

How To Give Away Your Faith

HANDOUT #3

Looking for Open Doors to Share *Handout #3*

Introduction

I. Ways To Invite Someone To Church

- A. _____
_____.
- B. _____
_____.
- C. _____.

The Apostle Paul assumes unbelievers will come into the assembly of the local church on the Lord's Day when believers worship (1 Corinthians 14:23-25).

23 Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad? 24 But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all; 25 the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.

_____, by the way, do you go to church anywhere?

Well, I would like to invite you to my church
if you didn't have a place to go.

The times of our worship services are listed here on the front
and a map is on the back telling you how to find our church.

Have you ever seen _____?

Well, if you were leaving _____.

_____, we have people from all kinds of backgrounds coming to
our church and we would love for you to come and visit when you can.

2 Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving;
3 praying at the same time for us as well, that God will open up to us a door for
the word, so that we may speak forth the mystery of Christ, for which I have
also been imprisoned; 4 that I may make it clear in the way I ought to
speak. 5 Conduct yourselves with wisdom toward outsiders,
making the most of the opportunity (Colossians 4:2-5).

II. Sharing Your Personal Testimony

A. Under what circumstances might you share your personal testimony?

1. _____
2. _____
3. _____

B. How might you transition from your personal testimony into the plan of salvation?

C. How might you transition from an invitation to a church service or some “special event” into the gospel?

III. Theological Issues in Evangelism

A. Evangelism relating to Calvinists.

1. It is obvious that we are living in a time in Church history when there is considerable confusion over the nature of man in his unsaved state, and how God works in the hearts of the lost prior to salvation.
2. Many who identify themselves as “**Reformed**” or as “**Calvinistic**” are typically accused of reasoning, “If the elect will be saved no matter what, then why work so hard to reach them?”
3. Those of this persuasion — believe that man has no ability in himself to freely respond to the good news of the gospel — unless he is first elected by God to do so as seen in their “**doctrines of grace**” (TULIP).
4. Non-Calvinists argue that John Calvin’s (1509–1564) perspective on “**sovereign election**” has removed the sense of urgency to evangelize.
5. However — Calvinists like J.I. Packer would say just the opposite is true, namely that because God has elected people from eternity past we can go with a sense of expectation that people will respond.

“The sovereignty of God is not a doctrine which makes us sit back and do nothing. It is a doctrine which impels us to go out and do everything we can.”
(*Evangelism & The Sovereignty of God*, p. 15, InterVarsity Press)

6. The Calvinist would argue that knowing God chose some to be saved should lead to boldness, patience and _____ when evangelizing.
7. Non-Calvinists argue that if God has already unconditionally elected certain individuals for salvation, this perspective often diminishes a true Christian's _____ for sharing the gospel of Christ.
8. **William Carey** (1761-1864) the pioneering British Baptist missionary in seeking to go to India—was told by the church leaders of his _____, **“When God pleases to convert the heathen, He will do it without consulting you or me”** (*Eustace Carey's Memoir of William*, 1836).
9. Carey's passionate _____ for overseas missions was considered overly ambitious and presumptuous and as an affront to God's sovereignty.
10. He responded by writing, what became a very influential _____ in his day title, An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens (1792).
11. Carey's premise was that the Great Commission (Matthew 28:18-20) applies to all Christians & all believers are to _____ to see it fulfilled.
12. Having a similar experience was—**Adoniram Judson**—who faced the same kind of skepticism from American church leaders as he sought to be the first missionary to leave America to go to a foreign _____.
13. When finally commissioned by New England Congregationalists to go to India, the British East India Company in Calcutta opposed all missionary activity and refused them permission to _____.
14. God used these circumstances to redirect Judson to _____ (1813), where over the next 37 years he translated the Bible into Burmese, planted numerous churches, was persecuted & even imprisoned.
15. Carey & Judson who were both raised in Calvinistic homes but _____ downplayed the hyper-Calvinist ideas that discouraged evangelism.
16. In this course we will discover that Calvinism can impact one's _____ for sharing Christ & even the manner in which the gospel is presented.

B. Evangelism relating to Arminians.

1. In the 1st handout we saw that at the other ____ of the spectrum are those who identify as “**Arminian**” in their theology by affirming the teachings articulated by **Jacobus Arminius** (1560–1609).
2. Arminian theology emphasizes human ____ will in salvation.
3. Although Arminian theology has its own gradations, just as there are gradations within Calvinistic theology — in its purest form Arminius believed that anyone could potentially be saved who responds to ____.
4. Arminius taught that although all people are affected by the ____, each person with God’s help can still freely choose for or against Christ by without first being elected or chosen by God ahead of time to do this.
5. 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.
6. 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.”
7. 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.
8. The followers of John Calvin—responded to the Arminian document with ***The Doctrines of Grace***—summarized in the acronym “TULIP,” written at ***The Synod of Dort*** (1618–1619) ____ years after Calvin died.
9. As in ***The Remonstrance***, everything written in ***The Doctrines of Grace*** do not 100% reflect Calvin’s beliefs, though some would debate ____.
10. What we are left with today are people who believe man is so ____ that once he receives Christ he can potentially lose Him & so how someone from this perspective evangelizes *will be very different from a Calvinist*.
11. Many in the neo-Calvinist movement teach that the human will is “**frozen**” unless God sovereignly and selectively unlocks it, which in turn affects the ____ they approach evangelism.