

# The Doctrines of Grace

## Ephesians 1:3-10

### Ephesians 1:3-10 (NASB)

<sup>3</sup> “Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,  
<sup>4</sup> just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love  
<sup>5</sup> He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,  
<sup>6</sup> to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.  
<sup>7</sup> In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace  
<sup>8</sup> which He lavished on us. In all wisdom and insight  
<sup>9</sup> He made known to us the mystery of His will, according to His kind intention which He purposed in Him  
<sup>10</sup> with a view to an administration suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things on the earth. In Him”

These are the so-called Five Points of Calvinism.

These are sometimes set forth in the form of an acrostic on the word “TULIP”, as follows:

**T** Total Depravity (i.e. Total Inability)

**U** Unconditional Election

**L** Limited Atonement (i.e. Particular Redemption)

**I** Irresistible Calling

**P** Perseverance of the Saints

### 3. LIMITED ATONEMENT

While the NT uses it [the world] a total of 240 times, John had a particular fondness for this term, using it 78 times in his gospel of John, 24 times in 1-3 John and 3 times in Revelation.

John gives it several shades of meaning:

- 1) the physical created universe (v. 9; cf. v. 3; John 21:24-25);
- 2) humanity in general (John 3:16; 6:32, 51; 12:19); and
- 3) the invisible spiritual system of evil dominated by Satan and all that it offers in opposition to God, His Word, and His people.

**2 Corinthians 5:19 (NASB)**

<sup>19</sup> “Namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation”.

reconciling the world. God initiates the change in the sinner’s status in that He brings him from a position of alienation to a state of forgiveness and right relationship with Himself.

This again is the essence of the gospel. The word “world” should not be interpreted in any universalistic sense, which would say that everyone will be saved, or even potentially reconciled. “World” refers rather to the entire sphere of mankind or humanity (cf. [Titus 2:11](#); [Titus 3:4](#)), the category of beings to whom God offers reconciliation—people from every ethnic group, without distinction. The intrinsic merit of Christ’s reconciling death is infinite and the offer is unlimited.

**Titus 2:11 (NASB)**

<sup>11</sup> “For the grace of God has appeared, bringing salvation to all men.”

**Titus 3:4 (NASB)**

<sup>4</sup> “But when the kindness of God our Savior and *His* love for mankind appeared.”

However, actual atonement was made only for those who believe; (cf. [John 10:11](#), [15](#); [17:9](#); [Acts 13:48](#); [20:28](#); [Romans 8:32-33](#); [Ephesians 5:25](#)).

**John 10:11 (NASB)**

<sup>11</sup> “I am the good shepherd; the good shepherd lays down His life for the sheep.”

**John 10:15 (NASB)**

<sup>15</sup> “Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.”

**John 17:9 (NASB)**

<sup>9</sup> “I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours.”

**Acts 13:48 (NASB)**

<sup>48</sup> “When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.”

**Acts 20:28 (NASB)**

<sup>28</sup> “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.”

**Romans 8:32-33 (NASB)**

<sup>32</sup> He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

<sup>33</sup> Who will bring a charge against God's elect? God is the one who justifies.

**Ephesians 5:25 (NASB)**

<sup>25</sup> “Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.”

The rest of humanity will pay the price personally for their own sin in eternal hell.

**2 Corinthians 5:19 (NASB)**

<sup>19</sup> “Namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation”.

**2 Corinthians 5:19 (KJV)**

<sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

**imputing**. This may also be translated “**reckoning**,” or “**counting**.”

This is the heart of the doctrine of justification whereby God declares the repentant sinner righteous and does not count his sins against him because He covers him with the righteousness of Christ the moment he places wholehearted faith in Christ and His sacrificial death (see [Romans 3:24–4:5](#); cf. [Psalms 32:2](#); [Romans 4:8](#)).

**Romans 3:24-31 (NASB)**

<sup>24</sup> being justified as a gift by His grace through the redemption which is in Christ Jesus;

<sup>25</sup> whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; <sup>26</sup> for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

<sup>27</sup> Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

<sup>28</sup> For we maintain that a man is justified by faith apart from works of the Law.

<sup>29</sup> Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also,

<sup>30</sup> since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

<sup>31</sup> Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

**Romans 4:1-5 (NASB)**

<sup>1</sup> What then shall we say that Abraham, our forefather according to the flesh, has found?

<sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God.

<sup>3</sup> For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.”

<sup>4</sup> Now to the one who works, his wage is not credited as a favor, but as what is due.

<sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

[Psalm 32:2 \(NASB\)](#)

<sup>2</sup> “How blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit!”

[Romans 4:8 \(NASB\)](#)

<sup>8</sup> “BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.”

[2 Corinthians 5:19 \(NASB\)](#)

<sup>19</sup> “Namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.”

word of reconciliation. See note below on [v. 18](#).

Here Paul presents another aspect to the meaning of the gospel. He used the Greek word for “word” (cf. [Acts 13:26](#)), which indicated a true and trustworthy message, as opposed to a false or unsure one.

[Acts 13:26 \(NASB\)](#)

<sup>26</sup> “Brethren, sons of Abraham’s family, and those among you who fear God, to us the message of this salvation has been sent.”

In a world filled with false messages, believers have the solid, truthful message of the gospel.

[2 Corinthians 5:18 \(NASB\)](#)

<sup>18</sup> “Now all *these* things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation.”

ministry of reconciliation. This speaks to the reality that God wills to be reconciled with sinners (cf. [Romans 5:10](#); [Ephesians 4:17–24](#)).

[Romans 5:10 \(NASB\)](#)

<sup>10</sup> “For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”

[Ephesians 4:17-24 \(NASB\)](#)

<sup>17</sup> So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind,

<sup>18</sup> being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart;

<sup>19</sup> and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.  
<sup>20</sup> But you did not learn Christ in this way,  
<sup>21</sup> if indeed you have heard Him and have been taught in Him, just as truth is in Jesus,  
<sup>22</sup> that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit,  
<sup>23</sup> and that you be renewed in the spirit of your mind,  
<sup>24</sup> and put on the new self, which in *the likeness of* God has been created in righteousness and holiness of the truth.

God has called believers to proclaim the gospel of reconciliation to others (cf. [1 Corinthians 1:17](#)).

[1 Corinthians 1:17](#) (NASB)

<sup>17</sup> “For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void.”

The concept of service, such as waiting on tables, derives from the Gr. word for “**ministry**.” Lit. God wants Christians to accept the privilege of serving unbelievers by proclaiming a desire to be reconciled.

[John 1:29](#)

[John 1:29](#) (NASB) **Large groups both Jews & Gentiles**

<sup>29</sup> “The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world [*kosmos*]!”

[Leviticus 16](#) (Read carefully)

- a) This was a real or actual taking away of sin. This is not hypothetically or potentially.
- b) He only died for the Israelites, not for the Philistines or Hittites.