

# Infinite Atonement

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William Symington John McLeod Campbell William Booth Archibald Alexander Hodge John  
MacLeod CAMPBELL (Minister of Blackfriars Street Chapel, Glasgow.) William Symington  
Arthur Walkington Pink Francis Turrentin Frederic William Farrar William Symington  
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*William Symington*

the author thoughtfully proves the infinite scope of the great and last sacrifice describing its  
power and breadth and explaining how Christ's atonement redeems all mankind this edition

is filled with stunning full color illustrations by james c christensen simon dewey greg olsen walter rane and many other artists

the infinite atonement is rapidly becoming a classic as it offers what may be the most comprehensive treatment of the atonement in our day with clarity testimony and understanding tad r callister teaches us rich and wonderful truths about this doctrine of doctrines and elevates our spirits as we contemplate the perfect love of him who gave us all that we might receive all

discusses the continuous nature of christ s atonement as a means not just to cleanse and console but also to transform our nature until we reach perfection

the next break away best seller on the atonement of jesus christ surpassing the infinite atonement by tad callister

general william booth s view on the atonement of jesus christ this is a reproduction of the atonement of jesus christ originally published in 1921

purchase of this book includes free trial access to million books com where you can read more than a million books for free this is an ocr edition with typos excerpt from book chapter iv tit ultimate motives op all god s acts are in himself and the immutable perfections of the divine nature demand the punishment of sin as our first argument we will appeal to what the scriptures teach concerning the nature of god and his principle of action in doing this i shall attempt to prove a that the scriptural doctrine is that the ultimate motive and end of all god s actions are in himself and 6 that the intrinsic and unchangeable perfections of the divine nature lying back of and determining the divine will determine him certainly yet most freely to punish all sin because of his essential holiness and its essential demerit i scripture and reason teach us that the ultimate reason and motive of all god s actions are within himself since god is infinite eternal and unchangeable that which was his first motive in creating the universe must ever continue to be his ultimate motive or chief end in every act concerned in its preservation and government but god s first motive must have been just the exercise of his own essential perfections and in their exercise the manifestation of their excellence this was the only end which could have

been chosen by the divine mind in the beginning before the existence of any other object it is also infinitely the highest end in itself and the one which will best secure the happiness and exaltation of the creature himself it is manifest that a creature cannot be absolutely an end in himself but only a means to an end and he is the most exalted when he is made absolutely subservient to that end which is the highest possible even to the creator the scriptures are very explicit on this subject 1 they directly assert it all things were created by him and for him for of him and through

this historic book may have numerous typos and missing text purchasers can usually download a free scanned copy of the original book without typos from the publisher not indexed not illustrated 1839 edition excerpt tice was unsheathed against the man who is jehovah s fellow and returned not to its scabbard till it had been bathed in the blood of calvary it may be deemed at variance with this view of the subject that the redemption of man is sometimes in scripture ascribed simply to the blood of christ or to his death alone but such language is not to be understood as limiting the atonement of christ to the simple act of dying or to those sufferings in which there was an effusion of literal blood the bloody agony of the garden and the accursed death of the cross were prominent and concluding parts of his sufferings and by a common figure were fit representatives of the whole they were the last portions so to speak the completion of his humiliation without which all that went before must have been vain and may be regarded as having procured salvation in the same way as the last instalment of a sum which is paid by degrees may be supposed to cancel the debt and procure a discharge but as when christ is said to have been obedient unto death we are to understand the phrase not of a single act but of the duration of his obedience throughout the whole period of his life so may it be said that he suffered unto death as expressive of the duration of his suffering throughout the whole of his earthly course iii yet is it not intended by these remarks to deny that a special importance attaches to the sufferings of chrisvs soul and of the concluding period of his life it is impossible to peruse the scriptures attentively and not perceive that a special emphasis is put upon these we are not to confine the matter of atonement to any one kind or degree of suffering but as little are we at liberty to overlook the speciality that

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