

UNIVERSAL ATONEMENT IS FALSE DOCTRINE INTENDED TO DECEIVE (A/K/A DOCTRINE OF DEVILS)

“Now the Spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils[.]”

1 Timothy 4:1.

“**Unlimited atonement** (sometimes called **general atonement** or **universal atonement**) is a doctrine in [Protestant Christianity](#) that states [Jesus](#) died as a [propitiation](#) for the benefit of all humans without exception. It is normally associated with [Amyraldism](#) (four-point Calvinism), as well as [Arminianism](#) and other non-[Calvinist](#) tradition. It is a doctrine distinct from other elements of the Calvinist acronym [TULIP](#) and is contrary to the Calvinist doctrine of [limited atonement](#).”
(Wikipedia page on “Universal Atonement” copied on 6/22/24).

Today’s installment on my series of sermons on “Redemption” presents arguments from the Bible against this false doctrine, called universal atonement or redemption. Universal redemption reflects highly on the perfections of God; and what is contrary to the divine perfections, cannot be true; for God cannot deny himself, nor say, nor do anything contrary to his nature and attributes. **2 Timothy 2:13:** *“If we believe not, yet he abideth faithful: he cannot deny himself.”* **Numbers 23:19:** *“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?”* **Titus 1:2:** *“In hope of eternal life, which God, that cannot lie, promised before the world began[.]”* **Hebrews 6:18:** *“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for a refuge to lay hold upon the hope set before us[.]”*

The universal scheme greatly reflects on the love of God to men. It may, at first sight, seem to magnify it, since it extends it to all. But upon close examination it will not appear so. In fact, it lessens it, and reduces it to nothing. The scriptures highly commend the love of God, as displayed in the death of his Son, and in redemption by him; but what kind of love must that be, which does not secure the salvation of any by it? It is not that love which God bears to his own people, which is special and distinguishing. According to the universal scheme, God loved Peter no more than he did Judas; nor the saints now in heaven, any more than those that are damned in hell; since they were both loved alike, and equally redeemed by Christ. Nor is it that love of God, which is immutable, invariable, and unalterable; since, according to this scheme, God loves men with so intense a love, at one time, as to give his Son to die for them, and wills that they all should be saved; and afterwards this love is turned into wrath and fury; and he is determined to punish them with everlasting destruction. What sort of love must this be in God, not to spare his Son, but deliver him up to death for all the individuals of

mankind, for their redemption; and yet, to multitudes of them, does not send them so much as the sound of the gospel, to acquaint them with the blessing of redemption by Christ. And much less his Spirit, to apply the benefit of redemption to them; nor give them faith to lay hold upon it for themselves? Such love as this is unworthy of God, and of no service to mankind. This publishing of the Gospel is the work of God. See, for example: **Acts 16:6**: “*Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia.*” God is the sovereign of every syllable.

The universal scheme highly reflects on the wisdom of God. It is certain, God is “*wonderful in counsel,*” in contriving the scheme of redemption; and is “*excellent in working,*” in the execution of it. **Isaiah 28:29**: “*This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.*” He is the wise God, and our Savior (Jude 1:25); and is wise as such as to accomplish all his purposes, determinations, counsels etc. See, e.g., **Ephesians 1:11**: “*In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.*” But where is his wisdom in forming a scheme, in which he fails of his end? There must be some deficiency in it; a want of wisdom, to arrange a scheme, which is not, or cannot be carried into execution, at least as to some considerable part of it. (As one of our signs faithfully reports: “Most People Go To Hell. **Matthew 7:13**” “*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.*”). Should it be said that the failure is owing to some men’s not performing the conditions of their redemption required of them; it may be observed, either God did know, or did not know, that these men would not perform the conditions required. If he did not know, this ascribes want of knowledge to him; which surely ought not to be ascribed to him that knows all things. (**1 John 3:20**: “*For if our heart condemn us, God is greater than our heart, and knoweth all things.*”) If he did know they would not perform them, where is his wisdom, to provide the blessing of redemption, which he knew beforehand, would be of no service to them? Let not such a charge of folly, be brought against infinite Wisdom. (**Job 4:18**: “*Behold, he put no trust in his servants; and his angels he charged with folly.*”)

The universal scheme highly reflects on the justice of God. God is righteous in all his ways and works; and so in this redemption by Christ. Indeed, one principal end of it is: “*To declare the righteousness of God, that he might be just,*” or appear to be just, “*and the justified of him which believeth in Jesus.*” (**Romans 3:26**). But if Christ died for the sins of all men, and the punishment of their sins is inflicted on him, and bore by him, and yet multitudes of them are everlastingly punished for them, where is the justice of God? It is reckoned unjust with men, to punish twice for the same act of offense. If one man pays another man’s debts, would it be just with the creditor to exact, require and receive payment again at the hands of the debtor? If Christ has paid the debts of all men,

can it be just with God to arrest such persons, and cast them into the prison of hell, till they have paid the uttermost farthing? (**Matthew 5:26**). Far be it from the Judge of all the earth to do so, who will do right. **Genesis 18:25**: “*That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?*” From Toplady’s hymn: “If thou hast my discharge procured, and freely in my room endured the whole of wrath divine, God cannot twice demand, first at my bleeding surety’s hand, and then again at mine.”

The universal scheme reflects on the power of God; as if he were not able to carry his designs into execution. But what does the Bible say? **Isaiah 59:1**: “*Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear[?]*” (Also see **Isaiah 50:2**, **Genesis 18:14**, **Numbers 11:23**, and **Jeremiah 32:17**) But, according to this universal scheme, it seems like God does not have the power to execute his will. If Christ has redeemed all men, and all men are not saved, it must be either from want of will in God to save them, or from want of power. Not from want of will; for, according to this scheme, it is the will of God that every individual man should be saved. It must be therefore for want of power; and so he is not omnipotent. Should it be said that some men not being saved, is owing to evil dispositions in them, obstructing the kind influences and intentions of God towards them; to the perverseness of their wills, and the strength of their unbelief. But, what is man, mightier than his Maker? Are the kind influences of God, and his gracious intentions, to be obstructed by the corrupt dispositions of men? Is he not able to work in them, both to will and to do of his good pleasure? (**Philippians 2:13** says that in fact he is.). Cannot he remove the perverseness of their wills, and the hardness of their hearts? (According to Ezekiel God puts a new spirit and a new heart in his people. **Ezekial 11:19** and **36:26**). Cannot he, by his power, take away their unbelief, and work faith in them, to believe in a living Redeemer? (And, it is called “the faith of Jesus Christ.” (**Galatians 2:16**) This is the imputed faith of Jesus Christ; his believing is given over to our account; it is a credit on our books. On October 31, 1957 Canon Doyle at the Campbellite Church at Huntoon and College: “[Westboro Baptist Church] has God doing the believing for you.” That’s right, you old fraud.) Far be it to think otherwise of him, with whom nothing is too hard, nor anything impossible. Spend time in Jeremiah Chapter 32, and you will learn that “*Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?*” **Jeremiah 32:27**.

The universal scheme reflects on the immutability of God, of his love, and of his counsel. God, in the scripture, says, “*I am the Lord, I change not; therefore ye sons of Jacob are not consumed,*” **Malachi 3:6**. But, according to this false, universal scheme, they would have the Bible verse read like this: I am the Lord, I change; and therefore the sons of men, or at least some of them, are consumed, are lost and perish, though redeemed by Christ. Underlying their doctrine would be these principles: The love of God, as has been observed, is changeable with respect unto them: one while he loves

them, so that he wills their salvation; at another time his love is changed into hatred, and he is resolved to stir up his wrath to the uttermost against them. (End of their make believe world). In reality, the Bible says that God is said to be "in one mind, and who can turn him?" **Job 23:13**: "*But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.*" Yet, according to this universal salvation scheme, he is sometimes in one mind, and sometimes in another; sometimes his mind is to save them; and at another time his mind is to damn them. And let not this be said of the Almighty God, **James 1:17**: "*Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*" That will really muck up their false doctrine.

The universal scheme disappoints God of his chief end, and robs him of his glory. The ultimate end of God, in the redemption of men; is his own glory, the glory of his rich grace and mercy; and of his righteousness, truth, and faithfulness. But if men, any of them who are redeemed, are not saved, so far God loses his end, and is deprived of his glory. For should this be the case, where would be the glory of God the Father, in forming a scheme which does not succeed, at least with respect to multitudes? Where would be the glory of the Son of God, the Redeemer, in working out the redemption of men, and yet they are not saved by him? And where would be the glory of the Spirit of God, if the redemption wrought out, is not effectually applied by him? But, on the contrary, the "*glory of God,*" Father, Son, and Spirit, "*is great in the salvation*" of all the redeemed ones, **Psalm 21:5**.

Additional arguments against universal redemption are taken from its reflecting on the grace and work of Christ. Whatever obscures, or lessens, the grace of Christ in redemption, or depreciates his work as a Redeemer, can never be true.

The universal scheme reflects on the love and grace of Christ. The scripture speaks highly of the love of Christ, as displayed in redemption; and Christ himself intimates, that he was about to give the greatest instance of his love to his people, by dying for them, that could be given; even though and while they were enemies to him (**Romans 5:10**), **John 15:13**: "*Greater love hath no man than this, that a man lay down his life for his friends.*" But what sort of love is that, to love men to such a degree as to die for them, and yet withhold the means of grace from multitudes of them, bestow no grace upon them, and at last say to them, "*Depart from me, ye cursed, into everlasting fire!*" (**Matthew 25:41**).

The universal scheme reflects upon the work of Christ; particularly his work of satisfaction. This satisfaction was to finish transgression, to make an end of sin, and make reconciliation for iniquity (**Daniel 9:24**), by satisfying divine justice for it; by putting away sin by the sacrifice of himself. Now, either he has made satisfaction for every man, or he has not. If he has, then they ought to be set free, and fully discharged, and no punishment inflicted on them, or their debts exacted (demand and payment

obtained) from them. If he has not made satisfaction by redeeming them, this lessens the value of Christ's work, and makes it of no use, and ineffectual. Indeed, the advocates for general redemption deny the proper satisfaction, and real atonement by Christ. They realize that if he has made full satisfaction for the sins of all men, they must all be saved; and so the work of reconciliation, which is intricately connected with, and involved in satisfaction, is perfect according to the scriptures. Christ, by redeeming them with the price of his blood, has made satisfaction to justice for them, and thereby has procured their reconciliation; for they are said to be reconciled unto God by the death of his Son (**Romans 5:10**); and peace is said to be made by the blood of his cross (**Colossians 1:20**), which is the redemption price for them (**1 Corinthians 6:20**; **1 Corinthians 7:23**); and he is pacified towards them for all that they have done; which is meant by Christ being a propitiation for sin (**1 John 4:10**), whereby justice is appeased. But, according to the universal scheme, God is only made reconcilable, not reconciled, nor men reconciled to him. Notwithstanding what Christ has done, there may be no peace to them, not any being actually made for them (**Colossian 1:20**); and, indeed, the work of redemption must be very incomplete. Though Christ is a "Rock," (**Psalms 18:2**) as a Savior and Redeemer, and his work is "perfect," (**Psalms 18:30**) his world of redemption; and hence called a "plenteous" one (**Psalms 130:7**); and Christ is said to have obtained "eternal redemption" for us (**Hebrews 9:12**). Yet if all are not saved through it, it must be imperfect; it cannot be a full redemption, nor of eternal efficacy; the benefit of it, can at most, be only for a time to some, if any at all, and not be forever; which is to depreciate the efficacy of this work of Christ. Efficacy means the power to produce an effect.

According to the universal scheme, the death of Christ, with respect to multitudes, for whom he is said to die, must be in vain. If Christ died to redeem all men, and all men are not saved by his death, his death must be in vain. If he paid a ransom for all, and all are not ransomed; or if he has paid the debts of all, and they are not discharged, the price is given, and the payment made, in vain. When he announced on the cross, as he died, "*It is finished!*" (**John 19:30**), he was sadly mistaken. According to this scheme, the death of Christ is no security against condemnation; though the apostle says, "*Who shall condemn? It is Christ that died!*" so that there is no condemnation to them whose sins are condemned in Christ; and he has condemned them in the flesh, **Romans 8:1, 33**, and yet there is a world of men that will be condemned, **1 Corinthians 11:32**. Therefore it may be concluded, that Christ did not die for them, or otherwise they would not come into condemnation; or else Christ's death has no efficacy against condemnation. (Of course, all of this is directly contrary to God's revealed will through his word, See, e.g., **John 5:24**: "*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*")

The universal scheme separates the works of Christ, the work of redemption, and the work of intercession; and makes them to belong to different persons whereas they are of equal extent, and belong to the same. For whom Christ died, for them he rose again from the dead; and that was for their justification; which is not true of all men. For those he ascended to heaven, to God, as their God and Father (**John 20:17**), for the same he entered into heaven, as their forerunner (**Hebrews 6:20**), and appears in the presence of God for them (**Hebrews 9:24**) and ever lives to make intercession for them (**Hebrews 7:25**). For the same for whom he is an advocate, he is the propitiation; for his advocacy is founded upon his propitiatory sacrifice. **1 John 2:1-2**: "*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.*" Now those for whom he prays and intercedes, are not all men, himself being witness; "*I pray for them; I pray not for the world,*" **John 17:9**. Yet, according to the universal scheme, he died for them for whom he would not pray; which is absurd and incredible.

If Christ died for all men, and all men are not saved, Christ will not see of the travail of his soul and be satisfied; as was promised him, **Isaiah 53:11**: "*He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*" For what satisfaction can he have to see his labor, with respect to multitudes, all lost labor, or labor in vain? It was the joy that was set before him, of having those for whom he suffered and died, with him in heaven: but what joy can he have, and what a disappointment must it be to him, to see thousands and millions whom he so loved as to give himself for, howling in hell, under the everlasting displeasure and wrath of God? **Hebrews 12:2**: "*Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*"

Other arguments against universal redemption, may be taken from the uselessness of it to great numbers of men, including:

To those whose sins are irremissible; whose sins will never be forgiven, neither in this world, nor in that which is to come. (**Matthew 12:32**). That there are such sinners, and such sins committed by them, is certain, from what Christ himself says at **Matthew 12:31-32**: "*Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*" The apostle speaks of a sin which is "unto death," unto eternal death; which he does not advise to pray for, at **1 John 5:16**: "*If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall*

pray for it.” Surely Christ cannot be thought to die for such sins, for which there is no forgiveness with God, and no prayer to be made by men for the remission of them. To say that Christ died for those, is to say that he died in vain. In addition, there were multitudes in hell at the time when Christ died; and it cannot be thought that he died for those, as he must, if he died for all the individuals of mankind. This would include the men of Sodom, who were then, as Jude says, "*suffering the vengeance of eternal fire*" (**Jude 1:7**); and the inhabitants of the whole world, the world of the ungodly, destroyed by the flood; those that were disobedient in the times of Noah; whose spirits, as the apostle Peter says, were, in his time, in the prison of hell (**1 Peter 3:19-20**). If he died for these, his death must be fruitless and useless; unless it can be thought, that a mass exodus from that eternal jail was made at his death, and the dominions and regions of hell were cleared of their subjects.

Redemption, if for all, must be useless to those who never were favored with the means of grace; as all the nations of the world, excepting Israel, for many hundreds of years were; whose times of ignorance God winked at and overlooked, and sent no messengers, nor messages of grace unto them. See **Psalm 147:19,20**: "*He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.*" **Acts 17:30**. Since the coming of Christ, though the gospel has, in some ages, had a greater spread, yet not preached to all. It is still true today, there are many nations, who have never heard of Christ, and of redemption by him, **Romans 10:14**: "*How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*" I'm not talking about this fake Christianity of the Billy Grahamites. I'm talking about the actual Gospel which features prominently the doctrines of grace. And, what of the efficacy of the preaching in even so-called Christian nations. We are expert witnesses against this nation called, "The United States of America." It is God the Spirit which has not made it effectual in the hearts and minds of 330 million men, women, and children in our own country. I looked at the world populations by continents, and these are the numbers: 5 billion in Asia, 1.5 billion in Africa, 750 million in Europe, 600 million in North America (Canada, USA and Mexico), 430 million in South America, 40 million in Australia, and 1200 in Antarctica. There are a lot of words I could say about the current scene, but it is not different from earlier history: Eight at the time of the flood, four (three after the pillar of salt, and one after that perverseness from Lot's daughters) walked out of Sodom, a "very small remnant" in Judah and Israel (**Isaiah 1:9**), and **Romans 11:5**: "*Even so then at this present time also there is a remnant according to the election of grace.*" At the end, there is so small a remnant, as to generate the legitimate inquiry, at **Luke 18:8**: "*Nevertheless when the Son of man cometh, shall he find faith on the earth?*"

The universal scheme affords no encouragement to faith and hope in Christ. Redemption, as it ascertains salvation to some, it encourages sensible sinners to hope in Christ for it; "*Let Israel hope in the Lord, for with him is plenteous redemption,*" **Psalms 130:7**. A redemption full of salvation; and which secures that blessing to all that believe. But, according to the universal scheme, men may be redeemed by Christ, and yet not saved, but eternally perish. What hope of salvation can a man have upon such a scheme? It requires no great discernment, nor judgment of things, to determine, which is most eligible the generate hope from the two schemes, that which makes the salvation of some certain; or that which leaves the salvation of all precarious and uncertain; which, though it asserts a redemption of all; yet it is possible none may be saved.

Therefore, even to those who are redeemed and saved, it lays no foundation for, nor does it furnish any argument to engage to love Christ, to be thankful to him, and to praise him for the redemption of them. Since the difference between them and others, is not owing to the efficacy of Christ's death, but to their own wills and works. They are not beholden to Christ, who has done no more for them than for those that perish. They are not, from any such consideration, obliged to walk in love, as Christ has loved them, and given himself for them; since he has loved them no more, and given himself for them no otherwise, than for them that are lost. **Ephesians 5:2**: "*And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*" Nor are they under obligation to be thankful to him, and bless his name, that he has redeemed their lives from destruction; since, notwithstanding his redemption of them, they might be destroyed with an everlasting destruction. It is not owing to what Christ has done, but to what they have done themselves, performing the conditions of salvation required, that they are saved from destruction, if ever they are according to this scheme. Nor can they indeed sing the song of praise to the Lamb, for their redemption; saying, "*Thou art worthy--for thou wast slain, and hast redeemed us to God by that blood, out of every kindred, and tongue, and people, and nation!*" (**Revelation 5:9-10**), since, according to this scheme, Christ has redeemed every kindred, every tongue, every people, and every nation.

Finally, to these purveyors of damnable lies about universal atonement, I warn you that this slander of God to man is part of the same campaign of Satan since the Garden of Eden, when he started his murderous plot to deceive and destroy. **John 8:44**: "*Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*"

"Peace be with you all that are in Christ Jesus. Amen." **1 Peter 5:14**.