



The Atonement

- The Person of Christ
 - The Trinity – The Deity of Christ
 - The Incarnation
- The Work of Christ
 - Prophet – reveling the Word of God
 - Priest – making atonement
 - King – the authority of Christ

Christology

- 1 Cor. 1:18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
- “The belief that some cosmic Jewish zombie can make you live forever if you symbolically eat his flesh and telepathically tell him that you accept him as your master, so he can remove an evil force from your soul that is present in humanity because a rib-woman was convinced by a talking snake to eat from a magical tree.” – Richard Carrier

Atonement

- At – one-ment
- Reconciliation
- καταλλαγή - katallagē
- כִּפּוּר – kippur
 - Yom Kippur
 - To Purify (cleanse)
 - Ark of the Covenant – Kaporet

The Atonement

- Man and God were at enmity and needed Reconciliation
 - Romans 8:6
 - For to be carnally minded is death, but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. 8 So then, those who are in the flesh cannot please God.
 - 1 Peter 3:18
 - For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,
 - Eph 2:14
 - For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

Theories of the Atonement

- Romans 5:11
 - And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
- 2 Cor. 5:18
 - Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

Reconciliation

- Romans 4:23
 - Now it was not written for his sake alone that it was imputed to him, 24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, 25 who was delivered up because of our offenses, and was raised because of our justification.
- 1 Cor. 15:3
 - For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He rose again the third day according to the Scriptures, 5 and that He was seen by Cephas, then by the twelve.
- Crucifixion is largest part of the Gospels

The Atonement

- How does His death overcome sin and reconcile us to God?
 - Fact
 - Death results in reconciliation
 - vs Theory
 - Is it Biblical?
 - Philosophically coherent
 - We can have multiple theories
 - Must be careful not to focus on only one facet of someone's theory -
be careful of the secondary literature

The Atonement

- Sacrifice
- The Suffering Servant
- Divine Justice
- Ransom

Motifs

- 1 Cor. 5:7
 - Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.
- Heb. 7:26
 - For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; 27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

Sacrifice

- Ransom Theory
- The Satisfaction Theory (Anselm)
- Moral Influence Theory
- *Christus Victor*
- The Penal Substitutionary Theory
- The Governmental Theory
- The Scapegoat Theory

Theories of the Atonement

- Matt. 20:27
 - And whoever desires to be first among you, let him be your slave—
28 just as the Son of Man did not come to be served, but to serve,
and to give His life a ransom for many.”
- 1 Tim. 2:5
 - For there is one God and one Mediator between God and men, the
Man Christ Jesus, 6 who gave Himself a ransom for all, to be
testified in due time,

The Ransom Theory

- The ransom theory of atonement originated in the early Church, particularly in the work of Origen. The theory teaches that the death of Christ was a ransom sacrifice, usually said to have been paid to Satan or to death itself, in some views paid to God the Father, in satisfaction for the bondage and debt on the souls of humanity as a result of inherited sin. (Wikipedia)

The Ransom Theory

- Problems
- No real scriptural evidence – literal vs. figurative language
- What claim does Satan have?

The Ransom Theory

- A theory in Christian theology that Jesus Christ suffered crucifixion as a substitute for human sin, satisfying God's just wrath against humankind's transgression due to Christ's infinite merit. The theory draws primarily from the works of Anselm of Canterbury. (Wikipedia)
- Two ways to satisfy a crime
 - Punishment
 - Restitution
- Weakness – just not any scriptural support

The Satisfaction Theory

- Peter Abelard – 1100s
- Jesus's death is a powerful motivation to change us and bring us to God
- It does address result better than it addresses reconciliation
- On liberal theology, a God without wrath leads men without sin into a heaven without a hell by means of a Christ without a cross

The Moral Influence Theory

- Penal Substitution argues that Christ, by his own sacrificial choice, was punished (penalized) in the place of sinners (substitution), thus satisfying the demands of justice so God can justly forgive the sins. It is thus a specific understanding of substitutionary atonement, where the substitutionary nature of Jesus' death is understood in the sense of a substitutionary punishment. (Wikipedia)
- God is Perfectly Just
- It is a requirement due to God's nature that he punish sin
- God could not just forgive sin without punishment

Penal Substitution

- Isaiah 53:4-6, 10, 11—"Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all ... It was the will of the LORD to bruise him; he has put him to grief; when he makes himself an offering for sin ... By his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities." (RSV)
- Romans 3:23-26—"All have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus." (NRSV)

Penal Substitution

- 2 Corinthians 5:21—"For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." (RSV)
- Galatians 3:10, 13—"All who rely on works of the law are under a curse; for it is written, 'Cursed be every one who does not abide by all things written in the book of the law, and do them.' ... Christ redeemed us from the curse of the law, having become a curse for us - for it is written, 'Cursed be every one who hangs on a tree.'" (RSV)
- 1 Peter 2:24—"He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness."(RSV)
- 1 Peter 3:18—"For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God." (RSV)

Penal Substitution

- Sacrifice
 - For Expiation – to cleanse
 - Lev 5:101
 - And he shall offer the second as a burnt offering according to the prescribed manner. So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him.
 - For Propitiation – to appease
 - Exodus 33:4
 - And when the people heard this bad news, they mourned, and no one put on his ornaments. 5 For the Lord had said to Moses, “Say to the children of Israel, ‘You are a stiff-necked people. I could come up into your midst in one moment and consume you. Now therefore, take off your ornaments, that I may know what to do to you.’” 6 So the children of Israel stripped themselves of their ornaments by Mount Horeb.
 - 1 John 4:10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

Penal Substitution

- 1. God is perfectly just.
- 2. If God is perfectly just, he cannot punish an innocent person.
- 3. Therefore, God cannot punish an innocent person.
- 4. Christ was an innocent person.
- 5. Therefore God cannot punish Christ.
- 6. If God cannot punish Christ then penal substitution is false.

Penal Substitution - Objections
