

The TULIP

- **T**otal Depravity
- **U**nconditional Election
- **L**imited Atonement
- **I**rresistible Grace
- **P**erseverance of the Saints

LIMITED ATONEMENT

Limited Atonement Questions

- For whom did Christ die?
 - Everyone?
 - For the elect only?
- If for everyone, why does not everyone believe and be saved?
 - Did Christ spill His blood in vain for some? Would that not point to an incomplete work of His?
 - Is it the unbeliever's freewill that keeps him from salvation? **If so, who does the limiting?**

My personal opinion...

- Was God's purpose in sending His Son to die on the cross done in order to save every single person of the human race, or was it to save only the elect? THE ELECT!
- Did God intend the death of Christ to be for every single person of the human race, redeeming every one of them from the power of sin but only intending to draw the elect to Christ for salvation? YES!

Jesus Actually Saves

- Died not to enable men but to save men...
- *you shall call His name Jesus, for He will save **His people** from their sins (Matt 1:21).*
- *For the Son of Man has come **to seek and to save that which was lost** (Luke 19:10).*
- *[God the Father] made [Christ] who knew no sin to be sin **on our behalf**, so that **we** might become the righteousness of God in Him (2 Cor 5:21).*
- *...the Lord Jesus Christ, who gave Himself **for our sins** so that He might **rescue us** from this present evil age, according to the will of our God and Father (Gal 1:3–4).*

- *Christ Jesus came into the world to save sinners... (1 Timothy 1:15)*
 - **Aren't ALL sinners?**
- *who gave Himself for us to redeem **us** from every lawless deed, and to purify for Himself **a people** for His own possession, zealous for good deeds (Titus 2:14).*
 - **Who are these people?**
- *Christ also died for sins once for all, the just **for the unjust**, so that He might bring **us** to God, having been put to death in the flesh, but made alive in the spirit (1 Peter 3:18).*

- Christ's redeeming work secured **reconciliation...**
- *if while **we** were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, **we** shall be saved by His life (Rom 5:10).*
- *Now all these things are from God, who reconciled **us** to Himself through Christ and gave us the ministry of reconciliation, namely, that God was in Christ **reconciling the world to Himself, not counting **their** trespasses against **them**, and He has committed to us the word of reconciliation (2 Corinthians 5:18–19).***

- *by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile **them both** in one body to God through the cross, by it having put to death the enmity (Ephesians 2:15–16).*
- *Although **you** were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now **reconciled you** in His fleshly body **through death**, in order to present you before Him holy and blameless and beyond reproach (Colossians 1:21–22).*

- Christ's work secured the righteousness and pardon needed for justification...
- *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 the sins previously committed (Romans 3:24–25).*
- *But God demonstrates His own love toward **us**, in that while **we** were yet sinners, Christ died for **us**. Much more then, having now been justified by His blood, **we** shall be saved from the wrath of God through Him (Romans 5:8–9).*

- *But by His doing **you** are in Christ Jesus, who became to **us** wisdom from God, and righteousness and sanctification, and redemption (1 Corinthians 1:30).*
- *Christ redeemed **us** from the curse of the Law, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”— (Galatians 3:13).*

- *For He **rescued us** from the domain of darkness, and **transferred us** to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins (Colossians 1:13–14).*
- *and not through the blood of goats and calves, but through His own blood, He entered the holy place **once for all**, having obtained eternal redemption (Hebrews 9:12).*
- *and He Himself bore **our** sins in His body on the cross, so that **we** might die to sin and live to righteousness; for by His wounds **you** were healed (1 Peter 2:24).*

- Christ secured the gift of the Spirit which includes regeneration and sanctification...
- *Blessed be the God and Father of our Lord Jesus Christ, who has blessed **us** with every spiritual blessing in the heavenly places in Christ, just as He chose **us** in Him before the foundation of the world, that **we** would be holy and blameless before Him (Eph 1:3–4).*

- *For to **you** it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake (Philippians 1:29).*
- *He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance **to Israel**, and forgiveness of sins (Acts 5:31).*
- *who gave Himself for **us** to redeem us from every lawless deed, and **to purify for Himself a people** for His own possession, zealous for good deeds (Titus 2:14).*

- *He saved **us**, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon **us** richly through Jesus Christ our Savior (Titus 3:5–6).*
- *Husbands, love your wives, just as **Christ also loved the Church** and gave Himself up **for her**, so that He **might sanctify her**, having **cleansed her** by the washing of water with the word (Ephesians 5:25–26).*

- *But by His doing **you** are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption (1 Corinthians 1:30).*
- *how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse **your** conscience from dead works to serve the living God? (Hebrews 9:14).*

- *Therefore Jesus also, **that He might sanctify the people** through His own blood, suffered outside the gate (Hebrews 13:12).*
- *but if we walk in the Light as He Himself is in the Light, **we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin** (1 John 1:7).*

Jesus Fulfills the Eternal Covenant

- All whom the Father gave to Jesus come to Jesus...
- *Jesus said **to them**, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. But I said to you that you have seen Me, and yet do not believe. **All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out...** This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day” (John 6:35–40).*

- Good Shepherd lays down His life for HIS sheep...
- *I am the good shepherd; the good shepherd lays down His life **for the sheep**... I know My own and My own know Me, ...and I lay down My life **for the sheep**. I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd. (John 10:11, 14–18).*

- Jesus prayed not for the world but for His own...
- *Father, ...glorify Your Son, that the Son may glorify You, even as You gave Him authority over all flesh, that **to all whom You have given Him, He may give eternal life... I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me... The words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me... I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours... Holy Father, keep **them** in Your name... I desire that **they** also, whom You have given Me, be with Me where I am... Although the world has not known You, yet I have known You; and **these** have known that You sent Me; and I have made Your **name known to them...** (John 17:1-11, 24–26).***

- Only those chosen are “in Christ” ...
- *Blessed be the God and Father of our Lord Jesus Christ,... as He chose us in Him before the foundation of the world, that **we** would be holy and blameless before Him. In love He predestined **us** to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him **we** have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on **us**. In all wisdom and insight He made known **to us** the mystery of His will, according to His kind intention which He purposed in Him with a view to an administration suitable to the fullness of the times,...In Him also **we** have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, to the end that **we** who were the first to hope in Christ would be to the praise of His glory (Ephesians 1:3–12).*

- Adam was the federal head of his people, and Christ is the federal head of His people...
- *Therefore, just as through one man sin entered into the world, and death through sin, and so **death spread to all men, because all sinned**—...For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. So then as through one transgression there resulted **condemnation to all men**, even so through one act of righteousness **there resulted justification of life to all men**. For as through the one man's disobedience the **many were made sinners**, even so through the obedience of the One **the many will be made righteous** (Romans 5:12, 17–19).*

For *all*? For the *world*?

- *There was the true Light which, coming into the world, enlightens every man* (John 1:9).
 - Literally “gives light to every man”
 - “the light” only grants salvation to those who believe; those who fail to believe actively reject the light, preferring the darkness (John 3:19-20).
 - Light is not salvation, but light is enjoyed by all.
 - Jesus granted a general illumination to everyone, giving them enough revelation of Himself to hold them responsible for their unbelief (cf. Rom 1:20).

- For it is for this we labor and strive, because we have fixed our hope on the living God, who is the **Savior of all men, especially of believers** (1 Timothy 4:10).
- But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even **denying the Master who bought them**, bringing swift destruction upon themselves (2 Peter 2:1).

- *The next day he saw Jesus coming to him and said, “Behold, the Lamb of God **who takes away the sin of the world!** (John 1:29).*
 - Christ’s death could reach every single person within the created order of the universe without making racial distinctions (cf. 1 John 2:2).
 - John has already made clear that the power of the Lamb’s sacrifice is only effective for those who receive Christ, who believe in His name (1:11-12).
 - Therefore, Christ’s atoning sacrifice was sufficient to save all, but only efficient enough for the elect.

- *For God so **loved the world**, that He gave His only begotten Son, **that whoever believes in Him shall not perish, but have eternal life...that the world might be saved through Him** (John 3:16–17)*
 - Literally, “For in this way God loved the world:”
OR, “For God loved the world like so:”
 - Both the degree of God’s love and the manner in which He loved is expressed by John.

- *...saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the **Savior of the world** (John 4:42)*
 - Samaritans would say such a thing because they were outside of the Jewish “elect.” Christ’s willingness to save them astounded them.

- *...Jesus Christ... is the propitiation for our sins...but also **for those of the whole world** (1 John 2:1–2).*
- *We have seen and testify that the Father has sent the Son **to be the Savior of the world** (1 John 4:14).*
- *So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of **life to all men** (Romans 5:18).*
- *For the love of Christ controls us, having concluded this, that **one died for all**, therefore all died; and **He died for all**, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf (2 Cor 5:14–15).*

- ***who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all... (1 Timothy 2:4–6)***
 - Notice how Paul exhorts Timothy about prayer for “all men” in v. 1.
 - *“For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth. Therefore I want the men in every place to pray...(1 Timothy 2:7–8)*

- *...Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He **might taste death for everyone** (Hebrews 2:9).*
 - This reveals the extent of the work of Christ's death. Everyone, both the elect and non-elect were affected in some way by Christ's death.
 - But not all were saved by Christ's death. Only the elect are drawn to Christ, enabled to receive Him by faith (John 6:44, 65).

- *The Lord is not slow about His promise, as some count slowness, but is patient toward you, **not wishing for any to perish but for all to come to repentance** (2 Peter 3:9).*
 - Notice the context: second book, third chapter, ninth verse.
 - Explanation is why Christ is slow in coming.
 - If “any” includes those who do not believe, then God has failed and will be sad for eternity, having lost so many that He dearly loved.
 - Peter’s audience is Christian, so the “all” are those elected who are yet to believe (like us when Peter wrote his letters!)

Death for a Particular People

- *She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins (Matthew 1:21)*
- *just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many (Matthew 20:28)*
- *I am the good shepherd; the good shepherd lays down His life for the sheep (John 10:11)*

- Paul: *Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd **the church of God which He purchased with His own blood** (Acts 20:28)*
- *Husbands, love your wives, just as **Christ also loved the church and gave Himself up for her**, so that He might **sanctify her**, having **cleansed her** by the washing of water with the word, that He might **present to Himself the church** in all her glory, having no spot or wrinkle or any such thing; but **that she would be holy and blameless** (Ephesians 5:25–27)*

- *God was in Christ reconciling **the world** to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation (2 Corinthians 5:19).*
 - If “all,” then would not everyone be saved?
 - The Bible teaches that most will suffer eternal hell (Matt 25:41, 46; 2 Thess 1:9; Rev 14:9-11; 20:11-15; cf. Ezek 18:4, 20; Matt 7:13–14; Lk 13:23-24; Jn 8:24), & few will be saved (Matt 7:13–14).
 - **Christ did not die to save all men *without exception* but for all men *without distinction*.**

- *He who did not spare His own Son, but delivered Him over **for us all**, how will He not also with Him freely give us all things? Who will bring a charge **against God's elect**? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, **who also intercedes for us** (Romans 8:32–34)*

- *For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, **those who have been called** may receive the promise of the eternal inheritance (Hebrews 9:15).*
- *so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, **to those who eagerly await Him** (Hebrews 9:28).*

Who Limits?

- The doctrine of hell clearly points to heaven being limited to a select group.
- Who does the limiting? Man or God?
- Does God's sovereign grace & purpose dictate the ultimate success or failure of Christ's redemptive work, or does the fickle will of man decide whether God's intentions and purposes will be realized?

- God has a limited purpose—*to save His elect people*—and an unlimited power.
- Instead of *limited vs. unlimited atonement*, how about ***effectual atonement vs. ineffectual atonement?***
- Unlimited, ineffectual atonement folks believe in a hypothetical atonement, believing that man's freewill is the determining factor.
- Biblically, God alone is the determining factor!

Asking the Right Question

- If we ask, “Did the Father in sending Christ, and did Christ in coming into the world to make atonement for sin, *do this with the design or for the purpose of saving only the elect or all men?*”
- Answer: of course! Then the atonement is limited, for Christ did not come into the world to save all men. The doctrine of election means that this is a certainty.
- But...

- ...If we asked if Christ's purpose by coming into the world was to display His love for all people, even redeeming everyone from the power of sin in some way, realizing that the Father would mysteriously draw only the elect to Himself and allow others to reject the provision made, our answer would be different.
- This means that Christ's death was sufficient to save all but only efficient enough for the elect.
- Illustrate: If you provide food for 100 people, but only 25 eat the food you provided, does their refusal to eat mean that provisions were not given to them? Of course not!
- Likewise, the death of Christ provided the redeeming payment for the sins of all people—those who receive it and those who do not. Refusal to accept does not limit the provision made.

Conclusion to Limited Atonement

- **Christ did not die to save all men without exception but for all men without distinction.**
- *And they sang a new song, saying, “Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation” (Revelation 5:9).*
- **Therefore, though Christ’s death was sufficient to save all, it was—by God’s sovereign will—only efficient enough to save the elect.**

BTCP Question

- Using the following passages...
 - 2 Peter 2:1; 1 John 2:2; 1 Timothy 4:4-6, 10; Hebrews 2:9; John 3:16; Acts 17:30
- ...and note both the problems of teaching limited atonement and the solutions to teaching it.
- Hint: Ryrie's Basic Theology, pages 318-323 are very helpful!