

certain number of sins. Rather, Christ's sufferings and death have reference to the penalty, and the penalty prescribed for transgression of God's Law is death, whether the penalty is suffered in behalf of one person or one trillion persons. The all-sufficiency of Christ's atonement lies in its fitness to meet man's needs and in the infinite value of His person as the God-man. Because He was fully man, He could stand in the stead of man as the anti-type of Adam, and could truly represent mankind by living that perfect life of obedience that is demanded of human beings by the Law of God, and by dying that death that is demanded of human beings who have transgressed the Law of God and become liable to its penalty. And because He was fully God, His perfect life and sacrificial death can atone for any number of sinful human beings. The infinite value of His atoning work lies in the infinite value of His person!

- (b) The basic question is not whether all men are saved by Christ's death -- all men are not saved.

Although there will be a vast number of human beings who experience resurrection or transformation at Christ's coming, and although the saints of all dispensations will be a company of redeemed persons too numerous to count, nevertheless this number will represent only some of the human beings who have lived during the ages of mankind's history. Our Lord urged His hearers to "Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. For the gate is small, and the way is narrow that leads to life, and few are those who find it" (Matthew 7:13-14)

- (c) The basic question is not whether the offer of the gospel is made sincerely on condition of repentance and faith -- this offer carries God's sincere assurance that those who come will be received.

Our Lord promises, "All that the Father gives He shall come to Me, and the one who comes to Me I will certainly not cast out." (John 6:37) And John wrote, "was many as received Him were born . . . of God." (John 1:12-13)

- (d) The basic question is not whether the non-elect benefit from Christ's atonement -- a number of common grace blessings accrue to them through the saving work of Christ.

(2) Positive (what is at issue)

- (a) The basic question at issue is whether Christ made the atonement for the express purpose of saving all human beings or of saving elect human beings,.

Did the atonement have a universal or a particular design? By means of His perfect life and sacrificial death, did Christ intend to save all sinners, or to save those sinners whom He had chosen unto salvation before the foundation of the world?