

How To Give Away Your Faith

HANDOUT #6

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 . . .

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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 to be the propitiation for our sins." (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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D. Objective for Point #3 — Your goal in sharing the third principle as found on pages 12-14 — is to communicate God's great love for us by sending Jesus Christ so that we can have a _____ with God.

1. You are emphasizing that the _____ requirement for entering into an eternal relationship with God is to "**believe in Jesus Christ.**"
2. You are also emphasizing that the _____ distinguishes between those people who simply *believe about* Christ from those who *believe in* Christ.
3. Again, we are seeking to discern and apply the theology behind _____ verse in the "**red booklet**" so we can explain it simply and clearly.
4. Here in Point #3, we are focusing on God's initiating love that moved Him to rescue _____ from our sin, beginning with 1 John 4:10:

10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

5. The biblical picture in this verse is not primarily of sinful man seeking after God, but of holy God seeking _____ sinful man.
6. Even when man responds to God, his response is possible only because God has _____ acted toward him in grace.
7. In contrast to Calvinism, we have defended from Scripture that God takes this initiative toward all people because He truly loves _____ and Christ actually died for all—the dead, the living, and those yet to be born.
8. Beginning in Genesis 3 — we find the foundational example — as seen in the sin of Adam — for they did not go looking for God — in fact they hid from Him and yet the Bible reveals how God _____ looking for them.

8 They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. 9 Then the LORD God called to the man, and said to him, “Where are you?” (Genesis 3:8–9)

9. The first movement after the Fall is _____ man seeking God, but God seeking man—and that becomes the pattern throughout Scripture.
10. A powerful illustration of God seeking rebellious humanity is found _____ Luke 15, where Jesus gives three vivid pictures of God seeking sinners, even as the Pharisees grumble over His willingness to receive “**sinners**.”
- 1 Now all the tax collectors and the sinners were coming near Him to listen to Him. 2 Both the Pharisees and the scribes began to grumble, saying, “This man receives sinners and eats with them (Luke 15:1–2).”
11. Some misinterpret this section as referring to a believer’s restoration to fellowship with God, but the context speaks _____ the salvation of sinners.
12. In each instance, He describes something that is lost, and since one cannot lose what he does _____ own, the context is clearly salvation, not restoration.
13. In Luke 15, we _____ the Triune God seeking lost sinners (15:4, 8, 11).
14. Luke 15 may be viewed as three parables with one theme or as one parable in _____ parts—and since Jesus introduces it by saying, “**He told them this parable**,” I believe the latter is more likely.
15. The point Jesus makes through these three illustrations is that people are spiritually lost — and those of us who have been found, should _____ God in seeking those who are still lost.
16. Some know they are lost but do not know _____ to be found (15:1–7).
17. Some know they are lost but they do not _____ to be found (15:8–10).
18. Others know they are lost but are _____ ashamed to be found (15:11–32).
19. Part 1 of this single “**parable**” concerns the lost sheep—part 2, is about the lost coin—and part 3—the longest, perhaps most familiar and best known—concerns the lost son, or more accurately, the lost sons.
20. First, we find the Son who seeks the lost sheep, then the Holy Spirit who searches for the lost coin, & finally the Father who receives the lost _____.

21. Too often that last section is isolated, being the most popular ____ the three, but it can be best understood in light of the first two.
22. This is a beautiful picture of the Triune God seeking the ____ sinner.
23. God the Son is like the shepherd who leaves the “**ninety-nine**” and goes after the — “**one lost sheep**” — until He finds ____.
24. God the Spirit is like the woman who lights a lamp ____ sweeps the house, diligently searching *every corner for the lost coin* until she finds it; nothing is overlooked, and nothing will stop the search until what is lost is found.
25. And God the Father is like the loving father who watches for ____ prodigal son, runs to meet him, embraces him, and welcomes him home (15:11-31).
26. The three parts to this one “**parable**” found here in Luke 15 expose ____ spiritual condition of the Pharisees who were grumbling against Jesus, and so Jesus tells the Pharisees a “**parable**” because He cares for them.

3 So He told them this parable, saying, 4 “What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it? 5 “When he has found it, he lays it on his shoulders, rejoicing. 6 “And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ 7 “I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance (Luke 15:3–7).

27. Sheep know they are lost for “**All of us like sheep have gone astray and each to his own way**” (Is. 53:6) but lost sheep just do not know ____ to be found, for they are totally dependent on the shepherd to find them.
28. No one had to convince “**the tax collectors and the sinners . . . coming near Him to listen to Him**” (15:1) that they were lost & in need __ being found.
29. When He says (v. 7) “**there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance**, He was ____ saying the other “**ninety-nine**” sheep were unimportant.
30. Instead, He was emphasizing that the “**one**” sheep not in the fold, corresponded ____ those “**sinners**” with whom Jesus was eating.
31. *They are in contradistinction to* “**the ninety-nine righteous persons**,” ____ the Pharisees, *who thought themselves* “**righteous**” with no need to repent.

32. Obviously, the sheep cannot find its way back, so the shepherd goes after it, just as the Lord Jesus seeks us in our lost _____.

10 “For the Son of Man has come to seek and to save that which was lost” (Luke 19:10).

33. Christ, the Good Shepherd, loves and cares for lost sinners, which is _____. He was dining with those whom many considered the “**dregs**” of society.
34. That is the heart of the Lord Jesus—and if He has saved you—and your heart is in fellowship with Him, you will want to _____ after the lost too.
35. Now, _____ you have little concern for lost people, then you need to examine your heart because the nature of Jesus is to seek & to save the perishing.
36. “**The sinners**” that Jesus met knew they were lost—but the possibility of being found was astonishing to them—while the Pharisees did not think they themselves were lost and therefore they did not _____ to be found.
37. Jesus now goes on to speak of a “**woman**” picturing the role of the _____.

8 “Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it? 9 “When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin which I had lost!’ 10 “In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents” (Luke 15:8–10).

38. In the shepherd, we see the rescuing nature of the Son, and in the woman, we see the revealing nature of the Spirit, who opens our eyes to our _____.
39. She lights a lamp because “**the coin**” is lost in the darkness, and that is what the Holy Spirit does in the heart of a sinner—He shines the _____ of the glorious gospel of Jesus Christ.

6 For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ (2 Corinthians 4:6).

40. Without the Spirit, we can _____ truly see or understand the gospel.
41. This woman sweeps the house—she’s getting down there with a broom, and she is stirring up dust—so that her “**lost coin**” might _____ found.

42. You see, every lost sinner is not only in darkness, but he stumbles without knowing where he is going—which is why the Lord Jesus urged the Jewish people of His day of their _____ to respond:

35 So Jesus said to them, “For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes (John 12:35).

43. Now that Jesus is in heaven, just as He promised, He has sent the Spirit of God to lead us _____ the light of the gospel, that we might be found.

8 “And He, when He comes, will convict the world concerning sin and righteousness and judgment; 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father and you no longer see Me; 11 and concerning judgment, because the ruler of this world has been judged (John 16:8–11).

44. Unlike a sheep, a “coin” is inanimate—it does not _____ it is lost, yet it remains valuable to its owner—just like people who are lost but have no idea they are lost, thinking everything is just fine.

45. This was certainly true of the Pharisees & the religious people of Jesus’ time & many in our nation now, _____ whom the Apostle Paul can say:

1 Brethren, my heart’s desire and my prayer to God for them is for their salvation. 2 For I testify about them that they have a zeal for God, but not in accordance with knowledge (Romans 10:1-2).

46. There are many religious people in our nation, like the Pharisees, who are very sincere, but sincerely wrong, because their misdirected “zeal” _____ the things of God is “not in accordance with knowledge.”

47. The Greek “silver coin” mentioned only here in the New Testament (*literally*, “a drachma”) was worth approximately a day’s _____.

48. Jesus’ hearers would have understood the point simply—that even those who are spiritually lost, like the Pharisees, are still of great value to God, and God rejoices over the self-righteous _____ they too are found.

49. In the first part of this parable—with the “lost sheep” we find those people who know they are “lost” but do not know _____ to be found.

50. In the second part of this parable—the “lost coin” pictures people so deceived by their religion & their self-righteousness that they do not realize they are lost—and that they desperately _____ to be found.

51. In the third part of this parable, “**the younger son**” represents those who know they are lost — but are too ashamed — to come _____.
52. At the same time—the “**older son**” represents—those who are also _____ but do not recognize their lostness because of their self-righteousness.
53. And so, Jesus shows us two kinds of lost people—the younger brother, who is lost in his rebellion & sin and knows it—and then He shows us the older brother, who is lost in his religion and does _____ know it.
54. This _____ picture once again highlights the Pharisees in that like the younger prodigal, they too were alienated from the Father.
55. But the older brother reveals their deeper problem—the Pharisees were lost in their self-righteousness — unwilling to enter into the Father’s _____ or even rejoice when sinners were found.
56. I think that the irony is striking—in that “**the younger son**” was far from the father’s house and knew he was lost, while his “**older son**” was _____ the house but did not realize that his heart was far from his father.
57. This singular “**parable**” presents one unified message—and this third part—brings the first two parts together—by showing us two sons who are both lost—but lost in _____ different ways.
58. The younger son leaves the father’s house, runs down the road of rebellion, and is content to be lost & in that sense he is _____ the “**tax collectors**” and “**sinner**s” Jesus had been receiving.
59. He is far from God and seemingly happy to remain there—until a crisis exposes the emptiness of his _____ and “**he came to his senses**” (15:17).
60. The older son, however, never leaves the father’s house & in his mind he thinks he is fine and sees his younger brother as the real problem, when in reality, he too is _____ in his self-righteousness (cf. Matthew 21:30).
61. In that sense, the older brother resembles the religious leaders of Israel who had been entrusted with “**the oracles of God**” (Rom 3:2) and _____ remained outwardly near to God while their hearts were far from Him.
62. The younger is lost _____ his rebellion—while the older is lost in his religion.
63. One son knows he is lost & reaches a point where wants to be found, while the other does not know he is lost & does not think he _____ to be found.

64. There ____ some timeless lessons here that we must consider when sharing Jesus as we discern a person's spiritual condition & openness to the truth.
65. What is especially interesting is that, unlike the shepherd who goes after his lost "**sheep**" (15:4), and the woman who searches for her lost "**coin**" (15:8), the father does not go after his "**younger son**" but waits for ____.
- 20 "**So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion for him, and ran and embraced him and kissed him.**"
66. He undoubtedly loves him, longs for him, and watches for his return, but he — does not go out to rescue him — from the ____ country.
67. And I think the reason is because sometimes a person who is content to be lost must be allowed to experience—the consequences of ____ rebellion.
68. His "**younger son**" had to discover what life in the far country was really like—even to the point of eating with the pigs—before he would come to his senses ____ say, "**I will get up and go to my father**" (15:18).
69. If you are sharing Christ with a close friend or relative, there is a difficult lesson here — sometimes loving someone means not rescuing them ____ the consequences — God may be using to bring them — to repentance.
70. On the one hand, we do not want to enable their rebellion by doing too much, but neither do we want to abandon them ____ doing too little.
71. We love, we pray, we wait, and we leave ____ for God to do His work.
72. In this long three-part parable, the lost sheep is pursued—the lost coin is searched for —the older brother must be confronted—but the prodigal must sometimes — be allowed to come to — the ____ of himself.
73. Some might think Jesus was being hard ____ the religious leaders by telling this 3-part parable against them, but He did so *not because He hated them*, but because He *loved them & wanted them* to admit their need to be saved.
74. The shepherd goes after the lost sheep until he finds it—the woman looked diligently for the lost coin until she finds it — but the father waited and he watched & then he ____ to embrace & to welcome home his prodigal son.
75. The emphasis throughout is not simply ____ the sinner seeking after God, but on God seeking after the sinner.

76. Just like in Genesis 3, the lost do not initiate the search for God, _____ rather God graciously takes the initiative to seek & to save the lost.
77. We find the _____ pattern in Luke 19:1-10 where Zacchaeus appears to be seeking Jesus for Luke tells us that “**he ran on ahead and climbed up into a sycamore tree in order to see Him**” (Luke 19:4).
78. But then we clearly _____ Jesus take the initiative as recorded in Luke 19:5:
- 5 When Jesus came to the place, He looked up and said to him, “Zaccheus, hurry and come down, for today I must stay at your house.”**
79. And that the initiative belongs _____ Jesus the record concludes in Luke 19:
- 10 “For the Son of Man has come to seek and to save that which was lost.”**
80. And so, _____ nature, “**THERE IS NONE WHO SEEKS FOR GOD**” (Romans 3:11).
81. Because of fallen man’s condition, if left to himself, he would _____ take the initiative to be made right with God.
82. So while on the one hand it looks like Zacchaeus is seeking Jesus, Jesus makes clear that ultimately _____ is seeking Zacchaeus.
83. With the prodigal son _____ finally said, “**I will get up and go to my father**” but preceding his return the father is watching, the father sees, the father feels compassion, the father runs, the father embraces, the father kisses.
84. *While* the son’s repentance is real, the father’s love is prior to our seeking, for people always seek God _____ response to His revelation & to His grace.

**6 Seek the LORD while He may be found;
Call upon Him while He is near (Isaiah 55:6).**

85. Whatever one’s theological conclusions are concerning the precise nature of the drawing power of God—the fundamental point is still unmistakable and it is that God _____ the initiative in bringing sinners to Jesus.

44 “No one can come to Me unless the Father who sent Me draws him; (John 6:44a)

86. And 1 John 4:19 summarizes the whole principle we have been studying and it _____ the simple truth that “**We love, because He first loved us.**”
87. Our love for God is not—the beginning of the story—God’s love for us ____.