

## Scriptures and Doctrine :: The Atonement: The Mormon's vs. Spurgeon

### The Atonement: The Mormon's vs. Spurgeon, on: 2007/7/24 18:56

Who's theology concerning the atonement is biblical? What is your view of the Atonement? Post Scriptures supporting your answer. Thanks in advance for your reply.

The Mormon's view of the Atonement

"The Church of Jesus Christ of Latter-day Saints

The Church of Jesus Christ of Latter-day Saints (Mormon) expands the doctrine of the atonement complementary to the substitutionary atonement concept, including the following:

- \* Suffering in Gethsemane. The Atonement began in Gethsemane and ends with Christ's resurrection. (Luke 22:44; Doctrine and Covenants 19:16–19; Mosiah 3:7; Alma 7:11–13. Christ described this agony in the Doctrine and Covenants as follows: "...how sore you know not, how exquisite you know not, yea, how hard to bear you know not.... Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit..." (19:15,18).

- \* The relationship of justice, mercy, agency, and God's unconditional love. Christ's infinite atonement was required to satisfy the demands of justice based on eternal law, rendering him mediator, redeemer, and advocate with the Father. Thus, he proffers divine mercy to the truly penitent who voluntarily come unto him, offering them the gift of his grace to "lift them up" and "be perfected in Him" through his merits (2 Nephi 2 and 9; Alma 12, 34, and 42; Moroni 9:25; 10:33; compare Isaiah 55:1-9).

- \* No need for infant baptism. Christ's atonement completely resolved the consequence from the fall of Adam of spiritual death for infants, young children and those of innocent mental capacity who die before an age of self-accountability, hence all these are resurrected to eternal life in the resurrection. However, baptism is required of those who are deemed by God to be accountable for their actions.

- \* Empathetic purpose. Christ suffered pain and agony not only for the sins of all men, but also to experience their physical pains, illnesses, anguish from addictions, emotional turmoil and depression, "that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities" (Alma 7:12; compare Isaiah 53:4)."

[http://en.wikipedia.org/wiki/Atonement#The\\_Church\\_of\\_Jesus\\_Christ\\_of\\_Latter-day\\_Saints](http://en.wikipedia.org/wiki/Atonement#The_Church_of_Jesus_Christ_of_Latter-day_Saints)

Spurgeon's View of the Atonement

“The Lord hath laid on him the iniquity of us all.” It is usually conceded by us who hold the doctrine of particular redemption that there was in the death of Christ very much of generality and universality. We believe that the atonement of Christ was infinite in value, and that if Christ had decreed to save every man of woman born, he need not have suffered another pang; there was sufficient in his atonement if he had so willed it to have redeemed the entire race. We believe also that by the death of Christ there is a general and honest invitation given to every creature under heaven in terms like these:—“Believe on the Lord Jesus Christ and thou shalt be saved.” We are not prepared, however, to go an inch beyond that. We hold that from the very nature of the satisfaction of Christ it could not have been made for any but his elect; for Christ either did pay the debts of all men or he did not; and if he did pay the debts of all men they are paid, and no man can be called to account for them. If Christ was the surety of every man living, then how in the name of common justice is Christ to be punished, and man punished too? If it be replied that the man would not accept the atonement, then I ask again, Was there a satisfaction given, for if so it was given whether the man accepts or not, or else satisfaction by itself is powerless until man puts efficacy in it, which is preposterous to suppose. If you take away from us the fact that Christ really did satisfy for those for whom he stood, we cry like Jacob, “If I am bereaved I am bereaved;” you have taken away all that is worth having, and

what have you given us in its place? You have given us a redemption which confessedly does not redeem; you have given us an atonement which is made equally for the lost in hell and for the saved in heaven; and what is the intrinsic value of such an atonement? If you tell us that Christ made a satisfactory atonement for every one of the human race, we ask you how it was that he made atonement for those that must have been in the flames of hell thousands of years before he came into this world?"

<https://www.sermonindex.net/modules/articles/index.php?view=article&aid=15224>

"If Christ on His cross intended to save every man, then He intended to save those who were lost before He died. If the doctrine be true, that He died for all men, then He died for some who were in Hell before He came into this world, for doubtless there were even then myriads there who had been cast away because of their sins. . . That seems to me a conception a thousand times more repulsive than any of those consequences which are said to be associated with the Calvinistic and Christian doctrine of special and particular redemption. To think that my Savior died for men who were or are in Hell, seems a supposition too horrible for me to entertain. (Charles Spurgeon, Autobiography: 1, The Early Years, p. 172)

We are often told that we limit the atonement of Christ, because we say that Christ has not made satisfaction for all men, or all men would be saved. Now, our reply to this is that, on the other hand, our opponents limit it, we do not. The Arminians say, Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say, "No, certainly not." We ask them the next question-Did Christ die so as to secure the salvation of any man in particular? They say, "No." They are obliged to admit this if they are consistent. They say, "No; Christ has died so that any man may be saved if"-and then follow certain conditions of salvation. We say then, we will just go back to the old statement-Christ did not die so as beyond a doubt to secure the salvation of anybody, did He? You must say "No;" you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace and perish. Now, who is it that limits the death of Christ? Why you... We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it. (Charles Spurgeon, Sermon 181, New Park Street Pulpit, IV, p. 135)

I would rather believe a limited atonement that is efficacious for all men for whom it was intended, than a universal atonement that is not efficacious for anybody, except the will of men be added to it. (Charles Spurgeon, Sermons, Vol. 4, p. 70)

A redemption which pays a price, but does not ensure that which is purchased -- a redemption which calls Christ a substitute for the sinner, but yet which allows the person to suffer - is altogether unworthy of our apprehensions of Almighty God. It offers no homage to his wisdom, and does despite to his covenant faithfulness. We could not and would not receive such a travesty of divine truth as that would be. There is no ground for any comfort whatever in it. (Charles Haddon Spurgeon, Sermons, Vol. 49, p. 39)"

<http://www.swrb.com/newslett/actualINLs/SPURGEON-QUOTES.htm>

Proverbs 11:30! -Abraham