

5-3-1 Assignment 1 on Bird 4.4.3 to 4.5.

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QUESTIONS

1. What biblical support do proponents of limited atonement have?
2. What are the problems with the doctrine of universal atonement?
3. What did the covenant of grace between God and humankind consist of, as proposed by Amyraut?
4. What does the author explain about the affirmation that Jesus descended to hell?
5. In what sense is the resurrection an indicator of the Trinitarian nature of salvation?

Answers:

1. The defenders of this doctrine usually cite Matthew 1:21 and Mark 10:45. They emphasize that Jesus came to save "His people" and "many," that is, a limited group and not "all." Bird says that limited atonement is "a doctrine without a text" since it lacks biblical justification.
2. The problems with this doctrine are universalism and double payment. Universalism points out that Christ died for all. Therefore, all are saved without requiring any belief or confession of faith. Instead, double payment refers to the fact that if Christ covered the sin of all, God should not punish the sinner again.
3. The covenant of grace consisted of two parts: a conditional covenant of universal grace and an unconditional covenant of particular grace. The intra-covenant of universal grace required faith to be effective. Instead, the intra-covenant of particular grace required faith and the will of God that creates this faith in the elect.
4. Jesus did not descend into hell because it did not yet exist (Revelation 20:14). He went into Hades (Greek)/Sheol (Hebrew), the waiting place of the dead. This place has been misinterpreted as hell due to the Latin tradition, which has similar words for "underworld" (inferos) and hell (inferna).
5. The trinity becomes evident in the resurrection. The Father delivers the Son to the cross. Then the Father resurrects the Son by the Spirit. The Son dispenses the Spirit to believers, and the resurrected Son continually mediates between humanity and God the Father.

TERMS

Ecclesia Mixta: This expression refers to the thought of some that the church is composed of both regenerate and unregenerate people.

General Redemption: This Arminian doctrine holds that Christ redeems all men by the atonement without necessarily bringing salvation to any people.

Anastasy: This term from the Greek word anastasis (resurrection) points to the experience of Christ's resurrection power flowing into humanity.

SUMMARY

Bird addresses the various doctrines regarding atonement, such as limited and universal atonement, and relates these doctrines to the importance of the cross, that is, redemption. He reflects on the pros and cons of these doctrines and concludes that the salvific scope of Jesus' death considers that it is efficacious for the salvation of the elect and sufficient for the salvation of all people. Also, Bird mentions some concepts associated with the resurrection, such as the descent of Jesus to Hades, the anastasy, and its transcendence. He concludes by affirming that the resurrection is the climax of God's plan, exemplifies the goodness of God's

power, and is a hope and an encouragement for the believer, since it evidences that God is behind, before, and with us.