

***How To
Give Away
Your Faith***

HANDOUT #5

183. Before discussing additional practical ways to communicate the gospel, it is important to address this theological issue—since the choice between these ___ perspectives significantly affects how we present the plan of salvation.
184. The doctrine of limited atonement not only strains the clear and _____ meaning of Scripture — but it also disrupts — other vital theological truths — such as the parallel — between Adam and Christ.
185. In Romans 5, Paul establishes a parallel between Adam and Christ by showing that—the consequences of Adam’s fall—are mirrored, though surpassed, by the results of Christ’s death on the _____.
- 15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many (Romans 5:15).**
186. The Calvinist argues that Jesus died not for “all” but only “**many**” & so we must consider this adjective “**polloi**,” since translating distinct Greek terms into English _____ be challenging when seeking precise distinctions.
187. *The Greek adjective “**pâs**” (πᾶς) meaning—“**all**”—is used in Romans 3:23 to show that “**all have sinned and fall short of the glory of God**” where clearly this adjective is not referring to some but rather to “**all**” or to every _____.*
188. In fact, there are about 6-8 Greek words—translated “**all**” depending on your English Bible and how broadly or contextually you define the _____ “**all**” since different adjectives can carry various nuanced meanings.
189. So while a word like **pâs** (πᾶς) refers to “**all**” *without* exception (Rom. 3:23), by contrast the adjective “**polloi**” translated “**many**” is not a technical word so the context determines whether it refers to everyone ___ a large number.
190. So when the Holy Spirit—uses a different Greek adjective—to refer to “**all**” people—a faithful translator tries to reflect that difference in English—and here in Romans 5:15, *that distinction is seen here by using the word _____.*
191. While knowledge of Greek or Hebrew can deepen our understanding and clarify certain nuances, never forget that the _____ truths of Scripture remain accessible to anyone who reads carefully and prayerfully.
192. Most passages communicate their meaning clearly — and the Spirit _____ illuminate & apply them for us—even without formal seminary training.

193. At the same time—do not dismiss—the value of scholarship—or _____ who study the original languages—because it is due to their dedication, that we can hold and read a reliable English Bible today.
194. However, even if you have never learned Koine Greek, do you _____ the word translated “**many**” (*polloi*) *simply means* a large number or everyone?
195. You do not know unless you see how the word is used in context, because as previously noted sometimes identical Greek words are not “**technical**” in nature and so they can _____ something else in a different context.
196. For instance, when Jesus is on the Mount of Olives and answering _____ questions His disciples had about the destruction of the temple and of His return to the earth, He spoke of a future time in Matthew 24:12:

12 “Because lawlessness is increased, most (the same Greek adjective (*polloi*) is used, and so in the ESV & the KJV it renders this as “many”) people’s love will grow cold.

197. From the context—it is clear that Jesus does _____ mean “**every**” individual when He says “**most**,” since not every person’s love will grow cold, and so translations will render it “**most**” or “**many**” to capture that nuance.
198. Obviously, if “**polloi**” here meant each and every person—than how would anyone come to _____ during the time of the great tribulation (Daniel 12:1; Matthew 24:15-16, 21–22, 29–31; 25:31-46; Revelation 7:4-14)?
199. So while evil will multiply & expand (Luke 17:26–30), especially as the Spirit’s restraining influence is removed (2 Thess. 2:5–8), Jesus points to perhaps the greatest global awakening _____ of in history (Mt. 24:14).
200. Even without any knowledge of Greek, *simply allowing Scripture to interpret itself* it becomes clear that when Jesus said, “**lawlessness will abound, and the love of many will grow cold**” (NKJV) that “**many**” cannot _____ “**all**.”
201. I emphasize *this important nuance* regarding various New Testament words because those who do not teach that Jesus died for every person God _____ created or will create *often appeal to Romans 5:15 to support their position*.
202. Because of their theological commitment to say that Jesus died only for the elect or those chosen, they interpret the language of “**many**” quite differently than someone _____ believes the atonement is unlimited.
203. They argue that “**many**” (*polloi*) in Romans 5 is about those to whom the benefits of Christ’s atonement actually accrue — namely, those who are united to Christ — the elect — who alone had a payment for their _____.

204. Puritan theologian John Owen (1616–1683), in writing about the extent of Jesus’ death as being intended for only a limited number _____:

“The death of Christ... was an act of sovereign grace, intended only for the elect, and actually saving them... What is spoken of the many is not to be understood of all without exception, but of those who are chosen to salvation.”
(Commentary on Hebrews (general Owen quoted usage))

205. J. Gresham Machen, _____ taught at Princeton Theological Seminary until 1929 when he left to help found Westminster Theological Seminary, taught that Jesus died only for the elect with His death securing their salvation.

206. Like most limited redemptionists, he taught that Christ did not die to _____ salvation possible for everyone *but to actually accomplish it* for those chosen.

“The benefits which are secured by the obedience of Christ are not distributed to all men indiscriminately, but only to those who are in Christ Jesus.”
(The Doctrine of the Atonement, Presbyterian Guardian, Vol 8, Pages 102-104).

207. For Machen & others like Sproul, Berkhof, Owen, Piper, Grudem & White, Paul in Romans is contrasting the way of death in Adam—with the _____ of life in Christ—specifically for those for whom Jesus actually died.

208. However, in Romans 5:15, the meaning of “many” is unmistakably _____.

15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many (Romans 5:15).

209. It is plain from this passage and others that “many” in this context cannot mean simply a great number—but every single person because we are _____ incriminated with Adam’s sin, “**because all sinned**” in Adam (Rom. 5:12).

210. The reason I am appealing to this passage and others, is to underscore that the word “many” gathers its meaning from its contextual _____.

211. Those who teach—that the Lord Jesus did not die for all men but only for believers — will appeal to verses _____ Mark 14:23-24:

23 And when He had taken a cup and given thanks, He gave it to them, and they all drank from it. 24 And He said to them, “This is My blood of the covenant, which is poured out for many.”

212. They argue from this verse—that Jesus died _____ “for many,” meaning believers only, but they overlook the plain reading of what this verse says.

213. Paul's argument is that just as Adam's sin had an effect on whole human race — even so Jesus' death for sin — had an effect on ____ of humanity (Acts 2:28; 10:43-45; 11:17; 19:2; Galatians 3:2; 3:14; Ephesians 1:13).

214. If “**many**” in Romans 5:15 means “**everyone**” then allowing Scripture to interpret Scripture — it must mean — the _____ in Mark 14:14.

215. As we noted, even Calvin did ____ teach what is now called limited atonement which is why we call those who do “hyper-Calvinists.”

216. Regarding this verse, Calvin writes in _____ commentary on Romans:

“He makes this favor common to all, because it is propoundable to all, and not because it is in reality extended to all [i.e., in their experience]; for though Christ suffered for the sins of the whole world, and is offered through God's benignity indiscriminately to all, yet all do not receive Him.”

(Calvin, Commentary on the Epistle to the Romans, Eerdmans, p. 206)

217. You will remember, the so-called “**The Doctrines of Grace**” from *The Synod of Dort* (1618–1619) were written 55 years after John Calvin died such ____ they were in some ways more — “Calvinistic” — than Calvin himself.

218. In “**Handout #3**” of this course, we also saw that even some of the followers of Jacobus Arminius were actually more “**Arminian**” in their theology than _____ teachings articulated by **Jacobus Arminius** its founder.

219. Remember, Arminian theology emphasizes human _____ will in salvation.

220. Although Arminian theology has its own gradations, just as there ____ gradations within Calvinistic theology — in its purest form Arminius believed that anyone could potentially be saved who responds to God.

221. *By contrast*, because of Calvin's view of **total depravity**, he believed that one must be regenerated before he could believe and that only the elect, that is those whom God first chose, would be regenerated ____ they could believe.

222. So ____ studied previously the classic quotation by Calvin that certain, *individuals are born, who are doomed from the womb to certain death, and are to glorify him by their destruction” (Calvin, Institutes, 3.23.6).*

223. By contrast—as we quoted previously directly—from ____ own writings, Jacobus Arminius taught that though all people are affected by the Fall.

224. Arminius did affirm **total depravity** but in a different sense in that while ____ maintained that human nature is thoroughly corrupted by sin & that none of us can turn to God on our own without God first working in their lives.

225. So for Calvin, *total depravity=total inability* unless God in His sovereignty first chooses you — by regenerating you — so that you could be _____.
226. However, for Arminius, *total depravity=total inability* but that God works _____ the hearts of all people (John 16:8) such that you can freely come to Christ.
227. For Arminius, each person by God’s _____ can still freely choose for or against Jesus, without first being chosen by God ahead of time to do this.
228. So today, for most Reformed Christians, their understanding of _____ depravity is meant—to be locked together—with limited atonement.
229. Most today calling themselves—“Reformed”—argue that none can believe unless God first regenerates them, enabling faith, such that Christ’s death must be definite, with its saving value limited & intended only for the _____.
230. From a Calvinist perspective, if Jesus died for everyone, then anyone could be saved, but no one would be guaranteed to actually be saved; however, _____ Jesus died only for the elect, *then all the elect would be guaranteed* salvation.
231. They maintain that Christ’s death actually secured and guaranteed salvation, _____ than merely offering it as a possibility.
232. As we have noted—and as we will explore further—when examining _____, irresistible grace—and the Reformed view of perseverance—God remains fully sovereign & no less sovereign even in the traditionalist understanding.
233. Those who oppose Calvinism, even if they avoid the label Arminian, do not see themselves as—diminishing God’s sovereignty—rather, they understand & define God’s sovereignty in a different _____.
234. For those prior to Augustine & today are labeled Traditional Evangelical, God is just as sovereign, but in _____ sovereignty—He includes the freedom to grant genuine freedom to human freedom for He can do as He chooses.
235. And God has chosen to create a world that He governs perfectly, and so God has given humans—the capacity to make _____, meaningful choices.
236. I like sometimes to explain it by reminding people that a king is not less sovereign because he allows his subjects to act freely—in fact choosing to allow freedom—can actually display greater authority and not _____.
237. Non-Calvinists argue that God’s sovereignty includes granting real human freedom without — losing control of His purposes — whereas Calvinists maintain that true sovereignty requires God to determine _____ things.

238. So when the Calvinist of today starts with certain presuppositions, about the atonement and for whom Christ died, then this shapes _____ they understand the word “**many**” in Romans 5:15.
239. Yet Paul has just stated—in the near context in Romans 5:8, “**For while we were still helpless, at the right time Christ died for the ungodly**”—this does not make sense to read this as He died _____ for the ungodly “**of the elect.**”
240. Again, the doctrine of “**limited atonement**” not only disregards the context and the plain meaning of the Bible’s words, but it also creates tension with other truths such as the solidarity between Jesus’ death & Adam’s _____.
241. Clearly, Paul is not teaching “**universal**” salvation for he will go _____ to distinguish the efficacy of the provision from its sufficiency.

17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. 18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

242. Just as Adam’s one act of disobedience brought condemnation to all _____ without exception, so Christ’s one act of righteousness provides the basis to be saved or to have “**justification to of life all men**” without distinction.
243. Clearly, the comparison is undeniable for just as the reach of Adam’s fall is not limited to a select group, as Paul mirrors that same breadth in Christ’s death, indicating that the provision of salvation is as _____ as the curse.
244. While only those who “**receive . . . the gift**” benefit from it — Paul presents Jesus’ redemptive act as universally sufficient, paralleling the universality of Adam’s sin and thereby securing the _____ of an unlimited atonement.
245. This truth is important because only those who believe Jesus died for all, can keep the gospel offer sincere—and sadly—those who believe _____ Jesus did not die for all—undermine an honest gospel presentation.
246. Calvinism can make personal evangelism feel awkward—or even forced, because you cannot — fully tell someone — that Christ died for them if, according to their doctrine, He may _____ have actually died for them.
247. The extent of the atonement is not just a theological issue—it directly affects the wording & passion in our offer of the gospel to the _____.

248. Can you imagine, under limited atonement, trying to be fully honest with a lost person—telling them that Christ may not actually _____ died for them unless they were first chosen by God to believe?”
249. _____ are really saying — **“Maybe God so loved you”** — **“Perhaps Jesus shed His blood for you”** — **“Maybe I am here to share good news”** or even — **“There is a possibility that Jesus died for you.”**
250. So those holding this _____ are saying — “Christ died for you only if you believe that Christ died for you, proving you are elect, but if you do not believe this & you die in your unbelief then Christ did not die for you.”
251. Those who hold to a limited atonement do not usually present the gospel _____ this manner but doing so would actually be consistent with their theology.
252. Would this not be the _____ cautious, accurate, and sincere way to speak to the unsaved within their system of belief?
253. Dr. Robert Lightner one of my professors in seminary insightfully wrote:
- “Belief in limited atonement means that the good news of God’s saving grace in Christ cannot be personalized. Those who hold to such a position cannot tell someone to whom they are witnessing that Christ died for him because that one may, in fact, not be one for whom Christ died. The gospel then must be presented in more general terms — God loves sinners, Christ died for sinners — without saying Christ died for you specifically”* (Article in *Walvoord: A Tribute*, p. 166).
254. A proper view of the extent of the atonement can have a serious impact _____ how we do evangelism and the wording of the gospel message we proclaim.
255. When doing **“the work of an evangelist”** to which all of us are called (2 Tim. 4:5), you cannot sincerely tell an individual that Jesus _____ specifically for him if you do not believe that in your heart.
256. Not only is it insincere and artificial—I think it is improper to _____ salvation to everyone—if in fact Jesus did not die to save everyone.
257. Because I believe the Bible clearly teaches that Jesus died for all, I can also affirm that people are lost not because Jesus did not die for them, but because they _____ the salvation He offers (John 3:18; 3:36).
258. It seems hard, if not impossible to see how Jesus could commission us to **“preach the gospel to every creature”** (Mark 16:15) with integrity, if He actually — did not _____ salvation — possible for everyone.