



THE SATISFACTION OF CHRIST

Its Nature and Necessity

ABSTRACT

A study of the Satisfaction of Christ within the framework of the Covenant of Grace – to show how the Mediator of the Covenant satisfied the demands of the Covenant and bore the curse of the Covenant in our room and stead that we might experience the blessings of God in Him.

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Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (Romans 3:24-26)

1. Introduction

If we agree that the doctrine of justification is the article by which the Church of Christ stands or falls, then what shall say of the doctrine of the atonement, the ground and well-spring of justification? What is more central to our Christian faith than the atonement? Truly we are on holy ground and so let us take off our shoes, as it were, and come reverently into these mysteries.

As we peer into the doctrine of the atonement, the very thing into which angels long to look, we see in it the reflected forms of all the doctrines of theology, since all the threads of Divine revelation must pass through and receive their full significance and proper weight of glory from the doctrine of the atonement. Surely there is no higher revelation of God's holiness, nor of His righteousness nor of His love than in the redemptive work of the Lord Jesus Christ! We see in it the Triune God in absolute sovereignty and wisdom, the dual nature of the glorious Person of the God-Man, the nature of sin, the curse of the law, and the wondrous depths of Divine wisdom, righteousness, justice, mercy and love.

So, knowing the central significance of the atonement, it shouldn't surprise anyone that it has been the object of constant, varied and ever-more subtle attacks. And not only are there direct attacks against the atonement but efforts to distort other Biblical doctrines also tend to undermine the doctrine of the atonement. In short, a sound understanding of God, the Trinity, of the Covenant, of Christ as Mediator, of creation, of man, and sin, death and hell are all bound up with the doctrine of the atonement – fortunately, a proper understanding of the atonement helps to correct our misunderstanding in all those other doctrines, if we proceed in the right way.

In order to be most careful in our examination of this sacred doctrine, it is necessary that we conduct our studying wearing the spectacles of God. In His light we see light. As those who were to transport the sacred ark were instructed to use the poles, and not to transport the ark with human devices such as on a cart, so we must use the means provided by God to conduct our study into this sacred doctrine. The many errors into which men have stumbled in this doctrine are invariably introduced through their employment of worldly and speculative presuppositions. To quote Hugh Martin, "IF we would investigate the very doctrine of Atonement which God's Word sets forth, – avoiding arbitrary and capricious speculations, and illegitimate and useless trains of thought, – it must be laid down at the outset, as a proposition of transcendent importance: That the Doctrine of the Atonement ought to be discussed and defended as inside the Doctrine of the Covenant of Grace." [1]. This is such an important point that it bears stressing: Only within the covenantal framework can the atonement really be seen in its proper light because that is the context in which God has chosen to present it – as Jesus said, "this is My blood of the new covenant, which is shed for many for the remission of sins" (Matthew 26:28).

The best way to understand the Covenant of Grace is to see it in relation to the Covenant of Works. The Covenant of Works is that which bound Adam and his posterity to entire and perpetual obedience under penalty of everlasting condemnation for disobedience and promise of everlasting joy and blessedness for perfect obedience. It is that covenant which binds all men not in Christ today, as covenant-breakers in Adam and in themselves, as already given over to everlasting condemnation which merely awaits the good pleasure of the long-suffering of God. Seen against the backdrop of the Covenant of Works, the Covenant of Grace is then the vicarious satisfaction of the Covenant of Works by another, who acts as a public person for a people. The Covenant of Grace then includes both the perfect vicarious satisfaction of every jot and tittle of the moral law and the satisfaction of the full penalty to satisfy the Father's wrath. And so, the idea of a full satisfaction includes both the satisfaction of the law as well as the bearing of the penal sanctions for breaking the covenant.

The older theologians tended to prefer the word satisfaction over atonement because it is more expressive of the overall meaning of what Christ accomplished. The word 'atonement' occurs 81 times in the KJV and 80 of those are in the Old Testament. The only time it occurs in the NT where it says "we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Romans 5:11) it conveys the idea of reconciliation and the other three times this Greek word is used are all translated 'reconciliation'. So, in this study the word 'satisfaction' will be used for the most part.

2. The Necessity of a Satisfaction

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. (Hebrews 9:23 KJV)

When the doctrine of the atonement is taught, there is a rightful emphasis placed on the benefits that flow to man from the work of Christ, but we ought not miss the fact that even the heavenly things themselves had become polluted with the entrance of sin and thus had need of purification. We tend to make the salvation of men the end of the atonement but the necessity is placed on that which is required by the holiness of God for His own honor. That is, we tend to believe that God did it with the primary end of redeeming fallen man. But God's glory is always God's primary purpose. He created all things for His own glory and it is for His own glory that He purifies the heavenly things – "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight" (Job 15:15).

And so, the necessity of the Satisfaction flows directly from the nature of God. God has chosen to reveal Himself in this – by sending His only-begotten Son in the likeness of sinful flesh and for sin, to condemn sin in the flesh. But couldn't God have saved any other way? Why can't God just forgive sin without needing an atonement? Why does God care what people do at all? All of these questions mistake the nature of God by construing His holiness as non-essential -- meaning that God's holiness is viewed in the same way that a car's redness is viewed. The same car might be painted green or black. But not so with God – God is essentially holy in the same way that a triangle has three sides. This is the great I AM – the self-existent one who is eternal. It is already a denial of God's essential holiness to imagine that for God "to do" and "to be" are separable. God's existence and His attributes are one and indivisible.

God's holiness is God Himself – God is absolute holiness, infinite, eternal and unchangeable. Where can you flee from His presence? If, in your mind, God's holiness is seen as an attribute of God, then that can give rise to the idea that God might not punish sin, that love will win out over vindictive justice. But the Scriptures say otherwise-- "The LORD is slow to anger, and great in power, and will not at all acquit the wicked" (Nahum 1:3). In our minds, we need to accept that God's holiness is the terrifying, incomprehensible essence of God, that light unto which no man can approach (1 Tim 6:16); the consuming fire (Heb 12:29).

God entered into a Covenant with Adam. The covenant promised the blessing of eternal union with God for obedience and the curse of eternal separation from God for disobedience. The parties are altogether unequal – a covenant is not like a contract. The terms are not negotiable and the conditions are imposed by the sovereign party.

a. God

- i. The Holiness of God – the simple and essential unity of God in which all His attributes, His Being and Existence are bound together and eternally exist as a simple, incomprehensible unity. God is absolutely One and unique, absolutely independent and incomprehensible.
- ii. The righteousness of God demands the perfect satisfaction of His commandments, the Ten Commandments, which are an expression of the righteous nature of God. Righteousness demands penal satisfaction of all violations of law. Righteousness also rewards perfect obedience.
- iii. The love of God is grounded in the love of Father for Son and is manifested in the creation and redemption of man. That by the redemption that is in the Mediator, God may be glorified in bringing many sons to glory.

b. Creature

- i. Temporal, finite – having no inherent life in themselves
- ii. Entirely dependent – every breath, every step is from the Lord
- iii. Created holy, righteous and with knowledge
- iv. Fallen into Sin and condemnation
- v. By nature have become children of wrath

c. The Nature of Covenant Law – sin is any want of conformity to or transgression of the law of God.

i. Sins of Commission

1. We know about these as we think our guilt consists solely in these. Thus Jesus to the rich, young ruler -- thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. But Jesus lovingly pointed out to him that his heart was covetous and therefore idolatrous and he went away sorrowful. (Mark 10:19)

ii. Sins of Omission

1. Lest we think there is no such thing as a sin of omission, recall the Lord's damning words in Matthew 23, Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of

these, ye did it not to me (Matt 25:45) and this not-doing is the ground of their condemnation.

2. The point is that, in the first and great commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind (Matthew 22:37-38), Jesus gave what is required of us by God and what is clearly right and proper in itself, as God is the one and only good and source of all good.
3. And so, in our natural condition our hearts are enmity against the infinitely Good Creator and Sustainer of all things, and therefore against ourselves and our own eternal good, and we are continuously committing the sin of omission of the first and great commandment.

d. The Double Infinity of Guilt

- i. Given the continuous nature of our utter failure to obey the great commandment to love the Lord with all our heart, mind, soul and strength, we have to realize we accumulate an uncountable number of sins of omission between any two times. Pick a moment in time in your life and reflect – were you loving God with your whole heart, mind, soul and strength? I daresay, if you are like me, you will not be able to find a single moment in your life when you loved God with your whole heart, mind, soul and strength.
- ii. And so, each individual sin, as we conceive of such, is more like a wave of the sea, or the fruit of the tree, a projection of the wickedness of the heart. And each sin incurs an infinite penalty by virtue of being committed against the infinite Goodness and Majesty of God.
 1. A threat against your neighbor is a crime of one degree, while a threat against a government official or high dignitary is a crime of a higher degree with more severe penalties. In many countries, a threat against the leader will result in death. Of how much greater guilt then are those who “take counsel together against the LORD and against his anointed, saying, let us break Their bonds in pieces and cast away Their cords from us” (Ps 2:3)? Are they not guilty of cosmic treason?
- iii. This is what it is to be sold under sin – unavoidably sinning by omitting to do what is required by the one great commandment. This is the hopelessness of the natural man’s condition – already sunk and in free fall.
- iv. Thus much is the universal condemnation of the covenant of works. Now we proceed to introduce the distinctive of the new covenant or the covenant of grace.

e. The Mediator

- i. The God-Man participates in the natures of God and of Man. He is the eternal Son of God who became the Son of Man through the Virgin Birth. He is the one and only daysman betwixt God and Man who can lay hands on both God and man because He is both God and Man, joined in One Divine Person.
- ii. Jesus is called the “surety of a better covenant” (Heb 7:22) because He engaged to make satisfaction for us. Christ, in our room and stead, did, both by doing and suffering, satisfy divine justice, both the legislative, the retributive, and the

vindictive, in the most perfect manner, fulfilling all the righteousness of the law, which the law otherwise required of us, in order for us to have the right to eternal life. [3]

- iii. In the Priestly role of the Office of Mediator, Christ satisfied the vindictive justice of God, not only for our good, but also in our room, by enduring those most dreadful sufferings, both in soul and body, which we deserve, and from which he, by undergoing them, delivered us, so that they cannot rightly, with the wrath and curse of God, as the proper punishment of our sin, be inflicted on us. He voluntarily consented to occupy the place of the offender, and to bear, in his place, the punishment which he had merited. [6]
- iv. The necessity of a Priestly role of the Mediator is impressed on us in the Scriptures with such arguments as --
 1. all have sinned, there is none righteous, all have turned aside, all are guilty. God will bring every work, every idle word, and every thought into judgment. Every transgression and disobedience will receive a just recompence. Cursed is everyone that does not continue in all the words of the law to do them. And by the nature of God, we can be sure that God will by no means clear the guilty.
 2. And we know that, "without shedding of blood is no remission" (Heb 9:22). And Jesus said, "no man cometh unto the Father, but by me" (John 14:6) for "there is no other name under heaven given among men, whereby we must be saved" (Acts 4:12).
- v. As John Murray wrote, "The precise nature of Christ's priestly offering and the efficacy of his sacrifice are bound up with the constitution of his person. If there was the necessity for such a sacrifice in order to remove sin, none other but he could offer such a sacrifice. And this amounts to the necessity of such a person offering such a sacrifice." [11]
- vi. And so, if we can understand what Murray is saying, the necessity of the satisfaction is bound up with the nature of the satisfaction which are both intricately related to the Person of the Mediator. It shows the truly hallowed nature of the ground upon which we are standing.

3. The Nature of the Satisfaction

The Satisfaction of Christ is performed by the Mediator in his Priestly role – the Lord Jesus Christ was "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb 2:17).

The atonement is often expressed in terms of the passive obedience of Christ, as Christ passively bearing the wrath of God but, by viewing it in the Covenantal terms as of the Priestly role of the Mediator, we realize that it must consist of both active as passive aspects, as the Priest offered sacrifices to God. So Christ, "through the eternal Spirit offered himself without spot to God" (Heb 9:14). He was not merely a willing, passive sacrifice but also made a conscious offering up of Himself through the eternal Spirit. And when He had completed the offering, He "gave up the ghost" (Luke 23:46). He dismissed His spirit as a conscious act and stepped into glory as the King of Glory returning victorious from the slaughter.

The Satisfaction is not merely done for us but more than that, it is done in our place. There are two Greek words that are translated 'for' -- hUPER and ANTI. In 1 Tim 2:6, Paul says that "gave Himself a ransom for all", he uses hUPER whereas when Jesus says that He came "to give His life a ransom for many" the more specific word ANTI is used. While hUPER is general enough to include the meaning of ANTI, it also includes weaker forms of 'for' such as a generic "on behalf of." ANTI, on the other hand, is strictly definite of its meaning of replacement, substitution and exchange, "an eye for an eye, and a tooth for a tooth" (Matt 5:38). Archelaus was reigning over Judea instead of his father Herod (Matt 2:22)

- a. The Mediator of the Covenant acts as the Federal head who stands in the room and in the stead of a people. He gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works (Titus 2:14).
- b. Christ is the Second Adam. He lived His entire life as a public Person, as the Perfect Representative and embodiment of a people. For as in Adam all die, even so in Christ shall all be made alive. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. (1 Cor 15:22,45).

The Satisfaction is a ransom, or the means of redemption of those in bondage to sin, Satan and awaiting final condemnation under the penalty of the Old Covenant. The Satisfaction of Christ is the ground of the reconciliation of the parties of the covenant. The Father is the offended party of the Covenant and men are the offenders yet unable to satisfy the demands of the Covenant. Christ stepped in to perfectly satisfy all the demands of the Covenant obligation and to serve as the Mediator of the blessings.

- c. **Expiation** – this is the taking away of sin, the removal of guilt of sin, the bearing of it away. We see this pictured in the Day of Atonement, when Aaron was to put both hands on the head of the goat, and send it away by the hand of a fit man into the wilderness (Lev 16:21). Now we know that it is not possible for the blood of bulls and the sacrifice of goats to take away sins (Heb 10:4) but we know that this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God (Heb 10:12). This is He who said, I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins (Is 43:25). John seeing Jesus coming to him, said, Behold the Lamb of God, which taketh away the sin of the world (John 1:29). And John wrote, ye know that he was manifested to take away our sins; and in him is no sin (1 John 3:5). As far as the east is from the west, so far hath he removed our transgressions from us. (Psalm 103:12)
 - i. It is the sin-bearing Substitute who drained the cup of God's wrath to the bitter dregs. He bore the wrath of God for sin to the uttermost. He was wounded for our transgressions, he was bruised for our iniquities. The LORD hath laid on him the iniquity of us all. He made his soul an offering for sin. (Is 53)
- a. **Propitiation** – this is the removal of enmity, the appeasement of wrath, through the perfect covering and provision of righteousness. The solid gold mercy seat described in Exodus 25 conveys the idea of the perfection of righteousness covering the Ten Commandments in the ark of the covenant. God requires not merely that our guilt is taken away, as if we had never sinned, but also the perfect accomplishment of every jot and tittle of the law. Thus Jesus said to John, "it becometh us to fulfil all righteousness"

(Matt 3:15). Thus Christ gave Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma (Eph 5:2)

- i. God hath set forth to be a propitiation through faith in his blood (Rom 3:25)
- ii. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. (1 John 4:10)
- iii. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. (1 John 2:2)

Questions about the differences between Christ's sufferings and our own often arise. There are some notable differences. How does Christ's death on the cross satisfy the penalty for us?

One notable difference is that Christ satisfied the wrath of God in six hours on the cross. The damned must bear the wrath of God to all eternity, because they can never finally satisfy the infinite penalty of the covenant. A finite creature can never come to the end of an infinite penalty but must bear it in an everlasting duration. But Christ, who though He suffered in His human nature was in His Person the infinite and infinitely precious Son of God, and so was able to fully bear the infinite penalty in a finite time. His heel was bruised – the humanity suffered, bled and died – but the heel is of a Person dignified beyond comprehension whose worth is infinite.

Another difference is that, while men suffer the worm that does not die (Isaiah 66:24) of a guilty conscience in hell, the Lord Jesus Christ did not every have a guilty conscience. He said, "the prince of this world cometh, and hath nothing in me" (John 14:30). First, while a guilty conscience is not of the essence of the penalty, yet goes along with it as a matter of course for covenant-breakers. Yet, Christ was only account as a covenant breaker and fully suffered the penalty. Nevertheless, in the Messianic Psalm 40, if the Messiah is speaking in verse 12, "mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head" – we would need to understand Him expressing a consciousness of the infinite mass of guilt placed upon Him even to the point of viewing them as His own – "mine iniquities."

A final difference is what possesses men entering into hell -- a certain desperation and utter hopelessness, as the inscription Dante places over the inferno, "Abandon All Hope, Ye Who Enter Here" there is nothing but the certainty of never-ending torment. But Scripture says that Christ, for the joy that was set before Him, endured the cross, despising the shame (Heb 12:2). But the final desperation is not an intrinsic part of the penalty of the covenant but reflects the absurdity of the creature's rebellion against the infinite and infinitely good God.

He did not render a pecuniary satisfaction, and therefore did not suffer the same degree nor duration, nor in all respects the same kind of sufferings, which the law would have inflicted on the sinner in person. But he did suffer the very penalty of the law. [9]

So, what then is the Penal sanction and how did Christ bear it? The original threat was "thou shalt surely die" (Gen 2:17) and we understand that this is most essentially expressive of separation from God, who is life. All actual sins are nothing but a forsaking of God for baubles: As Jeremiah wrote, "They have forsaken me, the fountain of living waters, and have hewn out unto themselves broken cisterns that will hold no water" (Jer. 2:13). Now we who continually forsake God fully deserve to be finally forsaken by God. Adam merited this by his rebellion by which we are all constituted rebels. Now we merit being eternally forsaken by God by our sin. "Because they have forsaken me, and have burned incense unto

other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched” (2 Chron 34:25). This is the penal sanction that Christ endured by being forsaken by God in our place.

His experience of perfect fellowship with the Father in His human nature had always been consistent with what He enjoys eternally in the Divine nature. The Father had said, “this is My Beloved Son, in whom I am well pleased” (Matt 3:17) and the Son said, “I do always those things that please him” (John 8:29). And so the perfect bond of blessed fellowship was His constant experience. For such a man, it is better to pray than to sleep (Luke 6:12). So, for such a one as this, for whom sleep was avoided to maintain fellowship in prayer – it was knowing the pang of infinite loss that awaited Him, that “his sweat was as it were great drops of blood falling to the ground” (Luke 22:44) – not for the agony of the physical pain of the cross, nor of dread of the demonic horde which harassed Him, but for the agony of being forsaken by the Father.

This is what corresponds to the judicial condemnation of the Lord – “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:” (Matt 25:41). It is the words “depart from me” which contain the sting of the curse – the separation from all that is good, pure, beautiful, wise, gentle, joyful, righteous to go into the place where there are none of those things, into everlasting fire, in utter darkness, to be tormented by demons in agony of everlasting burnings; if you don’t take seriously the weightiness of sinning against God and the value of Christ’s satisfaction.

During all of Christ’s experience of being forsaken, His cry is repeated, “My God, my God.” In the Psalm, He says, “But thou art holy, O thou that inhabitest the praises of Israel” (Psalm 22:3). And while the Father was forsaking the Son for the sin of His people, yet through the eternal Spirit He was offering himself without spot to God (Heb 9:14). The Son was always perfectly spotless and yet being forsaken continued in perfect obedience and prayers and supplications.

b. Accomplishments

i. Defeat of Satan

Scripture had foretold that the Messiah would crush the head of the serpent (Gen 3:15) and the same Hebrew word is used of what the serpent does to the heel. Thus, in the death of Christ, Satan killed the humanity of Christ and in so doing brought about the crushing of himself and his power. “Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it” (Col 2:15). In the putting off of the body of His flesh, he destroyed the power of the devil that had had the power of death, the accuser of the brethren, who often objected their debts, with all his works and posse: these Christ has stripped of all pretense, wherein they trusted to have ruined men, as sin, the law, and death; he has ransomed his people from him that was stronger than they, and taken the prey out of the hands of the mighty; he has bruised the serpent's head, demolished his works, destroyed him himself, and all his powers, and defeated all their counsels and designs against his elect: [4] this purpose the Son of God was manifested, that he might destroy the works of the devil (1 John 3:8)

ii. The Cleansing of the Holy Place

The Cleansing of the Holy Place is somewhat of a mystery, expressed in obscure language. Hebrews 9 says that Christ entered into the greater and more perfect tabernacle, the holy place, not made with

hands – which was the place where God met with man, over the mercy seat. This is the Christ who spoke of the temple of His body, which is the foundation of the new creation, in Him, wherein dwelleth righteousness. In Rev 12:7-10, we read of Satan and his angels being cast out of heaven, so that their place was no more found in heaven (v.8). Mustn't we then suppose from Hebrews 9 and the impeccable holiness of God that heaven itself needed to be cleansed and purified as the place where God and man can fellowship in perfect holiness.

iii. Redemption of Men

The wisdom of God is seen in the perfect design of the satisfaction for the reconciling of men to God – God is both just and the justifier of the one who is united to Christ by faith. For when we were enemies we were reconciled to God through the death of His Son (Rom 5:10). We who once were alienated and enemies in our minds by wicked works, now He has reconciled in the body of His flesh through death (Col 1:21,22). Christ suffered once for sins, the just for the unjust, that He might bring us to God (1 Peter 3:18).

The satisfaction of Christ is perfectly suited for the redemption of man from his covenantal liability to infinite penalty. The natural man is married to the law, that is, liable to the penalty for breaking the law of the Covenant and so must become dead to the law through the body of Christ, in order to be married to another—to Him who was raised from the dead, in order to bear fruit to God (Rom 7:4). It is through the death of Christ that men are set free from the marriage to the law – that is, set free from the liability to the penalty of the law.

The Satisfaction of Christ not only meets the need of our initial acceptance with God but also for ongoing cleansing. Not only must guilt be expiated and the wrath of God appeased, the sinner must be cleansed and perfected and brought into conformity with the righteous requirements of the law. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9). He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us (Rom 8:3-4). He must be to us righteousness and sanctification and redemption if He is to be to us anything at all.

The Satisfaction of Christ is not altogether like the payment of a monetary debt. Once a monetary debt is paid, the beneficiary has no more interest in the one making the payment. But in the case of a penal satisfaction, the virtue remains in and with the one making the satisfaction such that a union is required to bring one into beneficial relation to the virtue. Turretin wrote, "the debt regards not things, but persons; not what is paid, so much as him who pays; – that the transgressor may be punished. For as the law demands individual personal obedience, so it demands individual personal suffering." [8] That is, though a man might be elect, yet even the elect are born children of wrath, along with the rest of mankind (Eph 2:3). The satisfaction of Christ, in and of itself, does not bring anyone into a state of reconciliation merely by consequence of its historic accomplishment. It is not like the payment of a monetary debt which when accepted extinguishes the obligation objectively because the virtue or benefit of the satisfaction remain in and with the Person of Christ. A man must receive Christ by faith because only in Christ Jesus is there righteousness, and sanctification, and redemption (1 Cor 1:30). Redemption is in Christ Jesus (Rom 3:24). He who has the Son has life; he who does not have the Son of God does not have life (1 John 5:12).

In order to receive the benefits of Christ's vicarious satisfaction, one must receive Christ by faith. And when we come into union with Him who is the propitiation for our sins (1 John 2:2) are sins are

propitiated in Him such that there is no longer any condemnation to them which are in Christ Jesus. In Him, we are justified freely by his grace, by the righteousness of Christ alone, through the redemption that is in Christ Jesus alone. We are “justified by His blood” (Rom 5:9) and “saved by His life” (Rom 5:10).

In receiving Christ by faith, one must receive the whole Christ. It makes no sense to think about receiving the benefit of the atonement without rejoicing at the law written on the heart. We receive Christ the High Priest but refuse Christ the King and Christ the Prophet. Is Christ divided? Isn't He the Priest sitting on His throne? Compare Zech 6:13 with Heb 8:1 – our High Priest sits upon the throne. To receive the benefits of His atonement means receiving Christ and receiving Christ means receiving the whole Christ. He saves His people from the guilt of sin and from the power of sin. To have true peace with God, one must have Christ's satisfaction and that means to have Christ. He Himself is our Peace – He Himself is our righteousness – He Himself is our propitiation – He is our sanctification – He is our shield and our very great reward. There is no true possession of any of those apart from having the whole Christ.

So, let it be realized that the Satisfaction of Christ is the key to everything. It is the most profound of all truths, and the most recreative. It determines more than anything else our conceptions of God, of man, of history, and even of nature; it determines them, for we must bring them all in some way into accord with it. It is the inspiration of all thought, the impulse and the law of all action, the key, in the last resort, to all suffering. Whether we call it a fact or a truth, a power or a doctrine, it is that in which the differentiation of Christianity consists, its peculiar and exclusive character, is specifically shown; it is the focus of revelation, the point at which we see deepest into the truth of God, and come most completely under its power. For those who recognize it at all, it is Christianity in brief; it concentrates in itself, as in a germ of infinite potency, all that the wisdom, power and love of God mean in relation to sinful men.

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