



The Inscrutable Question: Escrow is for the Elect; For Whom Did Christ Die?: The Conclusions of Hyper & Moderate Calvinism

48. Election is God's sovereign choice of who will be the recipients of salvation in time. This does not imply that these are predetermined for salvation without any consideration given to human free will. This conclusion is amplified by:

Geisler, Norman. *Chosen but Free*. 2d ed. (Minneapolis: Bethany House Publishers, 2001), 87-88:

1 Peter 3:18, "For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God." And, "He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed: (1 Peter 2:24). These and many other Scriptures imply a substitutionary atonement. But many limited atonement advocates insist that if Christ was substituted for all, then all will be saved. And since all Calvinists believe only some, not all, will be saved, then it follows that for extreme Calvinists Christ must have died for only the elect.

Response. If substitution is automatic, then everyone for whom Christ is substituted will automatically be saved. But substitution need not be automatic; a penalty can be paid without it automatically taking effect. For instance, the money can be given to pay a friend's debt without the person being willing to receive it. Those who accept the substitutionary atonement but reject limited atonement simply believe that Christ's payment for the sins of all mankind did not automatically save them; it simply made them *savable*. It did not automatically apply the saving grace of God into a person's life. It simply satisfied (propitiated) God on their behalf, awaiting their faith to receive God's unconditional gift of salvation, which was made possible by Christ's atonement [His substitutionary sacrificial spiritual death].

49. In human history the sovereignty of God and the free will of man coexist by divine decree. In eternity past God's omniscience recognized individual people's free-will response in time and decreed them to be the elect.
50. However, before electing those who would believe he first blessed them by means of escrow. Thus blessings were imputed before anyone could do anything to deserve them.
51. He did this while also knowing about the fall of mankind and the requirement for a means of salvation. He decreed that fallen man would have the opportunity to be saved by means of the substitutionary work of Jesus Christ on the cross.