

UNIT 3 LIMITED ATONEMENT

I/ Defining Terms

A. "At-one-ment"

- i. Leviticus 16:15-17, 20-22
- ii. Mark 10:45
- iii. 2 Corinthians 5:17-21
- iv. 1 Peter 1:18-19; 2:24-25
- v. Romans 5:6-11
- vi. Galatians 3:13
- vii. 1 John 4:10

B. "Limited"

Is the atonement of Christ limited?

Extent	Effectiveness (Power)	Result	Theology
No	No	Christ <u>saved</u> <i>all</i> people	
No	Yes	Christ <u>made</u> <u>salvation possible</u> for <i>all</i> people	
Yes	No	Christ <u>saved</u> <i>some</i> people	

“Let there be no misunderstanding at this point. The Arminian limits the atonement as certainly as does the Calvinist. The Calvinist limits the extent of it in that he says it does not apply to all persons (although as has already been shown, he believes that it is efficacious for the salvation of the large proportion of the human race); while the Arminian limits the power of it, for he says that in itself it does not actually save anybody. The Calvinist limits it quantitatively, but not qualitatively; the Arminian limits it qualitatively, but not quantitatively. For the Calvinist it is like a narrow bridge which goes all the way across the stream; for the Arminian it is like a great wide bridge which goes only half-way across.” –Lorraine Boettner

II/ Particular Redemption/Definite Atonement

- ✚ For whom did Christ die? ✚ Whose sins did Christ actually pay for? ✚ For whom did Christ go to hell? ✚ Whom did Christ reconcile to God? ✚ For whom was Christ a substitute?
✚ What was his intent, His purpose, in dying?

A. Scripture teaches that Christ died for _____

- i. Matthew 1:21
- ii. John 10:14-16, 24-30
- iii. John 15:13
- iv. Acts 20:28
- v. Ephesians 5:25-27
- vi. John 17:1-11, 20, 24-26
- vii. Ephesians 1:3-12
- viii. Romans 8:28-30
- ix. John 6:35-40

B. What about passages that talk about “all” and “world”?

i. “All”

- a) John 12:32
- b) 1 Timothy 2:3-6
- c) 2 Corinthians 5:14-15
- d) Hebrews 2:9
- e) 2 Peter 3:9

“The universal term all must always be referred to classes of men, and not to persons; as if he had said, that not only Jews, but Gentiles also, not only persons of humble rank, but princes also, were redeemed by the death of Christ. Since, therefore, he wishes the benefit of his death to be common to all, an insult is offered to him by those who, by their opinion, shut out any person from the hope of salvation.”
 –John Calvin

ii. “World”

- a) John 3:16; 4:42
- b) 2 Corinthians 5:19
- c) 1 John 2:1-2
- d) Romans 8:31-35

“It seems that we ought to understand “world” in its primarily moral sense: it is that corrupt society of humanity, which is under Satan’s power, and which is at enmity with God... The greatness of God’s love is measured by this: that He loves the corrupt and sinful world so much that He sent, not judgment, but salvation... to emphasize the mercy and grace of the love of God.”
 –John Cheesman

C. Scripture teaches that Christ's death _____ salvation (Christ's death did not just make salvation _____)

i. Matthew 1:21

ii. Luke 19:10

iii. Galatians 1:3-4

iv. Titus 2:14

v. Isaiah 53:4-11

So many today are preaching a weak gospel that leaves sinners with the impression that God has done all he can do and that the decisive action is now left up to the sinner. "God really hopes you make the right choice, but he has already done all that he can do. The rest is up to you." This false message leaves the sinner with the idea that he, the sinner, is in control of his salvation and that he will almost be doing God a favor if he takes pity on Jesus and opens the door of his heart. –Jim Scott Orrick

Definite Atonement teaches that Jesus didn't only clear a path out of the burning building and tell us to run: *Look, I made a way. Go!* No - it says that he is the way. As the walls crumbled he picked up our comatose bodies and, his hair singed by the flames, he revived us and threw us out the window - and then the building of God's wrath and justice against our sin collapsed on him. –J.A. Medders

III/ Practical Applications

A. Assurance of salvation

- Galatians 2:20

What the fallen, alienated sinner needs to hear is not "God loves everybody, so if you're a 'body' then God loves you." No, the sinner needs more than that. He or she needs that intense love from all eternity that would mark him or her out. The sinner needs a passionate love, a committed love, a compelling love, which only comes in a discriminate, particular, selective relationship. –Michael Horton

B. Confidence in Christ

Once I remember walking with a prosperous publisher, who made a remark which I had often heard before; it is, indeed, almost a motto of the modern world. Yet I had heard it once too often, and I saw suddenly that there was nothing in it. The publisher said of somebody, "**That man will get on; he believes in himself.**" And I remember that as I lifted my head to listen, my eye caught an omnibus on which was written "Hanwell." I said to him, "Shall I tell you where the men are who believe most in themselves? For I can tell you. I know of men who believe in themselves more colossally than Napoleon or Caesar. I know where flames the fixed star of certainty and success. I can guide you to the thrones of the Super-men. **The men who really believe in themselves are all in lunatic asylums.**" He said mildly that there were a good many men after all who believed in themselves and who were not in lunatic asylums. "Yes, there are," I retorted, "and you of all men ought to know them. That drunken poet from whom you would not take a dreary tragedy, he believed in himself. That elderly minister with an epic from whom you were hiding in a back room, he believed in himself. If you consulted your business experience instead of your ugly individualistic philosophy, you would know that believing in himself is one of the commonest signs of a rotter. Actors who can't act believe in themselves; and debtors who won't pay. **It would be much truer to say that a man will certainly fail, because he believes in himself. Complete self-confidence is not merely a sin; complete self-confidence is a weakness.** Believing utterly in one's self is a hysterical and superstitious belief... the man who has it has 'Hanwell' written on his face as plain as it is written on that omnibus." And to all this my friend the publisher made this very deep and effective reply, "**Well, if a man is not to believe in himself, in what is he to believe?**"

–G.K. Chesterton

C. Worship of the Triune God

“Indeed, in the triune God is the love behind all love, the life behind all life, the music behind all music, the beauty behind all beauty and the joy behind all joy.”

–Michael Reeves

D. Boldness in evangelism

E. Particular love

- 1 John 4:10-11

If God has loved us specifically, we are to love one another not only unconditionally but specifically, practically, personally. We don't operate with a vague, positive sense that we love people, love humanity, love the world. We operate out of a specific sense of loving the person in front of us. We are going to love beyond aspiration and attitude. We must love in action because Jesus did more than recognize that the cross was needed - he hung on it, bled on it, and died on it. Love involves specifics, tangibility, sacrifice.

–J.A. Medders