

## JOHN'S FIRST LETTER - Part VII

"Who Did Jesus Die For?"

Reference: **I John 2:2**

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Remember historic Calvinism consists of five **basic points** that are illustrated in the acronym **TULIP**:

**T**otal depravity or total inability

**U**nconditional election

**L**imited atonement

**I**rresistible grace

**P**erseverance of the saints or preservation of the saints

There is a thorough explanation of those five points in the message from last time on our website: [www.smchurch.net](http://www.smchurch.net).

This installment is intended to refute the third and most controversial part to Calvinism which is limited atonement. The reason is because **I John 2:2** is a classic refutation of that teaching.

The word atonement can be broken apart to mean an \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_. The word atonement means to reconcile or \_\_\_\_\_ as one.

Definition: **Atonement** is God and sinful man being \_\_\_\_\_ (reunited) through the sacrificial death of Jesus Christ.

There are two basic perspectives on atonement:

**LIMITED ATONEMENT** (particular atonement): Calvinism teaches that Jesus sacrificial death was not intended to make salvation possible for all people, but its intent was to \_\_\_\_\_ the salvation of those that have been elected to salvation.

**UNLIMITED ATONEMENT** (general atonement): Non-Calvinists and 4 Point Calvinists teach the sacrificial death of Jesus Christ was \_\_\_\_\_ to save all people but is \_\_\_\_\_ to save only those that believe on Jesus.

I intend to evaluate eight biblical references and statements that refute limited atonement and instead teach that Jesus died for all sins from all people from all time.

Besides these texts that are other passages that **explicitly** comment on the extent of the atonement.

References: **Mark 10:45; Romans 5:18-19; I Corinthians 15:3-11; II Corinthians 5:14-21; Titus 2:11-14; and Hebrews 9:28**

In addition, there are other passages that **implicitly** teach unlimited atonement.

One:

Reference: **Isaiah 53:6** (see screen)

Two:

Reference: **I Timothy 4:10** (see screen)

Three:

Reference: **I John 2:2** (see screen)

Four:

Reference: **John 1:29** (see screen)

Some Calvinists argue that the New Testament mentions instances citing that salvation is provided to limited groups of people and not all people period:

- His people (**Matthew 1:21**)
- His sheep (**John 10:15,26**)
- His friends (**John 15:13**)
- the church (**Acts 20:28**)
- the bride (**Ephesians 5:25**)

Definition: **A negative inference fallacy** means if a proposition is true, \_\_\_\_\_ that a negative inference from that proposition is also true.

Consider this example:

- All orthodox Jews believe in \_\_\_\_\_.
- Mr. Jones is \_\_\_\_\_ an orthodox Jew;
- therefore, Mr. Jones \_\_\_\_\_ believe in Moses.

Five:

Reference: **I Timothy 2:5-6a** (see screen)

Some argue that the "all" mentioned in this statement doesn't mean all people without \_\_\_\_\_, but it means all people with \_\_\_\_\_. It means \_\_\_\_\_!

Six:

Reference: **Hebrews 2:9** (see screen)

Seven:

Reference: **John 3:16** (see screen)

Eight:

Reference: **II Peter 2:1** (see screen)