

For HIS Glory
Prison Ministry
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Our prayer for you:

⁵ Now may the God of
patience and comfort
grant you to be like-
minded toward one
another, according to
Christ Jesus,
⁶ that you may with one
mind *and* one mouth glo-
rify the God and Father of
our Lord Jesus Christ.
(Romans 15:5-6 NKJV)



Pray for grace to be *nothing*, so Jesus Christ can be *all* in you.

January, 2018

In this and every issue, by His grace, our only purpose is to honor Jesus Christ.

The Doctrines of Grace ~ 6

Their Third Point—Limited Atonement (2)

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III. Limited Atonement Proven.

1. Christ has, indeed, worked atonement. He has completed the mission He came into the world to perform, satisfied all that God required for atonement, and secured for His people all that He had sought for them.

i. Christ has, in His Atonement, secured the *salvation* of all whom He came to save. He came to *save* His people, not to *make all men savable*, or to *enable them to save themselves*. His saving work was efficacious in and of itself, not conditional or hypothetical, or in need of being made efficacious by its objects.

It was said of Him while He was still in His mother's womb that, "you shall call His name Jesus, for He will save His people from their sins" (Mat. 1:21). Here observe—the *Author* of salvation is "Jesus." The *objects* of salvation are "His people"—*not* everyone without exception. The *goal* of salvation is to deliver them "from their sins"—not to merely make them savable, nor in order to offer to them a hypothetical or conditional salvation. The *certainty* of salvation is expressed in, "Jesus *will* save."

Christ always endeavored to fulfill this prophecy. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to *save* sinners" (1 Tim. 1:15). He declared that "the Son of Man has come to seek and to *save* that which was lost" (Luke 19:10). God's people are, therefore, assured that "[He] gave Himself for our sins, that He might deliver us from this present evil age" (Gal. 1:4), and that "[He] gave Himself for us, that He might redeem us from every lawless deed, and purify for Himself His own special people, zealous for good works" (Titus 2:14). "For Christ also suffered once for sins, the Just for the unjust, that He might bring us to God" (1 Peter 3:18).

And Christ did, indeed, fulfill His mission in salvation. He therefore could pray to His Father at the end of His earthly ministry, "You have given Him [i.e., God's Son, Jesus Christ] authority over all flesh, that He should give eternal life to as many as You have given Him...I have finished the work which You have given Me to do. (John 17:2-4; cp. 6:37-39).

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Tell someone today how much you love Jesus Christ.

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“And having been perfected [through His obedience in His sufferings], He became the Author of eternal salvation to all who obey Him” (Heb. 5:9). Therefore, everyone He came to save will be saved—no one He came to save will perish.

ii. Christ has, in His Atonement, secured the *redemption* of all whom He came to save—“having obtained eternal redemption” for them (Heb. 9:12). How could this truth of God be stated any clearer or more emphatically? Christ, in the shedding of His blood, “obtained redemption.” Here is no hypothetical redemption for all, nor a conditional redemption waiting for men to finish paying even a single penny! And the redemption obtained by Christ is “eternal”! No one redeemed by Christ in His death will ever be unredeemed or perish.

iii. Christ has, in His Atonement, secured the *reconciliation* of all those He came to save. They confess that “when we were enemies we were reconciled to God through the death of His Son” (Rom. 5:10). “God...has reconciled us to Himself through Jesus Christ...that is, that God was in Christ reconciling the world to Himself” (2 Cor. 5:18f). “For it pleased the Father...by Him to reconcile all things to Himself...having made peace through the blood of His cross. And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death” (Col. 1:19-22). The reconciliation of sinners to God was, therefore, conditioned upon Christ, alone, not upon the reconciled. And it was accomplished when they were enemies to God, and when Christ died for them, and therefore, not through any thing in or of themselves.

iv. Christ has, in His Atonement, secured the *justification* of all those He came to save. His Father had prophesied, “My righteous Servant shall justify many [not all without exception], for He shall bear their iniquities” (Isa. 53:11). Christ has fulfilled this prophecy—all whose iniquities He bore are “justified freely by [God’s] grace through the redemption that is in Christ Jesus” (Rom. 3:24); “[He] was delivered up because of our offenses, and was raised because of our justification” (Rom. 4:25); “Much more, then, having now been justified by His blood, we shall be saved from wrath through Him” (Rom. 5:9).

Christ completed His mission! God has been satisfied! All God’s people have been saved, redeemed, reconciled, and justified through the atoning work of Jesus Christ! There is nothing hypothetical about this salvation, nor any condition for the sinner to meet in order to make it effectual. Rather, as saints confess, “He...by Himself purged our sins” (Heb. 1:3), and, “by His stripes we are healed” (Isa. 53:5; 1 Peter 2:24).

2. The Atonement worked by Christ is a limited Atonement. It was limited in its extent by God’s design, in the following ways.

i. The Atonement worked by Christ was for “many” of mankind, not for everyone in mankind.

God Himself denied “Christ died for all men and for every man,” and affirmed, instead, Christ died for only “many” of mankind (Isa. 53:11f)—“My righteous Servant shall justify many [not all], for He shall bear their iniquities...And He bore the sin of many [not all].”

And Christ, Himself, repeatedly agreed with His Father. He confessed to having come as “the Son of Man...to give His life a ransom for many [not all]” (Mat. 20:28). He declared, “My blood of the new covenant...is shed for many [not all] for the remission of sins” (Mat. 28:26).

And the writer to the Hebrews concurs (Heb. 9:28)—“Christ was offered once to bear the sins of many [not all].”

Let us, therefore, rid ourselves of the notion that “The shed blood of Christ was *sufficient* for all, but efficient only for some.” God’s Word emphatically teaches that the blood shed by Christ was sufficient for only “many”—the same, “many,” for whom it was also efficient—sufficiency = efficiency.

ii. The “many” for whom Christ worked atonement are identified in Holy Scriptures as a particular people distinct from all mankind as a whole.

Paul the Apostle identified the particular people for whom Christ died as *God’s elect* (Eph. 1:3-7)—“the God and Father of our Lord Jesus Christ...chose us [God’s elect] in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ...In Him we [God’s elect, and they alone] have redemption through His blood, the forgiveness of sins...”

God identified the particular people for whom Christ died as, “*My people*” (Isa. 53:8)—“for the transgressions of My people He was stricken.”

God’s angel identified the particular people for whom Christ died as “[*Christ’s*] *people*” (Mat. 1:21)—“Jesus...will save His people from their sins.”

Christ identified the particular people for whom He died as, “*My friends*”—as distinct from those who would never believe in Him (John 15:13f)—“Greater love has no one than this, than to lay down one’s life for his friends. You are My friends if you do whatever I command you.”

Paul the Apostle identified the particular people for whom Christ died as, “*the Church of God* which He purchased with His own blood” (Acts 20:28), and also wrote that, “Christ also loved the Church and gave Himself for her” (Eph. 5:25).

Christ identified the particular people for whom He died as, “*My sheep*” (John 10:11ff)—“I am the good shepherd. The good shepherd gives His life for the sheep.” And He furthermore declared that those who will never believe in Him are, “not of My sheep” (John 10:26), thereby teaching He would not waste a drop of His precious blood on them who are unbelieving goats. Such enemies and deniers of Christ are the same persons for whom He refused to even pray (John 17:9).

(More, Lord willing, next month)