

**CPC Winter Study Fellowship – 2012 – Doctrines of Grace – Limited Atonement - Session 9**

What was the purpose, and who were the objects of Christ’s redeeming work?

**I. Arminianism**

- A. Indefinite in design – not designed to secure salvation for any
- B. Indefinite in accomplishment – made it possible for all to be saved
- C. Unlimited in extent – intended for all
- D. Limited in effectiveness – did not secure salvation for any

**II. Calvinism**

- A. Definite in design – designed to redeem a particular people (elect)
- B. Definite in accomplishment – accomplished redemption for a particular people (elect)
- C. Limited in extent – intended for some (elect)
- D. Unlimited value or effectiveness – adequate to save any

<b>Arminianism – Universal Redemption or General Atonement</b>	<b>Calvinism – Particular Redemption or Limited Atonement</b>
Christ’s redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe in Him are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone’s sins. Christ’s redemption becomes effective only if man chooses to accept it. (The Five Points of Calvinism – Steele & Thomas)	Christ’s redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ’s redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, thereby guaranteeing their salvation. (The Five Points of Calvinism – Steele & Thomas)

**III. The Case for Limited Atonement (Calvinism)**

**A. Jesus redeeming work secured reconciliation, justification, sanctification, regeneration, and the Spirit for a particular people (the elect).**

*Matt. 1:21: “...she will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”*

*II Cor. 5:21: For our sake he [God] made him [Christ] to be sin who knew no sin, so that in him we might become the righteousness of God*

*Gal. 1:3-4: Grace to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father.*

*Titus 2:14: ...who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds.*

*I Peter 3:18: For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit.*

**Rom. 5:10:** For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

**II Cor. 5:18-19:** All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

**Eph. 2:15-16:** ...by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end.

**Rom. 5:8-9:** But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God.

**I Cor. 1:30:** He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption.

**Col. 1:13-14:** He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

**Heb. 9:12:** ...he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption.

**Eph. 1:3-4:** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

**Acts 5:31:** "God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins."

**Titus 2:14:** ...who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds.

**Eph. 5:25-26:** Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word.

## **B. Trinitarian Covenantal Unity – Jesus was fulfilling the terms of a gracious agreement He had made with his Father before the foundation of the world.**

**John 6:35-40:** Then Jesus declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. But as I told you, you have seen me and still you do not believe. All that the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."

**John 10:11, 14-18:** "I am the good shepherd. The good shepherd lays down his life for the sheep..." "I am the good shepherd; I know my sheep and my sheep know me- just as the Father knows me and I know the Father- and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. The reason my Father loves me is that I lay down my life – only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

**John 10:24-30:** The Jews gathered around him, saying, "How long will you keep us in suspense? If you are the Christ, tell us plainly."

Jesus answered, "I did tell you, but you do not believe. The miracles I do in my Father's name speak for me, but you do not believe because you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no

*one can snatch them out of my hand. My Father, who has given them to me is greater than all; no one can snatch them out of my Father's hand. I and the Father are one.*

**C. Jesus himself does not pray for the world but for those whom the Father has given Him.**

*John 17:1-11, 20, 24-26: After Jesus said this, he looked toward heaven and prayed: "Father, the time has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life; that they may know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by completing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began.*

*"I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. Now they know that everything you have given me comes from you. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. I pray for them. I am not praying for the world, but for those you have given me, for they are yours. All I have is yours, and all you have is mine. And glory has come to me through them. I will remain in the world no longer but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name- the name you gave me- so that they may be one as we are one...*

*"My prayer is not for them alone. I pray also for those who will believe in me through their message, ...*

*"Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.*

*"Righteous Father, though the world does not know you, I know you and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."*

**D. Adam as federal head of the human race brought death and condemnation to his people through his sin. Christ as federal head of the elect brought justification and life to his people through his righteousness.**

*Rom. 5:12, 17-19: Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned---*

*For if by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.*

*Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.*

IV. What about those passages that speak of Christ's dying for "all" men and of His death as saving the "world"?

A. Texts containing the word "world" – John 1:9,29; 3:16-17; 4:42; II Cor. 5:19; I Jn. 2:1-2; 4:14

B. Texts containing the word "all" – Rom. 5:18, II Cor. 5:14-15; I Tim. 2:1-7; Heb. 2:9; II Pet. 3:9.

V. Application

A. Why does it matter how we view the purpose of Christ's redemptive work on the cross?

B. How does this doctrine affect your view of God, yourself, and others?