

Limited Atonement

Introduction:

1. I chose this sermon title from the commonly used term from Calvinism's five points of T.U.L.I.P.
2. You must limit the atonement in quantity (persons) or quality (power), or be a universalist heretic.
3. Men hate this doctrine, for it makes God sovereign, man worthless as a race, and salvation a pure gift.
4. When you meet Calvinists, many are "4-Pointers," which means they reject a limited atonement.
5. It is hilarious to hear some of these men talk about "sufficient for all men, efficient only for the elect."
6. Our ancestors in the faith who lived in England and came to this country were Particular Baptists, which means they believed and taught Jesus Christ's death was particular for His elect only. This distinguished them from General Baptists, who believed and taught Jesus died generally for all men.
7. The term limited atonement is self-proving, for only the elect are made "at one again" with God.
8. We must be very careful with this doctrine to prove that we are standing on the word of God alone.
9. We begin our study with the basic assumption that man is condemned legally by Adam, vitally by a corrupt sin nature, and practically by numerous sins committed since conception; since God cannot acquit or clear the guilty, Jesus Christ had to die for any to be saved (Nah 1:3; Ex 34:7; Rom 6:23).
10. We begin our study with the realization that if God were fair, no one would be saved at all; it is only by free grace (demerited favor - unfairness) that He would save even one by the gift of His only Son.
11. It is a basic fact of the gospel that Jesus Christ died for human sin on the cross (I Tim 1:15; Heb 9:26), but we need to answer the question of the extent of His death. Was it for all men or some men?
12. John Owen (1616-1683), chaplain to Oliver Cromwell, wrote and published one of the weightiest defenses of this doctrine in 1647, "The Death of Death in the Death of Christ."
13. John Owen argued: Jesus Christ suffered the wrath of God and satisfied the justice of God for (1) some of the sins of all men, (2) all of the sins of all men, or (3) all of the sins of some men.
14. Jesus died for all the sins of some men – those chosen by God for salvation and given to Jesus Christ – and His death certainly and finally secured their everlasting salvation without the loss of even one!
15. This is a distinguishing mark of our church, which reduces likeminded churches to a very, very few.

Arguments for Limited Atonement by the INTENT of the Atonement

1. The angel told Joseph that Jesus would save His people from their sins, which limits the life and death purpose for which Immanuel came into the world (Matt 1:21 cp Jn 6:38-39).
2. Zacharias prophesied under the inspiration of the Holy Spirit, and He declared the certain effect of redemption, but He declared it only for God's people (Luke 1:68 cp Heb 2:13).
3. The death of Jesus Christ was designed to bring men to God by having the Just die for the unjust, but not all are brought to God, thus He did not die for all (I Pet 3:18).
4. God promised to save a seed, which precludes redemption for all men (Gen 3:15; 22:16-18; 49:10; Ps 89:29-37; 110:3; Is 1:9; 6:13; Joel 2:32; John 11:49-52; Rom 11:5; etc.).
5. The blessed God, as the divine Potter with eternal power over human clay, chose to make some vessels for dishonor (Rom 9:21), which precludes Jesus dying for them!

6. Since Jesus came to do the will of His Father (Heb 10:9), and it was the Father's will to save only some of Adam's race (John 17:2; Rom 9:22-24), then He died only for the elect.
7. The blessed God, willing to make His wrath and power known, endured vessels of wrath fitted for destruction, which could not be true of those for whom He died (Rom 9:22).
8. The blessed God, willing to make known the riches of His glory on the vessels of mercy, must have sent Christ to die only for those He had afore prepared for glory (Rom 9:23).
9. The blessed God, in divine sovereignty over all men, chose only some of the Jews and some of the Gentiles to be the vessels of mercy through Jesus Christ's death (Rom 9:24).

Arguments for Limited Atonement by the RESULTS of the Atonement

10. Since Jesus Christ actually did accomplish redemption on the cross (Heb 9:12,15), He died only for the redeemed (Rev 5:9). Should those in hell also sing the song of the redeemed?
11. Since Jesus Christ actually did accomplish reconciliation on the cross (Rom 5:10; II Cor 5:18-19), He died only for those at permanent peace with God and accepted by Him.
12. Since Jesus Christ actually did accomplish justification on the cross (Rom 4:25; 5:18), He died only for the elect, who are actually and eternally justified before God (Rom 8:33-34).
13. Since Jesus Christ actually did propitiate for sins on the cross (Rom 3:25; I John 4:10), He died only for those whose sins are forgiven, which is not true of those in hell (Rev 21:8).
14. Since Jesus Christ actually did sanctify and make holy by the cross (Heb 10:10-14), He died only for His sanctified brethren chosen out of the race (Heb 2:11; I Pet 1:2).
15. Those reconciled to God by Jesus Christ's death are much more saved by His life of intercession, which only applies to the elect of God in context (Rom 5:10; 8:33-34).
16. Those reconciled to God by Jesus Christ's death are much more saved by His life of intercession, which only applies to those saved by His intercession (Rom 5:10; Heb 7:25).
17. Those reconciled to God by Jesus Christ's death are sent the gospel news of the transaction, not to offer reconciliation, which precludes His death for all (Rom 5:10; II Cor 5:18-19).
18. Those made acceptable to God through the Beloved, Jesus Christ, are the elect of God, chosen before the world began and predestinated to an eternal inheritance (Eph 1:3,5-6,11).
19. Redemption through blood and forgiveness of sin are in Jesus Christ, and men are in Christ by election before the foundation of the world (Eph 1:4,7).

20. The full dimensions of Christ's love are shown and revealed to those in the family of God, which limits His love and His death to those chosen to be in that family (Eph 3:14-19).
21. Jesus Christ was slain for those in the Lamb's Book of Life (Rev 13:8), which is not true of those cast into hell for not having their names in the Book of Life (Rev 17:8; 20:15).
22. Jesus Christ died only for those predestinated to glory, because there is absolutely nothing in heaven or in hell that can separate them from God's love in Christ (Rom 8:29-39).
23. The death of Jesus Christ and all attendant blessings with it are based on God being for a people from foreknowledge to glorification, which is not true of those in hell (Rom 8:31).
24. Jesus Christ's death cannot extend beyond those in heaven, for it guaranteed all spiritual blessings from God, including the gift of repentance or any other gift of grace (Rom 8:32).
25. God's justification extends to the elect, which was purchased by Jesus Christ's death, but was never intended nor offered to reprobates (Rom 8:33-34).
26. The eternal inheritance of heaven for the elect is based on the predestinating will of God, which included the work of sending Jesus Christ to die for their sins (Eph 1:11; Heb 9:15).

Arguments for Limited Atonement by the OBJECTS of the Atonement

27. All things work together for good, including predestination to glorification, to those called according to the purpose of God, which precludes those not in His purpose (Rom 8:28-30).
28. God sent Jesus to die to redeem a peculiar people for Himself, but not all are the peculiar people of God, therefore He did not die for all (Titus 2:13-14).
29. Paul was the greatest apostle of Jesus Christ, but His ministry was designed and intended for the elect only, which limits the death benefits of Jesus Christ to them also (II Tim 2:10).
30. Jesus died for His brethren, those children given to Him by the Father, which precludes those that are not His children and were not given to Him (Heb 2:11-13; Rom 8:29-32).
31. Jesus Christ died for the church of God, which is the body of Christ (Eph 5:25; Acts 20:28), which precludes all those not part of the church of God or body of Christ.
32. Jesus Christ gave Himself for the church, which illustrates how husband should love wives, but which promotes adultery, if Jesus Christ died for all promiscuously (Eph 5:25).
33. Jesus Christ gave Himself for the church, in order to present a glorious church to Himself without any spot or blemish, which is true only of those given Him by God (Eph 5:25-27).

34. The redeemed are described as those redeemed from the earth and from among men (Rev 14:3-4), which expression precludes the earth and other men, thus limited atonement.
35. Jesus laid down His life for those given to Him by the Father for salvation, which precludes those not given to Him, thus He died for the elect only (John 6:38-39; 10:27-29; 17:2).
36. Jesus laid down His life to infallibly save those the Father gave Him, which conclusively precludes His death for any that are finally lost (John 6:38-39; 10:27-29; 17:2).
37. Jesus died for those He loved, as His death was the great demonstration of that love (I John 4:9-10; Rom 5:8), but He does not love all men (Psalm 5:5; 11:5; Matt 7:23; Rom 9:13).
38. The new covenant includes the promise of not remembering sins any more (Heb 8:12), which is not true of those judged for sins and cast into hell (Rev 20:11-15; 21:8).
39. Jesus gave His life for the sheep, which had been given to Him by the Father; and He gave them eternal life (John 10:11,15,28-29), which statements limit Christ's death to them only.
40. Jesus gave His life for the sheep, and He gave them eternal life (John 10:11,15,28); but He said the Pharisees were not of His sheep (John 10:26), so He did not die for all!
41. Jesus gave His life for the sheep, and their kingdom was prepared for them from eternity (John 10:11,15; Matt 25:34), but the goats are excluded from this transaction (Matt 25:41).
42. Jesus gave His life for the sheep, and He knows His sheep (John 10:11,14-15,27), but He does not know or want to know the wicked goats (Matt 7:23; 25:41).
43. Jesus Christ will pronounce the wicked cursed in the Day of Judgment (Matt 25:41), which is impossible, if they were the blessed and loved beneficiaries of His death benefits.
44. Jesus Christ will confess that He never knew the wicked in the Day of Judgment (Matt 7:21-23), which makes it impossible for Him to have loved them and died for them.
45. Since Adam's representation was valid and binding on all in him, so Christ's representation was valid and binding on all in Him, the elect chosen in Him (Rom 5:15-19; I Cor 15:22).
46. The children of wrath are not quickened from their sins and devilish subjection, which proves that God's plan of redemption in Christ's death did not include them (Eph 2:1-7).
47. There are some ordained to condemnation in the purpose and will of God, and it is impossible that Jesus Christ died for them contrary to God's purpose for them (Jude 1:4).
48. There are some appointed to disobedience in the purpose and will of God, and it is impossible that Jesus Christ died for them contrary to God's purpose for them (I Pet 2:8).

49. There are some appointed to wrath in the purpose and will of God, and it is impossible that Jesus Christ died for them contrary to God's purpose for them (I Thess 5:9).

Arguments for Limited Atonement by the WISDOM of the Atonement

50. Since those in the lake of fire are always murderers, whoremongers, and liars (Rev 20:12; 21:8), it is certain that Jesus Christ did not die for them and put away their sins.
51. If Jesus died for all men, but salvation depends on gospel means (so the common scheme), why did God restrict the means from most men (Amos 3:2; Rom 3:1-2; Acts 16:6-7)?
52. It is impossible in every respect for God to fail to accomplish His purposes (Dan 4:35; Eph 1:11), which proves that He never intended to die for those suffering for their sins in hell.
53. Jesus died as Substitute in place of men, but He did so only for some, for the rest of men will die for their own sins, proving He was not their Substitute (Is 53:4-5; I Pet 2:24)!
54. Jesus died as the Passover Lamb, which saved every family with blood on the door, but God does not pass over many in judgment, because Christ did not die for them (I Cor 5:7)!
55. The blood of Jesus Christ was sprinkled only upon the elect of God the Father, which precludes that blood from being applied in any other way to any other man (I Pet 1:2).
56. Jesus died a covenant death, so it follows that the benefits were designed for beneficiaries only, which limits His death to those written in the covenant (Heb 13:20; Rev 20:15).
57. Since Christ's death put the last will and testament of God into force, it only includes those in the covenant as beneficiaries, which cannot be those in hell (Heb 9:15).
58. Since Jesus Christ saw His seed in His death, which was clearly those for whom He died, then those not His seed were not involved in His death, thus limited atonement (Is 53:10).
59. God has made and done all things for His own glory, not for pity of mankind (Pr 16:4; Rev 4:11), which is not served at all by the death of His Son being a wasted failure for most.
60. Jesus Christ said at death, "It is finished," which is not close to being true, if the efficacy and effect of that death were entirely dependent on future human efforts (John 19:30).
61. The foundation and seal of salvation is God's knowledge of His people, which includes the death of Jesus for them, which cannot be true of those not His (II Tim 2:19; Mat 7:23).
62. The expressions that Jesus died *for us* and *for our sins* have little meaning and no comfort, if He died for all the sins of all men (Rom 5:8; I Cor 15:3; Gal 1:4; I Thess 1:10; 5:10).

63. The wicked in hell are judged and punished eternally for their specific sins, which could not be true if Jesus Christ had satisfied the justice of God for those sins (Rev 21:8,27).
64. If Jesus Christ died for all the sins of all men, then the Savior of each man in the fullest sense of the word is that man himself and/or the soul winner that told him about the offer.
65. If Jesus Christ died for all the sins of all men, then He died on the cross for the sins of those already suffering in hell for their own sins, which He did not, thus limited atonement.
66. If limited atonement is unfair to die for some and not all, on what basis does any man or all men deserve the right to have Jesus Christ die for their sins?
67. If it is unfair to die for some and not all, on what basis do all men deserve the right to have Jesus Christ die for their sins, when He did not die for the devil and his angels?
68. Jesus Christ redeemed men *out of* every kindred, tongue, people, and nation, which precludes His redemption for all of every kindred, tongue, people, and nation (Rev 5:9-10).
69. Jesus Christ died to put the new covenant into force for the called (Heb 9:15; Rom 8:29-30), but not all men are called unto salvation (I Cor 1:24).
70. Jesus Christ is redemption to those in Him (I Cor 1:30), but He is not redemption to all men, and neither are all men in Him, but only those chosen in Him by God (Eph 1:3-4).
71. If *all* is supposed to carry the *argument* in the matter of Christ's death, then what of the references to Jesus Christ dying for *many* (Is 53:11; Matt 20:28; 26:28; Heb 9:28).
72. Salvation is given according to God's purpose and grace in Christ Jesus before the world began, but God's purpose and grace do not extend to all men (II Tim 1:9).
73. Sanctification is a result of Jesus Christ's death (I Cor 1:30; Heb 10:14), but only the elect are sanctified by the Spirit's application of that death (I Pet 1:2).
74. Christ's death was a covenant death with terms and beneficiaries specified before the world began, thus only those finally saved were beneficiaries (Matt 26:28; Heb 9:15-17; 13:20).
75. The Judge of all the earth always does right, and requiring double jeopardy for sins – once in Christ's death and then in an eternal hell – is not right (Gen 18:25; Deut 32:4; Rev 21:8).
76. If blood redemption is only effective by missionary efforts, then blood redemption is by silver and gold; but it is not, so blood redemption is not an offer (I Pet 1:18-20; Ps 49:6-9).
77. There is little wisdom and power in Jesus Christ and the gospel about His death, if the divine plan and efforts of the Triune God failed in a large portion of mankind (I Cor 1:24).

78. If Jesus Christ died equally for all the sins of all men, then there is another Savior that delivers some men from their sins to eternal glory, but there is no other Savior (Acts 4:12)!
79. There is no injustice with God, and no man thinks so, when it comes to the devil and his angels, who are reserved in chains for everlasting destruction (II Pet 2:4; Jude 1:6).
80. Jesus Christ did not undergo the pains of hell and wrath of God for all the sins of all men, for none were released from that place on account of His sufferings and death.
81. If Jesus Christ is the Savior of all men, then man receiving Him does not make Him such; if Christ is not yet the Savior of all men, then man receiving Him does not make Him such.
82. If Jesus Christ is the Savior from sin for all men, then believing does not make it so; but if Jesus Christ is not yet the Savior of all men, then faith must believe a lie to be saved.
83. Salvation depends on God's will and works, which He did for them; and it does not involve willing or running by men, which is not true of the false scheme (Rom 8:28-39; 9:15-16).
84. The general scheme of atonement depends on men willing and running, but the Bible declares man's willing and running have no part in compassion or mercy (Rom 9:15-16).
85. Righteousness is obtained by the obedience of One, even Jesus Christ (Rom 5:19), but the general scheme requires the obedience of many to get just one saved by Christ's death.
86. If all that Christ died for are not finally redeemed, there is either a deficiency in the price paid or in the faithfulness of the One to Whom it was paid, but this is not the case at all.
87. If God does not love all those suffering in hell, but He did love them while they lived on earth, then He is the most fickle and changeable of all Beings, which He is not!

But what about these Verses?

- A. Determining the proper interpretation or sense of a problem text takes only three short steps.
 1. Using the first rule of Bible study, determine what the verse cannot teach (II Peter 1:20).
 2. Confirm this step of elimination by showing that otherwise the verse proves far too much.
 3. Compare scripture with scripture to show the positive interpretation that fits truth overall.
 4. Do not let false teachers lead you to consider a text by its "face value" or "plain sense."
 - a. Scripture must be divided to be rightly grasped, not read at face value (II Tim 2:15).
 - b. Scripture cannot be interpreted privately, but by the whole of revelation (II Pet 1:20).
 - c. Scripture was written to confuse, if not used rightly (Is 28:9-13; I Pet 2:8; II Pet 3:16).
- B. The primary source of objections arises from texts using general and indefinite expressions.
 1. These expressions are: the world, the whole world, every, every man, all, and all men.
 2. That these expressions are used generally and indefinitely is evident to all honest men.
 - a. The word of God must be rightly divided (II Tim 2:15) and given the sense (Neh 8:8).

- b. The general use of “world” and “all” is not universal, but restricted and relative.
 - (1) Consider “world” in Luke 2:1; Jn 1:9-10; 12:19; 15:19; I Jn 3:1; 5:19; Rev 12:9.
 - (2) Consider “all” in I Corinthians 6:12; 9:22; Eph 1:22 cp I Cor 15:27; Acts 2:17,44.
 - (3) Consider “every” in Matthew 9:35; Col 1:28; I Timothy 2:8; 4:4; 5:10; I Pet 2:13.
- 3. That the Holy Ghost wisely used these expressions is also evident to serious students.
 - a. The new covenant revealed the mystery of Gentile inclusion (Ephesians 2:11 – 3:7).
 - b. The old covenant was made with the nation of Israel alone (Amos 3:2; Deut 7:6-11).
 - c. The new arrangement is one that breaks down all distinctions of men (Col 3:11).
 - d. The new covenant in Christ brought Jews and Gentiles together (John 10:16; 11:52).
 - e. The Jews were very opposed to Gentile blessings (Mat 21:40-46; Acts 22:22; 11:1-3).
 - f. Observe that it is John (Gal 2:9) and Paul (Eph 3:8) who use these broad expressions.
 - g. Though God dealt first with the Jews (Rom 3:2; 1:16), He then changed (11:13-14).
 - h. The O.T. prophesied that all nations and families would be blessed (Gen 12:3; 18:18).
 - i. The Holy Ghost shows plainly that “world” may be defined as Gentiles (Rom 11:12).
- 4. The two most popular passages using the word “world” are John 3:16 and I John 2:2.
 - a. Other verses using “world” include John 1:9; 1:29; 4:42; 6:33; II Cor 5:19; I Jn 4:14).
 - b. The use of these verses rests entirely upon the word, which leaves the argument dead.
 - c. Observe that in both places it is John (a Jew) writing to or about Jews (Gal 2:9).
 - d. John 3:16 cannot mean what the universal redemption folks blindly claim it means.
 - (1) God does not love all men (Ps 5:5), and Christ was given for the church (Ep 5:25).
 - (2) If Christ was given for all men, then all men shall enjoy all things (Romans 8:32).
 - (3) The love of God and sending of Christ is directed to believers (I John 4:9-10).
 - (4) If salvation is intended for potential believers, why does God so limit the gospel?
 - (5) The Waldensians wisely limited John 3:16 to the elect in their confession of 1655.
 - e. I John 2:2 proves too much, if the verse is applied consistently by the universalists.
 - (1) It is a manifest fact from scripture that not all obtain Christ’s propitiation for sin.
 - (2) What comfort is afforded the saints, if Christ propitiated the sins of the damned?
 - (3) Here as in John 3:16, John is showing the breadth of Christ’s death for Gentiles.
 - (4) Did every man speak of the Romans’ faith (Rom 1:8)? Fall to Satan (Rev 12:9)?
 - (5) Should we place a universal construction on all the ends of the world (Ps 22:27)?
 - f. If “world” in John 1:29 means every single human being, then hell is surely empty.
 - g. If “world” in II Corinthians 5:18 means every single man, then all men are righteous.
- 5. The two most popular passages using the world “all” are Romans 5:18 and I Timothy 2:6.
 - a. Romans 5:18 is interpreted plainly by its context and the comparison of I Cor 15:22.
 - (1) The “all” and “many” of Romans 5 are those considered in Adam and Christ.
 - (2) All that are in Christ shall be made alive. One is placed in Christ by election!
 - b. I Timothy 2:6 proves too much, if the verse is applied consistently by universalists.
 - (1) If the ransom was accepted, all are saved. If it was not accepted, God is a liar.
 - (2) The context shows “all” to intend some of all sorts. Compare I Tim 2:1-3; 6:10.
 - c. God is the Saviour of all men naturally (I Tim 4:10 cp Matt 5:45; Acts 14:17; 17:25).
- 6. The most popular passage wrested by universalists using the world “every” is Heb 2:9.
 - a. If Christ tasted death or endured it for every man without exception, all are saved.
 - b. The context describes the “every man” as sons, the sanctified, brethren, and children.
- C. II Peter 3:9 and I Timothy 2:4 are used to teach that God desires the salvation of all men.
 - 1. If God wills to have mercy upon all, what hinders Him from showing it (Rom 9:15-19)?
 - 2. If God wills mercy for all, why does He will wrath and power on some (Rom 9:22)?

3. If God so desires all men to repent, why does He not grant it (II Tim 2:25; Acts 11:18)?
4. The context of II Peter 3:9 shows that those under consideration are already saved.
 - a. The pronouns “usward,” “any,” and “all” refer to the beloved of verses 3:1,8.
 - b. These beloved are elect, begotten, called, and reserved to heaven (I Pet 1:2-4; 5:10).
 - c. The Lord gives His elect time for full obedience (I Pet 1:15; II Pet 1:10; 2:20; 3:11).
5. The context of I Timothy 2:4; shows that some of all sorts of men are being considered.
 - a. Paul did not teach we should pray for every single man (I Tim 2:1-3 cp II Thes 3:1-2).
 - b. Certainly money was not the root of either Adam’s or David’s sins (I Timothy 6:10).
 - c. If all men universally are intended, why does He not give them truth (II Tim 2:25)?
- D. Another objection is that John 3:18 teaches that men are condemned for the sin of unbelief.
 1. Many claim that Christ died only to make salvation possible for those who would believe.
 2. This position requires and maintains that Jesus Christ did not pay for the sin of unbelief.
 3. The blood of Christ was never offered to sinners; it was offered to God (Hebrews 9:14).
 4. It is not man’s duty to sprinkle Christ’s blood; Christ sprinkles it (I Pet 1:2; Heb 9:11-26).
 5. If faith actuates his death, why don’t all believe (Phil 2:13; 1:29; II Pet 1:1; Acts 13:48)?
- E. Another objection uses II Peter 2:1 to teach that some men perish for whom Christ died.
 1. This text cannot overthrow Christ’s statement that He would lose none (John 6:39).
 2. This text does not say that Christ, His blood, nor eternal redemption are being considered.
 3. A serious method of appeal to Jews makes reference to their deliverance from Egypt.
 - a. This was a common practice by God’s prophets in other times (Deut 13:5; Hos 7:13).
 - b. God redeemed Israel, when he took them from Egypt (De 15:15; II Sa 7:23; Mic 6:4).
 - c. God also purchased and ransomed Israel (Ex 15:16; Ps 74:2; Isaiah 43:1-4; 51:10).
 4. Peter is using Deuteronomy 32:5-6, as he condemns these false teachers (II Pet 2:13).
 - a. Moses there condemned the rebellious for their treatment of God Who bought them.
 - b. Observe that Peter uses “bought” (2:1), “spot” (2:13), and “corruption” (2:12,19).

Conclusion:

1. If God loved you enough to send His Son for you and not others, can you live for Him (II Cor 5:14)?
2. Rather than a dry and dusty theological issue, this point of truth magnifies God’s love like no other.
3. I rejoice in the noble women I have met that love this doctrine, some even counting it their favorite!

For Further Study:

1. The web document, “[Calvinism, Arminianism, and the Truth](#),” will detail the variations in these three schemes.
2. The sermon outline, “[Eternal Life Is a Gift](#),” which distinguishes between gifts, offerings, and acceptance.
3. The sermon outline, “[Does God Love Everybody?](#)” answers this question from the Bible rather than emotion.
4. The sermon outline, “[For Whom Did Christ Die?](#)” which deals with the subject of limited atonement in detail.
5. The sermon outline, “[Isaiah 53](#),” which details the words, phrases, and clauses of that glorious chapter.
6. The Baptist Confession, “[First London Confession of 1646](#),” declares for limited atonement in Section XXI.
7. The Baptist Confession, “[Midlands Baptist Confession of 1655](#),” declares for limited atonement in Paragraph 7.
8. The Baptist Confession, “[Second London Confession of 1689](#),” declares for limited atonement in Chapter 8:5.
9. The Baptist Confession, “[Goat Yard Declaration of 1729](#),” declares for limited atonement in Paragraph VI.
10. The Baptist Confession, “[Philadelphia Confession of 1742](#),” declares for limited atonement in Chapter 8:5.
11. The Baptist Confession, “[Sandy Creek Confession of 1758](#),” declares for limited atonement in Paragraph 4.
12. The Baptist Confession, “[Principles of Southern Baptists \(1858\)](#),” implies limited atonement in Paragraph V.
13. The Waldensian Confession, “[Waldensian Confession of 1655](#),” declares for limited atonement in Chapter XIV.
14. John Owen’s “[The Death of Death in the Death of Christ](#),” provides a very thorough proof of limited atonement.
15. Lorraine Boettner’s “[Reformed Doctrine of Predestination – Limited Atonement](#),” is a clear, simple declaration.
16. John Gill’s “[Body of Divinity – Of the Objects of Redemption by Christ](#),” is a clear and simple declaration.