

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

***HANDOUT #5***

248. Can you imagine, under limited atonement, trying to be fully honest with a lost person—telling them that Christ may not actually have died for them unless they were first chosen by God to believe?”
249. You 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 view 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 in this manner but doing so would actually be consistent with their theology.
252. Would this not be the most 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 on 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 died 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 offer 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 reject 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 make salvation — possible for everyone.

259. Those who hold to the doctrine of limited atonement often find it difficult \_\_\_ practice to sincerely call all people to faith in Jesus, since their theology does not assure them that Jesus died for the individual they are seeking to reach.
260. However, those of us who believe the Bible clearly teaches that Jesus \_\_\_\_\_ for all humanity can sincerely plead with the lost, *knowing that* if they reject salvation they are doomed—not because Jesus Christ did not die for them.

**18 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. 20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God (2 Corinthians 5:18–20).**

261. Earlier in verse fourteen, Paul just stated that Christ “**that one died for all**” and here that God was “**reconciling the world to Himself**” (5:19) such that with a universal provision—a sincere and universal appeal—can be \_\_\_\_\_.
262. In fact—the verb “**be reconciled**” (*katallassō*) is an imperative—that is it is a command that places—real responsibility on the hearer—which demands a genuine ability, granted by God’s grace so that anyone is \_\_\_\_\_ to respond.
263. If every individual’s eternal destiny were already unchangeably fixed, and if for some a provision was never even made, then a non-Calvinist would argue that pleading with \_\_\_\_\_ people — seems unnecessary — or merely formal.
264. However, the Apostle Paul’s emotional urgency “**we beg you**” (5:20) clearly tells us that something \_\_\_\_\_ is at stake—depending on how one responds.
265. An ambassador delivers a message on behalf of a king to others—and as \_\_\_\_\_ deliver the message of the King of Kings—the undeniable implication—since God is not a liar—is that the message is sincerely extended to all who hear it.
266. Since God really wants people to be saved — and because Christ made a provision for everyone to be saved — then the offer of reconciliation is genuinely available to all — not \_\_\_\_\_ to a predetermined group.
267. A non-Calvinist would say that 2 Corinthians 5:20 portrays evangelism as a genuine, heartfelt appeal from God to people who truly \_\_\_\_\_ respond.
268. For this reason, just like the Apostle Paul, God calls us to plead with people because their response is not a foregone conclusion—they must personally receive or reject—God’s sincere offer—of reconciliation through \_\_\_\_\_.

269. The Calvinist position holds that the death of Jesus was intended solely \_\_\_\_\_ the elect & that it has no redemptive purpose for the non-elect unbelievers.

270. However, as we previously noted—the death of God’s Son has a divine purpose & a divine design that extends to \_\_\_\_\_ groups.

271. For the elect, that is those “**who are chosen according to the foreknowledge of God the Father**” God’s purpose is salvation according to His grace & eternal \_\_\_\_\_ in Jesus before the foundation of the world (2 Tim. 1:9; 2 Thess. 2:13):

**8 Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God, 9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity (2 Timothy 1:8–9),**

**13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth (2 Thessalonians 2:13).**

272. That is God’s plan for those whom He knew would respond to His awakening grace and for the unbeliever whom He knew would not — the death of God’s Son also carries a divine purpose and design—to leave him \_\_\_\_\_ excuse.

273. Lost humanity stands condemned because they have rejected the person and work of Christ having refused God’s only provision for \_\_\_\_\_ (John 3:18):

**18 “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.**

274. For this reason, unbelievers can never claim that no provision for salvation was made or offered to them, nor can they rightly say, “**I am not saved because Christ did not die for me**” — because that would \_\_\_\_\_ untrue.

275. Unbelief can be displayed by rejecting the truth about God given generally to \_\_\_\_\_ men of Himself or just by giving an outright “no” to the gospel.

**18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, 19 because that which is known about God is evident within them; for God made it evident to them (Romans 1:18–19).**

276. God is clear that their \_\_\_\_\_ condition results either from indirectly rejecting the One who died for them *by suppressing the truth of God*, or from outright refusing Jesus, “**who is the Savior of all men, especially of believers.**”

**10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers (1 Timothy 4:10).**

277. Jesus Christ indicted—the unbelieving Pharisees of His day saying, “**you are unwilling to come to Me so that you may have life**” (John 5:40) —He did \_\_\_ say “**unable**” but “**unwilling,**” & so they were “**without excuse**” (Rom. 1:20).
278. As we have been demonstrating, this is not simply an \_\_\_\_\_ for theologians, but it is where “**the rubber meets the road**” in our daily evangelism because it intersects — with the very heart of the gospel — and its proclamation.
279. The “**good news**” that he Apostle Paul preached to the Corinthians \_\_\_ this:

**3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures (1 Corinthians 15:3).**

280. For me, it is a tragedy and a slur on the character of God and Jesus’ love \_\_\_ the lost if we are unable to say that this is good news for all as the angel said:

**10 But the angel said to them, “Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; 11 for today in the city of David there has been born for you a Savior, who is Christ the Lord (Luke 2:10-11).**

281. Limited redemptionists skirt the plain meaning by saying that the angel’s announcement—“**there has been born for you a Savior**”—is directed only to the shepherds and “**all the people**” they represent — namely \_\_\_\_\_.
282. In turn — they would argue that the shepherds are representatives of God’s covenant people—namely the people of Israel & that this is \_\_\_\_\_ a blanket statement of universal redemption for every individual without exception.
283. For the Calvinist — “**for all the people**” — is not meant to define the extent of the atonement — but only the audience — receiving the good \_\_\_\_\_.
284. From there, they would argue that the passage is announcing the arrival of the Messiah promised to Israel, the One who is “**for you**” in the \_\_\_\_\_ of the Messiah — being the long-awaited — deliverer of God’s people.
285. They say this verse announces the arrival of the Savior for His people & that it is not a universal statement that defines the \_\_\_\_\_ of the atonement itself.
286. They in turn connect Luke 2:10-11—with other verses we read at Christmas like Matthew 1:21, “**He will save His people from their sins**” and so arguing that Jesus’ mission was & is directed toward a defined people \_\_\_\_\_.

287. So, rather than reading Luke 2:10–11 as “**Jesus died for every individual without exception,**” they say it means that the Savior born is “**for you**” in the sense that He comes as the promised Messiah for God’s people \_\_\_\_\_.
288. So Calvinists say that since the Church has replaced Israel and is composed only of the elect, Christ is understood to have come exclusively for \_\_\_\_\_.
289. *The Reformed/hyper-Calvinist* of today consistently confuse passages that are dealing with the \_\_\_\_\_ of the atonement with the extent of the atonement.
290. *They assume that* because the Bible says Jesus died ‘**for His sheep**’ (Jn. 10:11) or ‘**for the church**’ (Eph. 5:23, 25) that He died \_\_\_\_\_ for those who believe.
291. They use the above verses like Matthew 1:21 or verses like Matthew 20:28, which say He gave His life “**as a ransom for many**” or John 10:15 which says, “**I lay down my life for the sheep**” to say He did not die for \_\_\_\_\_.
292. However, just because verses like Ephesians 5:25 says Christ “**gave Himself for the church**” or Acts 20:28 speaks of the church “**which He purchased with His own blood**” does \_\_\_\_\_ mean that Jesus died only for the elect.
293. Just because God speaks of His people, His sheep, or the church does not force one to conclude that because Christ had these in view, that He did not — at the same time — have others in \_\_\_\_\_.
294. It is a mistake to assume that because the Bible says Christ died for some, He did not die for others, because certainly He knew that not all would choose to respond to His great \_\_\_\_\_, but many would, and those were in His purpose.
295. Those in His heart  *speak more of the atonement’s intent* rather than its \_\_\_\_\_.
296. It is a logical error to use a positive statement like Jesus ‘died’ for His people and to turn it into a negative one — that Jesus ‘died’ \_\_\_\_\_ for His people.
297. That type of logic— followed consistently — would be like taking Paul’s statement in Galatians 2:20—where he says Christ “**loved me and gave Himself for me**” and to conclude — that Jesus died only for \_\_\_\_\_.
298. Even the Calvinist would reject that logic though it is the identical \_\_\_\_\_ they are using by confusing the intent of the atonement with its extent.
299. Many of these passages, simply affirm that God \_\_\_\_\_ His promise to send a Savior to Israel, through whom “**all the families of the earth will be blessed**” (Gen. 12:3) —for “**this One is indeed the Savior of the world**” (John 4:42).

300. These passages identify those who belong to Christ \_\_\_\_\_ receive the benefits of His death, rather *than placing a limit on whom* His death was intended for.

301. Highlighting the universal scope of Jesus' death, Peter points out in 2 Peter 2 that Jesus made a provision — not simply for those who would \_\_\_\_\_ Him, but even for those “**false teachers**” who propagated falsehoods about Him:

**1 But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.**

302. This verse presents a serious challenge to those who limit Christ's death on the cross only for the elect — because it plainly indicates that Jesus died even for those “**false teachers**” who deny the merits of His \_\_\_\_\_.

303. In fact, the Apostle Peter argues that because Christ purchased even those who reject and deny Him — their condemnation is all the \_\_\_\_\_ severe.

304. Hell will be especially dreadful for “**false teachers**,” for they not only reject Jesus for themselves, but also lead others into that same denial & so Peter makes it clear that “**swift destruction**” awaits these agents of the \_\_\_\_\_.

305. A limited redemptionist gets around the simple truth found here—by saying that the word “**bought**” does not necessarily refer — to a saving, redemptive purchase of individuals in the same sense as Jesus' atonement for the \_\_\_\_\_.

306. They say Peter is describing “**false prophets & teachers**” — with an outward relationship—being part of the visible community of God's people and thus “**bought**” in a general sense—but not truly provided for in a \_\_\_\_\_ sense.

307. To give you an example of one theologian, Thomas Schreiner in his book *From Heaven He Came And Sought Her*, he shows what I consider his desperate attempt to get around verses such as \_\_\_\_\_ by saying:

***“I suggest there is: Peter's language is phenomenological. In other words, it appeared as if the Lord had purchased the false teachers with his blood (v. 1), though they actually did not truly belong to the Lord” (From Heaven He Came and Sought Her: Wheaton, IL: Crossway, 2013, page 379).***

308. A limited redemptionist has to come up with a very strained interpretation of this verse for what would otherwise be \_\_\_\_\_ for the average reader.

309. 2 Peter 2:1 says that Jesus bought these people, not that he seemed to \_\_\_\_\_ bought them, but he can come to no other conclusion to defend his teaching.

310. The Calvinist takes this plain word “bought” (agorazō) — to mean they were only associated or externally identified — with the people of God, without implying a purchase was \_\_\_\_\_ available for them to receive.
311. \_\_\_\_\_ would doubt that they were “associated” with local assemblies and so the warning of *the entire chapter to be on the lookout* for those who enter in.

3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints. 4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ (Jude 3–4).

28 “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. 29 “I know that after my departure savage wolves will come in among you, not sparing the flock; 30 and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them (Acts 20:28–30).

312. No one doubts that “false teachers” can slip unnoticed into a local church, but to say they are “bought” only in the sense of external association is to impose their false premise on 2 Peter 2:1 that Jesus did not die for \_\_\_\_\_.
313. The simple, plain reading of verse 1 does \_\_\_\_\_ naturally lead to this position.
314. Moreover—the word “bought” (agorazō) is never used in the Bible to describe mere external association, but it consistently refers to a real payment provided for a purchase \_\_\_\_\_ results in ownership.
315. A real payment was made for their sin such that a real condemnation \_\_\_\_\_ result for those who ignore, reinterpret, or disdain the payment Jesus made.
316. The Greek verb “agorazō” literally means “to buy or to purchase,” & it \_\_\_\_\_ originally & most often used—to refer to a transaction—in the marketplace.
317. In the New Testament — it is consistently used — in a redemptive or salvific way & not merely in a figurative \_\_\_\_\_ of ownership or external association.
318. God’s word reminds us of this truth in passages like 1 Corinthians 6:20 and 1 Corinthians 7:23 where we are told that “you were bought with a price” being redeemed from sin’s penalty and so we \_\_\_\_\_ belong to Christ.

319. Whether the word “**bought**” is being used of Christ’s purchase for His Bride the Church — or for “**false prophets**” and “**false teachers**” for whom \_\_\_\_\_ provided a way of escape — the word is never used in a figurative sense.
320. In its normal New Testament usage—regarding Jesus Christ and His people, this word “**agorazō**” refers to Christ’s redemptive purchase that results \_\_\_\_\_ salvation for those who believe & sure condemnation for those who do not.
321. *This false interpretation* redefines ‘**bought**’ in this verse as non-redemptive or non-saving while ignoring its redemptive meaning elsewhere—all in order to uphold the doctrine that Jesus’ atonement was intended only for the \_\_\_\_\_.
322. Taking the Scripture at face value without imposing a theological system on the plain meaning of the Bible—allows us to be able to \_\_\_\_\_ to anyone:
- “The Lord Jesus gave His life for you by taking the punishment that your sins deserved. He loved you by dying in your place as your Substitute.”*
323. Many passages, including 2 Peter 2:1, indicate that the gospel of Christ is to be universally proclaimed, in \_\_\_\_\_ of Jesus’ unlimited atonement.
324. God is not unfair in condemning those who reject the offer of salvation, and certainly—as we have shown—God is not exacting judgment \_\_\_\_\_.
325. Because the unbeliever refuses to receive the death of Christ on \_\_\_\_\_ behalf, the benefits of Christ’s death are not applied to him, and he is condemned.
326. And God will justly condemn him—not because Jesus did not \_\_\_\_\_ for him, but because he rejected God’s offer of forgiveness through His Son’s death.
327. In addressing the “L” of “TULIP” we have sought to show—that even \_\_\_\_\_ who reject Jesus—nevertheless experience benefits from His death for them, much like the snake-bitten Israelites *who could have been* healed but refused.
328. We might just as well ask what benefit the Israelites who were bitten received from the bronze serpent when they refused to \_\_\_\_\_ at it.
329. None of course—and yet God was glorified in that He proved His generosity by providing for them, and His perfect justice was shown by ensuring \_\_\_\_\_ those who *perished could not claim that no provision had* been made for them.
330. I find it interesting that this is the very illustration that God uses when Jesus illustrates to Nicodemus how he or anyone who might be interested in being \_\_\_\_\_ can appropriate forgiveness (John 3:14-18 cf. Numbers 21:4-9).