

For Whom Did X Die?

Issue: Either X died for elect company of all dispensations or X died for ~~elect~~ all in this present age. I think LSC has injected the dispensational issue.

Caution: Good men on both sides and not adiff bet Calvinism and Arminianism which is far more vital.

Classification of views:

- I. Limited redemptionists: (A) Ultra Cal. Supralap-decree to elect before everything. No place for unlimited red at all. No encouragement to preach to reprobate.
(B) Moderate Cal and limited red. Sub--create, permit fall, elect. Make more place for gospel preaching.
- II. Unlimited red. (A) Mod Cal and unlimited red. Do not defend ~~unl~~ limited atonement of Cal's 5 points. Death of X itself saves no man either actually or potentially but renders them savable.
(B) Arminians. X died for all alike and secured measure of common grace whereby all are able to bel if they will.

Points of Agreement Notes p. 19.

Since death of X reaches unto 14 things and 7 only applied to individual and 6 (all but law) had to do with forgiveness of sins, this is in some ways a comparatively small issue.

Considerations in solving this problem.

*Murray p 71/5
for unlimited*

1. Dispensational aspects. Limited red ignores dis distinctions bec of one purpose of God thruout all ages. Actually only unlimited red can emphasize the universal preaching of gospel bec recognizes all distinctions erased today. Jew and Gentile on same basis. Can only recognize the distinctive character of death of X for this age. Can only recognize the distinction bet natl and individual election. If we confine the question to present age then have an easier basis on which to discuss. If being in other ages confusion.
2. Meaning of red, red, prop. Are these limited or unlimited. Unlimited bec there is a redemption which pays the price but doesn't release, a reconciliation which affects the whole world but not applied, 2 Cor 5:19; propitiation which affects everyone, 1 Jn 2:2. Limited red seldom includes this discussion in his thinking. These words certainly indicate certain unlimited aspects of death of X.
3. Cross is not the only saving instrumentality. Limited claim that red if wrought at all necessitates sal of all. But men are not saved by X's dying but by application of that death. Word of God, HS play a part. Unlimited red emphasize that elect not saved at Cross but when applied by HS to heart. Objective in X's death was to make all men savable, not the making of the sal of elect certain. The carrying out of it depends on other instrumentalities. That's why Bible never makes a distinction bet elect and non-elect in unsaved state. Heb 1:14 shows God has eye on elect but still condemned until believe.
4. Universal Gospel preaching. If X did not die for all then truthfulness of whosoever will invalidated. That ~~some~~ non-elect will never accept or that elect may resist all lives doesn't invalidate truthfulness of message. Election doesn't invalidate basis of message as lim atonement does. bec lim atonement means that some to whom we speak have no part in the balues of death of X.

*Is deny the foundation of universality. e.g. its like being on an island with 50 people
& telling them they all can be saved but only having a boat to hold 5.*

5. Is God defeated if men are lost for whom X died?
 Same basic question as 3. Red is not a guarantee of sal. That's the fallacy for can be redeemed without being set free. Death of X finished but value never applied until soul believes. Actual in its availability but potential in application. In death of X God places whole world in particular relationship to Self so universal gospel can be preached. Value of death not diminished simply bec not applied all at once. Would be just as great if applied now or 20 yrs from now. Scriptures bear this out by emphasizing that sin for which men are condemned is unbelief. Thus primary question is not in what X bore but in man's accepting, Jn 8:24. Eph 5:6. Jn 16:9; 6:29. Lim red ask, why is not sin of unbelief borne on cross and therefore isn't it true that no elect unbeliever in unregenerate state is condemned. But Scriptures treat sin of unbelief as particular in its character since it is man's answer to what God did thru X on cross. God always puts condemnation on human sin and thus is justified in universal call. Diff bet desires of God and purpose. God like anyone else may purpose to do more or less than He desires. 1 Tim 2:4 doesn't say God would have all men to be saved, not, God saves all.

6. Nature of substitution. Doesn't substitution necessitate sal of soul for whom made. No, bec substitution can be complete whether applied at one time or another or never applied. Not a ques of inability or ability of sinner to bel apart from divine enablement. Ques of whether full value of death of X might be potentially provided for nonelect even tho they never benefit from it.

Perfect sub affails for all; judges nonelect; applied to elect only when bel. *Selling programs - if substitute sells, substitution is complete whether or not you ever get a cent. Maybe he went to dinner & got \$50 check. No loss to him.*

7. Testimony of Scrip. *Learn*
 A. For limited, Jn 10:15; Jn 17:2,6,9,20,24. Rom 4:25; Eph 1:3-7.
 Note diff bet fact of death (for all) and motive of death (bring sons into glory). X's death had 2 purposes: pay forensic ransom price for world; and to secure His body elect. If exclusion of nonelect from these passages (as they rightly are) means X didn't die for them; then what about passages which say X died for Israel Isa 53:8 or for Paul, Gal 2:20.

B. For unlimited. p 203-4. *Learn 1 Jn 2:2 1 Tim 4:10 2 Pet 2:1.*

Summary

1. Unlimiteds are limited in concept of application of value with a view to sal. but limiteds are willing to go as far as to pay it is unlimited in value.
2. Value for elect diff. fr. non-elect.
3. Isolated X died for all. If remove elect of election & work of Hs. Then must be unlimited.

Principle of theo. Only go as far as a script. Don't try to fit everything. + fill in gaps with rational reasoning.



(Murray wants to erase middle circle & define ques. in term of eff. redemption)

1. General benefits to all of death of X
 2. Unrealized redemptive benefits to unbelievers (non-elect)
 3. Realized red. ben. to believers (elect)
- Murray want admit 2.*