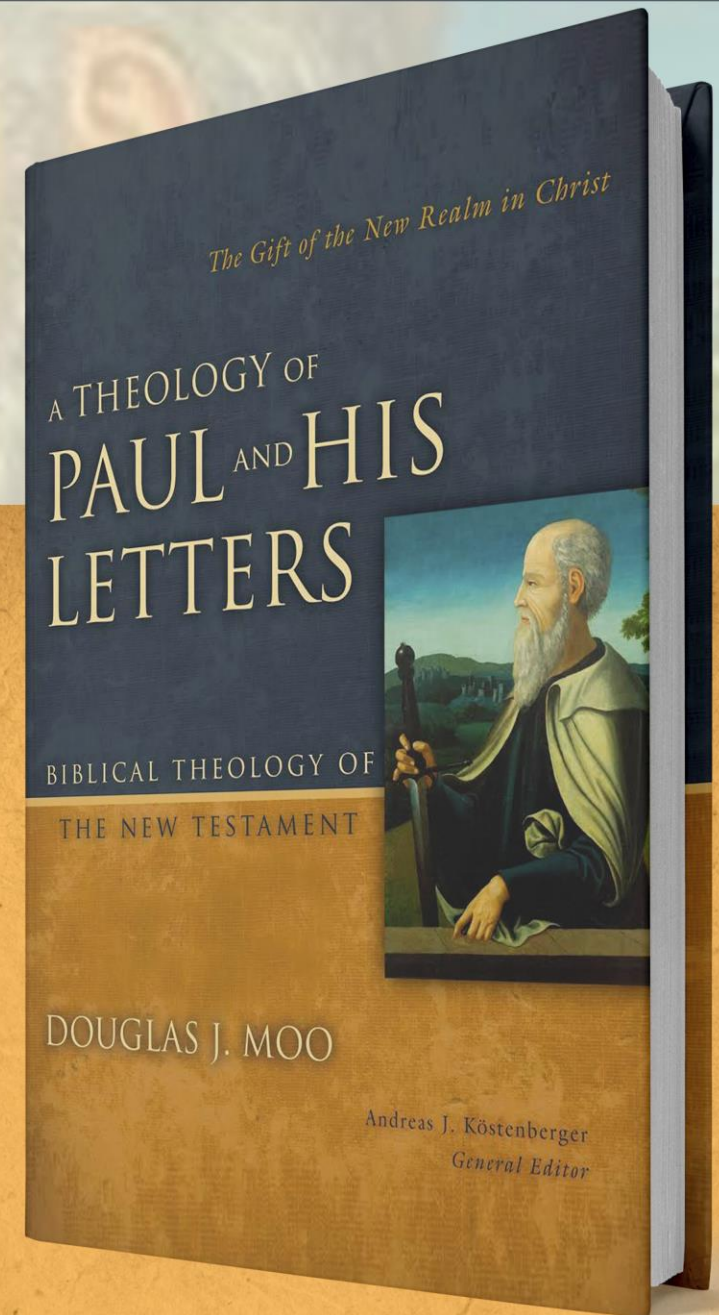
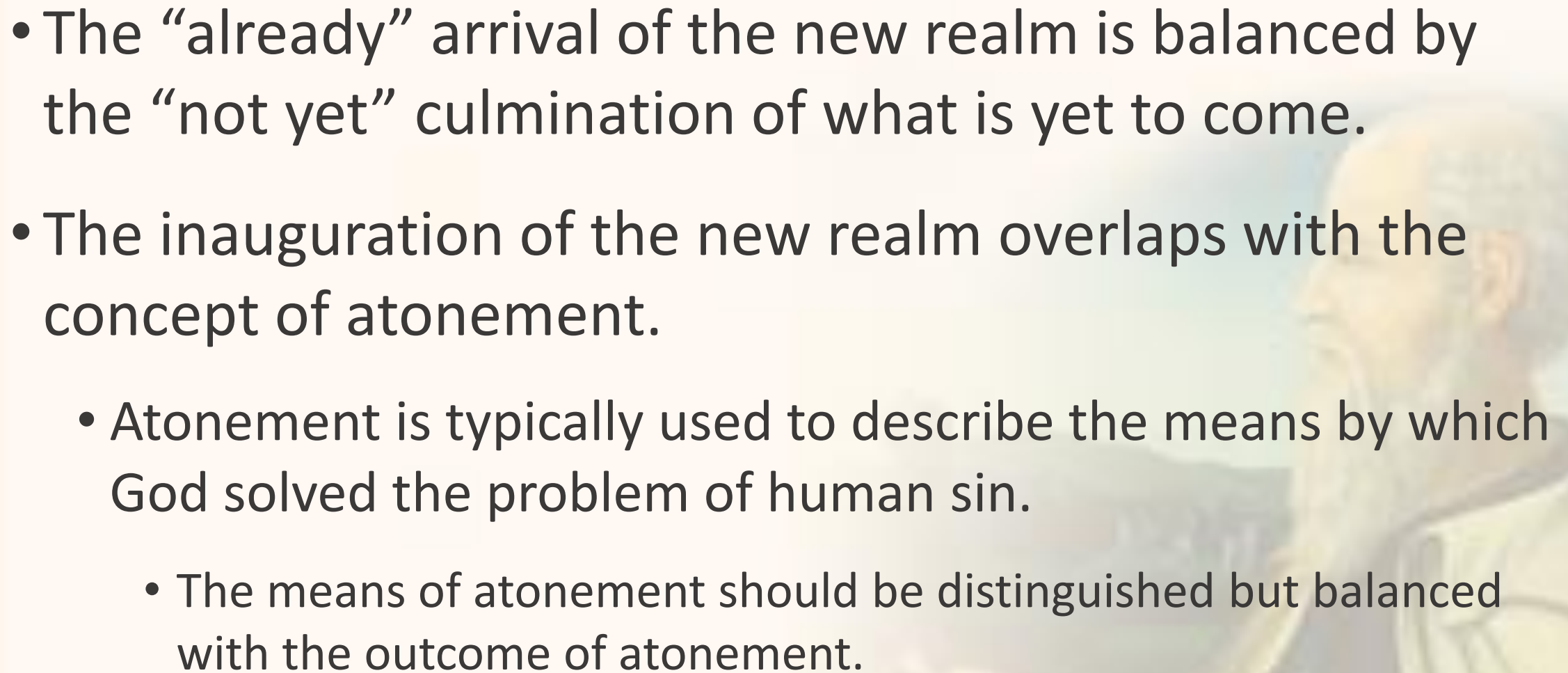


CHAPTER 18

The Inauguration of the New Realm



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- The “already” arrival of the new realm is balanced by the “not yet” culmination of what is yet to come.
 - The inauguration of the new realm overlaps with the concept of atonement.
 - Atonement is typically used to describe the means by which God solved the problem of human sin.
 - The means of atonement should be distinguished but balanced with the outcome of atonement.

Divine Initiative

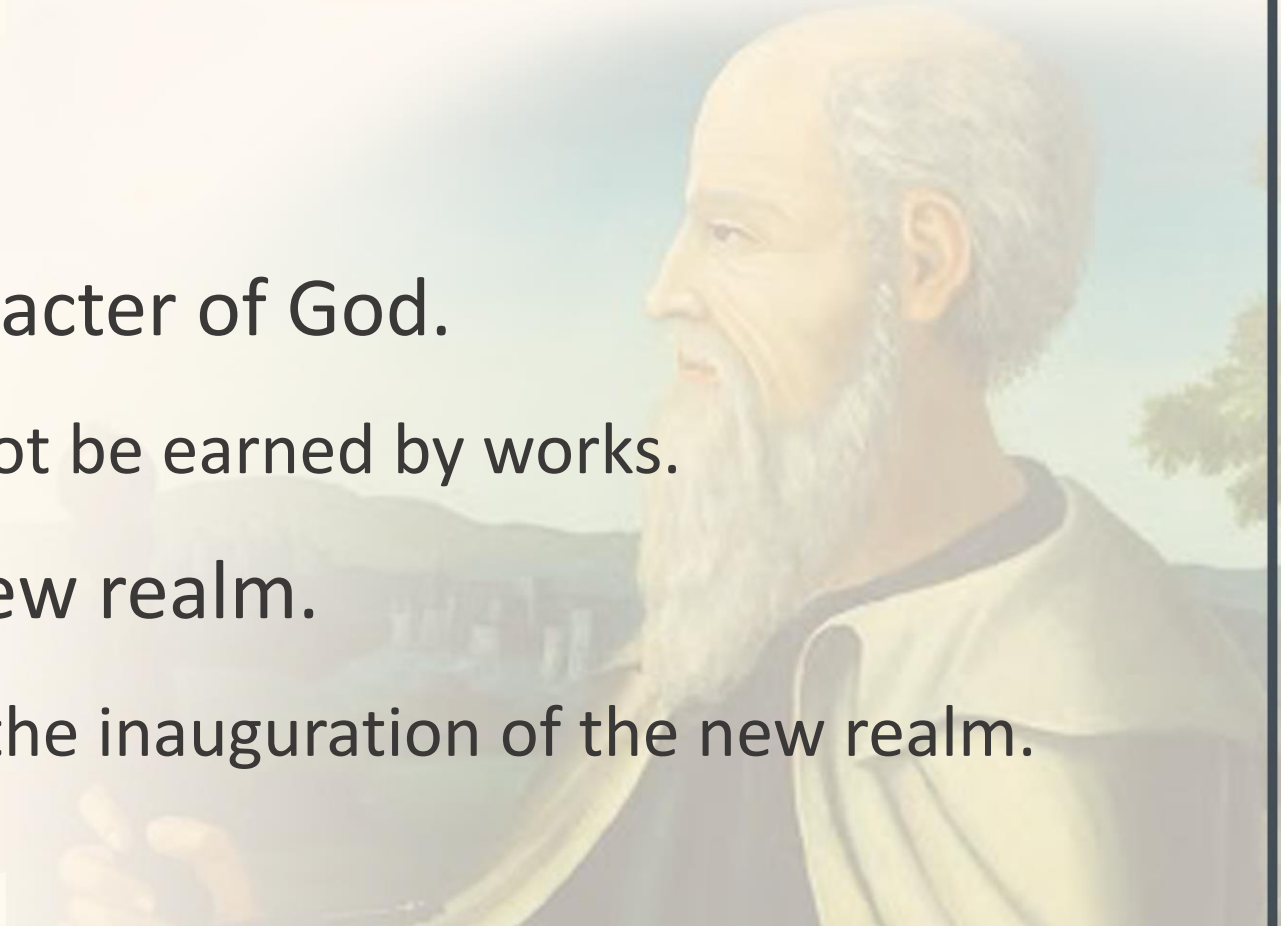
- Grace

- Grace is a fundamental character of God.

- This is why justification cannot be earned by works.

- Grace is prominent in the new realm.

- It is the motivating cause of the inauguration of the new realm.





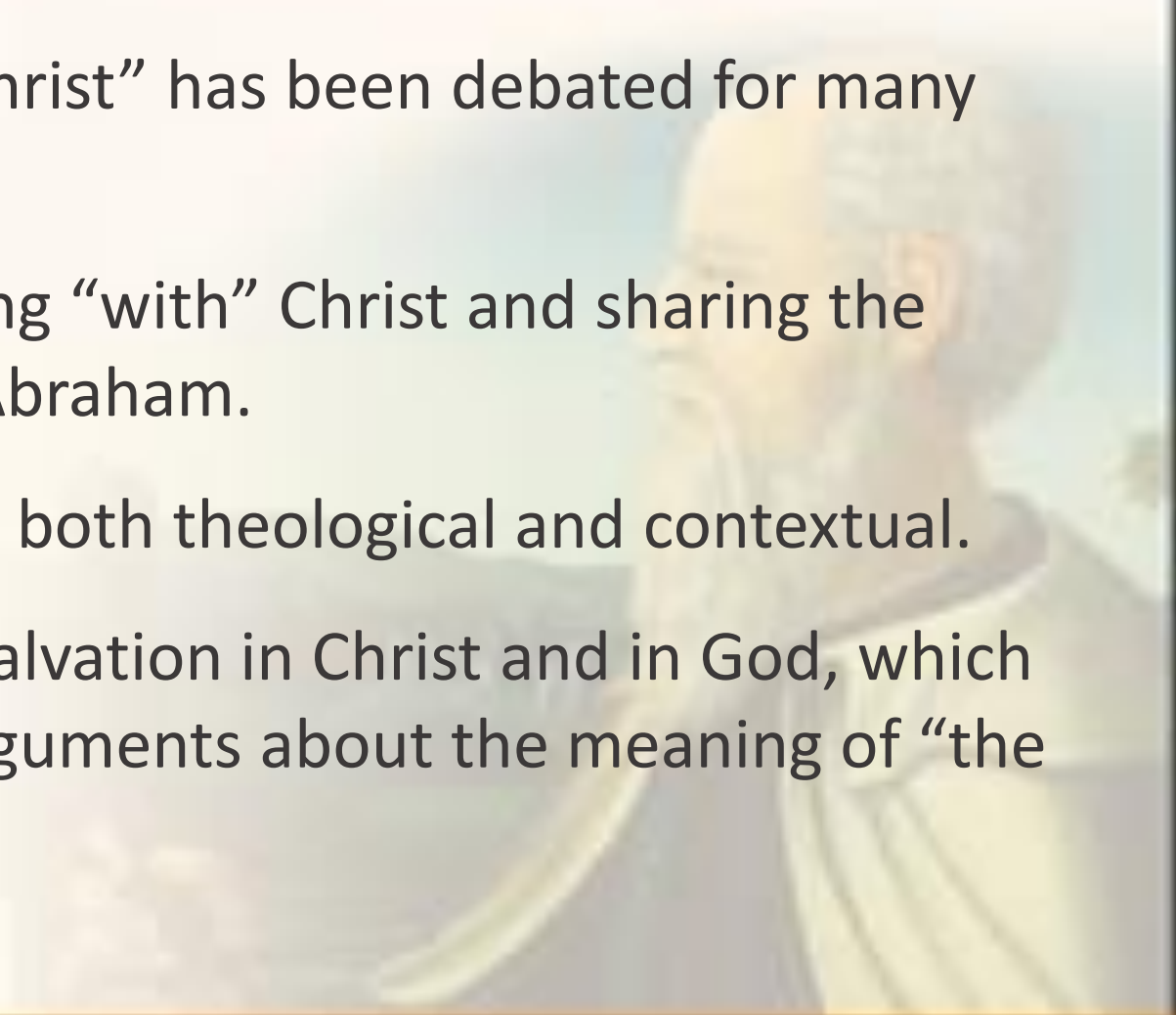
- The Faithfulness of Christ

- “Active Self-Offering”

- Christ’s sacrificial death was made willingly, which is why it is at the heart of the new realm.
- It is possible that Christ’s willingness to sacrifice himself is the culmination of his lifelong obedience.

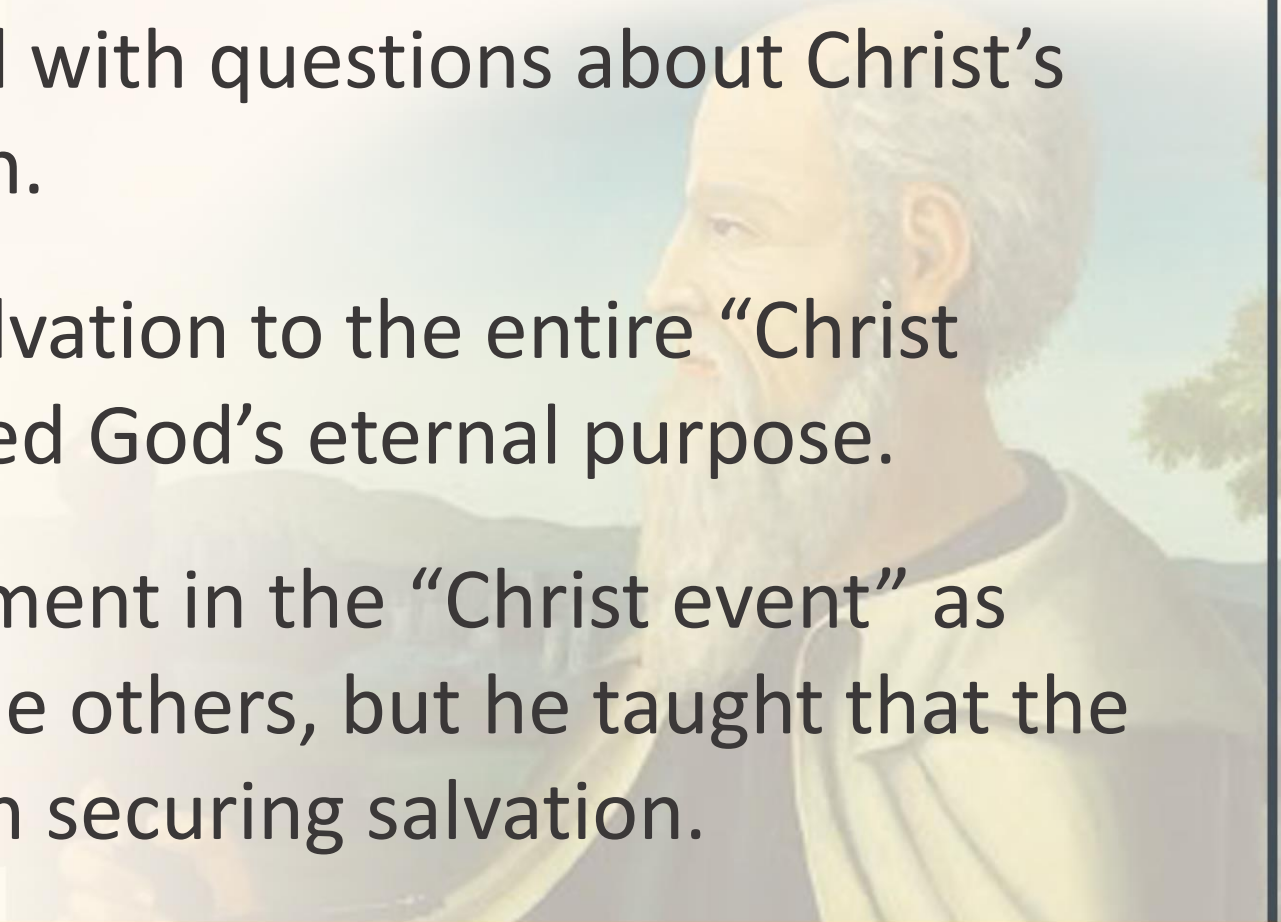
- “The Faith of Christ”

- The meaning of “the faith of Christ” has been debated for many years.
- It may have referred to believing “with” Christ and sharing the strength of faith exhibited by Abraham.
- The arguments against this are both theological and contextual.
- Paul located the initiative for salvation in Christ and in God, which remains unchanged despite arguments about the meaning of “the faith of Christ.”

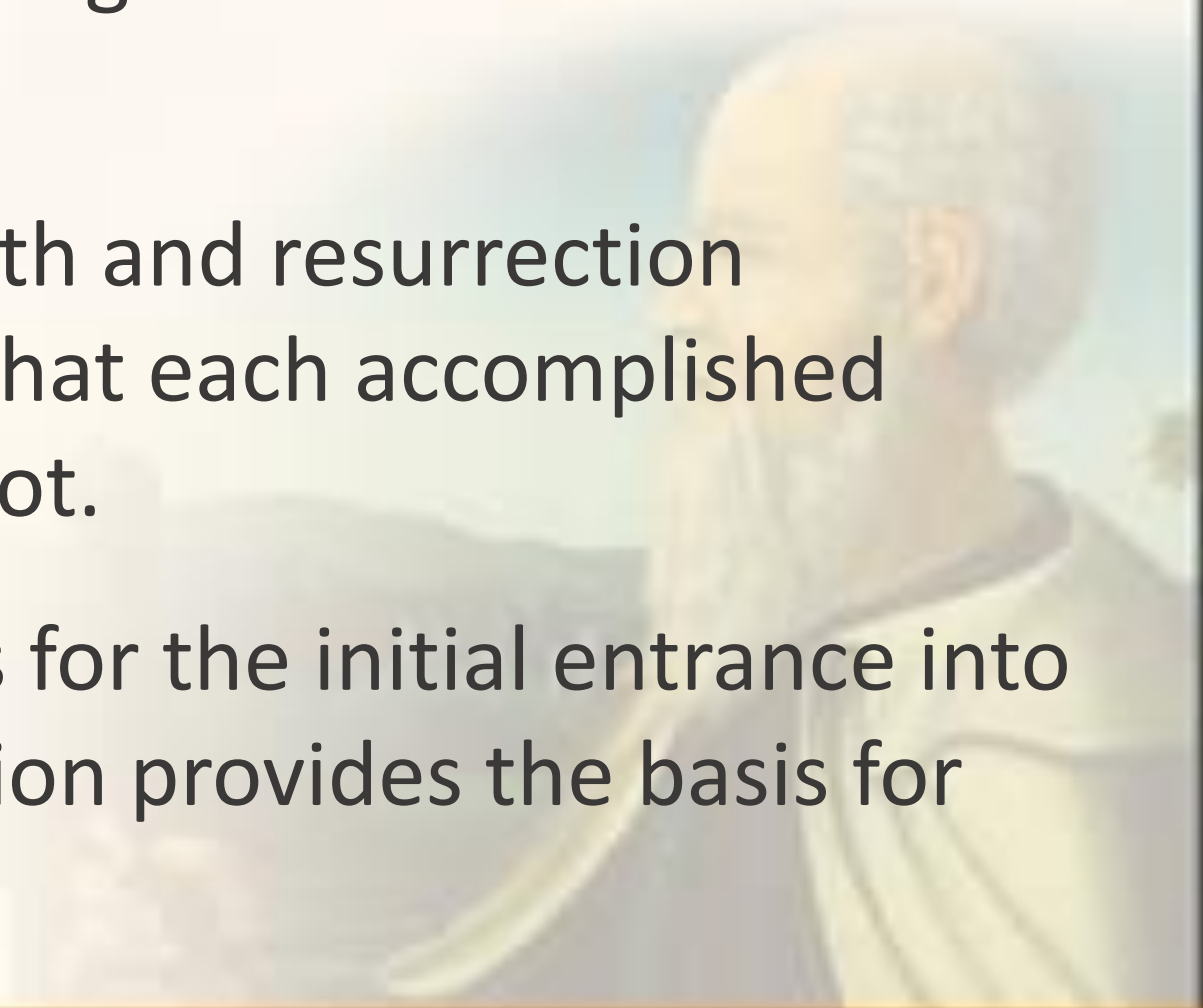


Initiating Events of the New Realm

- Early Christians likely wrestled with questions about Christ's death, burial, and resurrection.
- Paul attributed the offer of salvation to the entire "Christ event" because it accomplished God's eternal purpose.
- Paul did not view a single moment in the "Christ event" as being more significant than the others, but he taught that the cross was the decisive event in securing salvation.

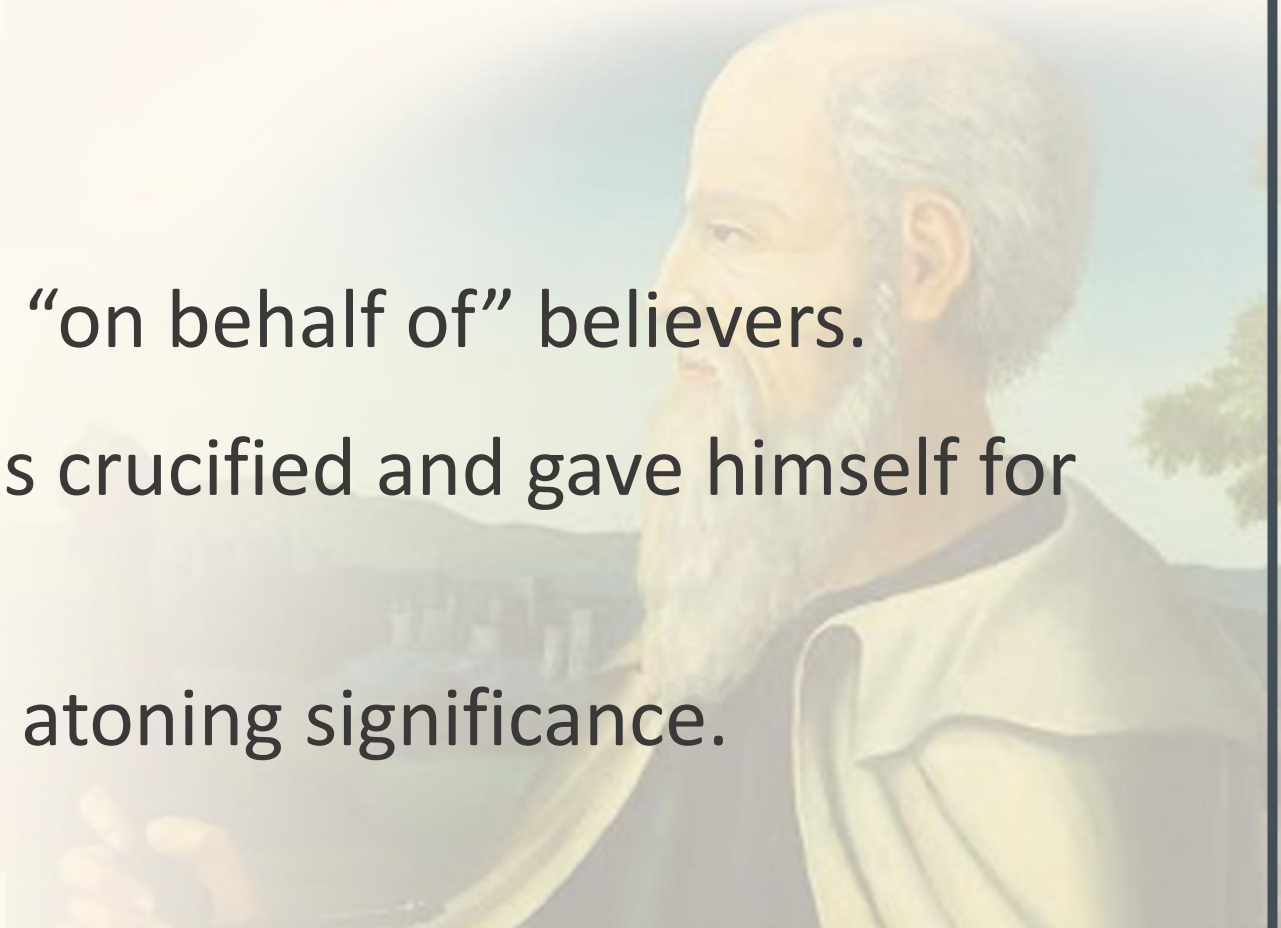


- The claim that Christians focus too much on Christ's death is refuted when the inauguration of the new realm is considered.
- Paul often joined Jesus's death and resurrection together, but he also noted that each accomplished something the other could not.
- Jesus's death offers the basis for the initial entrance into the new realm; his resurrection provides the basis for faithful living in that realm.



The Meaning of Jesus's Death

- “On Behalf of” Us/Our Sins
 - Paul claimed that Jesus died “on behalf of” believers.
 - He also stated that Jesus was crucified and gave himself for believers.
 - Therefore, Jesus's death has atoning significance.

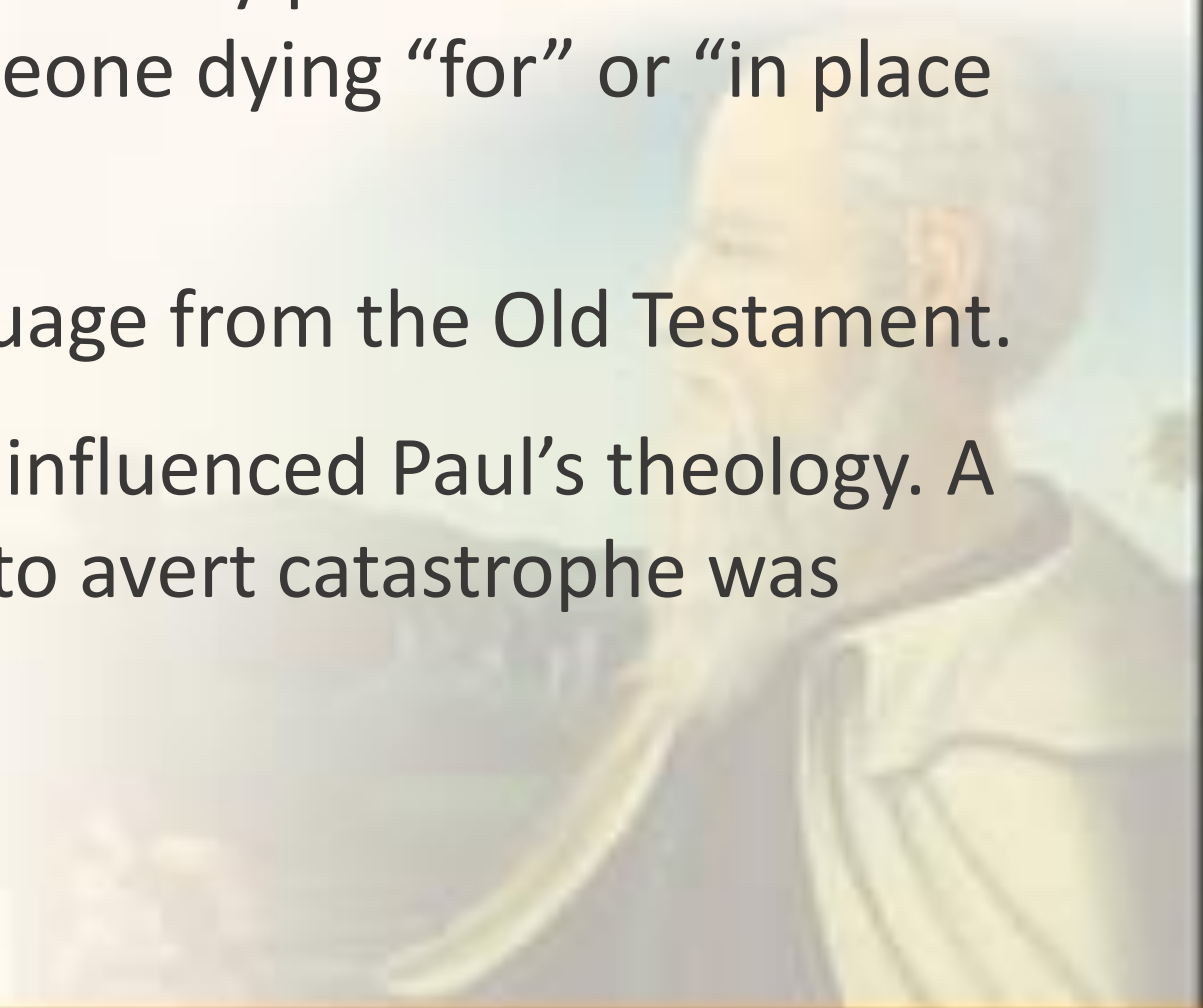




- The Old Testament

- The Old Testament was formative in Paul's theology.
- He referred to "the Scriptures" when speaking of the fulfillment of Old Testament prophecies about Jesus's death.
- However, Paul never directly cites Scripture to explain Christ's death.

- The Servant Song in Isaiah is the only portion in the Old Testament that indicates someone dying “for” or “in place of” others.
- Paul also used sacrificial language from the Old Testament.
- The Greco-Roman world also influenced Paul’s theology. A person’s willing self-sacrifice to avert catastrophe was considered heroic.



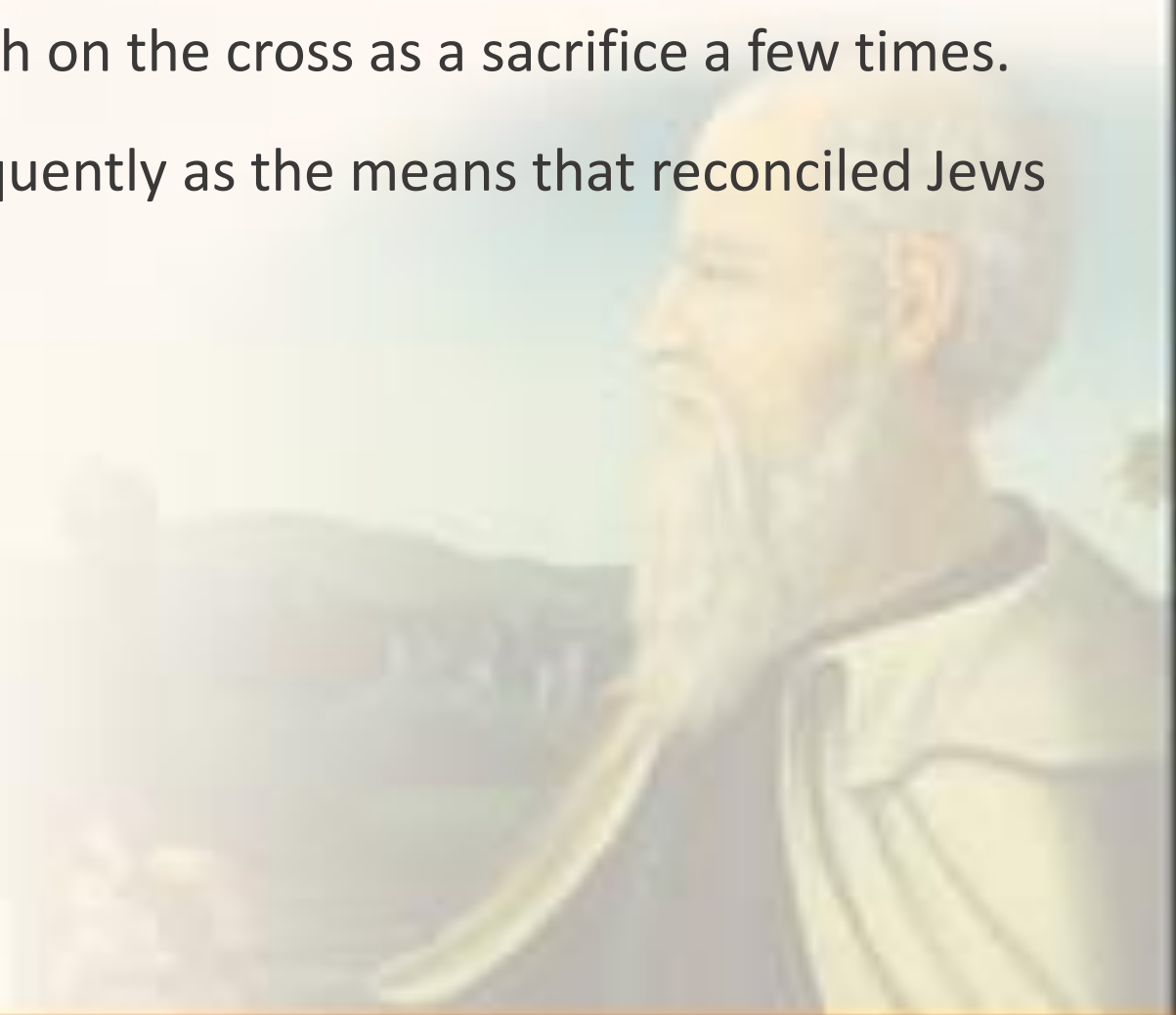


- Sacrifice and Substitution

- “Paul does not always distinguish between the inauguration of the new realm in salvation history and the entrance into that realm on the part of individual humans.”
- Sacrifice is the focal point of Paul’s teachings on Jesus’s death.

- Sacrifice

- Paul only described Jesus's death on the cross as a sacrifice a few times.
- He alluded to it much more frequently as the means that reconciled Jews and gentiles:
 - “the blood of Christ”
 - “flesh”
 - “one body”
 - “the cross”



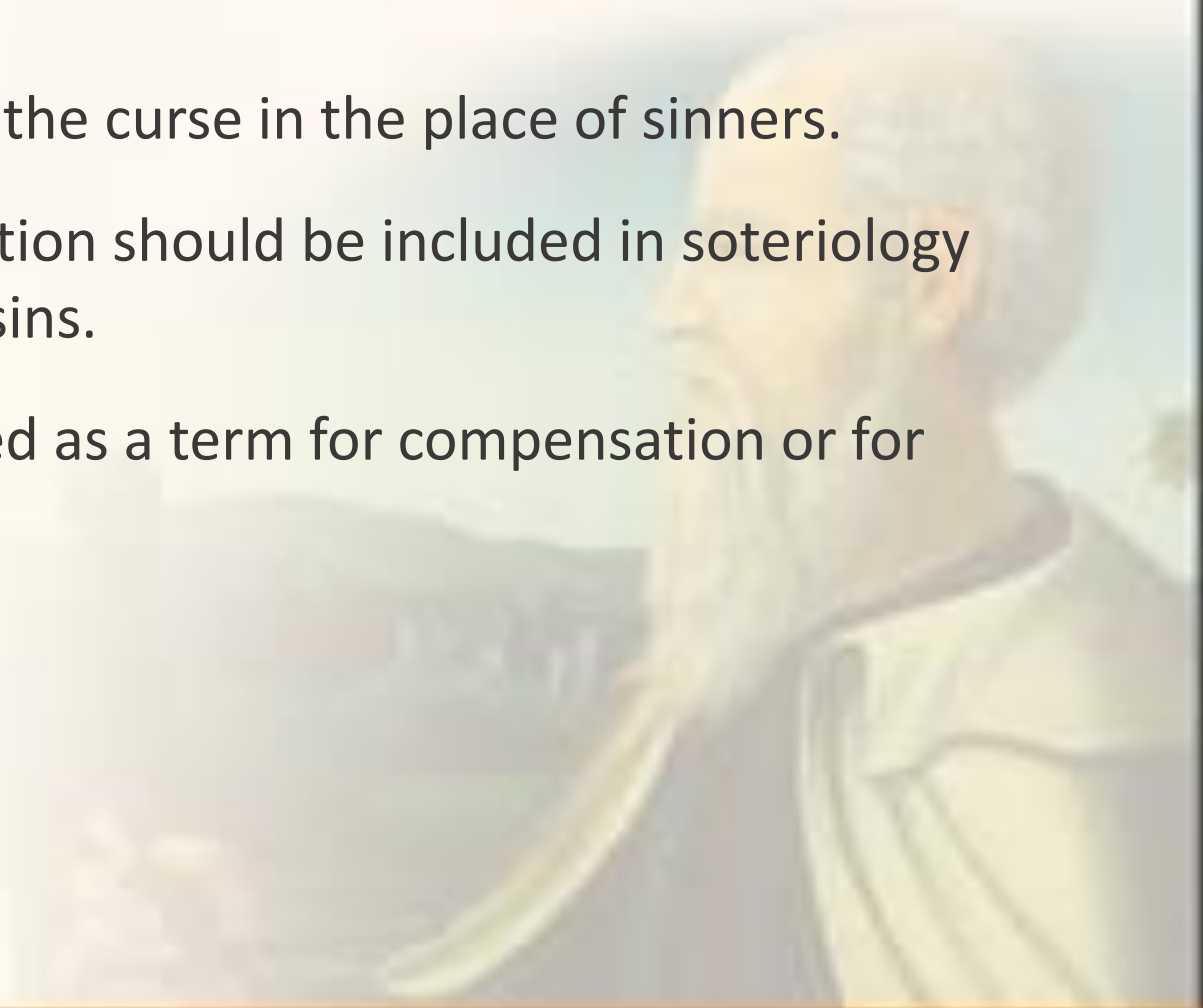


- Substitution

- Atonement occurs because Jesus suffered and died in the place of sinners.
- His death was the penalty for sin, which he did not commit.
- This is sometimes equated with punishment (penal substitution).

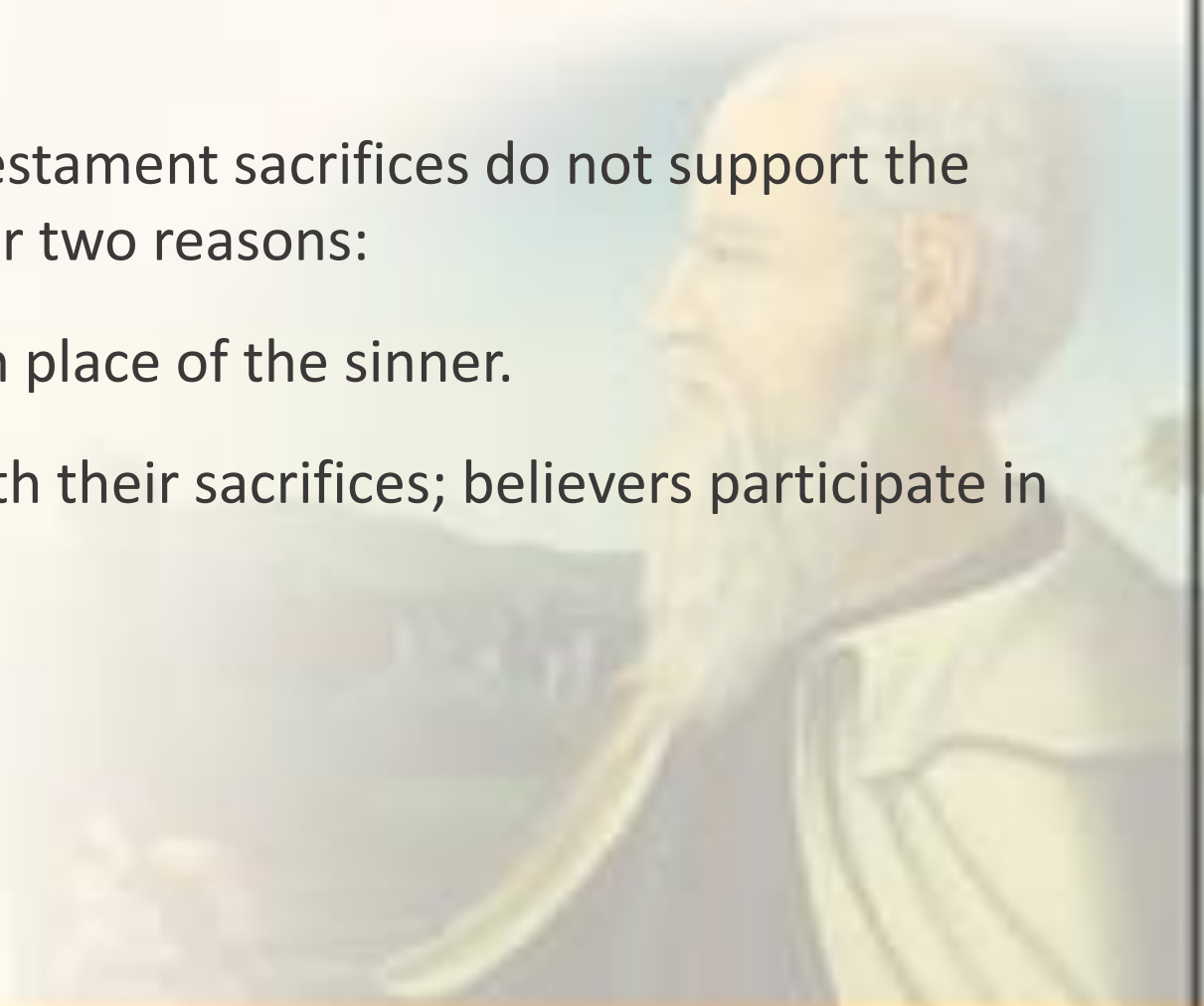
- Evidence for Substitution

- Paul taught that Christ received the curse in the place of sinners.
- The author argued that redemption should be included in soteriology because it is the forgiveness of sins.
- “Redemption” could also be used as a term for compensation or for freedom from bondage.
- It is therefore a liberating act.

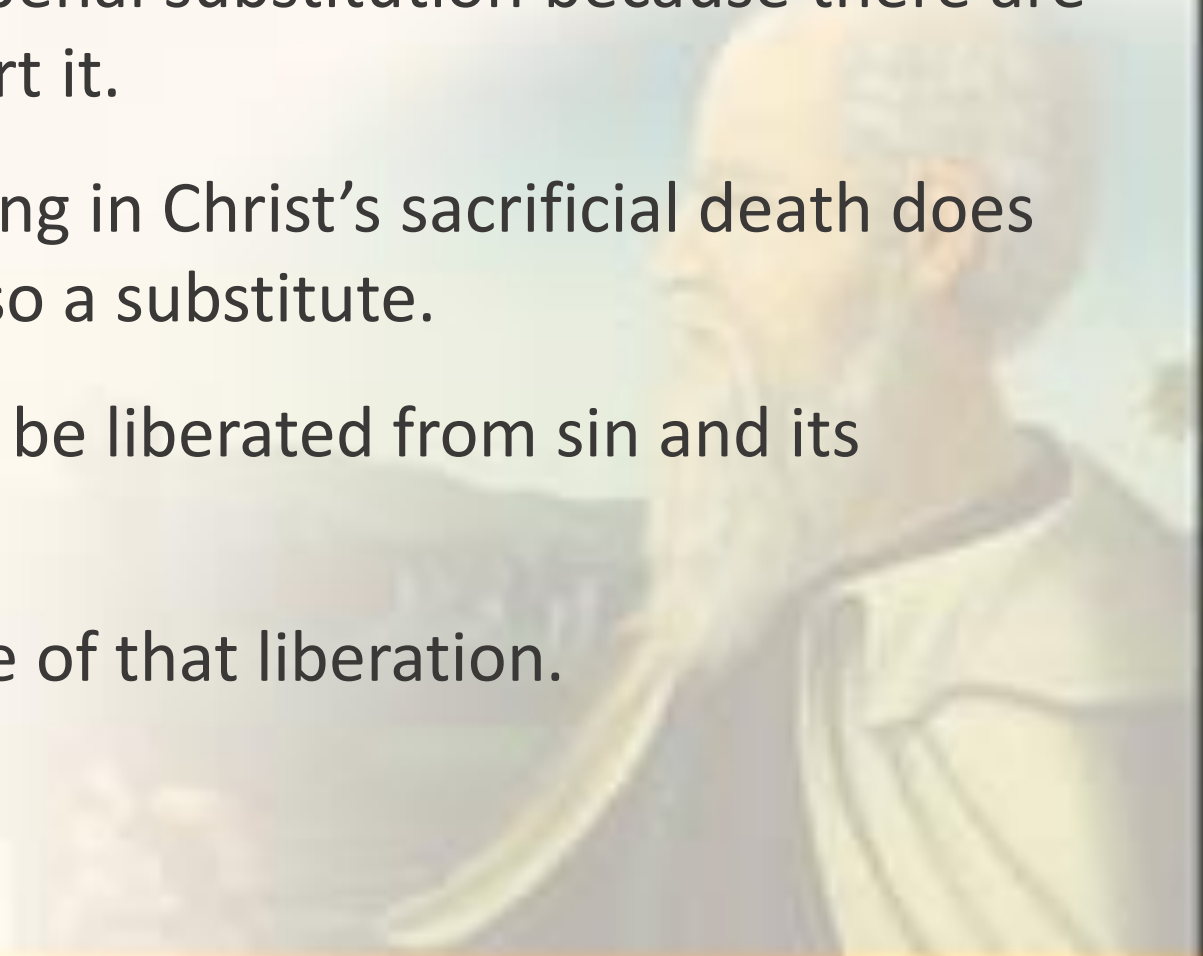


- **Objections to Substitution**

- Some scholars argue that Old Testament sacrifices do not support the concept of penal substitution for two reasons:
 1. The victim does not suffer in place of the sinner.
 2. Israelites were identified with their sacrifices; believers participate in and with Christ.



- The author believed that Old Testament sacrifices should not be used in the argument against penal substitution because there are plenty of elements that support it.
- He also argued that participating in Christ's sacrificial death does not mean that Jesus wasn't also a substitute.
- Paul taught that humans must be liberated from sin and its devastating effects.
- Jesus's sacrifice was the source of that liberation.



Conclusion

- We must distinguish the *means* and the *mechanisms* of the inauguration of the new realm.
 - Means = the appropriation of the benefits of Christ's sacrificial death
 - Mechanisms = Jesus's substitutionary, sacrificial death
 - We must also consider God's suffering along with the suffering of Jesus for our salvation.
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