

The Doctrines of Grace

Effective, Particular Redemption

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Purported Examples of Apostasy

- Examples
 - 1 John 2:19 and the importance of “mixed audience acknowledgement” in exhortations
 - The Warnings Passages of Hebrews (Heb. 2:1-4; 3:12-14; 5:11-6:12; 10:26-29; 12:14-17; 25)
 - Parable of the Soils (Lk. 8:4-15)
 - 2 Tim. 2:11-13

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“Limited” Atonement

- 2LBCF – 8.5
 - The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up to God, has fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given unto Him.
- 2LBCF – 8.8
 - To all those for whom Christ has obtained eternal redemption, He does certainly and effectually apply and communicate the same, making intercession for them; uniting them to Himself by His Spirit, revealing to them, in and by His Word, the mystery of salvation, persuading them to believe and obey, governing their hearts by His Word and Spirit, and overcoming all their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it

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- Why is this the last “doctrine” to be discussed if it is the “L” in TULIP?
 - Historically speaking, the Reformed tradition has meaningful attestation to so-called “4-point Calvinism,” and thus, whether one holds to limited, effective atonement is not a determining factor in whether they can be considered “Reformed.”
 - The legacy of Beza after Calvin
 - Moises Amyraut (Amyraldism/Amyraldianism)
 - James Ussher and John Davenant (Hypothetical Universalism)
- What else might explain why this is the last doctrine of grace to be discussed?
 - Discussion about the extent of the atonement seems to come logically after one’s view of *what the atonement is and what it accomplished* more generally, which is not the primary focus of this series.

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- Ransom? (Origen)
- Example? (Abelard)
- Governmental? (Grotius)
- Satisfaction? (Anselm)
- Penal Substitution? (Athanasius)
- Zeroing in on those who believe atonement involves, as an aspect, penal substitution for divine-wrath satisfaction:
 - Because God is not literally a creditor who exacts debt or is paid, how commercially are we supposed to understand the “payment” and “debt” metaphors in nature and application with regards to the atonement?
 - If Jesus died for a definite set of people, would he have had to pay more if there had been one more elect person, like someone paying the debt of one more insolvent apartment tenant?

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- If the atonement was retributive justice cast upon Christ as a substitute for the elect, did Christ receive the same punishment that we would have received if we did not repent and believe the Gospel (punishment as identical wrong), or did he receive a fitting punishment as determined by God (punishment as an appropriate answer to and return upon, sin)?
 - If it was an identical return, why did it not last forever like the suffering those in Hell will endure?
 - Should we think of retributive justice as identical return if we would not, for example, punish someone’s lie by lying to them?
 - At the moment a debt is cancelled, no more forgiveness is needed. If Jesus effectively cancelled peoples’ debt, how does forgiveness even make sense upon repentance and faith—there isn’t anything further to “forgive?” This was Richard Baxter’s primary critique of John Owen.

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- Another way to state the same objection is that if the work of Christ “actually saved” then the elect would not need to repent and believe. But faith is required to make the atonement “effective.” Thus, the atonement made sins forgivable, it didn’t forgive sins.
 - Creating an antidote for sin vs. cleansing people from sin

Some Assumptions

- Penal substitution is a crucial aspect of what Christ accomplished in making atonement. (e.g., Isa. 53:4-6, cf. 1 Pet. 2:24; 1 Pet. 3:18, 1 Cor. 5:21)
- Divine punishment is retributive, but not all retribution requires identical return on sin; it is more fittingly understood as an appropriate return on or answer to sin. (e.g., 2 Thess 1:5-8; Rom. 12:19)
- Because Christ’s sacrifice was infinitely meritorious in light of him being the Son of God, Christ’s blood is not quantifiable—the same sacrifice would have been sufficient to save any number of elect. (Ex. 12:3-4, 13; 1 Pet. 1:18-19; Heb. 9:13-14)

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Setting up the Context

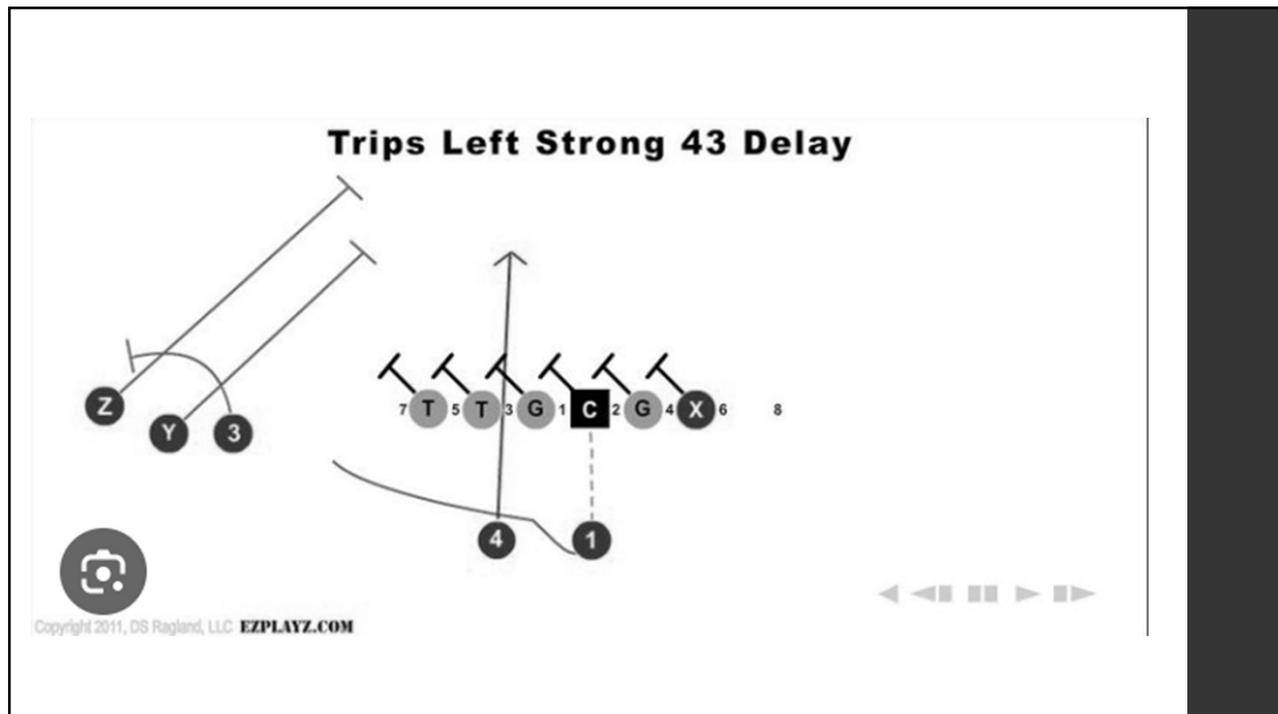
- The OT witness to sacrificial atonement
 - Day of Atonement (*Yom Kippur*) (Lev 16, esp. vv. 30-34)
 - Offerings/sacrifices for sin
 - Passover Lamb motif (Ex. 12:3-4, cf. Jn. 1:36; 1 Cor. 5:7)
- The NT witness to Christ’s sacrificial atonement (see many of the above)
 - High priest motif (Heb. 9:11-26 et al.)
- The NT witness to Hell (e.g., Matt. 25:41; 2 Thess. 1:9-10; Rev. 14:9-13)

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- The *pactum salutis*, not the *historia salutis*
 - God's purpose for the atonement *within a larger framework of redemption in the salvific plan of God from the foundation of the world* is the proper explanatory context for the nature of the atonement, not the atonement somehow conceived in an isolated manner or what *means in the run of history* God has chosen to reveal and apply the benefits of the atonement. (Matt. 25:34; Jn. 10:26; Eph. 3:8-11; 2 Tim 2:9; Heb. 10:14)
 - 2LBCF – 8.1

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