

Did Jesus Die For All?

Jim Fowler

to be redeemed and saved by the Savior.

On the other side of the theological divide are Christian thinkers who accept the theological thesis of “universal redemption,” that Jesus Christ died for every human person, past, present and future, even Pol Pot and Adolf Hitler. The substitutional and vicarious death of Jesus Christ on the cross “paid the price” to “buy back” every human being, bar none, from the consequences of sin that alienated man from God.

Some, failing to make the distinction between the objective act of God in redemption and the subjective response of human faith to receive eternal life in regeneration, make the mistake of attributing the efficacy of redemption to the faith-response of individuals, in essence indicating that human beings secure their own salvation by their own choice.

The scriptural evidence

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The world of Christian theology has long been polarized into differing camps on this question of whether Jesus died on the cross of Calvary for all mankind. The Augustinians, both Roman Catholic and Protestant, followed by the Calvinists, aka “reformed,” have denied that the atoning death of

Jesus Christ was for every human being. Maintaining the thesis of “limited atonement,” their argument has been that Jesus died on the cross only for those who were in eternity past predestined as the “elect” of God

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indicates *the one mediator between God and man, the man Christ Jesus, gave Himself a ransom (redemptive payment of deliverance) for ALL* (1 Timothy 2:5,6).

Through His own blood, He entered the Holy Place once for ALL, having obtained eternal redemption (Hebrews 9:12) for all human beings.

their assets from harm or loss. They want some sense of certainty of safety and safe-keeping.

This natural tendency of mankind to desire some sense of certainty or guarantee of protection for what they consider valuable carries over from the physical and social realms into the metaphysical realm of seeking some sense of eternal security, for spiritual safe-keeping beyond this life. But eternal life is not an asset that we possess and can make

moment. God did not offer us an "Eternal Security Insurance and Assurance Policy." The only thing he offered us was himself, in the person of his Son, and by the power of his Holy Spirit.

Our security is in the living dynamic of the divine presence and function of Jesus.

Our security is not in formulaic religious procedures, not in logical promises of guaranteed certainty, not in a contractual plan whereby we can bank on (conjure up trust in) the faithfulness of God and not



Our security is in the living dynamic of the divine presence and function of Jesus.

It appears to me that the scriptural evidence is sufficient to conclude that Jesus did indeed die for ALL human beings.

OUR SEARCH FOR SECURITY

Human beings have always sought to preserve the status-quo of what they have, by protecting

arrangements to securely protect. Eternal life is a Person, Jesus Christ.

So, eternal life cannot be secured in contractual plans of insurance and assurance, but only in the dynamic and continuous receptivity of deriving relationally from Jesus Christ moment by

in a theological system of permanence. Our security is in a continuous relational connection of intimacy with the living Lord Jesus. □

Jim Fowler is the author of several theological works, including his classic, The Issue is Jesus.