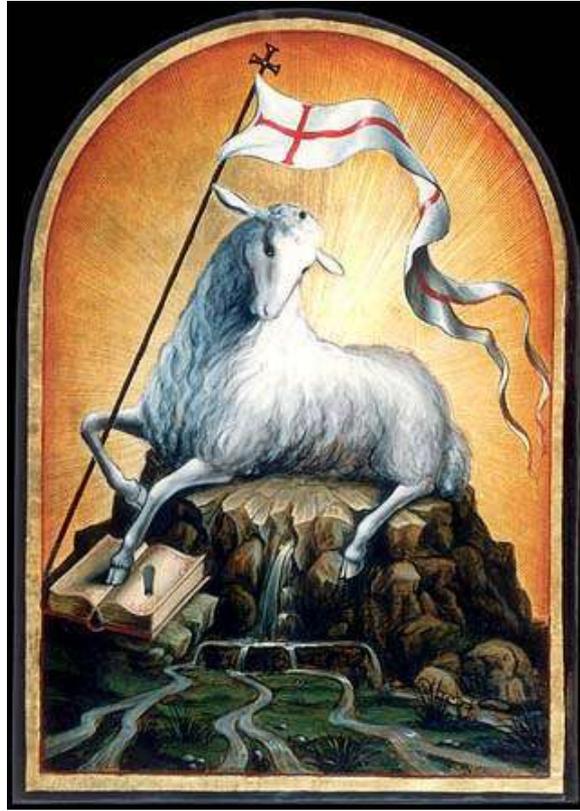


THE LAMB OF GOD

READING THE NEW TESTAMENT ON ATONEMENT



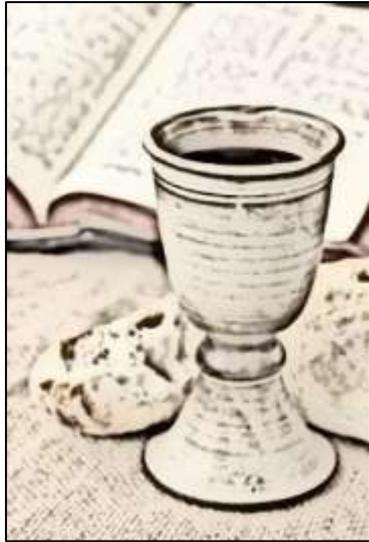
an exercise by Ian Robinson

An artillery war has broken out in theology, between the red team, 'Substitutionary Atonement' and the white team, 'Exemplary Atonement'.

There is a trend to exaggerate, or scorn or dismiss some of the traditional biblical images for salvation. This has the effect to narrow the resources we can use to reach the current generations. I hope to bring some fresh light with the following exercise.

There is no doubt about the important of the Cross. The Passion Narratives occupy the greater part of the Gospels. The Cross and the Lamb have been central to Christian symbolism. The Cross has been the flag for Christian mission, both as the content of the evangel and as the model of sacrificial service. We have always believed the world over that One died for all, in one place, for all

time. So weekly, monthly, whatever your tradition, we treat as sacrament the words: 'The Blood of our Lord Jesus Christ which was shed for you.'



By contrast, one theologian recently said: "I don't think we need a theory of atonement at all. I don't think we need folks hanging on crosses and blood dripping and weird stuff..." Another has said: 'I'm not the only one who never got it or bought it.' Dominic Crossan says it is: 'Meaningful but not historical.' Even the violence of Jesus' execution is resisted, since we '...will not tolerate violence' in the media. This is the white team.

Not so sceptical, yet, many Christians fail to find the words to explain what they believe. Many evangelists are so engrossed in getting their atonement theory explained that they lose their intended audience. It need not be so.

Maybe this is not you. You probably think you know what atonement is. I have three questions. In liberal idealism, have we have assumed too much for too long that an essential confidence has now been lost? With born-again-ism, have we compressed too much into too small a space, a doctrine of Justification that may be good theology but convoluted evangelism? Can we re-read the New Testament verses that speak about atonement and let them stand separate for a while, to see what they say? I think it will reduce the barrage, and free the evangel.

However, this makes for an awkward document. I invite you to think critically as you read. I want the verses of the bible to persuade you, and that means compiling a lot of verses into one document. This collection is only a very good start, since the stories and the themes that come from a slightly larger view of scripture are not treated here.

WORDS

We will unpack the words a little.

To 'make Atonement' mean to reconcile. It comes from an English word indicating that God makes us make us 'at one' with him. It is also used in common English - 'to atone' for something one did wrong, by an act that by some sort of 'calculation' sets things right again. Usually, a cost is paid. Put simply in this context, God and humans are atoned by a **unique and unusual achievement** of Christ

the righteous one. So unusual is it that it is known as the 'foolishness' or 'offense' of the cross.

This should warn us that we must therefore be quite careful with our thinking, extrapolating, speculation or our enthusiasm. That is why this essay is awkwardly detailed.



HOW DOES IT WORK?

How does atonement work? How can it be : 'one righteous dies for the unrighteous' and the latter group get the benefit? The truth lies somewhere between one extreme view of 'God punishing us for every little mean thing we ever did', and on the other extreme, 'God forgiving us for all those things and more just because God wants to (and God is infinite so he can)'. In other words, if we reject these two extreme absolutes, there must be conditions, intentions and limitations on what this is all about.

I said above that atonement in common English involves some sort of 'cost' or 'calculation', but is that in the New Testament? Again put simply, something *vicarious* has been achieved at the cross, so let us open that thinking wider. Is it a transaction, a translation, a germination, an act of judgement? Human status and human nature have had something relayed, displaced, mediated, adopted, delegated, and made proxy. All these words are used, a virtual thesaurus. And it is recorded that this has been no accident, it is effective across history, even coming so late in human history and at 'the proper time'. It is the outcome of an amazing love. We are asking how this love works.

FOUR IMAGES

Let us return to find the Christian perspective on this amazing outcome. Most scholars describe the atonement in three or four main images, each of which sheds light towards a different point of view. Can we pull these together and understand them all?

In my perspective, it is not a *thought* that integrates the doctrine of atonement but a response. The at-one is achieved by the Spirit, in other words, it is finally only a living truth, not a thought truth. No

single one of these four images or any other concept can trump all the others. The only thing that can bring these images into a unified achievement is when we say 'yes' to God, as you will see if you notice the human responses in the study below.

Notice as you go how these images seem to speak, at one and the same time, of an atonement that is both personal and global, both present and future. That should not surprise us. In this it is like all aspects of the doctrine of the Reign of God - the 'now and not yet'.

At the end of this exercise, I make a thought-experiment of a kind of 'salvation' that could be very different, but which is nowhere in the New Testament. It makes for scary reading.

ATONEMENT LARGE

Firstly, let's read the verses about the 'big picture' of this act of Christ as follows:



Ro 5:19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

Gal 6:14 May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

Heb 2:17 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might

make atonement for the sins of the people.

1Co 1:17 For Christ did not send me to baptize, but to preach the gospel—not with words of human wisdom, lest the cross of Christ be emptied of its power.

1Jn 2:1 But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One.

1Jn 2:29 If you know that he is righteous, you know that everyone who does what is right has been born of him.

1Jn 3:7 Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as he is righteous.

Ac 2:33 Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

Gal 5:11 Brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished.

Gal 6:12 Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason

they do this is to avoid being persecuted for the cross of Christ.

^{Heb 12:2} Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

HOW ARE WE TO RESPOND?

Apparently there is not much described about what we can do to obtain this atonement.

It is merely observed in ongoing action:

^{Ac 2:33} you now see and hear the Holy Spirit.

^{1Jn 2:29} everyone who does what is right has been born of him.

^{1Jn 3:7} He who does what is right is righteous.

And it is contested from within and outside, and must be endured:

^{Gal 6:14} never boast except in the cross, be crucified to the world.

^{1Co 1:17} preach the gospel, not with human wisdom.

^{Gal 6:12} do not avoid being persecuted for the cross of Christ.

^{Heb 12:2} Let us fix our eyes on Jesus.

^{1Jn 3:7} do not let anyone lead you astray.

Perhaps the lack of a response-word is not surprising, given that this is an overarching concept. The Protestant bias towards defining the line one must cross in order to be saved, is like the philosophical discussion about freewill – it is initially interesting but after a time it produces diminishing value! **The boundary-discussion is not really the focus of New Testament atonement theology.** All the images speak of a salvation once secured AND also talk about ongoing perseverance, even endurance. As we become more detailed below, we will see other responses are called for.

The New Testament verses are grouped below according to the main themes - Ransom, Covenant, Salvation or Satisfaction.

Here is your task. Read them for yourself a few times over and see what picture they paint for you. What is it saying? Not what I always think it is saying, what is the passage actually saying? Summarise its message, then go on to the next image.

How to do this? Be careful just to read. Pretend you have never read this before, and so avoid reading into it what may not in fact be there.

When I did this, by way of example, the following stories emerged:



What does it say about Satisfaction of wrath?

- Love satisfies the debt and settles the wrath.
- This image is primarily about human obligation towards God. It is transactional, and looks forward to the just judgement of God.
- To me, this fits the point of view of an oppressed people, and comes from suffering without redress. If this is not your experience, you may be seeing it from a funny angle.
- Without this light from the cross, people actually do believe that God is angry with them in their suffering. The satisfaction of the cross show us that they can view God's wrath as a friend. There are no more punishments.
- There will be no other form of justice than that brought by Jesus, the character of which is demonstrated by love on the cross.
- 'Only a perfect sacrifice can satisfy.' The high price of our reconciliation has been paid.
- When we believe in the Son, we wait for Him, and we behave as though who have changed sides.

QUESTIONS THAT ARISE

- Q: Sacrifice is a gift not a price – who else has made sacrifices for you?
- Q: What to you is the Wrath /Law/Honour/Justice of God?
- Q: What is important about upholding moral law?
- Q; How does it work to address hubris or Pride?
- Q: Does 'going free' encourage moral legalism without doing social justice?

What does it say about the Promise?

- A blood Covenant means that God is not beyond reach. He speaks in the language of bodily life.
- He acts decisively to welcome people from all nations, which is opposite to the situation in which most human blood is seen – war between nations.
- It fits the point of view of Jewish believers in an international church, understanding how Abraham's blessing has been poured out.

- Without the life-and-death dimension of the blood, we will not be generous enough to take up the cross and the global call of God to end injustice and suffering.
- Against the powers, the cross marks the moment of a global enactment of an unbreakable promise, and proclaims a new law of 'righteousness that is by faith'.
- With a global community in view, love will no longer do any scapegoating, the cause of all wars, since God has been fully scapegoated. That's to be the end of it.
- We respond to covenant by trust, behave together like God's people, at mortal risk to ourselves.

QUESTIONS THAT ARISE

- Q: What other ways, in your repertoire, could you tackle the problems of pride, addiction and hubris other than with Sacrifice, Humility and Compassionate Love?
- Q: Is there blood - most earnest intent, a matter of life and death – in your discipleship?
- Q: Where now do you see Scapegoating?
- Q: Have you said 'yes' to being claimed and held for all time by Jesus as Lord and Saviour? Is it still 'yes'?

What does it say about Ransom?

- The Ransom of the Cross brings freedom from the bondage of sin and death. The debt of obedience that is owed by humans toward God, as revealed in Torah, was impossible to fulfill, and left people without hope of eternity.
- A fixed-point freedom and forgiveness, allows love and truth to germinate in our lives. Life does not have to be the way that it has been.
- It fits the point of view of bondage, slavery to sin and the inevitability of death. If you don't sympathise with any of that position, you probably won't get what Ransom is about.
- Without the light that comes from Ransom, we will be religious and people will tend to either pride or despair.
- When we 'thirst', come to Jesus, and know the truth, God elevates our status as children of God.
- Redeemed people characteristically behave in ways which show that they are newly indebted to God for his love and for their eternal freedom.

QUESTIONS THAT ARISE

- Q: When else has someone risked/lost their life for you?
- Q: Does the fact of your ransom make you passive towards evil and suffering?
- Q: 'Sin is addiction' – so what's your poison? Where is God contested within your heart and history?

What does it say about Salvation?

- Salvation means the hope of a secure life in a new world order.
- It fits the view from the Gentile church, enduring in a corrupt generation. If you don't sympathise with that position, you probably won't get it.
- Once people hear, believe, repent, endure and do the deeds of holiness and healing in the Spirit, they are translated as being safe beyond any death, now and in the judgement.
- We receive the gift of salvation when we believe the good news about Jesus, assess it as the ultimate truth, repent and be baptized.
- This is a rebirth in which we receive the Holy Spirit.
- Those who are safe will persevere in words and deeds.
- Without the completeness and simplicity of salvation, people may tire of religion, of community, of ethics and goodness, and take cheap alternatives towards chronic dissatisfaction.

QUESTIONS THAT ARISE

- Q: Why does it matter so much to demonstrate the love God has for humans ?
- Q: What aspect of holiness does this inspire in you?
- Q: How does the cross shed light on civil and religious power?
- Q: What response does this arouse in you ?



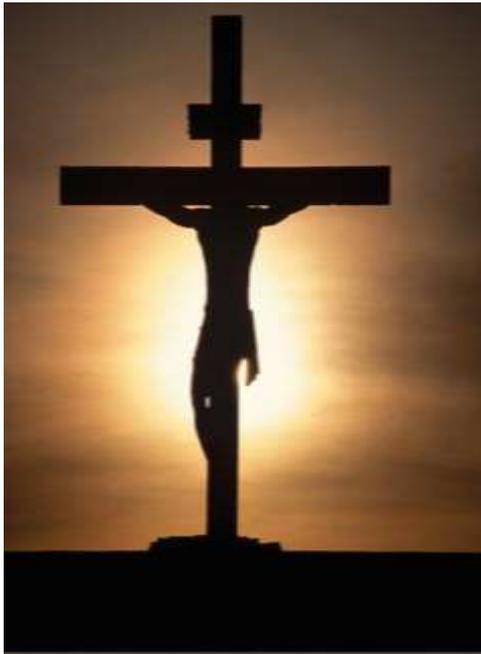
I hope I have demonstrated already that each image is in a different frame, and discussion of them needs to proceed quite carefully. When each one is explored by itself, it becomes more accessible, less abstract, and more about life as we know it.

CONCLUSION

This is a somewhat academic exercise, opening the mind afresh to the New Testament's thinking. Observations and definitions, with a mind held firmly open, is not everyone's cup of tea. If that is not yours, I suspect you have not made it this far in the exercise. If you have I hope it has sensitized you to the wide variety of ideas and opportunities for sharing the gospel of Jesus and the achievement of the Cross. No more do we need it explain it narrowly with only one image and one line of thought – to keep it simple for people there are several ways to understand the cross, and only their 'yes' will make it into perfect sense. He died that we may live. He ransomed me from death. He made me his child. He saved me. Hallelujah!

THE EXERCISE

That's enough from me. Your turn now to do the exercise.



I have listed the verses under each heading. Read them two or three times then make your own summary. Ask yourself: Whose situation does this image describe? What issues is this image tackling? What picture does it paint?

How to do this? Be careful just to read. Pretend you have never read this before, and so avoid reading into it what in fact may not be there.

Summarise its message, then go on to the next image.

At the end we have made lists under each heading of the words from the same verses that describe the action-responses that go with each image.

APPEASEMENT
COVENANT
RANSOM
SALVATION
RESPONSES
THOUGHT EXPERIMENT

**1. APPEASEMENT OF WRATH,
SATISFACTION OF DEBT, JUDGEMENT (REWARD,
CONDEMNATION, VENGEANCE), WHERE THE ENEMIES
OF GOD ARE EITHER DEFEATED OR RECONCILED**

Read the following verses two or three times then make a summary:
whose situation does this image describe?
what issues is this image tackling ?
What picture does it paint for you?

How to do this? Be careful just to read. Pretend you have never read this before, and so avoid reading into it what is in fact not there.
Summarise its message, then go on to the next image.

^{Phil 3:18} For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ.

^{ARv 15:1} I saw in heaven another great and marvelous sign: seven angels with the seven last plagues—last, because with them God’s wrath is completed.

^{AMt 25:46} “Then they will go away to eternal punishment, but the righteous to eternal life.”

^{A1Th 1:10} and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath.

^{AJude 1:15} to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.”

^{ARo 1:18} The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness,

^{ASJude 1:23} snatch others from the fire and save them; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.

^{ARo 1:32} Although they know God’s righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

^{ARo 2:1} You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things.

^{Aeph 2:3} All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath.

^{A2Pe 2:4} For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment;

^{ARo 2:5} But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed.

^{ARo 2:8} But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.

^{A2Th 2:10} every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.

^{ARo 2:12} All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law.

^{ARo 2:16} This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares.

^{AJas 3:1} Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly.

^{ARo 3:5} But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) ^{ARo 3:6} Certainly not! If that were so, how could God judge the world?

^{ACol 3:6} Because of these, the wrath of God is coming.

^{AJas 3:6} The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell.

^{ALk 3:7} John said to the crowds coming out to be baptized by him, "You brood of vipers! Who warned you to flee from the coming wrath?"

^{AMt 3:7} But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: "You brood of vipers! Who warned you to flee from the coming wrath?"

^{ASJn 3:17} For God did not send his Son into the world to condemn the world, but to save the world through him.

^{AJn 3:36} Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."

^{A2Ti 4:1} In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge:

^{A1Co 4:5} Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God.

^{A1Pe 4:5} But they will have to give account to him who is ready to judge the living and the dead.

^{A2Ti 4:8} Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing.

^{ASJas 4:12} There is only one Lawgiver and Judge, the one who is able to save and destroy. But you—who are you to judge your neighbor?

^{ARo 4:15} because law brings wrath. And where there is no law there is no transgression.

^{AEph 5:6} Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient.

^{AJas 5:9} Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door!

^{ASRo 5:10} For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

^{AMt 5:22} But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.

^{AJn 5:27} And he has given him authority to judge because he is the Son of Man.

^{AMt 5:29} If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. ^{Mt 5:30} And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

^{A1Co 6:3} Do you not know that we will judge angels? How much more the things of this life!

^{ARev 6:10} They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?"

^{ARev 6:16} They called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb!

^{ARev 6:17} For the great day of their wrath has come, and who can stand?"

^{ALk 6:37} "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.

^{AMt 7:1} "Do not judge, or you too will be judged.

^{AMt 7:2} For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

^{ARo 9:22} What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction?

^{AMk 9:43} If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. ^{Mk 9:45} And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. ^{Mk 9:47} And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,

^{AMt 10:28} Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.

^{ACHeb 10:29}

How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? For we know him who said, "It is mine to avenge; I will repay," and again, "The Lord will judge his people."

^{AMt 10:41} Anyone who receives a prophet because he is a prophet will receive a prophet's reward, and anyone who receives a righteous

man because he is a righteous man will receive a righteous man's reward.

^{AAc 10:42} He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead.

^{A1Co 11:31} But if we judged ourselves, we would not come under judgment.

^{A1Co 11:32} When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

^{ALk 12:5} But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him.

^{ARo 12:19} Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord.

^{AHeb 12:23} to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect,

^{ASJn 12:47} "As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it.

^{AJn 12:48} There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day.

^{ARo 13:4} For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer.

^{AMt 13:49} This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous

^{ARev 14:10}

He too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb.

^{ARo 14:10} You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat.

^{ALk 14:14} and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous."

^{ARev 14:19} The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath.

^{ARev 15:7} Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever.

^{ARev 16:1} Then I heard a loud voice from the temple saying to the seven angels, "Go, pour out the seven bowls of God's wrath on the earth."

^{ARev 16:19} The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.

^{ALk 16:23} In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.

^{AAc}ts 17:31 For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead.”

^{AMt} 18:9 And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.

^{ARev} 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. “He will rule them with an iron scepter.” He treads the winepress of the fury of the wrath of God Almighty.

^{ALk} 19:22 “His master replied, ‘I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow?’

^{ARev} 20:4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

^{ARev} 20:12 And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.

^{ARev} 20:13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.

^{ALk} 21:23 How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people.

^{AMt} 23:12 For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

^{AMt} 23:15 “Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.

^{AMt} 23:33 “You snakes! You brood of vipers! How will you escape being condemned to hell?”

2. COVENANT-PROMISE, MADE IN BLOOD BY A MEDIATOR, SO THAT FOLLOWERS BELONG, BECOME A PEOPLE, AND HEIRS WITH CHRIST

Read the following verses in two or three times then make a summary:

- whose situation does this image describe?
- what issues is this image tackling ?
- What picture does it paint for you?

How to do this? Be careful just to read. Pretend you have never read this before, and so avoid reading into it what is in fact not there. **Summarise its message, then go on to the next image.**

^{CMt 26:28} This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

^{CHeb 13:20} May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep,

^{C2Ti 1:1} Paul, an apostle of Christ Jesus by the will of God, according to the promise of life that is in Christ Jesus,

^{CLk 1:17} And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord.”

^{AHeb 7:26} Such a high priest meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.

^{CRo 1:17} For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”

^{CEph 2:12} remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

^{CRo 2:13} For it is not those who hear the law who are righteous in God’s sight, but it is those who obey the law who will be declared righteous.

^{CLas 2:21} Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar?

^{CLas 2:25} In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?

^{CAc 2:39} The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.”

^{C2Co 3:6} He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

^{CEph 3:6} This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

^{C2Pe 3:9} The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

^{CGal 3:11} Clearly no one is justified before God by the law, because, “The righteous will live by faith.”

^{C2Pe 3:13} But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

^{C2Co 3:14} But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away.

^{CGal 3:17} What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.

^{CGal 3:18} For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

^{CGal 3:19} What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator.

^{CRo 3:20} Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

^{CAC 3:25} And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, ‘Through your offspring all peoples on earth will be blessed.’

^{CRo 3:25} God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—

^{CGal 3:29} If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.

^{CHeb 4:1} Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it.

^{CTi 4:8} For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.

^{CTi 4:8} Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing.

^{CRo 4:13} It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.

^{CRo 4:16} Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham’s offspring—not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all.

^{CGal 4:23} His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.

^{CGal 4:28} Now you, brothers, like Isaac, are children of promise.

^{CARo 5:9} Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!

^{CMt 5:45} that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

^{CHeb 6:13} When God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself,

^{CHeb 7:22} Because of this oath, Jesus has become the guarantee of a better covenant.

^{CRo 8:4} in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

^{CHeb 8:6} But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises. ^{Heb 8:7} For if there had been nothing wrong with that first covenant, no place would have been sought for another.

^{CHeb 8:9} It will not be like the covenant

^{CHeb 8:10} This is the covenant I will make with the house of Israel

^{CHeb 8:13} By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear.

^{CSMk 8:34} Then he called the crowd to him along with his disciples and said: "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it.

^{CHeb 9:1} Now the first covenant had regulations for worship and also an earthly sanctuary.

^{CRo 9:8} In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

^{CRo 9:9} For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."

^{CHeb 9:15} For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

^{CHeb 9:18} This is why even the first covenant was not put into effect without blood.

^{CHeb 9:20} He said, "This is the blood of the covenant, which God has commanded you to keep."

^{CLk 9:23} Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me.

^{SHeb 9:28} so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

^{CHeb 10:16} "This is the covenant I will make with them

^{CHeb 10:38} But my righteous one will live by faith.

^{CMt 10:38} and anyone who does not take his cross and follow me is not worthy of me.

^{CHeb 11:4} By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead.

^{CHeb 11:11} By faith Abraham, even though he was past age—and Sarah herself was barren—was enabled to become a father because he considered him faithful who had made the promise.

^{C1Co 11:25} In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.”

^{CRo 11:27} And this is my covenant with them when I take away their sins.”

^{CHeb 12:24} to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

^{CMk 14:24} “This is my blood of the covenant, which is poured out for many,” he said to them.

^{CLk 14:27} And anyone who does not carry his cross and follow me cannot be my disciple.

^{CMt 16:24} Then Jesus said to his disciples, “If anyone would come after me, he must deny himself and take up his cross and follow me.”^{Mt}

^{16:25} For whoever wants to save his life will lose it, but whoever loses his life for me will find it.

^{CLk 22:20} In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you.

^{CACol 1:20} and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

^{CCol 2:14} having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.

3. A RANSOM IS PAID, SO PEOPLE ARE REDEEMED AND FREE

Read the following verses in two or three times then make a summary:

- whose situation does this image describe?
- what issues is this image tackling?
- What picture does it paint for you?

How to do this? Be careful just to read. Pretend you have never read this before, and so avoid reading into it what is in fact not there.

Summarise its message, then go on to the next image.

^{R1Co 1:30} It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption

^{R1Co 7:22} For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave.

^{R1Co 7:23} You were bought at a price; do not become slaves of men.

^{R1Co 9:19} Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible.

^{R1Co 9:21} To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law.

^{R1Pe 1:18} For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers,

^{R1Pe 2:16} Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God.

^{R2Co 3:17} Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

^{R2Pe 2:19} They promise them freedom, while they themselves are slaves of depravity—for a man is a slave to whatever has mastered him.

^{RCol 1:14} in whom we have redemption, the forgiveness of sins.

^{REph 1:7} In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace

^{REph 3:12} In him and through faith in him we may approach God with freedom and confidence.

^{REph 4:30} And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.

^{RGal 2:4} This matter arose because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves.

^{RGal 3:13} Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

RGal 3:14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

RGal 4:5 to redeem those under law, that we might receive the full rights of sons.

RGal 5:1 It is for freedom that Christ has set us free.

RGal 5:13 You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love.

RHeb 2:15 and free those who all their lives were held in slavery by their fear of death.

RHeb 9:12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.

RHeb 9:15 For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

RJas 1:25 But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it—he will be blessed in what he does.

RJas 2:12 Speak and act as those who are going to be judged by the law that gives freedom,

RJn 8:32 Then you will know the truth, and the truth will set you free.”

RJn 8:36 So if the Son sets you free, you will be free indeed.

RLk 1:68 “Praise be to the Lord, the God of Israel,

RLk 2:38 Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

RLk 21:28 When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.”

RLk 24:21 but we had hoped that he was the one who was going to redeem Israel.

RLk 4 to preach good news to the poor.

because he has come and has redeemed his people.

He has sent me to proclaim freedom for the prisoners

to proclaim the year of the Lord’s favor.”

to release the oppressed,

RMk 10:45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

RMt 20:28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

R1Ti 2:6 who gave himself as a ransom for all men—the testimony given in its proper time.

R2Pe 2:19 They promise them freedom, while they themselves are slaves of depravity—for a man is a slave to whatever has mastered him.

RCGal 3:14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

RCol 2:15 And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

REph 2:16 and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.

RRev 22:17 The Spirit and the bride say, "Come!" And let him who hears say, "Come!" Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.

RRo 3:24 and are justified freely by his grace through the redemption that came by Christ Jesus.

RRo 6:18 You have been set free from sin and have become slaves to righteousness.

RRo 8:2 because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.

RRo 8:21 that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

RRo 8:23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait seagerly for our adoption as sons, the redemption of our bodies

RTit 2:14 who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

1Pe 3:18 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,

AJas 2:12 Speak and act as those who are going to be judged by the law that gives freedom,=S

4. JESUS SAVES US AND NOT HIMSELF, WE ARE AWARDED, SALVATION, MADE SAFE (SAVED) FROM MORTAL DANGER, RECEIVING AN ETERNAL HEALING

Read the following verses in two or three times then make a summary:

- whose situation does this image describe?
- what issues is this image tackling ?
- What picture does it paint for you?

How to do this? Be careful just to read. Pretend you have never read this before, and so avoid reading into it what is in fact not there.

Summarise its message, then go on to the next image.

AS Mk 16:16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

CS Lk 1:69

He has raised up a horn of salvation for us Lk 1:71 salvation from our enemies and from the hand of all who hate us— Lk 1:72 to show mercy to our fathers and to remember his holy covenant, Lk 1:77 to give his people the knowledge of salvation through the forgiveness of their sins, Lk 2:30 For my eyes have seen your salvation,

S Ac 28:28 “Therefore I want you to know that God’s salvation has been sent to the Gentiles, and they will listen!”

SMt 24:13 but he who stands firm to the end will be saved.

SMt 27:42 “He saved others,” they said, “but he can’t save himself! He’s the King of Israel! Let him come down now from the cross, and we will believe in him.

S Jude 1:3 Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.

S1Pe 1:5 who through faith are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time.

S2Co 1:6 If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer.

S1Pe 1:9 for you are receiving the goal of your faith, the salvation of your souls.

SC2Ti 1:9 who has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace.

This grace was given us in Christ Jesus before the beginning of time,

S1Pe 1:10 Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care,

^{SEph 1:13} And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,

^{SHeb 1:14} Are not all angels ministering spirits sent to serve those who will inherit salvation?

^{S1Ti 1:15} Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst.

^{SRo 1:16} I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

^{S1Co 1:18} For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

^{S1Co 1:21} For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.

^{SJas 1:21} Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you.

^{SMt 1:21} She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.”

^{SPhil 1:28} without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved—and that by God.

^{S1Pe 2:2} Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,

^{SHeb 2:3} how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him.

^{S1Ti 2:4} who wants all men to be saved and to come to a knowledge of the truth.

^{SEph 2:5} made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.

^{SEph 2:8} For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—

^{S2Ti 2:10} Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

^{SHeb 2:10} In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.

^{STit 2:11} For the grace of God that brings salvation has appeared to all men.

^{SPhil 2:12} Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling,

^{S2Th 2:13} But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

^{SJas 2:14} What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?

^{S1Ti 2:15} But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

^{SA2Co 2:15} For we are to God the aroma of Christ among those who are being saved and those who are perishing.

^{SA1Th 2:16} in their effort to keep us from speaking to the Gentiles so that they may be saved. In this way they always heap up their sins to the limit. The wrath of God has come upon them at last.

^{SMk 2:17} On hearing this, Jesus said to them, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners.”

^{SAAc 2:40} With many other words he warned them; and he pleaded with them, “Save yourselves from this corrupt generation.”

^{SAC 2:47} praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

^{STit 3:5} he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,

^{SLk 3:6} And all mankind will see God’s salvation.’ ”

^{S1Co 3:15} If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

^{S2Ti 3:15} and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

^{S2Pe 3:15} Bear in mind that our Lord’s patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him.

^{SAC 4:12} Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.”

^{S1Ti 4:16} Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.

^{SJn 4:22} You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.

^{S1Co 5:5} hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

^{S1Th 5:8} But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet.

^{SHeb 5:9} and, once made perfect, he became the source of eternal salvation for all who obey him

^{SJas 5:16} Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.

^{SJas 5:20} remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins.

^{SAC 5:31} God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel.

^{SLk 5:32} I have not come to call the righteous, but sinners to repentance.”

^{SJn 5:34} Not that I accept human testimony; but I mention it that you may be saved.

^{SEph 6:17} Take the helmet of salvation and the sword of the Spirit, which is the word of God.

^{S2Co 7:10} Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

^{S1Co 7:16} How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

^{SHeb 7:25} Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

^{SLk 7:50} Jesus said to the woman, "Your faith has saved you; go in peace."

^{SLk 8:12} Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.

^{SRo 8:24} For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has?

^{SMT 8:25} The disciples went and woke him, saying, "Lord, save us! We're going to drown!"

^{SMT 9:13} But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."

^{S1Co 9:22} To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.

^{SLk 9:24} For whoever wants to save his life will lose it, but whoever loses his life for me will save it.

^{SRo 10:1} Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.

^{SJn 10:9} I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.

^{SRo 10:9} That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. ^{SRo 10:10} For it is with your heart that you believe and are

justified, and it is with your mouth that you confess and are saved.

^{SRo 10:13} for, "Everyone who calls on the name of the Lord will be saved."

^{SMT 10:22} All men will hate you because of me, but he who stands firm to the end will be saved.

^{SMk 10:26} The disciples were even more amazed, and said to each other, "Who then can be saved?"

^{S1Co 10:33} even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.

^{SHeb 10:39} But we are not of those who shrink back and are destroyed, but of those who believe and are saved.

^{SRo 11:11} Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.

^{SAC 11:14} He will bring you a message through which you and all your household will be saved.'

SRo 11:14 in the hope that I may somehow arouse my own people to envy and save some of them.

SCRo 11:25 I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in.

Ro 11:26 And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob.

SRo 13:11 And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed.

SMk 13:13 All men will hate you because of me, but he who stands firm to the end will be saved.

SLk 13:23 Someone asked him, "Lord, are only a few people going to be saved?"

SAC 13:26 "Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation has been sent.

SAC 15:1 Some men came down from Judea to Antioch and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved."

S1Co 15:2 By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

SLk 15:7 I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

SAC 15:11 No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are."

SMk 15:30 come down from the cross and save yourself!"

SMk 15:31 In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself!

SAC 16:17 This girl followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved."

SAC 16:30 He then brought them out and asked, "Sirs, what must I do to be saved?"

SCAc 16:31 They replied, "Believe in the Lord Jesus, and you will be saved—you and your household." ^{Ac SChEb 6:9} Even though we speak like this, dear friends, we are confident of better things in your case—things that accompany salvation.

SLk 18:26 Those who heard this asked, "Who then can be saved?"

SLk 19:9 Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham.

SLk 19:10 For the Son of Man came to seek and to save what was lost."

SMT 19:25 When the disciples heard this, they were greatly astonished and asked, "Who then can be saved?"

SLk 23:35 The people stood watching, and the rulers even sneered at him. They said, "He saved others; let him save himself if he is the Christ of God, the Chosen One."

SLk 23:37 and said, "If you are the king of the Jews, save yourself."

SLk 23:39 One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!"

AS1Th 5:9 For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.

WHAT DOES IT SAY IS THE RESPONSE WE ARE TO BRING?

These are the responses that are mentioned in the verses that use that image. The similarities and differences are interesting.

HOW ARE WE TO RESPOND TO APPEASEMENT/ SATISFACTION ?

We gain access to this appeasement when we:

AJn 3:36 believe in the Son

We are to live within sight of the imminent reality of God's judgement performed by Jesus. We are not to judge another, because God's verdict has been proclaimed in Jesus. It will happen in two directions - it will be both brought down from above, and it will also be a consequence of what we have done and said:

AMt 25:46 do ...to the least of these as to me

A1Th 1:10 wait for his Son from heaven

ARo 2:1 not pass judgment.

ARo 2:12 sin apart from the law or under the law

ALk 3:7 flee the wrath to come

A1Co 4:5 judge nothing before ...the Lord comes.

A2Ti 4:8 long for his appearing.

ASJas 4:12 who are you to judge your neighbor?

AMt 5:22 not angry , not say to his brother, 'Raca,' or 'You fool!'

AMt 5:29 if your right eye causes you to sin, gouge it out and throw it away. ^{Mt 5:30} And if your right hand causes you to sin, cut it off and throw it away.

ALk 6:37 "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.

AMt 7:1 "Do not judge, or you too will be judged.

AMt 7:2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

AMt 10:41 receive a prophet, receive a righteous man
 Alk 12:5 Fear him who, after the killing of the body, has power to throw you into hell.
 ARo 12:19 Do not take revenge
 ASJn 12:47 "As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it.^{AJn 12:48} There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day.
 ARo 14:10 You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat.
 Alk 19:22 'I will judge you by your own words, you wicked servant!
 ARev 20:4 not worship the beast or his image nor receive his mark on their foreheads or their hands
 ARev 20:12 The dead were judged according to what they had done as recorded in the books.
 AMt 23:12 For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Some of the behaviours that fulfill God's commands are:

ACol 3:6 put to death fornication, uncleanness, passion, evil desire, covetousness.
 AJas 3:6 The tongue corrupts the whole person.
 A2Ti 4:1 preach the word
 AEph 5:6 Let no one deceive you with empty words
 AJas 5:9 Don't grumble against each other
 AAc 10:42 preach to the people and testify that he is the one
 A1Co 11:32 be disciplined by God
 AJude 1:15 avoid ungodly acts and harsh words
 ARo 1:18 avoid godlessness, wickedness, nor suppress the truth
 ARo 1:32 not continue in old ways nor approve of them.
 AEph 2:3 not gratifying sinful nature, desires and thoughts
 ARo 2:5 not stubbornness and unrepentant heart
 ARo 2:8 not self-seeking, reject truth and follow evil
 A2Th 2:10 not refuse to love the truth.

When we believe in the Son, we wait for Him, and we behave as those who have changed sides.

HOW ARE WE TO RESPOND TO THE COVENANT- PROMISE?

People are adopted into the covenant of justice/righteousness simply by a trust:

- ^{CRo 1:17} a righteousness that is by faith from first to last
- ^{CRo 2:13} For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous.
- ^{C2Pe 3:9} everyone to come to repentance.
- ^{CGal 3:11} "The righteous will live by faith."
- ^{CRo 3:20} Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.
- ^{CRo 4:13} the righteousness that comes by faith.
- ^{CRo 4:16} the promise comes by faith
- ^{CHeb 10:38} But my righteous one will live by faith.

As a consequence, people who belong to God behave like this:

- ^{CLk 1:17} turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous
- ^{CEph 3:6} members together of one body
- ^{C2Pe 3:13} looking forward to a new heaven and a new earth
- ^{CHeb 4:1} be careful that none fall short.
- ^{C1Ti 4:8} godliness holds promise for both present life and life to come.
- ^{C2Ti 4:8} to all who have longed for his appearing.
- ^{CRo 8:4} do not live according to the sinful nature but according to the Spirit.

They welcome a mortal risk in doing so:

- ^{CSMk 8:34} "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it.
- ^{CMt 10:38} and anyone who does not take his cross and follow me is not worthy of me.
- ^{CLk 14:27} And anyone who does not carry his cross and follow me cannot be my disciple.
- ^{CMt 16:24} Then Jesus said to his disciples, "If anyone would come after me, he must deny himself and take up his cross and follow me. ^{Mt 16:25} For whoever wants to save his life will lose it, but whoever loses his life for me will find it.

We respond to covenant by trust, behave together like God's people, at mortal risk to ourselves.

HOW ARE WE TO RESPOND TO THE RANSOM PAID?

One of Jesus' central gifts was a particular sort of freedom:

Lk 4 to preach good news to the poor.

He has sent me to proclaim freedom for the prisoners

to proclaim the year of the Lord's favor.

to release the oppressed,

We receive this freedom by thirst, come to Jesus, and know the truth:

^{RRev 22:17} Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.

^{RJn 8:32} Then you will know the truth, and the truth will set you free."

This freedom has certain status - consequences:

^{REph 3:12} we may approach God with freedom and confidence.

^{REph 4:30} And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.

^{RGal 3:14} we might receive the promise of the Spirit.

^{RGal 4:5} receive the full rights of sons.

It also has behaviour consequences. We can live free of old debts but with a new indebtedness to God:

^{R1Pe 2:16} Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God.

^{RGal 5:1} It is for freedom that Christ has set us free.

^{RGal 5:13} You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love.

^{RHeb 2:15} and free those who all their lives were held in slavery by their fear of death.

^{RJas 1:25} look intently into the perfect law that gives freedom, and continue to do this, not forgetting what he has heard, but doing it.

^{RJas 2:12} Speak and act as those who are going to be judged by the law that gives freedom,

^{RRo 6:18} You have been set free from sin and have become slaves to righteousness.

^{RRo 8:23} we groan inwardly as we wait eagerly for our adoption as sons,

^{RTit 2:14} who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

^{AJas 2:12} Speak and act as those who are going to be judged by the law that gives freedom,

We receive this freedom by thirst, come to Jesus, and know the truth. It elevates our status as children of God, and is seen in characteristically free behaviours which are indebted to God.

HOW ARE WE TO RESPOND TO SALVATION?

We receive the gift of salvation when we believe the good news about Jesus, assess it as the ultimate truth, repent and be baptized.

This is a rebirth in which we receive the Holy Spirit:

^{ASMk 16:16} Whoever believes and is baptized will be saved

^{SEph 1:13} you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,

^{S1Ti 1:15} full acceptance: Christ Jesus came into the world to save sinners.

^{SRo 1:16} everyone who believes

^{S1Co 1:21} to save those who believe.

^{SHeb 2:3} salvation, which was first announced by the Lord, was confirmed to us by those who heard him.

^{S1Ti 2:4} come to a knowledge of the truth.

^{SEph 2:8} and this not from yourselves, it is the gift of God

^{SAAc 2:40} "Save yourselves from this corrupt generation."

^{STit 3:5} the washing of rebirth and renewal by the Holy Spirit,

^{S2Ti 3:15} known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

^{SAC 4:12} Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

^{SJn 4:22} You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.

^{SLk 5:32} sinners to repentance."

^{S2Co 7:10} Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

^{SLk 7:50} "Your faith has saved you; go in peace."

^{SJn 10:9} I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.

^{SRo 10:9} That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

^{SRo 10:13} "Everyone who calls on the name of the Lord will be saved."

^{SLk 15:7} one sinner who repents than over ninety-nine righteous persons who do not need to repent.

^{SCAc 16:31} "Believe in the Lord Jesus, and you will be saved—you and your household."

Those who are safe will persevere in words and deeds:

^{SMT 10:22} he who stands firm to the end will be saved.

^{SMT 24:13} but he who stands firm to the end will be saved.

^{SLk 8:12} Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.

^{SLk 9:24} For whoever wants to save his life will lose it, but whoever loses his life for me will save it.

^{Slude 1:3} contend for the faith that was once for all entrusted
to the saints.
^{S2Co 1:6} patient endurance of the same sufferings we suffer.
^{SC2Ti 1:9} who has saved us and called us to a holy life
^{SJas 1:21} get rid of all moral filth and the evil that is so
prevalent and humbly accept the word planted in you
^{S1Pe 2:2} Like newborn babies, crave pure spiritual milk
^{SPhil 2:12} continue to work out your salvation with fear and
trembling,
^{S2Th 2:13} the sanctifying work of the Spirit and through belief
in the truth.
^{SJas 2:14} What good is it, my brothers, if a man claims to have
faith but has no deeds?
^{S1Ti 2:15} But women will be saved through childbearing—if
they continue in faith, love and holiness with propriety.
^{SAC 2:47} praising God and enjoying the favor of all the people
^{S1Ti 4:16} Watch your life and doctrine closely. Persevere in
them, because if you do, you will save both yourself and
your hearers.
^{S1Th 5:8} let us be self-controlled, putting on faith and love as a
breastplate, and the hope of salvation as a helmet.
^{SJas 5:16} confess your sins to each other and pray for each
other so
^{S1Co 10:33} I am not seeking my own good but the good of many
^{SHeb 10:39} But we are not of those who shrink back and are
destroyed, but of those who believe and are saved.
^{SRo 13:11} understand the present time. wake up from your
slumber, ^{SMk 13:13} he who stands firm to the end will be
saved.
^{S1Co 15:2} By this gospel you are saved, if you hold firmly to the
word I preached to you. Otherwise, you have believed in
vain.

We receive the gift of salvation when we believe the good news
about Jesus, assess it as the ultimate truth, repent and be baptized.
This is a rebirth in which we receive the Holy Spirit. Those who are
safe will persevere in words and deeds.

As a thought experiment,

there is one other possible atonement image that is conspicuously absent from the New Testament - **Salvation as correction, a therapeutic paradigm**. What would this look like if it were to be asserted?

- Without radical Grace, we would receive 'reward for effort'. Religious practices of self-improvement, or shame-avoiding, would become dominant, rather than belief or thirst.
- We would pursue self-justification by our deeds or brilliance, needing no free grace and unaffected by any Satan. The undeserved rewards distributed through the cross would be offensive.
- Through pride or despair, we could blame the victim, since they must be getting what they deserved for their ignorance or poor choices. It would safeguard social privilege.
- We would honour people for their achievements, speak well of people instead of speaking praise to God.
- There would be no divine judgement, only therapy for sin, death and blood would become superfluous, perhaps even offensive.
- The only goal would be 'quality of life', and it would not be a life-and-death issue.
- It fits the point of view of the superior wealthy.

Did you detect that this is actually happening around us? Repent and go free, at mortal risk.

Are there similar thought-experiments that you can imagine?