

Calvin on Universal Atonement/Reconciliation

On Matthew 26:28 and Mark 14:24 "blood . . . shed for many for the remission of sins" Calvin explains, "By the word many He means not a part of the world only, but the whole human race." (*Harmony II*, Eerdmans, 1949, p. 214 and New trans, III, p. 139)

On John 1:29 "the Lamb . . . which taketh away the sin of the world" he comments, "And when he says the sin of the world he extends his favour indiscriminately to the whole human race." *Comm. on John's Gospel*. Eerdmans, 1949 I, p. 64, new Trans IV, p. 32

On John 3:15, 16 "whosoever" etc., Calvin carefully explains "He has employed the universal term whosoever, both to invite all indiscriminately to partake of life, and to cut off every excuse from unbelievers. Such is the import of the term world; for though nothing will be found in the world that is worthy of the favour of God, yet He shows Himself to be reconciled to the whole world, when He invites all men without exception to the faith of Christ, which is nothing else than an entrance into life" (*Comm. on John's Gospel*. Eerdmans, 1949 I, p. 125, New Trans., IV, p. 74, 75).

On John 3:17 "not . . . to condemn the world; but that through him the world might be saved." Calvin comments on the presence of "world" (kosmos) twice in the verse: "the word world is again repeated, that no man may think of himself wholly excluded . . . showing that he here includes all men in the word 'world' instead of restricting it to comprise the elect alone." (*Comm. on John's Gospel*. Eerdmans, 1949 I New Trans IV, p. 75)

On Romans 5:18 "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness, the free gift came unto all men to justification of life." Calvin regarded the whole world of mankind in "all men" in both clauses and says God "makes his favour common to all, because it is propoundable to all, and not because it is in reality extended [i.e., through their hearing about it]; for though Christ suffered for the sins of the whole world, and is offered through God's benignity indiscriminately to all, yet all do not receive him." (*NT Commentaries*, New Trans. III, pp. 117, 118.)

Commenting on Colossians 1:14 Calvin asserts, "by the sacrifice of His death all the sins of the world have been expiated." (*Comm on Philippi*, Eerdmans, 1949 p. 148, New Trans XI, p. 308.

The universal scope of love:

From *Institutes*, Bk III, XX. 38, Battles, p. 901. in commenting on the "Our Father" clause of the Lord's Prayer, Calvin says: "Just as on who truly and deeply loves any father of a family at the same time embraces his whole household with love and good will, so it becomes us in like measure to show to his people, to his family, and lastly, to his inheritance, the same zeal and affection that we have toward this Heavenly Father. For he so honored these as to call them the fullness of his only-begotten Son [Eph. 1:23]. Let the Christian man, then, conform his prayers to this rule in order that they may be in common and embrace all who are his brothers in Christ, not only those whom he at present sees and recognizes as such but all men who dwell on earth. For what God has determined concerning them is beyond our knowing except that it is no less godly than humane to wish and hope the best for them."

From *Institutes*, Bk II, VIII.55, Battles, p. 419 speaking of Jesus parable of the good Samaritan and love of neighbor, Calvin says, "But I say: we ought to embrace the whole human race without exception in a single feeling of love; here, there is no distinction between barbarian and Greek, worthy and unworthy, friend and enemy, since all should be contemplated in God, not in themselves...Therefore, if we rightly direct our love, we must first turn our eyes not to man, the sight of man, the sight of whom would more often engender hate than love, but to God, who bids us extend to all men the love we bear to him, that this may be an unchanging principle: whatever the character of the man, we must yet love him because we love God."

Crucial verses for Unlimited Actual Atonement in Christ.

God's Will/Purpose/Character Revealed

I Tim 4:10 the living God... who is the "Savior of all men, especially of those who believe."

Titus 2:11 For the grace of God has appeared, bringing salvation to all

John 1: 29 "Behold, the Lamb of God who takes away the sin of the world."

1Jn 2:2 He is the propitiation for ours but also the sins of the whole cosmos

I Tim 2:4 God our Savior "who desires all men to be saved and to come to the knowledge of the truth."

I Tim 2:6 a ransom for all

II Ptr 3:9 "not wishing that any should perish" but "all reach repentance"

Ezk 18:23 Have I any pleasure in the death of the wicked, and not rather have them turn and live?

:32 for I have no pleasure in the death of anyone, so turn and live.

: 33 As I live...I have no pleasure in the death of the wicked, but that the wicked turn and live.

Rom 11:32 God consigned all men to disobedience that he may have mercy upon all.

2Ptr 2:1 false teachers were, "denying the Master who bought them."

Rom. 10:12 No distinction, same Lord is Lord of all-bestows riches on all who call, everyone who calls on the Lord will be saved.

Rom. 5:14 Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

Rom 5:6 died for the ungodly

Rom 5:18 one man's act ...leads to acquittal and life for all men

1Cor. 15:22 for as all die in Adam, so all will be made alive in Christ.

15:27: all things in subjection under him.

1Cor. 15:45 Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit.

2 Cor. 5:14 all died, died for all

15 so regard no one from a merely human point of view

19 reconciling the world to himself, not counting trespasses

Rom 9:1 Paul's Sorrow and anguish over Israel's rejection

Matt. 23:37, Luke 13:34 Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!

Lk 6:27 love enemies, love neighbors, forgive all

Verses mentioning the reconciliation of all things., eg. Eph. 1:10

Verses mentioning Christ as the source, way, and end of all things. Col. 1:17

Verses mentioning God's love for "all" or "the whole cosmos/world" and Jesus not coming to condemn, but to save. Jn 3: 16, 17