

1. A wartime 'battle plan' is most analogous to
 - A. a theory of atonement analyzing Jesus' significance for us
 - B. God's mysterious intentions behind Jesus' messianic career
 - C. human traditions concerning God's word
 - D. subjective opinions about factual events in Jesus' life
2. Which is **not** an argument Keller makes in this chapter?
 - A. The cross appeases or propitiates God's wrath at sinners.
 - B. Genuine forgiveness involves costly suffering.
 - C. God's love accomplishes a great reversal bringing an alternate kingdom.
 - D. God's suffering honors moral justice and merciful love.
 - E. The story of the cross involves and changes us.
 - F. True love is interpersonal exchange.
3. According to Work, all of these happen in the wilderness except
 - A. Jesus' anointed roles or offices are contrasted with popular desires for a messiah
 - B. Jesus' impervious divine nature is triumphing over his weaker, tempted human nature
 - C. Jesus is shown to be following God's mission as laid out in Deuteronomy
 - D. Jesus refuses to make Israel's prior mistakes in, or on its way to, God's promised land
4. When Jesus touches a leper,
 - A. Jesus is contaminated, because he shares our infirmities as our savior
 - B. Jesus is showing that the Torah's warnings of uncleanness are not to be taken seriously
 - C. the leper is cleansed, showing that Jesus is the true Temple of God's presence
 - D. the leper is cleansed, showing that the Temple system is meaningless
5. Which is not true of Anselm's satisfaction theory and Calvin's penal-substitution theory?
 - A. each imagines God's "battle plan" from a particular cultural context.
 - B. one displays God as loving, whereas the other displays God as cruel.
 - C. one imagines guilt in terms of honor, the other in terms of criminal liability.
 - D. one is more directly influential in contemporary Catholicism, the other in Reformed Protestantism.
6. The letter to the Hebrews addresses all of the following objections to reparation or sacrificial atonement theory *except* that
 - A. all should be saved (thus universalism) if Jesus died on behalf of all
 - B. Jesus cannot be a priest because he is not a Levite
 - C. his death cannot be atoning because it is not offered in God's sanctuary
 - D. the resurrection of Jesus plays no role in our atonement

1. Offer some analogies. Levitical priests are to Jesus the priest as ...

How you complete analogies like that one reveals how you relate the old covenant to the new covenant. Can you explain your understanding of their relationship? How does yours compare with mine from lecture?

Call me over and try out your analogies on me!

2. Take up the listed objections to sacrificial atonement theory. Some are addressed in Hebrews or lecture, others in Keller's chapter on the cross, and others you may have to work at more on your own.

Which of these answers to the common objections satisfy you? Which do not?

3. Choose an issue involving some concrete problem or conflict (an interpersonal dispute, sexual behavior, campus ethnic/racial climate, a personal or family crisis, etc.). What difference *is* the cross making to both the situation and to the parties involved? What difference *could* it make? Draw on the lecture and readings to answer. We'll revisit this question as we progress through this lecture.

4. Jesus' exchange with the devil in Luke 4:9-12 is pro-level exegetical wrestling! Read that passage, then familiarize yourself with the texts being used *in their broader contexts*: Psalm 91, Deuteronomy 6:16 (look at the verses surrounding that verse), and Exodus 17:2-7 (ditto). How does greater familiarity with those passages help you understand what's going on there in the wilderness?

What does it have to do with the 'overture' of Jesus' baptism that just played in Luke 3:21-22? What does it have to do with the cross that these moments are leading to?

5. The lecture alleges that the blood that the Torah requires for cleansing (Exodus 12:12, 24:8) cannot work, and offers you some passages for support: 1 Samuel 2, Isaiah 1:10-17, Micah 6:6-8, and Hebrews 10:3-4. Take a look at some or all of those passages—maybe parcel out the verses among the members in your group—to test my claim (which, to be fair, is also Hebrews 10's).

Why is the Torah commanding a practice that doesn't work?!

6. I said Jesus "takes the temple with him." Now we, his body, are his earthly temple. How do his people bear his resources of reconciliation? Check Matthew 16:18-19 and 18:21-35. What specific things do some of you do that pass along his priestly teaching, cleansing, exorcism, healing, and forgiveness?