

(3) What we owe is obedience...and that is what we cannot pay.

(4) Punishment is due the sinner (since he cannot pay) for that is what the justice of God promised and God cannot deny or be false to Himself.

(5) Man is totally impotent to survive the punishment or, if he could, to render himself honorable to God through it.

(6) A redeemer is needed...he cannot be God himself for he owes nothing in himself...he cannot be simply man for he cannot offer for any but himself and his offering is even then inadequate...the Redeemer must be the God-Man who with perfect righteousness will pay the penalty.

(7) The penalty is not paid to the devil (he is owed nothing)...it is paid as a satisfaction of God's righteous requirement...it is not mere obedience to the Divine will...it is the fulfilling of law.

(8) Nor is it mere endurance of penalty...

(9) Nor is it anything less than voluntary surrender to the will of God in behalf of righteousness and others.

(10) In value it is beyond price...it is applicable to those appointed by God.

The Anselmian expression may not be the way you would have said it (and these are capsule statements by Orr--occasionally with a word added by me) but it is an interesting expression designed to show how the incarnation led to and resulted in a work of salvation from the cross...for us men and our salvation. That Christ died in our place giving himself a sacrifice for our sins, etc., has become the essence of evangelical theology and is at the very heart of our standards.

b. Abelard's Concept

Abelard's concept is important to us, not so much for the contribution to orthodoxy, as for the way in which it will later effect theological understanding. Abelard is an interesting scholastic and an introduction to his atonement view is given in Bromily, Chapter XIII. The following summary is my own understanding in quick order.

Essentially his idea is a view similar to what will later be identified as the moral influence theory of the atonement. It is the idea that the self-giving of Christ offered a power to help us through the attractiveness of love as it was displayed in His act. His death for us, so to speak, would inspire our giving for others and the result would be that as the atonement was so honored all society would be benefitted and righteousness could be earned for all by doing the will of God. The moral influence theory continues to have followers but as Abelard was judged a heretic in his day, most of those who take his view are in the Socinian or Pelagian circles.