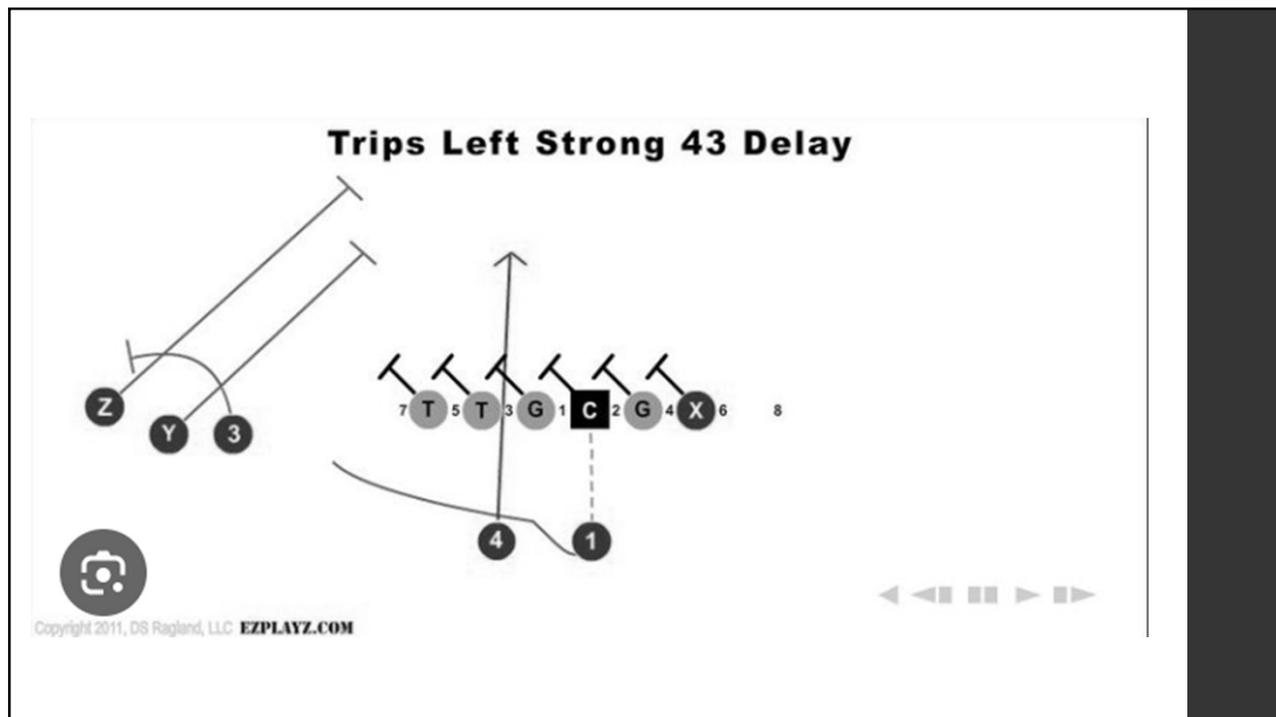


1

Effective, Particular Redemption

- 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

2



3

The Master Argument

1. Either Christ's atoning sacrifice effectively removed the eternal consequences of sin for the objects of his atonement, or it didn't.
2. If it didn't, then the nature of Christ's atonement shouldn't be understood as a perfect and final expression of Old Testament sacrifices for sin where atonement actually accomplished its intended effect. (Amyraldism/Hypothetical Universalism)
3. But Christ's atonement should be understood as a perfect and final expression of Old Testament sacrifices for sin where atonement actually accomplished its intended effect. (all of the verses above)
4. Therefore, Christ's atonement effectively removed the eternal consequences of sin for the objects of his atonement (1, 2, 3 MT, DS)

4

The Master Argument

5. The scope of Christ's effective, consequence-removing atonement either included every individual or only some individuals.
6. If the scope included all individuals, then no one will suffer eternal consequences for their sin (Universalist conclusion)
7. But some individuals will suffer eternal consequences for their sin (NT passages on eternal judgment)
8. Therefore, the scope did not include all individuals (6,7 MT)
9. Therefore, the scope of Christ's atonement included only some individuals—i.e., effective, particular redemption (5, 8 DS)

5

Individual Passages

- The “sheep,” “church” “us” passages
- Heb. 10:19-20
 1. If Jesus did not intercede as a high priest for everyone for whom he shed atoning blood, then we cannot have confidence to enter the holy places (vs. 19, OT priesthood background)
 2. But we can have confidence to enter the holy places (vs. 19)
 3. Therefore, Jesus intercedes as a high priest for everyone for whom he shed atoning blood. (1,2 MT)
 4. But, Jesus does not intercede as high priest for everyone. (Hell)
 5. Therefore, Jesus did not shed atoning blood for everyone. (3, 4 MT)
- Rom. 8:32
 1. Everyone for whom Christ was given up receives “all things”
 2. Not everyone receives “all things”
 3. Therefore, Christ wasn't given up for everyone (1,2 MT)

6

Universal/Unlimited Passages

- 1 John 2:2
- 1 Tim. 2:5-6
- 2 Pet. 2:1
- 2 Pe. 3:9?