

Jesus Died for YOU!

by Hendrik Joubert

Someone once pointed out that one is able to find the following statement in the Bible: "**There is no God.**" What is conveniently left out is the source of this statement: **The fool has said in his heart, "There is no God."** Psalm 14:1. The idea that the Bible teaches that there is no God is effortlessly disproved by noticing the rest of the verse, but also numerous other passages.

This example may be deemed light at first; however there are many other passages which are similarly manipulated because of preconceived ideas. This happens when we have already decided what we believe, and then approach the Bible to find *proof*. Having specific statements in the "context" will not discourage people from using the Bible in an attempt to prove erroneous doctrines. Take for instance the thoroughly thrashed out subject of baptism. The fact that there is a verse that *actually* says **baptism now saves you (1 Peter 3:21)** will not stop people from using the part of the passage explaining *how* it saves, to teach the exact opposite – it has nothing to do with salvation.

The doctrine of *Limited Atonement* is not merely a logical conclusion of the rest of the doctrine known as Calvinism. It was not designed in order to disprove Calvinism because of the numerous Scriptures it violates. It is an accepted and proclaimed part of the doctrine; Jesus did not die for all sinners. The fact that few will be saved is not considered a sad response to the sacrifice of the Lord, the sentiment displayed in the following statement by the Lord: "**Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.**" (Matthew 23:37) *Limited Atonement* is the idea that the Lord chose not die for every sinner.

In an attempt to prove this doctrine, parts of passages are emphasized not unlike the illustration with Psalm 14:1. Following are two statements used in support of the doctrine of *Limited Atonement*: ...**the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. (Romans 5:15)** ...**through the obedience of the One the many will be made righteous. (Romans 5:19)** The idea is that the Bible here specifically says that Christ died for *many*, and not for *all*. If this proves that Jesus died only for a limited amount of people, the first part of these verses prove that only a specific number suffered the consequences of Adam's sin. **For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. (Romans 5:15)**

There is another doctrine which teaches the exact opposite, but for the same reason – God will not waste the precious blood of His Son. Either He died for a pre-arranged group, or everyone will eventually be saved, as a Catholic Priest once argued. (Hence purgatory?) The following statement by a supporter of the doctrine of Limited Atonement captures the sentiment: "For Christ to die for men who will never believe would render a portion of His sufferings as vain. Not one drop of Christ's shed blood was in vain." (<http://www.gotquestions.org/limited-atonement.html>)

The interrelationship necessary and the way the presumption of one point of Calvinism is used to prove another is noticeable in the following quotation: "First, it is very important to always view Limited Atonement through the eyes of Unconditional Election. If a person really considers the truth of Unconditional Election, then one sees the logical fallacy of saying that Christ died for everyone! Why would Christ die for those who will never be cleansed by His blood? (1 Peter 3:18)"

To conclude something for "argument's sake," or to consider the actual outcome of a situation does not define the intents and purposes. This reminds one of that old human problem of accepting failure. Some will make an attempt, but when they fail to accomplish the desired results they simply say they did not want it anyway. The incriminating aspect of the grace of God is just that, He made it possible for every man so that all will be without excuse. (2 Peter 3:9)

It is not a reflection upon God, who certainly is able of accomplishing anything whatsoever He decided to do. Just because some chose not to be gathered like chickens, does not mean that the God did not make a truthful attempt at gathering them. The shame is on man.

Jesus Christ the Son of God declares: "**For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. (John 3:16)** By inspiration John said: "**Behold, the Lamb of God who takes away the sin of the world!**" John 1:29