

I. Theol. arg. for universal atonement

A. Universal Gospel Preaching (Cm #34)

SW says universal gospel rests on universal commission, not universal atonement. Arminian or "hypothetical universalist" know that not all will be saved too. 4pt just as in consistent in offering gospel to all. It is empty form.
= offer of kingdom. Genuine offer while response free-willed.
SW atonement is sufficient for all.

B. Arg. from grace of God. Def. aton. limits grace of God.

Atonement is sufficient, but election limits it.

~~The~~ Atonement doesn't cover Ad. of lost angels, so limited.
So what's wrong with limiting it further i.e. to elect.

Limited says God's purpose was accomplished & not frustrated.
Unlim. leaves us with a frustrated deity!!

C. Sin of Unbelief.

Can't be charged to wonder if X didn't die for them.

Can anyone regret something that wasn't intended for him?

Illus. of rejecting an offer that was not intended for you.

Chartering ship large enough to rescue cruise liner. The intention was only to save rich man's own sons.

D. Faith as a 2nd saving instrumentality. LSC

Faith is nec. Death of X alone doesn't save. Atonement is ground of sal.

Faith is instrumentality. But work of HS in giving us faith is by virtue of work of atonement. Men are saved by atoning work of X. Then faith. SW is trying 2 together.

gc. died for sin of unbelief also. Unlimited want to say X died for all sins except unbelief; then except.

E. Arg. from evangelist's message

If X died for elect. Can't say X died for you. SW - True.

Our job is to point man to X & urge of them to trust in X.

If you bel. in election, can't say HS will apply work of X to you.

Can say X died for sinners & God promises believe ⁱⁿ life.

Script arg. for Universal Atonement

- 1. Arg. from "all" + "every,"
for all in sense that there is now an age in which we can proclaim gospel
" " " " " we enjoy common grace; e.g. govt.
" " " " " we have restraint of sin.

Limited affirm that there is a design in the atonement for all men.
Some meanings of "all" in Script.

- 1. All of all sorts Acts 10:36. Lord of all (= every individual)
Acts 20:27. Whole counsel of govt.
- 2. All of some sorts. Rom 5:18. Limited. Eph 4:6. Father of all
≠ everyone. Use of "in you all," "Prok means of all bel.
^{Father}
- 3. All means some of all sorts Heb 11:32. All is limited. Rom 14:2.

Isa 53:6. - These are words of "us all" - i.e. Is. saved at 2nd coming

John 12:32 "drawing is always effective in Jn's Gospel.

Draw net, draw sword. Jn 6:44 is effective thro against
resistance. ^{irresistible} effective grace. Jn 12:32 has to be effective, so

all of Jn 12:32 must mean all kinds of people.

Rom 5:18. not everyone. 1 Cor 6:12 - murder not lawful to Paul.

1 Cor 15:22 all made alive in X. ≠ everyone. 1 Pet 3 - word
≠ word in same vs. So all's in 1 Cor 15:22 don't have to be =.

2 Cor 5:14 all = those who live.

x 1 Tim 2:6 - v.1 = all ranks of men. So v.6 = all men without
distinction of rank, race. But SL5 admits this passage
doesn't prove either him, or universal. But if it's all men
without dist. of rank, isn't that a universal all?

SL5 says "every man without distinction." But doesn't that include
everyone without exception.

+ Heb 2:9, SL5 - "harder." v.10 many sons, v.11 son. ~~v.12~~ v.12 brethren.
∴ v.9 has to be elect only.

2. Arg. from word "world"

a. world doesn't always mean every individual, Jn 6:33A.

VST is a question.

Rom 11:12, 15 = world of bel.

b. world as contrary to bel. Jn 1:10; 14:17.

c. world - those in distinction of from Jesus Jn 1:29 =
sin of Jesus' people. Sal is ethnically universal.
Mat 20:13, Jn 13:34, 1 Cor 1:24, Jn 4:42.

I. Jn 3:16-17

1. The Question

Did X die to make ~~man~~ all savable or to save?

Biblical arg. for universal atonement are more formidable than the logical.

2. Point of Jn 3:16

Magnify God's love. How? Not by saying God's love is great bec. of quantity (all men) but bec. of quality - that the world should be saved (v.17) i: world = ~~that~~ corrupt people. World doesn't express extent of God's love but intensity of love for evil world. SW doesn't think it means God loves world of elect but world of all kinds of ^{sinnful} individuals who make up the elect, some thing. Saving of world - sal. for beyond Jews to Gentiles.

II. 1 Jn 2:1-2

Why did Jn say whole world?

1. To set forth scope of atonement as going beyond the apostles, & those they taught. It is ethnically universal. Jews & Gentiles.
2. To set forth the perpetuity of atonement. World = those later than 1st century. SW purpose 1.

III.

Passages that teach a universal saving will of God.

Problem: not all are saved, & should be acc. to this view Rom 9:18.

Only solution acc to SW is to say God wishes all men to be saved & that's right. General benevolence of God toward men.

Ezek 33:11 - God takes delight in sal. of sinners.

1 Tim 2:4 - God wishes all kinds of men, even kings.

All doesn't mean all in v1 - all in authority v.2 does. This mean all kinds in authority.

2 Pet 3:9 - Pseudoproc. Longsuffering to you - v2 = believers.

Long = long of your believers. Not willing that any elect should perish but all of your elect should repent.

I. Some for whom X died, perish. ∴ unlimited
 1 Cor 8:11; Rom 14:15. ~~Can~~ Warning to secure perseverance of elect.
 If use to teach unlimited (Who does?) Then no eternal security.
 Illus. holding on to child at same time sleeping, Don't step over edge.
 Act 27:21 promise from God doesn't obviate need for exhortation, U.S.P.
 God secures the ends by securing the means.

II. Heb 10:29 } ^{Heb 12:17} these puzzle SLJ but not
 } weighty enough to abandon him. at.
 lost sanctified by blood of covenant,
 severe judgment must be eternal judgment, not physical.
 sanctified ≠ sal. here.

Sanctified = Jewish privilege rel. to Ab. cov. & new cov., but not sal.
 (SLJ says new cov gave redemptive foundation). (Why not
 durable?) = Rom 11:16 root & branch body (sanctified)

But what is that privilege? Part of it was ^{giving life} red. nec. to
 inaugurate new cov. X died for all Jews ∴ sanctified.
 ≈ 1 Cor 7:14.

Heb 10:29 - Holy relationship of Jewish professors. But that
 rel. includes new cov. for elect only?!

III. 2 Pet 2:1 ^{The} most diff. passage for def. atonement.
 3 views. (1) Xⁿ charity of view. Peter recording only what
 the false teachers claim. They say the Lord bought them, & Peter
 accepts (doesn't affirm) their testimony. = Heb 13:24 - saints.
 2 Chron 28:23. Rev Wuldman holds that the 4 pt (wild, SLJ) Calomist.
 (2) F.W. Grant - Numerical Bible. Bought = belong to God bec. of what he
 has done thru Jc. ^{bought = gotten as Gen 4:1 - but not dyoπαρω}
 (3) John Gill. Deut 32:6 = heads, not attached by election & out of support
 buying = "temporal deliverance of which the false teachers were professedly ~~a part~~
 a part, by means of which they became the property of Jehovah."
 dyoπαρω 20x in LXX but never trans. goal or parak (ransom)
 30x in N.T. but never in soteriological context without price being
 stated (eg. 1 Cor 6:20) not so
 Rom 14:3-4

Tape ended
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More from top #39.

"Buy" in NT. Historically (5 and 76) include a price.
5x of bel. This would be only place used - bought.

Maybe they are believers.

"Buy" always used in contexts where there is a ^{of Mt 14:18} real buying. NOT so in 2Pt 2. (Assumes the conclusion)

May mean that they professed to be bought & Peter
just records their profession. = Xⁿ charity view.

May mean a temporal deliverance as Dent 32. False teachers
claimed to belong to Jehovah who brought Is out of Egypt.

Given, but bought, = Gen 4:1

Design of Atonement.
For Whom Did X Die?

#39
SLT '76

Did X die to save a particular people? or Did He die to render all men savable.

Cal. Universalists. School of Saion (Frans). John Cameron (Suff) originated 4 pt. Atonement = Normalness - 4 pt. 2 fold purpose of God = X died for all, but application limited.

Arguments for 4 pt. Theol. (1) Universal gospel preaching (2) Grace of God (3) Sin of unbel. (4) Faith as a 2nd saving instrumentality (5) Evangelist's message.

Script. arg. (1) all (2) World (3) Universal saving will, 1 Tim 2:4

(4) 1 Cor 8:11. Rom 14. Heb 10:29; 2 Pet 2:1

Now - Script & Theol arg. for definite atonement.

I Theol. arg. for def. aton. (not limited bec. only died for elect)

1. Priesthood of X. O.T. priests offered sacrifices & intercession.

O.T. priest secured certain remission of sin, not remissibility.

But offerer had to bring a P. = faith. Priests' work actually made remissibility, but had to come & lay hands on.

Jn 17:9 not for world. He died only for those for whom He

intercedes, Rom 8:34. X's prayers are always answered. of Ps 22:1-2

2. Objects of election & redemption (not atonement). Some group.

3. Nature of atonement. Subjective must enter into definite, personal relations. Complete satisfaction to holiness of God, He promised rep. it faith for those for whom He died, Eph 2:8-9

Act 5:31.

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Nothing on side of 2

Design of Atonement - Divine side
Extent " " - Human "

Did X die for purpose of saving all men indiscriminately or to save His elect ^{on condition of faith} _{definitely} (Isa 53).

Avoid misunderstanding (1) That Arminians teach universalism.
(2) That Calvinists teach limited atonement. Particular or definite redemption.

History Jacobus Hermanson = Jacobus Arminius. 1560-1609. Calvinist preacher + prof.

Dort assessed Remonstrants (= Arminians) in 5 articles.

This question is soteriological. Particular atonement follows John Calvin's followers ("C's position is in debate").

I. The Various Positions

A. Wesleyan - Evangelical Arminianism. Methodist. Postnatal.

X's death p.h. guide for all + purpose was to save all men indiscriminately on condition of faith. Destiny of all men depends on their use of divine grace given to them.

B. Lutheran. Universal atonement + limited election.

C. Reformed. X died to make satisfaction for His elect thereby securing their sal. for all eternity.

4 pt - school at Saumur - Arminianism.

II. The Question

A. Not that vol of X is not sufficient for all men.

Vol of X has intrinsic suff. value for all re law of God. It is sufficient for all. It is designed for elect.

B. All legal obstacles are removed. God could save any one He pleases. "He made sal of all men possible"

C. Does not relate to application of benefits of X's death. 4+5 pt agree that same number will eventually be saved. Also Arminians.

D. Does not relate to universal offer of sal. Sal. possible "if Sion will."

E. Does not relate to benefits to all men that flow from atonement. e.g. long suffering of God. Society held together. Restraint.

F. It is the intention of God in the saving work.

Not to make sal. possible; but to save elect.

Hist. of Design of Arminianism.

I Arminian Challenge

Rests on conditionality. Election based on foresight, not foundation.

Justus Hermannson = James Arminian. Studied under Beza in Geneva. Rom 7:14

Simon Episcopius was Arminian's successor

1610 at Gonda (chance) proposed Remonstrance.

1. Election conditioned by foreknowledge & dependent on foresight
2. X died for all
3. Fallen man unable to do any good unless regenerated by HS.
4. God's grace is accomplishment of all good that it is not irresistible.
5. Not proven that grace once given cannot be lost thru negligence.

Synod of Dort affirmed this.