How To Give Away Your Faith

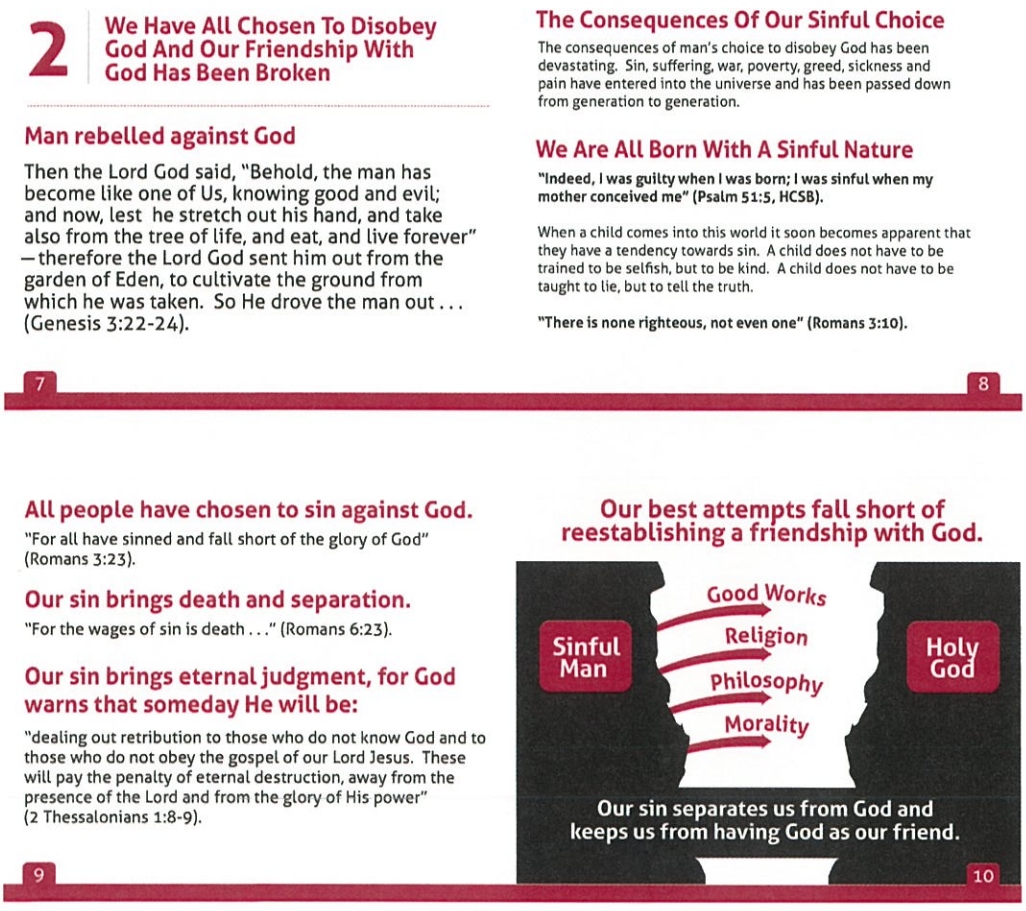
HANDOUT #5

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 design 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 holy 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 works.

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 use us effectively.



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 Lord.

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).

1. **Of course, central to the gospel message is the truth that Christ died for all.**

2. **This appears to be a simple, straightforward statement in Scripture; however, not all Christians believe that Jesus died for everyone.**

3. **Those who teach that Jesus died only 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 as 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, affirm 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 will to respond to God.**

7. **Jacobus Arminius taught that though all people are affected by the Fall, 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 basis 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 1610 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 reject Arminianism.**

11. **In Article V 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 loss of salvation.**

13. **Thus, if one's theology does not align fully with Calvinism or Arminianism, the tendency is to reject both 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) 55 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 it, which shapes their approach to evangelism.**

16. **Here then is a summary of the five "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 first 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 alone 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 rest 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 saved.

    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 life.

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 to be clear, 'limited atonement' means Jesus bore the wrath of ____ for only a specific group of people those whom they say were chosen.**

24. **Only a limited number of people had their sins paid for—*a particular* group chosen by God & so this view __ also referred to as 'particular atonement.'**

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. **To illustrate they point to Jesus' High Priestly Prayer in John 17, saying that just as Jesus only for His own — in the same way He also limited His atonement — only for his own them — namely the _____.**

29. **By contrast, proponents of an 'unlimited atonement' reason from the Bible that every person, without exception — had their sin imputed to Jesus such that a provisionary payment has been _____ for every person.**

30. **In this handout—I will reason why most Christians throughout Church history have affirmed an 'unlimited atonement,' while also addressing the objections raised — by those who hold — the opposing _____.**

31. **Certainly, *the plain meaning* of words such as "*all*," "*world*" & "*whosoever*" when taken at _____ value, are exactly what these words naturally convey.**

32. **In John ___ John the Baptist stated, "Behold, the Lamb of God, who takes away the sin of the world"—most would assume that world mean everyone.**

33. **In John ____ possibly the most quoted & memorized verse in all the Bible, it says, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."**

34. **If the word "world" refers only to "the world of the elect," as some say, then one would expect to find it used similarly in _____ passages.**

35. **Yet, in passages like 1 John 2:1-2, we read that Christ died for all _____.**

**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.**

36. **Here in verse two, the Apostle John clearly expands the _____ of Christ's death beyond believers when he writes that it is "not for ours only" — but also for the sins of — "the whole world."**

37. **The limited redemptionist contends—that this verse should be interpreted in a limited sense—whether geographically, ethnically, or chronologically and therefore — does not indicate — that Jesus died for _____ people.**

38. **If "the whole world" refers only to the elect—scattered geographically throughout the world, as the Calvinist suggests, then John's contrast collapses particularly in light of his ____ of "propitiation" (1 Jn. 2:2).**

39. Those advocating a geographical interpretation are arguing that "ours" refers to — the elect in Asia Minor — whereas "the whole world" refers to the elect scattered throughout the _____ of the world.

40. However, the very structure of the verse argues against _____ a limitation.

41. John begins restrictively—"not for ours only" & then intentionally expands _____ scope with the contrasting phrase "but also for the whole world."

42. If "the whole world" refers only to the _____ scattered throughout the world, the contrast collapses and the statement becomes redundant.

43. The force of the passage lies precisely in its movement from the particular to the universal — not to mention John's use of the word "propitiation" strengthens his argument in affirming that Jesus _____ for everyone.

44. Because the term propitiation refers to a wrath-satisfying sacrifice, John is emphasizing that Jesus' death is not merely for the believing community, but is the only sufficient sacrifice for the _____ of the entire "world."

45. 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 _____.

46. However, when John wrote the First Epistle of John, it was near the _____ of the first century—often dated around A.D. 85–90.

47. 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).

48. To argue the passage along ethnic lines would be only to promote division in the Body of Christ—something that the Apostle John would never ___.

49. Still other Calvinists argue the verse chronologically, interpreting "ours" to refer to "the elect" living in the first century and "the whole world" designating "the elect" who would _____ in subsequent centuries.

50. All of these interpretations are forced, rather than taking the simple _____ plain meaning of the words, where "world" here simply means all people.

51. There is no compelling reason to take universal terms like "world" and to restrict them in contexts that speak of Christ's death for _____.

52. It is true, as I hope to demonstrate, that words such as "**all**" and "**world**" are sometimes used in a restricted sense in Scripture — but when they are used in a restrictive sense—then the context must determine ____.

53. Those who consistently limit the meaning of these terms in passages dealing with salvation often do so on the basis of theological presuppositions rather than on the _____ themselves.

54. In the writings of the Apostle John, where "**world**" appears _____ times, it normally describes a God-hating (John 15:18-19; 1 John 3:13), Christ-rejecting (John 7:7) & a Satan-dominated system (1 John 5:19).

55. The natural way to understand "**world**" in 1 John 2:2 is by observing how John uses the term elsewhere & since he consistently refers to people in a negative sense, then 1 John 2:2 should be understood in the _____ way.

56. Reading "world" in 1 John 2:2 as meaning only the elect twists its _____ meaning elsewhere, so the verse demonstrates Christ died for everyone.

57. When John says Jesus died for '**the world**' as in John 3:16 or in 1 John 2:2, the natural reading is that Christ died for ____ sinners without exception who belong to the fallen world & not merely for '**the world of the elect.**'

58. Therefore, when we encounter the word "**world**" in passages dealing with salvation—especially in the writings of John—interpreting it to _____ '**the world of the elect**' appears to be a significant misuse of Scripture.

59. And lest you think I am espousing some minority view, consider the _____ scholarly lexicons, encyclopedias, and dictionaries—none of which support interpreting the biblical word "world" (kosmos) as '**the world of the elect.**'

60. Among these are: Kittel's Theological Dictionary of the New Testament; Vine's Expository Dictionary of New Testament Words; Vincent's Word Studies in the New Testament; Thayer's Greek-English Lexicon of the New Testament; The New Bible Dictionary; Baker's Dictionary of Theology; and Arndt and Gingrich's A Greek-English Lexicon of the New Testament.

61. You may not be familiar with all of these resources, but these and many like it represent some of the _____ linguistic scholarship available.

62. I could ____ find a single instance in any of them where the word "**kosmos**" carries some obscure or restricted meaning, such as '***the world of the elect.***'