

# Saved by Son

September 15, 2019 ~ Five Points of Calvinism ~ John 17.1-20

## Recap of Previous Messages

- This is the 3<sup>rd</sup> message in a 5-week series entitled the “Five Points of Calvinism”
- 1<sup>st</sup> message was titled “Enslaved by Satan”
  - We saw from **2 Timothy 2** that man is enslaved to Satan’s will
    - Fallen man is unable to respond to the gospel call
    - But God has Satan on a leash, as **Job 1** shows us / He’s a tool of God
    - God commands Satan to release His elect so they may accept gospel call
- 2<sup>nd</sup> message was titled “Chosen by Father”
  - We saw from **Romans 9** that it’s God’s will that prevails on earth – not man’s
  - After stating “Jacob have I loved, but Esau I have hated” Paul asks in **v14** “What shall we say then? Is there unrighteousness with God”
    - Paul answers, “Certainly not!” and cites God telling Moses He’ll “have mercy on whomever He wills and harden whomever He wills.”
  - Paul asks 2nd question v19 “You will say to me then, why does He still find fault?”
    - In other words, “If God does what He wants, how can He criticize people for unbelief, for who has resisted His will?”
    - Paul rebukes questioner asking him, “who are you to reply against God?”
  - Paul then uses the potter and clay analogy much despised by Arminians
  - These two Q&A disprove theory that elect “self-select” in post-destination
  - Paul certainly doesn’t teach that view here in **Romans 9**

## Today’s Topic

- This 3<sup>rd</sup> point today is by far the most controversial of the TULIP petals
  - Arminians very offended that Calvinists restrict Christ’s death to the elect
  - Some people are only 4-point Calvinists – They can’t accept this one
- Limited atonement is what Calvinists believe / It’s also clearly what Jesus taught
  1. First we’ll read Christ’s own words explaining for whom He died – *specific*
  2. Then we’ll read Jesus and John’s words explaining for what He died – *general*
  3. Then we’ll address what Christ’s death accomplished

## 1. Christ Explaining for Whom He Died – Specific

**Xition:** First part of High Priestly prayer – What did Jesus accomplish?

## John 17.1-8 – High Priestly Prayer – “What Did Jesus Accomplish?”

- **v4** ~ “finished the work” – All to happen – arrest, death, burial, resurrection
  - He’s proclaiming in prayer before 11 Apostles what He’s accomplishing
- **v2a** ~ “authority over all flesh” / 3 examples from OT
  - In the 1<sup>st</sup> God bragged on Job to Satan
  - **Job 1.12** ~ “And the Lord said to Satan, “Behold, all that he has is in your power; only do not lay a hand on his person.”
    - God allowed Satan access to Job – the most faithful man on earth
    - Surely he’d grant Satan greater access to “rank and file” unbelievers
    - Satan is God’s enemy / Nowhere near His equal / Tool in God’s hand
  - **Jer 1.5** ~ “Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations.”
    - Jeremiah did not choose to be a prophet of God – He was chosen
  - **Dan 4.35** ~ “[God] does according to His will .. among the inhabitants of the earth. No one can restrain His hand or say to Him, ‘What have you done?’”
    - “Christians today are dismayed by the sovereignty of God”
    - Not Nebuchadnezzar - He experienced it first hand and honored God
    - Ancient pagan king had greater respect for God than modern believers
- Jesus had authority over “all flesh”
- This authority extended to their eternal souls
- **v2b** ~ “He should give eternal life to as many as You have given Him”
  - With authority over “all flesh” Christ gave “eternal life” to the elect
  - **v3a** ~ “.. this is eternal life, that they may know”
  - Eternal life given through revelation / Revealing of Himself and Father
- Jesus says in **v6** – “I have revealed Your name” / He chose to not reveal to all
- Jesus says in **v8** – “I have given them words .. they received them .. and know”
  - Jesus was successful because His disciples demonstrated belief
  - Note well - belief was a result of Christ’s work in them
  - They believed because Jesus revealed Himself and His Father to them
  - God’s revelation of Himself is at the heart of faith
  - And God doesn’t reveal Himself to all men

**Xition:** Let’s look at 2<sup>nd</sup> part of the High Priestly prayer. For whom did Jesus pray?

## John 17.9-20 – High Priestly Prayer – “For Whom Did Jesus Pray?”

- **v9** ~ “I pray for .. those whom You have given Me”, “I do not pray for the world”
  - “If Jesus giving His life for world, why would He refuse to pray for world?”
  - “Surely sacrificing His life for them would reflect greater love than praying for them”
- **v12** ~ “Those whom You gave Me I have kept”
  - These people were the Father’s to give / They were the Son’s to keep
  - Judas Iscariot was chosen (“the son of perdition”) to betray Christ
  - Jesus refers to these people as the Father’s possession and His own
- **v14** ~ “I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world.”
  - Jesus separated them from the world
  - .. from the unbelieving world that He refused to pray for
- “Last week I said perhaps the Apostles were different – Fair enough”
- But .. Let’s look at what Jesus does next in **v20**
- **v20** ~ “I do not pray for these alone, but also for those who will believe in Me through their word”
  - Jesus has prayed for his apostles / not for world / now for future believers
  - Jesus is praying for people “in the world” but destined to believe
  - The phrase “through their word” can mean the Bible too
  - Jesus refused to pray for the unbelieving world – let alone die for it

**Xition:** Let’s see what else Jesus said about His own sacrificial death . . .

### Jesus Own Words Elsewhere in Gospels

- **Mat 20.28** ~ “.. the Son of Man .. came .. to give His life a ransom for many”
  - A “ransom” is a payment made for the purchase of a slave
  - We think today of ransom of “kidnap victims” / Some slaves were kidnapped
  - Phrase could also be “in the place of” or “in exchange for”
  - If Jesus paid the debt of all as Arminians say – this should say “ransom for all”
- **Mat 26.28** ~ “.. this is the blood of the new covenant, which is shed for many”
  - “Was Christ’s blood shed for all or was Christ’s blood shed for many?”
    - “Many” and “all” are different words with different meanings
  - “Why would Jesus not just say He died for all?” / This word limits His death

- **Read John 10.11-15** ~ “I am the good shepherd .. My life for the sheep”
  - Sheep and wolves are both humans / But wolves are enemies of the sheep
  - Jesus declares that He owns the sheep – “My sheep” He says
  - He gives His life for His own sheep – for no one else
- **Read John 10.16** ~ “And other sheep I have .. one flock and one shepherd”
  - Jesus distinguished Gentiles from Jews in this way – “other sheep”
- **Read John 10.25-27** ~ “Jesus answered them .. and they follow Me”
  - “Why did Jews not believe Jesus?” / We don’t have to guess at this . . .
    - “We cannot ascribe their unbelief to the inscrutability of their free wills”
    - **v26** ~ “you do not believe, because you are not of My sheep”
    - “They couldn’t believe Jesus, because they weren’t His sheep”
  - We’re not at liberty to reverse the order of these two clauses
    - We can’t say “They weren’t His sheep because they didn’t believe”
    - “They couldn’t believe because they weren’t His sheep”
- **John 15.13** ~ “Greater love has no one than this, than to lay down one’s life for his friends.”
  - Jesus doesn’t say He lays down His life for His enemies
    - He just told many Jews they were not His sheep – i.e., “not His to save”
  - **v26** ~ “You did not choose Me, but I chose you”

## 2. Christ Explaining for What He Died – General

### Christ Given for “Life of the World”

- **Read John 6.50-51** ~ “This is the bread which .. give for the life of the world.”
- **John 3.16** ~ “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”
- **1 John 2.12** ~ “And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.”
- We must distinguish “for whom” Christ died from “why” | “for what” Christ died
- References to “world” here don’t mean “every person” but “all peoples”
- Jesus died for Gentiles as well as Jews – for sheep from another flock
- Jesus died for all “**without distinction**” not for all “**without exception**”

**Xition:** Let’s look more closely at the word world . . .

## Definitions of World (*kosmos*)

- There are many different meanings of the word “world”
  1. earth – “physical earth | including universe | contrasted with heaven”
    - “written in the Book of Life from the foundation of the w”
  2. humans – “humans w/o exception | humans w/o distinction” *metonymy*
    - “Look, the world has gone after Him!”
  3. fallen creation – “alienated from God” – “you shine as lights in the w”
  4. goods – “material possessions” – “gains the whole w, and loses his own soul”
  5. vast – “magnitude or variety” – “tongue is a fire, a w of iniquity”
- Today’s reading of 20 verses contained 15 occurrences
  - Not one of the 15 occurrences refers to all humans without exception
    - v5 – earth / v6 – fallen creation or humanity
- Context dictates meaning when multiple definitions are possible
- **III: Clarity vs. Obscurity** ~ “it is always important to interpret obscure passages by those that are clear. Though we affirm the basic clarity of sacred Scripture, we do not at the same time say that all passages are equally clear. Numerous heresies have developed when people have forced conformity to the obscure passages rather than to the clear passages, distorting the whole message of Scripture. If something is unclear in one part of Scripture, it probably is made clear elsewhere in Scripture. When we have two passages in Scripture that we can interpret in various ways, we want always to interpret the Bible in such a way as to not violate the basic principle of Scripture’s unity and integrity.” – from “*Practical Principles of Biblical Interpretation*” on Ligonier site

## 3. What Christ’s Death Accomplished

### “For Who’s Sins did Christ Make an Atonement?”

- Jesus atoned for the specific sins of a set of specific individuals (700k hrs 80 yrs)
- Some of these people (*Adam, Abraham, Daniel*) had already lived and died
- Some, such as Peter and the other 10 apostles, were then living & serving
- Some, such as Paul, were then living but had not yet come to faith
- Some, such as ourselves, had not yet born but are now living
- And some, perhaps more than have ever yet lived, are yet to be born
- Jesus’ blood atoned for the specific sins of this elect set (100 trillion?)

### **Xition:** Next, for whom did Christ’s blood not atone . . . ?

## “For Who’s Sins did Christ Not Make an Atonement?”

- We can’t know with absolute certainty – only God sees beyond death
- Cain – All who drowned in flood – 185k Assyrian soldiers
- King Herod ~ Herod beheaded John the Baptist at his daughter’s request
  - Herod and his military guard beat and mocked Jesus for refusal to perform
  - **Read Acts 12.1-2** ~ “Now about that time .. with the sword”
  - **Read Acts 12.21-23** ~ “So on a set day Herod .. eaten by worms and died”
  - **Read v1 and v24** ~ “Now about that time .. grew and multiplied”
  - Jesus took out the very man who’d handed Him over to Pilate
  - But why? / Not as vengeance / For God’s glory and to protect church
- Story of “**rich man**” and Lazarus in **Luke 16**
  - **Read v22-24** ~ “The rich man .. being in torment in Hades .. cried out”
  - Jesus resurrected a Lazarus in **John 11** (*brother to Mary and Martha*)
  - This story gives us insight into where souls reside in OT era
  - Souls of both saved and lost were separated – lost were in torment
  - Believers (*Lazarus*) were “**staged**” in a paradise visible from Hades
  - Christ’s death did not free those in Hades – only those in Paradise

## Accounting Example of Salvation

- At His death Christ’s blood either atoned for specific sins or it didn’t
- **///: Accounting** ~ Let me describe contrasting views with illustration
- Calvinist view:
  - Jesus atoned for actual sins of elect at the cross – (*past, present, future*)
    - Souls awaiting Him (*in sight of lost*) were immediately freed
    - Specific payment for rest of elect held in escrow from His death
  - Upon conversion an individual’s sins are paid for from their account
- Arminian view:
  - Jesus death resulted in unlimited grace for all at cross – (*past, present, future*)
  - General payment was held in escrow for everyone from point of His death
  - Payment is made from general account at time of someone’s conversion
- Arminian view of Christ’s death offers a salvation system – not salvation

**Xition:** In Protestant Arminianism Jesus’ death does not save specific people

## Roman Catholic System

- Roman Catholicism and Protestantism teach salvation differently
- Roman Catholics are saved by the Church – not by Jesus
  - Yes, Jesus' death provided a tremendous supply of grace to Church
  - It's the Church's job to dispense grace from that large vat
  - They do so via their many sacraments and rituals
- People can even add grace to that vat by living better lives than others
- They can even earn grace to allow dead people in purgatory to escape
- We Protestants are rightly appalled at this – like “money changers” in Temple

## Protestant Arminians Do Something Very Similar

- Calvinists teach that Christ is the penal substitutionary atonement for His elect
  - The penal atonement parts were completed at Christ's death
  - The substitution is revealed when an elect person comes to faith
  - The Holy Spirit performs that part on His timetable – not man's
- Arminians teach that Christ's death didn't actually save at the time of His death
  - Christ's death makes grace available from that large vat of grace
  - People via their free wills turn that tap on and God's grace floods into them
  - The Holy Spirit merely responds to their action of turning on the tap

**We were born enslaved to Satan – God gave him rule over this fallen world of flesh  
The Father Chose us (His elect) in Him before the foundation of the world to believe  
The Son Saved us (His elect) by atoning specifically (and only) for our sins on cross  
Next week we'll see that the**

**Holy Spirit regenerated us (His elect) at a time of His choosing, not ours**

**Jude 24-25 ~ "Now to Him who is able to keep you from stumbling, and  
to present you faultless before the presence of His glory with exceeding joy;  
To God our Savior, Who alone is wise,  
be glory and majesty, dominion and power, both now and forever. Amen."**

# Saved by Son - Handout

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1. It was said that Satan is a \_\_\_\_\_ of God. Does this surprise you? \_\_\_\_\_
2. **Romans 9** proves it is \_\_\_\_\_ that prevails on earth – not man’s.
3. Why is Limited (*Definite*) Atonement the most controversial of the 5 Points of Calvinism? \_\_\_\_\_  
\_\_\_\_\_.
4. **John 17** says that Jesus has authority over all flesh. Summarize the 3 examples given illustrating such authority? Was human will ever overridden? \_\_\_\_\_
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
5. In **John 17.2** what did Jesus give to those whom the Father gave Him? \_\_\_\_\_  
\_\_\_\_\_
6. For whom did Jesus pray in **John 17.9**? \_\_\_\_\_
7. For whom did Jesus specifically not pray and why? \_\_\_\_\_  
\_\_\_\_\_
8. Who else did Jesus pray for in **v20**? \_\_\_\_\_
9. Did Jesus ever say that He gave His life a ransom for all? \_\_\_\_\_
10. For whom did Jesus say He gave His life? \_\_\_\_\_
11. In **John 10.26** why didn’t people believe? “Because you are not \_\_\_\_\_”
12. In **John 15.13** for whom does Jesus say He lays down His life? “\_\_\_\_\_”
13. “World” often means humans without \_\_\_\_\_, not without exception.
14. What is a common meaning of “world” in John 17? \_\_\_\_\_  
\_\_\_\_\_
15. When verses differ in clarity of meaning what should be done? \_\_\_\_\_  
\_\_\_\_\_