

Sarah Richman, TH602NOS
Dr. Louis DeCaro
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Questions

1. What are the two emblems of the gospel that are reminders for believers identifying with and participating in the death and resurrection of Jesus?
2. Why is the atonement both objective and subjective?
3. In short, what does recapitulation entail?
4. What are the four aspects of Jesus substitution according to Barth?
5. Why must penal substitution be central to any account of the atonement?

Answers

1. *Baptism and Eucharist*
2. *Because the cross is an objective sign of God's right judgment against sin, but only effective when people identify themselves with Christ and comprehend that Christ suffers and bears the penalty that they deserve.*
3. *That the Son became what we are in order that we might become what he is, giving his life for our life, his flesh for our flesh, his obedience for our disobedience, redeeming those in captivity by gathering us, uniting us, and summing us up in his flesh.*
4. *1) Jesus takes the place of believers as the judge whereby he displaces others from judgment and so liberates them, 2) He takes the place of the judged and so becomes sin in a genuine exchange of places, 3) Jesus takes our place in judgment as the Father's act for us that bring reconciliation, 4) He establishes the justice of God that assures the conformity of the action with God's freedom and character.*
5. *When integrated within a comprehensive biblical theology and correlated with the doctrine of God as the one who judges, is judged and justifies, it demonstrates how the penalty due sinners is borne away by Jesus Christ.*

Terms

Leitmotif: a recurrent theme throughout a musical or literary composition associated with a particular person, idea or situation.

Cruciformity: being conformed to the pattern of the cross.

Protoevangelium: the announcement from Genesis 3:15 that God will put an enmity between the seed of the serpent and the seed of the woman, interpreted by Christianity as a prophecy of the coming of Jesus.

Summary

In section 4, Bird lays out the various modes for explaining the atonement and what is fully meant by the fact that Jesus died *for* sinners. Bird lands on the *Christus Victor* mode as being the central hub, although he agrees with numerous theologians in combining it, at least on some levels, with penal substitution stating that penal substitution and *Christus Victor* "do not compete, for the former is grounds for the latter." (pg 473)