

Limited Atonement, Particular or Definite Redemption
May 2, 2021
Adult Sunday School

John **Calvin** (1509-1564)

Theodore **Beza** (1519-1605) Calvin's successor in Geneva

Jacob **Arminius** (1560-1609) studied under Beza, went to Amsterdam to pastor a prominent church

Remonstrants: The Arminian party in the Netherlands, issued the *Remonstrance of 1610*, rejected reformed doctrine.

Counter Remonstrants: Reformed Party in the Netherlands that opposed the Arminians.

Synod of Dort (Nov 13, 1618 – May 29, 1619) between the Remonstrants (full doctrinal freedom/Arminianism) & Counter Remonstrants (confessional church, need to preserve theological unity & purity/Reformed)—the Arminians were dismissed by January.

L: Arminians say Jesus Christ 'died for all men and for every man, so that he merited reconciliation and forgiveness of sins for all through the death of the cross; yet so that no one actually enjoys this forgiveness of sins except the believer.'

Synods of Dort, Article 3:

"The death of God's Son is the only and entirely complete sacrifice and satisfaction for sins; it is of infinite value and worth, more than sufficient to **atone for the sins** of the whole world."¹

Remonstrants: "*Though Christ has merited reconciliation with God and remissions of sins for all men and for every man, yet no one, according to the pact of the new and gracious covenant, becomes a true partaker of the benefits obtained by the death of Christ in any other way than by faith; nor are sins forgiven to sinning men before they actually and truly believe in Christ.*"²

Both Reformers & Arminians Agree: Sufficient for Everyone; Efficient for the Elect

The difference is WHY it is efficient?

"Dort maintained that the decisive factor in making the death of Christ efficacious for only some was not the **human will**, but **God's will**."³

Article 8:

"For it was the entirely free plan of God the Father that the enlivening and saving effectiveness of his Son's costly death should work itself out in all the elect, in order that God might grant justifying faith to them only and thereby lead them without fail to salvation. In other words, it was God's will that Christ through the blood of the cross (by which he confirmed the new covenant) should effectively redeem from every people, tribe, nation, and language all those and

¹ Kevin DeYoung, *Grace Defined and Defended: What a 400-Year-Old Confession Teaches Us about Sin, Salvation, and the Sovereignty of God* (Wheaton, Illinois: Crossway, 2019), 49.

² DeYoung, 55.

³ DeYoung, 56.

only those who were chosen from eternity to salvation and given to him by the Father; that Christ should grant them faith (which, like the Holy Spirit's other saving gifts, he acquired for them by his death). It was also God's will that Christ should cleanse them by his blood from all their sins, both original and actual, whether committed before or after their coming to faith; that he should faithfully preserve them to the very end; and that he should finally present them to himself, a glorious people, without spot or wrinkle."⁴

Scriptural Support:

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. (Joh 10:24-28 ESV)

⁴⁸ 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. (Act 13:48 ESV)

ESV **John 17:1** When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you,

² since you have given him authority over all flesh, to give eternal life to all whom you have given him. (Joh 17:1-2 ESV)

⁴⁴ No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. (Joh 6:44 ESV)

⁹ And the Lord said to Paul one night in a vision, "Do not be afraid, but go on speaking and do not be silent,

¹⁰ for I am with you, and no one will attack you to harm you, for I have many in this city who are my people." (Act 18:9-10 ESV)

Doesn't create indifference to the missionary task, but an "unequivocal mandate to preach the gospel to all nations."⁵

²¹ She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." (Mat 1:21 ESV)

¹⁰ For the Son of Man came to seek and to save the lost." (Luk 19:10 ESV)

²⁶ It shall not be so among you. But whoever would be great among you must be your servant,

⁴ DeYoung, 54.

⁵ DeYoung, 53.

²⁷ and whoever would be first among you must be your slave,
²⁸ even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Mat 20:26-28 ESV)

²⁸ 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. (Act 20:28 ESV)

²⁵ Husbands, love your wives, as Christ loved the church and gave himself up for her,
²⁶ that he might sanctify her, having cleansed her by the washing of water with the word,
²⁷ so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.
(Eph 5:25-27 ESV)

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,
¹⁰ and you have made them a kingdom and priests to our God, and they shall reign on the earth."
(Rev 5:9-10 ESV)

Some Scriptural Difficulties:

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. (Joh 3:16 ESV)

² He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.
(1Jo 2:2 ESV)

κόσμος

1. Sum of all created things, the universe.
2. Dwelling place of man, earth.
3. Dwelling place of sin and sinners, fallen creation

"Most often, *world* refers to badness instead of bigness, and when it refers to bigness, *world* means everyone without **distinction**, not everyone without **exception**. . . . *World* can mean people everywhere or all kinds of people, but it does not mean every person everywhere."⁶

πᾶς

⁵ For there is one God, and there is one mediator between God and men, the man Christ Jesus,
⁶ who gave himself as a ransom for all, which is the testimony given at the proper time. (1Ti 2:5-6 ESV)

This is All People without DISTINCTION, not all people without EXCEPTION

⁹ 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. (2Pe 3:9 ESV)

⁶ DeYoung, 59.

