

# Foundations of Systematic Theology

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## ITS Learning Guide

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Reformed Theological Seminary (Oviedo, FL)*

INSTITUTE OF  
**THEOLOGICAL**  
STUDIES



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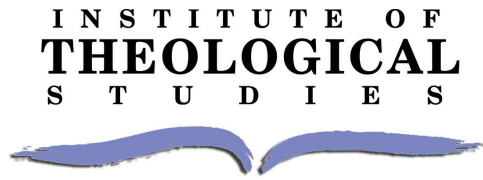


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Dear student,

Welcome! We are glad you chose *The Institute of Theological Studies* for your independent study and count it a privilege to share in your learning journey. We trust you will find this course both academically stimulating and spiritually uplifting.

This Learning Guide is designed with you in mind. In it you will find the following items to help you master the content of the course:

- ◆ Your *syllabus* (If you are taking this course through a school, check with them to see if there are any changes.)
- ◆ A *Learning Schedule* to help you plan ahead.
- ◆ *Individual Lessons* to accompany the lectures with overviews, learning objectives, lecture outlines, note-taking space, and corresponding reflection questions.

Independent studies offer many benefits. Consider the following insights that will help you develop this discipline:

- Start early! Like any course, it's easy to put things off until the last minute. With no "classes" to attend, time can quickly slip away!
- Chart your course. The Learning Schedule can help prevent last minute "cram sessions." Make a plan and stick to it.
- Communicate with your proctor/grader often. Regular feedback is essential in the learning process. Submit assignments regularly and ask questions!
- Study in "chunks." Set aside time to complete a whole lesson in one sitting. Doing a lesson in segments adds distraction and hinders learning continuity.

**Keep studying!** We at the *Institute of Theological Studies* know the value of continued growth in the study of God's Word. Our courses on Biblical Theology, Historical Theology, Christian Education, World Missions, and more are available to *anyone, anywhere, any time*. Schools across North America offer them in their degree programs, and **you can keep taking ITS courses even after finishing your degree!**

Whether you want greater ministry skills, theological insights or personal enrichment, ITS courses offer in-depth, inspiring study for the years ahead. Although ITS does not grant credit or degrees, individuals, churches and missionaries are using them for personal or group study, church-based institutes, and to help train believers worldwide!

For more information on our courses, go to [www.ITScourses.org](http://www.ITScourses.org) to learn what ITS is doing in the arena of *theological education* and *leadership development*. We want to serve you throughout your life and ministry.

By His grace,

The Staff of the *Institute of Theological Studies*

**Developing Church Leaders Through Distance Education**

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# Syllabus

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# Syllabus

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The Institute of Theological Studies provides the following syllabus as the standard for this course. You will be responsible for all assignments ***unless your school changes the requirements.***

## Course Rationale

Theology can be intimidating for beginners. Many students have been overwhelmed by the diversity of opinions and sheer volume of information to comprehend. If they are to succeed in their theological studies they must first establish a foundation of concepts and terminology on which to build their theological framework. Without this foundation, students cannot access important theological works or confidently discuss the various teachings of Scripture and how they apply to life. However, with this foundation in place, they can read and discuss the intricacies of God's Word and more readily build a theological framework for teaching others.

## Course Overview

The *Foundations of Systematic Theology* deals with the essentials of all major areas of systematic theology with the goal to orient listeners to the basic concepts and terminology necessary to understand the big picture of God's Word and to engage in further study. The lectures focus on the overarching theme of God's Lordship using three "Lordship Attributes" (control, authority and presence) to organize the doctrines of Scripture and help listeners remember them. Listeners gain an understanding of how the doctrines of Scripture fit together and how to apply those teachings to life.

## Course Objectives

*Given active participation, upon completion of this course you will be able to:*

1. Understand the nature of theology.
2. Summarize what the Bible teaches on the subjects commonly discussed in theological literature.
3. Trace the way biblical teachings are linked together by the overarching theme of Lordship.
4. Establish a foundation of theological terms and concepts for future studies in theology.
5. Identify major doctrinal controversies in the history of the church and show how they affected the study of theology.
6. Apply good theological methods to analyze issues not explicitly discussed in the course.
7. Appreciate the significance of understanding basic theological concepts for the Christian life.
8. Analyze your own spiritual life in light of biblical doctrine in order to identify areas for growth.
9. Place a high value on theology for spiritual growth.



# Syllabus

## Course Lecturer

John M. Frame is Professor of Systematic Theology and Philosophy at Reformed Theological Seminary in Orlando, FL (2000-present) where he was appointed to the J. D. Trimble Chair of Systematic Theology and Philosophy in 2006. He is a respected Reformed theologian, philosopher and ethicist perhaps best known for his prolific writings, including eleven books and numerous contributions to reference volumes, scholarly articles and magazines. His most popular works include *Doctrine of the Knowledge of God*, *Apologetics to the Glory of God*, *Cornelius Van Til*, and *Doctrine of God*. He has also taught at Westminster Theological Seminary in Philadelphia (1968-80) and Westminster Seminary California (1980-2000). He and his wife Mary have two daughters and three sons. His education credentials are:



Princeton University, A.B.  
Westminster Theological Seminary, B.D.  
Yale University, M.Phil.  
Belhaven College, D.D.

## Course Texts

Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 1994.

The student should also have access to a Bible and the following historical documents: Apostles' Creed, Nicene Creed, Athanasian Creed, Westminster Confession of Faith, and Westminster Shorter and Larger Catechisms, which are included as appendices to Grudem's text and are also available online at [www.creeds.net](http://www.creeds.net), [www.reformed.org/documents/](http://www.reformed.org/documents/) and [www.tulip.org/refcon/](http://www.tulip.org/refcon/).

### COLLABORATIVE LEARNING

Whether you sit in a traditional classroom or study from a distance, you will benefit from interaction, collaboration, and spiritual formation (ATS schools, note Standards 3.2.1.3; 10.3.3.3; 10.3.4.3). In order to meet this need in distance theological education, ITS is developing structures and resources to encourage spiritual formation and community interaction in our courses. In this course, we have included three collaborative learning features:

1. ITS Online Interactivity Forum (see p. 12) – fosters peer-to-peer interaction in a global, threaded discussion (required for all students)
2. Spiritual Formation Project (see p. 12) – fosters mentor-to-learner interaction in a mentor-guided reflection, discussion and application (required for all students)
3. Learning Community Assignments (see end of ILG) – fosters peer-to-peer collaboration in a group approach to assignments (optional but recommended where possible)

Go to [www.ITScourses.org/interactivity/](http://www.ITScourses.org/interactivity/) for the most up-to-date ITS resources.



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## Three-Track Format

This *Foundations* course is written with **three tracks**:

- **Track 1** is a **3 semester hour** (4 quarter hour) **graduate course** and includes the following learning activities:
  1. Lectures and Reflection Questions
  2. Reading
  3. Theological Research Paper (15-20 pages)
  4. ITS Online Interactivity Forum
  5. Spiritual Formation Project (5-6 pages)
  6. Graduate Final Examination
- **Track 2** is a **3 semester hour** (4 quarter hour) **undergraduate course** and includes the following learning activities:
  1. Lectures and Reflection Questions
  2. Reading
  3. Theological Research Paper (8-12 pages)
  4. Spiritual Formation Project (3-4 pages)
  5. Undergraduate Final Examination
- **Track 3** is a **1 semester hour** (2 quarter hour) **graduate course** and includes the following learning activities:
  1. Lectures and Reflection Questions
  2. Reading
  3. Graduate Final Examination

For grading scales, see page 15.

## Course Learning Activities

### Learning Activity #1: Lectures and Reflection Questions (All Tracks)

Listen carefully to all twenty-four (24) audio lectures recorded by John M. Frame, D.D., and answer the reflection questions in each lesson. These lectures summarize the concepts of systematic theology using the rubric of the Lordship Attributes (control, authority, presence), which will help you remember the various doctrines and relate them to each other. Use the lecture outlines as a guide and the note-taking space for recording your thoughts. Note the following:



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1. Consistent with the nature of systematic theology, the lectures refer to numerous passages of Scripture. *It is recommended that you have a Bible available as you listen and when necessary stop the lecture to look up passages or concepts that are new to you.* This will help you learn the concepts more thoroughly and cause you to engage the text of Scripture, which is the purpose of all biblical and theological study. Do not study theology apart from actually reading Scripture!
2. The lecture outlines have been reformatted for this distance-learning course, so some references by Dr. Frame to the numbers or letters of the outline may not match.

Tracks 1 and 2: Although the lectures are not factored into your course grade, the final exam assesses your understanding of their content and assumes you will have completed them. In addition, the reflection questions are optional but valuable to the learning process.

*Objective: to accumulate course content through active and careful listening and to foster cognitive interaction with the material and application of it for the Christian life.*

## Learning Activity #2: Reading (All Tracks)

Read the following and submit a report at the end of the course stating that you have done so:

1. Read Wayne Grudem's *Systematic Theology* in its entirety. *It is recommended that you read the relevant chapter(s) alongside each lecture so that you can compare and contrast Grudem's view with Dr. Frame's.* This will provide additional perspective from a respected contemporary of the lecturer.
2. Read the historical documents assigned in each lesson, which include the Apostles' Creed, Nicene Creed, Athanasian Creed, Westminster Confession of Faith, and Westminster Shorter and Larger Catechisms. These documents have been influential in shaping the theology of the church and provide background to the audio presentations.

*Objective: to accumulate course content through active reading.*

## Learning Activity #3: Theological Research Paper (Tracks 1 and 2 only)

Choose one doctrinal issue to study in greater depth. You may choose anything that is covered in the course, but it is recommended that you study an issue that is relevant to your theological tradition, current ministry or future ministry. Hand your paper in at the end of the course. Required length: Graduate students should write **15-20 double-spaced pages**, and undergrad students should write **8-12 double-spaced pages**. Format the paper according to your school's guidelines.

Discuss the following:

- 1) Relevant biblical passages and how they inform the discussion,
- 2) Historical debates on the subject (if any) and the lessons we can learn from the past,
- 3) The views of systematic theologians on all sides of the issue with their strengths/weaknesses,



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- 4) Your own position, reasons for it and its similarities or differences with other views,
- 5) Application of the doctrine in the Christian life.

Consult commentaries, journal articles and relevant books for your research (see the Course Bibliography, pp. 16ff, to get started). You may choose from any of the following topics below or suggest your own (this should be approved by your proctor/grader):

- 1) Should we use divine Lordship as a comprehensive model for theology?
- 2) Is the Bible completely true?
- 3) How sinful are human beings?
- 4) Do we inherit sin from Adam?
- 5) Do we have free will? In what sense?
- 6) Is Jesus God?
- 7) Did Jesus die for everybody?
- 8) Is Jesus the only savior?
- 9) Does God give gifts of prophecy, tongues, and/or healing today?
- 10) Does God choose people for salvation before they are born? For condemnation?
- 11) What are the meanings of “calling” in the Bible?
- 12) What role, if any, do works play in our justification? (Make sure to deal with James 2:14-26)
- 13) What is the basis of our assurance of salvation?
- 14) What is the proper mode(s) of baptism, and who should be baptized?
- 15) Is it fair for God to punish some people eternally?

*Objective: to develop theological research and writing skills and to gain an in-depth understanding of one specific topic in systematic theology that will be helpful for current or future ministry.*

## **Learning Activity #4: ITS Online Interactivity Forum (Track 1 only)**

Participate with other students worldwide in an ongoing, asynchronous, threaded discussion on two major course topics. Go to [www.ITScourses.org/interactivity/](http://www.ITScourses.org/interactivity/) to register for and enter the ITS Online Forum. In order to get the fullest benefit from the Forum, complete this assignment **after** you have listened to all the lectures. Return to the forum after finishing the course to see how others respond. Follow these steps to complete the assignment:

- ◆ Post an original answer to each question for your course (75 word min.).
- ◆ Post your response to one previous answer given to each question (75 word min.).
- ◆ Submit a document to your proctor that contains the original questions, your postings, and the postings to which you responded. (You will make a total of four (4) postings.)

**NOTE: Please read the “Assignment Instructions” in the Forum for details.**

*Objective: to develop critical thinking skills through personal interaction with the content of the course and the responses of others within a diverse community of learners.*



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## Learning Activity #5: Spiritual Formation Project (Tracks 1 and 2 only)

**RATIONALE:** Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. **With this in mind**, ITS includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

Write a **5-6 page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life (undergrad students should write 3-4 pages). *Identify your mentor early in the course*, and submit the essay to your grader when you take the final exam. This last project should not be a summary of course content, but an application of course principles. Complete the following:

1. **Personal Reflection and Evaluation: *Reflect on the course*** – To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.
  - a. Follow these steps in your reflection:
    - Step 1: What **one** theme, principle, or concept in the course is the most significant to you personally? Why is it significant?
    - Step 2: What portion(s) of the course brought this theme/principle/concept to light?
    - Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?
    - Step 4: How should this affect your thoughts and actions, and what *specific steps* should you take to *concretely* apply what you have learned?
  - b. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: **approximately 3 pages**; 2 pages for undergrad students)
  - c. Give a copy of this reflection to your mentor (see #2).
2. **Community Reflection and Interaction: *Interview a mentor*** – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:
  - a. Who should you interview? (1-3 are required; 4-6 are recommended)
    1. Someone with whom you have a reasonably close relationship.
    2. Someone who is a mature Christian ministry leader (i.e. a pastor).
    3. Someone who is **not** your grader or a family member.
    4. Someone who values the spiritual formation process.
    5. Someone who is familiar with and values the subject of the course.
    6. Someone who has experience using the content of the course in ministry.



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NOTE: **Identify your mentor early in the course**, and give him/her the page entitled “Guidelines for Mentors.”

- b. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
- ♦ What feedback can your mentor give in response to your essay?
  - ♦ In light of the course content, are the conclusions you made appropriate? Why or why not?
  - ♦ What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

NOTE: Conduct this interview either in person (preferred) or over the phone. Do **not** use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

3. **Synthesis and Application: *Draw your final conclusions*** – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:

- a. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.
- b. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
- ♦ What were the mentor’s comments regarding your essay?
  - ♦ What advice did he/she give?
  - ♦ How did his/her comments expand or correct your application of the course?
  - ♦ Include the person’s name, occupation, and the length of the interview.
- c. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
- ♦ If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”, how do you feel about these corrections? Do you agree or disagree? Why?
  - ♦ Synthesizing your thoughts from section one and your mentor’s insight in section two, what final conclusions have you reached? How is this different from section one?
  - ♦ In light of the interview and further reflection, what additional, *specific* changes need to occur in your life and what *concrete* steps will you take to implement them?

**NOTE TO STUDENTS:** Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. **The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life.** If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.



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Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: *to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.*

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## Learning Activity #6: Final Examination (All Tracks)

There is a cumulative final examination at the end of the course, which covers anything discussed in the lectures. Graduate students and undergraduate students will take different exams, but both will include the following (unless your school makes changes—check with your grader/proctor):

1. Matching: Twenty (20) important theological terms and their definitions
2. Short Answer: Ten (10) questions covering various topics discussed in the lectures.
3. Essay: Graduate students will select one of two long essays (2-page minimum). Undergrad students will complete two ½ page essays.

Objective: *to assess understanding of the course content.*

## Course Grading

### **Track 1** (3 sem/4 quar hrs. graduate):

Lectures and Reflection Questions	
Reading.....	20%
Theological Research Paper .....	30%
ITS Online Interactivity Forum.....	5%
Spiritual Formation Project .....	15%
Final Examination.....	30%
	100%

### **Track 2** (3 sem/4 quar hrs. undergraduate):

Lectures and Reflection Questions	
Reading.....	20%
Theological Research Paper.....	35%
Spiritual Formation Project.....	15%
Final Examination .....	30%
	100%

### **Track 3** (1 sem/2 quar hrs. graduate):

Lectures and Reflection Questions .....	25%
Reading.....	25%
Final Examination.....	50%
	100%



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## Course Bibliography

In keeping with the character of a *Foundations course*, this bibliography does not cover the entire scope of theological literature. Instead it focuses on evangelical sources, especially those representing a Reformed viewpoint consistent with Dr. Frame's approach.

### Recommended Textbooks

**General Theological Works** (Generally consistent with Dr. Frame's reformed position)

Grudem, Wayne, *Systematic Theology* (Grand Rapids: Zondervan, 1994). Grudem differs from Frame on a few points (the charismata, baptism, the millennium), but on the whole he is soundly Reformed and very readable. He includes a lot of additional helps, including bibliography, study questions, key terms, topical hymns.

Murray, John, *Collected Writings of John Murray: Volume Two, Select Lectures in Systematic Theology* (Edinburgh: The Banner of Truth Trust, 1977). These lectures cover all standard theological subjects except the doctrines of Scripture and God. Murray was a profound thinker and writer, though sometimes more difficult to follow. Strongly recommended as a supplementary volume to this course.

Reymond, Robert L., *A New Systematic Theology of the Christian Faith* (Nashville: Thomas Nelson, 1998). This text goes into greater depth than Grudem on exegetical issues, but it is more difficult to read than Grudem's text. Reymond is too critical of the Nicene doctrine of the Trinity, otherwise it is a recommended supplementary text.

### **Other Important Reformed Theologies**

Berkhof, Louis, *Systematic Theology* (Grand Rapids: Eerdmans, 1939). Standard Reformed work.

Calvin, John, *Institutes of the Christian Religion* (Philadelphia: Westminster Press, 1960). Still in many ways the best Reformed theology. Strongly recommended.

Hodge, Charles, *Systematic Theology* (Grand Rapids: Eerdmans, 1970). 3 Vols. Standard Reformed text from 1871-73.

### Supplementary Textbooks

**General Theological Works** (Evangelical but often different than Frame's reformed position)

Chafer, Louis S., *Systematic Theology* (Dallas: Dallas Seminary Press, 1947-48). 7 vols. Classic dispensationalism.

Erickson, Millard, *Christian Theology* (Grand Rapids: Baker, 1985). Baptist, Reformed on most issues.

Frame, John, *Salvation Belongs to the Lord: An Introduction to Systematic Theology*. (Phillipsburg: P&R, 2006). Frame covers all the major loci of systematic theology in written form.





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Miley, John, *Systematic Theology* (Peabody, MA: Hendricksen, 1989). 2 vols. Standard Arminian text.  
Mueller, John Theodore, *Christian Dogmatics* (St. Louis: Concordia, 1934). Lutheran.  
Williams, J. Rodman, *Renewal Theology* (Grand Rapids: Zondervan, 1988-92). 3 vols. Charismatic.

## Reference Works

Elwell, Walter A., ed., *Evangelical Dictionary of Theology* (Grand Rapids: Baker, 1984). A valuable tool.  
Ferguson, Sinclair B, and Wright, David F., ed., *New Dictionary of Theology* (Leicester and Downers Grove: IVP, 1988).

## Topical Works

### *God*

Bavinck, Herman, *God and Creation*, vol. 2 (Grand Rapids: Baker, 2004). A great classic.  
Frame, John, *The Doctrine of God* (Phillipsburg: P&R, 2002). A good resource to get more of Dr. Frame's perspective.  
\_\_\_\_\_, *No Other God* (Phillipsburg: P&R, 2001). Dr. Frame's response to Open Theism.

### *Scripture*

Geisler, Norman, *Inerrancy* (Zondervan, 1979)-- the papers of the first conference of the International Council on Biblical Inerrancy.  
Helm, Paul, and Carl Trueman, eds, *The Trustworthiness of God: Perspectives on the Nature of Scripture* (Grand Rapids: Eerdmans, 2002).  
Kline, Meredith G., *The Structure of Biblical Authority* (Grand Rapids, Eerdmans, 1972). A significant re-thinking of the orthodox position.  
Montgomery, John W., ed., *God's Inerrant Word* (Bethany, 1975). Contains a number of useful articles by Packer, Montgomery, Pinnock, Jones, Sproul, Gerstner, and Frame.  
Murray, John, "The Attestation of Scripture," in Woolley, P., and Stonehouse, N., ed., *The Infallible Word* (Philadelphia: Westminster Theological Seminary, 1946, 1968, reprinted).  
Warfield, B. B., *The Inspiration and Authority of the Bible* (Phillipsburg: P&R, various reprintings). Classic, definitive articles.

### *Theology*

Davis, John Jefferson, *Foundations of Evangelical Theology* (Grand Rapids: Baker, 1984).  
Frame, John, *Doctrine of the Knowledge of God* (Phillipsburg: P&R, 1987). This book applies the threefold understanding of God's Lordship to human knowledge in general and theology in particular. See also the discussion with Mark Karlberg in an appendix to Frame's *Doctrine of God* (Phillipsburg: P&R, 2002).  
\_\_\_\_\_, "Sola Scriptura in Theological Method," in *Contemporary Worship Music* (Phillipsburg: P&R, 1997).



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\_\_\_\_\_, “Traditionalism,” available in two parts here:

<http://www.thirdmill.org/files/english/html/pt/PT.h.Frame.Traditionalism.1.html>

<http://www.thirdmill.org/files/english/html/pt/PT.h.Frame.Traditionalism.2.html>

Kuyper, Abraham, *Principles of Sacred Theology* (Eerdmans, 1965). See especially pp. 228-340, 565-636.

Poythress, Vern, *Symphonic Theology* (Grand Rapids: Zondervan, 1988).

## *Man, Sin*

Berkouwer, G. C., *Man: The Image of God* (Grand Rapids: Eerdmans, 1962).

\_\_\_\_\_, *Sin* (Grand Rapids: Eerdmans, 1971). Two of Berkouwer’s better volumes.

Boston, Thomas, *Human Nature in its Fourfold State* (London: Banner of Truth, 1720, 1964). Classic Puritan work.

Candlish, James S., *The Biblical Doctrine of Sin* (Edinburgh: n.d.) A Puritan work.

Goodwin, Thomas, *Man’s Guiltiness Before God* (Evansville, IN: Sovereign Grace, 1960). A Puritan work.

Hoekema, Anthony, *The Christian Looks at Himself* (Grand Rapids: Eerdmans, 1975).

Murray, John, *The Imputation of Adam’s Sin* (Grand Rapids: Eerdmans, 1959). Intensive study of Rom. 5.

Packer, James I., *Knowing Man* (Westchester: Cornerstone, 1978). Popular, Clear, powerful. Vs. secular views.

Pratt, Richard, *Designed for Dignity* (Phillipsburg: P&R, 1993, 2000). An excellent work.

## *Covenants*

Fuller, Daniel P., *Gospel and Law: Contrast or Continuum?* (Grand Rapids: Eerdmans, 1980).

Jocz, Jacob, *The Covenant* (Grand Rapids: Eerdmans, 1980).

Kaiser, Walter C., Jr., *Toward and Old Testament Theology* (Grand Rapids: Zondervan, 1978).

Kline, Meredith, *By Oath Consigned* (Grand Rapids: Eerdmans, 1968).

\_\_\_\_\_, *Kingdom Prologue* (Overland Park, KS: Two Age Press, 2000).

\_\_\_\_\_, *The Structure of Biblical Authority* (Grand Rapids: Eerdmans, 1972).

McComiskey, Thomas E., *The Covenants of Promise* (Grand Rapids: Baker, 1985).

Murray, John, *The Covenant of Grace* (London: Tyndale, 1954).

Robertson, O. Palmer, *The Christ of the Covenants* (Grand Rapids: Baker, 1980).

Shepherd, Norman, *The Call of Grace* (Phillipsburg: P&R, 2000).

VanGemeren, Willem, *The Progress of Redemption* (Grand Rapids: Zondervan, 1988).

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## Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's ITS coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking ITS courses are required to complete a final assignment called the "*Spiritual Formation Project*." This assignment involves two parts: an **essay** and an **interview**:

**The ESSAY:** After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the **one** theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

**The INTERVIEW:** After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. **The goal of this interview is to facilitate the student's growth through interaction with a mature believer.**

### NOTES ON THE INTERVIEW:

- ♦ You do **not** need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- ♦ Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
  1. What feedback can you give the student in response to his/her essay?
  2. Are the student's conclusions from the course appropriate? Why or why not?
  3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- ♦ Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- ♦ Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – *a valuable process for all who wish to grow in Christ.*

**NOTE:** If the student's school makes any changes to this assignment, their requirements should replace those described here.

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# Learning Schedule

This Learning Schedule can benefit you in a number of ways. First, it provides you with a course overview at a glance. Second, it gives you the opportunity to plan your work at the beginning so that you don't fall behind at the end and sacrifice learning for "cramming." Third, it allows both you and your proctor/grader a way to measure your progress at any given point in the academic term. Used effectively, this chart will allow you to maximize learning and minimize stress!

Assignment	Target	Completed
<i>Track 1 and 2: Identify your mentor for the Spiritual Formation Project right away.</i>		
<b>Lesson One: <i>Theology Proper: God the Lord (An Introduction to the Lordship Attributes)</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Two: <i>Theology Proper: God's Acts in History &amp; Biblical Descriptions of Him</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Three: <i>Theology Proper: The Trinity</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Four: <i>Bibliology: The Word of God</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Five: <i>Bibliology: The Authority of Scripture</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Six: <i>What is Theology?</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Seven: <i>Anthropology: Man, the Image of God</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Eight: <i>Hamartiology: Sin, the Fall and &amp; Common Grace</i></b>		
Reading		
Lecture		
Reflection Questions		

# Learning Schedule

<b>Lesson Nine: <i>God's Covenants</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Ten: <i>Christology: The Person of Christ</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Eleven: <i>Christology: The Work of Christ</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Twelve: <i>Pneumatology: The Person &amp; Work of the Spirit</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Thirteen: <i>Soteriology: Election, Calling &amp; Regeneration</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Fourteen: <i>Soteriology: Conversion (Faith &amp; Repentance)</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Fifteen: <i>Soteriology: Justification &amp; Adoption</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Sixteen: <i>Soteriology: Sanctification &amp; Assurance</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Seventeen: <i>Soteriology: Perseverance &amp; Glorification</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Eighteen: <i>Ecclesiology: The Nature of the Church</i></b>		
Reading		
Lecture		
Reflection Questions		

# Learning Schedule

<b>Lesson Nineteen: <i>Ecclesiology: The Task of the Church</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Twenty: <i>Ecclesiology: The Means of Grace (Spiritual Growth) in the Church</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Twenty-One: <i>Ecclesiology: The Sacraments</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Twenty-Two: <i>Eschatology: Heaven &amp; Hell</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Twenty-Three: <i>Eschatology: The Events of the Last Days</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Lesson Twenty-Four: <i>Synthesis &amp; Application</i></b>		
Reading		
Lecture		
Reflection Questions		
<b>Theological Research Paper (Tracks 1 and 2 only)</b>		
Select Topic		
Complete research and write first draft		
Submit final draft		
<b>ITS Online Interactivity Forum (Track 1 only)</b>		
<b>Spiritual Formation Paper (Tracks 1 and 2 only)</b>		
Write your "Personal Reflection and Evaluation"		
Interview a mentor		
Submit Spiritual Formation Project essay		
<b>Final Exam (All Tracks)</b>		

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# Lesson One

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## God the Lord

*An Introduction to the Lordship Attributes*



# Prepare to Discover

## Lesson Overview

Who is God? Throughout history everyone from children to philosophers have asked this question for different reasons, from different perspectives, and with different conclusions. In this first lesson, Dr. John Frame explains that the Bible most often describes God as *Lord*, the name of a profoundly *holy person* in *covenant relationship* with us. As you study, you will learn the three Lordship Attributes of *control, authority, and presence*, which communicate clearly and biblically the significance of God's Lordship. They will also serve as a guide throughout course.

“God said to Moses. “I am who I am. This is what you are to say to the Israelites: ‘I AM has sent me to you’ ”

Exodus 3:14<sup>1</sup>

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Value the purpose of a course on foundational theology.
- ♦ Describe the three Lordship attributes central to answering “Who is God?”
- ♦ Answer the question: “Who is God?” concisely and biblically?
- ♦ Describe God’s personality, holiness, and covenantal headship.
- ♦ Distinguish biblical from unbiblical views of *transcendence* and *immanence*.

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<sup>1</sup> Unless otherwise noted, Scripture taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. Copyright © 1973, 1978, 1984 International Bible Society. Used by permission of Zondervan. All rights reserved. The "NIV" and "New International Version" trademarks are registered in the United States Patent and Trademark Office by International Bible Society. Use of either trademark requires the permission of International Bible Society.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 3.1-8
- Westminster Larger Catechism: 1-2
- Westminster Shorter Catechism: 1
- Apostles' Creed

## Lecture Outline

### I. Goals of this Foundations Course

- A. Teaching Method
- B. Supplementary Materials

### II. Introduction to Systematic Theology

- A. The importance of doing theology before you define it
- B. Three fundamental definitions:
  - 1. Theology
  - 2. Systematic Theology
  - 3. "Theology proper"

### III. The Importance of the Knowledge of God, John 17:13

- A. Who is God? (Westminster Shorter Catechism, 4)
- B. The Bible begins with an *act* of God (Gen 1:1)
- C. God is Yahweh, the Lord (Ex. 3)

### IV. The Centrality of Lordship

- A. Frequent occurrences of "Yahweh", "Adon", "Kurios", "Lord", in Scripture



Theology: The application of Scripture to all areas of human life

Systematic Theology: Topical theology

"Theology Proper": the study of God's nature and actions

Westminster Shorter Catechism, 4:  
"God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth."

# Plan to Listen

- B. The purpose of his mighty deed (Ex. 14:14)
- C. Old Testament confession of Lordship (Deut 6:4-5)
- D. New Testament confessions of Lordship (Rom, 10:9; 1 Cor. 12:3; Phil. 2:11)

## V. Some Basics of Lordship

- A. Lord is a personal name, so God is personal.
- B. The Lord is the supremely holy one. (Ex. 3)
  - 1. Separation, transcendence
  - 2. Ethical purity
- C. Lordship is covenant headship.
  - 1. Definition of Covenant
  - 2. Rule by a written document
  - 3. The great King delivers us and calls us to obedience

## VI. The Meaning of Lordship (Three Lordship Attributes)

- A. Control, Power
  - 1. Delivers his people from the Egyptians (Ex. 12:12, 15:11; 18:11)
  - 2. Sovereignty in redemption (Ex. 33:19)
  - 3. God accomplishes his will. (Jer. 32:7; Gen 18:14)
  - 4. The prophecies come to pass. (Deut 18:21-22; Is. 55:11)
  - 5. Directs everything in the natural world. (Psm. 65:9-11, 136:6-7; 147:15-18)



Covenant: God taking a people to be his, ruling them through his law, blessing them through his grace.



# Plan to Listen

6. Rules human history (Acts 17:26,2:23-34)<sup>1</sup>
7. Rules individual lives (Jer. 1:5; Eph. 1:4)<sup>2</sup>
8. Rules individual free decisions (Gen. 45:5-8; Isa. 44:28)<sup>3</sup>
9. Human sin is within God's plan. (Psm. 105:24; Ex. 4:2)<sup>4</sup>
10. Faith and obedience (Eph 2:1-10; 2 Tim 1:9) <sup>5</sup>
11. God's sovereignty (Lam. 3:37-38; Rom 8:28-39)<sup>6</sup>
12. Problems for later discussion
  - a. Evil (Lesson 8)
  - b. Human responsibility and freedom. (Lesson 7)

## B. Authority

1. Definition
2. Authoritative message given to Moses. (Ex. 3:14, 4:12)
3. The Lord speaks the law. (Ex 20:1-17)
4. We must obey his commands. (Deut 6:4-6; Matt 7:21-29)<sup>7</sup>
5. He has absolute authority over every area of our lives. (Rom. 4:16-22, Deut. 6:4-5; Rom. 14:23)<sup>8</sup>

## C. Covenant Presence

1. The essence of the covenant: "I will be your God and you will be my people." (Gen. 17:7, Rev 21:3-4)



Authority: God has the right to tell his creatures what to do

<sup>1</sup> Psm 33:10-11; Gen 45:5-8, 50:20; Dan. 4:34-35; Isa. 44:28; Rom. 11:33-36

<sup>2</sup> Psm 139:13-16; Ex 21:12-13

<sup>3</sup> Prov. 16:9

<sup>4</sup> Rom 9:18; Isa. 6:9-10, 63:17, 64:7; Acts 2:23, 4:28

<sup>5</sup> John 6:37,44,65, 1:12, 15:16; Rom 8:15; Acts 13:48, 16:14-15

<sup>6</sup> Rom 11: 33-36; Eph 1:11

<sup>7</sup> John 14:21,23, 15:10,14; 1 John 2:3-6,3:22, 24, 5:3; 2 John 6; Rev. 12:17, 14:12

<sup>8</sup> Matt 22:37, 8:19-22, 10:34-38; Phil 3:7-8; 1 Cor 10:31, Col. 3:17,24; 2 Cor 10:5

# Plan to Listen

2. The dwelling presence of God. (Isa.7:14; Gen 21:22)<sup>9</sup>
3. Blessing and judgment (Ex. 33:19, 34:6-7)



## VII. Transcendence and Immanence

### A. Unbiblical views

1. Transcendence: God is so far away that he cannot clearly reveal himself.
2. Immanence: When God enters the world his is indistinguishable from creatures.

### B. Biblical Views

1. Transcendence: God has royal control and authority. (Psm 113:5, 123:1; Isa. 5:16)
2. Immanence: God clearly reveals himself.

## VIII. Three Objectives to Lordship as a Theological Model

- A. It minimizes God's love and mercy.
- B. It suggests medieval feudalism.
- C. It obscures other biblical emphases.

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<sup>9</sup> Gen 26:28, 28:15, 39:3-4



# Pause to Reflect

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## Reflection Questions

1. Briefly summarize how Dr. Frame answers the question: Who is God? Do you agree or disagree? Why?
2. Summarize Dr. Frame's description of the three Lordship attributes of authority, control, and self-expression. Which of these attributes do you find most compelling? Why?
3. Someone in your church confides in you that they struggle with the knowledge that God is in control of everything. To them, it makes humans into robots. How would you respond?

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## Lesson Two

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# God's Acts in History & Biblical Descriptions of Him



# Prepare to Discover

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## Lesson Overview

How should we describe God? The Bible reveals him to us by describing his *acts in history* and giving us *authoritative descriptions* of him. In other words, it tells us what God has done and how he has described himself, all of which display his Lordship (his control, authority and presence). In this lesson, Dr. Frame introduces these concepts and helps expand your understanding of who God is and what he is like so that you can worship him and faithfully describe him to others.

“I did this so that you might know that I am the Lord your God.”

Deuteronomy 29:6

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Summarize the four main types of divine actions in Scripture.
- ♦ Identify four biblical names for God.
- ♦ Discuss six biblical images of God.
- ♦ Describe the main classes of divine attributes.
- ♦ Summarize how God’s acts and the biblical descriptions of him reflect his Lordship.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 2.1-2
- Westminster Larger Catechism: 7-8, 12-20
- Westminster Shorter Catechism: 4, 7-12

## Lecture Outline

### I. The Bible reveals God by describing his:

- A. Acts (Lordship Attribute: Control)
- B. Biblical Descriptions (Lordship Attribute: Authority)
- C. Inner Triune Life (Lordship Attribute: Covenant Presence)

### II. God's Acts in the Natural World

- A. Miracles
- B. Providence
  1. Definition (Westminster Shorter Catechism, 11)
  2. Clarification of "ordinary" and "extraordinary" (Psm 136)
  3. Aspects
    - a. Government: directing history to God's preordained goal (Eph. 1:9-11)
    - b. Preservation (Col. 1:17; 2 Pet. 3:5-9; Gen. 45:5)
    - c. Revelation
      - i. God's Word (Psm 147:15-20, 148:5-8)
      - ii. God's Wisdom (Psm 104; Prov. 8:22-36)
      - iii. Concurrence



Miracles: "Extraordinary demonstrations of God's Lordship"

Westminster Short Catechism, Answer, 11: "God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures with all their actions."

Concurrence: The cooperation of the divine power with all subordinate powers according to the pre-established laws of their operation, causing them to act precisely as they do.



# Plan to Listen

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## C. Creation

1. Definition (Gen. 1)
2. Lord from the beginning of the existence of the universe
3. Redemption Analogy (2 Cor. 4:6, 5:17; Eph. 2:10)
4. Creation out of nothing (*ex nihilo*)
5. The six days: three theories
  - a. Six twenty-four hour days in chronological sequence
  - b. The “age-day” theory
  - c. The “framework hypothesis”
6. Evolution (Lesson 7)

Creation: God bringing all things into being

## III. God’s Decrees

- A. Definition (Westminster Shorter Catechism, 7)
- B. Lord before Creation (Psm 33:11; Is. 46:10; Psm 104:24)
- C. Comprehensive (Eph 1:11)
- D. Eternal (Psm 33:11; Isa 37:26; Matt 25:34)<sup>1</sup>
- E. Election (Lesson 13)

Westminster Shorter Catechism, 7:  
“his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.”

## IV. Biblical Descriptions of God

- A. Names: God, Lord, God Almighty, Jesus
- B. Images: King, Father, Shepherd, Light, Rock, Shield
  1. King: most pervasive in Scripture
  2. Father is one of the most important descriptions.

Election: God’s choice of people for salvation

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<sup>1</sup> 1 Cor. 2:7; Eph. 1:4, 3:11; 2 Tim. 2:9



# Plan to Listen

- a. Rare in Old Testament (Psm 103:13); pervasive in New Testament (i.e. the Son, Jesus)
- b. “Abba” (Mark 14:36; Gal. 4:6; Rom 8:15)
- 3. Can we refer to God as “Mother?”
  - a. Feminine images of God in Scripture (Deut 32:18; Num. 11:12; Isa. 42:14-15)<sup>2</sup>
  - b. Scriptural imagery for God is primarily male.

**NOTE:** This masculine description of God is important to the biblical image of God as the husband of his bride, the Church.

## C. Attributes

- 1. Classification: love, knowledge, power (cf. presence, authority and control)
- 2. Love, goodness, grace, covenant faithfulness, righteousness, justice
  - a. Allegiance, affection, action
  - b. Universal (Matt. 5:43-48), justice (Gen. 18:25)
  - c. Saving (John 3:16; 1 John 4:8-10)<sup>3</sup>
  - d. Blessings for faithfulness (Psm 25:10, 62:12)
  - e. Jealousy (Ex. 20:4-6; 34:14)
  - f. Hatred, Wrath
    - i. Can be relative without hostility.<sup>4</sup>
    - ii. God hates the wicked (Lev. 20:23; Deut. 25:16).<sup>5</sup>
    - iii. Compatible with love? (Matt 5:43-48)



<sup>2</sup> Gal. 4:19; 1 Thess. 2:7

<sup>3</sup> Rom. 1:17; 1 John 1:9

<sup>4</sup> Gen 29:31; Matt 10:37

<sup>5</sup> Eph. 2:3

# Plan to Listen

3. Knowledge, truth, speech, wisdom (cf. authority)
  - a. Speech (John 1:1)
  - b. Truth (John 17:17)
    - i. Metaphysical (Jer. 10:9-10; 1 John 5:20)
    - ii. Epistemological (Tit. 1:2)
    - iii. Ethical (Deut 7:9)
  - c. Knowledge, Omniscient (Psm 147; John 21:17)<sup>6</sup>
    - i. He is the Creator (See Lesson 1).
    - ii. Future Knowledge (Deut 18:21-22; Isa. 41:21-23)
    - iii. Detailed knowledge of human actions (1 Sam. 10:1-7; 1 Kings 13:1-4)<sup>7</sup>
    - iv. He gathers information for judgment (Gen 18:20-21).
  - d. Wisdom
    - i. Definition (Psm 104:24, 136:5; Rom. 11:33)
    - ii. Christ as Wisdom (1 Cor. 1:30)
4. Attributes of Power (cf. Lordship attribute of control)
  - a. Omnipotence (Psm 115:3; Isa. 55:11)<sup>8</sup>
  - b. Will, Desire
    - i. Decretive (Gen. 50:20; Matt 11:25-26)<sup>9</sup>
    - ii. Preceptive (Matt. 7:21; Eph. 5:17; 6:6)
    - iii. Vocation (Rom. 12:2; Eph 5:10)
  - c. Infinity (See also d and e below)
  - d. Eternity (Gen. 21:33; Deut. 33:27)<sup>10</sup>
    - i. Augustine, Boethius: God exists outside time.



Metaphysical: the true God as opposed to the false

Ethical: God *does* the truth.

Wisdom: A heightened knowledge that penetrates to deep significance and practical relevance

Omnipotence: God is all-powerful.

Infinity: God's power to transcend time and space

Eternity: God's Lordship over time

<sup>6</sup> Heb. 4:12-13; 1 John 3:20

<sup>7</sup> 2 Kings 8:12; Psm. 139:4; Acts 2:23, 4:27-28

<sup>8</sup> Jer. 32:17; Job 42:2; cf. Tit. 1:12; Num. 23:19

<sup>9</sup> Acts 2:23, Rom 9:18-19; Eph 1:11

<sup>10</sup> Rom 1:20; Eph 3:11; 1 Tim. 1:17; Heb 9:14

# Plan to Listen

- ii. Cullman, Wolterstoff, Pinnock: God is in time.
  - iii. God's freedom from temporal limitation<sup>11</sup>
  - iv. God's temporal omnipresence: He is also *in* time.
- e. Unchangeability (Num. 23:19; 1 Sam. 26:29)<sup>12</sup>
  - i. God "relenting" from announced judgments<sup>13</sup>
  - ii. What doesn't change?
- f. Immensity (1 Kings 8:27; Isa. 66: 1-2)<sup>14</sup>
- g. Omnipresence (Psm. 139: 7-10; Acts 17:28)
- h. Incorporeality
- i. Invisibility (Rom 1:20; Col 1:15)<sup>15</sup>
- j. Glory
  - i. Light (Ex. 16:6-10)
  - ii. Figuratively (Psm 19:1; 1 Cor. 11:17, 10:31)
- k. Spirituality (See Lesson 12)
- l. *Aseity* (From Latin phrase: "From himself")
  - i. Self-existent (Psm. 50: 8-15)<sup>16</sup>
  - ii. God has feelings (Gen 6:6, Eph 4:30)<sup>17</sup>
  - iii. Can God suffer? (Rom 8:32)



Unchangeability: God does not change.

Immensity: God's Lordship over space.

Omnipresence: God is present everywhere at one time.

Incorporeality: God has no body.

Invisibility: God's Lordship over light.

Glory/Light: Manifestation of all that God is

Aseity: God is self-existent, self-sufficient and self-contained.

<sup>11</sup> Mal 3:6; Psm. 90:4; 2 Pet. 3:8

<sup>12</sup> Psm. 102: 25-27; Mal. 3:6; James 1:17

<sup>13</sup> Ex. 32:14; 1 Sam 15:35; Amos 7:1-6; Jonah 4:1-2; Jer. 18:5-10

<sup>14</sup> Micah 3:11; Jer. 7:4

<sup>15</sup> 1 Tim. 1:17; Heb 11:27

<sup>16</sup> Isa. 40:19-20, 44:15-17; Acts 17:24-30

<sup>17</sup> Gen. 6:6; Eph. 4:30; Ezek 33:11; Rom 8 31:39; 11:33-36



# Pause to Reflect

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## Reflection Questions

1. Summarize Dr. Frame's definition of wisdom in your own words. How should this concept affect the way you approach academic study (i.e. this course)?
2. Reflect on the six biblical images discussed in the lecture. Which do you find most encouraging? Why?
3. Reflect on God's attributes. Which is most compelling and why?



# Lesson Three

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## The Trinity



# Prepare to Discover

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## Lesson Overview

God is One, but he exists in three persons, Father, Son and Holy Spirit. *How can this be?* This truly mysterious question has been a source of debate since the fourth century. In this lesson, Dr. Frame explores the biblical basis for the doctrine and the various discussions about it in the early church. He introduces the concepts and terminology that are important for discussing Trinitarian theology and shows how the Trinity is important for both worship and salvation.

“So the Father is God, the Son is God, and the Holy Spirit is God;  
And yet they are not three Gods, but one God.”

Athanasian Creed

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Summarize five basic Trinitarian assertions.
- ◆ Provide biblical support from both testaments for the doctrine of the Trinity.
- ◆ Formulate concisely and biblically the doctrine of the Trinity.
- ◆ Identify the historical controversies surrounding Trinitarian doctrine.
- ◆ Understand the reasoning behind such ideas as eternal generation, eternal procession and circumcession.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 2.3
- Westminster Larger Catechism: 8-11
- Westminster Shorter Catechism: 5-6
- Nicene Creed
- Athanasian Creed



## Lecture Outline

### I. Basic Trinitarian Assertions

- A. God is one.
- B. God is three.
- C. The three persons are each fully God.
- D. Each of the persons is distinct from the others.
- E. The three persons are related eternally as Father, Son and Holy Spirit.

### II. God is One

- A. God's oneness and his Lordship: Only one being can have full control, ultimate authority and also be the closest one to each of us (Deut. 6:4-5, 32:39).
- B. One Savior (Isa. 43:11; John 14:6)

### III. God is Three

- A. Anticipated in the Old Testament (Psm. 33:6; Isa. 54:1)<sup>1</sup>
- B. Settled Doctrine in the New Testament (Matt. 3:16, 28:19)<sup>2</sup>

<sup>1</sup> Isa. 48:16, 63:8-10; Gen. 31:11-13; Hag. 2:57

<sup>2</sup> John 14:16-18, Rom. 1:1-4, 5:1-5; Heb. 2:3-4; 1 Pet. 1:2; 2 Cor. 13:14

# Plan to Listen

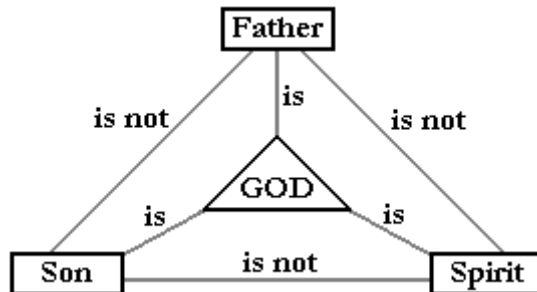
## IV. The Three Persons Are Each Fully God.

- A. The deity of the Father is uncontroversial.
- B. The deity of Christ and the Holy Spirit will be discussed in lessons 10 and 12 respectively.

## V. Each of the Persons is Distinct from the Others.

### A. Diagram description

- 1. The Father is God, the Son is God, the Spirit is God.
- 2. The Father is not the Son; the Son is not the Spirit, the Spirit is not the Father.



### B. Vs. Sabellianism, Modalism, Oneness Pentecostalism<sup>3</sup>

### C. The three are profoundly involved with one another.<sup>4</sup>

Note the unique focus of each Person: The Father *foreknows*, the Son *sprinkles* blood, the Spirit *sanctifies* (1 Pet. 1:2): planning, execution, application (cf. authority, control, presence).

## VI. The Three Persons are Related Eternally as Father, Son, and Holy Spirit.

### A. Substance and Persons

- 1. Councils of Nicea (325 A.D.), Constantinople (381 A.D.)



Sabellianism/Modalism: God is one person who plays three roles.

Circumincessio, circumcession, perichoresis, coinherence: These terms refer to how the three distinct persons in the Godhead are united together as one.

One substance: God  
Three persons: Father, Son, Spirit

<sup>3</sup> John 17, 14:16; Psm 110:1

<sup>4</sup> John 16:14, 7:18, 8:50, 10:38, 14:10-11, 14:18; Rom. 8:9





# Plan to Listen

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## 2. Two heresies addressed:

- a. Arianism
- b. Sabellianism

## B. Ontological and Economic Trinities

1. Ontological Trinity (No subordination between persons)
2. Economic Trinity (Voluntary subordination<sup>5</sup>)

**NOTE:** The Trinity is both economic *and* ontological.

## C. Eternal Generation, Begetting of the Son: *How did the Son become the Son?*

1. Economically (Luke 1:35)
2. Ontologically? (cf. Nicene Creed)<sup>6</sup>

**NOTE:** The phrase “eternal generation” helps us see why the Son, not the Father, was begotten by the Spirit in the womb of the Virgin. It is appropriate for the eternally begotten one to be begotten on earth.

## D. Eternal Procession of the Spirit (John 15:26)

## E. Trinitarian Models

1. Psychological (Augustine)
  - a. Intellect, Memory, Will
  - b. In self-knowledge: the knower, the known, and the knowledge
  - c. Difficult to account for *personal* distinctions
2. Social (The Cappadocians)
  - a. Three persons, interacting as a society

Arianism: The Son is not “one substance with the Father,” but a created being.

Sabellianism: God is one substance and one person but plays three roles.

Ontological Trinity: God in himself, apart from creation or history.

Economic Trinity: The roles played by the three persons in creation and history.

Nicene Creed: “God of God, Light of Light”

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<sup>5</sup> John 5:30, 16:13

<sup>6</sup> John 17:1-5, 1:14, 18, 3:16

# Plan to Listen

b. Difficult to account for the *oneness* of God

## F. The Trinity and God's Lordship

1. Important for worship: We are not worshipping a mere creature.
2. Important for salvation: We cannot be saved by a mere creature. Salvation is of the Lord.





# Pause to Reflect

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## Reflection Questions

1. Do the five basic Trinitarian assertions identified by Dr. Frame closely represent your understanding of the Trinity? What, if anything, is clearer to you after this lesson? What is still unclear?
2. Recognizing the importance of the following terms to Trinitarian doctrine: substance and persons; ontological and economic; eternal generation and eternal procession, select the pair that you find most difficult to grasp and write a brief explanation of each in your own words.
3. How do you see the relationship within the Trinity as a role model for relationships within the church?

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# Lesson Four

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## The Word of God



# Prepare to Discover

## Lesson Overview

“The Word of God” is more than just the Bible. It is God’s powerful, authoritative self-expression in which he comes personally to be with us. In this lesson, Dr. Frame uses the Lordship attributes of authority, power, and self-expression to explain how the Word of God (which includes Scripture) is revealed in general, special, and existential revelation. When God reveals himself, he does so as the Lord in creative, unexpected but always authoritative ways. You will learn where to listen for God’s voice in both history and in your own life.

“In the beginning was the Word, and the Word was with God, and  
the Word was God”

John 1:1

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Define “Word of God.”
- ♦ Use the Lordship attributes of authority, power, and self-expression to explain how God communicates his Word.
- ♦ Identify the different forms and media through which the Word comes to us.
- ♦ See why each form of revelation has ultimate authority.
- ♦ Appreciate how God uses finite human beings to communicate his Word both in history and in the Church today.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 1.1
- Westminster Larger Catechism: 155-157
- Westminster Shorter Catechism: 88-90



## Lecture Outline

### I. The Concept of the Word of God: God's Powerful, Authoritative Self-expression (cf. Lordship Attributes).

#### A. Powerful (Ps. 33:3-6; Rom 1:16)

1. Figures: the fire<sup>1</sup> and the weapon<sup>2</sup>
2. The omnipotence of God Himself (Isa. 55:11; Gen 18:14)
3. The *personal* power of the Spirit (1 Thess. 1:5)
4. The power of God's Word (Isa. 6:9-10; Matt. 13:14f)

#### B. Authoritative

1. God's speech is powerful and meaningful.
  - a. Creation (Gen 1:5, 8, 10)
  - b. Providence (Psm. 104:24, Jer. 51:15)
2. Authority: We are obligated to believe what it says.
  - a. The Fall (Gen. 1:28-29, 2:17)
  - b. The patriarchs (Gen. 6:22, 12:1ff; Rom. 4:20)
  - c. Jesus' word (Matt 7:2ff, 28ff)<sup>3</sup>

<sup>1</sup> Ezek. 1; Jer. 5:14, 20:9, 23:28

<sup>2</sup> Isa. 14:29, 49:2; Jer 23:28, Eph. 6:17

<sup>3</sup> Mark 8:38; Luke 9:26ff, 8:21; John 8:47, 12:47ff, 14:15, 21, 23f, 15:7, 10, 14, 17:6, 17; 1 John 2:3-5, 3:22, 5:2f; 2 John 6; 1 Tim. 6:3; Rev. 12:17, 14:12

# Plan to Listen

- d. The apostles (Rom. 2:16; 1 Cor. 14:37)<sup>4</sup>

## C. Self-Expression

1. The Word reveals God (Deut. 4:5-8).
2. The Word and Spirit work together (1 Thess. 1:5).
3. God performs all his divine actions by speaking.
  - a. Eternal counsel (Psm. 33:11; Acts 2:23, 4:28)
  - b. Creation (Gen 1:3, Psm 33:6, John 1:3)
  - c. Providence (Ps. 148:8)
  - d. Judgment (Gen 3:17ff; John 12:47-48)
  - e. Grace (Luke 7:1-10; Rom. 1:16)
4. Speech is essential to God's nature and makes him unique.<sup>5</sup>
5. "Linguistic model" of the Trinity (Divine Speech)
  - a. The Father is the Speaker (Psm 110:1, 147:4; Isa. 40:26).
  - b. The Son is the Word Spoken (John 1:1, Rev. 19:13).
  - c. The Spirit drives the Word to its destination.<sup>6</sup>
6. Divine attributes of God's speech: righteousness, faithfulness, wonderfulness, eternity, omnipotence, perfection<sup>7</sup>
7. The Word is an object of worship (Psm 56:4, 10)<sup>8</sup>
8. The Word is God (John 1:1)<sup>9</sup>



**NOTE:** "Spirit" means "breath" or "wind" in both Hebrew and Greek.

<sup>4</sup> Gal 1:8, 19; 1 Thess 4:2, Jude 17f

<sup>5</sup> Hab. 2:18-20; 1 Kings 18:24, 26, 29; Psm. 115ff, 135:15ff, 1 Cor 12:2

<sup>6</sup> Psm 33:6, 2 Tim. 2:16

<sup>7</sup> Psm. 19:7ff, 119:7, 86, 89, 129, 160; Gen. 18:14, Isa. 55:11

<sup>8</sup> Psm. 119:120, 161f; Isa. 66:5

<sup>9</sup> Cf. 2 Cor. 1:20; Heb. 1:1-3; 1 John 1:1-3; Rev. 3:18, 19:13





# Plan to Listen

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9. Summary and implications
  - a. “Word” is an attribute of God. God is a *speaking* God.
  - b. “Word” is a person of the Trinity (John 1:1).
  - c. God’s Word is a worthy object of reverence/worship.

## II. The Work of the Word in the World (cf. Lordship attributes)

- A. God’s Decree (cf. Control)
- B. God’s Address (cf. Authority)
- C. God’s Presence (cf. Presence)

## III. The Media of the Word

- A. Events
  1. Nature and History (“General Revelation”)<sup>10</sup>
    - a. This is not the Word, but *media of* the Word.
    - b. God is clearly seen (Rom. 1:20).
    - c. Includes moral content (“ordinances” Rom 1:32)
    - d. Gives knowledge of God, not as a friend but as an enemy (Rom. 1:18, 21)
    - e. This is not the gospel (Rom 10:13ff).
    - f. Human inclination to repress this truth (Rom 1:18-28)
    - g. Must have the “spectacles of Scripture” (John Calvin)
  2. Redemptive history
    - a. The mighty acts of God (Ex. 14:31)
    - b. Historical events reveal God’s salvation purposes.
  3. Miracle (Lesson 2)

### Important points of application:

1. Do not seek to know God without his Word.
2. Do not read the Word without realizing that you are in the presence of God.

Media: The means God uses to communicate with us.

Examples of “mighty acts”: The Exodus, Jesus’ incarnation, death, resurrection, return.

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<sup>10</sup> Psm 19; Rom. 1:18-32

# Plan to Listen

## B. Words (“Special Revelation”)

1. The Divine Voice<sup>11</sup>
2. The Word through prophets and apostles
  - a. The prophets and the prophetic Word
  - b. The apostles and Jesus’ words
    - i. Jesus’ words.<sup>12</sup>
    - ii. Jesus appoints his apostles to speak for him.<sup>13</sup>
    - iii. The Spirit speaks through Jesus’ disciples.<sup>14</sup>
    - iv. The apostles’ claim a divine source.<sup>15</sup>
  - c. The authority of prophets and apostles
3. The Written Word (Lesson 5)
4. Preaching and Teaching Today (Second Helvetic Confession, I)

## C. Persons (Existential Revelation)

1. Persons reveal God in a special way.
  - a. Theophany: An appearance of God himself in visible form (Gen. 16:7ff, 21:17ff; Ex. 23:31).
  - b. Incarnation: Jesus reveals God in an unparalleled way.<sup>16</sup>
  - c. The Spirit’s presence
2. Image of God (Lesson 7)
3. Mature Christians



**Prophetic Word:** God speaking *through* prophets to us.

**Prophet:** A prophet is someone who has the Word of God in his mouth (Deut.18:15-22; cf. Jer. 1:6-19; Ezek. 13:2f, 17).

### **Important points of application:**

1. Teachers today do not have the infallible authority of biblical prophets and apostles.
2. If their teaching is true to Scripture, they are communicating the Word of God.
3. The Word does not lose its authority simply because it is on the lips of a human teacher.

<sup>11</sup> Gen 1:26ff, 2:16; Ex. 20; Luke 3:22; Matt. 17:5

<sup>12</sup> Mark 8:38; Luke 9:26; John 5:24, 6:63, 68, 8:31, 37, 43, 47, 12:47-48, 14:10, 23f, 15:3, 7, 17:6, 8, 14, 17

<sup>13</sup> Matt. 10:19f, 40ff, John 14:23-26, 15:26f, 16:13, 17:8, 20

<sup>14</sup> Acts 1:5, 8, 2:4, 4:8, 31, 6:3, 5, 10, 7:55, 9:17, 13:9f, 52f

<sup>15</sup> 1 Thess. 2:13; 2 Thess. 2:2; 2 Cor 4:1-6, 21:1, 7; Gal. 1:1, 11-12, 16, 2:2; 1 Cor 2:10-13, 4:1, 7:40; Rom. 16:25

<sup>16</sup> John 1:14; 1 John 1:1-3; Matt 11:25-27

# Plan to Listen

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- a. Exhortations to imitate<sup>17</sup>
- b. 'The apostles' request<sup>18</sup>
- 4. God's writing on the human heart<sup>19</sup>



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<sup>17</sup> 1 Cor. 4:16, 11:1, Phil. 3:17, 1 Thess. 1:6, 2:6; 2 Thess. 3:7-9; Heb. 13:7

<sup>18</sup> 1 Thess 1:7; 1 Tim. 4:12; Tit. 2:7; 1 Pet. 5:3

<sup>19</sup> Num. 6:21; Deut. 6:6; Jer. 31:31-34; Matt 11:25-27; Eph 1:17



# Pause to Reflect

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## Reflection Questions

1. Briefly summarize how general, special and existential revelation relates to the Lordship attributes of authority, power and self-expression.
2. A parishioner approaches you and asks you, “How do I explain to my colleagues that God is totally different from the gods of other religions?” What would be your response?
3. Reflect briefly (2-4 sentences) on the significance of this lesson’s material for your life.



# Lesson Five

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## The Authority of Scripture



# Prepare to Discover

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## Lesson Overview

“Humans wrote the Bible, so it cannot be perfect or authoritative.” This is a common objection to the authority of Scripture and since humans *were* involved in writing the books of the Bible, it is an important one to address. In this lesson, Dr. Frame explains how God’s written Word has both divine *and* human authors but yet retains the same power, authority and divinity as his own voice. This authority implies that Scripture is infallible and inerrant, and this lesson explores some of the difficulties of making this claim.

“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”

2 Timothy 3:16-17

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Define and defend from Scripture itself the concepts of authority, inspiration, infallibility and inerrancy.
- ♦ Understand the process by which God transmitted his written Word from his lips to our hearts.
- ♦ Describe the issues surrounding autographs, phenomena and purpose of Scripture.
- ♦ Value the clarity, necessity and sufficiency of Scripture.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 1.1-10
- Westminster Larger Catechism: 3-6
- Westminster Shorter Catechism: 2-3

## Lecture Outline

### I. The Authority of the Written Word

- A. God intends his revelation to be permanent.<sup>1</sup>
- B. Forms of written revelation
  - 1. Records of the “generations” (Gen. 2:4, 5:1)<sup>2</sup>
  - 2. The Covenant document
    - a. The covenant between the Lord and his servants *always* involves words (i.e. promises or commands).
    - b. Near-eastern covenant treaties
    - c. The author of the covenant is the great King.<sup>3</sup>
    - d. The document is God’s “witness” against the people.
  - 3. Written prophecy (Isa. 8:1, 30:8ff)<sup>4</sup>
  - 4. The Old Testament as a whole
    - a. Titles and formulae
    - b. New Testament teaching about the Old<sup>5</sup>
      - i. “God-breathed” (2 Tim. 3:16)



Decalogue: Also known as the *Ten Commandments*, this portion of Scripture follows the ancient literary form of “covenant treaty.”

Titles and formulae: “it is written,” “Scripture says,” “oracles of God” (Rom. 3:2), “holy Scripture” (2 Tim. 3:15), “law,” “prophets,” “royal law of liberty,” James 2:8.

<sup>1</sup> Deut. 6:4-9, Gen 8:20, 12:7f, 13:18, 28:18, 22, 35, 35:3

<sup>2</sup> Gen. 6:9, 10:1, 11:27, 25:12, 19, 36:9, 37:2

<sup>3</sup> Ex. 20:1, 24:12, 31:18, 32:15, Deut 4:13, 9:10f, 10:2-4, 31:14-29

<sup>4</sup> Deut 18:22; Hab 2:2-3

<sup>5</sup> Matt. 5:17-19; John 5:45, 10:33-36; Rom. 15:4

# Plan to Listen

- ii. “Carried along by the Holy Spirit” (2 Pet.1 :19-21)
- 5. The New Testament
  - a. New Testament revelation is meant to be permanent.<sup>6</sup>
  - b. Divine Authority (Col 4:16; 1 Thess. 5:27)<sup>7</sup>
  - c. Apostles’ endorsement of each other<sup>8</sup>
- 6. Which books belong in the Bible?
  - a. The issue of canon: the body of authoritative books
  - b. God’s intention (Deut 30:11-14)
  - c. The church’s role: They recognized that God made certain books canon.
  - d. Old Testament: Jesus’ appealed to the Jewish Hebrew Scriptures as authoritative.
  - e. New Testament
    - i. Criteria: Apostolic authorship and consistency of doctrine with recognized portions of Scripture
    - ii. Spiritual factor: Jesus’ people heard his voice.<sup>9</sup>



Canon = “rule” or “standard”

Jewish Hebrew Scriptures: This included the same books as the Christian Old Testament (not the Apocrypha).

## II. The Transmission of God’s Word to Our Hearts

### A. Inspiration

- 1. Human words spoken by God (2 Tim. 3:16)
- 2. Inspiration by dictation? *Sometimes, yes;*<sup>10</sup> *usually, no.*<sup>11</sup>

### B. Copying of Texts

- 1. Autographs (*autographa*)

Inspiration: A divine act that creates an identity between divine and human words

Autograph: The original manuscript certified by the author

<sup>6</sup> 1 Cor. 15:2-3; 2 Thess. 2:15, 3:6; 1 Tim 6:20; 2 Tim 1:12ff,22; 2 Pet. 2:21; Jude 3

<sup>7</sup> 2 Thess. 3:14; 1 Cor. 14:37

<sup>8</sup> 1 Tim. 5:18; 2 Pet. 3:16

<sup>9</sup> John 10:27

<sup>10</sup> Ex. 34:27f; Rev. 2:1ff

<sup>11</sup> Luke 1:1-4



# Plan to Listen

- a. No promise that *copies* will be perfect.<sup>12</sup>
- b. Evangelicals argue that the *autographs* are fully inerrant, which raises important questions.
2. Is biblical authority a dead letter?
  - a. The important thing is to have the *text*.
  - b. Some textual problems remain unsolved, but they never affect any doctrine.
  - c. Scripture is repetitious (in a good way).
3. Would God inspire a book, then require us to determine its original content by human wisdom (textual criticism)?
  - a. Human wisdom is always involved (i.e. translation, publishing, interpretation, teaching, understanding).
  - b. Communal process of appropriating God's Word
- C. Understanding and Applying the Word
  1. The work of teachers and preachers (Lesson 4)
  2. The internal testimony of the Holy Spirit.
    - a. Illumination<sup>13</sup>
    - b. Persuasion<sup>14</sup>
    - c. Writing the Word on the heart (Lesson 4)

## III. The Inerrancy of Scripture

- A. The concept of inerrancy: "no errors," (i.e. truth, John 17:17)
- B. Is the Bible inerrant? (Tit. 1:2; Heb 4:13, 2 Tim. 3:16)



Textual Criticism: The scientific discipline of comparing various manuscript readings to determine the original.

Inerrant: "no errors" from deceit (lies), ignorance (mistakes) or imprecision

<sup>12</sup> Deut. 4:2, 12:32

<sup>13</sup> John 3:5-6; 1 Cor. 2:12-16; 2 Cor. 3:15-18

<sup>14</sup> 1 Thess. 1:5; 1 Cor. 2:4

# Plan to Listen

## C. Objections to inerrancy

1. “There are obvious mistakes in the Bible; the mustard seed is the not the smallest of all seeds (Mark 4:31).”
2. “It is not the purpose of the Bible to give inerrant teaching in areas other than the basic plan of salvation.”<sup>15</sup>



## IV. The Clarity of Scripture

- A. Formulation (Westminster Confession of Faith, 1:7)
- B. The Reformers position vs. the Roman Catholic Church
- C. Some obscurity is not unexpected.
  1. Unclear to those who will not listen (Isa. 6:9ff)
  2. Obscurity in Paul (2 Pet 3:16)
- D. Sufficient clarity for what God wants us to know at any time.
- E. Compare to the Lordship attribute of presence.<sup>16</sup>

### Westminster Confession of Faith, 1.7:

“All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.”

## V. The Necessity of Scripture

- A. Defines our relationship to God.
- B. Contains God’s authoritative promise of salvation.

## VI. The Sufficiency of Scripture

- A. Formulation (Westminster Confession of Faith, 1:6)
- B. Biblical basis
  1. Do not add or subtract (Deut 4:2, 12:32, Rev. 22:18-19).
  2. Human tradition is not on the same level as the Word.<sup>17</sup>
  3. Special sufficiency of New Testament revelation<sup>18</sup>

### Westminster Confession of Faith, 1.6:

“The whole counsel of God concerning all things necessary for his own glory, man’s salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.”

<sup>15</sup> Cf. 1 Cor. 10:31

<sup>16</sup> Deut 30:11-14, Rom. 10:6-8

<sup>17</sup> Deut 18; Isa. 29:13, Matt 15:1-10; Gal. 1:18-19; 2 Thess. 2:2

# Plan to Listen

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## C. Applications

1. Scripture gives us all the *words of God* that we need for any endeavor, any area of life.
2. We need knowledge outside of Scripture in order to *apply* Scripture to situations in life.
3. No source of knowledge can claim authority on the same level as Scripture.



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<sup>18</sup> 2 Pet. 1:2-11; Heb. 1:1-3, 2:1-4



# Pause to Reflect

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## Reflection Questions

1. Briefly explain how we got the Bible. How could this help a typical Christian better value Scripture?
2. Reflect on the Westminster Confession of Faith 1.6. Is this a confession you support and find vital to your journey with God? Explain.
3. The teenagers in your youth group (including your children) say they are sick of Bible studies. To them, the Bible seems boring and outdated. What would you do to help them understand the power of the Word?



# Lesson Six

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## What is Theology?



# Prepare to Discover

## Lesson Overview

You have been studying theology, but do you really know what it is? Is it merely what students read in seminary, or is it an activity that *everyone* does? In this lesson, Dr. Frame defines theology as both a relationship and a discipline, emphasizing that at its core *theology applies the Bible to human life*. In this way, anyone who reads the Bible and tries to apply it to his/her life does theology. In order to establish this definition, Dr. Frame critiques the definitions of influential theologians in Christian history and describes the specific types of theology and how they relate.

“I urge you, as a young theologian: Use all the tools available to you (languages, ancient history, history of theology and culture) but remember that your ultimate purpose as a theologian is to expound Scripture, Scripture alone, *Sola Scriptura*.”

– John M. Frame, D.D.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Define “theology.”
- ♦ Understand what it means to know God as Lord.
- ♦ Understand the scope of Exegetical, Biblical and Systematic Theology.
- ♦ Identify subjectivist and objectivist approaches to theology.
- ♦ Recognize the centrality of Scripture for studying and doing theology.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*

## Lecture Outline

**Introduction: The value of *doing* theology before *defining* it**

### I. "Theology" is Knowing God (Abraham Kuyper)

- A. Importance of knowing God<sup>1</sup>
- B. Incomprehensible but knowable<sup>2</sup>
- C. Universal knowledge vs. Saving Knowledge<sup>3</sup>
- D. Knowing God as Lord<sup>4</sup>
  1. Knowledge *about* God as Lord: Control, authority, presence
  2. Knowledge *under* his Lordship
    - a. Control: God initiates our knowledge by revealing himself
    - b. Authority: Our knowledge must be pursued in obedience to his Word.
      - i. Produces obedience<sup>5</sup>
      - ii. Obedience leads to knowledge<sup>6</sup>
      - iii. Scripture equates obedience with knowledge<sup>7</sup>
      - iv. Obedience is a criterion of knowledge<sup>8</sup>
      - v. We must seek knowledge obediently<sup>9</sup>



**Note:** Spiral relationship between obedience and knowledge

<sup>1</sup> John 17:3

<sup>2</sup> Isa. 55:8-9; Rom 11:33-36

<sup>3</sup> Rom. 1:2 vs. John 17:3; Matt 11:27; 1 Cor. 2:9-15; 1 John 5:20

<sup>4</sup> Ex. 14:18, 33:11-34:9; 1 Kings 8:43; 1 Chron. 28:6-9

<sup>5</sup> John 14:15, 21, 17:26

<sup>6</sup> John 7:17; Eph 3:17-19; 2 Tim. 2:25f; 1 John 3:16

<sup>7</sup> Jer. 22:16; Hos. 6:6

<sup>8</sup> Matt. 7:21ff; Luke 8:21; John 8:47, 14:15, 21, 23f, 15:7, 10, 14, 17:6, 17; 1 John 2:3-5, 4:7, 5:2f, 2 John 6

# Plan to Listen

3. Presence: We seek to know God personally, not just facts about him.
  - a. Marriage (Hosea, Eph 5)
  - b. Sonship (John 1:12; Rom. 8:14-17)
  - c. Friendship (John 15:13-15)

## E. Knowing the world God created

1. Knowledge of the Word, the world and the self are interrelated (cf. first page of Calvin's *Institutes*)
2. Interdependence is key. Note three perspectives:
  - a. Normative perspective: Focuses on God's revelation, applying it to the world and the self.
  - b. Situational perspective: Focuses on the world, but governed by the Word, and from the viewpoint of our own subjectivity.
  - c. Existential perspective: Focuses on self, but governed by the Word, and in the environment of the world.

**Note:** These correspond to the Lordship attributes of authority, control, and presence, respectively.

## II. Theology is a Disciplined Study of God

### A. Three definitions

1. Friedrich Schleiermacher (1768-1834): "Christian doctrines are accounts of the Christian religious affections set forth in speech." *Known as the "Subjectivist" view.*
2. Charles Hodge (1797-1878): "Theology is the exhibition of the facts of Scripture in their proper order and relation." *Known as the "Objectivist" view.*
3. Frame's suggestion: "Theology is the application of the Word of God to his world and to all areas of human life."



Friedrich Schleiermacher: Known as the "Father of modern [liberal] theology"

Charles Hodge: Dogmatician (theologian) at "old" Princeton

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<sup>9</sup> 1 Cor. 1-2, 3:18-23, 8:1-3; James 3:13-18



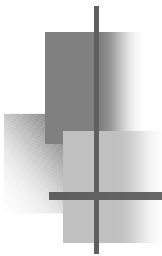
# Plan to Listen

- a. Not subjectivist, as Schleiermacher
  - b. Beyond Hodge
  - c. Biblical support for suggestion
    - i. Scripture requires application to current needs<sup>10</sup>
    - ii. The purpose of Scripture (which is partly subjective)<sup>11</sup>
- B. Traditional theological programs
- 1. Exegetical Theology: Application of particular passages of Scripture
  - 2. Biblical Theology: Application of Scripture as “history of redemption”
  - 3. Systematic Theology: Application of Scripture as a whole (*“What does the whole Bible teach about x?”*)
    - a. Historical theology: Shows how Scripture has been applied to the past in order to help us in the present and future
    - b. Practical Theology: Asks how Scripture applies to the *communication* of the Gospel (preaching, evangelism, missions, counseling)
  - 4. Interdependence and overlap of all three perspectives
- C. Methods of Systematic Theology



<sup>10</sup> Matt. 16:3, 22:9; Luke 24:25; John 5:39-40, Rom. 15:4; 2 Tim. 3:16f

<sup>11</sup> John 20:31; Rom 15:4; 2 Tim 3:16-17

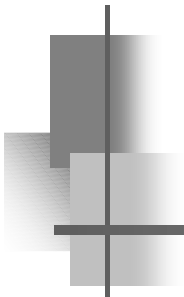


# Pause to Reflect

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## Reflection Questions

1. Provide a brief example of the interdependence of exegetical, biblical, and systematic theology from a passage of your choice.
2. Briefly describe how Schleiermacher, Hodge and Frame approach theology. Which one is closest to your typical approach, and in what way (if any) do you need to change your approach in light of this lesson?
3. Reflect on your spiritual life. Have you neglected either the “knowing God” or the “disciplined study of God” aspects of theology? What affect has this had on your growth and/or maturity in Christ?



# Lesson Seven

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## Man, the Image of God



# Prepare to Discover

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## Lesson Overview

What does it mean to be human? How is humanity different than other forms of life? In this lesson, Dr. Frame explains that to be human is to be the *Imago Dei*, the Image of God, which assigns special value and dignity to all humans regardless of racial, gender, economic or intellectual status. We are God's special creations. In addition, Dr. Frame addresses several related issues that are often hotly debated: the role of women in ministry, creation vs. evolution, divine sovereignty vs. human freedom, body/soul/spirit distinctions, and the "cultural mandate."

"God created man in His own image, in the image of God He created him; male and female He created them."

Genesis 1:27

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Define "image of God."
- ♦ Provide a scriptural response to the theory of evolution.
- ♦ Discuss the relationship between the "soul" and the "body."
- ♦ Explain three views on how we can be responsible and free even though God is sovereign.
- ♦ Describe the "cultural mandate."
- ♦ Recognize the implications for image-bearers in the "Great Commission."

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 9.1-5
- Westminster Larger Catechism: 1-2
- Westminster Shorter Catechism: 1

## Lecture Outline

### I. The Creation of Man

- A. We are creatures, not gods.
- B. We have great dignity among the creatures (Gen 1).
  - 1. God's declaration (Gen. 1:26)
  - 2. Image of God (see below)
  - 3. Lordship over the earth.
  - 4. God's way of forming us (Gen. 2:7, 21-22)
- C. The purpose of man's creation
  - 1. God's own glory (Isa. 43:7; Eph 1:11-12)<sup>1</sup>
  - 2. Our enjoyment of God (Psm 16:11, 27:4)<sup>2</sup>
- D. Creation and Evolution
  - 1. Scripture rules out evolutionary origin.<sup>3</sup>
  - 2. The reference to "kinds" limits natural selection.<sup>4</sup>
  - 3. Scientific evidence for evolution is not as cogent as it is often presented.



See Westminster Shorter Catechism, 1.

<sup>1</sup> 1 Cor. 10:31; Isa. 62:5; Zeph. 3:17-18; Rev. 4:11

<sup>2</sup> Psm 73:25-26, 84:1-2,10; John 10:10; Rom. 5:2-3; Phil. 4:4; 1 Pet. 1:8

<sup>3</sup> Gen 2:7, Gen 2:21-22

<sup>4</sup> Gen 1:11-12, 21, 24-45

# Plan to Listen

## II. The Image of God

- A. The Image is not *in* us; we are *in* the image.
- B. Everything we are (soul and body) reflects God.
- C. Aspects of the image
  - 1. Physical: The human eye reflects God's sight, etc.<sup>5</sup>
  - 2. Official: We represent God on earth (Gen. 1:26, 28).
  - 3. Ethical Qualities<sup>6</sup>
- D. Dignity of man as Image of God: poor, disabled, and unborn
- E. The Image and the Fall
  - 1. Still God's image, though fallen (Gen. 5:3, 9:6)<sup>7</sup>
  - 2. The image is "marred" because of sin.
  - 3. In Christ, the image is restored.<sup>8</sup>

## III. Other Biblical Characterizations of Man

## IV. Male and Female

- A. Importance of sexual differentiation
  - 1. Closely related to the image (Gen. 1:27)
  - 2. Special creation of woman and importance of marriage<sup>9</sup>
  - 3. Reproduction as part of our cultural task (Gen 1:28)
- B. Equality and honor of women (Gal. 3:27-28; Prov. 31:10)<sup>10</sup>
  - 1. Gifted for service in the church<sup>11</sup>

<sup>5</sup> Psm. 94:9

<sup>6</sup> Eph. 4:24; Col. 3:10; Ex. 20:11; Lev. 19:2; Matt. 5:48

<sup>7</sup> 1 Cor. 11:7; James 3:9

<sup>8</sup> Rom 8:29; 2 Cor. 3:18; Col. 3:10

<sup>9</sup> Gen. 2:18-25

<sup>10</sup> Prov. 31:28-30; 1 Pet. 3:7



Hodge: Theology is the exhibition of the facts of Scripture in their proper order and relation

# Plan to Listen

2. Nothing in Scripture suggests that women are less competent than men in ruling or teaching.

C. Subordination in the home (Col. 3:18-19; Eph. 5:22-33)<sup>12</sup>

D. Subordination of wives to male elders in the church (1 Cor. 14:34; 1 Tim. 2:11-15)

## V. Body and Soul

A. Variety of Scriptural terms denoting aspects of human nature

B. The Body

1. The body is material (Gen. 2:7).
2. The material body is good.<sup>13</sup>

C. The Spirit or Soul

1. No true distinction between these terms in Scripture
2. May refer to a person's existence apart from the body<sup>14</sup>

D. Two views of the soul's origin

1. Creationism: God creates a new soul in the womb.<sup>15</sup>
2. Traducianism: We inherit our souls from our parents.<sup>16</sup>

## VI. Intellect, Will, Emotions

A. Basic Concepts

B. Greek philosophy (and some theologians) urged us to subordinate the emotions and will to the intellect.

C. Mutual dependence of all three; need positive view of emotions



Aspects of human nature: mind, will, emotions, conscience, heart, memory, personality, flesh, body, spirit, heart, character, life, intellect, feelings, self

### Creationism vs. Traducianism:

1. Creationism is thought to do more justice to *individual human responsibility*.
2. Traducianism is thought to do more justice to *our solidarity in Adam*.
3. Scripture does not provide enough data to settle this question.

Intellect: Our capacity to think

Will: Our capacity to choose and act

Emotions: Our capacity to feel

<sup>11</sup> Joel 2:28-29; Matt. 27:55; Acts 1:4, 2:17-18; Phil. 4:3; Tit 2:3-4; Rom. 16:1, 3, 6, 12

<sup>12</sup> Tit. 2:5; 1 Pet. 3:1-7

<sup>13</sup> There are temptations associated with the body, but this is also true of the spirit (1 Cor. 7:34; 2 Cor. 7:1). Therefore, temptations do not make the body evil.

<sup>14</sup> Matt 26:41, 27:50; Luke 24:39; John 19:30; 1 Cor. 2:11, 7:34; 2 Cor. 7:1; 1 Thess. 5:23; Heb. 12:23; James 2:26; 1 Pet. 3:19; Rev. 6:9f, 20:4

<sup>15</sup> Psm. 139:13; Isa. 42:5; Zech. 12:1; Heb. 12:9

<sup>16</sup> Gen. 1:24-27; Heb. 7:10

# Plan to Listen

## VII. Human Freedom and Responsibility

### A. Responsibility

1. We are responsible to God because we belong to him.
2. God sometimes takes our freedom into account.

### B. Freedom

1. Libertarian: Free human actions are completely uncaused.
  - a. This is the most common concept of freedom.
  - b. Objections to this view
    - i. Scripture never commends or mentions this view but rather *contradicts* it.
    - ii. According to this view, human actions would be random accidents, not responsible choices.
2. Compatibilist: Humans can freely do what they *want* to do.
  - a. Effect on punishment and reward (Luke 12:47-48)
  - b. Consistent with divine sovereignty
  - c. Helps explain the importance of human choices.
3. Freedom to sin or to do good
4. Four states of the human will
  - a. Innocent: Good, but able to fall (*posse peccare*)
  - b. Sinful: Bad, not able to do good (*non posse non peccare*)
  - c. Regenerate: mixed, not able to do good or evil (*posse non peccare*)
  - d. Glorified: Good, not able to fall (*non posse peccare*)



Compatibilist: This concept of freedom is called “compatibilist” because it is compatible with divine sovereignty. God controls human character, thoughts and acts, but humans genuinely want to do what they do.

## VIII. The Human Task: “The Cultural Mandate”<sup>17</sup>

See Lesson 19 for further discussion on the “cultural mandate.”

<sup>17</sup> Gen 1:26-30, 9:7

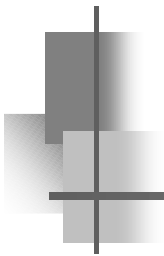


# Plan to Listen

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- A. Filling, ruling, enjoying the whole earth (1 Cor. 10:31)
- B. Comparison with the Great Commission (Matt. 28:18-20)
- C. Redemptive promises: seed, land, enjoyment
- D. The Great Commission enables the Cultural Mandate.





# Pause to Reflect

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## Reflection Questions

1. What does being made in the image of God mean to you personally?
2. Explain Dr. Frame's argument for compatibilist freedom. Do you agree or disagree? Explain.
3. Do you agree with Dr. Frame's position on the subordination of women to men? Why or why not?



# Lesson Eight

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## Sin, the Fall & Common Grace



# Prepare to Discover

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## Lesson Overview

“All have sinned and fall short of the glory of God” (Rom. 3:23). This oft-quoted verse highlights a difficult reality of human life. Although God created all things good (including humans), he allowed our first parents to choose between obedience and rebellion. In the end they rebelled, and the effects of their sin have echoed throughout human history. But what is sin, exactly? Why did God allow it? Why is it so difficult to avoid? In this lesson, Dr. Frame addresses these and other questions as he works through perhaps the most difficult issue in Scripture: the reality of sin.

“Have mercy on me, O God, according to your unfailing love;  
according to your great compassion blot out my transgressions.

Wash away all my iniquity,  
And cleanse me from my sin.”

**Psalms 51:1-2**

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Define “sin.”
- ◆ Respond to someone who says that evil disproves the existence of a holy and righteous God.
- ◆ Distinguish our guilt in Adam, our sinful nature and our actual sins.
- ◆ Understand the extent of human depravity and our hopelessness apart from Christ.
- ◆ Explain how depraved people can nevertheless do things that are good for human society.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 6.1-6
- Westminster Larger Catechism: 21-29, 149-154
- Westminster Shorter Catechism: 13-20, 82-85

## Lecture Outline

### I. What is Sin?

- A. Definition (Westminster Shorter Catechism, 1.4)
- B. Lawlessness (1 John 3:4)
- C. Acts, attitudes and persons can be sinful.

### II. What is Sin Like?

- A. Often selfish (although some self-interest is good<sup>1</sup> and some selflessness is bad, i.e., suicide bombers).
- B. Irrational (Rom 1:32)
- C. Begins in the heart (Matt. 12:34-35)
- D. Are some sins worse than others?
  - 1. Any sin deserves eternal condemnation.<sup>2</sup>
  - 2. Some sins have more harmful consequences
    - a. "Greater" vs. "lesser" sins<sup>3</sup>
    - b. "Unwitting" vs. "high hand" sins<sup>4</sup>
    - c. Higher standard for teachers (James 3:1, cf. Luke 12:48)



Westminster Shorter Catechism 1.4:  
"Sin is any want of conformity unto, or transgression of, the law of God."

<sup>1</sup> Matt. 6:20; 1 Thess. 4:3

<sup>2</sup> Gen. 2:17; Deut. 27:26; Ezek. 18:4, 33:8; Rom. 5:16, 6:23; Gal. 3:10; Jam. 2:10-11

<sup>3</sup> Ezek. 8:6, 13ff; Matt. 5:19, 23:23; John 19:11

<sup>4</sup> Lev. 4:2, 13, 22, 5:17; Num. 15:27-30

# Plan to Listen

- d. Some result in excommunication, others not.<sup>5</sup>
- 3. The “unpardonable sin” (Matt. 12:31-32; Heb 6:4-6)<sup>6</sup>
- E. Brings guilt, pollution, and punishment
  - 1. Guilt: the liability to punishment, deserving punishment
  - 2. Pollution: depravity of disposition, character
  - 3. Punishment itself

## III. The Origin of Sin

- A. Divine foreordination (Eph. 1:11)
- B. The fall of Satan and his angels (2 Pet. 2:4, Jude 6)<sup>7</sup>
- C. The fall of Man (Gen. 3)
  - 1. God’s command (Gen. 2:16-17, cf. James 2:10)
  - 2. Penalty of death: judicial,<sup>8</sup> spiritual<sup>9</sup> and psycho-physical<sup>10</sup>
  - 3. The implied reward: access to the tree of life
- D. Satan’s temptation (Gen. 3:1-5)
- E. Eve’s disobedience
- F. Adam follows Eve rather than God; he represents us all.<sup>11</sup>

## IV. The Results of the Fall

- A. Knowledge of shame (Gen. 3:7)
- B. Fear of God’s presence (Gen. 3:8-10)
- C. Self-justification, transfer of blame (Gen. 3:11-13)

<sup>5</sup> 1 Cor. 6; cf. Rom. 14

<sup>6</sup> Heb 10:26-27; 1 John 5:16-17

<sup>7</sup> Cf. Isa. 14:12-15; Ezek. 28

<sup>8</sup> Rom. 5:16, 18; Rev. 20:14

<sup>9</sup> Eph. 2:1-5; Col. 2:12

<sup>10</sup> Gen. 3:19

<sup>11</sup> Rom. 5:12ff



Guilt (*reatus, culpa*) = Normative

Pollution (*macula*) = Existential

Punishment (*poena*) = Situational

### The Dynamic of Eve’s disobedience:

- 1. Satan tempted Eve but did not cause her to disobey (cf. Jesus).
- 2. Eve judges for herself (v. 6).
- 3. She chose Satan’s word above God’s.
- 4. Her inward disposition led to the actual eating—*sin begins in the heart*.
- 5. She takes on Satan’s role as the tempter of Adam.

# Plan to Listen

## D. Curses

1. On the serpent: a Messianic promise (the “Seed”)
2. On the woman
  - a. Pain in childbearing
  - b. “Desire to your husband” – to dominate him
3. On the man: toil in labor (cf. cultural mandate and redemptive covenants)
4. Implied curse on the ground itself, “groans” (Rom. 8:22)
5. Physical death (Gen. 3:19)
6. Expulsion from the Garden (Gen. 3:21-24)

## E. Blessings amid curses

1. Delayed death
2. Promised Seed (Gen 3:15)
3. Provision for human race
4. Promised Deliverer

## V. Indications of Human Faith

- A. Adam names his wife Eve, “mother of all living” (Gen. 3:20).
- B. Eve credits birth of Cain to God (Gen. 4:1).
- C. Their children offer sacrifices (Gen. 4:2-5).
- D. People worship the true God (Seth’s lineage, Gen. 4:26)

## VI. Importance of the Historicity of the Fall

- A. Sin is not a necessity of human nature.
  1. Humans were created holy, so sin was voluntary. Otherwise there would be no guilt for sin.



See Susan Foh, *Women and the Word of God*. (Grand Rapids: Baker, 1980).

# Plan to Listen

2. This distinguishes Christianity from other religions
- B. The parallel between Adam and Christ

**NOTE:** Adam is a “type” of Christ. Types in Scripture are always historical figures.

- C. To deny the fall is to deny the hope of redemption.

## VII. Mysteries of the Fall

- A. How can a holy being become unholy?
- B. How can sin occur in a universe controlled by a good, righteous and holy God? (The Problem of Evil)
  1. Natural evil (death/suffering) is a result of moral evil (sin).
  2. Sin and evil are parts of God’s plan, not only the result of angelic and human choices.
  3. Good and evil require that the world be governed by a personal God.
  4. God surprises us in the ways he brings good out of evil.
  5. Mystery remains, but we dare not charge God with evil.<sup>12</sup>
  6. The true answer to the Problem of Evil is heaven.<sup>13</sup>

## VIII. Inherited Sin (Rom. 5:12-19; 1 Cor. 15:22)

- A. “All sinned” – in Adam (Rom. 5:12)
  1. God thinks of us as sinners because of our relationship to Adam (Romans 5:8).
  2. Parallel with Jesus
  3. Adam’s sin is *imputed* to us by God as is Christ’s righteousness. Three views on how this imputation works:
    - a. Realistic (Shedd, Strong, Schilder, Hughes)<sup>14</sup>



**NOTE:** “Original sin” is a confusing term. Sometimes it refers to Adam’s sin in the Garden, sometimes it refers to our guilt because of sin, and sometimes to the sinful nature we inherit from Adam.

**Imputed:** “Set to our account” (Warfield)

<sup>12</sup> Rom. 9:19-21

<sup>13</sup> Rev. 7:17, 21:4, 15:3-4, 16:5-7, 19:1-2



# Plan to Listen

- b. Representative (1 Cor 15:22, 45-49; Rom. 15:14)
- c. Corporate personality (Robinson, Hanson, Dodd, et al)
- 4. *Immediate* imputation (not mediate, through inherited corruption)
- B. Is it fair of God to hold all accountable for Adam's sin?
  - 1. Actual sins
  - 2. Adam's advantages
  - 3. Corporate dimension of human life<sup>15</sup>
- C. Inherited Corruption
  - 1. We are born with sinful nature (Psm. 51:1-5, 58:3).<sup>16</sup>
  - 2. We instinctively suppress the truth about ourselves.<sup>17</sup>
  - 3. We need grace ("Total Depravity," Jer 17:19, John 15:5).<sup>18</sup>
  - 4. Spiritually dead and slaves to sin (Eph. 2:1-2; John 8:34)
  - 5. Salvation is a measure of our sinfulness.<sup>19</sup>
  - 6. No exceptions: all have sinned (Rom 3:9-23; Psm. 14:3)<sup>20</sup>
  - 7. Total Inability
    - a. Greek: *ou dunatai* ("I cannot")<sup>21</sup>
    - b. Moral and spiritual, not physical or psychological
  - 8. Different evaluation for the regenerate<sup>22</sup>



NOTE: If we object to this, the same objection applies to the imputation of Christ's righteousness

"Total Depravity" is also a confusing term, so we should clarify:

- 1. Includes our best deeds (Isa. 64:6)
- 2. Problem of evil motives
- 3. Limited understanding (1 Cor. 2:14)
- 4. All men are sinful in every thought, word, and deed (Gen. 6:5, 8:21; Psm. 51:5; Rom. 3:9-23, 8:5-8; Eph, 2:1-3; John 3:6; Jer. 17:9; Matt 15:16-20).

See G.B. Caird, NT Theology, 314-315.

NOTE: "I can't repent" should not be understood as a true theological statement, but an excuse. God can always get through to us to lead us to repentance.

<sup>14</sup> Heb. 7:9-10?

<sup>15</sup> Ex. 20:5

<sup>16</sup> Eph. 2:3; Matt. 7:17-20; Luke 6:43-45; Mark 7:14-23

<sup>17</sup> Prov. 30:20; Rom. 1:18ff; 1 Tim 4:2; Matt. 23:13ff

<sup>18</sup> Rom. 3:9-20, 7:18, 8:8; Eph 4:18, Tit. 1:15; Heb 11:6; Gen 6:5, 8:21

<sup>19</sup> Matt. 6:12, 18:23-35; Luke 7:41-43; Rom. 5:10, 8:7; Col. 1:21; Eph. 4:18; John 15:23-25; Jas. 4:4

<sup>20</sup> Psm. 143:2; 1 Kings 8:46; Prov. 20:9; Rom. 1-3; 1 John 1:8-10

<sup>21</sup> Matt. 7:17-18, 12:33-35; John 6:44-45, 64-65, 35-37; Rom. 8:7-8; 1 Cor. 2:14, 12:3



# Plan to Listen

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## IX. Common Grace

- A. Definition
- B. God restrains sinners (Gen. 4:15, 11:6).<sup>23</sup>
- C. Nonbelievers can do good things (2 Kings. 10:39,31).<sup>24</sup>
  - 1. Actions that are *relatively* good compared to other actions
  - 2. Actions that only externally conform to God's law.
  - 3. Actions that benefit of people, i.e. "civic righteousness"
  - 4. Gifts of the Holy Spirit to the non-elect
- D. "Total depravity" doesn't mean unbelievers can do no good in any sense. It means that apart from God's grace they can never please God.

Common Grace: Designates the blessings of God that fall short of salvation, particularly God's blessings upon nonbelievers.

## X. Actual sins

- A. Sufficient for eternal punishment (Ezek 18:14; Rom. 6:23)
- B. What happens when a Christian sins? Some points from Wayne Grudem's *Systematic Theology* (Zondervan, 1994).
  - 1. Our legal standing with God is unchanged.<sup>25</sup>
  - 2. Our fellowship with God is disrupted.<sup>26</sup>
  - 3. We can draw on God's grace.

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<sup>22</sup> Rom. 6:1-23; 1 John 3:9, 5:18

<sup>23</sup> Ezek. 36:25-27; Rom. 8:5-17; Gen. 20:6; 2 Kings 19:27-28; Job 1:12, 2:6

<sup>24</sup> 2 Kings 12:2; Luke 6:33, 11:13

<sup>25</sup> Rom. 6:23, 8:1; 1 Cor 15:3; 1 John 1:8; 3:2

<sup>26</sup> Eph 4:30; Heb. 12:6, 9-10; Rev. 3:19; Isa. 59:1-2; 1 John 3:21; John 15:4; 1 Pet. 2:11; 1 Cor. 3:12,15; 2 Cor. 5:10



# Pause to Reflect

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## Reflection Questions

1. Briefly respond to someone who tells you “the existence of evil disproves the existence of a loving and all-powerful God.”
2. Describe how you would approach a discussion with someone who thinks that as long as they are “a good person,” they will get to heaven even if they are “not into all that religious stuff.” What would you say?
3. Reflect on the sin and evil you have seen, experienced or caused in the world and comment on how your faith has been strengthened or weakened along the way.

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# Lesson Nine

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## God's Covenants



# Prepare to Discover

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## Lesson Overview

As Lord, God's deals with human beings through *covenants*. A covenant is like a treaty between a great king and a lesser king, in which the great king describes the relationship, establishes law, and promises blessing to those who obey and curses to those who disobey. In this lesson, Dr. Frame explains the various covenants found in Scripture (including those with Adam, Noah, Israel under Moses, David and Christ.) and how they are crucially significant today.

“I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.”

Genesis 17:7

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Define covenant.
- ♦ Identify the provisions of the major biblical covenants.
- ♦ Show how the various biblical covenants are related.
- ♦ Explain why these covenants are important to our salvation.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 7.1-6
- Westminster Larger Catechism: 30-35

## Lecture Outline

### I. God's Lordship is a Covenant Relationship

### II. Definition of Covenant

### III. The Heart of the Covenant

- A. "I will be your God, and you will be my people" (Ex. 6:7).<sup>1</sup>
- B. "I will be with you" (Gen. 26:3, 28:15)<sup>2</sup>
- C. The Lordship Attributes: control, authority, presence

### IV. Covenant: A Literary Form in the ANE: "Suzerainty Treaty"

- A. Elements of "Suzerainty Treaty" can be found in the Decalogue (Ex. 20), Deuteronomy, and elsewhere.
- B. Correlation with Lordship attributes
  - 1. Historical prologue: control
  - 2. Law: authority
  - 3. Sanctions: presence

### V. God's Pre-Fall Administration (a.k.a. "Covenant of Works" or "Covenant of Life")

- A. Westminster Confession 7.2
- B. Westminster Shorter Catechism, 12 (see next page)



Covenant: A relation between the Lord and a people who he has sovereignty consecrated to himself. He rules over them by the sanctions of his law and fulfills in and through them the purposes of his grace.

ANE = Ancient Near East

Elements of "Suzerainty Treaty":

1. The name of the Great King.
2. The historical prologue: the past blessings of the Great King
3. Law: Exclusive covenant loyalty ("love") and its out-workings
4. Sanctions (blessings/curses)
5. Future administration of the covenant.

Westminster Confession 7.2:

"wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience"

<sup>1</sup> Lev. 26:12; Jer. 7:23, 11:4; Rev. 21:22

<sup>2</sup> Gen. 31:3; Ex. 3:12



# Plan to Listen

C. Not labeled “covenant” but elements are present<sup>3</sup>

D. Elements

1. The parties: God and Adam (representative of humanity)
2. The condition: perfect obedience (Gen. 2:17)
3. The threat: death
4. The promise: life in some sense (cf. Gen. 2:9, 3:22)

E. Its Importance Today<sup>4</sup>

## VI. God’s Redemptive Administration (Covenant of Grace)

A. Westminster Confession, 7.3

B. Westminster Larger Catechism, 32

**NOTE:** Scripture does not speak directly of a covenant of grace. This phrase is a theological generalization, describing the plan of salvation which is common to all historical covenants: those with Adam (after the Fall), Noah, Abraham, Moses, David and Christ.

C. Parties

1. God
2. Jesus as mediator (Heb. 9:15, 12:24)
  - a. Ratified in his blood (Luke 22:20)
  - b. Eternal *Pactum Salutis*: refers to eternal, intertrinitarian arrangement<sup>5</sup>
  - c. Christ paid for our disobedience (2 Cor. 5:21).
3. His people: covenant *breakers* in Adam; *keepers* in Christ<sup>6</sup>

Westminster Shorter Catechism 12:

“When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.”

Westminster Confession 7.3: Man, by his fall, having made himself incapable of life by that covenant [the covenant of works—JF], the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ; requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto eternal life his Holy Spirit, to make them willing, and able to believe.

Westminster Larger Catechism, 32: “The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him; and requiring faith as the condition to interest them in him, promiseth and giveth his Holy Spirit to all his elect, to work in them that faith, with all other saving graces; and to enable them unto all holy obedience, as the evidence of the truth of their faith and thankfulness to God, and as the way which he hath appointed them to salvation.

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<sup>3</sup> Cf. Hos. 6:7

<sup>4</sup> Isa. 24:5

<sup>5</sup> Eph 1:5; John 10:29, 17:6

<sup>6</sup> Rom. 5:12, 19



# Plan to Listen

D. Conditions (Rom. 1:17, 5:1, 10:9-13)

E. Warnings (1 Cor. 10:11f; James 2:14-17)<sup>7</sup>

F. Historical Covenants Conveying God's Grace

1. Adam (post-Fall, Gen 3:15-19)
2. Noah (Gen. 6-9)
3. Abraham (Gen 15:12-21, 17:7)<sup>8</sup>
4. Moses (Deut 5:2ff, Ex 19)<sup>9</sup>
5. David (2 Sam. 7; Psm. 89:20-29)
6. New Covenant (Jer. 31:31-33, Ezek. 34:23ff; 36:24-28)
  - a. New Testament fulfillment<sup>10</sup>
  - b. The reality to which all the shadows point
  - c. Continuity with the Old Covenant (cf. Matt. 5:17ff)
  - d. Discontinuity with the Old Covenant<sup>11</sup>

G. Unity of these covenants

1. Same central principle and goal: "I will be your God and you will be my people."
2. Galatians 3:13-22 (Cf. Heb. 7-10)
3. 2 Corinthians 3:6-15
4. Hebrews 11
5. Rom. 3:21, 4:1-25; 1 Cor. 10:1-4; Gal. 3:8



## Unity of Mosaic and Abrahamic Cov't:

1. Retained the promise, Gal. 3:17
2. Not opposed to the promises, v. 21
3. Itself a covenant of promise, Eph. 2:12
4. Based on God's grace, Ex. 20:2

<sup>7</sup> Heb. 6:4-6, 10:26-3; Cf. John 15:10; Rev. 22:2

<sup>8</sup> Gen 17:9,14, 18:19

<sup>9</sup> Gal. 3:17, 21; Eph 2:12; Ex. 20:2

<sup>10</sup> John 1:14; Matt. 1:23, 5:17ff; Luke 22:20; Heb 7-10

<sup>11</sup> Col 2:16-17; Rom 14:5-8; Heb 9:9



2. “I will be your God and you will be my people” (Gen. 17:7). Name a way in which belonging to God as one of his chosen changes your relationship to those around you.



# Lesson Ten

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## The Person of Christ



# Prepare to Discover

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## Lesson Overview

How can a human being also be God? How can God also be a human being? Related to the doctrine of the Trinity, the person of Jesus Christ is one of the most perplexing doctrines in Scripture. In this lesson, Dr. Frame addresses these and other questions as he explains the deity and humanity of Christ both explaining the concepts of the doctrine and also identifying why they are important.

“Jesus, the eternal Son of God, is both perfect God and perfect man. He is one person, with two natures, divine and human. Those natures exist “without confusion, without change, without division, without separation (The Chalcedon Declaration).”

– John M. Frame, D.D.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Describe concisely the relation of Jesus’ deity to his humanity, avoiding common pitfalls.
- ♦ Show from Scripture that Jesus is fully God and fully man.
- ♦ Address eight (8) passages that are often viewed as contradictory to the doctrine of Jesus’ deity.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- Grudem's chapter on the Person of Christ
- Westminster Confession of Faith: 8.4-8
- Westminster Larger Catechism: 36-40
- Westminster Shorter Catechism: 21-23

## Lecture Outline

### I. Creedal Affirmation: The Chalcedonian Declaration

### II. The Deity of Christ

#### A. Taking Jesus' Deity for Granted

1. His teaching is remarkably egocentric.
  - a. Claims unique authority<sup>1</sup>
  - b. The "I AMs" of John<sup>2</sup>
  - c. "Follow me"<sup>3</sup>
  - d. Loyalty to Jesus transcends honor to parents.<sup>4</sup>
  - e. Do all things (including suffering) in Jesus' name.<sup>5</sup>
2. Negative Evidence
3. Paul aligns Jesus with divine authority (Gal 1:1, 10, 12)
4. Salutations and Benedictions (i.e. Rom. 1:7, etc.)

#### B. Christ, the Covenant Lord (*kurios*)<sup>6</sup>

1. Jesus' Lordship is unique.

<sup>1</sup> Matt. 5:11f, 17, 7:21-29, 11:25-27, 16:25, 13:41, 16:27-28, 24:31-46

<sup>2</sup> John 6:48, 8:12, 11:25, etc. See below.

<sup>3</sup> Matt. 4:19, 8:22, 16:24, 19:21; John 10:27, 12:26

<sup>4</sup> Matt. 10:37; Luke 14:26; Mark 7:11; 1 Tim. 5:8

<sup>5</sup> Acts 9:16; Rom. 15:30; 2 Cor. 12:10; 3 John 7

<sup>6</sup> Rom. 10:9; 1 Cor 12:3; Phil. 2:12



#### The Chalcedonian Declaration (451 A.D.):

"Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us."

# Plan to Listen

2. Mediator of the New Covenant<sup>7</sup>
3. Old Testament expectations (Psm. 110:1; Jer. 23:5-6)
4. NT regularly applies *Yahweh* passages in OT to Jesus.<sup>8</sup>
5. *Kurios* as divine title of Christ
  - a. Even in the birth narratives (Luke 1:43-44, 2:11)
  - b. John the Baptist (Mark 1:3)
  - c. Lord of the Sabbath (!), (Mark 2:28)<sup>9</sup>
  - d. For the demoniac, the Lord was Jesus (Mark 5:19f)
  - e. Peter's religious awe of Jesus (Luke 5:8, cf. Isa. 6:5)
  - f. Authority of the Lord<sup>10</sup>
  - g. Climactic use of *kurios* (Matt. 22:43-46)
  - h. Jesus, the final judge of all (Matt. 7:21-23, 25:37, 44)
  - i. Thomas's confession (John 20:28)
  - j. Jesus, Lord of all (Acts 10:36, cf. Rom. 10:12)
  - k. Paul: *Kurios* is the distinctive title of the second person of the Trinity.<sup>11</sup> (*Theos* or *Pater* represent the first.)
    - i. "Jesus is Lord": the primary Christian confession<sup>12</sup>
    - ii. The Lord, on whom we call for salvation<sup>13</sup>
    - iii. The Lord of Glory (1 Cor. 2:8; cf. James 2:1)
    - iv. Paul is *doulos*, Christ's bondservant.<sup>14</sup>
    - v. The Resurrection: a change in Jesus' Lordship<sup>15</sup>



*Kurios*: Greek, "lord"

1. Jesus stands in the place of *Yahweh* as Lord of the Covenant.
2. The Greek translation of the OT (LXX) regularly uses *kurios* to translate *Yahweh* and *Adon* (Hebrew, "lord").

*Theos* = "God"  
*Pater* = "father"

<sup>7</sup> Matt. 26:28; 1 Cor. 11:25; Heb 8:8, 13, 12:24

<sup>8</sup> Isa. 40:3, cf. Matt. 3:3; Psm. 8:2, cf. Matt 21:16; Isa. 6:1-10, cf. Matt 13:14-15; Mal. 3:1, cf Luke 1:76. *There are over twenty examples of this parallelism.*

<sup>9</sup> Cf. Ex. 20:9-10, Isa. 58:13

<sup>10</sup> Luke 6:46, Matt. 7:28-29, 13:54, 22:33

<sup>11</sup> 1 Cor. 8:6, 12:4-6, 2 Cor. 13:14, Eph. 4:4-6

<sup>12</sup> Rom. 10:9, 1 Cor. 12:3, Phil. 2:11

<sup>13</sup> Rom. 10:12-13, cf. Joel 2:32, Acts 2:21

<sup>14</sup> Rom. 1:1, Gal. 1:10. Christians are "called to belong to Jesus Christ," (Rom. 1:6).

# Plan to Listen

## 6. The “I AMs” of John

- a. With predicate<sup>16</sup>
- b. Without predicate<sup>17</sup>
- c. Climax: “*Before Abraham was, I AM*” (8:56-58)<sup>18</sup>

## C. Christ, the Son of God

1. “Son of God” can be used for finite beings<sup>19</sup>
2. God is Father of all people by virtue creation (Acts 17:28).
3. Jesus is “Son of God” in a unique sense (see right margin).
4. His sonship is prior to ours (John 1:12, 14:6, 17:26)
5. *Monogenes* (only/only begotten) and *agapetos* (beloved)<sup>20</sup>
6. Unique knowledge, fellowship<sup>21</sup>
7. Implications of his unique fellowship (John 5:18-23)
8. His sonship implies ontological deity (see right margin)
9. *Lord* and *Son* overlap and presuppose each other.

## D. Jesus, the Christ

1. Christ = Messiah = anointed<sup>22</sup>
2. Jewish expectations
3. Old Testament references to the coming *Messiah*<sup>23</sup>

## Uniqueness of Jesus’ Sonship:

1. Fulfills other sonships above.
2. *The Son of God* (Luke 1:31-32; John 1:34; 1 John 5:20)
3. God’s *own* Son (Rom. 8:3, 32, cf.; John 5:18)
4. “*My Father*,” (Matt. 25:34, 26:29; Luke 24:49; John 14:23; cf. Mark 8:38, 13:32, 14:36)
5. Jesus distinguished his relationship to the Father from ours (John 20:17)
6. *Abba*, “Daddy” (Mark 14:36)

## Jesus’ Ontological Deity

1. To Jews, a “son of” someone or something shared the nature of his/its parent. They understood that Jesus was claiming equality with God (John 5:18, 10:31; Matt. 26:63-66). Jesus affirms their interpretation in Matt. 26:64.
2. NT references to Jesus’ Sonship emphasize his equality with the Father (above, and John 3:35, 10:37-38). His Sonship is above that of the angels (Heb. 1:5).
3. As with Lordship, Jesus Sonship is enhanced by the developments of redemptive history: resurrection (Rom. 1:4, Acts 13:33 (cf. Psm 2:7), birth (Luke 1:35), before incarnation (John 3:17, 17:5, Gal. 4:4, etc.)
4. His Sonship is prominent in confessional passages of the NT: (Matt. 16:16; cf. John 11:27, 20:31; Acts 8:37; Matt. 26:63-64; Mark 1:11, 9:7.)

<sup>15</sup> Rom. 1:4, 14:9. *A still greater Lordship awaits* (Heb. 10:12-13, cf. 1 Cor. 15:25-28).

<sup>16</sup> John 6:24, 8:12, 10:7-11, 11:25, 14:6, 15:1

<sup>17</sup> John 4:26, 8:24, 28, 13:19, 18:5-6

<sup>18</sup> Cf. Ex. 3:14

<sup>19</sup> Job 1:6, 2:1; Psm. 29:1, 89:6; 2 Sam. 7:14; Psm. 89:26-27; Mal. 1:6; Dt. 14:1; Luke 3:38; Matt. 5:9; John 1:12; Rom. 8:14-16

<sup>20</sup> *Monogenes*: John 1:14, 18, John 3:16, 18, etc; *Agapetos*: Matt. 3:17, 7:5; Mark 1:11

<sup>21</sup> Matt. 11:25-27; John 1:18, 10:15, 17:1-5

<sup>22</sup> Prophets (1 Kings 19:10), Priests (Ex. 29:7), Kings (1 Sam. 10:1, 16:13, 24:10)

# Plan to Listen

4. Jesus' direct claim (Matt. 16:16-17; Mark 14:62)<sup>24</sup>
5. Confessional language (Matt. 16:16; John 11:27)<sup>25</sup>
6. The proper name "Jesus Christ"
7. Fulfillment of Old Testament promises and offices

## E. Jesus Christ is God (*theos*, *morphe theou*, *theotes*)

1. Psm. 45:6; Isa. 7:14, 9:6
2. John 1:1 (see right margin)
3. John 1:18
4. John 20:28 (cf. v. 31)
5. Acts 20:28
6. Romans 9:5
7. 1 Timothy 3:15-16
8. 2 Thess. 1:12; Tit. 2:13; 2 Pet. 1:1
9. Hebrews 1:8
10. 1 John 5:20 (Cf. John 14:6, 17:3)
11. Philippians 2:6 (see right margin)
12. Colossians 2:9

## F. Other titles for Christ

1. Son of Man
  - a. The title Jesus most often uses for himself (others only rarely used it)<sup>26</sup>



*Theos* = "God"

*Morphe theou* = "Form of God"

*Theotes* = "Deity" or "Godhead"

### Deity of Christ in John 1:1:

1. Jesus existed before creation.
2. He is the creator, not a creature.
3. The chiasm of clauses 2 and 3 emphasize the deity of the Word.
4. Does the absence of the definite article suggest a reduced meaning for *theos* ("a" god, "divine")?
  - a. Absent article expected
  - b. Colwell rule
  - c. Draws attention to *theos*
  - d. Undisputed similar cases (Mark 12:27, Luke 20:38, John 1:6, 13, 18; 8:54, Rom. 8:33, Phil. 2:13, Heb. 11:16)

### "Form" (*morphe*) in Phil 2:6:

1. Parallel between "form of God" and "form of a servant" requires us to take "form" as "essential qualities."
2. So Jesus was fully God, but became really a servant for our sake.
3. The "kenosis" view teaches that Jesus abandoned some or all of his divine attributes when he became man. But without all the attributes that define God's nature, Jesus could not be fully God.

<sup>23</sup> Psm. 2:2; Dan. 9:25-26; cf. Psm 45:6, 110:1 (cf. Heb 1:8); Isa. 9:6, 59:15-17; Mic. 5:2; Zech. 2:8-11, 9:9-17

<sup>24</sup> John 4:25-26, 11:25-27

<sup>25</sup> 1 John 2:22; John 20:31

<sup>26</sup> Acts 7:56, Rev. 1:13, 14:14



# Plan to Listen

- b. General meaning: a human (Psm. 8:4-8, 80:17; Ezekiel)
- c. Christological use in Daniel 7
  - i. Identity of Son of Man and the “saints” (v. 18).
  - ii. Individual ruling the church and world (Jesus’ use).
  - iii. Equivalent to other Christological titles: Son of God, Lord, the I AM.<sup>27</sup>
  - iv. Son of Man as *representative* of the saints in Dan. 7 (as Jesus is the second Adam).
  - v. The Son of Man, therefore, is both human and divine.
- 2. Word (John 1:1-14; Col. 1:15-18)<sup>28</sup>
- 3. Image of God (2 Cor. 4:4; Col. 1:15-20; Heb. 1:3)
- 4. Savior
  - a. Associated with human deliverers (Judges 3:9,15)<sup>29</sup>
  - b. Divine title in the Old Testament (Isa. 43:11, 45:15)<sup>30</sup>
  - c. Jesus (Luke 2:11; John 4:42)<sup>31</sup>
- 5. Holy One
  - a. Divine Title in the Old Testament<sup>32</sup>
  - b. New Testament witness (Mark 1:24; Luke 4:34)<sup>33</sup>
  - c. Similarly, “righteous one” (Acts 3:14, 7:52, 22:14)
- 6. Alpha and Omega (Isa. 44:6; Rev. 1:8,17-18)<sup>34</sup>
- 7. Images of God applied to Christ: shepherd, rock, king, etc.



## “Son of Man” as Representative:

1. The Son of Man has power to forgive sins (Mark 2:5-10, Luke 5:20-24, 7:47-49, Acts 5:31).
2. He “gathers his elect,” Mark 13:27).
3. “Son of Man” is often associated with Jesus’ atoning death, (Matt. 8:20, Mark 8:31, 9:12, 31, 10:33, 45, 14:21, 41, John 3:14-15, 8:28), burial (Matt. 12:40), resurrection (Mark 8:31, 9:9, 31, 10:34), return (Matt. 16:27, 24:44, 25:31, 26:64, Mark 8:38, 13:26, 14:62, Luke 19:10, John 6:62), judgment (John 5:27), which brings us back to the picture of the Son of Man coming on the clouds in Dan. 7:13-14.

<sup>27</sup> Matt. 16:13-16; Matt. 12:8, Mark 2:28; John 8:28

<sup>28</sup> Heb. 1:2-4; Rev. 19:13, 22

<sup>29</sup> Judges 6:36, Isa. 19:20

<sup>30</sup> Isa. 47:4, 49:26

<sup>31</sup> Acts 5:31, 13:23; Eph. 5:23

<sup>32</sup> 2 Kings 19:22; Psm. 71:22, 89:18-19

<sup>33</sup> Acts 2:27, 13:35 (cf. Psm 16:10)

<sup>34</sup> Rev 2:8, 21:6, 22:13

# Plan to Listen

G. Divine Attributes of Jesus (see right margin)

H. Divine acts of Jesus

1. Everything the Father does (John 5:19)
2. Creator (John 1:1-3; Heb. 1:2-3)<sup>35</sup>
3. Providence (Heb. 1:3; Col. 1:17)<sup>36</sup>
4. Miracles
5. Forgives sins<sup>37</sup>
6. Final judgment (Matt. 7:21-23; John 5:22; Acts 17:31)<sup>38</sup>

I. Jesus as an Object of Faith and Worship<sup>39</sup>

1. The hymns of Revelation (5:11-12, 7:10)
2. Calling on the name (Gen. 4:26; 1 Cor. 1:2; Col. 3:17)
3. Prayer to Jesus, and to the Father in Jesus' name<sup>40</sup>
4. Object of faith (John 3:15-16, 6:29, 8:24, 16:9, etc.)
  - a. To believe in God is to believe in him, vice versa<sup>41</sup>
  - b. No other name (Acts 4:12)
  - c. Total commitment (Matt. 10:35-37, 16:24-26)

J. Wells: Paul identifies Christ with Yahweh *thirty times*: as sanctifier, omnipresent, peace, righteousness, etc.<sup>42</sup>

**NOTE:** Every divine attribute belongs to Jesus, and Scripture is careful to show that they belong to Jesus in a way that they can only belong to God. See below:

## Divine Attributes of Jesus:

1. *Love* (John 15:13-14; Eph 5:2,25; 1 John 3:16, Rev. 1:5)
2. *Compassion* (Matt. 9:6, 14:14, etc.)
3. *Peace* (Isa. 9:6)
4. *Righteousness* (Acts 3:14, 7:52, 22:14; James 5:6)
5. *Holiness* (above)
6. *Sinless* (John 8:46; 2 Cor. 5:21; Heb. 4:15, 7:26; 1 Pet. 1:22; 1 John 3:5; cf. Luke 4:34, 23:4)
7. *Truth* (John 14:6, 1:14; 1 John 5:20)
8. *Omniscience* (John 4:16-19, 29; Matt. 9:4, 12:25; Mark 2:8; Luke 6:8, 9:47; John 1:47, 2:24-25, 21:17, Rev. 2:23)
9. *Wisdom* (1 Cor. 1:24, 30; Col. 2:3; cf. Mark 13:32)
10. *Power*, (1 Cor. 1:18, 23-25; Phil. 3:21; Matt. 8:26-27; Psm. 65:7, 89:9, 107:29)
11. *Eternity* (John 1:1, 3:13, etc., 8:58; Rev. 1:8, 11, 18)
12. *Immutability* (Heb. 13:8, 1:8, 10, 12, as Yahweh in Psm. 102)
13. *Glory* (Isa. 4:2; John 12:41, 1:14; Luke 13:17; John 2:11, 14:19, 17:24; 1 Cor. 2:8, cf. James 2:1; Rom. 8:21, Eph. 5:27)

<sup>35</sup> Col. 1:15-15; Isa. 40:26, 44:24, 45:7, 12

<sup>36</sup> Psm. 36:6-9, 22:28, 47:2

<sup>37</sup> Isa. 43:25, 44:22; Psm. 130:4; Mark 2:5-7; Luke 5:21; Acts 7:60, 5:31, 13:38

<sup>38</sup> 1 Cor. 4:4, 11:32, 1 Thess. 4:6, 2 Thess 1:8-9, 2 Tim. 4:8, Rev. 2:23, 19:11

<sup>39</sup> John 5:23; Matt. 28:9, 17; John 9:35-38; Phil 2:10, Heb. 1:6

<sup>40</sup> Acts 1:24, 7:59-60; 2 Cor. 12:8; John 14:13-14; Rom. 10:12

<sup>41</sup> John 12:44, 14:1

<sup>42</sup> Cf. Alpha and Omega (Rev. 1:8, 24:5-7, 22:13); Both possess the divine throne (Rev. 22:3) and divine titles (Rev. 1:17, 19:11, 13, 16, 22:12).

# Plan to Listen

## K. Alleged Problem Passages

1. Prov. 8:22<sup>43</sup>
2. Mark 10:18
3. John 14:28; 1 Cor. 11:3, 15:28 (cf. John 14:12)
4. John 17:3
5. 1 Cor. 8:6
6. Col. 1:15-18

## L. Why is it important that Jesus is God? (Westminster Larger Catechism, 38)

### III. The Humanity of Christ

#### A. Its importance (1 John 4:2-3)

1. Westminster Larger Catechism, 39
2. Vs. Docetism (see right margin)

#### B. The Origin of His Humanity<sup>44</sup>

#### C. Characteristics of His Humanity (see right margin)

#### D. Problems

1. How could the God-man be ignorant about anything?<sup>45</sup>
2. How could Jesus be tempted if he were God (James 1:13)?

### IV. The Hypostatic (Personal) Union of the Two Natures

#### A. Review the Chalcedonian Declaration

1. Two complete natures
2. One person

#### Westminster Larger Catechism, 38:

“It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience, and intercession; and to satisfy God's justice, procure his favor, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.”

#### Westminster Larger Catechism, 39:

“It was requisite that the Mediator should be man, that he might advance our nature, perform obedience to the law, suffer and make intercession for us in our nature, have a fellow feeling of our infirmities; that we might receive the adoption of sons, and have comfort and access with boldness unto the throne of grace.”

Docetism: An ancient heresy probably influenced by Gnosticism, which:

1. Taught that Jesus only *seemed* to be physical.
2. Viewed that matter is evil.

BUT...

1. Scripture always teaches that matter is good (Gen. 1:31).
2. The body in itself is good (i.e. it bears the image of God; Jesus was raised in the body, contrary to the Gnostics, Luke 24:39; He will return *physically* and raise us *physically*.)

#### Characteristics of Jesus' Humanity:

1. *Bodily* (Matt. 4:2; John 4:6; John 19:28)
2. *Mentally* (Luke 2:52; Heb. 5:8; Mark 13:32)
3. *Emotionally* (John 11:35, 12:27, 13:21; Matt. 4, 8:10, 26:38; Heb. 4:15, 5:7)

<sup>43</sup> *Qanah* as “get”: Prov. 4:5, 7, 16:16, 17:16, 19:8, 23:23.

<sup>44</sup> Matt. 1:18; Luke 1:34-35; Isa. 7:14

<sup>45</sup> Cf. 1 Cor. 2:2

# Plan to Listen

3. “Without confusion, without change” vs. the monophysite heresy
4. “Without division, without separation,” reminds us that Jesus is not two persons, but one.

## B. *Communicatio Idiomatum*, Communication of Attributes

1. Lutheran view: The characteristics of Jesus’ divine nature attach to his human nature as well.
2. Reformed view: The characteristics of each nature belong to the person of Christ, but the natures themselves remain distinct.





# Pause to Reflect

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## Reflection Questions

1. What, if anything, has become more clear to you in this lesson that will help you defend the deity of Christ to a skeptic? How does this strengthen your own faith?
2. Briefly summarize how Jesus is both “perfect God and perfect man” in your own words.
3. Reflect on the divine attributes of Jesus. Compose a prayer, a song, or a brief meditation resulting from your reflection.

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# Lesson Eleven

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## The Work of Christ



# Prepare to Discover

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## Lesson Overview

Jesus the Lord holds the offices of Prophet, Priest and King. As King, he is the mighty creator, who rules heaven and earth and ensures the redemption of his people. As Prophet, he is God's very Word, who teaches us God's nature and saving acts. As Priest, he offers his perfect life as a sacrifice for the sins of his people. With this threefold structure, Dr. Frame explains the work of Christ through the Lordship attributes, placing special emphasis on the various views of the atonement in order to answer the question, "For whom did Jesus die?"

“But he was pierced for our transgressions,  
he was crushed for our iniquities;  
the punishment that brought us peace was upon him,  
and by his wounds we are healed.  
We all, like sheep, have gone astray,  
each of us has turned to his own way;  
and the LORD has laid on him  
the iniquity of us all.”

Isaiah 53:5-6

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Describe the three offices of Christ.
- ◆ Explain how Jesus' life, death, and resurrection save us from our sins.
- ◆ Understand the two major positions on the extent of the atonement.



# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 8.4-8
- Westminster Larger Catechism: 41-59
- Westminster Shorter Catechism: 24-28



## Lecture Outline

### I. Prophet (cf. Lordship attribute of authority)

- A. He is the very Word of God (John 1:1).<sup>1</sup>
- B. The Spirit of prophecy is the Spirit of Christ (1 Pet. 1:10).
- C. He truly declares God (John 1:18; 15:15; cf. Matt. 7:28-29).
- D. The Word of his grace builds us up (Acts 20:32).

### II. Priest (cf. Lordship attribute of presence)

- A. Atonement
  - 1. His active obedience, a perfect life
    - a. OT sacrifices had to be unblemished.<sup>2</sup>
    - b. Jesus' sinlessness
      - i. A unique love (John 15:3-4; 1 John 3:16)
      - ii. The righteous and holy one<sup>3</sup>
      - iii. Committed no sin<sup>4</sup>
    - c. Imputation of Christ's perfection to his people
      - i. Double imputation: our sin to Christ, his righteousness to us (2 Cor. 5:21)
      - ii. Not only forgiven but positively righteous<sup>5</sup>

<sup>1</sup> Cf. Deut. 18:15-22; Jer. 1:9, 10

<sup>2</sup> Ex. 12:5, 29:1; Lev. 1:3, etc.

<sup>3</sup> Acts 3:14, 7:52; Luke 1:35, 4:34

<sup>4</sup> John 8:46; 2 Cor. 5:21; Heb. 4:15, 7:26; 1 Pet. 2:22; 1 John 3:5

# Plan to Listen

2. His passive obedience: an atoning sacrifice
  - a. Expiation: He bore our sins (Isa. 52:6, 12; John 1:29).<sup>6</sup>
  - b. Propitiation: He bore God's wrath.<sup>7</sup>
  - c. Reconciliation: He overcame our separation from God.<sup>8</sup>
  - d. Redemption: He paid a ransom to God (Mark 10:45).
3. Unbiblical theories of the atonement
  - a. Ransom to Satan (Origen)
  - b. Moral example (Abelard)
  - c. Governmental (Grotius)
4. For whom did Christ Die? (Two views of the Atonement)
  - a. Unlimited atonement
    - i. Suggested by certain Scriptures
      - a) He died for "the world."<sup>9</sup>
      - b) He died for "all."<sup>10</sup>
      - c) He died for people who ultimately reject him.<sup>11</sup>
    - ii. Problems with this view
  - b. Particular Redemption (Limited/Definite Atonement)
    - i. Biblical suggestions of limitation
      - a) Jesus dies for "his sheep" (John 10:11,15)
      - b) Reception of *all* the benefits of salvation.<sup>12</sup>



Unlimited Atonement: Christ died for everyone.

Particular Redemption: Christ died only for the elect, his people, those whom God has chosen to save before the foundation of the world.

<sup>5</sup> Rom. 5:19; 1 Cor. 1:30; Phil. 3:9

<sup>6</sup> Heb. 9:28; 1 Pet. 2:24

<sup>7</sup> Rom. 3:25; Heb. 2:17; 1 John 2:2, 4:10; cf. Matt. 27:46

<sup>8</sup> 2 Cor. 5:18-19

<sup>9</sup> John 1:29, 3:16, 6:51; 2 Cor. 5:19; 1 John 2:2

<sup>10</sup> 1 Cor. 15:22; 2 Cor. 5:15; 1 Tim. 2:6; Heb. 2:9

<sup>11</sup> 2 Pet. 2:1; Heb. 10:29

<sup>12</sup> Isa. 53:4-6; Rom. 5:10, 8:32ff; 2 Cor. 5:21, Eph. 5:25ff

# Plan to Listen

## ii. Response to texts suggesting universality

- a) “World”
- b) “All”<sup>13</sup>
- c) Visible church<sup>14</sup>
- d) Other universal texts: Often the point is that the death of Christ *makes salvation possible* to all by warranting a free offer of the Gospel to everyone.<sup>15</sup>



## B. Intercession (Heb. 4:15, 7:25)

### III. King (cf. Lordship attribute of control)

#### A. Creator, Preserver, Provider, Worker of miracles<sup>16</sup>

#### B. The Son of David (Psm 110; Matt. 22:42)

#### C. The Resurrection (Col. 2:15; Matt. 28:18-20)

- 1. His triumph over death and sin (Col 2:15)
- 2. The Father’s witness that he accepted the atonement.<sup>17</sup>
- 3. His people rose with him to newness of life (Rom. 6:4).
- 4. The basis of our faith: the empty tomb, the witnesses<sup>18</sup>

#### D. His Glorious Return (1 Thess. 4:16-17)<sup>19</sup> (see Lesson 23)

#### E. Jesus’ kingship is the message of the Gospel.

<sup>13</sup> Cf. Mark 1:5; 1 Cor 15:22; 2 Cor. 5:15; 1 Tim.2:6

<sup>14</sup> Heb. 10:29; 2 Pet. 2:1

<sup>15</sup> 1 Tim. 2:6; 1 John 2:2

<sup>16</sup> John 1:3; Col. 1:16, 17

<sup>17</sup> Rom. 1:4

<sup>18</sup> 1 Cor. 15, esp. v. 19

<sup>19</sup> John 5:22-23, 12:48; Rev. 5:12



2. Summarize the three offices of Christ and comment briefly on how each is significant to your spiritual life.



# Lesson Twelve

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## The Person & Work of the Spirit



# Prepare to Discover

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## Lesson Overview

The deity and personality of the Holy Spirit can be difficult to grasp, and the ways in which he works in the world to bring about God's will can be equally challenging to explain. The person and work of the Holy Spirit is indeed mysterious. In this lesson, Dr. Frame examines what Scripture says about the third person of the Trinity and discusses the related topics of prophecy, gifts of the Spirit, and speaking in tongues within the context of the Lordship Attributes.

“The wind [*pneuma*] blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit [*pneuma*].”

John 3:8

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Biblically support the deity and personality of the Holy Spirit.
- ♦ Distinguish the work of the Holy Spirit from that of the Father and the Son.
- ♦ Describe the work of the Holy Spirit in the lives of believers.
- ♦ Understand the function of the sign-gifts of tongues, prophecy and miracles.
- ♦ Recognize the work of the Spirit in your own life.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*

## Lecture Outline

### I. The Person of the Spirit

#### A. The Spirit is God

1. Object of worship and source of spiritual blessing<sup>1</sup>
2. Application of OT *Yahweh* texts to the Holy Spirit<sup>2</sup>
3. To lie to the Spirit is to lie to God (Acts 5:3-4).
4. Divine Attributes of the Holy Spirit (see right margin)
5. Performs the acts of God
  - a. Creation (Gen. 1:2, Psm 104:30)
  - b. Judgment (John 16:8-11)
  - c. Gives both physical and spiritual life<sup>3</sup>
  - d. Washes, sanctifies and justifies (1 Cor. 6:11)
  - e. Teacher of the church<sup>4</sup>

#### B. The Spirit is a Divine Person, not an Impersonal Force

1. Gender of "spirit" (*pneuma*)
2. Both God's power *and* his wisdom (Acts. 1:7, Isa. 11:2)<sup>5</sup>
3. He has a mind (Rom. 8:27).



#### Divine Attributes of the Holy Spirit:

1. *Eternity* (Heb. 9:14)
2. *Omniscience* (Isa. 40:13; 1 Cor. 2:10-11)
3. *Wise* (Isa. 11:2)
4. *Omnipresence* (Psm. 139:7-10; Acts 1:8)
5. *Incomprehensibility* (Isa. 40:13)
6. Called *holy* nearly one hundred times

Gender of "Spirit": The Greek word for "spirit" (*pneuma*) is neuter, but NT writers refer to it with masculine pronouns (John 14:17,26, 16:14; 1 Cor. 12:11). *This emphasizes the Spirit's personality.*

<sup>1</sup> Matt 28:19; 2 Cor. 13:14; Rom 15:19; Eph. 2:21-22, 4:4-6; Phil. 3:3; Rev. 1:4-5, 2:7

<sup>2</sup> Jer. 31:22, 34 and Heb. 10:15-17; Ex. 25:1 and Heb. 9:8

<sup>3</sup> Job 33:4; Psm. 104:30; John 3:5-8, 6:63; Rom. 8:11

<sup>4</sup> Num. 11:25; 2 Tim. 3:16; Matt. 10:20; 1 John 2:27

<sup>5</sup> Acts 6:10; 1 Cor. 2:4



# Plan to Listen

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4. He speaks in the first person (Acts 10:19-20, 13:2).

## II. The Work of the Spirit

### A. The Spirit is Lord

1. He is the *power* of God exerted in the world.<sup>6</sup>
2. As the breath of God's mouth, he speaks *authoritatively*.
  - a. Prophets<sup>7</sup>
  - b. Jesus and the apostles<sup>8</sup>
  - c. Gives wisdom: Practical skills, ethical understanding<sup>9</sup>
  - d. Gives gifts to the church (1 Cor. 12:1-11)
3. He is God's *presence* on earth (see right margin).

### B. The Spirit in the Lives of Believers

1. Compared to Jesus<sup>10</sup>
2. Equips us to serve God<sup>11</sup>
3. In preaching<sup>12</sup>
4. Enables us to pray effectively (Rom. 8:26; Eph. 2:18)
5. Regenerates and sanctifies<sup>13</sup>
6. Creates unity and peace (2 Cor. 13:14; Eph. 2:18, 4:3)<sup>14</sup>
7. Grieved when we sin (Eph. 4:30)

Master Metaphor: The word for "spirit" in both Hebrew (OT) and Greek (NT) means "breath" or "wind" which serves as a metaphor for the Holy Spirit and his work.

### The Spirit as God's presence:

1. God's omnipresence (Psm. 139:7)
2. God's presence in believers as his temples (1 Cor. 3:16; Gal. 4:6, 5:16-26; 1 Pet. 1:2)
3. We worship "in Spirit" (John 4:24).

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<sup>6</sup> Ezek. 1:12, 20; Judg. 13:25, 14:6, 19, 15:14; Luke 4:14; Acts 2; Rom. 15:19; 1 Cor. 2:4; 1 Thess. 1:5

<sup>7</sup> Gen. 41:38; Num. 24:2; 1 Sam. 10:6; Isa. 61:1; Luke 1:17; 1 Pet. 1:11

<sup>8</sup> Matt. 10:20; Luke 4:14; John 3:34, 14:16-17, 15:26, 16:13; Acts 2:4; 1 Cor. 2:4, 12:3

<sup>9</sup> Ex. 28:3, 31:3; Deut. 34:9

<sup>10</sup> Isa. 11:2-3, 42:1, 61:1; Luke 4:18; Matt. 3:16; John 1:32; Luke 4:1, 14

<sup>11</sup> Num. 27:18; Deut. 34:9; Judg. 3:10

<sup>12</sup> Acts 1:8; Rom. 15:19; 1 Cor. 2:4

<sup>13</sup> John 3:5; Rom. 8:4, 13, 15-16, 7:6; 1 Cor. 6:11; Tit. 3:5; 2 Thess. 2:13; 1 Pet. 1:2, Gal 5:22-23; Phil. 1:19

<sup>14</sup> Phil. 2:1-2; Col. 1:8, 3:14; 1 Cor. 12; Gal 5:18-20, 22; Rom. 5:5



# Plan to Listen

8. Provides assurance<sup>15</sup>

9. Reveals God to us<sup>16</sup>

## C. Receiving the Spirit

1. Baptism in the Spirit (Matt. 3:11; John 1:33)<sup>17</sup>

2. Being filled with the Spirit (Eph. 5:18; Cf. Acts 4:31)

## D. The Fruits of the Spirit (Gal. 5:22-23)

## E. The Gifts of the Spirit<sup>18</sup>

1. Definition

2. How do I discover my spiritual gifts?

3. Are miraculous gifts for today?

4. Prophecy<sup>19</sup>

5. Tongues<sup>20</sup>

6. Healings

a. A witness to Jesus and the apostles<sup>21</sup>

b. Never guaranteed as answer to prayer<sup>22</sup>

c. God uses afflictions for his good purposes.<sup>23</sup>

d. Prayer in faith for the sick according to God's will<sup>24</sup>



“Spiritual Gift”: “A spiritual gift is any ability that is empowered by the Holy Spirit and used in any ministry of the church” (Grudem, 1016).

Biblical Lists of Spiritual Gifts: None of the biblical lists of spiritual gifts are exhaustive. The passages differ among themselves. Therefore, any divinely given ability that edifies the church can be listed as a spiritual gift.

What is speaking in tongues?: To speak in tongues is to speak using sounds that are not understood by the speaker (cf. Grudem, 1070).

<sup>15</sup> Rom. 8:16; Gal. 4:6; 1 John 3:24, 4:13

<sup>16</sup> 2 Tim 3:16; 2 Pet 1:21; Matt 22:43; Acts 1:16; Jn 14:26, 15:26, 16:13; Ps 119:18; 1 Cor 2:12-15; Eph 1:17-19

<sup>17</sup> Acts 1:5, 11:16; 1 Cor. 12:13

<sup>18</sup> Rom. 12:3-8; 1 Cor. 7:7, 12:4-11, 27-31; Eph. 4:7-16; 1 Pet. 4:11

<sup>19</sup> Cf. Acts 21:4, 10-11; 1 Thes 5:19-21; 1 Cor 14:29-38

<sup>20</sup> Acts 2; 1 Cor. 14, 12:30

<sup>21</sup> Luke 4:40, Matt 9:18; Mark 6:13; Acts 28:8

<sup>22</sup> 2 Cor. 12:7-9; 2 Tim. 4:20

<sup>23</sup> Psm. 119:67, 71

<sup>24</sup> James 5:14-15



# Pause to Reflect

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## Reflection Questions

1. Not all believers speak in tongues. Share your thoughts on this subject and respond to Dr. Frame's position.
2. Describe how you have experienced the Holy Spirits' power, authority, and presence in your own life.
3. Write a brief reflection on the significance of the metaphor of the Spirit as “wind” for theology and the Christian life. Draw from at least one primary biblical passage on the subject.



# Lesson Thirteen

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## Election, Calling, & Regeneration



# Prepare to Discover

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## Lesson Overview

How were you brought to faith in Christ? Most people answer this question by recounting the circumstances in life that led them to the Lord, but few can explain the events by which God worked to unite his people to Christ, the events that make their salvation possible (the *Ordo Salutis*). In this lesson, Dr. Frame begins a five-part series explaining the *Ordo Salutis*, starting with three doctrines that have generated much debate throughout the history of the church: *eternal election*, *effectual calling* and *regeneration*.

“Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight.”

**Ephesians 1:3-4**

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Define the doctrines of *election*, *effectual calling*, and *regeneration*.
- ♦ Show the biblical basis for these doctrines.
- ♦ Appreciate the blessing these doctrines bring to believers in Jesus Christ.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 3.1-8, 10.1-4
- Westminster Larger Catechism: 13, 66-68
- Westminster Shorter Catechism: 29-30

## Lecture Outline

### I. Election

A. Review: If God controls everything by his eternal decree, certainly he controls who will and will not be saved.

#### B. Historical Election

1. Definition
2. God chooses people for certain tasks.<sup>1</sup>
3. God chose Israel to be his covenant people.<sup>2</sup>

#### C. Eternal Election

1. God's choice in eternity of who will be finally saved.<sup>3</sup>
2. Relationship of eternal election to the New Covenant.<sup>4</sup>
3. We cannot lose our salvation (Rom. 8:29-39).
4. Unconditional (Eph. 1:1-14)
5. Individuals, not only nations<sup>5</sup>



Election: The term “election” simply means “choice” and refers to God’s choice of people for salvation.

<sup>1</sup> 1 Sam. 9:17; Jer. 1:5; Luke 6:13; John 6:70-71

<sup>2</sup> Deut. 4:37, 7:6; Deut 7:7-8, 9:4, 6; Isa 1:1-17; Rom 11:1-21; Heb 6:4-6

<sup>3</sup> Eph. 1:3-4; 2 Thess. 2:13; 2 Tim. 1:9

<sup>4</sup> Jer. 31:31-34

<sup>5</sup> Matt. 24:22, 24, 31; Luke 18:7; Acts 13:48; 1 Cor. 1:27-20; Eph. 2:10, Col. 1:9, 2:10; Tit. 1:1; James 2:5

# Plan to Listen

## D. Reprobation

1. Definition
2. A difficult but biblical doctrine
  - a. We cannot believe unless God takes the initiative, but sometimes he chooses to conceal rather than reveal.<sup>6</sup>
  - b. Certain men “whose condemnation was written about long ago” (Jude 4)
  - c. The ultimate explanation of unbelief is God’s sovereign decision (Rom. 9).
3. Note the *non*-parallel between election and reprobation.
4. Warning: *Treat this doctrine with special care.*

## II. The Order of the Decrees (*Ordo Decretum*) & The *Ordo Salutis*

- A. Definition of *Ordo Salutis*
- B. The order is pedagogical in nature.

## III. Effectual Calling

- A. Meanings of “Call” in Scripture
  1. God’s vocation, the position in which he has placed you.<sup>7</sup>
  2. God’s universal invitation to people for salvation<sup>8</sup> through a human preacher.
  3. Effectual calling: God’s efficacious summoning of the elect into fellowship with Christ.<sup>9</sup>

Reprobation: God’s eternal decision to reject those who are not elect.

NOTE: This doctrine is difficult to reconcile with God’s love and with his desire that all should be saved. *However*, review lecture 2 on the love of God and lecture 8 on God’s relation to sin and evil.

Ordo Salutis: A traditional theological list of events in our lives by which God brings us to Christ and his blessings

Types of “callings” in Scripture:

1. *Vocational calling*: The position in which God has placed you
2. *Universal/external calling*: The call for all people to come to faith in Jesus Christ for salvation
3. *Internal calling*: The effectual calling which actually brings the elect to faith

<sup>6</sup> Isa. 6:9-10; Matt. 11:25-26, 13:11-14

<sup>7</sup> 1 Cor. 7:17, 20

<sup>8</sup> Matt. 20:16, 22:14

<sup>9</sup> Rom. 1:6-7, 8:30, 11:29; 1 Cor. 1:2, 9, 24, 26, 7:18; 2 Thess. 2:13-14; Heb. 3:1-2; 2 Pet. 1:10

# Plan to Listen

## B. Characteristics of Effectual Calling

1. Given by God the Father
2. Into the fellowship of his Son (1 Cor. 1:9, Rom. 1:6)
3. Often through the Gospel call<sup>10</sup>
4. Into the blessings of salvation (see right margin)
5. Into union with Christ (Philippians 3:7-8)

## IV. Regeneration, the New Birth

- A. Presupposition: we are “spiritually dead” (Eph. 2:1-3)
- B. Definition
- C. Synonymous with “New Creation” (2 Cor. 5:17; Gal. 3:21)<sup>11</sup>
- D. God’s sovereignty; our passivity (Ezek. 36:26-27; John 3:8)
- E. Provides understanding of God and his Kingdom, so it precedes and brings about faith<sup>12</sup>
- F. The cause of our good works (1 John 2:29, 3:9)<sup>13</sup>
- G. Occurs when we hear the Gospel, which enables us to respond<sup>14</sup>
- H. The test of regeneration: faith and good works (esp. love).<sup>15</sup>



### The Blessings of Salvation:

1. *The Kingdom* (1 Thess. 2:12)
2. *Holiness, sainthood* (Rom. 1:7, 1 Cor. 1:2, 1 Thess. 4:7)
3. *Peace* (1 Cor. 7:15)
4. *Freedom* (Gal. 5:13)

Regeneration: A sovereign act of God by which he begins new spiritual life us.

<sup>10</sup> 2 Thess. 2:14, cf. Acts 16:14

<sup>11</sup> Gal. 6:15; Eph 2:10; James 1:18

<sup>12</sup> John 3:3; 1 Cor. 2:14

<sup>13</sup> John 4:7, 5:1, 4, 18

<sup>14</sup> Pet 1:23, 25; James 1:18

<sup>15</sup> 1 John 4:7; 1 John 3:9, 5:1; cf. Gal. 5:22-23



# Pause to Reflect

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## Reflection Questions

1. Read Ephesians 1 and Romans 9 and write a brief reflection on the doctrines of election and reprobation. Do you find yourself resisting or embracing these concepts? Why do you think this is true?
2. Discuss how God has called you. Include reflection on the internal, external and vocational call he has placed on your life.
3. Describe some ways the doctrine of regeneration could or should affect your daily life.





# Lesson Fourteen

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## Conversion

*Faith & Repentance*



# Prepare to Discover

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## Lesson Overview

The relationship between faith and repentance has been a subject of controversy throughout the history of the church. Some emphasize the need to *believe* and others emphasize the need to *repent*. Does salvation require more than just belief? In this lesson, Dr. Frame takes a careful look at the doctrinal basis for conversion and its two elements: faith and repentance. Simply put, saving faith is a personal trust in Christ, and repentance is feeling sorrow for sin and renouncing it with a heart commitment to seek righteousness. Both are necessary for salvation.

“Jesus went into Galilee, proclaiming the good news of God. ‘The time has come,’ he said. ‘The kingdom of God is near. Repent and believe the good news!’”

Mark 1:15

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Define *conversion*, *faith* and *repentance*.
- ♦ Distinguish between “belief in God” and “saving faith.”
- ♦ Describe the roles of faith and repentance in both salvation and the Christian life.
- ♦ Recognize the relationship of repentance to faith.
- ♦ Show from Scripture that faith in Christ and repentance are necessary for salvation.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 14-16
- Westminster Larger Catechism: 60-61, 72-73
- Westminster Shorter Catechism: 85-87

## Lecture Outline

### I. Introduction

### II. Conversion

- A. Definition
- B. Two Elements: Faith and Repentance

### III. Faith, Saving Belief

- A. Elements of Faith (Traditional Distinction)
  - 1. Based on knowledge of God's revelation<sup>1</sup>
  - 2. Assent (John 3:2; Acts 26:27)<sup>2</sup>
  - 3. Trust
    - a. Depending on Jesus to save me from sin and grant eternal life (John 3:16)
      - i. Cf. "receiving" him,<sup>3</sup> "coming to" him,<sup>4</sup> "drawing near to God through him"<sup>5</sup>
      - ii. Belief *that* I am saved vs. *trust in him* for salvation
    - b. Subjection to him as Lord<sup>6</sup>



Conversion: "Our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation" (Grudem, p. 709).

Assent: Acknowledging that the revelation is true. Faith includes this but is more.

<sup>1</sup> Rom. 1:32, 10:14, 4:18-21

<sup>2</sup> Heb. 11:6; James 2:19

<sup>3</sup> John 1:12

<sup>4</sup> Matt. 11:28-30; John 6:37, 7:37

<sup>5</sup> Heb. 7:25

<sup>6</sup> John 20:28; Rom. 10:9-10; 1 Cor. 12:3; Phil. 2:11

# Plan to Listen

- c. Belief that does not include full trust (not saving faith)<sup>7</sup>
- B. Saving Faith is a Gift from God (Eph. 2:8-10; Phil. 1:29)
  - 1. Drawn by the Father (John 6:44)
  - 2. Necessity of grace (John 3:3; Matt. 11:25-27)<sup>8</sup>
  - 3. The power of the Gospel to bring about faith comes from God.<sup>9</sup>
- C. Faith and Good Works<sup>10</sup>
  - 1. Faith works through love (Gal. 2:16).
  - 2. If we love Christ, we will keep his commands.<sup>11</sup>
  - 3. Faith without works is dead; works are evidence of faith.<sup>12</sup>
- D. Role of Faith in Salvation
  - 1. Not the *ground* of salvation
  - 2. Not the *cause* of salvation
  - 3. Faith is the *instrument* of salvation, the means by which we hold out our empty hands to receive God's free gift.
- E. The Role of Faith in the Christian Life
  - 1. The beginning and duration of faith<sup>13</sup>
  - 2. We live by faith, trusting God to meet our needs (Gal. 2:20).
  - 3. The Relationship between Faith, Hope and Love<sup>14</sup>
    - a. Hope is faith directed at the future (God's promises).



<sup>7</sup> John 8:31-59

<sup>8</sup> 1 John 5:20; Rom. 1:18, 21, 23, 25

<sup>9</sup> 1 Cor. 2:4-5, 12-16; 1 Thess. 1:5; 2 Thess. 2:14

<sup>10</sup> Gal 2:16, 5:6; John 14:15, 21, 15:10; cf. Tit. 3:8; James 2:14-26

<sup>11</sup> John 14:15, 21, 15:10, etc., cf. Titus 3:8

<sup>12</sup> James 2:14-26

<sup>13</sup> 1 Cor. 13:13; Heb. 11; note the contrast between faith and sight in 2 Cor. 5:7.

<sup>14</sup> 1 Cor. 13:13; Rom. 5:25; Eph. 4:1-5; Col. 1:23; 1 Thess. 1:3; Titus 1:2; 1 Pet. 1:21



# Plan to Listen

b. Love is faith and hope dwelling in the heart.

## F. The Necessity of Faith in Christ

1. Pluralism is not biblical (John 1:12, 3:16).<sup>15</sup>
2. Elect infants (see right margin)

## IV. Repentance

### A. Definition

### B. Elements of Repentance (cf. the elements of faith)

1. Understanding that we are sinners and that sin is wrong.
2. Sorrow for our sin (see right margin)
3. Turning away from sin to Christ

### C. The Relationship between Repentance and Faith

1. Two sides of one coin
2. Simultaneous

### D. “Lordship salvation”<sup>16</sup>

### E. Necessity of Repentance for Salvation

1. Since faith is necessary, repentance is also necessary.
2. The gospel includes a demand for repentance.<sup>17</sup>
3. Westminster Confession 15.3

### F. Repentance in the Christian Life<sup>18</sup>

1. An ongoing element of the Christian Life
2. As sin continues, repentance must as well (1 John 1:9).

#### Elect Infants:

1. While still in the womb, John the Baptist leaped for joy at the coming of Jesus (Luke 1:41-44).
2. Jesus laid hands on infants to bless them (Luke 18:15-17).
3. Westminster Confession, 10.3
4. If and when they develop the ability to communicate, they will naturally come to profess Christ.

Repentance: “A heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ” (Grudem, p. 713)

Godly sorrow vs. worldly sorrow  
(2 Cor. 7:9-10; Heb. 12:17)

#### Westminster Confession 15.3:

“Although repentance is not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God’s free grace in Christ; yet it is of such necessity to all sinners, that none can expect pardon without it.”

<sup>15</sup> John 3:18, 14:6, 18, 36; Acts 4:12

<sup>16</sup> Rom 10:9-10; 1 Cor 12:3; Phil 2:11

<sup>17</sup> Luke 24:46-47; Acts 2:37-38, 3:19, 5:31, 17:30, 20:21; 2 Cor. 7:10; Heb. 6:1

<sup>18</sup> Matt. 6:12; 2 Cor. 7:10; Rev. 3:19;



# Pause to Reflect

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## Reflection Questions

1. Briefly describe your conversion experience noting how faith and repentance have been involved. (If you can remember specific events that led to your conversion, describe them. If not, describe the process and/or dynamics in your life that have influenced you for salvation.)
2. Define “Lordship salvation” and discuss any agreement or disagreement you might have. Refer to appropriate biblical references.
3. Why does God accept you? In your answer reflect on the relationship of faith and good works.



# Lesson Fifteen

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## Justification & Adoption



# Prepare to Discover

## Lesson Overview

Imagine the relief and comfort an orphan feels when adopted by a new family and given rights and privileges that had only been a dream. This experience is spiritually true of new believers who can receive great comfort and confidence as an adopted member of God's family, *if* they are aware of their new position. In this lesson, Dr. Frame continues through the *Ordo Salutis* describing two doctrines that capture this miraculous change in status and relationship with God: *justification* and *adoption*. You will learn how to describe the new legal position salvation brings and the new family position a believer gains on the basis of Christ's righteousness.

“This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus.”

**Romans 3:22-24**

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Define *justification* and *adoption* and show why they are necessary to salvation.
- ♦ Explain the relationship between adoption and regeneration.
- ♦ Understand why these doctrines have been important to the theology of the Reformation.
- ♦ Summarize the key differences between Protestant and Roman Catholic views of justification.
- ♦ Value the comfort for believers inherent in the doctrines of justification and adoption.



# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 11-12
- Westminster Larger Catechism: 69-74
- Westminster Shorter Catechism: 33-34

## Lecture Outline

### I. Introduction and Review

### II. Our Three Great Needs

- A. A New Legal Status (Justification)
- B. A New Family (Adoption)
- C. A New Heart and Life (Regeneration and Sanctification)

### III. Justification

- A. Definition (Westminster Larger Catechism, 70)
- B. Legal (Forensic) Declaration
  1. God *declares* (not *makes*) us righteous.<sup>1</sup>
  2. "Justify" in Paul's writings<sup>2</sup>
  3. Not a *mere* declaration but a declaration that "constitutes" a new legal status (Murray). God's declaration is *true*.
- C. Elements of God's Declaration
  1. Forgiveness of sins (Rom. 4:6-8, 8:1)<sup>3</sup>
  2. Imputation of Christ's righteousness to us (not "neutral")<sup>4</sup>

<sup>1</sup> Cf. Deut 25:1; Luke 7:29; Rom. 4:5, 8:33-34

<sup>2</sup> Rom. 3:20, 26, 28, 5:1, 8:30, 10:4, 10; Gal. 2:15, 3:24

<sup>3</sup> Rom. 8:33-34; Psm 103:12

<sup>4</sup> Isa. 61:10, Rom. 3:21-22, 4:3, 5:19; 1 Cor. 1:30; 2 Cor. 5:21



Justification: This is related to the Lordship attribute of *authority*. God authoritatively declares us to be innocent and righteous.

Adoption: This is related to the Lordship attribute of *control*. God puts us in a new situation.

Regeneration/Sanctification: These are related to the Lordship attribute of *presence*. God dwells in our hearts.

Westminster Larger Catechism, 70: "Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone."



# Plan to Listen

## D. The Basis of God's Declaration

1. Not our works/faith<sup>5</sup>
2. It is a free gift.<sup>6</sup>
3. The basis is only the work of Christ imputed to us.
4. Roman Catholic vs. Protestant views (see right margin)

## E. Justification by Faith Apart from Works

1. Paul's contrast of faith with works (Rom. 3:27-28, 4:5-6)<sup>7</sup>
2. "Justification by works" (James 2:24, cf. Gal. 5:6)

## IV. Adoption

### A. Definition (Westminster Larger Catechism, 74)

### B. Biblical Teaching

1. We are originally children of the devil.<sup>8</sup>
2. Through faith, God adopts us into his family.<sup>9</sup>
3. Adoption is out of the Father's love (1 John 3:1).
4. "Abba, Father"<sup>10</sup>: Because we are in Christ, we address God as he does (cf. the Lord's Prayer).
5. Jesus' Sonship is higher than and the source of our sonship.<sup>11</sup>
6. The Holy Spirit witnesses that we are children of God.<sup>12</sup>
7. Present and future dimensions<sup>13</sup>

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<sup>5</sup> Rom. 3:20-24; Eph. 2:8-9; Tit. 3:7

<sup>6</sup> Rom. 4:6, 5:17; Eph. 2:8-9

<sup>7</sup> Rom. 9:32; Gal. 2:16, 3:2,5; Eph 2:8

<sup>8</sup> John 8:41-44, cf. Eph. 2:2-3, 5:6

<sup>9</sup> John 1:12, Rom. 8:14-17, Gal. 3:23-26, 4:28,31, 1 Pet. 3:6, 1 John 3:1-2

<sup>10</sup> Mark 14:36; Rom. 8:15; Gal. 4:4-7

<sup>11</sup> John 20:17, 1:12

<sup>12</sup> Rom. 8:15-16

### Roman Catholic View of Justification

1. Justification is not forensic. God actually *makes* us righteous within.
2. This "infused righteousness" merits eternal life.
3. Therefore, salvation is based partly on our works.
4. We have no complete assurance of salvation in this life.
5. Martin Luther disagreed by reading Rom. 1:16-17 as good news. The righteousness of God is not the righteousness that condemns, but the righteousness that is his free gift to us in Christ.

### Westminster Larger Catechism, 74:

"Adoption is an act of the free grace of God, in and for his only Son Jesus Christ, whereby all those that are justified are received into the number of his children, have his name put upon them, the Spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory."

# Plan to Listen

8. Demonstrated by good works (like faith)<sup>14</sup>

## C. Relationship between Adoption and other Doctrines

1. Regeneration
2. Faith (John 1:12; Gal. 3:23-26)
3. Justification

## D. Privileges of Adoption

1. Inheritance<sup>15</sup>
2. Maturity in our relation to God
3. Right to pray to the Father with confidence<sup>16</sup>
4. Father's compassion, care<sup>17</sup>
5. Fatherly discipline<sup>18</sup>
6. Fellow Christians are "brothers" and "sisters"<sup>19</sup> with Jesus as our older brother.<sup>20</sup>
7. Gifts<sup>21</sup>
8. The gift of the Spirit<sup>22</sup> by whom we are led<sup>23</sup>
9. Suffering with Jesus before we enter glory<sup>24</sup>
10. We will reign with Christ.<sup>25</sup>



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<sup>13</sup> 1 John 3:2, Rom. 8:23 respectively

<sup>14</sup> Matt. 5:16; Phil. 2:15; 1 John 3:10

<sup>15</sup> Gal. 4:7; Rom. 8:17; 1 Pet. 1:4

<sup>16</sup> Matt. 6:9

<sup>17</sup> Psm. 103:13-14; Matt. 6:32

<sup>18</sup> Heb. 12:5-10

<sup>19</sup> Rom. 1:13, 8:12; 1 Cor. 1:10

<sup>20</sup> Heb. 2

<sup>21</sup> Matt. 7:11

<sup>22</sup> Luke 11:13

<sup>23</sup> Rom. 8:14

<sup>24</sup> Rom. 8:17

<sup>25</sup> Rev. 2:26-27, 3:21



# Pause to Reflect

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## Reflection Questions

1. Using your own words, describe what Dr. Frame means when he says “In justification, God declares us righteous, rather than making us righteous.”
2. Select one biblical passage from the lecture related to justification, and write an explanation of it that you could use with a group of twelve-year-old children.
3. Reflect on Rom. 8:14-17. What is the significance of this passage for your life?



# Lesson Sixteen

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## Sanctification & Assurance



# Prepare to Discover

## Lesson Overview

God said, “Be holy, because I am holy,”<sup>1</sup> but how do sinful people become holy? Unlike justification and adoption (Lesson 15), this is both a work of God *and* the believer’s responsibility. God sets us apart to himself, and we must yield our lives to him and strive for holiness. As Dr. Frame explains, it is through this process, namely sanctification, that God remakes us in the image of Christ. In addition, Frame also shows how believers can have assurance of salvation based on the promises of God (justification), the fruits of righteousness in our lives (sanctification) and the testimony of the Spirit (adoption).

“Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.”

**Romans 6:12-13**

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Discuss sanctification using the following terms: holiness, definitive sanctification, and progressive sanctification.
- ◆ Cite the biblical grounds by which believers have assurance of salvation.
- ◆ Summarize the key differences between Protestant and Roman Catholic views of assurance.

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<sup>1</sup> Lev. 19:2; 1 Pet. 1:15-16

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 13.1-3, 18.1-4
- Westminster Larger Catechism: 75-78
- Westminster Shorter Catechism: 35

## Lecture Outline

### I. Introduction

### II. Sanctification

#### A. Holiness

1. Definition
2. Holy Ground (Ex. 3:5-6, 19:12-13, 23; Isa. 6:3)
3. Ethical Purity (Isa. 6:5)
4. Instead of destroying us, God's holiness is given to us.<sup>1</sup>
5. Israel's special relationship to God (Ex. 19:6; Lev. 20:7)
6. The church in the New Testament: "saints"<sup>2</sup>

#### B. Definitive sanctification

1. Definition
2. We become fit to enter God's presence (holy ground).<sup>3</sup>
3. All Christians are saints; they are sanctified (past tense).<sup>4</sup>
4. Definite break with sin: "Dying to sin"<sup>5</sup>



Holiness: God's holiness is his capacity and right to arouse our reverent awe and wonder.

Definitive sanctification: a once-for-all event that takes place simultaneously with regeneration

<sup>1</sup> Lev. 19:2; 1 Pet. 1:15-16

<sup>2</sup> 1 Pet. 2:9 (cf. Ex. 19:6); Rom. 1:7; 1 Cor. 1:2; 1 Pet. 1:15-16, etc.

<sup>3</sup> Heb. 9:13-14, 10:10, 13:12

<sup>4</sup> Acts 20:32; 1 Cor. 6:11; Rom 1:7; 1 Cor. 1:2

<sup>5</sup> Rom. 6:11ff; Gal. 2:20; Col 3:3 (cf. 1 John 1:8, 10)

# Plan to Listen

## C. Progressive sanctification

1. Not “sinless perfection” (Phil. 3:12; 1 John 1:8, 10, cf. 3:6)<sup>6</sup>
2. Need daily forgiveness<sup>7</sup> and need to avoid complacency
3. Growth in spiritual maturity (2 Cor. 3:18)
4. A work of God (1 Thess. 5:23, Heb. 13:20-21)<sup>8</sup>
5. Our responsibility (Phil 2:12-13; 2 Pet. 1:5-11)
  - a. We must yield our lives to God.<sup>9</sup>
  - b. We must strive for holiness.<sup>10</sup> There is a spiritual warfare to be fought (Eph. 6:10-20).
  - c. Vs. “Let go and let God.”
6. How does this happen? Means of Grace (See Lesson 20)

## III. Assurance of Salvation

- A. Definition (Westminster confession 18.2)
- B. God’s intention is for believers to have assurance.<sup>11</sup>
  1. Roman Catholic theology lacks full assurance.
  2. Protestant theology assumes full assurance because salvation is the work of God.
- C. Grounds of Assurance
  1. “The divine truth of the promises of salvation”
    - a. Salvation depends on God’s *promise*.<sup>12</sup> How can we doubt him?

Progressive sanctification: the process by which God continually enables us to grow to new levels of spiritual maturity and we continually yield our lives to him

Westminster Confession, 18.2: “This certainty is not a bare conjectural or probable persuasion grounded upon a fallible hope; but an infallible assurance of faith founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God, which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.”

<sup>6</sup> Cf. 1 Kings 8:46; Prov. 20:9; Eccl. 7:20

<sup>7</sup> Matt. 6:11-12

<sup>8</sup> 1 Cor. 1:30; Gal 5:16-18, 22-23; 2 Thess. 2:13; 1 Pet. 1:2

<sup>9</sup> Rom. 6:19; Phil. 3:13-14; Col. 3:10; Heb. 12:1

<sup>10</sup> Rom. 8:13; 2 Cor. 7:1; 1 Thess. 4:3; Heb. 12:14; 1 Pet. 1:15; 2 Pet. 1:5; 1 John 3:3

<sup>11</sup> Heb. 10:22; 1 John 5:13

<sup>12</sup> John 1:12, 3:15-18, 36, 5:24, 6:35, 40, 47



# Plan to Listen

- b. Believing in God's promise is the instrument of justification, the essence of justifying faith.<sup>13</sup>
  - c. Continuing in faith brings assurance.<sup>14</sup>
  - d. Not merely professing one time (i.e. "going forward"); one's profession must signal ongoing trust.
- 2. "The inward evidence of those graces unto which these promises are made"<sup>15</sup>
  - 3. "The testimony of the Spirit of adoption witnessing with our spirits that we are the children of God"<sup>16</sup>
  - 4. Note the Triadic structure
    - a. Justification, sanctification, adoption
    - b. God's authority, presence, control
    - c. These are interdependent
      - i. The Spirit enables us to be sure of our trust.
      - ii. The Spirit speaks through the promises of the Word.
      - iii. Our sanctification helps us better to appreciate and apply for ourselves the promises of God.
- D. May a Christian lack assurance?
- 1. Heidelberg Catechism (Q. 21) vs. Westminster Confession (18.3-4)
  - 2. True faith includes the "seed" of assurance (WCF, 18.4).
  - 3. God gives the means of grace to restore and increase our assurance when it fluctuates.



<sup>13</sup> Rom. 4:3, 20-21, Gal. 3:7-9

<sup>14</sup> Col. 1:23, Heb. 3:14, 6:12

<sup>15</sup> 1 Pet 1:15-16; 2 Pet. 1:4, 10-11

<sup>16</sup> Rom. 8:16-17



# Pause to Reflect

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## Reflection Questions

1. How does God *make* his people righteous? Explain both definitive and progressive sanctification in your answer.
2. A friend confides in you that he often wonders if he is really saved. Write a brief response explaining why a Christian can have assurance of salvation. Include any crucial questions you would want to ask him.
3. What has given you assurance of your own salvation? Write a brief prayer thanking God for these blessings.



# Lesson Seventeen

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## Perseverance & Glorification



# Prepare to Discover

## Lesson Overview

When God regenerates someone's heart that person will never lose his/her salvation. However, many Christians have grieved over friends and family who professed faith in Christ but eventually walked away from it. Did they lose their salvation or never have it? How can we know? In this lesson, Dr. Frame answers this question as he discusses the last two doctrines in the *Ordo Salutis*: perseverance and glorification. If a person is chosen in Christ (election), regenerated, justified, adopted, sanctified and has assurance of salvation, he/she will most certainly persevere in faith and one day be fully glorified. As Dr. Frame explains, this doctrine can bring great comfort and hope for believers.

“For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.”

**Romans 8:29-30**

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Define *perseverance* and *glorification* and show their biblical basis.
- ◆ Understand why every regenerate person will persevere to the end.
- ◆ Understand why some who *appear* to be regenerate do not persevere.
- ◆ Discuss the biblical description of God's glory and the glorification he gives to believers.
- ◆ Appreciate the joy that is available to believers in light of their glorious future.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 17
- Westminster Larger Catechism: 79-83

## Lecture Outline

### I. Introduction

### II. Perseverance of the Saints

A. Definition (Westminster Confession 17:1)

B. Biblical Basis

1. General statements of perseverance<sup>1</sup>
2. Those who believe *have* eternal life *now*.<sup>2</sup>
3. No remaining condemnation (Rom. 8:1)
4. Predestination and perseverance (Rom. 8:29-39)
5. “Seal” of the Holy Spirit, a guarantee of final salvation<sup>3</sup>
6. God completes the work he begins (Phil. 1:6).
7. God guards believers until the end (1 Pet. 1:5).

C. People may fall away from *apparent* faith.

1. False professions and false brethren<sup>4</sup>
2. Fake branches and rocky soil<sup>5</sup>
3. Outward signs of conversion (Heb. 6:4-8, 10:26-31)



Perseverance (Westminster Confession 17:1): “Those who are truly regenerate cannot lose their salvation.”

<sup>1</sup> John 6:39-40, 10:27-29

<sup>2</sup> John 3:36, 5:24, 10:28; 1 John 5:13

<sup>3</sup> Eph. 1:13-14

<sup>4</sup> Matt. 7:21-23; 2 Cor. 11:15, 26; Gal. 2:4

<sup>5</sup> John 15:1-2, 6; Mark 4:5-6, 16-17

# Plan to Listen

- a. “Enlightened” / “tasted” / “have become partakers of (associated with) the Spirit”: These can refer to temporary events.
- b. “Repentance” can also refer to less than a permanent renouncing of sin.
- 4. What is needed: something “better” (Heb. 6:9)
- 5. External allegiance without true faith
  - a. “Going forward” at evangelistic meetings
  - b. Receiving Baptism, joining a church
  - c. Being active in the Lord’s work (Judas Iscariot)



## III. Glorification

### A. Glory in Scripture

- 1. God’s visible presence, his light
  - a. The cloud (Ex. 16:6-10)
  - b. Sinai (Ex. 24:16)
  - c. Tabernacle/Temple (*shekinah*, Ex. 29:43, 40:34)
  - d. Jesus (John 1:14, 2:11, 17:5)
- 2. God desires that his people glorify him, that is, reflect back to him the light of his presence.<sup>6</sup>
- 3. Jesus and his disciples (John 17:22)

### B. Present Glorification of Human Beings

- 1. By creation (Psm. 8, Heb. 2:7, 9)
- 2. By redemption (John 17:22, 2 Cor. 3:18)<sup>7</sup>
- 3. Ministry of the Gospel (2 Cor. 3:9, Eph. 3:13)<sup>8</sup>

<sup>6</sup> Matt. 5:16, 1 Cor. 10:31

<sup>7</sup> 1 Pet. 1:8; 2 Pet. 1:3

# Plan to Listen

4. Present day experience (1 Pet. 5:1)

## C. Future Glorification

1. Most biblical references concern the future, especially the glory of our resurrection bodies.<sup>9</sup>
2. Consummation of human nature in God's image<sup>10</sup>
3. The crown of glory, our reward (1 Pet. 5:4)
4. Suffering now, glory later (Rom. 8:18-39; 1 Pet. 1:11)



<sup>8</sup> 1 Thess. 2:20

<sup>9</sup> 1 Cor. 15:42-44, Rom. 8:11, 18-19, 22-23; 2 Cor. 4:17, Phil. 3:21; cf. 1 John 3:2

<sup>10</sup> Rom. 2:10, 5:2, 9:23; 1 Cor. 2:7; Eph. 1:18; Col. 1:27; 2 Thess. 2:14; 2 Tim 2:10; Heb 2:10; 1 Pet 1:11



# Pause to Reflect

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## Reflection Questions

1. A middle-aged Christian couple expresses fear concerning the salvation of their teenage son who recently died in a car accident. Their son had always attended church with them, but never made a public declaration of his faith. Using material from this lesson, respond to their fear.
2. Which passage from this lesson pertaining to glorification is most meaningful to you? Explain why this is so and identify ways it impacts your life of faith.
3. List tangible ways you can “reflect back to [God] the light of his presence.” What effect might this “present glorification” have on your relationships? On your witness?





# Lesson Eighteen

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## The Nature of the Church



# Prepare to Discover

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## Lesson Overview

Christ shed his blood, not just for individuals, but for a body of people, the church. Therefore the true church is more than a building or a mere group of people who believe certain teachings. The church is all of God's elect, the one, holy, universal and apostolic people of God, gathered together in a visible organization. In this lesson, Dr. Frame explains the nature of the church, commenting on her relationship to Israel, the marks of a true church, issues in church government, and more.

“Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.”

**Ephesians 2:19-20**

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Summarize from Scripture the nature of the church.
- ♦ Explain the relationship between the church and Old Testament Israel.
- ♦ Distinguish between the visible and invisible church and between the local and universal church.
- ♦ Understand the biblical metaphors for the church.
- ♦ Use the marks of the true church to identify true and false churches.
- ♦ Understand the basics of church government.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 25-26, 30-31
- Westminster Larger Catechism: 62-65

## Lecture Outline

### I. Old Testament Background

- A. The "Day of Assembly" (Deut. 4:10, 9:10, 10:4, 18:16)
  1. Constitution of Israel as God's covenant people (Ex. 19)<sup>1</sup>
  2. Greek: *Ecclesia* ("gathering," "church")
- B. The Church and Israel
  1. Dispensationalism
  2. Scriptural teaching (Covenant Theology)
    - a. The church is the people of God (Ex. 19).
    - b. Olive tree metaphor (Rom. 11:11-24)
    - c. No "dividing wall" between Jews and Gentiles<sup>2</sup>
    - d. Old Testament Saints (Rom. 4; Heb. 11)
    - e. Old Testament prophecies about Israel are fulfilled in New Testament Church
      - i. Joel 2:28-32 and Acts 2:17-21
      - ii. Amos 9:11-12 and Acts 15:16-17
      - iii. Jer. 31:31-34 and Heb. 8:8-10



Ecclesia: The Greek translation of Deuteronomy uses this word as the "gathering" of the people into God's presence.

Dispensationalism: Israel and the church are two distinct peoples, with two distinct promises from God.

Covenant Theology: God's people are one body, the same in the Old and New Testaments and all God's promises are fulfilled in Christ.

<sup>1</sup> Cf. 1 Peter 2:9

<sup>2</sup> Acts 10, 11:1-18; Eph 2:11-22, 3:6; Gal. 3:29, 6:16; Rom. 12:13

# Plan to Listen

## II. The Nature of the Church

- A. The People of God in all ages
  - 1. People vs. Building
  - 2. Elect and Nonelect
- B. Visible and Invisible
  - 1. Invisible: the elect only
  - 2. Visible: both elect and some nonelect
- C. Local, Regional, Universal
  - 1. Local: the house church<sup>3</sup>
  - 2. Regional: the city church (church of Rome, Corinth, etc.)
  - 3. Universal: the whole body of believers<sup>4</sup>
- D. Metaphors
  - 1. The Covenant People of God
  - 2. The Family of God (Heb 2:11-12)
  - 3. The Bride of Christ (Isa. 61:10, 62:5)<sup>5</sup>
  - 4. The Body of Christ (Rom. 12:5, 1 Cor. 12:12)<sup>6</sup>
  - 5. The Temple of God
    - a. Corporately<sup>7</sup>
    - b. Individually (1 Cor. 6:19; Rev. 3:12)
    - c. Believers are priests under Jesus the high priest.<sup>8</sup>



Invisible Church: “The church as God sees it” (Grudem, 855).

Visible Church: “The church as Christians on earth see it” (Grudem, 856).

<sup>3</sup> Rom. 16:5; 1 Cor. 16:19; Col. 4:15

<sup>4</sup> Matt. 16:18; Acts 15:22; 1 Cor. 12:28; Eph. 1:22

<sup>5</sup> Ezek. 16; John 3:29; Eph. 5:22, 33; Rev. 21:2,9

<sup>6</sup> Eph. 5:23, Col 1:18, 2:19

<sup>7</sup> 1 Cor. 3:16-17; Eph. 2:21-22; 1 Pet. 2:4-8

<sup>8</sup> 1 Pet. 2:5, 9; Rev. 1:6, 5:10, 20:6, cf. Heb. 7, 8



# Plan to Listen

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6. Other Metaphors (see right margin)

E. Attributes of the Church (Nicene Creed)

1. “One”
  - a. Spiritually and organizationally (John 17)
  - b. Under one head, Jesus Christ
  - c. God founded one church, not many denominations.
  - d. The rise of denominations is caused by sin, either sin of those who left the original church, or sin of those who forced them to leave (more likely, both).
2. “Holy”
  - a. We are “saints,” the “holy ones”
  - b. Should not imply that all members of the visible church are elect, or that any are sinlessly perfect.
  - c. Like Israel, God has brought us into association with his holiness.
3. “Catholic” (Universal)
  - a. International
  - b. Multi-ethnic
4. Apostolic
  - a. Scripture does not refer to a ceremony conferring “succession” to apostolic authority. No one in the church today may claim to be an apostle as Paul or Peter was.
  - b. We may, and should, maintain the teachings and practices of the apostles (1 Cor. 11:1).

Other Metaphors for the Church:

1. Vine (John 15:5)
2. Tree (Rom. 11:17-24)
3. Field (1 Cor. 3:6-9)
4. Harvest (Matt. 13:1-10, John 4:35)

# Plan to Listen

## F. Marks of the Church (traditional, cf. Acts 2:42)

1. True preaching of the Word
2. Right administration of the sacraments
3. Sufficient discipline
4. Other marks? (see right margin)

## III. Church Government

### A. The Power of the Church

1. “The Keys” (Matt. 16:16, 18:17-18)
2. The power of the Word (Rom. 1:16)
3. Not physical force (John 18:36; 2 Cor. 10:4)

### B. Church Discipline

1. Purposes
  - a. To restore a sinning believer<sup>9</sup>
  - b. To deter sins by others<sup>10</sup>
  - c. To protect the honor of Christ and the church<sup>11</sup>
2. Forms (Matt. 18:15-17)
3. Sins not to be formally disciplined<sup>12</sup>

### C. Form of Church Government

1. Biblical offices: apostles, elders/pastors/bishops, deacons<sup>13</sup>
2. Historical Forms (see right margin)



#### Other Marks of the Church?

1. Worship, *normative* (Phil. 3:3)
2. Love, *existential* (John 13:34-35)
3. The Great Commission, *situational* (Matt. 28:19-20, see Lesson 19)

#### Forms of Church Government:

1. Episcopalian (Acts 14:23; Tit. 1:5)
2. Presbyterian
3. Independent – Congregational

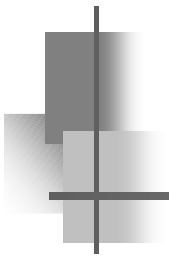
<sup>9</sup> Matt. 18:15; 1 Cor. 5:5; Gal. 6:1; 1 Tim. 1:20; James 5:20

<sup>10</sup> Heb. 12:15; 1 Cor. 5:2, 6-7; 1 Tim. 5:20

<sup>11</sup> Rom. 2:24; 1 Cor. 6:6; Eph. 5:27

<sup>12</sup> Prov. 10:12; 1 Pet. 4:8; Rom. 14

<sup>13</sup> Acts 14:23, 20:17; 1 Tim. 3:1-7; Tit. 1:6-9; 1 Pet. 5:2-5; 1 Tim. 3:8-13



# Pause to Reflect

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## Reflection Questions

1. What is the difference between the visible and invisible church? How does this distinction affect the way you view your own congregation?
2. Dr. Frame mentions several metaphors for the church. Select one and write a reflection on how it helps you understand the church's relationship with God and believers' relationship with each other. In what tangible way does this impact your life?
3. Reflect on Dr. Frame's discussion of church discipline, and evaluate your present congregation's practice. What changes should be made?

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# Lesson Nineteen

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## The Task of the Church



# Prepare to Discover

## Lesson Overview

Which is more important for the church's mission: evangelism, biblical teaching, or holiness? In this lesson, Dr. Frame discusses what can often be a contentious issue in Christian circles: the task or mission of the church. Some Christians focus on evangelism, others prioritize teaching the Bible and still others emphasize living a holy life separate from unbelievers. However, as this lesson shows, the mission of the church necessarily requires that all three of these be *equally* emphasized and accomplished if the church is to be faithful. Topics include the Cultural Mandate, the Great Commission, the nature and goal of worship, qualifications of elders (women?), and more.

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to do everything I have commanded you. And surely I am with you always, to the very end of the age.

Matthew 28:19-20

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Show the relationship between the church and the Kingdom of God.
- ◆ Define and distinguish between the Cultural Mandate and the Great Commission.
- ◆ Identify the specific tasks of the church as worship, nurture and witness.
- ◆ Describe the three ministries of the church as Word, rule, and mercy.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*

## Lecture Outline

### I. The Church and the Kingdom

- A. The Gospel of the Kingdom
- B. Quote from Vos, *The Kingdom of the Church*
- C. God's program of bringing all things *visibly* under his dominion.
- D. The church = Those conquered by God's saving power
- E. Unbelievers will be conquered by God's judgment.
- F. The headquarters of the kingdom of God among humans

### II. God's Mandates for the Church

- A. The Cultural Mandate: God's task for mankind (Gen. 1:28)
  - 1. Blessing, worship (*normative*)
  - 2. Filling the Earth (*existential*)
  - 3. Subduing, dominating the earth (*situational*)
  - 4. Cf. the promises to Abraham of seed and land
- B. The Great Commission: God's task for the church<sup>1</sup>
  - 1. Blessing, worship
  - 2. Making disciples
  - 3. Teaching them
  - 4. From God's promise of blessing to the nations



Vos, *The Kingdom of the Church* (p. 50):  
"To him (Jesus), the kingdom exists there, where not merely God is supreme, for that is true at all times and under all circumstances, but where God supernaturally carries through his supremacy against all opposing powers and brings man to the willing recognition of the same."

<sup>1</sup> Matt. 28:19-20

# Plan to Listen

5. OT: centripetal; NT: centrifugal

## C. Relation of these mandates

1. Both involve a filling of the earth with godly seed.
2. Great Commission applies Cultural Mandate to fallen world.
3. The “missional church”



## III. Specific Tasks

### A. Worship

1. Definition and Goal (John 4:23)
2. Old Testament and New Testament worship
  - a. OT sacrificial worship: the tabernacle and temple
  - b. NT worship: celebration of completed redemption
3. Principles of worship
  - a. Should be biblical (Isa. 29:13; Matt. 15:8-9).
    - i. Vs. our own preferences
    - ii. Vs. tradition for tradition's sake
  - b. Should be God-centered and Christ-centered (Psm. 18).
  - c. Should be edifying (1 Cor. 14:26).
    - i. To believers (Heb. 10:24-25)
    - ii. To unbelievers (worship in mission), vs. 25

Worship: Acknowledging the greatness of our covenant Lord

### B. Nurture

1. Preaching, teaching, counseling, pastoral care, mercy
2. Growth (Pet. 3:18)
3. Restoration (Gal. 6:1)

# Plan to Listen

## 4. “One anothering”<sup>2</sup>

### C. Witness

1. Unbelievers must always be in view.
2. “All things to all men,” Paul’s example<sup>3</sup>
3. Focused on redemption (Phil. 3:4-17; Matt. 6:33)

## IV. Ministries of the Church to Fulfill these Tasks

### A. The Word

1. The teaching elder (1 Tim. 5:17)
  - a. Qualifications (1 Tim. 3:2-7; Tit. 1:6-9)
  - b. Women elders? (see right margin)
2. General and special offices (Col 3:16)
3. The Word is our primary resource.<sup>4</sup>
4. Preach the Word (2 Tim. 4:2).

### B. Rule, Administration (Rom. 12:8; 1 Tim. 5:17)

### C. Mercy

1. Acts 6:1-7; Rom. 12:8; Gal. 2:10
2. The deacon (1 Tim. 3:8-13)



### Should women be elders?

1. Women and men are equal before God (Gen. 1:27, 1 Cor. 7:2-4, 11:11-12).
2. Women did pray and prophesy in the early church (1 Cor. 11:4).
3. Women are excluded from the judging of the prophets, a function of elders (1 Cor. 14:34-35).
4. Paul excludes women from authoritative teaching (1 Tim. 2:11-15)

<sup>2</sup> John 13:34-35; Rom. 12:10, 13:8, 15:4, 16:16; 1 Cor. 12:25; Gal. 5:13; Eph. 4:2, 32, 5:21; Col. 3:13, 16; 1 Thess. 3:12, 4:9, 18, 5:11; Heb. 3:13, 10:24-25; James 5:16; 1 Pet. 1:22, 3:8; 1 John 3:11, 23, 4:7, 11

<sup>3</sup> 1 Cor. 9:16-27, 10:31-11:1

<sup>4</sup> Eph. 6:17; 2 Tim 3:16-17; 2 Pet 1:19-21



# Pause to Reflect

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## Reflection Questions

1. Which of the three specific tasks of the church do you tend to emphasize most? Which do you emphasize least? Why is this so and how might you find a better balance?
2. Summarize the restrictions Dr. Frame puts on a woman's involvement in teaching ministry. Do you agree or disagree? Explain.
3. Read each of the "one anothering" passages in the footnotes of the lecture outline (p. 165). As you reflect on your experience in church life, which passage is most meaningful to you right now? Explain.



# Lesson Twenty

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## The Means of Grace (*Spiritual Growth*) in the Church



# Prepare to Discover

## Lesson Overview

Christianity is not a private affair for those seeking to improve their life. In fact, the Christian life is a *corporate* affair in that God provides means for our spiritual growth primarily in and through the church. In this lesson, Dr. Frame introduces the “means of grace” traditionally recognized within the Reformed tradition in order to describe how God uses the church to bring spiritual growth to individual believers. These means of grace as Frame reformulates them include the Word, fellowship and prayer in many variations.

They devoted themselves to the apostle’s teaching and to the fellowship, to the breaking of bread and to prayers. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in the homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And their Lord added to their number daily those who were being saved.

Acts 2: 42-47

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Identify the “means of grace” as understood by the Reformed tradition.
- ♦ Understand the Word as a “means of grace”.
- ♦ Value the meaning, blessings, and form of fellowship available through the Lord. Communicate to others a broad understanding of prayer.



# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 21
- Westminster Larger Catechism: 155-160, 178-196
- Westminster Shorter Catechism: 88-90, 98-107

## Lecture Outline

### I. The Idea of a Means of Grace

- A. Introduction
- B. The Reformed Tradition: Word, Sacraments, Prayer
- C. Frame's Reformulation: Word, *Fellowship*, Prayer

(cf. Lordship Attributes)

### II. The Word

- A. The Nature of the Word (see Lesson 4)
- B. The Power of God to Salvation (Rom. 1:16)<sup>1</sup>
- C. The Power of God for Spiritual Growth (Psm. 19:7, 119:105)<sup>2</sup>

### III. Fellowship

- A. The Meaning of Fellowship
  1. Sharing of goods (2 Cor. 8:4; Phil. 1:5)
  2. Religious union, worshipping together<sup>3</sup>
  3. Sense of brotherhood, closeness with others (Phil. 21)
  4. These are often hard to distinguish.
- B. Blessings of fellowship: love and encouragement<sup>4</sup>

Cf. "one anothering" (Lesson 19)

<sup>1</sup> James 1:18; 1 Pet. 1:23; Rom. 10:17; 1 Cor 1:21; 1 Thess 1:5; Acts 6:7, 13:49

<sup>2</sup> Matt. 4:4; Acts 20:32; Rom. 15:4; 2 Tim. 3:16; Heb. 4:12-13; 2 Pet. 1:19; Ps 1

<sup>3</sup> 1 Cor. 1:9, 10:29; 2 Cor. 6:14; Gal. 2:9; 1 John 1:3; Phil. 2:1

# Plan to Listen

## C. Forms of fellowship

1. Sacraments (See Lesson 21)
2. Worship
  - a. Its nature (See Lesson 19, III, A)
  - b. As a means of grace
    - i. God comes to be with his worshiping people.<sup>5</sup>
    - ii. God illumines his purposes to us (Psm. 73:17).
3. Giving
  - a. Radical sharing of Acts 4-5
  - b. Giving of oneself, *then* of one's wealth (2 Cor. 8:5)
  - c. Accompanied by hilarious joy (2 Cor. 9:7)
  - d. Brings rewards (2 Cor. 9:6-12)
  - e. First, to support one's own family (1 Tim. 5:3-9)
  - f. Then, especially to the "household of faith" (Gal. 6:10)
  - g. Also to the world (Luke 10:25-27)
  - h. Importance of the poor<sup>6</sup>
4. Spiritual gifts (See Lesson 12)
5. Evangelism (See Lesson 19, III, C)<sup>7</sup>
6. Nurture (See Lesson 19, III, B)<sup>8</sup>
7. Church Discipline (See Lesson 18)



<sup>4</sup> John 13:34-35, 15:12, Heb. 10:24-25

<sup>5</sup> Psm. 22:25 (cf. Rom. 15:9), 2 Chron. 5:13-14, 1 Cor. 14:25, James 4:8

<sup>6</sup> Gal. 2:10, James 2:16, 1 John 3:17

<sup>7</sup> Acts 2:4, 14-36, 4:8, 31, 9:17, 20, 13:9, 52

<sup>8</sup> Eph 4:29; Gal. 6:1; James 5:14, 20



# Plan to Listen

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## IV. Prayer

A. Definition and Aspects of Prayer (see right margin)

B. Why Pray?

1. It is commanded (1 Thess. 5:17). *Normative*
2. It is fellowship with the Father.<sup>9</sup> *Existential*
3. It is ordained to change history.<sup>10</sup> *Situational*

C. Spheres of Prayer (cf. Grudem)

1. In Jesus' Name<sup>11</sup>
2. In the Holy Spirit (Rom. 8:26-27)
3. According to God's will (Matt. 6:10; 1 John 5:14-15)
4. With faith (Matt. 21:22; Mark 11:24; James 1:6)
5. Obedience (Psm. 66:18; Prov. 15:8, 29)<sup>12</sup>
6. Confession of sin (Matt. 6:12; 1 John 1:9; James 5:16)
7. Forgiving others (Matt. 6:14-15; Mark 11:25)

D. Attitudes in Prayer

1. Humility (Matt. 6:5; Luke 18:11-13)
2. Persistence (Gen. 32:26; Deut. 9:25-26)<sup>13</sup>
3. Waiting for an answer (Psm. 27:14, 38:15, 130:5-6)
4. Earnestness (Dan. 9:19; Heb. 5:7)

E. Unanswered Prayer

1. Delay (Gal. 4:4; Rev. 6:10-11)

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<sup>9</sup> Matt. 6:9; Luke 11:9-13

<sup>10</sup> 2 Chron. 7:14; James 4:2; Luke 11:9-10

<sup>11</sup> 1 Tim 2:5; Heb 4:14-15, 10:22; John 16:23-24

<sup>12</sup> Prov. 28:9; 1 Pet. 3:7, 12; 1 John 3:21-22

<sup>13</sup> Mark 14:39; Luke 6:12; Cor. 12:8; Col. 4:2; 1 Thess. 5:17

Prayer: "Personal communication with God," corporate or individual (Grudem, 376ff)

Aspects of Prayer:

1. Adoration
2. Confession of sin
3. Thanksgiving
4. Intercession: for ourselves and others

# Plan to Listen

2. Sin (James 1:6-8, 4:3)

3. God's sovereign purposes (Luke 22:42; 2 Cor. 12:8-9)

## F. Prayer as a Means of Grace

1. Leads to powerful witness (Acts 4:24-31)

2. Fellowship with the Holy Spirit (Eph. 6:18; Jude 20)





# Pause to Reflect

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## Reflection Questions

1. Which of the three means of grace (Word, fellowship, prayer) have been *most* influential in your life? Which has been *least* influential? Why do you think these are true?
2. As a “means of grace,” worship helps us grow spiritually. How do you think this happens? Is it true in your life?
3. Consider the following scenario: There is a couple in your church who are about to give up on Christianity because they have concluded that “God is a fake.” They prayed for months and their daughter still died of cancer at a young age. Drawing on this lesson’s discussion on prayer, what would you say to them?

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# Lesson Twenty-One

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## The Sacraments



# Prepare to Discover

## Lesson Overview

Baptism and the Lord's Supper are perhaps the two most important means of grace in the life of the church. Baptism identifies us with Christ and his people, and in the Lord's Supper we eat and drink in Christ's presence in order to remember his death, receive spiritual nourishment and anticipate the great banquet to come. *But should we baptize infants or just believers? Should we baptize by immersion only, or are there other legitimate modes? What actually happens in the Lord's Supper?* Centuries ago, one's answer to these questions would cost one's life, so in this lesson Dr. Frame explains both the biblical testimony and the spiritual blessings that are available to believers today.

“Sacraments are holy signs and seals of the Covenant of Grace, immediately instituted by God to represent Christ and his benefits; and to confirm our interest in Him; as also, to put a visible difference between those that belong unto the Church and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word.”

Westminster Confession of Faith, 27.1

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Answer the question: “What is a sacrament?”
- ◆ Understand the meaning and significance of Baptism and the Lord's Supper and value their significance for the Christian life.
- ◆ Describe the major views of each sacrament and defend your own position from Scripture.
- ◆ Appreciate the activity of God as the sacraments are administered.



# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 27-29
- Westminster Larger Catechism: 161-177
- Westminster Shorter Catechism: 91-97

## Lecture Outline

### I. What is a Sacrament?

- A. Definition (Westminster Confession of Faith, 27.1)
- B. Analysis of Definition
  1. Normative: The signs
  2. Situational: God's actions
  3. Existential: God's presence<sup>1</sup>

### II. Baptism

- A. Definition (Westminster Confession of Faith, 28.1)
  1. Rite of entrance into the visible church
  2. Administration of the covenant
    - a. Sign
      - i. Cleansing (as in OT ceremonial washings)<sup>2</sup>
      - ii. Repentance (John's ministry, Matt. 3:6, 11)
      - iii. Union with Christ (see right margin)
    - b. Seal
      - i. God's action to confirm the covenant promises
      - ii. Application of the promises to the person<sup>3</sup>

<sup>1</sup> Cf. Westminster Larger Catechism, 162

<sup>2</sup> Lev. 8:5-6, 14:8-9, 15



Sacrament (Westminster Confession of Faith, 27.1): "Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits; and to confirm our interest in Him; as also, to put a visible difference between those that belong unto the Church and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word."

Baptism (Westminster Confession of Faith, 28.1): Baptism is a sacrament of the new testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also, to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life. Which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world."

#### Union with Christ:

1. Baptism "into the name" of the Trinity (Matt. 28:19, cf. 1 Cor 1:13, 15, 10:2)
2. Joined to Christ in his death and resurrection ("In Christ," Rom 6:3-6; 1 Cor 12:13; Col 2:11-12)
3. "Baptized into the Spirit" (Matt. 3:11)

# Plan to Listen

## 3. Other positions: Zwingli and Roman Catholic

### B. Major Views on the Biblical Mode of Baptism

#### 1. Immersion *only*

- a. The meaning of *baptize*
- b. The “many waters” of Aenon (John 3:23)
- c. “Going down into the water” and “came up out of the water” (Matt. 3:16)
- d. Symbolism of dying, being buried, raised with Christ<sup>4</sup>

#### 2. Sprinkling and pouring also biblical

- a. *Baptize* does not necessarily mean “immerse.” It often means simply “to wash,”<sup>5</sup> where immersion is unlikely.
- b. The “many waters” at Aenon imply only that John chose a place with sufficient water for the crowds.
- c. Matt. 3:16 does not imply immersion; baptism occurred *after* the person went into the water.
- d. Some locations make immersion unlikely.<sup>6</sup>
- e. No clear instance of immersion in the New Testament
- f. In Rom. 6:2-6, Paul’s main point turns on crucifixion with Christ, which is irrelevant to immersion.

#### 3. Biblical evidence for sprinkling

- a. OT sprinklings are called “baptisms.”<sup>7</sup>
- b. Christians are “sprinkled” by Jesus’ blood.<sup>8</sup>



<sup>3</sup> Matt. 28:19; cf. Num 6:24-27

<sup>4</sup> Rom. 6:2-6; Col. 2:11-12

<sup>5</sup> Luke 11:38, Mark 7:3-4

<sup>6</sup> Acts 9:11, 10:25, 16:32

<sup>7</sup> Heb. 9:10, 13, 19, 21

<sup>8</sup> Heb. 10:22, 12:24; 1 Pet. 1:2

# Plan to Listen

- c. Baptism of the Spirit is a pouring.<sup>9</sup>

## C. Infant Baptism

1. Burden of Proof
2. The Baptist Argument (Acts 2:41, 8:12)
  - a. No NT command to baptize children.
  - b. The NT links baptism to professions of saving faith, which infants cannot make.<sup>10</sup>
3. The Reformed-Paedobaptist Argument
  - a. Infant children of OT believers received circumcision to unite them with the covenant people of God.<sup>11</sup>
    - i. Promises were to believers and their children.<sup>12</sup>
    - ii. Covenant was read to all, including children.<sup>13</sup>
    - iii. The Flood and Exodus, types of baptism<sup>14</sup>
  - b. In the NT, children are heirs of the covenant.
    - i. Jesus' blessing on infants<sup>15</sup>
    - ii. "The promise is to you and to your children,"<sup>16</sup> this echoes the OT promise.

**NOTE:** To a first-century Jew, this language would indicate that just as God included Abraham's children in covenant with him so God includes the children of believers in the New Covenant.

- iii. Household baptisms<sup>17</sup>
- iv. Children of one believing parent are "holy."<sup>18</sup>

<sup>9</sup> Acts 2:17, 33; Romans 5:5; cf. "coming upon" (1:8), "falling upon" (10:44).

<sup>10</sup> Acts 10:44-48, 16:14-15, 16:32-33

<sup>11</sup> Gen. 17:1-16; Ex. 4:24-26; Rom 4:11

<sup>12</sup> Gen. 26:2-4, 28:13-14; Deut. 29: 9-13; Josh. 5:2-9

<sup>13</sup> Josh. 8:35; 2 Chron. 20:13; Joel 2:15-16

<sup>14</sup> 1 Pet. 3:20-21; 1 Cor. 10:1-2

<sup>15</sup> Luke 18:15-17, cf. Num. 6:27

<sup>16</sup> Acts 2:39

<sup>17</sup> Acts 16:15, 31-34, 11:14; 1 Cor. 1:16





# Plan to Listen

v. Paul addresses children as saints.<sup>19</sup>

## III. The Lord's Supper

### A. Definition (Westminster Confession of Faith 29.1)

1. Purpose<sup>20</sup>
2. Nourishment in the Present<sup>21</sup>

### B. The Presence of Christ

1. The Roman Catholic View: *Transubstantiation*
  - a. Bread and wine *become* the body and blood of Christ.
  - b. Supper is a continual sacrifice of Christ's body/blood.
  - c. Response (see right margin)
2. Lutheran View: *Consubstantiation*
  - a. Christ's body is "in, with, and under" the elements.
  - b. Response (see right margin)
3. Zwinglian View: *Mere symbol*
4. Reformed View: *Present in the Spirit*
  - a. We "participate" in him<sup>22</sup> and feed on him.<sup>23</sup>
  - b. The benefits come by faith alone.
  - c. The physical body of Christ is in heaven.

### C. Table Fellowship with God as Covenant Blessing

1. Food as an aspect of covenant fellowship (see right margin)

The Lord's Supper (Westminster Confession of Faith, 29.1): "Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and, to be a bond and pledge of their communion with him, and with each other, as members of his mystical body."

#### Response to Catholic view:

1. Scripture never suggests this.
2. Christ's sacrifice is complete and final.

#### Response to Lutheran view:

1. There is no biblical basis for this.
2. Dilutes the real significance of the supper.

#### Examples of Food in Cov't Fellowship:

1. The pre-Fall order (Gen. 1:29)
2. The Noahic Covenant (Gen 9:3)
3. The Passover feast (Ex. 12)
4. Meal at Mt. Sinai (Ex. 24:9-11)
5. Manna (Ex. 16:1-35, cf. Ps. 78:19-20)
6. Bread of the Presence (Ex. 25-30; Lev. 24:5-9, cf. Ex. 37:16; Num. 4:7)
7. The Peace Offering (Lev. 7:11-18)
8. Cup of the Lord's Supper (Luke 22:20; 1 Cor. 11:25)

<sup>18</sup> 1 Cor. 7:14

<sup>19</sup> Eph 1:1, 6:1

<sup>20</sup> 1 Cor. 11:25-26, cf. Rev. 19:19

<sup>21</sup> 1 Cor. 10:16-18; John 6:53-58; 1 Cor. 11:18-22

<sup>22</sup> 1 Cor. 10:16-18

<sup>23</sup> John 6:53-58



# Plan to Listen

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2. Meals with God as continuing nourishment (see right margin)
3. Consummation: The Messianic Banquet<sup>24</sup>

## D. The Experience of the Lord's Supper

1. Remembering Christ's death
  - a. Thanksgiving<sup>25</sup>
  - b. Reckoning ourselves completely forgiven
2. Nourishment for the Present: Participating in his body and blood and sharing his life, we have union with him.<sup>26</sup>
3. Future implications (1 Cor. 11:26)

### Examples of other "meals with God":

1. God's providence (Psm. 23:5)
2. Table fellowship with Wisdom (Prov. 9:2)
3. Jesus' miraculous feedings (Matt. 14:13-21)
4. Post-resurrection meals with Jesus (Luke 24:30; John 21:9-14; Acts 10:41)

John Calvin on the Lord's Supper: We lift our hearts in surrender to Christ. It is not so much that he joins us but that we join him in the heavenly places.

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<sup>24</sup> Luke 13:29, 14:15-24, 22:30; Rev. 19:9, cf. 1 Cor 11:26

<sup>25</sup> Matt. 26:27; Luke 22:17, 19; 1 Cor. 11:24

<sup>26</sup> 1 Cor. 10:16; John 6:35-59





# Lesson Twenty-Two

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## Heaven & Hell



# Prepare to Discover

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## Lesson Overview

What happens when we die? Is there a real heaven and hell where our souls will go? This area of theology is known as “personal eschatology,” and in this lesson, Dr. Frame discusses these and other questions related to the next life. According to the Bible believers go to be with God and await the future resurrection of their physical bodies, while unbelievers go to a place of punishment and await the final verdict against them. Both the righteous and wicked will be physically raised to stand before God for the final judgment, which will send the wicked to eternal punishment and the righteous to the new heaven and new earth.

“Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned.”

John 5:28-29

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Distinguish between the intermediate state and the final state of human beings after death.
- ◆ Identify views of heaven and hell which conflict with traditional Reformed theology.
- ◆ Recognize the differing fates for the wicked and those who have been declared righteous by faith.
- ◆ Comfort believers who have lost loved ones in death.
- ◆ Rejoice in the knowledge of what lies ahead for the people of God.



# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Westminster Confession of Faith: 32-33
- Westminster Larger Catechism: 84-90
- Westminster Shorter Catechism: 36-38

## Lecture Outline

### I. The Intermediate State

- A. Definition
- B. Believers: Immediately in the presence of Christ (Phil. 1:23)<sup>1</sup>
  - 1. Heaven (Isa. 66:1; Matt. 6:9)<sup>2</sup>
  - 2. Old Testament Believers (Gen. 5:24)<sup>3</sup>
  - 3. The Roman Catholic Doctrine of Purgatory
  - 4. The Cultic Doctrine of Soul Sleep (Matt. 9:24, 27:52)<sup>4</sup>
- C. Unbelievers: Torment awaiting final judgment<sup>5</sup>

### II. The Eternal State

- A. The New Heaven and New Earth
  - 1. The Return of Christ (1 Thess. 3:13; Jude 1:14)
  - 2. The Rapture (1 Thess. 4:16-17)



Intermediate State: An interval in which the dead await the final judgment and resurrection of the body.

Purgatory: A place of suffering for purification until the soul is “ready for heaven.”

The Cultic Doctrine of Soul Sleep: The view that the dead person is unconscious until the final judgment.

<sup>1</sup> Cf. Luke 23:43; 2 Cor. 5:8; Heb. 12:23; Rev. 6:9-11, 7:9-10

<sup>2</sup> Acts 1:11; 1 Pet. 3:22; cf. John 14:2

<sup>3</sup> 2 Kings 2:11 (cf. Matt 17:3); Psm. 23:6 (cf. Psm. 16:10-11, 17:15); Matt. 22:32; Luke 16:19-31

<sup>4</sup> John 11:11; Psm. 6:5, 115:17-18

<sup>5</sup> Luke 16:19-31; Matt. 25:31-46



# Plan to Listen

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3. The Final Judgment (Matt. 10:15, 11:22, 24)<sup>6</sup>
  - a. Unbelievers (Rom. 2:5-7)
  - b. Believers (Matt. 25:31-46; Rom. 14:10, 12; 2 Cor. 5:10)
4. The Renewal at the Final Judgment
  - a. A new heaven and a new earth (2 Pet. 3:13; Rev. 21:1)
  - b. A physical reality (Rom. 8:19-21)<sup>7</sup>
  - c. City, streets (Rev. 21:10-11, 21:21-26)
  - d. Temporal (Rev. 10:6, 21:24-26)<sup>8</sup>
  - e. Fullness of the Presence of God (Rev. 21:3-4, 22:3-4)<sup>9</sup>

## B. Eternal Blessing of Believers

1. The Presence of God (above). Worship (Rev. 22:3)
2. The Marriage Supper of the Lamb (Rev. 19:9)
3. Inheritance<sup>10</sup>
4. Positions of rule (Rev. 20:4; 22:5)
  - a. Judging angels (1 Cor. 6:3)
  - b. Judging Israel (Matt. 19:28; Luke 22:30)
  - c. Ruling cities (Luke 19:11-27)
5. Degrees of reward (Luke 19:11-27; 1 Cor. 3:12-15)
6. No sorrow (Rev. 21:4)

## Final Judgment of Unbelievers:

1. According to works (Rev. 20:12-13)
2. Every work (Eccl. 12:14; Matt. 12:36)
3. Includes the thoughts of hearts (Luke 12:2-3; Rom. 2:16)

## Final Judgment of Believers:

1. No fear of condemnation (John 5:24; Rom. 8:1)
2. Rewards (Rev. 11:18)

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<sup>6</sup> Acts 17:30-31; Rev. 20:11-15

<sup>7</sup> Rev. 19:9, 22:1-2; Luke 22:18

<sup>8</sup> Rev. 22:2

<sup>9</sup> Psm. 16:11, 27:4, 73:25-26

<sup>10</sup> Matt. 25:34, Acts 26:18, Eph. 1:11, 14, 18, Col. 1:12, 3:24, Heb. 9:15, 1 Pet. 1:4, Rev. 21:7

# Plan to Listen

## C. Eternal Punishment of Unbelievers (Hell)

1. Unbelief leads in condemnation (John 3:18, 36).
2. The wrath of God is terrible (Ex. 15:6-7).
3. Everlasting duration<sup>11</sup>
4. Degrees of punishment (Matt. 11:22, 24; Luke 20:47)
5. Vs. Annihilationism (cf. 1 Cor. 5:5)

## D. Final judgment an affirmation of God's righteousness



<sup>11</sup> Matt. 25:41, 46; Mark 9:43, 48; Luke 16:22-24, 28; Rev. 14:9-11, 19:3, 20:10



# Pause to Reflect

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## Reflection Questions

1. What is the difference for believers between the intermediate state and the eternal state? Why is this distinction important to understand?
2. Write a brief reflection on the Christian's future hope that you could use in discussing your faith with an unbeliever.
3. What is "hell"? In your answer, include a brief summary of the lesson's teaching and comment on what you believe. How is this important to your daily Christian life?



# Lesson Twenty-Three

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## The Events of the Last Days



# Prepare to Discover

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## Lesson Overview

We know that Jesus is coming again to judge the living and the dead. What we do *not* know is when he will come or what the events (or at least their order) will be that lead to his return, the last judgment and the eternal state. These topics have been debated throughout history and continue to be a source of great disagreement. However, in this lesson, Dr. Frame clarifies the various views of the last days and ends with a challenge to examine one's life in light of what is learned in the lesson.

“It is less important to list the events in the right order than to reorder one's life in light of Jesus' coming.”

– John M. Frame, D. D.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Distinguish between premillennial, amillennial, postmillennial and preterist views of the last days.
- ♦ Distinguish between what the Bible clearly teaches and what is disputable.
- ♦ Anticipate Jesus' return with joy and confidence.
- ♦ Understand that Jesus' coming should influence our lives today.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- The relevant chapter(s) in Grudem's *Systematic Theology*
- Review confessional statements from Lesson 22.

## Lecture Outline

### I. A Literal "Thousand Years"?<sup>1</sup>

### II. Amillennialism

- A. Revelation 20:1-6 is now. The "thousand years" is not literal.
- B. Jesus comes when he chooses.
- C. Resurrection of believers and unbelievers
- D. Final judgment
- E. New Heavens and New Earth
- F. First and second deaths; first and second resurrections

### III. Postmillennialism

- A. Rev. 20:1-6 is either now (like amillennialism) or a period before the coming of Christ
- B. Jesus comes at the end of this period.
- C. Resurrection of believers and unbelievers
- D. Final judgment
- E. New Heavens and New Earth



Amillennialism: The thousand years is now, and in that period the Gospel triumphs spiritually, but not culturally.

Postmillennialism: The thousand years is now (or somewhat future), and during that time the Gospel will triumph both spiritually and culturally.

<sup>1</sup> Psm 50:10, 84:10, 90:4, 105:8



# Plan to Listen

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## IV. Premillennialism

### A. Classic, Historic Premillennialism

1. At the end of the church age, Christ comes and raises believers to be with him.
2. He rules on earth for 1000 years (may be literal or non-literal, Rev. 20:1-6)
3. At the end of this time, there may be a brief apostasy.
4. After 1000 years, resurrection of unbelievers for judgment.
5. New Heavens and New Earth

### B. Dispensational Premillennialism

1. At the end of the church age, Christ raises believers secretly to be with him (the “secret rapture”).
2. The earth undergoes seven years of tribulation.<sup>2</sup>  
**NOTE:** This view, then, is “pre-tribulational.” Some dispensationalists, however, believe in a mid-tribulational or post-tribulational rapture.
3. After the seven years, Jesus returns *with* his saints publicly and visibly.
4. He rules on earth for 1000 years (may not be literal). This is Rev. 20:1-6.
5. At the end, there may be an apostasy.
6. Final Judgment
7. New Heavens and New Earth

Premillennialism: The millennium is yet future. Jesus will come, and then the thousand years of peace will begin.

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<sup>2</sup> Dan. 7:25, 9:27, 12:7; Rev. 12:14



# Plan to Listen

## V. Arguments for Amillennialism

- A. Satan is bound during Jesus' earthly ministry.<sup>3</sup>
- B. Only one return of Christ preceding general resurrection<sup>4</sup>
- C. The church age is a time of persecution, lawlessness.<sup>5</sup>

## VI. Arguments for Postmillennialism

- A. The kingdom of God will fill the earth (Matt. 13:31-33).
- B. That kingdom will triumph over opposition.<sup>6</sup>
- C. When people embrace the spiritual benefits of the Gospel, it affects their lives and the institutions of society.

## VII. Arguments For Premillennialism

- A. Some passages fit neither the present age nor the eternal state, i.e., God reigns on earth, yet sin continues.<sup>7</sup>
- B. Rev. 20 seems related to future events.<sup>8</sup>

## VIII. Preterism

- A. Arguments<sup>9</sup>
- B. Reply
- C. Some predicted events did not take place in 70 AD.
- D. Post-Apostolic Church Fathers unaware of any coming of Christ in 70 AD



Preterism: Many, or all, of the prophecies of Jesus' coming were fulfilled by God's judgment on Jerusalem in 70 AD.

<sup>3</sup> Cf. Luke 10:18; Rev. 20:1-2, 3

<sup>4</sup> John 5:28-29; Acts 24:15; Dan. 12:2; Matt. 24:29-31

<sup>5</sup> 2 Tim. 3:1-5, 12-13, 4:3-4; Matt. 24:21-30

<sup>6</sup> Psm. 22:27, 37:9-11, 46:8-10, 47:1-3, 66:4, 72:8-11, 86:9, 138:4-5, 149:5-9; Isa. 11:2:2-5, 9:2-7, 11:1-10, 32:15-17, 40:4-11, 42:1-12, 49:1-26, 56:3-8, 60:1-22, 61:1-11, 62:1-12, 65:1-25, 66:1-24; 1 John 5:4

<sup>7</sup> Isa. 65:20, 11:6-11; Psm. 72:8-14; Zech. 14:5-14, Rev. 2:26-27

<sup>8</sup> Cf. Rev. 2:8; Luke 19:17

<sup>9</sup> Luke 21:31-32; Isa. 34:1-4, 9-10, Matt. 24:3

# Plan to Listen

## IX. The Already and the Not-Yet<sup>10</sup>

### X. Eschatology and the Christian Life

- A. The coming judgment changes our priorities.<sup>11</sup>
- B. Our eagerness for the return of Christ motivates purity.<sup>12</sup>
- C. We can be assured that our labors are not in vain.<sup>13</sup>
- D. Since we don't know the time of his return, we must be ready.<sup>14</sup>
- E. Rewards serve as motivation.<sup>15</sup>



<sup>10</sup> Acts 2:17; 2 Tim. 3:1; 2 Pet. 3:3; Col. 3:1

<sup>11</sup> 2 Pet. 3:11; 1 Cor. 7:26, 29

<sup>12</sup> 2 Pet. 3:12, 1 John 3:3

<sup>13</sup> 1 Cor. 15:58

<sup>14</sup> Matt. 24:44; 1 Thess. 5:1-10; 1 Pet. 1:7; 2 Pet. 3:14

<sup>15</sup> Matt. 5:12, 46, 6:1ff, 10:41f; Rom. 14:10; 1 Cor. 3:8ff, 9:17-18, 25; 2 Cor. 5:10; Eph. 6:7-8; Col. 3:23-25; 2 Tim. 4:8; 1 Pet. 5:4; James 1:12; 2 John 8; Rev. 11:18.



1. Recognizing there is much we do not know, briefly summarize *your* position on the events of the last days. Why do you believe this and how does it impact your spiritual life?

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Foundations of Systematic Theology ♦ ITS Learning Guide

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# Lesson Twenty-Four

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## Synthesis & Application

*Bringing It All Together*



# Prepare to Discover

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## Lesson Overview

Although the Bible is a collection of various types of literature written over thousands of years by numerous authors in multiple languages, we *can* understand the big picture: *The Bible is a declaration that God is Lord and Savior, and more specifically, Jesus is Lord and Savior.* This overarching theme becomes clear as we consider the “Lordship Attributes” of *control, authority and presence*, which help us organize the materials of Scripture for better understanding and application. In this lesson, Dr. Frame summarizes the foundations of systematic theology using the Lordship Attributes as a structural, pedagogical device and offers concluding applicational thoughts in light of this study.

“I pray that God will continue to lead you into all his wonderful truth and empower you as you take his Word to every nation and tribe and language and people.”

– John M. Frame, D.D.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ♦ Summarize what the Bible teaches, from the perspective of God’s Lordship.
- ♦ Present the Gospel as the good news of the Kingdom of God.
- ♦ Appreciate both the diversity and unity of the teachings of Scripture.
- ♦ Show how systematic theology aids in understanding and applying Scripture to the Christian life.

# Plan to Listen

## Reading

Before listening to the lecture, read the following:

- Any remaining chapter(s) you have not read in Grudem's *Systematic Theology*. After this lesson, you should have completed reading this book in its entirety.
- Westminster Confession of Faith: 19-24
- Westminster Larger Catechism: 91-148
- Westminster Shorter Catechism: 39-81



## Lecture Outline

### I. God is Lord in a Threefold Way

- A. The Lordship Attributes: control, authority, and presence (Lesson 1).
- B. These correspond to situational, normative, and existential perspectives (Lesson 6).
- C. The Bible describes God (Lesson 2) by means of
  1. Actions (situational)
  2. Authoritative descriptions (normative)
  3. Trinitarian self-disclosure (existential)
- D. God's actions
  1. Redemption (existential)
  2. Creation, Providence, and Miracle (situational)
    - a. Creation is normative; providence is situational; miracle is existential.
    - b. All of these display God in three ways:
      - i. Revelation (normative)
      - ii. Power (situational)

# Plan to Listen

## iii. Presence of God (existential)

### 3. Decree (normative)

## E. Authoritative Biblical descriptions

### 1. Names (normative)

### 2. Images (existential)

### 3. Attributes (situational)

## F. Attributes of God

### 1. Love (existential)

#### a. Allegiance (normative)

#### b. Action (situational)

#### c. Affection (existential)

### 2. Knowledge (normative)

#### a. Subject (the knower, existential)

#### b. Object (the known, situational)

#### c. Norm (the laws of thought, normative)

### 3. Power (situational): Not primarily that God is outside this world, but that he is Lord over it.

## G. God as Trinity (Lesson 3)

### 1. Father (normative)

### 2. Son (situational)

### 3. Spirit (existential)

## H. The Bible, God's Word (Lessons 4-5)

### 1. Powerful (situational)

### 2. Meaningful/Authoritative (normative)





# Plan to Listen

- 3. Self-expression (existential)
- I. Forms of Revelation (Lessons 4-5)
  - 1. General (situational)
  - 2. Special (normative)
  - 3. Existential (existential)
- J. Man, God's Image (Lesson 7)
  - 1. Physical (situational, King)
  - 2. Official (normative, Prophet)
  - 3. Ethical (existential, Priest)
- K. Sin, perversion of the image, man's lordship. (Lesson 8)
  - 1. Guilt (normative)
  - 2. Punishment (situational)
  - 3. Pollution, Corruption (existential)
- L. Death
  - 1. Judicial (normative)
  - 2. Spiritual (existential)
  - 3. Psycho-physical (situational)
- M. Reply to the Problem of Evil (Lesson 8)
  - 1. God sets the standards (normative)
  - 2. He brings good out of evil (situational)
  - 3. He removes our sorrows and tears (existential)
- N. Covenant (Lesson 9)
  - 1. Law (normative)



# Plan to Listen

2. Grace (situational)

3. Presence (existential)

## O. Covenant Promises

1. Seed (existential)

2. Land (situational)

3. Redemption (normative)

## P. Christ the Lord (Lesson 10)

1. Perfect God (normative)

2. Perfect man (situational)

3. Perfect person (existential)

## Q. The Work of Christ (Lesson 11)

1. Prophet (normative)

2. Priest (existential)

3. King (situational)

## R. The Person and Work of the Spirit (Lesson 12)

1. God's power (situational)

2. God's prophet (normative)

3. God's presence (existential)

## S. Salvation: Its Initiation (Lesson 13)

1. Election (normative)

2. Calling (situational)

3. Regeneration (existential)

## T. Salvation: Our Response (Lesson 14)



# Plan to Listen

1. Faith (existential)
    - a. Faith (normative)
    - b. Hope (situational)
    - c. Love (existential)
      - i. Allegiance (normative)
      - ii. Action (situational)
      - iii. Affection (existential)
  2. Repentance (situational)
  3. Faith's unique object (normative)
- U. Salvation: Our Status (Lessons 15-16)
1. Justification (normative)
  2. Adoption (situational)
  3. Sanctification (existential)
- V. Salvation: Its Consummation (Lesson 17)
1. Perseverance (situational)
  2. Present Glorification (existential)
  3. Future Glorification (normative)
- W. The Church (Lesson 18)
1. God's elect (normative)
  2. God's people (existential)
  3. God's visible Kingdom headquarters (situational)
- X. Church Officers
1. Apostles (normative)
  2. Elders (situational)



# Plan to Listen

3. Deacons (existential)

## Y. Purposes of Church Discipline

1. Instruction (normative)
2. Bring Glory to Christ (situational)
3. Restore the Offender (existential)

## Z. The Task of the Church (Lesson 19)

1. Going (situational)
2. Teaching (normative)
3. In Jesus' presence (existential)

## AA. The Cultural Mandate

1. Fill the earth (existential)
2. Subdue the earth (situational)
3. Worship the Lord everywhere (normative)

## BB. The Means of Grace (Lesson 20)

1. The Word (normative)
2. Fellowship (situational)
  - a. Worship (normative)
  - b. Sharing goods (situational)
  - c. Nurture (existential)
3. Prayer (existential), because
  - a. God commands it (normative)
  - b. It deepens fellowship with him (existential)
  - c. It changes things in the world (situational)



# Plan to Listen

## CC. Sacraments (Lesson 21)

1. Signs (normative)
2. God's actions (situational)
3. God's presence (existential)

## DD. Eschatology (Lessons 22-23)

1. Judgment (normative)
2. Final redemption (situational)
3. Ultimate divine presence (existential)

## II. Application

- A. Know (normative, Matt. 4:4)
- B. Preach (situational, Matt. 28:19-20)
- C. Be (existential, Jer. 31; Heb. 8)





# Pause to Reflect

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## Reflection Questions

1. Write a one-page (double-spaced) reflection on the insights you learned in this course. Include the following: a) Comment on both the content you learned and how it has (or will) impact your life. b) What is one thing that would be helpful for the church you attend to learn or understand?