

### SESSION 3:

#### THE NATURE OF THE FREE WILL OF MAN

*Westminster Confession of Faith, Chapter 9: Of Free Will.*

<p>1. <b><u>Natural Freedom</u></b></p> <p>a. God has so equipped the human will with natural freedom that it is neither forced nor determined for good or evil by any absolute necessity.</p>	<p><i>James 1:14 – But each person is tempted when he is lured and enticed by his own desire. Deut 30:19 – I call heaven and earth to witness against you today, that I have set before you, life and death, blessing and curse. Therefore, choose life, that you and your offspring may live,</i></p>
<p>A. Man, by nature, is born with a free will; and is free to choose between good and evil.</p> <p>B. This freedom means that he is not forced to choose to do anything that is against his nature or desire to do.</p>	
<p>2. <b><u>Fallible Freedom</u></b></p> <p>a. In his sinless state, Man had the freedom and the power to choose to do what is good and well-pleasing to God.</p> <p>b. But because this freedom was changeable, he also had the possibility of falling from it.</p>	<p><i>Eccl 7:29 – I found, that God made man upright, but they have sought out many schemes. Gen 1:26 – Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth. Gen 3:6 – So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.</i></p>
<p>C. In his original state before the fall, man was free to choose and able to choose to do good and please God. Man was also free to choose and able to choose to do evil.</p>	
<p>3. <b><u>Total Inability</u></b></p> <p>a. By his fall into sin, Man entirely lost all ability to choose any spiritual good and any part of salvation.</p> <p>b. As a result, the natural person, being altogether opposed to good of any kind, and being dead in sin, is unable by his own strength to convert himself, or to prepare himself for it.</p>	<p><i>Rom 5:6 – For while we were still weak, at the right time Christ died for the ungodly. John 15:5 – I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. Rom 3:10, 12 – As it is written: “None is righteous, no, not one. All have turned aside; together they have become worthless; no one does good, not even one. Eph 2:1 – And you were dead in the trespasses and sins Col 2:13 – And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, John 6:44, 65 – No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. This is why I told you that no one can come to me unless it is granted him by the Father. Eph 2:5 – Even when we were dead in our trespasses, made us alive together with Christ – by grace you have been saved.</i></p>
<p>D. After the fall, man lost the ability to choose to do any good thing. He became dead in his sins and enslaved to sin and completely averse to God and to any good thing. He cannot respond to God or save himself, even if he chose to.</p>	
<p>4. <b><u>Christian Freedom</u></b></p> <p>a. When God converts a sinner, and transfers him into the state of grace, He frees him from his natural enslavement to sin, and by His grace alone, enables him freely to choose to do what is spiritually good.</p> <p>b. But because of his persisting corruption, he does not perfectly choose what is good only, but occasionally also chooses evil</p>	<p><i>Col 1:13 – He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, John 8:34, 36 – Truly, truly, I say to you, everyone who practices sin is a slave to sin. So if the Son sets you free, you will be free indeed. Phil 2:13 – For it is God who works in you, both to will and to work for his good pleasure. Rom 6:22 – But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. Gal 5:17 – For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.</i></p>
<p>E. When the sinner comes to Christ, God’s grace frees him from the bondage of sin. He is empowered again by the Holy Spirit to choose and to do that which is good and pleasing to God. But because sin still remains in him, he still can and does sometimes choose to do evil and sin.</p>	
<p>5. <b><u>Final Freedom</u></b></p> <p>a. Man is made completely and unchangeably free to do good only, in the state of glory.</p>	<p><i>Eph 4:13 – Until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ Jude 24 – 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</i></p>
<p>F. Only when Christ comes again will we be completely free from sin. At that time, we will be perfectly free to choose what is good and pleasing to God alone.</p>	

#### Some Key Terms:

- Libertarian Freedom

- Free to choose; Able to do even what you do not wish to do

- Compatibalist Freedom                      - Free to choose  
   - Able to do what you wish to do
- Freedom to Choose and Ability to Choose

#### The 4 'Estates' of Man:

1	Man before the Fall	<i>posse peccare</i>	Free to choose; able to choose; able to sin
2	Man after the Fall	<i>non posse non peccare</i>	Free to choose; unable to choose not to sin
3	Man saved by Grace	<i>posse non peccare</i>	Free to choose; able to choose not to sin
4	Man in Glory	<i>non posse peccare</i>	Free to choose; able to choose; unable to sin

#### What are the errors refuted?

- ✗ Man must have libertarian freedom or man is not free
- ✗ Calvinism denies man Free Will

#### CALLING & REGENERATION

##### Westminster Confession of Faith, Chapter 10: Of Effectual Calling.

#### 1. What is Effective Calling?

a. All those and only those whom God has appointed beforehand for life, He is pleased, at His appointed time, to call effectively by His word and Spirit, out of the state of sin and death, in which they are naturally, to a state of grace and salvation through Jesus Christ by:

- Enlightening their minds spiritually and savingly to understand the things of God
- Taking away their hard heart and giving them a heart that is alive and responsive to God
- Renewing their wills and by His power constraining them to what is good
- Effectively drawing them to Jesus Christ, yet in such a way that they can come freely, being made willing by His grace

*Rom 8:30 – And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. Eph 1:10, 11 – As a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, 2 Thess 2:13, 14 – But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth. To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. 1 Tim 1:9, 10 – Understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, 1 Cor 2:12 – 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. Eph 1:17, 18 – That the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, Ezek 36:26 – And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. John 6:37, 44 – All that the Father gives me will come to me, and whoever comes to me I will never cast out. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.*

- A. At the appointed time, all whom God has elected, He will surely and effectively call by His Word and His Spirit.
- B. By Grace, we will be quickened or regenerated from spiritual death in Sin by the Holy Spirit, giving us new life. He will enlighten our minds so that we can hear and understand His call to us.
- C. He renews our wills so we are not only free but able to choose to respond to His calling.
- D. God calls whom He chooses by His Grace alone. Calling is not dependent on what man will do. Man is not conscious of it and is completely passive to it.

#### 2. It is Entirely Gracious

a. The effective call is the result of God's free and special grace, not from anything at all foreseen in the man, who is totally passive, until made alive and renewed by the Holy Spirit.

b. They are in this way empowered to answer this call, and to receive the grace offered and conveyed by it.

*Tit 3:4, 5 – 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, Eph 2:8, 9 – 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. Rom 9:11 – Though they were not yet born and had done nothing either good or bad – in order that God's purpose of election might continue, not because of works but because of him who calls— John 5:25 – Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.*

E. The Holy Spirit gives us new life and empowers us so we are able to answer the calling and embrace the Grace offered to us.	
<b>3. <i>Spiritual Rebirth without Calling</i></b> <i>a. Chosen children who die in childhood are reborn and saved by Christ through the Spirit, who works when, where and how He pleases.</i> <i>b. In the same way, all other people who are incapable of being outwardly called by the ministry of the word, are reborn and saved by Christ through His Spirit.</i>	<i><u>Luke 18:15, 16</u> – Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked them. But Jesus called them to him, saying, “Let the children come to me, and do not hinder them, for to such belongs the kingdom of God. <u>Matt 18:6</u> – But whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea. <u>Acts 2:38, 39</u> – And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” <u>Rom 8:9</u> – You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. <u>John 3:8</u> – 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.</i>
F. All of God’s elect will be saved. Infants who are elected by God but die in infancy are also regenerated and saved by Christ through the Spirit. The exact means by which the Spirit does this is not revealed to us. G. Other elect persons who are incapable of being outwardly called are similarly regenerated and saved by Christ through the Spirit.	
<b>4. <i>Essential for Salvation</i></b> <i>a. Other people, although not chosen, may be called by the ministry of the word, and may experience some general influence of the Spirit, yet never truly come to Christ.</i> <i>b. Much less can people who do not profess the Christian Faith be saved in any other way, however diligent they may be in ordering their lives in the light of nature and the rules of the religion they profess.</i> <i>c. To assert that they may is dangerous and detestable.</i>	<i><u>Matt 22:14</u> – For many are called, but few are chosen. <u>Matt 7:22</u> – On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? <u>John 6:64</u> – But there are some of you who do not believe.” (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.) <u>Acts 4:12</u> – And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.</i>
H. Those not elected, who may be moved by the preaching of the Gospel, may exhibit some of the common grace of the Spirit – civility and natural goodness to their fellow men, etc. But they are not effectually called or regenerated by the Spirit and are not saved. I. Those of other religions who try their best to live good lives and do good are not elect or called or regenerated and are not saved.	

### Calling:

- We must distinguish between the *External General Calling* and the *Internal Effectual Calling*:

<b><i>External General Calling</i></b>	<b><i>Internal Effectual Calling</i></b>
By the preaching of the Gospel [most often]	By the Holy Spirit
Given to all	Given to the Elect
Given by the preacher/evangelist	Given by the Holy Spirit
Man is aware of the Calling	Man is not aware of the Calling
Man hears the Calling with his ears	Man hears the Calling with his heart
Does not regenerate the Sinner	Regenerates the Sinner

### Regeneration:

- It is the ***new birth***; the ***new creation***
- It is a work of the Holy Spirit alone
- It precedes all other spiritual activity; man cannot hear or respond if he is dead in sin
- Man has no part in regeneration; he is completely passive; *we cannot give birth to ourselves*
- Man is not conscious of it
- It is a change in the condition of his soul and happens in an instant

## What are the errors refuted?

- ✗ We do not believe in *Baptismal Regeneration* [Roman Catholics]
- ✗ We do not believe that faith is the cause of and precedes Regeneration [Arminians]

## JUSTIFICATION & ADOPTION

*Westminster Confession of Faith, Chapter 11: Of Justification.*

### 1. What Justification Means

b. Those whom God calls effectively He also justifies He does this:

- Not by infusing righteousness into them, but by pardoning their sins and by reckoning and accepting them as righteous
- Not for anything done in them or by them, but for Christ's sake alone
- Not by reckoning faith itself, the act of trusting, or any other obedience, to them as their righteousness, but by imputing the obedience and satisfaction of Christ to them

c. They receive and rest on Him and His righteousness by faith. They have this faith not from themselves, it is God's gift.

*Rom 8:30 – And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. Rom 3:24 – And are justified by his grace as a gift, through the redemption that is in Christ Jesus, Rom 4:5, 6 – And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: 2 Cor 5:21 – For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. Rom 5:17-19 – Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. Phil 3:9 – 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*

- A. Everyone whom the Spirit calls, He justifies.
- B. Justification is not by *infusion* of righteousness.
  - Justification does not *make* us righteous
  - We do not *become* righteous; holy; good
  - It is not a *process*; it does not take time to be justified
  - Justification does not change our *condition*
- C. Justification is a *legal declaration*. The regenerated sinner is declared:
  - a. *Fully* pardoned or *completely* forgiven of all his sin
  - b. *Perfectly* righteous in God's sight
- D. This declaration happens in an instant. It takes as long as it takes God to declare us "justified".
- E. It happens once only, for all time. In Justification God declares us pardoned and righteous, we who are actually sinful and ungodly.
- F. God does not declare us forgiven and righteous *arbitrarily*. We are justified because of Christ's work of Atonement for us.
- G. Christ's *perfect righteousness* is imputed to us as our *sinfulness* was imputed to Him; so that He was condemned just as we are justified in Him.
- H. Our *sole ground*, our *only right* to justification is the *perfect obedience* and *satisfaction* of Jesus Christ.

### 2. By Faith alone, not by Faith that is alone

1. In receiving and resting on Christ and His righteousness, faith is the only means of being justified.
2. Yet it is not alone in the person justified but is always accompanied by all the saving graces, and is not dead faith but works through love

*Rom 3:27, 28 – Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law. Eph 2:8 – For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, Rom 5:1 – Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. James 2:17 – So also faith by itself, if it does not have works, is dead. Gal 5:6 – For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.*

- I. The *instrument*; the *agent*; the *means* by which we are justified is by *faith in Christ*. This faith itself is a gift of God.
- J. So *saving faith* is receiving and relying on Christ and His righteousness. It is the "*alone instrument*" of justification. But the faith that justifies is never alone – it is always accompanied by the fruit of the Spirit and the good works.

### 3. Justification is Gracious

- a. By His obedience and death Christ fully discharged the debt of all those who are justified, by properly, really, and fully satisfying His Father's justice on their behalf
- b. Yet because He was given by the Father for them, and His obedience and satisfaction accepted in

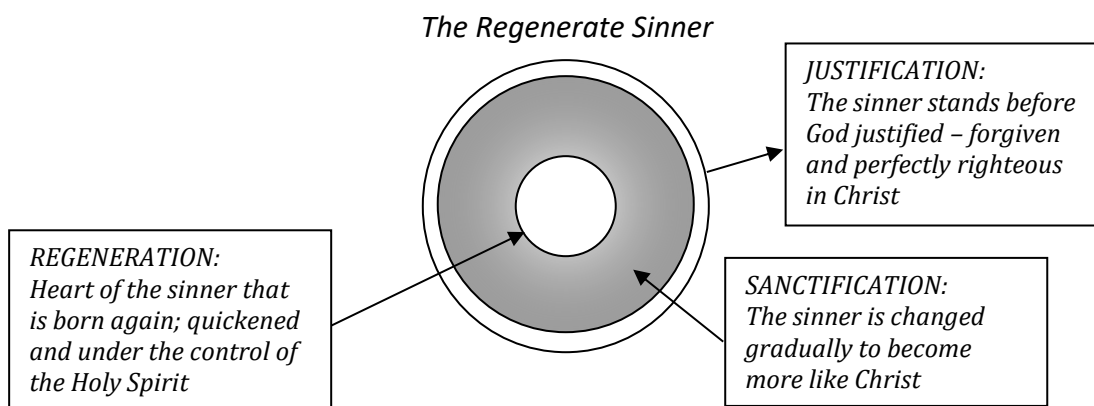
*Rom 5:8-10 – But God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 1 Tim 2:5, 6 – For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony*

<p><i>their place, their justification is by free grace, so that both the exact justice and rich grace of God might be glorified</i></p>	<p><i>given at the proper time. <u>Isa 53:4-6</u> – He has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all. <u>Eph 5:2</u> – And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. <u>Eph 1:7</u> – In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, <u>Rom 3:26</u> – 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.</i></p>
<p>K. We are justified by Christ’s obedience and death on the cross. His <i>perfect life</i> is His <i>active obedience</i> and gains for us <i>righteousness</i> in God’s eyes. His <i>death on the cross</i> is His <i>passive obedience</i> and gains for us <i>forgiveness</i> of sin.</p> <p>L. The <i>debt</i> that we owe due to our sin is fully discharged [Redemption]. The <i>justice and wrath</i> of God is fully satisfied [Propitiation].</p> <p>M. So in justification the full and exact <i>justice of God</i> and the rich <i>grace and mercy</i> of God is demonstrated to the glory of God.</p>	
<p><b>4. <u>When Justification Takes Place</u></b></p> <p>a. <i>God decided from eternity to justify those that He has chosen.</i></p> <p>b. <i>In the fullness of time, Christ died for their sins and rose again for their justification.</i></p> <p>c. <i>Yet they are not justified until the Holy Spirit actually applies Christ to them in due time</i></p>	<p><u>Gal 3:8</u> –And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed. <u>1 Pet 1:19, 20</u> – But with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you <u>Col 1:21, 22</u> – 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, <u>Gal 2:16</u> – A person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.</p>
<p>N. God made our justification sure in His decree from eternity. Christ perfectly finished the work of Atonement when He died and rose again and fully secured our justification. But we are not personally justified until the Holy Spirit applies the finished work of Christ to us.</p>	
<p><b>5. <u>Those Who Have Been Justified</u></b></p> <p>a. <i>God forgives the sins of those whom He has justified.</i></p> <p>b. <i>Although they can never fall from the state of justification, yet they may fall under God’s fatherly displeasure because of their sin, and stray away from Him until they</i></p> <ul style="list-style-type: none"> <li>• <i>Humble themselves</i></li> <li>• <i>Confess their sins</i></li> <li>• <i>Beg pardon</i></li> <li>• <i>Renew their faith and repentance</i></li> </ul>	<p><u>1 John 1:7, 9</u> – But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. <u>1 John 2:1, 2</u> – 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. <u>Ps 89:31-33</u> – if they violate my statutes and do not keep my commandments, then I will punish their transgression with the rod and their iniquity with stripes, but I will not remove from him my steadfast love or be false to my faithfulness. <u>Ps 32:5</u> – I acknowledged my sin to you, and I did not cover my iniquity; I said, “I will confess my transgressions to the LORD,” and you forgave the iniquity of my sin.</p>
<p>O. Those who are justified still do sin and God continues to forgive them. But the elect can never lose their justified status. This does not mean that God overlooks their sin. He does not. He continues to punish; chastise; correct His people but they are ever righteous in His eyes.</p>	
<p><b>6. <u>Justification in the Old Testament</u></b></p> <p>a. <i>Believers in the Old Testament were justified in the same way with believers in the New Testament in all respects</i></p>	<p><u>Gal 3:9</u> – I acknowledged my sin to you, and I did not cover my iniquity; I said, “I will confess my transgressions to the LORD,” and you forgave the iniquity of my sin. Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, Cursed is everyone who is hanged on a tree <u>Rom 4:22-24</u> – That is why his faith was “counted to him as righteousness.” But the words “it was counted to him” were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord,</p>
<p>P. All God’s elect are justified by faith both in the OT and in the NT.</p>	

<p><b>1. Liberties and Privileges</b></p> <p>a. God guarantees, in and for His Son Jesus Christ, that all those who are justified, will be made partakers of the grace of adoption</p> <p>b. By this they:</p> <ul style="list-style-type: none"> <li>• Are taken into the number of the children of God and enjoy their liberties and privileges</li> <li>• Have His name placed over them</li> <li>• Receive the Spirit of adoption</li> <li>• Have access to the throne of grace</li> <li>• Are enabled to cry, "Abba, Father"</li> <li>• Are pitied, protected, provided for, and chastened by Him as a Father, yet never cast off, but sealed to the day of redemption</li> <li>• Inherit the promises, as heirs of everlasting salvation</li> </ul>	<p><u>Eph 1:5</u> – He predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, <u>Gal 4:4, 5</u> – But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. <u>Rom 8:15, 17</u> – 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! 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. <u>Eph 3:12</u> – In whom we have boldness and access with confidence through our faith in him. <u>Rom 5:2</u> – Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. <u>Gal 4:6</u> – And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" <u>1 Pet 1:3, 4</u> – 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,</p>
<p>A. Those whom the Spirit has called and justified, He has <i>adopted</i> so that they are made the <i>children of God</i>. We are not children of God <i>by birth</i>. We are children of God <i>by adoption</i>.</p> <p>B. By Adoption, we are given the <i>status</i> as children of God and are entitled to the benefits of:</p> <ol style="list-style-type: none"> <li>His name</li> <li>His Spirit in us</li> <li>All the privileges of a special relationship with God</li> <li>His seal until Christ comes again for us</li> <li>His inheritance as heirs and joint heirs with Christ</li> </ol>	

### What are the heresies refuted?

- ✗ Justification is by Works of Righteousness
- ✗ The Universal Fatherhood of God



### CONVERSION – REPENTANCE and FAITH

#### Westminster Confession of Faith, Chapter 14: Of Saving Faith.

<p><b>1. How Faith Comes</b></p> <p>a. The grace of faith by which the elect are empowered to believe for their salvation is the work of the Spirit of Christ in their hearts, and is normally produced by the service of the Word.</p> <p>b. By this, and by the administration of the sacraments, and prayer, faith is increased and strengthened.</p>	<p><u>Heb 10:39</u> – But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls. <u>Eph 1:17-19</u> – That the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might. <u>Eph 2:8</u> – For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, <u>Rom 10:14, 17</u> – How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? So faith comes from hearing, and hearing through the word of Christ. <u>Acts 20:32</u> – And now I commend you to God and to the word of his grace, which is able to build you up and to give you</p>
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	<p>the inheritance among all those who are sanctified. <u>Rom 1:16, 17</u> – For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, The righteous shall live by faith.</p>
<p>A. Conversion is <i>Repentance</i> and <i>Faith</i>. It is a gracious work of the Spirit in which He convicts the elect sinner and causes him to repent of his sin and turn to God in faith.</p> <p>B. It is not 2 actions but one – turning from sin is turning to God. It is 2 aspects of the same action. <i>We do not turn twice</i>.</p> <p>C. It is the direct consequence of Regeneration. It happens in the conscious life of the believer and he is aware of conversion and willing cooperates with the Spirit in it. It is a permanent change in the disposition of the believer from sin and to God.</p> <p>D. <i>Saving faith</i> is a gracious gift of God. It is a special work of the Holy Spirit by which we are enabled to believe in the Lord Jesus Christ.</p> <p>E. The Spirit gives us this <i>saving faith</i> most commonly through the ministry of the Word, but we continue to receive this gift also through the administration of the sacraments and through prayer.</p>	
<p>2. <b><u>What Faith Does</u></b></p> <p>a. <i>By this faith, a Christian believes as true, whatever is revealed in the Word, because of the authority of God who is speaking in it.</i></p> <p>b. <i>He responds differently to what each passage contains:</i></p> <ul style="list-style-type: none"> <li>• <i>Rendering obedience to the commands</i></li> <li>• <i>Trembling at the threats</i></li> <li>• <i>Receiving warmly the promises of God for this and the future life</i></li> </ul> <p>c. <i>But the primary acts of saving faith are accepting, receiving and resting on Christ alone for justification, sanctification, and eternal life as a result of the Covenant of Grace.</i></p>	<p><u>John 4:42</u> – They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.” <u>1 Thess 2:13</u> – And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers. <u>1 John 5:10</u> – Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son. <u>Rom 16:26</u> – But has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith. <u>Heb 11:13</u> – These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. <u>John 1:12</u> – But to all who did receive him, who believed in his name, he gave the right to become children of God.</p>
<p>F. There are 3 parts to <i>saving faith</i>:</p> <p>a. The HEAD: <u>Intellectual</u> – <b>BELIEVING</b> <i>Accepting the truth of God’s Word and yielding to the authority of God over us</i></p> <p>b. The HEART: <u>Emotional</u> – <b>DESIRING</b> <i>Longing and yearning after God; embracing all His promises</i></p> <p>c. The WILL: <u>Volitional</u> – <b>ACTING</b> <i>Trusting and relying on Him; resting on Him for our salvation</i></p>	
<p>3. <b><u>How Faith Grows</u></b></p> <p>a. <i>This faith differs in degrees, being weak or strong. It may be, often and in various ways, under attack and weakened, but it wins the victory.</i></p> <p>b. <i>It grows up in many to the acquiring of a full assurance through Christ, who is both the author and finisher of our faith.</i></p>	<p><u>Eph 6:16</u> – In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one. <u>1 John 5:4, 5</u> – For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is it that overcomes the world except the one who believes that Jesus is the Son of God? <u>Heb 6:11, 12</u> – And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises. <u>Heb 10:22</u> – Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. <u>Heb 12:2</u> – Looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. <u>Col 2:2</u> – That their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God’s mystery, which is Christ</p>
<p>G. This saving faith may grow stronger or weaker; it may be subject to trials and hardships; but it will never fail because it is a gift of God in Christ, who is the <i>Author</i> and <i>Finisher</i> of our faith.</p>	
<p><i>Westminster Confession of Faith, Chapter 15: Of Repentance unto Life.</i></p>	
<p>1. <b><u>A Definition</u></b></p> <p>a. <i>Repentance to life is an evangelical grace.</i></p>	<p><u>Acts 11:18</u> – When they heard these things, they fell silent. And they glorified God, saying, “Then to the Gentiles also God has granted repentance that leads to life. <u>Luke 24:47</u> – And that repentance for the</p>

<p>b. Teaching about it is to be proclaimed by every minister of the Gospel, together with faith in Christ.</p>	<p>forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. <u>Acts 20:21</u> – Testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ.</p>
<p>A. Repentance is also a gracious gift of God; a special work of the Holy Spirit.</p>	
<p><b>2. <u>How Repentance Works</u></b></p> <p>a. By it a sinner, from the sight and sense:</p> <ul style="list-style-type: none"> <li>• Not only the dangers</li> <li>• But also the filthiness and hatefulness of their sins</li> <li>• As contrary to the holy nature and just law of God</li> <li>• Upon the understanding of His mercy in Christ to those who are penitent</li> </ul> <p>b. So grieves over and hates their sins as to turn from them all to God, deciding and aiming to live with Him in all the ways of His commandments</p>	<p><u>Ezek 18:30, 31</u> – Therefore I will judge you, O house of Israel, every one according to his ways, declares the Lord GOD. Repent and turn from all your transgressions, lest iniquity be your ruin. Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit! Why will you die, O house of Israel? <u>Ezek 36:31</u> – Then you will remember your evil ways, and your deeds that were not good, and you will loathe yourselves for your iniquities and your abominations. <u>Jer 31:19</u> – For after I had turned away, I relented, and after I was instructed, I struck my thigh; I was ashamed, and I was confounded, because I bore the disgrace of my youth. <u>Ps 51:4</u> – Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment.</p>
<p>B. It also consists of 3 parts:</p> <p>a. The HEAD: <u>Intellectual</u> – <b>RECOGNIZING</b> Understanding the full extent and gravity of our sin</p> <p>b. The HEART: <u>Emotional</u> – <b>GRIEVING</b> Revulsion and sorrow for the sins we have committed</p> <p>c. The WILL: <u>Volitional</u> – <b>REJECTING</b> Refusing to continue to sin; turning away from sin</p>	
<p><b>3. <u>Indispensable for Salvation</u></b></p> <p>a. Although repentance should not be trusted for any satisfaction for sins committed, or any grounds for its pardon, which is an act of God's free grace in Christ, yet it is of such necessity to all sinners that no man may expect pardon without it.</p>	<p><u>Hos 14:2, 4</u> – Take with you words and return to the LORD; say to him, Take away all iniquity; accept what is good, and we will pay with bulls the vows of our lips. I will heal their apostasy; I will love them freely, for my anger has turned from them. <u>Luke 13:3</u> – No, I tell you; but unless you repent, you will all likewise perish. <u>Acts 17:30, 31</u> – The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."</p>
<p>C. We are not forgiven <i>because</i> we repent. We are forgiven because Christ's death on the cross has paid the price due to our sins.</p> <p>D. Nevertheless, <i>repentance</i> is necessary for the forgiveness of sin – there is no forgiveness without repentance.</p>	
<p><b>4. <u>Its Effectiveness</u></b></p> <p>a. Just as there is no sin so small that it does not deserve eternal destruction, so there is no sin so great that it can bring eternal destruction on those who truly repent.</p>	<p><u>Rom 5:12</u> – Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned <u>Matt 12:36</u> – I tell you, on the day of judgment people will give account for every careless word they speak <u>Isa 55:7</u> – Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon. <u>Rom 8:1</u> – There is therefore now no condemnation for those who are in Christ Jesus. <u>Isa 1:16, 18</u> – Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.</p>
<p>E. There is no sin so small that we do not need to confess it to God and seek His forgiveness.</p> <p>F. There is no sin so great that He will not forgive when we confess it to Him.</p>	
<p><b>5. <u>Its Specificity</u></b></p> <p>a. People should not be content with a general repentance but everyone should aim to repent of their specific sins specifically</p>	<p><u>Ps 19:13</u> – Keep back your servant also from presumptuous sins; let them not have dominion over me! Then I shall be blameless, and innocent of great transgression. <u>1 Tim 1:15</u> – The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. <u>Luke 19:8</u> – And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."</p>



G. Although all our sins are forgiven at Justification and Conversion, we must continue to confess our sins and seek God's forgiveness so that our relationship with God will not be hindered.	
<p><b>6. <u>Repentance Towards Others</u></b></p> <p><i>a. Just as everyone should confess their sins privately to God, praying for God to pardon them, so the person who offends their neighbor, or Christ's Church, ought to be willing, by private or public confession and sorrow for their sins, to declare their repentance to those who are offended.</i></p> <p><i>b. They are then to be reconciled to them and to receive them in love.</i></p>	<p><i>Ps 32:5, 6 – I acknowledged my sin to you, and I did not cover my iniquity; I said, "I will confess my transgressions to the LORD," and you forgave the iniquity of my sin. Therefore, let everyone who is godly offer prayer to you at a time when you may be found; surely in the rush of great waters, they shall not reach him. <u>1 John 1:9</u> – If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. <u>James 5:16</u> – Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working. <u>Luke 17:3, 4</u> – Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him.</i></p>
H. As we confess our sins to God and seek His forgiveness, we must also confess our sins to one another so that our relationship with one another will not be hindered.	

*What are the errors and heresies refuted?*

- ✗ Conversion *precedes* Regeneration [ARMINIANISM]
- ✗ Repentance is a sacrament and earns our forgiveness from God [ROMAN CATHOLICISM]