

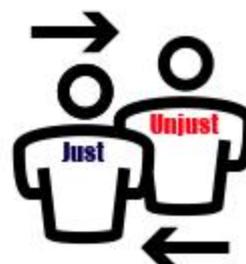
A. Atonement of Christ

- The Redemptive work of Christ was the central purpose of the incarnation of Christ; and without the “Atonement” there is no redemption.
- The Atonement of Christ is what sets Christianity apart from other religions.
- **Religion says “DO” — Christianity says “DONE!”**
- The Atonement of Christ covers many aspects of our Lord’s Death. There are a number of Biblical terms related to the Atonement.

1. Substitution

a. Substitution means to exchange, or replace.

- Christ’s death was a substitutionary atonement for sinful men taking their place and punishment for their sin.
- Christ did not die for His own sins, but for the sins of others.



1 Peter 3:18 “For Christ also hath once suffered for sins, the just for the unjust...”

2 Corinthians 5:21 “For he hath made HIM TO BE SIN FOR US, who knew no sin; that we might be made the righteousness of God in him”

b. The Exchange = Christ took our sin and gave us God’s righteousness

Isaiah 61:10 “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness...”

c. The Prodigal Son

Luke 15:22 “But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:”

d. The Scapegoat – (The Day of Atonement)

- On the Day of Atonement, two goats were brought before the Lord. One was given as a sin offering and the other was allowed to escape into the wilderness.

Leviticus 16:10 “But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.”

- The **scapegoat** literally means “escape goat” and “goat of departure” It escaped death and went into the wilderness. The meaning may perhaps signify ‘removal’ or ‘dismissal’ of sin.

Psalms 103:12 “As far as the east is from the west, so far hath he removed our transgressions from us.”

Leviticus 16:21-22 “And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:(22) And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”

- The scapegoat represents the complete substitution of Christ’s atonement.
- The goat bore “upon him ALL their iniquities”.

Isaiah 53:6 “All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”

2. Propitiation

- a. The word propitiation conveys the idea of appeasement or satisfaction.
 - The sacrificial death of Christ satisfied the wrath of God against ungodly sinners because Jesus was judged in our place. Justice is satisfied because of Jesus.

Romans 3:23-25 “For all have sinned, and come short of the glory of God; (24) Being justified freely by his grace through the redemption that is in Christ Jesus: (25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;”

- Christ was set forth to be the one to die for our sins, which satisfied the wrath of God.
- The pure blood of Christ was the price that was paid.

Romans 5:9 “Much more then, being now justified by his blood, we shall be saved from wrath through him.”

- Sin brings forth Judgment and Christ was being judged on our behalf. Motivated by love – 1 John 4:10

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

- b. The Publican

- The prayer of the publican was asking God to show mercy to him by not enforcing him to pay the penalty of his sin. This would indicate that he knew he was guilty and guilty people are judged.

Luke 18:13 “And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

- Mercy is only found through Jesus Christ, who is the propitiation.

c. The Mercy Seat

- The OT equivalent of the word propitiation is the mercy-seat. The mercy-seat was the lid of the Ark of the Covenant.
- On the Day of Atonement the high priest sprinkled the mercy-seat with the blood of a sacrificial innocent animal. Therefore, the atonement made would cover the sins of the nation as a whole including the High Priest.
- When Christ made propitiation for our sins, it was much deeper. He not only covered them, but Christ completely removed them.

3. Redemption

- a. The word “redemption” or “redeem” has to do with the purchasing, buying back, or paying the ransom to get back the ransomed.
- Because of sin, people are held ransom and if they are not redeemed they will pay the price – which is death.

***Romans 6:23** “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”*

***Romans 3:23-24** “For all have sinned, and come short of the glory of God; (24) Being justified freely by his grace through the redemption that is in Christ Jesus:”*

- Jesus paid the ransom with His own life!

***1 Timothy 2:5-6** “For there is one God, and one mediator between God and men, the man Christ Jesus; (6) Who gave himself a ransom for all, to be testified in due time.”*

***Mark 10:45** “For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”*

- b. Redemption was a term used for money paid to buy back a captive of war, or someone that was made a slave. Sinners are captives and slaves of sin.

***Titus 2:14** “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”*

- “Lutroo” = to loose, or set free, by paying a price.
- The sinner is enslaved by sin, but Jesus Christ has paid the **FULL PRICE** to redeem them from the slave market of sin.

***1 Peter 1:18-19** “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; (19) But with the precious blood of Christ, as of a lamb without blemish and without spot:*

4. Reconciliation

- a. The word “Reconciliation” means to be restored, to return to favour with, to make peace with.
- The Bible does not indicate that God is reconciled to man, for the offense came not from God. The sin of man created a separation between God and man.

Romans 5:10 “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

- Through the death of Jesus Christ, man is reconciled (“restored”) to fellowship with God. Through Christ we can have peace and fellowship with God. **Romans 5:1, John 14:6**

Quote: “If God showed such dramatic love to us when we were enemies, think of the blessings we will enjoy once we are reconciled to God! If God does this much for His enemies, how much more will He do for His friends!”

<p>The BEGINNING</p> <p>Genesis 2:25 “And they were both naked, the man and his wife, and were not ashamed.”</p>	<p style="text-align: center;">PEACE</p> <p style="text-align: center;">God → ← Man</p>
<p>The FALL</p> <p>Isaiah 59:2 “But your iniquities have separated between you and your God...”</p>	<p style="text-align: center;">EMNITY</p> <p style="text-align: center;">← God Man →</p>
<p>The CROSS</p> <p>Colossians 1:20 “And, having made peace through the blood of his cross, by him to reconcile all things unto himself...”</p>	<p style="text-align: center;">BLOOD</p> <p style="text-align: center;">God → Man →</p>
<p>The ATONEMENT</p> <p>Romans 5:11 “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”</p>	<p style="text-align: center;">RECONCILIATION</p> <p style="text-align: center;">God → ← Man</p>

5. The Importance of the BLOOD of Christ

a. The Blood of Christ is a very important factor of the Atonement.

1) The Blood is REQUIRED

- In the O/T Passover God said “...when I see the BLOOD, I will pass over you...”

Hebrews 9:22 “And almost all things are by the law purged with blood; and without shedding of blood is no remission.”

2) The Blood is REPEATED

- Throughout Scripture we see the importance of the Blood.
- It starts in Genesis and finishes in Revelation.
- It begins instantly after the fall of man and continues through to the last Book.

Genesis 3:21 “Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”

Revelation 19:13 “And he was clothed with a vesture dipped in blood: and his name is called The Word of God.”

3) The Blood is REMEMBERED

- The Lord gave to His churches the ordinance of the Lord’s Supper for a permanent memorial. “till He come.” In this memorial, the cup containing the fruit of the vine symbolizes His shed blood.

1 Corinthians 11:25-26 “After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.(26) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.”

b. The Blood of Christ is used to make Atonement for our Sins.

1) We Are Justified Through the Blood — *Romans 5:9*.

2) We are Forgiven Through the Blood – *Colossians 1:14*

3) We Are Redeemed Through the Blood — *Ephesians 1:7; Colossians 1:14;*

4) We Are Cleansed (Washed) In the Blood — *Hebrews 9:14,22; 10:4; I John 1:7;*

5) We Are Reconciled By the Blood — *Colossians 1:20; Ephesians 2:13.*

6) We Are Sanctified Through the Blood — *Hebrews 10:29; 13:12; I Peter 1:2.*

7) We Have Victory through the Blood — *Revelation 12:11a.*

8) We Access to God Because of the Blood — *Hebrews 10:19-22.*

6. The O/T Atonement Types that point to Christ.

- a. The Types of Christ pointed forward to the Person and work of Christ.

Hebrews 10:1 “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

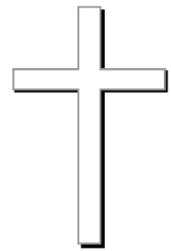
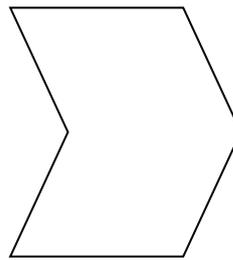
Shadow = A Reflection of the real thing

Very Image = A Distinct Replica (Only a Picture/Image of the real thing)

Hebrews 10:4 “For it is not possible that the blood of bulls and of goats should take away sins.”

- **The shadows and pictures in the O/T are not necessarily a bad thing, it is a good thing that God uses to point us to the best thing – Jesus Christ!**
- To desire the law more than Christ is like preferring a picture to the real person.

- 1) The Coats of Skins — *Genesis 3:21*.
- 2) The Sacrifice of Isaac — *Genesis 22:8*.
- 3) The Passover Lamb — *Exodus 12:1-14*.
- 4) The Levitical Sacrifices — *Leviticus 1-5*



b. The Levitical Sacrifices

- **Note:** From Leviticus 1 to 5 we see a complete picture of the Work of Jesus Christ through five different kinds of offerings.

- The Burnt offering (Leviticus 1)
- The Meal offering (Leviticus 2)
- The Peace offering (Leviticus 3)



Sweet Savour Points to the Sin-Bearer

- The Sin offering (Leviticus 4)
- The Trespass offering (Leviticus 5:1 - 6:7)



Non-Sweet Savour Points to the Sinner

The “Sweet Savour” Offerings — (BURNT, MEAL and PEACE) Points to the Sin-bearer

- 1) Leviticus 1 — **BURNT OFFERING** is a picture of Christ’s perfect death.
- This offering was to atone for sin in general. This is called the "whole burnt offering."
 - Requirements
 - The Sacrifice has to meet God’s detailed requirements.
 - Verse 3 – A Perfect Lamb – A male without blemish.
 - Verse 4 – The purpose was to make an Atonement.
 - Verse 5 – The animal was killed and the priest caught the blood and sprinkled it around the brazen altar at the door of the tabernacle.
 - Verse 6-8 – The animal was then skinned (and the skin given to the priest), cut into pieces and burned completely on the altar.
 - Verse 9 –The entire animal was given to God as it was burned in the fire.

Leviticus 1:9 “But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.”

- Resemblance
 - First and foremost, the offerings depict Jesus Christ, the sinless Lamb of God.
 - Jesus would be given as a Sacrifice to make an Atonement.
 - This is a picture of Christ’s perfect death. Paid in full. He was Fully Dedicated.

Note: The Hebrew word for “burnt offering” means to “ascend, “literally to “go up in smoke.” The smoke from the sacrifice ascended to God, “a sweet aroma to the LORD”.

Ephesians 5:2 “And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.”

2) Leviticus 2 — **MEAL OFFERING** — *Christ's perfect life*

- The meal offering followed all the burnt offerings; it depicted a person's Holy Reverence and thanksgiving to God.

- Requirements
 - There is no blood involved in this offering.
 - Verse 1 – The word “meat” means “meal”. It could be fine flour, flour baked into cakes. All the meals cooked would be **without leaven**.

 - Verse 2 – Oil and Frankincense were to be poured upon the meal offering.

 - Verse 2 – This offering was not cooked, but only a handful of the offering had to be burnt on the altar as a sweet Savour unto the Lord.

 - Verse 13 – The offering to be seasoned with Salt.

- Resemblance
 - The fine flour speaks of Christ's perfect character. Jesus lived a perfect life. As there is no leaven found in the offering, no sin was found in Christ.

 - **Warren Wiersbe said** “There was nothing rough or uneven in Him. The oil symbolizes the Spirit of God. And note the two-fold use of the oil: (1) mingled, Lev_2:4, which reminds us that Christ was born of the Spirit; and (2) poured, Lev_2:6, which speaks of Christ's anointing by the Spirit for His ministry. The frankincense added a wonderful fragrance to the offering, illustrating the beauty and fragrance of Christ's perfect life here on earth. The offering had to go through the fire, just as Christ had to endure the fire of Calvary. There must always be salt with the offering (Lev_2:13), symbolizing purity and absence of decay, for there was no corruption of any kind in Christ.

*1 Peter 2:21-22 “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:
(22) Who did no sin, neither was guile found in his mouth:*

3) Leviticus 3 — **PEACE OFFERING** — *Christ's perfect work*

- The peace offering was made to seek peace and fellowship between the offeror and God.
 - There were a few types of offering made. Thanksgiving and freewill offerings, which were made to express gratitude for God's blessings.
- Requirements
- Verse 1 – A Perfect Lamb – A male or female without blemish.
 - This requirements for the peace offering were about the same as the requirements for the burnt offering, except that those making the offering would receive back some of the animal and partook of the offering.
 - Verse 3-5 – The best was first offered and given to God. But the rest was to be eaten by the offeror according to the regulation found in Leviticus 7:11-21.
- Resemblance
- This offering pictured the perfect work of Christ. Through Christ's Sacrifice we can have peace with God.
 - Apart from Christ, there can be no peace. It required the blood of Christ for the sin problem to be settled once and for all.

***Romans 5:1** "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:"*

The "Non-Sweet Savour" Offerings — (SIN and TRESPASS) points to the Sin

- 4) Leviticus 4 — **SIN OFFERING** — *for the Guilt of sin*
- A Sin offering was to atone for sins that were committed unknowingly, or ignorantly.
 - The sin offering was of no avail if a person was purposely rebelling against God.
- Requirements
- Verse 1 – A Perfect Lamb – A male or female without blemish.
 - Verse 3-12 – For the high priest, a bull without blemish.
 - Verse 4:13-21 – For the congregation, a bull without blemish.
 - Verse 4:22-26 – For the rulers, a male goat without blemish.
 - Verse 4:24-35 – For a common person, a female goat or female lamb without blemish
 - Verse 5:7-10 – In cases of a poor person, two turtledoves or two young pigeons (one

for a sin offering, the other for a burnt offering), could be substituted.

- Verse 5:11-13 – In cases of extreme poverty, fine flour could be substituted.
- Verse 4:6-7 – The blood had to be sprinkled before the veil and applied to the horns of the incense altar, which demonstrates the seriousness of sin.



➤ Resemblance

- Christ was made sin for us who knew no sin.
- The sacrifice was not burnt and offered on the brazen altar; it was taken outside the camp and burned. Christ was crucified for the sinners “outside the camp”, rejected by the people He came to save.

Hebrews 13:11-12 “For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. (12) Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”

5) Leviticus 5 — **TRESPASS OFFERING** — for the Effect of sin

➤ Requirements

- The sin offering and trespass offering are very much related.
- In Leviticus 5:14-19 we have trespasses against God emphasized and in Leviticus 6:1-7 the trespasses against other people are emphasized.
- The sin offering deals with the sin nature, the fact that all people are sinners,
- The trespass offering deals with the personal acts of sin. The offenders had to make restitution for what they had done.

➤ Resemblance

- In both cases, sin was looked upon as a debt to be paid; and, of course, that debt was fully and finally paid by Christ.
- Christ pays the debt of sin that we have against God and others. Once and for all.

John 19:30 “When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”

7. Is the Atonement of Christ limited?

- a. According to the doctrine of “Limited Atonement” (Calvinist / Reformed Theology) they teach that Jesus died only for the elect.

- **Question: Did Jesus die for all people or only for the elect?**

- 1) **Quote** “The atonement of Jesus Christ is unlimited in its *invitation*, but limited in its *application*.”

1 John 2:1-2 “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: (2) and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

- 2) **Quote** “The atonement is *sufficient* for all men and *efficient* for all who believe.

1 Timothy 4:10 “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”

- b. Bible verses that prove that the Atonement is available to all.

Isaiah 53:6 “All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”

John 1:29 “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”

Hebrews 2:9 “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”

1 Timothy 2:1-6 “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; (2) For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. (3) For this is good and acceptable in the sight of God our Saviour; (4) Who will have all men to be saved, and to come unto the knowledge of the truth. (5) For there is one God, and one mediator between God and men, the man Christ Jesus; (6) Who gave himself a ransom for all, to be testified in due time.

- c. John 3:16 certainly puts the fire out of Calvinism and Tulip.

John 3:16 *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*

- A few Calvinists in the past and some of your modern day Calvinists have tried to interpret "the world" in John 3:16 to say "the world of the elect" or that God has a general love for all people, but has a "special" kind of love for specific ones that He chooses for salvation.
- One of the reasons why some Calvinists try to redefine the simple words in John 3:16 is because it does not fit the frame work of Tulip.
- John 3:16 is very simple to understand and is saying that God loves the whole world and the whole world has equal opportunity to believe on the Lord Jesus Christ. All people are equally responsible to receive or reject Christ. To respond to, or resist the Gospel. There are other Biblical passages to affirm those truths.
- It is interesting to see even some well known theologians that have Calvinistic tendencies could not escape the reality of John 3:16 and had to be true and honest to the text, in the light of the context ... except John Gill and Arthur Pink.

Warren Wiersbe *"The whole world has been bitten by sin, and "the wages of sin is death" (Rom 6:23). God sent His Son to die, not only for Israel, but for a whole world. How is a person born from above? How is he or she saved from eternal perishing? By believing on Jesus Christ; by looking to Him in faith."*

Matthew Henry *"Behold, and wonder, that the great God should love such a worthless world! That the holy God should love such a wicked world with a love of good will...Though many of the world of mankind perish, yet God's giving his only-begotten Son was an instance of his love to the whole world."*

Vernon McGee *"God so loved the world, that He gave His only begotten Son that whoever (you can write your name in here and I can write mine) believes in Him should not perish, but have everlasting life. Notice that with the word believe is the little preposition in which means to believe in Christ. That is, we trust Him as the One who bore the penalty for our sins. This is a personal thing. We must each believe that He died in our place and in our stead. My friend, you must believe that He died for you."*

Robertson *"The world (ton kosmon). The whole cosmos of men, including Gentiles, the whole human race. "*

William McDonald *"The world here includes all mankind. God does not love men's sins or the wicked world system, but He loves people and is not willing that any should perish...There is no need for anyone*

to perish. A way has been provided by which all might be saved, but a person must acknowledge the Lord Jesus Christ as personal Savior."

Adam Clarke *"Such a love as that which induced God to give his only begotten son to die for the world could not be described."*

Alberts Barnes *"His love for the world, or for all mankind, in giving his Son ... It was for all the world. He tasted "death for every man,"*

- **Question:** If John 3:16 is addressed only to the world of the elect, then why is the warning given in John 3:36. Is it not assumed that the elect will believe? (Irresistible grace)

John 3:36 *"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."*

John Phillips *"This text also gives us a revelation of the will of God. God is "not willing that any should perish" (2 Peter 3:9); it is a great revealed truth. Our text says that whosoever believeth in him "should not perish, but have everlasting life." That is God's earnest desire for all the children of Adam. The idea of a limited atonement, that God chose certain ones of the human race, an elect company, and that Christ died for the elect alone is a slander on the love of God. He died "for the sins of the whole world"*

- d. 2 Peter 3:9 reveals the HEART of God.

2 Peter 3:9 *"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."*

RC Sproul *"If you get ten commentaries on 2 Peter 3:9 (This particular passage) the chances are you will get ten different interpretations on this particular passage."*

2 Peter 3:9 – Put to the Test – 10 Different Commentators

John MacArthur *"The any must refer to those whom the Lord has chosen and will call to complete the redeemed..."*

John Gill *"not any of the us, whom he has loved with an everlasting love, whom he has chosen in his Son, and given to him, and for whom he has died, and who are brought to believe in him."*

William McDonald *"God has promised to end the history of ungodly men with judgment. If there seems to be delay, it is not because God is unfaithful to His promise. It is because He is patient. He does not want any to perish. His desire is that all should come to repentance. He*

purposely extends the time of grace so that men might have every opportunity to be saved.”

Warren Wiersbe “*God was even long-suffering toward the scoffers of that day! They needed to repent and He was willing to save them.*”

Albert Barnes “*That is, He does not desire it or wish it. His nature is benevolent, and He sincerely desires the eternal happiness of all, and His patience toward sinners “proves” that He is willing that they should be saved. If He were not willing, it would be easy for Him to cut them off, and exclude them from hope immediately.*”

Adam Clarke “*As God is not willing that any should perish, and as he is willing that all should come to repentance, consequently he has never devised nor decreed the damnation of any man, nor has he rendered it impossible for any soul to be saved.*”

John Phillips “*So Peter explains the seeming delay in terms of the pity and the patience of God. God’s heart reaches out to all men. He is not willing that any should perish. His forbearance with Saul of Tarsus led to his conversion. His forbearance with Nero led to his suicide. God willing as He is to save all men, never saves people against their will.*”

Guzik “*We understand that God is not willing that any should perish not in the sense of a divine decree - as if God has declared that no sinners will perish. Rather, Peter’s statement reflects God’s heart of love for the world (John 3:16), and His compassionate sorrow even in the righteous judgment of the wicked. It is the same thought as expressed in Ezekiel 33:11: As I live, says the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.*”

CH Spurgeon “*So he hurries not. He gives the sinner space and time and verge enough in which to repent. Oh, that man would turn to God, moved by that gracious long-suffering of his!*”

Vernon McGee “*It is not God's will that you should perish. One of the reasons that you have been reading this book is simply because God does not want you to come into judgment; He wants you to pass from death unto life. And you can do that—you can turn to Him and receive the wonderful salvation that He has for you. Do you know that you cannot keep God from loving you? You can reject His love, but you cannot keep Him from loving you.*”

❖ **Bible Doctrine Assignment**

Question: How do you Reconcile John 20:17 with John 20:27?