

References for the support of the notion of **Limited Atonement**

The five answers to the criticism by the 'Remonstrants' of Reformed Doctrine (as detailed by Calvin and later by the Westminster Confession of Faith) are the five 'points of Calvinism' that are indicated by the acrostic, TULIP. Since the five statements were made specifically for this purpose they are not the totality of our Doctrine nor represent all of the Confession. The Confession does not address all the five points specifically by name but does provide adequate scriptural basis for them all. In the case of Limited Atonement (or put positively) Definite Atonement, (also called: effective atonement or even particular redemption), the sections already quoted in these tables (See WCF 3.5 & 3.6 in previous table) are relevant, together with these which follow.

Westminster Confession of Faith	Larger Catechism	Shorter Catechism	Scripture References	Index description (according to R S Ward)
<p>7.3: Since humankind by their fall had made themselves incapable of life by that covenant (Covenant of Works made with Adam), it pleased the Lord to make a second,¹ generally known as the Covenant of Grace. In it he freely offers to sinners life and salvation by Jesus Christ, requiring them to trust in him that they may be saved,² and promising his Holy Spirit to all those who are appointed to life, to make them willing and able to believe.³</p>	<p>LC 30: Does God leave all mankind to perish in the state of sin and misery? <i>God does not leave all men to perish in the state of sin and misery into which they fell by breaking the first covenant, commonly called the covenant of works, but solely of his love and mercy delivers his elect out of it, and brings them to a state of salvation by the second covenant, commonly called the covenant of grace.</i></p> <p>LC 31: With whom was the covenant of grace made? <i>The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.</i></p> <p>LC 32: How is the grace of God shown in the second covenant? <i>The grace of God is shown in the second covenant by his freely providing and offering to sinners a Mediator, and life and salvation by him. God requires faith as the condition for a saving interest in the Mediator, and therefore he promises and gives his holy spirit to all his elect to work in them that faith with all other saving graces. Further, he enables them to all holy obedience, and thus the truth of their faith and thankfulness to God is evidenced, and they progress in the way that he has appointed for their salvation.</i></p>	<p>SC 20: Did God leave all mankind to perish in the state of sin and misery? <i>God, solely of his love and mercy, from all eternity elected some to everlasting life, and them into a state of salvation by the second covenant, commonly called the covenant of grace.</i></p>	<ol style="list-style-type: none"> 1. Gal 3:21; Rom 8:3; Rom 3:20-21; Gen 3:15; Isa 42:6 2. Acts 16:30,31; (for Mk 16:15-16 of original); Jn 3:16; Rom 10:6-9; Gal 3:11. 3. Ezek 36:26-27; Jn 6:44-45. 	<p>Covenant. Covenant of grace made with Christ as the second Adam and all the elect in him as his seed. (7.3; LC 30, 31, 32) Christ being the mediator. Faith in Christ required and graciously given (7.3; LC 32).</p>

8.5: By his perfect obedience and sacrifice of himself, which he offered once to God by means of the eternal Spirit, the Lord Jesus has made a full satisfaction to the justice of his Father,¹ and he has procured not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those the Father has given him.²

8.6: Although the work of redemption was not actually accomplished by Christ until after his divine birth, yet the value, effect and benefits of it were communicated to the chosen in all ages in order, from the beginning of the world. They were communicated in and through those promises, types and sacrifices in which he was revealed, and shown to be the child of the woman who would wound the serpent's head, and the Lamb killed from the beginning of the world, being the same, yesterday, today and forever.³

LC 36: Who is the Mediator of the covenant of grace? *The only Mediator of the covenant of grace is the Lord Jesus Christ, the eternal Son of God, of one substance and equal with the Father. When the time had fully come he became man, and so was and continues to be God and man, in two entire distinct natures and one person, for ever.*

LC 42: Why was our Mediator called Christ? *Our Mediator was called Christ because he was anointed with the Holy spirit to an unlimited extent. Thus he was set apart and completely equipped with all authority to fill the offices of prophet, priest and king of his church in his states both of humiliation and exaltation.*

LC 38: Why was it necessary that the Mediator should be God? *It was necessary that the Mediator should be God so that he might sustain and keep the human nature from sinking under the infinite wrath of God and the power of death; give value and effectiveness to his sufferings, obedience and intercession, and satisfy God's justice, obtain his favour, purchase a people for his very own, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.*

SC 21: Who is the Redeemer of the elect? *The only redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God became man, and so was and continues to be God and man in two distinct natures and one person for ever.*

SC 23: What offices does Christ fill as our Redeemer? *Christ as our Redeemer fills the offices of a prophet, of a priest and of a king, in his states both of humiliation and exaltation.*

Christ. Why he is called this (LC 42). Is the only Mediator (LC 36).

Appointed as Mediator by the Father, set apart and anointed by the Holy Spirit. Christ undertook the office willingly. His perfect obedience and sacrifice of himself purchased reconciliation and eternal life for all the elect (8.5; LC 38), and the benefits of his mediation are effectively applied to them in every age (8.6, 8; LC 59; 3.6).

1. Rom 5:19; Heb 9:14,16; Heb 10:14; Eph 5:2; Rom 3:25,26.

2. Dan 9:24,26; Col 1:19,20; Eph 1:11,14; Jn 17:2; Heb 9:12,15.

3. Gal 4:4,5; Gen 3:15; Rev 13:8; Heb 13:8

8.8: To all those whom Christ has procured redemption, he certainly and effectively applies and communicates it by¹ –

- interceding for them²
- revealing to them in and by the Word the revealed truths of salvation³
- effectively persuading them by his Spirit to believe and obey
- ruling their hearts by his Word and Spirit⁴
- defeating all their enemies by his almighty power and wisdom, in such a manner and ways, as are most agreeable to his wonderful and inexplicable arrangement.⁵

LC 58: How do we come to share in the benefits which Christ has secured? *We are made to share in the benefits which Christ has secured by the application of them to us, which is the work especially of God the Holy Spirit.*

LC 59: Who are made to share redemption through Christ? *Redemption infallibly reaches and is effectively received by all those for whom Christ purchased it, and they are in time by the Holy Spirit enabled to believe in Christ according to the gospel.*

SC 29: How are we made to share in the redemption purchased by Christ? *We are made to share in the redemption purchased by Christ by the effective application of it to us by his Holy Spirit.*

SC 30: How does the Spirit apply to us the redemption purchased by Christ? *The Spirit applies to us the redemption purchased by Christ by producing faith in us, and by this uniting us to Christ in our effective calling.*

1. Jn 6:37,39; Jn 10:15,16
2. 1 Jn 2:1,2; Rom 8:34
3. Jn 15:13,15; Eph 1:7-9; Jn 17:6
4. Jn 14:26; Heb 12:2; 2 Cor 4:13; Rom 8:9,14; Rom 15:18,19; Jn 17:17
5. Ps 110:1; 1 Cor 15:25,26; Mal 4:2,3; Col 2:15.

L: Limited Atonement (Definite Atonement)

Jesus died only for the elect. Though Jesus' sacrifice was sufficient for all, it was not efficacious (efficient) for all. Jesus only bore the sins of the elect. Support for this position is drawn from such scriptures as Matt. 26:28 where Jesus died for 'many'; John 10:11, 15 which say that Jesus died for the sheep (not the goats, per Matt. 25:32-33); John 17:9 where Jesus in prayer interceded for the ones given Him, not those of the entire world; Acts 20:28 and Eph. 5:25-27 which state that the Church was purchased by Christ, not all people; and Isaiah 53:12 which is a prophecy of Jesus' crucifixion where he would bore the sins of many (not all). And John 10:25-29 where the Jews who did not recognise Christ from His miracles were shown not to be His sheep. His sheep recognise His voice and follow Him. They, (given by the Father) will receive eternal life and never perish; no one can snatch them from the Father's hand.