

# Salvation 101

## Lesson 3

### The Atonement

#### PART I EXPLANATION

**Introduction:** Having looked at the depraved condition of fallen man and his inability to comprehend or seek after that which is spiritual; it becomes apparent that God must be the active agent in seeking to save the lost. The doctrine of election reveals that the salvation of God is unconditional and based solely upon His own purpose in grace. Now we are going to look at how He is going to accomplish that purpose by making atonement for sin. While election is the purpose of the Father, atonement is the particular work of the Lord Jesus Christ. He offered Himself in our place to atone for our sins and thereby reconcile us to God by appeasing His justice. This is known as a “substitutionary atonement”, where Christ takes our sin and God’s wrath upon Himself and God imputes Christ’s perfect righteousness to the sinner.

The primary obstacle in understanding God’s work of reconciliation is that man has a false view of his standing before a Holy and Righteous God. The natural man wrongly believes that God loves him in his present condition, and fails to see the exceeding sinfulness of his sin. Sadly, this is where many well intentioned saints error in their presentation of the gospel; by failing to explain to the sinner their true standing before God. The Bible teaches that the unsaved man is the enemy of God, abiding under the wrath of God, and needs to be reconciled to God in order to escape eternal torment. Only when the sinner sees his great need of salvation can he appreciate Christ’s satisfaction of the sin debt and deliverance from the wrath of God.

The primary controversy regarding the atonement is to identify who it is that Christ died to reconcile to His Father. There are two opposing views known as General Atonement vs. Particular Redemption. The General Atonement view is that Christ died equally for the sins of every single person saved or unsaved. The Particular Redemption or “Limited Atonement” view is that Christ’s atoning sacrifice is limited to His elect. The term “Limited Atonement” is not saying that the blood of Christ is not sufficient to pay for every man’s sin, rather, that it was not God’s intention for it to do so.

This reveals the importance of understanding how the doctrines of salvation build upon each other; because if we have erroneous views of depravity and election, it will result in erroneous views of the atonement. To believe in a General atonement you would have to believe that God has done all that He is going to do and that He is waiting to see who will believe on Christ, (which explains high pressure evangelistic methods). It reveals a misunderstanding of both the depraved condition of man and the necessity of the unconditional election of God.

A proper view of these doctrines logically implies a “Limited Atonement.” For example, if God only saved those who sought after salvation, nobody would be saved. It would also be adding the condition of faith to procure salvation. The Bible teaches that even our faith is God’s gift. However, if you embrace the inability of man and the need for God’s Sovereign election, it becomes apparent that He did not die in order to reconcile every man to His Father, only those that He elected. If His purpose was to save every person, He is a miserable failure. Another question to ask is, if Christ has atoned for the sins of every man and reconciled them to God, why are there people in hell today? Was His work of atonement and reconciliation not sufficient? God forbid.

**Definitions:** *For English use the Webster’s 1828 Dictionary and copy all appropriate definitions for each word. For the Greek and Hebrew use a Strong’s Concordance and copy the definition. The Strong’s number is in parenthesis.*

English: **Atonement** -

## **Propitiation-**

## **Reconciliation-**

Greek: (2643) **katallage** *kat-al-lag-ay'* -

(2435) **hilasterion** *hil-as-tay'-ree-on* -

Hebrew: (3727) **kapporeth** *kap-po'-reth*

(3722) **kaphar** *kaw-far'*

**Quotation**: “To make reconciliation (which Christ is said in many places to do), it is required, first, that the wrath of God be turned away, His anger removed, and all the effects of enmity on His part toward us; secondly, that we be turned away from our opposition to Him, and brought into voluntary obedience.” John Owen

“Either, Christ died for all the sins of all men - in which case all men must be saved; or, He died for some of the sins of all men, in which case none will be saved; or, He died for all the sins of some men - in which case, while some are lost, some will be saved.” John Owen

“If He hides the sin, or lesseneth it, He is faulty; if He leaves it still upon us, we die. He must then take our iniquity to Himself, make it His own, and so deliver us; for thus having taken the sin upon Himself, as lawfully He may, and lovingly doth, it followeth that we live if He lives; and who can desire more?” John Bunyan

“I would rather believe a limited atonement that is efficacious for all men for whom it was intended, than a universal atonement that is not efficacious for anybody, except the will of men be added to it.” Spurgeon

“There is no death of sin without the death of Christ” John Owen

“Christ did not die for any upon condition, *if* they do believe; but He died for all God’s elect, *that* they should believe.” John Owen

“The satisfaction of divine justice by the Lord Jesus Christ in His active and passive obedience (i.e., His life and death), which procures for His people a perfect salvation.” Alan Cairns

“When the Lord Jesus Christ offered up Himself a sacrifice unto God the Father, and had our sins laid upon Him, He did give more perfect satisfaction unto Divine justice for our sins than if you, and I, and all of us had been damned in hell unto all eternity. For a creditor is more satisfied if his debt be paid him all down at once, than if it be paid by the week.” William Bridge

**Confessions** (Look up and read these articles)

### **New Hampshire Baptist Confession of Faith 1833**

#### Article IV The Way of Salvation

Article V The Blessings of the Gospel

**London Confession of Faith of 1689**

Chapter 8 Of Christ the Mediator - paragraphs 1, 5, 10

**Spurgeon's Catechism**

Question: 24

**PART II EXPLORATION**

**Key Questions** (*Answer in writing*)

1. What is a “substitutionary atonement”?
2. What is the primary obstacle to a proper understanding of reconciliation?
3. How do well intentioned saints error in their presentation of the gospel?
4. What does the Bible teach is our true standing before God? Where? Give references.
5. Explain how the doctrines of depravity, election, and atonement build upon one another.
6. What is meant by General Atonement?
7. What is meant by “Limited Atonement”? What is not meant?
8. How does Romans 5 tell us we are reconciled to God?

9. According to the memory verse what were we prior to salvation?

10. According to Spurgeon's Catechism, what role was Christ playing in the atonement?

**Key Scriptures:**

Romans 3:25 The way of reconciliation with God is by \_\_\_\_\_ in His \_\_\_\_\_ for the remission of sins.

Romans 5:10 We were born into this world the \_\_\_\_\_ of God and are reconciled to Him by the \_\_\_\_\_ of His \_\_\_\_\_.

II Corinthians 5:17-21 God has \_\_\_\_\_ us to Himself by \_\_\_\_\_

\_\_\_\_\_ and has given to Christians the \_\_\_\_\_ of reconciliation and the \_\_\_\_\_ of reconciliation. We are \_\_\_\_\_ for Christ. The desire of the Christian is for others to be \_\_\_\_\_ to God. For God made His own Son to be sin for us that we might be made the \_\_\_\_\_ of God in Him.

Hebrews 2:17 Christ's death on the cross made reconciliation for the \_\_\_\_\_ of the people.

Hebrews 10:1-14 In this chapter the Bible explains to Christian Jews why there is no longer a need for the sacrificial system of the Old Testament. The law was just a \_\_\_\_\_ of good things to come and those \_\_\_\_\_ can \_\_\_\_\_ make someone \_\_\_\_\_. If they were able to, they would have \_\_\_\_\_ having purged them from sin. The purpose of those annual sacrifices on the day of atonement was to cause a \_\_\_\_\_ of sins \_\_\_\_\_ year. It is not \_\_\_\_\_ for animals blood to take away \_\_\_\_\_. That is why Christ came into the \_\_\_\_\_. He offered His body a sacrifice for sins \_\_\_\_\_ for \_\_\_\_\_. After He offered the one sacrifice for sins \_\_\_\_\_, sat down having finished His work. By His \_\_\_\_\_ offering for sin, He has \_\_\_\_\_ them that are sanctified.

I John 1:7 Assurance of our relationship with God comes from walking in the light and knowing that the \_\_\_\_\_ of Jesus Christ \_\_\_\_\_ us from \_\_\_\_\_ sin.

I John 2:2-3 Jesus Christ is the \_\_\_\_\_ for our sins; to those who are identified as people who \_\_\_\_\_ His \_\_\_\_\_. Those who profess to know Him and do not keep His Commandments God calls a \_\_\_\_\_ and declares that the \_\_\_\_\_ is not in him.

I John 4:10 The purpose for sending Christ into the world was to make Him a \_\_\_\_\_ for our \_\_\_\_\_.

**Key Chapter(s)** (*Read daily and summarize in your own words the meaning of the chapter*):

Romans 5 -

**PART III EXPECTATION**

**Memory verse:** Romans 5:10

**Personal Definition:** *(Write a definition in your own words)*

Atonement -

**Personal Confession:** *(Study the confessions and write your confession in your own words)*

Christ as Mediator -

**Meditation question:** *(be prepared for discussion)*

Did Christ atone for anyone's sin that will not be saved? What is the difference between a person in hell right now and a person in heaven right now?

**Extra Credit:** Read Leviticus 16 several times and explain what the chapter teaches about atonement.