



# It is Finished

## Summary and Goal

These words from Jesus were a shout of victory not defeat. In this moment, we witness Jesus' completion of the divine drama that God sent Him for and the revelation of His glory as He laid down His life for all humanity. May we forever praise God for salvation that has already been attained for us in Jesus.

### **Main Passages**

John 19:30; 1 Corinthians 15

### **Session Outline**

1. "It Is Finished" – The Beginning of Life (John 19:30; 1 Cor. 15:3-8)
2. The Dead Made Alive (1 Cor. 15:20-27)
3. Victory Forever! (1 Cor. 15:50-58)

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### **Theological Theme**

The atoning work of Jesus conquered death for all who call Him Savior.

### **Christ Connection**

Jesus died a substitutionary death for humanity. In His death, He satisfied God's wrath on sin and provided victory for humanity over death and the grave.

### **Missional Application**

The church has the powerful testimony of those who were once dead but have been made alive in Christ. As a result, the church has the great opportunity every day to share that same hope with others who need to experience life in Christ.

# Historical Context of John

## Purpose

The purpose statement in 20:30-31 indicates that John wrote with an evangelistic purpose, probably seeking to reach unbelievers through Christian readers of his Gospel. If the date of composition was after AD 70, the time of the destruction of the Jerusalem temple, it is likely that John sought to present Jesus as the new temple and center of worship for God's people in replacement of the old sanctuary.

## Author

A close reading of the Gospel of John suggests that the author was an apostle (1:14; cp. 2:11; 19:35); one of the Twelve ("the disciple Jesus loved," 13:23; 19:26; 20:2; 21:20; cp. 21:24-25); and, still more specifically, John, the son of Zebedee (note the association of "the disciple Jesus loved" with Peter in 13:23-24; 18:15-16; 20:2-9; 21; and in Lk 22:8; Ac 1:13; 3-4; 8:14-25; Gl 2:9). The church fathers, too, attested to this identification (e.g., Irenaeus). Since the apostolic office was foundational in the history of the church (Ac 2:42; Eph 2:20), the apostolic authorship of John's Gospel invests it with special authority as firsthand eyewitness (Jn 15:27; 1Jn 1:1-4).

## Setting

The most plausible date of writing is the period between AD 70 (the date of the destruction of the temple) and 100 (the end of John's lifetime), with a date in the 80s most likely. A date after 70 is suggested by the references to the Sea of Tiberias in 6:1 and 21:1 (a name widely used for the Sea of Galilee only toward the end of the first century); Thomas's confession of Jesus as "my Lord and my God" in 20:28 (possibly a statement against emperor worship in the time of Domitian); the reference to Peter's martyrdom, which occurred in 65 or 66 (21:19); the lack of reference to the Sadducees, who ceased to be a Jewish religious party after 70; and the comparative ease with which John equated Jesus with God (1:1,14,18; 10:30; 20:28).

## Special Features

The Gospel of John is different from the Synoptic Gospels—Matthew, Mark, and Luke—in that more than ninety percent of its material is unique. John's Gospel does not focus on the miracles, parables, and public speeches that are so prominent in the other accounts. Instead, the Gospel of John emphasizes the identity of Jesus as the Son of God and how we, as believers, should respond to his teachings. [Holman Bible Staff (2017). (p. 1661). CSB Study Bible. Holman Bible Publishers. Retrieved from <https://app.wordsearchbible.com>]

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## Session Plan

# It is Finished

### Introduction

- ❓ What references to Jesus in the Old Testament are you aware of? Which one are you most drawn to?
- ❓ Read 1 Peter 1:20. How does it make you feel to know that God had a solution for sin before it was even needed?

In this week's session, Jesus' seventh and final saying from the cross was uttered as a declarative finale of His redemptive work. In His death, sin and death were defeated. This was, however, far from the conclusion of Jesus' story. Being resurrected, Jesus appeared to hundreds of eyewitnesses. As the apostle Paul explained to the Corinthians, the victory over death that was achieved by Jesus' death and resurrection is the center of what it means to be a Christian.

### 1. "It Is Finished" – The Beginning of Life (John 19:30; 1 Cor. 15:3-8)

Just as He was the one to declare that His mission had been accomplished, He was also the one to hand over His spirit. John carefully described Jesus' role even in His own physical death. His life was not taken from Him, as though there was something that had power over Him to take anything from Him. No, Jesus handed over His own life. This final act was a demonstration of both His complete submission to the Father's will and His immeasurable love for the creation that was brought about through Him.

- ❓ How would you explain the significance of Jesus giving up His spirit versus it being taken from Him? What bearing does that difference have on your ability to trust Him even in the midst of your most impossible situations?
- ❓ Application: What does it mean to you that all of the suffering that Jesus experienced was specifically part of God's plan to offer the gift of salvation to you?

## 2. The Dead Made Alive (1 Cor. 15:20-27)

In the strongest terms he could muster, Paul pointed out “if Christ has not been raised, your faith is worthless, you are still in your sins” (v. 17). In these verses, he continued, but along the lines of the certainty of Christ’s resurrection. Precisely because He had been raised from the dead, there was hope for all those who “fall asleep” in the time remaining until His second coming. “Fall asleep” was one of the more popular terms used by Paul for those Christians who died, emphasizing that physical death was not an end.

- ❓ What seasons or experiences in life are most likely to make you ponder on the hope that is available in Christ? Why do you think that’s true?
- ❓ Application: How is being made a new creation different from just being cleaned up? Which idea offers the most hope?

## 3. Victory Forever! (1 Cor. 15:50-58)

God’s resolution of the hopelessness of humanity was exactly what Jesus referred to when He said, “It is finished.” It would take a perfect sacrifice that could only come from God. The tarnished creation could only be restored by the gracious act of its Creator. Only the redemptive plan that satisfied His righteous wrath with the fullest expression of His limitless love could offer the transformation necessary for creation to be made new. That plan was what Jesus finished.

- ❓ When you read Paul’s stark contrast between humanity and the holiness of God, what impressions of God fill your mind? What about your sense of your own need for His grace?
- ❓ Application: Paul explained the transformation process as a life-long process. What does that mean for the Christian’s battle with sinfulness? Why does that make the transparent conversation in your group imperative for your accountability and ongoing encouragement?

## Conclusion

- ❓ Who are you demonstrating the love of Christ for by praying for them to come to know Him? How often do you pray to that end? Who joins you in those prayers?
- ❓ In Jesus, God literally came to humanity to make Himself known. What parties or invitations is your group extending to others to invite them to learn the way God came to humanity in Jesus? How can you demonstrate the love and hope of Jesus in doing so?

### ❓ For Further Discussion

How is God prompting you right now to move toward Him? How is His leading and prompting in your life a demonstration of His love for you? Who do you discuss those promptings with to help you understand how to respond?



## Expanded Session Content

# It is Finished

### Introduction

In Genesis 3:15, we read that one of the curses God handed down in the garden of Eden was that the seed of the woman would crush the head of the seed of the serpent. The tragic events of sin entering the world as a result of Adam and Eve's rebellion had only occurred nine verses earlier. But already, even in the midst of covenant curses being handed down, hope of a Savior was promised. From Genesis 3 all the way through the remainder of the Old Testament, God dropped hints of the coming Messiah. He would be a Suffering Servant whose wounds would heal God's people. He would be a mighty King in the line and tradition of David—but even better. He would be a prophet like Moses, who spoke to God face to face like a man speaks to a friend—but even better. His ministry would fulfill the priestly system that filled the pages of the Torah.

For all the promises and all the prophecies, the one unifying element was the hope of redemption and restoration for God's people. Patiently, constantly, and increasingly, God gave glimpses of the future restoration of His people to fellowship with Him. The prophets (especially Isaiah and Jeremiah) spoke of a new covenant coming. As the depictions and hints of what the Messiah would look like mounted and even came to fulfillment in the person of Jesus, those who should have known the most about Him (the Pharisees) totally missed it. Humans, as it turned out, were good at misunderstanding what God was doing.

So it was, then, that the greatest victory cry in all of human history, "It is finished," did not look like much of a victory cry at all. It came from parched lips attached to a battered and almost unrecognizable body. It came from the mouth of a man who was being executed in a manner reserved for criminals. However, it also came from the mouth of a Savior who had just defeated sin for everyone. It is finished, indeed.

- ❓ What references to Jesus in the Old Testament are you aware of? Which one are you most drawn to?
- ❓ Read 1 Peter 1:20. How does it make you feel to know that God had a solution for sin before it was even needed?

## Session Summary

In this week's session, Jesus' seventh and final saying from the cross was uttered as a declarative finale of His redemptive work. In His death, sin and death were defeated. This was, however, far from the conclusion of Jesus' story. Being resurrected, Jesus appeared to hundreds of eyewitnesses. As the apostle Paul explained to the Corinthians, the victory over death that was achieved by Jesus' death and resurrection is the center of what it means to be a Christian.

### 1. "It Is Finished" – The Beginning of Life (John 19:30; 1 Cor. 15:3-8)

At long last, through all the betrayal, beatings, false trials, torture, and mockery, Jesus had the final word. The writers of the Gospels each slowed down the pace of their respective narratives in order to focus on the ultimate significance of what occurred during the crucifixion of Jesus. With excruciating detail, the final moments of Jesus' earthly life slowly unfolded, building to this moment pregnant with eternal force. John recorded the final saying of Jesus from the cross, "It is finished," but the meaning of the statement was more significant than immediately apparent.

According to D.A. Carson, "As an English translation, It is finished, captures only part of the meaning, the part that focuses on completion. Jesus' work was done. But his is no cry of defeat; nor is it merely an announcement of imminent death (though it is not less than that.) . . . On the brink of death, Jesus cries out, It is accomplished!"<sup>1</sup> What was accomplished was the redemptive mission that Jesus had been sent on by the Father for the sake of a humanity languishing in its sin. What was fulfilled was every last Messianic prophecy in the Old Testament that pointed to God's Suffering Servant and deliverance of His people. What was made available was eternal life and enduring hope for every person who called upon the name of Jesus for salvation from that moment forward!

Just as He was the one to declare that His mission had been accomplished, He was also the one to hand over His spirit. John carefully described Jesus' role even in His own physical death. His life was not taken from Him, as though there was something that had power over Him to take anything from Him. No, Jesus handed over His own life. This final act was a demonstration of both His complete submission to the Father's will and His immeasurable love for the creation that was brought about through Him.



How would you explain the significance of Jesus giving up His spirit versus it being taken from Him? What bearing does that difference have on your ability to trust Him even in the midst of your most impossible situations?

### Accomplished

Carson notes, the Greek word translated "It is finished" (tetelestai) had its roots in the verb teleo, which "denotes the carrying out of a task, and in religious contexts bears the overtone of fulfilling one's religious obligations."<sup>2</sup>



Application: What does it mean to you that all of the suffering that Jesus experienced was specifically part of God's plan to offer the gift of salvation to you?

## The Resurrection as Central

Gordon Fee comments, "It is generally agreed that in verses 3-5, Paul is repeating a very early creedal formulation that was common to the entire church, to which he adds other traditions about several resurrection appearances." Even as early as the writing of the letters to the Corinthians, the centrality of Christ's resurrection had been codified into creeds to be shared among believers to remind them of its reality.<sup>3</sup>

It is central to Christianity, however, that Jesus was not referring to His life when He said "It is finished." Rather, His life would be resurrected, as promised, and revealed to hundreds of His followers. In his first letter to the Corinthians, the apostle Paul addressed this very matter. The Corinthians had begun to believe a strain of false teaching that indicated that there was no resurrection from the dead. For the entirety of chapter 15, Paul emphatically walked through the reality and the testimony of Jesus' resurrection.

In reasserting the heart of the gospel that the Corinthians had heard from him, as a way of shoring up their slipping certainty, Paul reminded them of the undercurrent behind "It is finished"—that the Scriptures told of the events of Christ's passion. According to the Scriptures, referring to the whole counsel of the Old Testament and its Messianic prophecies, the death of Jesus, His following burial, and His resurrection had to happen. It was part of God's divine plan, foretold as far back as Genesis 3:15, to redeem all of creation through one perfect sacrifice.

Paul then pointed to the eyewitnesses who were the blessed recipients of Jesus' post-resurrection appearances. To reinforce the reality of the resurrection, Paul pointed out that several of the eyewitnesses to whom Jesus appeared were still alive. The inherent challenge from Paul was, if the Corinthians doubted him, they could simply ask the ones who saw the resurrected Jesus.



## 2. The Dead Made Alive (1 Cor. 15:20-27)

As Paul continued to unfold the implications of the reality of Jesus' resurrection, he contrasted the legacy of Adam and that of Jesus. In the previous verses, Paul had pointed out that if one were to logically carry the false claims of the beliefs some Corinthians were espousing, there was no hope for the living or the dead. In the strongest terms he could muster, Paul pointed out "if Christ has not been raised, your faith is worthless, you are still in your sins" (v. 17). Now he continued, but along the lines of the certainty of Christ's resurrection. Precisely because He had been raised from the dead, there was hope for all those who "fall asleep" in the time remaining until His second coming. "Fall asleep" was one of the more popular terms used by Paul for those Christians who died, emphasizing that physical death was not an end.

Paul then pointed to the difference between the legacy of Adam and that of Jesus. This was the first appearance of such a comparison for Paul, but



it would also appear in Romans 5. In this instance, Paul pointed to the new creation that Jesus brought about in His defeat of death. Emphasizing the complete humanity of Jesus, Paul argued that just as death entered through a man at the beginning of the first creation (Adam), so through Christ life was ushered in for those of the new creation. New creation referred to those who were made new when they became Christians.

-  What seasons or experiences in life are most likely to make you ponder on the hope that is available in Christ? Why do you think that's true?
  
-  Application: How is being made a new creation different from just being cleaned up? Which idea offers the most hope?

Verses 23-27 contain Paul's brief explanation of how redemptive history would unfold from the moment Jesus was resurrected until His second coming at the end of human history. The explanation came as a way of Paul addressing the ongoing reality of death in the face of Jesus' resurrection making Christians eternally alive. The eternal hope, then, would be finally realized when the playing out of human history led to Christ's ultimate defeat of death.

### **3. Victory Forever! (1 Cor. 15:50-58)**

As Paul drew his argument for the reality of resurrection—both Christ's and that of His followers—he did so by pointing to the absolute incompatibility of the things of the world and the things of eternity. “Flesh and blood cannot inherit the kingdom of God, nor can corruption inherit incorruption” (v. 50). Indeed, the character and nature of the holy must by its very nature forbid the presence of the sinful. The problem could not have been made clearer and its magnitude could not be overstated. The hopelessness of humanity (flesh and blood) to resolve its own mortal predicament was undeniable. What, then, must be done to solve the incompatibility?

The only possible answer could not come from humanity, as humanity was the part of the equation that excluded itself due to its sinfulness. The answer, then, had to come from God, the incorruptible One. What it would take in order for God to solve the matter was exactly what Jesus referred to when He said, “It is finished.” It would take a perfect sacrifice that could only come from God. The tarnished creation could only be restored by the gracious act of its Creator. Only the redemptive plan that satisfied His righteous wrath with the fullest expression of His limitless love could offer the transformation necessary for creation to be made new. That plan was what Jesus finished.



- ❓ When you read Paul's stark contrast between humanity and the holiness of God, what impressions of God fill your mind? What about your sense of your own need for His grace?
- ❓ Application: Paul explained the transformation process as a life-long process. What does that mean for the Christian's battle with sinfulness? Why does that make the transparent conversation in your group imperative for your accountability and ongoing encouragement?

Paul referred to the corruptibility of humanity finally becoming incorruptible when “the trumpet will sound.” Paul was clearly referring to the time of Christ's second coming, when the dead in Christ rise and those still alive will follow. In that moment, the last remaining visages of death's grip and influence on Christians will be eradicated. Mortality will be replaced with immortality. That which has been corrupted will be covered with incorruptibility. The sting of death will be extinguished.

## Conclusion

It is easy to rush past Easter. There are so many traditions, family plans, and special meals involved with the celebration that the profundity of what was accomplished when Jesus said, “It is finished,” can quietly pass by. In that light, it is important to intentionally consider the full extent of exactly what Jesus finished for the redemption of creation.

First, what Jesus finished is the world's only hope. While that may sound overly dramatic and perhaps even cliché, it is absolutely true. All of the things that cause pain, anxiety, grief, heartache, loneliness, isolation, and so on find their answer in the redemption that the cross offers. The invitation extended to humanity when Jesus said “It is finished” was an invitation to wholeness and restoration, limitless joy, an end to death, and freedom. As the lost world frenetically seeks to control its own future, happiness, and fulfillment, Jesus offers abundant life—now and forevermore.

Second, Jesus delivered humanity and is continuing to deliver humanity. While His death on the cross broke the power of sin over those who call Him Savior, the ultimate realization of that deliverance will not be experienced until Jesus returns. This is a dynamic referred to as the “now and not yet.” Why is that important to realize? Because even for Christians who take their spiritual growth and discipleship extremely seriously, there will still be a struggle with sinfulness, brokenness, temptation, and all the trappings of life until the end of human history.

There is still much to look forward to, but there is victory now! All the more reason to be in community with others, having those crucially transparent conversations and encouraging one another.

Third, the love of Jesus is most powerfully evidenced in His finishing His mission. What lies at the heart of Jesus' seven sayings from the cross and the supreme sacrifice He made is the simple fact that Jesus loves you. His devotion to the Father to submit Himself to everything that went into being faithful to undergo death, burial, and resurrection is indescribably beautiful. That His sacrifice was offered to set creation right, healing and restoring it from sin's effects, moves one to worship. Understanding Jesus' depth of love for humanity, even while it cried out for His crucifixion as He made a way for humanity to be restored to God, is overwhelming. Easter, in all its glory, is gloriously about the love of Christ for you.

- ❓ Who are you demonstrating the love of Christ for by praying for them to come to know Him? How often do you pray to that end? Who joins you in those prayers?
- ❓ How is God prompting you right now to move toward Him? How is His leading and prompting in your life a demonstration of His love for you? Who do you discuss those promptings with to help you understand how to respond?
- ❓ In Jesus, God literally came to humanity to make Himself known. What parties or invitations is your group extending to others to invite them to learn the way God came to humanity in Jesus? How can you demonstrate the love and hope of Jesus in doing so?

## Prayer of Response

*Close in prayer thanking God for the finished work of Christ on our behalf and the promise of resurrection in Him.*

## Additional Resources

- *Raised?* by Jonathan Dodson and Brad Watson
- *The Son Rises* by William Lane Craig
- *Pierced for Our Transgressions* by Steve Jeffery

## For Next Week

### Session Title

- #Blessed

### Main Passages

- Matthew 5:1-12

### Session Outline

1. Be Aware (Matthew 5:1-12)
2. Be Conformed (Matthew 5:1-12)
3. Be Encouraged (Matthew 5:1-12)

### Memorize

<sup>30</sup> *When Jesus had received the sour wine, he said, "It is finished." Then bowing his head, he gave up his spirit.*

- John 19:30

### Daily Readings

- Monday - Luke 14:27
- Tuesday - John 8:31-32
- Wednesday - John 13:34-35
- Thursday - John 15: 1-8
- Friday - Philippians 4:19
- Saturday - 1 Peter 5:6

## Extended Commentary

### John 19:30

19:30. Of greatest consequence in John's narrative is this phrase, *It is finished*, an idea which occurs for the second time in three verses. Surely this refers to the suffering and earthly life of Jesus, but also the task of bringing salvation to the human race. We should remember the prayer John uttered earlier, "I have brought you glory on earth by completing the work you gave me to do" (17:4). The words *it is finished* translate *tetelestai* that appears in the perfect tense. Even the grammar of the text signifies the full completion of Jesus' work.

Tenney observes, "The expression may be interpreted in various ways: as a cry of relief, because suffering is ending; as a cry of anguish, because his ministry has ended in failure; or as a shout of victory, because the purpose of God has triumphed in his death. The last of these seems to be the author's intent. He makes it the final report of Jesus to the Father, who will now exalt him to glory" (Tenney, Merrill C. *The Gospel of John*. Expositor's Bible Commentary. Vol. 9. Ed. by Frank E. Gaebelin. Grand Rapids: Zondervan, 1981.).

As John has told us repeatedly, and as we have emphasized in the pages of this commentary, the significance of Christ's death on the cross centers in substitutionary atonement—his death on our behalf. God's holiness and justice made the cross an absolute necessity. James Denney has written a masterful work titled *The Death of Christ*. A few sentences are helpful here.

The Son of Man must be lifted up if He is to save those who believe. The corn of wheat must fall into the ground and die if it is not to abide alone. Not much, indeed, is said to explain this. The various ends secured by Christ's death—the advantage of the flock for which as the Good Shepherd He lays down His life (x.11), the eternal life of those who believe in Him (iii.14f.), the rallying 'round Him as a centre of the scattered children of God, so that He becomes the head of a new humanity (xi.52): these, no doubt, are all dependent upon it somehow; but how, the evangelist is at no pains to tell. But we do no violence to his thought when we put this and that in the Gospel together in order to discern what he does not explicitly say. Everything, we have seen, comes from the love of God; the death of Christ is to be construed in harmony with this, not in any antagonism to it... Nor are we left without sufficiently clear hints as to the necessity which determine the gift. In the passage just referred to (iii. 16), we see that apart from it men are lost; they perish, instead of having eternal life (Denney, James. *The Death of Christ*. New York: Eaton & Mains, n.d.).<sup>4</sup>

# 1 Corinthians 15

## **The Resurrection (15:1-19)**

Paul knew that at Corinth there were doubts about the resurrection. He affirmed that the resurrection of Jesus is essential for the gospel message. The consistent testimony of the church was that Jesus died for our sins, rose again, and appeared to numerous witnesses. Paul pointed out that if the Corinthians consistently maintained their antiresurrection argument, Christ could not have been raised. If Christ has not been raised, there is no hope, and all gospel proclamation is in vain.

## **Resurrection for Believers (15:20-34)**

The resurrection of Christ carries with it the promise of resurrection from the dead for all believers. Just as the firstfruits presented to God on the first day of the week following Passover guaranteed the coming harvest (Lev. 23:9-11), so Christ's resurrection guarantees the resurrection of believers.

The hope of the resurrection encourages men and women to become Christians. The same hope provided Paul with boldness to proclaim the gospel and endure the suffering that accompanied his calling.

## **Resurrection Body (15:35-58)**

The resurrection body will be one adapted to its new spiritual environment. The physical body is weak, dishonorable, and perishable. It will be raised in Christ as spiritual, glorious, powerful, and imperishable. The resurrection will take place when the last trumpet sounds. With genuine excitement the apostle shared his real hope: the transformation of the dead who will be raised. Those alive at Christ's coming will also be transformed "in the twinkling of an eye." Thanks to the victory of Christ, death will be finally abolished. This is great encouragement for all believers to persevere faithfully in the Lord's service, knowing that "labor in the Lord is not in vain."<sup>5</sup>

## References

1. Carson, D.A. *The Gospel According to John*. Grand Rapids: William B. Eerdmans Publishing, 1991.
2. Ibid.
3. Fee, Gordon D. *The First Epistle to the Corinthians*. NICNT. Grand Rapids: William B. Eerdmans Publishing, 1987.
4. Gangel, Kenneth O. *John*. Edited by Max E. Anders. Nashville, TN: Broadman & Holman, 2000.
5. Dockery, David S. *The Holman Concise Bible Commentary*. Nashville, TN: Broadman Bible Publishers, 1998.

## Author Bio

### **D.A. Carson (The Gospel of John)**

D. A. Carson (PhD, University of Cambridge) is research professor of New Testament at Trinity Evangelical Divinity School in Deerfield, Illinois, and is the author or editor of more than fifty books, including *The God Who Is There and How Long, O Lord?* He is one of the founders of The Gospel Coalition and an active guest lecturer in academic and church settings around the world.

### **Gordon Fee (The First Epistle to the Corinthians)**

Gordon D. Fee (PhD, University of Southern California) is Professor Emeritus of New Testament Studies at Regent College, Vancouver, British Columbia.

### **Kenneth Gangel (John)**

Dr. Kenneth O. Gangel (1935-2009): A prolific author and an experienced leader has been influential in the field of Christian education for over forty years. He's written numerous articles and over 50 books, while pastoring, teaching, raising a family and leading schools. His impact reaches around the world through students, co-authored books, and working with leaders of churches and schools.

### **Max Anders (John)**

Dr. Max Anders is the author of over 25 books, including the bestselling *30 Days to Understanding the Bible*, and is the creator and general editor of the 32-volume *Holman Bible Commentary* series. He has taught on the college and seminary level and is a veteran pastor. Max provides resources and discipleship strategies at [www.maxanders.com](http://www.maxanders.com) to help people grow spiritually.

### **David Dockery (Holman Concise Bible Commentary)**

David S. Dockery is president of Union University in Jackson, Tennessee. He is the author or editor of more than thirty books, including *Renewing Minds*, *Southern Baptist Consensus and Renewal*, *Theologians of the Baptist Tradition*, and the *Holman Bible Handbook*. Dockery serves on several education and ministry boards and is a consulting editor for *Christianity Today* magazine.

### **Jonathan Dodson (Raised?)**

Jonathan K. Dodson (MDiv; ThM, Gordon-Conwell Theological Seminary) founded City Life Church with his wife, Robie, and a small group of people. Jonathan is also the founder of [www.gospelcenterreddiscipleship.com](http://www.gospelcenterreddiscipleship.com) and author of several books including the award-winning *The Unbelievable Gospel: Say Something Worth Believing*, *Gospel-Centered Discipleship*, *Here in Spirit: Knowing the Spirit who Creates, Sustains, & Transforms Everything*.

### **Brad Watson (Raised?)**

Brad A. Watson enjoys encouraging, challenging, and helping followers of Jesus to live on mission in community by helping them connect the gospel with its implications to their daily lives. Brad serves as an equipping pastor at Soma Culver City in Los Angeles, California, where he lives with his wife and their three children.



## **William Lane Craig (The Son Rises)**

William Lane Craig is Research Professor of Philosophy at Talbot School of Theology and Professor of Philosophy at Houston Baptist University. He and his wife Jan have two grown children.

## **Steve Jeffery (Pierced for Our Transgressions)**

Steve Jeffery is a minister at Emmanuel Evangelical Church in Southgate, London. He has a MS and PhD in experimental physics from Oxford University. Pastor, Holy Trinity; coauthor, *Pierced for Our Transgressions: Rediscovering the Glory of Penal Substitution*