

Essential Doctrines Of The Bible

Total Depravity

Unconditional Election

Limited Atonement

Irresistible Grace

Perseverance of the Saints

“Limited” = Particular; not universal.

“Atonement” = (“At-One-Ment”): Christ paying the penalty of death for sin to make His people “at one” or reconciled with God.

Was the sacrifice of Christ intended to make the salvation of everyone possible, or did it actually save only those who had been given to Him by the Father?

ARMINIANISM

Christ died for everyone, but for no one in particular.

Christ’s death on the Cross made it possible for everyone to be saved but did not actually save anyone.

Christ’s redemptive act becomes effective only if someone chooses to accept it.

ARMINIAN OBJECTIONS

“To limit the atonement means that some people cannot be saved even if they trust Christ as their savior.”

“What about Matt 28:19, Mk 16:16,17? How can God command everyone to believe if Christ only died for certain people and not others?”

“Scripture says Christ died for the whole world: Jn 1:29; 3:16; 4:42; 6:51; 2 Cor 5:19; I Jn 2:1,2; Jn 7:32; I Cor 15:22; 2 Cor 5:14,15; I Tim 2:6; 4:10; Heb 2:9; Eph 1:10; Col 1:20”

“Christ died for sinners. (Rom 5:8). All men are sinners. (Rom 3:23). Therefore, Christ died for all men.”

WHAT THE BIBLE TEACHES

Ex. 28:6-12, 21-29; Rom 9:6-8; Mt. 10:5,6; 15:24; Mt 20:28; Jn 10:14,26-29; Jn 15:13; Jn 6:37-40; Eph. 5:25; Isa. 53:10 (compare w/ Heb. 12:2)

Mt 1:21; Jn 10:15; Jn 15:13; Jn 17:1,2,9; Rom 4:3,9-11; Rom 5:8; Jn 8:56; Job 19:25; I Pet 1:18,19; 2:24,25

Rom 5:10; 8:29-30; Eph. 1:4,5; 2:5; Acts 20:28; Is. 46:9-11

I Cor 15:27, Mt. 3:5 (limits)

Read Westminster Confession of Faith chapters VII:V, VI; chapter XI, and Westminster Larger Catechism questions 44, 59, 68.

QUESTIONS FOR DISCUSSION & REFLECTION

Is the sense of Isa 53:4,5 that Christ's suffering as described in verse 4 happened, but the application to us is a mere possibility?

"All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid upon Him the iniquity of us all." (Isa 53:6). Are the two "alls" in verse 6 inclusive of every man without exception, or does it mean the Father has laid the iniquity of "every sheep that has gone astray" upon the Shepherd? Who is the "we" and "us" in this verse?

"...for the transgression of MY PEOPLE was he stricken." (Isa 53:8). Who are "my people" in this verse if the atonement is for everyone without exception? Does it include the Egyptians and Canaanites?

"Yet it pleased the Lord to bruise him; he hath put him to grief: WHEN thou shalt make his soul and offering for sin, he shall SEE HIS SEED, he shall prolong his days, and the pleasures of the Lord shall prosper in his hand." (Isa 53:10). Who are Christ's seed and when does He see them? Do you find the only Arminian answer acceptable: "He saw the whole world as potentially His seed if they could only somehow be persuaded to believe"? Why or why not?

Did Christ know for sure that any one person would be saved because He was AT THAT MOMENT purchasing that sinner by a real atonement? Did He see individual people and know He was actually redeeming them for certain, or did He see His death as a universal possibility for an indefinable mass? Was He positive that you would be with Him in glory as a specific result of His purchasing death for you, or did He see His death as only the down payment of your redemption, and hope that your "free-will" choice would finish the debt that He left for you to pay by your act of faith? (Questions suggested by John G. Reisinger in "Doctrine of the Atonement").

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