

## **By Grace, Through Faith**

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### **GOD MUST HEAL US, WE CANNOT HEAL OURSELVES**

The church has been compared to a hospital: those of us in this hospital admit that we have a fatal spiritual disease, we know that we will struggle with it for the rest of our lives, but we have been given the antidote. Pretending that we don't have a sin problem may help save face, but it won't save our eternal souls. Admitting to a serious infection or a serious disease is essential for healing. We want to be those who have the honesty and integrity to admit that they need help. Former NBA star and Seattle Sonic's coach Paul Westphal put it all in perspective. In an interview with *Sports Spectrum* magazine he said the following:

Being a Christian is not an ego thing. A lot of people accuse Christians of claiming salvation and then thinking that makes them better than somebody else. You know, it's actually just the opposite. We simply know that we have a sin problem and we know who can fix it.<sup>1</sup>

The central message of the Bible is that God has provided the solution to our deepest problem. The Bible word for what God offers us is the "gospel" – a Greek word that means "good news." The Bible describes it this way:

Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also. 1 Cor. 15: 1-8

The gospel (good news) states that Jesus Christ died on the cross for the sins of the human race, He was buried, and then raised on the third day – and the truth was demonstrated to various witnesses.

### **Jesus Christ's Atonement**

The saving action of Jesus Christ is also called the “atonement.” The word “atonement” describes what happens as a result of the death, burial, and resurrection of Jesus. The word is an old English word which means, “to be set at one,” “to reconcile.”<sup>2</sup> This word is made up of three words: “at,” “one,” and “ment” (at-one-ment). The term “atonement,” then, is an English word used to explain how the death, burial, and resurrection of Jesus Christ provided human beings with the way *to be set at one with God*. The good news (the gospel) is that through Jesus Christ’s sacrifice of ‘atonement’ we can be made right with God. Thomas Oden puts it succinctly:

Sin dug a gulf in a relationship. The cross bridged it. Sin resulted in estrangement. The cross reconciled it. Sin made war. The cross made peace. Sin broke fellowship. The cross repaired and restored it.<sup>3</sup>

If the words “gospel” and “atonement” sound intimidating, put them aside, because I have a story from an old X-Files television program that may help. In this particular show, a family used to keep an ugly looking creature in their basement. And what was even stranger was that people would take their sick and dying family members over to see this creature and they would come back healthy. When Scully and Mulder (the stars of the show) went to see what was happening, they found out that this creature was able to take the infirmities of a person onto himself. So if they came to him and had cancer, he was able to take the cancer into his body, suffer for a few days, and then vomit the cancer out. So, as this creature lived on, it became uglier and uglier as it was contaminated with diseases, until it finally took on the disease of death and died. It was a strange story, but it was also a good illustration of what Jesus does with our sins.

The Bible teaches that God came to the earth in the person of Jesus Christ to take up our infirmities, our sins, our guilt, our punishment, and our death. His suffering and death were a substitute for what we deserve.

### **Three Perspectives From Which To View Christ’s Sacrifice For Us**

We can understand what the Bible teaches about Christ's sacrifice for us from three major perspectives. Taken together, these three angles help us to understand what God was doing in the cross.<sup>4</sup> Each of these components is freely offered to you if you will place your faith in Jesus Christ.<sup>5</sup> We will consider these three ways of looking at the atonement this week. They

include that Christ's sacrifice: 1) satisfies God's justice, 2) gives us victory over Satan, and 3) shows the love of God.

### **1. Christ's Sacrifice Satisfies God's Justice.**

The first perspective is that Christ's sacrifice "*satisfies God's justice.*" By Jesus' death on the cross, He frees us by taking the punishment due us for our sins. Because He became our substitute, He satisfies the just requirement that God punish our sins.

We are made right in God's sight when we trust in Jesus Christ to take away our sins. And we all can be saved in this same way, no matter who we are or what we have done. For all have sinned; all fall short of God's glorious standard. Yet now God in his gracious kindness declares us not guilty. He has done this through Christ Jesus, who has freed us by taking away our sins. For God sent Jesus to take the punishment for our sins and to satisfy God's anger against us. We are made right with God when we believe that Jesus shed his blood, sacrificing his life for us. Rom. 3:22–25 (NLT)

When Jesus was crucified He provided the only possible way for sin to be removed. Only Christ could bear the penalty justice demanded. The human mind will often ask, "how can a *loving* God send people to hell?" The Bible wants us to answer the deeper question: "How can a *holy* God *not* send *everyone* to hell?" The real question is "how can a *holy* God save us?"<sup>6</sup> The holiness and love of God came together in the sacrifice of Jesus on the cross. The highly respected Biblical scholar C. B. Cranfield puts it this way:

For God simply to pass over sins would be altogether incompatible with His righteousness. He would not be the good and merciful God, had he been content to pass over sins indefinitely, for this would have been to condone evil – a denial of His own nature and a cruel betrayal of sinners. God has in fact been able to hold His hand and pass over sins, without compromising His goodness and mercy, because His intention has all along been to deal with them once and for all, decisively and finally, through the Cross.<sup>7</sup>

As sinners, we humans have no method of atoning for our sins against God. God had to take the initiative. Only Jesus – as fully human and fully God — could atone for the sins of human beings. Christ's death on the cross provided the complete ground and basis upon which God forgives, cleanses, and purifies people from wrongdoing.

Consider the teaching of Isaiah chapter 1. The prophet quotes God as saying:

“The multitude of your sacrifices — what are they to me?” says the LORD. “I have more than enough of burnt offer-ings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats. When you come to appear before me, who has asked this of you, this trampling of my courts? Stop bringing meaningless offerings! Is. 1:11-13

The Evangelist Billy Graham told an old story about himself that provides a good analogy. He was driving through a small southern town and was stopped by the police. It turns out Graham was going way too fast. He admitted his guilt, but was told by the officer that he would have to appear in court. The judge asked, “guilty or not guilty?” When Graham pleaded guilty, the judge replied, “that will be ten dollars – a dollar for every mile you went over the limit.” Suddenly the judge recognized the famous minister. “You have violated the law,” he said. “The fine must be paid – but I am going to pay it for you.” He took a ten dollar bill from his own wallet, attached it to the ticket, and then took Graham out and bought him a steak dinner! “That,” said Billy Graham, “is how God treats those who submissively trust his son.”<sup>8</sup>

## **Forgiveness on a Continual Basis**

Jesus’ death, burial, and resurrection not only provides forgiveness from past sins, it also provides ongoing forgiveness because it is a sacrifice with ongoing effect. If we truly trust Him, Christ’s atonement cleanses us from sin everyday. The expression “walk in the light” is the Bible’s way of describing living with ongoing, submissive faith. The first chapter of John describes Christ’s provision for our ongoing forgiveness.

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin. If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. 1 Jn. 1:7-9

This is why Christians live with ongoing joy and peace. They experience the realization of forgiveness for all past sins at conversion and then the renewing reality of forgiveness daily through ongoing confession and faith in Christ’s blood. Christ offers forgiveness perpetually for those who actively trust Him.<sup>9</sup>

Some people have problems believing Christ's death can really pay for all their sins—past, present, and future. They think that they can be forgiven for past sins, but then they

must take care of the rest. If Jesus' sacrifice paid for your past sins, why would His sacrifice be any less able to pay for your future sin?

***The cross leads to eternal life with God after death.*** The death of Christ cleared the way for us to have a completely restored relationship with God in eternity after our own death. This restoration is often appropriately referred to as our “living hope”:

Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade--kept in heaven for you. (1 Peter 1: 3-4)

Our salvation will be consummated with the joy of an unending, intimate communion with God in eternity. Adam and Eve caused the entire human race to be excluded from intimate communion with God. But Jesus Christ has provided the way for every human to have that relationship restored.<sup>10</sup> What Adam destroyed, Christ rebuilt.

A story provides a helpful analogy for what Christ has done for us. Eddie O' Hare was a slick lawyer who worked for the old time gangster Al Capone. He fixed the gangster's dog tracks, races, and bets. He was crooked, sinful, and thoroughly corrupt. He had wealth, status, and style. And then one day – knowing that he would be killed for it – he turned his back on it all. He went to the police and spilled everything on Capone.

Just before he was killed by the mob, Eddie explained why he did it. He had lived a despicable life and he knew what it would be like for his son. He wanted him to have a new start, a different kind of life. And to give his son this new life, it cost him his own. His life ended with two shotgun blasts from the mob. But it cleared his family. When his son Butch was accepted at Annapolis, everyone was surprised. Why would the Navy accept such a man? Eddie's confession and subsequent death satisfied the admissions people that the family had severed all ties to the mob. The father's death gave the son a chance to make good on a new life.

Today almost everyone has heard of O' Hare International Airport in Chicago. You see, Butch really did embrace the new life his father provided. Butch O' Hare went from Annapolis to being a Navy pilot during World War II. He then became the war hero who downed five bombers in one night, saving the lives of hundreds of crewmen on the carrier *Lexington*, and eventually becoming the first naval aviator to earn the Congressional Medal of Honor. When people think of O' Hare in Chicago, they think of aviation heroism. They think not of a criminal, but of an ideal life, one lived with

excellence. In a sense this is what God does for us through the cross – the death of Christ opens the door for us to experience a new kind of life.

## **Victory over Satan**

We are looking at different ways of seeing what Jesus Christ did for us through His death and resurrection. We have considered the concept that Jesus satisfied God's justice. Now we will look at another major way of looking at the atonement - *Christ's Sacrifice Gives Us Victory Over Satan*.

By his death, burial, and resurrection, Christ won a great victory over the spiritual forces of evil. We will look at this idea in two ways. This way of understanding Jesus' death on the cross is the "*Christ Is The Victor Perspective*."<sup>11</sup> This view has also been called the *ransom* concept of the atonement. Although not often discussed in our day, this perspective was the dominant one for the first thousand years of Christian history.

## **Christ the Victor**

The Bible teaches that Satan gained a foothold into the human race when he first tempted Adam and Eve to rebel against God. Through their actions, the human race had attached itself to the demonic order through a collective history of sin.

We know that we are children of God, and that the whole world is under the control of the evil one. 1 Jn. 5:19

He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. 1Jn. 3:8

Did you note that the Bible teaches that the "whole world" is under the control of the evil one and that Jesus came to destroy the devil's work? Through his death on the cross, Christ disarmed Satan and his powers and authorities in the spiritual realm.

He canceled the record that contained the charges against us. He took it and destroyed it by nailing it to Christ's cross. In this way, God disarmed the evil rulers and authorities. He shamed them publicly by his victory over them on the cross of Christ. Col. 2: 14-15 (NLT)

Those who trust in Christ are released from the power of Satan. Through the cross of Christ and our steadfast faith in Him, God will lead us to victory.

## **The Ransom View**

The concept that Christ's sacrifice was a ransom through which we can overcome Satan's power may not be a common idea, but it is important. Human analogies help us to understand the concept. For example, not too long ago I came across a true story of a mother's sacrifice for her child.

Cindy Paronlin was in a wilderness area in British Columbia, Canada riding horses with her three children. A wild cougar jumped out of the bush and frightened her six-year-old boy's horse, causing it to rear back, and the boy to fall off. Then the cougar attacked and began mauling the small boy.

"My mom screamed," said David, the oldest child at thirteen, "then she jumped off her horse and jumped on the cougar." She grabbed a stick and struck the cougar, causing him to attack her and leave the boy. This allowed David and his eleven-year-old sister to drag their wounded brother to safety and seek help. They found some rescuers and brought them to the scene of the attack, but it took about an hour to get there.

By the time they arrived, the cougar was on top of their mother, slowly mauling her to death. "I'm going to die," she said. They couldn't shoot the cougar, for fear of shooting her too. After shooting a gun into the air, throwing rocks, and setting a dog loose, the cougar released her and vanished into the wilderness. But it was too late. Cindy Paronlin was pronounced dead at the hospital shortly afterward. Her six-year-old son took seventy stitches to the head before he was released to his grandmother. She summed up the event this way: "It's a mother's instinct or a father's instinct, anybody's instinct to help."

The central message of the Bible tells us that God is like this courageous mother. We are in grave danger. We are about to die (eternally) because of the influence of evil forces which we cannot handle. But God came into the world in the form of his Son. He was mistreated, mauled, and then He died. But He died that we might live. He offers us life at a tremendous cost. Like the mother in British Columbia, Jesus Christ was willing to die that we might find freedom and live.

The good news is that when we trust in Christ, God literally moves us from Satan's kingdom into God's kingdom. We move from those who are about to be defeated, punished, and destroyed as God's enemies, to those who are redeemed and victorious.

For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins. Col. 1:13-14

And they sang a new song: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. Rev. 5:9

By the cross, Satan has been defeated. Those who trust in Christ are set free and they will reign victoriously (Rev. 12:10-11; 20:1-21:1).

### **The Sacrifice of Love**

We have seen the atonement in terms of satisfying God's justice and victory over the kingdom of darkness. The third angle by which we understand Christ's sacrifice is the *“Example of Love Perspective.”* In the atonement of Jesus, as in everything else, God's love shines forth brightly. John 3:16 would probably win, hands-down, in a contest to discover the most known and loved verse of Scripture:

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.

Once we understand God's holiness, we can properly understand the greatness of God's love. God did not want human beings to be condemned. He entered into our world to die for us and win us over through costly, sacrificial love.

For God did not send his Son into the world to condemn the world, but to save the world through him. Jn. 3:17–18.

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

As C.A. Dismore put it, “There was a cross in the heart of God before there was one planted on the green hill outside Jerusalem. And now that the cross of wood has been taken down, the one in the heart of God abides, and it will remain so long as there is one sinful soul for whom to suffer.”<sup>12</sup>

No more important theme exists in the Bible than the love of God. It is not just that God loves us; he also teaches that we must learn to love as He loves. The true

essence of believing in the cross of Christ is found, not just when we personally trust in it for our sins, but when we learn to practice this kind of sacrificial love ourselves. It may be that the best stories of life are stories of those who put this kind of love into practice themselves. They show us what really matters. During the turmoil and conflict South Africa witnessed in the early 1990s there were many sad, but heroic stories. Johannes Nhlabithi's story was one of them. He was a 62-year-old father of five and a minister of a church in Tokoza. Out of thankfulness and reverence for God, he had named his youngest son "Gift."

One day he and his son were out in the car for a ride and they took a wrong turn. They went down a road where a murderous gang had gathered. They blocked the minister's path with another car and then pulled him and his son out of the car into a closed-in, hidden building. Gift later described to his family how his father had pleaded with the gang and saved Gift's life: "you may take my life, my car, everything. But please spare the life of my child. I love him very much." Gift was then forced to watch as the attackers shot his father in the head. But the dying man's tender words prevailed because after they killed the father, they released the son.<sup>13</sup> He lives to this day with a deep awareness of his father's love and sacrifice.

Consider that through the Trinity—one God who exists as three persons—God gave a double sacrifice of love on the cross. As a father, I cannot imagine a greater sacrifice than to give one's child. Yet God both died for us in the person of Jesus and as the Father gave His only Son for us.

The atoning sacrifice of Christ on the cross is the core teaching of the Bible. From the beginning, humans have naturally thought that we had to make our way back to God. The natural inclination is to think that we must approach God, earn our way, make sacrifices, and suffer for God. We think that if we do this, then somehow, God might accept us. This concept is at the heart of all false religions. The Bible reveals a different kind of God. He surprises us.

### **Natural Human Thought**

Humanity approaches God

Humans suffer for God

God receives human gifts

Sinners reconcile themselves to God

God awaits conciliation

### **Biblical Teaching**

God approaches humanity

God suffers for humanity

God gives his own Son

God reconciles sinners

God seeks reconciliation

The basis by which we are made “at one with God” is what God provides through Jesus Christ. This is the true meaning of “atonement.”

In the cross God has provided us a free gift. The biblical word used to describe this “free gift” is “grace.” Grace is our only hope. Grace is the unmerited and unearned kindness which we receive from God because of what Christ did for us.

Under grace, God does not treat us as we deserve; he treats us with mercy according to our deepest need. If we got what we deserve the only answer would be utter destruction, but "the gift of God is eternal life through Jesus Christ our Lord." This gift can only be accepted and personally received through “faith.” As the Bible says, “for by grace you have been saved, through faith — and this not from yourselves, it is the gift of God — not by works, so that no one can boast” (Eph. 2: 8,9).

## **Christ’s Sacrifice Is The Only Solution**

Every six to eight weeks I teach an introductory class in the basics of the Bible at the church where I am a minister. In one section of the class I begin by asking everyone if they have a close relationship with anyone from another faith. Most people do. I then lead the class through an exercise where we try to determine what people are like in other faiths.

### **Sincerity as a Substitute for Truth**

We quickly determine that most people in other religions are as equally sincere as devout Christians. Those of us who know Buddhists, Muslims, Mormons, or Hindus recognize their genuine zeal. In fact, the sincerity of some of these people puts many Christians to shame. Consider radical Muslims. They are so sincere that they are willing to commit suicide in an attempt to please God and enter into paradise. Their sincerity also makes us ask, however, if they are right.

Unfortunately, sincerity and zeal do not make a person right. Before the discovery of bacteria, doctors did not wash their hands when dealing with sick patients. They sincerely did not believe in germs. Their sincerity did not stop countless people from dying after the doctor’s dirty hands gave them infections. Unfortunately, in the same light, the Bible tells us plainly that the sincerity of people will not bring salvation

to them. Take the Jewish people as one example. The Bible explicitly states in Romans 10:1-3 that the sincerity of Jewish people will not save them.

Dear friends, the longing of my heart and my prayer to God is that the Jewish people might be saved. I know what enthusiasm they have for God, but it is misdirected zeal. For they don't understand God's way of making people right with himself. Instead, they are clinging to their own way of getting right with God by trying to keep the law. They won't go along with God's way. Rom 10:1-3 (NLT).

This passage makes it clear that salvation is based upon what God has provided and the truth that is in Jesus Christ. We respect Jewish people and their right to practice their faith as they understand it, but we are concerned for them. We know that sincerity will not save them. We hope and look to see many more of them come to faith in Jesus, as the Bible teaches (Romans 11:25). We hope and pray that more and more people of all faiths will turn to Jesus with them.

### **Morality as a substitute for Truth**

I then ask the class about the morals of people in other religious groups. Again, most of us who know sincere devotees of other religions have found them to be very moral people. Some adherents of other religions live better moral lives than many who claim to be Christians. But this too begs the question as to how we are saved.

Are we saved by our good morals? Can a person's high moral standing take away the sins he or she commits? Some religions say "yes." But the Bible teaches that our good deeds do not undo our bad deeds. This makes sense when we realize that a bank robber's high moral conduct in regard to his wife does not take away from his just punishment for robbing a bank.

The Bible clearly addresses this issue in Romans 3:20 where it states that "no one can ever be made right in God's sight by doing what his law commands." Again, the Bible describes those who think that they can be made right with God based upon their obedience to law and moral commandments with these words in Galatians 3:10-11:

"But those who depend on the law to make them right with God are under his curse, for the Scriptures say, 'Cursed is everyone who does not observe and obey

all these commands that are written in God's Book of the Law.' Consequently, it is clear that no one can ever be right with God by trying to keep the law." (NLT)

No one will go to heaven by being good. According to the Bible, we will only go to heaven if our sin is taken away by what God has done for us in Jesus Christ.

Salvation and forgiveness, in the end, are God's prerogative. Only God determines those who God will forgive. Although, as humans, we think that sincere and good people should make it to heaven because of their worthiness, God does not save or forgive that way. In a real sense, none of us is worthy. Only Jesus is worthy. Forgiveness is based upon Jesus' worthiness. Jesus and His cross are the ground or basis by which God is compassionate and merciful. Without Jesus, there is no forgiveness; we remain in sin. The holy response to sin is justice and wrath. Justice is either absorbed by Jesus' death on the cross or we must absorb it ourselves, as we deserve, in hell.

This is why the New Testament teaches that Jesus is the only way of salvation. As the Bible says, "It does not, therefore, depend on man's desire or effort, but on God's mercy" (Romans 9:16). In the end, the only question which matters is a truth question. Which religion is the one grounded in the truth? As Peter Cotterell puts it, truth is the most important question between all the religions.

Truth is not a matter of pride or humility. It is a matter of fact. Islam says Jesus wasn't crucified. We say he was. Only one of us can be right. Judaism says Jesus was not the Messiah. We say he was. Only one of us can be right. Hinduism says that God has often been incarnate. We say only once. And we can't both be right.<sup>14</sup>

Christianity is unique in this regard. Not only does the Bible claim that the teachings about Jesus Christ are God's truth for the human race, it claims that the only way of salvation is that which is provided for us by Him.<sup>15</sup>

## **Do versus Done**

Christian theologians describe the difference between Christianity and other world religions using the "Do" versus "Done" formula. All world religions differ with Christianity on one question – "how is a person made right?" Islam, Judaism, Buddhism, and other religions differ in their concepts of salvation and the afterlife, but they all agree that we get right by what we, as humans, "do." Only Christianity teaches that we get right

with God based upon what Jesus Christ has already “done.” This doctrine is behind the biblical teaching that Jesus is “the way, the truth, and the life” and this is why “no one comes to the Father, except through Him” (Jn. 14: 6).

In the book, *What's So Amazing about Grace*, Philip Yancey recounts the time in which the influential Christian writer C.S. Lewis was called upon to explain the uniqueness of Christianity among the world's religions.

During a British conference on comparative religions, experts from around the world debated what, if any, belief was unique to the Christian faith. They began eliminating possibilities. Incarnation? Other religions had different versions of gods appearing in human form. Resurrection? Again, other religions had accounts of return from death.

The debate went on for some time until C.S. Lewis wandered into the room. "What's the rumpus about?" he asked, and heard in reply that his colleagues were discussing Christianity's unique contribution among world religions. Lewis responded, "Oh, that's easy. It's grace." After some discussion, the conferees had to agree.<sup>16</sup>

The Biblical concept of God's grace challenges our natural instinct; should we do something to gain a right standing with God? “No!” The Bible plainly teaches us. God has freely offered this to us as a gift. The only remaining questions are 1) how do we receive God's grace? and 2) will we accept it? These questions will be yours to answer in the next chapter.

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<sup>1</sup> Quoted in *Sports Spectrum*.

<sup>2</sup> Walter Skeat, *Concise Etymological Dictionary of the English Language* (Oxford: Clarendon Press, 1882; rev. ed., 1911).

<sup>3</sup> Thomas Oden, *The Word of Life, Systematic Theology: Volume Two* (San Francisco: Harper Collins, 1989), 344.

<sup>4</sup> The death, burial, and resurrection of Jesus Christ provides more than just these benefits and others may describe these benefits differently. See Ted Dorman, *A Faith For All Seasons: Historic Christian Belief in Its Classical Expression* (Nashville, Tn.: Broadman & Holman Publishers, 1995) and Bill Love, *The Core Gospel* (Abilene, Texas: ACU Press, 1992).

<sup>5</sup> There are different ways of understanding the atonement. The “substitutionary model” is the most prominent, but all are necessary if we are to have a balanced view of the cross. For in-depth treatments which support the “substitutionary model” consult Millard J. Erickson, *Christian Theology* (Grand Rapids, Michigan: Baker Book House, 1984), and John R.W. Stott, *The Cross of Christ* (Downers Grove, Illinois: InterVarsity Press, 1986).

<sup>6</sup> This line of thought is drawn from one of my former Bible College teachers, Jimmy Allen, *Survey of Romans* (Searcy, Arkansas: Harding College Press, 1973; rev. ed., 1976), p. 31.

<sup>7</sup> C.E.B. Cranfield, *Romans: A Shorter Commentary* (Grand Rapids, Michigan: Wm. B. Eerdmans Printing Co., 1985), pp 211 - 212.

<sup>8</sup> Billy Graham quoted in *Progress Magazine*, December 14, 1992.

<sup>9</sup> This point will be the subject of a full chapter later on in this book.

<sup>10</sup> This point will be discussed in more detail in the last chapter.

<sup>11</sup> Though often neglected for the past 800 years, this motif was the dominant image of the cross for the first 1000 years of church history. See Lee C. Camp, “The Cross in Christendom; Constantinianism and the Doctrine of the Atonement, or, Understanding Jesus’ Cross When ‘Everybody’s Doing It,’” *Restoration Quarterly* 40 (Second Quarter, 1998): 91-107.

<sup>12</sup> C.A. Dismore, *Atonement in Literature and Life* (1906), quoted in J.K. Mozley, *The Impassibility of God: Survey of Christian Thought* (Cambridge, England: Cambridge University Press, 1926), p. 148.

<sup>13</sup> Associated Press, “Boy Forced To Witness Death of His Father,” *Calgary Herald* (Tuesday, November 2, 1993).

<sup>14</sup> Peter Cotterell quoted in John Stott, *Evangelical Truth: A Personal Plea For Unity, Integrity, and Faithfulness* (Downer’s Grove, Illinois: InterVarsity Press, 1999), p. 45-46.

<sup>15</sup> The best book of the exclusivity of salvation through Christ is by Nash, Ronald, *Is Jesus The Only Savior?* (Grand Rapids, Michigan: Zondervan, 1994).

<sup>16</sup> *Philip Yancey, What Is So Amazing About Grace (Grand Rapids, Michigan: Zondervan, 1999), p.....*