



## Endnotes for “The Atonement”

### Fall 2023 *Bible and Spade*

#### Notes

<sup>1</sup> “The doctrine of penal substitution states that God gave himself in the person of his Son to suffer instead of us the death, punishment and curse due to fallen humanity as the penalty for sin” (Steve Jeffery, Michael Ovey, and Andrew Sach, *Pierced for Our Transgressions: Rediscovering the Glory of Penal Substitution*, with a foreword by John Piper [Wheaton, IL: Crossway, 2007], 21).

<sup>2</sup> Hieromonk Jonah, *The Cross of Christ* (Ben Lamond, CA: Conciliar Press, n.d.), 6.

<sup>3</sup> For brevity, I have left out the contribution of Anselm to the discussion of the atonement (ca. 1100). Anselm’s view of the atonement, though distinct in some ways from Calvin’s view, is often considered a precursor to the penal substitutionary theory. See Anselm, *Cur Deus Homo*, in *Anselm: Basic Writings*, ed. and trans. Thomas Williams (Indianapolis: Hackett, 2007).

<sup>4</sup> Note that Deuteronomy 21:23, which is the verse quoted by Paul in Galatians 3:13, indicates that the curse comes from God.

<sup>5</sup> Eusebius of Caesarea, *The Proof of the Gospel, Being the Demonstratio Evangelica of Eusebius of Caesarea*, trans. W. J. Ferrar, from Greek, 2 vols. (New York: Macmillan, 1920), 2:195.

<sup>6</sup> Athanasius, *On the Incarnation: The Treatise De Incarnatione Verbi Dei*, trans. and ed. A Religious of C.S.M.V. [Sister Penelope Lawson], with an introduction by C. S. Lewis, new edition, revised, with a letter of St. Athanasius on the interpretation of the Psalms added as an appendix (Crestwood, NY: St. Vladimir’s Seminary Press, 1993), 29.

<sup>7</sup> Athanasius, 32.

<sup>8</sup> Athanasius, 32.

<sup>9</sup> Athanasius, 32.

<sup>10</sup> Athanasius, 49.

<sup>11</sup> Augustine, *Reply to Faustus the Manichaean*, trans. Rev. Richard Stothert (n.p.: Aeterna Press, 2014), 99.

<sup>12</sup> For examples, see Jeffery, Ovey, and Sach, *Pierced for Our Transgressions*, 161–204.

<sup>13</sup> Hans Boersma, *Violence, Hospitality, and the Cross: Reappropriating the Atonement Tradition* (Grand Rapids: Baker Academic, 2004), 163.

<sup>14</sup> Leon Morris, *The Atonement: Its Meaning and Significance* (Downers Grove, IL: Inter-Varsity Press, 1983), 176.

<sup>15</sup> For a discussion of general issues regarding the crucifixion of Jesus, see Michael J. Caba, “Crucifixion: History and Practice,” *Bible and Spade* 27, no. 3 (Summer 2014): 60–63.

<sup>16</sup> Christus Victor is the idea that the atonement of Christ “served to deliver mankind from bondage to Satan and from the corruption and death that are the consequences of sin” (William Lane Craig, *The Atonement*, Cambridge Elements: Elements in the Philosophy of Religion [Cambridge: Cambridge University Press, 2018], 22). For a broader look at Christus Victor, see Gustaf Aulén, *Christus Victor: An Historical Study of the Three Main Types of the Idea of Atonement*, trans. A. G. Hebert, from Swedish (London: SPCK, 1931; Eugene, OR: Wipf and Stock, 2003).

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