

Vicarious Sacrifice: The Four Composites of the Integrity or Love of God; Divine Satisfaction with The Lord's Substitutionary Sacrifice Results in Propitiation, Six Barrier Problems Removed through Reconciliation: Sin by Redemption & Unlimited Atonement; Penalty of Sin by Expiation

IV. Atonement, Propitiation, Reconciliation, & Redemption:

1. Comprehensive understanding of salvation is dependent upon understanding the coordination of these four doctrines by our Lord's sacrifice on the cross.
2. We have established that atonement is unconditional, therefore applicable to the entire human race—Jesus Christ was judged for the sins of every person throughout all of human history.
3. Because this is true, then the direction of that sacrifice becomes important to understand: **(1) propitiation** is directed toward God who is satisfied with the work of Christ, **(2) reconciliation** is directed toward the human race which is offered the opportunity to believe in Jesus and His work, and **(3) redemption** is directed toward sin which is judged by the work of Christ.
4. **Propitiation** refers to the relationship Christ's work on the cross had with God's integrity which is made up of His righteousness, justice, grace, and omniscience. These four composites make up the love of God:
 - a. **Righteousness:** Speaks of His infinite perfection and the source of absolute truth which functions as the standard of His integrity.
 - b. **Justice:** The impartial, unbiased, and unprejudiced adjudicator in the execution of what righteousness demands. Justice is the function of God's integrity.
 - c. **Grace:** Grace is all that God is free to do for mankind without compromising His divine essence. Grace is the system of unmerited favor for the administration of God's plan of salvation.
 - d. **Omniscience:** The resource by which God separates potentials from realities in human history. Omniscience is the decree of divine integrity.
5. Each of these composites must be satisfied with the work of Christ with regard to the objective of salvation: **(1) Righteousness** demands that Jesus meets the standard of impeccability in order to receive the imputation of mankind's sins. **(2) Justice** must be free to function as judge of those sins in Christ. **(3) Grace** must employ its system or policy of unmerited favor to include all mankind in the judgment. **(4) Omniscience** must include in the PROM chip of the decree all the sins ever committed to satisfy the full requirement of the sacrifice.
6. If all composites were satisfied, then the integrity of God would be satisfied with the Lord's sacrifice. Verification of validation is provided in:

Matthew 28:5 - The angel said to the women, "Do not be afraid; for I know that you are looking for Jesus who has been crucified.

v. 6 - "He is not here, for He has risen [**resurrection is proof of propitiation**], just as He said. Come, see the place where He was lying.

v. 7a - "Go quickly and tell His disciples that He has risen from the dead." (NASB)

7. **Reconciliation** refers to the impact the work of Christ on the cross had toward the sins of the human race. These sins form an impenetrable **barrier** that separates righteous God from unrighteous mankind.
8. This **barrier** is composed of six categories that define humanity's condemnation before the integrity of God. These categories are removed by the application of several doctrines related to various aspects of the Lord's spiritual death on the cross.

(1) **Sin:** Thoughts, decisions, and actions in conflict with the character of God and which violate His righteous standards.

Isaiah 64:6a - All of us have become like one who is unclean, and all our righteous deeds are like a filthy [ἡ ('*eth*): **menstrual**] garment.

Romans 3:23 - All have sinned and fall short of the glory [**essence**] of God.

Psalms 12:3 - May the Lord cut off all flattering lips, the tongue that speaks great things;

v. 4 - Who have said, "With our tongue we will prevail; our lips are our own; who is lord over us?"

9. This problem is resolved by two doctrines:
 - (a) **Redemption** addresses the problem of condemnation at birth when by the imputation of Adam's original sin places all of us in slavery to sin. The work of Christ purchases us out of this slavery with a view toward setting us free at salvation.
 - (b) **Unlimited atonement** means that all mankind is redeemed at the cross, not just a preselected few. In the New Testament it refers to the saving work of Christ on the cross and it encompasses redemption, propitiation, reconciliation, imputation, and justification.

Ephesians 1:7 - In Him we have redemption [ἀπολύτρωσις (*apolútrōsis*): to purchase a slave from a slave market] through His blood, the forgiveness of sins according to the riches of His grace.

(2) **Penalty of Sin:** Each of us is born physically alive but spiritually dead, referred to in Jude as a ψυχικός (*psuchikós*) man: dichotomous with a soul and a body but without a human spirit.

Jude 19 - These apostates are those causing divisions, soulish [ψυχικός (*psuchikós*)], not having a human spirit. (CTL)

10. This problem is solved by the doctrine of expiation:

Expiation refers to the purification of the believer through the spiritual death of Christ, also referred to as the blood of Christ. This latter term goes back to the animal sacrifices of Judaism which required the blood of bulls and goats on Yom Kippur to cover the sins of the people.