

Calvin's TULIP

L - Limited Atonement

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Calvin's TULIP

- TULIP is the five-point foundational summary of modern reformed theology.
- TULIP is a set of assumptions that are required for reformed theology to hold together.
- TULIP has been so widely taught in some circles that one would think that those who do not hold to its points are unorthodox.
- TULIP proponents have successfully propagated the idea that the opposite of Calvinism is Arminian Theology.

Calvin's TULIP

- Total Depravity
- Unconditional Election
- Limited Atonement
- Irresistible Grace
- Preservation of the Saints

Unconditional Election from the Westminister Confession (Reformed)

Westminster Confession of Faith, chapter VIII, section V.

"The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him."

J.I. Paker on Limited Atonement

The only possible alternatives are (a) actual universalism, holding that Christ's death guaranteed salvation for every member of the human race, past, present, and future, or (b) hypothetical universalism, holding that Christ's death made salvation possible for everyone but actual only for those who add to it a response of faith and repentance that was not secured by it. Scripture must be the guide in choosing between these possibilities.

J.I. Paker on Limited Atonement

Christ is regularly said to have died for particular groups or persons, with the clear implication that his death secured their salvation (JOHN 10:15-18,27-29; Rom. 5:8-10, 8:32; Gal. 2:20, 3:13-14, 4:4-5; 1 John 4:9-10; Rev. 1:4-6, 5:9-10). Facing his passion, he prayed only for those the Father had given him, not for the "world" (i.e., the rest of mankind, JOHN 17:9,20). Is it conceivable that he would decline to pray for any whom he intended to die for? Definite redemption is the only one of the three views that harmonizes with this data.

R.C. Sproul on Limited Atonement

- <http://www.ligonier.org/learn/articles/biblical-scholasticism/>

Tom Ascol on Limited Atonement

Arminianism, however, cannot successfully guard against such mistakes [universalism]. **The Arminian claims that the death of Jesus was designed to save each and every person in history without actually doing so. As such, the atonement did not save everyone for whom it was intended.** In other words, the Arminian view, while claiming that the atonement is unlimited in its extent, is forced to conclude that it is limited in its efficacy. It failed to accomplish its universal purpose.

The difference between these two views is like the difference between a narrow bridge that extends all the way across a valley and a wider one that only goes halfway. Who cares how broad it is if it does not get you to the other side?

<http://www.ligonier.org/learn/articles/god-so-loved-world/>

Questions for investigation

- Does the sacrifice of Christ on the cross satisfy the demands of God for the sin of mankind?
- Has Jesus died for the sin of every man, woman, and child?
- Is atonement Biblically limited?
- Is atonement the right subject?
- Did Christ die for every sin, including the sin of unbelief? If so, is universalism necessary for those who deny Limited Atonement?
- Why did Christ come? (to redeem the elect?)

A Biblical investigation

- Atonement in the Old Testament was limited in coverage and duration.
 - “Now you shall have this as a permanent statute, to make atonement for the sons of Israel for all their sins once every year.” (Leviticus 16:34, NASB95)
 - Scope: The sons of Israel for all their sins
 - Duration: once every year

A Biblical investigation

- New Testament Scriptures on atonement:
- So what topic should we look at?
 - Propitiation
 - Romans 3:25, 1 John 2:2, 1 John 4:10, 1 Cor 5:19.

A Biblical investigation

- Matthew 26:28
- Hebrews 9:28
- "Many" is an adjective, not a noun. It does not normally stand alone. Left alone, it begs a question.
- An Old Testament observation - When "the many" is not followed by a noun, it is always a reference to Israel.
 - Isaiah 53:11
 - Daniel 9:27, 11:33, 39, 12:3

A Biblical investigation

- A New Testament observation: "Many" (as a genitive), when not followed by a noun, relates to the salvation of Israel.
 - Matthew 20:28, Mark 10:45
 - Mark 14:24
 - 1 Corinthians 10:33
 - 2 Corinthians 4:15
 - Hebrews 9:28

Conclusion

- The Bible teaches a limited atonement in time and scope in the Old Testament.
 - The atoning sacrifices had limited ability.
- The Bible never teaches the sacrifice of Jesus as an atoning sacrifice.
- All proof texts for the Calvinist doctrine of limited atonement speak of the sufficiency of the sacrifice for the saved, but do not deny the sufficiency of the sacrifice for the unsaved.

Conclusion

- All references to Christ's sacrifice for "many" are Biblically consistent references to "the lost sheep of the House of Israel."
- The Calvinist accusation that "General Atonement" is universalism is a *non-sequiter fallacy*.

Conclusion

- The Calvinist bases Limited Atonement on an error of assumption: that the death of Christ was designed for the salvation of sinners
 - Thus if some for whom Christ died are not saved, then God has failed, which He cannot do.
 - Thus the Calvinist is forced into Limited Atonement.

Conclusion

- Christ came to restore God's purpose and reputation, to be the Second Adam, to present to His Father a redeemed and purified creation, one which is "very good"
- God's honor has been restored and sinners have been given opportunity for salvation. 2 Peter 2:1

Questions?

- Website improvements!
- randy@randywhiteministries.org
- Pray for us -
 - Finances through the summer
 - Next Friday in Little Rock
- Next session - I - Irresistible Grace