

Jesus: Political Martyr or Atoning God?

Introduction

Every Easter season journalists feel obliged to write something relating to Jesus and the passion narratives. This year our paper covered the current struggle many are having over the meaning of Christ's death on the cross. The paper quotes a seminary professor in Atlanta who has observed that more and more of his students are rejecting the traditional view of why Christ died and what His death accomplished. The professor says, "They don't consider Jesus a ransom for sin. They shudder at hymns glorifying the 'power of the blood.' They cringe at calling the day Jesus died Good Friday."^[1] Yet even more serious is their rejection of a God who required a human sacrifice in order to forgive people. This version of God simply does not mesh with their views of how a God who "is love" would behave.

Although disturbing, we shouldn't be surprised. Our culture has been moving away from a biblical view of truth and toward the acknowledgment of just one moral duty or virtue, that is—tolerance. This new absolute requires that we be tolerant of every possible faith assumption and moral system except, it seems, the traditional Christian view of God and salvation. It's not that we have new information about the life of Jesus or the reason for His death. As a society we no longer want to hear about a God who is holy and requires satisfaction when His moral order is violated. This view applies the notion "I'm OK, you're OK to God." Maybe if we tolerate Him, even with His outdated notions of holiness, He will tolerate us in our fallenness.

Was Jesus just a political martyr, or was his death an

atonement for sin? What is remarkable is that some individuals who claim to be Christian, who desire seminary training, reject what the Bible teaches about the nature of God and the salvation He has provided in Christ. When cut-off from the Bible, our perception of God can become a mere reflection of our culture's likes and dislikes. Even when the Bible is consulted, it is often interpreted through the lens of absolute tolerance. However, if the necessity of Christ's death for our sins is denied, the Gospel is no longer Good News and Christianity's message of grace is abandoned, leaving us with an ethical system with no basis for forgiveness or reconciliation with God.

Unfortunately, the Bible contains a lot of bad news. It says that because of the Fall we are in bondage to sin and the kingdom of Satan, and that without Christ everyone is separated from God and under His wrath. As a result, we all deserve death and eternal punishment. Why then do we call the biblical message Gospel or good news? How does the death of Christ relate to mankind's precarious condition? How has the church attempted to explain what the death of Christ accomplished? Lets take a deeper look at what theologians call the atonement.

What Did Jesus' Death Accomplish?

As we mentioned earlier, the notion of God requiring a blood sacrifice for sin is becoming less and less palatable to modern tastes. It is not surprising then that many question the idea that the death of Christ was an atoning sacrifice for humanity's sins.

What did the death of Jesus accomplish? As we investigate this issue, we should keep in mind that the answer depends on what one believes to be true concerning the kind of person God the Father is, who Jesus Christ is, and the current condition of mankind. For instance, if God the Father is not all that upset by sin, or if Jesus was just a good man and no more, the death

of Christ might be seen as an encouragement or example to mankind, not as a payment for sin. This, in fact, is the first view of the atonement we will consider.

In the sixteenth century Laelius Socinus taught that the obedience and death of Jesus were part of a perfect life that was pleasing to God and should be seen primarily as an example for the rest of humanity. Socinians rejected the idea of Jesus being a payment for sin. To support this view they point to 1 Peter 2:21 which says "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in His steps." As mentioned earlier, one's view of the atonement depends on his or her view of God and humanity. The Socinians taught that mankind is capable of living in a manner pleasing to God, both morally and spiritually. They accepted the teachings of Pelagius, a 4th century theologian who argued that mankind is able to take the initial steps toward salvation independent of God's help. This Socinian tenet became the foundation of Unitarian thought which rejects the notion of the Trinity as well.

There are a number of passages in the Bible that make the Socinian perspective untenable. Even the passage in 1 Peter 2 works against their view. Jesus was an example for us, but verse 24 adds that, "He Himself bore our sins in His body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed." The entire sacrificial system of the Old Testament taught the Jews the need for atonement, a way for God's people to return to a harmonious relationship with God. The annual "Day of Atonement" sacrifice was instituted to cleanse Israel from all of her sins, thus removing God's wrath from the nation. The book of Hebrews teaches that Jesus was the perfect high priest as well as the perfect sacrifice, making the final atonement for the sins of the people (Hebrews 2:17). Yes, Jesus was an example of a sinless human life, but He was so much more than that.

Views of the Atonement

Many modern day theologians argue that Jesus did no more than die a martyr's death on behalf of the poor and marginalized people of the world. His death was more a political act than a spiritual one. As one scholar writes, "The salvation he brings is a transformation of the social order. . ."[\[2\]](#) According to this view, Jesus is to be seen as a political figure who challenged the power structures of His day and offered salvation through class warfare and the redistribution of wealth. Needless to say, this has not been the position held by the church for the last two thousand years.

In light of the Socinian theory, that the death of Jesus was merely an example and that salvation comes by living like Jesus lived, a response quickly followed by a man named Hugo Grotius (1583-1645). Where Socinus taught that we were only required to do our best and respond to God's love for salvation, Grotius pictured God differently. Grotius focused on the holiness and righteousness of God, and the fact that this holy God has established a universe governed by moral laws. Sin is defined as a violation of these laws. Sin is not necessarily an attack on the person of God but on the office of ruler that God holds. As ruler, God has the right, but not necessarily the obligation, to punish sin. God can forgive sin and remove humanity's guilt if He so chooses. Grotius held that God did indeed choose to be gracious and yet acted in a manner that teaches the severity of sin. As one theologian has written:

It was in the best interest of humankind for Christ to die. Forgiveness of their sins, if too freely given, would have resulted in undermining the law's authority and effectiveness. It was necessary to have an atonement which would provide grounds for forgiveness and simultaneously retain the structure of moral government.[\[3\]](#)

Often called the “governmental theory” of the atonement, it argues that the death of Christ was a real offering to God, enabling Him to deal mercifully with mankind. The chief impact of the act was on man, not on God. God didn’t need to have His wrath satisfied by blood atonement, but humanity did need to be taught the severity of sin and only an act of great magnitude could accomplish this lesson.

Although this is an interesting approach, it lacks scriptural confirmation. As one critic notes, “We search in vain in Grotius for specific biblical texts setting forth his major point.” Being a lawyer, Grotius was attracted to the Old Testament idea expressed in Isaiah 42:21 which says that God will magnify His law and make it glorious. Fortunately, the New Testament reveals that God had a plan to both maintain His law and provide a gracious plan of substitutional atonement in Christ.

Views of the Atonement

Modern theologians like Dr. Marcus Borg, who teaches at Oregon State University, doubt that Jesus understood His death to be an atonement for sin. He teaches that Jesus was only aware of the political and religious implications of His actions.[\[4\]](#) How does this compare with teaching on this subject down through the centuries?

So far we have considered the historical views of Socinus and Grotius regarding the atonement. Both taught that the death of Christ primarily affected humanity. Socinus argued that Christ gave us a model to follow: a blueprint for living a good life. Grotius taught that Christ’s death served to give humanity an accurate picture of the devastating impact of sin.

One of the earliest views of the atonement was quite different from both of these perspectives. Often called the ransom theory, this teaching was developed by the Church Fathers Origen and Gregory of Nyssa. It was probably the way Augustine

thought about the atonement as well, and it was popular until the time of Anselm in the eleventh century (1033-1109).

Origen held that the Bible teaches believers “were bought at a price” (1 Cor. 6:20), and that Jesus told His followers that He was a ransom for many and that His death has delivered us from the dominion of darkness (Mk. 10:45, Col. 1:13). From this he surmised that Christ’s death actually was a payment to Satan, buying, if you will, those held hostage by the fallen angel. Origen argued the death of Christ mostly impacted Satan, paying him off in order to gain the release of his captives. While it is true that we were bought at a price and have been delivered from darkness, the Bible never mentions that sinners owe anything to Satan.

Gregory of Nyssa held that God actually tricked Satan to gain our release. Satan thought he was getting a perfect man to replace the many already in his grasp. Instead God tricked him by wrapping Christ’s humanity around His deity. However, the notion that Jesus was offered primarily as a sacrifice to Satan didn’t fit well with Scripture.

Instead, the Bible often speaks of the need to appease the wrath of God. Romans 3:25 tells us that God presented Jesus as a sacrifice of atonement or a propitiation. The Greek word used here carries that meaning of “a sacrifice that turns away the wrath of God—and thereby makes God propitious (or favorable) towards us.”[\[5\]](#) Hebrews 2:17 states: “For this reason he (Jesus) had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.” 1 John 2:1-2 adds that Jesus “Speaks to the Father in our defense” and “is the atoning sacrifice for our sins.” The impact of the atonement is not on Satan, but on God the Father.

The Satisfaction Theory

Did he die as a political martyr, having no notion that His death might accomplish something eternally significant? Or did Jesus and His followers assume that his death fulfilled a divine purpose? It is common for modern thinkers to discount the supernatural elements in their explanations of his death. For instance, historian Paula Fredriksen, professor at Boston University, argues that both his arrest and the events that followed probably shocked Jesus.^[6] She implies that the death of Jesus and the birth of Christianity are to be thought of and analyzed only at the political or sociological level: that nothing miraculous occurred. This is obviously not the traditional view of the church.

Most evangelical Christians hold to an Anselmic view of the atonement. Anselm (1033-1109) was the archbishop of Canterbury in the twelfth century. He constructed a logical argument that God must, and did, become a man in the person of Jesus Christ because of the necessity of the atonement. According to Anselm, when mankind sinned it took something from God. By rebelling against God's holiness and failing to recognize the authority that God has to rule, humanity failed to render God His due. Not only have we taken from God what is His, we have injured His reputation and owe compensation.

God must act in a manner consistent with His role of creator and ruler of the cosmos. He cannot arbitrarily choose to ignore a challenge to His authority. We cannot merely pay back or make reparations for our personal sin. Compensation is necessary for the damage done to all creation since the Fall, and this compensation is greater than what our deaths alone would repay: thus the necessity of both the incarnation and the atonement.

The Anselmic view carries with it some important implications.

First, it holds that humanity is unable to satisfy the harm

done by sin. God had to act on our behalf or salvation would be impossible.

Second, God's actions show that He is both holy and just, and at the same time a remarkably loving God.

Third, this view highlights the centrality of grace in Christian theology. Each person must accept the infinitely valuable and gracious gift of God's provision for sin because our own efforts to please God will always fall short.

The Anselmic perspective gives believers a great deal of security. We know that it is not our works that earn salvation, but Christ's sacrificial death that paid the price for sin even before we committed our first transgression.

Finally, Christ's death on the cross highlights the horrible price for sin. With this knowledge we should be eternally grateful for what God has done on our behalf.[\[7\]](#)

Notes

1. Susan Hogan-Albach, "Christians struggle with the meaning of the cross," *Dallas Morning News*, Saturday, April 7, 2001, 2G.

2. Ibid., 3G.

3. Millard J. Erickson, *Christian Theology*, (Grand Rapids, MI: Baker Book House, 1985), 790.

4. Hogan-Albach, 3G.

5. Wayne Grudem, *Bible Doctrine*, (Grand Rapids, MI: Zondervan Publishing House, 1999), 254.

6. Hogan-Albach, 3G.

7. Erickson, 822-823.

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