

**INTRODUCTION**

1. Remember unified salvation by Triune God: Father loves, Son redeems, Spirit applies - 2C5:21.

**1st: Substitutionary Limited Atonement**

1. What of "universal" verses like 1Jn 2:2? Does *world* = every individual?
  - i. Arminius: limits the effect of the atonement - makes salvation possible but, in effect, saves no one in particular.
  - ii. Calvin: limits extent of atonement - actual salvation of particular people.
  
2. Substitutionary sinbearer: takes place of & assumes function & treatment.
  - i. OCov - sacrificial system mediates for God's worshiping people.
  - ii. Jesus' cross described w/ vocab of OCov sacrificial system. Grk prepositions indicate substitution.
  - iii. Hb 9:12 - *having obtained* not "having made obtainable." Jn 17:4; 19:30
  
3. Salvation is for us personally - Gal 2:20

**2nd: Be Averse to Any Aversion to Imputation**

1. RCC Trent [1545-1563] Canon 11: If anyone says that men are justified either by the sole imputation of the justice [righteousness] of Christ or by the sole remission of sins, to the exclusion of the grace and the charity [love] which is poured forth [infused] in their hearts by the Holy Ghost & remains in them, or also that the grace by wh/ we are justified is only the good will [sovereign grace] of God, let him be anathema. Counter-Reformation.
  
2. A Protestant aversion to imputation - counter careless, "easy-believism".
  - i. What of Rm 2:13; Jms 2:24? Good works evidence living faith.
  - ii. Jms 2:21-24 Ab's *faith was perfected* [Gn 22] - a faith seen in Gn 15:6

3. We are justified already IN CHRIST alone whose righteousness is imputed to us by grace alone - "solas" make all the difference & make us Protestants.
  - i. Biblical salvation gives place to regeneration & sanctification [good works] w/ hope of resurrection & rewards given in Final Judgment.
  - ii. Thomas Chalmers, 19<sup>th</sup> c: 'I would have every preacher insist strenuously on these 2 docts: a present justif by grace, thru faith alone & a future jdgmnt according to works. All faithful ministers have made use of both, that they might guard equally against the peril of self-righteous legalism, on the one hand & of practical antinomianism, on the other hand.'
  
4. Liable to imbalance - today tilt to antinomian; carelessness. Rm 3:8, 31; 6:1. Why was Paul accused of antinomianism? Rm 4:5; 5:1, 6, 8-11
  
5. We are saved by sovereign grace apart from works: imputation & substitution: Rm 4:23-25. 2C5:21.