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Meeting Times:

Sunday:

Bible Study 9:45 AM
Worship 10:40 AM
Care, Inc. Service 2:30 PM
Worship 6:00 PM

Wednesday:

Ladies Bible Class. 10:00 AM
Bible Study 7:00 PM

Elders:

Gene Bannister..... Billy Chism

Deacons:

Mike Bannister..... Don Smith

James Thomas

Preacher:

Johnny McCaghren

Works We Support:

Cherokee Home for Children
Gospel Broadcast Network
Heart of Texas Bible Camp (Bangs)
House to House, Heart to Heart
Mission Printing
Rohan Jones, Africa
The Truth in Love
World Bible School

Calvinism IV: Limited Atonement

The third basic tenet of Calvinism is that Christ died only for the ones God had unconditionally chosen to save.

The doctrine of Limited Atonement is a natural outgrowth of the doctrine of Unconditional Election coupled with the idea that everything God does has purpose (see Isaiah 55:11). Calvinists rationalize that God would not waste the sacrifice of Christ on those whom He had determined not to save. They believe that since God chose only **some** to be saved, it would be foolish to think that He sent His Son to shed His atoning blood for the sins of all people. Their conclusion: Christ only died for the elect.

In this article we will look at this doctrine by seeing how its proponents express it, examining the proof texts used to support it, and citing Scriptural objections to it.

Limited Atonement Expressed

David N. Steele and Curtis C. Thomas in their book *The Five Points of Calvinism, Defined, Defended, Documented*, said, "Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary sacrifice of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ's redemption secured everything necessary for their salvation, including faith, which united them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, thereby guaranteeing their salvation" (p. 17).

The Westminster Shorter Catechism contains the following series:

Question 17: "Into what estate did the fall bring mankind?"

Answer: "The fall brought mankind into an estate of sin and misery."

Question 18: "Wherein consists the sinfulness of that estate whereinto man fell?"

Answer: "The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it."

Question 19: "What is the misery of that estate whereinto man fell?"

Answer: "All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell forever."

Question 20: "Did God leave all mankind to perish in the estate of sin and misery?"

Answer: "God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer."

Question 21: "Who is the Redeemer of God's elect?"

Answer: "The only Redeemer of God's elect is the Lord Jesus Christ..." (*The Westminster Shorter Catechism*, via *The Protestant Faith*, p. 280).

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"O Lord, You have searched me and known me. You know my sitting down and my rising up; You understand my thought afar off. You comprehend my path and my lying down, and are acquainted with all my ways. For there is not a word on my tongue, but behold, O Lord, You know it altogether." **Psalm 139:1-4**

Let us know if you want to study the Bible to know more about Christ and His Church.



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Proof Texts Used to Support Limited Atonement

John 10:15. The argument made on this passage is that Jesus died only for His sheep which Calvinists take to mean the elect. The answer to that argument is that in verse 16 Jesus taught that there are “other sheep I have which are not of this fold” who would come into the fold. Calvinists deny that one can change from “sheep...not of this fold” into “sheep” of the fold or from “goats” to “sheep” (see Matthew 25:31-46). But there are many examples of those who had changed from “goats” to “sheep.” They include the Corinthians (1 Cor. 6:9-11) and the apostle Paul (1 Tim. 1:13-14).

Acts 20:28 and Ephesians 5:25. The argument based on these texts is that Christ died only for those who are saved, the elect. The answer here is that there is no doubt that the church is composed of the saved and that Jesus died to purchase the church. The Scriptural truth that Calvinists overlook, though, is that any person can become a part of that church (Rev. 22:17). The church consists of:

- All who obey Jesus (Heb. 5:8-9). It is not limited to just those who Calvinists say are elected to salvation.
- Those who do the will of the Father (Matt. 7:21).
- All who are saved (Acts 2:47). Though not all will be saved, those who “gladly receive” the word are added by the Lord to His church (Acts 2:41, 47).

Romans 9:13. The argument Calvinists use in relation to this passage is that the love of God in giving Jesus as a sacrifice was not a general kindness to all creation. John Gill in *Five Points of Calvinism*, says, “But it is a special and discriminating love, the favor which he bears to His own people, as distinct from others.” To answer this argument, we say that “special and discriminating love” sounds quite different than the Biblical teaching that “there is no partiality with God” (Rom. 2:11). Romans 9:13 simply shows the righteousness of God – that God was not unrighteous in His selection of Jacob to be an ancestor of the Messiah. Admittedly, this passage shows that God preferred Jacob over Esau even before their birth – not in reference to their salvation but in regards to the election of the descendants of Jacob as the people through whom the physical Messiah would come. In commenting on this passage, Robertson L. Whiteside in *A New Commentary on Paul's Letter to the Saints at Rome*, said,

“... Jacob and Esau were full brothers; and though they were twins, Esau the first-born was the natural heir of the promise. Yet of the two, God selected Jacob, even before they were born, and therefore before they had done anything good or bad, ‘that the purpose of God according to election might stand.’ The purpose inhered in the promise. God was selecting his own instruments to

work out his own plans.”

“In choosing Jacob, God chose his descendants; and every Jew gloried in that choice. But the selection of Jacob and the rejection of Esau had nothing to do with their salvation. If it had pertained to their salvation, there would have been no point in mentioning the fact that the younger was selected instead of the older; for even the most dogmatic predestinarian would not say that the oldest son is the natural heir of salvation and all the other sons reprobates. The fact is that the selection of Jacob was the selection of a people rather than an individual. Had it been the election to salvation, then the nations descending from Jacob were all elected to salvation, and Esau's descendants were all lost” (p. 199).

Scriptural Objections to Limited Atonement

The gospel is for all. (Matt. 28:18-20; Mark 16:15-16) While Calvinists rationalize that God would not waste Christ's sacrifice on those whom He had determined not to save, they do not seem to realize the waste that occurs by Calvinist preachers who preach the gospel to all people including those so totally depraved that they cannot understand it. Consider also the waste of preaching the gospel to those God will save whether they hear it or not.

Jesus died for all people.

- Luke 19:10. “For the Son of Man has come to seek and to save that which was lost.”
- John 12:32. “And I, if I am lifted up from the earth, will draw all peoples to Myself.”
- Romans 5:18. “Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.”
- 2 Corinthians 5:14,15. “For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.”
- 1 Timothy 2:5, 6. “For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all...”
- 1 Timothy 4:10. “For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe.”
- Hebrews 2:9. “But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.”

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Television

The Truth In Love (Robert Dodson)

Sunday @ 7:00am on KTAB

In Search of the Lord's Way (Phil Sanders)

Sunday @ 7:30am on KTAB

Life In The Light (Chris McCurley)

Sunday @ 10:30am on KTAB

Radio

Preaching the Word (Michael Light)

Sunday @ 9:00am on KOXE 101.3

Internet

TheGospelRadioNetwork.org

Gospel Broadcasting Network (Gbnv.org)

God's Plan for Redeeming Man

Hear Learn the saving message of Christ's sacrifice (1 Cor. 1:18; Rom. 10:17).

Believe Jesus is the Son of God (John 8:24)

Confess Jesus as your Lord, Lawgiver, and King (Rom. 10:9-10; Matt. 10:32-33)

Repent of your sinful conduct (Luke 13:3,5)

Complete your initial obedience to the gospel by being **baptized** for the forgiveness of your sins (Acts 2:38; 22:16)

Live faithfully (Rev. 2:10; 2 Tim. 4:7-8)

Bible Reading Schedule

May 15	Romans 10-12
May 16	Romans 13-14
May 17	Romans 15-16
May 18	1 Corinthians 1-3
May 19	1 Corinthians 4-6
May 20	1 Corinthians 7-9
May 21	1 Corinthians 10-12
May 22	1 Corinthians 13-14

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

(2 Timothy 2:15)



Visitation Meeting

- ◆ Each Sunday night immediately before the evening worship. Last week **25 contacts** were made.

Announcements

- ◆ **The ladies will have a “short” meeting immediately following this morning’s worship, to begin making plans for our 2nd Annual Ladies’ Day.** The purpose is mainly to choose a date and a speaker. Jessica Stultz will serve as coordinator this year. All ladies are encouraged to stay for the meeting.
- ◆ The work on the building is just about finished, and looks great! There is still some work to be completed in the back, then everything can be put back in its place.

Upcoming Special Events at 4th & Stewart

- ◆ August 9—We host area Summer Youth Series.
- ◆ October 16-19—Fall Gospel Meeting with Jacob Rutledge.

Other Opportunities to Learn and Grow

- ◆ **May 21—Ladies Day @ Hamlin (Evelyn Bonner)**
- ◆ June 6-9—VBS @ Bangs.
- ◆ June 26-30—Junior Camp
- ◆ July 17-22—Senior Camp
- ◆ August 5-7—Discipleship U.—Dripping Springs, TX.
- ◆ August 19-25—Polishing The Pulpit—Sevierville, TN.
- ◆ Sept. 10—Teacher’s Workshop @ Cleburne.
- ◆ Sept. 16-18—5th & Grape Lectureship
- ◆ Oct. 1—Ladies Day @ Dublin.
- ◆ Oct. 6-8—Texas Ladies for Christ Retreat [Brady]
- ◆ Oct. 9-12—Lubbock Lectures
- ◆ Oct. 27-29—ACS Class: “*The Bible and Archaeology*” (Dewayne Bryant)—Dripping Springs, TX

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The blood of Christ can wash away anyone's sins (1 John 2:1, 2). “My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.” Propitiation is “...akin to hileos (‘merciful, propitious’), signifies ‘an expiation, a means whereby sin is covered and remitted.’ It is used in the NT of Christ Himself as ‘the propitiation,’ in 1 John 2:2 and 4:10, signifying that He Himself, through the expiatory sacrifice of His death, is the personal means by whom God shows mercy to the sinner who believes on Christ as the One thus provided. In the former passage He is described as ‘the propitiation for our sins; and not for ours only, but also for the whole world.’ The italicized addition in the KJV, ‘the sins of,’ gives a wrong interpretation. **What is indicated is that provision is made for the whole world,** so that no one is, by divine predetermination, excluded from the scope of God's mercy; the efficacy of the ‘propitiation,’ however, is made actual for those who believe. In 4:10, the fact that God ‘sent His Son to be the propitiation for our sins,’ is shown to be the great expression of God's love toward man, and the reason why Christians should love one another.# In the Sept., Lev. 25:9; Num. 5:8; 1 Chr. 28:20; Ps. 130:4; Ezek. 44:27; Amos 8:14” (*Vine's Expository Dictionary of Biblical Words*, Nashville: Thomas Nelson Publishers, 1985).

Conclusion

It would be extremely difficult for us to devise a doctrine which would be more out of harmony with plain Biblical teaching than the doctrine of Limited Atonement. The doctrine of Limited Atonement stands in direct opposition to the death of Jesus for all (John 12:32) and the Father's desire for all to be saved (1 Tim. 2:4).

Gene Taylor (www.centerville-road.com/articles/calvinism-4.html)

Celebrate

“Rejoice with those who rejoice...” (Romans 12:15)

May Birthdays: Ian Barnum (5), Rosa Fuller (6), Barbara Bannister (10), Pam Teague (14), Nita Boyd (14), **Caitlin Barnum (15) Billy Chism (15), Zelma Leslie (16), Peg Moore (17)**, Gracen Hardy (30).

May Anniversaries: Joe & Lasha Dennis (6), Ryan & Tammy Rudloff (7).

Mistakes? Left Out? Let Johnny know...



Records

	May 1, 2016	May 8, 2016
Bible Class	48	40
AM Worship	63	61
PM Worship	51	41
Wednesday PM	34	46
Contribution	\$2,125	\$2,228

Privileged To Serve

"...be ready to every good work" (Titus 3:1)

This Week: 5/15/16		Next Week: 5/22/16		May 2016 Make Announcements: Don Smith Prepare Communion: Joe Dennis Family Clean Building: John Barnum Family Hostess Committee: Jessica Stultz's group June 2016 Make Announcements: Ken Maninger Prepare Communion: James & Cindy Fuller Clean Building: Huckaby / Bland Hostess Committee: Jessica Stultz's group
Sunday AM:	Song Leader: Mike Bannister	Song Leader: Mike Bannister		
Greeters	Allen & Linda Griffith	Maninger Family		
Opening Prayer	John Barnum	James Fuller		
Communion	Tom Wilcox*, Allen Bland Don Smith, Larry Petty	Gene Bannister*, Ryan Rudloff John Barnum, Garrett Barnum		
Closing Prayer	Allen Griffith	Tom Wilcox		
Attendance Cards	Jaceten Evetts	Ian Barnum		
Sunday PM:	Song Leader: Joe Dennis	Song Leader: Tom Wilcox		
Opening Prayer	Gene Bannister	Joe Dennis		
Scripture Reading	James Fuller	Hank Wheeler		
Communion	Tom Wilcox	Gene Bannister		
Closing Prayer	James Thomas	Randy Huckaby		
Wednesday Devotionals:	May 18 Tom Wilcox	May 25 Don Smith	June 1 Prayer Night	June 8 Garrett Barnum

Search the Scriptures

Be like the Bereans who "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11)

Studies for the week of May 15, 2016

Sunday Class Acts 27:38ff: Paul in the Hands of Enemies
Wed. Class Man's Problem—Sin; God's Solution—Jesus Christ

<u>God Is Omniscient (All Knowing)</u>	<u>Commonly Held False Doctrines Concerning the Plan of Salvation (3)</u>
<p>I. Nothing More For God to Know.</p> <p>A. God is supreme in every way – including His ability to know.</p> <p>B. God's ability to know is described as <i>omniscience</i>, which comes from the terms <i>omni</i> ("all") and <i>sciens</i> ("knowledge").</p> <p>C. God's omniscience means that there is nothing He cannot know.</p> <p>II. Stop Staring At Me – It Makes Me Uncomfortable.</p> <p>A. People can be very private creatures.</p> <p>B. The French philosopher Jean-Paul Sartre (1905-1980) was incredibly uncomfortable with the idea of an all-knowing, all-seeing God.</p> <p>1. The discomfort for Sartre was not the thought of being examined – but that the examination itself reduced the person to the status of an object, like a visitor touring a museum to view the great works of art.</p> <p>2. Sartre's view of the vision of God is still a disturbing one to many.</p> <p>C. God's sweeping vision means that no crime goes without a witness, and no injustice escapes detection.</p> <p>III. Can God Know the Future?</p> <p>A. There is a challenge to this claim called <i>open theism</i> – claims God can and does know the past and present, but He cannot know the future.</p> <p>B. Open theism does not fit the God of the Bible.</p> <p>1. A God who does not know the future is not master of His creation.</p> <p>2. Predictive prophecy is particularly difficult for open theism.</p> <p>a. Consider the example of Joseph.</p> <p>b. The ultimate example is that of Christ.</p> <p>3. Open theists believe that the all-knowing God of the Bible comes from parallels in Greek literature – this does not fit with the facts.</p> <p>a. The Greek gods did not possess unlimited knowledge.</p> <p>b. It ignores Old Testament passages about God's knowledge.</p> <p>c. The Messianic prophecies concerning Jesus are guarantees that God does indeed know the future.</p> <p>C. But what about Genesis 3:9 ("Where are you?") and Genesis 11 ("the Lord came down to see the city and the tower...")?</p> <p>IV. God Cannot Be Fooled.</p> <p>A. We fool others – even ourselves – God is not so easily fooled.</p> <p>B. Understanding the breadth and depth of God's knowledge should spur us on to greater sincerity and commitment.</p>	<p style="text-align: center;">The Thief on the Cross (Luke 23:39-43)</p> <p>The thief on the cross is <u>not</u> an example of salvation for this age.</p> <p>I. Was the thief baptized?</p> <p>A. He could have been baptized with John's baptism – we do not know.</p> <p>B. Many were baptized with John's baptism – those who rejected it "rejected the will of God for themselves" (Luke 7:29-30).</p> <p>II. Why did the thief on the cross not obey Mark 16:16?</p> <p>A. The thief and Jesus died the same day.</p> <p>B. Jesus spoke the words of Mark 16:16 some 43 days later.</p> <p>III. Must we believe more than what the thief had to believe in order to be saved? Yes! (Rom. 10:9)</p> <p>IV. When did salvation in the name of Jesus start?</p> <p>A. Luke 24:47 "...and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem."</p> <p>B. Did salvation in the name of Jesus really start in Jerusalem? Yes! (Acts 2:5,38)</p> <p>V. Under which law did the thief live?</p> <p>A. He lived under the Law of Moses.</p> <p>B. Col. 2:14-16; Matt. 26:28; Heb. 9:16-17; 7:12.</p> <p>VI. Did the Lord have the right while on earth to dispense His blessings as He saw fit? Yes!</p> <p>A. The paralytic man (Mark 2:3-5).</p> <p>B. Zacchaeus (Luke 19:9-10).</p> <p>C. Today the Lord dispenses His blessings through His Last Will and Testament (John 8:32; Matt. 7:21; Heb. 9:16-17).</p> <p>VII. Are we under a different commission than what the thief was? Yes.</p> <p>A. He was under a limited commission – "to the lost sheep of the house of Israel" (Matt. 10:5-6).</p> <p>B. We are under the great commission – to "all the world...to every creature" (Mark 16:15-16).</p> <p>VIII. What are some great truths that we can learn from the thief on the cross?</p> <p>A. While it is true that the thief is not an example for salvation for this age – there are some lessons we can learn from him.</p> <p>B. The only hope he had was on the cross beside him – and he knew it.</p>