

Jesus Christ and Atonement
Class 6

Scripture on the Atonement in the Doctrine of Christology:

1 John 2:2 “He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”

1. Sins require an atonement.
2. Jesus Christ’s sacrifice on the cross pays for the sins of God’s people.
3. The value of Jesus’ atoning sacrifice is able to pay for the sins of the whole world.

1 John 4:10 “In this is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.”

1. God sent his Son to be a propitiation for our sins.
2. God did this because of love for those for whom Christ would die.

Isaiah 53:5-6 “He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him.”

1. The pain and anguish of Jesus’ death and atonement are seen here.
2. The idea of Jesus being a substitute for our sins is seen here.
3. The payment for our sins in the atoning death of Jesus is God’s work.

1 Peter 2:24 “He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness, for by His wounds you were healed.”

1. Jesus’ bodily suffering was for the bearing of our sins.
2. Because Jesus died for his people, we are healed from sin.
3. The result is that we might live to righteousness.

John 1:29 “Behold, the Lamb of God who takes away the sin of the world.”

1. John the Baptist summarized Jesus’ life and work as a sacrifice for sin.
2. Jesus’ sacrifice takes away sin.
3. The value of Jesus’ sacrifice is sufficient for the saving of the entire world.

Romans 3:25 “God displayed publicly as a propitiation in his blood through faith. This was to demonstrate His righteousness, because of the forbearance of God he passed over the sins previously committed.”

1. The atoning work of Christ on the cross demonstrates God’s righteousness.
2. God previously tolerated sin withholding his judgment, but the cross is the place where our sins are dealt with redemptively for all time.

Matthew 26:28 “This is the blood of the covenant, which is poured out for many for the forgiveness of sins.”

1. Jesus' shed blood on the cross is covenantal, fulfilling God's redemptive covenant.
2. Jesus' blood was poured out, completely given for the forgiveness of sins.

Acts 20:28 "Be on guard for yourselves and all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which he purchased with his own blood."

1. Jesus' death and shed blood on the cross purchased God's people.
2. God's people form the church, bought by the blood of Jesus.

Hebrews 9:11-14, 26; 10:5-10 Read

The Atonement and Jesus' Imputational Sacrifice for Sins

- The atonement of Jesus on the cross can only be understood in terms of imputation. This includes substitution, Jesus dying for us. This is called "vicarious", because takes our place in judgment. The Father poured out his judgment on our sins onto Jesus, because Jesus was dying as a sacrifice for our sins as if he was guilty of our sins. The justice of God is satisfied against us.

The Atonement and Jesus' Righteousness (obedience)

- The active and passive righteousness of Jesus Christ is imputed to the believer through the merits of Christ's atonement. The idea of imputation is fulfilled by noting that Jesus' righteousness is given to those who believe in him.

The Atonement and the Wrath of God

- We cannot fully understand the atonement of Christ on the cross without a proper understanding of the wrath of God. God's wrath is just, and it must be poured out against sin. Jesus took our sin (the responsibility of our sin) onto himself, and the Father punished Jesus by pouring out his wrath onto Jesus because Jesus was paying for our sin. This is why the cross experience for Jesus was so brutally painful.

The Atonement and Substitutionary Vicarious Sacrifice

The Atonement and the Typology of Abraham and Isaac (Genesis 22)

The Levitical sacrificial system/Day of Atonement (Leviticus 16)

Isaiah 53:4-6

The Atonement and the Garden of Gethsemane

- The Prayer of Jesus and the Necessity of the Cross
- The Garden of Gethsemane and Jesus' Suffering
- The Garden, the Prayer, and the Yieldedness of Jesus

The Atonement and Divine Mercy and Grace

- The Atonement and the Gracious Gift of Jesus' Sacrifice
- The Atonement and the Gracious Offer of Forgiveness
- The Atonement and the Gracious Declaration of the Justified State

The Atonement and the Love of God

- Divine Love and the Sacrifice
- Divine Love and the Gift
- Divine Love and the Promise

"E'er since by faith I saw the stream
Your flowing wounds supply,
Redeeming love has been my theme,
And shall be until I die.

The Atonement and Saving Faith

- Saving Faith and Jesus' Sacrifice
- Saving Faith and the Gospel's Promise

The Atonement and Jesus' Mediation

- The Atonement and Jesus' High Priestly Ministry
- The Atonement and Jesus' Heavenly Intercession

The Atonement and Justification of the Believer

- The Atonement as the Basis for Appeasement of Divine Wrath
- The Atonement as the Basis for the Forgiveness of the Believer
- The Atonement as the Basis for the Righteous State of the Believer before God
- The Atonement and the Infinite Dignity of the Redeemed in God's View

The Atonement includes Propitiation and Expiation

- God is propitiated
 - God is appeased
 - God is satisfied
 - God is at rest
 - Christ's atonement provides propitiation to God the Father on our behalf.
- The believer is expiated
 - Sin guilt taken away
 - Condemnation removed
 - Believer's soul cleansed
 - Expiation is God's change of attitude toward us because he is propitiated.

The Atonement and the Sanctification of the Believer

- The Atonement as Holy Motivation
- The Atonement as Courage for Obedience
- The Atonement as Destiny of the Heavenly Vision

The Atonement and the Believer's Comfort

- The Atonement and the Argument for the Greater over the Lesser (Romans 8:31-34)
- The Atonement as a Divine Promise in the Sealing and Guarantee of the Spirit
- The Atonement and Jesus' High Priestly Intercession and Prayer

Octavius Winslow:

“that all the value and efficacy of the atoning blood is derived solely and entirely from the dignity of the person who sheds it. If Christ is not absolutely and truly what the Word of God declares, and what he himself professes to be, the true God, then, as it regards the great purpose for which his Atonement was made, that is, the satisfaction of Divine justice, in a full and entire sacrifice for sin, it were utterly valueless.”

“Inadequate knowledge of sin result in inadequate knowledge of Christ. Low views of self result in high views of Christ.”