

THEOLOGY 12 & 13 — HYPOSTATIC UNION AND ATONEMENT

12. Describe the dual natures of Jesus Christ and explain why this reality is crucial for salvation.

Define Terms

- Dual natures of Christ: This is a reference to the hypostatic union of Christ —
 - ✓ Explanation of Hypostatic Union — The two natures of Christ are inseparably united without mixture or loss of separate identity. He remains forever the God-man, fully God and fully man, two distinct natures in one Person forever.

“Though Christ sometimes operated in the sphere of His humanity and in other cases in the sphere of His deity, in all cases what He did and what He was could be attributed to His one Person. Even though it is evident that there were two natures in Christ, He is never considered a dual personality”

[Walvoord, Jesus Christ Our Lord, p. 112.]

- ✓ In summarizing the hypostatic union, three facts are noted:
 - Christ had two distinct natures: humanity and deity.
 - There was no mixture or intermingling of the two natures.
 - Although He had two natures, Christ was one Person.
- ✓ Relationship of the Two Natures of Christ¹ — the divine nature, and not the human, is the base of Christ’s person. “The second Trinitarian person is the root and stock into which the human nature is grafted.”
 - God the Son had personality prior to the incarnation.
 - ... He was in relationship with the Father as a Son (Ps. 2:2, 7; 110:1; Jn. 6:38; Col. 1:19)
 - ... He had intellect and will (Jn. 6:38-44; Phil. 2:5-8)
 - ... He had power and authority (he could command, Col. 1:15-20)
 - Christ took on humanity at the incarnation, but He never laid aside that humanity. Following the incarnation, He will ever and always be the eternal God-Man:
 - ... “Between Christ’s death and resurrection, both the human soul and the human body were still united with the Logos.” His body did not undergo decay (Acts 2:31). The divine and human natures forever remain inseparable — even at the death of Christ. Cf. also John 16:28; 20:27; **Acts 1:9-10**.
 - ... Consider also Heb. 7:25 (and Rom. 8:34) — He intercedes for believers and saves them because of his ascended status as the God-Man.

¹ This section is adapted from Shedd, *Dogmatic Theology*, 2:269-278.

- The divinity and not the humanity is dominant and the controlling power in Christ's person-- proved by Christ's acts of power. "Jesus Christ, the Son of Mary, had so much power, and only so much, as the divine nature in his complex person pleased to exert in him. Sometimes, consequently, he was almighty in his acts..."
- Yet the means by which Christ conquered sin and temptation was by resting on the power of the Spirit (Mt. 4:1 — ***led by the Spirit***; this is why He can serve as an example for us in our fight against sin — He did not do anything in resisting sin that is not also available to us; also Mk. 1:12; **Lk. 4:1, 14, 18**). Cf. also Mt. 12:28. He also resisted with Scripture (Mt. 4:1ff) and prayer (Mk. 1:35; Mt. 14:23; Jn. 17:1ff; Mt. 26:36ff).
- ✓ Consequences of the hypostatic union — Both natures are necessary for redemption. As a man, Christ could represent man and die as a man; as God the death of Christ could have infinite value "sufficient to provide redemption for the sins of the world." This is repeatedly emphasized in John's first letter (e.g., 1 Jn. 2:23) and is one of the primary heresies John is writing against.
 - In attempting to understand the union of the natural with the divine, theologians classify the actions of Christ to specify the origin or nature of the action.
 - Some actions or attributes are true of the entire person. As Redeemer, Christ had to be both God and man; both natures are necessary for redemption. His ministry of Prophet, Priest, and King also necessitated both natures (**Jn. 1:14**; Gal. 3:13; Eph. 1:7).
 - Some statements are true only of His human nature, but the whole person is the subject. Christ ascended into heaven and is no longer in the world (Jn. 16:28; 17:11; Acts 1:9-11). That is true of His humanity but in His deity He is everywhere present (Mt. 28:20). Christ was about 30 years old (Lk. 3:21), referring to His humanity, but in His deity He has existed eternally (Jn. 1:1). The statements about His ascension and His age refer to His humanity, but the entire person is the subject.
 - Some statements are true only of His deity, but the whole person is in view. Jesus said, "Before Abraham was I AM" (Jn. 8:58). That reflects His deity but the entire person is the subject. (Cf. also Jn. 2:24-25; 10:18)
 - Some statements are true of the God-Man, the union of the two natures. In the statement, "Then the Son Himself also will be subjected to the One who subjected all things to him" (1 Cor. 15:28), Christ as the God-Man subjects Himself to the Father, although as the Son He is equal with the Father. The statement "the Father is greater than I" (Jn. 14:28) refers to the God-Man. The Father is not greater than the Son, for they are the same in substance and equal in power and glory. It is as God-man that He is economically subject to the Father. Being given authority to judge (Jn. 5:22, 27) is in Christ's role as Son of God, and as the God-Man. In His deity Christ Himself has authority to judge; in His humanity He receives the authority from the Father. Hence, John 5:22 views Christ in His role as God-Man.

“...if the Son of God was to be the Last Adam, to undo the fall, to be the head of a new humanity, to be one with his people, his bride, then he needed to become human. He needed to be — in real, pinchable reality — what had so long been promised: the seed of woman. The Word become flesh.”
[Reeves, *Rejoicing in Christ*, 43.]

“Our salvation is only as good as it is *because* Christ is who he is. Make him less than God and you make the gospel less than good: no free access to know a fatherly God as his beloved children.”
[Reeves, 49.]

- Deity of Christ:
 - ✓ The significance of Christ's deity
 - During the early centuries of the church there were groups that denied the true humanity of Christ. But the reverse is the emphasis today. In the past two hundred years liberal theology has vigorously expressed a denial of Christ's deity. Yet C. S. Lewis was correct when he said that the only options available concerning the Person of Christ were: He was a liar, a lunatic, or Lord. Considering the enormous claims that Christ made, it would be impossible simply to designate Him a “good teacher.” He claimed to be much more than a teacher.
 - To affirm that Christ is God is not simply to suggest He is “God-like.” *Christ is absolutely equal with the Father in His Person and His work. Christ is undiminished deity.* In commenting on the phrase “(Christ) existed in the form of God” in Philippians 2:6, B. B. Warfield says, “He is declared, in the most express manner possible, to be all that God is, to possess the whole fullness of attributes which make God God.” [Warfield, *The Person and Work of Christ*, p. 39.]
 - ✓ The Importance of Christ's deity — An attack on the deity of Jesus Christ is an attack on the bedrock of Christianity. At the heart of orthodox belief is the recognition that Christ died a substitutionary death to provide salvation for a lost humanity. If Jesus were only a man He could not have died to save the world, but because of His deity, His death had infinite value whereby He could die for the entire world.
 - ✓ Scripture's Affirmation of Christ's deity — The Scriptures are replete with the personal claims of Christ as well as the testimony of others concerning His deity.
 - His names
 - ... *God*. Hebrews 1:8ff; Jn. 1:18; 20:28; Tt. 2:13. This latter passage is not accepted by the Jehovah's Witnesses, since it does not have an article “the.” However, the Granville Sharpe rule of Greek grammar states that when two nouns are joined by *kai* (and), when the first noun has the article and the second does not, the two nouns refer to the same thing. Hence, “great God” and “Savior” both refer to “Christ Jesus.”
 - ... *Lord*. Mt. 22:44; Jn. 13:13; Rom. 10:9, 13; 1 Cor. 12:3; Phil. 2:11 (cf. Is. 45:23); 1 Tim. 6:14-16; 2 Tim. 4:1, 17, 18 (cf. Dt. 31:6; 2 Pt. 2:9); Heb. 1:10.

... *Son of God*. Jn. 5:25; Rom. 1:3-4; 9:5; Phil. 2:5-11; 1 Jn. 1:2. This name for Christ is frequently misunderstood; some suggest it means the Son is inferior to the Father. The Jews, however, understood the claim Christ was making; by saying He was the Son of God the Jews said He was “making Himself equal with God” (Jn. 5:19).

... *Son of Man*. Dan. 7:13 (cp. Rev. 1:13; 14:14); Mt. 9:6; 12:40; 25:41; Mk. 10:45; Lk. 9:22; Jn. 3:13-14; 13:31. This title refers to his heavenly position and his heavenly glory, and at the same time, His lowliness and suffering for men. It includes the ideas of deity, royalty (kingship), humanity (in His suffering), and salvation.

➤ His attributes

... *Eternal*. Jn. 1:1. The verb “was” suggests His continuous existence in time past. This verse states three truths: 1) Christ continually existed in past time. 2) Christ was in fellowship with the Father. 3) Christ is God (but distinct from the Father). Cf. also Heb. 1:11-12 (Ps. 102:25-27).

... *Omnipresent*. Mt. 28:20.

... *Omniscient*. Jn. 2:25; Jn. 4:18; 16:30. His numerous predictions of His death demonstrate His omniscience (Mt. 16:21; 17:22; 20:18-19; 24-25; 26:1-2; Jn. 1:42,47; 6:64).

... *Omnipotent*. Mt. 28:18. (Cf. also Mk. 2:5, 7, 10; Is. 43:25; 55:7.)

... *Immutable*. Heb. 13:8. Christ does not change; He is forever the same. This is an attribute of deity (Mal. 3:6; Js. 1:17).

... *Life*. Jn. 1:4; 14:6 (Ps. 36:9; Jer. 2:13). All creation--humanity, animals, plants--are alive because they have been infused with life. Christ is different. He has life in Himself; it is not a derived life, but He is life.

... *Gives Gifts*. Ephesians 4:8 attributes Psalm 68:18 to Christ but in the context of Psalm 68, it is attributed to God.

➤ His works

... *Creator*. Jn. 1:3; Col. 1:16.

... *Sustainer*. Col. 1:17; Heb. 1:3.

... *Forgiver of sin*. **Mk. 2:1-12**; Is. 43:25. Only God can forgive sin; the fact that Jesus forgave sin demonstrates His deity.

... *Miracle Worker*. The miracles of Christ were an attestation of His deity. It is a valuable study to note the miracles of Christ and see the claim of deity underlying the miracle. For example, when Jesus gave sight to the blind man, the people would have been reminded of Ps. 146:8, “The Lord opens the eyes of the blind.”

➤ He receives worship — It is a fundamental truth of Scripture that only God is to be worshipped (Dt. 6:13; 10:20; Mt. 4:10; Acts 10:25-26). The fact that Jesus receives the worship of people is a strong attestation to His deity. In **John 5:23** Jesus said that He was to be accorded honor and reverence just as people honor the Father. If Jesus were not God, this statement would be utterly blasphemous. (Cf. also Mt. 21:16; Jn. 9:38; 2 Cor. 13:14; Phil. 2:10; 2 Tim. 4:18).

- Humanity of Christ: The doctrine of the humanity of Christ is equally important as the doctrine of the deity of Christ. Jesus had to be a man if He was to represent fallen humanity. First John was written to dispel the doctrinal error that denies the true humanity of Christ (cf. 1 Jn. 4:2). If Jesus was not a real man, then the death on the cross was an illusion; He had to be a real man to die for humanity. The Scriptures teach the true humanity of Jesus. However, they also show that He did not possess man's sinful, fallen nature (1 Jn. 3:5).
 - ✓ He had a true body of flesh and blood — The body of Jesus “was like the bodies of other men except for those qualities which have resulted from human sin and failure” [Walvoord, *Jesus Christ Our Lord*, p. 110.]
 - Luke 1-2 describes Mary's pregnancy and her giving birth to the child Jesus, affirming the Savior's true humanity. Jesus was not a phantom as the Docetists taught. Later in life He was recognizable as a Jew (Jn. 4:9) and as the carpenter who had brothers and sisters (Mt. 13:55).
 - Ultimately, He suffered greatly in His human body: He experienced the pain of the scourging (Jn. 19:1), the horror of crucifixion (Jn. 19:18), and on the cross He thirsted as a man (Jn. 19:28). These elements emphasize His true humanity.
 - ✓ He had a normal development — Luke 2:52 describes Jesus' development in four areas: mental, physical, spiritual, and social.
 - He continued to develop in His knowledge of things
 - He grew in His physical body
 - He developed in His spiritual awareness (there was no interaction with sin, of course, since He was sinless from birth until death)
 - He developed in His social relationships.
 - His development in these four areas was perfect — “at each stage he was perfect for that stage.” [Robertson, *Word Pictures*, 2: 36.]
 - ✓ He had a human soul and spirit — Jesus was a complete human being, having both body and soul.
 - Prior to the cross, Jesus was troubled in His soul at the anticipation of the cross (Jn. 12:27). There was a self-consciousness that He was to bear the sins of the world, and Jesus was overwhelmed at the prospect.
 - John 11:33 describes in strongest terms the emotion that Jesus felt in His human spirit at the death of His friend Lazarus. The verb translated *deeply moved* “signifies a loud, inarticulate noise, and its proper use appear to be for the snorting of horses. When used of men it usually denotes anger...His feeling was no light emotion. Many feel that the word must be taken to mean anger, and if so it is probably anger against death that is meant.” [Morris, *John*, p. 556.]
 - At the prospect of His impending crucifixion Jesus was troubled in His human spirit (Jn. 13:21); when He ultimately died He gave up His spirit (Jn. 19:30).
 - ✓ He had the characteristics of a human being
 - He became hungry (Mt. 4:2), thirsty (Jn. 4:7) and tired (Jn. 4:6).

- He experienced human emotions:
 - ... He wept over the death of His friend Lazarus (Jn. 11:34-35);
 - ... He felt compassion for the people because they had no capable leaders (Mt. 9:36)
 - ... He experienced grief and wept over the city of Jerusalem (Mt. 23:37; Lk. 19:41).
 - ... He was grieved over the influence of sin on humanity (Jn. 11:35)
- ✓ He had human names:
 - He was called Jesus (Mt. 1:21), the equivalent of the Old Testament name Joshua (meaning, "Yahweh saves").
 - He was called the "son of David," indicating He was a descendant of King David (Mt. 1:1).
 - He was referred to as a "Man." Paul indicated a future day when the world would be judged by a "Man" (Acts 17:31). As a man Jesus is also mediator between God and men (1 Tim. 2:5).

Key Passages

- Matthew 4:2, John 4:6, 19:28 — His physical attributes: hunger, weariness, thirst
- John 1:1, 1:14 — His deity: note also 1:18 — because of His position in the Trinitarian godhead, He could exegete ("expound in great detail," *BDAG*) the Father.
- John 8:58 — eternality, "before Abraham was born, I am" (pres. tense — already & continually existing)
- Philippians 2:5-8 — Kenosis and the hypostatic union — of what did Christ "empty Himself?"
 - ✓ The kenosis problem involves the interpretation of Philippians 2:7, "(He) emptied Himself" The critical question is: Of what did Christ empty Himself? Liberal theologians suggest Christ emptied Himself of His deity, but it is evident from His life and ministry that He did not, for His deity was displayed on numerous occasions. Two main points may be made.
 - ✓ Christ merely surrendered the independent exercise of some of his relative or transitive attributes. He did not surrender the absolute or immanent attributes in any sense; He was always perfectly holy, just, merciful, truthful, and faithful. The key word in this definition would be "independent" because Jesus did on many occasions reveal His absolute attributes. In fact, Jesus also demonstrated use of relative attributes as well (omniscience, omnipotence, justice, etc.).
 - ✓ Christ took to Himself an additional nature. The context of Philippians 2:7 provides the best solution to the kenosis problem. The emptying was not a subtraction, but an *addition*. The four following phrases explain the emptying:
 - a. *taking* the form of a bond-servant, and
 - b. *being* made in the likeness of men, and
 - c. *being* found in appearance as a man,
 - d. *He humbled* Himself by *becoming* obedient to the point of death.
 - e. So, the "emptying" of Christ was taking on an additional nature, a human nature with its limitations. His deity was never surrendered. [By application we changed words in "And Can it Be?" from "emptied Himself of all but love," to "humbled Himself and took on flesh."

- Hebrews 1:3 — note all that is said of Christ:
 - ✓ He is the radiance (outshining) of God’s glory — He is the glory of God personified, the “outward expression of the majestic presence of God.” [Brown, *Message of Hebrews*]
 - ✓ He exactly represents the nature of the Father — the OT prophets could expound and explain the nature of God, but Christ alone could manifest and reveal in His own person God’s nature.
 - ✓ He upholds all things by His Word (i.e., He is sovereign over all things)
 - ✓ He has purified sin through His perfect atonement (because He possesses infinite righteousness)
 - ✓ He has the right to sit down in the presence of the King (because His work is complete and because He is coequal with the King)
- Hebrews 2:17-18, 4:14-16 — the temptation of Christ and the manifestation of His perfection.
 - ✓ He had to live 33 years to endure and resist every aspect of temptation (Heb. 2:14ff).
 - ✓ And he had to live 33 years to fulfill the Law (Mt. 5:17-18)
- 1 Timothy 2:5 — Christ’s ongoing mediatorial role

“But what *was* he like? Anything but boring and anemic! Here was a man with towering charisma, running over with life. Health and healing, loaves and fishes, all abounded in his presence. So compelling did people find him that crowds thronged round him. Men, women, children, sick and mad, rich and poor: they found him so magnetic some wanted just to touch his clothes. Kinder than summer, he befriended the rejects and gave hope to the hopeless. The dirty and despised found they *mattered* to him. His closest friends found that, as the Son of Man came eating and drinking, being with him was being with the bridegroom at a wedding.” [Reeves, 53.]

Why the hypostatic union of Christ is crucial for salvation

- If Christ was not both God and Man, He could not atone for our sins:
 - ✓ He must be eternal God in order to atone for an infinite wrath against sin.
 - ✓ He must be man in order to stand in our place (Heb. 2:14; 1 Jn. 2:22). “God, as God, cannot die. But God the Son, as man, died indeed.” [Ware, 124]
- Christ had to be the eternal God man to equip us in our fight against sin:
 - ✓ Because Christ was the eternal God-Man, Christ *could not* sin. [cf. Ware, 86]
 - ✓ Because Christ was dependent on the Spirit and the Word, Christ *did not* sin (Acts 10:38). [Cf. Ware, *The Man Christ Jesus*, 73-89.]
- Since Christ is the incarnate Son of God, we can enjoy the fellowship that He has with the Father (Jn. 17:20-26): “Now here’s the wonder of the Son of Man: the loving relationship that the Son has always enjoyed with his Father *he now brings to us*. When he becomes a man, for the first time *a human being* enjoys the Son’s own fellowship with and standing before the Father. In Jesus, for the first time there is *a human being* living in perfect fellowship with God. Loving God with all his heart, soul, mind and strength, loving his neighbor as himself, he is the first ever to keep and fulfill the law of God.” [Reeves, 52.]

Key Resources

Louis Berkhof, *Systematic Theology*, (Eerdmans, reprint, 1984) 315-320.

Paul Enns, *Moody Handbook of Theology*, 3rd ed., 235-42.

Millard Erickson, *Christian Theology*, 699-755.

Wayne Grudem, *Systematic Theology*, 529-567.

Ovey, Michael J. *Your Will be Done: Exploring Eternal Subordination, Divine Monarchy, and Divine Humility* (The Latimer Trust, 2016).

* Bruce Ware, *The Man Christ Jesus: Theological Reflections on the Humanity of Christ*.

13. Provide an explanation of and the biblical basis for the doctrine of substitutionary atonement, explaining the implications of this doctrine for human guilt over sin. Relate your understanding of this to the concept of false guilt.

Define Terms

- Substitutionary atonement:
 - ✓ There are a number of theories concerning the significance of Christ's death. The emphasis of the New Testament, however, is that Christ died a *penal substitutionary death to atone for sin*. The pronouns in **Isaiah 53** stress the substitutionary nature of Christ's death: "But *He* was pierced through for *our* transgressions. *He* was crushed for *our* iniquities; The chastening for *our* well-being fell upon *Him*, And by *His* scourging *we* are healed." The tenor of **1 Pt. 2:24** is similar: "and *He Himself* bore *our* sins in *His* body on the cross, that *we* might die to sin and live to righteousness; for by *His* wounds *you* were healed."
 - ✓ By dying on the cross, Christ paid God's penalty against sin.
 - ✓ By dying on the cross Christ died as a substitute for all humanity (cf. 2 Cor. 5:21; 1 Pt. 3:18; 1 Jn. 2:2). This doctrine is important inasmuch as the righteous demands of a holy God were met completely through Christ's complete payment for sin. It is on this basis that God may declare believing sinners righteous and accept them into fellowship without any compromise on His part. All the believer's sins are placed on Christ, who completely atoned for them and paid for them through His death.
 - ✓ Christ died in our place; He died instead of us. Christ died a "vicarious" death — "one in place of another." He bore our sins in our place so that the punishment due us was imputed to Christ.
 - Matt. 20:28 — "for" = "in the place of" and means substitution.
 - 1 Tim. 2:6 — "for" = substitution
 - 2 Cor. 5:15 — "for" = substitution
 - ✓ Through His substitutionary death, all the other benefits of salvation come: e.g. —
 - Redemption (1 Cor. 6:20; 7:23; Gal. 3:13; 4:5; 1 Pt. 1:18-19; Rev. 5:9; 14:3, 4)
 - Reconciliation (Rom. 5:10; 2 Cor. 5:18-20)
 - Propitiation (Rom. 3:25; 1 Jn. 2:2)
 - Forgiveness (Col. 2:13; Mt. 6:12; 9:6; Js. 5:15; 1 Jn. 1:9)
 - Justification (Rom. 3:24, 28; 5:1, 9; Gal. 2:16)
- Guilt: Man is born as a condemned sinner, sins himself, and he is culpable for those sins.
 - ✓ E.g., Js. 2:10 — he has to give an account for his actions; he is liable for what he has done.
 - ✓ A *sense* of guilt is not bad or harmful — the feelings of guilt come from the conscience convicting the individual of a violation of that conscience (**Rom. 2:15**). And when guilt (culpability) is recognized, it can be dealt with in a biblical way (confession) that will result in the removal of that guilt (forgiveness and cleansing). "Masking the symptom will do no good." [Adams, *Theology*, 145.]

- False guilt: This is what psychologists call the feelings of guilt; guilt is “removed” by not condemning those who are experiencing these feelings of guilt. [Adams, *Competent*, 9.]
 - ✓ False guilt is rooted in Freudian psychology — “Guilt feelings...are not feelings that stem from real guilt. Since his feeling of guilt is false, one does not need to confess his sin...but rather what he needs to do is rid himself of falsehood. So, naturally enough, therapy consists of making one feel right by dispelling false guilt.” [Adams, *Competent*, 10.]
 - ✓ What the psychologist labels as “false guilt” is the conviction of true guilt from the conscience (Rom. 2:15). The psychologist says it is “false” because he doesn’t want anyone to feel guilt — even when it is true. Consider one secular psychologist:

“[Guilt is] a futile waste of time....Guilt is the most useless of all behaviors. It is by far the greatest waste of emotional energy. Guilt zones must be exterminated, spray cleaned and sterilized forever.” [Wayne Dyer, *Your Erroneous Zones*] Or —

“One of the most painful, self-mutilating, time- and energy-consuming exercises in the human experience is guilt....Guilt is a pollutant and we don’t need any more of it in the world.” [Ann Landers] And in rebuttal —

“People want their sin, but they don’t want the guilt it produces. And so they live in denial.

“[Rather,] the conscience is the spiritual counterpart of our physical pain sensors, which lets us know when we are sick or in danger of serious injury.” [John MacArthur, *Can God Bless America?*]

- ✓ Sometimes “false guilt” is explained as one who feels guilty even though he is not guilty (perhaps through an over-sensitized conscience). But that is not how false guilt is defined here.

“...when Christian counselors speak of guilt, they refer to culpability (i.e., action or attitudes making one liable to punishment) before God. This culpability may be for original sin or for actual transgressions by the counselee. When they speak of a sense of guilt, they mean painful bodily discomfort aroused by the conscience. They may speak also of false standards (or a “weak conscience”—because it is activated by unbiblical criteria), but one thing they do not accept is the notion of false guilt, which (I have shown) is an incorrect designation on two counts: (1) ‘Guilt’ is used for ‘guilt feelings’ (or sense of guilt). (2) ‘False’ is used to describe situations in which there is, indeed, true guilt.” [Adams, *Theology*, 146.]

Key Passages

- Romans 3
 - ✓ The unbelieving pagans are guilty (Rom. 1:18-32)
 - ✓ The “self-righteous Jews” are guilty (Rom. 2:1 – 3:8)
 - ✓ All men everywhere are guilty (Rom. 3:9-20)

- There is no one who is righteous (vv. 9-10)
- There is no one who does any good (vv. 11-18)
 - ... Their words condemn them (vv. 11-13)
 - ... Their actions condemn them (vv. 15-17)
 - ... Their lack of the fear of God condemns them (v. 18)
- ✓ All men are accountable to God and no one can answer God's accusation (v. 19)
- ✓ All men are fully incapable of redeeming themselves (v. 20a)
- ✓ All men have a knowledge of the law that condemns them (v. 20b; cf. also 1:20-21, 32; 2:15)
- Romans 2:15 — all men are culpable because of their own conscience
- 2 Corinthians 5:21 — the key passage for substitutionary atonement
- Matthew 5:22 — guilt explained as “trivialities” expressed regularly, e.g., “everyone who says ‘you good for nothing,’ will be guilty...”
- James 2:10 — one stumble in one aspect of the Law is a violation of the entire Law.
- Romans 14 — the conviction of the conscience
- **1 Corinthians 8** — conscience and liberty
- Job 10:14 — “If I sin, then You would take note of me, And would not acquit me of my guilt.”
- Psalm 32:5 — the guilt that comes from a violated conscience
- Luke 23:4, 14, 22 — Christ's innocence declared by Pilate (and on that night also by Pilate's wife, Herod, Judas, and the High Priest).

Implications of substitutionary atonement for human guilt

- Substitutionary atonement means that *all* the sin of *all* who believe is *fully* cleansed (1 Cor. 6:9-11). Our guilt is removed; our fundamental identity is changed from “sinner” to “saint” (2 Cor. 5:16-17; cf. also Rom. 5:1; 8:1). Cf. also Ps. 32:5d.
- Guilt for both man's sin nature and his sin can only be removed by Christ's substitutionary atonement. And when that guilt is confessed it *is* removed!
- “The guilt of original sin (guilt stemming representatively from Adam's act of transgression) can be removed only by a judicial, representative forgiveness in Christ....Guilt from the Christian's actual sin also must be dealt with by the parental forgiveness that God extends to His children in Christ. Of course, guilt (and guilt feeling) comes from both.” [Adams, *Theology*, 144.]

Relationship of substitutionary atonement to false guilt

- “Shall we seek to remove guilt feelings (that is, false guilt)? Never; instead we must acknowledge guilt to be real and deal directly with it.” [Adams, *Competent*, 14.]
- There is no hope for forgiveness for “false” guilt since it will never produce repentance and confession. The only hope for the sinner is to acknowledge his sin and then confess that sin. And there is great hope and freedom for all confessed sin (Ps. 32:5; Jn. 8:31-36; Rom. 5:1; 8:1).

Key Resources: Atonement:

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 367-383, 392-399.

* Bruce Demarest, *The Cross and Salvation* (Crossway, 1997), 147-202.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2014), 335-361.

Millard Erickson, *Christian Theology* (Baker, 1983), 818-840.

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 568-607.

* Steve Jeffery, Michael Ovey & Andrew Sach, *Pierced for Our Transgressions* (2007).

Leon Morris, *The Apostolic Preaching of the Cross*, 3rd rev. ed. (Eerdmans, 1965).

John Murray, *Redemption Accomplished and Applied* (Eerdmans, 1955).

J.I. Packer & Mark Dever, eds., *In My Place Condemned He Stood* (Crossway, 2007).

Key Resources: Guilt and False Guilt:

Jay Adams, *Competent to Counsel*, 9-14 (see especially footnote 1 on p. 14).

Jay Adams, *A Theology of Christian Counseling*, 144-146.