

# The Particular Application of Redemption

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- I. **Preliminary Comments And Definitions** This study concerns the application of the work of Christ to his people. I do not intend to cover all aspects of the extent of the atonement debate that has gone on for centuries; (see selected bibliography at end of study) but to deal with the application of redemption that Christ is declared to take an active part in. Let me start by defining a few terms.
- A. Particular redemption (or definite atonement) means that Christ died, according to Gods intention, for all the elect, and for them alone. It further means that all that Christ died and rose for will be regenerated, given faith, and all other saving gifts of the Spirit; to preserve them and bring them finally to God in holiness. This is the position I take in this study.
- B. There are basically two types of **general** or **universal redemption** positions.
1. The **4 point** or **modified Calvinistic** position states that there is no particularity to secure application in the atonement itself but only in the sovereign purpose of God with respect to its application. In other words the basis of the Spirits work in regeneration, etc. stems from election and not from the work of redemption, for there is nothing in the atonement that so moves the Spirit. According to the universal redemption position it is impossible to show any necessary connection between the atonement and the application of that work to one or to all without exception. The atonement is applied on the basis of conditional salvation i.e. faith in Christ and repentance toward God with respect to the decree of God.
  2. The **Arminian** position is almost identical with the Modified Calvinist on the concept of conditional salvation. The only difference between them relates to the decree of God in reference to the application of the atonement. The Arminians believe in a conditional election in which God elects you on the basis of faith in Christ.
- C. The application of redemption is the very heart of the work of Christ for it shows the infinite value of that atonement to save to the uttermost those that the Father has given to Christ. This is historically born out by the Calvinistic answer to the Arminian Remonstrant's in the Synod of Dort. In the eighth article, Head II (see appendix I for a complete quote) of the Synod of Dort the framers of that work viewed this article as the very heart of the entire Second Head of Doctrine on the death of Christ for it concerns its application. I further believe that the Fathers of Dort frequently emphasized the organic wholeness of that work and declared that you cannot make a separation between redemption and personal deliverance, between the value of Christ's work, and the effectual application of that work to all those that he died for.
- D. This study will further point out the unity of the Godhead in the application of redemption. The Spirit is generally attributed with that application; however the Father and Son are declared to be intimately involved in that work.
1. The Father gives life: [John 5:21](#)
  2. The Son gives life: [John 17:2-3](#)
  3. The Father Draws to Christ: [John 6:44](#)
  4. The Son gives understanding to know him: [I John 5:20](#)
  5. The Father teaches: [John 6:45](#)
  6. The Son teaches [Eph. 4:20-21](#)
  7. Not only does this help clarify the application of particular redemption, it further strengthens our view of the trinity. How could three distinct persons engage in such a unified plan of salvation unless they are one in essence? To God be the glory for the gift of salvation through his Son.
  8. The 4 point position disrupts the unity of God in salvation, for it claims that the Father and Spirit can apply the benefits of Christ work without Christ's active participation, thereby making the Spirit the Savior and not Christ.
- E. It should be helpful to point out that when I use the word "sufficient" I am using it according to its current dictionary definition and not according to its historical theological definition for the following reasons:
1. The traditional phrase "Christ death is sufficient for the sins of all mankind and efficient for the sins of the elect" does not contradict against Scriptures but is not a Scriptural presentation of the truth. Where does Scripture deal with the so-called hypothetical infinite value of the atonement for all mankind? It's certainly a bit of speculation about the value of his death. If we would say that Christ death has infinite value to pay for the sins of a thousand worlds we are still stating that value in **finite** terms. How can you possibly put a finite limitation of whatever magnitude on something infinite?

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2. Sufficient means according to Webster's New Collegiate Dictionary 1961, edition "equal to the end proposed; adequate; enough; implies satisfying a need exactly, with nothing wanting and nothing in excess". It does not mean in its present day usage "hypothetically" anything.
  3. Scripture never represents the atonement as more sufficient than its design or intent. Christ did not waste one drop of his blood. The atonement has infinite value for those that Christ died for and applied the benefits of that work by the Spirit. What is the point in saying that hypothetically Christ death could have paid for the sins of all mankind even though the design and nature of that death is for the elect alone.
- F. This study is basically contrasted with the modified Calvinistic or 4-point position, although certain comments (in E. above) contrast with the traditional 5-point position. For those who do not like nametags like these, please remember that they can be helpful in understanding where a person is coming from.

### II. The Work Of Christ In The Application Of Redemption

#### A. Christ Gives His People Freely All Things.

1. **Romans 8:32** "He that spared not His own Son, but delivered Him up for us all, how shall he not with him also freely give us all things".
  - a. In context who did the Father have in mind when "**he spared not his own Son but delivered him up for us all.**" They must be the ones that have "the Spirit of Christ" in v.9; the ones "led by the Spirit" in v.14; the ones that are "heirs of God, and joint heirs of Christ" in v.17; the ones "called according to his purpose" in v.28; the predestined, called, justified and glorified ones of v.30; the ones whom "God is for" in v.31; the elect whom God justifies and no one can charge in v.33; the ones no one can condemn because Christ died, rose and intercedes for them in v.34, and the ones who cannot be separated from Christ potent redeeming love in v.35. The "us all" includes only the elect of God, and the ones who are or will be regenerated by the Spirit. Therefore the delivering up of the Son is for a select few chosen by the Father and not a general redemption for all mankind.
  - b. The phrase "**how shall he not with him freely give us all things**" is an activity involving the Father and the Son. The modified Calvinist would have us believe that the Spirit gives life, faith etc. because of the Fathers decree to elect and not because there is anything intrinsic in the atonement itself to secure these blessings. The Sons participation in the giving shows that the intent behind the delivering and giving us all things is the same as the Fathers. This shows the unity of the Godhead in the application of the atonement to the elect.
  - c. "**Freely given**" means to give as an act of grace. God as an act of his grace gives us all things. God gives us these things not because of any future obedience or act of faith on our part but by a gracious act of his will (cf. **Romans 9:8-16**). God's gracious act of giving us freely all things flows from delivering up the Son. The "us" in v.32 a and b are the same, therefore there is a necessary and inherent relationship between the atonement and the application of that atonement to Gods elect.
  - d. Does not the "**all things**" referred to indicate "**all spiritual blessings**" without exception as in **Ephesians 1:3**. By what logic can we exclude regeneration, faith, repentance etc. from the all things that God graciously wills that we shall in fact receive through the delivering up of his Son.
  - e. **Application:** Reader where do you stand before God? Was Christ delivered up for you or will you stand alone before the Great White Throne Judgment? If you have not trusted in Christ as your Lord and Savior do so now; for the word declares that "all that come to him he will in no wise cast out" (**John 6:37**).

#### B. Christ Purifies His People

1. **Titus 2:14** "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works".
  - a. Paul declares that the intent (purpose clause in the Greek) of Christ giving himself for us was twofold.
    - (i) He gave himself for us "**that he might redeem us from all iniquity**"; refers to the imputation of our guilt and consequent punishment to Christ and the resulting justification of those he died for.(cf. **Romans 4:25**) This has to do with the Sons work in our justification before God.
    - (ii) He also gave himself that he might "**purify unto himself a peculiar people**" (or a people of his own possession) characterized by being zealous for good works. This has to do with the Spirits work in sanctification.
  - b. This purification, is the fitting of his people through the Spirit's work of regeneration, faith, repentance, and sanctification etc., for service now and the life to come.(cf. **Ephesians 5:26,27**) I maintain that this is the design and intent of the atonement as clearly portrayed in many passages. Scripture never represents the

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- atonement as sufficient for more than it was intended for. It's sufficient for those that Christ will purify for himself. The atonement's sufficiency is demonstrated by the purification of his people. What is the proof that Christ died for anyone? The application of that atonement to the ones he died for.
- c. This passage either teaches universal redemption with universal application (which it cannot teach because of 2. above and 4. below), or particular redemption with particular application. The passage cannot teach universal redemption and particular application as the theology of the modified Calvinist maintains; for the giving is the basis for the purifying. This indicates that there was something intrinsic in the atonement that secured purification.
  - d. The purification of his people results in their being zealous for good works (in this life cf. Titus 3:1, 8, 14) which further strengthens the points made above.
2. **Ephesians 5:25-27** "Husbands, love your wives, even as Christ loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish".
    - a. The demonstration of Christ's love in giving himself up for the church is the subject of v. 26 and 27. The purpose clause (to the intent that) is used once in v.26 and twice in v.27. It is used by God to show us what will infallibly come to pass. Was his love sacrifice (v.25) sufficient for the application of his work (v.26 and 27)? Yes indeed; it was sufficient for those, for whom it was intended.
    - b. The activity Christ engages in for the church; sanctifying, cleansing and washing was for the purpose of presenting the church to himself; holy and without blemish. The gifts of regeneration, faith and repentance although not mentioned must necessarily be assumed in Christ's sanctifying work in v. 26. This is a work that Christ does through the Holy Spirit; it is not a work the Holy Spirit does apart from Christ in compliance to the Fathers decree to elect (see Phil. 1:29, 5 below). Therefore we must conclude that the atonement secured the blessings of salvation to the church.
  3. **Hebrews 9:14** "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"
    - a. If just one person's conscience is purged from dead works to serve the living God; then that purging was done because Christ offered himself to God. Therefore the redemption is particular and concerns the elect; for all men will not have their consciences purged to serve God.
    - b. The verse clearly says that Christ will be the one doing the purging. The phrase "**how much more**" contrasts to v.12 and 13 and the inability of animal sacrifices to purify someone's conscience to serve God. The whole point of this passage is that Christ's sacrifice is sufficient to accomplish that which was intended by the sacrifice; which the animal sacrifices could not do.
  4. **Application:** Dear reader do you know something of Christ's purifying work in you life? Do you know what it means to sorrow over sin because it offends and displeases Christ? Do you desire holiness in the life because it pleases the Lord? Do not think that a mere alter call or conversion experience is a present indication that Christ is purifying you now. Unless you are presently pursuing and progressing in holiness today your conversion experience is doubtful.

### C. Christ Gives Life Unto His People

1. **Galatians 2:20** "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me".
  - a. Paul could not make such a confession if Christ died for all men without exception; for whether Paul was spiritually alive or dead would not change the fact that Christ died for him.
  - b. The context shows in Gal. 1:15-16 that:
    - (i) God was pleased to call Paul by his grace; i.e. the election of Paul by the Father.
    - (ii) God revealed his Son in Paul; i.e. the intent of Gods grace in calling Paul.
  - c. This revealing of the Son to Paul is Christ living in Paul in 2:20. Paul's life in Christ is based ultimately upon Gods pleasure in choosing Paul. Therefore Christ gives life only to those the Father has chosen.
  - d. Paul confesses that he lives in the flesh because Christ loved him and gave himself for him. Did Christ die for Paul? Yes. Did Christ's death do something for Paul? Yes, it gave him life and all that goes with it. How else can we possibly understand Paul's confession? Those that Christ died for are given blessings that enable

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- them to make the same confession Paul made. Praise God he has not left us to ourselves (see Titus 2:14, 3 above).
- e. If Christ died for all men without exception (as the modified Calvinist asserts) and there is nothing in that redemption that secures the application of that atonement; then whether the atonement is applied to anyone does not change the fact that Christ died for all men. Therefore no modified Calvinist could say that they live because Christ died for them, for to admit that would be to confess particular redemption and particular application in their salvation experience.
2. **John 10:11,26-28** "I am the good shepherd: the good shepherd giveth his life for the sheep.... But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; neither shall any man pluck them out of my hand".
- a. Christ gives his life for the sheep. Some are not his sheep; therefore he does not give his life for them. The sheep have a relationship with Christ which those that believe not do not have; namely, belief in Christ, (implied from context in v.26) ability to here his voice and a never ending desire to follow him.
- a. Some believe not because they are not Christ's sheep. \_\_\_\_\_
- b. Some believe because they are Christ sheep. \_\_\_\_\_ |
- b. Christ died for his sheep. \_\_\_\_\_ |
- a. Christ did not die for the non-sheep. \_\_\_\_\_ |
- b. Christ gives eternal life to those he gave himself for. This is not something received after the death of the body or resurrection, but prior to faith. It says in John 5:24 (also below on I John 5:1) that those believing in Christ, have as a present possession, eternal life. Therefore the design and intent of Christ giving himself for the sheep was to give them eternal life and all that is included with it (see above).
- c. The intent of Christ in his death is further expanded when he said "**neither shall any man pluck them out of my hand.**" Christ is not going to die for his sheep, give them life and then leave them to themselves. Does not this parallel nicely with Ephesians 5:25-27, Titus 2:13-14 and Romans 8:32, 34, 35.
- d. The unity of the Father and Son (v.30 I and the Father are one) in salvation, is clearly portrayed in the following outline.
- (i) Father loves the Son because he lays down his life (v.17) for the sheep(implied from context, the Son gives his life for who?)
- (ii) **Son gives his life for the sheep** (v.11, 15,17).
- (iii) Father gives life to those of his choosing (John 5:21; 17:2).
- (iv) Son gives eternal life to his sheep (v.28, John 5:21; 17:2-3).
- (v) No one shall pluck the sheep out of the father's hand (v.29).
- (vi) No one shall pluck them out of the Son's hand (v.28).
- e. **Conclusion:** The Father and the Son are one in purpose (v.30) concerning the design of his death and resulting benefits, as exclusively for the sheep. The Son's Death was sufficient for those that it was intended for. It was not sufficient for those that were not his sheep and did not believe. Therefore the redemption is particular and is the basis for those that it is applied to.
3. **John 5:21** "For as the Father raises the dead, and gives them life, so also the Son gives life to whom he will".
4. **John 17:2-3** "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent".
- a. These verses begin what is commonly referred to as the High Priestly prayer of Christ. In the context of John 17 the election by the Father and the work of Christ is further brought out. This verse clearly shows that Christ gives life to a select few and this life is characterized by knowing the Father and the Son.
- b. The Father determines who comprises the group **given** to Christ.
- (i) Those given to Christ of the Fathers own choosing are "out of the world" (v.6). A distinction is being made between those that are still in the world and those that the Father gave to Christ.
- (ii) This group includes in context the immediate believing disciples and all those who would believe through their word (v.20).
- (iii) The phrase "they are thine" in v.6 and v.9 indicates the Fathers possession of this group. Again this group is in distinction to those still in the world.

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- c. The Son gives **eternal life** unto all those the Father gave him.
- (i) Jesus Christ accomplished the work given him, thus glorifying the father (v.4).
  - (ii) He gives eternal life to those given to him (v.2-3).
  - (iii) The words given to Christ he gave to those given to him (v.8 and 14).
  - (iv) He manifested Gods name to them (v.6).
  - (v) He prays for them (v.9). He prays that they would be kept from the evil one (v.15). His prayers include those who believe through their word (v.20).
  - (vi) He has guarded them so that none is lost (v.12).
- d. Eternal life = to know the Father and the Son or in other words the Sons work applied to those the Father gave him. To know the Father and the Son in a saving relationship must necessarily include regeneration, saving faith and repentance for the following reasons.
- (i) There is no saving or relational knowledge of God until in conversion the sinner puts his faith and trust in Christ and repents of his sins and of all self-righteousness before God.
  - (ii) There is no faith and repentance until life has been given in regeneration by the Spirit. Therefore regeneration, repentance and faith cannot be separated from a saving knowledge of God.
  - (iii) No one knows the Father and Jesus Christ except those whom Christ gives eternal life.
  - (iv) No one receives eternal life except those whom the Father has given to Christ.
- e. In context we have:
- (i) Election of individuals by the Father to receive eternal life through the Son.
  - (ii) Particular redemption implied as the distinguishing basis for those that receive eternal life. (See John 10 and John 6).
  - (iii) Application of the work of Christ by the Spirit to those given him by the Father so that they know the Father and the Son.
- f. **Question:** Was Judas one that Christ died for? No because he is not included in with those given to Christ as indicated by the context. He did not have a saving knowledge of the Father and the Son because he did not have eternal life. He was not given to Christ by the Father. Judas was still in the world and was not part of the group given to Christ. He was definitely lost for Christ did not guard him from the evil one (cf. John 6:39 "All which he gave me I should lose nothing").
- (i) Christ did not die for all mankind as indicated by the following syllogism.
    - Judas is a man
    - Christ did not die for Judas
    - Therefore Christ did not die for all men
  - (ii) Christ's death was for certain men of which Judas was not included. Christ is the righteous man whose prayers will be heard and answered by the Father (see James 5:16b, John 11:42). Is Christ's death more extensive than his intercessory prayers? No! For the context shows that the extent of Christ death = those that the Father gave him = those that are applied that redemptive work = those that he intercedes for before the Father. The Son glorified God in the work the Father sent him to do. The Father did not give Christ two groups to die for; one that he would give eternal life too and one that would have the potential for life if they but believed. For whom did the Father intend Christ to die equals precisely those that Christ died for.
5. **John 6:57** "He also shall live because of me".
- a. In the context of John 6 from v.27-65 we have four areas that need careful attention. The activity of the Father; the activity of the Son; the inability and response of those given to Christ. By looking at these four areas we can better understand the unity of the Godhead in salvation and the application of that atonement by Christ.
  - b. The activity of the Father.
    - (i) The Father determines who comprises the group given to Christ (v.37).
    - (ii) The Father draws all those given to Christ (v.44).
    - (iii) All that hear from the Father and has learned from him comes to Christ (v.45).
  - c. The activity of the Son.
    - (i) He came down from heaven to do the Fathers will (v.38).
    - (ii) He will not cast out any who come to him (v.37).
    - (iii) All those given him cannot be lost (v.39).
    - (iv) He will raise up all those given him at the last day (v.39 and v.44).

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- (v) He will give life to those the Father has given him ([v.57](#)).
- d. The inability of those given to Christ.
  - (i) No one can come to Christ ([v.44](#)) therefore the Father must draw them.
  - (ii) They have not life in themselves ([v.53](#)) therefore Christ must give them life if they are to live.
- e. The activity or response of those given to Christ.
  - (i) They hear and learn from the Father and come to Christ ([v.45](#)).
  - (ii) They come to Christ in response to the Father's drawing ([v.44](#)).
  - (iii) They behold the Son and believe in him ([v.40](#)).
  - (iv) They eat the manna that comes down out of heaven ([v.50-51](#)).
  - (v) They are those that eat the flesh of the Son and so live ([v.55-57](#)).
- f. Belief is the result of life; God's people believe because **they have** (as a present possession) **eternal life**. The Son's redemption is the moving cause of faith in those given him by the Father.
- g. In context there are certain individuals distinguished from those given to Christ by the Father. They are some of his disciples in name only that went back and walked no more with him ([v.66](#)). Those that the Father gives to Christ will come unto Christ in faith and never walk away from him. What they in effect said is "I can't follow Christ any more if that is what he teaches". Christ did not die for those that walked away from him. Therefore the redemption is particular and not general and is based upon the Father's decree to choose some and not others. Reader do you fully accept what Christ is saying in this passage. You cannot come to Christ unless God draws you.
- 6. **Application:** Reader has Christ given you eternal life so that you may know the Father and the Son? The saving relationship with Jesus Christ and God the Father is the essence of eternal life. This is not just understanding in the head but submission in the heart to God. Its communion with God which cannot be faked. Some will say at the judgment that they have done many wonderful things for the Lord and He will profess to them, I never knew you: depart from me you that work iniquity. Do you have the Son? [I John 5:12](#) He that hath the Son hath life; and he that hath not the Son of God hath not life.

### D. Christ Gives Faith Unto His People

1. **Philippians 1:29** "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake".
  - a. The word "For" (or because) refers back to v.28 which is why Paul makes his point in v.29. In v.28, Paul states that an evidence of their salvation is the suffering they have endured from their adversaries. To their adversaries it was destruction; to the Philippians it was a proof of their salvation in Christ.
  - b. The word "given" is the same word used in [Romans 8:32](#), where it means to give as an act of grace. In context what was given was the ability to believe on Christ and to suffer for his name.
  - c. The phrase "in the behalf of" means in the interest of or for the purpose of something. So faith was graciously given for the purpose of Christ or for his interests. Christ's purpose or intent was not to give faith to all men without exception but to give it to those that he died for.
  - d. Looking at v.28 and 29 Paul gives belief in Christ and suffering for his namesake evidences or proofs of salvation. The evidences came (faith and suffering) because there has been salvation. The evidences do not lead to salvation; they are a result of it.
  - e. Christ said in [John 15:5](#) "for without me you can do nothing." It was imperative that Christ gives faith, for without him it could not be done. The Spirit in giving the new birth and faith was sent by Christ ([John 15:26](#) shows a principle of the Spirit proceeding from the Son); speaks of Christ and not himself ([John 16:13](#)) and glorifies Christ ([John 16:14](#)). The Spirit could not give faith apart from Christ and his cross work. Therefore there is something inherent in the Son's atoning work that enabled Christ to graciously give faith to those that he died for.
2. **Peter 1:20-21** "Who verily was foreordained before the foundation of the world, but was manifested in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God".
  - a. The intent of Christ being manifested was "for you" or for those "who by him believe." In context who was Peter referring to as the objects of this verse? They are the elect of the Father in v.2, those sanctified by the Spirit in v.2, the ones who have been sprinkled by the blood of Christ in v.2, and the ones who have an inheritance in v.4, those who are kept by the power of God in v.5, the ones who were redeemed by the

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precious blood of Christ in v.19, the ones whom Christ was foreordained for in v.20. This is a very well defined group of people.

- b. The phrase "**who by him do believe in God**" literally reads "the ones through him believing in God." Christ was manifested for those who through him believe in God. He was not manifested for those who do not and will not believe, for it has not been given unto them to believe ([Philippians 1:29](#), also see above). Christ and his work is the moving cause ("through him") by which Gods people come to faith. It's the intent and design of the atonement that the people for whom Christ died will come to faith in God. The atonement is sufficient for that which it was intended for.
- c. Notice that the purpose behind Christ being manifested was for those who are the recipients of his work. Does not this point to the Gospel as being particular for the elect and not a general offer to all mankind?
- d. This passage most definitely teaches election ([v.2, 4, 20](#)), particular redemption ([v.18-21](#), in context), irresistible grace ([v.2, 3, 5, 21, 23](#)) and perseverance of the saints ([v.3, 4, 5](#)).
- e. **Application:** Reader you have the faith that only Christ can give? Have you turned from yourself and your own attempts to be accepted by God and trusted in Christ and his redemption as your only means of salvation? Turn today to Christ for why should you perish.

### E. Christ Gives His People Understanding

1. **I John 5:20** "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life".
  - a. John is stating a truth that is commonly known. The phrase "and we know" indicates that the truth was believed by the audience he was writing to. These commonly held truths believed and practiced in the life, manifested their true conversion to Christ. This is also indicated in 2:21 where John says that he's writing to them because they know the truth. The verse in a certain sense is a brief summary of what was stated in the letter as indicated by the following list
  - b. "**The Son of God is come**" indicates the following:
    - (i) That Christ is the Son of God or the same as God with respect to his divine essence. This is further picked up at the end of the verse which say's "This is the true God and eternal life". The antecedent of "this" is the Son of God in the previous phrase. [John 10:28-39](#)
    - (ii) That the Father has sent Christ and in so doing manifests his love towards those that Christ died for. [I John 4:9](#)
    - (iii) That Christ was seen and heard and beheld by his immediate followers. [I John 1:1-3](#)
    - (iv) That Christ was manifested to take away our sins. [I John 3:5](#)
    - (v) That Christ was manifested to be an acceptable propitiation before God for the sins of those the Father loves.
    - (vi) **I John 4:10** " Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."
    - (vii) **I John 2:2** "And he is the propitiation for our sins: and not for ours only but also for the sins of the whole world". This verse does not say that Christ is the actual propitiation for our sins and the potential propitiation for the sins of the rest of mankind if they but believe. The text says as Christ "is" (Gk. "estin" pres. act. ind.) the actual propitiation for our sins he is in the same way the actual propitiation for the sins of the whole world. The conjunction "and" in v.2a shows that the thought John was developing in v.1 relates to our subject at hand. Christ is an advocate for our sin (singular) in particular (verse 1) because he was an actual sacrifice for our sin as a whole. Christ's intercessory work is based upon his sacrifice. Therefore the phrase "the whole world" cannot mean in context all mankind (or the rest of mankind; as distinct from v.2a.) without exception but refers to those individuals outside the immediate audience John was writing to. (Loved and chosen by the Father. [I John 4:4, 10; John 6:38](#)).
    - (viii) That Christ was manifested to destroy the works of the devil. [I John 3:8](#) (see [Heb. 2:14; John 8:41-44](#))
    - (ix) That Christ, because he completely paid for the sins of those he died for, now intercedes for precisely for those he died for. [I John 2:1; 1:7, 9 2](#).
  - c. "**And has given us an understanding**" indicates the following:
    - (i) That Christ as part of his commission from the Father (see [John 8:29; 6:37-39](#)) gives a select few this understanding. Christ does not give this understanding to children of the devil (cf. [I John](#)

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- 3:8-15) There is no way contextually to separate the work of Christ on the cross and the work of Christ manifested in the lives of those he died and rose for. In both cases it declares God's love manifested towards us "because that God sent his only begotten Son into the world, that we might live through him." I John 4:7-10, 19; 5:11, 12.
- (ii) That this understanding is the result of being born again. I John 5:1 "Whosoever believeth (present participle active) that Jesus is the Christ is born (perfect indicative passive) of God". The perfect tense here reveals that the one who believes does so because he has been born again. Faith is the result of regeneration not the cause. Is not the giving of life, faith and understanding part of Christ's work as intercessor?
  - (iii) That this understanding is not merely an intellectual understanding of person and work of Christ.
  - (iv) That this understanding includes this expanded list of items. (cf. I John 2:21-24, 29)
  - (v) That Christ gives us this understanding to the exclusion of any self-glory in coming to Christ. Thanks be unto God that Christ gave us understanding to know him.
- d. **"That a we may know him that is true"** indicates the following:
- (i) That the understanding given was a means to know the true Son of God in a personal relationship. I John 1:3 (see 2:18,19; 4:1-3)
  - (ii) That John gives various ways in the letter to test this relational knowledge and to show its reality. I John 1:6,10; 2:3,5,19,29; 3:14-19; 4:1-3,13.
  - (iii) That all those that truly know God, love him and keep his commandments. I John 2:3-6, 7-11, 17; 3:14, 23; 4:6-8, 13-21.
- e. **"And we are in him that is true"** indicates that there is a indissoluble union between Christ and his people that cannot be broken. I John 3:24; 4:13
- f. **"This is the true God "** indicates the following:
- (i) That this = the phrase "Son of God"
  - (ii) He's prayed to and answers prayers. I John 4; 14, 15.
  - (iii) He's righteous - I John 2:29
  - (iv) He's eternal (with the father) - I John 1:3
- g. **"And eternal life"** indicates the following:
- (i) Word of life. I John 1:1
  - (ii) Showed unto us that eternal life. I John 1:2
  - (iii) Eternal life is promised. I John 2:25
  - (iv) Eternal life is in God Son. I John 5:10, 11
  - (v) If you have the Son you have life. I John 5:12
  - (vi) John wrote these things unto them that believe on the name of the Son of God; that ye may know that ye have eternal life. I John 5:13
- h. What is the basis by which Christ gives understanding (and hence saving knowledge) to some and not to others. Is not his death and resurrection the basis for those that he gives understanding to. Gods love was manifested in Christ to those who Christ gives this understanding to. The objects of the love of God and death of Christ are precisely those that receive the benefits of that love and death i.e. those that Christ gives understanding to. What was the purpose of Christ coming? Was it not in context to manifest the Fathers love to those that Christ would die and intercede for (the two cannot be separated in I John 2:1-2). Christ intercedes for all those that he was a propitiation for. His sacrificial work is no more extensive than his intercession.
- i. **Application:** Dear reader the death of Christ was not in vain but was to give understanding (and hence knowledge of God) to those that he died for. Do you have this understanding? Do you know him as your personal Savior and Lord?

### Concluding Remarks

We have seen in this study that Christ is attributed with giving his people, all things, purification, life, faith and understanding. These gracious gifts to his people are based upon his redemptive work at Calvary because there is an intrinsic relationship between the atonement and its application.

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## APPENDIX

Synod of Dort., Head II, Of the Death of Christ Art. 8

"For this was the sovereign counsel, and most gracious will and purpose of God the Father, that the quickening and saving efficacy of the most precious death of his Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation: that is, it was the will of God, that Christ by the blood of the cross, whereby he confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen to salvation, and given to him by the Father; that he should confer upon them faith, which together with all the other saving gifts of the Holy Spirit, he purchased for them by his death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to the enjoyment of glory in his own presence forever."

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