

Lesson # 7 -- God's Supply in an Atonement and its Completeness.

Introduction

- A. It is vitally important to keep in mind that God's provision for fallen man is a Person -- Jesus Christ. As our High Priest He represented the believer before God. He suffered and died in our place.
- B. For man to be redeemed his fallen position had to be completely reversed. The atonement had to be sufficient to accomplish this.

I. The Biblical Meaning of the Term "Atonement."

- A. The word "atonement" is found only once in the KJV (Rom. 5:11). It is a translation of the word rendered elsewhere as "reconciliation" (Rom. 5:10; 11:15; I Cor. 7:11; II Cor. 5:18,19).
- B. The term may be used of the objective - historical work of Jesus Christ in His atonement or in the subjective - inner application of salvation in the life of the individual. The use of the term in II Cor. 5:19, "God was in Christ reconciling the world unto Himself" indicates the objective provision found in the historical deeds of Jesus Christ.

II. The Necessity of the Atonement.

- A. This necessity is found in the absolute holiness of God and the sinfulness of man. These two concepts are implied in the Biblical emphasis on the wrath of God (Romans 1:18). If a man is to be redeemed then a provision must be made which will not minimize either the holiness of God nor the sinfulness of man. Note Paul's emphasis on this truth in Romans 3:26.
- B. The Biblical concept of the Law of God is the expression of this necessity. This term does not refer primarily to the Law of Moses. In the Garden of Eden Adam was given a precept (obey perfectly) and a penalty (death for disobedience) (Genesis 2:16,17). Adam was created in fellowship with God, with the ability to maintain perfect obedience, and was thereby responsible to obey God perfectly.

This is the basis for all the other usages of "law" in the Bible. Paul clearly taught this concept in Romans 5:12-24.

C. The summary of man's need.

1. Because man failed to perfectly obey God he is unrighteous, Rom. 3:10.
2. Because man chose to sin against God he is guilty, Rom. 3:23.

III. The Methodology of the Atonement.

A. The Biblical statement.

1. The atonement is provided by Jesus Christ. This is why He is called our Savior (Luke 2:11), the Door (John 10:9), and the Way (John 14:6).
2. While Jesus Christ is eternally Prophet (Heb. 1:1-3); Priest (Heb. 2:17,18); and King (Rev. 1:5; 10:15,16) in the work of the atonement it is primarily His work as Priest (Heb. 7:22-28; 9:11-28; 10:19-25).
3. As our Priest Jesus Christ performed His work as our Representative, (Gal. 4:4,5; Eph. 2:5,6; Col. 2:9-15; Heb. 2:17,18; 4:14-16; I John 2:1). This is the Biblical key to the Crucifixion, Resurrection and Ascension.

B. The Biblical illustration.

<u>God's Demand in Eden</u>	<u>The Fall of Man</u>	<u>Necessity to Enter Heaven</u>	<u>The Atonement of Jesus Christ</u>	<u>Personal Salvation</u>
Precept (Gen. 2:16,17)	Unrighteous (Rom. 3:10)	Righteousness (I Cor. 6:9)	Obedience in Life (Rom. 5:19) <u>and</u>	Justification (Rom. 8:3,4)
Penalty	Guilty (Rom. 3:23)	Pardon (I Cor. 6:11)	Obedience in Death (Phil. 2:8)	Pardon (Eph. 1:7)

IV. The Benefits of the Atonement.

A. The demands of God's absolute holiness, as expressed in His Law, have been met by Jesus Christ. It is important to understand that these demands have not been rejected or overthrown but fulfilled by Jesus Christ, (Rom. 3:26, 31; 5:1,19; 8:1-4; 10:3,4; Gal. 3:13; 4:4,5; I Cor. 15:56,57).

B. In His work as our High Priest Jesus Christ has provided:

1. A substitution, Rom. 5:8; Gal. 3:13 (which resulted in);
2. A redemption, Gal. 3:13; I Peter 1:18 (which resulted in);
3. A propitiation (covering) Rom. 3:25; I John 2:2 (which resulted in);
4. A reconciliation, Rom. 5:10; II Cor. 5:18,19; Eph. 2:16; Col. 1:20,21.

Conclusion

When one receives Jesus Christ as Savior and Lord this provision in the atonement causes a reversal of his fallen state.