

# Message Notes

## Limited Atonement

**Introduction** - *My Journey into Reformed Theology*

*Three Pillars about God*

GOOD - 1 John 1:5

SOVEREIGN - Proverbs 21:1

LOVING - Romans 5:8

*Embrace the Mystery. Love it. Don't go into analysis paralysis!*

**This week's message**

Limited Atonement:

*Sufficient for All, but Efficient only for Believers*

**Why each letter of TULIP is potentially dangerous**

**What do we mean by "limited atonement"?**

**The Beauty of the Atonement**

Romans 3:22b-26

**Sufficient for EVERYONE**

John 3:10-21

1 John 2:2

**Effective only for those who BELIEVE**

Hebrews 9:23-28

**So, what do we gain from this flame from the Reformation?**

What the atonement of Jesus doesn't mean:

UNIVERSALISM [Universal Atonement for ALL] - Luke 13:3

HYPHER-CALVINISM [Determinism/Fatalism Approach to Atonement] - Christ only died for the elect and therefore, there is no bona fide offer of the gospel message to ALL people. The elect will respond.

Acts 2:37-39

HAPHAZARD ATONEMENT [Possible Atonement]

What the atonement of Jesus does mean:

VICTORIOUS ATONEMENT [Sufficient and Efficient] - Full and Robust Atonement of Jesus that is Completely Sufficient for EVERY SINGLE PERSON who has, is, or ever will exist. In addition, this Victorious Atonement is Completely Effective for ANYONE AND ONLY FOR those BELIEVE (also known as the ELECT)

**Gospel Application** - "*Jesus is the Savior of the World.*

*Is he yours? Do you embrace the Son?"*

1 John 3:9-13

# Scripture Passages

*(taken from the New International Version)*

**Romans 3:25-26**

<sup>25</sup>God presented Christ as a sacrifice of atonement, <sup>m</sup> through the shedding of his blood – to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished – <sup>26</sup>he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

**1 John 2:2**

<sup>2</sup>He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

**John 3:14-18**

<sup>14</sup>Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, <sup>15</sup>that everyone who believes may have eternal life in him."

<sup>16</sup>For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. <sup>17</sup>For God did not send his Son into the world to condemn the world, but to save the world through him. <sup>18</sup>Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.

**Hebrews 9:23-28**

<sup>23</sup>It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. <sup>24</sup>For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. <sup>25</sup>Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. <sup>26</sup>Otherwise Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself. <sup>27</sup>Just as people are destined to die once, and after that to face judgment, <sup>28</sup>so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

**Luke 13:3 / Acts 2:37-39**

**1 John 5:9-13**

<sup>9</sup>We accept human testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son. <sup>10</sup>Whoever believes in the Son of God accepts this testimony. Whoever does not believe God has made him out to be a liar, because they have not believed the testimony God has given about his Son. <sup>11</sup>And this is the testimony: God has given us eternal life, and this life is in his Son. <sup>12</sup>Whoever has the Son has life; whoever does not have the Son of God does not have life. <sup>13</sup>I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.



1517



2017

# AMAZING GRACE

*The Reformation to the Glory of God*



SEVEN GOSPEL

FLAMES REKINDLED

# AMAZING GRACE

*The Reformation to the Glory of God*

# JOHN CALVIN – REFORMER

- Born July, 10, 1509 in Noyon, France
  - Studies to be a lawyer 1523-1529
  - Converted to Christ in 1529/1530
- Persecution in France, went to Basel, Switzerland – publishes first edition of *Institute of the Christian Religion* in 1536
  - July 1536 he moves to Geneva to become the pastor of the church there
  - Persecution breaks out there, so he moves to Strasborg, France in 1538
  - Moves back to Geneva Sept 1541
  - May 27<sup>th</sup>, 1564, John Calvin dies





Previous Week's Message:

Creation:

*Created the way God wanted it to be*

Total Depravity:

*Tainted Sinners in need of a Savior*

Unconditional Election:

*The Necessary First Work of God*

# **GOD IS:**



# GOD IS:



## 1 John 1:5

**This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.**

# GOD IS:



**Proverbs 21:1**  
**The king's heart is  
in the hand of the  
LORD; he directs it  
like a watercourse  
wherever he  
pleases.**

# GOD IS:



**Romans 5:8**

**But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.**

A photograph of a waterfall cascading over rocks in a dense, mossy forest. The water is white and frothy as it falls. The surrounding vegetation is lush and green, with many ferns and moss-covered rocks. A large log lies horizontally across the top of the frame. The text 'EMBRACE THE MYSTERY' is overlaid in white, uppercase letters in the upper left quadrant.

EMBRACE THE  
MYSTERY

Today's Message:  
**Limited Atonement:**

*Sufficient for all.*

*Effective only for those who believe.*



CHARLES SPURGEON

1834–1892



I know there are some who think it necessary to their system of theology to limit the merit of the blood of Jesus: if my theological system needed such limitation, I would cast it to the winds. I cannot, I dare not, allow the thought to find a lodging in my mind, it seems so near akin to blasphemy. In Christ's finished work I see an ocean of merit; my plummet finds no bottom, my eye discerns no shore. There must be sufficient efficacy in the blood of Christ, if God had so willed it, to have saved not only all the world, but all in ten thousand worlds, had they transgressed their Master's law.



Once [you] admit infinity into the matter and limit is out of the question. Having a divine Person for an offering, it is not consistent to conceive of limited value; bound and measure are terms inapplicable to the divine sacrifice. The intent of the divine purpose fixes the application of the infinite offering, but does not change it into a finite work.



~ Charles Spurgeon, *Spurgeon's Autobiography*, Volume I, p. 174

TOTAL DEPRAVITY

UNCONDITIONAL  
ELECTION

LIMITED ATONEMENT

IRRESISTIBLE GRACE

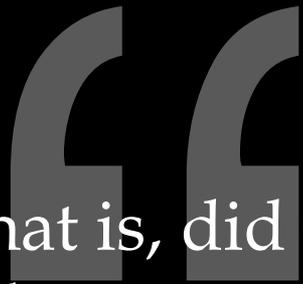
PERSISTENCE OF  
THE SAINTS



What do we mean by  
“Limited Atonement”



I think that of all the five points of Calvinism, limited atonement is the most controversial, and the one that engenders perhaps the most confusion and consternation. This doctrine is chiefly concerned about the original purpose, plan, or design of God in sending Christ into the world to die on the cross. Was it the Father's intent to send His Son to die on the cross to make salvation possible for everyone, but with the possibility that His death would be effective for no one?



That is, did God simply send Christ to the cross to make salvation possible, or did God, from all eternity, have a plan of salvation by which, according to the riches of His grace and His eternal election, He designed the atonement to ensure the salvation of His people? Was the atonement limited in its original design?



I prefer not to use the term *limited atonement* because it is misleading. I rather speak of *definite redemption* or *definite atonement*, which communicates that God the Father designed the work of redemption specifically with a view to providing salvation for the elect, and that Christ died for His sheep and laid down His life for those the Father had given to Him...



This does not mean that a limit is placed on the value or the merit of the atonement of Jesus Christ. It's traditional to say that the atoning work of Christ is sufficient for all. That is, its meritorious value is sufficient to cover the sins of all people, and certainly anyone who puts his or her trust in Jesus Christ will receive the full measure of the benefits of that atonement. It is also important to understand that the gospel is to be preached universally.



This is another controversial point, because on the one hand the gospel is offered universally to all who are within earshot of the preaching of it, but it's not universally offered in the sense that it's offered to anyone without any conditions. It's offered to anyone who believes. It's offered to anyone who repents. Obviously the merit of the atonement of Christ is given to all who believe and to all who repent of their sins.

~ R.C. Sproul, *TULIP and Reformed Theology: Limited Atonement*, Apr 08, 2017 from  
<http://www.ligonier.org/blog/tulip-and-reformed-theology-limited-atonement/>

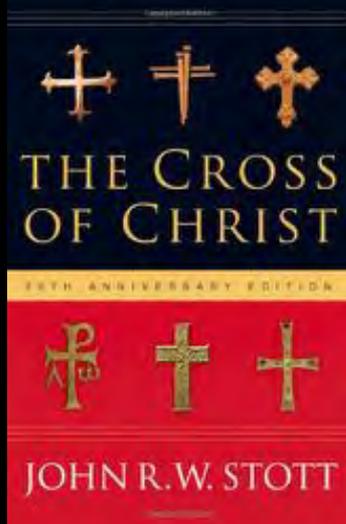
# The Beauty of the Atonement of Jesus Christ

# The Beauty of the Atonement of Jesus Christ

## Romans 3:22b-26

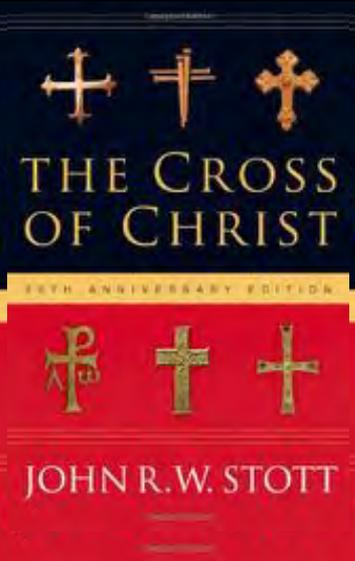
<sup>22b</sup>There is no difference between Jew and Gentile, <sup>23</sup>for all have sinned and fall short of the glory of God, <sup>24</sup>and all are justified freely by his grace through the redemption that came by Christ Jesus. <sup>25</sup>God presented Christ as a sacrifice of atonement, through the shedding of his blood — to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished — <sup>26</sup>he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

God must 'satisfy himself,' responding to the realities of human rebellion in a way that is perfectly consonant with his character. This internal necessity is our fixed starting point. In consequence, it would be impossible for us sinners to remain eternally the sole objects of his holy love, since he cannot both punish and pardon us at the same time. Hence the second necessity, namely substitution. The only way for God's holy love to be satisfied is for his holiness to be directed in judgment upon his appointed substitute, in order that his love may be directed toward us in forgiveness. The substitute bears the penalty that we sinners may receive the pardon...



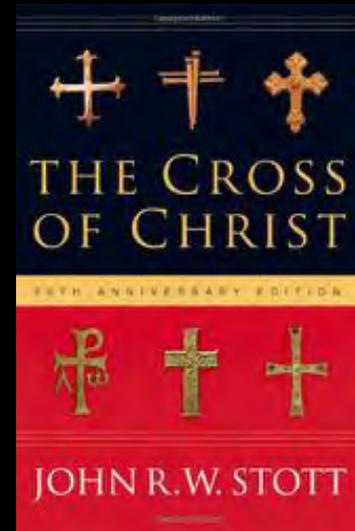
It is the Judge himself who in holy love assumed the role of the innocent victim, for in and through the person of his Son he himself bore the penalty that he himself inflicted...For in order to save us in such a way as to satisfy himself, God through Christ substituted himself for us. Divine love triumphed over divine

wrath by divine self-sacrifice. The cross was an act simultaneously of punishment and amnesty, severity and grace, justice and mercy. We strongly reject, therefore, every explanation of the death of Christ that does not have at its center the principle of 'satisfaction through substitution,' indeed divine self-satisfaction through divine self-substitution.

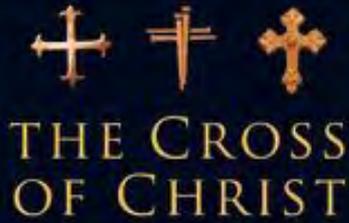


The cross was not a commercial bargain with the devil, let alone one that tricked and trapped him; nor an exact equivalent, a quid pro quo to satisfy a code of honor or technical point of law; nor a compulsory submission by God to some moral authority above him from which he could not otherwise escape; nor a punishment of a meek Christ by a harsh and punitive Father; nor an action of the Father which bypassed Christ as Mediator. Instead, the righteous, loving Father humbled

himself to become in and through his only Son flesh, sin and a curse for us, in order to redeem us without compromising his own character. The theological words *satisfaction* and *substitution* need to be carefully defined and safeguarded, but they cannot in any circumstances be given up. The biblical gospel of atonement is of God satisfying himself by substituting himself for us.



The concept of substitution may be said, then, to lie at the heart of both sin and salvation. For the essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man. Man asserts himself against God and puts himself where only God deserves to be; God sacrifices himself for man and puts himself where only man deserves to be. Man claims prerogatives that belong to God alone; God accepts penalties that belong to man alone.



THE CROSS  
OF CHRIST

15TH ANNIVERSARY EDITION



JOHN R.W. STOTT

~ John Stott, *The Cross of Christ*, pp. 157-59

The Atonement of Jesus:  
*Sufficient* for EVERYONE.  
*Efficient* only for those who BELIEVE.

*Sufficient* for **EVERYONE**.

# *Sufficient* for EVERYONE.

## **John 3:10-21**

<sup>10</sup>“You are Israel’s teacher,” said Jesus, “and do you not understand these things? <sup>11</sup>Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. <sup>12</sup>I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? <sup>13</sup>No one has ever gone into heaven except the one who came from heaven – the Son of Man. <sup>14</sup>Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, <sup>15</sup>that everyone who believes may have eternal life in him.”



*“Just as Moses  
lifted up the  
Serpent in the  
wilderness...*

*..even so must the Son of  
Man be lifted up, that  
whoever believes in him  
should not perish but have  
everlasting life”.*

*John 3:14-15*

# *Sufficient* for EVERYONE.

## **John 3:10-21**

<sup>16</sup>For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. <sup>17</sup>For God did not send his Son into the world to condemn the world, but to save the world through him. <sup>18</sup>Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.

# *Sufficient* for EVERYONE.

## **John 3:10-21**

<sup>19</sup>This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil.

<sup>20</sup>Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. <sup>21</sup>But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God.

# *Sufficient* for EVERYONE.

## **1 John 2:1-2**

<sup>1</sup>My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father — Jesus Christ, the Righteous One. <sup>2</sup>He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

*Efficient* only for those who BELIEVE.

*Efficient* only for those who BELIEVE.

### Hebrews 9:23-28

<sup>23</sup>It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. <sup>24</sup>For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. <sup>25</sup>Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own.

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### Hebrews 9:23-28

<sup>26</sup>Otherwise Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself. <sup>27</sup>Just as people are destined to die once, and after that to face judgment, <sup>28</sup>so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

We hold that Christ, when He died, had an object in view; and that object will most assuredly and beyond a doubt be accomplished. We measure the design of Christ's death by the effect of it. If anyone asks us, "What did Christ design to do by His death?" we answer that question by asking him another — "What has Christ done?" or, "What will Christ do by His death?" For we declare that the measure of the effect of Christ's love is the measure of the design of the cross. We cannot so belie our reason as to think that the intention of Almighty God could be frustrated, or that the design of so great a thing as the atonement, can by any way whatever, be missed.



~ Charles Haddon Spurgeon – *Particular Redemption*, 2/28/1858  
Spurgeon's Sermons: Volume 4



# The Beauty of the Atonement of Jesus Christ

*What it doesn't mean*





# 1. Universalism



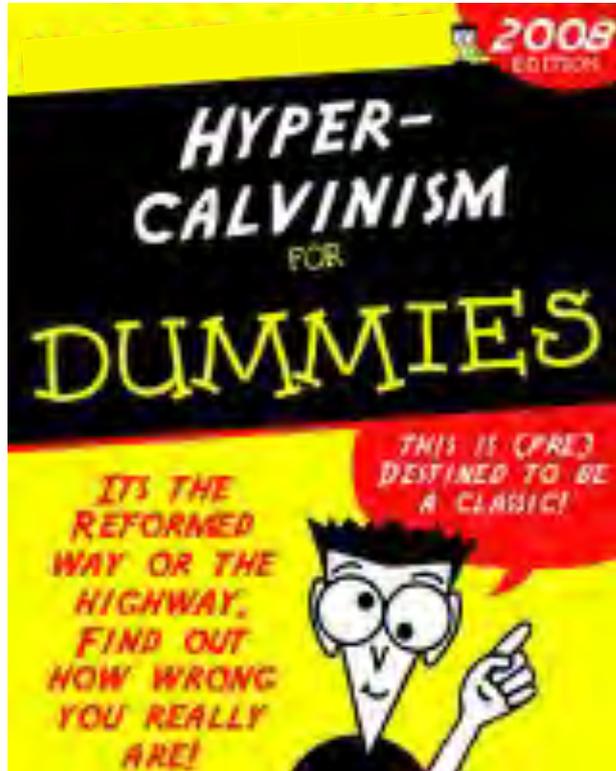
# 1. Universalism

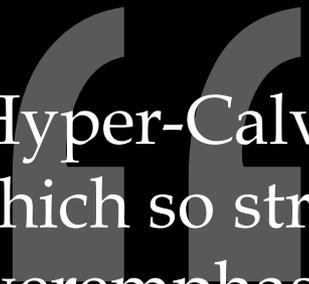


**Luke 13:3**

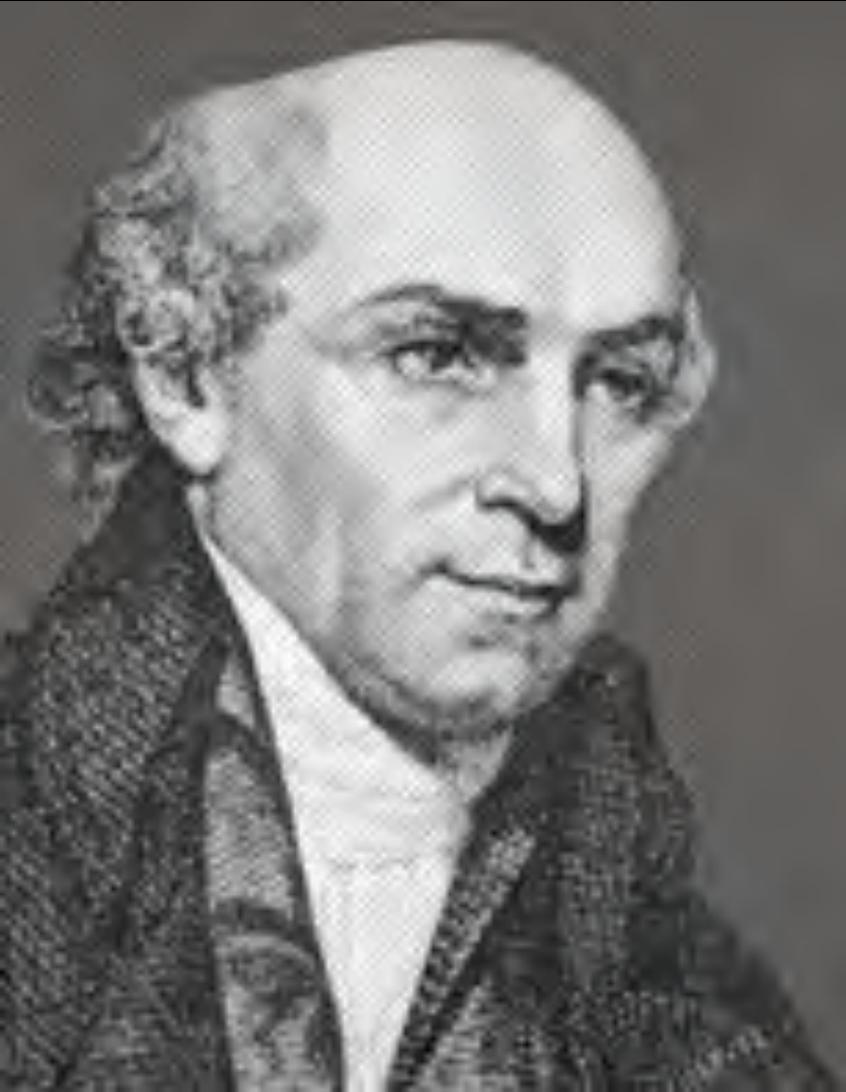
“I tell you, no! But unless you repent, you too will all perish.”

# 2. Hyper-Calvinism





[Hyper-Calvinism is] that school of [extreme] Calvinism which so stresses the sovereignty of God by overemphasizing the secret [will of God] over the revealed will [of God] and eternity over time, that it minimizes the responsibility of Man, notably with respect to the denial of the word 'offer' in relation to the preaching of the Gospel of a finished and limited atonement, thus undermining the universal duty of sinners to believe savingly with assurance that the Lord Jesus Christ died for them.



WILLIAM CAREY

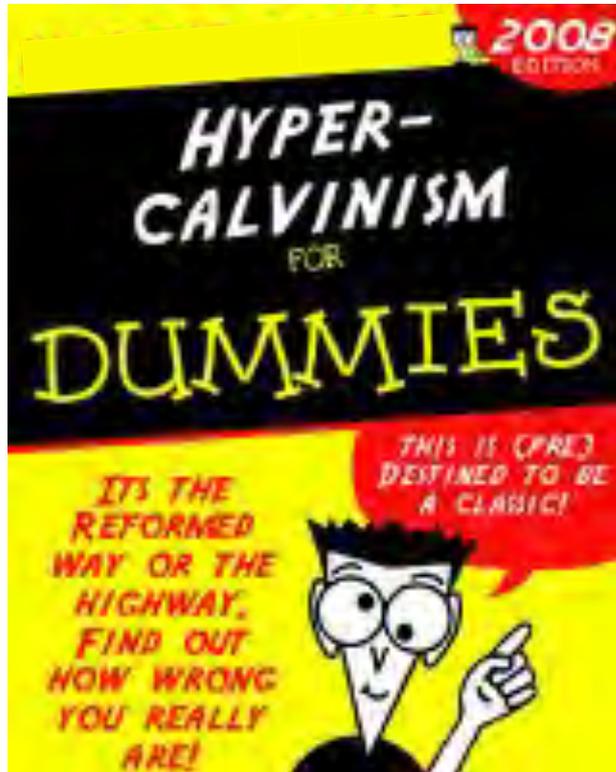
1761-1834

*“My question to you is whether the command given to the apostles to ‘teach all nations,’ was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent? Is it not the duty of Christians to attempt the spread of the Gospel amongst heathen nations.”*

*“My question to you is whether the command given to the apostles to ‘teach all nations,’ was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent? Is it not the duty of Christians to attempt the spread of the Gospel amongst heathen nations.”*

*“Young man, sit down; when God is pleased to convert the heathen world, He will do it without your help or mine.”*

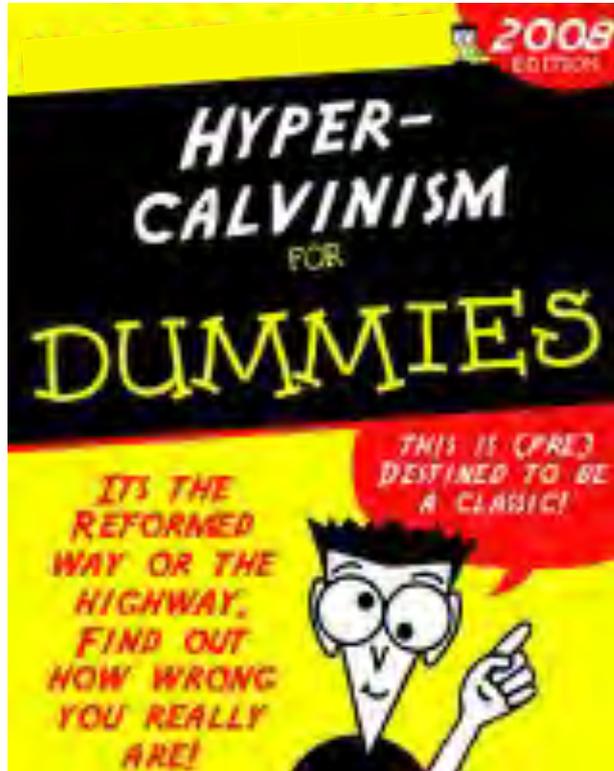
# 2. Hyper-Calvinism



## Acts 2:37-39

<sup>37</sup>When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”

# 2. Hyper-Calvinism



## Acts 2:37-39

<sup>38</sup>Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. <sup>39</sup>The promise is for you and your children and for all who are far off – for all whom the Lord our God will call.”

# 3. Haphazard Atonement



We are often told that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Now, our reply to this is, that, on the other hand, our opponents limit it: we do not. The Arminians say, Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men?



They say, “No, certainly not.” We ask them the next question – Did Christ die so as to secure the salvation of any man in particular? They answer “No.” They are obliged to admit this, if they are consistent. They say “No; Christ has died that any man may be saved if” – and then follow certain conditions of salvation.

Now, who is it that limits the death of Christ? Why, you. You say that Christ did not die so as to infallibly secure the salvation of anybody. We beg your pardon, when you say we limit Christ's death; we say, "No, my dear sir, it is you that do it." We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.

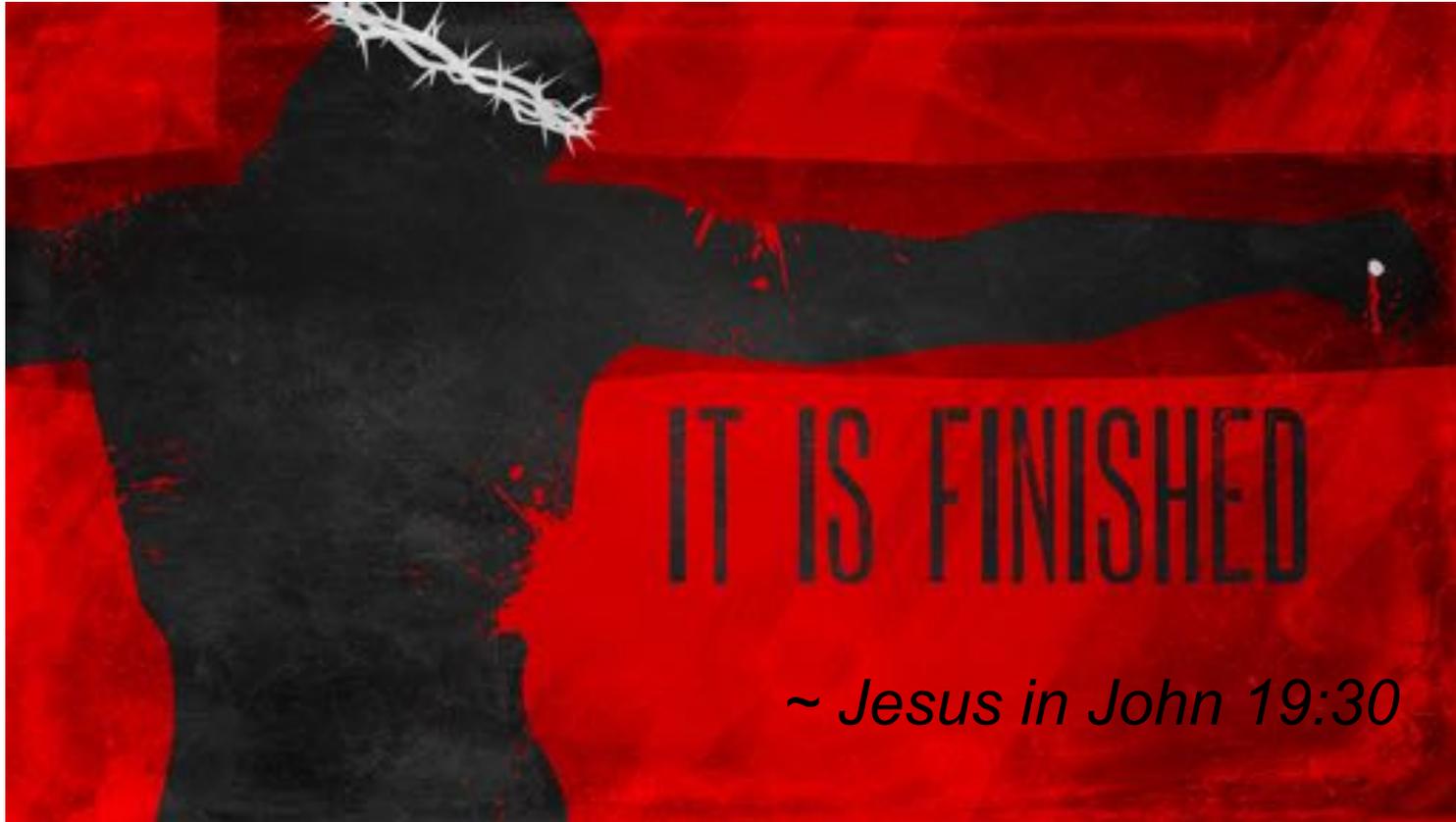


~ Charles Haddon Spurgeon - *Particular Redemption*, 2/28/1858:  
Spurgeon's Sermons: Volume 4

# The Beauty of the Atonement of Jesus Christ

*What it does mean*

# Victorious Atonement



# Victorious Atonement [Sufficient and Efficient]

**Full and Robust Atonement of Jesus that is Completely Sufficient for EVERY SINGLE PERSON who has, is, or ever will exist. In addition, this Victorious Atonement is Completely Effective for ANYONE AND ONLY FOR those BELIEVE (also known as the ELECT)**

*Jesus in John 19:30*

# Victorious Atonement

**1 John 5:9-13**

**<sup>9</sup>We accept human testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son. <sup>10</sup>Whoever believes in the Son of God accepts this testimony. Whoever does not believe God has made him out to be a liar, because they have not believed the testimony God has given about his Son.**

**<sup>11</sup>And this is the testimony: God has given us eternal life, and this life is in his Son. <sup>12</sup>Whoever has the Son has life; whoever does not have the Son of God does not have life.**

**<sup>13</sup>I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.**

*~ Jesus in John 19:30*

# Victorious Atonement

**Jesus Christ is the Savior of the world.**

**Is he your Savior?**

**Do you take and always  
embrace the Savior?**

*~ Jesus in John 19:30*