

The Atonement

The Necessity and Nature of the Atonement

(Part Six)

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The Atonement: Necessity

God is Holy

- God is necessarily/inevitably wrathful against sin and evil
- God is absolutely and necessarily just – He cannot but punish sin

How is it even possible for God to forgive sin?

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The Atonement: Necessity

Q: How is God, who is necessarily just, able to forgive sinners and still be just?

A: The cross – the death of Jesus

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The Atonement: Nature

Romans 3:24-26

“being justified as a gift by His grace through the redemption which is in Christ Jesus; 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 sins previously committed; for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.”

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The Atonement: Nature

1. What did the cross demonstrate?

- the “righteousness of God” – He always does what is “right”; includes punitive justice
- the righteousness of God in forgiving or justifying unrighteous people by faith in Christ

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The Atonement: Nature

2. Why did God’s righteousness need to be demonstrated?

A. Past Reason

- He “passed over” sins – He did not punish all sin with immediate, just retribution
- in His “forbearance” – delay of the execution of God’s wrath/judgment

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The Atonement: Nature

2. Why did God's righteousness need to be demonstrated?

B. Present Reason

- He declares unrighteous people righteous through faith in Jesus
- The cross enables God to be just and forgive sinners who have faith in Christ

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The Atonement: Nature

3. How did the cross demonstrate the righteousness of God?

➤ *God displayed Jesus as a propitiation*

- Jesus, as our substitute, bore the just penalty/wrath of God for our sin in His death
- In Christ, God justly punishes sin and justly declares sinners righteous through faith

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The Atonement: Nature

Questions:

1. How is the substitute-penalty bearing by Jesus on the cross just?
2. How does this single death satisfy the infinite quality of God's just judgment?

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