

## **Podcast: Confessing the Faith**

### **Episode 11: Calvinism - Limited Atonement**

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## **Introduction**

It would probably be good for us to remember where we have been over the past few episodes. Where have we been?

CTF004 - Calvinism - First Things First - Introductory Remarks; Addressing Common Misconceptions

CTF005 - Calvinism - First Things First - What is our Authority for Truth?

CTF006 - Calvinism - First Things First - God's Sovereignty, and All Things for the Glory of God

CTF007 - Calvinism - Unconditional Election

CTF008 - Calvinism - Total Depravity

### **Q1: What does the doctrine of limited atonement teach?**

1. Particular redemption might be a more helpful phrase.
2. It is the Biblical teaching that the eternal Son of God, when the fulness of time had come, took on human nature in the person of Jesus Christ. Jesus' mission, as the Christ, was to live in full obedience to God's will and to pay for the sins of all who had and would believe in his name, whom the Father had given to him from before creation. In other words, Jesus lived, and died, and rose again, *for* the elect. He paid for *their* sins. He took *their* place. He served as *their* substitute as he hung on the cross. He *secured* their salvation - it is finished! All, because of their sin, deserve to pay the penalty for their sin (death), but Christ Jesus stood in the place of all those who believe in his name - the elect of God in every age.

### **Q2: Does this doctrine matter?**

1. Some say no.
2. But actually it is connected to our view of the atonement. The question is, for whom did Jesus die? Or, what did Jesus accomplish on the cross? That seems like an important question to me.
3. It actually determines a person's view of the atonement.
  - a. Was Christ our example?
  - b. Did he merely make salvation possible for all?
  - c. Or did he save?
    - i. Ironically, it is the person who holds to an unlimited (universal) view of the atonement (in terms of scope) who limit the atonement in regard to its efficacy, and it is we who hold to limited atonement (scope) who see it as unlimited (effect).
    - ii. Illustration about the two bridges

### **Q3: Do the scriptures ever speak of Christ dying for all people without exception?**

1. Never
  - a. What about the passages that speak of Christ dying for the world?
    - i. "The next day he saw Jesus coming toward him, and said, 'Behold, the Lamb of God, who takes away the sin of the world!'" (John 1:29, ESV)
    - ii. "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life." (John 3:16, ESV)
  - b. What about the passages that speak of Christ wishing that all men come to repentance?
    - i. "The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance." (2 Peter 3:9, ESV)

- ii. "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time. For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth." (1 Timothy 2:1–7, ESV)
- c. Note: I made brief mention of 2 Peter 2 in the recording. [Here is a link](#) to an article that I found helpful while working through that passage. I agree with the conclusions of the author.

**Q4: Do the scriptures ever speak of Christ dying for a particular people?**

1. Everywhere
  - a. "She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." (Matthew 1:21, ESV)
  - b. "even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Matthew 20:28, ESV)
  - c. "for this is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Matthew 26:28, ESV)
  - d. "I am the good shepherd. The good shepherd lays down his life for the sheep." (John 10:11, ESV)
  - e. "Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood." (Acts 20:28, ESV)
  - f. "He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us." (Romans 8:32–34, ESV)
  - g. "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," (Revelation 5:9, ESV)

**Q5: There are some who claim to be four point Calvinists. What are we to think of this?**

1. Inconsistent; a warring Trinity
  - a. John 10:11-18
  - b. John 10:24-29
  - c. John 17

**Q6: Is it possible to hold a limited view of the atonement and still offer the gospel freely?**

1. "And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed." (Acts 13:48, ESV)
2. "Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, for which I am suffering, bound with chains as a criminal. But the word of God is not bound! Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory." (2 Timothy 2:8–10, ESV)