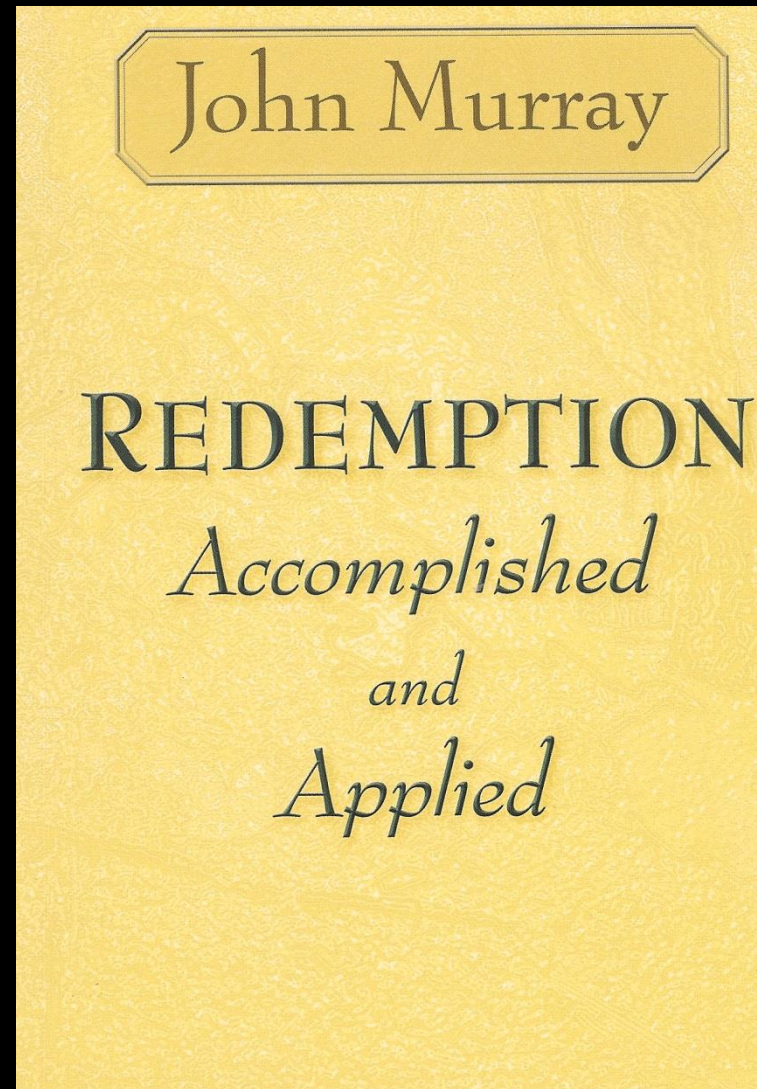
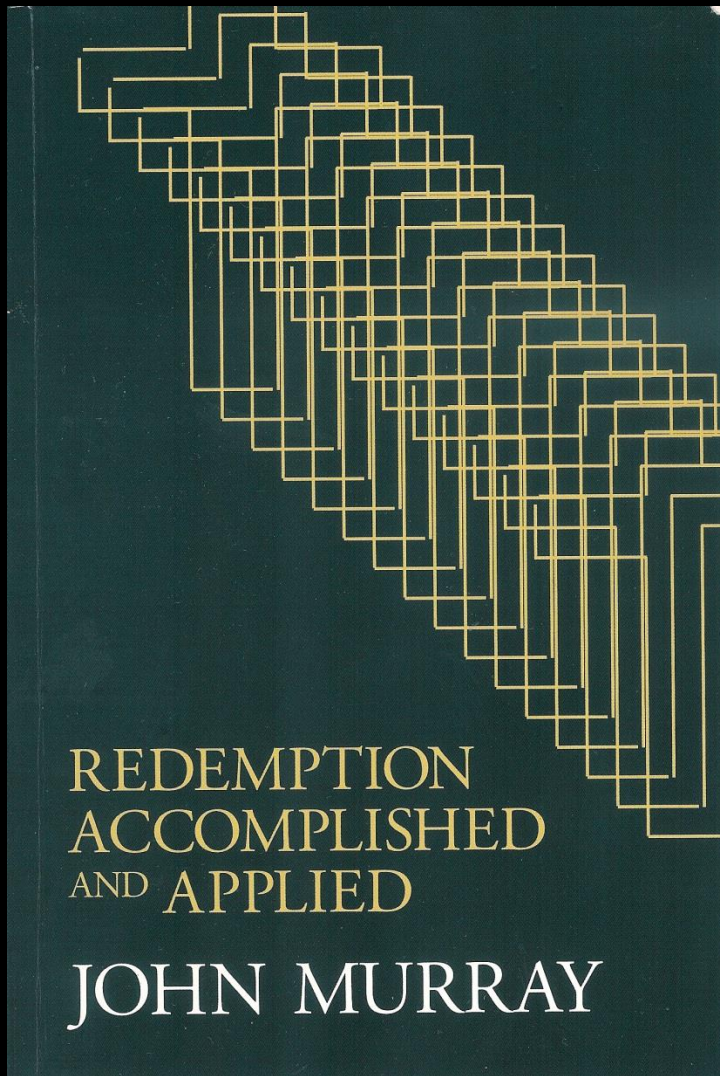


*Redemption
Accomplished
and Applied*

by John Murray

Presented by Dr. Richard Spencer



All references to specific pages in Murray's book *Redemption Accomplished and Applied* (RA&A) are to the 1955 Eerdmans edition.

Introduction

- To be redeemed means *to be freed from captivity by the payment of a ransom*, so to speak of the redemption of man necessarily implies that:
 - Man is in bondage
 - It is possible for man to be set free from bondage
- As Murray says in the Preface:

The accomplishment of redemption or, as it has frequently been called, the atonement, is central in our Christian faith.

Introduction

- To speak of redemption also raises some questions:
 - To whom, or what, is man in bondage?
 - Who is able to redeem him?
 - What is the price of his redemption?
 - Why is it desirable for him to be redeemed?
 - What does he need to do to secure this redemption?
- We will answer these and other important questions as we go through Murray's seminal work on this topic

Introduction

- In the preface to his book, Murray states:

Thought and expression stagger in the presence of the spectacle that confronts us in the vicarious sin-bearing of the Lord of glory. Here we must realize that we are dealing with the mystery of godliness, and eternity will not reach the bottom of it nor exhaust its praise.

- *God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.* 2 Corinthians 5:21

Introduction

- In the preface to his book, Murray states:

I can only hope that the reader will find these studies consonant with the witness of Holy Scripture as the only infallible rule of faith and that by God's grace what is accordant with Scripture will elicit the response of faith and conviction.

Our Foundation

- In agreement with Mr. Murray, we will embark on this study with the following assumptions as our foundation:
 - The purpose of all creation, and therefore of man, is to glorify God and enjoy him forever
 - The Word of God, contained in the Scriptures of the Old and New Testaments, is the only rule God has given to direct us how we may glorify and enjoy him

Our Hope

- We also join with Murray in beginning this study with the hope that everything that is true to Scripture will be received with faith and will help to produce the holy life that God demands

without holiness no one will see the Lord

Hebrews 12:14

Further Motivation for Study

- To further motivate our study of this topic, consider what Joel Beeke and Mark Jones wrote in Chapter 23 of *A Puritan Theology*:
These writings reveal the Puritan conviction that Christ's work outside of us (an objective, justifying salvation) finds its counterpart within us (a subjective, sanctifying salvation), thereby promoting an experiential piety that lives under the shadow of the cross. ... By "piety," we mean a childlike fear of God that combines living to the glory of God in every sphere of life with a reverential awe and zealous love for God in all his attributes.

Outline – Redemption Accomplished

- The Necessity of the Atonement
 - The Nature of the Atonement
 - The Perfection of the Atonement
 - The Extent of the Atonement
 - Conclusion
-
- We will then move on to consider
Redemption Applied

The Source of the Atonement

- But, we must first consider the source of the atonement:

No treatment of the atonement can be properly oriented that does not trace its source to the free and sovereign love of God. RA&A, pg. 9

- Grudem says that God's love and justice together are the cause, but God's love alone is really the source of the atonement, so let's look at God's love a bit more ...

God's Love

- Murray points out that God's love is:
 - **Free**: It is not constrained by anything or anyone outside of God
 - **Sovereign**: He has authority over all creation
 - **Distinguishing**: He does not love everyone (in the same way; Psalm 5:5, Mal 1:2-3 & Rom 9:13)
 - **Electing**: It is not based on our effort
 - **Predestinating**: It has a particular end in view
 - **Not adventitious**: He was, and is, eternally and necessarily love

God's Love

- Perhaps the most famous line in all of Scripture tells us of God's love:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. John 3:16

- But this verse raises a serious question:
“Why should anyone perish?”
 - To perish refers to eternal death, not just physical death

Why Perish?

Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?

Romans 6:16

- Men perish because of sin – Adam & Eve freely chose to trust Satan instead of God
- Adam's sin put all me in bondage

sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned

Romans 5:12

Why Not Save Ourselves?

- John 3:16 raises another obvious question: “Why can’t man save himself?”
- The answer has two parts:
 - No mere man is able to pay the price, it is too high (we will deal with this more later – it has to do with the necessity of the atonement)
 - No sinful man is able to do anything that pleases God (because God knows and judges the motives, not just the deeds; 1 Chron 28:9, Prov 16:2, Prov 21:2), and being saved would please him ...

Sinful Man is Not Able

- Sin has corrupted our entire nature and we are naturally at enmity with God
the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God. Romans 8:7-8
- But 1 Timothy 2:4 says that God “*wants all men to be saved*”
- Since being saved would please God, it must not be possible for those who are controlled by the sinful nature to save themselves (this includes “accepting” Christ) ...

Sinful Man is Not Able

- Therefore, since it isn't possible for man to please God while he is still controlled by the sinful nature, God must change our nature to enable us to respond to his offer in faith

I tell you the truth, no one can see the kingdom of God unless he is born again.

John 3:3

God's Love

- Now we have the context necessary to properly appreciate John 3:16

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.
- We are by nature:
 - God's enemies
 - Subject to his wrath
 - Unable to save ourselves
- So, praise God for his amazing love – without it we would be eternally damned

God Did Not Have to Save Us

It belongs to the very essence of electing love to recognize that it is not inherently necessary to that love which God necessarily and eternally is that he should set such love as issues in redemption and adoption upon utterly undesirable and hell-deserving objects.

RA&A, pg. 10

- And now, since the choice did not depend on us, we want to examine *when* God chose us

God's Eternal Love

God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Romans 5:8

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will Ephesians 1:4-5

- In eternity past, God saw us as sinners and freely chose to save us; not just to make salvation possible, but to save us

Summary

- We have established:
 - The source of salvation is God's love
 - God freely chose to save some people in eternity past
- The question now before us is “Why did God choose to save in the way he did?”; that is,
 - Why did Christ become man?
 - Why did Christ die?
 - Why the cursed death of the cross?
- Or, “Why was the atonement necessary?”

Was the Atonement Necessary?

- Before we get into the two positions examined by Murray, it will be valuable, given the state of the modern church, to look at some of the historical positions that claimed the atonement was not necessary (or real)
- The necessity of the atonement was historically denied by some, for example:
 - John Duns Scotus (1265-1308), a Franciscan Friar, held that the atonement was “determined by the arbitrary will of God.” Berkhof, Syst. Th., pg. 368

The Necessity was also Denied by:

- Lelio Sozzini (Socinus) (1525-62), “According to Socinianism, Christ is to be worshiped as a man who obtained divinity by his superior life. His death was simply an example of the obedience that God desires from His followers. Original sin, the deity of Christ, the Trinity, and predestination were denied. ... The modern Unitarian church is a lineal descendant of the Socinians of Poland.”

Christianity through the Centuries: A History of the Christian Church, D.E. Cairns, 1981, Zondervan, pg. 308

The Necessity was also Denied by:

- Arminians “One and all denied that it was necessary for God to proceed in a judicial way in the manifestation of His grace, and maintained that He might have forgiven sin without demanding satisfaction.” Berkhof, pg. 369
- Friedrich Schleiermacher (1768-1834), the father of modern liberal theology, and Albrecht Ritschl (1822-1889), were “advocates of the mystical and moral influence theories of the atonement” and “deny the fact of an objective atonement, and therefore by implication also its necessity.” Berkhof, pg. 369

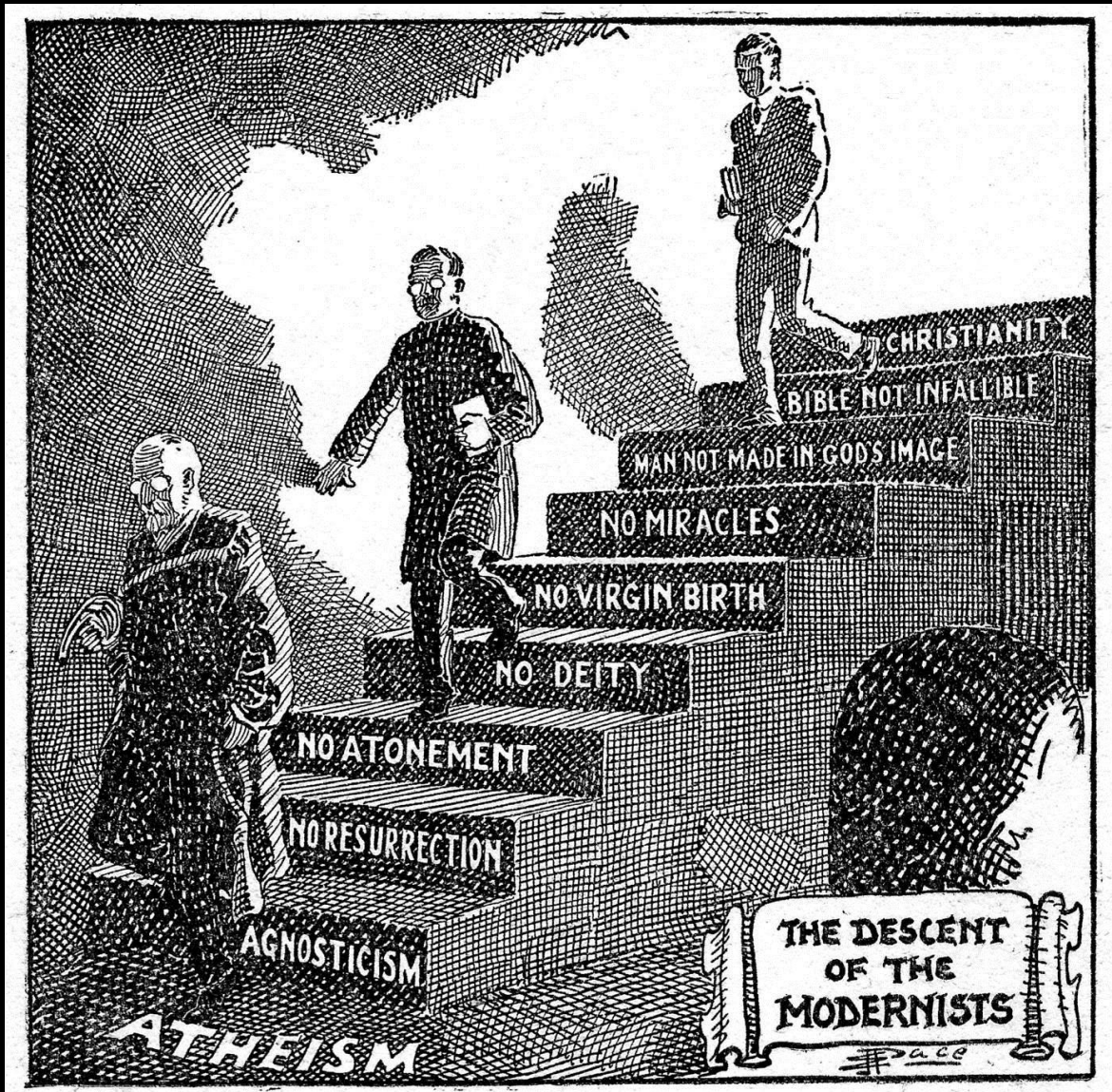
The Fundamentalist Controversy

- Many modern churches, which call themselves Christian, subscribe to liberal theology, which holds a very impoverished and unbiblical view of the atonement
- This view was part of the so-called Fundamentalist-Modernist controversy that split the PCUSA and other denominations in the 1920's

The Auburn Affirmation

- The PCUSA controversy culminated in the *Auburn Affirmation* (1924), a document that objected to a 1910 requirement that ordained ministers affirm five essential doctrines:
 - The inerrancy of the Scriptures
 - The virgin birth and deity of Christ
 - The substitutionary atonement of Christ
 - The physical resurrection of Christ
 - The veracity of the miracles of Christ
- The Auburn Affirmation was signed by 1274 ministers of the PCUSA!

1922 Cartoon



John Gresham Machen (1881-1937)

- J. Gresham Machen founded Westminster Seminary in Philadelphia because of growing liberalism in Princeton Theological Seminary
- He then also left the PCUSA to found the Orthodox Presbyterian Church because of the liberalism represented by the Auburn Affirmation
- He explained and refuted liberal views of the atonement in his famous book *Christianity and Liberalism*, he wrote ...

Modern preachers do indeed sometimes speak of the "atonement." But they speak of it just as seldom as they possibly can, and one can see plainly that their hearts are elsewhere than at the foot of the Cross. ... The essence of [the modern conception of the death of Christ] is that the death of Christ had an effect not upon God but only upon man. Sometimes the effect upon man is conceived of in a very simple way, Christ's death being regarded merely as an example of self-sacrifice for us to emulate. ... Sometimes, again, the effect of Christ's death upon us is conceived of in subtler ways: the death of Christ, it is said, shows how much God hates sin - since sin brought even the Holy One to the dreadful Cross - and we too, therefore, ought to hate sin, as God hates it, and repent.

(continued)

Sometimes, still again, the death of Christ is thought of as displaying the love of God; it exhibits God's own Son as given up for us all.

But these modern "theories of the atonement" err in that they ignore the dreadful reality of guilt, and make a mere persuasion of the human will all that is needed for salvation. They do indeed all contain an element of truth: ... But [these truths] are swallowed up in a far greater truth - that Christ died instead of us to present us faultless before the throne of God.

J. Gresham Machen

Excerpts from *Christianity & Liberalism*

New Edition, Eerdmans, 2009, pg. 100