

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

***HANDOUT #5***

## II. Making the Issue of the Gospel Clear

### A. Introducing the “red booklet.”

1. Your goal in pages 1-3—is to you to discern what a person’s theology is concerning salvation & to express God’s original design in creating \_\_\_\_.
2. Listen carefully to their answers to both diagnostic questions & do \_\_\_\_ forget how they respond.
3. Your remembering how they responded to these initial questions might be helpful to you & to that person if you think he or she have \_\_\_\_\_ assessed their spiritual condition when asked the questions on p. 25.

Have you ever thought about knowing God as your friend?

**Having a personal friendship with God is the most important friendship anyone can ever establish.**

#### Some Questions Concerning Your Friendship With God

- 1** If you were to place yourself on a scale of zero to one hundred, zero measuring unsure and one hundred measuring absolutely certain, how sure are you if you were to die right now that you would go to Heaven?



1

2

- 2** Suppose you were to die today and stand before God and He asked you, “Why should I let you into My heaven?” what would you say?

---

---

---

---

The following five principles will help you discover how to know God as your friend while on earth and for all of eternity in Heaven.

#### **1** God Created Man To Have A Friendship With Himself

##### God Began By Creating The World

“In the beginning God created the heavens and the earth” (Genesis 1:1).

*God’s creation of the universe is described in the first two chapters of Genesis. By His command the entire universe was created, with the height of His creation being a man and a woman whom He makes to be His friends.*

3

4

- B. Objective for Point #1** — The purpose of presenting the first principle (pages 4–6) is to help the listener to see “the big picture” of God’s plan of salvation in light of His original design for the \_\_\_\_\_.

1. Earlier in this course we considered how years ago, most gospel \_\_\_\_\_ presupposed that most Americans had some basic knowledge of the Bible.

2. And so, during the 60's, 70's & 80's — most gospel presentations that were either memorized — or in booklet form — were considered an Acts 2 presentation of “**the gospel**” or an Acts \_\_\_\_ presentation.
3. In discussing evangelistic presentations—the distinction between an Acts 2 & an Acts 17 presentation of the gospel is centered around the different \_\_\_\_\_ points in which the gospel is shared.
4. In Acts chapter 2, on the Day of Pentecost in Jerusalem, Peter’s audience \_\_\_\_\_ primarily “**Jews and proselytes**” (Acts 2:10) who knew much of the Bible, sin, sacrifice, the promised Messiah & the coming judgment.
5. The traditional Acts 2 gospel presentation that was “safe” to use with most people—as it assumed biblical literacy and a theistic worldview, which is why \_\_\_\_\_ assumed their knowledge of Joel 2 & Psalm 16.
7. Today, especially if an individual is under the age of 40, it is not safe to assume that—they know or embrace—basic truths of the \_\_\_\_\_.
8. In Acts 17, when Paul gives his sermon at **Mars Hill** or the **Areopagus**, his audience are Greeks—who are ignorant of biblical truth but who are highly in tuned with \_\_\_\_\_ philosophy, polytheism & idolatry.
9. Apart from general revelation — (Psalm 19:1; Romans 1:18-20; Genesis 3:6-13; 4:4-7; Romans 2:14-16) — the people in **Athens** did \_\_\_\_\_ share the Jewish worldview of God, sin & the Messiah.
10. Sadly, this is the spiritual state of many people across the globe, for most who have been raised—with an evolutionary world view \_\_\_\_\_ in ignorance not knowing & having ever been taught the Bible.
11. While some people you share “**the gospel**” with—may already \_\_\_\_\_ some background, ‘the red booklet’ assumes no biblical foundation.
12. The Acts 2 vs. the Acts 17 distinction is hugely relevant in evangelism today because people’s background knowledge varies so \_\_\_\_\_.
13. Please know the gospel is the \_\_\_\_\_ in both—Jesus crucified and risen.
14. The only difference in terms of what changes concerns how far \_\_\_\_\_ you must go in order to make that message intelligible.
15. As America becomes more & more like Athens than Jerusalem, we must increasingly start in Genesis to provide a broader biblical framework demonstrating God’s original plan and their \_\_\_\_\_ of the gospel.



## People Are A Unique Creation Of God

"Then the Lord formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7, ASV).

"God created man in His own image, in the image of God He created him; male and female He created them . . . God saw all that He had made, and behold, it was very good" (Genesis 1:27, 31).

*By God's design, when He created Adam and Eve there was no suffering, sickness or death. He put them in a garden of paradise called Eden where there was no pain or sorrow or sadness.*

## People Are Created With A Free Will

When God created man, He gave him a free will with the ability to think for himself and to make his own decisions. But free will presupposes that one has a choice over what he can and cannot do. The freedom to choose is spelled out in Genesis 2:

And the Lord God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die" (Genesis 2:16-17).

On the day man chose to disobey God, he died just as God predicted. He died immediately in his spirit. He began to age and die physically in his body. And unless corrected, he would die for eternity, consciously and physically away from the presence of God, in a place called Hell (Matthew 25:41; Revelation 20:14).

5

6

16. In this 1st point, because many today lack a framework for understanding the Gospel within God's overarching plan, we begin with the creation of the world and God's original \_\_\_\_\_ and intention for humanity.
  17. We are acknowledging that when God created us, He made us in His own image (Genesis 1:27), and one aspect of this image is that we were created as free moral agents, endowed with the ability to choose—free \_\_\_\_\_.
  18. Also, in this first point, we explain that as a result of humanity's choice to disobey God (Romans 5:12), all people now experience \_\_\_\_\_ aspects of death—spiritual death, physical death & potentially eternal death.
- C. Objective for Point #2** — The purpose of presenting the second principle (pages 7–11) is to teach the absolute holiness of God and the widespread sinfulness of man, thereby establishing humanity's complete inability to atone for sin, meet God's righteous standard, or contribute anything toward justification through good \_\_\_\_\_.

## 2 We Have All Chosen To Disobey God And Our Friendship With God Has Been Broken

### Man rebelled against God

Then the Lord God said, "Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever" —therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out . . . (Genesis 3:22-24).

## The Consequences Of Our Sinful Choice

The consequences of man's choice to disobey God has been devastating. Sin, suffering, war, poverty, greed, sickness and pain have entered into the universe and has been passed down from generation to generation.

## We Are All Born With A Sinful Nature

"Indeed, I was guilty when I was born; I was sinful when my mother conceived me" (Psalm 51:5, HCSB).

When a child comes into this world it soon becomes apparent that they have a tendency towards sin. A child does not have to be trained to be selfish, but to be kind. A child does not have to be taught to lie, but to tell the truth.

"There is none righteous, not even one" (Romans 3:10).

7

8

1. Simply put, until people recognize that they are utterly sinful & powerless to save themselves, they will never abandon self-reliance as a means of securing heaven and instead trust in Christ \_\_\_\_\_ for salvation.

2. When passages such as Jeremiah 17:9, Mark 7:21-23, Romans 3:10–18, John 3:19-20 and Titus 3:3 are carefully examined, it becomes clear that we are totally unable to reconcile ourselves to \_\_\_\_\_.
3. Because God is perfectly just and holy, He cannot reconcile sinners to Himself by ignoring, excusing, or canceling \_\_\_\_\_ without satisfaction.
4. This necessity & reality highlights the biblical doctrine of \_\_\_\_\_ depravity.
5. Of course, as we will see, the way John Calvin defined “total depravity” and the manner in which other historical, Bible-believing Christians have understood depravity can sometimes \_\_\_\_\_ significantly.
6. Unfortunately — the biblical doctrine of depravity — often called \_\_\_\_\_ depravity—is often misunderstood so we need to understand its meaning.
7. This doctrine used to describe humanity’s sinful states does not mean that every person — is as wicked as he or she — could possibly \_\_\_\_\_.
8. The doctrine of “total depravity” has never taught that all people are equally wicked or that every person expresses sin to the same \_\_\_\_\_.
9. We are not all drunkards, thieves, adulterers, or murderers & yet this \_\_\_\_\_ how many people define total depravity: “Man is as bad as he can be.”
10. But experience itself contradicts that idea — and we all know unbelievers who are kind, generous, thoughtful, self-sacrificing and outwardly \_\_\_\_\_.
11. What the doctrine of “total depravity” actually teaches is not that man is as bad as he can be—but that he is as bad \_\_\_\_\_ as he can be.
12. Total depravity means that sin has corrupted the entire person—mind, will, emotions and affections—our who person is warped by the \_\_\_\_\_.

**10 as it is written, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE; 11 THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; 12 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.” 13 “THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING,” “THE POISON OF ASPS IS UNDER THEIR LIPS”; 14 “WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS”; 15 “THEIR FEET ARE SWIFT TO SHED BLOOD, 16 DESTRUCTION AND MISERY ARE IN THEIR PATHS, 17 AND THE PATH OF PEACE THEY HAVE NOT KNOWN.” 18 “THERE IS NO FEAR OF GOD BEFORE THEIR EYES” (Romans 3:10–18).**



13. Here in Romans 3:10-18—the body parts Paul mentions—**throat, tongues, lips, mouth, feet, eyes**—illustrate that \_\_\_\_ corrupts every aspect of human nature, *confirming our sin* affects the whole person, inwardly & outwardly.
14. While we may not commit every sin described in the Bible, the point of passages like Romans 3:10-18 is that each of us possess the capacity to commit any kind of sin has infected every \_\_\_\_\_ of our person.
15. Most think of themselves as a fairly \_\_\_\_ people — but when measured by God’s standard of perfect holiness, Scripture gives a sobering assessment:

**“The heart is deceitful above all things, and desperately wicked; who can know it?” (Jeremiah 17:9).**

**21 For from within, out of the hearts of people, come the evil thoughts, acts of sexual immorality, thefts, murders, acts of adultery, 22 deeds of greed, wickedness, deceit, indecent behavior, envy, slander, pride, and foolishness. 23 All these evil things come from within and defile the person” (Mark 7:21–23).**

**19 And this is the judgment, that the Light has come into the world, and people loved the darkness rather than the Light; for their deeds were evil.**

**20 For everyone who does evil hates the Light, and does not come to the Light, so that his deeds will not be exposed (John 3:19–20).**

16. The issue is not that human beings are incapable of doing good — but that we are \_\_\_\_\_ as good as we ought to be.
17. The “totality” of our corruption speaks to the extent of sin’s reach into every part of our being—not the degree to which—each person \_\_\_\_\_.
18. The Bible teaches that we are “**brought forth in iniquity**” (Ps. 51:5), not to mention Jesus Himself \_\_\_\_\_ of humanity “**you are evil**” (Mt. 7:11).
18. Placed in the right—or rather—wrong “set of circumstances,” \_\_\_\_\_ might shock ourselves with what we are capable of doing.
19. If you had you told David, “**a man after God’s own heart**” (1 Sam. 13:14; Acts 13:22), that he would commit adultery and then attempt to cover it up with murder — he would have — stubbornly denied \_\_\_\_\_.
20. Yet tragically, that is exactly what he did and God recorded the details of the historical record of his sin as a reminder to us \_\_\_\_\_ (2 Sam. 11).
21. What I have just described above is what most people mistakenly think Calvinists believe — in terms of the doctrine of \_\_\_\_\_ depravity.

22. While most Bible believing Christians would acknowledge that by nature Paul's statement "**you were dead in your trespasses and sins**" (Eph. 2:1), is plain, the question becomes \_\_\_\_\_ God rescues us from this state.
23. The strict Calvinist would argue—that even when the Spirit comes upon an individual to convict them — "**concerning sin and righteousness and judgment**" His work is not enough to bring a \_\_\_\_ person to salvation.
24. Classical Calvinism teaches that because man is as dead as a \_\_\_\_\_, he must first be "**born-again**" before He can exercise saving faith.
25. Calvin explicitly connects our spiritually dead state with the inability to exercise faith, unless we are "**born-again**" or \_\_\_\_\_ regenerated.
26. John Calvin — on the necessity of regeneration before faith — wrote:

*"The mind of man, until it is regenerated by the Spirit of God, is altogether blind and inactive in regard to the knowledge of God. Therefore, it is not in our power to prepare ourselves, nor to make the first step toward God. He must first enlighten us, He must first make us alive, before we can desire or love Him."  
(Institutes of the Christian Religion, Book III, Section 2.8)*

27. John Calvin in similar manner wrote in his commentary on John 3:3:

*"That men are said to be born again, is a plain declaration that they are dead in sins. For nothing but life can proceed from life. Therefore, until the Spirit has renewed the heart, no one can perceive God or approach Him with faith."  
(Commentary on John 3:3)*

28. Summarily, Calvinist A.W. Pink explained this doctrine in saying:

*"Faith is not the cause of the new birth, but the consequence of the new birth."  
(The Sovereignty of God, Baker Book House, 1984, p. 73)*

29. J.I. Packer writes in his book *Great Grace* (Vine Books, 1997, p. 67)

*Without regeneration, there is no faith in the Redeemer, and therefore no benefit from His death. We are impotent to turn to Christ in repentance and faith. Part of the effect of regeneration, however, is that faith dawns in our hearts.*

30. Calvinist & non-Calvinist alike would acknowledge that no single human being can ever save himself from the penalty of his own sins and can in any way reconcile himself to God—without God \_\_\_\_\_ intervening.



31. The difference is that while the strict Calvinist would generally argue that the Spirit's convicting work will come to all men (John 16:8-11), a positive result \_\_\_\_\_ comes to those who are first regenerated and then believe.
32. And the only individuals—who are regenerated so that they will believe, are those who are chosen by God while the \_\_\_\_\_ are left for His wrath.
33. Classical Calvinism maintains that regeneration must precede repentance and faith — and yet Romans 10:17 says, “**faith comes from hearing**” not that faith \_\_\_\_\_ comes from being regenerated or born-again.
34. Paul and Silas told the Philippian jailor in Acts 16:31 “**Believe in the Lord Jesus, and you will be saved**” \_\_\_\_\_ “**after you are saved you can believe.**”
35. By placing the new birth before faith is to reverse John 20:31, where \_\_\_\_\_ is presented by John as the result of believing.
36. Scripture indeed affirms—that fallen humanity—does not seek God all by himself & it affirms that once we are saved — the indwelling presence of the Holy Spirit is necessary for our being able to carry out God's \_\_\_\_\_.
37. However, the Bible nowhere teaches that the unregenerate are incapable of responding in faith to the convicting and drawing work of the \_\_\_\_\_.
38. Jesus states in John 6:44 that “**no one can come**” to Him unless the Father “**draws him**” — and yet this divine drawing does not eliminate human responsibility or the capacity \_\_\_\_\_ the individual to respond.
39. Throughout John's Gospel — unbelief is consistently described as \_\_\_\_\_ rather than impossible, such that in John 4:48 Jesus rebukes His hearers by saying “**you will not believe**” — not — “**you cannot believe.**”
40. Likewise, in John 5:40 Jesus declares, “**you are unwilling to come to Me so that you may have life**” — explicitly placing the reception of life as something that follows after the act of coming to \_\_\_\_\_.
41. To preserve the Calvinistic doctrine of total inability, the order of John 5:40 must be inverted so that life precedes coming to \_\_\_\_\_.
- 39 “**You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; 40 and you are unwilling to come to Me so that you may have life (John 5:39–40).**”
42. Such a reversal, however, directly contradicts what Jesus plainly \_\_\_\_\_.



43. The Gospel of John, written that men might be saved (John 20:30-31), supports the conclusion that while God's divine initiative is essential, faith logically precedes regeneration rather than resulting from \_\_\_\_.
44. In classical Calvinism, people do not perish because they "**refused to love the truth**" as the Apostle Paul says (2 Thessalonians 2:10), but because \_\_\_\_\_ rejected them before they were ever born.
45. They enter life \_\_\_\_\_ to believe the gospel and unwilling to desire it because of a corrupt nature God chose not to remedy on the unchosen.
46. In classical Calvinism — God passes \_\_\_\_\_ those who are not chosen, He then decrees the very path they will want to follow — and then punishes them eternally for actions they had no real control over.
47. In racism, someone is judged for the color of their skin over which they have absolutely no control over — and similarly in Calvinism people are judged for something they have absolutely \_\_\_\_\_ control over.
48. For the Calvinist, you are simply born elect or reprobate—you either \_\_\_\_\_ "the divine lottery" or you do not—which would force me to conclude that we are left with *no real basis for human responsibility* or blameworthiness.
49. Classical Calvinists would accuse pastors like me of being man-centered, or trying to elevate human ability — but it is actually the \_\_\_\_\_.
50. Essentially, non-Calvinists are arguing *that people are more* blameworthy, because they are rejecting a God who truly loves them, and a Christ who genuinely died for them, not a God who never intended to \_\_\_\_\_ them.
51. This makes man's \_\_\_\_\_ even greater because they really could have come to Christ—but they refused God's work & provision.
52. Lost man in the end is judged for having rejected a truly bonified \_\_\_\_\_, which is why they are truly blameworthy because he chose not to believe.
53. Those of us who recognize man's depravity resulting in an inability to save himself, affirm that despite God's revelation, God's goodness \_\_\_\_\_ the Spirit's work, man is left more blameworthy because of unbelief.
54. It is not possible for a lost person to reject a salvation he could never receive, or a Savior who never died for him—only a God who never intended to \_\_\_\_\_ him and created him to be rejected.