

God the Son and the Real Gospel of Sovereign Grace for You

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“God loves you and has a wonderful plan for your life”?

- Bill Bright (1922–2003)

The Arminian: Consisting of Extracts and Original Treatises on Universal Redemption

- John Wesley (1703–1791)

Wesleyan Methodist Articles of Religion

X. *The Atonement.* We believe that Christ's offering of himself . . . provides the perfect redemption and atonement for the sins of the whole world, both original and actual . . . this atonement is sufficient for every individual of Adam's race. It is unconditionally effective in the salvation of those mentally incompetent from birth, of those converted persons who have become mentally incompetent, and of children under the age of accountability. But it is effective for the salvation of those who reach the age of accountability only when they repent and exercise faith in Christ.¹

VIII. *Personal Choice.* We believe that . . . **through Jesus Christ the prevenient grace of God** makes possible what humans in self effort cannot do. It is bestowed freely upon all, **enabling all who will** to turn and be saved.”

- Two-step redemption
 - o First all are raised up to have free will again, and then choice is theirs

“All men have been accepted into the state of reconciliation and into the grace of the covenant, so that no one is liable to condemnation on account of original sin, and no one shall be condemned because of it, but all are free from the guilt of original sin.”²

“As far as God is concerned, he wished to bestow equally upon all people the benefits acquired by the death of Christ; however, some obtain the pardon of sin and eternal life and others do not. This distinction depends on their own free will.”³

Arminius: two-fold love of God

- Did Jesus die for and pay for the sins of Cain, Pharaoh, King Saul, and Judas Iscariot?

The Arminian Revshop

The Scriptural Data

¹ See <https://secure.wesleyan.org/979/articles-of-religion>. Accessed 8 December 2017.

² *Book of Praise*, p. 575.

³ *Book of Praise*, p. 575.

“Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him and he with me” (Rev 3:20).

“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God” (2 Cor 5:21)

“all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus” (Rom 3:23–24)

“we have been justified through faith,” and “the gift followed many trespasses and brought justification (Rom 5:1, 16)

Christ bore our sins in his body on the tree (1 Pet 2:24).

the punishment that brought us peace was upon the Servant of the LORD and by his wounds we are healed (Isa 53:5)

“You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God, from every tribe and language and people and nation” (Rev 5:9)

A three-step argument:

1. Christ truly died for sins (2 Cor 5:21). So: Whose sins did he die for? Who did he actually justify, reconcile, atone for, and purchase?
2. If he died for the whole world, then the whole world must be saved, for his death really and truly paid for sins. It was "actual" and effective. But obviously it is not the whole world that was saved, but only whoever believes (John 3:16).
3. If he didn't die for the whole world, then he died for particular persons, persons who really and truly believe because they were first elected by God.

What about the “all” and the “world”?

- God so loved the world?
- Christ is the Saviour of all men?
- All have sinned, and [all] are justified?

The Reformed Revshop

- Total depravity
- Spiritual inability
- All equally fallen and on the road to death
- Christ pays a sufficient price to purchase all
- But he selects for purchase/ redemption only those whom he, with the Father and the Spirit, has chosen
- The elect are really, truly, completely, and entirely saved
- We have a real gospel to proclaim for real sinners who are really and truly saved