

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

HANDOUT #5

160. *Foreknowledge of persons* can still include *foreknowledge* of their faith such that the grammar does not force the meaning “fore-loving” or “choosing.”

161. *Grammatically*, the Calvinist claim is *possible*, but not *demand*ed by the text because the Bible often treats *knowing persons* as knowing their responses.

162. Beyond grammar, a biblical examination of the noun and the verb for “foreknowledge” shows they are never used as the Calvinists claim.

163. The verb ‘to foreknow’ (*πρόγνωσις/proginōskō*) appears 5 times in the N.T. (Acts 26:5; 1 Peter 1:20; 2 Peter 3:17; Romans 8:29; Romans 11:2) — and the noun (*πρόγνωσις/prognōsis*) appears 2 times (Acts 2:33; 1 Peter 1:2).

164. So for instance, when Paul *uses the verb* in reference to the Jews who have:

“known about me for a long time (*literally it says, all the Jews—“knew me before” speaking of their prior knowledge of Paul before his conversion*), if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion.

165. Here the same verb, proginōskō, used in Romans 8:29, appears when Paul testifies before Agrippa — that his Jewish accusers “knew beforehand” about his life—clearly unrelated to the concept of divine choosing.

166. In 1 Peter 1:20 the Apostle Peter *describes our salvation* declaring of Jesus:

20 For He was foreknown (*προγινώσκω*) before the foundation of the world . . .

167. He reminds us—that the God who knew our sin—and our need from eternity past—also “knew beforehand” of Christ’s death.

168. Jesus “was foreknown before the foundation of the world” in that our all-knowing God knew we would freely rebel, yet He would still love us.

169. In similar fashion, the Apostle Peter when he opens his first letter writes:

1 Peter, an apostle of Jesus Christ, To those who reside as aliens . . . who are chosen
2 according to the foreknowledge (*again prognosis/πρόγνωσις is a Greek medical term meaning advanced knowledge*) of God the Father . . .

170. All Biblicists believe in election & the issues is not *IF* God elects but the issue is *HOW* God elects & He does so based on His advanced knowledge.

171. I have covered this so that when sharing the gospel, you can confidently present predestination, foreknowledge & election in a way that honors God’s sovereignty while showing that anyone can freely believe.

172. We have seen that the purpose of presenting the first principle (pp. 4–6) is to help the person we are sharing with grasp the big picture of God’s plan of salvation in light of His original _____ for the world.
173. We have also learned that the purpose of presenting the second principle (pp. 7–11) is to teach the absolute holiness of God and the utter, total depravity of man—that is his abject sinfulness before a _____ God.
174. By emphasizing these truths, it establishes humanity’s total inability to atone for sin, to meet God’s righteous standard, or to contribute anything toward justification before God by human merit or ____.
175. We have been carefully examining the theological foundations of the gospel in order that, when we present it, we may do so with clarity, conviction, and Spirit-empowered confidence, trusting God to _____ us effectively.

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).

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All people have chosen to sin against God.

“For all have sinned and fall short of the glory of God” (Romans 3:23).

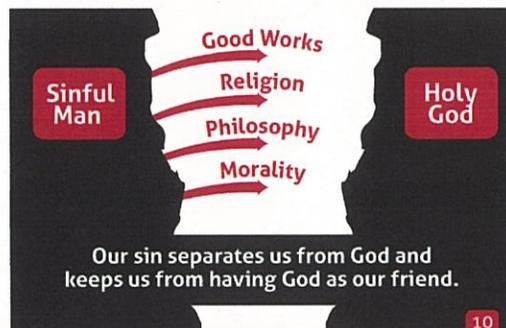
Our sin brings death and separation.

“For the wages of sin is death . . .” (Romans 6:23).

Our sin brings eternal judgment, for God warns that someday He will be:

“dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power” (2 Thessalonians 1:8-9).

Our best attempts fall short of reestablishing a friendship with God.



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- D. Objective for Point #3** — Your goal in sharing the third principle (pp. 12–14) is to communicate God’s great love in sending Jesus Christ — so that we may have a restored relationship with the _____.

Our ways are not God's ways.

When a person follows his own inclinations for obtaining salvation, it leads only to ruin. The Bible is clear that the good things we do cannot bridge the separation between God and man. The Bible warns in Proverbs 14:12, "There is a way that seems right to a man, but its end is the way of death."

Good deeds are not the solution.

Many people think that doing good deeds are the solution for the sins they have committed. But good works cannot remove the stain of sin, which is why God says, "But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear" (Isaiah 59:2). In addition, good deeds cannot save because they cannot satisfy the just penalty for sin, which is death.

The third principle explains God's initiative in Christ...

3

God's Love Moved Him To Rescue Us From Our Sin

God's Love

In this is love, not that we loved God, but that He loved us and sent His Son . . . (1 John 4:10).

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life" (John 3:16).

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12

1. Of course, central to the gospel message is the truth that Christ died for ___.
2. This appears to be a simple, straightforward statement in Scripture; however, _____ all Christians believe that Jesus died for everyone.
3. Those who teach that Jesus died _____ for "the elect" are commonly identified as Calvinists or Reformed, and are found among certain Presbyterians (PCA/OPC), Reformed Baptists (e.g., (ARBCA), as well as some non-denominational and Sovereign Grace churches.
4. Those who believe that Jesus died for all people are commonly identified _____ Arminians, Wesleyans, Provisionists, Southern Baptists, Traditionalists, Evangelical Free (EFCA), Independent Baptists & most Bible churches.
5. We have studied that those who identify as "Arminian" in their theology, _____ the teachings articulated by Jacobus Arminius (1560–1609).
6. Although Arminian theology has its own gradations, just as Calvinistic theology does — in its purest form — Jacobus Arminius taught that anyone could potentially be saved if they _____ to respond to God.
7. Jacobus Arminius taught that though all people are affected by the _____, each person with God's help can still freely choose for or against Jesus, without first being elected or chosen by God ahead of time to do this.
8. Arminian theology is often totally rejected on the _____ of eternal security.
9. Jacobus Arminius (1560–1609) did not explicitly teach that a true believer can lose salvation, but many of his followers did, as documented in *The Remonstrance* of _____ written to refute Calvinism.

10. One of the key distinctions between post-Arminius Arminianism, and classical Calvinism concerns the doctrine of eternal security, which is why many sound teachers _____ Arminianism.
11. In Article _____ titled as “**Perseverance of the Saints**” it states that:
- “True believers, however, may fall from their state of grace through the temptations of the world and the devil, and through their own willful sin, and be finally lost, unless they repent.”*
12. Of course, most Evangelicals affirm the doctrine of eternal security and are therefore reluctant to adopt the label “**Arminian**” to describe themselves, since classic Arminianism historically allows for a _____ of salvation.
13. Thus, if one’s theology does not align fully with Calvinism or Arminianism, the tendency is to reject _____ labels and adopt a different designation.
14. The followers of Calvin responded *The Five Articles of the Remonstrance*, with *The Doctrines of Grace* — summarized in the acronym “**TULIP**,” written at *The Synod of Dort* (1618–1619) _____ years after Calvin died.
15. We have established that, in the Calvinist view of “**total depravity**,” the human will is “**frozen**” & cannot respond to God unless He sovereignly and selectively enables _____, which shapes their approach to evangelism.
16. Here then is a summary of the _____ “**TULIP**” points taught by Calvinists:

Total Depravity teaches that because man is sinful and spiritually dead in his sin, he is completely unable to respond to the gospel on his own such that God must _____ regenerate him, enabling him to believe.

Unconditional Election teaches that because fallen man can do nothing in response to God—his will being bound by sin—God sovereignly chooses who will be saved, and God’s choice _____ brings about their salvation.

Limited Atonement teaches that Jesus died specifically and effectively for those whom God has chosen to save, and not for the _____ of humanity.

Irresistible grace teaches that those God has chosen—and for whom Jesus died—will believe, because God gives them the gift of faith needed to receive eternal life and be _____.

Perseverance of the saints teaches that the free gift of salvation from God will produce a life of faithful good works, allowing one to have assurance of his salvation now, with ultimate confirmation coming at the end of _____.

17. As in *The Remonstrance*, everything written in *The Doctrines of Grace* do not 100% reflect Calvin's beliefs, though some would debate ____.
18. So when we read in John 3:16, "*For God so loved the world*" in the theology of a Calvinist — they would argue — that the word "**world**" refers only to those whom they call "**the elect**" and _____ every single individual.
19. Accordingly, A. W. Pink, in his book *The Sovereignty of God*, _____:
- "The 'world' in John 3:16 must, in the final analysis, refer to the world of God's people... It cannot mean the whole human race... We may admit that our interpretation of John 3:16 is no novel one... but one uniformly given by the Reformers and the Puritans, and many others since then."*
20. Likewise, Jay E. Adams explicitly addressed this _____ point, writing:
- "As a Reformed Christian, the writer believes that counselors must not tell any unsaved counselee that Christ died for him, for they cannot say that. No man knows except Christ himself who are his elect for whom he died" (Competent to Counsel: An Introduction to Nouthetic Counseling, "Evangelism and Counseling," p. 70).*
21. I hope to show that this view undermines the character of God, implying that He does not truly love everyone—and that it directly contradicts numerous Scripture passages that teach Christ died for ____ people.
22. The implications for personal evangelism are significant, because if limited atonement is true, it would be impossible to tell a lost sinner that Christ died for them unless & until—you know they are _____ of the elect.
23. Just that we are clear defining terms, by '**limited atonement**' means Jesus bore the wrath of sin _____ for a limited number of people.
24. Only a limited number of people had their sins paid for—a *particular* group chosen by God & so this view is often referred to as particular _____.
25. It is argued, if Christ died for all people, then it would be unjust for God to punish anyone in hell, since their sins would already have been _____ for.
26. Limited redemptionists argue that just as a court does not demand _____ a payment for the same crime, even so God would not exact double payment.
27. From this reasoning — they conclude that Christ died — only for the elect, those whom God chose—while the lost bear the penalty for their own _____.

28. They illustrate this view from Christ's High Priestly Prayer in John 17, arguing that just as He limited His prayer to His own, so He likewise limited His atoning _____ to those same individuals.
29. By contrast—proponents of unlimited atonement argue that every person, without exception — had their sin imputed to Jesus Christ — and that their sins are fully _____ for.
30. Let me share — some of the reasons — most Christians throughout church history have argued for an “unlimited atonement,” while also responding to the objections raised by those who hold a different _____.
31. Certainly, *the plain meaning* of words such as “*all*,” “*world*” & “*whosoever*” when taken at face value, are exactly what these _____ naturally convey.
32. If the word “world” refers only to “**the world of the elect**,” then one would expect to find it used similarly in _____ passages.
33. Yet, in passages like 1 John 2, we _____ (1 John 2:1–2):

1 My little children, I am writing these things to you so that you may not sin.
 And if anyone sins, we have an Advocate with the Father, Jesus Christ
 the righteous; 2 and He Himself is the propitiation for our sins;
 and not for ours only, but also for those of the whole world.

34. John contrasts “our sins” with “not ours only” _____ also “the whole world.”
35. The contrast shows that—John is moving beyond a small group—such _____ himself and his immediate readers to all — namely — “the whole world.”
36. The limited redemptionist argues — whether geographically — ethnically, or chronologically from this verse — that Jesus did not die for all _____.
37. Some argue geographically making “ours” mean “the elect” in Asia Minor and “the whole world” refers to “the elect” living _____ of Asia Minor.
38. If by ‘the whole world’ the Apostle John only means as the Calvinist argues “the elect scattered throughout the world,” then the contrast loses its _____, especially his using — “propitiation” — in connection with this phrase.
39. Still other Calvinists argue — along ethnic lines — interpreting “ours” as referring to “the elect” among the Jewish people and “the whole world” as referring to — “the elect” — from among the Gentile _____.

40. However, when the Apostle John wrote First Epistle of John, it _____ near the end of the first century—often dated around A.D. 85–90.
41. By that time, the church had long been predominantly Gentile & the sharp Jew/Gentile tensions *that marked* the earliest decades (Acts 15; Galatians 2) had largely subsided with the dividing _____ dissolved (Ephesians 2:1-16).
42. To argue the passage along ethnic lines would only be to promote division in the Body of Christ—something that the Apostle John would never ____.
43. Still other Calvinists argue the verse chronologically, interpreting “ours” to refer to “**the elect**” living in the first century and “**the whole world**” designates—“**the elect**”—who would _____ in subsequent centuries.
44. All of these interpretations are forced, rather than taking the simple _____ plain meaning of the words, where “**world**” here simply means all people.
45. Similar linguistic gymnastics must be used on verse like 1 Timothy 2:1-6, where the Apostle Paul tells us that _____ desires “**all men to be saved.**”

1 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, 2 for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. 3 This is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For there is one God, and one mediator also between God and men, the man Christ Jesus, 6 who gave Himself as a ransom for all, the testimony given at the proper time.

46. Notice the repetition of the phrase “**all men**” because as “**born-again**” Christians we are to have a concern for “**all men**” because God _____.
47. We can & should pray for ‘**all men**’ because it is God’s will that ‘**all men**’ come “**to the knowledge**” of salvation through _____ in Jesus Christ.
48. God the Father “**so loved the whole world**” (John 3:16) that God the Son died for “**the whole world**” (1 John 2:2; 4:14) — so that God the _____ might draw “**the whole world**” or “**all men**” to Himself (John 12:32).
49. Please note in 1 Timothy 2:4 that God does not say “**some**” but “**all**” because Jesus _____ so that — “**all men**” — could “**be saved.**”
50. And to underscore this truth, the Apostle Paul will go on in verse _____ to remind us that “**Christ Jesus . . . gave Himself as a ransom for all.**”

51. Of course — a Calvinist would challenge this position — by _____, “If God does not want anyone to perish, then why are so many lost?”
52. They might further argue that man cannot conspire against the will of _____ sovereign God and therefore it cannot mean that God “**desires all men to be saved**” & so they would say that “**all**” cannot literally mean “**all.**”
53. They reason that the will of a sovereign God cannot be frustrated, so Calvinists interpret “**all men**” to mean “**all kinds of men,**” such as _____, rulers, or anyone God has chosen to be in authority.
54. They understand verse four as not referring to all humanity or otherwise, they argue, God’s will would be frustrated, since _____ everyone is saved.
55. This highlights the importance of recognizing that Scripture distinguishes between God’s _____ will and His determinative will.
56. God’s determinative will be accomplished regardless of what anyone _____.
57. For example, when God spoke the world into existence, it happened exactly as He willed, without question _____ opposition (Genesis 1-2).
58. *And one day, He will speak this world out of existence by fire & bring a _____ heaven & earth into being—this is God’s determinative will (2 Pt. 3:12-13).*
59. God also has a moral will, and Scripture makes clear that His moral will is not always done — and so it is God’s moral will that _____ do not commit murder—yet people every day still commit murder.
60. This does not mean God is frustrated or less than sovereign because a person can choose to sin—it simply demonstrates that God, in His sovereignty, has granted humans the freedom to _____ choices.
61. Clearly, the Scriptures _____ not teach universalism, since Jesus Himself taught that “**many**” in the end would not be saved (Matthew 7:13-14).
62. When God, through Paul, says that He “**desires all men to be saved and to come to the knowledge of the truth,**” His will is not frustrated in any _____.
63. The word “**desires**” comes from the Greek verb (θέλω) indicating God’s delight _____ wish — for people to be saved — not that all will be saved.
64. God delights in the salvation of souls — and 2 Peter 3:9 explains that He delays righteous judgment so that people might respond to _____.