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### Part 3 | Christ's Cross

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#### Previously:

- The Importance of Christ's Cross
- The Necessity of Christ's Cross
- The Divine Purpose of Christ's Death

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#### For Whom did Christ Die?

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- Scriptures which could be used to argue for a limited atonement.
  - Isaiah 53:5 – Since Isaiah is talking about the Jews nationally, even the most ardent proponent of particular atonement would have to admit that this *limits too much* since some Gentiles were clearly saved.
  - Matthew 1:21 – Another “limited” Scripture which must be taken contextually to refer to Jews only, and thus must be rejected as an exclusive passage of limitation.
  - Matthew 20:28 and 26:28 – The preposition *for* gives the idea of substitution, *for many*. Also Hebrews 9:28 for *many*.
  - John 10:15 – *for the sheep*, a limited extent.
  - Galatians 3:13 – *for us*. If this is limited atonement, then:
    - How could Paul (without using ridiculously awkward sentence structure) have included himself without saying, *for us*?
    - Is Isaiah 64:6 referring to limited unrighteousness?
  - Ephesians 5:25 – Does logic conclude that Christ only died for *the church*? Also Acts 20:28
  - The only conclusion that can come from these passages is to conclude that the Bible does speak of the death of Christ in relation to specific groups or individuals. The fact that the Bible does such in now way forces a conclusion that Christ died for *none other than those mentioned in these passages*.
- Scriptures Which Broaden the Extent of the Atonement to Include All Men.
  - Passages which refer to “the world.”
    - John 1:29, 3:16-17, 4:42
    - 2 Corinthians 5:19
    - 1 John 4:14
    - And many more.
  - Passages containing the word “Whosoever.”
    - The word *whosoever* occurs 110 times in the New Testament, always with an unrestricted meaning.<sup>1</sup>
    - John 3:16
    - Acts 10:43
    - Romans 10:13
    - Revelation 22:17.

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<sup>1</sup> Chafer, *Systematic Theology*, II, p. 78.

- Passages containing the word “all” or its equivalent.
  - Luke 19:10
  - Romans 5:6
  - 1 Timothy 2:6 – The Greek ἀντίλυτρον [antilytron] (ransom) is the Greek *lutron* (ransom) and *anti* (opposite). There are *types* and *antitypes*. An *antidote* is the *opposite-poison* or *remedy for poison*. Christ is the *substitute ransom* or the *solution for ransom*. This is the only time in the New Testament this rare word is used.
  - 2 Corinthians 5:14-15 – This is a strong argument for what is often called unlimited atonement. If **all** in verse 14 is universal, who could **he died for all** in verse 15 be limited? Famous Puritan Calvinist John Owen gives the common Calvinist twist when he says that this passage does “not say, that ‘Christ died for all that were dead,’ but only, that ‘all were dead which Christ died for’: which proves no more but this, that all they whom Christ died for, were dead.”<sup>2</sup>
  - Titus 2:11
  - Hebrews 2:9
  - 2 Peter 3:9
- Limited redemptionist explanation of the unlimited passages:
  - They claim that the *all* passages were to convince the Jews that Christ did not die just for them.
    - Such a claim is hard to find in John 1:29, 3:16, 1 Timothy 2:3-6, and many more.
  - They point out that there are occasions in which *all* doesn’t mean *all*.
    - Luke 2:1
    - Matthew 10:22
    - John 12:19
    - The basis for this restriction rests upon the fact that in some instances, which are unrelated to the work of Christ on the cross, the words are thus restricted. But is this a valid reason for always restricting them in salvation passages? We say no, and we say it emphatically.

Next week: *What did Christ’s Death Accomplish?*

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<sup>2</sup> John Owen, *The Works of John Owen*, p. 465.