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Acknowledgments

Every effort has been made to reference sources used. The most helpful source was material gleaned from the classroom lectures of former Associate Professor of Systematic Theology, Norman Shepherd, of Westminster Theological Seminary. In general, the overall structure and approach follow his treatment of the various loci. Quotations, wherever possible, have been footnoted appropriately. In addition to the footnoted sources, other sources used in the formulation of this outline include classroom notes, lectures, and course materials provided by Professors Robert Bell of Bob Jones University (particularly for sample student worksheets) and John A. Battle, Jr, Faith Theological Seminary. The course instructor acknowledges his debt to all who have trained him in the discipline of Systematic Theology and its related disciplines. This course is provided in hopes that it will bless the student, even as I have been blessed by my many fathers in the faith. The student is free to use any materials contained in this syllabus. It should be apparent that my theological stance is within the reformed tradition. Finally, many thanks to student assistants Jimmy Workman and Rene Garrison who helped improve the readability of this work.

“What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?” I Corinthians 4:7, NIV

Note for the 3d revised edition

This third revised edition includes the use of Greek and Hebrew fonts throughout, the recasting of major divisions into the form of questions, and the expansion of several sections. Most sections have been reworked to make the development of ideas flow more smoothly. Many recently published works have been consulted and used throughout. A new section on Creeds and Confessions appears at the end. In addition, appendices provide two taxonomies comparing Protestant and Reformed confessions as well as a list of some internet sites that are valuable for the study of denominations, creeds, and confessions.

Note for the 5th revised edition

The fifth revised edition includes some sections that have been written in narrative (draft) form. Eventually the entire outline will exist in this form. In addition, certain sections throughout have been expanded and additional typographical errors have been identified and corrected.

Note for the online edition

The online edition is divided into sections and may be accessed by clicking on the various courses listed on the Gore Seminary Homepage. Some additional information has been added and some further corrections made.

SYSTEMATIC THEOLOGY

Chapter Seven: Part One

Confessional Testimony: *French Confession*, 6; *Scots Confession*, 1,12; *Belgic Confession*, 8,9,11; *Heidelberg Catechism*, 24,25,53; *39 Articles*, 5; *II Helvetic Confession*, 3; *Irish Articles*, 8,10; *WCF*, 2:3; *L.C. Q.* 9,10,11; *S.C. Q.* 6; *25 Articles*, 1,4

I. IS THE HOLY SPIRIT PERSONAL? (See Bavinck, *Doctrine of God*, 272ff)

A. THE USE OF PERSONAL PRONOUNS PROVES THIS, John 15:26; 16:13

B. PERSONAL ACTIONS, WORKS ASCRIBED TO HIM ALSO PROVE THIS:

1. Searching, I Cor. 2:11.
2. Judging, Acts 15:28.
3. Hearing, John 16:13.
4. Speaking, Acts 13:2.
5. Wishing, I Cor. 12:11.
6. Teaching, John 14:26.
7. Interceding, Rom. 8:27.
8. Witnessing, John 15:26

C. COORDINATE RELATION WITH FATHER AND SON PROVES THIS.

1. Baptismal formula, Matt. 28:19,20.
2. Gifting and service, I Cor. 12:4-6.
3. Benediction, II Cor. 13:14.
4. See also Rev. 1:4.

II. IS THE HOLY SPIRIT GOD?

A. DIVINE ATTRIBUTES ARE ASCRIBED TO THE HOLY SPIRIT.

1. Eternity, Heb. 9:14.
2. Omnipresence, Ps. 139:7.

3. Omniscience, I Cor. 2:10.
4. Omnipotence, I Cor. 12:4-6.

B. DIVINE WORKS ARE ASCRIBED TO THE HOLY SPIRIT.

1. Creation, Gen 1:2.
2. Regeneration, John 6:63; Titus 3:5.
3. Sanctification, I Peter 1:2.
4. Preserving, Eph. 1:13; 4:30.
5. Giving of gifts to the Church, I Cor. 12:3-11.
6. Uniting the believer to Christ, I Cor. 12:13; Eph. 2:22.
7. Adoption, Rom. 8:15.
8. Resurrection, Rom. 8:10.

C. DIVINE NAMES ARE ASCRIBED TO HIM.

1. Spirit of God, Gen. 1:2.
2. Spirit of Yahweh, Judges 3:10.
3. Holy Spirit, Isa. 63:10.
4. Spirit of Christ, Rom. 8:9.
5. Holy Spirit of God, Eph. 4:30.

- D. THE HOLY SPIRIT IN TRINITARIAN RELATIONSHIP:** “The third person, having no special name like ‘Father’ or ‘Son,’ is content with God’s generic name of ‘spirit.’ It is enough to be known as ‘bond of love.’ This does not mean the Spirit does not have a more specific profile, but only that we have not been told about it. Spirit is content to be thought of as the medium and fellowship of love. He delights in the loving relationships of the divine dance and exults in the self emptying love that binds Father and Son. He delights to introduce creatures to union with God, the dance of the Trinity and the sabbath play of new creation.” Clark Pinnock, *Flame of Love*, 39.

III. WHAT IS THE ROLE OF THE HOLY SPIRIT?

A. THE STRUCTURAL SIGNIFICANCE OF THE COVENANT.

1. The Holy Spirit and Redemptive History, *WCF*, 7:3,5; *L.C.* Q. 32.
 - a. The outpouring of Spirit is decisive for the progress of redemptive history.
 - *In Acts 2 all were filled by Holy Spirit according to OT prophecy.
 - *The background of Pentecost is the death and resurrection of Jesus.
 - *In Phil 2:8, Jesus appears as a man and in his death accomplishes obedience (Romans 5:18).
 - *Death, Resurrection, Ascension of Jesus- from these flow Pentecost.
 - *The history of redemption has an eschatological focus: all the benefits that accrue from the cross are now applied by the Holy Spirit.
 - b. “The New Testament, then, provides a dramatic, historical perspective basic to understanding the work of the Spirit. It is fair to say that everything said in the New testament about the Spirit’s work looks forward or traces back to Pentecost; everything pivots on Pentecost (along with the death and resurrection of Christ).” Richard B. Gaffin, *Perspectives on Pentecost*, 14.
 - c. The concern of Reformed Theology with the Holy Spirit:
 - *Pentecostals often charge we have neglected doctrine of Holy Spirit.
 - *A proper understanding of the application of redemption indicates this not to be the case.
 - *The Holy Spirit is not added on as an addendum.
 - *Indeed, **life-giving is THE work of the Spirit** (i.e., the application of redemption; also, Means of Grace).
 - d. The Formal Structure of Scripture:
 - *The Gospels give us the gospel of birth, life, death, resurrection, ascension of Jesus Christ.
 - *The Epistles relate and apply the events of the Gospel to us.
 - *Acts gives the outpouring of the Holy Spirit carries on the ministry of the risen Lord.
 - e. Reformed Theology and the Holy Spirit:
 - *Calvinists accept the affirmation of the Apostle’s Creed, “I believe in Holy Spirit.”
 - *J. Calvin, *ICR*, 3:1, teaches that the benefits of Jesus Christ are made available by the work of the Holy Spirit.
 - **Shorter Catechism*: Questions 21-28, 32-38, detail the work of the Holy Spirit.
 - *The distinct office of the Holy Spirit is not to call attention to himself but to Jesus Christ.
 - *The doctrine of the Holy Spirit is woven into all other doctrines of Scripture.
 - f. **Herein lies one of the problems with the 1903 amendments to the Westminster Confession of Faith (also as used in the ARP Confession of Faith). For example, the chapter “On the Holy Spirit” is added as though chapters 1, 10-18 are not a full explication of the work of the Holy Spirit, and chapter 2 a sufficient definition of the**

person of the Holy Spirit.

- g. The Holy Spirit continues the ministry of Jesus Christ and God the Father.
 - *Acts 2:33, H.B. Swete says this indicates Jesus is involved in pouring out of Spirit.
 - *Jesus did not leave the church alone, but instructed his disciples (Acts 1:2) and left them the Holy Spirit.
 - *Acts 2:47, the “Lord [Jesus] added to the Church.”
 - *The presence of the Holy Spirit is the presence of Jesus Christ.
 - Gal. 4:4,5 Father sends Son
 - Gal. 4:6 Father also sends Holy Spirit
 - John 14:16, Jesus sends Holy Spirit (Cf. John 15:26)
- h. “Pentecost is Christ’s personal coming to the church as the life-giving Spirit. The Spirit of Pentecost is the resurrection life of Christ, the life of the exalted Christ.” Gaffin, *POP*, 19.
- i. ****THE APPLICATION OF REDEMPTION IS ULTIMATELY TRINITARIAN.** In many confessional statements, this is portrayed over large sections dealing with the application of redemption, but specifically is stated in *Irish Articles*, 32,33; *WCF*, 8:5,10:1,11:4,12:1; *L.C. Q.* 32
- j. Pentecost marks the advent of a new era in redemptive history.
 - *Acts 2 is fulfillment of Joel 2; this presents a new beginning.
 - *The Holy Spirit is present in a new way; in the Old Testament the spirit was present but in the **background**.
 - *Key: the distinction between the Holy Spirit in the Old Testament and in the New Testament is of a piece with all redemptive history as that which is preparatory and temporary gives way to that which is final and eternal.
 - *There is a transition from bondservant to sonship; from provisional and symbolic to what is real. The difference is that the Holy Spirit is poured out in fullness.
 - *Deliverance had been promised in prophecy and in ceremony; now it is present in Jesus Christ as a historical fact; Heb. 10:4,10.

2. The Spirit and the Covenant Community.

- a. The Church of Jesus Christ is a Pentecostal Church.
 - *It is in the power of the Holy Spirit that the Church makes progress.
 - *The Holy Spirit is present to discipline and teach the Church of Jesus Christ THROUGH the Word, Acts 5:1-11.
 - *When the Word of Jesus Christ is taught, a Church is truly Pentecostal.
- b. The Pentecostal Church of Jesus Christ is the Church of New Covenant.
 - *The Covenant was the way God related to people in Old Testament.
 - *After Pentecost, **covenant** continues to describe this relationship between God and his people. The newness lies not in abandoning the covenant; rather it is that the covenant has reached its climax.
 - *There is not a shift from a concern with Israel to a concern with

the individual; rather, the Church is in the foreground of application of redemption.

*Redemption is applied within the context of the covenant community.

c. The Pentecostal Church is the Church of the Great Commission.

*The background of the Great Commission is the Abrahamic Covenant.

*Abraham was to be a blessing to whole world, Gen. 12:3; Rom. 4:4.

-This requires geographic expansion over the whole world.

-This requires incorporation of non-Jews into the covenant.

*Jesus commands the Great Commission, Matt. 28:19,20, which will lead to the fulfillment of the promise to Abraham.

*In Acts 2:38-39, the remote background is the Abrahamic covenant; the immediate background is the work of the Spirit.

*In Gal. 3:14, the promise to Abraham is now taking place through the work of the Holy Spirit.

***The contrast is between what God gave in OT and how much more he gives now.**

B. THE WORK OF THE SPIRIT: APPLYING ALL MAJOR ELEMENTS OF SALVATION TO THE BELIEVER. (Discussed in detail under the various headings that follow). *French Confession*, 6; *Scots Confession*, 1,12; *Belgic Confession*, 8,9,11; *Heidelberg Catechism*, 24,25,53; *39 Articles*, 5; *II Helvetic Confession*, 3; *Irish Articles*, 8,10; *WCF*, 3:6; *L.C. Q.* 58,59; *S.C. Q.* 29,30

1. Regeneration is the work of the Spirit, John 3:5; Titus 3:5.
2. Assurance is the work of the Holy Spirit, Rom. 8:16.
3. Justification is the work of the Holy Spirit, I Cor. 6:11.
4. Adoption is the work of the Holy Spirit, Gal. 4:4-6; Rom. 8:15.
5. Sanctification is the work of the Holy Spirit, II Thess. 2:13; Rom. 15:16; I Peter 1:2.
6. Conversion is the work of the Spirit.
 - a. Repentance: Acts 11:15, 18
 - b. Faith: I Cor. 2:9, 12; 12:3
7. Good works are the work of the Holy Spirit, Gal. 5:22-23.
8. Perseverance is the work of the Holy Spirit, Eph. 4:30; 1:13-14; II Cor. 1:22; 5:5.

C. THE GIFTS OF THE SPIRIT

1. Definition of Gifts of the Spirit.
 - a. Χάρισμα, Charisma, “a gift (freely and graciously given) a favor

bestowed,” *Shorter Lexicon*, 235. (16 of 17 NT occurrences are used by Paul; Gordon Fee, *God’s Empowering Presence*, 32)

- b. 20 gifts are mentioned in the New Testament (cf. I Cor. 12, Rom. 12). The combined list is probably not intended to be all inclusive.
- c. These lists include extraordinary gifts and less spectacular gifts (helps, teaching, encouraging, etc.). The terms “Miraculous” and “Non-miraculous” are perhaps not a helpful distinction- are not all the gifts miraculous? Fee argues that many of these items in the lists “move away from the idea of ‘gifts’ per se”; rather the emphasis is on the “grace of God.” Fee, *GEP*, 34.

2. The Function of the Gifts of the Spirit.

- a. They are for believers to function in the Kingdom of God, to edify, to build up, to serve the community of faith.
- b. They are for non-believers: the gifts have a missionary function, to evangelize, to equip, to strengthen those who are brought to saving faith.

3. The Cessation of the Gifts.

- a. Certain passages associate miraculous gifts of the Spirit with the work of the apostles, Acts 14:3; II Cor. 2:12; Rom. 15:18-19; Heb. 2:3-4; Eph. 2:20.
- b. Gifts are generally associated with periods of great revelatory activity; i.e., Patriarchs, Exodus, Judges, Prophets, Incarnation, Resurrection.
- c. There are questions concerning healing ministries:
 - *Healing should be a normal concern of the Church, i.e., through prayer.
 - *The ministry of healing includes ordinary means, i.e., Doctors, Nurses, Medicines, etc.
 - *Healing is more than physical restoration- it includes mental and spiritual wholeness, emotional healing, and restoration of broken relationships.

D. THE FRUIT OF THE SPIRIT, GAL. 5:22-23

1. Its relation to other concepts:

- a. The Fruit (καρπος) of the Spirit is related to the Gifts of the Spirit.
 - *Many gifts, one fruit (albeit, a “cluster” is the best image); see below.
- b. The Fruit of the Spirit is the antithesis of “works of the flesh” Gal. 5:16,19-21.

2. The Nature of the Fruit of the Spirit.

- a. Fruit implies growth: “Paul does not intend something passive on the part of the believer.” Fee, *GEP*, 443.
- b. There is a ripening, or maturing process (not climactic, as in “second blessing” model) that occurs through time.

3. Fruit is multiple; namely, there are nine Christian virtues.
 - a. The first three deal with basic dispositions toward man and God.
 - *Love (for God and man, αγαπη) Rom. 13:10, I Cor. 13.
 - *Joy (χαρα) I Pet. 1:8; Neh. 8:10.
 - *Peace (ειρηνη) Phil. 4:7, Rom. 5:1.
 - b. The second three deal with relations to others.
 - *Patience (μακροθυμια, long-suffering), Eph. 4:2; Col. 1:11
 - *Kindness (χρηστοτης) I Cor. 13:4, Eph. 2:7
 - *Goodness (αγαθωσυνη) Rom. 15:14; Eph. 5:9
 - c. The third three relate to ourselves.
 - *Faithfulness (πιστις) Matt. 23:23; Rom. 3:3; Titus 2:10
 - *Gentleness (πραυτης) II Cor. 10:1; Eph. 4:2, II Tim. 2:25
 - *Self-control (εγκρατεια) Acts 24:25; II Peter 1:6

E. THE BAPTISM WITH THE SPIRIT

1. In the Gospels (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33) baptism with/in the Spirit refers to the outpouring of the Spirit on Day of Pentecost.
2. In Acts:
 - a. Acts 1:5, “will be baptized” is a passive verb and refers to the Day of Pentecost.
 - b. Acts 11:16, speaks of baptism as the bestowal of the Spirit at conversion.
3. I Cor. 12:13, Baptized “with one Spirit” is preferred; this is analogous to above usages.
4. There are Four elements in all these “baptisms” (Cf. water baptism as well).
 - a. The Baptizer is Jesus Christ.
 - b. The Baptized = believers.
 - c. The Element **into** or **with which** baptism occurs is the Holy Spirit.
 - d. The Purpose of baptism is “unto the remission of sins.”
5. The Filling (Fullness of) with the Spirit.
 - a. There is a momentary (Aorist) experience of filling for a particular task: Acts 4:8; 4:31; 13:9.
 - b. Certain persons are described as filled: Luke 4:1; Acts 6:3; 6:5; 7:55; 11:24.
 - c. Filling is a description of an ongoing, continual activity.
 - *Acts 13:52, “the disciples were filled” (Imperfect)
 - *Eph. 5:18, “be filled with the Spirit (Present)
 - d. “Living by the Spirit’s strength means leaning on him for the necessary spiritual power. It means *believing* that the Spirit can give us strength adequate for every need, *asking* for that power in prayer whenever we need it, and *using* that power by faith in meeting our daily problems. The

only way we can live by the Spirit's strength is to keep in constant touch with him. The difference between a battery-operated radio and a plug-in radio is that the latter must always be plugged in to the source of power in order to operate. The Spirit gives us strength, not on the battery principle, but on the plug-in principle: we need him every hour." Hoekema, *Saved By Grace*, 53.

SYSTEMATIC THEOLOGY
Chapter Seven: Part Two

I. ORIENTATION

A. DEFINITION OF SOTERIOLOGY

1. “The study of the application of the work of redemption to the people of God is called *soteriology*, from two Greek words, σωτηρια and λογος, meaning “the doctrine of salvation.” A. Hoekema, *SBG*, 3.
2. Other theologians:
 - a. **C. Hodge**, Soteriology includes “the plan of salvation (predestination and the covenant of grace), the person and work of Christ, and the application of the work by the Holy Spirit.” *SBG*, 3.
 - b. **W.G.T. Shedd**, “Soteriology includes the work of Christ . . . and the application of salvation by the Spirit.”
3. For purposes of this class, we will follow the narrower model as provided by A. Hoekema.
 - a. The plan of salvation is discussed under the category of theological anthropology (Covenant of Works, Covenant of Grace) and under the doctrine of Christ, “Divine Election.”
 - b. Objective Soteriology is largely subsumed under the “Work of Christ.”
 - c. Subjective Soteriology, or the application of redemption, is the focus of this discussion of the doctrine of salvation.

B. SOME KEY EMPHASES

1. God is the ultimate decision maker in the dispensing of his grace.
2. All that transpires in time, regarding the application of redemption, is the outworking of God’s eternal decree.
3. The Gospel Call is universal; the saving grace of God is particular.
4. Ultimately, salvation depends upon what God does, and not what the believer does.
5. Apart from the work of regeneration, the people of God are actively at work, willing and working in accomplishing their salvation; nevertheless, the application of redemption is always primarily the work of the Holy Spirit.
6. There is no conflict in the application of redemption between the work of God and the response of his people.

C. THE ROLE OF PARADOX (all quotations are from *SBG*, 5ff)

1. Concerning the relationship between God’s work in salvation and ours, “it would be better to say that in these aspects of salvation (distinct from regeneration) God works and we work. Our sanctification, for example, is at the same time one hundred percent God’s work and one hundred percent our work.”
2. “We could say that we are here dealing with what is commonly called a

paradox- that is, a combination of two thoughts which seem to contradict each other. It does not seem possible for us to harmonize in our minds these two facets of biblical truth: that on the one hand God must sanctify us wholly but that on the other hand we must work out our sanctification by perfecting our holiness. Nor does it seem possible for us to harmonize these two apparently contradictory thoughts: that God is totally sovereign over our lives, directing them in accordance with his will, but that nevertheless we are required to make our own decisions and are held totally responsible for them.”

3. “We must believe, however, that both sides of these apparently contradictory sets of thoughts are true, since the Bible teaches both.”

4. G.K. Chesterton, “Christianity got over the difficulty of combining furious opposites, by keeping them both, and keeping them both furious.” *Collected Works*, I, “Orthodoxy,” 299.

II. WHAT IS THE ORDO SALUTIS? (“Order of Salvation”)

A. **ORIGIN:** In 1737, the phrase was coined by Jacob Carpov, a Lutheran minister.

B. **DEFINITION:**

1. The *ordo salutis* is “the process by which the work of salvation, wrought in Christ, is subjectively realized in the hearts and lives of sinners. It aims at describing in their logical order, and also in their interrelations, the various movements of the Holy Spirit in the application of the work of redemption.” L. Berkhof, *ST*, 415-6.

2. The *ordo salutis*, lit. the order (or way of salvation) is an effort to explain the “list of events in which God applies salvation” to the believer. Grudem, *ST*, 669.

3. Perhaps the best definition is that given by Norman Shepherd, formerly of Westminster Theological Seminary. He said the *ordo salutis* is “a series of steps by which transition is made from wrath to blessing.”

- a. Some are ACTS (momentary, instantaneous step).
- b. Some are PROGRESSIVE, steps taking place over time.

C. **ALL THE VARIOUS ASPECTS OF SALVATION ARE INCLUDED IN AN *ORDO SALUTIS*.**

1. The order is not necessarily a chronological order, although chronology plays some part. For example:

- a. Predestination is certainly prior to effectual calling.
- b. Glorification is certainly subsequent to regeneration.

2. Rather than chronological, many of the distinctions are logical; i.e., “this” must occur before “that” can occur. For example, at the same moment you turn the faucet, the water runs from the spigot. However, there is a logical priority to the turning of the faucet.

D. THREE APPROACHES TO THE ORDO SALUTIS:

1. **John Murray**, *Redemption Accomplished and Applied*; “There are good and conclusive reasons for thinking that the various actions of the application of redemption . . . take place in a certain order.” *RAA*, 98.

- a. Redemption is rich and manifold and is not to be considered one indivisible act.
- b. God is not the God of confusion; application of redemption is characterized by “order” in addition to being rich and manifold.

MURRAY’S ORDO

1. Effectual Calling (Work of Spirit Drawing the Elect)
2. Regeneration (New Birth)
3. Faith (Turning to God, trust in Christ)
4. Repentance (Turning from sin to God)
5. Justification (Right legally before God)
6. Adoption (Brought into the family of God)
7. Sanctification (Ongoing Renewal into the likeness of Christ)
8. Perseverance (Remaining, steadfast in the faith)
9. Glorification (Transformed into the image of Christ)

2. **Louis Berkhof**, *Systematic Theology*; “While it [the Bible] does not explicitly furnish us with a complete order of salvation, it offers us a sufficient basis for such an order.” *ST*, 416.

BERKHOF’S ORDO

1. Calling
2. Regeneration
3. Conversion (Repentance/Faith)
4. Justification
5. Sanctification
6. Perseverance
7. Glorification

3. **G.C. Berkouwer**, *Faith and Sanctification*, 31-36. Berkouwer argues against the ordo salutis, noting that faith is not merely the initial step in the process of human response, but characterizes the entire process of salvation. He speaks instead of the order of salvation of the “way of salvation.”

E. WHY THE ORDO SALUTIS?

1. Why is Reformed theology concerned with the ordo salutis? Quite simply put, Reformed theologians want to establish a sequence in the application of redemption so that man’s faith and repentance do not undercut God’s sovereign

grace.

2. The Ordo Salutis is oriented to the model of adult conversion. It is an elaborate description of an unsaved adult being brought to salvation. The question of previous relations to the covenant recedes into the background. No account is taken of whether baptized or pagan.
 - a. In the discussion over faith and justification, there is no consideration of the experience of children of the covenant (likewise, imbeciles who cannot reason and are thus beyond the ordinary means of salvation).
 - b. Arminian and Baptist models are oriented towards “those who can believe”; **neither of these can account for salvation of infants** and imbeciles since both key in on free will and human action as determinative.
3. The correct model is not “how are adults saved?”; rather, the question should be, “how are the blessings of the covenant, given by God to Israel, now extended to Gentiles?”
 - a. The Covenant has two sides: privilege and responsibility.
 - *Covenant privilege is strictly by the grace of God.
 - *Covenant communion between man and God is unfolded in terms of grace and response.
 - *At creation, God created man as a child of God in covenant with God.
 - Man did not merit eternal life, but saw it as promise.
 - He was a responsible covenant partner.
 - Grace did not absolve responsibility.
 - *After the fall, man no longer could respond in covenantal faithfulness.
 - God bestowed grace; man’s response flowed from that grace.
 - This model does not deny the significance of human will or decisions.
 - Instead, it asserts the priority of sovereign grace at every step of the application of redemption; Our response is subordinated to God’s grace at every point.**
 - b. This is the model of the *Westminster Confession of Faith* (Calling, as transition chapter, deals with infants as well as adults, 10.3)
 - *The model is not narrowly adult conversion, but covenantal pattern.
 - *X-Of Effectual Calling; XI-Of Justification; XII- Of Adoption; XIII-Of Sanctification >All highlight the priority of God’s action and speak of saving work from God’s perspective (Covenant Grace).
 - *XIV- Of Saving Faith; XV- Of Repentance Unto Life; XVI- Of Good Works; XVII- Of the Perseverance of the Saints; XVIII-Of Assurance of Grace and Salvation> speak of human response to God’s grace.
 - *See also *Shorter Catechism* Q. 29-38
 - c. **The Ordo Salutis is not a theological puzzle**; it has to do with the application of redemption; Isaiah 35:8-10, “the Way of Holiness.”

F. EVALUATION OF THE ORDO SALUTIS

1. Different theologies will present a different ordo; e.g., Arminian

theologians will place Faith before Regeneration. These differences are due to structural differences. Historically, the following obtains:

- a. **The Synthetic Method:** Begins with Predestination and proceeds to ask how it is received in time (Doctrine of Decrees). This is, generally, the CALVINISTIC METHOD.
- b. **The Analytic Method:** Begins with Faith and the Experience of the believer historically. This is either the LUTHERAN or ARMINIAN METHOD.
- c. The **MODEL SHOULD BE COVENANTAL** which deals first with God's grace and his calling, justification, sanctification; then, turns to deal with human responsibility and the means of grace- how God nourishes the covenant life of his people in Jesus Christ.

2. An ordo salutis may solve a number of problems in the logical relationship between the various aspects of salvation; but it may also obscure certain key relationships. E.g., Regeneration and Sanctification are not separate aspects of salvation, although they are distinguished in the ordo salutis. In fact, they are one seamless experience of the transforming grace of God.

- a. Regeneration is used in Scripture to refer to the entire process of renewal, e.g. Titus 3:5, Matt. 19:28.
- b. In the ordo salutis, Sanctification is normally viewed as a step that follows justification; however, see I Cor. 6:11 where sanctification is mentioned first, and Rom 8:14 where sanctification precedes adoption. See also I Cor. 1:30.

3. An ordo salutis can serve to obscure the biblical-theological emphasis on union with Christ. For a discussion of this, See R.B. Gaffin, *The Centrality of the Resurrection*.

G. IMPLICATIONS (Hoekema, *SBG*, 17ff)

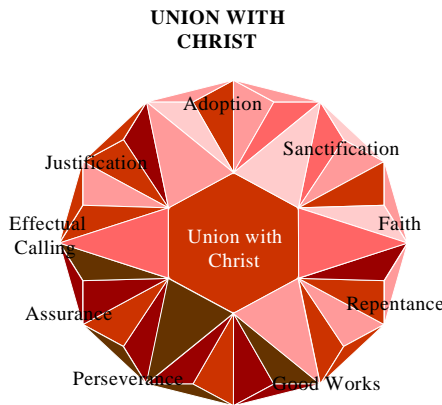
1. "Though regeneration occurs at the beginning of the Christian life, its effects continue, as the believer lives a regenerate life."
2. "These aspects of the process of salvation are not only simultaneous; they are also interactive. Regeneration is bound to reveal itself in faith and repentance."
3. This understanding rules out approaches by those who affirm a "second work of grace" or "second blessings" or other "special workings of the Spirit."
4. The notion of "Carnal Christian" is not biblical; that is, the idea that one may have Christ as **Savior** but **not as Lord**. See J. MacArthur, *Faith Works*, 123ff.
 - a. This model (Carnal Christian) sees three classes of people
 - *Unsaved
 - *Saved (spiritual)
 - *Saved (unspiritual)
 - b. "In I Corinthians 2:14-3:3 Paul was most certainly *not* defining two classes of Christians, or three classes of humanity. Paul clearly

distinguished between ‘the natural man’ and ‘he who is spiritual’ (2:14-15)- between the unsaved person and the Christian. He recognized that all Christians are capable of carnal behavior. But never in any of his epistles did the apostle address two classes of believers.” MacArthur, *Faith Works*, 126.

H. ALTERNATIVE TO THE ORDO SALUTIS

1. An alternative approach that avoids the issues raised by the ordo salutis is that which follows the order of the Westminster Confession of Faith. (See above, E-3-b). This approach lists God’s saving activities, beginning with effectual calling, and then proceeds to list man’s response to these gracious activities, beginning with saving faith.

2. Clearly, there is a priority of God’s action in effectual calling: “This effectual call is of God’s free and special grace alone, not from any thing at all foreseen in man; who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.” *WCF*, X,3.



3. See A. Hoekema, *SBG*, 16; R.J. Gore, S.T.M. thesis, *The Lutheran Ordo Salutis*, 97; G.C. Berkouwer, *Faith and Justification*, 29.

4. Note diagram that presents union with Christ as expressed in chapters 10-18 of the Westminster Confession of Faith.

III. WHAT IS UNION WITH CHRIST? *French Confession*, 35,36; *Scots Confession*, 15,21;*Belgic Confession*, 22,35; *Heidelberg Catechism*, 32,36,49,51,53-55,64,76,79,80; *II Helvetic Confession*, 3; *Irish Articles*, 33,35,89; *WCF*, 26:1,3,28:1,29:1; *L.C.* Q.65,66,69,82,83,86,167,168,172,177; *S.C.* Q. 30,37,94.

A. THE IMPORTANCE OF UNION WITH CHRIST

1. “Union with Christ is the central truth of the whole doctrine of salvation. . . . It is not simply a phase of the application of redemption; it underlies every aspect of redemption.” Murray, *RAA*, 201,205.

2. Union with Christ “is at once the center and circumference of authentic human existence.” Smedes, *Union with Christ*, xii.

B. BIBLICAL DESCRIPTIONS OF THIS TRUTH

1. Sometimes New Testament authors teach that believers are in Christ.
 - a. II Cor. 5:17, “if anyone is in Christ.”
 - b. In Phil. 3:8,9 Paul desires to be “found in him.”
 - c. Other references: John 15:4,5,7; I Cor. 15:22; II Cor. 12:2; Gal. 3:28; Eph. 1:4, 2:10; Phil. 3:9; I Thess. 4:16; I John 4:13.
2. Sometimes New Testament authors teach that Christ is in us.
 - a. Gal. 2:20, “Christ lives in me.”
 - b. Col. 1:27, “Christ in you, the hope of glory.”
 - c. Other references: Rom. 8:10; II Cor. 13:5; Eph. 3:17.
3. Sometimes the New Testament authors teach both.
 - a. John 6:56, “remains in me, and I in him.”
 - b. John 15:4, “remain in me, and I will remain in you.”
 - c. I John 4:13, “we live in him and he in us.”

C. ROOTS OF UNION WITH CHRIST

1. Union with Christ is rooted in election in Jesus Christ.
 - a. The foundation of Salvation lies in the electing purposes of God, Eph. 1:3-4, II Tim. 1:9.
 - b. The believer is elected in Christ, “in him,” *εν αυτω*.
*There is no predestination and election apart from Jesus Christ.
*He is not an afterthought. John 17:24, I Peter 1:20
2. “Those chosen to be saved, in other words, were never contemplated by the Father apart from Christ or apart from the work Christ was to do for them- they were chosen *in Christ*.” Hoekema, *SBG*, 57.

D. THE BASIS FOR UNION WITH CHRIST

1. Union with Christ is based on Christ’s redemptive work. Hoekema, *SBG*, 57.
 - a. Matt. 1:21, “He will save his people from their sins.”
 - b. John 10:11, “The good shepherd lays down his life for the sheep.” Cf. vs. 26.
2. Christ has redeemed a “group” of people.
 - a. John 6:39, “I will lose none that he has given me.”
 - b. John 17:2,6,24, “Those you have given me.”
3. Christ redeemed the Church, Eph. 4:24, “and to put on the new self, created

after the likeness of God in true righteousness and holiness”; Titus 2:14, “who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works”.

- a. “One may say that Christ’s redemptive work . . . was sufficient for all, although efficient only for the elect.” Hoekema, *SBG*, 58.
- b. “The saving work of Christ was done for his people.” *Ibid.*
- c. “Briefly stated, the particularist view of the divine design of the atonement is that God purposed by the atonement to save only the elect and that consequently all the elect, and they alone, are saved.” Kuiper, *For Whom Did Christ Die*, 62.

E. ACTUAL UNION WITH CHRIST

1. We are initially united with Christ in regeneration, the new birth.
 - a. Eph. 2:4-5, “But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ- by grace you have been saved.” We are made alive by God’s act of mercy.
 - b. We are made alive “**in Christ Jesus.**”
 - c. Eph. 2:10, κτισθεντες εν Χριστω Ιησου, we are a new spiritual creation “**in Christ.**”
2. We appropriate and live out this union through Faith.
 - a. Through faith we actualize and experience our being made new.
 - b. Gal. 2:20 Paul says he lives the new life “**by faith.**”
 - c. Eph. 3:16,17, “Christ may dwell **in your hearts** through **faith.**”
3. We are justified in union with Christ.
 - a. I Cor. 1:30, we are saved because we are **in Christ** who has become our righteousness. “He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption.”
 - b. II Cor. 5:21, **in him** we become the righteousness of God. “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”
 - c. Phil. 3:8,9, we are found **in Christ** through faith. “Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ 9 and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith-”
4. We are sanctified through union with Christ.
 - a. I Cor. 1:30, Christ is our ‘αγιασμος.

- b. John 15:4,5, we live a life of consecration by being in Christ.
 - c. Eph. 4:15, we grow into maturity as we identify more with Christ.
 - d. II Cor. 5:17, the new has come and the old has passed away.
5. We persevere in the life of faith in union with Christ.
- a. John 10:27-28, in union with Christ, we persevere until the end.
 - b. Rom. 8:38-9, the love of God that is in Christ is greater than all.
6. We die in union with Christ.
- a. Rom. 14:8, we are the Lord's even after we die.
 - b. Rom. 6:4,5 we are united with Christ in his death.
 - c. See also I Thess. 4:13; Rev. 14:13.
7. We shall be raised in union with Christ.
- a. Col. 3:1, in one sense, we are already raised in Christ.
 - b. Rom. 6:4,5, we have been "raised in his likeness."
 - c. I Cor. 15:22, "in Christ all will be made alive" see also I Thess. 4:16,7.
(what has begun in union with Christ through regeneration will be completed in the resurrection)

F. THE SIGNIFICANCE OF UNION WITH CHRIST

1. The expressions, "in Christ," "in the Lord," "in him" occur 164 times in Paul's epistles.
2. Although "in Christ" is not used in John, the expression "in me" or "in him" is found.
3. "The conviction has grown steadily upon me that union with Christ, rather than justification or election or eschatology, or indeed any of the other great apostolic themes, is the real clue to an understanding of Paul's thought and experience." James S. Stewart, *A Man in Christ*, vii.
4. "We must always keep these two aspects of Christ's work together: the legal and the vital, Christ for us and Christ in us. Standing as we do in the Western tradition, we are probably inclined to overstress the legal aspect of our Savior's work and to understress the vital or life-sharing aspect. The doctrine of union with Christ can help us to keep these two facets in proper balance." Hoekema, *SBG*, 67.

IV. WHAT IS THE GOSPEL CALL? *French Confession*, 20; *Scots Confession*, 12,13; *Belgic Confession*, 24; *Heidelberg Catechism*, 83,84; *II Helvetic Confession*, 10,13; *Irish Articles*, 15,32,33,37,74; *WCF*, 3:6,10:1-4; *L.C. Q.* 45,60,61,67,68; *S.C. Q.* 89,90.

A. PREFATORY REMARKS

1. “The Scriptures clearly teach that the gospel must be preached to all. Whether we can square this with particular election is another question. But the rule for our preaching must always be the revealed will of God. In the last analysis, it is God’s business to bring into harmony the predetermined outcome of the preaching of the gospel with the general offer of salvation.” Hoekema, *SBG*, 68.
2. “To all men the presumption is that Christ died for himself and for each other man until final reprobation proves the reverse. Therefore we are all under obligation to carry ourselves, and to regard and treat all other men as those for whom Christ died until the contrary is proved. . . . If the non-elect believes, he will be nonetheless saved because of his non-election. If the elect does not believe and persevere to the end, he will none the more be saved because of his election.” A.A. Hodge, *The Atonement*, 429.
3. “It must be said without reserve that there is no limitation or qualification to the *overture* of grace in the gospel proclamation. As there is no restriction to the command that ‘all everywhere’ should repent (Acts 17:30), so there is no correlative with it. The doctrines of particular election, differentiating love, limited atonement do not erect any fence around the offer in the gospel.” John Murray, *CW*, I,81.
4. That is to say, unless one is granted insight into the hearts of all people or is given access to the decrees of God, the proper attitude should always be one of hoping for the best in regards to all, sharing the gospel without restraint, and trusting that God will accomplish his purposes in saving all whom he will.

B. ELEMENTS OF THE GOSPEL CALL (See Hoekema, *SBG*, 68ff)

1. There must be a presentation of the facts of salvation so that those who hear may “receive and rest upon him (Jesus Christ) alone for salvation, as he is offered to us in the gospel” *Shorter Catechism*, #86.
 - a. This presentation must be in language that is understandable to people today.
 - b. It must be presented in a way that is relevant to contemporary problems and needs.
2. There must be an invitation to come to Christ in repentance and faith.
 - a. The presentation of facts is not enough; an invitation is necessary.
 - b. An invitation is at the same time a command, Luke 14:23.
 - c. Evangelism occurs in the covenant context as well; the preacher should always invite the Lord’s people to faith and obedience also.
3. There must be a promise of forgiveness and salvation.
 - a. There is a condition (repentance, faith) attached to the promise of salvation.

- b. The condition, however, is one that no one can fulfill.
- c. It is appropriate to ask God to do that for us which we cannot do.

C. THE UNIVERSALITY OF THE CALL

1. There is an invitation to all, Matt. 22:1-14; Luke 14:16-24.
 - a. The verb *καλεω* is used.
 - b. The call goes to the Jews, then to the Gentiles; in other words, to all people. In terms of redemptive history, it went first to the Jews and then to Gentiles. Practically speaking, there is no priority today.
2. Matthew 11:28, the call is addressed to “all who labor and are heavy laden.”
3. Acts 17:30 speaks of a universal call/command (Rev. 22:17).
4. There is a serious desire on the part of God for the salvation of all to whom the gospel comes.

D. THE SERIOUS CHARACTER OF THE GOSPEL CALL

1. Ezekiel 18:23, 33:11, God does not desire the death of the wicked. “We hold, then, that God wills not the death of a sinner, since he calls all equally to repentance, and promises himself prepared to receive them if they only seriously repent. If anyone should object- then there is no election of God, by which he has predestinated a fixed number to salvation, the answer is at hand: the Prophet does not here speak of God’s secret counsel, but only recalls miserable men from despair, that they may apprehend the hope of pardon, and repent and embrace the offered salvation.” Calvin, *Commentaries*, ad loc.
2. Matthew 23:37 (Luke 13:34) Jesus speaks of his grief over Jerusalem’s sin and impending destruction. “Since Jesus speaks here as the Messiah, the God-man, the revealer of the Father, we must understand his words as disclosing the attitude of God the Father toward Jerusalem, as well as that of Christ.” Hoekema, *SBG*, 75.
3. II Peter 3:9, the Lord is “not willing that any should perish.” “It could be asked here, if God does not want any to perish, why do so many in fact perish? My reply is that no mention is made here of the secret decree of God by which the wicked are doomed to their own ruin, but only of His loving-kindness as it is made known to us in the Gospel. There God stretches out His hand to all alike, but He only grasps those (in such a way as to lead to Himself) whom He has chosen before the foundation of the World.” Calvin, *Commentaries*, ad loc.

E. OBJECTION: How can a genuine offer be consistent with God’s electing purposes? “So ill do election and reprobation agree with the truth and sincerity of God.” Wesley, *Works*, 10:227.

1. Here is a **classic Arminian formulation of the problem:** “Here are you, a

sinner, convinced that you deserve the damnation of hell. Sorrow, therefore, and fear have filled your heart. And how shall you be comforted? By the promises of God? But perhaps you have no part therein; for they belong only to the elect. By the consideration of his love and tender mercy? But what are these to you, if you are a reprobate?" Wesley, *Works*, 10:,220.

2. Here is a **classic Calvinist response**: "It is enough to say in answer to this objection, so strenuously urged by Lutherans and Arminians, that **it bears equal force against the doctrine of God's foreknowledge**, which they admit to be an essential attribute of his nature. How can He offer salvation to those whom he foreknows will despise and reject it; and when He also knows that their guilt and condemnation will thereby be greatly aggravated? . . . We must be satisfied with facts. **Whatever actually is, it must be right for God to permit it to be.**" C. Hodge, *ST*, 2:644.

F. RATIONALIZING THE GOSPEL CALL

1. The **Arminian** Rationalization:

- a. God does not desire the death of Any .
- b. God invites All to be saved.
- c. God does not, therefore, determine the eternal state of Any, but allows the individual's free will, aided by prevenient grace, to determine his/her eternal state.
- d. "It is indeed his good pleasure that all should be saved. . . . Yet, if the doctrine of an absolute sovereignty of grace be true, God cannot wish the salvation of any who are not efficaciously called. How, then, can he sincerely utter such words?" Orton Wiley, *Systematic Theology*, 2:268.

BUT: WHAT ABOUT THE REFERENCES THAT SAY GOD IS SOVEREIGN AND SALVATION IS OF THE LORD?

2. The **Hyper-Calvinistic** Rationalization:

- a. God elects some unto salvation, passes by others unto reprobation.
- b. God brings about the salvation of the elect by the efficacious work of the Spirit.
- c. Therefore, God does not desire the salvation of the non-elect.
- d. "Others speak, sometimes without even defining it very carefully at all, of a universal gospel offer. Others say, . . . that we must say in the preaching that Christ desires the salvation of all men, and that God desires not the death of any but the salvation of all. . . . Often this disjunction between Christ's death only for the elect and God's purported desire for the salvation of all men is presented as a mystery. But that is no mystery. **If you say that Christ died for the elect, and for them only, and that God desires the salvation of all men, that is no mystery, but a flat contradiction.** That is impossible. It is impossible because there is nothing positive, no benefit, no salvation, no love, no so-called non-saving benefit,- nothing positive whatsoever,- in that cross for anyone but the elect." Herman Hanko, et al. *The Five*

Points of Calvinism, 62-63.

BUT, WHAT ABOUT THE SCRIPTURES THAT TEACH GOD DOES NOT DESIRE THE DEATH OF THE WICKED?

3. “We must refuse to go into either of these two rationalistic directions. Since the Scriptures teach both eternal election and the well-meant gospel call, we must continue to hold on to both, even though we cannot reconcile these two teachings with our finite minds. We should remember that we cannot lock God up in the prison of human logic. Our theology must maintain the Scriptural paradox. **With Calvin, our theological concern must be not to build a rationally coherent system, but to be faithful to all the teachings of the Bible.**” Hoekema, *SBG*, 79.

V. WHAT IS EFFECTUAL CALLING? *French Confession*, 22; *Scots Confession*, 12,13; *Belgic Confession*, 14; *Heidelberg Catechism*, 1,21,65; *39 Articles*, 17; *II Helvetic Confession*, 9; *Irish Articles*, 15,25,32; *WCF*, 9:3,4,10:1-4,13:1; *L.C.* Q. 45,59,67,68; *S.C.* Q. 29-32,89.

A. CALLING AND RESPONSE

1. Problem: Why do some hear the Gospel call and respond to it; while others hear the call and do not respond? How do we explain this phenomenon?

2. Proposed Answers:

a. Semi-Pelagians, Arminians: “The acceptance of the gospel call is dependent ultimately and exclusively on the human will.” Hoekema, *SBG*, 80. Of course, for Arminians the will has been aided to one degree or another by prevenient grace. Thus, the two views as follows:
*Natural capability (Semi-Pelagian).
*Sufficient enabling grace (Arminian).

b. Augustinian/Calvinistic response: “The reason why those who accept the gospel call do so must ultimately be sought, not in the human will (though they would admit that the human will is active in this acceptance) but in the sovereign grace of God.” Hoekema, *SBG*, 80.

B. DEFINITIONS:

1. Effectual Calling emphasizes the power of the saving work of the Holy Spirit, distinguishing it from the general call given to all people in the gospel.

2. Regeneration (the new birth) emphasizes the extent of the saving work, showing the total change made in the individual.

3. Arminian and Amyrauldian views redefine effectual calling so that it precedes regeneration. For Calvinism the two refer to the same process.

4. “Briefly, the effectual call is the gospel call made effective to salvation in the hearts and lives of God’s people.” Hoekema, *SBG*, 86.

C. ITS RELATION TO FREE WILL

1. Calvinistic View

- a. *WCF* 9:1, “God has endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined to good or evil.”
- b. The will determines action. It makes decisions from two bases:
 - *An understanding of the situation (What you know), and a
 - *Reading of the natural inclinations and priorities (What you are).
- c. **To say the will is free means that the will is free to express the person’s nature. This does not mean the will is free to choose what is right. Further, the will is not forced to act contrary to nature. Indeed, the will is bound to nature. Only mentally unstable persons make decisions unrelated to their natures and knowledge.**
- d. Thus, the will is bound to nature; without a new nature a sinner cannot will to do spiritual good.
- e. Human Nature/Will in its Four States (*WCF* 9:2-5)
 - ***Innocent**: Good, but able to fall (*posse peccare*)
 - ***Sinful**: Bad, not able to do good (*non posse non peccare*)
 - ***Regenerate**: Mixed, able to do good or evil (*posse non peccare*)
 - ***Glorified**: Good, not able to fall (*non posse peccare*)

2. Arminian View: God gives all men sufficient (prevenient) grace to will to do spiritual good.

3. Pelagian View: All people by nature can will to do spiritual good.

4. The Bondage of the Will is an unavoidable concept: John 6:44, 64; Rom. 3:10-12; 5:6; 8:7f; I Cor. 2:14; Eph. 2:1-5.

5. Luther’s words are telling: “You describe the power of ‘free-will’ as small, and wholly ineffective apart from the grace of God. Agreed? Now then, I ask you: if God’s grace is wanting, if it is taken away from that small power, what can it do? It is ineffective, you say, and can do nothing good. So it will not do what God of His grace wills. Why? Because we have now taken God’s grace away from it, and what the grace of God does not do is not good. Hence it follows that **‘free-will’ without God’s grace is not free at all**, but is the permanent prisoner and bondsman of evil, since it cannot turn itself to good. This being so, I give you full permission to enlarge the power of ‘free-will’ as much as you like; make it angelic, make it divine, if you can! - **but when once you add this doleful postscript, that it is ineffective apart from God’s grace, straightway you rob it of all its power. What is ineffective power but (in plain language) no power.**” Martin Luther, *Bondage of the Will*, “Review of Erasmus’ Preface,” ix.

D. THE BIBLICAL BASIS FOR EFFECTUAL CALLING

1. Human nature, apart from the special working of the Holy Spirit, is unable to respond to the gospel call.
 - a. I Cor. 2:14, “the natural man does not receive the things of the Spirit.”
 - b. Rom. 8:7, “the sinful mind is hostile to God; it does not submit to God’s law, nor can it do so.”
 - c. Eph. 2:1,2, “Dead in trespasses and sins.”
 - d. John 3:3,5, “cannot see the kingdom unless born again.”
2. The Bible teaches an Effectual Call.
 - a. I Cor. 1:22-24, “to the called ones.”
*Cf. to Luke 14:24, “In the Luke passage, none of the called are saved; but in the passage from I Corinthians only the called are saved.”
Hoekema, *SBG*, 83.
 - b. Rom. 8:28-30, the “called” are identified with the “justified” and “glorified.” (τουτουξ̄ “these ones”)
 - c. I Cor. 1:9, “Called into fellowship.”
 - d. II Peter 1:10, την κλησιν και εκλογην, two substantives with one article, thus identifying the “Called” and the “Elect.”
 - e. Other references: Rom. 1:7; 9:23-4; I Cor. 1:26; Gal. 1:15; Eph. 4:1-4; I Peter 2:9, 10; Jude 1.
3. Biblical Goals for Effectual Calling. We are called to:
 - a. I Cor. 1:9, fellowship with Jesus Christ.
 - b. I Tim. 6:12, eternal life.
 - c. I Thess. 2:12, God’s kingdom and glory.
 - d. I Thess. 4:7, II Tim. 1:9, holy life.
 - e. I Peter 2:21, follow Christ in suffering.
 - f. Gal. 5:13, Christian freedom.
 - g. Col. 3:15, peace.
 - h. Phil 3:14, the prize.
4. Summary statement: “The sovereignty and efficacy of the call do not relax human responsibility but rather ground and confirm that responsibility. The magnitude of the grace enhances the obligation.” Murray, *RAA*, 113.

E. OBJECTIONS: Can you give the reformed response to these objections? If you need help, see Hoekema, *SBG*, 89ff.

1. This doctrine takes away the incentive for preaching, mission and evangelism.
2. This doctrine gives unbelievers an excuse for why they do not believe the gospel.
3. This doctrine violates the paradox of divine sovereignty and human

responsibility.

VI. WHAT IS REGENERATION? *French Confession*, 21,22,35,38; *Scots Confession*, 3,12,13; *Belgic Confession*, 22,24,34; *Heidelberg Catechism*, 8,43,45,69-73; *39 Articles*, 9,27; *II Helvetic Confession*, 9,19; *Irish Articles*, 33,43,89; *WCF*, 6:5,10:1-3,13:1,28:1,5; *L.C. Q.* 67,75,97,165; *S.C. Q.* 31,35; *25 Articles*, 17.

A. THREE WAYS REGENERATION IS USED (per Hoekema, *SBG*, 93)

1. Regeneration is used to refer to the beginning of new life by the work of the Holy Spirit, John 3:3,5 (focus is on activity of regenerating).
2. It is also used to refer to the first manifestation of the new life, James 1:18; I Peter 1:23 (focus is on result of regeneration).
3. More broadly, it may refer to the restoration of the entire creation to final perfection, Matt. 19:28, *παλιγγενεσία*, (other time *παλιγγενεσία* used is in Titus 3:5, in first sense above).
4. The concern here is primarily for the first meaning.
 - a. Note that many earlier Reformed writers used regeneration in a broader sense, to include all aspects of renewal (i.e., sanctification as well).
 - b. *WCF* does not have a section on regeneration, but mentions it in Chapter X, "Effectual Calling," sections 1-3 and Chapter XIII, "Sanctification," section 1.

B. ITS RELATION TO DOCTRINE OF TOTAL DEPRAVITY

1. "Our understanding of regeneration hinges on our conception of human depravity." Hoekema, *SBG*, 94.
2. Survey of Biblical Data:
 - a. Jer. 17:9, "the heart is deceitful above all things."
 - b. Jer. 13:23, those cannot do good who are accustomed to doing evil.
 - c. Rom. 7:18, "nothing good lives in me."
 - d. Rom. 8:7-8, "those controlled by the sinful nature cannot please God."
 - e. I Cor. 2:14, "natural man does not accept the things of the Spirit of God."
 - f. John 6:44, "no one can come unless . . . the Father draws him."
 - f. Eph. 2:1, "dead in transgressions and sins."
3. "Nothing is more inimical to the interests of the gospel than the assumption that there is some point at which the sovereign grace of God is dispensable, that there is some power in man operative unto salvation that is not the fruit of God's own saving grace. It is the doctrine of man's utter sinfulness and inability that leads men to cease to trust in themselves and shuts them up to reliance upon

God's grace." Murray, *Collected Writings*, 2:88.

C. THE BIBLICAL TEACHING ON REGENERATION (per Hoekema's discussion)

1. In the Old Testament:

- a. Deut. 30:6, regeneration is likened unto circumcision.
- b. Jer. 31:33, regeneration is described as a heart change.
- c. Ezek. 36:26; 11:19, regeneration is a change from a stony heart to a heart of flesh.

2. In the New Testament:

- a. There are suggestions of regeneration:
 - *Matt. 7:17, good fruit only from a good tree.
 - *Matt. 15:13, roots not planted plucked up.
- b. There are also clear references in John to regeneration:
 - *John 1:12,13, faith is the result of divine activity alone (in those who are born of God).
 - *John 3:3, must be born again, γεννηθη ανωθεν, (Aorist passive).
 - *I John 2:29, one who does what is right has been born of God, γεγεννηται, (Perfect passive).
 - *I John 3:9, one who is born of God does not continue to sin.
 - *I John 4:7, one who is born of God, loves.
 - *I John 5:1, one who is born of God believes (note the tense, one who believes, **has been born**).
 - *I John 5:18, one who is born of God does not fall away from faith.
- c. Pauline references to regeneration:
 - *Titus 3:5, Spirit's work (baptism outward sign of inward washing).
 - *Eph. 2:10, II Cor. 5:17, those who are in Christ are "new creations."
- d. Other reference to regeneration: I Peter 1:3, says we are born again through the resurrection of Jesus.

3. Summary of the Evidence:

- a. Regeneration is "not an act in which human beings cooperate with God, but an act of which God is the sole author" Hoekema, *SBG*, 101.
- b. Humans are passive in regeneration; the action is God's alone.

D. THE ESSENTIAL NATURE OF REGENERATION

1. Regeneration is an instantaneous change.

- a. Eph. 2:5, συνεζωοποιησεν, Aorist (punctiliar) "God . . . made us alive with Christ."
- b. Acts 16:14, διηνοιξεν, Aorist (punctiliar) "opened her heart."

2. Regeneration is a supernatural change.

- a. It is the implanting of new life, Eph. 2:1,5; Col. 2:13; Rom. 8:7-8.

- b. This New Life affects the whole person, II Cor. 5:17.
- 3. Regeneration is a radical change; it includes (*WCF* 10:1):
 - a. Enlightening the Mind (Acts 26:18).
 - b. Renewing and Purifying the Nature (heart) Ezek. 36:26.
 - c. Transforming the Will, Ezek. 36:27; Deut. 30:6.

E. REGENERATION AND OTHER ASPECTS OF SALVATION

- 1. Regeneration and Effectual Calling.
 - a. Berkhof, Effectual Calling follows regeneration, *ST*, 471.
 - b. Murray, Effectual Calling precedes regeneration, *RAA*, 115, 119-20
 - c. "I prefer to think of regeneration and effectual calling as identical" Hoekema, *SBG*, 106.
 - d. It appears difficult to sustain the notion that there is any substantial difference between these two.
 - *Regeneration is the change in terms of new life.
 - *Effectual Calling is the change in terms of ability to respond and the necessity of God's action.
- 2. Regeneration and Conversion.
 - a. These two must be distinguished: Acts 16:14 is helpful.
 - b. Regeneration is God's action; conversion is our response.
 - c. "One can only respond in repentance and faith after God has given new life." Hoekema, *SBG*, 107.
- 3. Regeneration and Sanctification.
 - a. In one sense, they are closely linked.
 - *Hoekema, *SBG*, 107, says Regeneration, as the start of new life, is identical to Definitive Sanctification. **HOWEVER-**
 - *Murray, *CW*, 12:285 says: "While regeneration is an all-important factor in definitive sanctification, it would not be proper to subsume the latter under the topic 'regeneration'. The reason is that what is most characteristic in definitive sanctification, namely, death to sin by union with Christ in his death and newness of life in his resurrection, cannot properly be referred to regeneration by the Spirit. . . . Definitive sanctification, likewise, must be allowed its own individuality. We impoverish our conception of definitive grace when we fail to appreciate the distinctiveness of each aspect, or indulge in over-simplification."
 - b. More generally, Regeneration (the point when new life begins) is distinguished from sanctification (the lifelong process of renewal).
 - **Wesley, *Works*, 6:74 "This [i.e., the new birth] is a part of sanctification, not the whole; it is the gate to it, the entrance into it."
- 4. Regeneration and Baptism.

- a. There is a very close relationship between the two, Rom. 6:3,4; Col. 2:11,12; I Peter 3:21.
- b. Baptismal Regeneration sees baptism as means of new birth (R.C., Lutheran).
- c. The Reformed view posits baptism as sign and seal (outward) of renewal (inward); it **confirms** what it pictures.

F. REGENERATION AND IRRESISTIBLE GRACE

1. “In reply to the contention that God violates our wills in regeneration, we may say that since we are by nature dead in sin, our wills need to be renewed so that we may again serve God as we should. God’s action in regenerating us, therefore, is no more a violation of our wills than is the artificial respiration applied to a person whose breathing has stopped.” Hoekema, *SBG*, 105.
2. Hoekema quotes Bavinck who says, God’s effectual calling “is so powerful that it cannot be conquered, and yet so loving that it excludes all force.” *Ibid*.
3. Indeed, God’s effectual call does not bring us to Christ by force; rather, it changes our nature so that we come willingly (this is regeneration).
4. **We come to Christ most freely, but we come most certainly.**

VII. WHAT IS CONVERSION? *French Confession*, 20,22; *Scots Confession*, 12,13; *Belgic Confession*, 22-24; *Heidelberg Catechism*, 88-90; *II Helvetic Confession*, 9,10,12,14; *Irish Articles*, 32-37; *WCF*, 10:1-3,11:1,2, *L.C.* Q. 59,66,67,72,73,75,76; *S.C.* Q. 31.

A. NATURE OF CONVERSION

1. Regeneration explains salvation from God’s perspective; conversion views the same process from the perspective of one who is redeemed.
2. Biblical Terms for Conversion

Shubh, שׁוּב “Turn” Psa. 19:7, 51:13; Isa. 6:10

Concerning this word, Abraham Kuyper notes:

It is used 74 times as a description of man turning to God.

It is used five times as a designation of conversion as God’s doing.

ἐπιστρέφω, *epistrepho*; “Turn to”

Mark 13:15; Luke 22:32; Acts 3:19; 15:13; James 5:19-20

στρέφω, *strepho*; “Turn,” Matt. 18:3

ἀποστρέφω, *apostrepho*; “Turn from,” Acts 3:26

***Like its English equivalent, the Greek terms capture the range of ideas, displaying the two aspects of conversion: **turning to Christ (FAITH) and turning from Sin (REPENTANCE)**.

***Each term, while emphasizing one aspect of conversion, includes the other side as well. E.g., Acts 20:21 speaks of repentance to God and Rom. 1:5 speaks of faith as including new obedience. Both repentance and faith are necessary to true conversion. (See *L.C.* #153; *S.C.* #85).

B. CONVERSION: GOD’S WORK AND MAN’S WORK

1. Analysis of the Biblical Data.
 - a. The new life given in regeneration exists only in dependence upon God, Eph. 3:16.
 - b. In OT, there was realization that turning came from the Lord, Lam. 5:21; Jer. 31:18.
 - c. Only as remaining in Christ, do we have strength to pursue new life, John 15:5.
 - d. Paul expresses confidence that God will complete the work of salvation begun in us, which work must include conversion, Phil. 1:6.
 - e. **Biblical injunctions are addressed to people to turn and believe:**
 - *Isa. 45:22, "Look unto me . . . and be saved."
 - *Ezek. 33:11, "Turn from your evil ways."
 - *Acts 2:38, "Repent."
 - *Rom. 10:9, "If you confess."
 - *II Cor. 5:20, "Be reconciled."

2. Summary Comment: "In all these passages, and many more, God calls on us to be converted, to turn to him, to repent and believe, to be reconciled to him. In the doctrine of conversion, therefore, we see an example of the paradox we discussed earlier: conversion is both the work of God and the work of man. God must convert us, and yet we must turn to him; both are true. We should not jettison either side of this paradox. The preacher therefore must earnestly and fervently urge his hearers to be converted, trusting that God will enable them to do so." Hoekema, *SBG*, 115.

C. TYPES OF CONVERSIONS

1. **True Conversion** (as defined above) occurs only once in an individual's life. Examples are:
 - a. Naaman, II Kings 5:15.
 - b. Manasseh, II Chron. 33:12-13.
 - c. Zacchaeus, Luke 19:8,9.
 - d. Three thousand at Pentecost, Acts 2:41.
 - e. Saul, Acts 9:1-19.
 - f. Cornelius, Acts 10:44-48.
 - g. Lydia, Acts 16:14.
 - h. The Philippian jailer, Acts 16:29-34.

2. **National conversion**, in which an entire nation turns to the Lord; often short-lived, national conversion does not teach the true conversion of all citizens.
 - a. Israel's pledge to serve the Lord, Josh. 24:14-27.
 - b. Revival under Hezekiah, II Chron. 29:10-36.
 - c. Revival under Josiah, II Kings 23:1-3.
 - d. Conversion of Ninevah, Jonah 3:1-10.

3. **Temporary Conversions** which appear genuine, but are not (as in the

Parable of the Sower, Matt. 13:20-21).

- a. Hymenaeus and Alexander, I Tim. 1:19-20.
- b. Philetus, II Tim. 2:17-8.
- c. Demas, II Tim. 4:10.
- d. Those who do “not really belong to us,” I John 2:19.

4. **Second Conversions**, which occur when a man/woman of God undergoes serious backsliding; these usually refer to a turning from a sin in particular, rather than turning from sin in general as in true conversion.

- a. David, Psalm 51 (cf. I Sam. 13:14).
- b. Simon Peter, Luke 22:31-32 (Cf. Matt. 16:16) .
- c. Seven Churches in Asia, Rev. 2:5 (2:16, 22; 3:3, 19).
- d. See *WCF*, 17:3 and 18:4.

D. CONVERSION AND THE COVENANT PERSPECTIVE

1. Conversion is the conversion of the whole person, and there are many variations in the pattern (only one Damascus Road experience in the Bible).

2. Conversion is an intimate activity in which God deals with each one as an individual, sensitive to the person’s makeup, temperament, etc.

- a. Luther experienced conversion as freedom from the guilt of sin.
- b. Zwingli experienced conversion as freedom from the bondage of law.
- c. Calvin experienced conversion as deliverance from error unto truth.

3. Intellectual, emotional, and volitional elements are all involved; although one may be more prominent in an individual. As Hoekema observes:

- a. C.S. Lewis experienced a predominantly intellectual conversion.
- b. Augustine experienced a predominantly volitional conversion.
- c. John Bunyan experienced a predominantly emotional conversion.

4. One variation that often occurs is that between gradual and sudden conversion. There is no Biblically “normative conversion.”

5. The children of the covenant need conversion as well.

- a. “Every covenant child must make a personnel commitment to Christ.” Hoekema, *SBG*, 119.
- b. Such conversion will most likely be less dramatic than the conversion of one outside the covenant community.
- c. “There are Christians who can give day and hour of their conversion, but the great majority do not know exactly at what moment they were saved. The effects of the act are plain, but the act itself was done in the quietness of God. Such, very often, is the experience of children brought

up by Christian parents. It is not necessary that all should pass through agonies of soul before being saved; there are those to whom faith comes peacefully and easily through the nurture of Christian homes.” Machen, *Christianity and Liberalism*, 140-1.

VIII. WHAT IS REPENTANCE *French Confession*, 17,18,27; *Scots Confession*, 13,15; *Belgic Confession*, 15; *Heidelberg Catechism*, 89,126; *39 Articles*, 16; *II Helvetic Confession*, 10,14; *Irish Articles*, 36,37,40,44,49,51; *WCF*, 11:5,15,30:1; *L.C. Q.* 75,76,153,171,174, 194; *S.C. Q.* 85,87,105; *25 Articles*, 12.

A. DEFINITION:

1. *S.C.* # 87, “Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.” See also *L.C.* # 76; *WCF* 15:2.
2. Repentance emphasizes one’s sorrow for sin, turning from sin, and turning to righteousness.

B. BIBLICAL TERMS FOR REPENTANCE

nacham, נָחַם, Niphal “be sorry, repent” in Exodus 13:17; Gen. 6:6-7; Jonah 3:9-10; Cf. I Sam. 15:29
shubh, שׁוּב, “turn back, repent” Ezek. 14:6
 μεταμελομαι, metamelomai; 6x in NT “regret, be sorry, change mind”
 Matt. 21:29, 27:3
 μετανοεω, metanoceo; 34x in NT “repent, change heart, turn from sins”
 Matt. 3:2, Acts 3:19, Rev. 3:19; focus may be inward change
 μετανοια, metanoia; 22x in NT “repentance” Matt. 3:8

C. REPENTANCE CONSIDERED

1. Repenting from sin: εκ, Rev. 9:21; απο, Heb. 6:1
 - a. Repentance involves genuine sorrow for sin, Matt. 11:21, II Cor. 7:8-11.
 - b. It is a genuine hatred of sin, forsaking of sin, Ezek. 18:30-31; 36:31; Joel 2:12-15; II Cor. 7:11.
 - c. Repenting unto God (εις, Acts 20:21, I Thess. 1:9) results in a resolve to walk in holiness. Cf. Psalm 119; Matt. 3:8; Acts 26:20.
2. The Origin of Repentance: God’s sovereign disposition.
 - a. Acts 5:31 “to give repentance to Israel.”
 - b. Acts 11:18 “God has granted repentance unto life.”
 - c. II Tim. 2:25, “God may give them repentance.”
 - d. Luke 13:3 “unless you repent” ***All are responsible to exercise this grace.

3. The Importance of Repentance.
 - a. It is a necessary part of conversion and salvation, *WCF* 15:3; Luke 13:3,5; Acts 17:30.
 - b. It is listed first (with faith or conversion): Matt. 21:32; Mark 1:15; Acts 3:19; Acts 20:21; Heb. 6:1.
 - c. Repentance must be preached, Mark 1:15; Luke 24:47.
4. The Scope of Repentance.
 - a. We should repent of all sins, *WCF* 15:4.
 - b. No sin is too small, James 2:10.
 - c. No sin is too large:
 - David's sin, Psalm 51:4-5,7,9,14
 - Israel's apostasy, Isa. 1:18
 - Paul's persecutions, I Cor. 15:8-10
 - Crucifixion of Jesus, Acts 2:23,37-8
 - d. Confess all sins **to God** (*WCF* 15:5) Psalm 139:23-34;19:12; I John 1:9.
 - e. Confess public sins publicly (*WCF* 15:6) James 5:16; Josh 7:19; Psalm 51. Cf. II Sam. 12:14.
 - f. Confessed sins should be forgiven, Luke 17:3-4; II Cor. 2:6-8.
5. Relation of Repentance to Faith.
 - a. Some theologians argue about which is first; Calvin, *ICR*, 3.3.1 says that "it ought to be a fact beyond controversy that repentance not only constantly follows faith but is also born of faith."
 - b. Perhaps John Murray has given a better analysis of this relationship in *RAA*, 140, where he notes that "the faith that is unto salvation is a penitent faith and the repentance unto life is a believing repentance."
 - c. Perhaps this is one of those instances where we can distinguish that which we cannot separate.

IX. WHAT IS FAITH? *French Confession*, 20-22,27; *Scots Confession*, 3,12,13; *Belgic Confession*, 22-24,35; *Heidelberg Catechism*, 20-22,32,53,60,61,84; *39 Articles*, 10-12,17,27,28; *II Helvetic Confession*, 10,13,15,16; *Irish Articles*, ; *WCF*, 3:5,6;7:3; 11:1,2,5;14;16:2;26:1;28:4;29:7; *L.C.* Q. 32,70-73,80,81,153,166,167,170,171; *S.C.* Q. 30,33,85,86,95,97; *25 Articles*, 9.

A. DEFINITION:

1. *S.C.* # 86, "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel." See also *WCF* 14:2; *L.C.* #72.

2. Elements of Faith:

- a. Faith involves accepting as true the facts relating to the gospel and to our own need (I Cor. 15:1-5; I John 5:1).
- b. Faith is receiving for ourselves the salvation offered in Christ (John 1:12; 6:35,54; cf. 63).
- c. Faith is yielding ourselves to all this salvation involves (committal; II Tim. 1:12, cf. Rom. 10:9).

B. BIBLICAL TERMS FOR FAITH

1. ‘*aman*, אָמַן, Qal, “Confirm, support,” Niphal, “be confirmed, established,” Hiphil “believe, trust” Cf. “Amen”
Gen. 15:6 “he believed in the Lord”
Isa. 43:10 “that you may know and believe me”
2. *batach*, בָּטַח, “trust,” Ps. 9:10 (Hebrew, vs. 11) “put their trust in you”
3. There is no OT noun for “faith,” but the term “faithfulness,” ‘*emunah*, אֱמוּנָה, is found, esp. Hab. 2:4, “the righteous shall live by his faith.”
See NT uses of this, Rom. 1:17; Gal. 3:11; Heb. 10:38 (all use πιστις, pistis).
4. πιστευω, pisteuo; “believe”
-with dative: to believe in, Titus 3:8.
-with οτι, “to believe that” Matt 9:28.
-with preposition εν, Mk. 1:15.
-with preposition επι and dative, “to rely on” Luke 24:25.
-with preposition επι and accusative (7x) Acts 16:31.
-with preposition εις and accusative (49x) John 3:16, Gal. 2:16.
5. “The special New Testament construction, however, is that with εις, which occurs some forty-nine times, about four-fifths of which are Johannine and the remainder more or less Pauline. . . . In any event, what these passages express is ‘an absolute transference of trust from ourselves to another,’ a complete self-surrender to Christ.” Warfield, “Biblical Doctrine of Faith,” *Works*, 2:477-8.
6. πιστις, pistis; There are three basic meanings in the NT:
 - a. Objective belief, body of truth: Gal. 1:23; Jude 3 ... *Fides quae creditur*.
 - b. Quality of steadfastness, faithfulness: Rom. 3:3; Gal. 3:9.
 - c. Subjective belief in the gospel: Rom. 5:1-2..... *Fides qua creditur*.

C. OBJECTS OF FAITH WCF 14:2, “By this faith, a Christian believeth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein: and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.”

1. Faith accepts certain facts on the authority of God.

- a. The truth of God's Word, I Thess. 2:13.....*Fides Generalis*.
 - b. Facts about Christ, Rom. 10:9; I Thess. 4:14..... *Fides Generalis*.
 - c. Christ as Lord and Savior, Acts 16:31.....*Fides Specialis*.
2. Real Faith results in changed actions: James 2; Heb. 10:19,20; 11:13; II Cor. 9:8.
 3. Is there a minimum content of faith for salvation? The answer is found in the attitude. Faith is receptive of God's word, not rebellious against it.
 - a. The Limitation of knowledge is one thing; the rejection of revelation is another.
 - b. Reliance on Christ for salvation is the bare minimum; but lively faith will accept additional truth.
 4. Typical Reformed Analysis of Faith. (see R.C. Sproul, *Faith Alone*, 75ff)
Faith involves:
 - a. Knowledge: (*Notitia*) It is necessary to know what you believe; not necessarily total comprehension, but a knowledge of what God has done for me in Christ.
 - b. Assent: (*Assensus*) One must firmly accept the truthfulness of the teachings of God's Word.
 - c. Trust: (*Fiducia*) This is the aspect of faith that turns from self and rests entirely upon Christ and what he has done for my salvation.

D. THE SOURCE OF FAITH:

1. Faith is not a mere intellectual response to gospel truths, James 2:19.
2. It is a moral response which must spring from a renewed nature.
3. This renewal of nature, which produces faith, is the direct work of the Holy Spirit on the elect.
 - a. Acts 16:14 "heard us: whose heart the Lord opened."
 - b. Eph. 1:17-9 "having the eyes of your heart enlightened."
 - c. Eph. 2:8,9 "saved through faith . . . the gift of God."
 - d. See also Rom. 10:14,17; I Peter 2:2.

E. THE MERIT OF FAITH

1. Faith is not a good work meriting salvation. Although a good work, it is the result of God working in us and is only an instrument- without merit. *L.C.* # 73
2. The blood of Christ, the atonement, is the meritorious ground of justification; salvation is not grounded in personal faith, but in Christ's redemption.
*See Rom 4:4-5,16

F. THE NECESSITY OF FAITH

1. It is the only instrument by which salvation is received.
2. It is the central point in conversion, John 6:28,29; Heb. 11:6
3. Its necessity is demonstrated by the fact that Christians are called believers: Acts 5:14, I Tim. 4:12.

G. THE NATURE OF FAITH

1. Faith is dynamic, not static- Gal. 3:5; *WCF* 14:3.
2. There is variety in the strength of faith- Heb. 5:12-14.
3. The pattern, however, is for faith to grow stronger- I John 5:4-5.
4. Assurance of salvation and faith are closely related, (See *WCF* 18).
 - a. There are passages showing ideally faith should carry assurance with it: *Heb. 11:1, I John 5:13.
 - b. Other passages that show believers may at times lack assurance: *Matt. 6:30; 8:26; 14:31:16:8; Luke 12:28; 17:5; Mark 9:24; Heb. 3:12.
 - c. Some passages indicate we need to seek greater assurance: *II Peter 1:10; Rom. 8:16.

H. THE MYSTERY OF FAITH

1. Faith is the gift of God- and the activity of man. “We are reminded again of the paradox of God’s sovereignty and human responsibility.” Hoekema, *SBG*, 143.
2. It is God’s gift:
 - a. Faith is the result of divine election, Acts 13:48.
 - b. Faith is the result of regeneration, I John 5:1.
 - c. Faith is the fruit of the work of the Spirit, I Cor. 12:3.
 - d. Faith is the result of the Father’s enabling, John 6:65.
 - e. Faith is founded on the work of Jesus, Heb. 12:2.
 - f. Faith is bestowed by God, Phil. 1:29, Eph. 2:8.
3. It is man’s activity:
 - a. Faith is something we do in response to God’s grace, John 3:16; I John 5:4.
 - b. Faith comes from hearing the word, John 20:31; Rom. 10:17.
 - c. There is nothing meritorious about our believing (see “D” above). As Warfield says, “it is not, strictly speaking, even faith in Christ that saves, but Christ that saves through faith. The saving power resides exclusively, not in the act of faith or the attitude of faith or the nature of faith, but in the object of faith; . . . so that we could not more radically

misconceive it than by transferring to faith even the smallest fraction of that saving energy which is attributed in the Scriptures solely to Christ himself.” “Biblical Doctrine of Faith,” *Works*, 2:504.

- X. WHAT IS JUSTIFICATION?** *French Confession*, 13,16-18,20,35; *Scots Confession*, 3,9,15; *Belgic Confession*, 20-24,26,29; *Heidelberg Catechism*, 56,59-62; *39 Articles*,11,12,17,31; *II Helvetic Confession*, 15,16; *Irish Articles*, 15,30,34-39,49,43; *WCF*, 3:6;8:1,5;11;12:1;14:2;19:6; *L.C. Q.* 38,44,69-74,77,87,90,97; *S.C.* Q.25,32,33,36,38,86; *25 Articles*, 9,10,12,20.

A. BIBLICAL TERMS FOR JUSTIFICATION

1. HEBREW

tsadeq, צַדִּיק, Qal “be just, righteous,” Piel and Hiphil “justify, vindicate, declare righteous”

Job 32:2 (Piel) “he justified himself”; Deut. 25:2 (Hiphil, most common) “shall justify the righteous”

The verb is related to many Hebrew nouns:

tsedeq, צִדְקָה, m. “righteousness”

tsedaqah, צִדְקָה, 157x, f. “righteousness”

tsadiq, צַדִּיק, 206x adj. “just, righteous”

2. GREEK

δικαιωω, dikaiōō; 40x “justify, treat or declare as righteous”

Luke 10:29, “desiring to justify himself”

Rom. 3:26 “that he might be just and the justifier (δικαιουντα)

This verb is related to other parts of speech:

δικαιοσυνη, dikaiosune; 92x “righteousness”

δικαιωμα, dikaiōma; 10x “regulation, righteous deed”

δικαιωσις, dikaiōsis; 2x “justification” (Rom. 4:25, 5:18)

δικαστες, 3x “judge”

δικε, dike; 4x “penalty, judgment, justice”

δικαιος, dikaios; 81x adj. “righteous, just”

δικαιως, dikaios; 5x, adv. “righteously”

B. DEFINITION:

1. *S.C.* #33, “Justification is an act of God’s free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.” Cf. *WCF*, 11:1; *L.C.* #70.

2. **To justify means to treat as righteous or to declare as righteous. THUS,**
 - a. We can justify God: Psalm 51:4; Luke 7:29; Rom. 3:4.
 - b. God can justify Christ: I Tim. 3:16.
 - c. One can justify sinners: Prov. 17:15.
 - d. One can justify doers of the law: Rom. 2:13; Deut. 25:1.
 - e. Usually, however, it refers to God justifying repentant sinners through faith in Christ: Rom. 3:19-28 .
3. **To justify does not mean to “make righteous.”**
4. Key New Testament Passage: Romans 3:21-28
 - a. The doctrine of Justification is rooted in OT, vs. 21 (see Rom. 4 for example of Abraham) “To which the Law and Prophets testify.”
 - b. Justification is appropriated by faith, vs. 22, “faith in Jesus Christ.”
 - c. Justification is necessary, vss. 22-3, “all have sinned.”
 - d. Justification is based on the atonement of Jesus Christ, vs. 24, “through the redemption, ἀπολυτρωσις;” “God presented him as a sacrifice of atonement, ἱλαστηριον.”
 - e. Justification is done in accordance with justice of God, vss. 25-6.
5. Justification has two key aspects:
 - a. Negatively, it means the forgiveness of sins: Rom. 8:1; 33,34; Matt. 6:14; I John 1:9; James 5:15.
* “From the believer’s point of view, I believe it is better to say that justification means the forgiveness of all past and present sins, and the judicial ground for the forgiveness of future sins.” Hoekema, *SBG*, 180.
*“Justification occurs once for all; confession of sin and prayer for forgiveness must be repeated.” Ibid.
 - b. Positively, we receive the imputation of Christ’s righteousness, adoption as sons, and the right to eternal life. John 1:12; 3:16; 10:28; 17:2; 20:31; Rom. 5:19; 8:15-17; I Cor 1:30; II Cor. 5:21; I John 3:1; Eph. 1:5-6; Gal. 4:4-7; Titus 3:7.
 - c. There is a parallel between these benefits and the atoning work of Christ, as viewed under the rubrics of **active and passive obedience**.
6. To Justify is the opposite of to condemn. “To pronounce guilty is to condemn,” C Hodge, *ST*, 3:124.

C. THE GROUND OF JUSTIFICATION: How can a righteous God justify sinners?
See *WCF* 11:1

1. The ground of justification is not righteousness found in us: Psalm 130:3; Rom. 3:20.
2. The ground of justification is not righteousness infused into us (see under Sanctification).

3. The ground of justification is not anything done or worked in us, even faith.
4. The ground of justification is not God's benevolence or pity.
5. The ground of justification is the perfect righteousness of Christ, applied to us on the basis of his blood shed for us. Rom. 5:9; Eph. 1:7.

D. THE INSTRUMENT OF JUSTIFICATION: FAITH

1. Faith is the **only instrument** (means) to receive justification, Gal. 2:16; Rom. 3:28; Rom. 1:17.
2. Faith has **always** been the only instrument of justification (*WCF* 11:6).
 - a. Abraham, Gen. 15:6; Rom. 4:1-5, 9-25.
 - b. David, Psalm 32:1-2; Rom. 4:6-8.
 - c. See also Gal. 3:6-9; Heb. 11.
3. This faith is saving faith, and is always accompanied by the other saving graces. *WCF* 11:2, "Faith, thus receiving and resting on Christ and his righteousness is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love." ***See also *Irish Articles*, 36
This sheds light on references such as Rom. 3:24; 5:9; 3:28, James 2:24.
4. This faith is by grace: *WCF* 11:1, *L.C.* # 71. Properly, we should speak of being **justified by grace through faith**.

E. ANALYTIC OR SYNTHETIC

1. Analytic Justification is justification that "is at bottom an analysis of the renewed man."
 - a. That is, something has happened inwardly to bring about renewal (sanctification) or the verdict is made based on eschatological considerations.
 - b. The idea of imputed righteousness is minimized.
 - c. The verdict of justification is based on actual, inherent righteousness. This is thoroughly consistent with the Roman Catholic view.
2. Synthetic Justification is justification based on an imputed righteousness; an *aliena iustitia* ("alien righteousness").
 - a. This is the necessary formula for the Reformation insight of Luther.
 - b. It is not a legal fiction, however, for the imputed righteousness is reckoned to the sinner as his own; thus, the declaration of righteousness is true to the facts and accurate.
 - c. Nevertheless, a true synthesis occurs, in that God puts the perfect righteousness of Christ together with the imperfect sinner and then

graciously renders a verdict.

F. THE TIME OF JUSTIFICATION

1. Justification is applied at the time faith is exercised, *WCF* 11:4. See Gen. 15:6; Col. 1:21-23; Titus 3:4-7.
2. Justification is rooted in union with Christ. “It is only because we are one with Christ that his righteousness can be credited to us, and can therefore become our own.” Hoekema, *SBG*, 174.
2. Justification continues in its effects; all sins are forgiven throughout life, *WCF* 11:5a. Justification is experienced at the time of conversion (Isa. 1:18) and its continuation throughout life (I John 1:7-9; 2:1-2).
3. Although the believer is justified throughout life and all sins are forgiven: *WCF* 11:5b, “yet they may by their sins fall under God’s fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.” See Ps. 32:3-5; 51:7-12; 89:30-33; Prov. 3:11-12; I Cor. 3:12-15, 11:30-32; II Cor. 5:10; Heb. 12:9-10.
4. Justification from eternity: Although the decree of God includes all things, including the determination to effect justification, the grounds of justification were accomplished in time (Rom. 3:25,26) and the application of justification is directly tied to the instrument of faith (see above, D).
5. “The believer’s justification, then, can be viewed as a continual and ongoing participation in the one divine forensic decree of justification—the resurrection justification of Christ. Such a decree of justification is both analytic (in the case of Christ) and synthetic (for the believer). . . . As to the time of justification, to speak theologically, the Christian’s justification is intended in the eternal purposes of God; it is objectively declared at the resurrection of Christ; it is subjectively realized in the ongoing union with Christ by faith and the Holy Spirit; and it is conclusively ratified at the eschaton.” William B. Evans, *Imputation and Impartation*, 452-3.

XI. WHAT IS ADOPTION? *French Confession*, 17,19,22; *Scots Confession*, 8,13; *Heidelberg Catechism*, 33,120; *39 Articles*, 17; *II Helvetic Confession*, 10; *Irish Articles*, 15; *WCF*, 3:6;12; *L.C.* Q. 39,74; *S.C.* Q. 34.

A. DEFINITION:

1. *S.C.* # 34, “Adoption is an act of God’s free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.” Also see *WCF* 12, *L.C.* # 74.
2. *WCF* is the only symbol that gives a **complete chapter** to the biblical

teaching on adoption!

3. Adoption:
 - a. is an immediate act.
 - b. is instantaneous with justification.
 - c. places us in a relationship with God as son or daughter.

B. BIBLICAL TERMS FOR ADOPTION

1. There is only one specific term for adoption used in the Bible, ὑιοθεσία, huiiothesia. This term is found five times, all in Paul.
 - a. Rom. 8:15, “Spirit of adoption”
 - b. Rom. 8:23, “adoption of the body”
 - c. Rom. 9:4, “to whom is the adoption”
 - d. Gal. 4:5, “receive the adoption”
 - e. Eph. 1:5, “predestined us to be adopted”
 - f. For its use in papyri, see Moulton and Milligan, 648.
2. Adoption is referred to indirectly, however.
 - a. David’s sons in Davidic covenant, II Sam. 7:14.
 - b. Israel as God’s children, Ex. 4:22; Jer. 31:9,20; Hosea 11:1.
 - c. God as Israel’s father, Deut. 32:6; Jer. 3:4,14 (husband).
 - d. Adoption related to covenant, Isa. 43:6; see II Cor. 6:16-8.
 - e. See also John 1:12; Rom. 8:16-7; I John 3:1.
 - f. Adoption is sometimes linked to marriage, Hosea 1-3; Ezek. 16; Jer. 3:4,14.
3. There are varied benefits of Adoption, *WCF*, 12.
 - a. Liberty of children of God (see *WCF*, 20; Rom 8:15). Liberty from:
 - *Sin.
 - *Death.
 - *Wrath of God.
 - *Law.
 - *Other people! (Spiritual Tyranny, or Binding of the Conscience)
 - b. The Privileges of the children of God.
 - *God’s name is on us, Jer. 14:9; Acts 11:26, 26:28; I Peter 4:16; Rev. 3:12.
 - *We have the Spirit of Adoption, Rom. 8:15.
 - *We have access to God in prayer, Matt. 6:9; Rom. 5:2; Eph. 3:12.
 - *We call God “Father,” Matt. 6:9; Rom. 8:15; Gal. 4:6.
(“Abba” is Aramaic for Father)
 - *We are pitied, Psalm 103:13 (compassion); protected, Prov. 14:26; provided for, Matt. 6:30-32; I Peter 5:7; and chastened, Prov. 3:11-2; Heb. 12:7-10.
 - *We are secure as children, never cast off, Lam. 3:31; John 10:27-30.
 - *We are sealed by the Holy Spirit, Eph. 4:30.

*We are heirs to inherit the promise, Heb. 1:14; 10:36; 1:39-40;
I Peter 1:3-4.

XII. WHAT IS SANCTIFICATION? *French Confession*, 13,21,22,35; *Scots Confession*, 12,13,15,16; *Belgic Confession*, 24,27,34; *Heidelberg Catechism*, 48,64,86-91; *39 Articles*, 10,12,16,17; *II Helvetic Confession*, 9,16; *Irish Articles*, 16,25,33,36,39,41,43,51; *WCF*, 3:6;8:1,3;10;13;14:2;16;17;18; *L.C. Q.* 5,32,38,58,59,67-69,75,77-81,93,97,149, 155,167,168,171,178,182; *S.C. Q.* 2,35,36,37,39,40,87-91; *25 Articles*, 8,10.

A. DEFINITION:

1. *S.C.* # 35, “Sanctification is a work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.”
 - a. In the Westminster Standards, sanctification includes all divine increase in holiness, even including what later theologians distinguished to be “regeneration”; Cf. *WCF* 13:1, “further sanctified,” and *L.C.* # 75, “having seeds . . . put into their hearts.”
 - b. Normally, however, sanctification refers to the process of increasing holiness after conversion. It is essential to distinguish between Justification and Sanctification.

JUSTIFICATION

- Imputes Christ’s righteousness
- Sin is pardoned
- Total, equal, complete

SANCTIFICATION

- Infuses grace to exercise personal holiness
- Sin is subdued
- Partial, different, increasing

B. BIBLICAL TERMS FOR SANCTIFICATION

1. *qadash*, קִדַּשׁ, Piel and Hiphil, “Set apart, consecrate, sanctify”

The Verb is related further to:

qodesh, קֹדֶשׁ, 469x, “apartness, sacredness, holiness”
qadesh, qadeshah, קִדְּשָׁה קִדְּשָׁה, “temple prostitute, harlot”
miqdash, מִקְדָּשׁ, 74x, “holy place, sanctuary”
qadosh, קָדוֹשׁ, adj. “holy”

2. The primary meaning of this word is **to set apart**, separate; but it does not require a good moral purpose (e.g., term for temple prostitute). Normally the verb, however, is associated with sacred purposes, with a correspondingly good moral flavor.

3. The verb *qadash* is applied to various subjects:
 - a. Things:
 - *Sabbath, Gen. 2:3
 - *Houses and fields, Lev. 27:14,16
 - *Firstling beasts, Lev. 27:26
 - *Tabernacle and its furniture, Lev. 8:10-1
 - b. People: firstborn, Ex. 13:2
 - *Priests, Ex. 28:41
 - *Nation of Israel, Ex. 19:4
 - *Prophet Jeremiah, Jer. 1:5
 - *God himself, Ezek. 38:23

4. ἁγιαζω, *hagiazō*; 29x “make holy, consecrate, sanctify, set apart” and is related to other words:
 - ἅγιος, *hagios*; 164x, adj. “holy, sacred, dedicated”
 - ἁγία, *hagia*; 11x, “sanctuary”
 - ἅγιος, *hagios*; 65x, “saint, holy one”
 - ἁγιστεῖς, *hagistes*; 1x, “holiness”
 - ἁγιοσύνη, *hagiosune*; 3x, “holiness”

5. ἁγιαζω, *hagiazō*; is applied to various subjects:
 - a. Things:
 - *Gold on temple, Matt. 23:17
 - *Sacrifice, Matt. 23:19
 - *Food, I Tim. 4:5
 - b. People:
 - *The church, Eph. 5:26
 - *Children, I Cor. 7:14
 - *Christians, I Thess. 5:23
 - *God himself, Matt. 6:9, I Peter 3:15

6. ἁγιασμός, *hagiasmos*; 10x, “holiness, consecration, sanctification”
 This noun, related to ἁγιαζω, *hagiazō*, seems to emphasize a condition which results from a practice, e.g., Rom. 6:19,22; I Thess. 4:3-7.

7. Conclusion: The term “sanctify” is used in the Bible in a general sense, “to set apart for some (usually sacred) purpose,” and in a theological sense to describe personal growth in holiness. This growth is seen in four stages:
 - a. Preparation to Conversion, I Cor. 6:11; 7:14; I Peter 1:2.
 - b. Conversion and Justification, Heb. 10:14, 13:12.
 - c. Growth in Grace during the Christian life, I Thess. 5:23 (the most common theological usage).
 - d. Final Perfection, Eph. 5:26.

C. SANCTIFICATION IN THE CHRISTIAN

1. Meaning Three (above) is the normal understanding given to the term sanctification in theological literature.
2. Sanctification may be viewed from three perspectives:
 - a. **Definitive Sanctification.** Definitive Sanctification is sanctification viewed as the “definitive” break with sin that occurs at the moment of union with Christ. It involves a complete break with the power of sin and the implantation of a new principle of life. See, for example, Romans 6:1-7:6, “dead to sin”; I Peter 2:24, “having died to sins”; I John 1;8, 3:6-9.
 - b. **Progressive Sanctification.** Progressive Sanctification is a continuous process, beginning at conversion and continuing throughout the Christian life. Closely linked to repentance and faith, it includes two aspects:
 - *Negatively: Sanctification is a turning away from sin: Rom. 6:5-6, 14; 8:13; Gal. 5:24.
 - *Positively: Sanctification is a turning unto God: II Cor. 7:1; Eph. 3:16-19; 4:14-15; Col. 1:11.
 - c. **Final Sanctification.** Final Sanctification is identical with glorification, the completion of the Sanctification process and the realization of all that was promised in Definitive Sanctification. Romans 8:17, 29,30.

D. THE EXTENT OF SANCTIFICATION

1. Sanctification affects every part of the believer (I Thess. 5:23) but is never complete in this life, *WCF* 13:2; *L.C.* # 78.
2. Scripture: Ecc. 7:20; Philip. 3:12; James 3:2; I John 1:8-10.
3. Paul’s witness in Rom. 7:14-25 is the testimony of a spiritual Christian; Cf. vs. 22 and the present tenses beginning at vs. 14. For important discussions on the meaning of Romans 7, see Cranfield, *ICC, Romans*, ad loc. See also Warfield, *Works*, vol. 7,8, *Perfectionism*.
4. Since Sanctification is incomplete in this life, and since the Christian is responsible to progress in sanctification, effort is required on the part of the believer. The Christian life is often described as warfare, *WCF* 13:2-3.
5. See **Worksheet** on Sanctification.

E. THE MEANS OF SANCTIFICATION

The weapons of spiritual warfare are the various means of grace: Gal. 5:16-25; 3:2-3; Eph. 6:10-18. The Westminster Standards name three means of grace, *L.C.* # 154, *S.C.* # 88.

1. The Word of God is a means of grace.

- a. It examines hearts, II Cor. 3:18; Heb. 4:12-3; James 1:23-4;
 - b. Cleanses us, John 15:3; 17:17; Eph. 5:26; and
 - c. Shows us Christ, II Cor. 3:18.
2. Prayer is a means of grace.
 - a. It brings Grace for ourselves, Luke 22:40; 18:13-4; and
 - b. Grace for others, Eph. 1:16-9; 3:14-6; 5:18-9.
 3. The Sacraments are a means of grace, I Cor. 11:28.

F. FRUITS OF SANCTIFICATION, S.C. # 36

1. Assurance of God's love.
2. Peace of Conscience.
3. Joy in the Holy Spirit.
4. Increase of Grace.
5. Perseverance to the end.

WORKSHEET ON SANCTIFICATION

1. KEY VERSES THAT TEACH GOD'S SANCTIFICATION OF THE BELIEVER.

Romans 6:3, 5-7

Romans 6:11

Romans 8:9,10

Colossians 3:3,5

II Thessalonians 2:13

I Corinthians 6:11

2. KEY VERSES THAT TEACH THE BELIEVER IS STILL SINFUL AND IS RESPONSIBLE TO ACHIEVE SANCTIFICATION.

Romans 6:2,12-13

Colossians 3:1-2

Romans 8:12-13

I Thessalonians 5:23

I Corinthians 3:1-3

Compare Joshua 21:43-45; 23:1,2-4,9,14 with Joshua 23:5-8,11-13; Judges 1:1-2. What principle is illustrated in these texts that may provide insight into the manner in which sanctification occurs?

XIII. WHAT IS PERSEVERANCE? *French Confession, 21,27,35; Scots Confession, 8,12; Belgic Confession, 13,27; Heidelberg Catechism, 1,28,31,32,45,49,51-54,57; II Helvetic Confession, 17; Irish Articles, 15,16,37; WCF, 3:1-6,8;5:5;8:5,8;11:5;12:14:3; 16:6;17:18; L.C. Q. 12,13,32,38,45,52,57-59,79-81,195; S.C. Q. 7,20,26,36,85.*

A. DEFINITION:

1. *WCF 17:1*, “They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.”
2. Further Explanation.
 - a. Perseverance applies only to those who are elect, justified, and now in the process of being sanctified; it does not apply to all professing Christians.
 - b. Perseverance refers to the state of grace, not to the attainments of grace; “backsliding” is possible, *WCF 17:3*.
 - c. Perseverance of the saints is better than “eternal security” for it emphasizes the necessary human effort and responsibility. “Eternal security” often places undue dependence on the initial experience of salvation, instead of the continuing life of saving faith.

B. SCRIPTURAL SUPPORT

1. The Father sets us free and places his unchangeable love on us, Jer. 31:3, II Tim. 2:18-9.
2. The Son paid for us to save us, and now prays for us, Luke 22:32; John 10:28; 17:24; Rom. 8:33-9; Heb. 7:25.
3. The Holy Spirit abides in us, John 14:16-7; I John 2:27.
4. Additional Scriptural affirmations: Rom. 8:29-30; Phil.1:6; II Tim. 1:12; I Peter 1:5,9; I John 3:9.
5. The terms of the Covenant of Grace, sealed with Christ’s blood, assure us of final salvation. *WCF 17:2*; Jer. 32:40; Heb. 9:12-15; Heb. 10:14; Heb.13:20-1.

C. BACKSLIDING

1. Based on our experience and the teachings of the standards (*WCF, 17:3*) and

Scripture, we must recognize that Christians can to a large degree fall away from the pattern of Christian life and sanctification. See. II Sam 11:27 (David) and Matt. 26:70,72,74 (Peter).

2. The *WCF* lists four possible causes of backsliding:

- a. Temptation of Satan.
- b. Temptation of the World.
- c. Remaining Corruption in us.
- d. Neglect of Means of Grace.

3. The *WCF* lists seven results of backsliding:

- a. God's displeasure, II Sam. 11:27; Isa. 64:5,7,9.
- b. Holy Spirit grieved, Eph. 4:30.
- c. Loss of grace and comfort, Psalm 32:3-4; 51:8,10,12.
- d. Heart hardened, Isa. 63:17.
- e. Conscience wounded, Psalm 32:3-4.
- f. Others hurt, scandalized, II Sam. 12:14; I Cor. 5:1.
- g. Temporal judgments, II Sam. 12:14; Psalm 89:31-2; I Cor. 11:32.

D. OBJECTIONS TO PERSEVERANCE See **Worksheet** on Assurance below.

1. There are passages that apparently introduce a condition in perseverance: Col. 1:23; I Thess. 3:8; Heb. 3:6,14; Rev. 2:10.

2. However, the Calvinist recognizes in these verses the doctrine of human responsibility- just as we are responsible to believe and are commanded to believe, so are we responsible to persevere and therefore are so commanded. This truth does not contradict the truth that God alone causes us to believe and to persevere. Indeed, it is merely the way of salvation.

3. There are passages that state a possibility of falling: Ezek. 18:24; I Tim. 1:19; II Peter 2:20-2; Rev. 3:5.

4. There are passages that warn against final apostasy: Heb. 6:4-6; 10:26-29; II Peter 3:17.

5. These verses in 3 and 4 are clearly given to the covenant community. While it is possible for the *professing* Christian, the member of the covenant community to fall away, it is not possible for those who are truly elect and redeemed ever to do so. The warnings are real and should be preached, however, since no pastor has access to what truly happens in the heart of any parishioner.

WORKSHEET ON ASSURANCE

1. KEY VERSES ON ASSURANCE.

Romans 8:38-39

Romans 11:29

John 10:28

Philippians 1:6

II Timothy 1:12

Matthew 24:24

Hebrews 6:9

Hebrews 10:39

2. KEY VERSES WARNING AGAINST COVENANTAL APOSTASY.

Ezekiel 18:24

John 15:1-6

Matthew 24:13

Luke 12:45-46

II Peter 3:17

I Timothy 1:19

Hebrews 6:4-6 (Hebrews 10:38)