**Chapter Six**

**Introduction**

1. **Two questions**
2. The nature and content of the salvation wrought by Christ
3. The manner in which it was brought about.
4. Meaning of salvation
5. One meaning of salvation is being set free from evil, both physical and moral.
6. Health and Liberation are two terms closely tied together.
   1. The salvation brought is all embracing; it affects them at every level of their existence.
   2. Salvation in the NT is liberation from sin and the blessings of God which includes liberation from every type of slavery.
   3. It is a change over from death to life which is a transition, a transformation and a reconciliation with God.

**Redemption as Liberation and Reconciliation**

1. **Introduction:** When the Jews here of liberation from Jesus, their first instinct is physical and even political liberation.
2. Jesus’ concept of freedom is much deeper than that. It has to deal with a state of being; a relationship.
3. It is a matter of religious liberation because its root is in dealing with the reality of sin.
4. Jesus shows his messianism as religious rather than political. He came to save them from their estrangement with God.
5. **Liberation from Sin**
6. The call to penance that Jesus initiates is not just an exhortation to conversion, but the actual forgiving of sins.
   1. The forgiveness of sins is central to his mission, so much that he ties it in with the Eucharist (for the forgiveness of sins). Jesus came into the world to save sinners.
   2. Adam is the cause of sin and Jesus is the cause of liberation form sin.
7. Jesus exposes sin in his preaching by showing evil as it is, a diabolical expression of selfishness.
   1. A. Jesus forgiveness of sins is not just a legal non-imputing, but a genuine cure and a general annihilation.
   2. Christ’s victory on the cross would benefit divine omnipotence only if it affected the external part of man (extrinsic justification) and not remake man as a whole.
   3. The forgiveness of God uproots evil from the very heart of man. Liberation from sins consists in making sinful man just and truly holy.
   4. Liberation is not just a liberation from one’s faults, it means that with the grace of God, man can defeat sin’s power over him, the tendencies toward evil.
8. Human nature is wounded to the extent that, unless we have the grace of God, we cannot for long even keep the natural law.
   1. A. God does not bring justice to bear upon sin, but a restoration to love of that creative power in which he once more has access to the fullness of life and holiness that comes from God.
   2. It also involves liberation from the punishment due to sin.
9. Just because Christ conquered sin and reconciled us to God, it does not mean that we are no longer capable of sinning.
   1. But Christ has established a universal cause of forgiveness of sins, whereby all sins can be forgiven.
   2. For forgiveness to take effect, the universal cause needs to be applied to the individual, who must cooperate in that action asking for the sacrament with a contrite heart.
10. Jesus also liberates from the causes of sin, particularly error, the power of Satan and the Dominion of death.
    1. It is also a liberation of man from the slavery of ignorance and error.
11. **Liberation from the power of the Devil**
12. Man is a slave of sin and under the influence of the devil not because he has a right over man, but because he is very able to influence him to do evil.
    * It is part of the mission of Jesus to defeat Satan and destroy his power over the world. The devil uses his power by means of deception and seduction.
    * Christ’s victory over the devil through the power of holiness and truth is through the power of the Holy Spirit (the finger of God).
13. The kingdom is the revelation and establishment of the law of love and of the truth of God.
    * Jesus overcomes Satan because he seeks only the worship of God, which shows us the way and enables us to struggle against the devil.
    * The devil has no rights over man, except through the individual will of the person who offers themselves up.
    * Redemption was required from the liberation of man through in regard to what concerns God, not for what concerns the devil, because the ransom has to be paid to God and not to the devil.
    * Jesus frees us from the power of the devil precisely by freeing us form the power of sin, which is the instrument of dominion over man.
14. Liberation from Death
    * If sin is destroyed and death is a result of sin, then death is also destroyed.
    * The victory over death is the resurrection of the dead.
    * The victory of Christ has s double meaning
      1. It refers to the resurrection of the body
      2. Liberation from the fear of death in this life.
15. We do not receive immortality immediately, because one must still endure a bodily death.
16. With that as the case, the meaning of death is changed as a passage into a fuller life with God, a deeper intimacy.
17. Death is no longer seen as something negative, but rather as something positive, in light of the resurrection.
18. United to Christ, our suffering and death acquires the same meaning as that of the suffering and death of the Redeemer because we are heirs in Christ.
19. **Liberation from the Old Law**
20. The Law was holy in itself, but it was in some way a cause of sin.
    1. The detailed knowledge it gave of the natural law and of what was sinful meant that sin was something people are more aware of and thus they could sin more gravely.
    2. Once the law was promulgated, sin became a transgression a positive (stated) law of God.
21. The need for Christ to set us free from the Mosaic Law was all the more greater that the Law did not provide man with grace to fight successfully against sin and temptation.
    1. There were still just people in the OT because they received grace through faith in the future Messiah in anticipation of his merits.
    2. With the redemption of Christ, we were no longer under the letter of the Law, but the moral precepts remained intact because all that the Law did was spell out the natural law.
22. **The Reconciliation of man with God**
23. The starting off point of redemption involves liberation from sin, from the power of the devil and death. In terms of its end, redemption is quite new because we are reconciled with God, who has taken the initiative in the saving action.
24. The implication of redemption is the forgiveness of sins.
    1. This reconciliation is not simply a re-establishing of the primitive state of things in which man found himself before original sin.
    2. In redemption, man recovers God’s friendship and grace and the state of being a son and daughter of God, but he does not recover the preternatural gifts.
    3. The wounds resulting from the lack of the preternatural gifts acquire a new meaning, because they are now a means of cooperating with Christ in his work of redemption.
    4. Another effect is that Christ’s reconciliation of God and man puts man in a state more intimate with God than that of Adam, because Christ is the “place” of our reconciliation.
25. There is no more intimate union possible than the one forged in Jesus Christ. We are reconciled with God through our spiritual union and identification with Jesus.
26. **Christian Freedom and Human Liberation**
27. Christian freedom is something inside of man, for it consists in man’s friendship with God and liberation from sin.
    1. There is nothing human that can be considered marginal to the Redemption and that should not be freed from the influence of sin.
    2. Liberation begins in the heart of man. It implies healing the heart and setting it free for love. Freedom finds its meaning in love.
    3. Freedom is a great gift only when we know how to use it consciously for everything that is our true good. It takes concrete form in self-giving and service. (cf. 268)
28. **Presuppositions for a Theology of Liberation**
29. Christ reveals to man his dignity and destiny, who by redeeming humanity gives love back to them, and with it the sense of freedom.
    1. Truth, beginning with the Truth about redemption, which is at the heart of the mystery of faith is the root and rule of freedom, the foundation and measure of all liberating action.
    2. Only if one bears in mind the deeper side of man can one speak of liberation in the fullest sense, given that complete freedom can only be attained through identification with Christ.
30. The fullness of human liberation is eschatological , but on earth liberation is at work in human history because Christ delivered us from the fear of death and secondly because human liberation is also at work in history, in so far as it is the goal and duty of Christians to love all men, which supposes but transcends simple justice.

**Satisfaction and Merit in Christ’s Work of Redemption**

1. **Three aspects of redemption**
2. Christ made satisfaction for our sins.
3. Christ has merited new life for us.
4. As the efficient cause of that life he has given us this new life of grace and glory.
   1. These are three facets of the same mystery.
5. **Satisfaction for sin**
6. Satisfaction value is the term used in relation to Christ’s death to show what his death does to make up to God for the offence committed by the human race. Reparation and Atonement for sins.
   1. The making good of the offence implied by sin through offering God a love and obedience unto death where Christ wipes out the offence, the injustice and the disgrace of sin.
7. The salvation the Messiah brings is connected with man’s sins.
   1. For the very reason that he is friendly with God, the sufferings of the just man draw divine blessings down upon himself and all the people. This is clearly seen in the Fourth Servant Song.
   2. The theological lines (the expiative value of the just man’s sufferings and that of sacrifice) converge in the figure of Christ. He is the just man who suffers and whose suffering is not only atonement for the sins of the people, but also a redemptive sacrifice offered to God, who turns his poured out blood as that who seals the new covenant.
8. While Scripture does not use the term “satisfaction” in connection with the death of Christ, it uses similar that involve the idea.
   1. In the death of Christ, the reconciliation of sinners is brought about.
   2. His death becomes ransom, propitiation and atonement.
9. Because the surrender of Christ and Christ himself is God’s gift, satisfaction is in fact the divine initiative.
   1. The holiness of God is revealed by causing the salvation and sanctification of men.
   2. Because all have sinned and fallen short of the glory of God, it is God himself who puts Christ forward as s sacrifice of expiation and to justify all those who believe in him.
   3. Christ is offered by the holiness of God as a propitiatory victim; at no point is it said that he was put forward to be punished for our sins.
10. In Christ, disobedience is not only met by obedience unto death, an obedience whereby Christ renders the Father a supreme act of worship more valuable than Adam’s disobedience.
    1. What wipes out the disobedience of Adam is not punishment laid on Christ’s shoulders, therefore satisfying the anger of God, but a moral act of infinite value performed by Christ who as the head of the human race and in solidarity with the human race renders God an homage of total adoration, destroying Adam’s disobedience.
    2. The essence of satisfaction is atonement, although Christ’s death was also an atonement and expiation.
11. The obedience of Christ unto death was painful. God put him forth as an expiation.
    1. While we cannot say that Christ was punished in the strict sense of the word, he did take upon himself our iniquities and suffered for our sins.
    2. The satisfaction made by Christ involves true expiation.
    3. The Patristic writers state that Christ bore on our behalf the torment and torture he did not deserve, for he accepted what we deserved, substituting his life for ours.
12. While Christ died so that the nature ruined by Adam’s sin should be repaid by him by delivering himself as an oblation and sacrifice.
    1. The Council of Trent only indirectly refers to the concept of satisfaction, when it says that Christ is the meritorious cause of our justification. He becomes our reconciliation with the Father.
    2. He alone satisfied the eternal love of the Father. He satisfied that Fatherhood of God and that love which man in a way rejected by breaking the first covenant.