

AMERICAN
CHRIST CRUCIFIED
GOSPEL

OFFICIAL STUDY GUIDE
FOR THE FILM BY BRANDON KIMBER



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FOR THE FILM BY BRANDON KIMBER**

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Scripture taken from The New American Standard Version (NASB), La Habra, CA: Foundation Publications, for the Lockman Foundation (1995 update).

Scripture taken from the English Standard Version,
Wheaton, Ill: Crossway Bibles (2007).

Scripture taken from the Holy Bible: New Living Translation,
Wheaton, Ill: Tyndale House Publishers (2004).

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For your convenience, a timestamp for each chapter is included in grey text (example: 1.01.01 representing 1 hour, 1 minute and 1 second) on the right side of the titles on each chapter page.

BEFORE YOU WATCH

This is an important note for those watching “AG2: Christ Crucified,” particularly for those who plan to screen this as a church. In our first film, “Christ Alone,” all of our requests for interviews from the prosperity camp were ignored or rejected. In this film, four individuals from the progressive and humanist side of the debate agreed to be interviewed for the film. We allowed these individuals to express their opinions of scripture, even though we may disagree with what they believe. The film’s position is that their views of Christianity (particularly the atonement) are outside of the bounds of historic Christianity. We are thankful these men participated and cooperated in making this film possible. We believe their involvement is valuable in making this film a helpful apologetic tool for Christians to understand the thinking of those who identify as progressive. Pray for them. If you interact with them on social media, thank them for their help in making this film possible.



Our first subject is Bart Campolo (son of Tony Campolo), who, in his very first line in the film, explains how he lost his faith. The film follows his journey from progressive Christianity to secular humanism (atheism) and contrast it with the journey of Russell Berger, who journeys from atheism to Christianity. Bart is always titled “secular humanist” and his perspective on God’s sovereignty, homosexuality, hell, the exclusivity of Jesus Christ in salvation, penal substitution, and the resurrection, are all countered with the opposite (biblical) perspective through Russell Berger and others.



Tony Jones is labeled “co-founder of the Emergent Church movement,” and author of “Did God Kill Jesus?” Throughout the film Tony explains his problems with the doctrine of penal substitutionary atonement arguing that God doesn’t need to be just to forgive sin. All of Tony’s arguments are met with a biblical response, which we believe makes our film’s position clear.



Finally, John Williamson and Adam Narloch of The Deconstructionist Podcast are featured. As the film progresses, we see that they are influenced by and share many of the same beliefs as Richard Rohr and other progressive leaders.

—Brandon Kimber



Sola Scriptura

Sola Fide

Sola Gratia

Sola Christus

Soli Deo Gloria



INSTRUCTIONS

This study guide is designed so that you can either take notes in the relevant sections during the film or go through each chapter's questions prior to watching. The ultimate goal of this study guide is that of the film's—to *defend and exalt the true gospel of Jesus Christ!*

FOR LEADERS

First, we would like to thank you! You are an encouragement to the body of Christ. Second, this guide is to help you ask your group thoughtful questions which have answers *firmly rooted in God's word*.

We recommend that you take the time to watch the film on your own before taking your group through it. This will help you decide whether you want to watch the whole film in one sitting or break it up into sections. We also recommend that you read the questions prior to your study and choose which ones you will want to spend time on with your group.

If you decide to take the time needed to go through the entire guide, consider starting off by watching the whole film in the first session. Grab some snacks and enjoy it together! For the subsequent sessions, walk through each chapter one at a time, viewing the chapter to start and following with the questions in the study guide.

To help you plan, here is the overall film length: 2:56:35 (**2 hours, 56 minutes & 35 seconds**). Each chapter's approximate length in minutes is as follows: **I. 20:00, II. 28:00, III. 24:00, IV. 21:00, V. 18:00, VI. 11:00, VII. 13:00, VIII. 15:00, IX. 12:00, X. 9:00.**

We hope and pray that each person in your group is drawn closer to Christ as you walk through this film together.

FOR AGTV

American Gospel: Christ Crucified is also available to watch on AGTV (www.watchagtv.com). The film is split into 10 separate chapters under the series "American Gospel: Chapter & Verse" which is ideal for small group study. Included is also a 12-part series titled "AG2: Christ Crucified Walkthrough" which provides introductions for the chapters.



INTRODUCTION

0.00.00

*“For **the word of the cross is folly** to those who are perishing, but to us who are being saved it is the power of God.” 1 Corinthians 1:18*

*“Sometimes when I hear people speak about God **I feel like I’m an atheist**. The God they speak of I just don’t believe in.” Brian McLaren*

*“God requires **the murder of His Son** in order to forgive? No. That maligns the character of God...” Brian Zahnd*

*“It is frightening to me that the doctrine most loved by believers in church history, **the only doctrine that gives me complete and solid hope**, so many modern writers today hate.” Paul Washer*



QUESTIONS FOR REFLECTION:

- ▶ What does this doctrine of God sending his Son to a brutal death upon the cross make you think about?
- ▶ Do your thoughts on this teaching relate more to Brian McLaren’s and Brian Zahnd’s comments, or do they relate more to Paul Washer’s?



I. PROGRESSIVE CHRISTIANITY

0.03.00

*“And I had one of those moments in which I felt something! I felt **God speaking to me!** And that was it! Like, I was like, ‘This is real!’ And then I was in.”* Bart Campolo

*“What attracted me more than anything to the Christian faith **was the truth.**”* Russell Berger

1. Bart Campolo explains his testimony as a transcendent, emotional experience involving music and a community of people, while on the other hand Russell Berger was alone reading his bible. Both considered these details important in describing how they came to faith. What makes each of their stories distinct, and are the differences important? Explain your answer.

2. Take a moment to read 1 Corinthians 2:14-16, Matthew 13:18-23 and John 12:47-49. Bart Campolo describes his departure from the Christianity of the Bible, while Russell has embraced it. Applying these verses to their testimonies, what is apparent about Bart’s? What is apparent about Russell’s in contrast to Bart’s?

3. With Bart Campolo's testimony in mind, consider what scripture says about supernatural signs (See Matthew 24:24; Mark 13:22). Jesus said that those who believe without seeing Him are blessed (John 20:29). In addition, faith is described as "the substance of things hoped for, the proof of things not seen" (Hebrews 11:1). Like seeing, any "experience" is a stirring of the physical senses. If you must "see" or "experience" to believe *that is not an expression of faith*. Does the Bible promise experiences? Support your answer with Scripture.

*"The distinctive feature of postmodernism was skepticism... postmodernism is **the abandonment of certainty and knowledge.**"* Phil Johnson

*"If there's **one sin** in the progressive church **it's the sin of certainty.**"* Alisa Childers

*"Beware of people who charge in with **certainty and bible verses.**"* Rob Bell

4. Alisa says that Progressive Christians practice something called deconstruction. In this practice they pick apart historic Christianity only to reconstruct a faith that no longer resembles the Christian faith of the Bible. Have you encountered this, and, if so, how did you respond to it? How should you respond to it?

5. Read John 2:22, John 5:24, Acts 13:48, Acts 15:7, and 1 Corinthians 15:1-2. What do they have in common?

*“It took me a long time to be open about [homosexuality], but really early on I realized... look, **the Bible’s wrong about this one.**”* Bart Campolo

*“And what I was faced with was a decision: Am I going to **trust what God says about this sin** or am I just going to go with what **the world, my feelings, say about this sin?**”* Russell Berger

6. How does 1 John 2:15 speak to Progressive Christianity?

7. Consider what the Bible says in 1 Corinthians 6:9-10 and consider what Jesus says in John 3:3. Is a citizen in God’s Kingdom free to identify themselves by anything that is listed in this 1 Corinthians verse? Read Philippians 3:17-20.

8. Russell Berger was fired from his job for believing what the bible said about homosexuality. Consider 2 Timothy 3:12. Are you prepared to face resistance for believing what the Bible says?

*“You **can’t answer**, ‘what is the gospel?’
Jesus was preaching the gospel **before** He
died on the cross for sins!” Tony Jones*

*“**Jesus is Himself the gospel**, the good news...
in the old testament **He is predicted**, in the gospels
He is revealed, in the acts **He is preached**, in the epistles
He is explained, and in the book of Revelation
He’s expected.” Alistair Begg*

*“Jesus bypassed the Temple and **offered in His own person**
the forgiveness of sins.” Michael Horton*

*“Anytime anyone anywhere has been saved,
it has been by grace alone, through faith alone,
in Christ alone.” Steven Lawson*

*“When Christ made that call, **He said ‘Follow Me.’**
Paul makes the call the same way, he says,
‘We preach Christ and Him crucified.’” Don Green*

9. Isaiah 53:6 begins, “We all, like sheep, have gone astray, each of us has turned to our own way...”, what is the message of this verse in contrast to the gospel (the good news)? It continues, “and the Lord has laid on him the iniquity of us all”. Do you believe you have sin for which you must answer to God? Has your sin been “laid upon” Jesus?

10. You learned in the film that a true believer is someone who recognizes their spiritual need and who mourns over their sin. Does this describe you? If not, go before the Lord in prayer as the tax collector did in Luke 18:10-14 and ask for Jesus to help you. What key traits does the tax collector display? (see James 4:6)



ANSWERING THE UNANSWERED QUESTIONS

Several important questions were raised in this chapter: *Is the Bible historically reliable? Do Paul and Jesus teach different things regarding homosexuality? And, is the gospel the same before and after Jesus died? What is the gospel?*

Is the Bible historically reliable?

The most important thing to consider in answering this question is, *what view did Jesus take regarding the scriptures?* In Matthew 22:31-33, Jesus addressed the Sadducees who believed there was no resurrection of the dead by citing Exodus 3:6, “I am the God of Abraham...” Jesus’s point was that God did not say He “was” the God of Abraham (past tense), as if Abraham was no more after his death, but that He is (present tense) the God of Abraham. In doing this, Jesus made his argument based on the tense of a verb in the Hebrew language. This revealed extreme trust in the integrity and reliability of the Old Testament scriptures.¹ Jesus also said, “it is written” in the gospels (referring to Matthew–John) nearly 100 times, revealing that He fully trusted and used the authority of the Bible. Jesus taught that prophesy was fulfilled (Luke 4:21; John 15:25), and indeed, hundreds of prophesies from the old testament have been fulfilled. In speaking of the new testament, Jesus said, “Heaven and earth will pass away,

1. Norman L. Geisler, “Scriptures Claims,” *Baker Encyclopedia of Christian Apologetics*, Baker Reference Library (Grand Rapids, MI: Baker Books, 1999), 92.

but My words will not pass away,” and that “not the smallest letter or stroke shall pass from the Law until all is accomplished” (Matthew 5:18, 24:35). Moreover, Jesus’s words have been confirmed by God’s providential preservation of the new testament over time. The Bible has more manuscripts than any other historical document in antiquity. That means there are over 5,600 manuscripts (or fragments) available to study, some which date to less than 100 years of its original authorship.² These facts only scratch the surface of the evidence that God has made available to confirm His Word.

Do Paul and Jesus teach different things regarding homosexuality?

In the gospels of Matthew and Mark, the Pharisees try to test Jesus by asking him a difficult question regarding to marriage and divorce (Matthew 19:3-6; Mark 10:2-9). In answering their question, Jesus cites Genesis 1:27 and 2:24, “[God] made them male and female” and “For this reason a man shall leave his father and mother and the two shall become one flesh.” In citing these verses, Jesus was not only confirming the sole responsibility of one spouse to another in marriage (so that they couldn’t simply give up and find another), but he was also, by implication, limiting the possibilities of marriage itself to one man and one woman (“male and female”—“man” and “his wife”). Paul quoted this same verse from Genesis in Ephesians 5:31, yet Paul, in his writings, is even more explicit about excluding homosexuality from being a possibility for the Christian. He writes in Romans 1:26-27 of “degrading passions,” where both men and women are described as giving up their “natural function” for what is “unnatural” and “committing indecent acts” that lead to what Paul describes as a “depraved mind” (Romans 1:28). It is because Paul is so explicit in communicating God’s condemnation of homosexuality that some will try to pit Paul against Jesus, but such attempts only distract from taking a good look at the Biblical text.

Is the gospel the same before and after Jesus died? What is the gospel?

The gospel before Jesus died is the same as the gospel after Jesus died. The gospel is believing in the person of Jesus Christ and simultaneously trusting in His work on your behalf. Before Jesus died, He preached Himself as the long awaited Messiah-King who would accomplish all that the Father had set Him into the world to do (Matthew 16:16, 26:63-64; John 5:36, 17:4; Isaiah 53). Those who

2. Norman L. Geisler, “New Testament Manuscripts,” in *Baker Encyclopedia of Christian Apologetics*, Baker Reference Library (Grand Rapids, MI: Baker Books, 1999), 532.

put their trust in the Messiah would be saved (John 11:25-26). After Jesus accomplished His mission, the gospel specifics were revealed in His works. Paul lays them out in 1 Corinthians 15:1-8 where he says that Jesus died for your sins, was buried and was raised on the third day. The gospel, or good news, is often rightly presented in contrast first to the *bad news*—that you have rebelled against God by seeking other gods, worshipping something other than the true God and breaking His moral law (Exodus 20:1-17; Romans 3:9-18, 23). God requires perfection, because He is perfect (Titus 1:2; Hebrews 6:18). Your sins deserve a sentence in hell forever (Matthew 10:28; Mark 9:43). Even Isaiah, hundreds of years before Jesus, presented the bad news saying, “All of us like sheep have gone astray, each of us has turned to his own way” (Isaiah 53:6). But Isaiah also presented the gospel, the good news, when he said, “He was pierced through for our transgressions, He was crushed for our iniquities... the Lord has caused the iniquity of us all to fall on him” (53:5-6). John the Baptist, before Jesus’s death, recognized Jesus by *who He was* and *what He came to do* when he said, “Behold, the Lamb of God who takes away the sin of the world!” (John 1:29). Jesus died as the spotless, sacrificial Lamb, paying for the sin-debt which you owe. He “canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross” (Colossians 2:14). The innocence of Jesus uniquely qualified Him as the only one who could pay the unpayable debt you owe to God: “[God] made [Jesus] who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him” (2 Corinthians 5:21). The *command* of the gospel is that you demonstrate faith in Jesus by repenting, turning from your sin, and placing your faith alone in Jesus Christ as your Lord and Savior (Mark 1:15).

Consider working through these three additional questions on the gospel:

A. How do the person and work of Christ go together? What does this mean based on what scriptures were referenced in chapter 1? (Mark 1:14-15; 2:5-7; 1 Corinthians 15:2-4; Matthew 5:3-4; Luke 18:13; John 10:11; Isaiah 53:6)

B. When Jesus says, “I am the good shepherd” in John 10:11, what significant act does he say He will do? What does His act communicate? What does Jesus being “the good shepherd” mean?

C. Jesus is called the Lamb of God. Consider these passages together: Genesis 22:8, 9-14; Exodus 12:1-13; Leviticus 4:32-35; Isaiah 53:7, John 1:29, & 1 Peter 1:17-19. What is significant about Jesus being called the Lamb?

RESOURCES ON IMPORTANT TOPICS

How can I understand the gospel better?

- ▶ *What Is the Gospel?* by Greg Gilbert
- ▶ *Seeing and Savoring Jesus Christ* by John Piper

What does it really mean to be a Christian?

- ▶ *Being a Christian* by R. W. Stott
- ▶ *The Gospel According to Jesus* by John MacArthur (or *Only Jesus*)

How can I better understand the aspects of salvation?

- ▶ *Chosen by God* by R. C. Sproul
- ▶ *The Death of Death in the Death of Christ* by John Owen
- ▶ *The Reformed Doctrine of Predestination* by Loraine Boettner

CHALKBOARD ILLUSTRATIONS



MODERNISM
(SCIENCE CAN TELL US TRUTH)



POSTMODERNISM
(EMBRACING UNCERTAINTY, SKEPTICISM)



II. THE ATTRIBUTES OF GOD

0.23.00

*“What we have to understand is **the gospel primarily has to do with the attributes of God**, not just the sin of man. You see the sin of man wouldn’t be a problem if God was like us, **but God is not like us.**” Paul Washer*

*“Nadia Bolz-Weber says, ‘**we need to take everything we’ve believed [about biblical sexuality] for the last 2000 years and burn it to the ground.**’ She defines the word holiness to mean something more like unity, being together. This is why she can give an example of someone having a one-night stand **and call it holy.**” Alisa Childers*

GOD IS _____: He is separated from _____, other, _____.

1. Do your best to describe the holiness of God. Visit 1 Peter 1:14–16 and consider cross-referencing Leviticus 11:44, 19:2, and 20:7. (Also see 2 Corinthians 6:14–7:1) Explain how the apostle Peter applies the holiness of God to Christians.

*“Whenever sinful man is in the presence of holy God, he becomes **painfully aware** of his own unholiness.” Steven Lawson*

*“[God is forgiving but will punish the guilty] **How does that go together? That’s the tension.** I call that the riddle of the Old Testament.” Mark Dever*

GOD IS _____ : God is _____, fair, _____, virtuous.

2. Record which Psalms are given in this section. What is important about God being just? What does ultimate justice look like according to the Bible? (See Revelation 6:9-11, 7:17, 20:11-15)

*"In my lilly-white suburb **you could get away with the sovereignty argument.** You can't have a God who's in charge of everything if you're in the inner city and **still end up liking Him.**"* Bart Campolo

*"If I could get those years that [Katherine] suffered back and allow her to be happy and healthy in those years, **I wouldn't.** Because I can see how God, **in His sovereignty, led us closer to Him.**"* Russell Berger

GOD IS _____ : God is in _____ & does all that He _____.

3. Do you believe God is sovereign? Read at least three of the following: Psalm 115:3, 135:6, Proverbs 16:9, Jeremiah 10:23, John 1:12-13, Acts 17:24-28, and Romans 9:16. Does the Bible teach God is sovereign? What does sovereignty mean?

4. Bart Campolo says he considers the idea of a sovereign God to be reprehensible, but at the same time Katherine Berger testifies that it was *that very attribute*

of God which gave her peace. Summarize both Bart’s reasoning for rejecting sovereignty and Katherine’s reasoning for embracing it. Which understanding better aligns with scripture?

*“We also have to be honest to realize: if God is going to purge the world of all evil, get rid of all the sin and brokenness in this world, just a little bit of self-examination and self-reflection would lead us to realize: Uh oh! **Our longing for justice would come back against us!**”* Trevin Wax

*“God’s wrath and God’s love are **not in opposition** to one another, but **the one explains the other.**”* Alistair Begg

GOD IS _____: God intensely _____ ALL _____.

5. Consider the doctrines of God discussed so far in this chapter to answer the following questions: If you had to watch someone murder your loved one, what emotion would you respond to that murderer with? Why? Which doctrine of God does this relate to? Now consider God’s response to sin. How is God obligated to respond, and what concerning God’s response needs to be addressed for the sinner to be forgiven? (Exodus 32:33-34; Psalm 2:12; Isaiah 48:9; Romans 1:18, 5:9)

*“I refer to it as **the payment model** of the atonement. Did God kill Jesus? **I don’t think God killed Jesus, I think God died on the cross.**”* Bart Campolo

*“Did God kill Jesus? **Yes.** Did Jesus go to the cross **unwillingly?** **No.**” Voddie Baucham*

GOSPEL ESSENTIALS: Penal _____.

6. If the Bible does, in-fact, teach that God the Father killed His Son on the cross, does that mean it was divine child abuse? Read these verses: John 10:11-18 (read verse 18 carefully), 6:40, 8:28, 17:22-26. Do these verses indicate God was abusing the Son?

*“The problem with penal substitution is that **it puts God under, or beholden to, some transcendent version of justice**, that even God has to live **under that umbrella**, and say, ‘Well I can’t just forgive these people, someone needs to pay the debt! Someone needs to pay the penalty!’” Tony Jones*

*“There are all sorts of attributes of God, and one of the ones that the church used to talk a lot about and it’s forgotten is called **the simplicity of God**, which doesn’t mean that God is a simpleton, but it means that **whatever God has God is.**” Kevin DeYoung*

The _____ of God: God without _____. God’s being = His _____.

7. The simplicity of God is a *necessary truth* based upon *all the other truths* that God has revealed about Himself in His word. There must be a harmony of understanding of who God is, He is all His attributes at once in their fullness: Jeremiah 10:10; 23:6; John 1:4-5, 9; 4:24; 14:6; 1 Corinthians 1:30; 1 John 1:5; 4:8, 16. God’s simplicity is derived from His *aseity* (God’s unique self-existence; Exodus 3:14;

Psalm 36:9; John 5:26; Acts 17:25), *transcendence* (Isaiah 57:15, Colossians 1:15-16), *infinity* (Revelation 21:6, 22:13), and God's *being* in contrast to all creation. No one gives to God, He is the *sole giver* of all that exists: Job 35:7, Romans 11:35, Isaiah 40:14 and Hosea 14:4. What does it mean if God is less mercy and more wrath or ten percent justice and ninety percent love? In other words, what does it mean if God is *made of parts*? What do parts need in order to be put together?

“Surely, it’s within God’s power to say, ‘It’s just love! We don’t need justice anymore! I’m going to wipe the slate clean, I’m going to forgive the sin. Nobody has to die!’ That is surely within Gods power. I’m saying, if God chose to, He could have love without justice—if God chose to.”
Tony Jones

“If God were able to change why should we trust Him? Why should we believe the bible? Once you start to redefine God like that, you have a different one. We’re no longer talking about the same god...” James from Detroit

8. Can God override His justice in demonstration of His love? Can God change from a just God into an unjust God in order to forgive? Why not? Explain your answers using scripture. For help, see Exodus 34:7, Isaiah 13:11, John 15:13, Romans 2:14-16, Titus 1:2, and Hebrews 6:18. What is the helpful courtroom illustration that Russell Berger uses to explain the failure to punish crime?



RESOURCES TO FURTHER YOUR STUDY

Was this chapter helpful in your understanding of the attributes of God? Consider these resources for further study on who God has revealed Himself to be from the scriptures:

- ▶ *Biblical Doctrine: A Systematic Summary of Bible Truth* by John MacArthur & Richard Mayhue
- ▶ *The Christian Faith: A Systematic Theology for Pilgrims on the Way* by Michael Horton
- ▶ *None Greater: The Undomesticated Attributes of God* by Matthew Barrett
- ▶ *All That Is in God: Evangelical Theology and the Challenge of Classical Christian Theism* by James Dolezal
- ▶ *The Sovereignty of God* by A. W. Pink

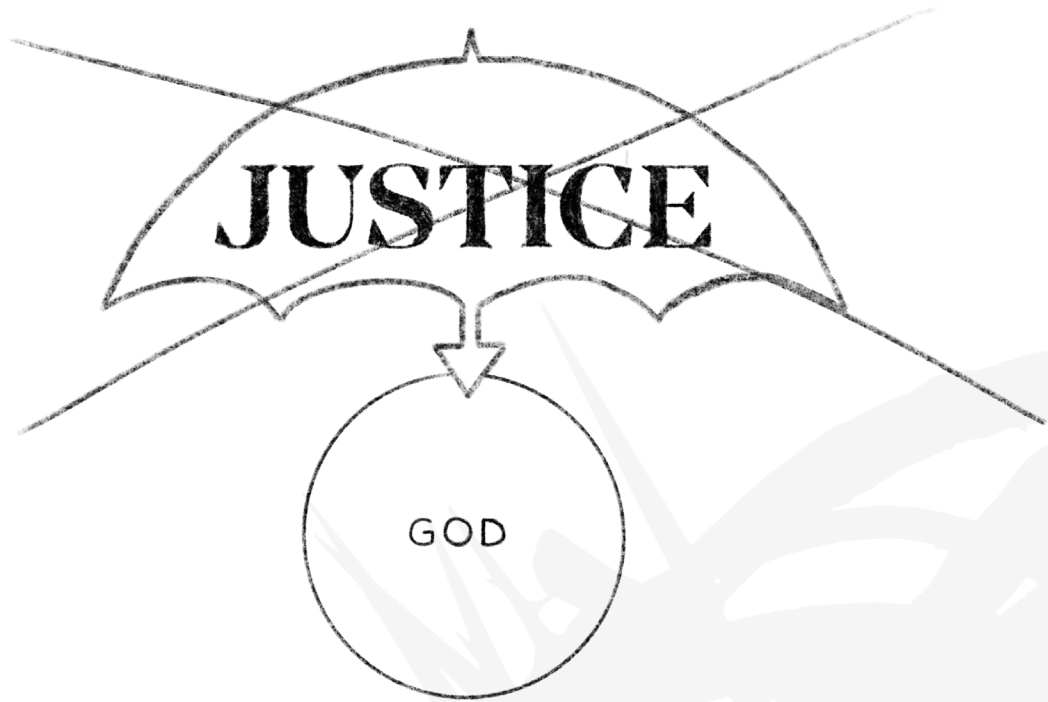
CHALKBOARD ILLUSTRATIONS

REDEFINING WORDS:

HOLY

Love vs. Wrath







LOVE



JUSTICE
(BREAKING THE LAW)
(INJUSTICE)

LOVE JUSTICE

(UNLOVING = INJUSTICE)

"God broke the law for love!"

(sinned)

God cannot lie. God is truth.

God cannot sin. God is holy.

God cannot be unrighteous. God is righteous.



III. LOVE WINS

0.51.07

*“As I read my Bible, **I struggled with the doctrine of hell...** that God, who is loving, could send sinners to hell to **suffer for eternity.**” Russell Berger*

*“Millions of people **were taught that the primary message,** the center of the gospel of Jesus, **is that God is going to send you to hell** unless you believe in Jesus.” Rob Bell*

GOSPEL ESSENTIALS: _____.

1. Have you ever struggled with the teaching of hell (Luke 12:5; Mark 9:43; Matthew 23:33)? Have you ever been bothered by the exclusivity of the gospel (John 3:16; 8:24; 14:6; Matthew 10:38)? Consider how these two teachings are related: How might the rejection of one lead to a rejection of the other, or vice versa?

2. In the film, the doctrine of universalism, “the belief that all humankind will eventually be saved,” is contrasted with John 3:18, “whoever believes in Him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.” Does John 3:18 answer the belief of universalism? Explain your answer and provide other verses for support.

GOSPEL ESSENTIALS: The _____ of Jesus Christ.

3. Richard Rohr mentions a doctrine called perennialism which is “the belief that all of the world’s religious traditions share a single truth.” Notice how Rohr’s idea of separating “Christ” from “Jesus” makes “Christ” this “single truth” which he later explains is panentheistic.¹ Any sort of panentheism makes this “single truth” impersonal, unspecific and indistinguishable from creation. Read what John says about Jesus in John 1:1-18 and what Jesus says about himself in John 17:24. Is Jesus, as the Messiah (the Christ), personal or impersonal? Can an impersonal truth do what is described in those verses?

*“Another word that, interestingly **this gets redefined** not just in progressive Christianity but also in the New Age movement, and that’s the word ‘**atonement**’.” Alisa Childers*

*“We called it **at-one-ment** instead of atonement. There was **no billed to be paid**. There was simply **a union to be made**.” Richard Rohr*

4. In the film, Alisa Childers spoke about the Biblical meaning of atonement derived from the Hebrew word kaphar (כַּפַּר) meaning “to propitiate, to cover” in contrast with Richard Rohr’s teaching that atonement is really “at-one-ment,” which signifies a union with God rather than a debt to be paid. Considering the verses in the New Testament which provide the Christian understanding of atonement (Acts 20:28; Romans 3:25, **4:7-8**; Ephesians 1:7, 2:13; Colossians 1:20, **2:14**; Hebrews 2:17, **9:13-14, 22**; 1 John 2:2, 4:10; Revelation 1:5), which definition does the evidence favor? Explain your answer.

1. *The Oxford Dictionary of the Christian Church* defines panentheism as “the belief that the Being of God includes and penetrates the whole universe, so that every part of it exists in Him, but (as against pantheism, q. v.) that His Being is more than, and is not exhausted by, the universe”; F. L. Cross and E. A. Livingstone (Oxford; New York: Oxford University Press, 2005), 1221. The key is the wording “exists *in Him*” (emphasis mine). Biblical Christianity has always believed

*“I mean, why would you want to worship a god **if you could imagine a better god?** That’s what I don’t understand... if you could imagine a god better than the one that you worship, **trade up!**” Bart Campolo*

*“It comes back to **idolatry**. Idolatry was **the sin of Israel**. If you read in the Old Testament, they continually went back to idolatry. **We’re exactly the same**. We don’t bow to a god made with our hands; **we bow to a god made with our mind.**” Ray Comfort*

5. The arguments from Progressive Christians often appeal to the individual. They say things like, “How can you be okay with a God who sends people to hell?” And “Can’t you see that it’s okay to understand this doctrine differently than you’ve been taught?” These questions might incline you to desire a more inclusive god, one who doesn’t simply offer salvation but gives salvation to everyone. Yet, does your desire make it true? When you put your faith in your preferred idea of god over the God of scripture, what is that called? (For assistance, see Isaiah 40:18-20, 1 John 5:21)

*“If hell didn’t exist, **neither would this ministry**, seriously. I would be out surfing, with long hair, probably moved up to somewhere in Australia... just living for myself. But I can’t! If we **love God**, we would **obey Him**. If we **love people**, we would **warn them.**” Ray Comfort*

*“How much do you have to **hate someone** to not proselytize? How much do you have to hate someone **to believe that everlasting life is possible and not tell them that?**” Penn Jillette*

that God is present everywhere (omnipresent) and that it is His power that upholds all things (omnipotent) but God is not in all things because he is separate from his creation. God is a different Being than man (Numbers 23:19), He is before all creation (Colossians 1:17), and He is a self-sustaining Being while all created things are not (see previous verses and Hebrews 1:3, Exodus 3:14).

6. Read Luke 16:19-31. Is eternal torment taught in this text? What is the rich man told by Abraham about how his brothers will be able to escape the same fate (v. 31)? Does the answer Jesus provides through the mouth of Abraham in this text help you understand the problem with those who promote universalism and reject hell? Explain your answer. (See John 5:39-47 for help)

7. Returning to the concept that Richard Rohr teaches, that the atonement simply means being “at-one” with God, think carefully about how Rohr’s teaching effects penal substitutionary atonement. If you accept that the atonement of Jesus Christ simply means being “at-one” with God, and reject the penal substitutionary nature of the atonement, is there any need to be reconciled to God? Does the “at-one” atonement leave you with the same god? Does the “at-one” god have any significant difference from other religions?



RICHARD ROHR’S VIEW OF JESUS ≠ CHRIST

In this chapter you learn that Richard Rohr separates Christ from Jesus. Below is a quote from Richard Rohr which demonstrates further how heretical his view of Jesus Christ is, removing the exclusivity of the gospel through this novel separation. Consider the implications of what Rohr says:

If Christ is the kite, Jesus is the person flying the kite and keeping it from

escaping away into invisibility.

If Jesus is the person holding the string, Christ is the great banner in the sky, from whom all can draw life—even if they do not recognize the one flying the kite.

Jesus does not hold the kite to himself as much as he flies it aloft, for all to see and enjoy.²

A further explanation is provided saying, “Jesus is a person whose example we can follow. Christ is a cosmic life principle in which all beings participate. The incarnation is an ongoing revelation of Christ, uniting matter and spirit, operating as one and everywhere.”³ Rohr clearly rejects the exclusivity of Jesus Christ and manipulates the person and natures of Christ by claiming He operates as two different beings which essentially have different functions (one a personal being, Jesus, and one an impersonal being, Christ). Rohr’s claim that this distortion of Jesus Christ is “unified” does not make much difference when you think carefully about what he is claiming. Rohr is saying that Jesus is both an individual person and, at the same time, is equal to everything in creation. In other words, you and I are part of Christ’s being, His essence. These two claims are contradictory. You can not have an individual and a mass, you can not have a person and a non-person. This is one of the false Christs which Jesus warned about in Matthew 24:23-25 and it is not a Christ who can save you.

2. <https://cac.org/another-name-for-every-thing-the-universal-christ/>

3. Ibid.

UNIVERSAL



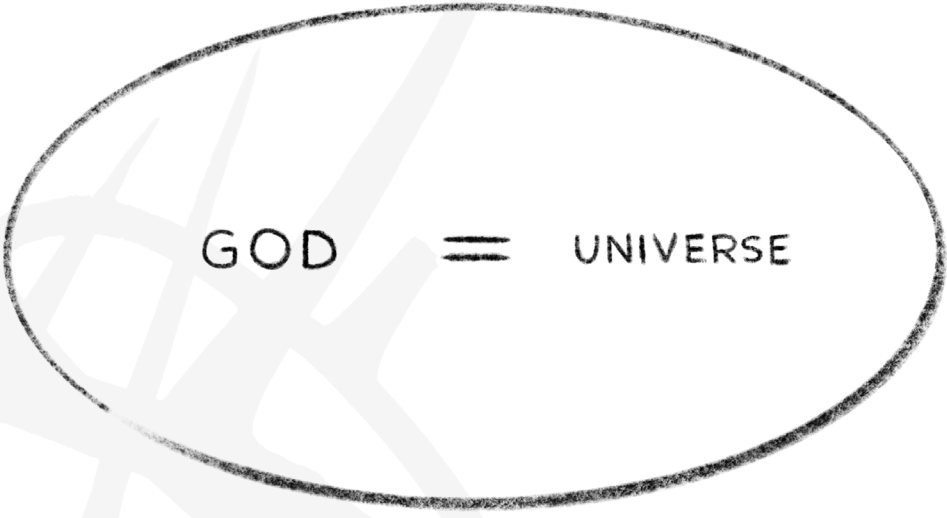
(HISTORICAL)

Jesus

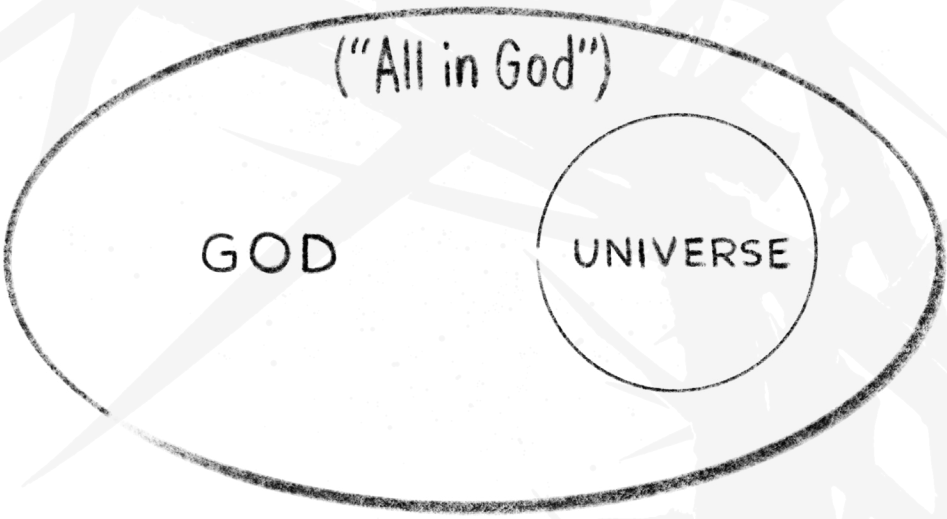
(COSMIC
UNIVERSAL)

Christ

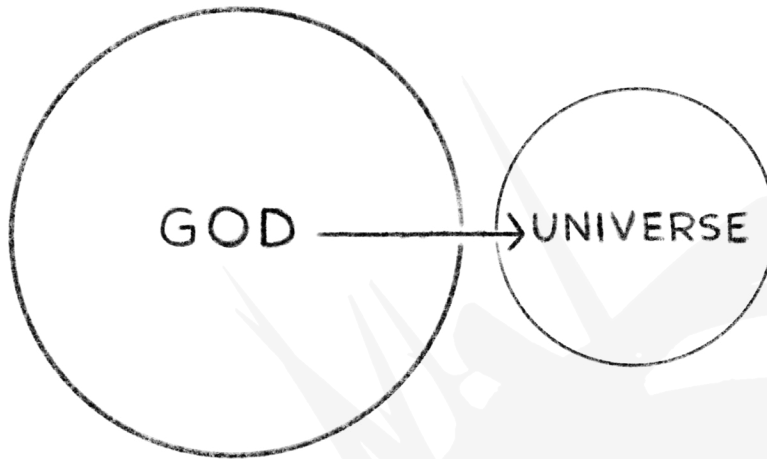
Pantheism



Panentheism



Theism



REDEFINING WORDS:

ATONEMENT



**"No atonement is necessary."
-Richard Rohr**



IV. A BALANCED GOD

1.15.26

*“Do you honestly think that God is going to hand out **the same punishment for mass murder than He does for sexting?**” J. K. Simmons*

*“The thing that he’s doing in that show is **he’s actually taking the place of God.** [He’s saying,] ‘This is why people go to hell.’ Based on what? **Based on his own judgment,** right? Based on what he thinks is bad.” James from Detroit*

1. In the film the point was made that our culture has a hard time grasping the important difference between *human reasoning* and *God’s reasoning*, especially when it comes to determining the severity of punishment for sin. While Progressive Christians do not think that *an eternal conscious torment* is justified as punishment, the Bible says that the punishment is measured by who the crime is committed against (Psalm 51:4; Proverbs 16:11). God is infinitely valuable (Isaiah 40:18, 46:5; Psalm 40:5, 89:6; Romans 8:18; Colossians 2:13; 2 Corinthians 4:2; Revelation 21:6, 22:13). Therefore, any sin against Him deserves an infinite punishment (Revelation 21:8). What was the example given to illustrate this by James in the film? Can you think of another illustration? Does this help you see your sin in contrast to God’s perfect holiness?

2. Paul Washer points how God’s wrath is different from human wrath because God’s wrath does not come from self-centeredness. How did Washer describe God’s wrath and what did he say God’s wrath was based upon?

GOD IS _____ : He intensely _____ all sin.

3. Consider the verses cited in this chapter on God’s wrath: Nahum 1:2 and Romans 12:9. Have you ever thought dualistically the way Richard Rohr does? Have you been able to see that God is both wrathful and loving in the scriptures? Visit Nahum 1:3, Exodus 34:6-7, Psalm 103:8-10, Jonah 4:2, and Nehemiah 9:17.

*“A **dualistic way** of looking at the nature of God would be to say **God is either righteous and wrathful** or He’s **gracious and loving.**” Alisa Childers*

*“The moment that **we choose a side** is the moment that **we end up in some theological error.** We don’t want to live in those **paradoxes:** that **an incomprehensible being can be both/and.**” Anthony Wood*

4. In the film, Josh Buice talked about the connection between God’s mercy and His wrath. How does one necessitate the other? Can you have wrath without mercy? (See Habakkuk 3:2) While it may be difficult to accept that God is “both righteous and wrathful,” and “gracious and loving,” all at the same time, is it right for you (as a creation of God, as a creature) to expect to fully understand or entirely grasp *who God is* and *why He is the way He is*? (For help see 1 Corinthians 13:9, 13:12, & Ephesians 3:14-19)

*"I don't love the idea of God's wrath. **I don't think it's central to the way the bible portrays God,** particularly not in the New Testament. Clearly Israel had an experience with God's wrath, so it's also not something I would find ways to interpret my way out of or around. **It's part of Israel's experience** so we need to take it seriously. But it also leads me **to believe that God changes.**" Tony Jones*

*"You're **denying God's immutability.** Part of what makes God God is that **He doesn't change.**"
James from Detroit*

GOD IS _____ : He does not _____ .

5. Michael Durham says that "God is not schizophrenic" and that there is as much grace in the Old Testament as there is in the New Testament. What were some of the examples and verses that were given? Can you think of more examples that show a more balanced view of God's wrath in the New Testament and God's love in the Old? Lastly, describe the two imbalances that Josh Buice listed when someone does not recognize the balance of God's character.

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*"We have to affirm that both the old testament, the new testament, are both and **altogether God's breathed-out word. Fully authoritative.** Think of second Timothy three. Paul is referring to scripture: **'All scripture is God-breathed.'** He is **primarily** referring to **the Old Testament!**" Stephen Wellum*

*"Once you start **picking any one part of the bible** and saying, like, 'I think it's **wrong!**' You go, like, 'Wait a second, **this is just a human book!**'" Bart Campolo*

6. Progressive Christians are not the first to reject the inerrancy and authority of the Bible. Such views are found throughout history and can even be seen in man’s earliest encounters with God’s revelation (whether written or verbal, see Genesis 2-3; Numbers 14:2, 30-32, 14:2-3; 2 Kings 17:14). It was during the 17th century that “the Renaissance and Enlightenment periods fostered a significant degree of skepticism toward beliefs and practices that had been the consensus for centuries”. A “man-centered rationalism” brought on a growing influence of errant views of scripture within the scholarly world that have led into the modern day.¹ If you accept that the bible has errors, you may eventually reject its authority. Alisa Childers talks about how she struggled when confronted with someone teaching this kind of low view of scripture. What was her response? Whose view did she appeal to? What scriptures help you understand how the Bible should be viewed?

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*“Progressive Christianity as a movement looks at the earliest Christians **as a movement**. They look at Paul and Peter, the first disciples, the first century church, the second century church, and **they view that as ‘That’s Christianity in it’s infancy.’** People are **growing** and **maturing** into what Brian McLaren would call **‘a higher and wiser view of God.’**” Alisa Childers*

*“Essentially you read the Bible **as an evolving narrative**. All we have are **human accounts** of how people understood it in their **evolving understandings** of how the world works.” Rob Bell*

1. Grisanti, Michael A., “Approaches to the Study of the Old Testament” in *The World and the Word: An Introduction to the Old Testament*, by Eugene H. Merrill, Mark F. Rooker, & Michael A. Grisanti (Nashville: B&H, 2011), 123-124.

*"I was sitting in a church service listening to a really fine minister **talk about God being angry and jealous, and in the same breath saying omnipotent, all-caring, all-loving.** And I was caught up in the rapture of that moment **until he said 'jealous'...** and God is also jealous? God is jealous of me? Something about that didn't... **didn't feel right in my spirit.** That's when **the search for something more** than doctrine started to stir within me." Oprah Winfrey*

*"I don't think I have so much of a problem with Oprah maybe **recoiling in that moment.** But what I have a problem with is that instead of testing the spirits, **instead of going through the scriptures** to try to understand for herself, she just totally tossed out any concept of what the pastor was saying and **decided to just go with her feelings.**" Constance Troutman*

7. Paul Washer answers Oprah Winfrey's objections to God's jealousy by providing an illustration. Can you reproduce the illustration in your own words?

8. What were the verses displayed in the film for God's attribute of jealousy?

9. Washer continues saying, "[God] has every right [to be jealous]. This is His world. But His jealousy goes beyond ours in that ours is often times selfish and self-centered. His jealousy also benefits His creatures because He knows that for us to live for anything other than Him will just lead to us being _____. So, His jealousy is motivated not only by His glory, but by _____."

10. Complete these definitions which were given during the film:

He is wrathful: “God intensely _____ all sin.” (1:20:40)

He is immutable: “God does not _____.” (1:27:41)

Sola Scriptura: “_____.” (1:29:31)

He is a Jealous God: “God always seeks to protect His own _____ and _____. He will not share His praise with idols.” (1:33:59)



THE INCOMPREHENSIBILITY OF GOD

In the film, Anthony Wood says, “The moment that we choose a side is the moment that we end up in some theological error. We don’t want to live in those paradoxes: that an incomprehensible being can be both/and.” Since the film did not have time to help its viewers understand this statement more fully, we wanted to provide further explanation and resources here for you to study. This is because the word “incomprehensible” can be easily misunderstood. God’s incomprehensibility is an important statement about who God is and what He has revealed to us, therefore it is important for you to strive to grasp this doctrine as best as you can.

When a pastor or theologian talks about the incomprehensibility of God, he does not mean we cannot know God. Scripture is clear that you can know God (John 17:3; 1 John 5:13). God being incomprehensible means that since God is God and you are you, you cannot comprehend God. The reason you cannot comprehend God is because to do so would mean you are God, because only God comprehends Himself. To put it another way, consider the meaning of the word comprehend. In the Merriam-Webster dictionary the definition of comprehend is “1: to grasp the nature, significance, or meaning of... 2: to contain or hold within a total scope, significance, or amount”.² Both meanings are helpful. We often use the word comprehend in its first sense, which means to simply grasp or apprehend the meaning of something. If used in this way, it means we understand the signif-

2. Merriam-Webster, Inc. *Merriam-Webster's Collegiate Dictionary*. Springfield, MA: Merriam-Webster, Inc., 2003.

icance of something without knowing everything there is to know about it. But the second use of the term comprehend is what is meant when used of God. If you say you can understand God in a complete or total sense, if you say that you not only know God, but understand everything about Him, then you are saying you have knowledge equal to God's knowledge of Himself. Such comprehensive knowledge is off-limits to anything in the created world. God has not given that ability to anyone. Furthermore, such knowledge is so intimate to the Persons of the Godhead that as a Christian you must be careful to recognize that not only do you have limited knowledge, but that your limited knowledge is restricted to what the Bible reveals. The doctrine of incomprehensibility has guardrails built upon it by other doctrines such as the sufficiency and inspiration of scripture. But overall, it is important, especially to the limits of human knowledge about God. The dangers of misunderstanding the doctrine of incomprehensibility can lead to two significant errors. The first is to overemphasize the mystery of God, leading to excessive ambiguity in defining the doctrines of the faith (consider the Eastern Orthodox Churches as an example of this). The second is to deny the knowability of God altogether (the Postmodern-Emergent movement is a typical result of this direction).

Here are two examples to help you understand this doctrine. The first is to picture picking up a marble with your thumb and index finger. As you hold the marble it is visible while you are grasping it. This is like gasping of God in your limited knowledge of Him. Now picture the marble in the palm of your hand as you close your fist around it. The marble is no longer visible—you have now comprehended the marble. This is like comprehending or having full knowledge of God, which you do not have. When you grasped the marble, you held it without comprehending it, which in no way means you did not have a secure and confident hold on it. But that is quite different from fully comprehending it, which required encompassing the entire marble until it was no longer visible.³ Second, consider an example from scripture. In 1 Kings 8, Solomon just completed the building of the temple of God which his father David intended to build (2 Samuel 7). This building was magnificent in its size, features and precious materials; far more so than any other buildings or temples of its day (1 Kings 7; Ezra 3:10). This temple was meant to be the pristine dwelling place for the Lord God of Israel. Yet, no matter how magnificent it was, in Solomon's prayer of dedication, after acknowledging he had built "the house for the name of the LORD, the God of Israel," he says, "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built!" (1 Kings 8:27). Solomon confesses that no matter how massive or grandiose a temple he builds, God *cannot* be contained within it. Such is the full knowledge of God in your

3. I have to credit this illustration to Seth Jacobs.

created mind. Just as the infinite God cannot fit into a man-made temple, the comprehensive knowledge of God cannot fit into your finite mind.⁴

Addressing now what Anthony Wood said in the film on the incomprehensibility of God, it is important to understand the reason he employed this doctrine. Anthony wanted to emphasize that since God is beyond our full understanding, you must learn to trust that the two truths being discussed—*the perfect justice* and *perfect love* of God—can exist simultaneously in God and in His works. This is true even though your mind might still find conflict in the two concepts—specifically in accepting that the conflict comes *not* from an inherent problem outside of you, but *from your own inability to fully understand God*. This struggle is often not only in the coexistence of love and justice, but also in these concepts being harmonious. Scripture is clear that both are true and both are in perfect harmony with the character of God, which He put on display in the redemptive work of His Son and the active work of His Spirit regenerating the hearts of His people.

RESOURCES ON THE INCOMPREHENSIBILITY OF GOD & THE BIBLE

- ▶ *None Greater* by Matthew Barrett
- ▶ *Reformed Dogmatics, Vol. 2: God and Creation* by Herman Bavinck

Is the bible inspired, authoritative, sufficient and without error?

- ▶ *Scripture Alone* by James White
- ▶ *The Inerrant Word* by John MacArthur, R. C. Sproul, Alistair Begg, & more
- ▶ *In Defense of the Bible* by Steven B. Cowan & Terry L. Wilder

How can I get help studying the bible?

- ▶ *The MacArthur Study Bible* by Thomas Nelson & John MacArthur (available in NASB & NKJV)
- ▶ *The Reformation Study Bible* by R. C. Sproul (available in ESV)
- ▶ *CSB Spurgeon Study Bible* by CSB Bibles, Holman, & Alistair Begg

How do I know what bible translation to use?

- ▶ *Choosing a Bible: Understanding Bible Translation Differences* by Leland Ryken
- ▶ *Bible Translation Comparison* by Rose Publishing

4. This illustration was borrowed from Dr. James Dolezal who used it during his interview with the IRBS Theological Seminary podcast, <https://irbseminary.org/an-interview-with-dr-james-dolezal-the-contemplation-and-knowledge-of-the-incomprehensible-god/>.

Dualistic Thinking

Either dualistic,
or non-dual.

Non-dual Thinking

Both righteous & wrathful,
and gracious & loving.



V. SAVED FROM GOD

1.36.57

*“Any idea of a Divine Being who kills His Son
I just reject wholeheartedly. **That’s a sick God
and a sick story.**” Rob Bell*

*“I think it’s important that when we read the Bible
we realize that **we’re going to read things that offend
our sensibilities.** So that’s why **we need to let the bible,** we
need to let the word of God, **correct our sensibilities** when
they’re wrong” Alisa Childers*

1. Emilio Ramos brought up the common misconception that “God loves the sinner and hates the sin,” and he mentions that in this idea sin is “divorced” from the sinner. Steven Lawson answered this with the jarring statement that “God hates the sinner in his sin.” Which verses are shown in the film to support this claim? What does this mean about God’s orientation toward the sinner?

*“God is omnipresent. **God is everywhere present.** And not
only is God present in the heights of heaven, but **God is also
present in the depths of hell...** That’s a terrifying thought
that **the sinner will never escape** not only the wrath of
Christ but **Christ Himself!**” Steven Lawson*

*“As my eyes were opened to my own sin more and more,
and to the amazing holiness and perfection of God, and
the incredible divide between myself and my Creator,
I began not to see hell as this cosmic injustice, but
I began to see that **it’s something that every one of us
deserved** and **how incredible God’s mercy is** that He’s
chosen to offer us a way to be saved!” Russell Berger*

GOD IS OMNIPRESENT: He is _____ in all _____.

2. In the realization that God not only hates the sin but also the sinner, it follows that God's wrath is poured out upon sinners in hell who never receive grace. Not only this, but God is not absent from that punishment. Rather, He is present as the one inflicting it (Psalm 139:8; Matthew 10:28; Revelation 14:10). Does this bother you? If so, why? Should your feelings, or anyone else's for that matter, get in the way of accepting truth? Read Job 1:13-22, 2:7-8 and 40:1-5. If anyone had reason to let their feelings get in the way of accepting truth, it was Job (he lost everything, and *from his perspective it was for no discernible reason*), yet how did he respond to God? What should your response to difficult truths be? (See Psalm 32:10, 115:11, and especially 118:8)

*"But God's love is of such a character that **He is even able to love**, to show love and to demonstrate love, **towards the objects of His wrath**. It is as though with one hand **God is holding back his justice** against this world and, with another hand, **He is pleading for men to come... but one day both hands will be dropped!**" Paul Washer*

*"There are **many motivations** in scripture. We can make **mistakes** about biblical motivation by going a couple of directions. One mistake **is to not say there is a plurality of motivations...** The other mistake **is to say that there is not a priority of motivations.**" Dr. Bryan Chapell*

3. First, what are the "plurality" of motivations listed by the teachers in the film? Second, what are some of the scriptures listed to provide support for these motivations? Can you add more scriptures that show God-endorsed motivations?

*“The fundamental question is:
‘How do we bring heaven here?’”* Rob Bell

*“All men want to go to heaven. **All men want to avoid hell. But it’s primarily for self-idolatry and self-preservation.**”* Paul Washer

4. In the film, there are references to the fact that *mankind desires a utopia*, a perfect society free from murder, violence and destruction—basically, *heaven on earth*. Many in history have tried to usher in utopia by implementing man-centered philosophies, such as those of Joseph Stalin and Adolf Hitler. Why doesn’t this work and why will it never work? (See Romans 3:10-18; John 3:19; Jeremiah 17:9; Matthew 6:10; Isaiah 9:6; 1 Corinthians 15:25; Philippians 2:9-11)

*“The question is not, ‘do you know you’re a sinner?’
The question is, ‘Has God, through the gospel, so worked
in your heart **that you hate the sin you once loved, and
love the righteousness you once hated?**’ The question
in the gospel call is not, ‘Do you want to go to heaven?’
The question in the gospel call is this: **‘Do you want God?’**
You see, almost everyone wants to go to heaven. **They
just don’t want a righteous God to be there when
they get there.**”* Paul Washer

SOLA GRATIA: _____ alone.

GOD IS _____: God gives undeserved _____ & _____.

*“It’s the grace of God **much more than the fires of hell**
that became the focus of my attention.”* Russell Berger

*“Even Hitler was allowed to enjoy a beautiful sunset, but it’s only through repentance and faith in Jesus Christ that a person goes from **being at enmity with God**—under God’s curse, under God’s wrath—to a **place of safety** and blessing and peace...”* Emilio Ramos

5. There are two different kinds of God’s grace which theologians recognize, those are God’s _____ grace which He gives in this world to both believers and unbelievers (Matthew 5:43-45), and then there is His _____ grace which he gives only to believers in this world and which extends into eternity (Ephesians 2:4-5).

6. Emilio Ramos defines *reconciliation* and Paul Washer defines *redemption*—pick which word is correct for each definition below and fill in the answer.

_____ is Christ’s payment of the ransom price which sinners, as slaves to sin, owe as a debt to God so that they might go free.

_____ means God has restored us to a right standing with Him while we were still His enemies.

Romans 5:10 describes which doctrine above? _____

Romans 3:23-24 describes which one? _____

*“The **ransom was paid to the justice of God.**”* Paul Washer

7. Propitiation means the appeasement or satisfaction of God’s _____ to incur divine _____.

8. The saints of the old testament, such as Noah, Abraham, and King David, were described in the film as sinners. Yet God still forgave them (Genesis 9:20-27, 17:17; 2 Samuel 7). By what means was God able to forgive them? Explain

your answer. What verses were given to substantiate their forgiveness?

9. In the film, Michael Durham points out David's most wicked sin of adultery with Bathsheba, which included the premeditated murder of her husband (2 Samuel 11). He pointed out that the law required that David was to suffer the death penalty for his sin (Leviticus 20:10; Numbers 35:30)—that there was *no sacrifice* David could carry out to appease God. What does Pastor Durham say David had to appeal to in order to escape the just punishment of the law?

SOLA FIDE: _____ alone.

*"I would just challenge you to look at **the consistent witness** of the entire Bible. From the very beginning of the Bible it's very clear that **someone has to pay a price for sin**; something has to die. In the Old Testament, we have the sacrificial system; **the spotless lamb** had to give its life for the sins of Israel. So **God called for blood to be shed** and when the people trusted in the shedding of that blood, the promise of God for the forgiveness of their sins, they were forgiven. Not because there was anything about that animal's blood that saved them, but because **they were trusting in the sacrifice that God had provided for them**, which was a shadow of the ultimate sacrifice to come." Sean DeMars*

10. Paul Washer says, “There must be an atonement for us to believe in, and that atonement is Jesus Christ.” Why does he say that there *must* be an atonement to believe in? What does the atonement do that the Law by itself or forgiveness by itself doesn’t?

*“What gets suddenly caught and taught is that Jesus rescues you from God. But **what kind of God is that, that we would need to be rescued from this God?**” Rob Bell*

*“We are **saved from God Himself** and **there’s only One who can save** from God and that is God Himself.” Steven Lawson*

*“God has saved us **from Himself**, God has saved us **by Himself**, and God has saved us **for Himself**.” Paul Washer*

11. Progressive Christians say that God can’t be a God who rescues us from Himself, but the theologians in the film say God is most *definitely* rescuing sinners from Himself. What verses are shown as evidence that Christians are rescued from God’s wrath upon them? Based on those verses, are Progressive Christians dealing honestly with the witness from scripture itself?

*“John Piper is **dismissing another pastor** from Christian community. Well, like, what does this mean? **He’s asking questions!** Like, are we not supposed to do that?” The Deconstructionists Podcast*

*“And so that’s when **questions actually become statements** masquerading as questions. And I think that’s what John Piper was responding to.” Alisa Childers*

12. The controversy mentioned at the end of this chapter concerning John Piper was based upon several questions that Rob Bell asked: such as “What kind of God is that, that we would need to be rescued from this God? How could that God ever be good? How could that God ever be loving? And, How could that ever be good news?” There’s a fallacy that thinkers in history have titled “*poisoning the well*,” where someone engages in a preemptive attack against something they don’t like by smearing their opponent’s view in a negative light before those who might disagree ever get a chance to respond. Alisa Childers says that the kind of questions Rob Bell was asking had, “an answer embedded in the question.” Do you agree with Alisa and do these questions intentionally smear the biblically defined God in a negative light? Explain your answer.



THE BOTH-AND TRUTH

In a short clip featuring Paul Washer in this chapter, Paul spoke of the orientation of God toward the sinner based upon the implications of God’s love and wrath (see quote on page 46). As was covered in chapter four, God is not loving at the expense of His wrath or wrathful at the expense of His love. Rather God is both loving and wrathful at the same time. What are the implications of this, specifically in God’s attitude toward the sinner? In other words, what is the most accurate description of the *both-and* truth concerning how God views each sinner? See Psalm 11:5, Proverbs 6:16-19, Romans 5:10, John 3:16-18. (Question A.)

God’s wrath subsides toward His children (1 Thessalonians 5:9). If you are in Christ, you are “a new creature; the old things passed away, behold new things

have come” (2 Corinthians 5:17). You are adopted into the family of God and “there is now no condemnation for those who are in Christ Jesus” (Ephesians 1:5; Romans 8:1).

KNOWING GOD’S WORD

For more on **grace**, read Ephesians 2:1-10, specifically verses 5 and 8 (see also 1:6-7; 3:8; 4:7; 4:29).

For more on **faith**, read the Romans 1-6 (and 10:9-10), Genesis 15:6, Hebrews 11 (especially verse 1), and Ephesians 2:8.

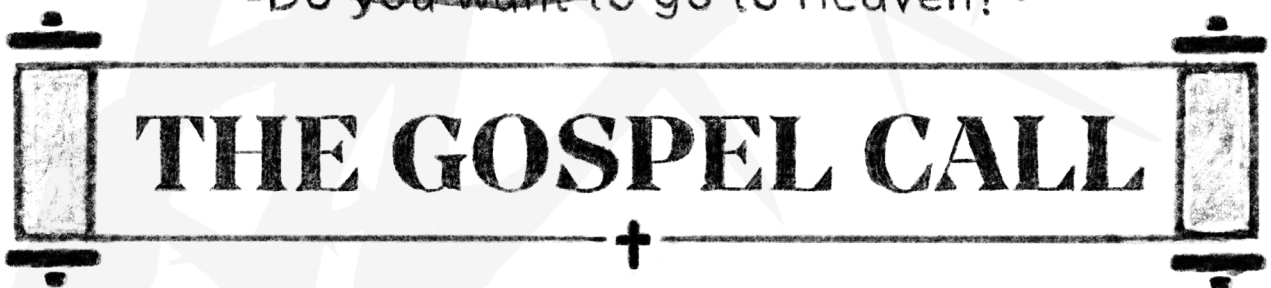
For more on **the tension between grace and law**, read the book of Galatians (see 3:24 [Romans 3:20-21]; 5:1-6, specifically verses 4; 5:14; 6:2; and also cross-reference Titus 3:5-6, Romans 3:31 and Matthew 5:17).

CHALKBOARD ILLUSTRATIONS



Love • Fear • Reward

~~Do you want to go to heaven?~~



Do you want God?

~~Do you know that you're a sinner?~~

THE GOSPEL CALL

Are you beginning to hate the sin
you once loved, and love the
righteousness you once hated?

"What kind of God is that, that we would
need to be rescued from this God?
How could that God ever be good?
How could that God ever be loving?
How could that ever be good news?"

-Rob Bell



VI. ATONEMENT HISTORY

1.54.07

*“The **payment model** of Jesus’ death on the cross, traditionally called ‘penal substitution,’ **is a recent development**. You can find little hints of it in the early church but it really came to the forefront a thousand years ago, halfway into the history of Christianity, and then it became amped up even more five hundred years ago **at the Reformation.**” Tony Jones*

*“The doctrine of penal substitution really came to its own in the reformation and post reformation era, but **that does not mean that it was not there** in seed form, in embryonic form, and even in a somewhat developed form earlier in the church. **Historical theology does properly develop over time** but we have to understand what we mean by that. **Everything is given to us in the scripture**, yet as the church **confronts various challenges** and false teaching, it has **to learn to become precise**. This happened in the doctrine of the Trinity; **the same thing is true in the atonement**. The atonement wasn’t attacked early on, but **as time went on there had to become more clarification and precision** given to the nature of the cross.” Stephen Wellum*

1. Mike Winger in the film provides the question you should ask when looking into history for a particular doctrine. In this case the doctrine in question is the atonement. What was the question he said must be asked to determine if we should find the atonement in the history of the church? What is the question Winger says that we should not ask? Can you summarize these questions in a way in which you could use them for other doctrines?

*“In the early church there were **a couple other theories, versions, understandings, interpretations** of Jesus’ death on the cross **that were really popular**. The most popular one in the first one thousand years was what I call **the victory theory**.” Tony Jones*

*“There’s **a dominant theme** in a lot of the church fathers about the cross of Christ and His resurrection, and that is what we sometimes call **Christus Victor**. Or at least that’s what modern scholars call it.” Mike Winger*

2. What verse is given to demonstrate the Christus Victor theory of the atonement? Does this give a full picture of what the atonement is in scripture? Why?

3. Brian Zahnd claims the doctrine of penal substitutionary atonement began with Calvin and is 500 years old. Which church father is quoted to show that this is not true? What “penal” and “substitutionary” language is used?

*“One of the **biblical words** to talk about the atonement is **ransom**. So, it **shouldn’t surprise us** that we have the ransom theory of the atonement and in the early church **the ransom theory was very prominent**... Where the*

ransom theory **started to go wrong** was this idea that crept into the conversion that **the ransom was paid to Satan.**” Stephen Nichols

“There are **substitutionary themes** in various versions of the atonement. No question about it. It **doesn’t mean**, however, **that God is demanding a payment.**” Tony Jones

“In the book and movie, **The Chronicles of Narnia: The Lion the Witch and the Wardrobe**, the C. S. Lewis classic, **we have a picture of what may be that ransom to the Devil view.**” Mike Winger

4. In the ransom theory of the atonement, what are the problems which arise when the idea of Jesus dying as a ransom is made into an exclusive view that resembles much of what is seen in the *Narnia* movie clips displayed in the film? How does scripture demonstrate that the ransom theory on its own does not work? (see Job 1:8-12, 2:3-6; Luke 22:31)

“[Faith healers] believe in what’s called **the spiritual death of Jesus**. They believe that Jesus **died two deaths**: one physical on the cross and one spiritual.” Justin Peters

“Jesus **goes to hell**. I believe he went to Hades. He went down and descended into the depths of the earth for three days and **He pays for the sin of mankind.**” Todd White

5. What is the single clearest verse that was displayed in the film that dismantles the idea that Jesus went to the depths of hell, was tormented by Satan and the demons, and died spiritually in order that He would be born again? What did Justin Peters say is a fundamental problem with this idea?

6. Who is the historic theologian that Stephen Nichols names who has the title of Arch Bishop of Canterbury? And what did he contribute to the doctrine of the atonement which helps answer the ransom theory? What was the verse the film displayed and was spoken by John MacArthur, in addition to this historic theologian's answer, and what does it imply?

*“There’s another version that came along... I call it the magnet theory, others call it **the moral influence theory** and so what [Peter] Abelard argued is that when Jesus hangs on the cross **He’s like a massive magnet. It’s an act of such overwhelming sacrificial love that He draws people into Himself by that act** and it ties right back into Jesus’ last supper where he washes the disciples feet and says, **‘I’ve set an example for you... now go do this for others.’**” Tony Jones*

*“**His substitution** in our place **is essential** for all those other beautiful images in the New Testament **to have any meaning or coherence at all.**” Mark Dever*

7. Mark Dever provides an illustration in answering the moral influence theory of the atonement by James Denney. Can you reproduce the illustrations in your own words? What is the fundamental element from those illustrations that Dever says demonstrates substitutionary atonement as necessary for the atonement as a whole?

8. The moral influence theory on its own simply makes Jesus' death an example which you are to follow, showing you how to be loving. First, if you merely hold to moral influence theory, how does this not only allow for, but consistently lead to a universalist or perennialist view? Second, describe what essential element of the gospel is abandoned when someone rejects the penal substitutionary view of the atonement and how that person must now view salvation.



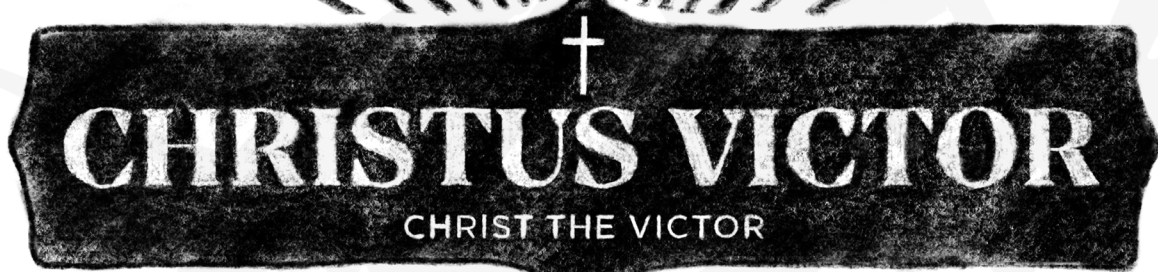
RESOURCES ON THE ATONEMENT & RELATED WORKS

- ▶ *Redemption Accomplished and Applied* by John Murray
- ▶ *In My Place Condemned He Stood* by J. I. Packer, Mark Dever (an introductory work to the next book)
- ▶ *The Death of Death in the Death of Christ* by John Owen
- ▶ *The Work of Christ* by Robert Letham

RESOURCES ANSWERING THE “SPIRITUAL DEATH” THEORY

- ▶ *God the Son Incarnate* by Stephen Wellum
- ▶ *Defining Deception* by Costi Hinn

CHALKBOARD ILLUSTRATIONS



The Spiritual Death of Jesus

1. Jesus suffered in hell for our sins

2. Jesus was tortured by demons

3. Jesus died spiritually & was born again

Cur Deus Homo

(Why a God Man?)

By Anselm of Canterbury





VII. COSMIC CHILD ABUSE

2.05.29

*“There is **a constant stream of misrepresentations...** straw man arguments **against penal substitution.**” Mike Winger*

*“Hey, **God is less grumpy because of Jesus**—atonement theory is seventeen seconds.” Rob Bell*

1. Mike Winger points out that many who dislike the penal substitutionary doctrine of the atonement don't actually understand it and misrepresent it instead. What is wrong with this approach and why? What was the name of the fallacy he said was used, and what is the meaning of that fallacy?

*“Some years ago, I wrote a book called ‘The Lost Message of Jesus.’ In it I said the cross is not **a form of cosmic child abuse; a vengeful Father punishing his Son for an offense he didn’t commit.**” Steve Chalke*

*“There’s **a story** about a father, a son and a train that is **often used in youth groups** to illustrate the gospel. **It leaves the father with this horrible decision** that if he lowers the drawbridge, the passengers of the train **will be saved, but it will kill his son; but if he chooses to save his son, the train will actually derail and all the passengers will die.** And so the father ends up choosing to lower the bridge...”
Alisa Childers*

2. Pastor Mark Dever comments on the illustration of the father and son at the drawbridge saying that people use it to express what they believe is the “abusive nature” of the penal substitutionary atonement. What does Pastor Dever say about the illustration? There are biblical illustrations that do much more to provide an honest representation of substitution, such as Abraham offering Isaac (Genesis 22:1-14) and Joshua’s exchange of garments before the Lord (Zechariah 3:1-5). Why do these illustrations still fall short?

*“But what they’re forgetting is that **God is Triune**, that the Father and the Son and the Spirit, **they’re all of one essence**. And because they are all of one essence, **they all agree in terms of motivation** for the cross.”*
James from Detroit

*“**It makes God a vindictive monster!** Does God really love me? **Or has he simply been paid off?**”* Brian Zahnd

3. The teachers in the film point out and comment on the verses in John 10, specifically verses 17 and 18. What difference do these verses make in answering the charges that substitutionary atonement is monstrous and abusive?

4. Pastor Alistair Begg comments specifically on John 3:16 and how this verse should help us understand exactly what God’s love means in the context of

the atonement. What is it that Pastor Begg says that this verse in particular communicates about God's love?

*"The scripture is clear that **to understand Jesus correctly** we have to understand that **He is the Son of God from all eternity.**"* Stephen Wellum

*"We have a trinitarian God: Father, Son and Holy Spirit, **equal in rank and authority**, in power, and equally God. And **our plan of salvation flowed out of their love for one another.** So we should not at all picture a flailing son who's turning from a vengeful father."* Kevin DeYoung

*"**He's fully God with the Father in spirit**, and at a point in time, as John's gospel tells us, the Son of God, the Word, became flesh. And what this means is that **the Son of God added to His Divine nature a second nature**, a human nature, so that we can really say that He is the Son of God, God Himself is **taking His own righteous requirements upon Himself in our place.**"*
Stephen Wellum

5. Theologically, what are the two most important doctrines which help you understand the atonement in a relational way between the Father and the Son? (Fill in the blanks below)

God is _____. This truth flows from the essential gospel doctrine of the _____ of Jesus Christ.

*“When the Father sends, **He knows in sending [the Son] what He’s giving up.**” Paul Washer*

*“The Son **responds in love** to the Father **by dying to redeem** the people **whom the Father gave to him.**” Voddie Baucham*

6. Voddie Baucham and Paul Washer spoke about the Triune love of the Father and the Son. Which verses did Pastor Voddie speak of when he was talking about the glory the Son had with the Father in eternity? What is the theological covenant that Pastor Voddie names? How should this doctrine and the verse in John 17 impact your understanding of the atonement?

7. When Paul Washer said, “This is the doctrine that separates Christianity from every other religion in the world.” Was he referring to the Trinity, penal substitutionary atonement, or both?

GOD IS LOVE: God _____ Himself to others.

*“At the **end of the reformation** era there arose **a whole viewpoint known as Socinianism.**” Stephen Wellum*

*“This was **their argument:** ‘If God demands a payment then **He isn’t really forgiving.** If He forgives, **He shouldn’t demand a payment.** You can either have sins forgiven or paid for, but **not both.**” Phil Johnson*

8. Stephen Wellum described the different truths which the heresy of historic Socinianism denies. What were those? How does this heresy relate to the atonement?

*“Why does God **need to kill anybody in order to forgive?**” Bart Campolo*

*“Forgiveness **always requires** some sort of **sacrifice.**” Phill Howell*

9. Phil Johnson says that scripture has a very clear answer to the argument that forgiveness doesn't need any sacrifice. What scripture passage does he quote?

*“Why can't God **do what He asked us to be able to do? To freely forgive** without demanding retribution first?” Steve Chalke*

*“Jesus doesn't say, '**Punch him in the mouth, then you can forgive him.**' Or '**Kill their baby, and then you can forgive them.**' **Just forgive them!** If Jesus says we are just supposed to forgive each other, **why can't God just forgive us?**” Bart Campolo*

10. Alisa Childers said that the parable of the prodigal son (Luke 15:11-32) is often used as an argument against penal substitutionary atonement because the

father never asked to be repaid by the wayward son. How do the teachers in the film answer this objection and what verses are used to demonstrate the answer?

*“It is **a perfect design** where **each member** of the Trinity **voluntarily and freely does their part.**” Emilio Ramos*

*“What God does in the gospel is **He decides not to pay them back what they deserve, but rather bear the brunt of that sin** on Himself.” Phill Howell*



‘YOU SHALL NOT BEAR FALSE WITNESS’

Leading up to this chapter, and in this chapter in particular, you have seen how the Progressive Christian movement is not always forthright in their presentation of views which they disagree with. A few questions above dealt with the issue of logical fallacies, which include misrepresentation of opposing views. When these misrepresentations are taken into consideration, they highlight the importance of knowing sound thinking (logic) and the ability to discern unsound thinking (logical fallacies). The study of logic as a tool for the Christian is very important! Consider what Dr. Greg L. Bahnsen says concerning this topic:

An army cannot be expected to wage a successful battle if its soldiers are unfamiliar with the various weapons they have at their disposal for dealing

with the enemy. Likewise a builder cannot construct or repair a house if he does not know what kinds of carpenter and plumbing tools are available to him and how to use them. In the same way, Christians who want to defend the faith should prepare for answering the criticism of unbelievers by familiarizing themselves with the “tools” of reasoning and argumentation that can be enlisted in apologetics. We should surely master the difference between reliable and unreliable ways of reasoning if we are to honor Christ and become effective in His service.¹

Studying logic and logical fallacies is an essential with today’s flood of information bombarding Christians. God said on Mt. Sinai, “You shall not bear false witness against your neighbor” (Exodus 20:16). To engage in or promote misrepresentations of other’s views or twist the truth is to bear false witness. In other words, *it is to lie*. As a Christian, you should constantly be seeking to represent every view, no matter how unsatisfactory, with integrity and truth. Christians hold truth above all else because they serve Jesus Christ who identified Himself as *the Truth* (John 14:6).

MORE ON JESUS’ TEACHING IN MATTHEW 5:38–39

In his commentary on Matthew, D. A. Carson says that Jesus’ instruction in these verses “formally contradicts the OT law.”² Carson does not say this to introduce a problem, but rather to help you understand that in Matthew 5:17-20, where Jesus teaches that He came to fulfill the law, He now has done away with aspects of the Old Testament law which were “enacted because of the hardness of men’s hearts (19:3-12).”³ This means that in the age of the Spirit, in which you now live (Acts 2:33, 10:45), your heart (as well as every Christian’s) is changed by the Holy Spirit’s work which makes you capable of enduring the sufferings that come with the forgiving of others (Jeremiah 31:33; Ezekiel 36:27). The restraint that the law provided in its allowance for inadequate human retribution is no longer needed since God comes to live within each Christian upon conversion. In addition, such human retribution was never pure justice as only God enacts, since all men are sinners (Romans 3:23) and God is the only sinless one (2 Corinthians 5:21). Pure justice is only found through God enduring the punishment of sin Himself through Christ’s sacrifice (Ephesians 5:2) or it is executed on the day of judgement (Revelation 20:11-15). Carson summarizes Jesus’ teaching by saying that the “prophesies that curbed evil while pointing forward to the eschaton are now superseded by the new age and the new hearts it brings (cf. Piper, “Love

1. Greg L. Bahnsen, *Always Ready: Directions for Defending the Faith*, ed. Robert R. Booth (Nacogdoches, TX: Covenant Media Press; Powder Springs, GA: American Vision, Inc., 1996, 2018), 133, 135.

2. D. A. Carson, “Matthew,” in *Matthew & Mark*, The Expositor’s Bible Commentary, vol. 9, ed. Temper Longman III and David E. Garland (Grand Rapids: Zondervan, 2010), 189.

3. *ibid.*

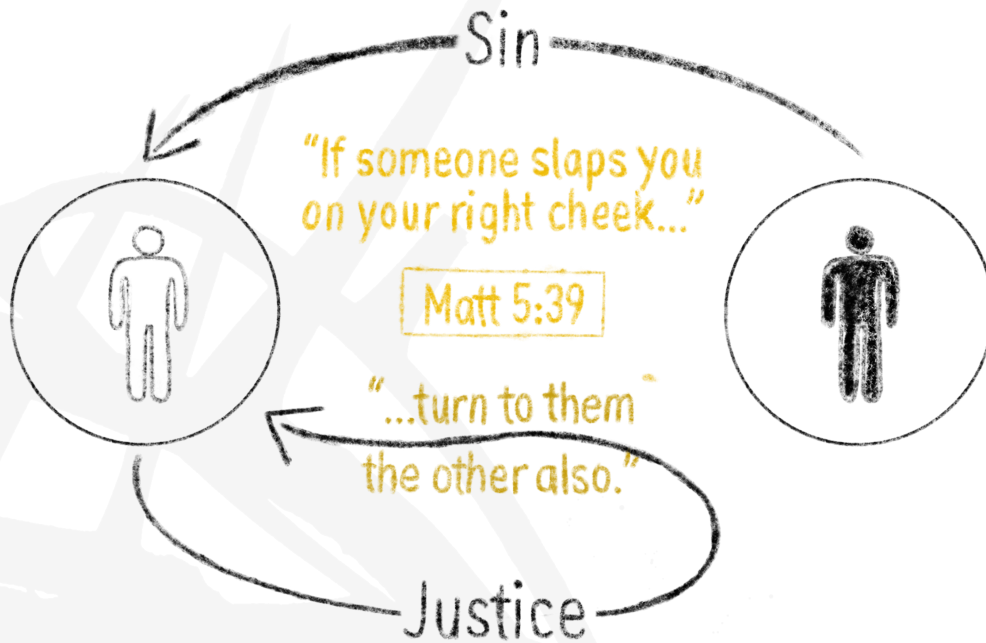
Your Enemies," 89-91).⁴ Forgiveness demonstrates that Christians like you are willing to suffer to bring others to know Christ, just as Christ suffered to bring you to Himself.

CHALKBOARD ILLUSTRATIONS

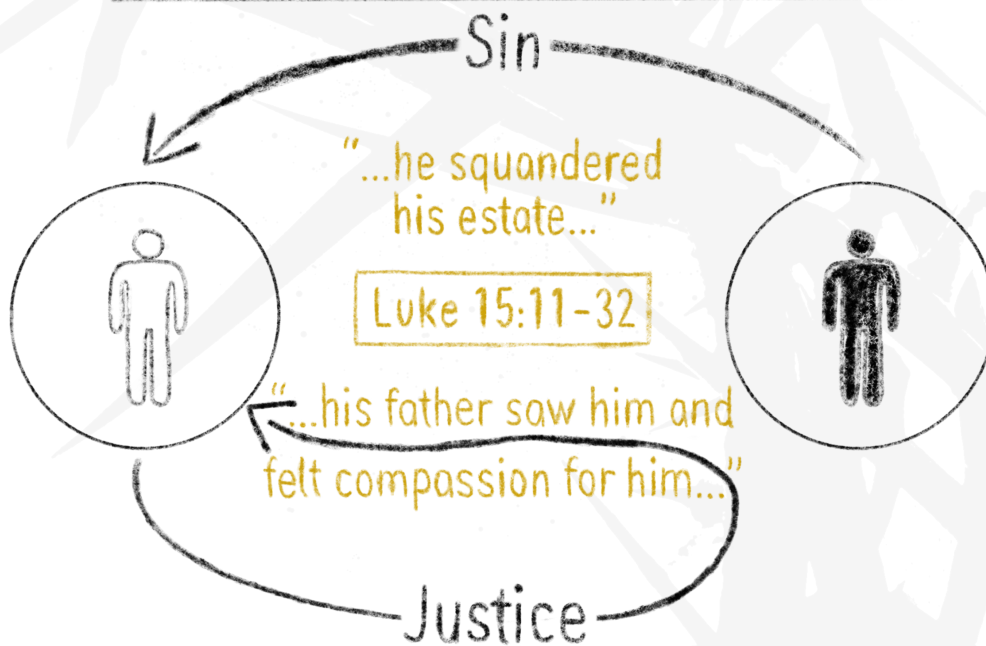


4. Carson, "Matthew," 189.

Forgiveness



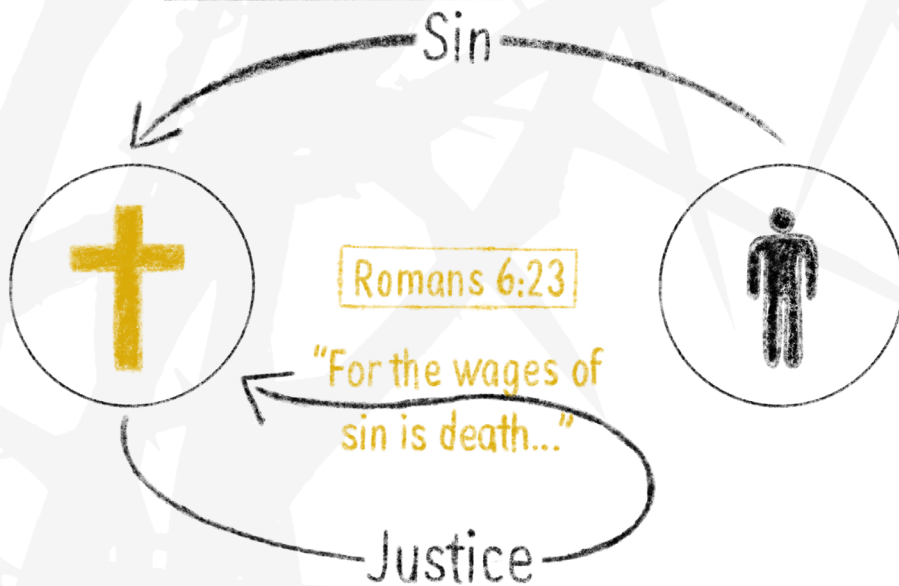
Forgiveness



The Gospel



The Gospel







VIII. WHY HAVE YOU FORSAKEN ME?

2.18.20

*“Now, the first thing we need to understand **is how magnificent Jesus truly is!** He was **without sin**. That is an amazing thing! One time **I was dealing with a person**—I was witnessing to them—and they were a part of a religion that claimed to be Christian, but **he believed that he hadn’t sinned in eleven years.**” Paul Washer*

*“**I have lived for 12 years without looking lustfully** at a woman. Ever. In 12 years. And people are like, ‘Well that’s not possible, you’re wrong.’ **I live with me.**” Todd White*

1. What is it called when someone believes they are without sin (like the Savior)? What is the heresy it is associated with called? What is the scripture which clearly identifies this belief as a sin?
-
-

*“The first commandment **is to love God with all your Heart,** with all your soul, with all your strength, and with all your mind. If you wake up in love with Jesus, if you go to sleep in love with Jesus, if you wake up in the middle of the night in love with Jesus, **you will fulfill the first command!**” Todd White*

*“**...of all the billions of people** who have walked this earth, **there has never been,** of all that mass, **not one person, who for one fraction of a second, loved the Lord their God with all their heart,** soul, mind and strength!” Paul Washer*

2. What is the verse which states the greatest commandment and was shown in the film? Why would Paul Washer say that no man that has walked this earth, with the exception of Jesus Christ, has ever kept this commandment?

*“He came and **gave me this blank canvas**, He came and gave me this **pure heart**, and **I’ve never violated it** with anything.” Todd White*

*“Now, **the moment** a person believes in Jesus **they are not transformed into a perfectly righteous being** that never sins again. They’re **not infused with some special grace** so as to be sinless, and through their sinlessness **earn their salvation**.” Paul Washer*

3. Paul Washer asked the question, drawn from 2 Corinthians 5:21, “What does it mean that He (Jesus) became sin on our behalf?” What does Paul Washer say is the (short) answer to this question?

4. What were the three important points Paul Washer gave about 2 Corinthians 5:21 to help you understand the exchange that took place on the cross? What is the doctrine Paul Washer is describing?

5. What are the key texts in scripture which were given that describe, on the one hand, the imputed righteousness of Christ for you, and, on the other, your sin imputed to Jesus on the cross—what Mike Abendroth calls “penalty” substitution?

.....

.....

.....

*“Now are you going to tell me that **the followers of Jesus Christ** boldly and bravely **embraced the cross** without complaint **while the Captain of their salvation cries out** three times, **‘Let this cup pass from me’?** What was in the cup?” Paul Washer*

6. Emilio Ramos gave the answer to Paul Washer’s question, “What was in the cup?” Where does the idea of a cup that Jesus had to drink come from and what was the verse specifically given?

.....

.....

.....

*“And God **plunges the world into darkness while Christ is being crucified**, indicating the turning off of the light of His countenance.” R. C. Sproul*

*“**The Father has withdrawn his favorable presence** and now the Father **is pouring out His active wrath upon His Son.**” Paul Washer*

7. Finish the verse and provide the citation: Christ redeemed us from the _____ of the Law, having become a _____ for us, for it is written, “_____ is ev-

everyone who hangs on a tree” Describe in your own words what the above verse means when it is saying Jesus bore that “for us.”

ISAIAH 53:10, “But the Lord was pleased to _____ Him, putting Him to grief.”

*“That **doesn’t mean** that **God got some delight out of seeing His Son suffer**, but it meant that **the will of God was accomplished in the redemption of God’s people through the suffering** of His Son under the wrath of God.” Paul Washer*

*“I mean **you cannot read the gospels and think that!** If you read just the gospels, **you would not come out of it thinking, ‘Oh, Christ’s life was to fulfill the righteousness so that God could kill Him and we could have a perfect sacrifice.’”** Tony Jones*

8. What is the verse that Steven Lawson provides from the gospels that demonstrates Jesus desiring to attain a righteousness for you? How did Lawson describe Christ attaining that righteousness? Was it an inherent divine righteousness?

9. Finish the quote by Mike Abendroth: “Jesus is fully God so that he can be our _____ and He is fully Man so that He can be our _____.”
What is the verse that he reads?

*"I did kind of have a problem with the fact that **there was this incongruency**. If we're Trinitarian, and there is this... kind of problem, **where Jesus**, who is the second member of the Trinity, **needs to be cut-off from divine communion.**"*

The Deconstructionists Podcast

*"But I think that one of the things **we couldn't say** is that somehow or another that **it was a sham**. That Christ was not experiencing the wrath of the father upon Himself." Alistair Begg*

10. Answering the difficulty of Christ bearing sin upon the cross, Stephen Wellum says that you must have a proper view of what? What important distinctions do both Stephen Wellum and Alistair Begg make when speaking of Christ's experience on the cross. Was the unity of the Trinity broken?

*"It would **be wrong for us to diminish the reality of that dereliction in any way**. It takes me into a realm which is almost unfathomable." Alistair Begg*

*"You say, 'well how in the world could He bear **for three hours** all the punishment from God **for all the sins of all who would ever believe**, when all those people, if they didn't believe, **couldn't bear the weight of their own punishment** throughout all eternity?'" John MacArthur*

11. In the film, Paul Washer answers the question that Pastor John MacArthur poses above. What is the answer that Paul gives?

12. Justin Peters asks the question, “Did God kill Jesus or did man kill Jesus?” What is his answer to this question and what verse is provided?

*“And I’m telling you that sets up a system that **makes God the author of a terribly unjust system!** God set it all up, created it this way—knowing He would have to kill His Son as the only way to pay for this! **At the heart of that theory is justice. Not love, not mercy, not grace. Justice.**” Tony Jones*

*“The storyline of the bible **brings all of us to our knees.** An incomprehensible, sovereign and mighty King **who can be both-and unto His own glory.**” Anthony Wood*

13. Earlier in the film Tony Jones expressly says, in his view, that God doesn’t need to be “ beholden to” (meaning having duty toward) any attributes, specifically in the atonement to God’s attribute of justice. Yet, at the end of this chapter Tony states plainly that he has a huge problem with God killing His Son, namely that it “makes God the author of a terribly unjust system!” What is the logical problem with Tony’s objection and what does it reveal about his view of God?



WHAT IS IMPUTATION?

Double Imputation

The word impute means “to credit to a person or a cause,” and is drawn from the Greek word *logizomai* and the Latin word *imputare*¹ Genesis 15:6 speaks of the patriarch Abraham saying, “Then he believed in the Lord; and He reckoned it to him as righteousness.” The Hebrew word can mean impute or reckon, and it overlaps with the Greek word listed above which the apostle Paul uses in Romans when he cites this same Genesis passage (4:3, 9). Paul makes clear that righteousness is imputed apart from works of the law, but he also states that sin is imputed (4:6; 5:13). Death was a consequence that spread to all men because of Adam’s sin, “even over those who had not sinned in the likeness of the offense of Adam” (5:14). At the very least, the curse of Adam was imputed, which means that every man already has a curse credited to him that not only orients him to sin but confirms that he is spiritually dead (Ephesians 2:1). Once someone is regenerated by the Holy Spirit and believes in Christ as their Lord and Savior, there is a double imputation that occurs—the imputation of your sin to Christ and the imputation of Christ’s righteousness to you. Imputation is a legal crediting that is given so that sinners can be reconciled to God, both by our debt being paid and our account being filled with righteousness not our own (Colossians 2:14; Philippians 3:9).

Imputed Sin

One of the most difficult doctrines that Christians struggle with is the doctrine of the imputation of original sin, noted above. It is not difficult because the doctrine is unclear in scripture, but because it is a hard pill to swallow. Romans 5 is the apex of this doctrine where it says “as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted in justification of life to all men. For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous” (vv. 18-19). The important aspect of the parallel between Adam and Jesus Christ in Romans 5 is that both are legal representatives. The difference is that Adam is every person’s representative whether they like it or not, but Christ does not become a person’s representative except by the grace of God (5:15). Adam’s imputation is “spread to all men, because all sinned” (*all means everyone who ever lived or will live*) whereas Christ’s imputa-

1. Inc Merriam-Webster, *Merriam-Webster's Collegiate Dictionary*. (Springfield, MA: Merriam-Webster, Inc., 2003). Cross, F. L., and Elizabeth A. Livingstone, eds. *The Oxford Dictionary of the Christian Church*. (Oxford; New York: Oxford University Press, 2005), 879.

tion is only for “the many” who receive “the free gift” (vv. 14-16).

Christ’s Imputed Righteousness

The imputed righteousness of Christ is important to understand rightly in our present age where theological confusion and misinformation is common. In order to think rightly about the righteousness that has been legally imputed to you, we urge you to study the following doctrinal clarifications that the saints in the body of Christ established in early church history.

In the history of the Church, there was an extremely important ecumenical council that met called the Council of Chalcedon in 451 AD. This council met to establish the orthodoxy established at the Nicene council and sought to add a statement about the divine and human natures of Christ. This became especially important later when dealing with the heresies called Monothelitism and Monophysitism. Monothelitism (*mono* meaning “alone” and *thelein* meaning “to will”) claimed that Jesus had one will instead of the orthodox position that He shared His divine will with the Father and the Spirit but added a human will to Himself, so that the one person of Christ had two wills.² Monophysitism (*mono*, again, meaning “alone,” and *physis* meaning “nature”) taught that Christ “had only a single, divine nature, clad in human flesh.”³ This second heresy relates to in the imputed righteousness of Christ. Monophysitism is a heretical stepchild of Apollinarianism, which was a much earlier heresy erroneously stressing “the fusion of the divine and human” natures.⁴ This ran in the face of the doctrine of impassability, which was later developed but followed logically from the Chalcedonian creed. The Chalcedonian creed confessed the *separateness* alongside the *union* of the two natures of Christ (one person with two natures)—also known as the hypostatic union. The creed states,

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [coessential] with us according to the manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the mother of God, according to the Manhood; one and the same Christ, Son, Lord, On-

2. W. N. Kerr, “Monothelitism,” in *Evangelical Dictionary of Theology*, 2nd ed., ed. Walter A. Elwell (Grand Rapids: Baker, 2001), 789; Christ having one will means that he must have a separate will from the Father and the Spirit, resulting in three wills within the Godhead (or at the least, a separate will from the Father and the Spirit who share a single will).

3. D. A. Hubbard, “Monophysitism,” in *Evangelical Dictionary of Theology*, 2nd ed., ed. Walter A. Elwell (Grand Rapids: Baker, 2001), 788.

4. *Ibid.*

ly-begotten, to be acknowledged in two natures, *inconfusedly, unchangeably, indivisibly, inseparably*; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ. as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.⁵

In short, if God's nature is somehow fused with a new nature (a human nature in this case), then that implies that God had to change. But God is unchangeable or immutable (as discussed earlier in the film; see also James 1:17), and this is especially in regard to His divine *essence* or *being*. If Christ does not have to attain any sort of righteousness as a man when He was on earth, then the only righteousness He has is His *divine* righteousness. But, *God does not give away parts of Himself*, because He is unchangeable in His essence. Therefore, it follows that the righteousness that was given had to be from Christ's perfect record of keeping God's law while He was on earth. His perfect law-keeping provided additional righteousness that Christ did not need and which He could give away to every believer, including you. This truth is implied from several places in scripture, with Matthew 3:15 and Romans 5:18-19 being at the center. In Romans 5:18 the fact of Christ's righteousness resulting from His works is made clearer when one realizes that "act of" is not in the original Greek, rather it is more literally translated "through the one's righteousness" (δι' ἐνὸς δικαιοῦματος) which aligns very well with verse 19, "through the obedience of the one" (διὰ τῆς ὑπακοῆς τοῦ ἐνὸς). Christ's righteousness was attained through obedience from both His life and His death, a righteousness that only the perfect God-Man could attain. He then takes that righteousness and gives it to you in exchange for your sin. This righteousness reconciles you before a Holy God and grants you access to eternal life.

5. *Historic Creeds and Confessions*, electronic ed. (Oak Harbor: Lexham Press, 1997), emphasis mine.

2 CORINTHIANS 5:21 ILLUSTRATION

2 CORINTHIANS 5:21

Jesus Christ is declared guilty

He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

*We are legally declared righteous
and are treated as righteous.*





IX. THE PATH TO HUMANISM

2.33.18

*“If you reject the doctrine of penal substitution can you still be a Christian? To say that Christ did not die in your place for your sins **is to flatly deny the atonement itself.** And **it is to deny the validation of the Father who raised Him from the dead.** You can’t deny Christ and his work **and be saved.**” John MacArthur*

*“The **resurrection** was **the affirmation** that Jesus was who He said He was, and that what He did worked.” Mike Winger*

*“Then in the end, **I stopped believing that Jesus physically rose from the dead.**” Bart Campolo*

1. What did Bart Campolo say he thought of the resurrection after he ceased to believe it was physical? What does Alisa Childers say about the idea that the resurrection is not physically true and what was the verse she used to prove her point? As a Christian, you should commit this verse to memory.

*“There came a point five or six years ago where I had a bike crash. **I almost died...** I remember saying to my wife, **‘I think this life is all we get.’** She said, ‘Yeah, I think so too.’ She said, **‘I think you better stop being a professional Christian because you don’t believe any of it anymore. I’m a secular humanist.’**” Bart Campolo*

“There’s a myth in our culture that Christianity in the west is dying. But if you look closely... it’s all the same denominations... they have been emptied of the power that is the gospel.” Russell Berger

2. What does Russell Burger say is the problem as opposed to the idea that Christianity in our culture is dying? What does this imply for the doctrines that have been covered in this film?

*"I kept bending things around **so that I could end up with a god who I could truly love.** The problem is that once you're done making all those adjustments, **I realized that the god I believed in was a god of my own invention.**"* Bart Campolo

*"So, what we're seeing is not the failing of Christianity in the west. **What we're seeing is nominal Christians who were never Christian to begin with... being honest about who they really are.**"* Russell Berger

*"The only difference between me and the atheist **is the grace of God.**"* Russell Berger

3. What worldview does Russell Burger say Liberal Christianity (Progressive Christianity) shares a foundation with? When Rob Bell and Richard Dawkins are compared, what is their response to Christian doctrines like penal substitution?

*"**Faith** clearly means, the very word means, **walking in darkness, not certitude.**"* Richard Rohr

*“He’s actually saying **that faith is blind**, which of course, **Christians don’t understand faith to be a blind leap in the dark.**” Alisa Childers*

4. Alisa Childers says there are two extremes in faith, what are they? What does Alisa say faith is, as opposed to those two extremes? What is the verse displayed?

5. What does Russell Berger say he would rather progressive Christians do? How does he describe such an exodus? Do you agree? Consider Matthew 13:24-30 and 1 John 2:19.

*“And so, on some level Jesus was saying, ‘Look, **do you want to know the ultimate expression of Christianity? Love people.**’ And I go, like, **I don’t think he was far off.**” Bart Campolo*

*“Essentially what your saying is our goal is to actually **keep the law** and that’s something that **the gospel is here to remind us that we cannot do.**” Voddie Baucham*

6. What do Alisa Childers and Voddie Baucham say is the problem with someone simply telling you to love and be a better person?

7. What does Dr. Michael Horton say is the message of prosperity preachers and of progressive Christians and how does He say that contrasts the biblical message?

*“In your **humanist worldview**, how do all the sins of the world **get reconciled and fixed? They don’t!** They don’t! That’s why you have to try to stop people from hurting people. **That’s why you have to work to make a better world.** Because there’s some brokenness you can’t fix. There’s some wounds you can’t heal. **There’s some losses you can’t make right, you can’t make whole.**” Bart Campolo*

8. Fill in the blanks: Dr. Horton says Christ saves us from the guilt and bondage of world that is full of _____ and _____. What does he also say Christians do in response to the gospel?



WHY CHRISTIANITY STANDS APART

This chapter was very revealing concerning the convictions and beliefs of Bart Campolo. The contrast of his humanist worldview with historic Christianity became very stark. Considering this contrast, we want to clarify certain founda-

tional truths from God’s revelation that will hopefully be beneficial to you.

Because Christians believe *ultimate justice* is for God to administer in the end, it follows that such justice is out of reach for any earthly authority or government (Revelation 20; Ecclesiastes 12:13-14). What follows from this is that, within the context of earthly judicial systems, the Christian must always seek to protect the innocent—even *at the cost of the guilty person going free* (Numbers 35:6). The Christian lives this life knowing that the God of *perfect justice* and *perfect love* will bring all things into the open on the last day, will right all wrongs, and wipe away every tear (Revelation 21:4). By contrast, the humanist has *no hope* beyond this life, and the tattered miniscule expectations that a humanist may call ‘hope’ do not even begin to compare to the certain hope found only in Christ. Due to this fact, *humanists will do whatever is necessary to achieve some sort of utopian vision in this sin-cursed world*. A utopian vision, in large part, is a humanist attempt to usher in a society of perfect justice for all. Sadly, this has led to the bloodiest century in history. The 20th century’s world wars were brought about by fascist regimes and communist leaders attempting to implement godless utopian ideologies dreamed up by humanist philosophers like Karl Marx, unleashing historically *unparalleled* oppression and horror.¹ Such realities simply lend to the proof of Christianity, confirming that men are *desperately sinful* and *in need of a Savior!* Only when Christ returns will a perfect utopian world be possible because He, as the King of Kings, will conquer all the evil which is ultimately rooted in the hearts of men (1 Corinthians 5:25).

CERTAINTY AND FAITH

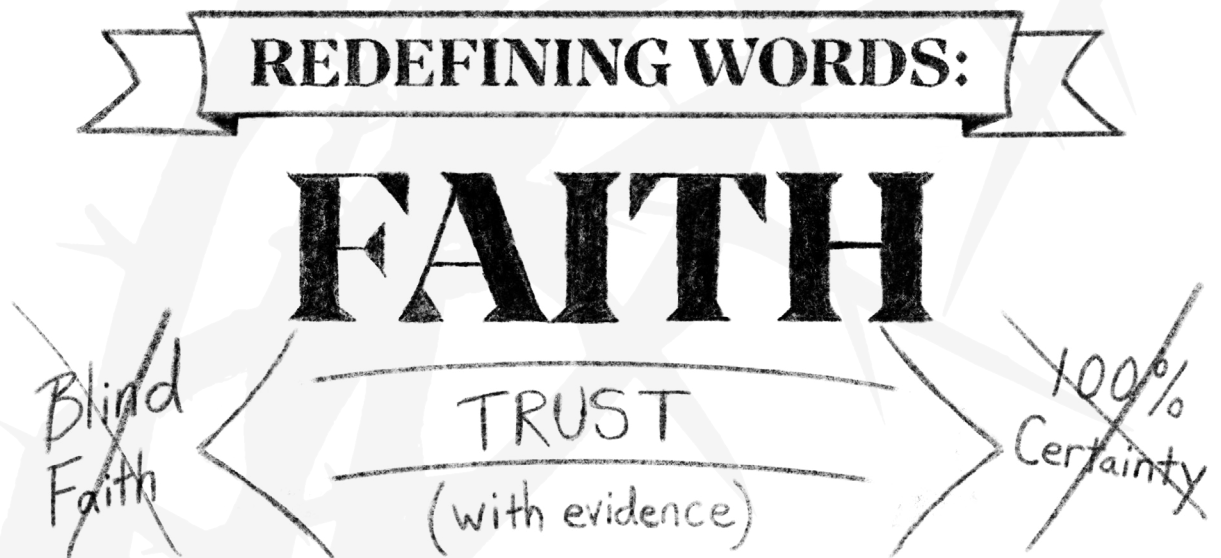
This chapter briefly covered the topic of certainty regarding faith. Just as there are degrees of doubt, there are degrees of certainty. The bible teaches that Christians can know specific truths with a large degree of certainty. For instance, the bible says we should *know* God and the truths of revelation, and this knowledge should be held with certainty—John 17:3 says, “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (see also Matthew 9:6, 11:27, 13:11; John 7:17, 8:32, 10:4-5, 14:17).² This is because the objects of our faith, God and His revelation to us, are certain whether we are certain about them or not. There is a difference between the certainty

1. The world wars resulted in around 52 million dead and Stalin in Russia alone was responsible for 15 million deaths, https://en.wikipedia.org/wiki/Mass_killings_under_communist_regimes; https://en.wikipedia.org/wiki/World_War_II_casualties. In addition, apart from the wars that began in-part due to communism, there were over 100 million deaths in communist countries where the state killed their own people, see *The Black Book of Communism: Crimes, Terror, Repression* by Nicolas Werth, Jean-Louis Panné, Andrzej Paczkowski, Karel Bartošek, Jean-Louis Margolin, Ehrhart Neubert, and Joachim Gauck.

2. John M. Frame, “Certainty,” in *The New Dictionary of Christian Apologetics*, ed. W. C. Campbell-Jack, Gavin McGrath, and C. Stephen Evans (Downers Grove: InterVarsity Press, 2006), 143.

of the source and one’s individual expression of belief. Our faith, which is the expression of individual certainty or doubt, may waver, but the object of truth rooted in God Himself does not. Religious *doubt* is in opposition to certainty, and the Bible often describes doubt concerning the truths revealed in scripture as sin (Matthew 14:31; Romans 14:23). While doubt is not always sin, it certainly is not a virtue for the Christian.³ The Christian should always seek to strengthen their faith by reading and studying God’s word, which will build their conviction, providing greater levels of certainty.⁴ In addition, James 2:19 reveals to us that doubt and unbelief are not exclusively intellectual, they also have to do with the will and the heart. Satan and the demons believe that Christianity is true, but since their hearts and wills are opposed to God, they have no saving faith.⁵ You could say that Satan is *certain* Christianity is true, *even more than you or me!* But that certainty will not save him. Therefore, while you should understand that the expression of certainty in your faith is important, saving trust in the One who provides salvation *is far more important*. “Seek first His kingdom and His righteousness, and all these things will be added to you” (Matthew 6:33). No matter how much your subjective expression of faith may waver, be sure to always cry out to your Savior as the father who had a demon-possessed son did, “I do believe; help my unbelief!” (Mark 9:24).

CHALKBOARD ILLUSTRATIONS



3. Frame, “Certainty,” 143.

4. Ibid, 144.

5. John S. Feinberg, “Doubt, Religious,” in *Evangelical Dictionary of Theology*, 2nd ed., ed. Walter A. Elwell (Grand Rapids: Baker, 2001), 356.



LAW

(CREATING A BETTER YOU)
(CREATING A BETTER WORLD)





X. FOR THE GLORY OF GOD

2.45.27

“God is jealous for His own Glory and he will not share it with anyone else.” Sean DeMars

*“Contemporary worship so often **begins with man and his need rather than God and His glory**, [so much so] that we have essentially **placed ourselves at the center of the universe.**” Alistair Begg*

SOLI DEO GLORIA: “_____ to God _____.”

*“See, **the cross to me isn’t the revelation of my sin.** The cross **is actually the revealing of my value.** Something underneath of that sin must have been of great value **for heaven to go bankrupt to get me back!**” Todd White*

1. *Constance Troutman points out that certain songs and pastors teach that God saw something inherently valuable or favorable in each of us that was worth saving and dying for. How does Voddie Baucham describe this view? What does it imply about God’s saving action toward us? (hint: Voddie Baucham answers this)

2. Chris Rosebrough clarifies the problem posed by those who would point to inherent value playing a part in the salvation of sinners. What verse does Chris read and what are God’s motivations that He listed for loving & saving Israel?

_____ means to magnify, praise, exalt.

3. Dr. Julius Kim and Alistair Begg clarify the idea of being *glorified* by describing what it is and what the focus is. How did they describe this term and its focus?

FOR THE GLORY OF _____ : God’s motive for saving, for the _____ of His people.

*“He wants us to see not just the power and creativity that we can see in nature... **He wants us to see His grace, His mercy,** and He even wants us to see **His wrath.**” James from Detroit*

*“For God to not be God-centered **would actually be to say something untrue** about the universe **because God truly is at the center of the universe.**” Trevin Wax*

4. Provide the verse that answers this question (hint: it was displayed in the film): How come God does not simply carry out perfect justice without hesitation, pouring wrath immediately upon the sinner who sins against Him?

5. Identify at least *three key verses or chapters of scripture* that cover what Pastor John MacArthur is alluding to in this quote: “And the Father, in an expression of Love to the Son, determined that He would create a world, that He would allow that world to fall into sin, that He would recover from that world a redeemed humanity, that He would give that redeemed humanity as a bride to His Son, so that, that redeemed humanity forever and ever and ever could glo-

rify His Son. You are in some sense an incidental part of a great act of love that is within the Trinity. Everything is to the glory of God!”

*“God would be **unrighteous** if He let us **glorify anything else other than Him.**” Sean DeMars*

*“**Something underneath of sin** was so important for heaven to pay such a high price to redeem your life... because **God thought so highly of you** that He sent His Son, and **thought that you were worth it.**” Todd White*

6. Chris Rosebrough responds to the idea that your value is at the center of God’s saving purposes—what does it mean if God’s salvation is centered upon you? What does the opposite of that imply?

GOD IS _____: God eternally _____ of Himself to others.

7. Todd White says that “heaven thought so much of you that God sent His only Son for you,” but Trevin Wax responds to this by saying that if you believe what Todd says about God’s motive then you are missing out on what? What does Trevin say God is doing and what does he say is the most satisfying, lovely and loving thing or person that exists? What is the verse displayed which demonstrates these truths? Can you think of others?

“The love of God is greatly and exponentially amplified when God loves those who are unlovely.” Steve Lawson

*“Jesus **didn’t** come into the world because you were such a grotesque sinner!” Todd White*

*“Well **that’s a lie** some religions tell people, **that you are ‘born of sin, you are sin...’**” Oprah Winfrey*

*“ [That] You’re depraved. **You’re worthless.**”
William Paul Young*

GOSPEL ESSENTIALS: _____ Sin.

8. Chris Rosebrough says that Todd White, William P. Young and others who teach that you are not inherently sinful are denying what core doctrine of scripture? What verses are read in support of this doctrine? What other passage in the same biblical book describes this doctrine more thoroughly?

THE THERAPEUTIC GOSPEL: “God loves me _____.”

THE BIBLICAL GOSPEL: “ _____ God loves me.”

9. What does Steven Lawson describe as “amazing love” along with the verse that demonstrates this? How else is God’s love described?

10. In the very last scene of the film, the voice of Mike Abendroth describes what was happening at calvary, the atonement, by saying it was what kind of display?

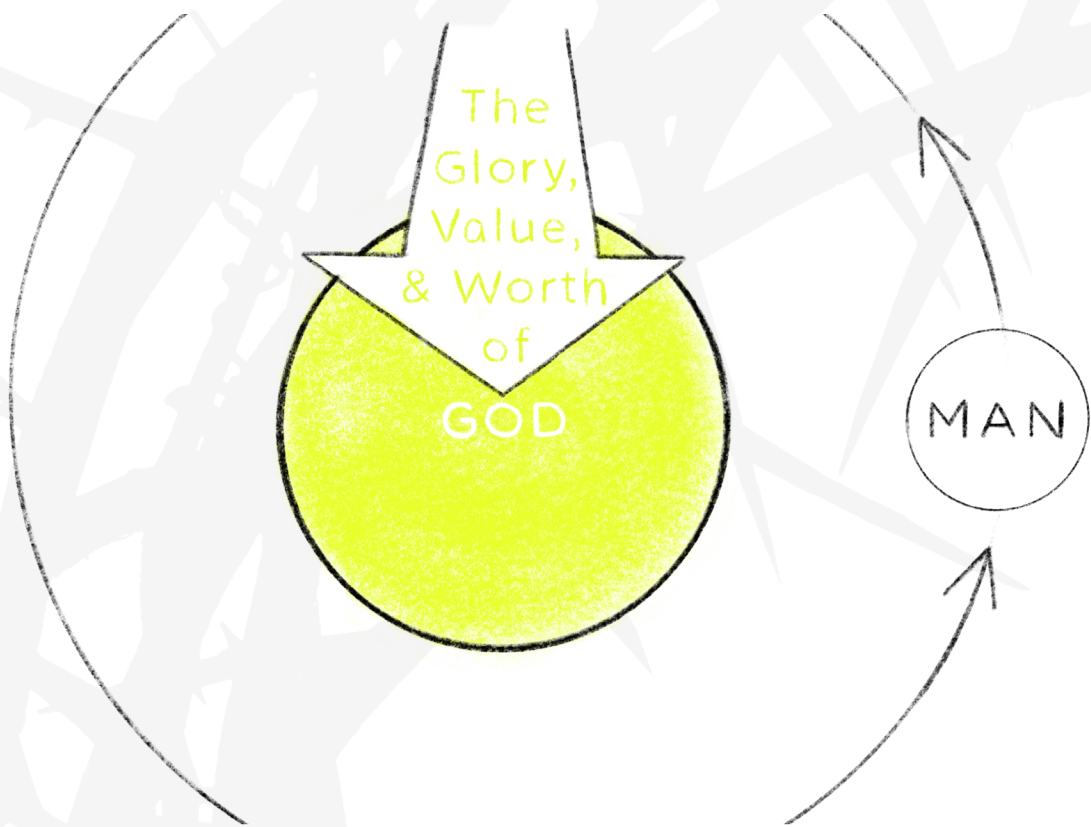
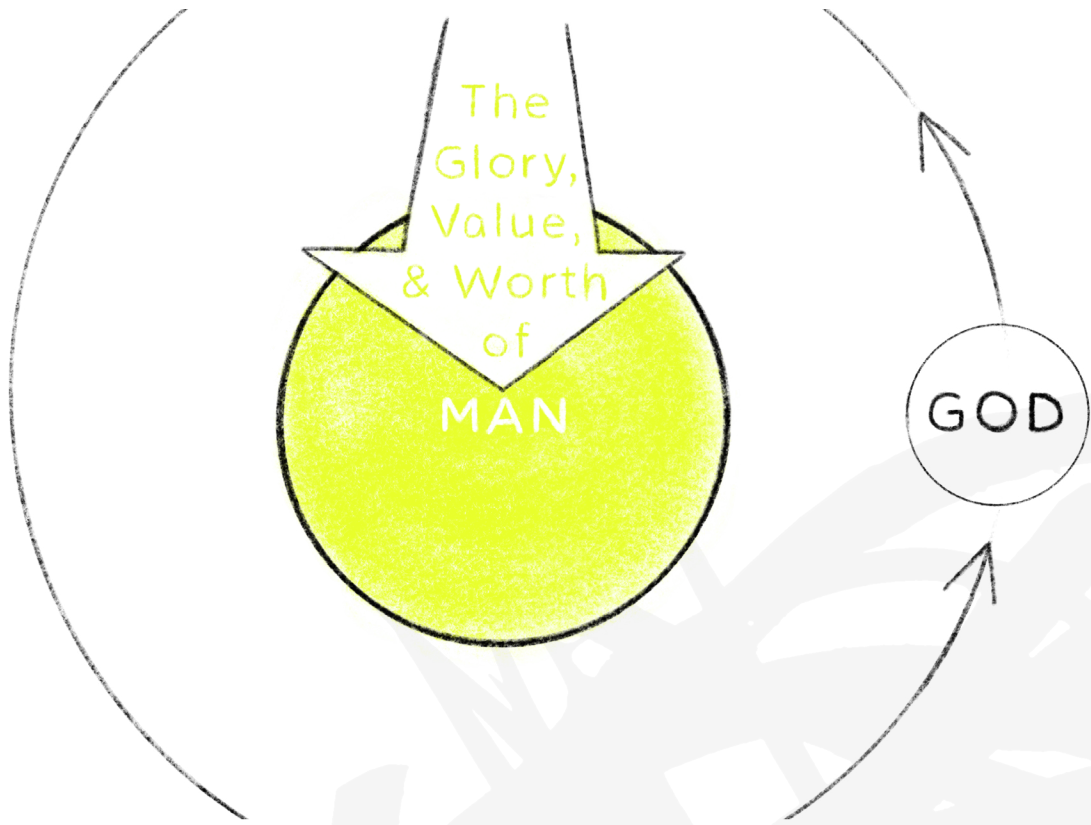
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CHALKBOARD ILLUSTRATIONS



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THERAPEUTIC GOSPEL:

"God loves me because I'm valuable."

BIBLICAL GOSPEL:

"I am valuable because God loves me."



DID GOD KILL JESUS?

DID GOD OR MAN KILL JESUS?

The overarching debate in “American Gospel: Christ Crucified” is framed by **Tony Jones**, one of the founders of the Emergent Church movement:

“The title of my most recent book is ‘Did God Kill Jesus?’ Which I used because it was a quandary I had myself, and it was something that I had heard from a lot of people, and that is, they’re struggling with their understandings of the cross, and Jesus’ death on the cross, in which it **seemed like God had to exact some kind of revenge or payment from Jesus**. Some people call it the ‘Penal Substitution Theory’ of the atonement. I refer to it as ‘The Payment model’ of the atonement. So the big question underlying the book, and I think underlying the cross in general- when you think about it theologically at least- is: **‘Is God the author of the crucifixion?’** Or, to put it more bluntly: **‘Did God kill Jesus?’**”

Tony objects to the idea that Jesus’ death on the cross was the plan and will of God. He also rejects the truth that the cross was an act of God’s justice: Jesus dying for our sins, as a substitute, satisfying the justice and wrath of God. **Alisa Childers** explains that William Paul Young, the author of “The Shack,” shares the same view:

“William Paul Young, the author of ‘The Shack,’ came out with a book called ‘Lies We Believe About God.’ And in ‘Lies We Believe About God,’ **he teaches that it’s a lie to think that God originated the cross- that it was God’s idea to send Jesus to die on the cross for our sins. And that if that’s true, that makes Him nothing more than a ‘cosmic abuser.’** And this is a theme that’s very big in the progressive Christian church- this idea of ‘cosmic child abuse.’”

The film **summarizes the debate** over the cross like this:

“I don’t think God killed Jesus! I think God died on the cross.”
-Tony Jones

“Did God kill Jesus? Yes! Did Jesus go to the cross unwillingly? No!”
-Voddie Baucham

GOD’S SOVEREIGNTY & MAN’S RESPONSIBILITY

We must maintain the tension between God’s sovereignty and man’s responsibility. God is sovereign and good, and as the first cause, is directly active in

the cross (without sin). Yet man, as a secondary cause, is free and responsible for his actions in the crucifixion. God's action doesn't remove human freedom and responsibility, and human actions don't negate God's sovereignty over the cross. We see this same truth in the story of Joseph, where God is immediately involved through the agency of human beings:

"As for you, **you meant evil against me, but God meant it for good** in order to bring about this present result, to preserve many people alive."

-Genesis 50:20

In the book of Job, God, in His sovereignty, gives permission to Satan to destroy Job's family, property, etc. Job responds to Satan's action (the secondary cause) by attributing it to the Lord (the first cause), yet Job doesn't charge God with doing wrong:

"Naked I came from my mother's womb,
And naked I shall return there.
The Lord gave and **the Lord has taken away.**
Blessed be the name of the Lord."

In all this Job did not sin or charge God with wrong.

-Job 1:21-22

In Jeremiah 51 we see that God is calling the nation of Babylon his "war-club," and that He is using it to shatter the nations as a weapon of His justice. But in verse 24 He says He will repay Babylon for the evil that they have done.

He says, "**You are My war-club,** My weapon of war;
And **with you I shatter nations,**
And with you I destroy kingdoms.

-Jeremiah 51:20

"But I will repay Babylon and all the inhabitants of Chaldea for all their evil that they have done in Zion before your eyes," declares the Lord.

-Jeremiah 51:24

DID GOD KILL JESUS? - QUOTES

"O! can ye tell the greatness of that love, which made the everlasting God not only put his Son upon the altar, but actually do the deed, and thrust the sacrificial knife into his Son's heart?" Can you think how overwhelming

must have been the love of God toward the human race, **when he completed in act what Abraham only did in intention?** Look ye there, and see the place where his only Son hung dead upon the cross, the bleeding victim of awakened justice! Here is love indeed; and here we see how it was, **that it pleased the Father to bruise him.**”

-Charles Spurgeon (<https://archive.spurgeon.org/sermons/0173.php>)

“The sufferings of the Saviour were not purely natural, but also **the result of a positive deed of God**, Isa. 53:6,10 . . . The sufferings of the Saviour finally culminated in His death . . . **God imposed the punishment of death upon the Mediator judicially . . . The sentence of Pilate was also the sentence of God, though on entirely different grounds.**”

-Louis Berkhof, *Systematic Theology* (pages 338-339)

“But let me end by giving you this specific statement **which literally tells us that it was God who was doing this thing on Calvary**: Isaiah 53:6: “All we like sheep have gone astray; we have turned every one to his own way; **and the Lord hath laid on him the iniquity of us all.**” But have you ever realized that John 3:16 says this? “For God so loved the world, that **He gave his only begotten Son**” - **to the death of the cross - it is God who gave Him.** Take again Romans 3:25: “**Whom God hath set forth to be a propitiation** through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God” - there it is again. **Or Romans 8:32: “He that spared not His own Son, but delivered Him up for us all, how shall He not with him also freely give us all things?” He, God, He “spared not His own Son but delivered Him” - it was God who did it . . . Any idea or theory of the atonement must always give full weight and significance to the activity of God the Father.**”

-Martin Lloyd-Jones, *Great Doctrines of the Bible, Volume One, Substitution, ‘The Necessity of the Atonement,’ Crossway Books, Wheaton, Illinois, 2003* (pages 317-337)

“ . . . **for he was put to death by his own Father . . .**”

-Martyn Lloyd-Jones, *The Cross, Crossway Books, Wheaton, Illinois, 1986* (page 82), (<https://tinyurl.com/y7mqh4b6>)

“Redemption is ‘in Christ’ in that God ‘displayed him publicly,’ or ‘set Him forth as a sacrifice’ on the cross as a hilasterion [propitiation]. Nor should it be missed that **it is God who thus takes the initiative in the process of redemption . . .** As P. T. Forsyth remarks, ‘**The prime doer in Christ’s cross**

was God'"

-Douglas Moo, Romans Commentary on Romans 3:25 (page 231)

"Who delivered up Jesus to die? Not Judas, for money; not Pilate, for fear; not the Jews, for envy - **but the Father, for love!**"

-Octavius Winslow, No Condemnation in Christ Jesus (page 367, <https://tinyurl.com/y9yqq77h>)

"If your sins brought Christ upon His knees (as they did in the garden) before God as an angry judge, they may well bring you upon your knees also . . . And considered either as lamb or shepherd, we find that God being angry with Him whilst thus he bore our sins, insomuch as He is said in **his wrath to have smitten this shepherd with His sword, and smitten him unto death**"

-Thomas Goodwin, Christ Our Mediator, (Grand Rapids: Sovereign Grace Publishers, 1971), 370.

". . . God condemned sin in His flesh [Rom. 8:3] **and punished him with the accursed death** on the cross and that through Him we now receive reconciliation and forgiveness, righteousness and life, indeed total and complete salvation"

-Herman Bavinck, Reformed Dogmatics, Vol. 3 (page 398)

"The believer is saved- not simply because of what men did to Christ on the cross, **but because of what God did to Him: He crushed Him under the full force of His wrath against us.**"

-Paul Washer, The Gospel's Power and Message (page 192)

"Then the horrifying thunder of God's wrath breaks the silence. **The Father takes the knife, draws back His arm, and slays "His Son, His only Son, whom He loves"** fulfilling the words of Isaiah the prophet: '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; the chastisement for our peace was upon Him, and by His stripes we are healed.... **Yet it pleased the LORD to bruise Him; He has put Him to grief.**" (Isaiah 53:4-5, 10)

-Paul Washer, The Gospel's Power and Message (page 194)

"Texts such as Isaiah 53:10, John 3:16, Romans 8:32, and Jesus's prayer in Gethsemane and His cry from the cross, **all teach that the Father deliberately sacrificed His Son for us** . . . How is the Father justified in what he did

at Calvary? What gave Him the right to sacrifice His own Son? Two points require emphasis. First, **Scripture presents the action of God the Father as a priest offering the sacrifice of His only Son, as a demonstration of His love, justice, and righteousness.** Second, given the Trinitarian personal relations, **the act of the Father also involves the active involvement of the Son and the Spirit, who together, and according to their mode of personal relations, act as the one God to redeem us.”**

-Stephen Wellum in “Christ Alone” (pages 211-212)

“Just as Abraham lifted the knife over the chest of his son Isaac, but then spared his son because there was a ram in the thicket, **so God the Father lifted his knife over the chest of His own Son, Jesus — but did not spare Him, because He was the ram; He was the substitute.”**

-John Piper, Who Killed Jesus? (<https://www.desiringgod.org/articles/who-killed-jesus>)

“In the end, the question then is: Who really killed Jesus? Back to Acts 2 again in verse 23, “This man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross.”

The secondary cause: sinful people. They all got together, they were all in on it. They all did it. That’s the secondary cause. The primary cause: God, God. **So the ultimate answer who killed Jesus? God, God killed Jesus.** Isaiah 53:10, which I read earlier, **“It pleased the Lord to bruise Him.”**

-John MacArthur, Who Really Killed Jesus? (<https://www.gty.org/library/sermons-library/42-186/who-really-killed-jesus>)

This article was originally posted on the American Gospel Film website and can be found at <http://www.americangospelfilm.com/did-god-kill-jesus.html> with additional content included.



CHAPTER ANSWER KEY

CHAPTER ONE ANSWERS

1. Bart's story is distinct in that he needed to experience God with his human senses for it to be considered a true faith to him. Russell's story was distinct in that it centered upon Russell alone with God's word, learning who God was apart from any sense experience. Yes, the differences are important because Bart relied on an arbitrary experience to define his faith, while Russell testified to the objective truth of God's Word which was confirmed by the internal witness of the Holy Spirit (John 15:26; 1 Corinthians 2:13; Hebrews 4:12).
 2. Bart's testimony, as interpreted by Scripture, is that he is, and always was, the "natural man" who "does not accept the things of the Spirit of God" because "they are foolishness to him" (1 Corinthians 2:14). On the other hand, Russell's testimony reveals that he has "the mind of Christ" (1 Corinthians 2:16).
 3. The bible promises the witness of the Holy Spirit (Acts 5:32) but that is the only "experience" scripture explicitly promises to all those who are elect. God preserved the words of our Savior in John 20:29 to help you understand that seeing, or *being given experiential evidence of the truth*, is not how faith works. Hebrews 11:1 says "faith is the assurance of things hoped for, the conviction of things not seen," meaning that if the object of your faith is something you need to see in order to believe, it is *not* faith! Hope is an essential element of faith, and hope is trust in God's future fulfillment of His promises where faith becomes sight (2 Corinthians 5:7; 1 Thessalonians 4:17).
 4. You ought to respond to someone who has constructed their own faith by pointing them to God's Holy Scripture. None of us get to "reconstruct" or invent our own religion. Since we are not God, the truth must be revealed to us. God has revealed the truth about reality in His Word.
 5. What is common among these passages is that those who have faith hear God's word and believe; their belief directly connected to the content of the spoken or written word of God.
 6. Progressive Christians are often caught up with a love of the world or the things in the world. Examples include seeking to please those who have problems with scripture, being more suspicious of God's word than of man's word, more willing to embrace doubt rather than faith, and traits like these.
 7. No, a citizen of God's Kingdom is to be identified by Christ-likeness, which means to walk in the pattern we have been given by Christ (Philippians 3:17).
 8. This must be a personal, self-reflective answer.
 9. The message of Isaiah 53:6 is that everyone has rejected God's way for their own way. Be sure to take the last two questions to heart through self-examination.
 10. Answer on your own.
- A. The Person and work of Christ are inseparable, you cannot have His work without His Person or His Person without His work. We know who Christ is (His Person) by what He did, and we know the work of Christ because of the unique Person who accomplished that work. No man could have accomplished what Christ accomplished. In turn, God *in His own essence* could not have accomplished what Christ accomplished through the incarnation as a man. It was Jesus as both God and Man, the Second Person of the Godhead, the Son of God, the Eternal Word, the King of Kings, and Jesus of Nazareth alone who completed the saving work of the gospel (Mark 1:24; John 1:1-18, 3:1-21; Revelation 17:14). Jesus Christ *is* the Good News (John 14:6). He is the sin-forgiving God of the Scriptures (John 20:27-28). And He is the only One who died, was buried and raised on the third day (1 Corinthians 15:1-8).
 - B. Jesus says He will "lay down his life" for the sheep. This act communicates that He loves those who He dies for (John 15:13; see *John 3:16 as well*). Jesus being the Shepherd means that He is more than a mere man. It implies that He must be God as well. This is because in the old testament, it was strictly God who was identified as the Shepherd of Israel (Isaiah 40:9-11).
 - C. Jesus as the Lamb means that He is *the* Lamb of God who was provided as the sacrifice for sin. Jesus is the Lamb you must trust in who God has provided, just as Abraham trusted God would provide (Genesis 22:8, 13). Jesus is the pure sacrifice who takes your place, just as lambs were sacrificed each year in the place of the Israelite people (Numbers 29:7-8, cf. Leviticus 16:29-34). Christ went silently to the slaughter, just as a lamb is silent before His death (Matthew 26:63). While the sacrificial lamb in the law of Moses was meant to cover sin temporarily, Jesus is the sacrificial Lamb who takes away sin eternally (Hebrews 9).

CHAPTER TWO ANSWERS

1. Holiness is being separate from sin and worldly corruption. [Note: To understand the context of these verses, see 1 Corinthians 5:9-11, 6:6, 6:19, and 10:21. Paul was re-emphasizing that the Corinthians should guard their witness to one another and the community as Christians by avoiding feasts which supplied meat sacrificed to idols (Acts 15), by not associating with false Christians, and by settling disputes among themselves instead of in a secular court.

The principle of holiness for a believer teaches that you are to live differently than unbelievers by seeking to obey God's word.]

2. For all the wrongs in the world to be made right and for all the evil to be brought to justice, God must be perfectly just. If He is not perfectly just, than you cannot be sure than any evil or wrong will be repaid. Ultimate justice, according to the bible, appears on the day of judgement in Revelation 20:11-15. On that day, all those without their name in the book of life, who are not redeemed in Christ, will be judged according to what they have done.
3. Bart's reasoning for rejecting God's sovereignty is due to the stories of struggling or suffering individuals in his community. In summary, Bart is saying that if he were to teach the suffering people he knew in the inner city that God could have stopped their suffering from happening, then God would not be likable or even lovable. For Katherine, on the other hand, the belief that God is in complete control of her suffering gave her comfort and assurance that God would be with her as she goes through suffering. Katherine's view of God is not only more accurate than Bart's, it also demonstrates that she understands God's sovereign and providential hand in the lives of those He loves (see *American Gospel: Christ Alone* for the full testimony of Katherine and Russell Berger).
4. We hope you answer "Yes" to the first question here because the bible clearly teaches that God is sovereign. Based upon the verses provided, God is so powerful He is able to do "whatever He pleases" (Psalm 115:3). God controls the destiny of each person (Proverbs 16:9; Jeremiah 10:23), He controls who is saved (John 1:12-13, Romans 9:16), and He has appointed every detail of creation, including the life of every individual (Acts 17:24-27).
5. To watch an atrocity like that should produce anger or even wrath because God has put an inherent desire within each person for justice. This is part of having God's law written upon your heart (Romans 2:15). Your sin must be punished before God's wrath can be taken away (Exodus 32:33-34; Psalm 2:12). But God delays His wrath until judgement day (Isaiah 48:9). God's wrath is stored up against sin for measured judgement (Jeremiah 25:15; 1 Thessalonians 2:15-16). God must punish every last sin, and there are only two ways sin is punished, either God's wrath is poured out on the sinner in hell or God's wrath has been poured out on Christ to forgive the sinner (Luke 12:5; Romans 1:18, 5:9).
6. No, just because God killed His Son on the cross does not necessitate that it was "divine child abuse." God would have to have committed some form of abuse by human standards, but such an assumption is problematic in multiple ways. The least of which being that God is not a man and therefore cannot be held to man's standards. To hold God to humanly standards would be confusing the Creator with His creation (treating God as if he is a man). Furthermore, based upon John 10:18, Jesus went to the cross willingly. This means He was perfectly aligned with the Divine decree and submissive to the will of the Father (in His human will). God the Father and God the Son share a *will*, because one's *will* is a feature of one's *essence* (see the Chalcedonian Creed on page 82). But, once the Son took on a human essence in the incarnation, He added to Himself a human will which was able to submit to the Father (John 1:14; Matthew 1:18).
7. It means God is disproportionate in His attributes; He is imbalanced. Furthermore, it means He must be made of *parts*. If someone is made of parts, it follows that those parts must have been assembled prior to their existence. If this is the case, there must be a god who assembled and created the god consisting of parts.
8. No, God cannot override, ignore or dismiss His justice in order to demonstrate love. To do so would mean that God would have to *change* from upholding the demands of justice to simply dismissing the demands of justice, but God cannot change (Numbers 23:19; James 1:17). We know God cannot change because Psalm 102:25-27 says that while creation wears out, God stays the same from beginning to end. And just as upholding justice is important to God's unchangeableness, it is important also for His character. For God to ignore the demands of justice and fail to punish sin would make God unjust. Russell Berger gives an excellent illustration to help understand this when he says, "Love and justice are inextricably linked. We could think of a judge, he says he is a loving judge, and yet he is presented with a criminal who has destroyed property and killed people and abused others. We would say that a judge who allowed that criminal to walk 'because of his love' is actually being profoundly unloving to that criminal's victims. To fail to punish evil is an unloving act. If you're unjust, you're also unloving. Those two things are inextricably linked." God, as the perfect Judge, requires not only the offence against Himself to be paid for, but also the offense against the innocent party in each transgression (Romans 12:9). God cares about those who endure injustice and will make sure that justice is done for them on the last day (Isaiah 1:17, 13:11).

CHAPTER THREE ANSWERS

1. If you reject hell, why be concerned about knowing the true Christ? If you reject exclusivity, why would there be a punishment for a rejection of the Christ of scripture?
2. Yes, John 3:18 answers the belief of universalism, but not exhaustively. What it tells us is that everyone is condemned already until they believe. This verse does not indicate that everyone will believe, but rather gives assurance that everyone is condemned. Other verses to consider are Matthew 25:41, 25:46, John 3:36, Revelation 20:11-15, and Revelation 21:1-8.
3. Jesus as the Messiah is personal. No, an impersonal truth cannot do actions which personal agents can.
4. The evidence favors penal substitution because the emphasis is on a debt of sin and a separation from God that

must be addressed before any person can be favorable position before God.

5. What you prefer or desire does not change or produce truth. Instead, your preferences and desires should conform to truth. So, when you put your faith in your preferred idea of god over the God of scripture, you are putting your faith in a god who does not exist, or an idol. Idols don't have to be represented by material objects, they can be ideas fashioned by our own minds (Ezekiel 14:3).
6. *Eternal* torment is implied. Certainly the torment aspect in itself is explicit. In order for the rich man's brothers to escape the same fate, they must believe God's word. God's complete and sufficient word must alone inform you about your eternal destination.
7. No, there is no need to be reconciled to God if penal substitution is rejected. No, Rohr's teaching does not leave you with the same God because Rohr's god is panentheistic (sharing his being or essence with creatures), making his god an entirely separate god than the One revealed in scripture (God is entirely separate because He is incomparable, Isaiah 46:5-9; creation has a beginning, God does not, Exodus 3:14). Rohr's "at-one" god may have slight differences from other religions, specifically the Christian terms Rohr attaches to it, but by Rohr's own descriptions his god has much more in common with eastern gods.

CHAPTER FOUR ANSWERS

1. Keying (1) a rock, (2) a car (a) in a junk yard, (b) in a used car lot, and (c) a brand-new sports car. The punishment became more severe the more valuable the object which was vandalized. Genesis 3; Matthew 25:31-46; Revelation 21:8; Psalm 51:4.
2. God's wrath is "pure", and it is based upon "His love for that which is right," or His desire for perfect justice to be done.
3. Provide your own answer.
4. Anthony Wood said we should accept paradoxes because God is a being who is "incomprehensible." See appendix for more on God's incomprehensibility.
5. Passed over sins of Abraham and Moses (Romans 3:25); God did not hold Noah to the degree his sins required (Genesis 6:8); Ananias and Saphira (Acts 5:5, 10-11).
6. The temptation of Jesus, "it is written" (Matthew 4; Luke 4); Matthew 15:6; John 17:17.
7. Provide your own answer.
8. The verses are Deuteronomy 5:9 and Exodus 14:14.
9. The words are "ruined" & "His love."
10. The words are "hates", "change", "Scripture Alone", and "honor & glory."

CHAPTER FIVE ANSWERS

1. The verses for support are Psalm 5:4-5, 6; Romans 9:13. It means "God hates and loves the sinner" via graphic at 1:38:41.
2. He fell silent and continued to believe that God was who He said He was, even in the midst of great suffering and difficulty.
3. The plurality of motivations are love, fear and reward. The scriptures listed are Proverbs 9:10; Isaiah 11:1-3; Hebrews 10:31; 1 John 4:18-19. Other scriptures include (on reward): Matthew 6:1, 19-20/Luke 12:33; Matthew 5:12/Luke 6:23, 35; Matthew; Hebrews 11:6; Colossians 3:24; 2 John 8; 1 Corinthians 3:8, 9:18.
4. Men are hopelessly depraved. Only Jesus, the Prince of Peace, can establish Heaven on earth.
5. God gives undeserved kindness and favor. The two words to fill in are "common" and "saving".
6. The order of answers are "Redemption", "Reconciliation", "Reconciliation", and "Redemption".
7. The means by which they were saved was Faith in the saving work of God which was manifested later in redemptive history as the saving work of Jesus Christ on the cross. The verses given are Psalm 51:1; 2 Samuel 12:13; Romans 3:25-26.
8. Psalm 51:1, "Have mercy on me, O God, according to your steadfast love; according to your abundant mercy, blot out my transgressions." David appealed to the mercy and the lovingkindness of God which God had continually revealed about Himself not only in Exodus 34:6 but throughout His dealings with mankind and His own people. Pastor Durham points out that God forgave David in 2 Samuel 12:13, but this included a tension between God's justice revealed in the law and His grace revealed through his forgiveness of David and others.
9. The atonement resolves the tension between law and grace. This tension was resolved in Christ as He fulfilled the words of Isaiah 53:5. The law establishes God's justice but does not provide comprehensive forgiveness. Grace

establishes God's mercy and forgiveness, but it does not fulfill God's justice. The atonement resolves both issues by satisfying the penalty of the law in the death of Christ and providing grace in substituting the sinner's punishment upon Christ's sacrifice and simultaneously providing the sinner with the sinless and righteous status of Christ.

10. The verses are 1 Thessalonians 1:9-10; Romans 5:9. No, progressives are not dealing with the true witness of Scripture of itself.
11. Provide your own answer.
- A. God both loves and hates each sinner. He hates the sinner because of the sin he commits, but God has shown His love toward that sinner by sending His Son and providing Christians to preach the saving message of Christ's life, death and resurrection.

CHAPTER SIX ANSWERS

1. (1) "Do they talk about the atonement having a penal and substitutionary aspect to it?" (2) "Do they have a fully developed penal substitutionary theory of the atonement?" (3) Question to ask: Do historic theologians talk about this doctrine having the specific aspects that make up this doctrine? Question not to ask: Do historic theologians have a fully developed version or theory of this doctrine?
2. The verses given were Hebrews 2:14-15. No, because it does not take into account all the verses that speak of the atonement.
3. Eusebius of Caesarea, 260-340 AD. That Christ became a curse, that He suffered a penalty, was chastised, and received death all for us. He also says Christ make forgiveness possible for us because He "transferred to Himself the scourging, the insults, and the dishonor, which were due us."
4. A payment made to the devil, the devil gaining a victory of Jesus, the idea that God tricked the devil (basically using deception as a method—God lying!), and ultimately the devil having an upper-hand against God. Satan takes orders from God, so God has complete sovereign control over Satan. Satan cannot demand anything from God and God does not owe anything to Satan. Furthermore, God cannot lie, so he would never use Satan's tactic's against him. It is Satan who is the "Father of Lies," not God (John 8:44).
5. John 19:30 where Jesus says, "It is finished." "God cannot cease to be God." This interacts with the attribute and doctrine of immutability (among others).
6. Anselm of Canterbury. He wrote a book titled "Why the God-Man?" The book asserts that God cannot owe a debt to Satan. Matthew 10:28—Only God can kill the body AND the soul, so this implies that Satan cannot kill anyone "spiritually."
7. The first illustration: One man is drowning, and the other man jumps in to save his life. The first man survives because of what the other man does, but the one who jumped in dies. The second illustration: One man is next to the water, in no need of anything, and the second man says he loves the first man so much he wants to die for him so he jumps into the water and drowns. Just as in the first illustration something is accomplished (the saving of the man from drowning), substitution accomplishes something. But just as in the second illustration, where nothing is accomplished, the other atonement theories on their own do not accomplish anything.
8. (1) If there is no sacrifice needed for sin leading to a command to repent, salvation becomes a polite suggestion and nobody really has anything to answer for in their actions. You will be okay with everyone being saved because there really is nothing to be saved from. (2) The work that Christ has done for the sinner, which the sinner needs, is abandoned; therefore, your view of salvation must turn into a law-centered salvation with a message of "Be loving like Jesus" instead of the good news which is "you have not been loving, you've sinned, therefore you need a Savior to be loving in your place and die for your transgression." The gospel changes from "It's been done for you" to "You must do it yourself."

CHAPTER SEVEN ANSWERS

1. This approach engages in lies and deception. Christians should never engage in lying or deceiving because that is sin and it is also what the Devil does. Mike mentions the "straw man" fallacy. This means that someone creates a false version of a view they disagree with, claim it is the same thing as the view they disagree with, and then refute that false version of the view as if it is the real one.
2. That it "Shows the limitations of our illustrations." It also misses Christ's "own voluntarily laying down of His life" instead of "having His life sacrificed by his father for the good of strangers." Because they are missing a holistic view of the atonement. Illustrations can only capture limited aspects of what they are trying to represent. So to demonstrate every aspect, one must pull together the whole view of the atonement from the old and new testaments.
3. It shows that Jesus willingly went to the cross, not because He was coerced or forced by a separate will of the Father. It also hints at the fact that Jesus' will and the Father's will are perfectly aligned as demonstrated in other

passages such as John 6:40 and John 10:30.

4. God doesn't love us because Jesus died on the cross, God loved us already (while we were still His enemies. Romans 5:10) and He demonstrates that through sending His Son to die for us.
5. The words to fill in are "Triune" and "Deity".
6. The verses are John 17:1-5. He names The Covenant of Redemption. It should impact your understanding in that the atonement is about God's love for His Son because of the glory they share in the work of redemption, and that your salvation is "Really part of a bigger expression of the love that God has for God" (Voddie).
7. From John 17, it is biblical to say that these two doctrines are so intimately connected that both together are distinctives which separate Christianity from all other religions. Together they not only separate Christ's sacrifice from any parallel to sacrifices to pagan gods (which are rightly impersonal, monstrous and abusive). They also show just how much true Christian love stands apart from any humanist expression of love (John 15:3; 1 John 3:16).
8. Socinianism denies the Deity of Christ (eliminating the Trinity) and the penal substitution of the atonement. The unitarian god of Socinianism can forgive sins without a payment for those sins, so penal substitution is not needed.
9. Hebrews 9:22, "Without the shedding of blood, there is no forgiveness of sin."
10. The father in the parable had already taken a loss by giving the wayward son his portion of the inheritance (v. 12). The father absorbed that loss without payment when he forgave his son. The verses used to answer the objection begin with Matthew 5:38-39 concerning the Mosaic law's allowance for "An eye for an eye" retribution. Human justice would mean "An eye for an eye," the equivalent of the offense is paid back to the person sinned against. Jesus teaches that instead of attaining justice, Christians should forgive, which means the violation that comes with being sinned against *is not given in return—instead, the one who forgives absorbs the justice the other person deserves back upon themselves*. In addition, Romans 6:23 says that sin deserves death and instead of making the sinner bear that punishment himself, God bears the punishment in the sacrifice of Christ. **God absorbs His justice, your punishment of death, unto Himself, in the person of Jesus Christ.** "Instead of us dying for our sins, which is what we deserve, Christ dies for our sins" (Alisa Childers).

CHAPTER EIGHT ANSWERS

1. Sinless perfectionism. Pelagianism. The scripture that clearly identifies this belief is 1 John 1:8.
2. The verses shown are Matthew 22:35-40. Because for someone to love God with every ounce of every faculty of their being would mean that they, in that moment, would have to be free of the curse of sin—all sinfulness would need to be expelled. This is impossible because of Jeremiah 17:9, Matthew 15:18-19, and especially 1 John 1:8. The Christian life is about seeking progressive holiness (1 Thessalonians 4:3-4, 7; Hebrews 12:14; Romans 6:19) but as we do, we recognize that as layer after layer of sin is identified and repented of, we see just how deep and dark our hearts really are.
3. The second half of the verse, "So that we might become the righteousness of God in Him."
4. Point #1: Paul says **it is a legal term** that means that the moment a person believes, "God legally or forensically declares them to be right with Him and treats them as right with Him." Point #2: Your sin was "Imputed to Christ" (see Appendix on imputation), meaning it was transferred to Him so that he could be your substitute. Paul says, "God legally or forensically declared His Son to be guilty in our place and treated Him as guilty." Point #3: Jesus on the cross did not "become corrupt or defiled or twisted or sinful, He was always the spotless Lamb of God." Paul Washer is foremost describing God's declaration of a sinner to be righteous based on the work of Jesus Christ, which is **the doctrine of justification**. Justification is very closely tied to another doctrine that is embedded in this verse and described by Paul Washer—it is **the doctrine of double imputation**, which is when your sin placed on Christ and Christ's righteousness given to you.
5. Key texts are 1 Corinthians 5:21, Isaiah 53:5-6, 1 Corinthians 15:2-4, and 1 Peter 3:18.
6. The "Cup of God's wrath." The verse given was Jeremiah 25:15.
7. "Curse", "curse", and "Cursed". Galatians 3:13. That He took your sin, your punishment, and the wrath that God had reserved for you—this is how Jesus was "cursed." Just as all humanity was cursed in Genesis 3 (Romans 5:12), you bore the curse of sin, and just as every person has acted willingly upon that curse and sinned (Romans 3:23), Jesus bore that curse and the punishment that comes with it when He died upon the cross. The word to fill in is "crush".
8. Matthew 3:15, Jesus was baptized by John to "Fulfill all righteousness." No, it was not inherent divine righteousness. It was by Christ's perfect obedience to the law as a man (See appendix on Imputation).
9. The words to fill in are "intercessor" and "representative." He reads Job 9:32-33.
10. A proper view of the incarnation. The Son of God, Jesus Christ, died in His human nature, but at the same time it is the same Son of God who is inseparably part of the Godhead, joined in His divine essence with the Father and Spirit. No, the unity of the Trinity was not broken.
11. "It is **the value of God**. Yes, Jesus of Nazareth was a man, but Jesus of Nazareth was God in the flesh and with

that came **the infinite value of His person**. And that's how He could die in our place and save us from a multitude of sins."

12. Both killed Jesus. Acts 2:23.
13. Tony is contradicting himself. On one hand, he doesn't think justice should be a factor in how God saves sinners, but on the other hand he wants a God who is just (mind you, not just according to God's standard of justice, but rather Tony Jones' standard of justice).

CHAPTER NINE ANSWERS

1. That it was a metaphor. "If the resurrection of Jesus wasn't a real event in real history, then Christianity is false, and the questions mean nothing." 1 Corinthians 15:17.
2. Many churches and denominations have abandoned teaching foundational Christian truths, such as the inerrancy of scripture, the exclusivity of Jesus in salvation and the reality of Hell. That there is a life-altering message and eternally valuable meaning in the doctrines which have been covered in this film.
3. Atheism or unbelief. They are the same, "Moral indignation and disgust."
4. Complete blindness and 100% certainty. She says faith is trust based upon good evidence. The verse is John 20:27.
5. He says they should "Be honest about their unbelief, rather than staying and corrupting [the church] from within." Such an exodus "Has a purifying effect on the church" and that "It is a good thing."
6. Such is the law (see Matthew 22:35-40) and you are incapable of fulfilling that command! In addition, you are sinful and flawed, therefore you need the good news of the gospel, not more commands.
7. Their hope and message "is about you and what you do to achieve a better you... or achieve a better world. It's all about law, it's all about what you can do instead of about God and what He has accomplished in History for us and for our salvation."
8. Oppression and injustice. They love and serve their neighbor.

CHAPTER TEN ANSWERS

1. It is "Man-centered" instead of God-centered. That "All of a sudden the idea of grace is gone because [our salvation] is merited" (see Titus 3:5).
2. Deuteronomy 7:7-8. God's motivations were "because of His love, because of His faithfulness, [and] because He keeps His word".
3. It is "Recognizing God for **who He is as He's been revealed in the scriptures** so the more **we get to understand who God is**, we get blown away" Dr. Julius Kim; "[God's] **focus was on Himself, the focus was on His glory**" Alistair Begg.
4. Isaiah 48:9—for the sake of God's name and His praise, He is restrained and delays His wrath. See also 2 Peter 3:3-9, 1 Corinthians 13:4; Psalm 103:8.
5. John 3:16, 17:9-10, 24; Acts 2:23; 1 Corinthians 10:31; Revelation 19:7; James 1:18; 1 Peter 1:1-5, 20, 23; Romans 8:29.
6. If you are at the center of God's saving purpose than **you are worshipping yourself**. The opposite, with God at the center, means His saving purposes **magnify His value and His worth**.
7. The "Greatest gift which is Himself (God)." God, by pointing us to Himself, is "doing the most loving thing possible." God Himself is the most satisfying, lovely and most loving person in existence. The verse displayed is John 17:3-5.
8. They are denying Original Sin. Romans 3:10-12 supports this doctrine. Romans 5:6-21 is a more thorough presentation of this doctrine.
9. God dying for the unlovely, the worthless—God dying for His enemies, Romans 5:10. It is also described as "Unparalleled love, matchless love."
10. "A **simultaneous display of all Gods attributes** not just His love and forgiveness, but by no means letting the guilty party go. Love and wrath on display, goodness and kindness on display, justice and mercy on display simultaneously."

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