

**GA:** Unrequited love. **All.** 3<sup>rd</sup> Do you love me? Y/N... **Hosea** – **Leah**.

**SI:** Great expression of love ... *For  $\Theta$  so loved the world that he gave*

**SUM:** What was **J** doing on the Cross? Benefits of **Atonement** – salvation, regeneration, justification, redemption, adoption, sanctification, glorification, acceptance before  $\Theta$ , access to  $\Theta$ , peace w/ $\Theta$ , cleansing from sin, eternal life, victory.

What was  $\Theta$ 's saving *purpose* in making **X** the atonement for our sin?

- 1) The *intent* of the **Atonement** –  $\Theta$  desires every single solitary person to be saved **1 Tim 2:4**.

For whose sins was **X** punished—for whom did **J** die?

- 2) The *extent* of the **Atonement** – is it limited or unlimited?
  - Limited Atonement is a doctrine in search of a text.

**1 Jn 2:2** *He Himself **is** the **atonement sacrifice** for our sins, & not only for ours, but also for those of the whole world.*

- 3) The *application* of the **Atonement**.

**ORT/NEED:** Since  $\Theta$  desires that **all** be saved & **X**'s atoning death provides the means for **all** to be saved, then **how** can I be saved?

Atonement accomplished is not atonement applied! **Ro 10:8-10, 13** *The message is near you, in your mouth & in your heart. This is the message of faith that we proclaim: If you confess w/your mouth, "**J** is Lord," & believe in your heart that  $\Theta$  raised Him from the dead, you will be saved. One believes w/the heart, resulting in righteousness, & one confesses w/the mouth, resulting in salvation.... For whosoever calls on the name of the Lord will be saved. **Down at the cross where my Savior died—Down where for cleansing from sin I cried—There to my heart was the blood **applied**—Glory to His name! Glory to His name—Glory to His name. There to my heart was the blood **applied**—Glory to His name!***

**CXT:** Assertions – Personal (**We**) **Ro 5:2** ***we** boast in the **hope** of the glory of  $\Theta$ . Ro 5:5 **hope** will not disappoint **us**, because  $\Theta$ 's love has been poured out in **our** hearts through the **HS** who was given to **us**.*

**CIT:** The atonement applied brought hope for their final salvation.

- **How can we be sure of final salvation?**

**CIS/PNP:** 3 reasons the atoning work of **J** brings us hope.

**Reason #1** **We were** helpless, but **J** took our place.

**6** Yet **while we were still helpless** <sup>w/o strength/weak/w/o faith</sup>, **6b** at the right time, **X** died **for** <sup>hyper – on behalf</sup> the ungodly <sup>people who refuse to worship Him</sup>. **7** For rarely will someone die **for** a just person—though **for** a good person perhaps someone might even dare to die.

- **v6b** – objective proof of Θ's love occurring in salvation history.

- 1) **Ro 5:6** *at the right time, X died **for** the ungodly.*
- 2) **Ro 5:8** Θ *while we were still sinners, X died **for** us.*
- 3) **Ro 8:32** X was delivered *up **for** us all.*
- 4) **1 Cor 15:3** X *died **for** our sins according to the Scriptures.*
- 5) **2 Cor 5:14** *we have reached this conclusion, that one died **for** all.*
- 6) **2 Cor 5:21** *He made the one who did not know sin to be sin **for** us.*
- 7) **Gal 1:4** *who gave Himself **for** our sins to rescue us.*
- 8) **Gal 3:13** X *redeemed us ... by becoming a curse **for** us.*
- 9) **1 Tim 2:6** *who gave Himself as a ransom **for** all.*
- 10) **Heb 2:9** **J** *tasted death **for** everyone.*
- 11) **1 Pet 3:18** X *suffered the righteous **for** the unrighteous.*

**I** *was guilty w/nothing to say—They were coming to take me away—Then a Voice from Heaven was heard that said—Let him go take me instead—But I should have been crucified—I should have suffered & died—I should have hung on that cross in disgrace—But **J**, Θ's son, took my place.*

- **v7** – one we may respect vs. one we may love (**p**arent, soldier).

**Reason #2** **We were** sinners, but **J** made it as if it were not so.

- Why is Θ's atoning love found in **X** so spectacular?

**8** It goes against common sense But Θ proves <sup>demonstrates</sup> His own love to us in that **while we were still sinners**, **X** died **for** us. **9** **How much more** **then**, since we have <sup>present</sup> now <sup>past</sup> been justified **by His blood**, <sup>Future</sup> **will we be saved** thru Him from wrath.

- **v8** haters of Θ & hating Θ—rebellng against Him.
- **vv9-10** parallel—remind us what Θ has done for us in **X**'s death.
- **v9** Θ justified us.
- Just – if – ied – declared us innocent +-, absolves us from punishment—Judicial.

**5:1-3** *Therefore, since we have been justified by faith, we have peace w/Θ through our Lord JX. We have also obtained access through him by faith into this grace in which we stand, & we rejoice in the hope of the glory of Θ. & not only that, but we also rejoice in our afflictions.*

- **v9** will be saved – saved comes *after* justification.
- **v9** we can be 100% confident He will do the easier—deliver from wrath people whom Θ has already brought to Himself.

**Reason #3** **We were** Θ's enemy, but **J** brought us back to Θ.

**10** For if, **while we were enemies**, we were reconciled **to** Θ thru the death of His Son, **then how much more**, having been reconciled, **will we be saved by His life**. **11** & not only that, but we also rejoice in Θ thru our Lord **J**X, thru whom we have now received this reconciliation.

- **Atonement** – & removes the hostility between us & Him that sin had brought (reconcile)—Relational.
- **v9** will be saved – saved comes *after* reconciliation.

**CIS**: The atoning work of **J** brings us hope—once-for-all all—unrepeatable event—it can't be undone—it can't be redone—*finished!*

**CEP**: **1526** William Tyndale (English Bible)

**Atonement** – *katallagēn* **Rom 5:11** (reconciliation). At-one-ment. Work of **X** on the Cross whereby He paid for sins. Substituting Himself in our place. **In fact** – the *substitutionary sacrificial* death of **J** on the Cross for the sins of all. This *satisfied* the demands of the law, *expiating* (removing the penalty) sin & *propitiating* (turning away) Θ's wrath against sin/sinners thru the objective death of a perfect sacrifice. The **Atonement** provides Θ the grounds to justly forgive sinners.

**G**: **1) Sin** problem—justify, **2) Death** problem—life, **3) Separation** from Θ—reconcile. No one will have a greater problem than those 3.

The atoning death of **J**X is sufficient to save the entire world—but it is only effective enough to save those who will apply it through faith!

**J** hung on a Cross, atoning for your sin — He has passed you a note—*Do you love me? Do you wanna be my friend? ...Check yes or no.*