What the Bible Says About Salvation – Part 2

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Review / Introduction

In our first discussion on the doctrine of salvation, we looked at some presuppositions for our study. We derive our theology from the Scriptures and not logic, therefore, we will adjust our thought processes to align with Scripture. We will strive to walk in the Spirit allowing the words of Christ to richly dwell within us so that we can ask the Spirit for illumination. And we apply a consistently normal or plain, literal, grammatical, historical hermeneutic.

We generically defined salvation as the work of God whereby He saves individuals through Christ from the penalty, power, and one day the presence of sin. It is completely God's work and not on the basis of human merit or works (John 1:12; Eph 1:7; 2:8-10; 1 Pet 1:18-19).

Finally, we sought to understand the condition of all people apart from God's saving work. All people are sinners (Psa 51:5; Rom 3:23; Ecc 7:20) with a sin nature (Rom 5:12). They are wicked (Gen 6:5; Jer 17:9; Ecc 9:3; Mark 7:20-23), dead (Eph 2:1-3), blind (2 Cor 4:4), captive (2 Tim 2:24-26), darkness-loving (John 3:19-20), alienated-from and hostile-to-God (Col 1:21), sin-slaves (Rom 6:17-18; John 8:33) walking according to Satan's anti-God world system (1 John 2:15-16; 5:19; John 12:31; 16:11; 14:30; 17:15-16).

Theologians call this helplessness and hopelessness (Eph 2:12) due to the corruption of sin "Total Depravity" or "Total Corruption" or "Total Inability". Every aspect a person is tainted by sin leaving them completely unable to move towards God on their own. They are dead and dead people cannot make themselves alive. Sin has placed each person in a state of separation from God, destined for wrath, helplessness and hopelessness before Him. God, in His grace, must intervene. The solution for sin which separates people from God is salvation.

- **How does the Biblical view of people impact your thoughts about the unsaved and the world in general?**

Today we will look at the atonement.

The definition of the atonement

"Atonement" secularly, in English, means a reparation for a wrong, offense, or injury that you inflect on another. It is an action taken to correct a wrongdoing. This is the secular mind thinking that it's possible for a wrong-doer atoning for their own sin.

Theologically, "the atonement" refers to the work that Christ did in his death to pay the penalty for sin. This is the mind of God saying that an always right-doer atoning for other's sins.

- **If sin can only be dealt with by the atonement, how does that impact your priorities?**

The Hebrew word that we translate "atone" or "atonement" is used over 100 times in the Old Testament, mostly in the Pentateuch. During the Old Covenant, people were saved by grace through faith in God and His promise of a Messiah to pay the penalty for their sins. In every dispensation, people have always been saved by grace through faith.

[5]And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be." [6]**Then he believed in the Lord; and He reckoned it to him as righteousness**. (Gen 15:5-6)

[2]For if Abraham was justified by works, he has something to boast about, but not before God. [3]For what does the Scripture say? "**Abraham believed God, and it was credited to him as righteousness.**" (Rom 4:2-3)

[5]So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? [6]Even so **Abraham believed God, and it was reckoned to him as righteousness**. (Gal 3:5-6)

[23]and the Scripture was fulfilled which says, "And **Abraham believed God, and it was reckoned to him as righteousness**," and he was called the friend of God. (James 2:23)

The last usage of "atonement" in the Old Testamen is found in Daniel 9 – a Messianic and eschatological prophecy.

[24]"Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, **to make atonement for iniquity**, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy *place*. [25]So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. [26]Then after the sixty-two weeks the **Messiah will be cut off and have nothing**, and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined. [27]And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate." (Dan 9:24-27)

Verse 24 is a summary of the prophecy. Verse 25 gives details about the first 69 weeks until the Messiah comes. Verse 26 pictures the gap, the time we are in now, the temporarily putting aside of Jewish history. Finally, verse (27) gives us a glimpse of the 70th week, the Tribulation.

These are weeks of years as opposed to weeks of days as in 10:2, 3 and measures the span of time from the Persian decree to rebuild Jerusalem up to when Messiah comes (v25). The first seven weeks (49 years) is from 445 BC (the decree to rebuild Jerusalem and the wall) to 396 BC (ending the building and the prophetic ministry of Malachi); the next 69 weeks (483 years) is until Messiah the Prince (Jesus' triumphal entry into Jerusalem); and the last week (7 years) pictures the Tribulation period beginning with the signing of a peace treaty with the Antichrist.

Messiah will be "cut off and have nothing" is when atonement is made for iniquity. This is Jesus, the Lamb of God.

[29]The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world! (John 1:29)

So the Old Testament culmination of atonement is Jesus Christ!

<u>The cause of the atonement</u>

What was the initiating cause, or motive, which moved God to send Jesus to be the sacrifice for sin? It was God's great, initiating, committed, sacrificial love.

God's love moved Him to give His only Son

> [16]"For **God so loved the world, that He gave His only begotten Son**, that whoever believes in Him shall not perish, but have eternal life. (John 3:16)

> [4]But God, being rich in mercy, because of **His great love with which He loved us, [5]even when we were dead in our transgressions, made us alive together with Christ** (by grace you have been saved), (Eph 2:4)

> [16]Now may our Lord Jesus Christ Himself and God our Father, who has **loved us and given us eternal comfort and good hope by grace**, (2 Thess 2:16)

God's love moved Christ to be the sacrifice for your sin, to die for you.

> [8]But **God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us**. (Rom 5:8)

> [9]For God has not destined us for wrath, but for obtaining **salvation through our Lord Jesus Christ, [10]who died for us**, so that whether we are awake or asleep, we will live together with Him. (1 Thess 5:9-10)

> [8]The one who does not love does not know God, for God is love. [9]**By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him**. [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 John 4:8-10)

> [5]and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. **To Him who loves us and released us from our sins by His blood**—(Rev 1:5)

It was God's plan and good pleasure to bring about of the atonement.

> [4]who gave Himself for our sins so that He might rescue us from this present evil age, **according to the will of our God and Father**, (Gal 1:4)

> [19]For **it was the *Father's* good pleasure** for all the fullness to dwell in Him, [20]**and through Him to reconcile all things to Himself, having made peace through the blood of His cross**; through Him, *I say*, whether things on earth or things in heaven. (Col 1:19-20)

But we must also remember that God is glorious in character, in essence. He is perfect and majestic. Each of His attributes are His in absolute, infinite perfection. And all His attributes are always present and working because they are all intrinsically who God is. So, when God's love is present, we must also understand that His other attributes are present. See His other relative or communicable or personal attributes here:

> **Love** – God eternally gives of himself to others for their benefit. (Jer 31:3; Eph 2:4-5; 1 John 4:8; John 3:16; Rom 5:8)

Righteousness – God always acts in accordance with what is right and is himself the final standard of what is right. (Psa 11:7; 89:14; 116:5; Acts 17:31; Col 3:25)

Grace – God's underserved, unmerited intervention in our helplessness and hopelessness. (Joel 2:13; John 1:14; Eph 2:8; 1 Pet 5:10)

Holiness – God is pure and separate from sin. All His acts are morally pure. (1 John 1:5; Ex 15:11; Psa 99:5; Isa 6:3; 1 Pet 1:15)

Wrath – God intensely hates all sin. (Nah 1:2; Col 3:6; John 3:36)

Lovingkindness or "steadfast love" (ESV) – God's devoted love promised in a covenant, His faithful love in action. (Psa 51:1; Psa 106:1; Psa 145:9)

Compassion (or mercy) – God is good to those in difficulty, moving to relieve the misery and distress of fallenness even though not deserved. (Neh 9:19; Lam 3:21-22; Psa 103:13)

Faithfulness – God will always do what He has promised to do. He is steadfast, perfectly reliable, utterly dependable, and completely trustworthy.

Longsuffering – God is patience toward those who do not deserve it. (Num 14:18; Rom 2:4; 2 Pet 3:14-15; 1 Tim 1:16)

If it was only love that moved God to deal with the sin problem, then He might have done something else. God's love initiated the atonement, but His holiness, wrath, and justice required a sacrifice for sin. God's justice required punishment of the guilty (everyone).

> [3]The Lord is slow to anger and great in power, And **the Lord will by no means leave *the guilty* unpunished**. In whirlwind and storm is His way, And clouds are the dust beneath His feet. (Nahum 1:3)

> [23]For **the wages of sin is death**, but the free gift of God is eternal life in Christ Jesus our Lord. (Rom 6:23)

So, God's perfect, intrinsic, character moved Him out of love and in holiness and justice to have the only One possible be the sacrifice for sin.

> [22]even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; [23] for all have sinned and fall short of the glory of God, [24]being justified as a gift by His grace through the redemption which is in Christ Jesus; [25]whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; [26]for the demonstration, *I say*, of His righteousness at the present time, **so that He would be just and the justifier of the one who has faith in Jesus**. (Rom 3:22-26)

❖ **What does understanding God's motive for the atonement produce in you?**

<u>The nature of the atonement</u>

The meaning or nature of the death of Christ can be boiled down into some basic doctrines. One should not be emphasized over the others, but all meld together to form a rich view of the atonement.

1. Penal substitution for sinners – Jesus bore the penalty (penal) of sin on the cross and died in the place of sinners (substitution) (Rom 5:8; 1 Cor 8:11; 1 Pet 3:18). He bore the punishment that was rightly yours. Christ did not die as an example or a martyr; He died as a substitute in the place of sinners (2 Cor. 5:21; 1 Peter 2:24).

   [8]But God demonstrates His own love toward us, in that while we were yet sinners, **Christ died for us**. (Rom 5:8)

   [11]For through your knowledge he who is weak is ruined, the brother **for whose sake Christ died**. (1 Cor 8:11)

   [18]For **Christ also died for sins once for all, the just for the unjust**, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; (1 Pet 3:18)

   [28]for this is My blood of the covenant, which is **poured out for many for forgiveness of sins**. (Matt 26:28)

   [9]For you know the grace of our Lord Jesus Christ, that though He was rich, **yet for your sake He became poor**, so that you through His poverty might become rich. (2 Cor 8:9)

   He was made sin for you (2 Cor 5:21).

   [21]**He made Him who knew no sin *to be* sin on our behalf,** so that we might become the righteousness of God in Him. (2 Cor 5:21)

   He bore your sin in His body on the cross (1 Pet 2:24).

   [24]and **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 Pet 2:24)

   He was offered to bear the sins of many (Heb 9:28).

   [26]Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin **by the sacrifice of Himself**. [27]And inasmuch as it is appointed for men to die once and after this *comes* judgment, [28]so **Christ also, having been offered once to bear the sins of many**, will appear a second time for salvation without *reference to* sin, to those who eagerly await Him. (Heb 9:26-28)

   He suffered greatly in your place (Isa 53).

   … [4]Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. [5]But 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. [6]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. … [10]But the Lord was pleased To crush Him, putting *Him* to grief; If He would render Himself *as* a guilt offering, He will see *His* offspring, He will prolong *His* days, And the good pleasure of the Lord will prosper in His hand. [11]As a result of the anguish of His soul, He will see *it and* be satisfied; By His knowledge the Righteous

One, My Servant, will justify the many, As He will bear their iniquities. [12]Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors. (Isa 53:1-12)

The doctrine of the penal substitutionary atonement is written into the fabric of Scripture. Even so, there are those who call themselves Christians and do not see this. The primary issue is human logic limitations. To the unredeemed mind, God requiring a substitute just doesn't make sense.

2. Propitiation (satisfying or appeasing the righteous demands) of God toward the sinner. God is holy. He is too pure to approve evil (Hab 1:3), with Him no evil dwells (Psa 5:4), He will not leave the guilty unpunished (Nah 1:3). Therefore, because God is holy and just, He must punish sin. The death of Jesus satisfied God's the demands of God's holiness and wrath (Rom 1:18) toward sin (Heb 2:17; 1 John 2:2; 4:10; Rom 3:25). Jesus' sacrifice is a wrath-averting sacrifice.

   [23]for all have sinned and fall short of the glory of God, [24]being justified as a gift by His grace through the redemption which is in Christ Jesus; [25]whom **God displayed publicly as a propitiation in His blood through faith**. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; [26]for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. (Rom 3:23-26)

   [17]Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, **to make propitiation for the sins of the people**. (Heb 2:17)

   [1]My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; [2]and **He Himself is the propitiation for our sins**; and not for ours only, but also for *those of* the whole world. (1 John 2:1-2)

   [9]By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. [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 John 4:9-10)

3. Reconciliation between God and people – The hostility, alienation between God and people can be exchanged with peace. Individual sin has caused a barrier between God and people (Isa 59:1-2; Col 1:21, 22; James 4:4) and we are at enmity with God (Rom 5:10). The death of Christ has made it possible to be reconciled to God (2 Cor 5:18-19).

   [10]For if while we were enemies we were **reconciled to God through the death of His Son**, much more, having been reconciled, we shall be saved by His life. [11]And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. (Rom 5:10-11)

[13]But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. [14]For He Himself is our peace, who made both *groups into* one and broke down the barrier of the dividing wall, [15]by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances, so that in Himself He might make the two into one new man, *thus* **establishing peace**, [16]**and might reconcile them** both in one body to God through the cross, by it having put to death the enmity. (Eph 2:13-16)

[18]Now all these things are from God, **who reconciled us to Himself through Christ** and gave us the ministry of reconciliation, [19]namely, that **God was in Christ reconciling the world to Himself, not counting their trespasses against them**, and He has committed to us the word of reconciliation. (2 Cor 5:18-19)

[19]For it was the *Father's* good pleasure for all the fullness to dwell in Him, [20]and **through Him to reconcile all things to Himself, having made peace through the blood of His cross**; through Him, *I say*, whether things on earth or things in heaven. [21]And although **you were formerly alienated and hostile in mind, *engaged* in evil deeds, [22]yet He has now reconciled you in His fleshly body through death,** in order to present you before Him holy and blameless and beyond reproach— (Col 1:19-22)

[18]For **Christ also died for sins once for all, the just for the unjust, so that He might bring us to God,** having been put to death in the flesh, but made alive in the spirit; (1 Pet 3:18)

While some Christians may not "feel" reconciled due to the convicting work of the Holy Spirit or God's discipline if they choose to walk in the flesh, nevertheless, they have been once for all reconciled because their sin has been delt with by Christ's vicarious sacrifice.

4. Redemption from slavery to sin and the law. The believer has been purchased from the sin-slave marketplace. Those enslaved to sin are set free.

[28]just as the Son of Man did not come to be served, but to serve, and **to give His life a ransom for many**." (Matt 20:28)

[5]For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, [6]**who gave Himself as a ransom for all**, the testimony *given* at the proper time. (1 Tim 2:5-6)

[14]who gave Himself for us to **redeem us from every lawless deed**, and to purify for Himself a people for His own possession, zealous for good deeds. (Titus 2:14)

[13]**Christ redeemed us from the curse of the Law**, having become a curse for us—for it is written, "Cursed is everyone who hangs on a tree"— [14]in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith. (Gal 3:13-14)

[4]But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, [5]**so that He might redeem those who were under the Law, that we might receive the adoption as sons.** (Gal 4:4-5)

The purchase price was the death of Christ.

[20]For **you have been bought with a price**: therefore glorify God in your body. (1 Cor 6:20)

[23]**You were bought with a price**; do not become slaves of men. (1 Cor 7:23)

[9]And they sang a new song, saying, "Worthy are You to take the book and to break its seals; **for You were slain, and purchased for God with Your blood** *men* from every tribe and tongue and people and nation. (Rev 5:9)

[17]If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; [18]knowing that **you were not redeemed with perishable things like silver or gold from your futile way of life** inherited from your forefathers, [19]but **with precious blood, as of a lamb unblemished and spotless, the blood of Christ**. (1 Pet 1:17-19)

There is an aspect of our redemption that is complete. We have been free from the penalty and power of sin. But there is also an aspect that is yet to be complete – being completely free from the presence of sin in glory.

[30]Do not grieve the Holy Spirit of God, by whom **you were sealed for the day of redemption**. (Eph 4:30)

[23]And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, **the redemption of our body**. [24]For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees? [25]But if we hope for what we do not see, with perseverance we wait eagerly for it. (Rom 8:23-25)

5. Conquest in which sin, death, and Satan are defeated by Christ.

[15]And I will put enmity Between you and the woman, And between your seed and her seed; **He shall bruise you on the head**, And you shall bruise him on the heel." (Gen 3:15)

[14]Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that **through death He might render powerless him who had the power of death, that is, the devil**, [15]**and might free those who through fear of death were subject to slavery all their lives.** (Heb 2:14-15)

[8]the one who practices sin is of the devil; for the devil has sinned from the beginning. **The Son of God appeared for this purpose, to destroy the works of the devil.** (1 John 3:8)

[7]But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. [8]And He, when He comes, will convict the world concerning sin and righteousness and judgment; [9]concerning sin, because they do not believe in Me; [10]and concerning righteousness, because I go to the Father and you no longer see Me; [11]and **concerning judgment, because the ruler of this world has been judged**. (John 16:7-11)

❖ **What does understanding the richness of the atonement produce in you?**

There are other theories that describe the atonement, but they are based on human logic and not the sound teaching of Scripture, rejecting the desperate need due to sin and the substitutionary nature of the atonement. (see Systematic Theology by Grudem, Biblical Doctrine: A Systematic Summary of Bible Truth by MacArthur and Mayhue, and Ryrie Study Bible's A Synopsis of Bible Doctrine)

<u>The extent of the atonement</u>

There is a theological debate related to the extent of the atonement. Some pose the question as, "For whom did Jesus die?" or maybe differently "How big is Christ's sacrifice for sin?"

Some believe that Christ died only for the elect. The thought process can be found in John 10:

1. Jesus lays down his life for the sheep. (John 10:14-15)

   [14]"I am the good shepherd, and I know My own and My own know Me, [15]even as the Father knows Me and I know the Father; and **I lay down My life for the sheep**. (John 10:14-15)

2. Jesus will lose none of his sheep. (John 10:28)

   [27]"My sheep hear My voice, and I know them, and they follow Me; [28]and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. (John 10:27-28)

3. Many people will not receive eternal life (for example Matt 7:13-14). Therefore, Jesus did not die for everyone but only for those who will ultimately be saved.

So, let's work through some thoughts.

Many Scriptures indicate that Christ died for a particular people. (e.g., Eph 5:25; Matt 1:21; John 17:9)

> [3]Grace to you and peace from God our Father and the Lord Jesus Christ, [4]who gave Himself for **our** sins so that He might rescue **us** from this present evil age, according to the will of **our** God and Father, (Gal 1:3-4)
>
> [2]and walk in love, just as **Christ also loved you and gave Himself up for us**, an offering and a sacrifice to God as a fragrant aroma. (Eph 5:2)
>
> [28]"Be on guard for yourselves and for 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**. (Acts 20:28)

Other Scriptures say that Jesus died for the sins of the world.

> [29]The next day he saw Jesus coming to him and said, "Behold, **the Lamb of God who takes away the sin of the world**! (John 1:29)
>
> [16]For **God so loved the world**, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. [17]**For God did not send the Son into the world to judge the world, but that the world might be saved through Him**. (John 3:16-17)

[2]and He Himself is the propitiation for our sins; and **not for ours only, but also for those of the whole world**. (1 John 2:2)

[14]We have seen and testify that the Father has sent the Son to be the **Savior of the world**. (1 John 4:14)

> "Limited atonement is a theology that teaches Jesus only died for those who are elect or the saved. He effectually only died for those but His blood, His death, covered the sins potentially of all mankind." (Dale Whitehead – VBC – Sermon Transcript "The Conduct of False Teachers 2 Peter 2:1-3")

It is clear that Christ's sacrifice is not applied to everyone for everyone is not saved from sin. At the same time, the Scriptures seem to indicate that He died for everyone (potentially). Perhaps a way to understand it is that Jesus' sacrifice was "big" enough (it is of infinite worth) to cover the sins of the whole world, but it is only applied to those that have been chosen to salvation.

- **What does understanding the grandness and particularness of the atonement produce in you?**

Conclusion

The atonement is the work of Christ in bringing sinners into right relation with God. The Scriptures clearly and consistently describe it as a penal substitutionary atonement. The guilt of sin demanded the penalty of death and Christ was the vicarious sacrifice for that sin penalty. Christ' sacrifice was propitious – it satisfied the demands of God's holiness and wrath toward sin. Sin placed us in alienation from and enmity with God and Christ's death reconciled us to God. Christ's death was the ransom price to the Father to redeem us from slavery to sin and the Law. Sin, death, and Satan were defeated by the atonement. Christ's sacrifice is of infinite worth but is only applied to the elect.