



Christ and Him Crucified

PAUL ON JESUS. PAULINE ATONEMENT MODELS;
FAITH(FULNESS) AND JUSTIFICATION.

Galatians 2; Philippians 1:27–2:18; 1 Corinthians 1:1–2:16; Romans 5:1–
8:39. Ephesians 2:1–22.

*Francisco de Zurbarán.
"Crucifixion"*

“While Shepherds Watched Their Flocks” (hymn no. 211)

1. While shepherds watch'd their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

“Fear not,” said he, for mighty dread
Had seized their troubled mind;
“Glad tidings of great joy I bring
To you and all mankind.”

2. “To you, in David’s town this day,
Is born of David’s line
The Savior who is Christ the Lord,
And this shall be the sign:

The heav’nly Babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid.”

3. Thus spake the seraph, and forthwith
Appeared a shining throng
Of angels praising God, who thus
Addressed their joyful song:
“All glory be to God on high
And on the earth be peace.
Goodwill henceforth from heav’n to men
Begin and never cease.”

“Testimony” (hymn no. 137)

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” (1 Corinthians 2:12–13)

1. The witness of the Holy Ghost,
As borne by those who know,
Has lifted me again to thee,
O Father of my soul.

2. I know that thou art in the heav’n.
I know the Savior reigns.
I know a prophet speaks to us
For our eternal gain.

3. My eyes are wet; my heart is full.
The Spirit speaks today.
O Lord, wilt thou my life renew
And in my bosom stay.

4. As testimony fills my heart,
It dulls the pain of days.
For one brief moment, heaven's view
Appears before my gaze.

Christ's Salvific Work in Galatians



A MAN IS NOT JUSTIFIED BY THE WORKS OF THE LAW, BUT BY
THE FAITH OF JESUS CHRIST

Occasion of Galatians

- Galatian church has come under the influence of missionaries preaching “another gospel.” Two possible groups of opponents:
 - “**Judaizers**,” Jewish Christians insisting upon observance of Mosaic Law, circumcision in particular
 - “**Libertines**,” proto Gnostics teaching elemental theories and antinomianism (anti-law)
 - Being freed from these powers, the Galatians thought that they were freed from all law
- Paul and his credentials have been questioned!
- Paul wrote this letter between A.D. 48–60, although mid–50's the most probable time



Defense of What the Gospel Is (Galatians 2:15–21)

- “Justification” by Faith

- “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ (*dia pisteos Iesou Christou*), even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” (2:16)

- Position of Paul’s opponents

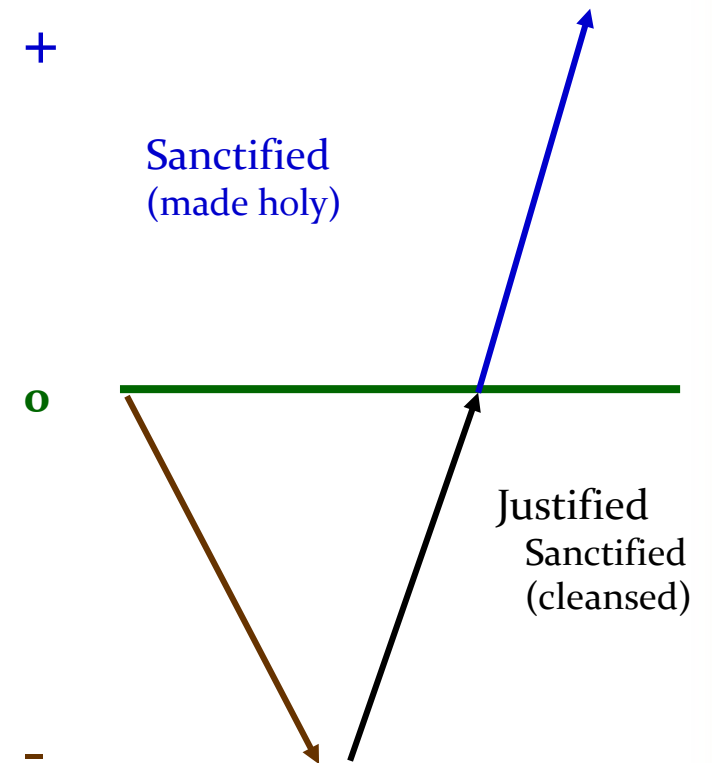
- Emphasizing the Law of Moses over the saving mission of Jesus Christ

- Obstacles preventing many modern interpreters from understanding Paul’s teaching on justification:

- Quoting the simple “justified by faith not works” rather than the full “not justified by the works of the law, but by the faith of Jesus Christ”
- Not understanding the meaning of Justification
- Not understanding works of the law (in this case, the ceremonial aspects of the Law of Moses)
- Not understanding the full breadth of meaning possible in the phrase “the faith of Jesus Christ”
 - → both faith/faithfulness of Jesus Christ and faith/trust in Jesus Christ

Justification

- **Justification** (*dikaioosynē*) is the state of being in harmony with law (*dikaioō*)
 - For Paul, the verb “to make in harmony with [God’s] law” or “to make righteous” (*dikaioō*) is frequently passive → *one “is justified (is righteoused!)” or brought into harmony with law by an outside party*
- **Law determines sin** (see 2 Nephi 2:13, 9:25; Romans 5:13)
 - *Essentially then, justification = forgiveness* (Horton, 86)
- **Justification** ≈ **salvation** ≠ **exaltation**
 - **salvation** from **sin** and **death**
 - “saved in the Celestial Kingdom” = exaltation
- **Sanctification** = cleansing (English usage) + “being made holy” or more like God (Greek meaning of *haigōsynē*)
 - This may approach more of what we think of in terms of “being exalted”



Justification by Faith of/in Christ

- **Faith of or in Jesus Christ?**
 - The KJV maintains a more literal “faith of Jesus Christ” here, whereas other translations frequently render it “faith in Jesus Christ”
- **“Faith of Jesus Christ” (*dia pisteōs Iēsou Christou*)**
 - “Jesus Christ’s faith” or “the faithfulness of Jesus Christ” (subjective or possessive genitive) can be construed to mean that ***we are saved because Christ was faithful in completing the Atonement!***
 - “Faith in Jesus Christ” (objective genitive), the more traditional but not necessarily more grammatical interpretation
 - Possible that the construction is ambiguous and that both obtain: ***we trust Christ because he was faithful in suffering and dying for us***
- **“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . .” (2:20)**
 - note what we will later call the **participationist** model of salvation

The Christological Hymn of Philippians 2:6–11



ONE OF SEVERAL HYMNS, PROBABLY EARLIER THAN PAUL, INCORPORATED
INTO NEW TESTAMENT TEXTS

Philippians 2:6–11

⁵Let this mind be in you, which was also in Christ Jesus:

⁶Who, being in the form of God,
thought it not robbery to be equal with God:

⁷But made himself of no reputation,
and took upon him the form of a servant,
and was made in the likeness of men:

⁸And being found in fashion as a man,
he humbled himself,
and became obedient unto death,
even the death of the cross.

⁹Wherefore God also hath highly exalted him,
and given him a name
which is above every name:

¹⁰That at the name of Jesus every knee should bow,
of things in heaven, and things in earth, and
things under the earth;

¹¹And that every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

- The structure is somewhat debated, but it seems to divide into two sections (one about Christ's humbling himself, the other of his exaltation) of three strophes each
- “But made himself of no reputation,” literally “**emptied himself**” (*ekenōsen*)
 - The concept of **kenosis**, Christ's voluntarily setting aside or veiling some of his divine glory and power during his mortal ministry

The Condensation

- The **Kenosis** of Philippians is roughly equivalent to the Book of Mormon doctrine of the **Condensation**
 - From the Latin *condensio* and *condescendere*, literally meaning “to come down” and “dwell with”
 - English definitions include “a voluntary descent from one’s rank or dignity in relations with an inferior”
- **The condensation of God the Father and the Son** (1 Nephi 11:12–25)
 - “. . . an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou? And I said unto him: A virgin, most beautiful and fair above all other virgins. And he said unto me: Knowest thou **the condensation of God**? . . . I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me: **Behold the Lamb of God, yea, even the Son of the Eternal Father!**”
- **The condensation of God the Son** (1 Nephi 11:26–33): **Christ’s ministry and suffering in the flesh**
 - “The the angel said unto me again: Look and behold the condensation of God! And I looked and beheld the Redeemer of the world... that **he went forth ministering unto the people**... He was taken by the people; yea *the Son of the everlasting God was judged of the world*; And I, Nephi, saw that **he was lifted up upon the cross and slain for the sins of the world.**”

“Jesus Christ is Lord . . .”

- The final stanza of the hymn (2:11) alludes, among other things, to Isaiah 45:18, 22–23:
 - “Thus saith the **LORD** that created the heavens... I am the **LORD** and there is none else... Look unto me, and be ye saved... I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, **That unto me every knee shall bow, and every tongue shall swear.**”
 - **LORD** is the conventional way of rendering the Hebrew sacred name **YHWH** (Jehovah); in Greek it is *kyrios*
- The hymn includes a confession of Christ’s divinity
 - “Paul recorded that Jesus was given ‘a name which is above every name: that at the name of Jesus every knee should bow...and that every tongue should confess that Jesus Christ is Lord’ (Philip 2:9-11). The word translated ‘Lord’ is the Greek *kurios* [sic], which has several possible meanings. In what way for Paul was Jesus *kurios*, or Lord? In this passage Paul was quoting the words of Jehovah to Isaiah that ‘unto me every knee shall bow, every tongue shall swear’ (Isa 45:23). Paul testified that Jesus is the Lord, *Adonai*, the Hebrew substitute for the divine name of God, Jehovah.” (Craig J. Ostler, “What is a Mortal Messiah?” in *The Apostle Paul, His Life and His Testimony*, 154)

The Cross in 1 Corinthians



The Stumbling Block

- “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*.” (1:18 NRSV; cf. KJV “which are saved”)
- “For Jews demand signs and Greeks desire wisdom, but we proclaim **Christ crucified**, a **stumbling block to Jews** and **foolishness to Gentiles**, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.” (1:22–24)
 - The law of Moses had proclaimed that one whose body was hung on a tree was accursed (Deuteronomy 21:23)
 - For the Greeks—as for Gentiles in the Roman world generally—crucifixion was seen as the most shameful of punishments, one reserved for slaves and non-citizen rebels
- *Perhaps because his principle audiences felt so much revulsion at the way in which Jesus died that they were distracted from the wonderful effects of His suffering, death, and resurrection, Paul chose instead to focus on the very image that was such a stumbling block*
 - **LDS Doctrine of the Cross?** See 3 Nephi 27:13–14

“Jesus Christ, and him crucified” (1 Corinthians 2:2)

- Although the cross subsequently came to be the most common symbol for Jesus and His atonement for much of Christianity, *in the New Testament the use of the image of the cross as a symbol of the saving death of Jesus Christ was a particular characteristic of Paul*
 - See also 2 Corinthians 13:4; Galatians 5:11; 6:14; Colossians 1:20; 2:14; Ephesians 2:16; Philippians 2:8
- Outside the crucifixion scenes themselves in Matthew 27, Mark 15, Luke 23, and John 19, forms of the noun “cross” and the verb “crucify” appear in the gospels only *metaphorically of trials* (see, for example, Matthew 10:38) or in *predictions before or recollections after Jesus’ actual crucifixion*
- While the speeches of Peter as recorded in Acts indicate that he too preached the crucifixion (Acts 2:23; 2:36; and 4:10), *Peter often described the means of the Savior’s death metaphorically as being hung upon a tree* (Acts 5:30; 1 Peter 2:24)
- Significantly, the cross or the crucifixion is notably absent in the letters of John, James, and Jude

Reclaiming the Cross?

See Huntsman, “Preaching Jesus, and Him Crucified,” 2015 Easter Presentation, 63–75



Francisco de Zurbarán, “Crucifixion”

- As a faith community, Latter-day Saints have not traditionally used the cross in its iconography and not stressed it in our atonement theology
 - As former New England Protestants, **many early Latter-day Saints were aniconographic** (did not use images)
 - The tendency to “**teach to our distinctives**” (resulted in focusing more on Gethsemane)
 - **Reaction against the overemphasis of other Christian traditions**
- In addition to the importance of the “lifting up image,” Jesus’ death on the cross also symbolized the **end** of states and experiences peculiar to mortality
 - ***Dying to sin***
 - ***Dying to sorrow***
 - ***Dying to sickness and infirmity***

Salvation Models in Romans and Other Pauline Letters



Explaining the Atonement: LDS Models

- **President Packer's Debtor Model:** a man owes a debt he cannot pay, a friend intercedes and pays the debt for him, imposing a few requirements in return (representing the principles and ordinances of the gospel)
- **Brother Robinson's "Parable of the Bicycle"** : a young daughter does everything she can to save for a new bicycle but falls ridiculously short of having enough money; her father takes what she has, pays the large difference, and asks "for a hug and a kiss" in return (representing the love and faith we offer the Savior in return)
- **Brother Huntsman's "Come and Get a Free Gift"**: A friend has a gift of a large check, which he has waiting for you but you need to come and get it (in other words, you need to put yourself in a position to receive it); Jesus' admonition, "Come Unto Me"

Pauline Salvation Models

- **Redemption** — literally “buy back” (Gal 4:5; Tit 2:14)
- **Substitution** (e.g., Gal 3:13; 2 Cor 5:21)
- **Expiatory** — Sacrificial model: sin is uncleanness, which must be washed or covered in the blood of Christ (also **propitiatory**) (e.g., Romans 3:23–25, 28; 1 Cor 15:3)
- **Reconciliation** (e.g., Romans 5:6–10)
- **Judicial** (Romans 8:30–33, God justifies)
- **Rescue** (1 Tim 1:15, save sinners)
- **Participation** (e.g., Romans 6:3–11; 8:14–17)

Reconciliation through Christ by Faith

(Romans 5:1–11)

- “*For while we were still weak, at the right time Christ died for the ungodly.* Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. *But God proves his love for us in that while we still were sinners Christ died for us.* Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. **For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life.**” (5:6–10 NRSV, *substitution*, reconciliation)
- “And not only so, but **we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.**” (5:11)
 - Frequent in the Old Testament, “**atonement**” occurs in English only here in the New Testament of the KJV (although forms of the Greek *katallagē* and the verb *katallassō* appear a more frequently)
 - **Atonement (OT sacrificial model) = expiation** [ritual uncleanness covered or washed away by blood]
 - **Atonement (NT mediation model) = reconciliation** [estranged parties brought back together]
 - “*Atonement*” is the preferred expression in the Book of Mormon!

Adam and Christ, Death and Life (Romans 5:12–21)

- “Wherefore, as by one man sin entered into the world, and **death by sin**; and so death passed upon all men, for that all have sinned . . . But not as the offence, so also is **the free gift**. For if through the offence of one many be dead, much more **the grace of God, and the gift by grace**, which is by one man, Jesus Christ, hath abounded unto many.” (5:12–15; cf. 1 Cor 15:22)
 - **death by sin**: here spiritual death (separation from God) as much as physical death (cf. 8:6; also 2 Nephi 2:19, 27, 9:10–12)
 - Adam and Eve were literally separated from God by the Fall, we from our heavenly parents by birth
 - In mortality we live in a fallen state with a propensity to sin
 - **the free gift . . . by grace**: again, Paul is increasingly overwhelmed by the miracle of the Atonement, that its effects are offered to us freely

Dead to Sin, *Alive* in Christ (Romans 6:1–14)

- Example of diatribe format: “What shall we say then? *Shall we continue in sin, that grace may abound? God forbid!* How shall we, that are dead to sin, live any longer therein?” (6:1–2, diatribe)
- “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore **we are buried with him by baptism into death**: that *like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that **our old man is crucified with him, that the body of sin might be destroyed**, that henceforth we should not serve sin” (6:3–6, participation)
 - **Old man of sin dies, the new man or woman in Christ rises alive** resurrection image)!

Future Glory as Joint Heirs with Christ (Romans 8:12–30)

- **The Spirit of Adoption: Becoming the Sons of God (Romans 8:14–23)**
 - “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but *ye have received the Spirit of adoption, whereby we cry, Abba, Father*. The Spirit itself beareth witness with our spirit, that **we are the children of God**: And if children, then heirs; heirs of God, *and joint-heirs with Christ*; if so be that we suffer with him, that we may be also glorified together.” (8:14–17, participation)
 - Spirit of adoption: returning us to status of children to God lost through the fall? Part of becoming the children of Christ through covenant? (see Mosiah 5:7)
 - Significance of being “joint heirs” with the true and deserving heir (Christ)
- **Intercession of the Spirit (Romans 8:26–27)**
 - “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: *but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*” (8:26)

Salvation by Grace in Ephesians



Saved by Grace

- “For **by grace are ye saved through faith**; and that not of yourselves: *it is the gift of God: **Not of works***, lest any man should boast.” (2:8–9)
 - **are ye saved**: Salvation, perhaps broader than the straightforward justification of Galatians and Romans (see next slide)
 - Increased emphasis on “**saving**” grace (= redeeming power of the atonement)
 - **Resurrection**: free gift, “unconditional grace”
 - **Redemption**: the gift of forgiveness that comes with justification, still a gift but one that we put ourselves in a position to receive, sometimes termed “conditional grace” which comes in return for faith
 - **through faith**: not just belief but **trust** in Christ that causes us to take him at his word, *lay hold of the gift that he offers*
 - **Exposition**: *taking Christ at his word means trusting that when we believe in him, repent, and are baptized we will be forgiven!*
 - **Not of works**: not specifically “the works of the law” of Galatians, so *this may be broader than the ceremonial requirements of the Mosaic Law and may, in fact, include all ordinances and good acts*

Grace and Works

- “For we are his workmanship, **created in Christ Jesus unto good works**, which God hath before ordained that we should walk in them.” (Ephesians 2:10)
 - “**effectual**” **grace** = Elder Bednar’s “strengthening and enabling power of the atonement” (October 2001 BYU address, November 2005 General Conference)
 - “. . . It is likewise through the grace of the Lord that individuals, through faith in the atonement of Jesus Christ and repentance of their sins, **receive strength and assistance to do good works that they otherwise would not be able to maintain if left to their own means.**” (BD, 697)
- ***Being “in Christ” and conforming to the “law of the spirit” requires us to follow Christ . . . which we could not do without his grace!***
 - “Wherefore, ye must **press forward with a steadfastness in Christ**, having a perfect brightness of hope, and **a love of God and of all men**. Wherefore, if ye shall press forward, feasting upon the word of Christ, and **endure to the end**, behold, thus saith the Father: Ye shall have eternal life.” (2 Nephi 31:20)

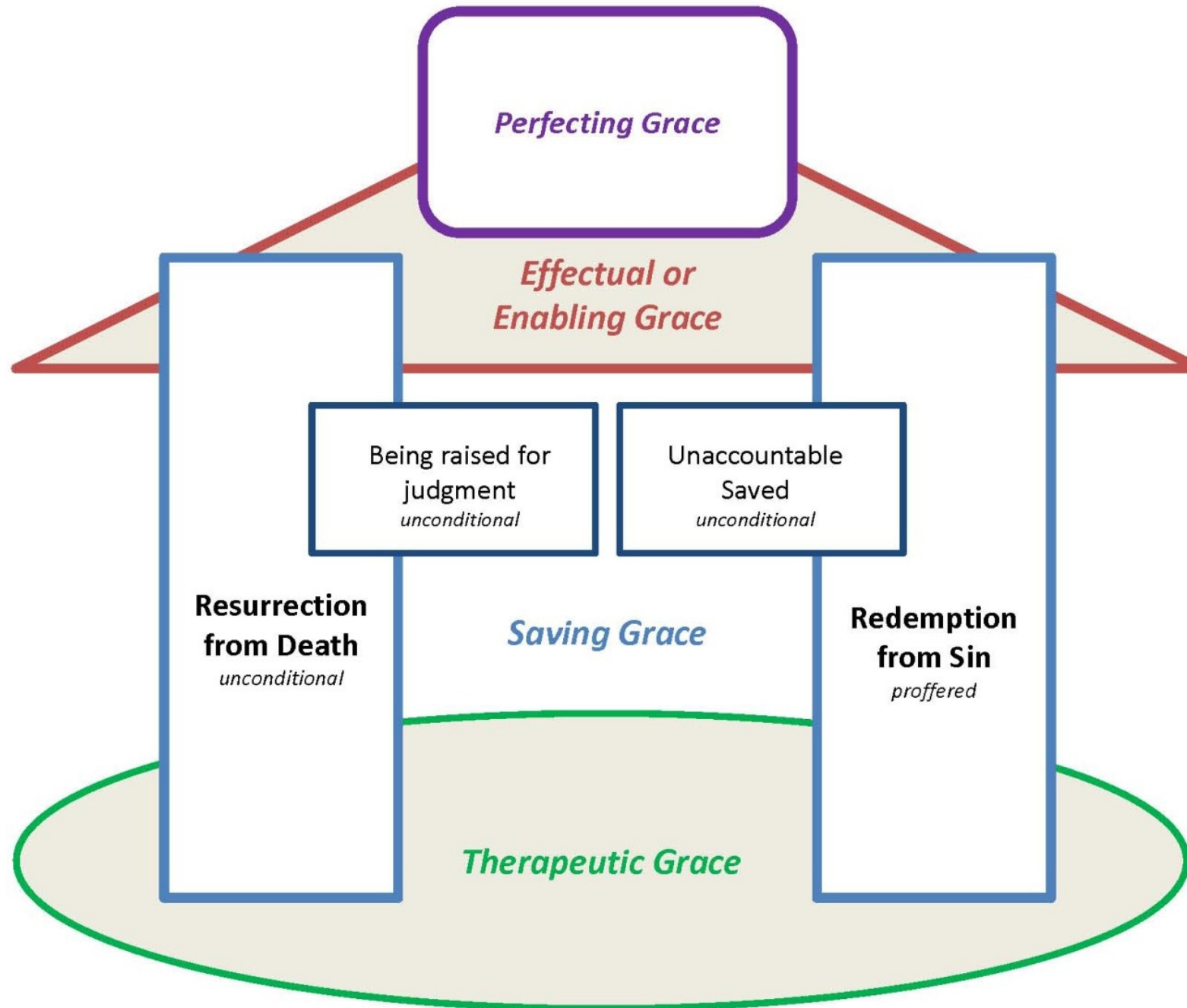


Figure 4