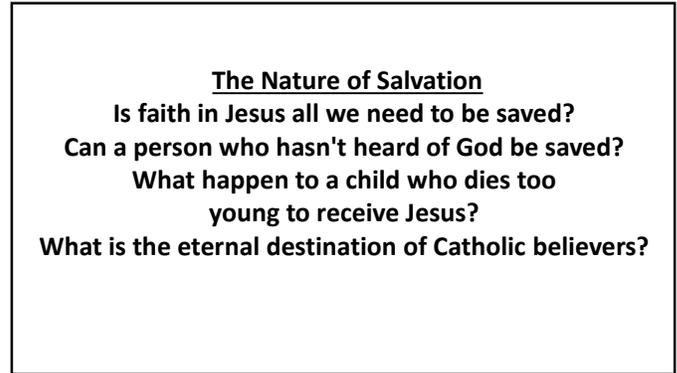
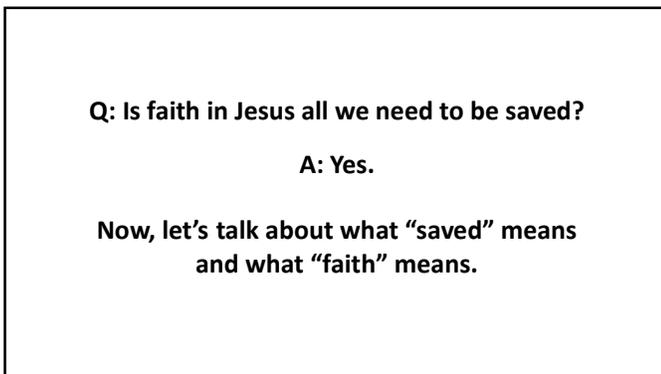




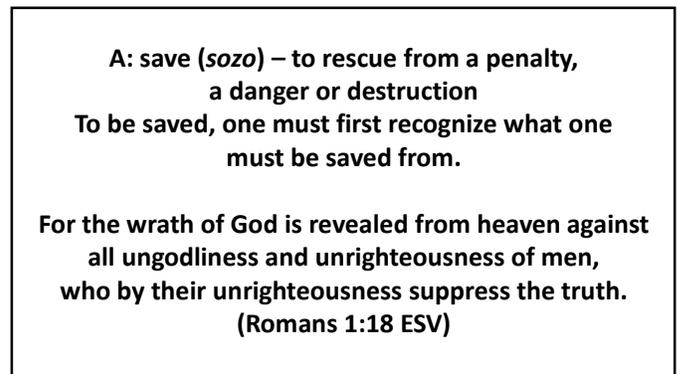
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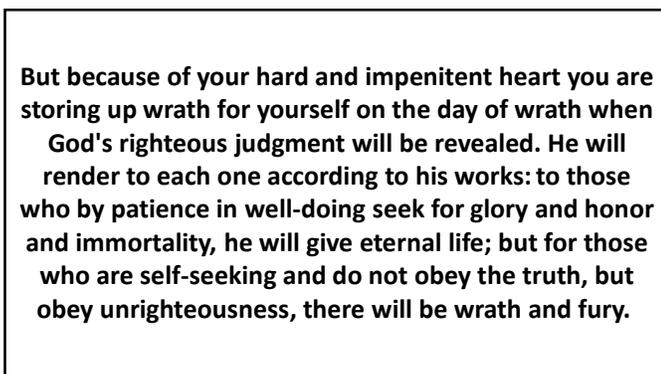
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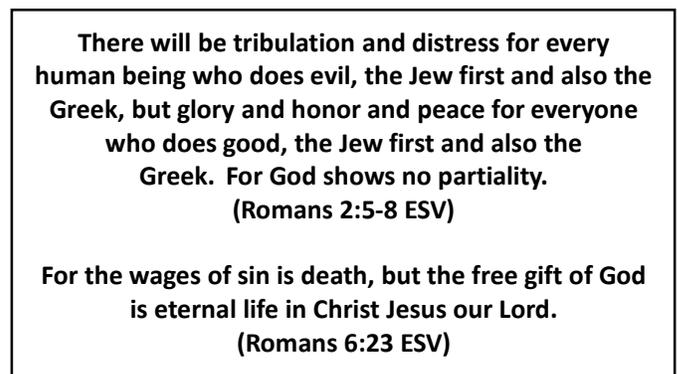
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4



5



6

A: If I know that I must be saved from wrath, and I know that I am owed wrath because of sin, the next question is: how can I be saved?

The Bible repeats the answer: faith.

But what does it mean to have faith?

7

A: Faith starts with belief.

When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" Jesus answered them, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal." Then they said to him, "What must we do, to be doing the works of God?"

8

Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "Then what sign do you do, that we may see and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven.

9

For the bread of God is he who comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always." Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me.

10

And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day." (John 6:25-40 ESV)

Jesus is calling for people to *believe* in Him and what He came to provide.

(pisteuo): to think something is true, to place confidence in, to be persuaded of.

11

**A: Saving faith contains the following:
realizing the need to be saved (Romans 3:23),
a conviction that we cannot save ourselves
(Ephesians 2:1-10),
a complete acceptance of Jesus as Savior and Lord
(Romans 10:9-11),
repentance from and battle against sin
(Matthew 4:17, Romans 7, etc.),
a decision to abide in Him and obey Him (John 15),
and the willingness to live out the
Great Commandment and Great Commission
(Matthew 22:36-40, Matthew 28:19-20)**

12

A: Believers are not to live in fear of losing salvation, but we are to live in constant evaluation of how faith is being lived out. This is a part of sanctification, the process of the Holy Spirit making believers more and more holy over time.

13

Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.

(Philippians 2:12-13 ESV)

Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?— unless indeed you fail to meet the test!

(2 Corinthians 13:5 ESV)

14

Q: Can a person who hasn't heard of God be saved?

A: This question stirs up strong emotions in people, mainly because we have an innate desire to look for “fairness”. Many will say, “It’s not fair that someone who has never heard the Gospel is destined for hell.”

15

A: Humankind is soundly condemned to God’s judgment because of 4 C’s:

*witness of creation
conscience within
communion in Adam and Eve in the Fall
personal commission of sin*

16

**For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.
(Romans 1:18-20 ESV)**

17

Context: Paul declares that the Gospel is the power of God which enables salvation, first for the Jew, then the Gentile. The righteousness of God is lived out by faith. The Gospel, which is the message that Jesus Christ, the Son of God, died on the cross to pay the penalty for sin, is the means by which salvation is communicated.

18

Observations

God's wrath against ungodliness extends to people "who by their unrighteousness suppress the truth."

God has revealed Himself to people who suppress the truth.

God has enabled "his invisible power and divine nature" to be known through what can be seen in nature.

People who do not seek God cannot use the excuse that He is not able to be found.

19

For we have already charged that all, both Jews and Greeks, are under sin, as it is written: "None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one."

(Romans 3:9-11 ESV)

20

For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.
(Romans 3:23-26 ESV)

21

A: Generally, Scripture teaches that people are responsible to do something with what they know of God, and when they don't, they are actively choosing to reject God. Under those circumstances, God is just in sending people to hell as a consequence of their sin and rebellion.

No matter what we feel about the reality of how God judges people, we cannot ignore that God created a system by which people can be saved from hell, and then instructed believers to spread the word about how to be saved to the ends of the earth.

22

Q: What happen to a child who dies too young to receive Jesus?

A: This questions differs from the previous one on the basis of capability: if I've never heard of God, but I am capable of seeking Him, I'm more equipped than a child who has not developed the faculties to seek God. It is often said that such a child is innocent, and God would never judge a child for that reason.

Let's look at what Scripture says.

23

A: Babies are "innocent" in the sense that they don't have the same capability to act on sinful thoughts, but they are not innocent in God's eyes because every human carries the burden of Adam's sin regardless of age.

"Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous." (Romans 5:18-19 ESV)

24

A: Some argue that the traditional Jewish rite of passage into adulthood at 13 constitutes an “age of accountability”, but there is no consensus about that idea. One example of a discussion about capability and understanding of sin is found in John 9. Jesus heals a man born blind, and after discovering who it was that healed him, the formerly blind man comes to faith in Jesus. The Pharisees don’t believe that the man was born blind, and so pressure him to recant his testimony. His parents report that he is “of age” and can speak for himself about the healing.

25

So for the second time they called the man who had been blind and said to him, “Give glory to God. We know that this man is a sinner.” He answered, “Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see.” They said to him, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?”

26

And they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Why, this is an amazing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him.

27

Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. Jesus heard that they had cast him out, and having found him he said, “Do you believe in the Son of Man?” He answered, “And who is he, sir, that I may believe in him?” Jesus said to him, “You have seen him, and it is he who is speaking to you.” He said, “Lord, I believe,” and he worshiped him.

28

Jesus said, “For judgment I came into this world, that those who do not see may see, and those who see may become blind.” Some of the Pharisees near him heard these things, and said to him, “Are we also blind?” Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.
(John 9:25-41 ESV)

29

A: While the Bible does not give a definitive answer about what happens to humans who die before they develop the capacity for faith, the principles of Scripture demonstrate that God doesn’t condemn people for what they are unable to do, nor does God have a specific number of years that someone must live before taking responsibility for their own faith.

30

Q: What is the eternal destination of Catholic believers?

A: As with any human, we cannot have 100% certainty about a Catholic believer's eternal home. What we can do is make some determinations about Catholic distinctives and compare them to Scripture.

31

A: Historically, Catholicism has been understood as a branch of Christianity. When Constantine allowed for religious tolerance in 313AD, the shape of the Church changed dramatically, and over the following 200 years, the Catholic Church was solidified, and Rome became their home. Over the centuries, several extra-Biblical practices took root in the Catholic church. In 1517, the Protestant Reformation, led by Martin Luther, Ulrich Zwingli, and John Calvin, was organized in response to these extra-Biblical practices.

32

A: Some of the significant distinctions between Catholicism and Protestantism are as follows:

**Works-based salvation vs. Faith-based salvation
Loss of salvation vs. Assurance of salvation
Baptism of infants vs. believer's baptism
Prayer to saints vs. prayer to God
Confession to priests vs. direct access to God**

There are many other Catholic practices that are difficult to justify Biblically.

33

A: Given these distinctions, it is fair to question the validity of the Catholic faith, although we can not identify anyone's eternal destination with 100% certainty. All of a believer's practices must be judged in light of Scripture. We must also recognize that there are various expressions of Catholicism just as there are various expressions of Protestantism. God will ultimately judge every one of us, regardless of which religious tribe we associate with. This is all the more reason for every believer to look carefully at their practices and ensure obedience to God's word.

34