

Calvinism – Universal Atonement

“According to Kendall, Calvin's reference at the beginning of Book 3 of the Institute to the 'salvation of the human race' indicates that universal atonement is the underlying assumption for what Calvin teaches on atonement.”

— R. T. Kendall, *Calvin and English Calvinism to 1649*, (Oxford) 1979. 13. Quoted in Charles Bell, *Calvin and the Extent of the Atonement*, 115.

“There is, indeed, a good deal of material in Calvin's writings which would lead one to conclude that he held to the doctrine of unlimited atonement. To begin with, Calvin argues that the universal aspect of Christ's work is shown in that he shares with us our human nature. Christ is Adam's descendant. Therefore, his work on behalf of mankind is work rendered for the benefit of 'all men'.”

— John Calvin, Inst. 2.13.3; cf Paul van Buren, *Christ in our Place*, (Edinburgh), 1957, 18. Quoted in Charles Bell, *Calvin and the Extent of the Atonement*, 115.

“So far as men are concerned, I admit the force of this argument; for it is the will of God that we should seek the salvation of all men without exception, as Christ suffered for the sins of the whole world.”

— John Calvin, *Commentary on Galatians* 5:12.

“This is our liberty, this our glorying in the face of death -- that our sins are not imputed to us. He says that this redemption was procured through the blood of Christ, for by the sacrifice of his death all the sins of the world have been expiated.”

— John Calvin, *Commentary on Colossians* 1:14.

“for it is no small matter to have the soules perish which were bought by the blood of Christ.”

— Sermons of M. John Calvin, on the Epistles of S. Paule to Timothie and Titus, (London) 1579, 817.