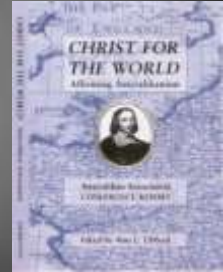


Amyraldianism / Hypothetical Universal Atonement

- This is an attempt to combine the two views into a middle ground.
 - They agree with the Arminians on the meaning of the universal sounding passages and argue for a hypothetical possibility that all could be saved.
 - They then appeal to the particularist passages and claim these reflect the certainty that only the elect will be saved.
 - To justify the hypothetical universalism, as they call it, redefine the words "purchase" and "obtain" to mean "provide." This way Christ's death does not render certain salvation for all people, but only provides it as a possibility.
 - Amyraldianism then adds to this the Calvinistic view of the human condition (Total Depravity) and claims that irresistible grace through illumination of the Holy Spirit is necessary for a person to receive Christ through faith.
 - This places regeneration simultaneous to faith, but it only comes to those who had a special work of the Spirit to enable them to believe.
 - This special enablement is irresistible and is only applied to the elect.
 - Thus, Christ died for all men providing the possibility of salvation to all, but then guaranteed that only the elect would benefit from it since it is impossible for the depraved man to accept the sacrifice without illumination.
 - Illumination only happens to the elect, and so in a true way it is possible to say that Christ truly died to save the elect.

Evaluation of Hypothetical Universal Atonement

- This view does have some strength. It rightly holds to a biblical view of man (totally depraved), and thus salvation is not accomplished by independent human free will.
- But this view is lacking too. It accepts the Arminian understanding of the universal "sounding" passages without testing their surrounding context.
 - The vast majority of Arminian proof-texts are ruled out by context.
 - When those passages are understood in their proper context, then hypothetical universalism becomes unnecessary.
- Perhaps the biggest weakness is it takes words like "purchase," which has a clear meaning, but they then understand it against that meaning and define it as "provide."



2 Peter 2:1

- 2Peter 2:1 – But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.
- This passage is problematic for any evangelical that holds to eternal security.
 - Calvinists, Amyraldians, and 4 Point Arminians all have to work through this.
 - It speaks of people being bought, but then falling away.
- Consistent 5 point Arminians have no issue here since they believe a truly saved person can walk away from salvation many times due to their free will.
- Most evangelicals, however, deny that a person can lose their salvation. This **MUST** be the correct position when we look at everything the Bible says about salvation.



Eternal Security

- When a person is born again, it implies that they are given a new spiritual life that they did not have previously.
 - We see passages that speak of us being a new creation in Christ.
 - Thus, we are given a new spiritual life as we are born in the Spirit.
 - If a person can then fall away, that would imply that they committed spiritual suicide, and then was born again another time when he repents.
 - That simply does not make any sense with Scripture.
 - Once a person is given spiritual life, it is permanent.
- Furthermore, how does one who is indwelt by the Holy Spirit who is the omnipotent God, then cast Him out and walk away?
 - They fail to understand that the Holy Spirit is a seal, which represents possession or ownership.
 - A man has no power to cast the Holy Spirit out.
 - Finally, we are told that the God will finish the good work that He began in us. Romans 8 is dedicated to the whole idea that our election is secure from start to finish.
- When the whole of Scripture is taken, it makes no sense to think that a person can lose salvation that was monergistically given to them by God in the first place.
- So the 5 Point Arminian position is slain by the rest of Scripture. Their position makes sense with this lone verse, but is contrary to the rest of Scripture.

2 Peter 2:1

- We still have to deal with this verse.
- The average evangelical agrees with the Amyraldian position that Christ paid the purchase price for all men, but it only really saves the elect. It purchased possibility.
- They somehow think this verse supports their position.
 - They claim Christ's blood price bought everyone, even those who deny Him and end up in Hell.
- On a closer evaluation, however, this verse actually does more damage to the typical evangelical position than it does to the Reformed position.
 - We can demonstrate that this does not teach unlimited atonement.



Let's Break it Down

- 2Peter 2:1 – But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even **denying the Master who bought them**, bringing upon themselves swift destruction.
- The bottom line up front is that the meaning of this passage depends upon the meaning of the phrase, "Master who bought them."
 - The Amyraldian and Arminian assumes the Master is Christ and His blood is the purchase price paid even for unrepentant sinners.
- To see if they are right we need to look at the words "Master" and "bought." We will look at "bought" first.



Bought – Agorazo (αγοραζω)

- The Greek word is agorazo, and it is used 30 times in the New Testament.
- Of the 30 usages, 24 of them are in a common secular sense where an item is purchased, such as a field or some food.
- The six remaining times it is used in a theological sense where either God the Father, or Jesus Christ is the purchaser of people.
 - Of these 1 Corinthians 7:23 and Revelation 5:9 speak of Christ purchasing the saints.
 - 1 Corinthians 6:20 and 2 Peter 2:1 speak of God purchasing people, not necessarily the church.
 - Revelation 14:3 and 14:4 are both God and the Lamb purchasing the 144,000 during the Tribulation.
 - When we look at these six passages, all but one of them is of God or Christ purchasing salvation for the church. The one exception is 2 Peter 2:1, where apparently God bought certain unbelievers.
- Since this passage is the exception rather than the norm, it may not be proper to read implications from the others into the exception, or vice versa.



Agorazo vs. Exagorazo

- It is important that we look closer at the word agorazo.
 - Its basic meaning is to acquire by a ransom or a price paid.
 - Vine demonstrates that it is a term that is associated with the market place, and simply means to buy, but does not carry the meaning of redeemed.
- Instead, only the compound version of this word, which is exagorazo, carries the stronger meaning of "to redeem."
 - Thayer agrees that it simply means to purchase.
- Why is it important to distinguish between purchase and redeem?
 - Well, the word redeem means both release and deliverance.
 - Regarding slaves, redemption takes place if the slave is purchased from the owner and is set free.
 - For this meaning, you need exagorazo.
 - Agorazo simply means to be bought and owned, but does not necessarily imply release.
 - The word exagorazo is used twice in the New Testament (Galatians 3:13 and Galatians 4:5) and both times is translated as redeemed.

What Does It Mean?

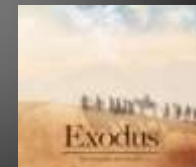
- Why is this important for 2 Peter 2:1?
 - These people that were "bought" are people who are not redeemed.
 - The redeemed are those who are purchased out from the curse of the law, as the two Galatians passages demonstrate.
- What about the five times where agorazo is used of the believers?
 - Those passages do not show the church as being redeemed from anything, but instead they simply say that God or Christ owns those believers due to the price He paid.
 - In that sense, we only know that those passages are salvific since it is speaking about the church.
 - We know from other passages about the church that they are redeemed through Christ.
 - So even though those passages do not affirm the saints being redeemed, but instead only purchased, we know that the church is in fact redeemed due to other Scriptures (exagorazo).
- We never see exagorazo applied to unsaved nonbelievers.
- So when the Arminian argues that 2 Peter 2:1 teaches that these people were saved and lost their salvation, they are reading way too much into the passage since the concept of redemption is not found there.

What About the Amyraldian View?

- What about the Amyraldian that claims the passage promotes the idea that God paid the price for all making salvation possible for all?
 - Well, when we retreat back to the definition of agorazo, it means to buy and take possession or ownership.
- This gives the typical Evangelical a serious issue here.
- In no way can this passage justifiably be interpreted to say that Christ bought a possibility of salvation. Instead, it reads "the Master who bought them."
- The Master purchased them just as a person purchases a field, a candy bar, or any other item. When you buy something, you assume ownership of it.
- This is not the same as offering a pardon and then leaving it up to a person to choose to accept the benefits of it.
- Instead, the ransom price has been paid, and ownership is acquired by the Master.
- With this being the case, the Evangelical who believes in eternal security has a problem.
- Here we have a statement that clearly speaks of people being bought by God, but not being saved.
- They were not possibly bought, but they were in actuality bought! Yet, they are damned.
- The Evangelical now has a problem, and if this is pointed out, they might just retreat from using this passage altogether.

So What Do We Do With This?

- How does the Calvinist deal with this?
 - After all, we still have a verse that indicates that God purchased people who are not saved.
- Well, now that we have determined what this verse does not teach, we can point out through exegesis what it does teach.
 - It was assumed by both the Arminian and the Evangelical that Christ is the one bought these people with His death.
- Let us look again at the passage.
 - 2 Peter 2:1 – But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.
- Do you see Christ in this passage?



Who is the Master?

- This passage refers to the Master or Lord who bought these apostates.
 - It was assumed that this refers to Christ, but a closer study shows otherwise.
- The word for Master, or Lord, in this particular passage is *despotes* (δεσποτης), and the only person this word is used for of the Godhead is God the Father. There might be one exception (Jude 4).
- Whenever Jesus Christ is called Lord, it uses the word *Kurios* (κυριος). Never once in the entire New Testament is the word *despotes* applied to Jesus Christ.
 - This should immediately raise a red flag.
 - This is the only verse where it speaks of nonbelievers being bought, but it also does not speak of Christ as the one who bought them.
- Thus, to say that these are people for whom Christ died and bought is to say something that this passage does not say.



What is the Text Saying Then?

- What does the passage actually say then?
 - Well, first the reader must notice that a comparison is being made.
 - The context is comparing these false teachers with the false prophets that appeared among the Israelites in the wilderness.
 - In fact, many scholars believe Peter is alluding to Deuteronomy 32:6:
- Deut 32:5b-6 – A perverse and crooked generation. Do you thus deal with the Lord, O foolish and unwise people? Is He not your Father, who bought you? Has He not established you?
 - In the Greek LXX we see this passage make use of both key the words *agorazo* and *despotes*.
 - Jesus Christ is not the only one who bought a group of people.
- God the Father corporately bought the Israelites out of slavery of Egypt to be a possession to Himself.
 - This is not a salvific purchase, but instead a purchase of a nation.
 - Among those who were bought by God out of Egypt, there arose false prophets who fought against worship of the true God throughout the entire wilderness wanderings.
 - These were apostate Israelites who were not saved by grace, yet they were among Israel who was purchased.

What is the Text Saying Then?

- Tying this then to 2 Peter 2:1 is not too difficult.
- The apostates in the church in Peter's day were compared to those who were false prophets during the Exodus.
 - In the same way that the ancient apostates denied God the Father who bought them, these current deceivers in Peter's day were guilty of the same.
- At this point, one would demand that we demonstrate that God purchased another group like Israel in corporate and non salvific sense. This is not necessary.
 - First, if the audience is predominately Jewish or the false teachers are predominately Jewish, then the corporate status of being bought as Israelites still stands.
 - Second, if it is a mixed audience, then it may be talking about the visible church rather than the invisible church. In that case, we know not everyone that identifies with the church is truly Christian. Yet, we would still say that the church is bought, and if we saw someone fall away, then via observational language we could "say" they denied the Master who bought them. In this case the word "Master" refers to Christ.
- The first option provides the least amount problems, and it preserves the proper meaning of the Greek words. But, if it turned out that Christ is the Master in view, then there is still no problem.
 - Analogia Scriptura shows the Arminian position to be impossible. The word "bought" shows the Amyraldian position to be a great difficulty.

Conclusion of the Atonement

- In conclusion, particular redemption seems to make the most sense Scripturally.
 - Of course the death of Jesus Christ is sufficient for all, but the question of whether or not it was intended for all is what must be determined.
- Solid Scriptural arguments made in context favored the view that Christ died for His elect.
 - The passages that support the opposing position were often stripped of their context.
- It is constructive to remember that Christ dying for the nations is consistent with what we see fulfilled at the end of days.
- When John was caught up into heaven and witnessed the scene there, he saw every nation, tribe, and tongue represented before the throne of God.
 - Revelation 5:9 – And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,
 - Rev 7:9 After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,

Conclusion of the Atonement

- When John 3:16 says that God so loved the world, and 1 John 2:2 tells us that God's wrath was turned away from the world (propitiation), and then at the end of time we see that God's glory is displayed in that all kinds of people are saved from all nations, we can take this as powerful evidence for reading those passages as speaking of a world without distinction.
 - We do not see every human being saved. We do see people of every nation saved.
 - Clearly, God so loved the world.
 - Clearly God's wrath was turned away from the world.
 - We can only say this if we refer to a world without distinction.
- If Christ's death only created a possibility of salvation, that means it was technically possible that no one be saved since the choice depends on every human.
 - Furthermore, it would be possible that even if most nations had the redeemed, it is still possible that one nation might not have a single convert.
 - We know, however, that God does not deal in contingencies. He saved who He set out to save. He saved people from all nations.
- When we take the end of the story and compare it with the promises made in Scripture, we see a world without distinction

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Conclusion of the Atonement

- In the last lesson we defined the appropriate terms that are accomplishments of Christ's death.
 - In review let me list them again: 1) atonement = to cover; 2) expiation = bearing the penalty; 3) forgiveness = canceling the debt; 4) guilt = obligation to the Law; 5) imputation = to reckon; 6) justice = what is due; 7) justification = to declare righteous; 8) Passover = substitution; 9) penalty = natural and judicial consequence; 10) propitiation = wrath turned away; 11) ransom = purchase price; 12) reconciliation = turning enmity to amity; 13) redemption = release and deliverance; 14) remission = cancellation of punishment due; 15) righteousness = conformity to God's standard; 16) sanctification = set apart; 17) substitute = Christ instead of the sinner.
- If Christ's death accomplished all of these things in those He died for, then how could He die for all and yet not have all men everywhere saved?
- If He did die for everyone without exception, and satisfied the demands of all of these terms and yet still sent someone to hell for unbelief, then there is double jeopardy. A just God is fair in His punishment.
- It is unbiblical to argue that unbelief is the only sin for which people go to hell.
 - People go to hell for all of their sin.
- Only those who have their sins wiped clean from them go to heaven.
 - Since Christ's death rendered this certain, and only some people enjoy the benefits, then it is safe to conclude that Christ, as He said, died for His sheep.