

WHO IS JESUS

A SEMI—SYSTEMATIC APPROACH

PART 7



THANK YOU FATHERS!



SYSTEMATIC APPROACH

CHRISTOLOGY (DOCTRINE OF CHRIST)

PART 1

PERSON OF CHRIST

WHO IS JESUS CHRIST?

DOCTRINE OF INCARNATION

DEITY

HUMANITY

WORK OF CHRIST

WHAT DID HE DO?

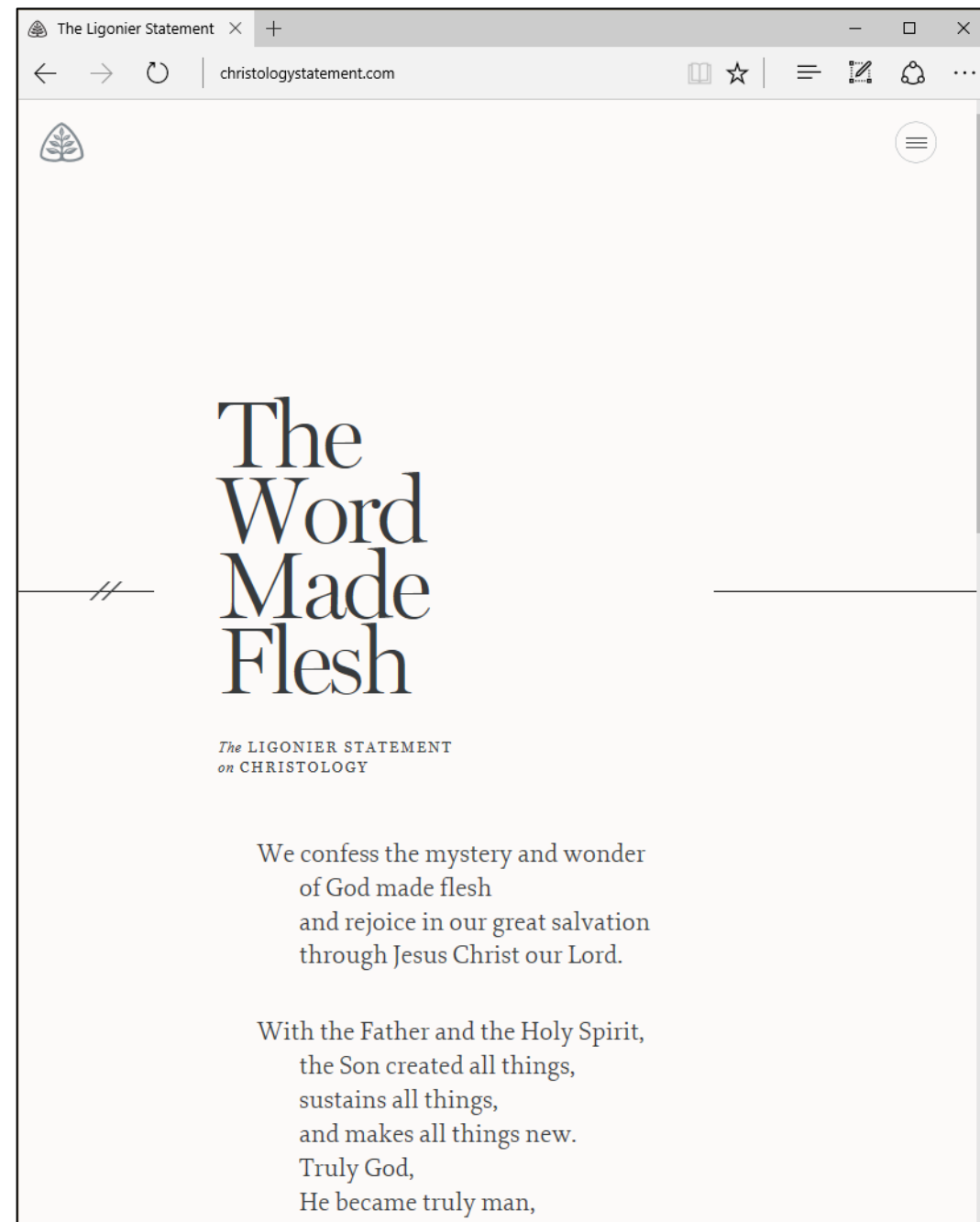
DOCTRINE OF ATONEMENT



THE LIGONIER STATEMENT ON CHRISTOLOGY

PART 2

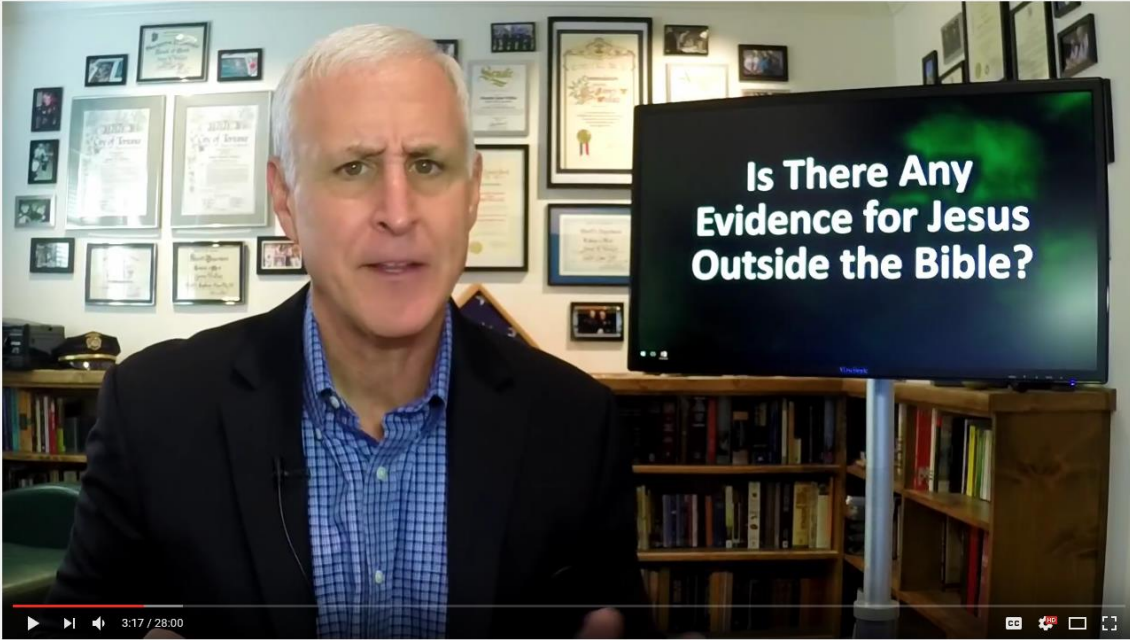
[HTTP://CHRISTOLOGYSTatement.COM/](http://christologystatement.com/)



APOLOGETICS AND THE DOCTRINE OF CHRIST

PART 3

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Is There Any Evidence for Jesus Outside the Bible?

Cold-Case Christianity with J. Warner Wallace

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“all religions are equally true”

Coexist

One Love

Believe in love in peace

Peace!

Imagining

Aren't All Religions Basically the Same?

Cold-Case Christianity with J. Warner Wallace

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THE INCARNATION

PART 4



YouTube Search

REASONABLE Faith
with William Lane Craig

THIS WEEK!

DR CRAIG'S WEEKLY
SUNDAY SCHOOL CLASS
ON CHRISTIAN DOCTRINE
AND APOLOGETICS

**DEFENDERS
of Christ - Wk 7**
The Incarnation | Part 7

0:08 / 38:42

Doctrines of Christ Part 7: The Incarnation (7)

RF ReasonableFaithOrg
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ONTOLOGICAL VS. ECONOMIC TRINITY



Doctrines of Christ Part 1: What's the Difference b

ligonier.org/blog/whats-difference-between-ontological-and-economic-trinity

LIGONIER MINISTRIES *the teaching fellowship of R.C. Sproul* Sign In or Create Account About Blog Cart

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What's the Difference between the Ontological and the Economic Trinity?

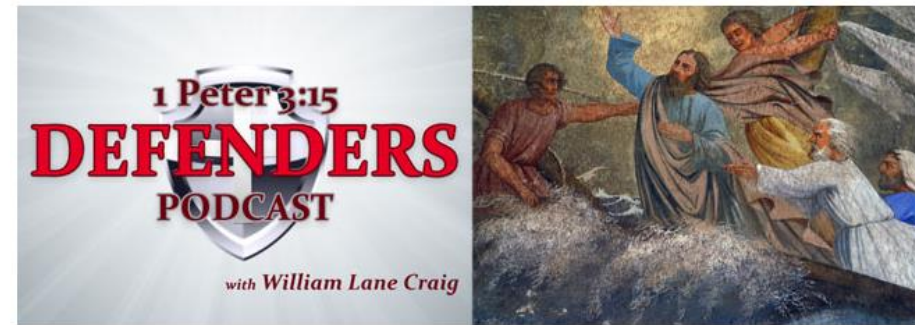
FROM R.C. SPROUL * AUG 15, 2014 * CATEGORY: ARTICLES



Do you know the meaning of the word *Trinity*? In all likelihood, most of those reading this are familiar with this word and its meaning in theology. But what if I were to ask you to distinguish between the “ontological Trinity” and the “economic Trinity”? If I said, “Please describe for me the difference between the ontological Trinity and the economic Trinity,” could you do it? The distinction is very important.

DOCTRINE OF CHRIST

PART 5



Doctrine of Christ

Section 7 : Doctrine of Christ

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Doctrine of Christ Part 8: The Work of Christ (1) - Christ's Death and Atonement

WORK OF CHRIST

WHAT DID HE DO?

DOCTRINE OF ATONEMENT

PERSON OF CHRIST

WHO IS JESUS CHRIST?

DOCTRINE OF INCARNATION



1 Corinthians 15:1-19, NET***Christ's Resurrection***

^{15:1} Now I want to make clear for you, brothers and sisters, the gospel that I preached to you, that you received and on which you stand, ^{15:2} and by which you are being saved, if you hold firmly to the message I preached to you – unless you believed in vain. ^{15:3} For I passed on to you as of first importance what I also received – that Christ died for our sins according to the scriptures, ^{15:4} and that he was buried, and that he was raised on the third day according to the scriptures, ^{15:5} and that he appeared to Cephas, then to the twelve. ^{15:6} Then he appeared to more than five hundred of the brothers and sisters at one time, most of whom are still alive, though some have fallen asleep. ^{15:7} Then he appeared to James, then to all the apostles. ^{15:8} Last of all, as though to one born at the wrong time, he appeared to me also. ^{15:9} For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. ^{15:10} But by the grace of God I am what I am, and his grace to me has not been in vain. In fact, I worked harder than all of them – yet not I, but the grace of God with me. ^{15:11} Whether then it was I or they, this is the way we preach and this is the way you believed.

No Resurrection?

^{15:12} Now if Christ is being preached as raised from the dead, how can some of you say there is no resurrection of the dead? ^{15:13} But if there is no resurrection of the dead, then not even Christ has been raised. ^{15:14} And if Christ has not been raised, then our preaching is futile and your faith is empty. ^{15:15} Also, we are found to be false witnesses about God, because we have testified against God that he raised Christ from the dead, when in reality he did not raise him, if indeed the dead are not raised. ^{15:16} For if the dead are not raised, then not even Christ has been raised. ^{15:17} And if Christ has not been raised, your faith is useless; you are still in your sins. ^{15:18} Furthermore, those who have fallen asleep in Christ have also perished. ^{15:19} For if only in this life we have hope in Christ, we should be pitied more than anyone.



Expiation

A B C D **E** F G H I J K L M N O P Q R S T
U V W X Y Z

Expiation is the cancellation of [sin](#). Expiation and propitiation are similar, but expiation does not carry the implication of dealing with [wrath](#), of appeasing it through a sacrifice. Generally speaking, propitiation cancels sin and deals with [God's](#) wrath. Expiation is simply the cancellation of sin. Jesus was our propitiation ([1 John 2:2](#), [4:10](#)--"atoning sacrifice" in the NIV).

Webster's 1828 dictionary, "expiation, "the act of atoning for a crime; the act of making satisfaction for an offense, by which the guilt is done away, and the obligation of the offended person to punish the crime is canceled."



Propitiation

A B C D E F G H I J K L M N O P Q R S T
U V W X Y Z

This means the turning away of [wrath](#) by an offering. It is similar to expiation, but expiation does not carry the nuances involving wrath. For the Christian, the [propitiation](#) was the shed blood of [Jesus](#) on the [cross](#). It turned away the wrath of God so that He could pass "over the sins previously committed," ([Rom. 3:25](#)). It was the [Father](#) who sent the Son to be the propitiation ([1 John 4:10](#)) for all ([1 John 2:2](#)).

- "Propitiation properly signifies the removal of wrath by the offering of a gift," (The New Bible Dictionary).
- "Propitiation signifies the turning away of wrath by an offering," (Baker's Dictionary of Theology, p. 424).
- The act of appeasing the wrath and conciliating the favor of an offended person, (dictionary.com).
- "The act of appeasing the wrath," (Webster's dictionary, 1828).



Atonement

A B C D E F G H I J K L M N O P Q R S T U
V W X Y Z


Atonement theologically speaks of [God's](#) acting in human history to reestablish the original relationship between God and man by dealing with [sin](#). To atone means to make amends--to repair a wrong done. Biblically, it means to remove guilt of man. The Old Testament atonements offered by the high priest were temporary and a foreshadow of the real and final atonement made by [Jesus](#). Jesus atoned for the sins of the world ([1 John 2:2](#)). This atonement is received by faith ([Rom. 5:1](#); [Eph. 2:8-9](#)).

Man is a sinner ([Rom. 5:8](#)) and cannot atone for himself. Therefore, it was the love of the Father that sent Jesus ([1 John 4:10](#)) to die in our place ([1 Pet. 3:18](#)) for our sins ([1 Pet. 2:24](#)). Because of the atonement, our fellowship with God is restored ([Rom. 5:10](#)). (See Reconciliation).



THE NECESSITY OF THE ATONEMENT

PART 6



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The Truth of the Cross: 2014 Regional Conference


Ligonier Ministries • 8 videos • 1,105 views • Last updated on Aug 18, 2015

In a day when many people believe that the gospel is simply a message about how we can have a better life, a clear proclamation of the cross and what it accomplished is among our most pressing needs. The Apostle Paul tells us that he decided to know nothing among the people of God "except Jesus Christ and him crucified" (1 Cor. 2:2). People need a consistent explanation of the cross of Christ and what it accomplished. Christ's atoning work is the centerpiece of the gospel and the only solution for humanity's estrangement from our Creator.

On October 3-4, we hosted our 2014 Regional Conference in Philadelphia and addressed the theme, "The Truth of the Cross." Steven Lawson, Stephen Nichols, and R.C. Sproul reflected on the atoning work of Christ, as they considered topics such as the necessity of the atonement, the reason for the incarnation, the two natures of Christ, and several others. [less](#)





YouTube atonement



2:54 / 39:46

R.C. Sproul: The Necessity of the Atonement

 Ligonier Ministries



2,783 views

THE NECESSITY OF THE ATONEMENT

THREE WAYS OF SPEAKING ABOUT SIN IN THE BIBLE

1. MORAL DEBT

: RELATING TO PRINCIPLES OF RIGHT AND WRONG IN BEHAVIOR



2. ENMITY

: POSITIVE, ACTIVE, AND TYPICALLY MUTUAL HATRED OR ILL WILL

3. CRIME AGAINST GOD

: AN ILLEGAL ACT FOR WHICH SOMEONE CAN BE PUNISHED BY THE GOVERNMENT; ESPECIALLY A GROSS VIOLATION OF LAW

: A GRAVE OFFENSE ESPECIALLY AGAINST MORALITY



WHY DID JESUS HAVE TO DIE? UNDERSTANDING THE ATONEMENT

PART 7



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Associate Professor




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Dr. Adam Johnson
Assistant Professor of Theology, Torrey Honors Institute, Biola University

0:49 / 44:32

Why Did Jesus Have to Die? Understanding the Atonement

 Dallas Theological Seminary

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ATONEMENT A GUIDE FOR THE PERPLEXED



A screenshot of a web browser displaying the Open Biola website. The browser's address bar shows the URL `open.biola.edu/resources/atonement-a-guide-for-the-perp`. The website header features the "OPEN BIOLA" logo, a "BROWSE" button, and a search bar. The main content area is titled "Atonement: A Guide for the Perplexed" and includes a subtitle "From Torrey Honors Institute Lectures". Below the title is a video player showing two men sitting and talking. The video player has a progress bar indicating 36:32 / 1:07:04. To the right of the video player, under the heading "AUTHORS", are two profiles: Matt Jenson, Associate Professor of Theology, and Adam Johnson, Assistant Professor of Theology. Below the authors, under the heading "IN THIS COLLECTION", is a link to "View All" and a thumbnail for the video "35. Atonement: A Guide for the Perplexed" with a duration of 67:04.


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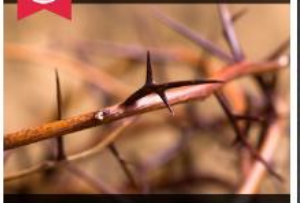
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Penal Substitution

A B C D E F G H I J K L M N O P Q R S T
U V W X Y Z

Penal Substitution is a theological viewpoint within Christianity that maintains **Jesus** was legally punished in place of the sinners. That is, He took the place of the sinner. It is "penal" in that **Christ** suffered the penalty of **the Law**, taking the "penalty" of the Law. It was substitutionary in that Christ took our place on the **cross** when He bore our **sins** (1 Pet. 2:24) and became sin on our behalf (2 Cor. 5:21).

Ransom Theory of Atonement

The ransom theory of the **atonement** of **Jesus** is the teaching that the death of Christ on the cross was a ransom paid to Satan. In **Mark 10:45**, Jesus said, "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." But, we see no place in Scripture that teaches us such a ransom was paid to the evil one.

This theory was developed by Origen (a.d. 185-254), and it advocated that Satan held people captive as a victor in war. This theory, which was also held by Augustine, advocated that because Satan held people captive, a ransom had to be paid, not to God, but to Satan.¹

The ransom theory of the atonement is false. First of all, it makes **Satan** a benefactor in the atoning work. Second, it gives Satan too high a role in redemption. There is nothing in Scripture that says that Satan was the one whom ransom was paid to. It would seem that the ransom was paid to God the Father.



Example Theory of the Atonement

The example theory of the **atonement** is a position that the death of **Christ** was not necessary in atoning for **sin** because the one who breaks the law of God does not need to be punished. Therefore, the sacrifice of **Christ** was an example of obedience that should move people to repent of their sins and live like Christ.

The example theory is wrong because it denies that the **wrath** of God must be removed (**1 John 2:2**) and that Christ's atonement was substitutionary (**Isaiah 53:4-6**, **2 Cor. 5:21**, **1 Peter 2:24**). The atonement of Christ was not merely an example. It was a necessary means by which we are redeemed. For without it, there can be no forgiveness of sins (**Heb. 9:22**).

DISCUSSION

