

The Doctrines of Grace

Ephesians 1:3-10

Ephesians 1:3-10 (NASB)

³ “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,
⁴ just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love
⁵ He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,
⁶ to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.
⁷ In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace
⁸ which He lavished on us. In all wisdom and insight
⁹ He made known to us the mystery of His will, according to His kind intention which He purposed in Him
¹⁰ 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

2 Corinthians 5:19 (NASB)

¹⁹ “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)

²⁶ “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)

¹⁸ “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)

¹⁰ “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)

¹⁷ 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, ¹⁸ 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;

¹⁹ and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.

²⁰ But you did not learn Christ in this way,

²¹ if indeed you have heard Him and have been taught in Him, just as truth is in Jesus,

²² 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,

²³ and that you be renewed in the spirit of your mind,

²⁴ 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)

¹⁷ “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

²⁹ “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.