

## ATONEMENT MAP

	RANSOM	CHRISTUS VICTOR	SATISFACTION	MORAL INFLUENCE	PENAL SUBSTITUTION	LAST SCAPEGOAT	NONVIOLENT NARRATIVE	TRIUNE (PARK)
<b>Scriptural Support</b>	<p><u>Matt. 20:27-28</u> and whoever wants to be first among you must be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life—a <b>ransom</b> for many.” <u>Mark 10:45</u> - For even the Son of Man did not come to be served, but to serve, and to give His life—a <b>ransom</b> for many.” <u>1 Cor. 6:20</u> - for you were <b>bought at a price</b>. Therefore glorify God in your body. <u>1 Tim. 2:5-6</u> -For there is one God and one mediator between God and humanity, Christ Jesus, Himself human, who gave Himself—a <b>ransom</b> for all, a testimony at the proper time.</p>	<p><u>Genesis 3:15</u> - I will put hostility between you and the woman, and between your seed and her seed. <b>He will strike your head,</b> and you will strike his heel. <u>Psalm 110</u> (cited throughout NT - <u>Matt. 22:44</u> - The Lord declared to my Lord, ‘Sit at My right hand until I put Your enemies under Your feet’ <u>1 Cor. 15:25</u> - For He must reign until He puts all His enemies under His feet., etc.) <u>Eph. 6:12</u> - For our battle is not against flesh and blood, but against the rulers, against the authorities, against the world powers of this darkness, against the spiritual forces of evil in the heavens.</p>	<p>Difficulty in finding definitive scripture verses. The idea seems pretty straightforward, however these would be constructs from our understanding of God and the need for God’s satisfaction.</p>	<p><u>John 14:23</u> Jesus answered, “If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our home with him.</p>	<p><u>2 Cor. 5:21</u> - He made the One who did not know sin <b>to be sin for us</b>, so that we might become the righteousness of God in Him. <u>Gal. 3:13</u> - Christ has redeemed us from the curse of the law by <b>becoming a curse for us</b>, because it is written: Everyone who is hung on a tree is cursed. <u>Heb. 9:22</u> - According to the law almost everything is purified with blood, and <b>without the shedding of blood there is no forgiveness</b>. <u>Rom. 6:23</u> - For the <b>wages of sin is death</b>, but the gift of God is eternal life in Christ Jesus our Lord. <u>1 Pet. 1:3</u> - Praise the God and Father of our Lord Jesus Christ. According to His great mercy, He has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead</p>	<p><u>John 1:29</u> - “Here is the Lamb of God, who takes away the sin of the world!</p>	<p>Scriptures that reveal Jesus as one who “challenges ‘violent or exploitive or oppressive situations.’” (Park, 32) These are all WITHOUT violence.</p> <ul style="list-style-type: none"> <li>• <u>Luke 6:6-11</u> [Sabbath healing], <u>John 4:1-30</u> [talk with Samaritan woman], <u>Luke 8:1-3</u>, <u>John 12:1-8</u> [cleansing the Temple], <u>Matt. 26:51-54</u> [rebuke Peter for using sword]</li> </ul>	<p><u>Mark 15:34</u> - My God, My God, why have you forsaken me? <u>Matt. 25:31-46</u> - Parable of Last Judgment (Jesus identifying with the downtrodden.) <u>Luke 23:9</u> - Jesus silence before his accusers. <u>Luke 4:18-19</u> - The Spirit of the Lord is on Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom to the captives and recovery of sight to the blind, to set free the oppressed, 19 to proclaim the year of the Lord’s favor. <u>John 15:3</u> - No one has greater love than this, that someone would lay down his life for his friends. <u>Romans 8:19-23</u> - Creation waits, groaning, longing, for the sons of God... <u>Isaiah 11:6-9</u> - view of peaceful creation.</p>
<b>Historical Figures</b>	Irenaeus, Tertullian, Origen, Gregory of Nyssa, Augustine	Justin Martyr, Irenaeus, Gustaf Aulén [ <i>Christus Victor</i> ]	Anselm of Canterbury	Clement, Peter Abelard	Calvin (modification of <i>Ransom Theory</i> )	René Girard	J. Denny Weaver (born out of <i>Christus Victor</i> )	Andrew Sung Park
<b>Work of Christ - How is it effective?</b>	Jesus life is ransom for humanity. Blood of Christ used to pay for the freedom of human race from Satan.	Christ is victorious over power of darkness and death.	Human work of Jesus Christ for human sin. Jesus death repays ‘honor’ rather than payment for our sins.	In cooperation with human repentance, Christ’s work on the cross through his blood, extends grace to us.	Jesus is the substitution for the required justice toward the sin of mankind. The action of God’s love is the atonement in Christ.	Christ was the ‘victim’ of mob-violence as the scapegoat for all that was wrong within the mob (society). In essence, the cross represents victory for others who are scape-goats.	Jesus came to witness to the reign of God visible. His death on the cross revealed the true nature of the powers against God that have enslaved humanity.	Jesus, through death on the cross, reveals the cruelty of evildoers and identifies himself with the ‘wronged victims.’ Symbolic identity with polluted earth and the mistreated animals.
<b>Who/What gets changed through Christ’s work?</b>	Bound humanity is freed from sin.	Satan is defeated.	God is changed (now satisfied b/c of Jesus) - Humanity now honorable.	Those who persist in the love of God are transformed. We are changed through the view of the cross as the ultimate love of God.	We have our sins <i>expiated</i> , God’s wrath turned aside.	The outcasts of society (those scape-goats). The Cross leads truth to victory.	Enslaved humanity set free through the atonement provided by Christ.	The oppressed - they see that Christ provides the challenge to the oppressive system. The oppressors - confronted with reality of their sinful behavior.

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<b>Implied view of Sin (what is fundamentally wrong, why do we need salvation?)</b>	We are bound in sin. Adam was 'trapped', no way out. Sin inevitable leads to enslavement.	Sin is a result of Satanic influence. Responsibility lies with him. Similar to Ransom Theory, Humanity is trapped.	Sin is dishonoring God, we need to honor God.	Contempt of God, consent to evil. No 'original sin' since consent to evil must be given (children/mentally challenged cannot give consent...)	Sin is to be punished through the justice of God. We have broken the relationship with God. Sin deserves God's wrath, justice.	Sin is copy-cat. Cultural norm that is repeated.	Oppressors sin against the oppressed. Oppressed need liberation.	Sin is injustice, oppression, those who are victims are not sinners? The oppressors are the focus of sin. • Sitting on the controllers throne, ethos of cultural dominance, systematic plot against God and his rule.
<b>Implied view of salvation (what is salvation about?)</b>	Payment for bondage, owe Satan for our bondage	Salvation is won by what Jesus accomplished as victor. Salvation is getting on the right side.	Taking responsibility for sins committed. Need to restore honor to God.	The love of God, expressed through Christ on the cross, is salvation for humanity. "By loving him we are saved from sin." Attempts to persuade to 'right action.'	Salvation is through Christ as the substitution that turns away the wrath and justice of God that demands fulfillment.	The salvation won on the cross is revelatory for the system of violence perpetrated against the oppressed. It restores all the oppressed in the system.	Making the reign of God visible on earth. Salvation for the oppressors, liberation for the oppressed.	You cannot separate Christ's affection from those of the downtrodden - it identifies them as receiving salvation. Salvation in economic, religious, political • "[f]reedom to choose to be with God." (Park, 92)
<b>Possible ethical and other contextual implications of the model</b>	I see 'works' as a potential issue, needing to also earn my way to salvation.	The imagery of this theory seems to be at odds with cultural sensitivity, especially given the current climate of militant Islam.	System of 'works' FOR salvation is a natural outflow from this theory. Thomas Aquinas keyed on this in his 'treasury of merit'	Over stress on the Love of God may lead to missing the very real and important justice/wrath of God. Lead to poor eschatology?	Potentially misunderstood and misapplied in practical setting, could lead to abuse?	Exclusive to those who are oppressed. Those that are 'within a system of oppression' are outside of the reach of the Cross.	Pacifist foundation - non-violence at all costs.	It is easy to be a victim at some level, so the need for salvation can be external to someone else, not the internal change that we all need. Glorifies a 'victim'.
<b>Strengths</b>	Scriptural support conceptually, reality of the bondage we are in, Jesus resurrection is decisive as payment (integration of death and resurrection of Christ)	Includes both the death and resurrection of Christ as central. Acknowledges the very real struggle against sin (the rulers, authorities, powers, etc.). And this is a daily struggle. Connects the incarnation with atonement.	God is the object of Atonement - he can save human beings if he wills. Tight integration with Incarnation and atonement. Keeps focus away from a Ransom idea.	Stress on the love of God. Partnership between humanity and God in salvation. Deals with the human heart. Focus allowed for the WHOLE love of Christ, not just his death.	The death of Christ on the Cross deals with the sin - his resurrection deals with restoration of relationship. Strong scriptural support. Includes strong support for incarnation, death, and resurrection of Jesus.	Deals with the prevalence of a violent society. Takes into account the outcast of society and the systems that perpetuate violence. Core - God's solidarity with victims. Resurrection is a key aspect.	Strong identification with the actual experience of Jesus in the first century - non-violent expressions. Seeking to include both oppressed and oppressors in salvation. Ethics is included.	Recognizes Jesus identity for those who are powerless. Strong attempt to incorporate the Trinity in the atonement. Inclusive of all creation, not just humanity.
<b>Weaknesses</b>	Do we 'owe' Satan? Did we sin against Satan? (or God?) If the ransom was truly effective, sin would not still reign. Does Satan have claim over us?	If Christ rules the world, how come Satan seems to wield so much power? No involvement of humanity in the process of salvation. Solely blames Satan. (what about human responsibility?)	No personal involvement between humanity and God (except in the humanity of Jesus as also fully God). Limited (in practical application) impact of this <i>satisfaction</i> since sin still reigns in humanity. No inclusion of resurrection.	Misses the change that happens between God and the world because of this atonement. Underestimates evil in the world. Fails to have the resurrection as central to the atonement.	Appears to promote violence. (more recent criticism of the image of God demanding punishment, seems vindictive). Appears to be at odds with a merciful God proclaimed by Jesus himself.	Shallow support for presuppositions of societal ills as foundational. The continuation of violence/ scapegoating continues, apparently unabated, even after Christ. Seems limited to violence rather than dealing with the whole of the human heart.	Jesus resurrection inconclusive in the victory since we still are engaged in struggle against evil. Devil becomes very symbolic rather than personal.	Jesus died for the downtrodden. That's it. Victim mentality would be easy to justify - I am not an oppressor, therefore I am not a sinner, I don't need Jesus.