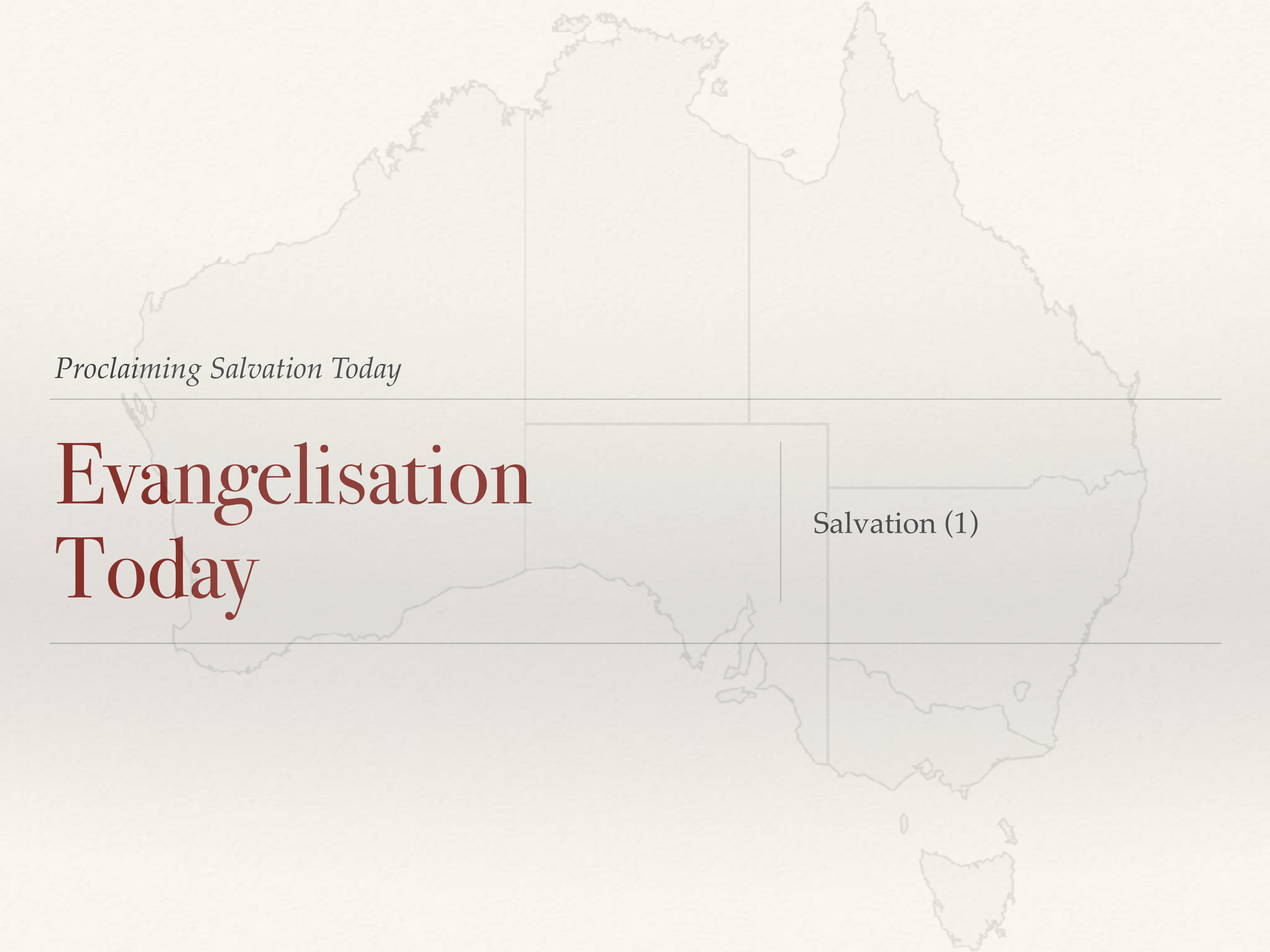




Proclaiming Salvation Today

Evangelisation Today

Salvation (1)

Welcome

- (1) Thanks
- (2) Jeremiah
- (3) Patience

Overall Plan

- (1) Evangelisation and salvation
- (2) The historical Jesus and his destiny
- (3) Model 1: Compassionate solidarity (Paul)
- (4) Model 2: Serving love (John)
- (5) Model 3: Communion (Hebrews)

Sequence

- (1) Evangelisation today
- (2) Classical “models”
- (3) Strengths and weaknesses
- (4) Towards a new understanding
- (5) The Joy of the Gospel

Evangelisation today

- (1) Social and cultural context
- (2) Church context
- (3) We used to have...but no longer
- (4) Test: what did you talk about last Easter?

Models of Redemption

- (1) The classical model
- (2) Satisfaction (leading to Penal Substitution)
- (3) Moral example

The classical model

- (1) Also known as: the Recapitulation Theory
- (2) Originated with Irenaeus (125-202 AD).
- (3) He sees Christ as the new Adam, who systematically undoes what Adam did. Thus, where Adam was disobedient concerning God's edict concerning the fruit of the Tree of Knowledge, Christ was obedient even to death on the wood of a tree.
- (4) Irenaeus is the first to draw comparisons between Eve and Mary, contrasting the faithlessness of the former with the faithfulness of the latter.
- (5) In addition to reversing the wrongs done by Adam, Irenaeus thinks of Christ as “recapitulating” or “summing up” human life.

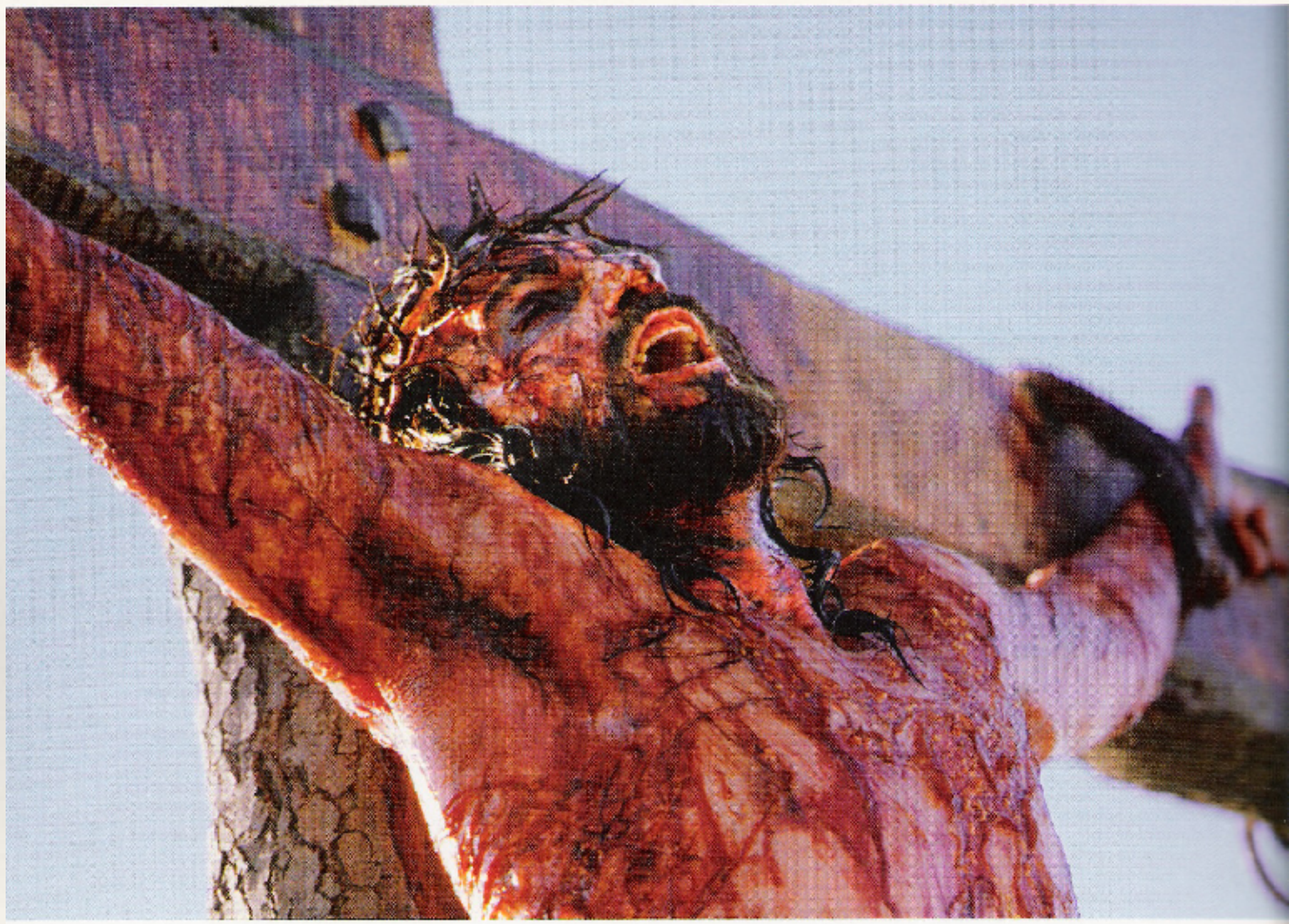


Satisfaction

- (1) The Satisfaction (or Commercial) Theory
- (2) The formulator of this theory was the medieval theologian Anselm of Canterbury (1034-1109), in his book, *Cur Deus Homo* (Why the God Man?).
- (3) In his view, God's offended honour and dignity could only be satisfied by the sacrifice of the God-man, Jesus Christ.

Satisfaction

- (4) Anselm offered some biblical evidence that the atonement was not a ransom paid by God to the devil but rather a debt paid to God on behalf of sinners.
- (5) Anselm's work established a foundation for the Western understanding of redemption and, more specifically, the Catholic understanding of Calvary, the Mass and the priesthood.
- (6) Anselm's work established a foundation for the Protestant Reformation, specifically the understanding of justification by faith.



Penal substitution

- (1) Also known as: the Penal-Substitution Theory.
- (2) This view was formulated by the 16th century Reformers as an extension of Anselm's Satisfaction theory.
- (3) According to the Reformers: Anselm's theory was correct in introducing the satisfaction aspect of Christ's work and its necessity, however the Reformers saw it as insufficient because it was referenced to God's honour rather than his justice and holiness and was couched more in terms of a commercial transaction than a penal substitution.

Penal substitution

- (4) This Reformed view says simply that Christ died for man, in man's place, taking his sins and bearing them for him.
- (5) The bearing of man's sins takes the punishment for them and sets the believer free from the penal demands of the law: The righteousness of the law and the holiness of God are satisfied by this substitution.
- (6) In Catholicism, this further understanding is found in the Jansenist tradition and in a great deal of popular piety.

Moral example

- (1) Also known as: the Moral-Example Theory (or Moral-Influence Theory).
- (2) Christ died to influence mankind toward moral improvement.
- (3) This theory denies that Christ died to satisfy any principle of divine justice, but teaches instead that His death was designed to greatly impress mankind with a sense of God's love, resulting in softening their hearts and leading them to repentance.
- (4) Thus, the Atonement is not directed towards God with the purpose of maintaining His justice, but towards man with the purpose of persuading him to right action.
- (5) Formulated by Peter Abelard (1079-1142) partially in reaction against Anselm's Satisfaction theory, this view was held by the 16th century Socinians. Later versions of it can be found later in F. D. E. Schleiermacher (1768-1834) and Horace Bushnell (1802-1876).

Strengths and weaknesses

Strengths and weaknesses

Classical

“from God to
man”

Satisfaction

“from man to
God”

Moral
example

“from man to
man”

Strengths and weaknesses

Structure	
Classical “from God to man”	God effects it No satisfaction All is grace
Satisfaction “from man to God”	God effects it Legal satisfaction Christ as Man
Moral example “from man to man”	God is not agent; It happens in us through conversion and amendment of life

Strengths and weaknesses

	Structure	Sin
Classical “from God to man”	God effects it No satisfaction All is grace	God’s triumph over sin, death and the devil, as hostile objective powers
Satisfaction “from man to God”	God effects it Legal satisfaction Christ as Man	Sin is indeed grave, but essentially moralistic and subjective
Moral example “from man to man”	God is not agent; It happens in us through conversion and amendment of life	Sin as infirmity; Very weak on the radical hostility of God to evil and sin

Strengths and weaknesses

	Structure	Sin	Salvation
Classical “from God to man”	God effects it No satisfaction All is grace	God’s triumph over sin, death and the devil, as hostile objective powers	The victory of the risen Christ over the hostile powers is continued in the work of the Holy Spirit
Satisfaction “from man to God”	God effects it Legal satisfaction Christ as Man	Sin is indeed grave, but essentially moralistic and subjective	Satisfaction with the death; no place for the resurrection; separation from the life of Jesus
Moral example “from man to man”	God is not agent; It happens in us through conversion and amendment of life	Sin as infirmity; Very weak on the radical hostility of God to evil and sin	Christ is a perfect example, the “Ideal Human”; harmony and self-realisation

Strengths and weaknesses

	Structure	Sin	Salvation	Incarnation
Classical “from God to man”	God effects it No satisfaction All is grace	God’s triumph over sin, death and the devil, as hostile objective powers	The victory of the risen Christ over the hostile powers is continued in the work of the Holy Spirit	God-in-Christ reconciles the world to himself; Incarnation and atonement are one
Satisfaction “from man to God”	God effects it Legal satisfaction Christ as Man	Sin is indeed grave, but essentially moralistic and subjective	Satisfaction with the death; no place for the resurrection; separation from the life of Jesus	Christ, as human, makes atonement for human beings; the incarnation (Jesus as God and man) is not at the heart of it
Moral example “from man to man”	God is not agent; It happens in us through conversion and amendment of life	Sin as infirmity; Very weak on the radical hostility of God to evil and sin	Christ is a perfect example, the “Ideal Human”; harmony and self-realisation	Emphasis on the human nature of Jesus as a pattern of behaviour; incarnation = the revelation of God and not that God redeems us in Christ.

Strengths and weaknesses

	Structure	Sin	Salvation	Incarnation	God
Classical “from God to man”	God effects it No satisfaction All is grace	God’s triumph over sin, death and the devil, as hostile objective powers	The victory of the risen Christ over the hostile powers is continued in the work of the Holy Spirit	God-in-Christ reconciles the world to himself; Incarnation and atonement are one	God in conflict with Evil; yet, sovereign creator, whose costly love overcomes his wrath and effects reconciliation
Satisfaction “from man to God”	God effects it Legal satisfaction Christ as Man	Sin is indeed grave, but essentially moralistic and subjective	Satisfaction with the death; no place for the resurrection; separation from the life of Jesus	Christ, as human, makes atonement for human beings; the incarnation (Jesus as God and man) is not at the heart of it	Separation of God’s justice and his mercy; once the justice is “satisfied”, God’s mercy can be released.
Moral example “from man to man”	God is not agent; It happens in us through conversion and amendment of life	Sin as infirmity; Very weak on the radical hostility of God to evil and sin	Christ is a perfect example, the “Ideal Human”; harmony and self-realisation	Emphasis on the human nature of Jesus as a pattern of behaviour; incarnation = the revelation of God and not that God redeems us in Christ.	Simple idea of God’s unchanging love, with no sense of hostility or struggle.

Strengths and weaknesses

- (1) Depends on the historicity of Genesis 2-3
- (2) Depends on a feudal idea of God
- (3) Redemption (buying back) requires a price (punishment)
- (4) Redemption is completed with the death of Jesus
- (5) The resurrection has no place (the best miracle etc.)
- (6) It has no connection with the life and ministry of Jesus
- (7) The picture of God who cannot be merciful until he receives legal satisfaction is unappealing and unconvincing

Towards a new understanding

- (1) Centre: the great events that gave us new life in Christ
- (2) Quandary: in the absence of a culturally adequate understanding, we must be silent about the central teaching of Christianity
- (3) Challenge: the old understanding is embedded in the Roman Missal and in the Book of Common Prayer

Towards a new understanding

- (1) Taking seriously evil, sin and death
- (2) Joining up the incarnation, ministry, teaching and the events of salvation
- (3) Offering a consistent picture of God acting on our behalf
- (4) Uniting the death and the resurrection as “constitutive” of salvation
- (5) Rooted in the teaching of the New Testament
- (6) Rooted in Jesus’ own understanding of his destiny

The Joy of the Gospel

Jesus' whole life, his way of dealing with the poor, his actions, his integrity, his simple daily acts of generosity, and finally his complete self-giving, is precious and reveals the mystery of his divine life. (EG 265)

Conversation

