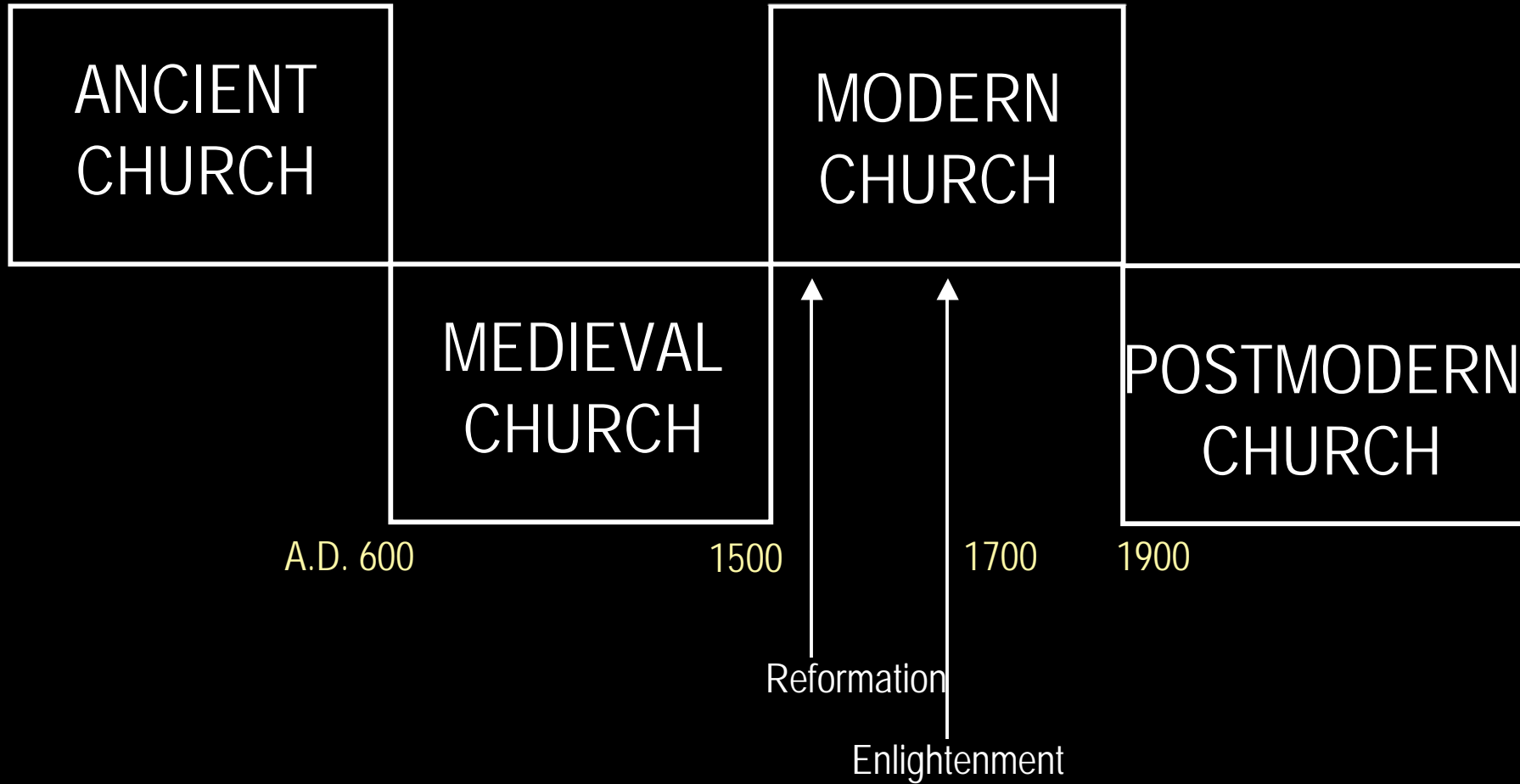


# DIVISIONS OF CHURCH HISTORY



# Key Ideas on Atonement in the Early Church

1. Penal: a penalty paid either to Satan as ransom, or in relation to divine justice.
2. Substitution: Jesus dies in the place of sinners, the Just for the unjust, the Righteous for the unrighteous. Especially, *Diognetus*.
3. The work is directed to the Father.
4. Tertullian introduces the concept of satisfaction.
5. Irenaeus: Recapitulation; penal and substitutionary.

# Irenaeus and the Recapitulation Theory of the Atonement

Adam



First Man  
Law Broken  
Lost Eternal  
Life for Man

Christ



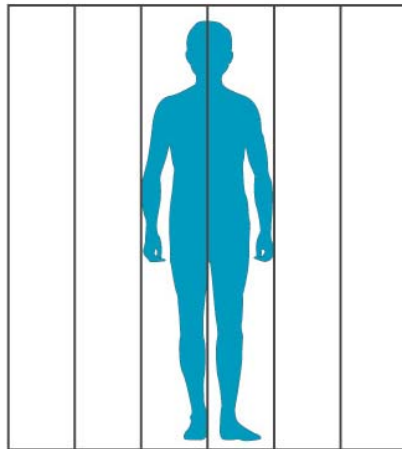
Second Man  
Law Obeyed  
Regained for Man  
What Adam Lost

# Origen and the Ransom-to-Satan View of the Atonement

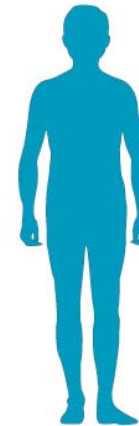
PAYMENT



BONDAGE



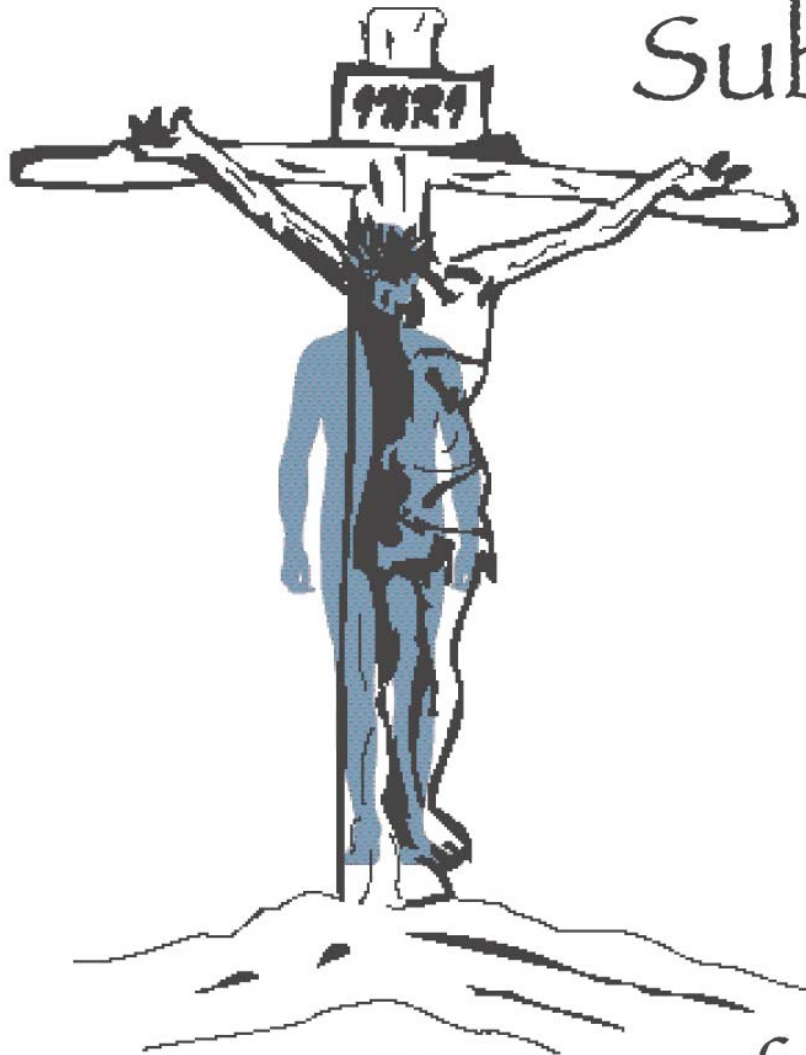
RELEASE



CHRIST'S RIGHTEOUSNESS

# Anselm and the Meaning of the Atonement

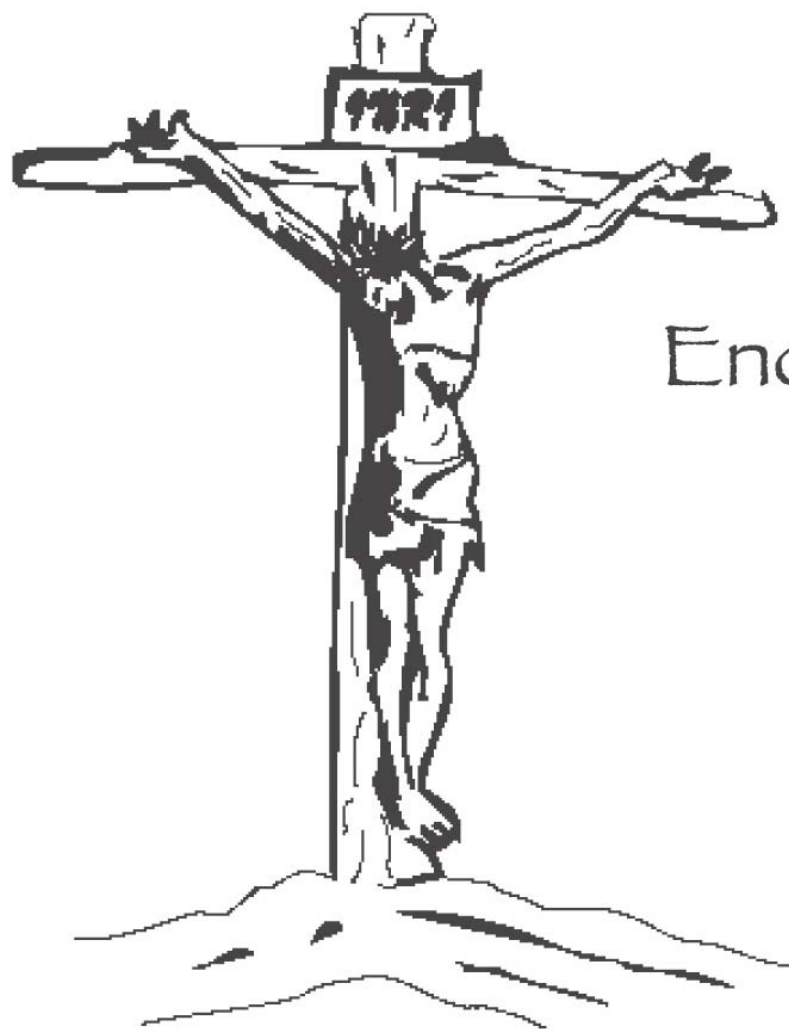
## Substitution



“A Curse for us”

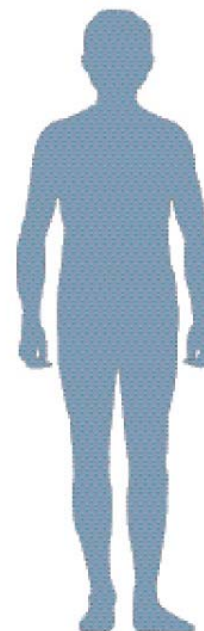
Galatians 3:13

# Abelard and the Meaning of the Atonement



Example

Moral  
Encouragement



# **The Anselmic and Abelardian Theories in Protestantism**

**ANSELMIC VIEW**  **ABELARDIAN VIEW**

Lutherans

Calvinists

Arminians

Wesleyans

Amyraldians

Socinians

Unitarians

Religious Liberals

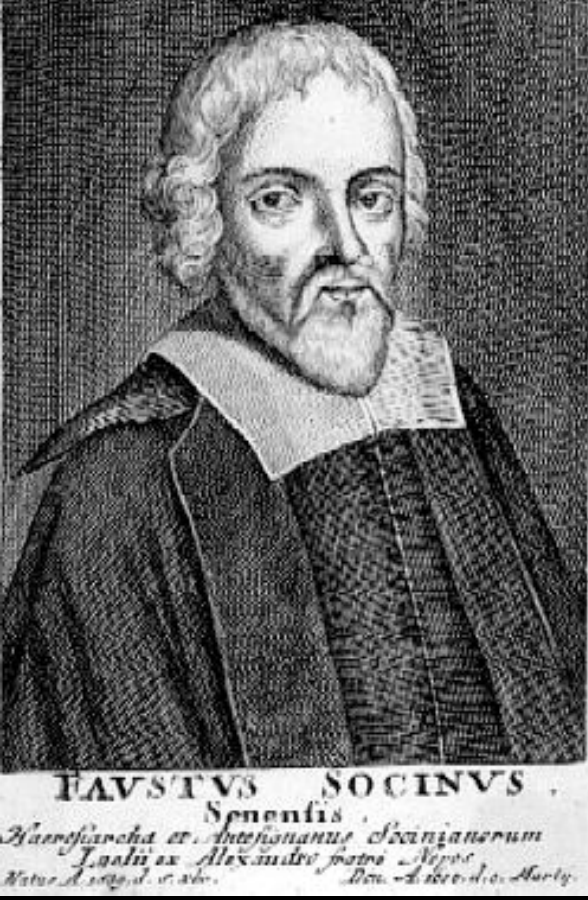
# Scotus' "Horrible" Understanding of the Atonement

1. Scotus' ideas are influential through Socinus, Grotius, and Finney.
2. Minimizes the righteousness and justice of God and the sinfulness of sin.
3. Christ's death was of only finite value, and thus could not pay a debt or vindicate justice.
4. The Atonement is unnecessary but is a sign of of God's pleasure in Christ's work.



John Duns Scotus  
1266–1308





Faustus Socinus  
(1539–1604)

1. Distorts God's attributes by subordinating God's justice and mercy to His will.
2. Sin thus is not a violation of God's righteousness, but His will (which may or may not demand punishment)
3. For Him God has no intrinsic necessity to punish sin. He can forgive it if He wills, or not regardless of punishment.
4. Puts the emphasis on human works: repentance.
5. Christ's death is not a penal substitutionary death, but to inspire us and to motivate us to obey Him. (Abelardian)

# The Grotian or Governmental View of the Atonement

1. Leading Jurist and Arminian of his time.
2. Diminishes the character of God.
3. Unnecessary, but demonstrates God's rejection of sin.
4. Based on his view of divine government: the effect of His will. (Not His will, but only His chosen action, thus He does not necessarily need to punish sin.

Hugo Grotius (1583–1645)



Socinians

Grotians

Reformers

**Purpose:**

Unnecessary

Demonstrate the  
Government of God

Protect the  
Government of  
God and save the  
Creature

**Fact:**

Optional

Optional

Necessary

**Focus:**

Exemplary

Exemplary

Retributive

**Result:**

Encouragement

To prevent future sin

To deal with past,  
present, future  
sins

	<u>Socinians</u>	<u>Grotians</u>	<u>Arminians</u>	<u>Anselm &amp; Reformers</u>
<b>Purpose:</b>	Unnecessary	Demonstrate the government of God & save the creature	Demonstrate the government of God	Demonstrate the government of God & save the creature
<b>Fact:</b>	Optional	Optional	Necessary	Necessary
<b>Focus:</b>	Exemplary	Exemplary	Retributive (substitute for a penalty)	Retributive (substitute penalty)
<b>Result:</b>	Encouragement	To prevent future sin	To deal with past sin	To deal with past, present, and future sin

**The Example Theory Family**

(Scotus' Arbitrary, Optional Will)

ABELARD

SOCINIANS (UNITARIANS)

GROTIANS ARMINIANS

**The Substitution Family**

(Necessitation)

ANSELM

REFORMERS