

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

HANDOUT #5

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 **Jesus** 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 in 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 elect.*
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 say 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 light 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 twice.
325. Because the unbeliever refuses to receive the death of Christ on his behalf, the benefits of Christ’s death are not applied to him, and he is condemned.
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326. And God will justly condemn him—not because Jesus did not die 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 those 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 look 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 that 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 saved can appropriate forgiveness (John 3:14-18 cf. Numbers 21:4-9).

331. Here again 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 ____.

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” (Isalah 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).



332. In dealing with the “L” of “TULIP”—we have also been able to demonstrate that Christ did not die for some people but for all & so the gospel we present has provided a way of escape for any & every person who _____ believe.

333. So in point three of this booklet when we share the truth that “**God so loved the world**” we have established that the word “**world**” simply means what it implies, that Christ in love came to offer Himself as a substitute for _____.

334. However — here in Point #3 and again in Point #5 — we will be sharing _____ people that the gift of eternal life is received by believing or by faith in Jesus.

335. This now brings us to the “I” in “TULIP,” where we will examine how _____ doctrine of “irresistible grace” is inseparably connected to the issue of faith.
336. *In the debate* between Calvinists & Arminians, a *big question* is whether _____ is something a person chooses on their own, or something God gives to them.
337. In Calvinistic theology — the _____ doctrines of “**total depravity**” with the doctrine of “**irresistible grace**” are therefore inseparably linked.
338. The traditional view of “**total depravity**” teaches that man is sinful & totally corrupted, and therefore cannot in any way redeem himself, _____ this does not mean that through God’s grace given to all that he is unable to respond.
339. However, in Reformed theology they interpret “**total depravity**” to _____ that since by nature we are “**dead**” in sin (Ephesians 2:1) no one can possibly come to God unless he is first elected to come, and is regenerated to come.
340. John Piper in his book *What We Believe* (Crossway, Wheaton, IL. p. 10) says:
“If our doctrine of total depravity is true, there can be no salvation without the reality of irresistible grace. If we are dead in our sins, totally unable to submit to God, then we will never believe in Christ, unless God overcomes our rebellion.”
341. Because of this inability—they reason that if God intends—to save someone, His grace must do more than simply convict and persuade—but God _____ irresistibly overcome *the sinner’s resistance* by giving him “**faith**” to believe.
342. By “**irresistible grace**” they do not mean that people are dragged to Christ against their will, but rather that God chooses to give them a regenerated heart so that — the individual willingly — and gladly comes _____ Christ.
343. This “**irresistible grace**” or what they refer to as an “**effectual call**” is _____ offered to everyone *but is offered only to the elect* by an unconditional choice.
344. We have studied that _____ aspect of being made in “**the image of God**” is that man has the ability to choose & to reason—and that even though our choices and reasoning may be corrupted by the fall, that ability was not taken away.
345. While both — Traditionalists & Reformed Christians — would affirm that salvation must be preceded by a working of the Spirit & the Word of God, most would disagree that God must _____ predispose someone to respond.
346. Prior to Augustine (354-430) often called ‘*the father of determinism*’ because he provided the theological foundation upon which Calvin built his theology, it was taught that the Bible & the Spirit were sufficient for the _____ birth.

347. It was believed that, rather than God irresistibly compelling individuals to be saved through the convicting work of the Holy Spirit, that God just used His Word along with the Spirit's ministry of conviction to reveal the ____.
348. It was not taught that man as an act of his free will say "yes" to Jesus _____ because God 1st elected & predisposed his will to be able say "yes" to Jesus.
349. Before Augustine — it was commonly understood that people could be brought to a point of decision and therefore people had genuine freedom to either accept or reject God's _____ of salvation.
350. By contrast—the Calvinist teaches that the only way that God _____ remain sovereign is by allowing no free will—meaning that man has no choices and no ability to reason on his own — unless God first gives him that ability.
351. *Of necessity*, this would mean that God is now operating in a way contrary to his original & unchanging design when He gave a direct command to _____:

15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The LORD God commanded the man, saying, "From any tree of the garden you may eat freely; 17 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 will surely die" (Genesis 2:15–17).

352. The historical record shows that Adam chose to listen to Eve rather than to obey God and as a result of his choice to sin, the spirit of man is now dead, and therefore we must be born again to enter into _____ with the Lord.
353. In Scripture, when the Spirit convicts us, we must as an act of our free _____ decide to trust Jesus as Savior such that God can promise in Ephesians 2:5:

5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),

354. With that said, the Bible does not teach that prior to being born-again that man in his fallen state of sinfulness has lost the ability to exercise free _____.
355. In total disagreement with this statement, John Calvin taught that God foreordained even sinful events — without Himself being the _____ of sin—and so concerning the Fall of man he wrote quite explicitly:

"The fall of our first parents was not unforeseen by God, for He had foreordained all things, even that they should fall, yet they sinned willingly, and so the guilt rests upon them, not upon God."
(*Institutes, Book II, Chapter 2, Section 11*)

356. While _____ who call themselves “**Reformed**” might not agree with this, virtually all would say that if man truly is free to say yes or no to Jesus, then God would no longer be sovereign in that man can act on his own.
357. However, I believe the Bible teaches that God can _____ be completely sovereign while at the same time giving people the freedom to choose.
358. This does not mean God is frustrated or less than sovereign because a person can freely choose—it simply demonstrates that God, in His sovereignty, has granted humans the freedom to _____ choices.
359. Because God is sovereign, He is free to do whatever He desires, as long as it is consistent with His holy _____ perfect character.
360. The ability to choose is also part of God’s own nature, and when He created mankind in His “**image**” — He gave US the ability to make _____ choices.
361. God wanted loving fellowship with willing people, not because God needed anything for He lacks nothing, but so that we as part of His creation, made in His “**image**” may respond not forcibly like robots but freely out of _____.
362. Since salvation is God’s _____, people can either receive that gift or reject it.
363. Giving human beings the freedom to choose is fully compatible with God’s nature, because it reflects how He made us in His “**image**” with free _____.
364. That we can still choose is very clear — in that even — after Adam rebelled, God sent Adam & Eve from the garden because they could have used _____ free will to eat of “**the tree of life**” and to live in their sinful state forever.
365. And so, as an expression of the mercy & the grace of _____, Genesis 3 says:

22 Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever”—23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. 24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

366. *Clearly there would* be no need for “**the cherubim**” with “**the flaming sword**” if man on the inside had lost his ability to make free will choices and so _____ this very reason, God blocked the way for Adam to get to “**the tree of life.**”

367. This is not a game God is playing; rather, it shows that human beings truly have a free will as is illustrated in Genesis 4:4, where _____ chose to follow God, while Cain chose to go his own way (4:5 cf. Luke 11:50; Acts 10:43).
- 3 So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. 4 Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering; 5 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. 6 Then the LORD said to Cain, “Why are you angry? And why has your countenance fallen? 7 “If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it” (Genesis 4:3–7).
368. We have seen that for the Calvinist—the term *total depravity*—really _____ *total inability* — where the word “*inability*” by common definition refers to “*the quality or the state of not being able to do something*” (Webster’s Dict.)
369. This is _____ A.W. Pink writes in his book, that man is “*utterly incapable of willing anything*” (*The Sovereignty of God*; Wilder Publications, p. 113).
370. Yet, after the Fall, it is clear that man in his sinfulness has not lost all of _____ ability to respond, which is why God can command through His servant the Apostle Paul to people in the depths of depravity to repent (Acts 17:30-31):
- 30 “Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent 31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.”
371. As we have seen, *the only reason to say that the word ‘all’ in Acts 17:30 means something else is because the Calvinist needs to change the definition of basic words to order _____ provide a solution to their double talk—AW Pink writes:*
- “That God command us ‘all men’ to repent, is about the enforcing of his righteous claims as the moral Governor of the universe” (The Sovereignty of God; p. 160).*
372. However — the simple reading of Act 17:30 would indicate — that God gives “*all people everywhere*” through whatever means He chooses the capability to repent or to believe—such that in his fallen state—freewill _____ exists.
373. By contrast, those of the Reformed & Calvinistic persuasion, argue that faith itself is a _____ from God, not something a sinner produces independently.
374. In their view, people are spiritually unable to come to God on their own, such that God must first _____ in their hearts & gift them the ability to believe.