

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

***HANDOUT #3***

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. Jacob 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.
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 free that once he receives Christ he can potentially lose Him & so \_\_\_\_ 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 again will affect the \_\_\_\_\_ they approach evangelism.

12. The Calvinist would argue — that Arminian theology — places the responsibility for conversion on man and \_\_\_\_ on God—leading to human manipulation & pressure in order to secure a conversion.
13. Our desire in this course will be to delve into the pros and cons, and the strengths and weaknesses of \_\_\_\_\_ school of thought.
14. We will learn that both Calvin's & Arminius' theological convictions, were largely determined by the way each \_\_\_\_\_ the Jewish people.
15. Calvin's antisemitic perspectives influenced his view of Israel's future, and in \_\_\_\_\_ his interpretation of Romans 9:6-18 concerning election.
16. He altered the context of Romans 9, which teaches the *national* election of Israel so to argue instead for—personal election—claiming that \_\_\_\_ chooses some as objects of His wrath & others as objects of His grace.
17. That God made some to display His grace and that God made others o display His wrath is known as the doctrine of double predestination.

*"We call predestination God's eternal decree, by which he determined with himself what he willed to become of each man. For all are not created in equal condition; rather, eternal life is foreordained for some, eternal damnation for others. Therefore, as any man has been created to one or the other of these ends, we speak of him as predestined to life or to death."*

(Institutes of the Christian Religion, III.21.5) Vol. 2, p. 926.

18. John Calvin in his commentary on Romans 9, believing that God had abandoned the Jewish nation, emphasized the concept of personal election while ignoring the \_\_\_\_\_ of national election.
19. However, when Romans nine it as examined in the broader context, it is dealing with—the election of Israel as a nation—and not \_\_\_\_\_ individual election (Rom. 9:12-13; Genesis 25:13; Malachi 1:2-3).
20. The focus in Romans 9, is on God's sovereign choice of the nation of Israel and not—*on individual election*—which is important to recognize to avoid extremes and misunderstandings about election and free \_\_\_\_.
21. John Calvin quoted Augustine over 4,000 times in his writings, making it clear that his hermeneutical framework and his conclusions were deeply \_\_\_\_\_ in Augustinian theology.



22. Augustine, often referred to as “**the father of determinism**,” provided the theological foundation upon which Calvin \_\_\_\_\_ much of his understanding of grace, predestination & divine sovereignty.

23. In regard to following the teachings of Augustine Calvin stated:

*Augustine is so much at one with me, if I wished to write a confession of my faith, it would abundantly satisfy me to quote wholesale from his writings* (John Calvin, *Concerning The Eternal Predestination of God*, Know Press, p.63).

24. Sadly, from a historical perspective, Augustine has often been regarded as antisemitic & this perception is reflected in his \_\_\_\_\_ from *The City of God* where he described the Jewish people in the following way:

*“They must be allowed to survive, but never to thrive so that their proper punishments for their refusal to recognize the truth of the Church's claims.”*  
*The City of God* (Book 18, Chapter 46)

25. Augustine believed that the Jews should be preserved, \_\_\_\_\_ destroyed, that they might continue to live in suffering as a testimony of unbelief.

26. Since John Calvin was such a strong follower of Augustine, this perspective inevitably influenced him, even as \_\_\_\_\_ taught:

*“A student is not above the teacher; but everyone, when he has been fully trained, will be like his teacher”* (Luke 6:40).

27. Scattered throughout Calvin’s writings is a discernible disdain for the Jews, which shaped his view of their future and, in turn, influenced his understanding of election and \_\_\_\_\_ approach to evangelism.

*“Their hearts are harder than iron, and they persist in their obstinacy, so that they deserve to be cast away without hope of return”* (*A Response To Questions and Objections of a Certain Jew*, 1543; see CO 9:657).

28. Calvin believed God—was finished with Israel—that the Church had replaced Israel & that there would be no literal kingdom on the \_\_\_\_\_.

29. He taught that God had abandoned the nation Israel because of her unbelief and that the blessings of Israel have all gone to the \_\_\_\_\_.

30. The teaching that the Church has permanently replaced Israel & that there will never be a literal future kingdom on the earth is commonly \_\_\_\_\_ to as Replacement Theology or Supersessionism.

31. Calvin's theology on a future kingdom is \_\_\_\_\_ as amillennialism.
32. Amillennialism teaches that the millennium is purely symbolic and that Jesus will not literally reign on the earth, thereby setting \_\_\_\_\_ the promises given by the Old Testament prophets (Isaiah 2:2–4; Jeremiah 23:5–6; Ezekiel 40–48; Daniel 2:44; 7:13–14; Zech. 14:9).
33. By contrast, premillennialism affirms that these prophecies \_\_\_\_\_ be fulfilled literally, with Jesus returning to establish His kingdom on earth and to reign for 1,000 years as described in Revelation 20.
34. Sadly, during the 16th and 17th centuries—when antisemitism was widespread both—socially and theologically in European culture, even most confessing Christians spoke of the \_\_\_\_\_ with disdain.
35. Unlike John Calvin, Jacob Arminius never uses antisemitic language in \_\_\_\_\_ of his writings when referring to the Jewish people.
36. In Calvin's & Arminius' day, to claim to be follower of Christ & to \_\_\_\_\_ silent or neutral about the Jewish people would be considered unusual.
37. Arminius does not have a single recorded word against the Jews in \_\_\_\_\_ his writings—and he believed that Christ would rule for 1,000 years.

*“The promises made to the fathers and to the people of Israel, which concern the Messiah, will not fail. God's covenant is immutable; that which He has promised, even if delayed, will be fulfilled in its proper season, in the person and work of Christ, to whom all the fathers looked forward” (The Works of James Arminius, Volume 2, “Declaration of Sentiments” Baker 1991 reprint, p. 540–541).*

38. By contrast, Calvin as seen throughout his writings expressed \_\_\_\_\_ disdain for the Jewish people—teaching God was finished with them.
39. Here is one of many representative quotations reflecting Calvin's Replacement Theology from his *Institutes of the Christian Religion*.

*“The promises of God made to the fathers, and to the people of Israel, were fulfilled in Christ, and the inheritance which was promised to the Jews is now transferred to the Church. Thus the blessings promised to the seed of Abraham are to be understood spiritually, and we must not seek for them in a temporal or worldly kingdom.”*  
(Volume 1, Book 2, Chapter 10, Section 9)

40. We will learn in this course—that how Calvin viewed—Israel's future, the Jewish people, and God's work among Gentiles (Romans 9:17-18), impacted him in dealing with the \_\_\_\_\_ and in sharing the gospel.



41. While these subjects may seem like interesting topics \_\_\_\_\_ for pastors and theologians, we will see that our belief on how we view Israel will determine how we will define “**election**” & how we will do evangelism.
42. As we will see in this course on evangelism, whether you side with Calvin or Arminius or somewhere in between will flavor how you view lost people and how you will \_\_\_\_\_ the gospel.

#### *IV. Transitional Questions Leading into the Gospel*

##### **A. Some helpful questions:**

1. Tell me \_\_\_\_\_, is Christianity something new to you or is it something that you grew up with?
2. Did you grow up in any particular denomination or church?
3. Do you go to church anywhere?
4. Are you interested in spiritual things?
5. To help me understand where you are in your spiritual journey, let me ask you this: If you were to put yourself on a scale of zero to one hundred, zero being unsure and 100 being absolutely sure, how sure are you if you were to die right now that you would go to heaven? Are you 25%, 50%, 75%, or 100%? Where would you put yourself on that scale?
6. Well \_\_\_\_\_, suppose you were to die right now and you stood before God and He asked you, “\_\_\_\_\_, why should I let you into my heaven?” What would you say?
7. \_\_\_\_\_, from your understanding of Christianity at this time in your life, what do you think God’s entrance requirements are to get into heaven?