

GraceLife Church Presents . . .

Soteriology

The Purpose,
Accomplishment,
Plan, and Application of
Redemption

The Purpose of Redemption

To Glorify God

- ❖ The goodness and greatness of God, expressed in his attributes, manifested to his creatures, and responded to by them such that God is seen to be weighty, majestic, and praiseworthy.
- ❖ We learn as much about God as we do about salvation

The Accomplishment of Redemption

The Atonement

“The atonement is the work Christ did in his life and death to earn our salvation.”

Wayne Gruden, *Bible Doctrine*, 248.

The Atonement

The Cause of The Atonement

- ❖ God's love moved (caused) him to send his Son to save.
- ❖ God's justice moved (caused) him to save through the death of Christ

The Atonement

The Necessity of The Atonement

- ❖ For God to save in a manner consistent with his nature, his justice required full payment for the penalty of sin.
- ❖ For God to be just and the justifier of the one who has faith in Jesus required, redemption, propitiation, because all have sinned and fall short of the glory of God (cf. Rom 3:21–26).

The Atonement

Penal Substitution

Obedience

- ❖ We needed forgiveness of sins *and* righteousness which comes to us by way of Christ's obedience.
- ❖ Christ's passive obedience refers to his suffering and death in which Christ paid the penalty for our sin as our substitute.
- ❖ Christ's active obedience refers to his life of perfect righteousness which Christ merited for us as our substitute.

The Atonement

Penal Substitution

Prepositions

- ❖ περί (for, concerning)
- ❖ διά (because of, for the sake of)
- ❖ ἀντί (instead of, in the place of)
- ❖ ὑπέρ (on behalf of)

- ❖ Christ died was for our (περί) sin, his death was a ransom for, in the place of, or instead of (ἀντί) many, He died on behalf of (ὑπέρ) believers, and that death was for our sake (διά).

The Atonement

Penal Substitution

Primary Aspects

- ❖ Sacrifice
- ❖ Propitiation
- ❖ Redemption / Ransom
- ❖ Reconciliation
- ❖ Conquest

The Atonement

Penal Substitution

Primary Aspects

- ❖ Sacrifice: Pays the penalty for sin (death).
- ❖ Propitiation:
- ❖ Redemption / Ransom:
- ❖ Reconciliation:
- ❖ Conquest:

The Atonement

Penal Substitution

Primary Aspects

- ❖ Sacrifice: Pays the penalty for sin (death).
- ❖ Propitiation: Removes the wrath of God against sin.
- ❖ Redemption / Ransom:
- ❖ Reconciliation:
- ❖ Conquest:

The Atonement

Penal Substitution

Primary Aspects

- ❖ Sacrifice: Pays the penalty for sin (death).
- ❖ Propitiation: Removes the wrath of God against sin.
- ❖ Redemption / Ransom: Pays the price of release from bondage.
- ❖ Reconciliation:
- ❖ Conquest:

The Atonement

Penal Substitution

Primary Aspects

- ❖ Sacrifice: Pays the penalty for sin (death).
- ❖ Propitiation: Removes the wrath of God against sin.
- ❖ Redemption/Ransom: Pays the price of release from bondage.
- ❖ Reconciliation: Removes the alienation/separation because of our sin
- ❖ Conquest:

The Atonement

Penal Substitution

Primary Aspects

- ❖ Sacrifice: Pays the penalty for sin (death).
- ❖ Propitiation: Removes the wrath of God against sin.
- ❖ Redemption / Ransom: Pays the price of release from bondage.
- ❖ Reconciliation: Removes the alienation / separation because of our sin
- ❖ Conquest: Delivers us from the 'strong-man' by overcoming sin, Satan, and death

The Atonement

Penal Substitution

Primary Aspects

- ❖ Sacrifice
- ❖ Propitiation
- ❖ Redemption / Ransom
- ❖ Reconciliation
- ❖ Conquest

Penal Substitution

Primary Aspects

Reconciliation

- ❖ Reconciliation speaks to our separation from God.
- ❖ We were God's enemies (Rom 5:8–9); hostile toward him (Col 1:21), and therefore separated from him because of his holiness.
- ❖ Christ's atonement removed our sins and provided righteousness bringing us into fellowship with God

Penal Substitution

Primary Aspects

Reconciliation

Rom 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. **9** Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him. **10** 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. **11** And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Penal Substitution

Primary Aspects

Reconciliation

2 Cor 5:18 Now all *these* things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, **19** namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. **20** Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. **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.

Penal Substitution

Primary Aspects

Reconciliation

Col 1:19 For it was the *Father's* good pleasure for all the fullness to dwell in Him, **20** and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in heaven. **21** And although you were formerly alienated and hostile in mind, *engaged* in evil deeds, **22** yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach —

Penal Substitution

Primary Aspects

Conquest

1 John 3:8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.

Penal Substitution

Primary Aspects

Conquest

Heb 2:14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, **15** and might free those who through fear of death were subject to slavery all their lives.

Penal Substitution

Primary Aspects

Conquest

Matt 12:28 But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. **29** Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong *man*? And then he will plunder his house.

Penal Substitution

Primary Aspects

Conquest

John 12:31 Now judgment is upon this world; now the ruler of this world will be cast out. **32** And I, if I am lifted up from the earth, will draw all men to Myself.”

Penal Substitution

Primary Aspects

Conclusion

- ❖ Sacrifice: To pay the penalty for sin—death.
- ❖ Propitiation: To bear the wrath of God against sin.
- ❖ Redemption/Ransom: To pay the price of our release.
- ❖ Reconciliation: To remove the hostility and alienation.
- ❖ Conquest: To destroy the power of the devil.

Penal Substitution

Primary Aspects

Conclusion

“Such, then, is the character of the penal-substitutionary atonement of Christ. The guilt of our sin demanded the penalty of death, and so the Lamb of God was slain as a expiatory sacrifice on our behalf. The wrath of God was kindled against our sin, and so Christ was set forth as a propitiation to bear that wrath in our place. The pollution of our sin alienated us from God and aroused his holy enmity against us, and so by atoning for sin Christ has reconciled God to man. Obedient to sin, man was in bondage to sin through the law that exposed sin in our lives, and so Christ has paid the ransom price of his precious blood to God the Father in order to redeem us from such slavery. In doing so, he has plundered Satan’s house, conquering death and its captain by the exercise of his own power.”

MacArthur and Mayhue, *Biblical Doctrine*, 535.

Penal Substitution

Primary Aspects

Conclusion

“As the above passages show, there is no more well-attested doctrine in all the new testament than the vicarious suffering of the Lord Jesus Christ on behalf of his people. Penal-Substitutionary atonement is woven into the fabric of the new covenant revelation from beginning to end, for it is the very heart of the gospel.”

MacArthur and Mayhue, *Biblical Doctrine*, 524.

Penal Substitution

Conclusion

“A penal substitutionary understanding of the cross helps us to understand God’s love, and to appreciate its intensity and beauty. Scripture magnifies God’s love by its refusal to diminish our plight as sinners deserving God’s wrath, and by its uncompromising portrayal of the cross as the place where Christ bore that punishment in the place of his people. If we blunt the sharp edges of the cross, we dull the glittering diamond of God’s love.”

Steve Jeffery, Michael Ovey, and Andrew Sach, *Pierced for Our Transgressions*, 153.

Penal Substitution

Conclusion

“And herein is he exceedingly glorious and precious unto them that believe. No heart can conceive, no tongue can express the glory of Christ herein. . . . In this translation of punishment from the church unto him . . . there is a blessed harmony between the righteousness of God and the forgiveness of sins;—the exemplification whereof is his eternal glory.”

John Owen, “The Glory of Christ,” in *The Works of John Owen*, 1:358.

Inadequate Theories of the Atonement

Inadequate Theories of the Atonement

Introduction

- ❖ The Ransom (to Satan) Theory
- ❖ The Moral Influence Theory
- ❖ The Example View Theory
- ❖ The Governmental Theory

Inadequate Theories of the Atonement

Introduction

The Ransom Theory

- ❖ Sometimes called the classic theory of the atonement.

Inadequate Theories of the Atonement

Introduction

The Ransom Theory

- ❖ Sometimes called the classic theory of the atonement.
- ❖ Held by Origen (185–254 A.D.)

Inadequate Theories of the Atonement

Introduction

The Ransom Theory

“According to this view, the ransom Christ paid to redeem us was paid to Satan, in whose kingdom all people were by virtue of sin.”

Wayne Grudem, *Bible Doctrine*, 256.

Inadequate Theories of the Atonement

Introduction

The Ransom Theory

“In the cosmic struggle between good and evil and between God and Satan, Satan held humanity captive to sin. Therefore, in order to rescue humanity, God had to ransom them from the power of Satan by delivering Jesus over to him in exchange for the souls held captive.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 536.

Inadequate Theories of the Atonement

Introduction

The Ransom Theory

- ❖ A modern update of the ransom theory is known as Christus Victor. Gustaf Aulén published a book by this title in 1931.
- ❖ This view emphasizes Christ's victory over the demonic powers, as well as sin and death.

Inadequate Theories of the Atonement

Introduction

The Satisfaction Theory

“Supports the idea that Christ’s death made a satisfaction to the Father for sin. However, taking a cue from the paradigm of feudalism that characterized society at that time, Anselm focussed more on the notion of making satisfaction for God’s wounded honor than on the appeasement of his righteous wrath.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 536.

Inadequate Theories of the Atonement

Introduction

The Satisfaction Theory

- ❖ First championed by Anselm of Canturbury (1033–1109 A.D.).

Inadequate Theories of the Atonement

Introduction

The Moral Influence Theory

“holds that God did not require the payment of a penalty for sin, but that Christ’s death was simply a way in which God showed how much he loved human beings by identifying with their suffering, even to the point of death. Christ’s death therefore becomes a great teaching example that shows God’s love to us and draws from us a grateful response, so that in loving him we are forgiven.”

Wayne Grudem, *Bible Doctrine*, 256.

Inadequate Theories of the Atonement

Introduction

The Moral Influence Theory

- ❖ First advocated by Peter Abelard (1079–1142 A.D.)

Inadequate Theories of the Atonement

Introduction

The Example Theory

- ❖ The moral-influence theory redux.
- ❖ Taught by the Socinians (Faustus Socinu 1539–1604).
- ❖ Liberal theologians modified this further with a focus on Christ as our example for right living.

Inadequate Theories of the Atonement

Introduction

The Example Theory

“Says that Christ’s death simply provides us with an example of how we should trust and obey God perfectly, even if that trust and obedience leads to a horrible death. Whereas the moral influence theory says that Christ’s death teaches us *how much God loves us*, the example theory says that Christ’s death teaches us *how we should live*.”

Wayne Grudem, *Bible Doctrine*, 256–57.

Inadequate Theories of the Atonement

Introduction

The Example Theory

1 Pet 2:21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,

Inadequate Theories of the Atonement

Introduction

The Governmental Theory

“This theory holds that God did not actually have to require payment for sin, but, since he was omnipotent God, he could have set aside that requirement and simply forgiven sins without the payment of a penalty.

Then what was the purpose of Christ’s death? It was God’s demonstration of the fact that his laws had been broken, that he is the moral lawgiver and governor of the universe, and that some kind of penalty would be required whenever his laws were broken. Thus Christ did not exactly pay the penalty for the actual sins of any people, but simply suffered to show that when God’s laws are broken there must be some penalty paid.”

Wayne Grudem, *Bible Doctrine*, 257.

Inadequate Theories of the Atonement

Introduction

The Governmental Theory

- ❖ First taught by Hugo Grotius (1583–1645 A.D.)

The Extent of the Atonement

The Extent of the Atonement

Introduction

- ❖ When we ask about the extent of the atonement we are asking “for whom did Christ accomplish these things?”
- ❖ Sometimes this question is viewed as negative, unimportant, divisive, or as a type of theological nit-picking.
- ❖ This is an area of disagreement among brothers.

The Extent of the Atonement

Introduction

- ❖ What could be a more important question?
- ❖ It is one thing to know Christ made propitiation, paid the the ransom, and achieved reconciliation.
- ❖ It is another thing to ask who he did it for.

The Extent of the Atonement

Introduction

Things to Keep in Mind

- ❖ Remember the nature of the atonement (sacrifice, propitiation, ransom, reconciliation, conquest, penal substitution).
- ❖ Remember the atonement is the accomplishment of redemption not the application of redemption.

The Extent of the Atonement

Introduction

Things to Keep in Mind

- ❖ The way that we ask the question is very important because there is a lot of confusion and misrepresentation on this issue.
- ❖ We need to be clear what we are saying and what we are not saying.

The Extent of the Atonement

Introduction

Things to Keep in Mind

- ❖ Our understanding of the doctrine of election is important in this discussion because there is a connection between the plan, accomplishment, and application of redemption.
- ❖ Right now we are looking at what the Son accomplished but it is connected with the work of the Father and the Holy Spirit.

The Extent of the Atonement

Introduction

Things to Keep in Mind

- ❖ The question (for now) is ‘for whom did Christ accomplish atonement?’

The Extent of the Atonement

The Views

- ❖ There are basically 5 views on the extent of the atonement

The Extent of the Atonement

The Views

The Universalist View

- ❖ This view teaches that all men will eventually be saved, whether they repent in this life or not.
- ❖ Jesus died for all, and thus all will be saved
- ❖ This is a heretical view not to be confused with the hypothetical universalist view.

The Extent of the Atonement

The Views

The Arminian View

- ❖ This view teaches that Jesus died for the sins of all men but all will not be saved.
- ❖ God desires all to be saved but he cannot or will not save them without their consent.
- ❖ They must repent and believe and God will not force them or cause them to do so.

The Extent of the Atonement

The Views

The Arminian View

- ❖ The reason Arminianism doesn't technically undermine God's grace in salvation is because the Arminian believes in prevenient grace—a grace of God that goes before salvation granting all men the ability to repent and believe by removing their hostility and blindness.
- ❖ You will have difficulty finding this grace in Scripture. It is posited based on an *a priori* commitment to man's freewill.

The Extent of the Atonement

The Views

The Arminian View

“Arminianism refers to those schools of Christian thought that see the atonement as universal and the decisive factor in the atonement’s individual efficacy as lying in the individual’s non-coerced act of faith.”

Carl R. Trueman, “Definite Atonement View,” in *Perspectives on the Extent of the Atonement: 3 Views*, 21–22.

The Extent of the Atonement

The Views

The Amyraldian View

- ❖ This view is a middle view somewhat between Arminians and Calvinists. It teaches that there is a two-fold decree of God.
 - ❖ First, God decreed to make Christ a mediator and to die for all men on the condition of faith.
 - ❖ Secondly, God decreed to actually save a different group—the elect, because he saw that his first purpose would fail.

The Extent of the Atonement

The Views

The Armyraldian View

“Armyralidianism, technically speaking is a specific form of covenant theology that places the decree to appoint Christ as mediator logically prior to the decree of election; thus, Christ is appointed mediator for all, even though not all will benefit from it.”

Carl R. Trueman, “Definite Atonement View,” in *Perspectives on the Extent of the Atonement: 3 Views*, 21–22.

The Extent of the Atonement

The Views

The Amyraldian View

“This dubious and very unsatisfactory view was held by the school of Saumur (Cameron, Amyraldus, and Testardus).”

Louis Berkof, *Systematic Theology*, 394.

The Extent of the Atonement

The Views

The Amyraldian View

“Amyraldianism has become a trendy term for those who regard themselves as Calvinist or reformed but who reject the traditional notion of limited atonement. . . The contemporary use of Amyraldian is thus in general a rather sloppy and inaccurate appropriation of the term. Most modern ‘Amyraldiaians’ are more likely hypothetical universalists: they believe simply that Christ died for all, even though God’s election is restrictive and particular.”

Carl R. Trueman, “Definite Atonement View,” in *Perspectives on the Extent of the Atonement: 3 Views*, 21–22.

The Extent of the Atonement

The Views

The Hypothetical Universalist View

- ❖ This view teaches that Christ made atonement for all (universal) but that atonement does not guarantee the salvation of all, it only hypothetical or potential because the benefits of that atonement will only be applied to the elect.

The Extent of the Atonement

The Views

The Hypothetical Universalist View

“Hypothetical universalism refers to those positions which argue for a potentially general, unlimited, or universal atonement. . . they believe simply that Christ died for all, even though God’s election is restrictive and particular.”

Carl R. Trueman, “Definite Atonement View,” in *Perspectives on the Extent of the Atonement: 3 Views*, 21–22.

The Extent of the Atonement

The Views

The Hypothetical Universalist View

“The universalist school of thought answers that Christ has paid for the sins of every person who has ever lived without exception. This is often called *general, unlimited, or universal atonement.*”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 543.

The Extent of the Atonement

The Views

The Hypothetical Universalist View

- ❖ The difference between the Arminian and the Hypothetical Universalist comes down to who the potential atonement applies to.
 - ❖ The Arminian sees the atonement applying to those who believe by their own free will.
 - ❖ The Hypothetical Universalists believes the atonement applies to the elect.

The Extent of the Atonement

The Views

Limited Atonement/Particular Redemption View

- ❖ This view teaches that Christ died not for all men universally but only for the elect.

The Extent of the Atonement

The Views

Limited Atonement/Particular Redemption View

“By contrast, *particularists* teach that Christ died as a substitute for the elect alone—for only those particular individuals whom the Father chose in eternity past and gave to the Son. While this position has long been known as *limited atonement*—that Christ’s atonement is limited to the elect—many proponents have found such a label to be easily misunderstood and have preferred *definite atonement* or *particular redemption*.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 543–44.

The Extent of the Atonement

The Views

Observations

- ❖ Universalism is not an option for a Bible believing Christian.
- ❖ Except for universalism, all views limit the atonement in one way or another.

The Extent of the Atonement

The Views

Observations

- ❖ Limited Atonement is not the only view that ‘limits’ the atonement.
- ❖ The atonement is either limited in its efficacy (according to Arminians and Hypothetical Universalists) or, it is limited in its extent (intent, purpose, design) (according to Particular Redemption).

The Extent of the Atonement

The Views

Observations

- ❖ Arminians and Hypothetical Universalists believe that something must be added to the atonement to make it effective (un-coerced faith for Arminians; God-given faith for Hypothetical Universalists).
- ❖ In other words the atonement doesn't actually save anyone, it only makes men saveable.

The Extent of the Atonement

The Views

Observations

- ❖ Those who hold to Limited Atonement / Particular Redemption believe that the atonement actually secures the salvation of the elect.
- ❖ In other words, the atonement *actually* saves those for whom it was intended.

The Extent of the Atonement

Not The Question

- ❖ Whether the death of Christ is sufficiently valuable to save everyone who has ever lived.
- ❖ Whether there is a genuine and free offer of the gospel for every person.
- ❖ Whether there are benefits and blessings other than salvation that flow to all men indiscriminately because of the atonement and salvation of Christ.
- ❖ Whether the saving benefits of the atonement flow to all men (both sides agree that not everyone without exception will be saved).

The Extent of the Atonement

Not The Question

- ❖ These 'not the question' questions tend to trip people up in the discussion.

The Extent of the Atonement

Not The Question

“The question we are concerned at this point is not (a) whether the satisfaction rendered by Christ was in itself sufficient for the salvation of all men, since this is admitted by all;”

Louis Berkof, *Systematic Theology*, 393–94.

The Extent of the Atonement

Not The Question

“The question we are concerned at this point is not . . . (b) whether the saving benefits are actually applied to every man, for the great majority of those who teach a universal atonement do not believe that all are actually saved;”

Louis Berkof, *Systematic Theology*, 393–94.

The Extent of the Atonement

Not The Question

“The question we are concerned at this point is not . . . (c) whether a *bona fide* offer of salvation is made to all that hear the gospel, on the condition of repentance and faith, since the reformed churches do not call this into question;”

Louis Berkof, *Systematic Theology*, 393–94.

The Extent of the Atonement

Not The Question

“The question we are concerned at this point is not . . . (d) whether any of the fruits of the death of Christ accrue to the benefit of the non-elect in virtue of their close association with the people of God.”

Louis Berkof, *Systematic Theology*, 393–94.

The Extent of the Atonement

Not The Question

“The question is not the relation of the death of Christ to the numerous blessings which those who finally perish may partake of in this life, however important this question is in itself and in its proper place.”

John Murray, *Redemption Accomplished and Applied*, 60.

The Extent of the Atonement

Not The Question

“It is necessary to be clear what the question is not. The question is not whether many benefits short of justification and salvation accrue to men from the death of Christ.”

John Murray, *Redemption Accomplished and Applied*, 59

The Extent of the Atonement

The Question

“The question of the extent of the atonement is simply: for whom did Christ make atonement? In even simpler language it is: for whom did Christ die?”

John Murray, *Redemption Accomplished and Applied*, 57.

The Extent of the Atonement

The Question

“The question is: on whose behalf did Christ offer himself a sacrifice? On whose behalf did he propitiate the wrath of God? Whom did he reconcile to God in the body of his flesh through death? Whom did he redeem from the curse of the law, from the guilt and power of sin, from the enthralling power and bondage of Satan? In whose stead and on whose behalf was he obedient unto death, even the death of the cross? These are precisely the questions that have to be asked and frankly faced if the matter of the extent of the atonement is to be placed in proper focus.”

John Murray, *Redemption Accomplished and Applied*, 60.

The Extent of the Atonement

The Question

“The question may be put this way: when Christ died on the cross, did he pay for the sins of the entire human race or only for the sins of those who he knew would ultimately be saved?”

Wayne Grudem, *Systematic Theology*, 594.

The Extent of the Atonement

The Question

“Instead the question is, in whose place did Christ stand as a substitutionary sacrifice when he bore the full fury of his Father’s righteous wrath against sin? The answer is, only those who will never bear that wrath themselves, namely, the elect alone.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 544.

The Extent of the Atonement

Points of Agreement

- ❖ The atonement is limited in some way (not everyone will be saved).
- ❖ The gospel call is open for all. Who ever will call on the name of the Lord will be saved (Rom 10:13).
- ❖ Many benefits resulting from the atonement are applicable to all men, but these benefits are not salvific. Nobody denies these 'fringe benefits' of the atonement.

The Extent of the Atonement

The Method

- ❖ It is not sufficient to go to a few selected verses that say Christ died for the world or that he died for all.
- ❖ Whatever your view, verses that seem to say Christ died for all must be limited, either the effectiveness of that death is limited, or the group intended by all is limited, or we must accept universalism.

The Extent of the Atonement

The Method

Rom 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

The Extent of the Atonement

The Method

Rom 5:14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. **15** But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. **16** The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification. **17** For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. **18** So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

The Extent of the Atonement

The Method

Rom 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. **19** For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. **20** The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, **21** so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

The Extent of the Atonement

The Method

1 Cor 15:22 For as in Adam all die, so also in Christ all will be made alive.

The Extent of the Atonement

The Method

- ❖ Berkof “A similar limitation must be applied in the interpretation of 2 Cor 5:14, and Heb 2:9, cf. verse 10. Otherwise they would prove too much, and therefore prove nothing. In all these passages the ‘all’ are simply all those who are in Christ.” (396).

