretty long reigns. Even knowing WHO controls all, we are afraid for this country, which we love.
- Please pray for us. Pray that we would know what to do and when. Pray that the Lord would work out any necessary details. Right now, we are scheduled for a much needed (and rather expensive) get away out of the country for Spring Break a week from now. We really need it.
- Please pray that the Lord would help us trust in Him, and show us when we are not and don't even know it! We need wisdom. We don't want to leave (on many levels), but we neither do we want to put our family in harm's way needlessly. We also would rather not be here if the Russians do arrive in Kyiv.
- Please pray for graceful endurance for us.

## Dough and Alleene Kratch- World Team

- Pray for Doug as he edits, edits and does more editing.
- Pray for child-like trust to carry us to the completion. The task is plain. The task is large and therefore a bit daunting.
- Pray for perseverance for to bring the completion of the series. We hope that by April 2014 to have the project wrapped up.

## Paul and Missy Robelot- France

- Set up Member Care Facilitators for each European country. Only have 5 out of 11 needed.
- Member care role, balance and needs.
- Travel to Austrian missionary conference in April (20-22)
- Visit to Sweden in April (30)
- Visitors coming, March 23-27, April 24-27, May 4
- Planning itinerary for Home Assignment May 10-July 20.
- Mandatory support raising needed 25% to return in July.
- Julie begins at American Univ. of Paris in Sept.
- Susie's continued studies at Liberty Univ.
- Nathalie's wedding in July. Peace of mind, glorify Jesus.
- Time with family while home.
- Doctors visits etc while home.
- Paul's sister Natalie, cancer

## John and Sarah Ellen Carson- MT3

Our spring trip is scheduled and booked

- |      |            |   |
|------|------------|---|
| 3/20 | Lake Wales | – childcare (Emma goes on a mission trip)   |
| 3/31 | Berlin     | – visit missionaries                        |
| 4/11 | Edinburgh  | – Leith Church Plant & Reformation Scotland |
| 4/16 | Nairobi    | – Common Ground Theological Institute       |
| 5/3  | Kitale     | – Interdenominational Bible College         |
| 5/12 | Kampala    | – Westminster Theological College – Uganda  |
| 6/2  | Kampala    | – African Bible University – Uganda         |
| 6/7  | Home       | – Synod and World Focus                     |
- Pray for safe travel, great ministry opportunities and teaching time

## Course preparation

Doctrine of God (Angelology, Demonology, Revelation, God's Person & Work)

Teaching at 2 schools

Anthropology – Doctrine of Man as Created, Fallen, Redeemed, Glorified

Teaching at 2 schools

Christian Ethics – both Biblical content and practical application

Teaching at 2 schools

- Pray for the last 2 courses as I prepare them – I have spent a lot of time on Doctrine of God and there is a lot more work to do on the other two courses
- Pray also for the courses as I teach them – that I may teach what the Bible says clearly and effectively

My students – dear African pastors with busy lives and little resources

- Pray for the students as they learn ... then ...
- Pray for the students as they take what they have learned back to their churches and communities

# Our Missionaries- March 19, 2014

## Dennis and Cynde Morgan- Vienna

- Praise that our daughter now has a roommate, not only a big help financially but thankful she is no longer living alone.
- Prayer specifically this week for wrapping up our German class with tests on Wednesday and Thursday this week and that we earn our language certificate.
- Prayer for the relationships we will be leaving here that the Lord will renew them when we return.
- Prayer for safe travel and a time of renewal and continued German study while temporarily relocated to Scotland, and of course positive action on our residence permit applications.
- Prayer for New City Wien, especially our team leaders the Hunters who will be carrying the load alone while we're gone, and for the church to grow in depth as well as numbers.

## Alex and Irina Ponomarev- Ukraine

- For Ukraine, its political situation and economic recovery.
- For spiritual awakening of people in Ukraine.
- For our trip to Vinnytsa, Ukraine and to Russia in May - June.
- For many outreach projects in Columbia, SC, in the spring (picnics, festivals, trips).
- For God's provision for our ministry. Thank you for investing into the Kingdom through MOST.

## Sebastien and Patti Benicourt- Turkey

- Would you pray for our time on the road, physical protection and for divine appointments. Though we have had our visas back, we do want to be able to be a part of a movement that will start to reach out in Jesus' Name to the local Turkish community which at this point has but one full-time family working with them for close to one million members.
- Play for Joel who has started acting out a bit strange over the last couple of days. He is quite sensitive to what goes on around him and it seems the stress in the home has started affecting him some. Looking to Jesus who give us peace and whose victory at the Cross spells "the beginning of the end of Satan's reign."

## Rebecca Jones- truthXchange

- Wisdom as we seek the way forward in the ministry
- The means to hire one, then a second new staff member
- East Coast Fall Think Tank plans! (Watch our emails about this exciting possibility)
- A positive response to our grant applications from foundations
- Local support and steady volunteers
- The Lord's grace and peace if he asks us to go through trials, and his protection against attacks of the devil, so that his work goes forward without hindrance
- The younger generations, who have been bathed in Oneism in their schools, neighborhoods, and in the media -sometimes even in some of their churches

## Jeff and Lisa King- Chile

- Praise the Lord for a good Drs. appointment on Wed. We had an ultrasound and the baby is growing normally and looks good. We were also able to find out the baby is a BOY!
- The prayer meeting on Friday night with some local pastors went well. Jeff didn't have an opportunity to specifically talk with anyone about the ministry, but it was good to meet them and at least get to know some of the other pastors.
- When our current director left the youth center, it was turned over to a man named Cristian. He has been the caretaker of the land for 7 years now. Due to a quick turnover and lack of training for Cristian and his family, the youth center stopped functioning as a youth center. 5 years ago, Cristian started pastoring a church that meets at the youth center. As a result, the community no longer sees the site as a youth center, but as a church. In the eyes of the government who has given the land for a youth center and not a church this can not continue. There are also youth who we will be trying to reach who wouldn't step foot in anything they think is a church. We are now starting the transition back to a youth center. Please pray as the church finds a new meeting spot and grace for both sides in this complicated situation.

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## VICTORY

“Redemption from sin cannot be adequately conceived or formulated except as it comprehends the victory which Christ secured once for all over him who is the god of this world, the prince of the power of the air, the spirit that now works in the children of disobedience. We must view sin and evil in its larger proportions as a kingdom that embraces the subtlety, craft, ingenuity, power, and unremitting activity of Satan and his legions – ‘the principalities, and the powers, the world-rulers of this darkness, the spiritual hosts of wickedness in the heavenlies’ (Eph. 6:12). And it impossible to speak in terms of redemption from the power of sin except as there comes within the range of this redemptive accomplishment the destruction of the power of darkness. It is thus that we may entertain a more intelligent understanding of what Christ encountered when he said, ‘This is your hour and the power of darkness’ (Luke 22:53) and of what the Lord of glory wrought when he cast out the prince of this world (John 12:31).”

John Murray, *Redemption – Accomplished and Applied*  
(Grand Rapids: Eerdmans, 1955), 50.

“How did the cross effect the results recounted in the three several clauses that disarmed the powers and authorities, made a public spectacle of them, and triumphed over them in the cross? I answer: Sin was the ground of Satan’s dominion, the sphere of his power, and the secret of his strength; and no sooner was the guilt lying on us extinguished, than his throne was undermined, as Jesus himself said (Jn. 12:31). When the guilt of sin was abolished, Satan’s dominion over God’s people was ended; for the ground of his authority was the law which had been violated, and the guilt which had been incurred ... [The cross was] on God’s part at once a victory and a display of all God’s attributes, to the irretrievable ruin, dismay, and confusion of satanic powers.”

George Smeaton, *The Apostles’ Doctrine of the Atonement*  
(Edinburgh: T. & T. Clark, 1870), 307-8.

“A comprehensively biblical exposition of the work of Christ recognizes that the atonement, which terminates on God (in propitiation) and on man (in forgiveness), also terminates on Satan (in the destruction of his sway over believers).”

Sinclair B. Ferguson, “Christus Victor et Propitator,” in  
*For the Fame of God’s Name: Essays in Honor of John Piper*  
Eds., Sam Storms and Justin Taylor (Wheaton, IL: Crossway, 2010), [171-198], 185.

# The Victory of Christ

## 1. The Obedience of Christ

- a. Active Obedience
- b. Passive Obedience
- c. *Munus Triplex*: Prophet, Priest and KING
- d. *Shorter Catechism* Q&A 26: “How does Christ execute the office a king? A: Christ executes the office of a king in subduing us to himself, in ruling and defending us, and *in restraining and conquering all his and our enemies.*”

## 2. Historical Review:

- a. Early Church Fathers
  - i. Justin Martyr (100-165)
  - ii. Irenaeus (130-202)
  - iii. Origen (182-254)
  - iv. Gregory of Nyssa (335-395):
    - 1. Great Catechism: “For since, as has been said before, it was not in the nature of the opposing power to come in contact with the undiluted presence of God, and to undergo His unclouded manifestation, therefore, in order to secure that the ransom in our behalf might be easily accepted by him who required it, the Deity was hidden under the veil of our nature, that so, as with ravenous fish, the hook of the Deity might be gulped down along with the bait of flesh, and thus, life being introduced into the house of death, and light shining in darkness, that which is diametrically opposed to light and life might vanish...” (Chapter 24).
    - 2. Ransom to Satan. Involves the ethically questionable notion of deception (all’s fair in love and war?). Bear in mind, however, that both Origen and Gregory were universalists (Satan also!).
- b. Gustav Aulén (1879-1977) [Swedish, Lutheran]



Gustav Aulén.  
—Fotograf.

i. Christus Victor:

1. English translation by A. G. Herbert (1931).
2. Something of a *tour de force*, arguing:
  - a. That he was resurrecting Luther's view (doubtful)
  - b. That the Post-Reformation emphasis on satisfaction (via Anselm) reflected a trend to legalism etc.
- c. Truth in distortion.

**3. Old Testament background:**

- a. Genesis 3:15, "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."
- b. Psalm 68:18, "You ascended on high, leading a host of captives in your train and receiving gifts among men, even among the rebellious, that the LORD God may dwell there."
- c. Isaiah 53:12, "therefore I will divide him a portion with the many, and he shall divide the spoil with the strong."
  - i. The dominant theme of the passage is not the suffering but victory!

**4. New Testament**

- a. The Temptations of Christ: Matthew 4:1-11; Luke 4:1-13
  - i. Careful not to make these about ME! Bunyan, *Holy War*, Thomas Brooks, *Precious Remedies Against Satan's Devices*, William Gurnall, *The Christian in Complete Armour*. The Christian victory – Christ's Victory.
- b. Luke 10:18: "I saw Satan fall like lightning from heaven."
- c. John 14:31, "Rise, let us go from here [ἐγείρεσθε, ἄγωμεν ἐντεῦθεν]" (and the problem that they don't seem to go anywhere until 18:1!).
- d. 1 John 3:8, "The reason the Son of God appeared was to destroy the works of the devil."
- e. Hebrews 2:14-15, "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, and deliver all those who through fear of death were subject to lifelong slavery.”

- f. Colossians 2:15, “He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.”

## 5. Theological Implications:

- a. Destruction of Satan
- b. The dominion of Christ – the Lamb sits at God’s right hand and is at the centre of the throne. He occupies this position of glory as a result of the ascension.
  - i. Matthew 28:18, “All authority in heaven and on earth has been given to me” – universal dominion, throughout this world and all of creation.
  - ii. Philippians 2:9 – “he has been highly exalted” – NOW, not just THEN.
  - iii. Hebrews 1:3 – “he has sat down on the right hand of God”
  - iv. Colossians 1:18 – “in all things he has the pre-eminence” – he stands supreme over every other force. The Col. heresy seems to have been to do with angel-worship. But whoever the angelic powers are, Jesus Christ is over them, and he has every power over them.
  - v. Revelation 5:6ff – before John sees the tribulations, pestilences, etc., he sees the lamb on the throne and his assurance comes from this.
- c. Ushers in a new age – the “last days.” We are already living in the Last Days and these last days began when Christ was here.
  - i. “Realized eschatology”:
    - 1. Acts 2:17 – “it shall come to pass in the last days”
    - 2. Galatians 4:4 – more narrowly to the Incarnation – “in the fullness of time.” Prophecy/history was pregnant with Jesus Christ. Paul is talking about the redemptive plan.
    - 3. Hebrews 1:2 – “in these last days has spoken to us through his Son” – the last days were inaugurated by the arrival of Jesus Christ.

4. 1 John 2:18 – “little children, this is the last hour” – we are living in the final age before the consummation of history.

d. Ensures the final destruction of the works of evil (1 John 3:8).

i. The healings, exorcisms, and nature miracles all remedy the ills of this world, which were seen to be the work of the devil. Prophetic anticipations of the new heavens and the new earth.

e. End the tyranny of sin in believers

i. Romans 6: SIN DOES NOT REIGN. We were DEAD in trespasses in sins. We are also DEAD TO SIN in Christ.

f. Ensures the conquest of death

i. 1 Corinthians 15:27, “For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him.”

ii. He reigns and always will reign until eternity. The decisive battle has taken place at Calvary.

g. Puts Christ in a position where he is able to *apply* the redemption he has *accomplished* – SINGLE MOST IMPORTANT POINT.





# Our Missionaries- April 2, 2014

## Scott and Victoria Andes- Ukraine

- Please pray that somehow, the Lord would intervene and stop bloodshed. He sent Senacari's army's away from Jerusalem, but He also allowed Stalin and Hitler to have pretty long reigns. Even knowing WHO controls all, we are afraid for this country, which we love.
- Please pray for us. Pray that we would know what to do and when. Pray that the Lord would work out any necessary details. Right now, we are scheduled for a much needed (and rather expensive) get away out of the country for Spring Break a week from now. We really need it.
- Please pray that the Lord would help us trust in Him, and show us when we are not and don't even know it! We need wisdom. We don't want to leave (on many levels), but we neither do we want to put our family in harm's way needlessly. We also would rather not be here if the Russians do arrive in Kyiv.
- Please pray for graceful endurance for us.

## Paul and Missy Robelot- France

- Set up Member Care Facilitators for each European country. Only have 5 out of 11 needed.
- Member care role, balance and needs.
- Travel to Austrian missionary conference in April (20-22)
- Visit to Sweden in April (30)
- Visitors coming, March 23-27, April 24-27, May 4
- Planning itinerary for Home Assignment May 10-July 20.
- Mandatory support raising needed 25% to return in July.
- Julie begins at American Univ. of Paris in Sept.
- Susie's continued studies at Liberty Univ.
- Nathalie's wedding in July. Peace of mind, glorify Jesus.
- Time with family while home.
- Doctors visits etc while home.
- Paul's sister Natalie, cancer

## John and Sarah Ellen Carson- MT3

Our spring trip is scheduled and booked

4/11	Edinburgh	– Leith Church Plant & Reformission Scotland
4/16	Nairobi	– Common Ground Theological Institute
5/3	Kitale	– Interdenominational Bible College
5/12	Kampala	– Westminster Theological College – Uganda
6/2	Kampala	– African Bible University – Uganda
6/7	Home	– Synod and World Focus

- Pray for safe travel, great ministry opportunities and teaching time

Course preparation

Doctrine of God (Angelology, Demonology, Revelation, God's Person & Work)

Teaching at 2 schools

Anthropology – Doctrine of Man as Created, Fallen,

Redeemed, Glorified

Teaching at 2 schools

Christian Ethics – both Biblical content and practical application

Teaching at 2 schools

- Pray for the last 2 courses as I prepare them – I have spent a lot of time on Doctrine of God and there is a lot more work to do on the other two courses
- Pray also for the courses as I teach them – that I may teach what the Bible says clearly and effectively

My students – dear African pastors with busy lives and little resources

- Pray for the students as they learn ... then ...
- Pray for the students as they take what they have learned back to their churches and communities

# Our Missionaries- April 2, 2014

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- Pray for God's grace in our lives as we face the challenge of being away from Vienna. Pray for approval of our residence permits and for a speedy return to Vienna. And pray too for contentment as we settle into our sixth temporary home in 10 months.
- Please pray that we will make the most of our time here in Edinburgh. We begin German language study this week. Pray that we can make progress in our conversational skills.
- Pray for our participation with Grace Church Leith (Edinburgh suburb) while we're here. We will be joining a community group this week.
- Pray for us to keep nurturing the relationships in Vienna via Skype and email.
- Pray for New City Wien that they would continue to mature as a body of believers and that individuals would boldly share the gospel with their circle of friends and colleagues.

## Sebastien and Patti Benicourt- Turkey

- Would you pray for our time on the road, physical protection and for divine appointments. Though we have had our visas back, we do want to be able to be a part of a movement that will start to reach out in Jesus' Name to the local Turkish community which at this point has but one full-time family working with them for close to one million members.
- Pray for Joel who has started acting out a bit strange over the last couple of days. He is quite sensitive to what goes on around him and it seems the stress in the home has started affecting him some. Looking to Jesus who give us peace and whose victory at the Cross spells "the beginning of the end of Satan's reign."

## Mark and Natalie Witte- Spain

- for Vanessa's arm to heal quickly.
- for Janet and Bea who are studying English with Natalie.
- for the Friday evening Bible study in our neighborhood. Mark was asked to lead a series on Romans in March and April.
- for ministry opportunities and our Spanish.

## Rebecca Jones- truthXchange

- Wisdom as we seek the way forward in the ministry
- The means to hire one, then a second new staff member
- East Coast Fall Think Tank plans! (Watch our emails about this exciting possibility)
- A positive response to our grant applications from foundations
- Local support and steady volunteers
- The Lord's grace and peace if he asks us to go through trials, and his protection against attacks of the devil, so that his work goes forward without hindrance
- The younger generations, who have been bathed in Oneism in their schools, neighborhoods, and in the media -sometimes even in some of their churches

## Jeff and Lisa King- Chile

- The meeting with Cristian went really well. He will be moving his congregation to a new location by April 19th. While it seems like a daunting process, they have one possible option for a meeting location. Please be praying for Cristian, his family, and the congregation as they make this transition.
- We are so thankful again for the leadership of Roberto, the YFC director of Quilpué. He really has been the one encouraging and pushing to give Cristian a specific date for moving his church to another location. We are thankful for this national leadership. We are also thankful that Roberto and Cristian have a good relationship, so hearing the news from Roberto we believe was extremely helpful.
- We have been extremely blessed to have Jeff's parents here visiting with us for the past 2 weeks. They will be flying back to SC Wednesday night. Please pray for their safe flight back and for Nathan and Juliana. It is always hard to say goodbye and the time after they leave is always really hard for them. Pray us to have extra grace during the time we call grandparent detox time!

# Centerpoint School of Theology

April 9, 2014

Mark E. Ross

## Reconciliation

### I. Introduction.

#### A. Overview of Reconciliation in the Bible

1. The English word “reconcile” and its derivatives are used 16x in 13 verses in the ESV.
  2. In the NT it translates some form of the Greek verb *allasso* (*diallasso*, *sunallasso*, *katallasso*, and *apokatallasso*) and the noun *katallage*.
  3. This Greek word group is rarely used in the Septuagint (LXX), the Greek translation of the OT, but the concept of reconciliation is central to OT theology.
- KJV uses “reconcile” and its derivatives in some OT verses to translate, in the lingo of Dr. Davis, “the K-word” (*kipper*, *koper*) – Lev. 6:30, 8:15, 16:20; 1 Sam. 29:4; 2 Chr. 29:24; Ezek. 45:15, 17, 20; and Dan. 9:24. See the lecture notes from Dr. Davis, “Old Testament Redemption Lingo,” March 26, 2014.  
<http://fptheologyschool.files.wordpress.com/2012/08/old-testament-redemption-lingo.pdf>
  - Compare Hebrews 2:17 in KJV: “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make **reconciliation** for the sins of the people.” The ESV has (more accurately) “propitiation” where the KJV has “reconciliation.” Christ reconciled us to God by making himself an offering for sin, suffering the penalty for sin in our place. He made propitiation for us, satisfying the justice of God. The result of Christ’s propitiation is our reconciliation to God. The enmity of God toward us is now removed. See lecture notes from Dr. Thomas, “Propitiation,” March 19, 2014.  
<http://fptheologyschool.files.wordpress.com/2012/08/propitiation-rev.pdf>
  - Securing reconciliation belongs to the work of Christ as priest. See Westminster Shorter Catechism Q. 25: How doth Christ execute the office of a priest? A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

4. In a few places, the Greek word group is used for restoring a relationship between two people that was broken by an offense:
  - 1 Sam. 29:4 (LXX) – Philistine commanders suggest that David might hope to be reconciled to his master Saul by betraying the Philistines
  - Matt. 5:24 – speaks of reconciling brothers who have become litigants at court
  - Acts 7:26 – recounts how Moses intervened in a dispute between two Israelites in hopes of reconciling them as brothers
  - 1 Cor. 7:11 – speaks of a wife being reconciled to her husband after divorce
5. Most NT passages using the word group speak of reconciling sinners to God (Rom. 5:10, 2 Cor. 5:17-21, Eph. 2:11-22, and Col. 2:19-22).
6. Leon Morris – “Reconciliation properly applies not to good relations in general but to the doing away of an enmity, the bridging over of a quarrel. It implies that the parties being reconciled were formerly hostile to one another. The Bible tells us bluntly that sinners are ‘enemies’ of God (Rom. 5:10, Col. 1:21, James 4:4). We should not minimize the seriousness of these and similar passages. An enemy is not someone who comes a little short of being a friend. He is in the other camp. He is altogether opposed. The New Testament pictures God in vigorous opposition to everything that is evil.” See “Reconciliation,” *The New Bible Dictionary*, ad loc. (the Biblical citations have been modernized to conform to current conventions).

## II. Principal NT passages pertaining to our reconciliation to God:

- A. Romans 5:10, 11 – “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. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received the **reconciliation**.”
  - Prior to reconciliation we were enemies of God. The point here is not simply that sinners are in rebellion against God, and thus have made God their enemy, but that God counts them as his enemies. See John 3:36, “Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.”
  - Reconciliation requires the removal of what has separated us from God. Our sins separated us from God: “. . . but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear” (Isa. 59:2). Both our sins and the guilt of our sins must be removed if there is to be reconciliation to God.
  - God’s just demands for our sins are satisfied by the death of Christ in our place.
  - Reconciliation is a gift of God to us. We do not achieve it, even by our response, for our response is also God’s gift to us. No one comes to Christ unless the Father draws him (John 6:44), unless it is granted him by the Father (John 6:65). God must grant repentance leading to a knowledge of the truth (2 Tim. 2:25).

- Because reconciliation has come to us from God, even when we were enemies, we have greater assurance that we shall be saved by the life of Christ.
- We therefore rejoice in God through our Lord Jesus Christ.

B. 2 Corinthians 5:17-21 – “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ **reconciled** us to himself and gave us the ministry of **reconciliation**; 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**. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be **reconciled** to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”

- God is the initiator of reconciliation and its completion. He reconciled us to himself through Christ.
- Reconciliation means that God does not count our sins against us. This is because the debt of our sins has been fully satisfied by the death of Christ. Forgiveness is not simply a divine decision not to count our sins against us. It involves a divine provision for removing our guilt and our sin. The Father gave his Son for us (John 3:16). Christ gave himself up for us (Eph. 5:25). Christ was delivered up for our trespasses and raised for our justification (Rom. 4:25).
- As those who have received reconciliation, we are to be ambassadors for Christ, appealing for people to be reconciled to God.
- Our reconciliation is in Christ, by union with him, and those who are in him are new creations. Previously we were dead in our trespasses and sins (Eph. 2:1); now we are made alive together with Christ (Eph. 2:5). Death no longer has us in its grip (Rom. 6:9). The old has now passed away and the new has come.

C. Ephesians 2:11-22- “Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands—remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility 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, and might **reconcile** us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.”

- Before reconciliation, there was separation from Christ, leaving us without hope and without God in the world (v. 12). Now in Christ we who were far off are brought near to God and have access to him.
- The Gentiles were alienated from the commonwealth of Israel and strangers to the covenants of promise. They were, therefore, without hope. Hope—that is, an objective hope, not just a subjective wish—is only found in the gospel, and that comes only by a supernatural revelation of God. All that Gentiles possessed was the revelation of God in nature, which has only condemnation for sinners (Rom. 1:18-32). The power of God unto salvation is in the gospel (Rom. 1:16).
- Through the gospel both Jew and Gentile can be reconciled to God through the blood of Christ (v. 13). There is peace with God through our Lord Jesus Christ (Rom. 5:1).
- As alienated from the commonwealth of Israel, the Gentiles were not only at enmity with God, but with Israel too. Being reconciled to God, they are now reconciled to one another. The dividing wall of hostility has been broken down (v. 14) and Christ has killed the hostility (v. 16).
- Paul uses here and in Colossians the Greek word *apokatallasso*, which is not known in Greek literature prior to Paul. Possibly it has been coined by him. The addition of the *apo*- prefix intensifies the meaning of the word, which perhaps Paul found useful in showing that reconciliation with God also brought reconciliation between Jew and Gentile.
- The united people of God now grow into a holy temple in the Lord, becoming a dwelling place for God in the Spirit.

D. Colossians 1:19-22 – “For in him all the fullness of God was pleased to dwell, and through him to **reconcile** to himself all things, whether on earth or in heaven, making peace by the blood of his cross. And you, who once were alienated and hostile in mind, doing evil deeds, 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 . . .”

- God in Christ reconciles all things to himself. The initiative lies with God and the accomplishment belongs to God.
- Sin not only brought guilt upon us, but corruption too. We were hostile in mind and doing evil deeds. In Christ we become new creations and will be presented to God as holy and blameless and above reproach.
- Reconciliation in Colossians takes on cosmic dimensions. Christ reconciles all things to himself, whether on earth or in heaven. Was the whole created realm also alienated from God by man’s sin? In a sense, yes. The ground was cursed because of man’s sin (Gen. 3:17). The creation was subjected to futility because of man’s fall, and it has waited with eager longing for the revealing of the sons of God, so that it might be set free from its bondage to corruption and obtain the freedom of the glory of the children of God (Rom. 8:18-25). By the redemption that is found in Christ, the whole universe is to be made new.
- Here again Paul uses the intensive verb *apokatallasso*. If he made the word up, it must have been because he found existing terminology insufficient for expressing the fullness of reconciliation that is found in Christ.

## IV. Summary

### A. The Need for Reconciliation

1. Alienation from God (Col. 1:21), because our sins made a separation between us and our God (Isa. 59:2)
2. Enemies of God (Rom. 5:10), hostile in mind, doing evil deeds (Col. 1:21)
3. Alienated from the commonwealth of Israel and strangers to the covenants of promise, without hope and without God in the world (Eph. 2:12)
4. Dead in trespasses and sins (Eph. 2:1, 5)

### B. The Means of Reconciliation

1. Reconciled to God by the death of his Son (Rom. 5:10)
2. God has now reconciled us in the body of Christ's flesh by his death (Col. 1:22)
3. The death of Christ made a full propitiation for our sins (Rom. 3:25, 1 John 2:2)
4. Sin is no longer counted against us (2 Cor. 5:19)
5. God made Christ to be sin in our behalf, so that we might become the righteousness of God (2 Cor. 5:21)

### C. The Fruits of Reconciliation

1. Peace with God (Rom. 5:1; Eph. 2:14, 17)
2. Access to God (Eph. 2:18, Rom. 5:2)
3. Adoption – members of the household of God (Eph. 2:19)
4. Nearness (presence) of God – (Eph. 2:13, 22)
5. We are new creations (2 Cor. 5:21)
6. We rejoice in hope of the glory of God (Rom. 5:2)

SEPARATED FROM CHRIST	IN CHRIST
Alienated from God	Reconciled to God
Enemies of God	Peace with God
Without hope	Rejoicing in hope
God does not hear	Access to God, heard for Christ's sake
Hostile in mind, doing evil deeds	Will be holy, blameless, without reproach
Far off	Brought near to God
Dead in trespasses and sins	Made alive together with Christ
Children of wrath	Children of God, members of his household
Alienated from commonwealth of Israel	Fellow citizens with the saints
Without God	Dwelling place for God by the Spirit
Creation subjected to futility	Creation set free from bondage to corruption

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# Our Missionaries- April 9, 2014

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- Nathalie's wedding in July. Peace of mind, glorify Jesus.
- Time with family while home.
- Doctors visits, etc. while home.
- Paul's sister Natalie, cancer

## Andy and Nannette Howard – Sahiwal, Pakistan

- We got the registration for the mission! What should have been a two day process turned into a two year process! In the mean time we are fully establishing the fact that the mission is not in charge of the synod. They have their God-given responsibilities that they are perfectly capable to taking care of. Our job is the schools and Community Development Education (CDE).
- The Sahiwal School is starting to use Reading A-Z as a supplementary program to the Oxford Curriculum. So far, so good. One teacher is using it as a test. Hopefully next year we'll have it in the Chichawatni School.
- We celebrated 3 years of CDE. Aamir is doing a great job running the show.
- The CDE team did school screening in two schools in village 65. (Included are pictures of the children in the yard taking an exam. After their exam, the lined up to see us: we got their name, weight, height; then talked to them about their diet; then they saw the doctor from the Christian Hospital Sahiwal.) Today we had the parents' meeting at the Boys' Government School with about 50 men and 3 women. (I didn't go. We didn't have room in the car for the security guard and me.) Everyone that came was from the majority community and actually made the decision after listening to a pep talk from the principal to start classes after the wheat harvest! The response was better than I could ever imagine!

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- Pray for God's grace in our lives as we face the challenge of being away from Vienna. Pray for approval of our residence permits and for a speedy return to Vienna. And pray too for contentment as we settle into our sixth temporary home in 10 months.
- Please pray that we will make the most of our time here in Edinburgh. We begin German language study this week. Pray that we can make progress in our conversational skills.
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### Peter and Rebecca Jones- truthXchange

- Please pray for God's power, guidance and blessing as we move forward, seeking the resources to make a wider impact in the world with the message God has given us!

### Jeff and Lisa King- Chile

- Continue to pray for Cristian, his family, and his congregation as they get ready to move their congregation to another location. They continue to look for a place that will fit their needs.
- Please pray for this coming Saturday, April 12th at 4:00 PM EST. There will be a big clean up afternoon at the Youth Center. We are praying that we will have volunteers from local churches to help us clean up and we can start to build relationships with ones that may be interested in helping us get the center up and running.
- We have recently decided to change churches. After much prayer we felt we needed to be attending a church in Quilpué and not Vina. We also realized we needed to find a congregation with more young families in hopes of developing personal friendships. The teaching is great, the children's program is wonderful, and it is filled with young families.
- Please be praying for this Sunday, April 13th as we will be presenting to this new church a small presentation about Youth for Christ and our prayers and hopes for the youth center. Pray that the Lord will bring some volunteers to help us from this church.
- Praise the Lord the children they have done well with saying "see ya later" to Jeff's parents. They have had times of being sad, but are looking forward to them coming back in time for baby brother to be born.

### Mark and Natalie Witte- Spain

- for Vanessa's arm to heal quickly.
- for Janet and Bea who are studying English with Natalie.
- for the Friday evening Bible study in our neighborhood. Mark was asked to lead a series on Romans in March and April.
- for ministry opportunities and our Spanish.

# **Centerpoint School of Theology**

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## **THE EXTENT/INTENT OF THE ATONEMENT**

### **(PARTICULAR/ LIMITED ATONEMENT)**

“This doctrine has been called the doctrine of limited atonement. This may or may not be a good or fair denomination. But it is not the term used that is important; it is that which it denotes. It is very easy to raise prejudice against a doctrine by attaching to it an opprobrious and misunderstood epithet. Whether the expression ‘limited atonement’ is good or not we must reckon with the fact that unless we believe in the final restoration of all men we cannot have an unlimited atonement. If we universalize the extent we limit the efficacy. If some of those for whom the atonement was made and redemption wrought perish eternally, then the atonement is not itself efficacious. It is this alternative that the proponents of universal atonement must face. They have a ‘limited’ atonement and limited in respect of that which impinges upon its essential character. We shall have none of it. The doctrine of ‘limited atonement’ which we maintain is the doctrine which limits the atonement to those who are heirs of eternal life, to the elect. That limitation insures its efficacy and conserves its essential character as efficient and effective redemption.

It is frequently objected that this doctrine is inconsistent with the full and free offer of Christ in the Gospel. This is grave misunderstanding and misrepresentation. The truth really is that it is only on the basis of such a doctrine that we can have a free and full offer of Christ to lost men. What is offered to men in the Gospel? It is not the possibility of salvation, not simply the opportunity of salvation. What is offered is salvation. To be more specific, it is Christ Himself in all the glory of His Person and in all the perfection of His finished work who is offered. And He is offered as the One who made expiation for sin and wrought redemption.”

John Murray, *Redemption – Accomplished and Applied*  
(Grand Rapids: Eerdmans, 1955), 64.

## ST 2.17 The Extent of Redemption (1)

### Westminster Confession of Faith

“As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore, they who are elected being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by His Spirit working in due season; are justified, adopted, sanctified, and kept by His power, through faith, unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.” (3:6)

“The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of His Father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.” (8:5)

“To all those for whom Christ hath purchased redemption, He doth certainly and effectually apply and communicate the same; making intercession for them; and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by His Spirit to believe and obey; and governing their hearts by His Word and Spirit; overcoming all their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to His wonderful and unsearchable dispensation.” (8:8)

### Calvin and Limited Atonement

- i. Those who think Calvin taught a “provisional atonement”  
[R. T. Kendall, J. B. Torrance, M. Charles Bell].
- ii. Those who think Calvin taught an implicit effective atonement.  
[Paul Helm (Calvin and the Calvinists; “Calvin and the Covenant: Unity and Continuity” EQ 1983); Bob Godfrey, “Reformed Thought on the Extent of the Atonement to 1618” WTJ 1975; Roger Nicole, “John Calvin’s View of the Extent of the Atonement” WTJ 1985. Also Helm, “the Logic of Limited Atonement” SBET 3 1985.]
- iii. Those who think Calvin was ambiguous or even contradictory.  
[Robert Letham, “Saving Faith and Assurance in Reformed Theology: Zwingli to the Synod of Dort” (PhD thesis, Aberdeen, 1979); Tony Lane, “In search of the Historical Calvin” EQ 1983].

### 1. EXTENT (How many) or INTENT?

- a. Employing the term “EXTENT” might get us lost in an unanswerable question – *How many did Christ die for?* A better term might be “INTENT” – what did Christ set out to achieve in the atonement and was he successful?

### 2. FOUR POSITIONS ON THE ATONEMENT

- a. Universalism: the intent was that Christ died for all and all will be saved.
- b. Arminius: intent is that Christ died for all. Not all are saved. The cross is not directly a *satisfaction*.
- c. Canons of Dordt (1618-1619): *limited atonement*.
- d. Moyse Amyraut (1596-1664): *hypothetical universalism*: Christ died for all without exception, but God recognized that all would not believe and the Holy Spirit applies salvation to the elect while Christ dies for all. The intent of the atonement thus differs from the application of salvation. Again, the death of Christ is not the suffering of divine wrath against the sins of his people. The difference between Amyraldianism and Arminianism is that in the former, the limitation is the choice of God, while in the latter the limitation is the choice of the one who believes.

### 3. STATE OF THE QUESTION:

- a. It is not about the intrinsic sufficiency of the death of Christ
  - i. We may be uncomfortable but this is part of the language of Dordt. Articles 3 and 4 of the Second Main Point of Doctrine:

**Article 3: The Infinite Value of Christ's Death**  
This death of God's Son is the only and entirely complete sacrifice and satisfaction for sins; it is of infinite value and worth, more than sufficient to atone for the sins of the whole world.

**Article 4: Reasons for This Infinite Value**  
This death is of such great value and worth for the reason that the person who suffered it is—as was necessary to be our Savior—not only a true and perfectly holy man, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit. Another reason is that this death was accompanied by the experience of God's anger and curse, which we by our sins had fully deserved.
  - ii. Peter Lombard (1100 - 1160): “sufficient for all, efficient for the elect” [*Libri Quatuor Sententiarum*, 3:20, in *MPL*, 192,799. Patrologia Latina, ed by Migne.
  - iii. Herman Witsius, *On the Covenant*, Bk. II. Chap. 9. “The obedience of the Son of God was indeed sufficient for the whole world—many thousands and thousands besides and even millions of worlds!”

- iv. Cunningham, *Historical Theology*, 2:333 (237-370—a magisterial introduction to this question): “Nor is it denied that certain benefits accrue to all men from the death of Christ”
  - v. How can you say reprobates have any benefits when they are all going to hell (the hyper-Calvinist objection)? The “standard” reformed answer is to speak of the benefits of common grace: especially, the preaching of the gospel to “every” creature, not simply because it converts people but that civilizes and socializes people (cf. Chalmers). And idolatry is abolished and impiety restrained – for the sake of the elect.
- b. It denied that Christ is to be offered to each and every human being.
- i. **Canons of Dordt: Article 5: The Mandate to Proclaim the Gospel to All:** “Moreover, it is the promise of the gospel that whoever believes in Christ crucified shall not perish but have eternal life. This promise, together with the command to repent and believe, ought to be announced and declared without differentiation or discrimination to all nations and people, to whom God in his good pleasure sends the gospel.”
  - ii. How do you reconcile the universal offer and limited atonement? When am I told by God to preach the gospel, I don’t ask him, ‘how many elect are there to save?’ You don’t go to coffee unless you know for certain that it is foreordained. We go. Likewise, we preach Christ. You are commanded to believe.
- c. The precise question: the ultimate divine intention in the work of the Trinity (*opera ad extra*).
- i. Was it God’s intention to redeem all human beings? What are the possible answers to this question?
    - 1. Was it God’s intention that the sins of all human beings should be redeemed? *Note: the question implies that we operate with an understanding of “redeem” employed in previous lectures. I.e. the ransom price has been paid, sin’s curse met, estrangement dealt with, a substitutionary atonement provided satisfying divine justice etc. The EXTENT and NATURE of the atonement are inextricably linked. If Jesus made such an atonement for the sins of every human being, then it inevitably follows that every human being is saved – unless we make human response OUTSIDE that which Christ has achieved and therefore a conditioning factor in the application of redemption.*

ii. What was accomplished on the cross, what did it achieve?

1. J. I. Packer, What Did The Cross Achieve? The Logic of Penal Substitution(The Tyndale Biblical Theology Lecture,delivered at Tyndale House, Cambridge, on July 17th, 1973—  
[http://thirdmill.org/newfiles/ji\\_packer/Packer.crossachieve.html](http://thirdmill.org/newfiles/ji_packer/Packer.crossachieve.html)).

“Should we not then think of Christ’s substitution for us on the cross as a definite, one-to-one relationship between him and each individual sinner? This seems scriptural, for Paul says, ‘He loved me and gave himself for me’ (Gal 2:20). But if Christ specifically took and discharged my penal obligation as a sinner, does it not follow that the cross was decisive for my salvation not only as its sole meritorious ground, but also as guaranteeing that I should be brought to faith, and through faith to eternal life? For is not the faith which receives salvation part of God’s gift of salvation, according to what is affirmed in Phil 1:29 and John 6:44f. and implied in what Paul says of God calling and John of new birth? And if Christ by his death on my behalf secured, reconciliation and righteousness as gifts for me to receive (Rom 5:11, 17), did not this make it certain that the faith which receives these gifts would also be given me, as a direct consequence of Christ’s dying for me?

Once this is granted, however, we are shut up to a choice between universalism and some form of the view that Christ died to save only a part of the human race. But if we reject these options, what have we left? The only coherent alternative is to suppose that though God purposed to save every man through the cross, some thwart his purpose by persistent unbelief; which can only be said if one is ready to maintain that God, after all, does no more than make faith possible, and then in some sense that is decisive for him as well as us leaves it to us to make faith actual. Moreover, any who take this position must redefine substitution in imprecise terms, if indeed they do not drop the term altogether, for they are committing themselves to deny that Christ’s vicarious sacrifice ensures anyone’s salvation. Also, they have to give up Toplady’s position. ‘Payment God cannot twice demand, First from my bleeding surety’s hand, And then again from mine’ - for it is of the essence of their view that some whose sins Christ bore, with saving intent, will ultimately pay the penalty for those same sins in their own persons. So it seems that if we are going to affirm penal substitution for all without exception we must either infer universal salvation or else, to evade this inference, deny the saving efficacy of the substitution for anyone; and if we are going to affirm penal substitution as an effective saving act of God we must either infer universal salvation or else, to evade this inference, restrict the scope of the substitution, making it a substitution for some, not all.”



## Summary of Arguments in support of the Reformed Doctrine

1. The divine intention must correspond to the outcome:
  - a. What did God intend in, by, and through the cross? Was it to save every human being? If it were, then that intention would be carried out to the letter. It is inconceivable that his intention would fail. There is a link between election and redemption and calling and justification, etc. All of these are linked holistically in the divine intention. “The whole reduction and recovery of sinner from the state of alienation, misery and wrath into grace, peace, and eternal communion with God” (Owen, *Works*, 10:201).
  - b. The case of John Macleod Campbell (see appendix): *the denial of substitution*
2. The works of the Holy Spirit must correspond in extent to that of Christ
  - a. All the *opera ad extra* are works of the three persons. In the accomplishment of salvation, we have the involvement of Father, Son, and Holy Spirit and in the application. Now, there are different problems. One is the extent of the Holy Spirit ministry cannot differ from Christ. The other is that there cannot be a difference in the constituency that Christ saves in his ministry of humiliation (universal) and his ministry of exaltation in heaven (limited to the elect).

“If the death of Christ doth *sanctify* all them for whom it was a sacrifice; doth *purge* away their sin; redeem them from wrath, curse, and guilt; work for them peace and reconciliation with God; procure for them life and immortality; bearing their iniquities and healing all their diseases; then died he only for those that are in the even sanctified, purged, redeemed, justified, etc” (John Owen, *Works*, 10:214).
3. The doctrine of universal redemption leads to absurd consequences.
  - a. (R. S. Candlish) If it is true that Christ died for all human beings, then what about those who perished before Christ who on Good Friday were already in Hell? By what theological argument can we hold to say that Jesus died for Judas Iscariot?
4. Double-justice
  - a. Augustus Toplady (1740-1778)

### i. Faith Reviving

From whence this fear and unbelief?  
Hath not the Father put to grief  
His spotless Son for me?

And will the righteous Judge of men  
Condemn me for that debt of sin  
Which, Lord, was charged on Thee?

Complete atonement Thou hast made,  
And to the utmost farthing paid  
Whate'er Thy people owed;  
How then can wrath on me take place  
If sheltered in Thy righteousness,  
And sprinkled with Thy blood?

If Thou hast my discharge procured,  
And freely in my room endured  
The whole of wrath divine,  
Payment God cannot twice demand—  
First at my bleeding Surety's hand,  
And then again at mine.

Turn then, my soul, unto thy rest!  
The merits of thy great High Priest  
Have bought thy liberty;  
Trust in His efficacious blood,  
Nor fear thy banishment from God,  
Since Jesus died for thee!

5. Relevant NT passages

- a. Eph. 5:25
- b. John 17:19
- c. 2 Cor. 5:21—everyone who is Christ is righteous. Did Christ die for those who never become righteous?
- d. Gal. 1:4—Christ actually died with a view of ontological transformation. His intention was to set us free.
- e. 1 Peter 3:18—he died to bring us to God.
- f. Gal. 3:13ff—there is a link between redemption from the curse of the law and the application of the blessing of Abraham. They are inseparably linked in the divine purpose.

6. “All” and “world” passages – a problem for limited atonement? These are Scriptures commonly used by those who support Unlimited atonement:

- a. John 1:29 (KJV)—“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which *taketh away the sin of the world.*”

- b. John 3:14-18—"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that *whoever believes in Him* should not perish but have eternal life. For God so loved *the world* that He gave His only begotten Son, that *whoever believes in Him* should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that *the world through Him might be saved*. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God."
- c. 2 Cor. 5:14-15—"For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and *He died for all*, that those who live should live no longer for themselves, but for Him who died for them and rose again."
- d. 1 Timothy 2:3-6—"For this is good and acceptable in the sight of God our Savior, who *desires all men to be saved* and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom *for all*, to be testified in due time."
- e. 1 Timothy 4:10—"For to this end we both labor and suffer reproach, because we trust in the living God, who is the *Savior of all men, especially of those who believe*."
- f. Titus 2:11 (ESV)—"For the grace of God has appeared, bringing salvation for *all people*."
- g. 2 Pet 2:1—"They will secretly introduce destructive heresies, *even denying the sovereign Lord who bought them*." This appears to indicate that Christ "bought" some who are not among the elect.
- h. 2 Peter 3:9 (KJV)—"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, *not willing that any should perish, but that all should come to repentance*."
- i. 1 John 2:2—"And He [Christ] Himself is the propitiation for our sins, and not for ours only but *also for the whole world*."

These are Scriptures commonly used by those who deny Unlimited atonement:

- a. John 10:2-5,11,14-15—"But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and *he calls his own sheep by name and leads them out*. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. Yet they will by no means follow a stranger, but will flee from him, for

they do not know the voice of strangers...I am the good shepherd. The good shepherd gives His life *for the sheep*...I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life *for the sheep*.” This is usually reconciled by pointing out that Jesus died for everyone in theory, but He did it particularly for those who would follow Him.

- b. John 17:9—”...I do not pray *for the world* but *for those whom You have given Me*, for they are Yours.” This is usually reconciled by claiming that this does not refer to the atonement itself.
- c. Acts 20:28—”Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.” This again is often reconciled by saying that Christ’s death is only effective for those who come to the church, even though it is potentially effective for all.
- d. Romans 8:33-34—”Who shall bring a charge against God’s elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.” Attempts to reconcile this may point to the fact that in the unlimited view, Christ still only intercedes for those who follow Him.
- e. Ephesians 5:25—”Husbands, love your wives, just as Christ also loved the church and gave Himself *for her*.” This is usually reconciled by saying that He did it particularly for those who would follow Him, although it was potentially effective for all.

#### Literature:

William Cunningham,	<i>Historical Theology</i> (2:323-370)
John Owen	<i>Works</i> 10: <i>The Death of Death in the Death of Christ</i>
H. Witsius,	<i>On the Economy of the Covenants</i> (chapter 9)
John Murray,	<i>Redemption Accomplished and Applied</i>
David Gibson & Jonathan Gibson,	<i>From Heaven He Came and Sought Her: Definite Atonement in Historical, Biblical, Theological, and Pastoral Perspective</i>

### **Appendix: John MacLeod Campbell**

(See Sinclair Ferguson, “” in David Gibson & Jonathan Gibson, *From Heaven He Came and Sought Her: Definite Atonement in Historical, Biblical, Theological, and Pastoral Perspective* (Crossway, 2013).

Born near Oban in 1800, son of CoS minister. Became minister of Parish of Row in 1825. Five years later charged with two counts of teaching contrary to WCF:

- That Christ died for all humanity
- That assurance was of the essence of faith and necessary for salvation

GA deposed him in 1831. Spent the rest of his life in an independent church in Glasgow. 1855 published, *The Nature of the Atonement* (Eerdmans reprinted it in 1996). University of Glasgow awarded him an honorary DD in 1872.

His views resurrected by T. F. Torrance and J. B. Torrance and the opposition to “Federal Calvinism.” T. F. Torrance’s *Scottish Theology* bore the subtitle, *From John Knox to John MacLeod Campbell*. Torrance spends the climactic portion of the book dealing with Campbell appreciatively, especially noting that he saw substitutionary atonement and limited atonement as two sides of the same coin.

Arose from a pastoral observation that his own flock lacked assurance. He observed that his preaching was being heard as a demand for greater (self) righteousness. He became convinced that his turning of grace into a demand and his congregation’s lack of assurance were the results of Federal Calvinism twin emphasis upon

- Particular redemption
- Assurance was the fruit of observing evidences of grace according to Perkins formula/syllogism –
  - All true Christians bear the fruits of the Spirit
  - I can discern such fruits in my life
  - Therefore I am a Christian

By 1928, universal atonement became more prominent in his preaching.

Campbell rarely argued exegetically; rather polemically.

1) *Penal substitutionary, definite atonement makes justice a necessary attribute of God but love an arbitrary one.*

According to Campbell, in Federal Theology, God must be just but “love” is arbitrary. *But* God “is love. We are to love our enemies which implies that God loves his enemies. The atonement therefore must be universal.

Confusion of *character* and *relationship*. The former exists independently of the latter, but is manifested variously in the context of the latter. It is just for the *loving* God to *hate* sin. Malachi 1:2-3 “Jacob have I loved, Esau have I hated.” No exegesis can make this to mean that God loves Jacob and Esau in the same way. Similarly, the Jesus who commands us to “love our enemies” in Matt. 5:44, says to some “I never knew you, depart from me” (7:23), and consigns them to outer darkness (8:12).

Confusion of “justice” with “punitive justice”. The former is an essential attribute; the latter is a relational response.

Hermeneutical issue of extracting from a single statement an entire theological hammer for every other statement.

2) *Federal Calvinism makes the divine-human relationship essentially legal rather than filial.*

But the filial standing is itself a legal one. WCF contains a chapter on adoption! Even the covenant of works was essentially gracious. It was implicitly promissory.

3). *Forgiveness is prior to repentance. It is actually prior to the atonement itself.* This is a massive statement about the priority of grace. If repentance is a requirement, grace cannot be “free” was his argument. It was for this reason (Torrance argues) that Calvin taught that repentance *follows*, rather than *precedes*, forgiveness. (but this is a slight of hand because Jesus launches the gospel “repentance and forgiveness of sins” (Luke 24:47; cf. Acts 2:38).

If forgiveness precedes repentance, I am already forgiven. What need is there then for the atonement? Or faith? Torrance appeals to Calvin here! This is misunderstand Calvin (and Luther) for whom repentance was the whole of our lives.

If forgiveness is not conditional upon atonement, then forgiveness is possible without atonement. It is to confuse a divine *disposition* with a divine *act*.

4) *Atonement is not a work of penal substitution that justly grounds forgiveness but a perfect confession of our sins.*

Jesus “repents” for us without any consciousness of personal sin. It is empathy only. It was expiatory but not substitutionary. There is no imputation of our guilt and punishment. Substitution is unworthy of God. “Cosmic Child-abuse.”

But in Campbell’s understanding, there is rationale for the cross *as such*. He feels our sin (in GetHoly Spiritemane, sure, but why the cross). Moberly’s litmus test: the cry of dereliction.

Apply the “*non-assumptus*” formula: if Christ did experience what we deserve to experience, then he has not atoned for it.

5) *Only this view sets us free to enjoy assurance.*

But the warrant of faith is not that we know that Christ died *for me* but in the promise that he will save to the uttermost those who come unto God through Christ (Heb. 7:25). Nor is assurance rooted in the knowledge of election or the identity of those for whom Christ died. These are often misunderstandings.

## Our Missionaries- April 23, 2014

### **Scott and Victoria Andes**- Ukraine

- Please pray for graceful endurance for us.

### **Sebastien and Patti Benicourt**- Turkey

- We will be headed back to the US for several months in order for me (Sebastien) to apply for (and, God willing, obtain) US citizenship. Before we leave on May 6th, however, we need to know what to do with our house here: either to sublet or to put all our belongings in storage until we return. At this point, we haven't had any taker and don't really want to wait too much longer so as to avoid unnecessary difficulties. I also need to make sure that all my documents for citizenship are in order before we leave. Would you pray for us as regards our house as well as for me to make sure I really have all that I need.

### **Dennis and Rhonda Conroy** - Philippines

- Praise the Lord for the progress in typesetting the New Testament for the Sa people. The process is taking longer than 'normal', in part because the people collaborating together are in three different countries. Praise God for the internet which is an important communication tool. Pray for the Sa people to be ready and eager to receive God's Word in their heart language. Pray for God to work powerfully in the people group.
- Praise the Lord that Rhonda is able to attend Daniel's graduation from Wheaton College on May 11th. Pray for Daniel as he transitions from being a student to full time employment. Praise God for providing full time employment
- Praise the Lord for His work at the High School Retreat. Pray for fruit that will last, growing from seeds planted in good soil. Pray for Faith High School students (and teachers) to live wholeheartedly for the Lord. Pray for the senior class as they graduate and move to other countries for the next stage of life. Most are moving away from the familiar to 'strange' and different places. Pray that each one is rooted firmly in the Word of God. Pray that their relationship with God will give a solid foundation in the midst of the stormy winds of change. Abigail is one of our graduating seniors. Pray for her as she

moves to the US, after living most of her life in the Philippines. Pray for her to finish well here, and have a good beginning there.

- Pray for Hannah. She had a setback a month ago and is still recovering lost ground. And then please pray for a complete recovery, trusting in God's timing. Pray for her as she transitions from the Philippines and moves to Mississippi with Dennis and Rhonda. Dennis will study for a year at Reformed Theological Seminary, Jackson MS.
- Praise the Lord that Elizabeth has been accepted to serve with a summer team in Ireland.

### **Miriam Jerome** – Missionary Resource Connection

- Please begin praying for the MK/TCK (Missionary Kid/Third culture Kid) Retreat, hosted by MRC.
- Pray that I will continue to be responsible for my home, family and career.

### **Jeff and Lisa King**- Chile

Psalm 20:7 'Some trust in Chariots and some in horses, but we trust in the name of the Lord our God.'

- While we daily deal with frustrations like, Lisa's lack of Spanish and issues at the Youth center, this verse is encouraging to us. We may not have perfect Spanish and a perfect ministry set up but if we did we might easily trust that instead of trusting in the Lord. So we daily trust Him to help with language and deal with the bumps along the road because we know He has called us here and He will provide what we need to bring Glory to His name.
- Praise the Lord we have a date for our first outreach ministry to the community - Monday April 28th (3:30 - 4:30 EST) we will be starting a 6 week session of English classes for children.
- Roberto, Jeff, and Terry were able to go to a local public school around the corner from the center and meet with the director of the school. We have offered free English classes after school to the students in grades 4 - 8. The director of the school was very excited about native English speakers helping her students. She speaks English and has studied in Scotland and sees the importance of learning English. (Every student in Chile takes English classes as



## Our Missionaries- April 23, 2014

apart of their curriculum). We are praying this first ministry opportunity will open doors for us to get to know children and their families in the community. Please pray for the children that will be coming and as we plan the classes. Pray for us as we prepare this week for the first class and make contacts with the parents as they register their children.

- Continue to pray for the short term mission team that is coming from our home church in May. Pray for all the details that everyone is working on in order to get ready for their trip.

### **Dennis and Cynde Morgan - Austria**

- Prayer for our patience and God's intervention in the residence permit process. The most recent news we have is that the government office still has not made the decisions which are necessary before they start processing applications. This confirms that it was a wise decision for us to leave the country and free ourselves up to return legally for another 90 days in June.
- Please pray for our team leaders the Hunters who are carrying the load alone right now. Our other team family, the Beilmans, have made the difficult decision to return to the States because of his father's health.
- Praise God for the way Grace Church Leith here in Edinburgh has embraced us and for the ministry opportunities the Lord has given us here. We have met one church member who works in the policy end of human trafficking and are meeting regularly with several individuals in roles of mentoring and encouragement.
- Pray for our courage and encouragement, there are days when the waiting and unknown are hard.
- Pray again for a roommate for our daughter, Heather. Her roommate of one month took a job in another town and moved out in early-April.