

Typology

Bibliography. Baron, Types and Prophecies. Fairbairn, Typology of Script. Grant, Atonement. CHM Pent, Scofield 1356.

Value. (1) Source of illustrations. (2) Enriches the antitype, p.118 need HS's guidance. (3) makes you conscious of truth of progressive revelation.

Dangers. ^{Non-use} Neglect. Note that spiritual giants always give proper place to types. Misuse. Not a basis of doctrine.

Abuse. See types everywhere. See everything in a type. p. 116.

Requisites. (1) Must know the NT. Got to have doctrine straight. (2) Must bring spiritual discernment. "For an understanding of the things beneath the surface of the letter of the Word, there is required a cleansed eye and a circumcised ear" Scroggie. Requires great spiritual discernment.

Definition. A divinely proposed anticipation which ^{prefigures} illustrates its ^{corresponding} antitype. ^{Reality}

^{Inc., Person, event,} ^{Person, thing,} ^{Tab., institution,} ^{Sabbath,} ^{service,} ^{Ceremonial.}

THEORIES OF THE ATONEMENT

1. Ransom to Satan. Death of X constituted ransom paid to Satan in order to cancel the just claims which he had on man. Origen, chief advocate held that Satan was deceived in the bargain. Several ch fathers held. Traces of it still in days of Anselm. Disappeared for lack of intelligent support.

2. Recapitulation theory. Irenaeus. X recapitulates in Himself all the stages of human life including those which belong to our state as sinners. By His incarnation and life X reverses the course started by Adam. He communicates immortality to those united to Him by faith and effects an ethical transformation in their lives, and by His obedience compensates for the disobedience of Adam. He shared our experiences.

3. Commercial. Satisfaction theory of Anselm. Not same as Reformers taught. Sin consists of withholding the honor due God. In sin man robbed God of honor. Vindication of God's honor can be done either by punishment or by satisfaction. God's mercy led Him to seek satisfaction. X ~~died~~ came and kept law but this was only His duty as a man. He died and since sinless ~~therefore~~ this was a work of supererogation, which merited a reward. Reward is forgiveness which is passed on to the sinner. First real complete doctrine of atonement. Pointed way to truth tho can be objected to on these grounds: (1) Necessity not in honor of God but justice. (2) Doesn't include idea of vicarious suffering. X didn't bear penalty of sin. Merely an offering to God. RC doctrine of penance applied to work of X. (3) No hint of mystical communion. External transfer of merit of X. Whole theory appears commercial.

4. Moral Influence theory. Abelard in opposition to Anselm. Young, Maurice, Bushnell, Stevens, David Smith. Fundamental error is that it sees no principle in Divine nature which requires expiation for sin. Death of X merely manifestation of love of God. No expiation for sin bec no need for it. No satisfaction of Divine justice but merely revelation of Divine love. Assures sinner that no obstacle could stand in way of coming to God. Only need penitent heart.

5. Example theory. Socinus, 16th C. Opposed Reformers. No retributive justice in God which requires that sin be punished. Death of X didn't atone for sin or move God to pardon men. It revealed the way of faith and obedience as the way to eternal life. Inspires men to lead similar life of obedience. Revival of Pelagianism with denial of depravity and assertion of natural ability of man to save self. X mere man of exceptional qualities. Character of sin as guilt entirely ignored. X a martyr. Couldn't account for sal of those before Cross bec they had no example. No real connection bet death of X and sal of sinners. True He is example but not unto salvation.

6. Governmental Theory. Mean bet Reformers and Socinian view. Grotius, Wardlaw, Dale, Cave, Miley, Cæighton. Denies that justice of God requires demands of law be met. He made law and can change the requirements. For believers penalty of law which would be death is arbitrarily set aside and this without strict satisfaction. X rendered a certain satisfaction but it was only nominal. Just to show God's displeasure with sin. God could have remitted penalty without death except that as moral ruler in universe He had to show displeasure over sin.

7. Mystical theory. Like moral influence in conceiving that atonement exclusively exercises influence on man and brings about a change in him. Differs in that this change is not in conscious life of man but in subconscious, mystical way. In Incarnation the divine life entered life of ~~man~~ humanity to lift it to divine plain. X possessed human nature and inborn corruption and predisposition to moral evil but HS kept Him from manifesting it in actual sin. X acted as leaven and resulting transformation constitutes redemption. Gradually purified human nature. Takes no acct of guilt of man or impeccability of X. In effect taught by Schleiermacher, Edward Irving, Menken, Stier.

8. Vicarious Repentance. McLeod Campbell. Theory of sympathy and identification. Perfect repentance sufficient for atonement for sin. Man couldn't offer it but X did. X's work was a vicarious confession of sin in behalf of man. In X's death He entered into a sympathetic understanding of Father's condemnation of sin and thus could make a perfect confession of it for us. This confession is calculated to produce in man the holiness which God demands.

2 meanings in all - (1) Magnific man (2) Minimize God.

9. Barthian