

Redeemer Men's Leadership 2010
2/24/10

Review-

1. God's Holiness & Our Depravity
2. God's Sovereignty & Our Election
3. TULIP: T-Total depravity
 U-Unconditional election
 L-Limited atonement
 I-Irresistible grace
 P-Perseverance of the saints

NOTE: We are not going to follow this order in our presentation. There is a good rationale for this traditional order: it starts with man in need of salvation and then gives, in the order of their occurrence, the steps God takes to save his people. He elects, then he sends Christ to atone for the sins of the elect, then he irresistibly draws his people to faith, and finally works to cause them to persevere to the end. We have found, however, that people grasp these points more easily if we follow a presentation based on the order in which we experience them.

1. We experience first our depravity and need of salvation.
2. Then we experience the irresistible grace of God leading us toward faith.
3. Then we trust the sufficiency of the atoning death of Christ for our sins.
4. Then we discover that behind the work of God to atone for our sins and bring us to faith was the unconditional election of God.
5. And finally we rest in his electing grace to give us the strength and will to persevere to the end in faith. *(from John Piper- "What We Believe About the Five Points of Calvinism")*

Irresistible Grace- Grace is not like a box of candy that you can send back if you don't want it. Grace is divine *favor*, an attitude of God's own heart. We cannot stop him from loving us, if he chooses to do so. Nor can we stop him from giving us blessings of salvation: regeneration, justification, adoption, sanctification, and glorification. His purpose in us will certainly be fulfilled, Phil. 1:6, Eph. 1:11. *(John Frame)*

The doctrine of irresistible grace does not mean that every influence of the Holy Spirit cannot be resisted. It means that the Holy Spirit can overcome all resistance and make his influence irresistible.

"He does according to his will in the host of heaven and among the inhabitants of the earth; and none can stay his hand!" (Daniel 4:35).

"Our God is in the heavens; he does whatever he pleases" (Psalm 115:3).

"No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day" (John 6:44).

"Yet there are some of you who do not believe." For Jesus had known from the beginning which of them did not believe and who would betray him. He went on to say, "This is why I told you that no one can come to me unless the Father has enabled him." (John 6:64-65)

Faith and Repentance (as well as the new heart which is able to produce them) are themselves gifts of God.

1. A new heart- Deut 30:6; Eze 11:19; Eze 36:26-27

2. Faith- John 3:27, 6:63-65; Phi 1:29; 2 Pet 1:1; Act 16:14; Act 18:27; Eph 2:8-10
3. Repentance- Act 5:3; Act 11:18; 2 Tim 2:24-26; 1 Cor 4:7

- The Father writes his own word upon (places the fear of himself in, etc.) his people's hearts
Jer 31:33; Jer 32:40; Mat 16:15-17; Luk 10:21; John 6:45; 2 Cor 4:6
- The beginning of salvation is the sovereign impartation of spiritual life into a heart which had been dead, thereby causing it to exercise faith
1 John 5:1; Eze 37:3-6, 11-14; John 1:11-13; John 3:3-8; John 5:21; Eph 2:1-5; Jam 1:18; 1 Pet 1:3; 1 John 2:29
- True offers of grace in the outward gospel call may be resisted by men who do not have this new heart
Acts 17:32-33
- In fact, true offers of grace will always be resisted by such men
John 10:24-26; John 12:37-40
- But there are some whom God causes to come to him
Psa 65:4; Psa 110:3; John 6:37-40; Rom 9:15

Limited Atonement- The atonement is the work of God in Christ, by his obedience and death, by which he cancelled the debt of our sin, appeased his holy wrath against us, and won for us all the benefits of salvation.

This is the most controversial of the five, because of Bible passages *apparently* teaching that Christ died for every individual. See, for example, 2 Cor. 5:15, 1 Tim. 4:10, 1 John 2:2. There are "universal" dimensions of the atonement: (a) it is for all nations, (b) it is a recreation of the entire human race, (c) it is universally offered, (d) it is the only means for *anyone* to be saved and thus the only salvation *for* all people, (e) its value is sufficient for all. Nevertheless, Christ was not the substitute for the sins of every person; else, everybody would be saved. For the atonement is powerful, efficacious. It does not merely make salvation possible; rather it actually saves. When Christ "dies for" somebody, that person is saved. One of the apparent "universal atonement texts," 2 Cor. 5:15, makes that point very clearly. Thus he died only for those who are actually saved. The biblical concern here is more with the *efficacy* of the atonement than with its "limitation;" perhaps we should call it "efficacious atonement" rather than "limited atonement," and, having then lost the TULIP, develop through genetic engineering a flower we could call the TUEIP. But of course efficacy does imply limitation, so limitation is an important aspect of this doctrine. (*John Frame*)

To answer the question "For whom did Christ die?", we first need to answer the question "What did Christ's death accomplish?" or "What did Christ actually achieve on the cross for those for whom he died?"

If you say that he died for every human being in the same way, then you have to define the nature of the atonement very differently than you would if you believed that Christ only died for those who actually believe. In the first case you would believe that the death of Christ did not actually save anybody; it only made all men savable. It did not actually remove God's punitive wrath from anyone, but instead created a place where people could come and find mercy—IF they could accomplish their own new birth and bring themselves to faith without the irresistible grace of God. (*John Piper*)

The people whom God elected are the ones whom the Holy Spirit regenerates. And for those people Christ died and fully purchased their salvation.

"I am the good shepherd; I know my sheep and my sheep know me—¹⁵just as the Father knows me and I know the Father—and I lay down my life for the sheep. ¹⁶I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. (John 10:14-16)

"I have manifested Thy name to the men whom Thou gavest me out of the world; Thine they were, and Thou gavest them to me...I am praying for them; I am not praying for the world but for those whom Thou hast given me, for they are thine...And for their sake I consecrate myself, that they also may be consecrated in truth." (John 17:6,9,19)

"Worthy art Thou to take the scroll and to open its seals, for Thou wast slain and by Thy blood didst ransom men for God from every tribe and tongue and people and nation." (Revelation 5:9)