

{grace}

before the beginning to after the end



© 2014 Three Strand Church Network. Permissions: You are permitted and encouraged to reproduce and distribute this material in any format provided that you do not alter the wording in any way and do not charge a fee beyond the cost of reproduction. For web posting, a link to this document on our website is preferred. Any exceptions to the above must be approved by Three Strand Church Network

TABLE OF CONTENTS

Read this first

The format of this book

- Preparing for Sunday
- For study as an individual & in groups

The introduction to GRACE

- Why a series on Grace?
- What is the *Ordo Salutis*? (Order of Salvation)
- Who is the church at Ephesus?

The sermon breakdown

Week One: Gracious Resolution | **Ephesians 1.1-4**

Week Two: Gracious Regeneration | **Ephesians 1.8-10**

Week Three: Gracious Reclamation | **Ephesians 1.5-7,11-12**

Week Four: Gracious Renovation | **Ephesians 1.13-14**

Week Five: Gracious Restoration | **Ephesians 1.14**

The appendices

Appendix 1: Glossary of Theological Terms

Appendix 2: A pile of verses

Appendix 3: Grace in the Catechism

Helpful resources

Read this First

The whole world exists primarily for God's glory! If this is true, than the pursuit of knowing God is the best use of our time and energy. It is not only a good thing to do, but it is what we were created for. As the first question and answer of the Westminster Catechism makes clear:

Q | *What is man's chief end?*

A | *Man's chief end is to glorify God and enjoy Him forever.*

We believe that the best way to both glorify God and learn to enjoy Him is by searching out His true character as it has been revealed to us in Scripture. Theology, or the study of God, is how we both fall in love with Him and become more deeply dependent on Him.

Theology in our day and age gets a bad rap. It is seen as dull. It is seen as a stumbling block to love and unity. It is seen as unnecessary and trivial. Nothing could be further from the truth. We believe that being confronted by the character of God is shocking and exciting. We believe that through a deeper understanding of His eternal plan as laid out in His Word, you will be changed into a person who is overwhelmed by the grace of God. God's grace is uniting, humbling, and life-changing.

It is not easy. The truth of God forces us to not only take a new look at Him, but also to rethink our ideas of ourselves and the world around us. Accepting God's truth means rejecting 'truth' that you may have always believed. As we enter into to this study, we pray that you lay aside your preconceived notions of who God is and how He works. We pray that you let God define Himself.

We trust that, through this study, the Holy Spirit will challenge, convict, and comfort us all at the same time.

To Him be the glory, forever and ever.

Prepared by Sam Ford & Jim Fikkert
On behalf of the 3Strand Church Network

The format of this book

The material in this guide is intended to supplement the sermons preached on Sunday mornings. These booklets are prepared months in advance of the actual sermon series. As a result, as the Spirit leads, a preacher's sermon may diverge from the ideas presented on a given week. Please be sure to listen to the sermon *before* using this study guide so as to use it properly.

The study guide is designed to be used by individuals, families, and groups. Before you begin to read, pray that the Holy Spirit will open your eyes to see what He is teaching you in the Bible, and that He will give you the spiritual strength to do something about it.

Next, read the given Biblical text. Then read it again. Take notes. Underline your Bible. Write down questions. Once you have spent time in God's Word, then work through the study and write out answers to the questions. Resist any temptation to skip over the personal questions. Though these questions are sometimes the most penetrating and difficult, they are designed to help you think seriously about how these truths apply to your life.

After you have spent time in the text on your own, it is important for you to share with others who are wrestling with the same text. The Bible is meant to be read and studied in community. So take the time to do it on your own first, and then consider gathering with others to discuss what you have learned.

Each section of this guide is organized to help individuals and groups go **D.E.E.P.** into gospel truth:

- **D- DISCUSS SERMON:** A key verse and a summary to help the group discuss the biblical text, answer basic questions, and review the sermon.
- **E- EXCHANGE VIEWS:** A general discussion question encouraging individuals to share their first reactions to the text or sermon. Often, this will inspire deeper examination into the text in a particular direction.
- **E –EXAMINE TEXT:** A series of questions related to the biblical text and the sermon. These questions are designed to help the group dig deeper into what the text actually says and, together, determine what it might mean.
- **P- PERSONALIZE TRUTH:** One or two questions to help apply the text to your personal life and experience.

How to download past sermons

Should you miss a sermon, there are several ways to listen, read, or watch sermons from this series. Please visit our network website and click on SERMONS at www.3strand.org. In addition to the sermon you are looking for, you will also find past sermon series preached at various 3Strand Network Churches.

How to use this guide with your family

The Bible teaches us that parents, not pastors, are responsible for the biblical and spiritual training of their kids. As you are studying and learning, you need to teach your kids, share with them how God is challenging you, and impart to them a passion for Christ, His Word, and His Way (See Deuteronomy 6.4-9). Parents, we encourage you to spend the week preparing your family, especially the older children, for the public gathering and the sermon on Sunday. Here are some specific ways to prepare your family for worship:

Family preparation should always include reading of the passage that will be preached on Sunday. As you read, remember that the intent is not to teach them everything about the passage. Not only do you want to expose them to the Word of God, you also want to demonstrate its importance in your lives.

Family preparation should always include an age-appropriate discussion about the text. Following the reading, begin an age-appropriate discussion using the booklet as a guide. Ask probing questions that fit their specific maturity as they look forward to sitting under the preached Word on Sunday.

Family preparation should always include prayer. This should be done as a family and individually. First, pray to understand the text. Then, pray for the needs of your own family, for the church, and for our city. Individually read and pray with each of your children throughout the week and try to dialogue with them as individuals about the passage.

This is a simple way for parents to begin shepherding their family. Your efforts, not your expertise, will set an example for your children, will make the church gathering more meaningful, and will help your family feel more cared for.

How to use this guide with a group

The best way to use this guide is with a small group. As smaller expressions of our larger church body, small groups are where Christians can strive to learn together, love together, serve together, and go on mission together. Tim Keller

has suggested that, *“The Primary Goal for the fellowship group is to develop a Christian community where Jesus Christ is experienced in his presence and power.”* In other words, these groups are intended to be more than a group to “hang out with” and more than a typical bible study.

What should you expect as part of a small group?

- A welcoming atmosphere for strugglers and real sinners (Christ is for real sinners!) “I have not come to call the righteous, but sinners.” Mt. 9:13; “If anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One.” 1 Jn. 2:1
- A family learning to live out of the Gospel “As you have received Christ Jesus, so live in Him....” Col.2:6 “I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge...” Eph. 3:17-19; “Let us love one another, for love comes from God...He sent His one and only Son” 1 Jn. 4:7,9
- A safe place to share your struggles, confess your sins, and expect to be pointed to Jesus. “There is now no condemnation for those who are in Christ Jesus...” Rom. 8:1; “Confess your sins to one another...” James 5:16
- A family learning to celebrate grace! “Rejoice with those who rejoice...” Rom.12:15
- A place to be quick to listen and sympathize with another’s struggles, and respond with compassion and prayer, and if you can, practical help to meet the need. Avoid superficial, pat answers that don’t address and encourage the heart. “Be devoted to one another...” Rom. 12:10; “Everybody should be quick to listen, slow to speak, and slow to become angry...” James 1:19; “Pray for each other...” James 5:16; “Honor one another above yourselves...Rom. 12:10b; “mourn with those who mourn...” Rom.12:15
- A place to worship God by enjoying one another and God’s good gifts (new people, food, art, etc.) “Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let’s have a feast and celebrate...” Luke 15

As you can see, the Gospel is never static, but moves us into grateful action. As we hear and believe the Gospel again and again, the love of Christ working within our hearts energizes us to practical works of love. We begin to ask, “What does loving my neighbor really look like?” This means that we will also want to avoid anything in our group that does not have this goal of Gospel motivation and love.

What should you not expect in a small group?

- A lengthy teaching monologue or lecture by one person.
- An overly- academic group of theological debaters who don’t address matters/struggles of the heart, and how the Gospel applies to them (see I Cor.13:1).
- An affinity group to make you happy (Although sweet fellowship in Christ should occur and will bring joy!).
- A place to have your every need met (Although as we serve one another in love, many of your true needs will be met, prayed for, and clarified).

Remember, our small groups are more than just a place to study, debate, or rehash the sermon. They are smaller expressions of our larger church body God uses to help us grow. It is in these “mini-churches” that we learn to know God, practice loving one another, and work to make Him known to others.

The introduction to GRACE

Why a series on Grace?

As the 3strand pastors sat down to discuss a shared sermon series we quickly landed on the topic of GRACE. This is not only because grace is the centerpiece of our faith and something we generally like to talk about, but also because we believe that there are a lot of ideas about grace that are a cheap alternative to the powerful force that flows from our creator God. Rather than spending time shooting down all of these false versions of grace, we felt it would be much more effective to let you taste the real thing. We are going to read a lot of verses and attempt to give you a new perspective on the scope of God's grace.

Elevate a God-centered theology

As we do this, one thing will become abundantly clear: God is great. More than great, He is central to all that happens in the world. We could effectively say the whole universe revolves around God. He is the force that keeps it all in order and the motivation for its movement. This does not always seem like the case. In much of our life, we don't even notice God's presence. This does not mean He is not there. Like the air we breathe, the very thing that we require for life, we barely notice.

This has a great effect on our theology. Since other people and earthly situations are more easily recognized by us, we tend to use them to develop our belief systems. We let our perspective to define truth. We allow our experiences to be the starting point for how we understand the world. In our worldview, the universe often revolves around us.

The Bible paints a very different picture:

For from him and through him and to him are all things. To him be glory forever. Amen. | Romans 11.36

Provide a framework to understand God's Story

Understanding this gives us the ability to finally make sense of the story we find ourselves in the middle of. Too often the chaos of life just seems like a series of unconnected events happening simultaneously. God assures us that he is at work. He gives us glimpses into how He intends to redeem the world and bring it back into its original brilliance.

Without this, our view of life is confused at best. We lose sight of who we are, what we are should be doing, and how we are supposed to navigate a world

filled with all manner of destruction. We have a lot of questions and God doesn't seem to be giving us answers.

What if God has already answered? In His Word, God has given us, not just specific answers to specific questions, but a masterpiece of autobiography. God has revealed Himself and His plan so that we can find our truth IN HIM. If He is the author of the story, the architect of the plan, then being able to know WHO He is and HOW He works gives us great insight into WHAT He is doing.

As we work through the details of God's grace, we hope that you see God in a way that answers many of your questions.

For God is not a God of confusion but of peace. | 1 Corinthians 14.33

Draw some distinctions for our network

The 3strand network is confident in declaring God as He reveals Himself in Scripture. We have united to do this series because we believe that it is important not just to be unified as churches, but to be clear about what we unify around.

There are a number of things we could choose to connect us. Some organizations are held together by their mission statement. Others are united around their success. We have chosen to make it clear that what both distinguishes and unites our churches is: THE GRACE OF GOD. This sermon series is our line in the sand, making it clear that God's self-revelation is our mission, and His grace is the means by which we unify.

What is the Ordo Salutis? (Order of Salvation)

The series is organized by the concept of ordo salutis. The term ordo salutis has been used in theological conversations to make sense of the chronology of events within salvation. It is a means of clarifying both the steps in the process, but also how they interact and in what order they take place. The theologian John Frame describes it this way:

*Of the various descriptions of salvation in Reformed theology, ordo salutis, order of salvation, is the earliest. The purpose of the ordo is to list the events in the life of every saved person that join him to Christ. Typically, the list of events looks like this: **effectual calling, regeneration, faith, repentance, justification, adoption, sanctification, perseverance, glorification**. In effectual calling, God summons the elect person out of sin and into union with Christ. This gives him a new spiritual birth, a new heart, or regeneration. That regenerate heart enables*

the redeemed person to believe or trust in Christ (faith) and to repent of sin. Repentance is the opposite side of the coin from faith. Faith is turning to Christ, repentance turning away from sin, and you cannot do the one without doing the other. Justification, God's imputation to us of Christ's righteousness, is by faith, so it follows faith and repentance in the ordo. Those whom God justifies, he adopts into his family. Then there is sanctification, which means both that we are separated from the sphere of the world into the sphere of God's kingdom ("definitive sanctification"), and also that we become progressively more and more holy by the work of the Spirit within us ("progressive sanctification"). This new life within enables us to persevere in faith and love, until the consummation of all things when our glorification is complete.

Understanding the order of events helps us to determine what the work being done is and who is doing it. The different ordering systems of events distinguishes between what are usually referred to as the Arminian and Calvinist views of salvation. The differences in orders are:

A: 1) outward call 2) faith/election, 3) repentance, 4) regeneration, 5) justification, 6) perseverance/sanctification, 7) glorification.

C: 1) election, 2) predestination, 3) effectual call/regeneration, 4) conversion (faith & repentance), 5) justification, 6) sanctification, 7) glorification.

As we trace the plan of God's grace from before the beginning of the world to eternity in the future, we hope to get clarity on what our part is within it. Seeing God's plan in order helps us to know where we stand, what we should do, and how it is we can be called righteous (when we know we are not).

Who is the church at *Ephesus*?

Located in modern day Turkey, the ancient City of Ephesus was one of the greatest cities in that part of the world. As a capital city, Ephesus existed as an important commercial center for the Roman Empire and a bridge to the Eastern parts of Asia. Trade made the city very wealthy, as did their pagan idolatry. The population of the city was diverse, with some Jews and many Gentiles. Most of the Gentile population was unified in its worship of the Roman goddess Diana (Greek: Artemis) producing an environment saturated with magic and mysticism.

The apostle Paul first arrived in Ephesus near the end of his second missionary journey (**Acts 28.18-19**). His first visit would be short, studying briefly with the Jews. After a brief time of study with the Jews, Paul set sail for Syrian. He left

his companions, Priscilla and Aquila, who met and retrained a man named Apollos. Meanwhile, Paul returned to his sending church in Antioch. As Apollos left to minister to the church in Corinth, Paul returned to Ephesus for an extended stay of three years (**Acts 19**).

During this stay, Paul taught so many in Ephesus that Luke could write, "...all the residents of Asia heard word of the Lord, both Jews and Greeks." As God did extraordinary miracles through Paul, people were saved and many began to repent. This sparked a revival where citizens of Ephesus burned their books of magic in the streets. The revival led to a riot. As more people began to worship Jesus, less worshipped at the silver shrines of Artemis. The economy tanked and angry businessmen rallied the entire city to the amphitheater in an effort to condemn Paul. A church had been born.

The letter is written in the early 60s AD, when Paul is imprisoned in Rome. Unlike many of his letters, Paul is not writing to deal with problems in a church. Because this letter will be circulated to other churches, like the letter to the Colossians (**Col. 4.16**), the letter to the Ephesians focuses on larger themes. Specifically, Paul intends to focus on the glorious riches of God's grace in redemption through Jesus Christ.

More than likely, he is writing specifically to the Gentile-Christians who were struggling in their new Christian identity. First, because of Christianity's strong roots in Jewish history and religion, it was natural for early Christians to wonder if Christ's gospel was limited to Jews, or if Jewish Christians held a special status because of their ethnic heritage. **They were not sure they were good enough.** Second, having been converts from an environment full of mystery religions, magic, and astrology, they lived in fear. They feared evil spirits and weren't sure about Christ's relationship to these forces. **They were not sure they were strong enough.** Third, they were still tempted by the promises of the sinful world they came from. They needed encouragement to adopt a lifestyle worthy of Christianity, free from drunkenness, sexual immorality, theft, and hatred. **They were not sure they were satisfied enough.**

Basically, Paul gets their eyes off of themselves and onto God. Instead of admonishing them to think, feel, or do something different, Paul attempts to reveal the riches of God's grace in all that He has already done for them. Paul reveals a BIG God more sovereign, loving, and glorious than they could imagine. He reveals a God who is good enough, strong enough, and captivating enough. In proclaiming the glorious riches of Grace, Paul proves that the key to imitating God's glory, is beholding it.

EPHESIANS 1.1-4

WEEK 1 | GRACIOUS RESOLUTION

*And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he **predestined** he also **called**, and those whom he **called** he also **justified**, and those whom he **justified** he also **glorified**. |*

Romans 8.28-30

The thing about God is that He exists outside of time. This doesn't mean that He doesn't work within time (He created it). It means that He is not bound by the limitations of time like we are. When it comes to His plan, this means that he does not have to wait for things to happen in order to react or respond to them. God's plan is not a list of things that He hopes will occur; when God makes a plan, it happens. When we look at the world, we are looking at something that God has intended. This leaves us with questions that must be answered: how can a loving God be in control of a broken world? ***Why did God create at all?***

1. What part of the text or sermon had the greatest impact on you? Where were you most encouraged? Most intrigued? Most challenged?
2. What is the main purpose of all things created (**Acts 17.24-31**)?
3. How does God reveal Himself through the brokenness of the world?
4. How does this give us confidence that we belong to God?
5. Why is the truth of God's plan and election so important? What is taken away if these are removed?
6. How can free will and sovereign election co-exist?
7. How does starting with the character of God help make sense of this difficult truth?

NOTES

*God... is infinitely the greatest and best of beings.
All things else, with regard to worthiness,
importance, and excellence, are perfectly
as nothing in comparison to him...
The ultimate [goal] of God's works is...
THE GLORY OF GOD.*

– Jonathan Edwards

EPHESIANS 1.7-10

WEEK 2 | GRACIOUS REGENERATION

But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. | Ephesians 2.4-10

One of the major points of division among Christians in the order of redemption lies in the regeneration of the believer. Does someone believe, receive the Spirit and then change OR are they changed so that they can believe? To answer this question we need to look at the effects of sin in the world and the ability of human beings to overcome them. When sin entered the world it had far reaching results that permeated, not only through the whole world, but through time. If each and every person is affected by this, then every person needs help to conquer it. We need to answer the questions: How much help do we need? ***How does God save?***

1. What part of the text or sermon had the greatest impact on you? Where were you most encouraged? Most intrigued? Most challenged?
2. How does the Bible describe human beings apart from Jesus Christ (**Romans 3.9-18**)?
3. How does God reveal Himself in the process of regeneration?
4. How does this give us confidence that we belong to God?
5. What would we lose if we gave up the truth of God's call and regeneration?
6. How does God use us to bring about faith in others?

NOTES

EPHESIANS 1.5-6

WEEK 3 | GRACIOUS RECLAMATION

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. | Romans 3.21-26

The symbol of Christianity is a Roman torture device. We can try to explain away many of the difficulties and sharp edges of God, but we will always come back to the violent death of Jesus Christ on the cross as the centerpiece of our faith. Even more disturbing: God designed it this way. If God was willing to go through all of this than it must have been because there was something accomplished there that could not be done in any other way. There was a truth so powerful and important that Jesus was willing to put Himself to shame and extreme pain in order to secure it. But what? What could be so immense?

What happened at the cross?

1. What part of the text or sermon had the greatest impact on you? Where were you most encouraged? Most intrigued? Most challenged?
2. What does the Bible describe as the fitting punishment of sin (**Rom. 6.23**)?
3. How does God reveal Himself in the process of regeneration?
4. How does this give us confidence that we belong to God?
5. What do we lose when we give up the doctrine of the atonement (Imputation, Propitiation, and Identification)?
6. What did Jesus accomplish at the cross?

NOTES

EPHESIANS 1.11-12

WEEK 4 | GRACIOUS RENOVATION

I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth. | John 17.15-19

The world we live in is a dichotomy; we are no different. We are people created in the image of God, but fallen. We are people redeemed by the blood of Jesus, but continually sinful. We are people who have the Holy Spirit with us, yet can't see the world the way God does. We are somehow possessors of the new life and yet still stuck in our old ways. This is sometimes called BEING and BECOMING; we are in process. This process seems to go against the definitive nature of salvation. If Jesus accomplishes and Jesus is sufficient, then what is my part? What am I supposed to do with the life that I have? ***What happens after we believe?***

1. What part of the text or sermon had the greatest impact on you? Where were you most encouraged? Most intrigued? Most challenged?
2. What does the Bible describe as the motivation behind holiness (**Romans 6.1-14**)?
3. How does God reveal Himself in the process of sanctification?
4. How does this process give us confidence that we belong to God?
5. What do we lose when we give up the need to work toward holiness? How does this go against grace?
6. How does the struggle of sin keep us connected to and reliant on God?
7. What are the biggest barriers to you pursuing holiness in your life? What steps can you take to reverse the habits and defaults that you have developed in your life?

NOTES

EPHESIANS 1.13-14

WEEK 5 | GRACIOUS RESTORATION

Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. | 1 Peter 1.3-5

Is this all there is? When we look around at the world it is impressive and alluring, and yet, it leaves us with a feeling of fulfillment. Even those who achieve success beyond anything we can imagine still have this nagging feeling: there has to be more. God promises us a future that will not only be better than the world we know, but a future that will make sense of even the greatest anguish we currently suffer. He has a future planned that is not just magnificent, but is a planned finale that will complete the revelation of God to His people. How can anything undo all of the destruction? ***What will happen in the future?***

1. What part of the text or sermon had the greatest impact on you? Where were you most encouraged? Most intrigued? Most challenged?
2. How does the Bible describe the coming of the end (**2 Peter 3.1-13**)?
3. How does God reveal Himself in the process of glorification?
4. How does this promised future give us confidence that we belong to God?
5. What do we lose when we give up the hope of future glory?
6. How can dwelling on our future glory help us in this life? When things are going well? When we are suffering?
7. How does an understanding of future glory help us to persevere? What happens when you lose sight of the future? What pulls your attention to the present?

NOTES

“[The new gospel]... fails to make men God-centered in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be 'helpful' to man - to bring peace, comfort, happiness, satisfaction - and too little concerned to glorify God. The old gospel was 'helpful', too - more so, indeed, than is the new - but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its center of reference was unambiguously God. But in the new gospel the center of reference is man.

- JI Packer

GRACE 21

Glossary of Terms

APPENDIX 1 | What are you saying?

1. **Grace** | *unmerited favor. A gift.*
2. **Doctrine** | *the body of teachings that result from... [weaving] together the various strands of the biblical witness, integrating them into a coherent systematic account of the Christian vision of reality."*
3. **Glory** | *deserved honor and praise. In the case of God's glory, it refers to His greatness; the revelation of His worthiness*
4. **Soteriology** | *the theology of salvation from the Greek **soteria** meaning "salvation"*
5. **Regeneration** | *the spiritual transformation in a person, brought about by the Holy Spirit, that brings the individual from being spiritually dead to become a spiritually alive human being.*
6. **Effectual Call** | *how the people of God are graciously summoned into the fellowship of Christ and united to Him by faith. In effectual calling God calls them whom he has predestinated to eternal life by his Word and Spirit, out of their state of sin and death.*
7. **Election** | *God's choosing of individuals or peoples to be the objects of his grace or to otherwise fulfill his purposes. Most often God's election is associated with his choice of individuals unto salvation.*
8. **Predestination** | *the doctrine that because God is all-powerful, all-knowing, and completely sovereign, he "from all eternity did by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass," (Westminster Confession).*
9. **Justification** | *the doctrine that God pardons, accepts, and declares a sinner to be "just" on the basis of Christ's righteousness.*
10. **Adoption** | *the privilege, bestowed upon those who are united with Christ, and justified by faith, by which they are admitted into the family of God, adopted as his children, and made joint heirs with his own Son.*

11. **Sanctification** | *literally means "to set apart" for special use or purpose, that is, to make holy or sacred. Therefore, sanctification refers to the state or process of being set apart, i.e. made holy.*
12. **Glorification** | *the final purification from sin and perfect unification with Jesus.*
13. **Sin** | *any lack of conformity, active or passive, to the moral law of God.*
14. **Total Depravity** | *biblical doctrine that teaches that as a consequence of the the Fall of man, every person born into the world is morally corrupt, enslaved to sin and is, apart from the grace of God, utterly unable to choose to follow God or choose to turn to Christ in faith for salvation.*
15. **Atonement** | *the sacrificial work of Jesus for sinners. In his death on the cross, Christ atoned for the sins of humanity such that God is satisfied and reconciliation is accomplished for all who will be redeemed.*
16. **Perseverance** | *doctrine that those who are truly saved will persevere to the end and cannot lose their salvation. It doesn't mean that a person who is truly saved will never lose faith or backslide at any time. But that they will ultimately persevere in faith (in spite of failures) such as not to lose their salvation.*
17. **Free will** | *ability to make choices without any prior prejudice, inclination, or disposition,"(RC Sproul) and these "free will" choices are not ultimately predestined by God.*
18. **Redemption** | *to free someone from bondage. It often involves the paying of a ransom, a price that ensures redemption.*
19. **Salvation** | *refers to the act of God's grace in delivering his people from bondage to sin and condemnation, transferring them to the kingdom of his beloved Son*
20. **Foreknowledge** | *the ability of God to eternally see events. There is disagreement about whether or not God's ability to know all things means that he plays a role in them or not.*

* All definitions from Theopedia except Glory, Glorification, and Foreknowledge.

Bible Verses on GRACE

APPENDIX 2 | SCRIPTURAL SUPPORT

GRACIOUS RESOLUTION

*Fear not, for I am with you;
I will bring your offspring from the east,
and from the west I will gather you.
I will say to the north, Give up,
and to the south, Do not withhold;
bring my sons from afar
and my daughters from the end of the earth,
everyone who is called by my name,
whom I created for my glory,
whom I formed and made.” | Isaiah 43.5-7*

*“Remember this and stand firm,
recall it to mind, you transgressors,
remember the former things of old;
for I am God, and there is no other;
I am God, and there is none like me,
declaring the end from the beginning
and from ancient times things not yet done,
saying, ‘My counsel shall stand,
and I will accomplish all my purpose,’
calling a bird of prey from the east,
the man of my counsel from a far country.
I have spoken, and I will bring it to pass;
I have purposed, and I will do it. | Isaiah 46.8-11*

I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

“I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. | John 17.4-6

“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know—this Jesus, delivered up according to the definite plan and fore-knowledge of God, you crucified and killed by the hands of lawless men. | Acts 2.22-23

And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. |
Romans 8.28-30

Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

*“For who has known the mind of the Lord,
or who has been his counselor?”
“Or who has given a gift to him
that he might be repaid?”*

For from him and through him and to him are all things. To him be glory forever. Amen. |
Romans 11.33-36

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved. |
Ephesians 1.3-6

who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began. |
2 Timothy 1.9

He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God. |
1 Peter 1.20-21

His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.

Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall. For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. |
2 Peter 1.3-4, 10-11

GRACIOUS REGENERATION

And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh, that they may walk in my statutes and keep my rules and obey them. And they shall be my people, and I will be their God. | **Ezekiel 11.19-20**

And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD.” | **Ezekiel 37.13-14**

Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” | **John 3.5-8**

What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, as it is written:

*“None is righteous, no, not one;
no one understands;
no one seeks for God.*

*All have turned aside; together they have become worthless;
no one does good,
not even one.”*

*“Their throat is an open grave;
they use their tongues to deceive.”*

*“The venom of asps is under their lips.”
“Their mouth is full of curses and bitterness.”*

*“Their feet are swift to shed blood;
in their paths are ruin and misery,
and the way of peace they have not known.”*

“There is no fear of God before their eyes.” | **Romans 3.9-18**

For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. Those who are in the flesh cannot please God. | **Romans 8.7-8**

And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him. | **Colossians 1.21-22**

But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”—

these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.

The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual person judges all things, but is himself to be judged by no one. "For who has understood the mind of the Lord so as to instruct him?" But we have the mind of Christ. |
1 Corinthians 2.9-16

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. |
2 Corinthians 5.17

And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. |
Ephesians 2.1-10

But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life. |
Titus 3.4-7

GRACIOUS RECLAMATION

*But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. | **John 1.12-14***

*But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. | **Romans 3.21-26***

*Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to 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. | **2 Corinthians 5.20-21***

*I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose. | **Galatians 2.20-21***

*Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted. | **Hebrews 2.17-18***

*Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive. | **Hebrews 9.15-17***

*My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. And by this we know that we have come to know him, if we keep his commandments. Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked. | **1 John 2.1-6***

GRACIOUS RENOVATION

So then, brothers, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. | Romans 8.12-17

For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, "Let the one who boasts, boast in the Lord." | 1 Corinthians 1.26-31

Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure. | Philippians 2.12-13

Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you. Only let us hold true to what we have attained.

Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself. | Philippians 3.12-21

I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me. | Philippians 4.12-13

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory. | Colossians 3.1-4

Finally, then, brothers, we ask and urge you in the Lord Jesus, that as you received from us how you ought to walk and to please God, just as you are doing, that you do so more and more. For you know what instructions we gave you through the Lord Jesus. For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God; that no one transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we told you beforehand and solemnly warned you. For God has not called us for impurity, but in holiness. Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you. | 1 Thessalonians 4.1-8

Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, "You shall be holy, for I am holy." | 1 Peter 1.13-16

His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall. For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. | 2 Peter 1.3-11

GRACIOUS RESTORATION

My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one.” | John 10.27-30

For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience. | Romans 8.18-25

So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. | 1 Corinthians 15.42-44

And it is God who establishes us with you in Christ, and has anointed us, and who has also put his seal on us and given us his Spirit in our hearts as a guarantee. | 2 Corinthians 1.21-22

But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself. | Philipians 3.20-21

When Christ who is your life appears, then you also will appear with him in glory. | Colossians 3.4

Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it. | 1 Thessalonians 5.23-24

The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen. | 2 Timothy 4.18

Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. | 1 Peter 1.3-5

*Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. | **2 Peter 3.11-13***

*Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure. | **1 John 3.2-3***

*And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." | **Revelation 21.2-4***

*Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen. | **Jude 1.24-25***

Catechism on GRACE

APPENDIX 3 | HEIDELBERG CATECHISM

In the history of the church, catechisms have played a major role in discipleship. Catechisms usually have three functions: instruction for all ages, preparatory training for membership, and a statement of theology. Additionally, they give a strong foundation (lots of reference verses) for studying further what the Bible has to say. The following questions and answers from the Heidelberg Catechism give some additional background to the big questions we are trying to answer in this series.

GRACIOUS RESOLUTION | *Why did God create?*

1. What is your only comfort in life and in death?

That I, with body and soul, both in life and in death,¹ am not my own,² but belong to my faithful Savior Jesus Christ,³ who with His precious blood⁴ has fully satisfied for all my sins,⁵ and redeemed me from all the power of the devil,⁶ and so preserves me⁷ that without the will of my Father in heaven not a hair can fall from my head,⁸ indeed, that all things must work together for my salvation.⁹ Wherefore, by His Holy Spirit, He also assures me of eternal life,¹⁰ and makes me heartily willing and ready from now on to live unto Him.¹¹

¹ Rom 14:7-9; ² 1 Cor 6:19-20; ³ 1 Cor 3:23; Tit 2:14; ⁴ 1 Pt 1:18-19; ⁵ 1 Jn 1:7; 2:2; ⁶ Jn 8:34-36; Heb 2:14-15; 1 Jn 3:8; ⁷ Jn 6:39-40, 10:27-30; 2 Thes 3:3; 1 Pt 1:5; ⁸ Mt 10:29-31; Lk 21:16-18; ⁹ Rom 8:28; ¹⁰ Rom 8:15-16; 2 Cor 1:21-22, 5:5; Eph 1:13-14; ¹¹ Rom 8:14

2. How many things are necessary for you to know, that in this comfort you may live and die happily?

Three things:¹ First, the greatness of my sin and misery.² Second, how I am redeemed from all my sins and misery.³ Third, how I am to be thankful to God for such redemption.⁴

¹ Lk 24:46-47; Rom 7:24-25; 1 Cor 6:11; Tit 3:3-7; ² Jn 9:41, 15:22; Rom 3:9-10; 1 Jn 1:10; ³ Jn 17:3; Acts 4:12, 10:43; Gal 3:13; ⁴ Mt 5:16; Rom 6:13; Eph 5:8-11; Col 3:17; 1 Pt 2:9-12

27. What do you understand by the providence of God?

The almighty, everywhere-present power of God,¹ whereby, as it were by His hand, He still upholds heaven and earth with all creatures,² and so governs them that herbs and grass, rain and drought,³ fruitful and barren years, meat and drink,⁴ health and sickness,⁵ riches and poverty,⁶ indeed, all things come not by chance,⁷ but by His fatherly hand.⁸

¹ Jer 23:23-24; Acts 17:24-28; ² Heb 1:3; ³ Jer 5:24; ⁴ Acts 14:15-17; ⁵ Jn 9:3; ⁶ Job 1:21; Ps 103:19; Prov 22:2; Rom 5:3-5; ⁷ Prov 16:33; ⁸ Mt 10:29; Eph 1:1

28. What does it profit us to know that God created, and by His providence upholds, all things?

That we may be patient in adversity,¹ thankful in prosperity,² and for what is future have good confidence in our faithful God and Father, that no creature shall separate us from His love,³ since all creatures are so in His hand, that without His will they cannot so much as move.⁴

¹ Job 1:21-22; Ps 39:10; Rom 5:3; Jas 1:3; ² Deut 8:10; 1 Thes 5:18; ³ Ps 55:22; Rom 5:3-5, 8:35, 38-39; ⁴ Job 1:12, 2:6; Ps 71:7; Prov 21:1; Acts 17:24-28; 2 Cor 1:10

GRACIOUS REGENERATION | *How does God save?*

12. Since, then, by the righteous judgment of God we deserve temporal and eternal punishment, how may we escape this punishment and be again received into favor?

God wills that His justice be satisfied;¹ therefore, we must make full satisfaction to that justice, either by ourselves or by another.²

¹ Ex 20:5, 23:7; Rom 2:1-11; ² Isa 53:11; Rom 8:3-4

13. Can we ourselves make this satisfaction?

Certainly not; on the contrary, we daily increase our guilt.¹

¹ Job 9:2-3, 15:15-16; Ps 130:3; Mt 6:12, 16:26; Rom 2:4-5

14. Can any mere creature make satisfaction for us?

None; for first, God will not punish any other creature for the sin which man committed;¹ and further, no mere creature can sustain the burden of God's eternal wrath against sin and redeem others from it.²

¹ Ezek 18:4, 20; Heb 2:14-18; ² Ps 130:3; Nah 1:6

15. What kind of mediator and redeemer, then, must we seek?

One who is a true¹ and righteous man,² and yet more powerful than all creatures, that is, one who is also true God.³

¹ 1 Cor 15:21-22, 25-26; Heb 2:17; ² Isa 53:11; Jer 13:16; 2 Cor 5:21; Heb 7:26;
³ Isa 7:14, 9:6; Jer 23:6; Jn 1:1; Rom 8:3-4; Heb 7:15-16

GRACIOUS RECLAMATION | *What happened at the cross?*

40. Why was it necessary for Christ to suffer "death?"

Because the justice and truth¹ of God required that satisfaction for our sins could be made in no other way than by the death of the Son of God.²

¹ Gen 2:17; ² Rom 6:23, 8:3; Php 2:8; Heb 2:9, 14-15

41. Why was He "buried?"

To show thereby that He was really dead.¹

¹ Isa 53:9; Mt 27:59-60; Jn 19:38-42; Acts 13:29; 1 Cor 15:3-4

42. Since, then, Christ died for us, why must we also die?

Our death is not a satisfaction for our sin, but only a dying to sin and an entering into eternal life.¹

¹ Jn 5:24; Rom 7:24-25; Php 1:21-23; 1 Thes 5:9-10

43. What further benefit do we receive from the sacrifice and death of Christ on the cross?

That by His power our old man is with Him crucified, slain, and buried;¹ so that the evil lusts of the flesh may no more reign in us,² but that we may offer ourselves unto Him a sacrifice of thanksgiving.³

¹ Rom 6:5-11; Col 2:11-12; ² Rom 6:12-14; ³ Rom 12:1; 2 Cor 5:15; Eph 5:1-2

GRACIOUS RENOVATION | *What happens after belief?*

62. But why cannot our good works be the whole or part of our righteousness before God?

Because the righteousness which can stand before the judgment seat of God, must be perfect throughout and entirely conformable to the divine law,¹ but even our best works in this life are all imperfect and defiled with sin.²

¹ Deut 27:26; Gal 3:10; ² Isa 64:6; Php 3:12; Jas 2:10

63. Do our good works merit nothing, even though it is God's will to reward them in this life and in that which is to come?

The reward comes not of merit, but of grace.¹

¹ Mt 5:12; Lk 17:10; Rom 11:6; 2 Tim 4:7-8; Heb 11:6

64. But does not this doctrine make men careless and profane?

No, for it is impossible that those who are implanted into Christ by true faith, should not bring forth fruits of thankfulness.¹

¹ Mt 7:18; Lk 6:43-45; Jn 15:5; Rom 6:1-2

86. Since, then, we are redeemed from our misery by grace through Christ, without any merit of ours, why must we do good works?

Because Christ, having redeemed us by His blood, also renews us by His Holy Spirit after His own image, that with our whole life we show ourselves thankful to God for His blessing,¹ and that He be glorified through us;² then also, that we ourselves may be assured by our faith by the fruits thereof;³ and by our godly walk win also others to Christ.⁴

¹ Rom 6:13, 12:1-2; 1 Cor 6:20; 1 Pt 2:5-10; ² Mt 5:16; 1 Cor 6:19-20; 1 Pt 2:12;
³ Mt 7:17-18; Gal 5:6, 22-24; 2 Pt 1:10-11; ⁴ Mt 5:14-16; Rom 14:17-19; 1 Pt
2:12, 3:1-2; 2 Pt 1:10

87. Can they, then, not be saved who do not turn to God from their unthankful, impenitent life?

By no means, for, as Scripture says, no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or the like shall inherit the kingdom of God.¹

¹ 1 Cor 6:9-10; Gal 5:19-21; Eph 5:5-6; 1 Jn 3:14-15

GRACIOUS RESTORATION | *What will happen in the future?*

50. Why is it added: “And sits at the right hand of God?”

Because Christ ascended into heaven for this end, that He might there appear as the Head of His Church,¹ by whom the Father governs all things.²

¹ Eph 1:20-23; Col 1:18; ² Ps 110:1; Mt 28:18; Jn 5:22-23; 1 Pt 3:22

51. What does this glory of Christ, our Head, profit us?

First, that by His Holy Spirit He pours out heavenly gifts upon us, His members;¹ then, that by His power He defends and preserves us against all enemies.²

¹ Acts 2:33; Eph 4:7-12; ² Ps 2:9, 110:1-2; Jn 10:27-30; Acts 2:33; 1 Cor 15:25-26; Rev 19:11-16

52. What comfort is it to you that Christ “shall come to judge the living and the dead?”

That in all my sorrows and persecutions, I, with uplifted head, look for the very One, who offered Himself for me to the judgment of God, and removed all curse from me,¹ to come as Judge from heaven,² who shall cast all His and my enemies into everlasting condemnation,³ but shall take me with all His chosen ones to Himself into heavenly joy and glory.⁴

¹ Lk 21:28; Rom 8:22-25; Php 3:20-21; Tit 2:13-14; ² Lk 21:28; Rom 8:23-24; Php 3:20-21; Tit 2:13; ³ Mt 25:41; 1 Thes 4:16-18; 2 Thes 1:6, 10; ⁴ Mt 25:31-46; Acts 1:10-11; 1 Thes 4:16-17; 2 Thes 1:6-10; Heb 9:28

Helpful Resources

BOOKS, ARTICLES, & WEBSITES

Proof

by Daniel Montgomery and Timothy Paul Jones

Chosen by God

by RC Sproul

Five Points: Toward a Deeper Experience of God's Grace

by John Piper

Easy Chairs, Hard Words

by Douglas Wilson

Sovereignty of God

by Arthur W. Pink

Redemption Accomplished and Applied

by John Murray

Death of Death in the Death of Christ

by John Owen

NOTES

NOTES