

*GraceLife Church Presents . . .*

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# Soteriology

The Purpose,  
Accomplishment,  
Plan, and Application of  
Redemption

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# The Accomplishment of Redemption

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## The Atonement

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

Wayne Gruden, *Bible Doctrine*, 248.

# The Extent of the Atonement

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# The Extent of the Atonement

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## Introduction

- ❖ When we ask about the extent of the atonement we are asking, “who did Christ die for?”

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## The Views

### *Limited Atonement/Particular Redemption View*

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

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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).

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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).

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## 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.

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# The Extent of the Atonement

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## The Method

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

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# The Extent of the Atonement

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## The Method

“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.”

Louis Berkof, *Systematic Theology*, 396.

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# The Extent of the Atonement

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## The Method

- ❖ Argue for Particular Redemption (Limited Atonement)
- ❖ Answer Objections
  - ❖ Arguments against Particular Redemption
  - ❖ Scriptures that seem to argue for Hypothetical Universalism

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# The Extent of the Atonement

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## Particular Redemption

*Those For Whom Christ Died also Died in Christ*

**2 Cor 5:14** For the love of Christ controls us, having concluded this, that one died for all, therefore all died; **15** and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

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# The Extent of the Atonement

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## Particular Redemption

*Those For Whom Christ Died also Died in Christ*

- ❖ We need to ask ourselves if Christ's purpose here will succeed or fail.
- ❖ He died *so that* those for whom he died would no longer live for themselves but for him.
- ❖ If Christ's purpose will succeed the 'all' for whom he died are the 'all' who no longer live for themselves.

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# The Extent of the Atonement

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## Particular Redemption

*Those For Whom Christ Died also Died in Christ*

- ❖ Note the logic, he died for all, therefore all died.
- ❖ The 'all' that he died for 'all died' so that they will live for him who died for them and rose again.

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# The Extent of the Atonement

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## Particular Redemption

*Those For Whom Christ Died also Died in Christ*

- ❖ This 'death' refers to a spiritual death resulting from union with Christ.
- ❖ Paul says, if he died for them, they died with him

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# The Extent of the Atonement

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## Particular Redemption

*Those For Whom Christ Died also Died in Christ*

- ❖ If we go to Romans 6 we can see that if we died with Christ we will also walk in newness of life.
- ❖ And if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection (which refers to salvation).

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# The Extent of the Atonement

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## Particular Redemption

*Those For Whom Christ Died also Died in Christ*

**Rom 6:3** Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection,

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# The Extent of the Atonement

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## Particular Redemption

*Those For Whom Christ Died also Died in Christ*

“The former text [2 Cor 5:14] teaches that all those for whom Christ died, died spiritually with him. The latter [Rom 6:1–14] teaches that all who died with him will share in his resurrection life, which in Romans is connected with salvation. Putting the two together, it is apparent that all for whom Christ died will enjoy salvation.”

Steve Jeffery, Michael Ovey, and Andrew Sach, *Pierced for Our Transgressions*, 272.

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# The Extent of the Atonement

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## Particular Redemption

*Those For Whom Christ Died also Died in Christ*

- ❖ Rather than disproving particular redemption, 2 Cor 5:14 is actually an argument for it.
- ❖ If Christ died for all men without exception what do we do with the logic of Paul's argument? All men have not died in Christ, nor do they have the potentiality of newness of life.

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# The Extent of the Atonement

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## Particular Redemption

*The Connection of Election, Justification, Glorification, and Redemption*

**Rom 8:38** For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, **39** nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

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# The Extent of the Atonement

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## Particular Redemption

*The Connection of Election, Justification, Glorification, and Redemption*

- ❖ Nothing can separate *us* from the love of God in Christ.
- ❖ There is a love of God in Christ, from which nothing can separate us. The question is who is 'us'?

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# The Extent of the Atonement

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## Particular Redemption

*The Connection of Election, Justification, Glorification, and Redemption*

**Rom 8:31** What then shall we say to these things? If God is for us, who is against us? **32** He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? **33** Who will bring a charge against God's elect? God is the one who justifies; **34** who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. **35** Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** Just as it is written,

"FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG;  
WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."

**Rom 8:37** But in all these things we overwhelmingly conquer through Him who loved us.

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# The Extent of the Atonement

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## Particular Redemption

*The Connection of Election, Justification, Glorification, and Redemption*

- ❖ The 'us' in this passage are those for whom Christ died, also called the elect, and those for whom Christ intercedes.
- ❖ The remarkable assurance the believer has is tied to the fact that God delivered his Son over for us. If God justifies who could possibly condemn or separate us?

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# The Extent of the Atonement

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## Particular Redemption

*The Connection of Election, Justification, Glorification, and Redemption*

- ❖ The 'us' in this passage is also tied back to verses 28–30

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# The Extent of the Atonement

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## Particular Redemption

*The Connection of Election, Justification, Glorification, and Redemption*

**Rom 8:28** And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose. **29** For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren; **30** and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

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# The Extent of the Atonement

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## Particular Redemption

*The Connection of Election, Justification, Glorification, and Redemption*

- ❖ The argument is, if God gave up Christ for you (the greater thing) how will he not give all things necessary (the lesser) to keep you?
- ❖ How could this passage be of any encouragement to the believers in Rome if Christ had died for all men?

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# The Extent of the Atonement

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## Particular Redemption

*The Connection of Election, Justification, Glorification, and Redemption*

“This means that the love implied in verse 32, the love of giving the Son, cannot be given a wider reference than the love which, according to verses 35–39, insures the eternal security of those who are its objects.”

John Murray, *Redemption Accomplished and Applied*, 67.

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# The Extent of the Atonement

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## Particular Redemption

*The Connection of Election, Justification, Glorification, and Redemption*

“It is plain Paul regards those for whom God gave his Son as identical with the group that will finally be saved. There can be no-one for whom Christ died who will not also receive his or her inheritance—this is Paul’s very argument. Christ died only for those who will be saved.”

John Murray, *Redemption Accomplished and Applied*, 67.

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# The Extent of the Atonement

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## Particular Redemption

### *The Principle of Inseparable Operation*

- ❖ The principle of inseparable operation is drawn from the fact that God is one. There is one God who exists in three persons.
- ❖ *As One* God the three persons of the Trinity always work together.

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# The Extent of the Atonement

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## Particular Redemption

### *The Principle of Inseparable Operation*

“The principle of inseparable operation established that the Trinity is not a collection of three deities who each does his own thing, but one God in three persons who always act together, with unity of purpose. It is important to say that although the persons of the Trinity act inseparably, their actions remain distinguishable, just as the persons themselves are distinguishable.”

Steve Jeffery, Michael Ovey, and Andrew Sach, *Pierced for Our Transgressions*, 130.

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# The Extent of the Atonement

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## Particular Redemption

### *The Principle of Inseparable Operation*

“The Father, and the Son, and the Holy Spirit, as they are indivisible, so [they] work indivisibly. . . Yet otherwise, the Trinity does not work indivisibly, but the Father does some things, the Son other things, and the Holy Spirit yet others: or else, if they do some things together, some severally, then the Trinity is not indivisible.”

Augustine, “On the Trinity,” in *Nicene and Post-Nicene Fathers: First Series*, 3:20–1.

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# The Extent of the Atonement

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## Particular Redemption

### *The Principle of Inseparable Operation*

- ❖ When we study election next week we will see that God the Father has chosen a particular group for salvation before the foundation of the world—the elect.
- ❖ When we study the application of redemption we will see that the Holy Spirit effectually calls this same group to salvation granting them faith and repentance through the new birth

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

- ❖ If the Father and the Spirit are working together to save the same group of people, why would/how could the Son be accomplishing redemption for a different group?

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# The Extent of the Atonement

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## Particular Redemption

### *The Principle of Inseparable Operation*

- ❖ When we looked at penal substitution we saw the Son's obedience to the Father's plan. The Son came to do the will of the Father, not his own will.

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

**John 6:38** “For I have come down from heaven, not to do My own will, but the will of Him who sent Me. **39** “This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. **40** “For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

“There exists a group of chosen individuals whom the Father has given the Son, and it is on *their* behalf that he accomplishes his redemptive work.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 546.

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

**John 6:37** “All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

**John 10:11** “I am the good shepherd; the good shepherd lays down His life for the sheep. . . **14** “I am the good shepherd, and I know My own and My own know Me, **15** even as the Father knows Me and I know the Father; and I lay down My life for the sheep. **16** “I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd.

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

**John 10:26** “But you do not believe because you are not of My sheep. **27** “My sheep hear My voice, and I know them, and they follow Me; **28** and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. **29** “My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father’s hand. **30** “I and the Father are one.”

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# The Extent of the Atonement

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## Particular Redemption

### *The Principle of Inseparable Operation*

**John 17:1** . . . “Father, the hour has come; glorify Your Son, that the Son may glorify You, **2** even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. **3** “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. . . . **6** “I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. . . . **9** “I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; . . . **20** “I do not ask on behalf of these alone, but for those also who believe in Me through their word; **21** that they may all be one; . . . **24** “Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

- ❖ Christ explicitly says that he gave his life for those whom the Father has given him and that he will raise that same group up on the last day.

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

“There is a perfect unity of purpose and intention in the saving will of the Father and the saving will of the Son. . . Said another way, if the atonement is universal, then either election is also universal, or the Father and Son are at cross-purposes with one another.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 546.

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# The Extent of the Atonement

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## Particular Redemption

### *The Principle of Inseparable Operation*

“This [to say Christ died for a different group than the Father elected and the Spirit regenerates] not only threatens the consubstantiality of the persons of the Trinity, but it flatly contradicts Christ’s own explicit statements that he had undertaken his saving mission precisely to do the will of his Father. As the Father has given to the Son a particular people out of the world, it is for these—his sheep, his own, his church—that Christ lays down his life. Unity in the Trinity demands a particular atonement.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 548.

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# The Extent of the Atonement

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## Particular Redemption

### *The Principle of Inseparable Operation*

“By contrast, universal redemption divides the persons of the Trinity. The Son’s intention to save all is in conflict with the Father’s decision to chose only some, and with the Spirit’s work in uniting only some to Christ by faith. Such a conflict flies in the face of orthodox trinitarian theology.”

Steve Jeffery, Michael Ovey, and Andrew Sach, *Pierced for Our Transgressions*, 273.

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

“[Universal redemption] also undermines the sovereignty of the Son by implying that his will is ultimately frustrated, for the Father’s decision that only some will be saved finally prevails.”

Steve Jeffery, Michael Ovey, and Andrew Sach, *Pierced for Our Transgressions*, 273.

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

- ❖ There are a number of texts that show Christ died for a particular group of people.

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

**Eph 5:25** Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, **26** so that He might sanctify her, having cleansed her by the washing of water with the word, **27** that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

**Acts 20:28** “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

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# The Extent of the Atonement

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## Particular Redemption

*The Principle of Inseparable Operation*

- ❖ Jesus gave his life for his sheep,
- ❖ for those the Father gave him,
- ❖ for his church,
- ❖ for many (Matt 20:28; 26:28; Mark 10:45),
- ❖ and for his friends (John 15:13),

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# The Extent of the Atonement

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## Particular Redemption

### *Efficacious Atonement*

- ❖ This argument is based on the nature of the atonement.
- ❖ Atonement is always efficacious in Scripture.
  - ❖ Atonement results in at-one-ment.
  - ❖ Propitiation results in appeasement of wrath
  - ❖ Redemption results in freedom from bondage

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# The Extent of the Atonement

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## Particular Redemption

### *Efficacious Atonement*

“What does redemption mean? It does not mean redeemability, that we are placed in a redeemable position. It means that Christ purchased and procured redemption. This is the triumphant note of the New Testament whenever it plays on the redemptive chord.”

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

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# The Extent of the Atonement

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## Particular Redemption

### *Efficacious Atonement*

- ❖ If the atonement was intended for all why was it not effective for all?
- ❖ If Jesus died for everyone why are they not saved?
- ❖ What is an atonement that does not atone?

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# The Extent of the Atonement

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## Particular Redemption

### *Efficacious Atonement*

- ❖ Hypothetical universalists would answer that the reason not all are saved is because the atonement needs to be actualized by faith.
  - ❖ Q: What does that do to our understanding of the atonement?
    - ❖ A: It makes the atonement potential rather than actual.

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# The Extent of the Atonement

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## Particular Redemption

### *Efficacious Atonement*

**Heb 9:11** But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; **12** and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

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# The Extent of the Atonement

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## Particular Redemption

*Efficacious Atonement*

**Rev 5:9** And they \*sang a new song, saying,

“Worthy are You to take the book and to break its seals;  
for You were slain, and purchased for God with Your  
blood *men* from every tribe and tongue and people and  
nation.

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# The Extent of the Atonement

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## Particular Redemption

*Efficacious Atonement*

**Titus 2:14** who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

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# The Extent of the Atonement

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## Particular Redemption

*Efficacious Atonement*

**Heb 1:3** And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

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# The Extent of the Atonement

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## Particular Redemption

*Efficacious Atonement*

**Gal 3:13** Christ redeemed us from the curse of the Law, having become a curse for us — for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE” —

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# The Extent of the Atonement

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## Particular Redemption

*Efficacious Atonement*

**John 19:30** Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.

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# The Extent of the Atonement

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## Particular Redemption

*Efficacious Atonement*

“It is to beggar the concept of redemption as a effective securement of release by price and by power to construe it as anything less than the effectual accomplishment which secures the salvation of those who are its objects.”

John Murray, *Redemption Accomplished and Applied*, 61.

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# The Extent of the Atonement

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## Particular Redemption

### *Efficacious Atonement*

“Did Christ come to make the salvation of all men possible, to remove obstacles that stood in the way of salvation, and merely to make provision for salvation? Or did he come to save his people? Did he come to put all men into a salvable state? Or did he come to secure the salvation of all those who are ordained to eternal life? Did he come to make men redeemable? Or did he come effectually and infallibly to redeem? The doctrine of the atonement must be radically revised if, as atonement, it applies to those who finally perish as well as to those who are heirs of eternal life.”

John Murray, *Redemption Accomplished and Applied*, 62.

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# The Extent of the Atonement

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## Particular Redemption

### *Efficacious Atonement*

“By contrast, universal redemption teaches that the atoning benefits of Christ’s death apply equally to all, leaving only two options: either all are saved, which is unbiblical, or else something remains to be done to achieve the salvation of those who are.

The cross itself is sufficient to save no-one.”

Steve Jeffery, Michael Ovey, and Andrew Sach, *Pierced for Our Transgressions*, 273.

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# The Extent of the Atonement

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## Particular Redemption

### *Efficacious Atonement*

“But if we start by affirming that God has a saving love for all, and Christ died a saving death for all, and yet balk at becoming universalists, there is nothing else that we can say. And let us be clear on what we have done when we have put the matter in this fashion. We have not exalted grace and the cross; we have cheapened them. We have limited the atonement far more drastically than Calvinism does, for whereas Calvinism asserts the Christ’s death, as such saves all whom it was meant to save, we have denied that Christ’s death, as such, is sufficient to save any of them.”

J.I. Packer, “Saved by His Precious Blood,” in *In my Place Condemned He Stood*, 129.

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# The Extent of the Atonement

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## Particular Redemption

### *Efficacious Atonement*

“The logic of universal redemption runs into serious difficulty just as it tries to explain why not all are saved. . . why is his death not effective for all? Because not all believe, comes the reply. But unbelief is a sin like any other (cf. Heb 3:12), and therefore Jesus’ death is surely sufficient to deal with it. So why are these people not saved? . . . the proponent of universal redemption must either opt for universalism . . . or say there are sins Christ’s death does not deal with.”

Steve Jeffery, Michael Ovey, and Andrew Sach, *Pierced for Our Transgressions*, 274.

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# The Extent of the Atonement

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## Particular Redemption

### *Efficacious Atonement*

- ❖ Hypothetical Universalism leads to a potential atonement that doesn't actually save.
- ❖ It results in double payment for the sins of unbelievers which seems to undermine the justice of God. Jesus paid the penalty for unbeliever's sins and they paid the penalty for their own sins

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# The Extent of the Atonement

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## Particular Redemption

*Efficacious Atonement*

- ❖ Hypothetical Universalism also has Jesus dying for the sins of unbelievers already in hell while he was on the cross.