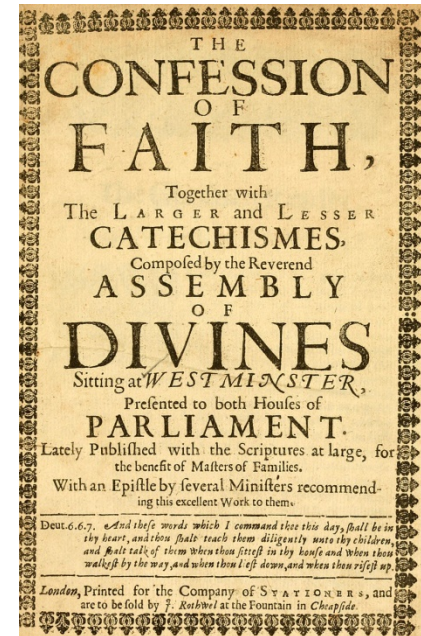


The Westminster Larger Catechism

Lesson 11: Work of the Mediator



Presbyterian Catechising
John Phillip 1847



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WLC Q46

Q. What was the estate of Christ's humiliation?

A. The estate of Christ's humiliation was that low condition, wherein he for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death, until his resurrection.

WLC Q46

- **Scripture References:**

- **Phil. 2:6-8**

- Christ's voluntary self-humiliation

- **Luke 1:31**

- Christ's humiliation in his birth as a human being

- **2 Cor. 8:9**

- Christ's self-humiliation in giving up the enjoyment of riches in heaven for a life of poverty on earth

- **Acts 2:24**

- Christ's resurrection the termination of his humiliation

WLC Q46

- **In carrying out Plan of Salvation, what condition did Christ take upon himself and why?**
 - A low condition
 - For our sakes
- **What was Christ's condition before he came to this world?**
 - State of infinite divine glory
- **How else may “made himself of no reputation” (Phil. 2:7) be translated?**
 - Literally means “he emptied himself”

WLC Q46

- **Of what did Christ “empty himself” when he became man?**
 - Enjoyment of his heavenly glory
- **What serious error has been held concerning Christ’s “emptying himself”?**
 - Some have held Christ emptied himself of his deity
 - Christ was divine in heaven, but only a man on earth
 - Many NT texts teach Christ was truly and fully God while on earth
 - True meaning is Christ emptied himself of the enjoyment of his divine glory, taking “the form of a servant” instead
 - His nature was still the same, but position was different

WLC Q47

Q. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the son of man, made of a woman of low estate, and to be born of her; with divers circumstances of more than ordinary abasement.

WLC Q47

- **Scripture References:**

- **John 1:14, 18**

- Christ, who became man, was from all eternity the Son of God

- **Galatians 4:4**

- Christ in the fullness of time became man and was born as an infant

- **Luke 2:7**

- Our Savior was born of a woman of low estate, and with circumstances of more than ordinary abasement

WLC Q47

- **How long had Christ been the Son of God?**
 - From all eternity
- **What is the meaning of Christ was “in the bosom of the Father” (John 1:18)?**
 - Christ, the eternal Son, is one God with the Father
 - Father and Son are the same in substance, though they are distinct persons of the Trinity
- **Why was Christ “pleased” to become the son of man?**
 - Christ became man voluntarily, of his own free will, not because he was compelled to do so

WLC Q47

- **When did Christ become man?**
 - When the fullness of the time was come
- **What is the meaning of “when the fullness of the time was come”?**
 - Time appointed by God from all eternity
 - Time when all age-long preparations completed, and prophecies were about to be fulfilled

WLC Q47

- **Why is Mary, the mother of Jesus, referred to as “a woman of low estate”?**
 - Based on Mary’s own words in Luke 1:48
 - Refers not to her character, but to her economic and social position among the Jews of that day
- **What “circumstances of more than ordinary abasement” attended birth and infancy of Jesus?**
 - Born in a stable, because there was no room in the inn
 - Necessary to take him suddenly to a foreign country to escape Herod’s plot to murder him

WLC Q48

Q. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by subjecting himself to the law, which he perfectly fulfilled; and by conflicting with the indignities of the world, temptations of Satan, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.

WLC Q48

- **Scripture References:**

- Galatians 4:4

- Christ was born under the law

- Matthew 5:17, **Romans 5:18-19**

- Christ perfectly fulfilled the law of God

- Psalm 22:6, Hebrews 12:2-3

- Christ conflicted with the indignities of the world

- Matthew 4:1-12, Luke 4:13

- Christ conflicted with the temptations of Satan

- **Hebrews 2:17-18**, Hebrews 4:15, **Isaiah 52:13-14**

- Christ conflicted with infirmities in his flesh

WLC Q48

- **Why was it necessary that our Savior be subject to the law of God?**
 - To fulfill the law as our representative
 - Perfect obedience to God's will; what Adam failed to do
 - 2nd Adam, must accomplish this that righteousness be reckoned to our account
- **How did Savior become subject to God's law?**
 - By his own voluntary decision to become man
 - According to stipulated terms of the Covenant of Grace
 - Entered into between him and the Father in eternity before creation of the world

WLC Q48

- **How did Christ fulfill the law of God?**
 - Christ fulfilled the law of God perfectly
 - Obedience was both positive and negative
 - Never broke any of the law's commands
 - Fully performed all the law required
- **Why was becoming subject to the law a matter of Christ humbling himself?**
 - As God he was by nature above the law
 - By nature not under the law, but the Author of the law
 - In becoming man, laid aside his heavenly glory, and took the form of a servant, under the law

WLC Q48

- **Why were the indignities of the world a humiliation to our Savior?**
 - Contrary to his holy nature, and to the peace, order and reverence of heaven, whence he came
- **Why were the temptations of Satan a humiliation to our Savior?**
 - Insult to holy character to be tempted by Satan
 - Deceitful, wicked, & in rebellion against God's authority
 - Lord of glory was approached and tempted by the vilest and most lawless rebel in the universe

WLC Q48

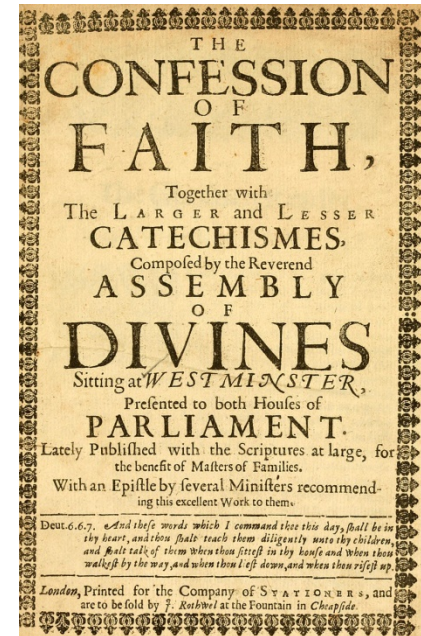
- **What should be our attitude of how He humbled himself during his life on earth?**
 - Should be filled with deepest gratitude to him who endured such afflictions & privations for our sakes
 - Should resist temptation to yield to discouragement & despair when faced with troubles & hardships
 - Remember our Savior, Lord of glory, endured much more grievous troubles and hardships in his great love for us

The Westminster Larger Catechism

Lesson 11: Work of the Mediator



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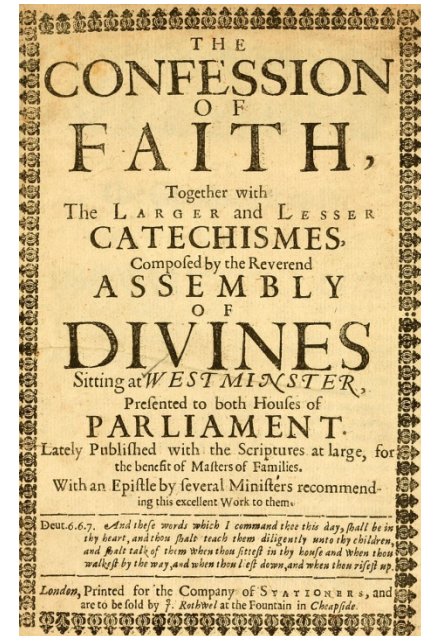
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Lesson 12: Work of the Mediator



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WLC Q49

Q. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that having been betrayed by Judas, forsaken by his disciples, scorned and rejected by the world, condemned by Pilate, and tormented by his persecutors; having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God's wrath, he laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross.

WLC Q49

- **Scripture References:**

- Matthew 27:4

- Christ betrayed by Judas

- Matthew 26:56

- Christ forsaken by his disciples

- **Isaiah 53:2-3**

- Christ scorned and rejected by the world

- Matthew 27:26-50, John 19:34

- Christ condemned by Pilate, & tormented by persecutors

- Luke 22:44, Matthew 27:46

- Christ's conflict with the terrors of death, powers of darkness, and the weight of God's wrath

- **Isaiah 53:10**

- Christ's life laid down by himself as an offering for sin

- **Philippians 2:8, Hebrews 12:2, Galatians 3:13**

- The painful, shameful and cursed death of the cross

WLC Q49

- **Why was being betrayed by Judas an especially grievous humiliation?**
 - Judas was not a stranger, or professed enemy
 - Had been admitted to special privileges and friendship with Jesus in Circle of 12 disciples
- **Why was being forsaken by his disciples hard for Jesus to bear?**
 - Conduct of disciples showed, for time being, more concerned about their safety than loyalty to Lord
 - Personal fear was stronger than love for Christ

WLC Q49

- **Why was being scorned and rejected by the world a humiliation to Christ?**
 - He was the Creator and Lord of all the world
 - Ought to have received him with reverence and joy.

He came unto his own, and his own received him not John 1:11
- **Why was being condemned by Pilate a special humiliation to Christ?**
 - Condemnation was contrary to justice
 - Official representative of State—a divine institution
 - Appointed to administer justice, condemned Christ unjustly & contrary to the evidence in the case

WLC Q49

- **When did Jesus feel weight of God's wrath?**
 - During the whole of his life on earth
 - Especially at end of his earthly life, in Garden and most of all during 3 hours of darkness on cross
 - Ended with “My God, my God, why have you forsaken me?”
- **What was character of our Savior's death?**
 - Death was unique and unlike that of other men
 - Jesus died
 - Not of sickness, accident or old age
 - Not simply as a victim of injustice and oppression
 - Not merely as a martyr for a great cause
 - But as an offering for sin, a substitute for sinners

WLC Q49

- **Why was death by crucifixion a shameful and cursed death?**

- For Romans, crucifixion was reserved for slaves and the lowest criminals
- God's Word pronounced this death to be accursed

He that is hanged is accursed of God --Galatians 3:13; Deut. 21:23

- **How did our Savior finally die?**

- Voluntarily laid down his life, at appointed moment

Jesus . . . yielded up the ghost, Matt 27:50

I lay down my life, that I might take it again. No man takes it from me, but I lay it down of myself. John 10:17-18

- Yielded up his life by an act of his own will, not because the limit of his physical endurance had been reached

WLC Q50

Q. Wherein consisted Christ's humiliation after his death?

A. Christ's humiliation after his death consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day; which has been otherwise expressed in these words, he descended into hell.

WLC Q50

- **Scripture References:**

- 1 Corinthians 15:3-4
 - Christ's burial a necessary fact of the gospel
- Psalm 16:10 compared with **Acts 2:24-32**
 - Christ's continuing in the state of the dead, and under the power of death, till the third day
- Romans 6:9, Matthew 12:40
 - The power of death over Christ's body only temporary, limited to three days
- **1 Peter 3:18-20, 1 Peter 4:5-6**, Ephesians 4:9-10
 - Christ descended into hell

WLC Q50

- **Why was it a humiliation for his body to be buried & under power of death for a time?**
 - Because “wages of sin is death” (Romans 6:23)
 - Christ was “holy One of God” with no personal sin
 - Death had no power over him except our sins were laid upon him--death and burial as Sin-bearer & Substitute
- **Why could Christ’s body be kept under the power of death for a short time only?**
 - Penalty for sin had been fully paid, and guilt of his people’s sins wholly canceled
 - If it had remained permanently under power of death, would have indicated penalty for sin not fully paid

WLC Q50

- **What is meant by *He descended into hell*?**
 - Taken from Apostles' Creed
 - Various interpretations
 - Christ preached to dead with possibility of salvation
 - Christ preached to damned to justify their punishment
 - Christ descended to OT saints to set them free
 - Catholics & some Protestants
 - Christ's experience of suffering on the cross
 - Many more liberal Protestants
 - Christ's burial and being under power of death for time
 - Hell is the realm of the power of death
 - Vos's position
 - "More allegory than history" –Augustine
 - Past history: John Piper

when these people were alive in the days of Noah, in the Spirit Christ spoke to them through the preaching of Noah; and now they are in prison.

- Christ suffered Hell for the sins of the saved

WLC Q50

- Martin Luther
 - Christ suffered humiliation of Hell to achieve victorious glorification

We simply believe that the entire person, God and man, after the burial descended into hell, conquered the devil, destroyed the power of hell, and took from the devil all his might. —Formula of Concord Solid Declaration, IX.2

- Calvin

*If Christ had died only a bodily death, it would have been ineffectual. No — it was expedient at the same time for him to undergo the severity of God's vengeance, to appease his wrath and satisfy his just judgment. For this reason, he must also grapple hand to hand with the armies of hell and the dread of everlasting death...No wonder, then, if he is said to have descended into hell, for he suffered the death that, God in his wrath had inflicted upon the wicked! ...The point is that the Creed sets forth...that invisible and incomprehensible judgment which he underwent in the sight of God in order that we might know not only that Christ's body was given as the price of our redemption, but that he paid a greater and more excellent price in suffering in his soul the terrible torments of a condemned and forsaken man...For they have never earnestly considered what it is or means that we have been redeemed from God's judgment. Yet this is our wisdom: duly to feel how much our salvation cost the Son of God. —John Calvin, *Institutes*, II.XVI.8-12*

WLC Q51

Q. What was the estate of Christ's exaltation?

A. The estate of Christ's exaltation comprehends his resurrection, ascension, sitting at the right hand of the Father, and his coming again to judge the world.

WLC Q51

- **Scripture References:**
 - 1 Corinthians 15:4
 - Christ's resurrection
 - Acts 1:9-11, Mark 16:19
 - Christ's ascension to heaven
 - **Ephesians 1:19-20**
 - Christ's sitting at the right hand of the Father
 - Acts 1:11; **Acts 17:31**
 - Christ's coming again to judge the world

WLC Q51

- **What four elements are included in Christ's estate of exaltation?**
 - His resurrection
 - His ascension to heaven
 - His sitting at the right hand of God the Father
 - His coming again to judge the world
- **Which of these four elements are past, which present, and which still future?**
 - 2 are past, his resurrection and ascension
 - 1 is present, his sitting at right hand of God the Father
 - 1 is still future, his coming again to judge the world

WLC Q52

Q. How was Christ exalted in his resurrection?

A. Christ was exalted in his resurrection, in that, not having seen corruption in death (of which it was not possible for him to be held), and having the very same body in which he suffered, with the essential properties thereof (but without mortality, and other common infirmities belonging to this life), really united to his soul, he rose again from the dead the third day by his own power; whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death, and him that had the power of it, and to be Lord of quick and dead: all which he did as a public person, the head of his church, for their justification, quickening in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.

WLC Q52

- **Scripture References:**

- Acts 2:24,27

- Christ's body not subject to decay while in the grave

- Luke 24:39

- Christ rose again in identical body he suffered in

- Romans 6:9; Revelation 1:18

- Christ's resurrection body immortal

- John 10:18

- Christ rose again by his own power

- Romans 1:4

- Christ declared to be Son of God by his resurrection

- Romans 8:34

- Christ's resurrection, declared to satisfy God's justice

- Hebrews 2:14

- Christ, by his resurrection, conquered death and Satan, who had the power of death

WLC Q52

- **Scripture References:**

- Romans 14:9

- Christ, by his resurrection, shown as Lord of living & dead

- 1 Corinthians 15:21-22

- In his resurrection Christ acted as “a public person”

- Ephesians 1:20-23; Colossians 1:18

- Christ, in resurrection, acted as Head of his Church

- Romans 4:25

- Christ raised from the dead for our justification

- Ephesians 2:1,5-6; Colossians 2:12

- Christ raised from dead for people’s quickening in grace

- 1 Corinthians 15:25-27

- Christ raised to conquer his people’s enemies

- 1 Corinthians 15:20

- Christ raised from the dead to guarantee that his people will rise from the dead too

WLC Q52

- **Why could Christ not be held permanently under the power of death?**
 - Because of his deity; being the Son of God, he could not remain under the power of death
 - Penalty for sin had been completely paid and canceled; death had lost its claim on him
- **What is meaning of “essential properties thereof”?**
 - Properties or characteristics which identified it as Christ’s true human body

WLC Q52

- **What was difference between glorified body and body before he was crucified?**
 - His glorified body is “without mortality, and other common infirmities belonging to this life”
- **What five great truths were demonstrated by Christ’s resurrection?**
 - He is the Son of God
 - He satisfied God’s justice for sins of his people
 - He had conquered death
 - He had conquered Satan, the devil
 - He is the Lord of the living and the dead

WLC Q52

- **What do “quick” and “quickening” mean?**
 - “Quick” is an old word which means “alive” or “living”; “quickening” means “making alive”
- **What is meant by “a public person”?**
 - One who acts, not personally, but as an official representative of a body of people
 - Opposite of “a private citizen”
- **As public person, who did Christ represent?**
 - His people, his Church, of which he is the Head

WLC Q52

- **What benefits come to the Church from Christ's resurrection?**
 - Justification
 - Quickening in grace
 - Support against enemies
 - Assurance of our own resurrection at the last day

WLC Q53

Q. How was Christ exalted in his ascension?

A. Christ was exalted in his ascension, in that having after his resurrection often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God, and giving them commission to preach the gospel to all nations, forty days after his resurrection, he, in our nature, and as our head, triumphing over enemies, visibly went up into the highest heavens, there to receive gifts for men, to raise up our affections thither, and to prepare a place for us, where himself is, and shall continue till his second coming at the end of the world.

WLC Q53

- **Scripture References:**

- Acts 1:3-4

- Christ's appearing to his apostles after resurrection

- Matthew 28:19-20

- Great Commission to preach the gospel to all nations

- Hebrews 6:19-20

- Christ ascended to heaven as our Head

- Ephesians 4:8

- Christ ascended triumphing over enemies

- Acts 1:9-11; Ephesians 4:10; Psalm 68:18

- Christ's ascension; purpose to receive gifts for men

- Colossians 3:1-2

- Christ's ascending to raise our affections heavenward

- John 14:3

- Christ ascended to prepare place for his people

- Acts 3:21

- Christ must remain in heaven until his second coming

WLC Q53

- **What great command did Christ give to his people between resurrection & ascension?**
 - “Great Commission” to preach the gospel to all nations (Matthew 28:18-20, Mark 16:15-18, Luke 24:47, Acts 1:8)
- **Why is the phrase “in our nature” used to describe Christ’s ascension?**
 - Not merely as God that he ascended into heaven
 - As human being, with human body and soul
 - Christ’s human nature left earth and entered the realm of heaven

WLC Q53

- **Why is the phrase “as our head” used to describe Christ’s ascension?**
 - Ascension was official act, as our representative, 2nd Adam, head of the redeemed human race
 - In heaven today Jesus Christ the God-man is the representative or head of the people of God
- **How did Christ triumph over enemies in his ascension?**
 - Enemies had rejected and crucified him
 - In spite of their hatred and opposition he ascended into heaven as King of kings and Lord of lords

WLC Q53

- **Why is visibility of ascension so strongly emphasized in the account in Acts 1:9-11?**
 - Avoid idea that ascension was only a vision or hallucination or only a spiritual ascension.
 - Leaves no doubt disciples were awake & actually saw Christ's human form rise up and leave earth
- **What is meant by Christ ascended to heaven in order to receive gifts for men?**
 - “Receive gifts for men” from Psa 68:18, & Eph 4:8
 - Gifts described in Ephesians 4:11-12
 - Official functions in Church: apostles, prophets, evangelists, pastors and teachers
 - Purpose is “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”

WLC Q53

- **Why should Christ's ascension raise our affections heavenward?**

- Savior in heaven should make us think of heaven & value it more highly than all possessions of this world

Where your treasure is, there will your heart be also

- **How do we know that heaven is a place and not just a spiritual state or condition?**

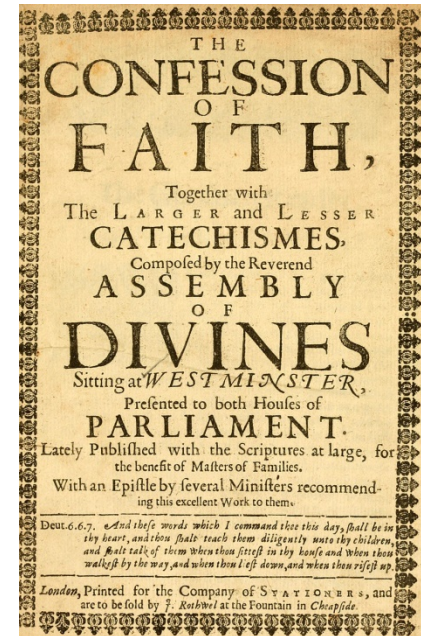
- Christ's human body is there, therefore must be place
- John 14:3 promise: *I go to prepare a place for you*
 - Should resist tendency to “spiritualize” Christ's promise
 - Do not know where heaven is, but know it is real place
- Doctrine of bodily resurrection implies and requires belief in heaven as a place

The Westminster Larger Catechism

Lesson 12: Work of the Mediator



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John Phillip 1847



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WLC Q54

Q. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favor with God the Father, with all fulness of joy, glory, and power over all things in heaven and earth; and does gather and defend his church, and subdue their enemies; furnishes his ministers and people with gifts and graces, and makes intercession for them.

WLC Q54

- **Scripture References:**

- **Philippians 2:9**

- Christ exalted by God the Father

- Psalm 16:11 compared with Acts 2:28

- Christ given all fullness of joy by God the Father

- John 17:5

- Christ given glory by God the Father

- **Ephesians 1:22-23**; 1 Peter 3:22

- Christ given supreme power by God the Father

- **Ephesians 4:10-12**; Psalm 110:1-2

- Christ, at Father's right hand, gathers and defends his church, subdues their enemies, and furnishes his ministers and people with gifts and graces

- Romans 8:34

- Christ, at Father's right hand, intercedes for his people

WLC Q54

- **What is meant by Christ sits at right hand of God in heaven?**
 - Figurative language: God is a spirit and has no body, he does not have a literal right hand
 - Christ, being God & man in one person, occupies highest place in heaven next to God the Father.
 - As God, Christ is fully equal to the Father in all things
 - As God-man, exalted to highest place next to God
- **Why was Christ exalted to the right hand of God in heaven?**
 - Reward for obedience, sufferings & death, by terms of the Covenant of Grace. Phil 2:8-11

WLC Q54

- **What power does Christ exercise at the right hand of God in heaven?**
 - *All power in heaven and in earth* Matthew 28:18
 - Power committed to Christ is absolutely universal
 - 1 Corinthians 15:27-28 shows only God the Father is excepted from Christ's dominion
- **How long will Christ's dominion over the entire created universe continue?**
 - Throughout present age until Christ's second coming at the end of the world

WLC Q54

- **What is purpose or aim of Christ's dominion over the entire universe?**

- Benefit of his Church--Ephesians 1:22

...Put all things under his feet, and gave him to be head over all things to the church

- Not *head over all things in the church*
 - But *head over all things to the church*

- **How does Christ's universal dominion benefit his Church?**

- Gathering his elect people into his Church
 - Defending his Church against enemies
 - Perfecting his Church, bestowing gifts and graces on ministers and people
 - Making intercession for his people

WLC Q55

Q. How does Christ make intercession?

A. Christ makes intercession, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applied to all believers; answering all accusations against them, and procuring for them quiet of conscience, notwithstanding daily failings, access with boldness to the throne of grace, and acceptance of their persons and services.

WLC Q55

- **Scripture References:**

- Hebrews 9:12,24

- Christ appears in the presence of God on our behalf

- Hebrews 1:3

- Christ's heavenly intercession based on the merit of his sacrifice and obedience on earth

- John 3:16; **John 17:9,20,24**

- It is Christ's will that the merit of his obedience and sacrifice be applied to all believers

- Romans 8:33-34

- Christ in his heavenly intercession answers all accusations against his people

- Romans 5:1-2; **1 John 2:1-2**

- Christ by his heavenly intercession procures quiet of conscience for his people, in spite of their daily failings

WLC Q55

- **Scripture References:**

- Hebrews 4:16

- Christ obtains access to throne of grace for his people

- Ephesians 1:6

- Christ procures for his people the acceptance of their persons

- 1 Peter 2:5

- Christ procures for his people the acceptance of their services

- **Hebrews 7:25**

- Christ makes intercession for his people continually, saving them “to the uttermost”

WLC Q55

- **To whom does Christ make intercession?**
 - God the Father
- **On what basis, or by what right, does Christ intercede for his people?**
 - *In the merit of his obedience and sacrifice on earth*
 - Christ presents his obedience and sacrifice as sufficient reason why our sins should be forgiven, blessings given to us, our services accepted, etc.
- **Of what might Satan accuse God's people?**
 - Unworthy of God's blessings & favor, due to sins

WLC Q55

- **How can Christ answer Satan's accusations?**
 - Christ suffered penalty due their sins, & provided perfect righteousness reckoned to their account
 - Satan has no ground for making charges against them
 - For every sin Satan can accuse a Christian of, Christ can say “My blood was shed to take away that sin”
 - Satan is left without any standing ground for accusing believers
- **How can we have boldness to come to God's throne of grace in prayer?**
 - Can't of ourselves alone—God's holy, we're sinful
 - Through Christ's heavenly intercession as our Mediator and High Priest, as children to a father

WLC Q55

- **How can we enjoy real peace of conscience in spite of daily failings?**
 - *Where sin abounded, grace did much more abound (Romans 5:20)*
 - Christ's atonement & righteousness, which he pleads on our behalf, are greater than our sins and failures
 - His heavenly intercession gives peace of conscience to Christian believers
 - Does not mean Christians may be satisfied committing sin—must fight against it continually
 - Christian can have assurance his sins are forgiven and cannot bring him into condemnation
 - *There is therefore now no condemnation to them which are in Christ Jesus (Romans 8:1)*

WLC Q55

- **Why are the services or good works of Christians acceptable to God?**
 - Not because of ourselves or the quality or character of our “good works”
 - They are very imperfect and marred by sin
 - Only because of the heavenly intercession of Christ our Mediator

WLC Q56

Q. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men, shall come again at the last day in great power, and in the full manifestation of his own glory, and of his Father's, with all his holy angels, with a shout, with the voice of the archangel, and with the trumpet of God, to judge the world in righteousness.

WLC Q56

- **Scripture References:**

- Acts 3:14-15

- Christ unjustly judged and condemned by wicked men

- **Matthew 24:29-31**; Luke 9:26; Matthew 25:31

- Christ shall come again visibly, with his own power & glory, Father's glory, and with all the holy angels

- 1 Thess. 4:16

- Christ shall come with a shout, with the voice of the archangel, and the trumpet of God

- Acts 17:31, **Revelation 20:11-15**

- At 2nd coming, Christ shall judge world in righteousness

- Acts 1:10-11; Revelation 1:7

- Christ's 2nd coming definite, visible event

- **Daniel 7:13**

- Christ shall come on the clouds of heaven

WLC Q56

- **When will end of world, or last day, come?**
 - Cannot be answered: not revealed in Word of God
 - Matthew 24:36 “of that day and hour no man knows...”
 - All attempts to calculate date of Christ’s second coming are useless and unscriptural
- **What should be our attitude toward 2nd coming of Christ and judgment day?**
 - Should look forward to great redemptive events with eager and joyful anticipation
 - Realize they’ll bring about completion of our redemption
 - Complete and permanent deliverance from sin, death and all their consequences

WLC Q56

- **What will be manner of Christ's 2nd coming?**
 - Many questions cannot be answered.
 - Should not allow imagination to wander beyond what is plainly revealed in Scriptures
 - Word of God teaches clearly the following facts:
 - Will be personal coming; Acts 1:11 *This same Jesus...*
 - Will be visible coming; Rev. 1:7 *Behold, he cometh with clouds, and every eye shall see him*
 - Will be miraculous, supernatural coming, crashing through natural order with the almighty power of God; 1 Thess 4:16 *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God...*
 - Will be sudden coming, at definite & particular time; 1 Cor 15:52 *in a moment, in the twinkling of an eye*

WLC Q56

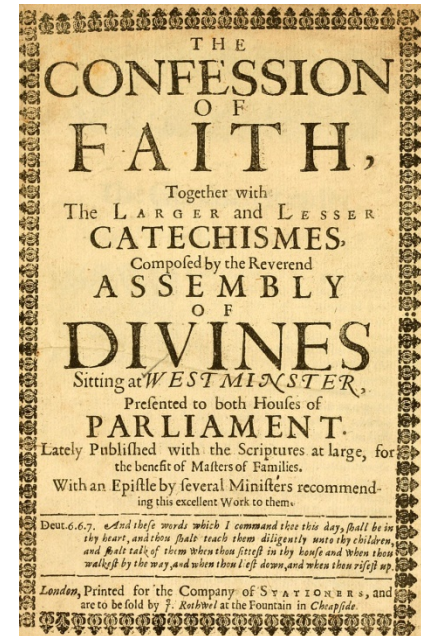
- **How will Christ judge the world?**
 - In righteousness according to righteous law of God
 - For the first time in human history, absolute justice is going to be dispensed to the human race
- **Who will be judged?**
 - Judgment will include all who have ever lived and all still living
- **Will Christians be judged?**
 - They will be judged, but not condemned
 - Will be acquitted by Christ's blood and righteousness imputed to their account

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Lesson 12: Work of the Mediator



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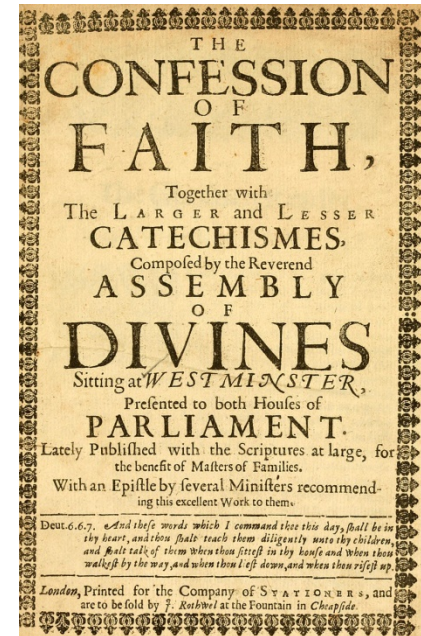
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Lesson 13: Benefits of the Mediator's Work



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WLC Q57

Q. What benefits has Christ procured by his mediation?

A. Christ, by his mediation, has procured redemption, with all other benefits of the covenant of grace.

WLC Q57

- **Scripture References:**
 - 1 John 5:20, Isaiah 6:3-8 with John 12:41
 - Divine names ascribed to the Son

WLC Q57

- **How many Gods are there?**
 - Only 1—This is consistent teaching of entire Bible

WLC Q58

Q. How do we come to be made partakers of the benefits which Christ has procured?

A. We are made partakers of the benefits which Christ has procured, by the application of them unto us, which is the work especially of God the Holy Ghost.

WLC Q58

- **Scripture References:**
 - 1 John 5:20, Isaiah 6:3-8 with John 12:41
 - Divine names ascribed to the Son

WLC Q58

- **How many Gods are there?**
 - Only 1—This is consistent teaching of entire Bible

WLC Q59

Q. Who are made partakers of redemption through Christ?

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ has purchased it; who are in time by the Holy Ghost enabled to believe in Christ according to the gospel.

WLC Q59

- **Scripture References:**
 - 1 John 5:20, Isaiah 6:3-8 with John 12:41
 - Divine names ascribed to the Son

WLC Q59

- **How many Gods are there?**
 - Only 1—This is consistent teaching of entire Bible

WLC Q60

Q. Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who, having never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Savior only of his body the church.

WLC Q60

- **Scripture References:**
 - 1 John 5:20, Isaiah 6:3-8 with John 12:41
 - Divine names ascribed to the Son

WLC Q60

- **How many Gods are there?**
 - Only 1—This is consistent teaching of entire Bible

WLC Q61

Q. Are all they saved who hear the gospel, and live in the church?

A. All that hear the gospel, and live in the visible church, are not saved; but they only who are true members of the church invisible.

WLC Q61

- **Scripture References:**
 - 1 John 5:20, Isaiah 6:3-8 with John 12:41
 - Divine names ascribed to the Son

WLC Q61

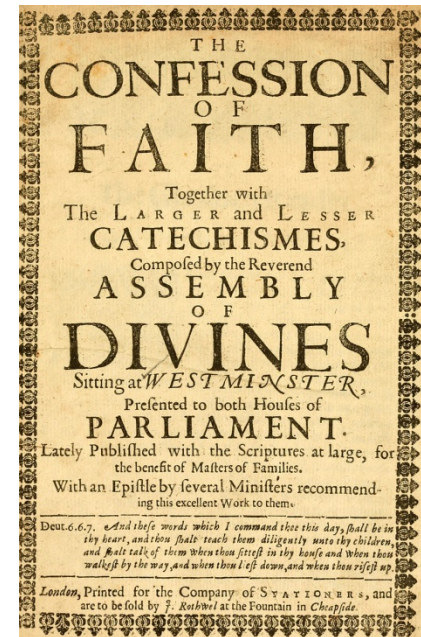
- **How many Gods are there?**
 - Only 1—This is consistent teaching of entire Bible

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Lesson 13: Benefits of the Mediator's Work



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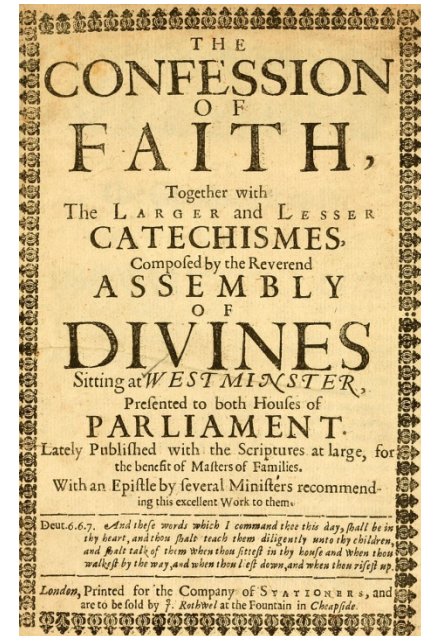
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Lesson 14: Benefits of the Mediator's Work —The Church



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WLC Q62

Q. What is the visible church?

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, and of their children.

WLC Q62

- **Scripture References:**

- 1 Corinthians 1:2, 1 Corinthians 12:13, Romans 15:9-12, **Revelation 7:9**, Psalm 2:8, Psalm 22:27-31, Psalm 45:17, Isaiah 59:21, Matthew 28:18-20
 - Visible Church consists of those, of all times and places, who profess the true religion.
- 1 Corinthians 7:14, **Acts 2:39**, Romans 11:16, Genesis 17:7
 - Children of visible Church members are members; included in covenant promises of God

WLC Q62

- **Why is the visible Church called “visible”?**
 - Because it is possible to see who belongs to it
 - Cannot see how many are born again, or truly saved
 - Can see how many are members of the Church
- **What denomination is true visible Church?**
 - No one denomination has right to claim to be the sole, true visible Church
 - Every denomination loyal to the gospel truth according to the Word of God is branch of visible Church
 - We believe ours holds more consistent testimony for the truth than others—why we’re members of it
 - Should recognize visible Church includes many branches which hold gospel with greater or less degree of consistency

WLC Q62

- **What is the scope of the visible Church in time and place?**
 - Believers of all ages from Adam to end of world
 - All who professed faith in true religion are in visible Church
 - Entire world—wherever gospel light has penetrated world's darkness & some professed true religion
 - Catechism doesn't say *visible Church is an organization...*, but *visible Church is a society...*
 - It is one society, though it includes many organizations
- **What makes a member of visible Church?**
 - Public profession of the true religion & faith in Jesus Christ and obedience to Him

WLC Q62

- **Are there unconverted or hypocrites in membership of visible Church?**
 - Yes
 - Nowhere does Scripture promise a perfectly pure visible Church
 - Even disciples had a Judas among them
 - Acts and NT Epistles show hypocrites & unconverted in early churches established by the apostles

WLC Q62

- **What is entrance badge into visible Church?**
 - The sacrament of Baptism
- **In addition to those who profess faith, who else is included in visible Church & what is their badge or sign?**
 - Infant or minor children of those who profess faith
 - Infant baptism
- **What is duty of baptized Christian children with respect to membership in Church?**
 - Make public profession of faith and seek admission to Lord's Table

WLC Q63

Q. What are the special privileges of the visible church?

A. The visible church has the privilege of being under God's special care and government; of being protected and preserved in all ages, notwithstanding the opposition of all enemies; and of enjoying the communion of saints, the ordinary means of salvation, and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying, that whosoever believes in him shall be saved, and excluding none that will come unto him.

WLC Q63

- **Scripture References:**

- Isaiah 4:5-6, 1 Timothy 4:10
 - Visible Church under God's special care & government
- Psalm 115:1-2, **Isaiah 31:4-5**, Zechariah 12:2-9
 - The visible Church is protected and preserved by God in all ages, in spite of the opposition of enemies.
- Acts 2:39, 42
 - The visible Church enjoys the communion of saints, and ordinary means of salvation.
- Psalm 147:19-20, Mark 16:15-16, Romans 9:6, Ephesians 4:11-12
 - The visible Church enjoys the offers of the gospel.
- **John 6:37**
 - The ministry of the gospel, in the visible Church, excludes none that will come to Christ.

WLC Q63

- **What is meant that visible Church is under God's special care and government?**
 - Additional to God's ordinary providence of all things
 - God provides for safety and welfare of his Church in special way, making various circumstances and acts of men work together for benefit of Church
- **What promise has Christ given concerning protection and permanence of Church?**
 - Matthew 16:18, “gates of hell shall not prevail against it”
 - Shall be a true visible Church of Christ in the world until his second coming

WLC Q63

- **What does visible Church enjoying communion of saints mean?**
 - Members of visible Church receive encouragement and spiritual benefit from the fellowship that they have with one another
- **What are “ordinary means of salvation” which visible Church enjoys?**
 - Preaching and teaching of the Word of God
 - Administration of sacraments
 - Church discipline
 - Public worship
 - Pastoral care and oversight of members

WLC Q63

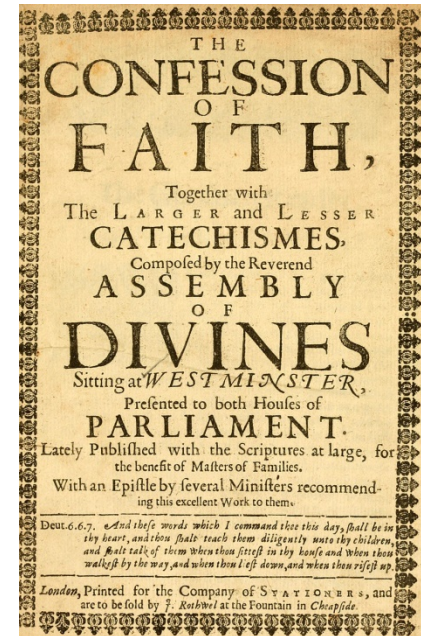
- **How broad is the gospel invitation which is entrusted to the visible Church?**
 - Universal; includes all who can be reached with the message
 - Announces all who believe in Christ will be saved; excludes none that desire to come to Christ
- **What is importance of visible Church?**
 - 3 divine institutions in world: Church, State & Family
 - Each supremely important in its own sphere
 - Should support the visible Church faithfully because it is a divine institution, not merely a human organization

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Lesson 14: Benefits of the Mediator's Work —The Church



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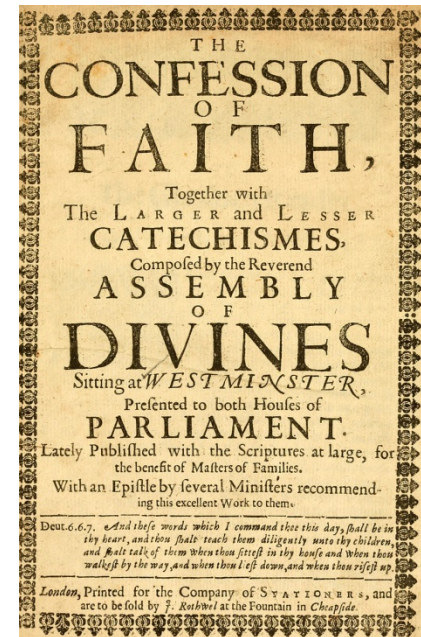
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Lesson 15: Benefits of the Mediator's Work —The Church II



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WLC Q64

Q. What is the invisible church?

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.

WLC Q64

- **Scripture References:**

- Ephesians 1:10, 22-23, **John 10:16**, John 11:52
 - Invisible Church consists of all elect of God, including all truly saved persons of past, present and future.
- Acts 18:9-10
 - Elect persons who have not yet come to Christ are part of the invisible Church.
- **John 17:20**
 - Christ, in his High Priestly prayer, made intercession for future believers in himself, thus recognizing them as part of the invisible Church.

WLC Q64

- **Why is invisible Church called “invisible”?**
 - Cannot see exactly who, or how many, are in it
 - Only God knows number, and exactly who
- **Where are the members of the invisible Church at the present time?**
 - Those in heaven with Christ
 - Those still living are in this world
 - Those now living who are not yet Christians, but will believe in Christ before their death
 - Those not yet born, who in their own time will believe in Christ and receive salvation

WLC Q64

- **What names are sometimes given to portion of invisible Church with Christ in heaven and on earth?**
 - Church Triumphant in heaven
 - Church Militant on earth—engaged in struggle against the world, flesh and devil
- **Are the Old Testament saints who died in faith members of the invisible Church?**
 - Yes. Christ has only one spiritual body
 - Redeemed of all ages, both Jews and Gentiles, are members of it

WLC Q64

- **Is it possible a member of invisible Church to not be member of visible church?**
 - Possible, but it is an irregular condition
 - Convict in prison converted to Christ is member of invisible Church; may be impossible to unite with visible Church
 - Duty of every Christian, unless providentially prevented, to unite with particular visible Church
- **Is it possible for member of visible Church to not be member of invisible Church?**
 - Unfortunately possible, though only God can know with certainty who they are

WLC Q65

Q. What special benefits do the members of the invisible church enjoy by Christ?

A. The members of the invisible church by Christ enjoy union and communion with him in grace and glory.

WLC Q65

- **Scripture References:**
 - John 17:20-21, Ephesians 2:4-6
 - Christian's union and communion with Christ in grace.
 - John 17:24
 - Christian's union and communion with Christ in glory
- Note: Question 65 is of the nature of a heading or summary of all the questions from No. 66 to No. 90. All these questions develop the doctrine which is summarized in No. 65.

WLC Q65

- **Why are the benefits mentioned in this question called “special” benefits?**
 - Because not given to all Visible Church members
 - Only to those who are also true members of Invisible Church
- **In what two spheres or states of existence do believers receive benefits from Christ?**
 - In sphere of grace—Christian life here on earth
 - In sphere of glory—life to come

WLC Q66

Q. What is that union which the elect have with Christ?

A. The union which the elect have with Christ is the work of God's grace, whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband; which is done in their effectual calling.

WLC Q66

- **Scripture References:**

- Ephesians 1:22, **Ephesians 2:6-8**
 - The union which the elect have with Christ proceeds wholly from God's grace and is accomplished by his divine power.
- 1 Corinthians 6:17, **John 10:28**
 - The elect are really and inseparably joined to Christ.
- Ephesians 5:23, 30
 - Christ is the head and husband of the elect.
- 1 Peter 5:10, **1 Corinthians 1:9**
 - The elect are united to Christ by their effectual calling.

WLC Q66

- **What is meant by saying union of the elect with Christ “is the work of God’s grace”?**
 - Union with Christ is a gift of God
 - Accomplished by almighty work of His Holy Spirit
 - Not something we can achieve or do for ourselves
- **What is meant by we are “spiritually and mystically” joined to Christ?**
 - Church is body of Christ—Christians are the members of Christ
 - In spiritual sense, not physical or material sense of the word

WLC Q66

- **Why does the Catechism add the words “yet really and inseparably”?**
 - Spiritual relationships, while mysterious and invisible, are yet true and real
 - Naturally tend to regard that which we cannot see or understand as imaginary or unreal
 - Spiritual things are just as real as material things
 - Our union with Christ is unbreakable & permanent
 - Once truly joined to Christ always joined to Christ

WLC Q66

- **What is meant by calling Christ the “head and husband” of the elect?**
 - Body has a head, and members, such as hands and feet
 - Christ is head; elect are members of his spiritual body
 - Christ is represented as husband or bridegroom, because he provides for, loves & defends his Church
 - The Church, or elect, represented as bride of Christ, because Church enjoys his protection, provision and care, and seeks to honor and serve him
- **How are the elect joined to Christ?**
 - By their effectual calling—explained in next question

WLC Q67

Q. What is effectual calling?

A. Effectual calling is the work of God's almighty power and grace, whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto) he does, in his accepted time, invite and draw them to Jesus Christ, by his Word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein.

WLC Q67

- **Scripture References:**

- John 5:25, Ephesians 1:18-20, 2 Timothy 1:8-9
 - Effectual calling wrought by grace and power of God
- Titus 3:4-5, **Ephesians 2:4-9**, Romans 9:11
 - Effectual calling proceeds from God's free, unmerited love
- 2 Corinthians 5:20 compared with 2 Cor. 6:1-2
 - Effectually called united to Christ in God's time
- **John 6:44-45**, Ezek 11:19, Ezek 36:26-27
 - Elect not just invited/led, but effectively drawn to Christ
- **2 Thess. 2:13-14**
 - Elect united to Christ by the Word and Spirit of God
- Acts 26:18, 1 Corinthians 2:10-12
 - Holy Spirit enlightens mind to know and accept truth
- **Ephesians 2:5**, Philippians 2:13, Deuteronomy 30:6
 - Elect dead in sin made willing & able to respond to call

WLC Q67

- **In what two ways does God call sinners to come to Christ?**
 - External call of the Gospel message, which is addressed to all men indiscriminately
 - Not sufficient to save, often resisted & rejected by sinners
 - Effectual calling of Holy Spirit in hearts of men
 - Always accomplishes intended purpose of bringing the person to Christ
 - Carried out not by limited power, but God's almighty power
- **Is God's effectual calling directed to all?**
 - No; If it were, all would be saved without exception
 - Only toward elect, whom God has chosen for eternal life

WLC Q67

- **Does God love all equally & in same way?**
 - No. The Bible speaks of two kinds of divine love
 - General love of God which is bestowed on all men
 - Conveys many blessings, but does not bring eternal salvation
 - Special love of God reserved for the elect
 - Carries with it eternal salvation of those bestowed upon
- **Is it unjust for God to love some people more than others?**
 - No; If God were to deal according to justice alone, all without exception would be condemned
 - Mercy does not have to be given equally, or impartially
 - God owes special, saving love to none, he is free to give or withhold it as he pleases

WLC Q67

- **When & how does God draw elect to Christ?**
 - “In His accepted time” in particular time God appoints
 - In childhood, youth, infancy, in mature years, or old age
 - In some, it may be just before death, as dying thief
 - Always during the lifetime on earth of each elect person
 - By His Word and Holy Spirit, working together
- **Why must sinners’ minds be enlightened & wills renewed and powerfully determined if they are to come to Christ?**
 - By nature minds are darkened and clouded by sin
 - By nature they are dead in sins
 - Wills are totally and stubbornly prejudiced and bent against God and the Gospel

WLC Q67

- **Does God's effectual calling, force elect to come to Christ whether they want to or not?**
 - Certainly not. God deals with elect as persons, not as if they were sticks or stones
 - Holy Spirit so renews and changes their hearts that of their own will they want to come to Christ
 - If one really wants to come to Christ with all his heart, that is evidence that Holy Spirit has made that person willing by changing his heart
- **Without Spirit's work changing hearts, how many elect would come to Christ?**
 - None, by nature unwilling & unable to come

WLC Q68

Q. Are the elect only effectually called?

A. All the elect, and they only, are effectually called; although others may be, and often are, outwardly called by the ministry of the Word, and have some common operations of the Spirit; who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.

WLC Q68

- **Scripture References:**

- Acts 13:48

- All elect effectually called & eventually believe on Christ

- Matthew 22:14

- Though many outwardly called by Gospel, only a part of these are effectually called by the Holy Spirit

- Matthew 7:22, Matthew 13:20-21, Hebrews 6:4-6

- Those only outwardly called by the Gospel, may and often do share in the common operations of the Spirit

- John 12:38-40, Acts 28:25-27, John 6:64-65, Psalm 81:11-12

- Those with only outward call of Gospel lack effectual call of Spirit and inevitably neglect offered grace; justly left in unbelief, never truly come to Christ, & so are lost

WLC Q68

- **What class of people alone are effectually called by the Holy Spirit?**
 - Elect of God
- **In addition to Spirit's effectual calling, what other kind of calling takes place?**
 - Outward calling of the Word, or Gospel offer
- **Which is larger, those called by Spirit, or those outwardly called by the Word?**
 - Those outwardly called by ministry of the Word
 - Matthew 22:14, “Many are called, but few are chosen.”

WLC Q68

- **Are operations of Holy Spirit in human hearts limited to the elect?**
 - Saving operations of Holy Spirit confined to elect
 - Common operations of Spirit may be and often are experienced by others than the elect
- **What are common operations of the Spirit?**
 - Convict of sin
 - Lead to outward reformation of life
 - Restrain sin and evil
 - Sinful people perform acts of kindness or mercy

WLC Q68

- **Why are common operations of the Spirit insufficient for salvation?**
 - Unless born again, common operations of Spirit inevitably neglected or misused
 - Nothing short of new birth will bring about saving faith in Christ
- **Is it fair for God to give to some only common operations of Spirit, while withholding saving operations of Holy Spirit?**
 - Salvation is a matter of grace, not of debt
 - God is not obliged to save anyone at all
 - God free to bestow it as a free gift on some, while withholding it from others

WLC Q69

Q. What is the communion in grace which the members of the invisible church have with Christ?

A. The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification, adoption, sanctification, and: Whatever else, in this life, manifests their union with him.

WLC Q69

- **Scripture References:**

- Romans 8:30

- Elect, by experience of justification, partake of the virtue of Christ's mediation

- Ephesians 1:5

- Elect, by experience of adoption into God's family, partake of the virtue of Christ's mediation

- 1 Corinthians 1:30

- Elect, by experience of sanctification, and other benefits received in this life, partake of the virtue of Christ's mediation

- Note: This question is a summary of Questions 70-81

WLC Q69

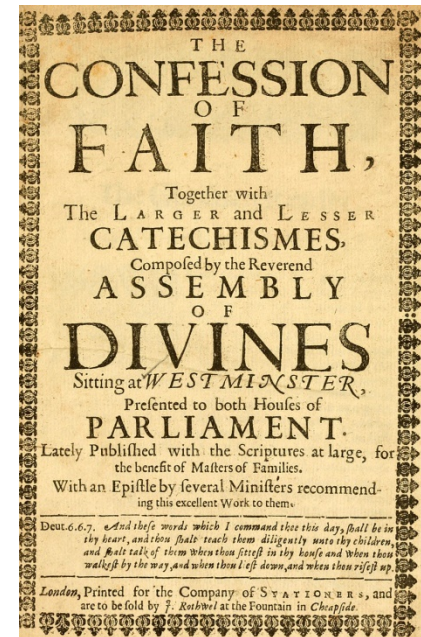
- **What is the meaning of the word “virtue”?**
 - Power or efficacy in accomplishing intended purpose
- **What is the meaning of “mediation”?**
 - Christ’s work of reconciling God and man, who were alienated one from the other by sin
 - Christ as Mediator brings these two together again
- **What is character of Christ’s work of mediation?**
 - Possesses “virtue” to accomplish intended purpose
 - Accomplished, finished historical fact,
 - Application to particular persons not yet completed
 - Power of Christ’s work of mediation will continue forever

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Lesson 15: Benefits of the Mediator's Work —The Church II



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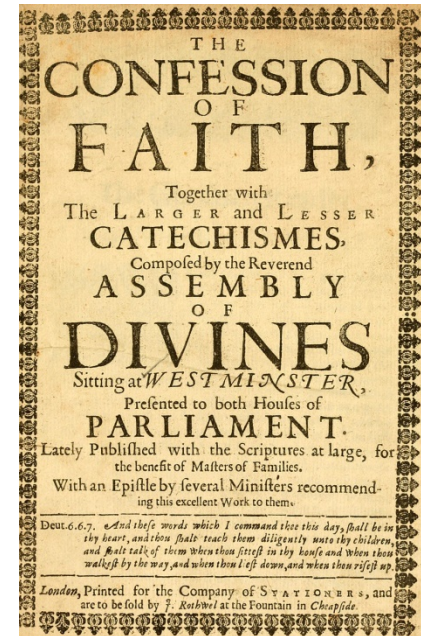
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Lesson 16: Justification



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WLC Q70

Q. What is justification?

A. Justification is an act of God's free grace unto sinners, in which he pardons all their sins, accepts and accounts 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.

WLC Q70

- **Scripture References:**

- **Romans 3:22-25**, Romans 4:5

- Justification is act of God's free grace unto sinners

- 2 Corinthians 5:19-21, Romans **3:22-28**

- God not only pardons all a person's sins, but accepts that person as positively righteous in God's sight

- Titus 3:5-7, Ephesians 1:7

- Justification not based on character/works nor work of Holy Spirit in heart; "according to his mercy" & Christ's righteousness and "redemption through his blood"

- Romans 5:17-19, Romans 4:6-8

- Merit of Christ's righteousness and obedience "imputed" to account received as a free gift of God

- Acts 10:43, **Galatians 2:16**, Philippians 3:9

- Faith is means of justification, or the connecting link between the sinner and the righteousness of Christ

WLC Q70

- **Where in the Bible is Justification by Faith most fully set forth & error of justification by works most clearly refuted?**
 - Romans
 - Galatians
 - Justified by faith alone, without the deeds of the law
- **Does James teach justification by works?**
 - Yes...but not contradiction of Romans & Galatians
 - Good works as fruits or evidence of our justification
 - Not as ground or reason for our justification
 - Faith that justifies is never found alone
 - If really saved, will not be without fruits of our salvation

WLC Q70

- **What is the meaning of “justify” in NT?**
 - Legal term to declare or judicially pronounce a person to be righteous before God
 - According to the standard of God's moral law
- **When justified, what becomes of sins?**
 - Pardoned & forgiven, cancelled by Christ's atonement
- **In addition to forgiving our sins, what else does God do for us in justification?**
 - He accepts and accounts, or regards, our persons as righteous in his sight
- **What is the only ground of God's act of justification?**
 - The only ground is the righteousness of Christ—his “perfect obedience and full satisfaction”—which God “imputes” or reckons to the credit of the sinner. Christ's sufferings and death on the cross cancel the guilt of our sins. The positive righteousness of Christ, by which he actively and perfectly obeyed the whole of God's law throughout his entire earthly life, is the ground or basis for God accepting our persons as righteous in his sight. Christ not only died for us; he also lived for us, a life of perfect, total, blameless, obedience to the whole law of God, and without this no human being could possibly receive eternal life.
- **What two false grounds of justification does the Catechism reject?**
 - (a) “Anything wrought in them,” that is, a change of character wrought in a person by the Spirit of God. Every Christian, of course, has such a change of character, but this is not the ground of his justification before God. (b) “Anything done by them,” that is, good works of any kind, such as are claimed as a ground of salvation by Catholics and others. Thus the Catechism rejects, in the first place, the error of Modernism, or salvation by character; and in the second place, the error of Catholicism and all other forms of moralism, namely salvation by human works.
- **What is the meaning of the word “imputed” used in connection with justification?**
 - This word, which occurs again and again in the apostle Paul's discussion of this subject, means “reckoned” or “accounted”. Our sins are reckoned to Christ; Christ's righteousness is reckoned to the Christian, or credited to his account.
- **What part does faith play in connection with our justification?**
 - Faith is in no sense the ground or reason for our justification. It is, however, the means or instrument by which we receive the grace of justification. We are justified by means of faith, but on account of the righteousness of Christ.
- **Why does the Catechism add the word “alone” after “faith”?**
 - Because the Roman Catholic Church and some others teach that we are saved by a combination of faith and works. This

WLC Q70

- **Why would the forgiveness of sins not be enough to save us and give us eternal life?**
 - God requires more than merely be free of sin
 - Must also have a positive righteousness, as if had always been without sin
 - Example:
 - Man is arrested and fined for driving in reckless manner, and does not possess a driver's license
 - Friend may pay fine, thus cancelling that obligation
 - But would not give the right to drive an automobile; still would require authorization in form of a driver's license
 - Similarly, Christ's atonement cancels guilt of sins, still does not give us the right to enter heaven
 - Need positive righteousness credited to our account

WLC Q70

- **What is only ground of God's justification?**
 - Righteousness of Christ—his “perfect obedience and full satisfaction”
 - Christ's sufferings and death cancel guilt of our sins
 - Perfect obedience to whole of God's law is ground for God accepting us as righteous in his sight
 - Christ not only died for us; he also lived for us
- **What does “imputed” mean in connection with justification?**
 - “Reckoned” or “accounted”
 - Our sins are reckoned to Christ
 - Christ's righteousness is reckoned credited to us

WLC Q70

- **What two false grounds of justification does the Catechism reject?**
 - “Anything wrought in them:” change of character wrought by Spirit of God
 - Every Christian has such change but this is not the ground of his justification before God
 - “Anything done by them:” good works of any kind
 - Catechism rejects
 - Error of Modernism or salvation by character
 - Error of Catholicism and all other forms of moralism, salvation by human works

WLC Q70

- **What part does faith play in connection with our justification?**
 - Faith is not ground or reason for our justification
 - Means or instrument to receive grace of justification
 - Justified by means of faith, on account of Christ's righteousness
- **Why does Catechism add “alone” after “faith”?**
 - Catholics and others teach salvation by combination of faith and works.
 - Contradicts Scripture
 - Only ground of justification is righteousness of Christ
 - Only means of justification is personal faith in Christ

WLC Q71

Q. How is justification an act of God's free grace?

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified; yet inasmuch as God accepts the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son, imputing his righteousness to them, and requiring nothing of them for their justification but faith, which also is his gift, their justification is to them of free grace.

WLC Q71

- **Scripture References:**

- Romans 5:8-10, 19
 - Christ satisfied God's justice on behalf of justified
- 1 Tim 2:5-6; Heb 7:22, 10:10; Mat 20:28; Rom 8:32; Dan 9:24-26; Isa 53:4-6, 10-12; **1 Pet 1:18-19**
 - God accepts satisfaction of divine justice by substitute
- 2 Corinthians 5:21
 - Christ's righteousness imputed to the justified person
- Romans 3:24-25
 - Only condition of justification is faith in Christ
- **Ephesians 2:8**
 - Faith in Christ is itself a gift of God to the believer
- Ephesians 1:7
 - Redemption and forgiveness are matters of God's free grace, that is, free, unmerited gifts of God's love

WLC Q71

- **What is meaning of “God’s free grace”?**
 - God’s favor bestowed as a free gift on those who are not only undeserving, but also ill-deserving
- **Was it not unjust for God to take men’s sins and lay them on the innocent Christ?**
 - Would have been unjust only if Christ had been compelled against his will to bear elect’s sins
 - Christ was not compelled to suffer and die for sinners; he suffered and died for them voluntarily
 - Since Christ willingly suffered for our sins, there was no injustice involved in this transaction

WLC Q71

- **What is the meaning of “surety”?**
 - Person who acts as a guarantor or substitute
 - Does for us what we have failed to do for ourselves
 - Pays our debt to God’s justice, we could not pay ourselves
- **What does God require of sinners for their justification?**
 - Simply faith in Jesus Christ as their Savior
 - Meaning of this is explained in next question 72
- **In addition to Christ’s death, what else does God provide that we may be saved?**
 - Faith by which we believe in Christ

WLC Q71

- **What does “faith is a gift of God” mean?**
 - If God left offer of salvation to men to accept or reject no one would ever be saved
 - Enslaved by power of sin, none would believe on Christ
 - God in his mercy also changes people’s hearts by the work of Holy Spirit
 - Made able & willing to believe on Christ as their Savior
- **Does this mean God makes people believe in Christ whether they want to or not?**
 - God does not compel anyone to believe in Christ against his will
 - God changes heart or nature by his almighty power
 - Results in voluntarily and gladly accepting Christ

WLC Q71

- **What objection has been raised against the doctrine of justification by free grace?**
 - If justification is free gift of God, regardless of works or character, then no motive for righteous or godly living, and can do as we please
- **How can this objection be answered?**
 - Paul answers in Romans 6
 - Justification is not whole of salvation
 - Person justified is also regenerated or born again
 - Receives a new heart, which will seek after holiness
 - Person justified is also in process of being sanctified, and there are no exceptions to this rule

WLC Q71

- **What then is the Christian's motive for practicing righteousness?**
 - Right motive for righteous living is devotion and thankfulness to God for creating us and redeeming us from sin as a free gift
 - To practice righteousness, not to be saved, but because it is our duty and because we love God
- **Why have many been bitterly opposed to doctrine of justification by free grace?**
 - Humbles human pride and gives all the glory and credit for human salvation to God alone

WLC Q72

Q. What is justifying faith?

A. Justifying faith is a saving grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assents to the truth of the promise of the gospel, but receives and rests upon Christ and his righteousness, therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

WLC Q72

- **Scripture References:**

- Hebrews 10:39
 - Justifying faith is a saving grace
- 2 Corinthians 4:13, Ephesians 1:17-19
 - Justifying faith wrought in sinner's heart by Holy Spirit
- **Romans 10:14,17**
 - Holy Spirit uses word of God in justifying faith
- Acts 2:37, 4:12, 16:30; John 16:8-9;
Romans 5:6, Ephesians 2:1
 - Justifying faith convinces of own inability to save, and that none can save except Christ
- Ephesians 1:13
 - Assent to truth of Gospel promise part of justifying faith

WLC Q72

- **Scripture References:**

- **John 1:12**, Acts 16:31, Acts 10:43

- By justifying faith, person receives and rests upon Christ and his righteousness as ground of pardon of sin

- Philippians 3:9, Acts 15:11

- By justifying faith, person receives and rests upon Christ and his righteousness as ground of his being accepted and accounted righteous in the sight of God for salvation

WLC Q72

- **What does “justifying faith is a saving grace” mean?**
 - Justifying faith brings about eternal salvation
 - Person with this kind of faith shall certainly be saved, and receive eternal life
- **How does one come to justifying faith?**
 - Not of own will power, but as special gift of God
- **How does God give gift of justifying faith?**
 - He produces this faith in a person’s heart by the word of God and the work of the Holy Spirit

WLC Q72

- **What does justifying faith convince one of?**
 - His sinful condition
 - His misery
 - His helplessness to save himself from sin & misery
 - Only Almighty God can save from sin and misery
- **When God works justifying faith in a person's heart, what attitude will that person have to the promise of the Gospel?**
 - Will give up natural doubt or unbelief
 - Gladly recognize promise of the Gospel is true

WLC Q72

- **What is meant by “receiving and resting upon Christ and his righteousness”?**
 - Giving up all hope of being saved in any other way than as a free gift by Christ
 - Must ask God to save us as free gift because of merit of Christ’s atonement and righteousness
 - Must count on God promises, trusting Christ as our Savior, both for this present life and eternity
- **What else does God do with justifying faith?**
 - God also accepts and accounts him as righteous
 - Perfect, blameless, righteous life of Jesus Christ, who fulfilled the whole law of God, is “imputed” or placed to the credit of the person who has justifying faith

WLC Q72

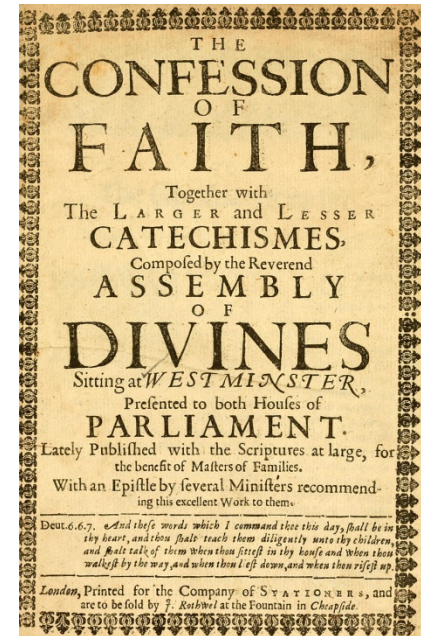
- **“Historical Faith” is belief in Christ as historical person. Can “Historical Faith” alone save us?**
 - May believe Jesus Christ lived, said and did certain things, was crucified and even rose from the dead and ascended into heaven
 - Merely information; no personal trust in Christ as Savior
 - James 2:19 says even demons have this faith
 - Does not save them; only makes them tremble with fear

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Lesson 16: Justification



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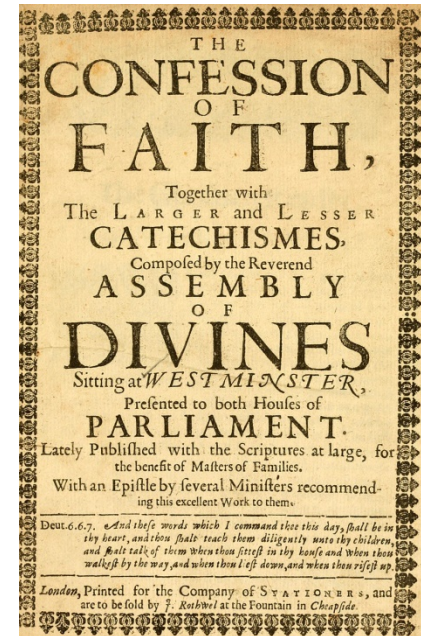
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Lesson 17: Justification & Sanctification



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WLC Q73

Q. How does faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of faith, or any act thereof, were imputed to him for his justification; but only as it is an instrument by which he receives and applies Christ and his righteousness.

WLC Q73

- **Scripture References:**

- **Galatians 3:11**, Romans 3:28

- Faith in contrast with “the law” and “deeds”

- Romans 4:5 compared with Romans 10:10

- Believing on Christ for justification contrasted with working for justification

- John 1:12, Philippians 3:9, **Galatians 2:16**

- Faith is simply and solely an instrument by which the believer establishes contact with the righteousness of Christ for salvation

WLC Q73

- **Is faith the means or grounds of our justification, or is it both?**
 - Faith is means of our justification, but not grounds
 - Justified by or through faith, but not on account of faith
- **What is only grounds of our justification?**
 - Atonement and righteousness of Jesus Christ
 - We are saved by grace, through faith, on account of the righteousness of Christ
 - Source of salvation is grace
 - Means of salvation is faith
 - Ground of our salvation is Christ's finished work

WLC Q73

- **Is faith regarded as a “good work” of the believer?**
 - No. Faith is the Christian’s act of believing and trusting Christ as his Savior
 - Bible expressly contrasts it with “works” (Eph 2:8-9)
 - If faith were “work”, believer could boast of his faith
 - But salvation by faith is expressly declared to be “not of works, lest any man should boast”.
 - Therefore faith is not regarded as a “work”, has no merit attached to it, and cannot be in any sense the ground of our salvation
 - Rather, faith is a good work of God in the believer

WLC Q73

- **What is meant by saying that faith is “only an instrument”?**
 - All the righteousness and power involved in our salvation, are wholly of God
 - Faith is merely the way of receiving God’s grace
- **What is Catholics’ error concerning faith?**
 - Faith is grace involving merit—form of “good works”
 - We cannot save ourselves without help from God, yet we can save ourselves with help from God
 - Truth is: faith is grace or gift of God by which we receive as a free gift, apart from any merit on our part, the heaven Christ merited for us

WLC Q73

- **What is the common error of “liberal” Protestants concerning faith?**
 - Faith as something valuable for its own sake
 - Like “morale” or “self-confidence”
 - Keeps person from discouragement, rather than faith as connecting link with righteousness of Christ
 - Thinks of faith from psychological point of view
 - Helpful & valuable for state of mind it produces rather than atonement and righteousness of Christ as object
 - Act and attitude of believing is important thing, rather than what or in whom we believe
 - Utterly destructive of doctrine of justification by free grace & Biblical teaching on faith & salvation
 - “Liberal” idea of faith is destructive of Christianity

WLC Q74

Q. What is adoption?

A. 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.

WLC Q74

- **Scripture References:**

- 1 John 3:1

- Adoption is act of God's free grace

- Ephesians 1:5, Galatians 4:4-5

- Adoption is "in and for his only Son Jesus Christ"

- John 1:12

- All believers adopted into number of God's children

- 2 Corinthians 6:18, Revelation 3:12

- In adoption, the name of God is put upon the believer

- Galatians 4:6

- In adoption, the Holy Spirit is given to the Christian

- Psalm 103:13, Proverbs 14:28, Matthew 6:32

- Adopted under His fatherly care and dispensations

- Hebrews 6:12, Romans 8:15-17

- Adopted heirs of God's promises, and fellow-heirs with Christ in glory

WLC Q74

- **What is difference: justification vs adoption?**
 - Justification vs Adoption
 - Changes our: legal status vs personal status
 - Pronounces us: righteous vs God's children
 - Makes us members of: God's kingdom vs God's family
 - God acts as: Judge vs Father
- **Why is adoption referred to as “an act”?**
 - Takes place instantaneously at a particular time
- **Does adoption come before/after justification?**
 - Logically, justification comes 1st, adoption follows
 - In Christian experience take place simultaneously

WLC Q74

- **What special blessings does adoption involve?**
 - Special & intimate relation to God as his children
 - Holy Spirit given to us to dwell in our hearts
 - Right to all the promises of God in the present life
 - fellow-heirs to eternal glory with Christ
- **Can we forfeit or lose our adoption into God's family?**
 - No. Once received into God's family, we shall be his children forever
 - This privilege cannot be lost

WLC Q74

- **Can we forfeit or lose feeling or consciousness that we're God's children?**
 - Yes. By falling into sin, can lose our assurance or consciousness that we are God's children
 - More fully discussed under Q81
 - Salvation cannot be lost, but assurance can be lost to a degree, and for a time
 - Adoption cannot be lost, but our own enjoyment of it can be forfeited for a time
- **What special duty does adoption into God's family impose on us?**
 - Duty of living as sons and daughters of the living God

WLC Q75

Q. What is sanctification?

A. Sanctification is a work of God's grace, whereby they whom God has, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit applying the death and resurrection of Christ unto them, renewed in their whole man after the image of God; having the seeds of repentance unto life, and all other saving graces, put into their hearts, and those graces so stirred up, increased, and strengthened, as that they more and more die unto sin, and rise unto newness of life.

WLC Q75

- **Scripture References:**

- Eph 1:4, 1 Cor 6:11-12, 1 Thes 2:13

- Those God chose from eternity to be holy, in time sanctified by the powerful operation of Holy Spirit

- Romans 6:4-6

- Spirit applies Christ's death & resurrection for sanctification

- **Ephesians 4:23-24**

- Sanctification renews whole man after God's image

- Acts 11:18, 1 John 3:9

- Sanctification plants "seeds" of repentance & other graces

- Jude 20, Heb 6:11-12, Eph 3:16-19, **Col 1:10-11**

- Sanctification stirs up, increases, and strengthens, graces which planted in believer's heart

- Romans 6:4, 6, 14, Galatians 5:24

- Sanctification results in believer more and more dying unto sin, and living unto righteousness

WLC Q75

- **What is the meaning of “sanctify”?**
 - It means to make holy
- **Who will be sanctified?**
 - The elect, whom God has chosen from before the creation of the world to be holy, and they only
- **Why is sanctification work of God’s free grace instead of act of God’s free grace?**
 - Unlike justification and adoption, sanctification is not an instantaneous act, but a lifelong process

WLC Q75

- **What power is involved in the work of sanctification?**
 - Almighty power of God the Holy Spirit
- **What is meant by Holy Spirit applies Christ's death & resurrection to sanctified?**
 - Benefits Christ purchased for elect by sufferings and death, and guaranteed resurrection, actually bestowed on Christian by work of the Holy Spirit
 - God the Father planned our redemption...
 - God the Son purchased our redemption...
 - God the Holy Spirit applies our redemption...
 - So that we actually experience the benefit of it

WLC Q75

- **What is meant by those who are sanctified are “renewed in their whole man”?**
 - Sanctification involves both the body and the soul
 - Sanctification not limited to any one function or part of the soul’s life, but includes all
 - Involves the mind, or intellect; the emotions, or feelings; and the will, or power of decision
- **What is pattern or ideal according to which Spirit carries on work of sanctification?**
 - Pattern is “the image of God”
 - Man created in the image of God, but marred by his fall
 - Sanctification restores image of God in man

WLC Q75

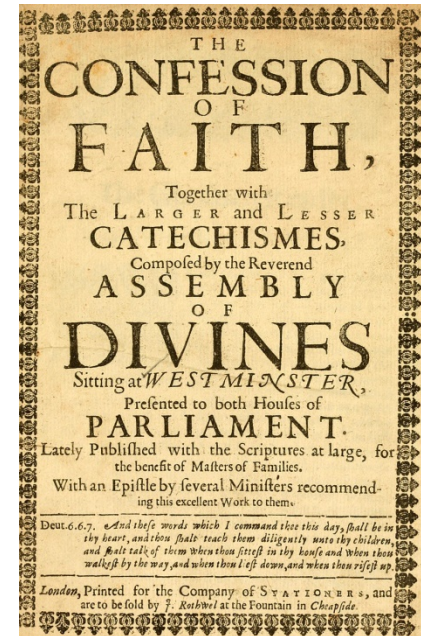
- **What two errors concerning sanctification are common?**
 - Antinomianism denies Christian obligated to observe moral law of God
 - Makes sanctification unnecessary
 - Common in liberal Christianity
 - Perfectionism or “total sanctification”
 - Teaches sanctification is not process but act which may be completed during the present life, after which the person is “totally sanctified”
 - Common among some Methodists, Wesleyans, Holiness, Pentecostal, & Charismatics

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Lesson 17: Justification & Sanctification



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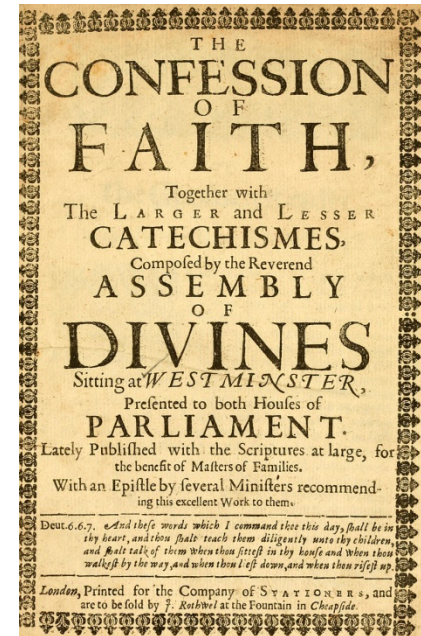
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Lesson 18: Sanctification



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WLC Q76

Q. What is repentance unto life?

A. Repentance unto life is a saving grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God's mercy in Christ to such as are penitent, he so grieves for and hates his sins, as that he turns from them all to God, purposing and endeavoring constantly to walk with him in all the ways of new obedience.

WLC Q76

- **Scripture References:**

- 2 Timothy 2:25

- Repentance unto life is a saving grace, or gift of God

- Zechariah 12:10, Acts 11:18-21

- Repentance unto life wrought by Spirit & Word of God

- Ezekiel 18:28-32, Luke 15:17-18, Hosea 2:6-7

- Repentance brings thorough awareness of sins' danger

- Ezekiel 36:31, Isaiah 30:22

- Penitents aware of filthiness & odiousness of sin

- Joel 2:12-13

- True repentance always apprehends God's forgiving mercy in Christ to such as are penitent

WLC Q76

- **Scripture References:**

- Jeremiah 31:18-19

- Truly repentant has a deep sorrow for sin

- 2 Corinthians 7:11

- Truly repentant actually hates his sins

- **Acts 26:18**, Ezekiel 14:6, 1 Kings 8:47-48

- True repentance involves turning from sins unto God

- Psalm 119:6, 59, 128; Luke 1:6; 2 Kings 23:25

- Genuine repentance involves sincere purpose of new obedience to the will of God

WLC Q76

- **Why “repentance unto life” instead of simply “repentance”?**
 - There is another kind of repentance not unto life
 - Judas “repented himself . . . and hanged himself”
 - False repentance or “sorrow of the world” (2 Cor 7:10)
 - In contrast to true repentance or “godly sorrow”
 - “Repentance unto death” leads to eternal death not life
- **Why is it called “a saving grace”?**
 - Outcome is salvation or eternal life
 - Grace because it is something we receive as a gift from God, not something we have naturally of ourselves

WLC Q76

- **How is repentance unto life wrought in the heart of a sinner?**
 - By the Spirit and the Word of God
 - “Word of God” not only Bible, but message of saving truth contained in the Bible
 - Not wrought by Spirit or Word alone
 - Holy Spirit uses and applies truth of the Word
- **Is it enough for a person to realize the danger of his sins?**
 - No. Fear of God’s punishment may bring one to Christ for salvation, but fear alone is not enough
 - Must turn from sin because sin is wrong, not merely because it is dangerous

WLC Q76

- **Why must we also have an apprehension of God's mercy in Christ?**
 - Otherwise, repentance would lead to despair not salvation
 - Seeing sins deserve God's eternal wrath and curse with no way of deliverance from them
 - Only with faith in Christ as Savior is repentance Christian experience
- **Is it necessary for a Christian to have deep sorrow for sin?**
 - Certainly, sin is not a trifle, nor a slight evil
 - It is absolutely evil, so that any sin deserves God's eternal wrath and curse

WLC Q76

- **Is repentance act, process, or attitude?**
 - On human side, it is an attitude of heart and mind with respect to God, self and sin
 - But an attitude which results in action, the constant serious effort to live a righteous life
- **How can we test the genuineness of our repentance?**
 - Not safe to rely wholly on our feelings, for they are very deceptive
 - Only sure test of any religious experience is fruits
 - If it leads to “purposing and endeavoring” to live new & better life with help of Spirit, we may believe it is genuine Christian repentance, or “repentance unto life”

WLC Q76

- **Can repentance take away guilt of sins?**
 - No. Guilt of our sins is cancelled only by the blood of our Savior Jesus Christ
- **If repentance cannot cancel our sins, then why must we repent?**
 - Christ came to this world, not simply to save us, but to save us from sin
 - Came not just to give eternal life, but eternal righteousness
 - Can't accept part of offer; must take all or nothing.
 - If we don't want righteousness, can't have eternal life
 - Person who does not repent wants to hold on to sin
 - Can't have our sins & salvation from our sins at same time

WLC Q77

Q. Wherein do justification and sanctification differ?

A. Although sanctification be inseparably joined with justification, yet they differ, in that God in justification imputes the righteousness of Christ; in sanctification his Spirit infuses grace, and enables to the exercise thereof; in the former, sin is pardoned; in the other, it is subdued: the one does equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection.

WLC Q77

- **Scripture References:**

- 1 Corinthians 6:11, 1 Corinthians 1:30
 - Justification and sanctification inseparably joined
- Romans 4:6, 8; Ezekiel 36:27
 - Justification imputes Christ's righteousness to sinner
 - Sanctification infuses grace and enables exercise of it
- **Romans 3:24-25, Romans 6:6, 14**
 - Justification pardons sin, sanctification subdues sin
- Romans 8:33-34; 1 John 2:12-14, Heb 5:12-14
 - Justification frees believers equally & perfectly from God's wrath
 - Sanctification varies according to progress made
- 1 John 1:8-10, 2 Cor 7:1, **Philippians 3:12-14**
 - Sanctification not perfect in any Christian in this life
 - Gradual process approaching ideal of moral perfection

WLC Q77

- **Justification & Sanctification are the Same**
 - Inseparably joined together; no justification without sanctification, and no sanctification without justification--person with one has both
 - God is the Author and source of both
 - Both proceed from God's grace, or special love and favor to sinners

WLC Q77

• Justification & Sanctification Differ

• Justification is

- Act of God's free grace
- Act by which God imputes Christ's righteousness
- Act in which God pardons sin
- Total and equal in all cases
- Complete and perfect in this life
- Judicial verdict which frees from condemnation and awards eternal life

• Sanctification is

- Work of God's free grace
- Work by which God infuses grace and power
- Work in which God subdues sin
- Different in degree in different persons
- Incomplete and imperfect in this life
- Divinely planted and watered spiritual growth of Christian character

WLC Q77

- **What attempts have been made to separate justification and sanctification?**
 - Some Pentecostals: justification not necessarily accompanied and followed by sanctification
 - Two classes of Christians
 - Those only justified and without Holy Spirit yet
 - Those both justified and sanctified by Holy Spirit
 - Sanctification may be complete in this life
 - Modern “Liberalism” rejects justification by free grace; seeks sanctification apart from justification
 - No longer believe in justification by free grace of God
 - Preach “character building” and similar subjects
 - This error is vastly more serious than Pentecostal’s

WLC Q77

- **What is difference of impute & infuse?**
 - To impute is legal term; to reckon or charge something to the account of a person
 - To impute Christ's righteousness means to place Christ's righteousness to the credit of that person
 - Transfer of righteousness or guilt in God's books
 - To infuse means to pour in
 - Something God does in heart & soul of person on earth
 - God infuses grace and power into our hearts so that we can cultivate our own righteousness

WLC Q77

- **Why is distinction important for us in our Christian life?**
 - Thinking justification includes all sanctification needed
 - Need not seek personal holiness of character and life
 - Stands in peril because he is not truly justified
 - Thinking sanctification includes all justification needed
 - Stands in peril because he is trying to save himself by good works
 - Distinction extremely important for avoiding extremes of antinomianism and legalism
 - True believer avoids both extremes
 - Realizes justification is foundation of salvation, while sanctification is fruit of salvation

WLC Q78

Q. Whence arises the imperfection of sanctification in believers?

A. The imperfection of sanctification in believers arises from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins, are hindered in all their spiritual services, and their best works are imperfect and defiled in the sight of God.

WLC Q78

- **Scripture References:**

- **Rom 7:18, 23**; Mark 14:66-72; Gal 2:11-12

- Sin nature remains in believers, causing many temptations and falling into sins

- **Hebrews 12:1**

- Christian hindered in all spiritual exercises by remnants of sin nature

- **Isaiah 64:6**; Exodus 28:38

- Even Christian's best works are imperfect and defiled by sin in the sight of God

- 1 John 1:8; James 3:2, 5:16; **Philippians 3:12-14**; Proverbs 24:9; Ecclesiastes 7:20

- Imperfection of sanctification in believers

WLC Q78

- **If Christian has received salvation how can Catechism speak of “imperfection of sanctification in believers”?**
 - “Salvation” is complex idea with several elements
 - Christian is saved; But to be precise...
 - Christian has been saved in one sense, is being saved in another, and shall be saved in still another
 - He has been saved from guilt of sin, is being saved from the power of sin, and shall be saved from the presence of sin
 - Christian has received justification, is receiving sanctification, and shall receive glorification
 - We receive *salvation* in installments, not all at one time
 - Sanctification is process continuing throughout earthly life, necessarily remains imperfect during this present life

WLC Q78

- **Is our sanctification imperfect because of something outside or inside of us?**
 - Something inside of us, namely, sinful nature which remains even after we are born again
 - Common to blame sins & failures on something outside, such as sinful world, devil, adverse circumstances, etc
 - Sinful nature is real cause of imperfect sanctification
- **Do not external factors lead Christians into sinful compromise with evil?**
 - May be occasions of compromising with evil
 - Take advantage of sinful nature, and seduce into sin
 - Of no power without our sinful nature
 - Christ faced all temptations but did not sin

WLC Q78

- **What is Bible's meaning of 'flesh'?**
 - Used with at least three different meanings
 - Purely physical sense; certain part of the human body
 - Man in his human weakness
 - Sinful nature of fallen man
 - Does not mean lower part of human nature but whole nature as corrupted by sin
- **Which is characteristic of the Christian life, peace or conflict?**
 - Both
 - Christian, is at peace with God and at war with sin
 - Unsaved is at war with God and at peace with sin

WLC Q78

- **Why are prayer and other spiritual duties often extremely difficult even for earnest and faithful Christians?**
 - Our sinful nature which remains with us
 - Fights desperately against those spiritual exercises which tend toward crucifying “the flesh”
 - Believers “are hindered in all their spiritual services”
- **What should we think of evangelists and preachers who represent the Christian life as entirely joyful, pleasant and easy?**
 - Have not yet come to grips with the real evil of their own hearts

WLC Q78

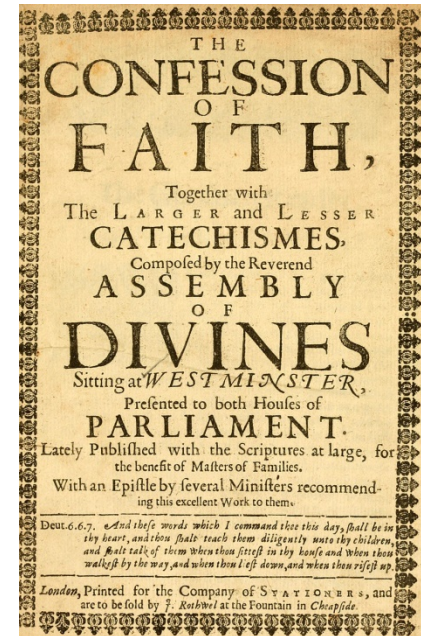
- **What is the real character of even the best of our “good works” in God’s sight?**
 - Imperfect and defiled in sight of God
 - Because of sin remaining in heart and life of all of us
- **What great Scripture passage deals with the Christian’s warfare against sin?**
 - Ephesians 6:10-18, which commands us to “put on the whole armor of God”
- **What part of “armor” is most important?**
 - *Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one*

The Westminster Larger Catechism

Lesson 18: Sanctification



Presbyterian Catechising
John Phillip 1847



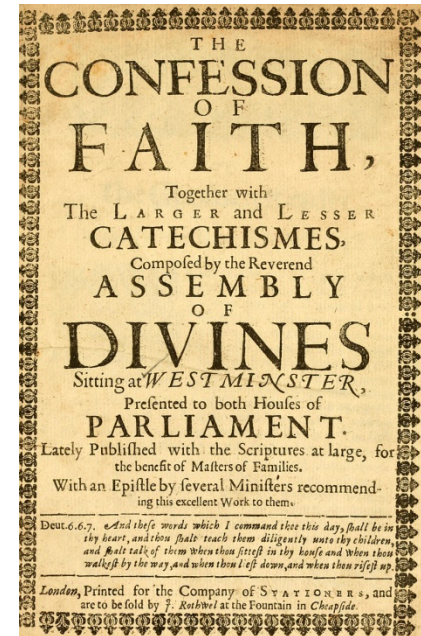
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The Westminster Larger Catechism

Lesson 19: Perseverance & Assurance



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WLC Q79

Q. May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?

A. True believers, by reason of the unchangeable love of God, and his decree and covenant to give them perseverance, their inseparable union with Christ, his continual intercession for them, and the Spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation.

WLC Q79

- **Scripture References:**

- Jeremiah 31:3
 - The unchangeable love of God for his own
- 2 Timothy 2:19, Hebrews 13:20-21, **2 Sam 23:5**
 - God's decree & covenant to give perseverance
- **1 Corinthians 1:8-9**
 - The believer's inseparable union with Christ
- Hebrews 7:25, Luke 22:32
 - Christ's intercession for his own
- 1 John 3:9, 1 John 2:27
 - The Spirit and seed of God abiding in the Christian
- Jeremiah 32:40, **John 10:28**
 - True believer can't totally/finally fall away from grace
- 1 Peter 1:3-5
 - True believer kept by God through faith unto salvation

WLC Q79

- **What class of people does the answer to this question of the Catechism discuss?**
 - True believers
 - Those truly born again, justified, adopted into family of God, and in process of being sanctified
- **Can true believers fall away from the state of grace?**
 - No. They cannot totally and finally fall away from the state of grace

WLC Q79

- **What does the Catechism imply by “neither totally nor finally”?**
 - True believers may partially and temporarily fall away from the state of grace
- **Does fact that true believers cannot perish depend on their own will power, earnestness or faithfulness?**
 - No. If our eternal salvation depended on ourselves, none of us would be saved
- **What does eternal security depend on?**
 - It depends on the love and power of God

WLC Q79

- **How does Catechism summarize Bible proofs that true believers cannot perish?**
 - The unchangeable love of God
 - God's decree & covenant to give perseverance
 - Their inseparable union with Christ
 - Christ's continual intercession for them
 - The Spirit and seed of God abiding in them
- **What is nature of God's love for his elect?**
 - Not merely general love that wishes and hopes for their welfare
 - Special, particular love that actually goes into action and infallibly provides for their eternal fellowship with God himself

WLC Q79

- **Will Christ ever stop making intercession for his people?**
 - Intercession will continue until last of the elect enters the state of eternal glory
- **How do we know Christ's intercession for his people will be effective?**
 - God the Father will always grant Christ's requests
 - He is the Father's beloved Son in whom he is well pleased (Matthew 3:17)
 - Everything he does is always pleasing to the Father (John 8:29)

WLC Q79

- **How does abiding of Spirit of God prove they cannot fall away from state of grace?**
 - Holy Spirit cannot dwell in heart of unsaved, but dwells in heart of every believer (John 14:17)
 - Jesus promised that the Holy Spirit would abide forever
 - If believer fell from grace, saved would become unsaved
 - Holy Spirit would have to leave; cannot dwell in unsaved
- **What is meant by “seed of God” abiding in believers?**
 - New, holy nature created in heart when born again by power of the Holy Spirit

WLC Q79

- **Should perseverance or eternal security lead us to indifference in Christian life?**
 - Frequent criticism—takes away holiness motive
 - False notion Christians seek holiness only because of the fear of hell
 - Should be powerful incentive to patient and faithful Christian service
 - One distracted by fear and worry of losing grace and perishing eternally cannot render best service to God, because his mind is distracted by his fears
 - Believer at rest in security better able to devote his life to seeking the kingdom of God and his righteousness

WLC Q80

Q. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?

A. Such as truly believe in Christ, and endeavor to walk in all good conscience before him, may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.

WLC Q80

- **Scripture References:**

- 1 John 2:3-6

- Conscientious endeavor to keep God's commands necessary for attainment of assurance

- 1 Corinthians 2:12; 1 John 3:14, 18, 21, 24; 1 John 4:13, 16; Hebrews 6:11-12

- Attainment of assurance is possible, and depends upon truth of God's promises and believer being enabled by Holy Spirit to discern in himself the graces to which the promises are made

- Romans 8:15-16, 1 John 5:10

- Holy Spirit in believer's soul gives assurance

- 1 John 5:13

- Full assurance includes assurance of final perseverance unto eternal life

WLC Q80

- **What is meant by “assurance of salvation”?**
 - Conviction in mind of a Christian of the absolute certainty of his present and eternal salvation
- **Do all Christians believe full assurance is possible?**
 - No. Roman Catholics and some Protestants deny the possibility of absolute assurance of salvation
 - Can never know, in this life, with infallible certainty, that we are saved and heirs of eternal life
 - All who deny perseverance of saints (or eternal security) must also deny absolute assurance

WLC Q80

- **Do all who claim to have assurance of their own salvation have a right to do so?**
 - Many who claim they are saved have no valid basis for such a claim
 - 3 groups who falsely claim assurance
 - Legalists (Moralists) trust in their own good works, life, & character; “doing the best they can”, etc.
 - Formalists trust forms, ceremonies, and ordinances
 - Such as Church membership, Baptism, the Lord’s Supper, etc.
 - Emotionalists & Mystics trust feelings and emotions
 - Just “feel” they are saved, or base assurance on dreams, visions or special direct revelations from God

WLC Q80

- **What are the grounds of assurance of salvation?**
 - Truth of God's promises to believers
 - Evidence in a person's heart and life—fruits
 - Testimony of the Holy Spirit bearing witness with our spirits that we are the children of God
 - Work together, not separately, as grounds for infallible conviction of our own salvation

WLC Q80

- **How are God's promises to believers a ground of assurance?**
 - Foundation upon which assurance must rest
 - Person who doubts or disbelieves the truth of the Bible can never attain absolute certainty of his own salvation
 - But a recognition of the divine truth of the promises of salvation alone is not enough to warrant assurance
 - So a mere acceptance of the promises of God's Word, without evidence of a changed and new life, is not an adequate ground of assurance

WLC Q80

- **How is evidence in a person's heart and life grounds of assurance?**
 - Know we have believed aright when we see some of the fruits of salvation in our lives
 - Christ came to save us from our sins, not in our sins
 - Not only be saved instantly from guilt, but gradually from sins power and pollution
 - Good works and changed life are fruits of real salvation
 - If Christ has really saved person's soul, He will also, bit by bit, save that person's life

WLC Q80

- **How is testimony of the Holy Spirit a ground of assurance of salvation?**
 - Not some special revelation or strange voice
 - If we expect anything like this we will be disappointed
 - Holy Spirit, through experiences of the Christian life, causes the believer really to know God
 - Knowing God very different from knowing about God
 - Personal knowledge of God, by Spirit in heart, is final, ultimate ground of infallible assurance of salvation
 - Full assurance is fullness of hope resting on fullness of faith
 - State of mind Holy Ghost induces in connection with evidence of our gracious character
 - Not as a blind and fortuitous feeling, but as a legitimate and undoubting conclusion from appropriate evidence

WLC Q80

- **How can we test the genuineness of our own assurance?**
 - True assurance produces unfeigned humility
 - False assurance leads to spiritual pride
 - True assurance results in increased diligence in seeking holiness
 - False assurance leads to slothfulness & self-indulgence
 - True assurance leads to self-examination and desire to be searched and corrected by God
 - False assurance leads to being satisfied with appearance and avoid accurate investigation
 - True assurance loads to constant aspirations after a more intimate fellowship with God
 - False assurance does not

WLC Q81

Q. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

A. Assurance of grace and salvation not being of the essence of faith, true believers may wait long before they obtain it; and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions; yet are they never left without such a presence and support of the Spirit of God as keeps them from sinking into utter despair.

WLC Q81

- **Scripture References:**

- **Ephesians 1:13**

- Assurance not essential to faith; may come afterwards

- Isaiah 50:10, Psalm 88

- True believers may wait long to attain full assurance

- Psalm 77:1-12, **Psalm 31:22**, Psalm 22:1

- Even after full assurance has been experienced, it is subject to change from various causes

- 1 John 3:9; Job 13:15; Psalm 73:15, 23;

- Isaiah 54:7-10

- True believers are never left without any consciousness of the favor of God; they always have such a presence and support of the Holy Spirit as to preserve them from utter despair

WLC Q81

- **What does assurance is not of the essence of faith mean?**
 - True saving faith in Christ may exist without assurance of salvation in the believer's own mind
- **Do all receive assurance as soon as they believe in Christ as their Savior?**
 - Some do receive assurance immediately upon believing in Christ as their Savior
 - Often case for those converted very suddenly preceded by intense spiritual struggle
 - Most experience more gradual conversion
 - May have true saving faith for some time before possessing full certainty of salvation in their own minds

WLC Q81

- **Can every Christian attain full assurance of his salvation?**
 - Every Christian who uses appointed means of grace faithfully and patiently waits on God can and will obtain it in the end
- **After assurance of salvation is attained, can it be lost?**
 - May be temporarily “weakened and intermitted”
 - Variety of causes, including temptations, the believer’s own sins, and providential dispensations of God
 - Unchanging & unclouded consciousness of God’s presence and blessing is reached only in heaven

WLC Q81

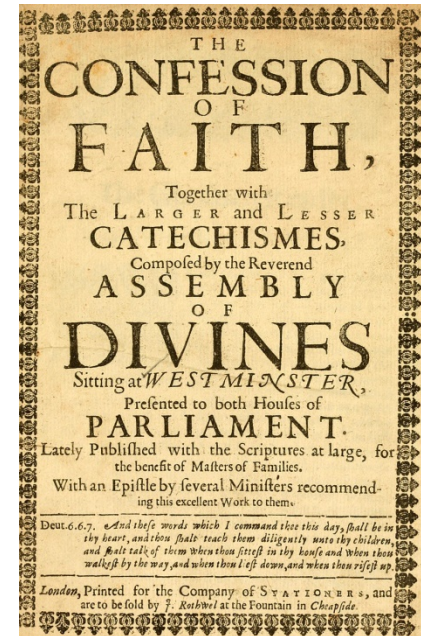
- **How should we seek to maintain a strong and clear assurance of our salvation?**
 - Should earnestly endeavor to attain and retain strong and clear assurance of salvation
 - By faithful, conscientious use of means of grace
 - Waiting upon God in Word, sacraments and prayer
- **Should we feel discouraged if don't have full assurance soon after belief in Christ?**
 - No. Should exercise Christian patience, and wait upon God to give us assurance in his own time

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Lesson 19: Perseverance & Assurance



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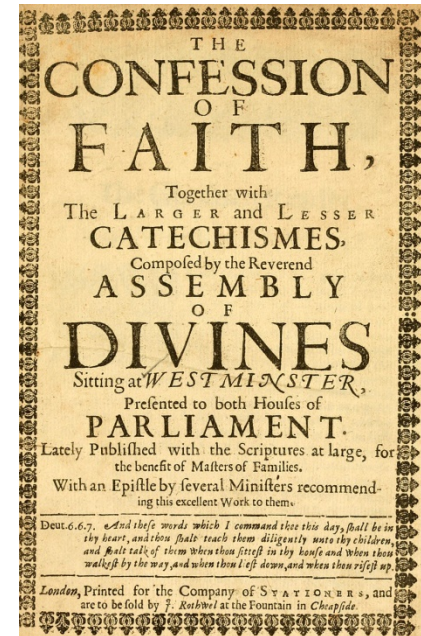
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Lesson 20: Communion in Christ's Glory



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WLC Q82

Q. What is the communion in glory which the members of the invisible church have with Christ?

A. The communion in glory which the members of the invisible church have with Christ, is in this life, immediately after death, and at last perfected at the resurrection and day of judgment.

WLC Q82

- **Scripture References:**

- **2 Corinthians 3:18**

- Believer's communion in glory with Christ in present life

- **Luke 23:43**

- Believer's communion in glory with Christ immediately after death

- **1 Thess. 4:17**

- Believer's communion in glory with Christ perfected at the resurrection and day of judgment

WLC Q82

- **Q82 is summary of next questions**
- **What is difference between grace & glory?**
 - Grace is those blessings of salvation received in this present life
 - Glory is those blessings of salvation received chiefly in the life to come
- **Is glory received at once or in installments?**
 - God's people receive glory, not all at once, but in three stages or installments
 - First-fruits of glory during the present life
 - Enter the state of glory at their death
 - Perfection of glory at the resurrection

WLC Q83

Q. What is the communion in glory with Christ which the members of the invisible church enjoy in this life?

A. The members of the invisible church have communicated to them in this life the firstfruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of; and, as an earnest thereof, enjoy the sense of God's love, peace of conscience, joy in the Holy Ghost, and hope of glory; as, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of their torments which they shall endure after death.

WLC Q83

- **Scripture References:**

- **Ephesians 2:4-7**

- Believers, as members of Christ their head, participate in the glory which Christ possesses in heaven

- Romans 5:5 compared with 2 Corinthians 1:21-22

- Believers enjoy consciousness of God's love in this life

- **Romans 5:1-2**, Romans 14:17

- Peace of conscience, Christian joy, and hope of glory, are believer's portion here on earth

- Genesis 4:13, Matthew 27:4, Hebrews 10:27, Romans 2:8-9, Mark 9:44

- In the present life, just as believers experience foretaste of the glory of heaven, so wicked experience a foretaste of the miseries of hell

WLC Q83

- **What is meant by “first-fruits of glory”?**
 - Sample or foretaste of that glory which we shall enjoy to the full in the life to come
- **What is meant by members of the invisible Church “are interested in that glory” which Christ already fully possesses?**
 - “Interested” does not mean eager to learn about it
 - Rather they are entitled to a share in the glory which Christ now enjoys in heaven

WLC Q83

- **Why can't Christians have full enjoyment of Christ's glory here and now?**
 - Presence of a sinful nature in the believer
 - Mortality & weakness of Christian's physical body
 - Presence of sin & suffering in surrounding world
- **When will these three facts be changed?**
 - Presence of sinful nature in the believer will come to an end at his death
 - Mortality and weakness of his physical body will end at the resurrection at the Last Day
 - Sin and suffering will be left behind at death, and totally abolished at Judgment Day

WLC Q83

- **What does “earnest” of Christ’s glory mean?**
 - Deposit, token payment, or payment on account
 - Evidence of good faith promising balance shall be paid
 - Glory is our inheritance in the life to come
 - Receive sample of it during this present life as evidence we’ll the fullness of it in the future life
- **What experiences make up “earnest” God’s people receive during present life?**
 - Enable believer at times to enjoy a kind of “heaven on earth”
 - Enjoyment of consciousness of God’s love
 - Peace of conscience
 - Joy in the Holy Spirit
 - Hope of the fullness of glory in the future

WLC Q83

- **How do wicked receive sample of their future destiny during the present life?**
 - Even before death they experience, more or less
 - “Sense of God’s revenging wrath”
 - “Horror of conscience”
 - “Fearful expectation of judgment”
 - May be so severe as to be kind of “hell on earth”
 - Especially as they feel approach of death
- **Does the believer enjoy this foretaste of glory equally at all times?**
 - No. Because of doubts, temptations, attacks of Satan, and other things, varies from time to time
 - But believer is never left entirely without it

WLC Q84

Q. Shall all men die?

A. Death being threatened as the wages of sin, it is appointed unto all men once to die; for that all have sinned.

WLC Q84

- **Scripture References:**

- Romans 6:23

- Death is the “wages” or penalty of sin

- Hebrews 9:27

- God has appointed unto all men once to die

- **Romans 5:12**

- Death has passed upon all men, because all have sinned

WLC Q84

- **Are there exceptions to all men dying?**
 - Enoch & Elijah translated to glory without dying
 - God's people living when Christ comes again will be translated to the state of glory without dying
- **What is proved by the fact that death is universal in the human race?**
 - Universal death proves sin is universal
 - Regardless of scientists' and philosophers' ideas
 - Instinctively recoil from death; realize death is fearful
 - Soul has planted in it an unquenchable thirst for life
 - Yet in face of universal thirst for life, death comes to all
 - Only adequate explanation is something radically wrong with human race...Bible calls sin

WLC Q84

- **Will science ever overcome death?**
 - No. By God's common grace, scientific discoveries may in some cases to postpone death
 - But science can never overcome death
 - Behind natural causes of death (such as old age, sickness, accident) there is spiritual cause
 - Namely sin and God's righteous judgment upon sin

WLC Q85

Q. Death, being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it; so that, although they die, yet it is out of God's love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon.

WLC Q85

- **Scripture References:**

- 1 Corinthians 15:26, Hebrews 2:15

- Righteous shall be delivered from death itself at Last Day

- 1 Corinthians 15:54-57

- Even in death, righteous are spared sting and curse

- Isaiah 57:1-2, 2 Kings 22:20

- In case of the righteous, death is to be explained by God's love, not by his wrath against sin

- Revelation 14:13, Ephesians 5:27

- Christian's death frees him perfectly from sin and misery

- Luke 23:43, **Philippians 1:23**

- Christian's death makes him capable of greater communion with Christ which he enters into in state of glory

WLC Q85

- **What is meaning of “wages” here?**
 - Payment of what one deserves to receive
 - Because sinner deserves death, death is “wages” of sin
- **What is the real problem which this question of the Catechism faces?**
 - Why do Christians have to die?
 - Since death is penalty for sin
 - Christ bore this penalty as Christian’s Substitute
 - Contradiction that Christian still must die himself

WLC Q85

- **In what way are righteous delivered from death, and when?**
 - While still experiencing death, righteous delivered from bodily death as a state or condition
 - This will take place at the Last Day
- **What deliverance do the righteous enjoy in the experience of death?**
 - Righteous delivered from death's sting and curse
- **What does death's “sting and curse” mean?**
 - These terms describe death as the penalty of sin

WLC Q85

- **If death is not the penalty of sin to the righteous, then what is it?**
 - Death is consequence of sin, that is, an effect of sin on the human personality
 - Death is token of God's love
 - Brings Christian benefit rather than harm
 - Does not mean death of the body is not a fearful thing
 - Result of death of body brings real benefit to Christian
- **How does bodily death benefit Christians?**
 - Translates from environment of sin and misery to perfect environment of heavenly peace and rest
 - Christian can never be perfectly happy and blessed in this world because of the presence of sin and suffering

WLC Q85

- **Why is communion with Christ more perfect in heavenly glory than here on earth?**
 - Because Christian is in visible presence of Christ in glory
 - Because sins & temptations of his own heart and distractions of earthly life will have passed away
 - Because bodily weakness, weariness, infirmity, sickness and pain will be no more

WLC Q86

Q. What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.

WLC Q86

- **Scripture References:**

- **Hebrews 12:22-23**

- Souls of believers at death made perfect in holiness

- 2 Corinthians 5:1, 6-8; Philippians 1:23

compared with Acts 3:21 and Ephesians 4:10

- Believers' souls are at their death received into the Lord's presence in heaven

- 1 John 3:2, 1 Corinthians 13:12

- Believers after death shall behold the face of God

- Romans 8:23, Psalm 16:9

- Believers after death must await redemption of their bodies

WLC Q86

- **Scripture References:**

- 1 Thess. 4:14

- Believers' bodies, though buried in the grave, remain united to Christ

- Isaiah 57:2

- Believers' bodies rest in their graves as in their beds

- Job 19:26-27

- Bodies of believers shall again be united to their souls

- Luke 16:23-24, Acts 1:25, Jude 6-7

- Souls of the wicked are at their death cast into hell

WLC Q86

- **What is the condition of believers in Christ after their death?**
 - Consciousness, memory, holiness, blessedness
 - Waiting for the completion of their redemption by the resurrection of their bodies
 - Condition of their bodies is a condition of rest until the resurrection.
- **When do the souls of believers enter upon this blessed condition?**
 - Immediately after their death

WLC Q86

- **What popular false doctrine is rejected by this answer of the Catechism?**
 - Unscriptural doctrine of “soul sleep”
 - Souls of Christians at death pass into unconsciousness, as if they did not exist, until the resurrection
 - Luke 16:19-31 and Luke 23:39-43
- **What kind of holiness do believers possess immediately after death?**
 - Perfect holiness in extent, degree, and stability
 - Never again can they fall short of moral perfection, suffer temptation or fall into any sin

WLC Q86

- **What will be the chief element in the happiness or blessedness of the souls of believers after their death?**
 - Beholding the face of God in light and glory
- **Where is heaven?**
 - This question cannot be definitely answered
 - However the Bible clearly reveals heaven
 - Is the place where God's glory is specially manifested
 - Is the place where our Savior Jesus Christ in his glorified human nature now lives

WLC Q86

- **Is this condition of believers' souls highest and most blessed they're destined to enjoy?**
 - No. While believers' souls after death are in perfect holiness, not highest and most blessed
 - Enjoyment of supreme blessedness must wait until resurrection of the body at the last day
 - Therefore the Bible represents the souls of believers in heaven as patiently waiting for the resurrection
- **When will the resurrection take place?**
 - At second coming of Christ, called the "Last Day".
 - Definite time, but one of the secret things of God's counsel which have not been revealed to us
 - All attempts to predict the time are false and wrong

WLC Q86

- **What is meant by saying that the bodies of believers are still united to Christ?**
 - Christ still regards his people's bodies as precious
 - Because he intends to raise them up again at Last Day
 - Does not regard Christian's dead bodies as worthless but valuable, to be watched over until resurrection
 - Bible compares Christian's dead body to planted seed which will spring forth to new life at appointed time

WLC Q86

- **What was ancient pagan attitude toward the body after death had taken place?**
 - Even in life, body is prison of or burden to soul
 - Death liberates soul from body to higher & nobler life
 - Dead body is worthless matter which must be cast away because it will only decay and never live again
 - According to Bible, body is not something bad
 - Not prison of soul, but home of the soul; not a burden to the soul, but an organ of the soul
 - Death separates soul & body; deprives soul of something needed for its highest happiness and self- expression
 - Body shall rise again by the power of God
 - Real and highest usefulness lies beyond present life, in the life of eternity
 - Christian's dead body has further purpose and function

WLC Q86

- Spiritism is false doctrine it's possible for living to communicate with dead through a “medium”
- **What is Bible's attitude toward Spiritism?**
 - Condemns and forbids it in most emphatic terms
 - Leviticus 19:31; 20:6, 27; Isaiah 8:19, and others referring to “wizards”, “witches”, “familiar spirits”
- **What should we think of prayers for dead?**
 - Unscriptural and wrong
 - If dead are in heaven they do not need our prayers
 - If they are in hell our prayers cannot help them
 - After death no more chance for repentance or salvation
 - Should devote attention to praying and working for salvation of living, leaving those who have passed away from this earth in the hands of God

WLC Q86

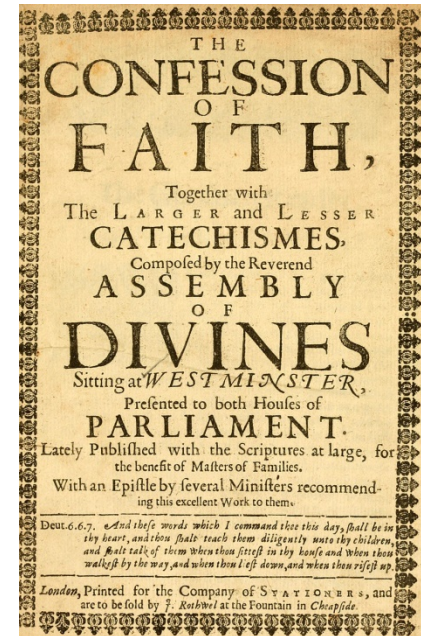
- **What should we think of Roman Catholic doctrine of purgatory?**
 - Says very few Christians are fit to go directly to heaven when they die
 - Rest must go to purgatory and suffer there until fires of purgatory have taken away the rest of their sinfulness
 - Utterly contrary to Scriptures
 - Makes the cross of Christ of little effect
 - Implies Christ's atonement is not sufficient to take away all a person's sin

The Westminster Larger Catechism

Lesson 20: Communion in Christ's Glory



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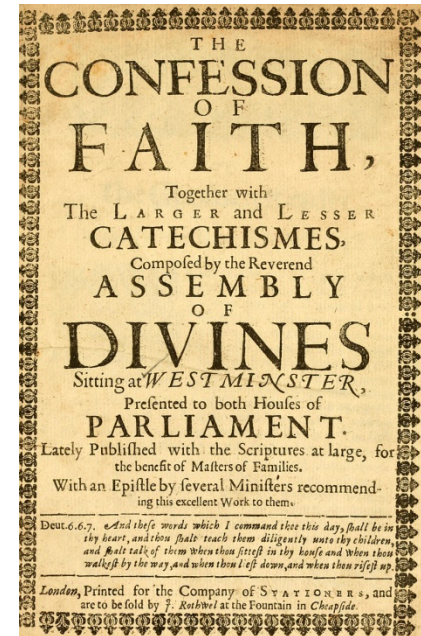
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Lesson 21: Resurrection & Final Judgement



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WLC Q87

Q. What are we to believe concerning the resurrection?

A. We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and unjust: when they that are then found alive shall in a moment be changed; and the selfsame bodies of the dead which were laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body; and the bodies of the wicked shall be raised up in dishonor by him, as an offended judge.

WLC Q87

- **Scripture References:**

- Acts 24:15

- General resurrection of the righteous and the wicked

- 1 Corinthians 15:51-53, **1 Thess: 4:15-17**

- At resurrection, living Christians shall instantly be changed without dying

- 1 Corinthians 15:53, John 5:28-29

- The self-same bodies that are buried shall rise again

- 1 Corinthians 15:21-23, 42-44

- Bodies of righteous shall be raised incorruptible

- **Philippians 3:20-21**

- Bodies of righteous like Christ's glorious body

- John 5:26-29, Matthew 25:33, **Revelation 20:13**

- Bodies of wicked shall be raised by Christ as Judge

WLC Q87

- **What does “at the last day” mean?**
 - The time of the second coming of Christ
- **When will the last day come?**
 - Time of last day has not been revealed in Bible
 - One of the secret things God has reserved to himself
 - However, will be a definite, particular, sudden time
- **Could last day come within our lifetimes?**
 - Yes. While Scriptures doesn't warrant popular belief second coming may occur “very soon”
 - Doesn't imply it couldn't take place within our lifetime
 - But, don't have a right to expect that it will surely take place during our lifetime

WLC Q87

- **What attitude does Bible command us to have toward second coming of our Lord?**
 - “He which testifies these things says, Surely I come quickly. Amen. Even so, come, Lord Jesus.” (Revelation 22:20)
- **Is it scriptural for Christians to look forward to last day with eager anticipation?**
 - Yes
 - “Looking for and hasting unto the coming of the day of God” (2 Peter 3:10-14)
 - “Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.” (Titus 2:13)

WLC Q87

- **Will there be more than one resurrection?**
 - No. Scriptures teaches there will be one general resurrection of dead at Christ's second coming
 - Both Redeemed and wicked
- **What is meant by resurrection body will be a “spiritual” body?**
 - Must be careful not to misunderstand this word...
 - “Spiritual” is an adjective, not a noun
 - “Spiritual” body is not same as “spirit” or “spirit- body”
 - “Spiritual body” means a body perfectly suited to be the temple of God the Holy Spirit

WLC Q87

- **Prove from the Bible resurrection body not mere spirit, but tangible, material body.**
 - Luke 24:39, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”
- **Why do many people scoff at the doctrine of the resurrection of the body?**
 - Those who regard it as absurd or impossible reject authority of Scriptures and do not believe in a God who is almighty and can work miracles
 - This doctrine of God’s Word has been object of scoffing by unbelievers ever since the Sadducees (Acts 23:8) and the Athenians (Acts 17:32) disbelieved it

WLC Q87

- **Can the resurrection of the body be proved by science or reason?**
 - No. Resurrection of body is mystery revealed only in written Word of God
 - Apart from the Scriptures we could not know it
 - But, science and human reason can never disprove the doctrine of the resurrection of the body

WLC Q88

Q. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the general and final judgment of angels and men; the day and hour whereof no man knows, that all may watch and pray, and be ever ready for the coming of the Lord.

WLC Q88

- **Scripture References:**

- 2 Peter 2:4, Jude 6

- Angels that sinned are to be judged

- Jude 7, 14-15; Matthew 25:46

- Christ is coming again to be the Judge of all

- **Matthew 24:36**

- Time of judgment is unknown to men

- **Matthew 24:42-44**, Luke 21:35-36

- It is our duty to watch and pray and be always ready for Christ's coming

WLC Q88

- **How soon after the resurrection of the dead will the judgment take place?**
 - Immediately after
 - John 5:26-30
 - Christ has received authority to execute judgment (v27)
 - He will call all that are in the grave to come forth (v28)
 - They shall come forth, some to the resurrection of life, and others to the resurrection of judgment (v30)
 - If judgment is not immediately after resurrection, verses could not connect two events so closely

WLC Q88

- **What interpretation of prophecy denies judgment is immediately after resurrection?**
 - Premillennial interpretation of prophecy holds
 - At second coming of Christ redeemed rise from dead
 - Followed by thousand years during which Christ will rule the world from Jerusalem
 - At end of thousand-year kingdom is “general and final judgment of angels and men”
 - Most Reformed believe this view is based on a misunderstanding of the prophecies of the Bible
 - Danger of teaching “second chance” at salvation post-rapture or during millennium

WLC Q88

- **Primary views of Revelation & Eschatology**

- **Preterism**

- Everything in Revelation took place long ago
- Culminated in Jerusalem/Temple destruction

- **Postmillennialism**

- Jesus will return after millennium
- Millennium already passed or passing now

- **Premillennialism**

- Christ will return before the millennium begins
- Will rule world/mankind directly from Jerusalem

- **Amillennialism**

- No literal millennium has or will occur
- Metaphor for long period of spreading Gospel
- Most common view among Reformed

WLC Q88

- **What is implied by “the day and hour whereof”, in speaking of Judgment Day?**
 - Judgment will begin at a definite, particular time
- **Why is it impossible for anyone to know in advance day and hour of judgment?**
 - It has not been revealed to men by God
 - Not only does Bible not disclose the day and hour
 - It is impossible to calculate the day and hour from prophecies in the Bible, in any way whatever

WLC Q88

- **Since cannot know time of judgment, what should be our attitude toward it?**
 - Realizing certainty of judgment, and ignorance of time, should make adequate preparation
 - Unsaved should prepare by repenting of sin and believing on Christ as his Savior
 - Christian should prepare by daily seriousness and faithfulness in Christian life; he should “watch and pray, and be ever ready for the coming of the Lord”
 - Of course, preparations no different than for death

WLC Q88

- **Is it probable the end will come during lifetime of people now living in the world?**
 - Bible has no basis for answering with confidence
 - Many in past thought they could answer it confidently, but time has proved them wrong
 - Better to refrain from speculations
 - Rest content in the clear teaching of the Bible that it is possible that Christ may come again in our lifetime

WLC Q88

- **What attitudes should Christians avoid in studying eschatology?**
 - Two extreme attitudes should be avoided:
 - Many become so absorbed in these doctrines they show little interest in the other teachings of the Bible
 - Second coming of Christ, resurrection and judgment are indeed important doctrines of the Bible
 - But they are not the only important doctrines of the Bible
 - Many almost totally neglect the doctrines of the second coming of Christ, the resurrection and the judgment
 - This also is a harmful extreme, neglecting whole of Scripture
 - Of the two extremes, more common among Reformed
 - The right view is a balanced one
 - Should view all doctrines in proper place in the divinely revealed system of truth
 - Give degree of emphasis according to teaching of Bible

WLC Q88

- **Who is to be the Judge of the entire human race?**
 - The Lord Jesus Christ. John 5:22, 27
- **Why is Christ especially qualified to be the Judge of the human race?**
 - He is both God and man, with these two natures united in one Person
 - As God, he knows all things that ever happened
 - As man, he has experienced temptation and suffering
 - Most qualified to render a just judgment

WLC Q89

Q. What shall be done to the wicked at the day of judgment?

A. At the day of judgment, the wicked shall be set on Christ's left hand, and, upon clear evidence, and full conviction of their own consciences, shall have the fearful but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favorable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.

WLC Q89

- **Scripture References:**

- Romans 2:15-16

- Wicked will be convicted by their own conscience

- Matthew 25:33, Matthew 25:41-43

- Christ shall pronounce sentence against the wicked

- Luke 16:26

- Wicked shall be isolated from the presence of God, Christ, the holy angels and the saints

- 2 Thess. 1:8-9, Matthew 25:46, Mark 9:43-48

- Wicked shall be punished with everlasting torments

- Matthew 26:24

- Those who have been judicially condemned can never to all eternity be restored to the favor of God

- Matthew 5:29-30, Matthew 10:28

- Punishment of hell will involve both body and soul

WLC Q89

- **What is meaning of wicked being set on Christ's left hand and righteous on right?**
 - Judicial separation of righteous from wicked
 - Two classes, which exist side by side during present life, are to be separated by Christ acting as Judge.
 - Separation will be infallibly accurate, total, permanent
 - Never again to all eternity will any wicked come into contact with any righteous
 - Never again possible to communicate between the two
 - Wickedness and wicked men completely isolated in God's universe
- **Upon what ground are wicked condemned?**
 - On account of their own sin
 - Matthew 25:41-46, Revelation 20:12, 13

WLC Q89

- **Will wicked be condemned because they have not believed on Christ?**
 - Those who heard and rejected Gospel guilty of the sin of unbelief
 - Condemned on account of this sin as well as others
- **Will wicked be condemned because God has not predestinated them to eternal life?**
 - Those God has “passed by” and not chosen to eternal life will be condemned
 - But their condemnation will be on account of their own sins, not on account of God’s decrees

WLC Q89

- **For those who never heard Gospel and not guilty of sin of unbelief in Christ, what will be the basis on which they will be judged?**
 - Judged according to
 - Revelation of God in the light of nature (Romans 1:20)
 - Law of God written on human heart (Romans 2:14-16)
 - Will convict them as sinners left without excuse
- **Will wicked feel unfairly Judged?**
 - No. Will realize God has treated them justly
 - Perfect justice of God vindicated before whole creation, and all will confess that God is just
 - Will realize in their own hearts God is righteous and they themselves are wicked

WLC Q89

- **What is the belief of the Universalists?**
 - All human beings, without exception, will finally be saved and enjoy eternal life with God
- **Can Universalism be reconciled with the statements of the Bible about hell?**
 - No. Bible very plainly teaches only part of human race will be saved, and rest will be eternally lost
 - Jesus spoke of a sin that shall never be forgiven in this world or the world to come (Matthew 12:32)
 - He said it would have been better for Judas if he had never been born (Matthew 26:24)
 - These and many other texts of Scripture cannot be reconciled with the theory of Universalism

WLC Q89

- **What is the belief of Annihilationists?**
 - Punishments of hell will not be eternal
 - Only for a period of time, after which wicked cease to exist, personality blotted out or totally disintegrated
 - Argue God is too good and loving to punish eternally
 - Claim “eternal” does not mean really forever, but only age-long, or long period of time
- **What Scripture proves this doctrine false?**
 - “These will go away into eternal punishment, but the righteous into eternal life.” Mat 25:46
 - If blessedness of heaven will last forever, the sufferings of hell must last forever too

WLC Q89

- **Is God too good and loving to punish the wicked forever?**
 - No. Only way we know of God's goodness and love is from Bible
 - Same Bible tells us "Our God is a consuming fire"
 - If we accept Bible on God's love, must also accept it on God's justice, and his wrath against sin
- **Is hell contrary to "the spirit of Christ"?**
 - No. Same as above
 - Hell not just in teachings of apostles & prophets
 - Christ speaks directly of Hell frequently

WLC Q90

Q. What shall be done to the righteous at the day of judgment?

A. At the day of judgment, the righteous, being caught up to Christ in the clouds, shall be set on his right hand, and there openly acknowledged and acquitted, shall join with him in the judging of reprobate angels and men, and shall be received into heaven, where they shall be fully and forever freed from all sin and misery; filled with inconceivable joys, made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity. And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

WLC Q90

- **Scripture References:**

- 1 Thess. 4:17

- Righteous shall be caught up in the clouds to Christ

- **Matthew 10:32**, Matthew 25:33

- Righteous openly acknowledged and acquitted

- 1 Corinthians 6:2-3

- Redeemed shall join Christ's judging angels & world

- Matthew 25:34, 46

- Righteous shall be received into heaven

- Ephesians 5:27, Revelation 14:13

- Righteous shall be fully freed from all sin and misery

- Psalm 16:11, Hebrews 11:22-23

- Righteous filled with joy in company of saints & angels

- **1 John 3:2**, 1 Corinthians 13:12, 1 Thess. 4:17-18

- Righteous shall have eternal direct vision of God

WLC Q90

- **What two classes of people will be caught up in the clouds to meet Christ?**
 - Dead in Christ
 - Rise from their graves as Christ descends from heaven
 - Living Christians in world at Christ's 2nd coming
- **What is meant by righteous shall be received into heaven?**
 - Judgment day marks entrance with both body and soul into place and condition of total blessedness

WLC Q90

- **What is meant that the righteous shall be “openly acknowledged and acquitted”?**
 - Christ, as Judge, will publicly declare, before the whole universe
 - These, who have been persecuted and reproached because of their faith in him, are his own people
 - Upon whom his special love has been bestowed
 - Whom he has redeemed from sin to be his spiritual body
 - They are not guilty of the slightest sin, and perfectly righteous before the law of God
 - Because he himself has borne the guilt of their sins by his atonement
 - Because of his own perfect righteousness which has been reckoned (or “imputed”) to them as if it was their own personal righteousness

WLC Q90

- **What is the meaning of saints joining with Christ in judging reprobate angels & men?**
 - Does not mean saints will have own authority to determine eternal destiny of angels or men
 - This solemn function belongs to Christ alone
 - Saints shall join or concur with Christ in sentence he will pronounce upon wicked angels and men
 - As Christ pronounces sentence, saints will give their assent, approving of his judgment as righteous
 - Satan, wicked angels, & wicked men have grievously troubled, afflicted, oppressed, persecuted, and reproached God's children
 - Very fitting that the saints, vindicated by great Judge, shall join in the sentence pronounced upon them

WLC Q90

- **What will be the chief element in the blessedness of heaven?**
 - “Immediate vision and fruition of God”
- **What is meant by “vision” here?**
 - It means that the saints shall see God
- **What is meant by “immediate”?**
 - Saints shall see God directly, without anything interposed between them and God
 - Here on earth we cannot see God directly
 - We see God only as he is reflected in his Word, and still more dimly in his works

WLC Q90

- **What does enjoying “fruition of God” mean?**
 - Fruition means to bear fruit--purpose of a fruit tree is to bear fruit
 - Fruit tree which never bears fruit has lived without attaining the purpose or goal for which it exists
 - Human life is intended to bear fruit of perfectly glorifying and enjoying of God
 - Christian cannot yield that fruit in this world except in a very imperfect and partial way
 - In heaven he will at last attain the goal for which he was created yielding the real fruit of a perfect glorification and enjoyment of God
 - Called fruition of God because only in perfect communion with God can this fruit be produced by any human life

WLC Q90

- **Will saints in heaven do little or nothing but play on harps?**
 - This popular notion is a mere caricature of what the Bible teaches about heaven
- **Will heaven be a state of perfect rest?**
 - Perfect “rest” will be freedom from weariness, fatigue, unpleasant or painful toil, etc
 - Evils solely the results of sin and the curse
 - Only because of sin is rest incompatible with activity
 - Saints can enjoy the most intense activity, and the most perfect rest, at the same time
 - Weariness and fatigue will be unknown, for their causes will have been removed forever

WLC

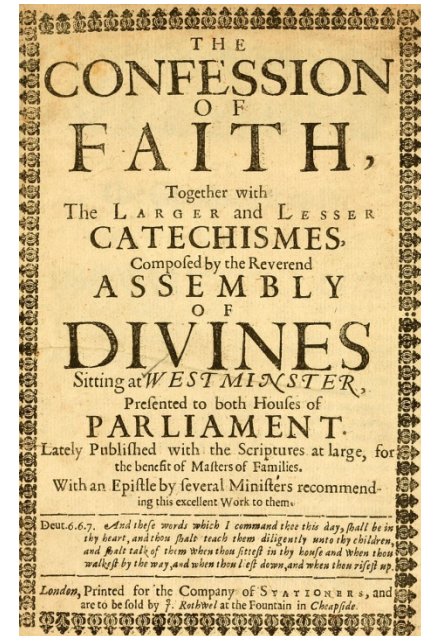
- **Note:** We have now completed the study of the first 90 questions of the Larger Catechism.
- It will be recalled that the Larger Catechism consists of 196 questions and answers arranged according to the following plan:
 - Q1-5: The Foundation:
 - Purpose of human life; existence of God; Word of God
 - Q6-90: What Man ought to Believe Concerning God
 - Q91-196: What Scriptures Require as Man's Duty
 - Q91-148: The Moral Law of God
 - Including an Analysis of the Ten Commandments
 - Q149-196: Way of Escape from God's Wrath and Curse by Reason of our Transgression of his Law

The Westminster Larger Catechism

Lesson 21: Resurrection & Final Judgement



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

WLC Q89-90

- **Sheol (Hb)/Hades (Gk)**
 - Place of darkness where all dead go
 - **Gehenna**
 - Named for valley outside Jerusalem
 - Ahaz sacrificed children; later, fiery garbage dump
 - Place of punishment for wicked awaiting Judgement Day
 - **Hell** in Christian eschatology
 - **Abraham's Bosom**
 - Place where righteous await Judgement Day
 - **Heaven/Paradise** in Christian eschatology
- **Lake of Fire**
 - Place of permanent punishment of wicked
- **New Heaven/New Earth**
 - Place of permanent joy for righteous