

people.”

Romans 9:13. Romans 9 is the “sugar-stick” for Calvinists. According to them, this is talking about salvation; however, according to God it isn’t.

- Calvinists see a special type of love by God for His elect, but this is quite different than Romans 2:11.[9]
- Romans 9 has nothing to do with individual salvation. Paul is referencing something that happened centuries after Isaac and Jacob were born (cf. Malachi 1:2-3).

Calvinistic theology does not agree with Scripture, despite the alleged “proof” texts given.

The Doctrine Defeated

Five proofs destroy the doctrine of Limited Atonement.

Answer 1: The Bible teaches that God loves all men (Psalm 145:8-9; Ezekiel 33:11; Matthew 5:44-48).

Answer 2: The Bible teaches that salvation is offered to all men (Isaiah 45:22; 2 Corinthians 5:14; 1 Timothy 2:3-6; Titus 2:11; Hebrews 2:9; 1 John 2:2). Spencer said, “Christ did not die for all men,”[10] but the Bible says Jesus is the “Savior of the world” (1 John 4:4).

Answer 3: The Bible teaches that people respond to the atonement through obedience to the Gospel (Mark 16:15-16; Romans 6:3-4). Jay Adams wrote, “As a Reformed (ie. Calvinist) Christian, the writer believes that counselors must not tell any unsaved counselee that Christ died for him, for they cannot say that. No man knows except Christ himself who are his elect for whom he died.”[11] To the Calvinist, Jesus should have said, “don’t worry about the non-elect, they can’t be saved anyway.” Instead, Jesus said to preach to ALL NATIONS (Matthew 28:19-20).

Answer 4: The Bible teaches that Christ died for the whole world (2 Peter 2:1; 1 John 2:2). While the lost do not have the blessings of salvation they do have the opportunity to grab a hold of them.

Answer 5: The Bible teaches that anyone has the chance to obey the Gospel (Matthew 18:4; John 10:9; 12:32; Acts 2:21).

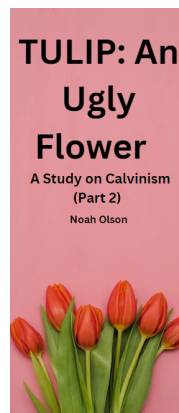
Calvinism says “some lives matter,”[12] but God says all lives matter. Whom do YOU trust?

Endnotes

- [1]Jalan Lmai Chapel, Kaula Lampur.
[2]<https://youtu.be/AjW0A9Bqxo4>
[3]C.A. Feenstra quotes Palmer in his book Calvinism In The Light Of God’s Word, p. 49.
[4]C.A. Feenstra quotes Steele and Thomas in his book Calvinism In The Light Of God’s Word, p. 50.
[5]Duane Edward Spencer, TULIP, Historical Background pages.
[6]The Five Points of Calvinism, Grand Rapids, MI: Baker, 1979),p.44).
[7]Duane Edward Spencer, TULIP, p. 48.
[8]John Gill, John Gill’s Exposition of the Bible, eSWORD. Module.
[9]<https://www.padfield.com/acrobat/taylor/calvinism.pdf>
[10]Duane Edward Spencer, TULIP, 51.
[11](Competent to Counsel, Jay Adams, Presbyterian & Reformed Pub. Co., 1975, p. 70).
[12] Meme seen by Noah Olson

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TULIP: An Ugly Flower

A Study on Calvinism (Part 3).

Noah Olson

Limited Atonement

Noah Olson

The Christian sings, “The blessed Gospel is for all,” but the Calvinist sings, “The blessed Gospel is for some.” The Christian sings, “Praise God for full salvation for whosoever will,” while the Calvinist declares, “Praise God for full salvation, salvation without conditions.” Concerning salvation, Calvinism attempts to do three things

- Limits the love of God.
- Limits the use of the word “world.”
- Limits the preaching of the Gospel.[1]

If both Total Hereditary Depravity and Unconditional Election are true, then Limited Atonement must be true as well; however, Scripture shows them all to be false. Interestingly, some Calvinists call themselves four-point Calvinists because they reject Limited Atonement. Let us define and defeat this false doctrine.

The Doctrine Defined

Limited means only a select few. Atonement means salvation. Ultimately, Limited Atonement says that Jesus ONLY died for the elect. Those whom God unconditionally elected were saved by the atonement on the cross and not one person more. Limited Atonement is also called Definite Atonement. Notice a few quotes

- “If the doctrine of election is primary, then Jesus did not die to make you savable. He died to accomplish the Father’s mission...The Bible is helping us to see that Jesus came to accomplish the mission that the heavenly Father sent Him to do, and that is not to make you and me savable but to save us.”[2]
- “The Biblical or Calvinistic position is that Christ intended that his death should atone only for the elect and not for others. According to this position, man is totally depraved, and God, loving some with a great love, elected them, or in other words, determined that they should be saved. He sent Christ to die for them and them alone, thereby saving them. Thus the atonement of Christ is limited to some and is not intended for all. Hence,

the name ‘limited atonement’. That is all there is to the doctrine. It is very simple.”[3]

- “Historical or mainline Calvinism has consistently maintained that Christ’s redeeming work was definite in design and accomplishment—that it was intended to render complete satisfaction for certain specified sinners and that it actually secured salvation for these individuals and for no one else... Christ did not die simple to make it possible for God to pardon sinners. Neither does God leave it up to sinners as to whether or not Christ’s work will be effective. On the contrary, all for whom Christ sacrificed Himself will be saved infallibly...He came into the world to represent and save only those given to Him by the Father. Thus Christ’s saving work was limited in that it was designed to save some and not others.”[4]

Limited Atonement seems to be complicated, but the basic tenants are: (1) Christ died only for the elect (Matthew 1:21), (2) Man has no conditions to salvation, and (3) God does not love everyone. One said, “Only the Elected Are Beloved.”[5] Edwin Palmer noted, “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 ones will be saved, He sent His Son to die for them, to save them, and not all the world.”[6] Also, Calvinists teach that if Christ died for the whole world, then God must have made a mistake. One said, “Actually the Arminian view universal atonement is not tenable. His only out is to say that the will of God is foiled by man, because Christ supposedly died for all men whom God wanted to save but could not. This, of course, would mean that God is not omnipotent and that Christ gained a small victory at the cross, since more men have died in unbelief than have gone to glory through faith in the Savior’s finished work at Calvary.”[7] Calvinists place all the responsibility on God and not man. If Calvinistic election is true, then Limited Atonement must be true too.

The Doctrine “Defended”

What proof texts are used in an attempt to “prove” Limited Atonement?

John 3:16. About this verse, Calvinists will interpret the word “world” to mean the elect. They ask, “who will not perish? The ones who believe. Who believes,” they ask. “The ones whom the Father makes believe.” John Gill argued, “The Persic version reads ‘men’: but not every man in the world is here meant, or all the individuals of human nature; for all are not the objects of God's special love, which is here designed, as appears from the instance and evidence of it, the gift of his Son: nor is Christ God's gift to every one; for to whomsoever he gives his Son, he gives all things freely with him; which is not the case of every man.”[8]

However,

- Note the context. Verses 15 and 16 say “whosoever.” Whosoever includes all people.
- Most agree the word “world” here is used for all mankind.

John 1:29 says that Jesus came to die for the whole world, not a select few.

2 Peter 3:9. Advocates claim that the word “any” refers to the elect only. But

- We could ask, “then does God want some to be lost?”
- One CANNOT prove the words “any” and “all” are not references to the whole world.

John 10:15 & Ephesians 5:25. It is advocated from these verses that Jesus died for His sheep and His church, and that no person can come into either whom God did not will in times past. Two proofs dispel this argument:

- Calvinists must add “only” in John 10:15 and Ephesians 5:25.
- Revelation 22:17 and Acts 2:47 show that the church grows when man responds to the invitation of Christ.

Matthew 1:21. From this verse, Limited Atonement advocates say that Jesus only died for “his people” (the elect). While it is true that Jesus died for “his people,” the phrase “his people” are those who believe, repent, confess, and are baptized (see John 1:12; 2 Corinthians 6:16-18). Anyone can be a part of “his