

TULIP

— *defined and defended* —

A COURSE ON THE 5 POINTS OF CALVINISM

T

TOTAL
DEPRAVITY
ROMANS 3:10–12

U

UNCONDITIONAL
ELECTION
EPHESIANS 1:4–5

L

LIMITED
ATONEMENT
JOHN 10:11

I

IRRESISTIBLE
GRACE
JOHN 6:37

P

PERSEVERANCE
OF THE SAINTS
PHILIPPIANS 1:6

By Silas Wertz

Overview:

- Lesson 01: What is Calvinism? - Introduction/History
- Lesson 02: Total Depravity
- Lesson 03: Unconditional Election
- Lesson 04: Limited Atonement
- Lesson 05: Limited Atonement (PT 2)
- Lesson 06: Irresistible Grace
- Lesson 07: Perseverance of the Saints
- Lesson 08: Answering Objections to the Doctrines of Grace
- Lesson 09: Answering Objections to the Doctrines of Grace (PT 2)



Review



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Question 1

- Can someone summarize John Owen's famous argument?



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Question 2

- List 2 passages that demonstrate Limited Atonement.



Lesson 04: Limited Atonement (Part 2)



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John 3:16

- “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.”



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Considerations:



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1. John 3:16 actually doesn't directly address the extent of the atonement.

- The verse says that God “loved the world.”
- Nowhere does the verse say that Christ “died for the world.”



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2. The word “world” is defined differently depending on the context.

There are primarily 5 ways that the word “world” is used in the NT:



1. “World” = unbelieving system / opposed to Christ

- John 7:7 “The world cannot hate you, but it hates me because I testify about it that its works are evil.”



2. “World” = those who are outside Christ / unbelieving humanity as a class

- John 17:9 “I am praying for them. I am not praying for the world but for those whom you have given me...”
- If world here meant every individual in the world, then Jesus has just contradicted Himself.



3. “World” = fallen human order under sin

- 1 John 5:19 “The whole world lies in the power of the evil one.”
- 1 John 2:15–16 “Do not love the world or the things in the world...”



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4. “World” = Roman Empire / political order

- Luke 2:1 “A decree went out from Caesar Augustus that all the world should be registered.”



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5. “World” = all kinds of people (not every individual)

- John 12:19 “Look, the world has gone after him.”



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3. “Whoever” is not a word in the Greek.

- A more apt translation would be: “so that everyone believing in Him” or “All the believing ones”
- Whosoever is not necessarily an inaccurate translation – but it carries connotations from our culture that are inconsistent with what John is intending to communicate.



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4. Context!!

- Who is Jesus talking to?
- What did Jews primarily believe about who would receive eternal life?



5. The Giving of the Son is to the End of Eternal Life to all the Believing

- John 3:16 does not say that Christ was given to save men if they believe, but rather that He was given to save those who believe.
- The difference is crucial: the verse presents belief not as a condition that makes salvation possible, but as the identifying mark of those for whom Christ was given.



5. The Giving of the Son is to the End of Eternal Life to all the Believing

- the Arminian reads John 3:16 along these lines: "God loved everyone, so He gave His Son to make salvation possible for all, if they believe."
- But the grammar of the verse implies purposeful, effectual action —not a hopeful possibility.



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5. The Giving of the Son is to the End of Eternal Life to all the Believing

- "The words declare not a mere possibility of salvation to all, but the certainty of salvation to believers. And this believing is not the cause of God's love or of the gift of Christ, but the effect and evidence of it."
- In other words, Owen argues that the Son was given not to make salvation merely available, but to actually secure the salvation of those whom God gives faith to believe.



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5. The Giving of the Son is to the End of Eternal Life to all the Believing

- From the Arminian perspective, man is the decisive factor— meaning Christ could theoretically die, and yet no one might be saved if no one chooses to believe.
- But this is not what John 3:16 teaches. The verse assumes that there will be believers—that there will be those who do not perish, but have eternal life. And the only one who can guarantee such an outcome is God Himself.



5. The Giving of the Son is to the End of Eternal Life to all the Believing

- Calvinists believe that anyone (whosoever) believes will have eternal life.
- But who will believe?
- Acts 13:48 "When the Gentiles heard this, they were glad and glorified the word of the Lord; and as many as had been appointed to eternal life believed"



5. The Giving of the Son is to the End of Eternal Life to all the Believing

- The Son is given to accomplish eternal life for all those who believe.
- But God is decisive in who believes.
- Therefore, God put forth Christ to save all those that He chooses to believe.



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Conclusion

- The Son was given to secure eternal life to all the believing ones.



The Sacrificial System

Jesus as the true and better sacrifice was not blemished. Therefore it follows that His death accomplished atonement for all those for whom He was offered.



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God Required Every Sacrifice to Be Without Blemish

- Every acceptable sacrifice in the Old Testament had to be without blemish.
- This requirement pointed forward to the true and better/perfect sacrifice of Christ.



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Key Texts

- Leviticus 22:20 – "You shall not offer anything that has a blemish, for it will not be acceptable for you."
- Leviticus 22:25 – "Since there is a blemish in them... they will not be accepted for you."



The Success of the Sacrifice Depends on God's Acceptance

- A sacrifice failed only if God rejected it.
- The issue was never the worshiper's worthiness, but the acceptability of the sacrifice.
- The effectiveness of the sacrifice rested entirely on whether God accepted what was offered.



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The Success of the Sacrifice Depends on God's Acceptance

- There was only one thing that would prevent a sacrifice from accomplishing its intended end - A deficiency in sacrifice itself.
- The achievement of God's sacrifice is not hinged upon man's acceptance of it, but upon God's acceptance of it.



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The Success of the Sacrifice Depends on God's Acceptance

- The failure of a sacrifice said something about the sacrifice – not the sinner.



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The Arminian View

- The Arminian view of Christ's atonement posits that if Christ's sacrifice does not become effective for someone, it is because they, by their free-will frustrated God's intent to save them.



The Arminian View

- But if Jesus is the true and better sacrifice (without blemish) then this cannot be so.



The Arminian View

- For the Arminian view of the atonement to be credible two things must be true:
 1. Christ must be a blemished sacrifice.
 2. God accepted a blemished sacrifice.



Conclusion

- To say that Christ died for men that are not saved is in effect to say that Christ was a blemished sacrifice...



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