

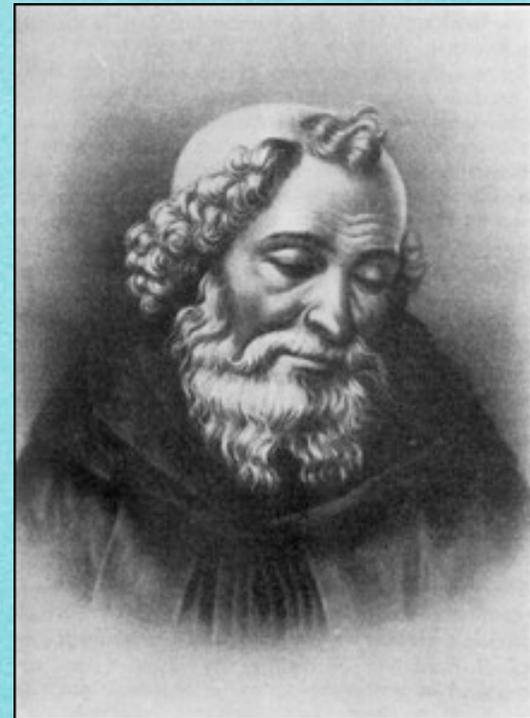
# *The Doctrine of Limited Atonement*

**2009 Bible Conference**

**Jalan Imbi Chapel  
Kuala Lumpur**

# Aurelius Augustine

- Born in Thagaste, Africa, AD 354
- Professor of Rhetoric & Speech at Univeristy of Milan
- Debated Pelagius AD 410-12
- His writings inspired the thinking of John Calvin.



# Church History

**Athanasius (AD 293-373)**

**“Thus, taking a body like our own, because all our bodies were liable to the corruption of death, He surrendered His body to death instead of all...”**

**“...Death there had to be, and death for all so that the due of all might be paid.”**

# Limited Atonement



Heidelberg Catechism 1563

- ▶ “...What do you understand by the ‘suffered’ —That all the time Christ lived on the earth, but especially at the end of His life, He bore, in body and soul, the wrath of God, against the sin of the *whole human race*...”

—37th Question - Doctrinal Standard of the German Reformed Church

# Limited Atonement



“The Thirty Nine Articles” (1553)

**“The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that sin alone”**

—The official statement of faith for the Church of England

# Limited Atonement



**Dr. Walter Elwell,**  
*Presbyterian scholar*

- ▶ “Those who defend unlimited atonement point out that it is the historic view of the church...it was held by Luther, Melancthon, Bullinger, Coverdale, and even Calvin, in some of his commentaries.”
- ▶ Martin Luther (1483-1546), Richard Hooker (1553-1600), John Bunyan (1628-1688), J. B. Lightfoot (1828-1889), Augustus Strong (1836-1921), A. T. Robertson (1863-1934),
- ▶ Augsburg Confession (1530), Helvetia Confession (1536), Confession of Saxony (1551), Thirty Nine Articles (1553), Heidelberg Catechism (1563)

# Limited Atonement



## ▶ LIMITED ATONEMENT Defined

**“The Calvinist, on the other hand says that Christ only died for the believer, the elect, only for those who will actually be saved and go to heaven.”**

—Edwin Palmer, *Five Points of Calvinism*, Baker, 1979, p. 42

# Biblical Support



## Unlimited Atonement

Died for **all** 1 Tim 2:6

He died for **everyman** - Heb. 2:9

He died for the **whole world** - John 3:16

He died...**sins of the whole world** - 1 Jn. 2:2

He died for the **ungodly** - Romans 5:8

He died for **Israel** - John 11:50-51

He died for the **church** - Ephesians 5:25

He died for **many** - Matt. 20:28

# Foundational Texts



▶ **1 John 2:2**

**“And He is the propitiation for our sins, and not for our sins only but for the sins of the whole world.”**

# Foundational Texts

## Hebrews 2:9

- ▶ **“We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He, by the grace of God should taste death for every man.”**

# The Calvinist View



## “Secured” Atonement

- ▶ **David N. Steele - *Christ’s redeeming work was intended to save the elect only and actually secured salvation for them...In addition to putting away sins of His people, Christ’s redemption secured everything necessary for their salvation.*** — “Five Points of Calvinism”, (Puritan and Reformed, 1963), P. 17

# “Secured” Atonement

R. C. Sproul, Sr.

**“Let me consider the benefit of Christ’s atonement for me. I am presently a believer in Christ. Today, I enjoy the benefit of an atonement made for me centuries ago. Did that atonement satisfy the demands of God’s justice on all my sins? If it did, then it satisfied the penalty for the sin of my previous unbelief. Was the sin paid for before I believed? Or was Christ’s atonement not complete until I came to faith? Did His death cover my unbelief or not? If it did, why then does His atonement not cover the unbelief of unbelievers?”**

*Grace Unknown*, (Grand Rapids, MI: Baker, 1997), p. 167

# Romans 4:25 and 5:1

- ▶ **“Who was delivered for our offenses and was raised again for our justification.” (Romans 4:25)**
- ▶ **Therefore, being justified by faith we have peace with God through the Lord Jesus Christ.” (Romans 5:1)**

# F. B. Hole

## Importance of Faith - Rom. 4:25

**“Now, some people incorrectly take this verse to mean that just as Jesus died because we were sinners, so He was raised again because we had been justified in His death. The uninspired chapter divisions get us into trouble here because we should keep on reading... ‘Therefore being justified by faith.’ The incorrect view sees justification as an accomplished fact. But this totally eliminates faith from the question and ignores Romans 5:1.”** —F. B. Hole, “Doctrines of Salvation,” Believers Bookshelf, p. 15

# Passages of Scripture

- ▶ **Acts 13:39** - And by Him all that believe are justified from all things, from which you could not be justified by the Law of Moses
- ▶ **Romans 3:22** - The righteousness of God which is by faith of Jesus Christ unto all (provision) and upon all (application) them who believe.
- ▶ **1 Timothy 4:10** - “...Who is the Savior of all men, and especially those who believe.”

# Limiting God

## ▶ **The Calvinist View of Atonement Limits God in Three Aspects:**

- ▶ **1. Limits the Love of God**
- ▶ **2. Limits the meaning of the  
word “World.”**
- ▶ **3. Limits the Preaching of the  
Gospel**

# The Love of God

## Does God Love the Non- Elect?

**“ God does not love all people with the same love...since the objects of the Father’s love are particular, definite, and limited, so are the objects of Christ’s death. Because God has loved certain ones and not all, because He has sovereignly and immutably determined that these particular one will be saved, He sent His Son to die for them, to save them, and not all the world.”**

Edwin Palmer, *The Five Points of Calvinism*, Grand Rapids, MI: Baker, 1979),p. 44

# A. W. Pink

## Love of God

- ▶ **“To tell the Christ-rejector that God loves him is to cauterize his conscience, as well as afford him a sense of security in his sins. The fact is that the love of God is a truth for saints only.”**

*Sovereignty of God*, (Grand Rapids, MI: Baker, 1992, p. 200)

# **God's Love & the Bible**

- 1. God loves the world - John 3:16**
- 2. God loves the selfish - Mark 10:21**
- 3. God loves the ungodly - Romans 5:6**
- 4. God loves those who love not God - 1 Jn. 4:10**
- 5. God loves the children of wrath - Eph. 2:3-4**

# What saith the Scripture...

God's love for the unsaved?

**The Rich Young Ruler-**

**“Then Jesus, looking at him,  
loved him . . . (Mark 10:21).”**

# Limiting the Meaning of the word “World”.

A. W. Pink

**“The ‘world’ in John 3:16 must in the final analysis, refer to the world of God’s people (the elect). “Must,” we say, for there is no other alternative solution. It cannot mean the whole human race...We may admit that our interpretation of John 3:16 is no novel one invented by us, but one uniformly given by the Reformers and the Puritans, and many others since then.”**

# Limits the Preaching of the Gospel

Edwin Palmer

- ▶ Some reason that if an evangelist cannot say to his audience, 'Christ died for you,' his effectiveness in winning souls will be immeasurably hurt. The answer to such reasoning is that, if there has to be a choice, it is better to tell the truth and not to win so many converts than to win with a falsehood. —Edwin Palmer, *The Five Points of Calvinism*, Baker Books

# Limits the Preaching of the Gospel

Dr. Jay Adams

“As a Reformed Christian, the writer believes that counselors must not tell any unsaved counselee that Christ died for him, for they cannot say that. For no man knows except Christ Himself who are His elect for whom He died.”