

## A Case Against Calvinism – Lesson 7

### Tulip: Limited Atonement

#### 1 John 2:1-2

**Introduction:** Why are all men not saved?

This is theological question that all of us must deal with at some point in our life. Hopefully we look to the Scripture to find our answer. The Calvinist answer to this question blames God for all men not being saved. The Calvinists says, “Because God has loved certain ones and not all, because He has sovereignly and immutably determined that these particular ones will be saved, He sent His Son to die for them, to save them, and not all the world.” According to the Calvinist all men are not saved because God doesn’t want them to be and has predestined multitudes to suffer eternally.

This is the heart of Limited Atonement. There is a close relation between the idea of Unconditional Election and Limited Atonement. However, there are those, some who identify themselves as Calvinist who deny this point of Calvinism. Lewis Sperry Chafer, founder of Dallas Theological Seminary, called himself a four-point Calvinist because he rejected Limited Atonement. It is commonly held by Calvinist and Non-Calvinist that if you do not hold to all five points of Calvinism then you are not really a Calvinist. This is one point which I am in full agreement with the Calvinist. If one point of Calvinism is discredited, then the logic of Calvinism totally fails.

As we come to our discussion on Limited Atonement, we find that much more weight is giving to human rationale than to Scripture on the subject by the Calvinist. Of all their arguments it seems that they have to stretch and become overly creative with their arguments. The chief as you will find is saying that the Bible does mean what we think it means in many key passages of Scripture.

**I. How does the Calvinist define Limited Atonement.**

- This doctrine states that the elect are the only ones for whom Christ died in payment of the penalty for their sins, and that His death is efficacious for no others, nor was intended to be.
- Dort declares: “For this was the sovereign counsel, and most gracious will and purpose of God the Father, that...the most precious death of his Son should extend to all the elect...all those, and those only, who were from eternity chosen to salvation...he purchased by his death.”

**II. The Scripture and Limited Atonement.**

- A. **Isaiah 53:6** All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all.
- B. **John 1:29** The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

- C. **John 3:14-18** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
- D. **Malachi 4:4** Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.
- E. **John 7:37** In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
- F. **Romans 1:16** For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- G. **Romans 5:6** For when we were yet without strength, in due time Christ died for the ungodly.
- H. **Galatians 3:22** But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
- I. **Romans 6:23** For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.
- J. **1 Timothy 1:15** This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.
- K. **1 Timothy 2:4** Who will have all men to be saved, and to come unto the knowledge of the truth.
- L. **1 Timothy 2:6** Who gave himself a ransom for all, to be testified in due time.
- M. **1 Timothy 4:10** For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.
- N. **Hebrews 2:9** But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
- O. **2 Peter 3:9** The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

P. **1 John 1:9-2:2** If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

Q. **1 John 4:14** And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

### **III. The danger of taking too much liberty with Scripture.**

- A. Limited Atonement is a mischaracterization of God.
- B. Limited Atonement is the only way to honor God in salvation.
- C. Those who propagate Limited Atonement call into question their method of biblical interpretation.
- D. Limited Atonement and its view of the propitiation of Christ.

### **IV. Questions that arise from the doctrine of Limited Atonement.**

- A. Is Limited Atonement logical?
- B. Is faith necessary?
- C. Are those opposed to Limited Atonement proposing double-penalty?
- D. Did Christ shed any of His blood in vain?