

**REDEEMED Series Road Map**

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|------------------------------|------------------------|--|
| 1. Introduction              | 8. *Irresistible Grace | 15. Sanctification                         |
| 2. *Unconditional Election   | 9. Regeneration        | 16. Good Works                             |
| 3. Predestination            | 10. Union With Christ  | 17. Assurance of Salvation                 |
| 4. *Total Depravity          | 11. Saving Faith       | 18. *Perseverance of the Saints            |
| 5. Atonement                 | 12. Repentance         | 19. Perseverance                           |
| 6. <b>*Limited Atonement</b> | 13. Justification      | 20. Glorification                          |
| 7. Effectual Calling         | 14. Adoption           | * = <i>Doctrines of Grace (T.U.L.I.P.)</i> |

**Redeemed #12 – Limited Atonement (Part 1)**

1. Biblical Theology
2. Systematic Theology
3. Practical Theology
4. Historical Theology

**Limited Atonement**

**Before the Controversy - Early Church**

**John 10:22** At that time the Feast of Dedication took place at Jerusalem. It was winter, **23** and Jesus was walking in the temple, in the colonnade of Solomon. **24** So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Christ, tell us plainly.” **25** Jesus answered them, “I told you, and you do not believe. The works that I do in my Father’s name bear witness about me, **26** but you do not believe because you are not among my sheep. **27** My sheep hear my voice, and I know them, and they follow me. **28** I give them eternal life, and they will never perish, and no one will snatch them out of my hand. **29** My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand. **30** I and the Father are one.” **31** The Jews picked up stones again to stone him.

Augustine wrote: “Christ’s blood was clearly the price paid for those predestined to eternal life.” And “Nobody is saved apart from the purposeful will of God, and since not all are saved, he cannot have determined to save all.” (From *Heaven He Came*, p71-72)

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### **Theological Cracks Form - Middle Ages**

Lombard wrote: Christ offered himself on the altar of the cross not to the devil, but to the triune God, and he did so for all with regard to the sufficiency of the price, but to only for the elect with regard to its efficacy, because he brought about salvation only for the predestined. (From Heaven He Came, p81)

Thomas Aquinas wrote: "Christ's suffering and death were indeed a sufficient atonement for the sins of humanity.

Also: "Christ's passion was sufficient and superabundant satisfaction for the sins of the whole human race." (From Heaven He Came, p90)

Aquinas wrote these while discussion verses like:

**1John 2:2** He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

**John 3:16** "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

**1Tim. 2:3** This is good, and it is pleasing in the sight of God our Savior, **4** who desires all people to be saved and to come to the knowledge of the truth.

Aquinas also wrote:

1. What God wills he cannot fail to accomplish
2. No one is saved apart from God's will
3. The word "all" in 1 Tim 2:4 refers to all kinds or types of people...God wills that all kinds of people, people from every category of humanity, be saved. (From Heaven He Came, p94)

## **The Battle for Truth - Reformation**

### Remonstrance Article 2:

That agreeably thereunto, Jesus Christ the Savior of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins except the believer, according to the word of the Gospel of John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” And in the First Epistle of 1 John 2:2: “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

### The Canon’s of Dort Responded with:

SECOND HEAD OF DOCTRINE: THE DEATH OF CHRIST AND THE REDEMPTION OF HUMANS THROUGH THAT DEATH

Article 8: Christ Died for the Elect Alone It was the most free counsel and most gracious will and intention of God the Father that the living and saving efficacy of the most valuable death of His Son would extend to all the elect. To the elect alone He gives justifying faith and infallibly produces salvation through faith. God willed for Christ efficaciously to redeem through the blood of the cross (by which He confirmed the new covenant)—from every people, tribe, nation, and tongue—all those and only those who were elected to salvation from eternity and were given to Him by the Father. God willed that Christ give to the elect the faith that He acquired for them by His death, along with other saving gifts of the Holy Spirit. He also willed for Christ to cleanse them by His blood from all sin, both original and actual, committed before as well as after faith. He willed for Christ to preserve them faithfully even to the end, and finally to bring them, without spot or blemish, glorified into His presence.

### **Side Note: TULIP**

**Side Note: Amyraldianism**

God was said to will the salvation of all people on the condition that they believe. Thus, ideally Christ's atonement was sufficient for all and intended for all conditionally, but because of universal human depravity, in practice it was efficient only for the elect.  
...Amyraut, unlike the Canons of Dort, places divine election after the redeeming work of Christ. Hence it is "post-redemptionist" in its view of the particularism of salvation in the order of the divine decrees. (Bavinck, (ed Mark Beach) *Saved by Grace*, p50)

**Big Guns Continue the Fight – Puritans**

Godfrey, in his book on the Canons of Dort wrote:

The great English Puritan John Owen provided the definitive analysis and refutation of this Arminian argument later in the seventeenth century in his work *The Death of Death in the Death of Christ*. The brief summary of Owen's case is this: If Christ died for all the sins of all men, did He die for the unbelief of the unbeliever? If unbelief is a sin, then Christ died for it, and the unbeliever is saved. If unbelief is not a sin, then God cannot condemn the unbeliever because of it. By its own inherent logic, the Arminian teaching on the atonement necessarily leads to universalism, however much Arminians try to deny that. (Robert Godfrey, *Saving the Reformation*, p16)

C.H. Spurgeon wrote:

I have my own private opinion that there is no such thing as preaching Christ and Him crucified, unless we preach what is nowadays called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else. I do not believe we can preach the gospel . . . unless we preach the sovereignty of God in His dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah; nor do I think we can preach the gospel unless we base it upon the special and particular redemption of His elect and chosen people which Christ wrought out upon the Cross; nor can I comprehend a gospel which lets saints fall away after they are called.' (CH Spurgeon, *A Defense of Calvinism*)