



QUESTIONS

ON THE

ATONEMENT

DENNIS R. FRY

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QUESTIONS ON THE ATONEMENT

THESSE questions and statements are designed to provoke thought in the area of the sovereignty of God in salvation. The responsibility of man is not emphasized here but should be included in a balanced view of salvation. The fact that God is sovereign and man is responsible to respond to God cannot be denied. These two truths do not contradict each other but meet in time and result in effectual salvation.

May I recommend that these questions be prayerfully meditated upon one at a time. Look up and read carefully each scripture given considering its context and thought in light of the particular question being scrutinized. As in all Bible study, as much as possible, set aside any preconceived ideas and prejudices and let the holy Scriptures be the only authority for your faith. It will take much study to do as the Bereans in Acts 17 who “received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Act 17:11). May God’s Spirit attend your study and meditation of His holy Word!

THE EFFECTIVENESS OF CHRIST’S WORK ON THE CROSS

1. Did Christ’s work on the cross make those for whom He died savable, redeemable, reconcilable, and justifiable; or did it actually save, redeem, reconcile, and justify all for whom it was intended?

Romans 5:8-11—“But God commendeth his love toward us, in that, while we were yet sinners, Christ died

for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”

Romans 8:1, 30-32—“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit...Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

Hebrews 2:11—“For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.”

2. Did the precious blood of Christ purchase a “possible” or an “actual” salvation?

Matthew 20:28—“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

John 17:2, 4, 9—“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him...I have glorified thee on the earth: I have finished the work which thou gavest me to do...I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.”

Titus 2:14—“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

3. Did Christ die in the place of sinners so that one “could” be saved or so that one “would” be saved?

Isaiah 53:10-12—“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

Hebrews 9:12, 15—“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us...And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”

Hebrews 10:14—“For by one offering he hath perfected for ever them that are sanctified.”

4. Was Christ’s intercession on behalf of sinners partially effective or 100% efficient?

Isaiah 53:10-11—“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his

soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”

John 6:37—“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”

John 10:15, 26-28—“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep...But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”

Romans 5:18—“Therefore as by the offense of one judgement came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”

5. Would God be just in exacting the penalty for sin twice: first in Christ dying in the sinner’s place (in which case the sinner is actually said to have died with Christ) and then a second time in the sinner perishing for his own sins? Did Christ pay the *full* penalty, or a partial penalty?

Isaiah 53:10-12—“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see of his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their

iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

Romans 6:3-8—“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him.”

Romans 8:1—“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.”

Hebrews 1:3—“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

6. If Christ put away “all sin” must not this include the sin of unbelief? If so, then why are not all men saved?

Hebrews 9:26, 28—“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself...So Christ was once offered to bear the sins of many; and unto them that look for him

shall he appear the second time without sin unto salvation.”

COULD GOD FAIL OR BE INCONSISTENT?

7. Either Christ failed in His attempt to save all persons by his finished work or else His work was intended or designed to effect the salvation of certain individuals only. Was His work on Calvary limited in its scope, or did it fail in its intent?

Isaiah 46:10—“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”

Isaiah 53:10-12—“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

Isaiah 55:11—“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Daniel 4:35—“And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of

the earth: and none can stay his hand, or say unto him, What doest thou?”

John 6:37—“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”

John 10:15,26-28—“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep...But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”

Romans 5:12,18,19—“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned...Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (note the interchange between “all” and “many”).

I John 2:2—“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

8. If Christ died for every individual, then isn’t God inconsistent in not providing every person with the opportunity to hear the gospel and respond?

John 3:36—“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

Romans 10:13,14—“For whosoever shall call upon the name of the Lord shall be saved. How then shall they

call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

9. Did God purpose to purchase redemption for every individual and then fail to have the gospel fall on their ears, which is the means of obtaining that which was purchased for them? In this, did God provide the end but not the means to that end?

John 6:37, 44-45—"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out...No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Acts 2:47—"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

CREATURE POWER

10. Did God purpose that sinners could frustrate the finished work of Christ on the cross?

Isaiah 46:10—"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Isaiah 55:11—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

John 6:37—“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”

John 6:44—“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”

John 17:2—“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

Ephesians 1:11—“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”

11. Can finite man nullify the work of God?

Isaiah 46:10—“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”

Isaiah 55:11—“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Daniel 4:35—“And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”

John 6:29—“Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”

12. Do we as creatures have the power within ourselves to make the work of Christ effective or non-effective?

John 1:12-13—“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

John 6:29—“Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”

Romans 9:16—“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”

Romans 9:18—“Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.”

Romans 11:7-8—“What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.”

13. Is God's grace a result of our believing? Or is our believing a result of God's grace?

Ephesians 2:8-9—“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”

Philippians 1:6—“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”

2 Thessalonians 2:13-14—“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you

to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

14. Does the salvation of souls depend upon man’s will or God’s will?

John 1:13—“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

John 13:8—“Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.”

Romans 9:16—“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”

Ephesians 1:11—“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”

Philippians 1:6—“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”

Philippians 2:13—“For it is God which worketh in you both to will and to do of his good pleasure.”

2 Thessalonians 2:13-14—“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

15. Does one's belief result in God's quickening power of regeneration or does God's regenerating power result in one's believing faith?

John 3:3—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Romans 10:17—"So then faith cometh by hearing, and hearing by the word of God."

Ephesians 2:1—"And you hath he quickened, who were dead in trespasses and sins."

Ephesians 2:8-9—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

2 Thessalonians 2:13—"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

2 Thessalonians 2:14—"Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

Titus 3:5—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

16. If one is born "dead" in sin, with no spiritual discernment or capacity, then how can one have "an ability" to respond to God?

Jeremiah 13:23—"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

Jeremiah 17:9—“The heart is deceitful above all things, and desperately wicked: who can know it?”

John 3:3—“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

John 3:13—“And no man hath ascended up to heaven, but he who came down from heaven, even the Son of man which is in heaven.”

Romans 9:16—“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”

Ephesians 2:1-5—“And you hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved).”

Philippians 2:13—“For it is God which worketh in you both to will and to do of his good pleasure.”

I Corinthians 2:14—“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

2 Timothy 2:26—“And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

17. Can a physical corpse desire physical life? Can a spiritual corpse desire spiritual life?

Psalms 14:2-3—"The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

Romans 3:11—"There is none that understandeth, there is none that seeketh after God."

Ephesians 2:1—"And you hath he quickened, who were dead in trespasses and sins."

Ephesians 2:5—"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."

Philippians 2:13—"For it is God which worketh in you both to will and to do of his good pleasure."

18. If "grace" is not *free* then how can one "merit" salvation?

Romans 4:4-5—"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Romans 11:5-6—"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

Ephesians 2:8-9—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

2 Thessalonians 2:13-14—"But we are bound to give thanks alway to God for you, brethren beloved of the

Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

19. Is our election the “cause” and our belief the “effect” of the new birth, or is our belief the “cause” and our election the “result” of the new birth?

Acts 13:48—“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.”

Romans 9:11—“For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.”

Romans 11:5-7—“Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.”

Ephesians 1:4—“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”

2 Thessalonians 2:13-14—“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

20. Is “faith” the gift of God, or the act of an unregenerate man?

John 3:3—“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

Romans 2:4—“Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?”

Ephesians 2:8-9—“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”

Philippians 2:13—“For it is God which worketh in you both to will and to do of his good pleasure.”

2 Thessalonians 2:13-14—“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

21. Can one’s unregenerate heart incline itself toward God and thus remove the enmity of its own accord?

John 6:29—“Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”

John 6:63—“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

John 6:65—“And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.”

John 10:26—“But ye believe not, because ye are not of my sheep, as I said unto you.”

John 12:39-40—“Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.”

Acts 16:14—“And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.”

I Corinthians 12:3—“Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.”

Philippians 2:13—“For it is God which worketh in you both to will and to do of his good pleasure.”

22. Can one remove his own spiritual deafness and blindness?

John 3:3—“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

John 12:39-40—“Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.”

Romans 10:17—“So then faith cometh by hearing, and hearing by the word of God” (note: “hearing by the word of God”).

Romans 11:7-8—“What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is

written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.”

23. Is believing faith a bare act of the human will apart from God, or is it a result of God opening spiritually blind eyes and spiritually deaf ears?

John 1:13—“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

John 6:37—“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”

Romans 9:16—“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”

Romans 10:17—“So then faith cometh by hearing, and hearing by the word of God.”

Romans 11:7,8—“What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.”

Philippians 2:13—“For it is God which worketh in you both to will and to do of his good pleasure.”

SELECTIVE ATONEMENT

24. Did Christ die for those who rejected Him previous to His death on the cross?

John 10:11—“I am the good shepherd: the good shepherd giveth his life for the sheep.”

John 10:15-16—“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

John 10:26-28—“But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”

John 17:6—“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.”

John 17:9—“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.”

25. Did Christ suffer punishment for “some of the sins of all men,” “all the sins of some men,” or “all the sins of all men?”

Isaiah 53:10-12—“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

Matthew 1:21—“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”

John 10:15—“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.”

John 17:9—“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.”

1 Corinthians 15:22—“For as in Adam all die, even so in Christ shall all be made alive.”

26. If Christ's work expiated all the sins of all men, then are not all men saved?

Isaiah 53:10-12—“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

Mark 10:45—“For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

Romans 8:32-34—“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather,

that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

27. Was Christ’s substitutionary death *in the very place* of sinners merely potentially effective, or was it actually effective in payment of the sin debt of men?

Romans 5:18-19—“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

Galatians 3:13—“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.”

Colossians 1:21-22—“And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:”

Titus 2:14—“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Hebrews 9:28—“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

1 Peter 3:18—“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”

28. Has the sin debt been removed from the ones for whom Christ paid the sin debt?

Psalm 103:12—“As far as the east is from the west, so far hath he removed our transgressions from us.”

Matthew 20:28—“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

Romans 5:9,10—“Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

Galatians 3:13—“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.”

Ephesians 2:16—“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”

1 Peter 2:24—“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

Hebrews 9:26—“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”

29. Can God's unconditional covenant on behalf of men be made void because of failure on the part of sinful man? If not, all that are included in the "New Covenant," the Covenant of Grace, will surely come to faith by the grace of God!

John 6:37—"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

John 6:44-45—"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

John 6:65—"And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

John 10:16—"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

John 17:2—"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

Acts 2:39—"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts 13:48—"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

Romans 4:16—"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

Romans 9:7-8—“Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.”

Romans 9:11—“For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.”

Romans 9:16—“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”

Romans 9:23—“And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.”

Romans 11:4—“But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.”

Romans 11:5—“Even so then at this present time also there is a remnant according to the election of grace.”

Galatians 3:29—“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

Galatians 4:6—“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

Philippians 2:13—“For it is God which worketh in you both to will and to do of his good pleasure.”

Now here are some Scriptures which on the surface *seem* to support “universal atonement.”

John 1:29—“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”

John 12:32—“And I, if I be lifted up from the earth, will draw all men unto me.”

1 Timothy 2:6—“Who gave himself a ransom for all, to be testified in due time.”

1 Timothy 4:10—“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”

Hebrews 2:9—“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”

2 Peter 2:1—“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction.”

2 Peter 3:9—“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”

1 John 2:2—“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

However, study carefully the words “all” and “world” and how they are used elsewhere in Scripture. Note that many times “all” and “the world” refer to “beyond Israel” or “including Gentiles.”

Compare 1 Timothy 4:10: “For therefore we both labour and suffer reproach, because we trust in the living

God, who is the Saviour of all men, specially of those that believe,” with Revelation 7:9, “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” Also compare 1 John 2:2: “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world,” with John 11:51-52: “And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.”

Remember that these Scriptures will not contradict other Scriptures and thus will not disagree with those Scriptures which support a “selective atonement.” Context is the unifying force which make these seeming contradictions support the same thought.

None of this is to suggest that our evangelism is to be selective. Rather, we are to preach the gospel to every creature and trust God for the results.

It takes much time and prayer to search these matters out thoroughly! After asking the illuminating Holy Spirit of God to help one’s understanding each time the Scriptures are read, many men greatly used of God have come to love to call God *the sovereign Lord*. Yes, He is sovereign even in the matter of one’s eternal salvation.

Isaiah 55:10-11 says, “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” ❧