

The Inscrutable Question: Limited Atonement Leads to Heretical Conclusions about the Attributes of God's Divine Essence

NOTE: The term "preterition" has a theological definition that was devised by those who developed five-point Calvinism. Here is the definition from:

Oxford English Dictionary, s.v. "preterition":

2. The action of passing over without notice; omission, disregard, neglect.
3. *Rhet.* A figure by which summary mention is made of a thing, in professing to omit it.
4. *Theol.* The passing over of the non-elect; non-election to salvation.
 - 1) The doctrine of limited atonement contends that the first elective decree of God determined, even before He decreed to create mankind, those whom He would reprobate.
 - 2) A question arises: Reprobate whom? The human race did not yet exist but when it did the eternal condition had already been decided for the greater majority.
 - 3) This violates the principle of love being undiminished, righteousness being the divine standard for evaluation, and justice being a fair arbiter. And there is obviously no unmerited grace.
 - 4) God is said to arbitrarily choose a pre-determined few for election from a yet undetermined mass of nameless creatures.
 - 5) All others, regardless of their response to the Gospel, must without recourse remain reprobate and accept a predetermined destiny to the lake of fire by divine decree.
 - 6) This is raw, uncut heresy! How? Limited atonement by definition denies the undiminished love of God in that He arbitrarily elected a predetermined few while choosing to ignore without consideration the vast majority of his creatures.
 - 7) The Scripture is clear that all are born with Adam's original sin, all are born spiritually dead, and all are in need of a Savior. It is heresy to assert that the immutable standards of divine righteousness could be ignored by divine sovereignty.
 - 8) It is an insult to God and thus blasphemous to allege that incorruptible justice would ignore the expression of faith in Christ by any member of the human race because they were not among a predetermined few.
 - 9) It is sacrilege to suggest that the unmerited grace of God is not available to all.
 - 10) Supralapsarianism is refuted on its face because it assumes that the decrees of election and preterition have reference to an as yet uncreated humanity.

Dillow, The Reign of the Servant Kings, 261:

The Scriptures uniformly represent the decrees of election as involving some actually created beings from which to select. Thus the first decree must be the decree to create. God must bring into existence before He can decide what man will do or what his final destiny will be. The Scriptures represent the elect and non-elect as taken out of an aggregate of beings.



Calvin said men are chosen from a corrupt mass, but Beza says men are chosen from a mass "yet unshapen." By basing his system around predestination, Beza gave election and reprobation priority over creation and the fall. Predestination refers to the destinies of men not yet created, much less fallen.

Beza logically works out his system so that Jesus is the savior of the elect before their creation or fall. Assurance is thus grounded in two things: the election of God and the knowledge that we are among the ones who have been offered a redeemer, for not all have. For Beza, if the knowledge that Christ died for us can be obtained, then we may be certain that we will not perish, because God will not demand a double payment for sin.

This doctrine led to the division between assurance and faith which differed from Calvin. For Calvin, we look to Christ for assurance and not ourselves. For Beza we have no certainty that we are elected because we do not know for sure that we are one of those for whom Christ died. If Christ died for all, then we could know that we are elect, but if He died only for the elect, it is presumptuous for us to trust in Christ's death, if not dangerous.