

Maranatha Bible Church 2020

Women's Training: Systematic Theology

Class 6: Soteriology Part 1

Introduction

This is a topic that relates in one way or another to all of mankind, without exception. It embraces all of time as well as eternity past and eternity future as shown by the 3 tenses of salvation: 1. **We were saved** Ephesians 2:8 “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God.” 2. **We are being saved** 1 Corinthians 1:18 “For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.” 3. **We will be saved** Romans 5:9-10 “Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”

It is important to understand that salvation is not just a singular act but as shown in the above verses is something which has taken place within a series of events. These events, as we will come to see, are simply called the *Ordo Salutis* or the Order of Salvation. When we discuss the order of salvation, we will see that there were some aspects which place *before* salvation came to earth, some aspects which involve us *actually becoming* Christians, some aspects which occur in our current life and then some aspects which come to completion when we die or Christ returns.

We are going to dive into **predestination, election, reprobation** and the **atonement** this morning. The first three took place before the earth was created. We read in Ephesians 1:4-5 “...just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.” A very simple reading of the text tells us that before there was ever a creation to see, God choose some for salvation and predestined them to be adopted through Christ. Regarding atonement, this took place at the death of Christ. His death atoned for the sins of those who the Father predestined and elected unto salvation.

This is one of the most hotly debated systematics throughout church history. From beginning to end, the doctrine of salvation has been contested, especially starting in the mid-4th century with Augustine of Hippo from North Africa. While there are some scant writings before Augustine, none which so vigorously supported and defended the doctrines of election and predestination. Perhaps after 300 years of persecution, the church was finally able to gather their thoughts and start hammering out some church teachings.

The history of these doctrines that we are going to look at today is vitally important to know. Not just for your own use but also to understand that there is nothing new under the sun. It is also important to note that John Calvin (1509-1564) did not *invent* Calvinism nor did Jacob Arminius (1560-1609) *invent* Arminianism. Both of their respective 5 points came after their deaths in 1618-1619 at the Synod of Dort in the Netherlands. What was considered a victory for the Dutch Reformed Churches (The Calvinists), also put heavy persecution upon the Arminian movement and also severed fellowship with the Lutheran Church.

When it comes to the doctrine of salvation, it is important to look at every verse, in its context, to be able to formulate a proper teaching. We should never hold to a particular belief because we feel that it is the best or because it makes the most sense to us. Our minds should be set to accept whatever Scripture tells us, even if we cannot fully understand it. My hope is to cover copious amounts of Scripture with the goal of making salvation not only clear but bring praise to the glorious grace of God.

Why do we need an order of salvation?

Concerning any doctrine, we need to ask why. We do not want to waste time and energy thinking through something that may have no spiritual significance. “There are good and conclusive reasons for thinking that the various actions of the application of redemption...take place in a certain order, and that order has been established by divine appointment, wisdom, and grace.”¹ What Murray is saying is worth understanding at the deepest level. We cannot start talking about glorification (heaven) with someone who is not yet born again because they are not even justified. Furthermore, one cannot be sanctified without first being justified.

When we get the order of salvation wrong, not only does the church suffer, but so does the individual. If we tell someone that they are expressing works of salvation, but they are not saved, they will go through life thinking it is their works which saved them. If we tell people they just need to make a decision for Christ, come forward and say a prayer or simply raise your hand, without telling them of justification, they could also be on a path of destruction.

In our modern day, not much unlike the previous 200 hundred years, churches are desperate for people to *make a decision for God* or *get Jesus in your heart*. My personal opinion is that this has sent more people to hell with a false sense of heaven than anything else; including infant baptism. If we simply push people to *follow Jesus* or *be like Jesus* we are doing nothing more than masking legalism under the façade of spirituality. If we get salvation wrong, we are no longer a true church, a true Christian or truly born again.

¹ John Murray, *Redemption: Accomplished and Applied*, Banner of Truth Trust, 1979, p. 80.

Knowing the order of salvation also leads a truly repentant person into a life of humility and gratitude. If you think that you yourself came to the bright idea that salvation was necessary, then you are more than likely not going to understand the full weight of the sacrifice of Christ.

Total Depravity of Mankind and the Doctrine of Salvation

- 1) The fundamental difference between those who hold to the Doctrines of Grace and those who do not is their view of mankind.
- 2) This was covered in your last class under Anthropology and Hamartiology, but it is so key in understanding the doctrine of salvation.
- 3) While often misunderstood², the doctrine of total depravity is an acknowledgement that the Bible teaches that as a result of the fall of man (**Genesis 3:6**) every part of man—his mind, will, emotions and flesh—have been corrupted by sin.
- 4) In other words, sin affects all areas of our being including who we are and what we do. It penetrates to the very core of our being so that everything is tainted by sin and “...all our righteous acts are like filthy rags” before a holy God (**Isaiah 64:6**). It acknowledges that the Bible teaches that we sin because we are sinners by nature.
- 5) The total depravity of man is seen throughout the Bible.
 - a) Man’s heart is “deceitful and desperately wicked” (**Jeremiah 17:9**); man is born dead in transgression and sin (**Psalms 51:5, Psalm 58:3, Ephesians 2:1-5**) and because unregenerate man is “dead in transgressions” (**Ephesians 2:5**), he is held captive by a love for sin (**John 3:19; John 8:34**) so that he will not seek God (**Romans 3:10-11**) because he loves the darkness (**John 3:19**) and does not understand the things of God (**1 Corinthians 2:14**).
 - b) Therefore, men suppress the truth of God in unrighteousness (**Romans 1:18**) and continue to willfully live in sin. Because they are totally depraved, this sinful lifestyle seems right to men (**Proverbs 14:12**) so they reject the gospel of Christ as foolishness (**1 Corinthians 1:18**) and their mind is “hostile toward God; for it does not subject itself to the law of God, for it is unable to do so” (**Romans 8:7**).
 - c) There is a common misconception regarding total depravity. Total depravity does not mean that man is as wicked or sinful as he could be, nor does it mean that man is without a conscience or any sense of right or wrong.
 - d) Neither does it mean that man does not or cannot do things that seem to be good when viewed from a human perspective or measured against a human standard. It does not even mean that man cannot do things that seem to conform outwardly to the law of God.

² <https://www.gotquestions.org/total-depravity.html> 01/22/2021

- e) What the Bible does teach and what total depravity does recognize is that even the “good” things man does are tainted by sin because they are not done for the glory of God and out of faith in Him (**Romans 14:23; Hebrews 11:6**).
- i) While man looks upon the outward acts and judges them to be good, God looks upon not only the outward acts but also the inward motives that lie behind them, and because they proceed from a heart that is in rebellion against Him and they are not done for His glory, even these good deeds are like “filthy rags” in His sight.
- ii) In other words, fallen man’s good deeds are motivated not by a desire to please God but by our own self-interest and are thus corrupted to the point where God declares that there is “no one who does good, no not one!”
- f) The Arminian view of Partial and Total Depravity:**
- i) They believe that mankind is depraved, but still able to seek and choose God. They would say that we are certainly tainted by sin, but not to the extent that we are unable to understand and accept the free gift of salvation.
- ii) One of the ways they get around the total depravity of mankind is with prevenient grace.
- (1) Prevenient grace is referred to in order to object to the Calvinist doctrine of irresistible grace.
- (2) This is the grace that we all get (Calvinists would say *common grace*, but define it differently) that makes it possible for sinners to be released from the power of sin and then enables them to choose to come to faith in Christ.
- (3) This grace is not irresistible so there is no guarantee that someone would come to Christ.
- Therefore, a persons salvation is not determined by God but by the individual person.*
- iii) Let’s examine some of the key passages used to support the Arminian doctrine of prevenient grace³.
- (1) In **John 12:32**, Jesus said that when He is lifted from the earth, He will “draw all men” to Himself. This verse is frequently used to object to the Reformed position of irresistible grace found in Jesus’ words in **John 6:44**, since **John 12:32** states that “all men” are drawn and, as such, **John 6:44** cannot be saying that all who are drawn will be raised up on the last day.
- (2) Calvinists consider this to be a misunderstanding of how all is being used in **John 12:32**. That is, when Jesus says He “will draw all men” to Himself, He is using all in the sense of “not just Jews but Gentiles, too.”
- (a) This is the typical use of all in the New Testament and is highly significant since the common belief was that the Messiah would come to save the Jews and the Jews alone.
- (3) The same principle applies to **John 16:8** when Jesus speaks of the Holy Spirit coming to “convict the world of guilt in regard to sin and righteousness and judgment” after His ascension.

³ <https://www.gotquestions.org/prevenient-grace.html> 01/22/2021

(a) The “world” here likewise refers to “Jews and Gentiles” or, as the creatures and elders sing in **Revelation 5:9**, men “from every tribe and language and people and nation.”

(4) The same principle leads to similar interpretations of other key passages such as **Romans 11:32** and **Titus 2:11**.

What is the order of salvation?

- 1) **Romans 8:29-30** “For those whom He **foreknew**, He also **predestined** to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also **called**; and these whom He called, He also **justified**; and these whom He justified, He also **glorified**.”
 - a) This is the order in which one is saved...foreknown by the father, predestined to be the image of Christ, effectually called to salvation, justified by the sacrifice of Christ and eternally glorified.
 - b) Built in to all of these is what MacArthur has on page 486...election and reprobation, atonement, calling and regeneration, repentance and faith, union with Christ, justification, adoption, sanctification, perseverance of the saints and glorification.
- 2) Obviously it is pretty simple to read in Scripture, but the interpretation and application has been all over the place throughout the last 1600 years.
- 3) As we start to pick apart the divine order of salvation, it is important not to swing too far to one side or the other. For example⁴:
 - a) The danger of emphasizing human responsibility over divine sovereignty
 - i) We forget that God is the one who saves
 - ii) We forget that man is desperately wicked, dead in sin, and unable to respond
 - iii) In evangelism, this extreme causes us to share the Gospel in such a way that we do anything we can to persuade people to accept
 - iv) Our job then becomes not to just present Gospel, but to produce converts
 - v) We become Arminian.
 - b) The danger of emphasizing divine sovereignty over human responsibility
 - i) We forget that God ordains not only that people be saved but that the means of that salvation is through people sharing the Gospel
 - ii) We forget that people still must hear Gospel to be saved
 - iii) We become hyper-Calvinists

⁴ <https://www.mbcmi.org/wp-content/uploads/2018/09/Class-1-Foreknowledge.pdf> 01/22/2021

Foreknowledge and Predestination

- 1) The terms foreknowledge and predestination are all very similar. I want to bring out some of the very small differences we see in Scripture.
- 2) God foreknew certain people and predestinated them to be conformed to the image of His Son. Since God exists in eternity, foreknowledge and predestination are not sequential actions on His part, but logical aspects of His decree⁵.
- 3) The word literally means *to know in advance*. When speaking of the salvation, it refers to God's selective choice of individuals with whom to enter into a loving relationship. It is God's favorable disposition towards someone *before* they ever existed.
 - a) Jesus said in **John 10:26**, “**But you do not believe because you are not of My sheep.**”
 - i) The reason some people believe is that they belong to God. They were chosen for salvation, not based on the fact that they would one day believe, but because God chose them for “adoption as sons in Christ Jesus” before they ever existed.
 - ii) The truth is that the word foreknew in **Romans 8:29** is not speaking of God's knowing the future. The word foreknowledge is never used in terms of knowing about future events, times or actions.
 - iii) What it does describe is a predetermined relationship in the knowledge of God whereby God brings the salvation relationship into existence by decreeing it into existence ahead of time.
 - iv) Looking at Romans 8:29, this verse takes the theological consequences of **Acts 2:23** “**...this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.**” one step further in that it teaches that God not only knows future events, but He also knows people who were yet to be born
 - v) Couple of things to point out:
 - vi) **Firstly**, it does not say that God foreknew certain decisions on our part...
 - (1) While God certainly does know what we are going to choose, and also decrees what we are to do in some cases, that has nothing to do with our salvation.
 - (2) Regarding salvation, Paul writes in **Romans 9:16** “**So then it does not depend on the man who wills or the man who runs, but on God who has mercy.**”
 - vii) **Secondly**, it does not say that God foresees our faith and then predestines us...
 - (1) The problem with this view is that it assumes that God looks down the passage of time...this view all but ignores the fact that God is outside of time.
 - (2) Furthermore, this view puts the emphasis of salvation on man, not God
 - (3) In this system, God's initiative would be removed and His grace would be blemished.

⁵ <https://www.ligonier.org/learn/devotionals/order-salvation/> 01/21/2021

(a) “If God’s election of men to everlasting life depended on his foresight of their faith and good works, his redeeming love could be no such distinguished favour as the Scripture represents it.”⁶

(4) No, Paul does not say “*whose faith* He foreknew,” but “*whom* He foreknew.” It rightly places the object of His knowledge upon the people He knew beforehand, not upon their faith.

(5) God’s predestination was not based upon the faith of men, but upon His gracious commitment to us before we were ever born

(6) The word *know* is sometimes used in the Bible to describe an intimate or personal relationship between a man and a woman.

(a) In a similar sense, before God ever created the heavens and earth He knew His elect in a personal way and chose them to be His sheep. His choice was not because they would someday follow Him, but in order to guarantee that they would follow Him.

(b) His knowing them and choosing them is the reason they follow Him, not the other way around. The issue really is not whether or not God knows who will believe, but why some believe and others do not.

(c) The answer to that is God chooses to have mercy on some and others He leaves in their sinful rebellion.

(i) Romans 9:13-15 “Just as it is written, “JACOB I LOVED, BUT ESAU I HATED.” What shall we say then? There is no injustice with God, is there? May it never be! For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.”

viii) **Thirdly**, God’s foreknowledge is not simply insight, but a personal knowledge of us that led to His gracious predestination

(1) God made a deliberate decision as to whom He would foreknow.

(2) Therefore, in **Romans 8:29** the word “foreknowledge” does not indicate the God simply saw ahead of time that some would exercise faith

(3) It is actually the initial, determining, selecting step in God’s arranging for some to be His own

(4) It leads to blessing for the elect, because it does not leave their relationship to God to chance

⁶ John Brown of Haddington, *Systematic Theology: A Compendious View of Natural and Revealed Religion*. 1817, p. 154

Election and Reprobation (Double-Predestination)

- 1) Lets start by defining election:
 - a) An act of God before creation in which he chooses some people to be saved, not on account of any foreseen merit in them, but only because of His sovereign good pleasure⁷.
 - b) This election has been called unconditional election, meaning that God sovereignly, of His own choosing, selects those who will be saved and that God's choice of who is saved is not in any way affected by what that person does or will do.
 - c) In other words, there is no condition man must meet before God chooses to save him. It is not based on a person's faith or merit, simply God's own choice.
- 2) I scarcely can think of another doctrine which has been so brutalized over the years than election. The old reformed churches would not dare preach the gospel in church for fear that someone would hear it, become born again and was not elect.
- 3) When desiring to go to the heathen in the late 1700's, William Carey spoke before the Baptist mission board in England, telling of the plight of the Indian people. The response he got was "Young man, sit down! You are an enthusiast. When God pleases to convert the heathen, he'll do it without consulting you or me."
 - i) You can imagine if mission's boards had that same attitude today.
- 4) I like what Spurgeon says concerning the doctrine of election:
 - a) *My friends, I think that this overwhelming mass of Scripture testimony must stagger those who dare to laugh at this doctrine. What shall we say of those who have so often despised it, and denied its divinity, who have mocked its justice and dared to defy God and call Him an Almighty tyrant, when they have heard of His having elected only so many to eternal life. Can you, O rejecter! tear it out of the Bible? Can you take the penknife of Jehudi and cut it out of the Word of God? Would you be like the woman at the feet of Solomon, and have the child cut in halves, that you might have your half? Is it not here in Scripture? And is it not your duty to bow before it? To receive it as the truth even though you can't understand its meaning? I will not attempt to prove the justice of God in having thus elected some and left others. It is not for me to argue with my Master. He will speak for Himself, and He does so: "But who are you, O man, to talk back to God? Shall what is formed say to him who formed it, 'Why did you make me like this?'"⁸*
- 5) Lets look at what the Scriptures have to say about election.
- 6) **2 Thessalonians 2:13-14** "But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith

⁷ Wayne Grudem, *Systematic Theology*, 1994, p. 670

⁸ <https://www.monergism.com/election-0> 01/22/2021

in the truth. It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.”

a) Notice what Paul says here...*God has chosen you from the beginning for salvation* and then...*it was for this He called you through our gospel.*

i) Firstly, God has chosen you from the beginning is a aorist middle indicative verb. That means it was in the past when it happened, it has nothing to do with you or your present circumstances. It means that God acted upon you for Himself without regard to you.

ii) Secondly, God called you through the gospel. The verb *called* is the same, aorist indicative. Once again, this was an act that happened in the past.

iii) Both of the verbs are past events (aorist tenses), but their means are different.

(1) The saved individual is the subject in both, but our salvation was secured in eternity past when God chose us. Then, hearing the gospel, our past salvation from God became a present reality.

(2) These verses in **2 Thessalonians** are crystal clear how election and salvation work. God chose those whom He would save and we know who He has chosen because when they hear the gospel they respond.

7) **Ephesians 1:4-5** “just as He chose (ἐκλέγομαι) us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will...”

a) ἐκλέγομαι – made up of two parts...the preposition ἐκ meaning out of or from and λέγω meaning to say. This is how we get elect or chose, God Himself called out for those who He was going to save before the foundation of the world.

b) We were chosen *in Christ* before the world was created.

c) When we think of being chosen in Christ, it means that “men are chosen by God to everlasting life in Jesus Christ, as their representing Head.”⁹

i) Our election is expressly represented *in Christ*, He is our new covenant head and the One who is the executioner of the decree.

ii) All that we have is because we are in Christ.

iii) We no longer are identified with Adam as our representative head, but Christ.

8) What about Double Predestination or reprobation?

a) This is the belief that God created people, elected some to Heaven and then elected some to Hell.

b) It is important to understand that when God chose some and not others for salvation, he regarded them not as morally neutral but as already-fallen creatures. That is not to say that they were already created and fallen, for God’s decree is eternal and thus pretemporal. Rather, from eternity, before anyone had

⁹ John Brown of Haddington, *Systematic Theology: A Compendious View of Natural and Revealed Religion*. 1817, p. 154

been created, God conceived of or contemplated all people in light of their fall in Adam and thus as sinful creatures.¹⁰

- c) What does the Bible teach?
 - i) “In the presentation of Scripture the cause of election lies in God, and the cause of reprobation lies in the sinner” (Grudem, Systematic Theology, 686)
 - ii) It is significant that no terminology like “elect unto destruction, etc.” occurs in Scripture; Thus, one may not posit an equal but opposite action
 - iii) What applies to the non-elect is not specific selection unto eternal damnation out of the state of lostness but a divine passing over. Election is that specific selection out from one state into another
 - iv) “While logically the election of some implies the rejection of others, Scripture is clearly reluctant to set these two ideas in strict balance” (Milne, Know the Truth, 185)
 - d) When we talk about salvation and condemnation in the Bible, we know that God actively works in the hearts of those whom He has elected to salvation. For those whom He did not elect to salvation, He simply passes over and allows them to live happily in rebellion in their sins.
- 9) I will close this section with another quote from Spurgeon:
- a) "Ah, but," some say, "I thought it meant that God elected some to heaven and some to hell." That 's a very different matter from the gospel doctrine. He has elected men to holiness and to righteousness, and through that to heaven. You must not say that He has elected them simply to heaven, and others only to hell. He has elected you to holiness, if you love holiness. If any of you love to be saved by Jesus Christ, Jesus Christ has elected you to be saved. If any of you desire to have salvation, you are elected to have it, if you sincerely and earnestly desire it. But, if you don't desire it, why on earth should you be so incredibly foolish as to complain because God gives that which you don't like to other people?"¹¹

Atonement (pp. 511-564)

This section in *Biblical Doctrine*, MacArthur gives the most attention to; and for good reason. This is the *L* in the acrostic *T.U.L.I.P.* and most likely it is the point that most people take issue with. To be honest, it all really starts with *Total Depravity*. If you are fully on board that mankind is totally depraved and unable to save himself, then limited atonement really is not an issue.

I want you to consider one question, *why did Jesus come to earth, put on flesh, walk among us and die on the cross?* How we answer this question will give us some insight into how we think about God and how we think about man.

- 1) Jesus said in **John 4:34** “My food is to do the will of Him who sent Me and to accomplish His work.”

¹⁰ *Biblical Doctrines*, p. 505

¹¹ <https://www.monergism.com/election-0> 01/22/2021

- 2) What is the will of the Father? **John 6:39** “This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.”
 - a) What must be true by reading these two verses? God the Father has predestined some to be saved, Christ came to die for those whom the Father elected and Christ will not lose them.
- 3) One either has to conclude that Jesus did not do the will of the Father and subsequently died to cover the sins of everyone or that He did the will of the Father.
 - a) We know that Jesus only did the will of the Father so it makes sense that those for whom He did are those whom God chose.
- 4) Continuing on in **John 6**, we read in **verse 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.”
 - a) Here again we see the Jesus doing the work which the Father has set before Him. Those whom He came to save were not just random people, but people which the Father is drawing to Him.
 - b) This was for then and for today. Those who are being saved today and in the future are being drawn to Christ by the Father.
 - c) You and I are here today, born again, because the Father drew us to the Son.
 - d) Jesus will go on to reiterate and reinforce this point in verses 64-65. In fact, John tells us that Jesus *knew from the beginning who they were who did not believe* and that He also knew who would betray Him.
 - i) Speaking of unbelief, Jesus says they do not believe because the Father has not allowed them to.
- 5) Here we see not only God the Father and God the Son working together, but also both of them knowing that there were not an infinite amount of people for whom Christ was going to die for. God set aside, in His sovereignty, a set amount of people.
- 6) If we continue on in **John**, Jesus begins speaking in parables and in **chapter 10** He begins talking about the Good Shepherd.
 - a) This is not a new concept at all, especially for the nation of Israel.
 - i) **Ezekiel 34:23**, **Micah 5:4** and **Zechariah 13:7** all speak of a coming shepherd and even that declaring the death of God’s great Shepherd.
 - b) The crowd listening knew what He was declaring. Jesus was essentially telling them that He was in fact this coming Shepherd. The One whom was talked about in the Old Testament.
- 7) **John 10:3** says “to him the doorkeeper opens and the sheep hear his voice and *he calls his own sheep by name and leads them out.*”
 - a) There is an exclusive language here. There is the doorkeeper, who is Jesus, and the sheep who are His own. He calls them *by name* and then leads them out.
 - b) The sheep who are coming to Jesus are those whom are called. They are not random sheep, they are not sheep that saw it may be good to go out, but sheep whom Christ knew as his own.

- 8) He goes on to say in **verses 4-5** that the sheep follow Him *because they know His voice*.
- a) Conversely, they do not follow a different shepherd because they do not recognize that voice.
 - b) Notice how Jesus calls other shepherds' *strangers*.
 - i) Real sheep know who they are to follow.
 - ii) There were many false shepherds in Israel's history and many did not follow them.
 - iii) Just like today, why is it that you don't follow another teacher than Jesus? Why don't you look for something else outside of the Word of God?
 - iv) You have been chosen by God before the foundations of the world, drawn to Christ by the Father and you know your true Shepherd's voice when He calls.
- 9) Just so we may not think that Jesus is only referring to Israel, He says in **verse 16** "I have other sheep, which are not of this fold; I must bring them also, and they will hear my voice; and they will become one flock with one shepherd."
- a) This is speaking of you and me, Gentiles. We have been brought into the flock under the love and care of Christ.
 - b) How did we accomplish this? We heard and came because we are His sheep.

10) What does this has to do with the atonement?

- a) Look ahead to **verses 26-28** "But you do not believe *because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.*"
- b) Do you see how all of this goes together?
- c) Those who do not believe are not those who are Christ's sheep. They hear His voice and choose to turn away. They could care less about all of this. They are happy in their sin.
- d) What does Jesus give to those who are His sheep?
 - i) He gives to them eternal life.
 - ii) We would not have this without a payment for our sin. A substitutionary atonement for our sins. This means that Christ was on the cross representing His sheep.
 - iii) He took the payment of God's wrath for those whom God the Father had chosen. By His death, the penalty of sin was not thrown out, but meted out on Christ.
 - iv) Paul says this clearly in **2 Corinthians 5:21** "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."
 - v) There was this awesome exchange which took place on that fateful day. Our punishment on Him and His righteousness to us.
- e) *Here's the thing, if Christ had died on the cross for all mankind who has ever existed, how could this substitutionary atonement have taken place?*

- i) If our sins were forgiven and Christ's righteousness imputed to us, do we still have a chance of not making it to heaven and ending up in hell?

(1) Can you be eternally punished for sin which Christ paid for?

- ii) I hope you answer that with a hearty no. Or as Paul would say...may it never be.
- iii) If Christ's death on the cross made salvation *possible*, then He did not know who He was dying for.

(1) He simply died for everyone, hoping someone would take advantage of the deal He gave them.

There are also many verses speaking specifically for whom Christ died.

- 1) Ephesians 5:25 "Husbands, love your wives, just as Christ also *loved the church and gave Himself up for her...*"

- a) It says specifically that *Christ loved the church* and that He gave Himself for her.

- b) God choose us long before Christ took on flesh and came to earth.

- i) We read in Ephesians 1:3-5 "Blessed be the God and Father of our Lord Jesus Christ, who has blessed **us** with every spiritual blessing in the heavenly places in Christ, just as He chose **us** in Him before the foundation of the world, that **we** would be holy and blameless before Him. In love He predestined **us** to adoption as sons through Jesus Christ to Himself, according to the kind intention of *His will...*"

- ii) God chose us to be *in Christ* before the foundation of the world.

- iii) He predestined us to adoption as sons *through Christ*.

- (1) You can clearly see how God the Father and God the Son worked together to make sure that the elect's sins were paid for on the cross.

- iv) Paul did not say that God and Jesus were doing this for the whole world, but for a select group of people.

- v) Notice what the final words are of this verse which Paul writes. God choose **whom He willed** to adopt in Christ.

- vi) Christ is not desperately hoping to save some people, sitting in heaven wondering if anyone is going to take His good offer.

- vii) He has not *done everything He can* and now just waits on the free will of people.

- 2) Speaking of Jesus, an angel of the Lord told Joseph in a dream in Matthew 1:21 "She will bear a Son; and you shall call His name Jesus, for *He will save His people from their sins.*"

- a) There are a few things to mention here that the angel says.

- b) First of all, the angel says *he will save*. (σώσει... Future, Active, Indicative of σώζω...)

- i) It does not say He hopes to save or He starts the salvation process. *He actually saved the people that He wanted to save.*

- c) Secondly, he said ***His people***. Certainly, this was aimed at the nation of Israel, the Jewish people. But that is not the limit of who Christ came to save.
 - i) As Paul said in **Galatians 3:9** “So then those who are of faith are blessed with Abraham, the believer.” And in **verse 29** “And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.”
 - ii) All people, Jews and Gentiles, are included in Christ’s chosen people.
- d) Thirdly, what did Christ save His people from...***their sins***.
 - i) If Christ died and saved people from their sins, then there was nothing that the people had to do for their forgiveness.
 - ii) Christ came and actually saved His people from their sins.
 - iii) There are not people in hell who Christ died for because they are not His people.

What are man’s responsibilities for salvation?

- 1) If man does not have free will or the ability to come to Christ for salvation...what part does man play in coming to the Lord?
- 2) First of all, the gospel is offered to everyone. Paul says in **Romans 10:13** “for WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”
 - a) We are to preach the gospel to everyone.
 - b) A belief in limited atonement should motivate people to share the gospel because they know that it is all a work of God.
 - i) **Acts 13:48** “When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.”
- c) There are people all around the globe who are waiting to have the message of the gospel preached to them so they too may come into the family of God.
- d) In fact, some of the greatest evangelists in church history were themselves believers in the doctrine of limited atonement.
 - i) John Calvin sent missionaries as far away as to Brazil.
 - ii) Davin Brainerd was a missionary to our own Native American population and is believed to have sent more missionaries than anyone else in church history.
 - iii) Jonathan Edwards was a preacher during The Great Awakening.
 - iv) William Carey is considered to be the *father of modern missions* and started many mission’s movements.
 - v) Robert Moffat, David Livingstone, Adoniram Judson, John Stott, Francis Schaeffer, the list goes on and on.

- e) Men and women who understand that God uses preaching of His Word to call His elect, never shy away from giving such messages. **The full weight of salvation is upon God, not upon the messenger.**
- 3) Upon hearing the gospel, we are commanded to repent.
 - a) We are not those who believe God saves without the person knowing and without a person repenting.
 - b) Throughout Scripture we are commanded to repent. How can we know if we are in the family of God? It is when we repent and put our faith and trust in the sacrifice of Jesus Christ for the forgiveness of our sins.
 - c) We know that even repentance is a gift from God, as Paul says in **2 Timothy 2:25**. This should be our prayer for the lost around us...that God would grant them repentance.