

The rest of the Articles under the First Head of Doctrine: Election and Reprobation, deal with the details of God's sovereign grace in election, i.e., its truth, its means, and its guarantee. As you study the rest of the Articles under the First Head, the main impact of these on our evangelism should be ENCOURAGEMENT, as we are continually assured that God indeed *has* marked out a people for salvation unto Himself and that we are called to most assuredly *bring them in!*

## SECOND HEAD OF DOCTRINE

### THE DEATH OF CHRIST, AND THE REDEMPTION OF MEN THEREBY

**SECOND HEAD: ARTICLE 1.** God is not only supremely merciful, but also supremely just. (**Psalms 89:14**) And His justice requires (as He has revealed Himself in His Word) that our sins committed against His infinite majesty should be punished, not only with temporal but with eternal punishments (**Matt 25:46**), both in body and soul; which we cannot escape, unless satisfaction be made to the justice of God.

I.e., God, in His perfection, is perfectly just, which means that the sins of men, committed against an infinitely holy and just God, deserve an eternal recompense (i.e., punishment), as manifest in humans' bodies and souls. Humans cannot escape such eternal punishment unless the justice of God is somehow satisfied.

**APOLOGETICS NOTE:** There are multiple arguments for the eternal punishment of men for their temporal (or finite number of) sins. First, some theologians argue that *punishment deserved is measured NOT by the number/nature of the sins committed, but by the nature of the One who is so offended*. That is, because God is infinitely holy and infinitely perfect, sins against Him must be justly met by an infinite (i.e., eternal) punishment.

Second, *even human judicial institutions almost always prescribe punishments that are longer - often markedly longer - than the duration of the crime committed*. That is, a bank robbery may take only 3 minutes, but the jail sentence for such a crime may be years or even decades. No one declares this common occurrence as somehow unjust; all that remains to contest is whether or not "eternity is too long."

Third, and most convincingly (in Vinay's mind anyway), is that *those in hell NEVER stop hating the God who has condemned them, because they forever remain in their unregenerate state which is, by nature, at enmity with a righteous and holy God*. That is, sinners in hell continue

to sin against God, and so forever add to their sentence. C. S. Lewis affirms this when he declared that, “the doors of hell are locked on the inside.” (The Problem of Pain)

**SECOND HEAD: ARTICLE 2.** Since, therefore, we are unable to make that satisfaction in our own persons, or to deliver ourselves from the wrath of God, He has been pleased of His infinite mercy to give His only begotten Son for our Surety (**Heb 7:22**), who was made sin (**2Cor 5:21**), and became a curse for us and in our stead (**Gal 3:13**), that He might make satisfaction to divine justice on our behalf.

I.e., Because men are utterly unable to satisfy the righteous, eternal, infinite justice of God deservedly poured out on them due to their sin, God in His (equally) infinite mercy provides His Son, Jesus Christ, as a Surety (i.e., a guaranteed payment, a legal term) to suffer under said justice on behalf of sinners.

**DOCTRINAL NOTE:** An important term in our evangelism to lost, unredeemed sinners is Substitute. We must convince men and women that they, in themselves, cannot satisfy the righteous requirements of God’s law, nor can they, in themselves, satisfy the justice of God that demands payment for their sin. To be reconciled with God - to be saved - *all men and women are in need of a Divine Substitute who can satisfy both God’s law and God’s justice*. The only conceivable solution to this conundrum is Jesus Christ, the “spotless Lamb of God who takes away the sins of the world.”

**SECOND HEAD: ARTICLE 3.** The death of the Son of God is the only and most perfect sacrifice (**Eph. 5:2; Heb. 9:26**) and satisfaction (**Rom. 3:25; Heb. 2:17; 1John 2:2, 4:10**) for sin, and is of infinite worth and value, abundantly sufficient to expiate (**John 1:29**) the sins of the whole world (**1John 2:2**).

I.e., From the beginning of redemptive history, God has made it clear in His word that a perfect (spotless, unblemished) sacrifice is the only acceptable sacrifice for the expiation – removal – of sins. (We see this requirement, for example, in the Passover lamb.) Thus, to remove sins “once for all” (as Peter’s epistle says), only a perfect, spotless, unblemished Sacrifice would qualify. That Sacrifice is the sinless Son of God, Jesus Christ, whose death is sufficient to atone for every sin of all His people in the entire world; that is, His sacrifice is of infinite worth and value.

**DOCTRINAL NOTE:** Next time you evangelize someone, tell them unashamedly that no one gets to heaven without having a perfect righteousness, for perfect righteousness alone is what qualifies a person to stand in the presence of God. This inevitably leads us down a path to proclaim that it is not our righteousness that gets us to heaven, but Jesus' righteousness imputed – credited – to us by faith alone!