

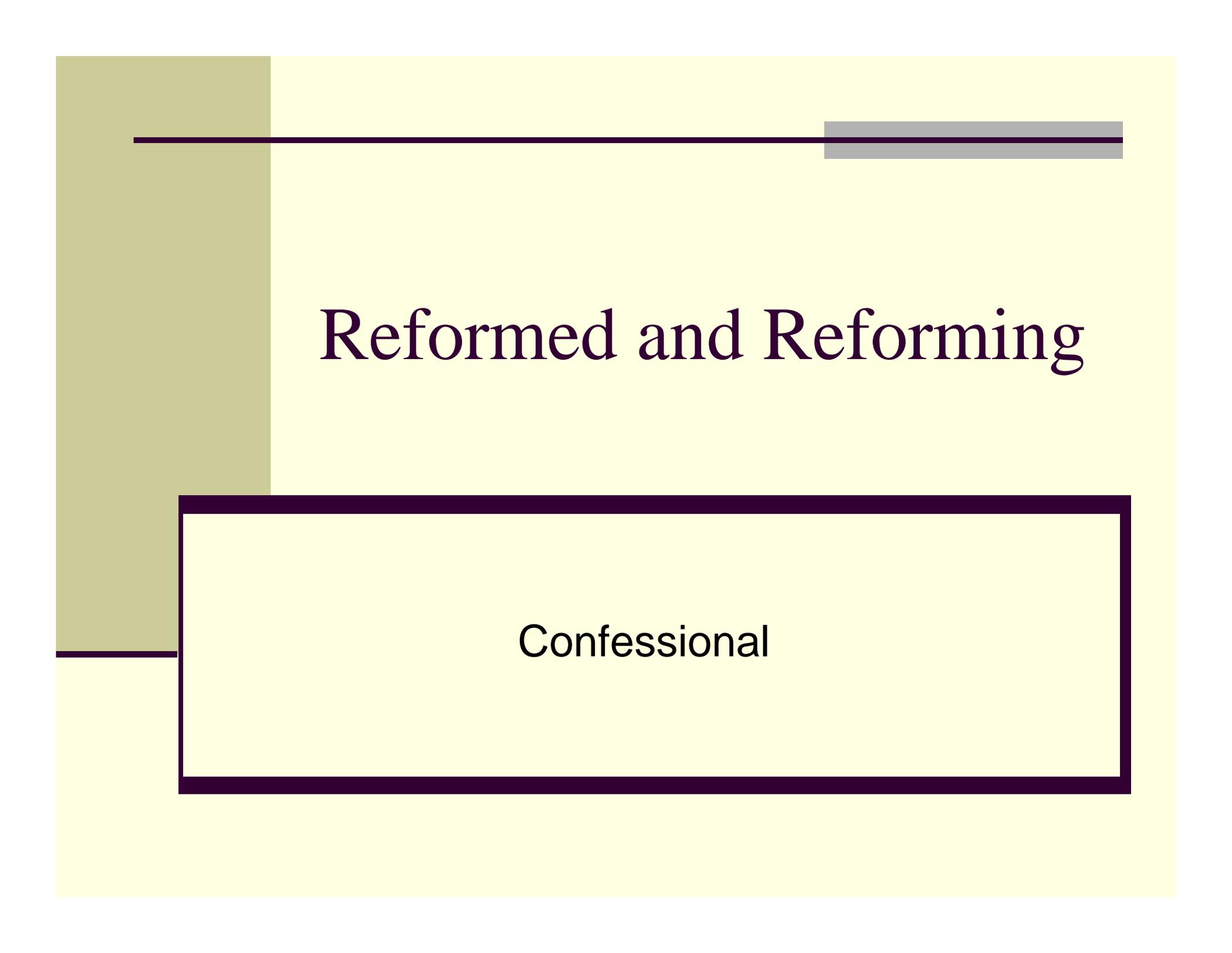
Reformed and Reforming

Prospectus

- Oct 5—Confessional—Mosley
- Oct 12—Sovereignty of God—Nelson
- Oct 19—Nature of Man—Stoer
- Oct 26—Election—Stoer
- Nov 2—Covenantal Theology—Stoer
- Nov 9—Advance
- Nov 16—The Church—Schneider

Prospectus

- Nov 23—Church Polity—Schneider
- Nov 30—Church Discipline—Schneider
- Dec 7—Liturgy—Nelson
- Dec 14—Baptism—Mosley
- Dec 21—The Lord's Supper—Mosley
- Dec 28—Eschatology—Nelson



Reformed and Reforming

Confessional

Background Issues

- What are Creeds?
 - Credo—I believe
- What are Confessions?
- Where do they come from?
- What are some of the major ones?
 - Three Ecumenical Creeds
 - Apostle's—Ambrose—390
 - Nicene—Arian Controversy—325
 - Athanasian—Trinitarian—451

Reformed Confessions

- Augsburg—1530—Martin Luther
- Scots—1560—John Knox
- 39 Articles—1562—Church of England
- Heidelberg—1563—German catechism
- Belgic—1566—Dutch Reformed
- Canons of Dordt—1619—Arminianism
- Westminster Confession—1647—Puritans
- Savoy Declaration—1648—Pilgrims
- Baptist Confession—1689—Baptists

The Controversy

- Radical Reformation
 - Quakers
 - Anabaptists
- Unitarians
- Pentecostals
- “No creed but Christ”

Reformed Thought?

- Westminster Confession
- Larger Catechism
- Shorter Catechism
- Proof texts

What Difference Does It Make?

- What do you believe?
- Why do you believe it?
- Catholicity
- Catechizing children

Danger – Handle With Care

Reformed and Reforming

Sovereignty of God

Danger – Handle With Care

What is it?

The **Sovereignty of God** is the biblical teaching that ***all things are under God's rule and control***, and that nothing happens without His direction or permission.

**The Sovereignty of God is a great mystery,
to be handled with the utmost humility and awe**

Related Terms

- **Foreordination - Sovereignty of God in general**
- **Predestination, Election - Sovereignty of God over salvation**

TULIP

T – Total Depravity

U – Unconditional Election

L – Limited, or Particular Atonement

I – Irresistible Grace

P – Perseverance, or Preservation, of the Saints

Confession

WCF III.1 – *God from all eternity did*, by the most wise and holy counsel of His own will, freely and unchangeably *ordain whatsoever comes to pass*: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

Shorter Catechism

- S.C. Q. 7 – The decrees of God are, His eternal purpose, according to the counsel of His will, whereby, for His own glory, *He has foreordained whatsoever comes to pass.*
- S.C. Q. 8 - God executes his decrees in the works of creation and providence.
- S.C. Q. 11 – God’s works of providence are, His most holy, wise, and powerful *preserving and governing all His creatures, and all their actions.*

Views

- God can't know the future because it hasn't happened yet
- God is sovereign in general, but not over salvation
- God is sovereign over salvation, but not in general
- God foreordains because of His foreknowledge

Everything happens because God decreed it

- God foreknows because He decreed

Basic Questions to Ask Regarding God's Sovereignty

- Do we accept what God reveals of Himself in Scripture, or subject the Scripture to what seems right to us?
- Is God omniscient? Is God omnipotent?
- Who is in control of the universe? – Satan? Man? Chance?
- Is God in control in just a general way, or in every detail?
- Could God have created and maintained a world without sin, if that had been His design?
- Could God put a stop to whatever he desires to stop?
- Does anything surprise God?
- Can man do anything that will frustrate God's overall plan?

Implicit in Story

- Creation
- Fall to redemption
- Abraham to Jesus
 - Jacob
 - Joseph
 - Tamar, Rahab, Ruth
 - Esther
- Intricate fulfillment of prophecies

God Sovereign Over All

Psa 135:6 - **Whatever the LORD pleases He does**, In heaven and in earth, In the seas and in all deep places.

Dan 4:35 - All the inhabitants of the earth are reputed as nothing; **He does according to His will in the army of heaven And among the inhabitants of the earth**. No one can restrain His hand Or say to Him, "What have You done?"

Isa 46:9-11 - Remember the former things of old, For I am God, and there is no other; I am God, and there is none like Me, 10 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,' 11 Calling a bird of prey from the east, The man who executes My counsel, from a far country. Indeed **I have spoken it; I will also bring it to pass. I have purposed it; I will also do it.**

Job 42:2 - "I know that You can do everything, And that **no purpose of Yours can be withheld from You.**

Isa 14:24 - The LORD of hosts has sworn, saying, "Surely, **as I have thought, so it shall come to pass, And as I have purposed, so it shall stand:**

Ps 103:19 - The LORD has established His throne in heaven, And **His kingdom rules over all.**

God Sovereign Over Our Lives

Prov 16:1 - The preparations of the heart belong to man, **But the answer of the tongue is from the LORD.**

Prov 16:9 - A man's heart plans his way, **But the LORD directs his steps.**

Prov 16:33 - The lot is cast into the lap, **But its every decision is from the LORD.**

Prov 19:21 - There are many plans in a man's heart, Nevertheless **the LORD'S counsel-that will stand.**

Prov 20:24 - **A man's steps are of the LORD;** How then can a man understand his own way?

Matt 10:29 - "Are not two sparrows sold for a copper coin? And **not one of them falls to the ground apart from your Father's will.** 30 "But the very hairs of your head are all numbered.

Acts 4:27-28 - 27 "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together 28 "**to do whatever Your hand and Your purpose determined before to be done.**

God Sovereign Over Salvation

Eph 1:11 - In Him also we have obtained an inheritance, **being predestined according to the purpose of Him who works all things according to the counsel of His will,**

Eph 2:8-10 - For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast. 10 For we are His workmanship, created in Christ Jesus for good works, **which God prepared beforehand that we should walk in them.**

Rom 8:29 - For **whom He foreknew, He also predestined** to be conformed to the image of His Son, that He might be the firstborn among many brethren. 30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. 31 What then shall we say to these things? If God is for us, who can be against us?

Impediments to Accepting

- Incomprehensible
- Fallen human reason
- Doesn't meet our sense of fairness

Objections

- **Interferes with man's free will**
 - Nor is violence offered to the will of the creatures
- **Takes away man's responsibility**
 - God is sovereign, man is responsible
 - Nor is the liberty or contingency of second causes taken away, but rather established
- **Makes God responsible for the pain, suffering, and evil in the world**
 - Neither is God the author of sin
 - Isa 45:7 - I form the light and create darkness, I make peace and create calamity; I, the LORD, do all these things.

Ends, and Means Foreordained

- Said another way, God is sovereign, man is responsible
- God not only ordains the ends, but the means to achieve those ends
 - Why pray?
 - God has commanded us to pray
 - God will use our prayers as instruments of accomplishing His will
 - Why witness?
 - God has commanded us to witness
 - God will use our witness as an instrument of accomplishing His will
 - Why raise our children in the nurture and admonition of the Lord?
 - God has commanded us to
 - God will use our efforts as an instrument of accomplishing His will

God is Sovereign, Man is Responsible

Rom 9:15-21 - For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." 16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." 18 Therefore He has mercy on whom He wills, and whom He wills He hardens. 19 ***You will say to me then, "Why does He still find fault? For who has resisted His will?"*** 20 But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?" 21 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

God is Sovereign, Man is Responsible

God

Ex 4:21 - And the LORD said to Moses, "When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But *I will harden his heart*, so that he will not let the people go.

Ex 7:3 - "And *I will harden Pharaoh's heart*, and multiply My signs and My wonders in the land of Egypt.

Ex 9:12 - But *the LORD hardened the heart of Pharaoh*; and he did not heed them, just as the LORD had spoken to Moses.

Ex 10:1 - Now the LORD said to Moses, "Go in to Pharaoh; for *I have hardened his heart* and the hearts of his servants, that I may show these signs of Mine before him,

Ex 10:20 - But *the LORD hardened Pharaoh's heart*, and he did not let the children of Israel go.

Ex 10:27 - But, *the LORD hardened Pharaoh's heart* and he would not let them go.

Ex 11:10 - So Moses and Aaron did all these wonders before Pharaoh; and *the LORD hardened Pharaoh's heart*, and he did not let the children of Israel go out of his land.

Ex 14:4 - "Then *I will harden Pharaoh's heart*, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the LORD." And they did so.

Ex 14:8 - And *the LORD hardened the heart of Pharaoh* king of Egypt, and he pursued the children of Israel; and the children of Israel went out with boldness.

Ex 14:17 - "And *I indeed will harden the hearts of the Egyptians*, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen.

Pharaoh

Ex 7:13 - And *Pharaoh's heart grew hard*, and he did not heed them, as the LORD had said.

Ex 7:14 - So the LORD said to Moses: "*Pharaoh's heart is hard*; he refuses to let the people go.

Ex 7:22 - Then the magicians of Egypt did so with their enchantments; and *Pharaoh's heart grew hard*, and he did not heed them, as the LORD had said.

Ex 8:15 - But when Pharaoh saw that there was relief, *he hardened his heart* and did not heed them, as the LORD had said.

Ex 8:19 - Then the magicians said to Pharaoh, "This is the finger of God." But *Pharaoh's heart grew hard*, and he did not heed them, just as the LORD had said.

Ex 8:32 - But *Pharaoh hardened his heart* at this time also; neither would he let the people go.

Ex 9:7 - Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead. But *the heart of Pharaoh became hard*, and he did not let the people go.

Ex 9:34 - And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and *he hardened his heart*, he and his servants.

Ex 9:35 - So *the heart of Pharaoh was hard*; neither would he let the children of Israel go, as the LORD had spoken by Moses.

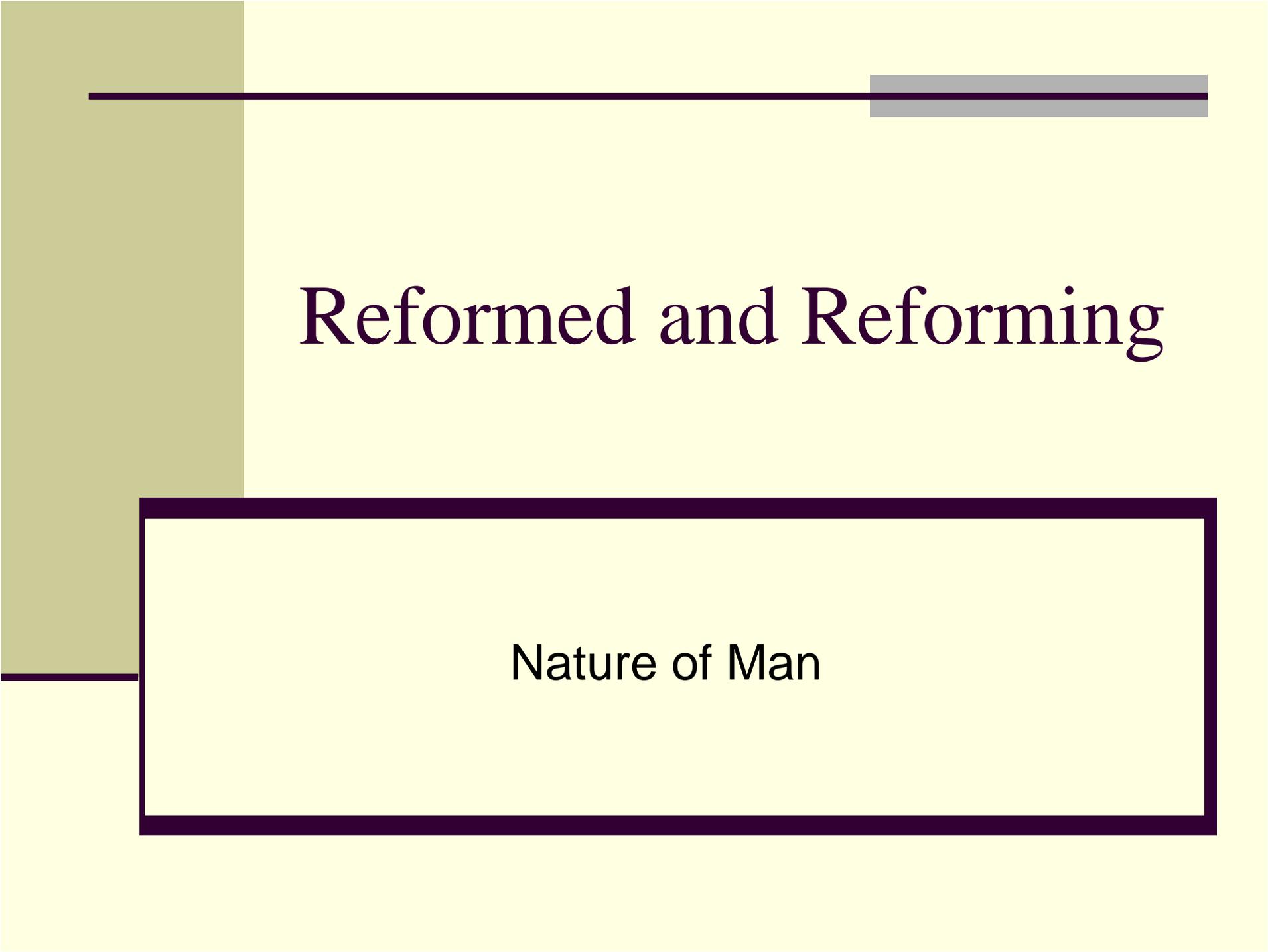
Ex 13:15 - 'And it came to pass, *when Pharaoh was stubborn* about letting us go, that the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to the LORD all males that open the womb, but all the firstborn of my sons I redeem.

So What?

- Humility
- Thanksgiving
- Security
- Peace
- Worship
- Joyful patience and perseverance

**Rom 11:33-36 - Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!
34 "For who has known the mind of the LORD? Or who has become His counselor?" 35 "Or who has first given to Him And it shall be repaid to him?"
36 **For of Him and through Him and to Him are all things**, to whom be glory forever. Amen.**

**The Sovereignty of God is a great mystery,
to be handled with the utmost humility and awe**



Reformed and Reforming

Nature of Man

**What You Always Wanted to
Know about Presbyterians
But Were Afraid to Ask**

Nature of Man

What do we mean by ‘nature of man’?

- What happened to man when Adam sinned?
- The effect of the fall
- Our spiritual starting point
- Our desire to know God

In Adam's fall what was the effect of sin on man's nature?

- No effect?
- Partial?
- Total?

5 Points of Calvinism

'Doctrines of Grace'

T – Total Depravity

U – Unconditional Election

L – Limited, or Particular Atonement

I – Irresistible Grace

P – Perseverance of the Saints

5 Points of Calvinism

'Doctrines of Grace'

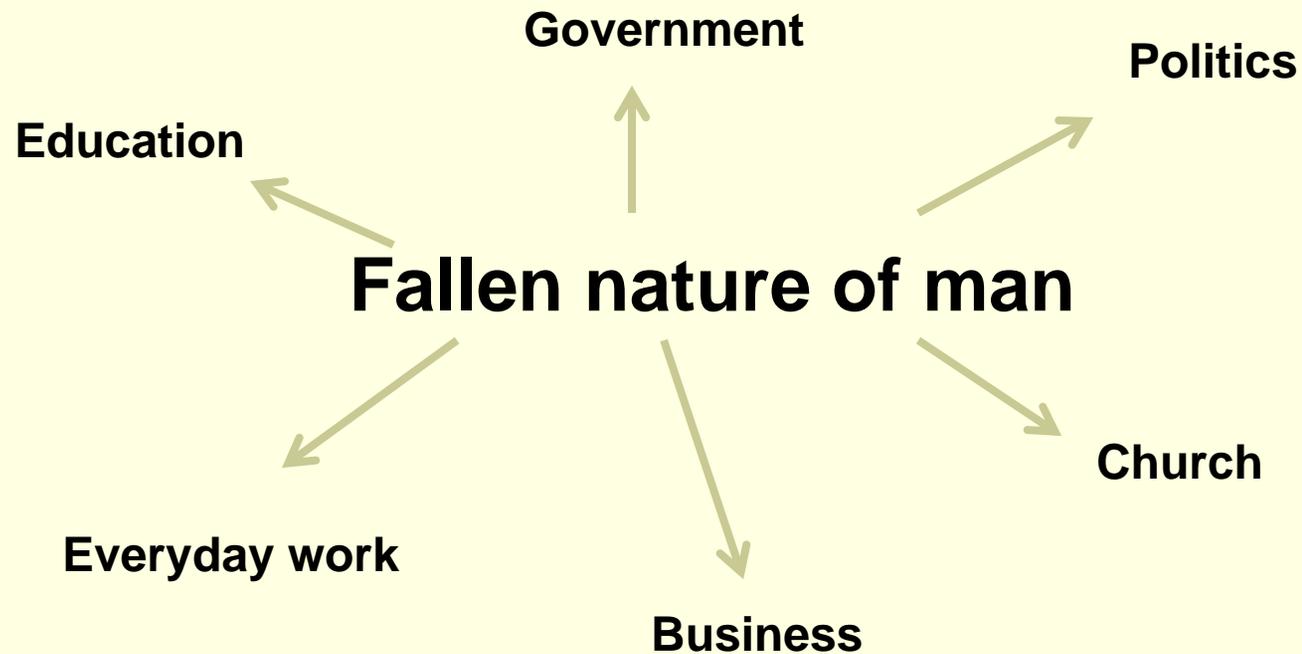
T – Total Depravity

- Doesn't mean man is as bad as he can be
- Does mean that basic being is totally sinful
- Totally alienated from God; will always run from God
- Spiritually dead

Why is this doctrine important?

- Because it affects everything that man touches
- It determines what you think is true
- It affects how you view your relationship to God
 - and how you tell others about Him

'Nature of man' affects everything



Politics

- Libertarianism – ignores fallen nature of man and importance of ‘morals’
- “Your rights stop at the end of my fist and the beginning of my nose”
- “You can’t legislate morality”
- “It’s a ‘victimless crime’”

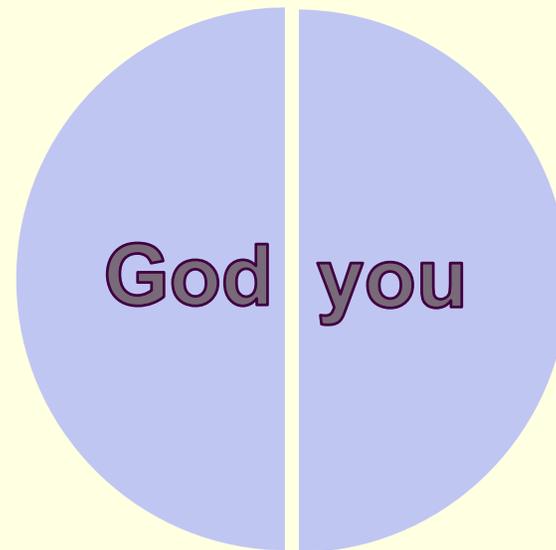
Government

- Because of man's fallen nature we need laws, police, punishment
- Q? Why do we need balance of powers?
 - Why do we separate Judiciary from Congress from Executive/President?
 - Why is Congress divided into two parts?
- Are our prisons based on a Biblical model? Why are they sometimes called a *penitentiary*?

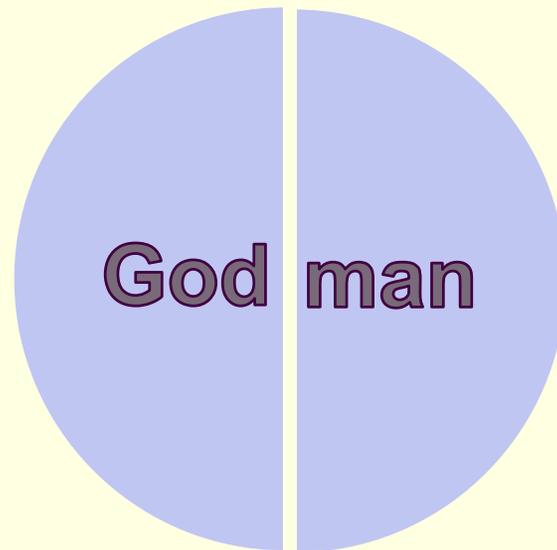
Church

- Can man, on his own, overcome his sin nature?
- Do men seek God? Who does the seeking?
- How does knowing man's true nature affect our evangelism?
 - Do we 'accept Christ'? Or do we 'confess Christ'?
 - Who caused us to 'confess Christ'?
 - Does man 'cooperate with God' in salvation?

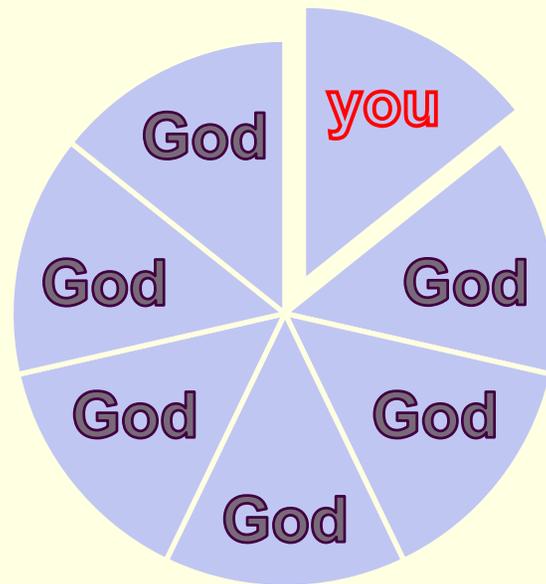
Who is responsible for your salvation?



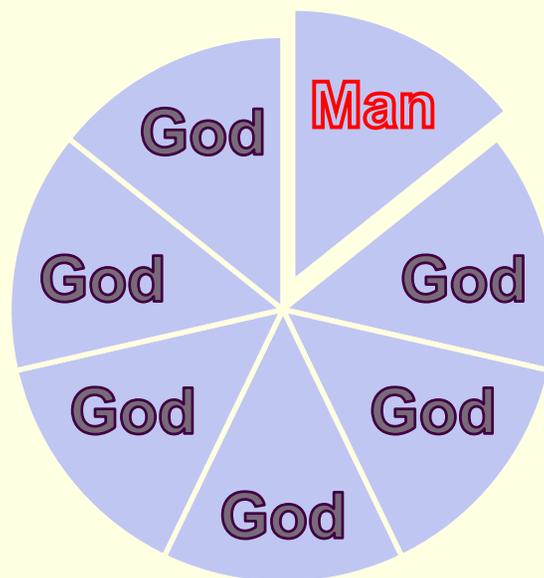
Who gets the glory?



Who is responsible for your salvation?



Who gets the glory?



Who is responsible for your salvation?

God

Who gets the glory?

God

WCF and Catechisms

- **Ch 9, Sec 3.** Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation: ([Rom. 5:6](#), [Rom. 8:7](#), [John 15:5](#)) so as, a natural man, being altogether averse from that good, ([Rom. 3:10,12](#)) and dead in sin, ([Eph. 2:1,5](#), [Col. 2:13](#)) is not able, by his own strength, to convert himself, or to prepare himself thereunto. ([John 6:44,65](#), [Eph. 2:2–5](#), [1 Cor. 2:14](#), [Tit. 3:3–5](#))
- **Ch 6, Sec 2.** By this sin they fell from their original righteousness and communion, with God, ([Gen. 3:6–8](#), [Eccl. 7:29](#), [Rom. 3:23](#)) and so became dead in sin, ([Gen. 2:17](#), [Eph. 2:1](#)) and wholly defiled in all the parts and faculties of soul and body. ([Tit. 1:15](#), [Jer. 17:9](#), [Rom. 3:10–18](#))

Shorter Catechism

- *Q. 17. Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.

- *Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it

- *Q.19. What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

More Bible

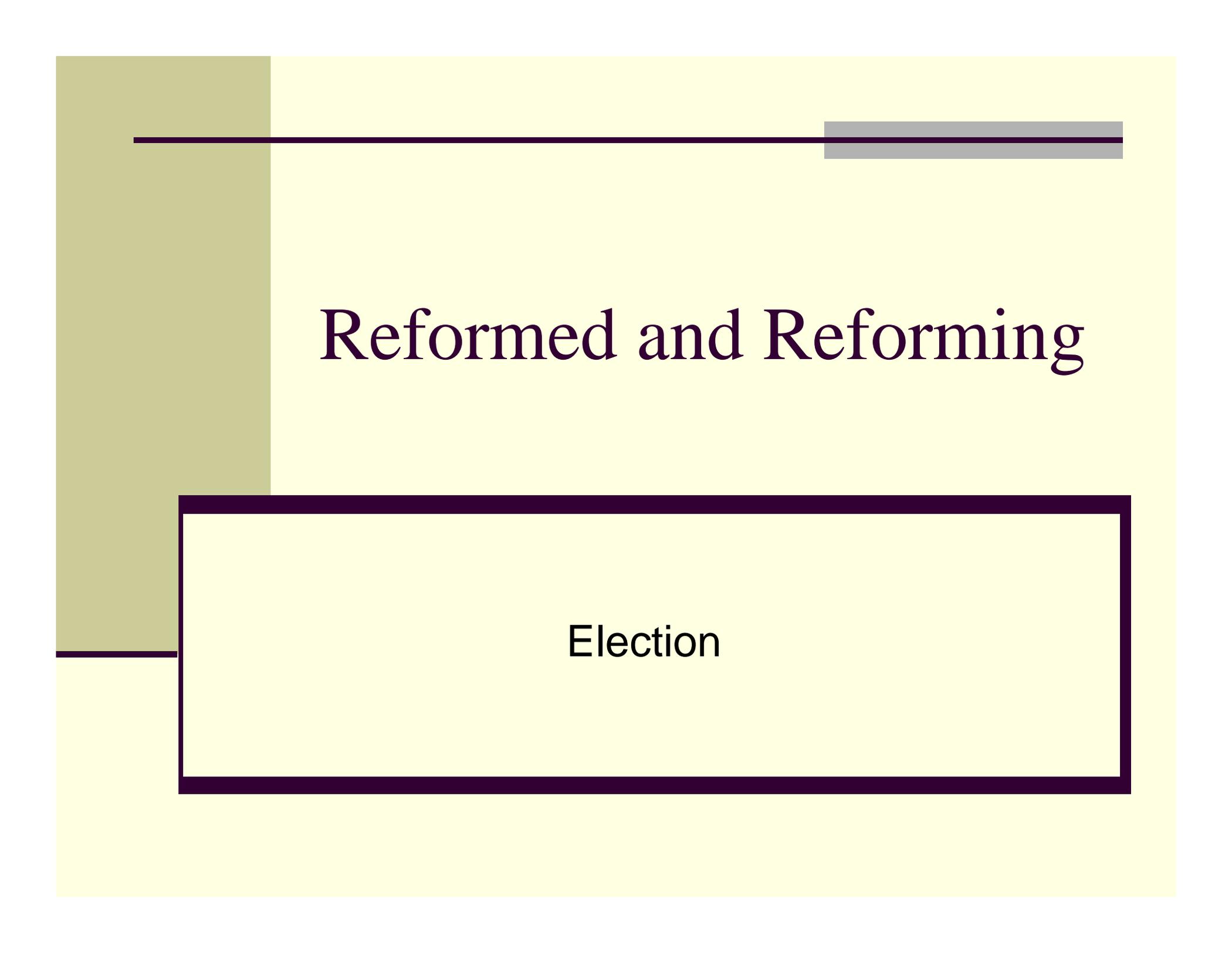
- **Psalm 51:5, "Behold, I was shaped in iniquity, and in sin did my mother conceive me."**
- **John 3:6, "That which is born of the flesh is flesh."**
- **Job 14:4, "Who can bring a clean thing out of an unclean? Not one."**
- **1 Cor. 15:49, 50, compare verse 22**
- **Eph. 2:3, "We are by nature the children of wrath."**
- **Rom 3:10 "There are none who are righteous, no not one"**

Additional Thoughts

- Want to see the man's sin nature in action?
Watch a young child at play.

The Remedy

- Remember that you have a sin nature
 - Your 'reasoning' is flawed
 - No one wants to know God unless God first acts to overcome his sin nature
- Keep your eyes on no one but Christ
- Use the 'means of grace' He gives us
 - Prayer
 - Preaching
 - Sacraments
- Guard each other



Reformed and Reforming

Election

Reformed Family

Reformed

Heidelberg Catechism
Belgic Confession
Cannons of Dordt

Presbyterian

Westminster Stds

**What Do Presbyterians
Believe the Bible Teaches
About -----?**

Election

Election

- Story of riding with co-worker who was attending Shalimar First Presbyterian Church
 - Erik: “Tom, do you like your church?”
 - Tom: “Yeh, I like it, but I’m not so sure about that ‘predestination’ stuff.”
- So—what about that ‘predestination’ stuff?

Election

- Election, Predestination, Foreordination--all related
- In general, **Foreordination** → **events**
Predestination → people

S.C. Q7 “—for His own glory He has foreordained whatsoever comes to pass.”

Election

- Election, Predestination, Foreordination--all related
- In general, Foreordination → events
Predestination → people
- **Reprobation** ← Predestination → **Election**

Reprobation in Scripture

■ Reprobation

- Prov 4:16 - The LORD has made everything for its purpose, even the wicked for the day of trouble.
- Jer 6:30 - Rejected silver they are called, for the LORD has rejected them.
- Rom 9:22 - What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction

Election

- Election, Predestination, Foreordination--all related
- In general, Foreordination → events
Predestination → people
- Reprobation ← Predestination → Election

Basic question to answer first--

Is our authority what God has revealed in His word, or what we like? Who decides what is 'fair'? Do we decide what God is like, or does God tell us?

What is 'Election'?

- God's sovereign choosing of some people to be His
- God's placement of a person into His family
- God's decision regarding who will live with Him in eternity

Ephesians 1:3-6, 11

³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, ⁴ even as ***He chose us*** in Him before the foundation of the world, that we should be holy and blameless before Him. In love ⁵ ***He predestined us*** for adoption as sons through Jesus Christ, according to the purpose of His will, ⁶ to the praise of His glorious grace, with which He has blessed us in the Beloved.

Verse 11- In Him we have obtained an inheritance, ***having been predestined*** according to the purpose of Him who works all things according to the counsel of His will,

Romans 8:29-30

“For those whom He foreknew He also ***predestined*** to be conformed to the image of His Son, in order that He might be the firstborn among many brothers. ³⁰ And those whom ***He predestined*** He also called, and those whom He called He also justified, and those whom He justified He also glorified”.

I Thessalonians 1:2- 4

- 2 We give thanks to God always for you all, making mention of you in our prayers,
- 3 remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father,
- 4 knowing, beloved brethren, your ***election*** by God

WCF Chapter 3 ‘The Decrees of God’

Section 8

- The doctrine of this high mystery of *predestination* is to be handled with special prudence and care, ([Rom. 9:20](#), [Rom. 11:33](#), [Deut. 29:29](#)) that men, attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal *election*. ([2 Pet. 1:10](#)) So shall this doctrine afford matter of praise, reverence, and admiration of God; ([Eph. 1:6](#), [Rom. 11:33](#)) and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel. ([Rom. 11:5,6,20](#), [2 Pet. 1:10](#), [Rom. 8:33](#), [Luke 10:20](#))

5 Points of Calvinism

'Doctrines of Grace'

T – Total Depravity

U – Unconditional Election

L –

I –

P –

God's sovereignty in election

God the Father

- Chooses those who will belong to Him

God the Son

- By living perfect life and then dying in the place of His people, Christ earns the right to redeem those whom the Father gives Him

God the Spirit

- Sends His Spirit to convict and convert
- Apply Christ's work to person's account with the Father

5 Points of Calvinism

'Doctrines of Grace'

T – Total Depravity

U – Unconditional Election

L – Limited, or Particular Atonement

I – Irresistible Grace

P – Perseverance of the Saints

Why do some people object to 'election'?

- Objection to God's sovereignty
- They want to make the decision to 'accept Christ'—or not
- Desire to make God seem 'fair'

Why do some people object to 'election'?

- Objection to God's sovereignty
- They want to use their 'free will' to 'accept Christ'—or not
- Desire to make God seem 'fair'

Who is responsible for your salvation?



Why do some people object to 'election'?

- Objection to God's sovereignty
- They want to make the decision to 'accept Christ'—or not
- Desire to make God seem 'fair'

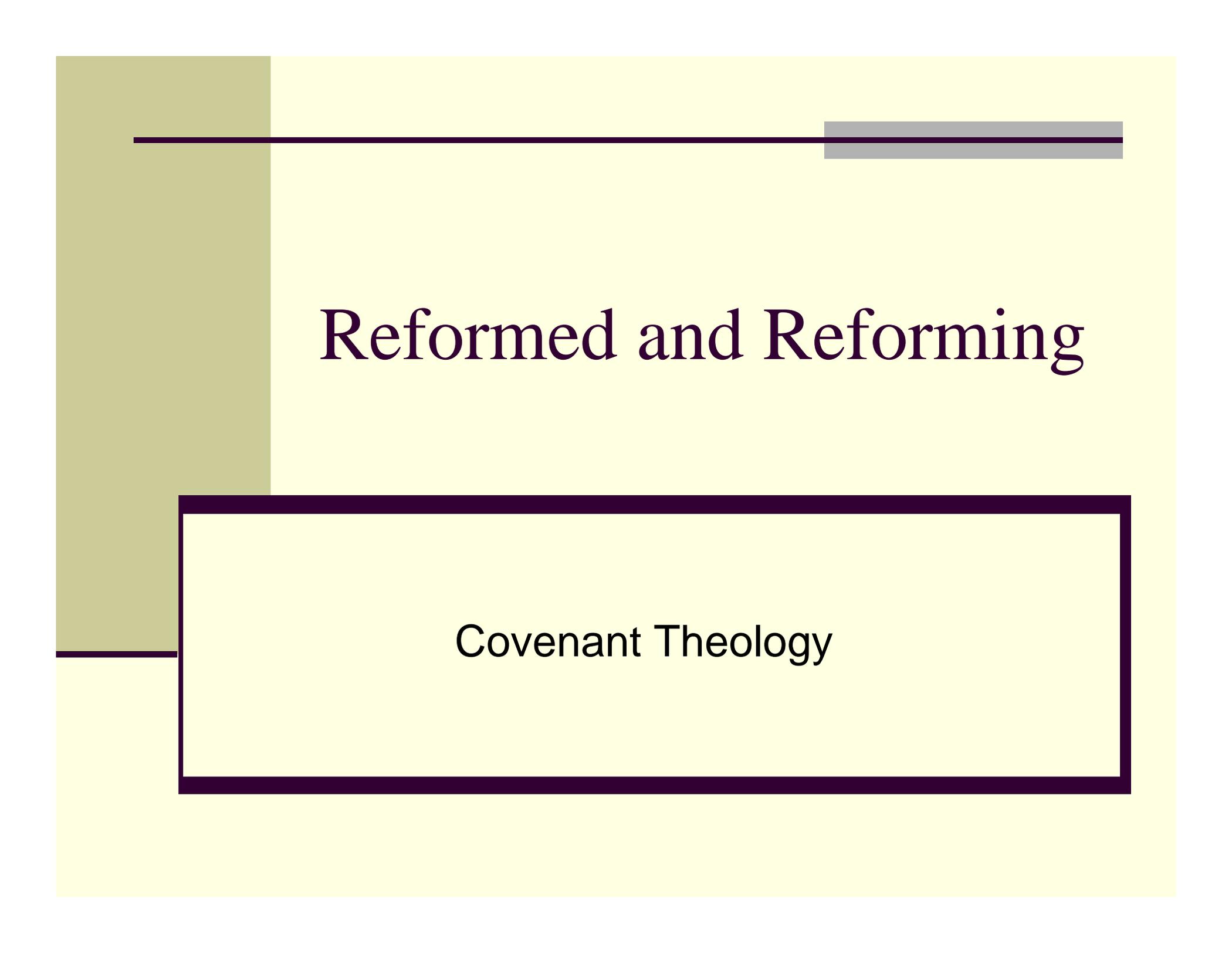
Objections—cont'd

- If man is responsible for his decision 'for or against Christ'----("Christ voted for you, the Devil voted against you, but you cast the deciding vote")
 - Then don't blame God if people refuse to accept (confess) Christ
 - If anyone goes to Hell, it's their own fault
 - People want to defend God from Himself

WCF Chapter 3 ‘The Decrees of God’

Section 8

- The doctrine of this high mystery of *predestination* is to be handled with special prudence and care, that men, attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal ***election***. (2 Pet. 1:10) So shall this doctrine afford matter of ***praise, reverence, and admiration*** of God; and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel. (2 Pet. 1:10, Rom. 8:33, Luke 10:20)



Reformed and Reforming

Covenant Theology

Warm up---Larger Catechism

- **Q. 84. Shall all men die?**
- Death being threatened as the wages of sin, it is appointed unto all men to die; for that all have sinned.
- Q. 85. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?
- 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.

- **Q. 84. Shall all men die?**

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

- Q. 85. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

- 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.

-
- Q. 84. Shall all men die?
 - Death being threatened as the wages of sin, it is appointed unto all men to die; for that all have sinned.
 - **Q. 85. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?**
 - 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.

Warm up---Larger Catechism

- Q. 84. Shall all men die?
- Death being threatened as the wages of sin, it is appointed unto all men to die; for that all have sinned.
- Q. 85. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?
- 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.

TPC Church Covenant

- **Inasmuch as the Lord Jesus Christ has called us to worship Him in spirit and in truth both individually and corporately, we joyfully enter into the following covenant with God and His people. As a member of Trinity Presbyterian Church, I hereby agree to:**
- 1. **PRAY** for the church, its officers and members, my own spiritual life and that of my family, the conversion of the lost and the spread of the gospel. (I Thess 5:17; I Sam. 12:12-23; Lk. 22:31-32; Dan.6:10; 9:20; Mt. 5:44; Col.4:2-4).
- 2. **HEAR** the word of God as it is written, preached, and taught, as it applies to every area of life: the life of the individual, family, church, and society (II Tim.3:16; Acts 17:11; I Thess.3:13; Rom.10:14-17; Deut.31:11-12; Rom.2:13-14).
- 3. **LIVE** a life of holiness, depending upon the grace and power of the Holy Spirit (Heb.12:14; Phil.2:12-13; Joshua 7:1ff.; Gal.5:22-23).
- 4. **GROW** in the knowledge of Christ and His word and in my understanding of the doctrinal standards of the church as a summary of Biblical teaching (II Pet.1:5-11; 3:18).
- 5. **ATTEND** faithfully the stated meetings of the congregation to hear the word of God, receive the sacraments, and fellowship with other believers. I understand that all members are expected to attend every service on the Lord's Day unless they are genuinely hindered by God's providence (Heb.10:24-25; Lk.4:16; Ezek.44:24; Isa.58:13-14).
- 6. **LOVE** the other members of the body of Christ in word and deed and seek the unity of the Spirit in the bond of peace (John 13:35; I Jn.3:18). I understand that the congregation is a family of believers, and I desire that my life be intertwined with those of my brothers and sisters, bearing with one another's burdens, rejoicing with those who rejoice and weeping with those who weep; and I will seek to pursue Biblical methods of solving grievances (Gal.6:2; Rom.12:15; Matt.5:43-48; 18:15-17; Rom.13:8-10; Lk.10:25-37).
- 7. **SERVE** Christ in His church, using the gifts He has given me for the edification of the body, in the common tasks we undertake (I Cor.12:12-27).
- 8. **GIVE** proportionately of my money, time, and talents to support the church's work (II Cor.8-9; Mt.6:19-21,24; Lk.21:1-4).
- 9. **STAND** for the truth of the gospel against all errors in church and society, whatever persecution may arise to me on that account (Eph.6:10-20; II Tim.3:12).
- 10. **WITNESS** to the world in word and in deed of the grace of God in Christ (I Pet.3:15; Mt.28:18-20).
- 11. **SUBMIT** to the elders of the church in all their lawful decisions and admonitions (Heb.13:17).
- 12. **PERSEVERE** in all these endeavors until that time when I might meet with the elders of the church and notify them of my desire to seek fellowship in another church of Jesus Christ (Gal.6:9-10; I Thess.5:12-13; Mt.16:18-19; Acts 20:28; Jn.10:11,14-15; I Cor.3:1-11).

TPC Church Covenant

- **As elders in the congregation, we pledge ourselves, in humble reliance upon the grace of God, to:**
- 1. **SUBMIT** to those requirements which we expect of all members. All those duties which private Christians are bound to discharge by the law of love are especially incumbent upon us as elders by divine vocation, and are to be discharged by us as official duties (I Cor.11:1; Heb.13:17).
- 2. **STRIVE** to adorn the profession of the gospel in our lives, maintaining those graces which Scripture requires of elders as basic qualifications, setting an example of godliness before the people and before the world (I Tim.3:1-7; 4:12,16; Titus 1:5-9; Gal.5:22-23).
- 3. **SERVE** the people of God humbly, not as domineering over those in our charge, but being examples to the flock and cultivating a pastor's heart and a servant's heart (I Pet.5:1-4).
- 4. **PREACH AND TEACH** the whole counsel of God faithfully, applying the Scriptures to the lives of individual members and to the corporate life of the congregation, without compromise or regard for wealth or position, regardless of what opposition may come to us because of it; promoting the doctrinal standards as a faithful summary of the teaching of Scripture, encouraging their study by church members, and overseeing all the teaching that is done by others in the congregation (Acts 20:17-27; I Tim.3:2; II Tim.4:1-5).
- 5. **ADMINISTER** the sacraments which Christ has instituted for the benefit of His people (Mt.28:19; I Cor.11:23-32).
- 6. **GUARD** the flock over which Christ has made us overseers, watching diligently to see that no corruption of doctrine or morals enters it, especially nourishing those who are new Christians and the children of the church (Acts 20:28-31; Titus 1:9; Jas.5:19-20).
- 7. **RULE** the church as magistrates of Christ, exercising government and discipline as those who are accountable to Him, and seeking to set an example for God's people in the rule of our own households (I Tim.3:4-5).
- 8. **VISIT** the people in their homes, inquiring into their spiritual needs and progress, praying with them, being available to counsel with them in their problems, seeking the fruit of the preached word, instructing the ignorant, comforting the mourner, and seeking God's healing power upon the sick (Jas.5:13-16).
- 9. **MINISTER** to those who are weak and needy, the orphan, widow, and stranger, seeing that a consistent work of mercy and service is being carried out in the congregation until such time as God should raise up godly deacons to administer this work (Acts 6:1-7; 20:35; Mt.25:34-40).
- 10. **REPRESENT** the congregation in the presbytery and other church courts and taking oversight not only in the particular church but also in the church at large (Acts 15).

What is 'Covenantal Theology'?

- That special relationship God has with those God chooses to belong to Him
- --with promises and reward
- --with penalties for disobedience
- --with visible sign of being in God's covenant family
- Continued emphasis on God's sovereignty
- Constant emphasis on His grace

Genesis 17:7

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

Covenant Theology

- Covenant theology sees two theological covenants in Scripture—the covenant of works and the covenant of grace.
 - The **covenant of works** was introduced in the Garden between God and man in which God promised mankind life for obedience and judgment for disobedience.
 - The **covenant of grace** was implemented after the fall and represents God's unconditional covenant with man to redeem and save the elect. All of the various biblical covenants (Noahic, Abrahamic, Mosaic, Davidic, and the New) are outworkings of the covenant of grace as God works His plan of redemption in human history.

Covenant Theology

Covenant of Redemption

Covenant of Works

Covenant of Grace

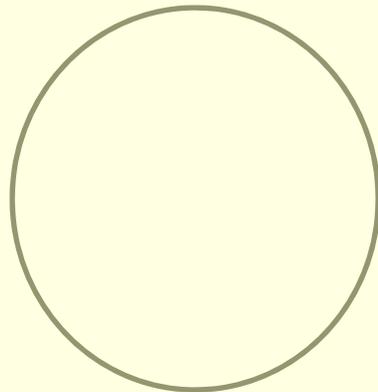
Adam Noah Abraham Moses David Christ

```
graph TD; COW[Covenant of Works]; COG[Covenant of Grace]; A[Adam]; N[Noah]; AB[Abraham]; M[Moses]; D[David]; C[Christ]; COG --- A; COG --- N; COG --- AB; COG --- M; COG --- D; COG --- C;
```

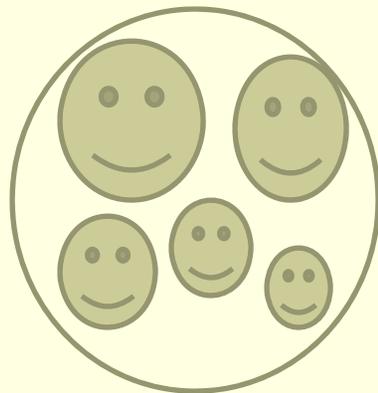
Covenant Theology

- With whom does God enter into covenant?
 - Individual (the 'one') ??
 - Families (the 'many') ??

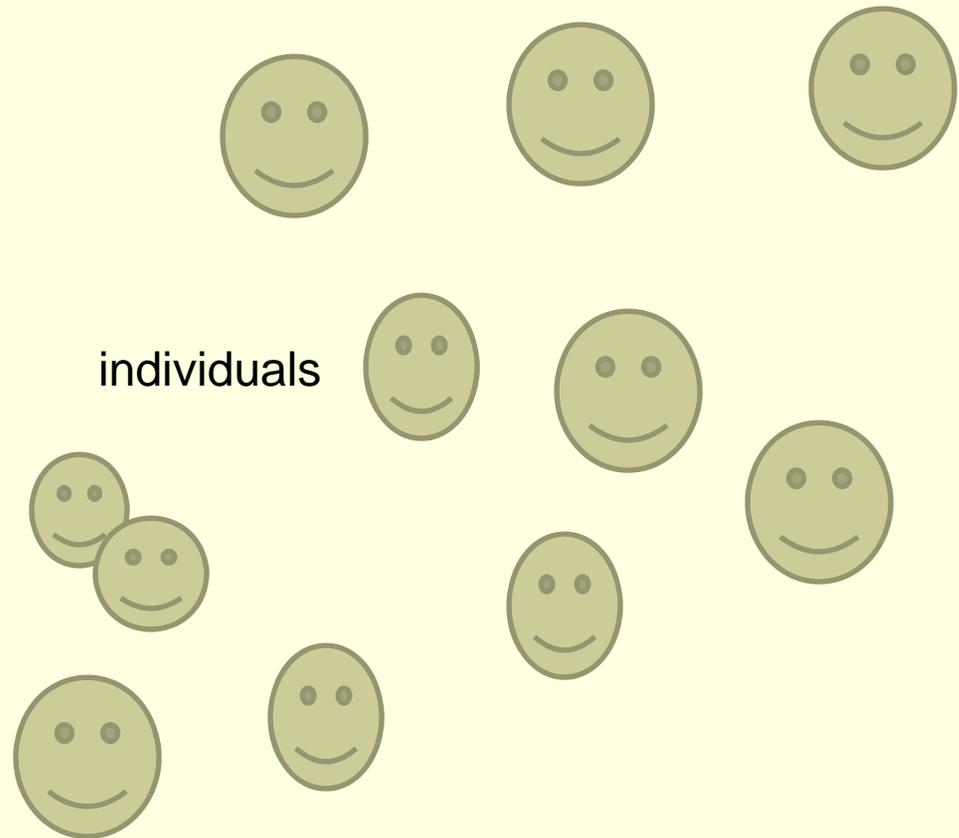
With whom does God make His covenant?



family

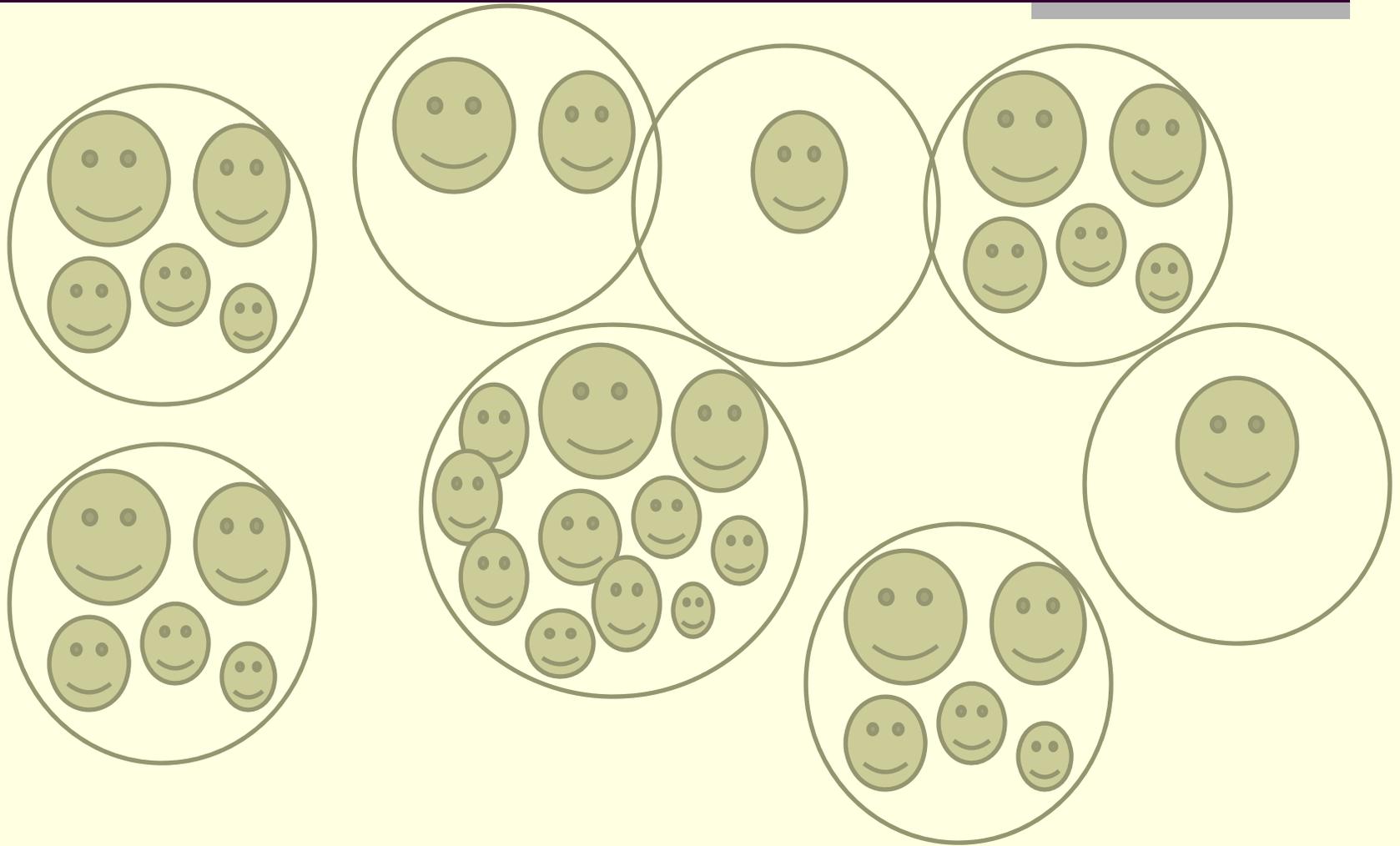


family and individuals



individuals

The Church reflects the Trinity because she is composed of both individuals and families

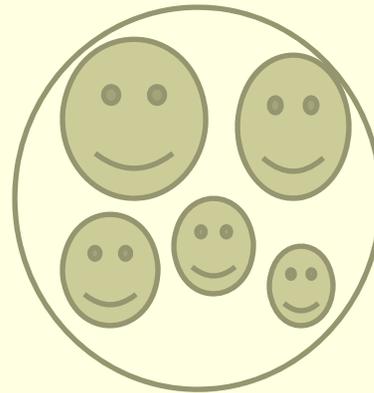


WCF Chapter 25

- II. The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

Covenant requirements?

- Love God and love man (Matt 22)
- Jesus said, “If you love me, keep my commandments” (John 14:15)
- Constant dependence on the Lord
- Thankfulness for all that He has done
- According to ability---

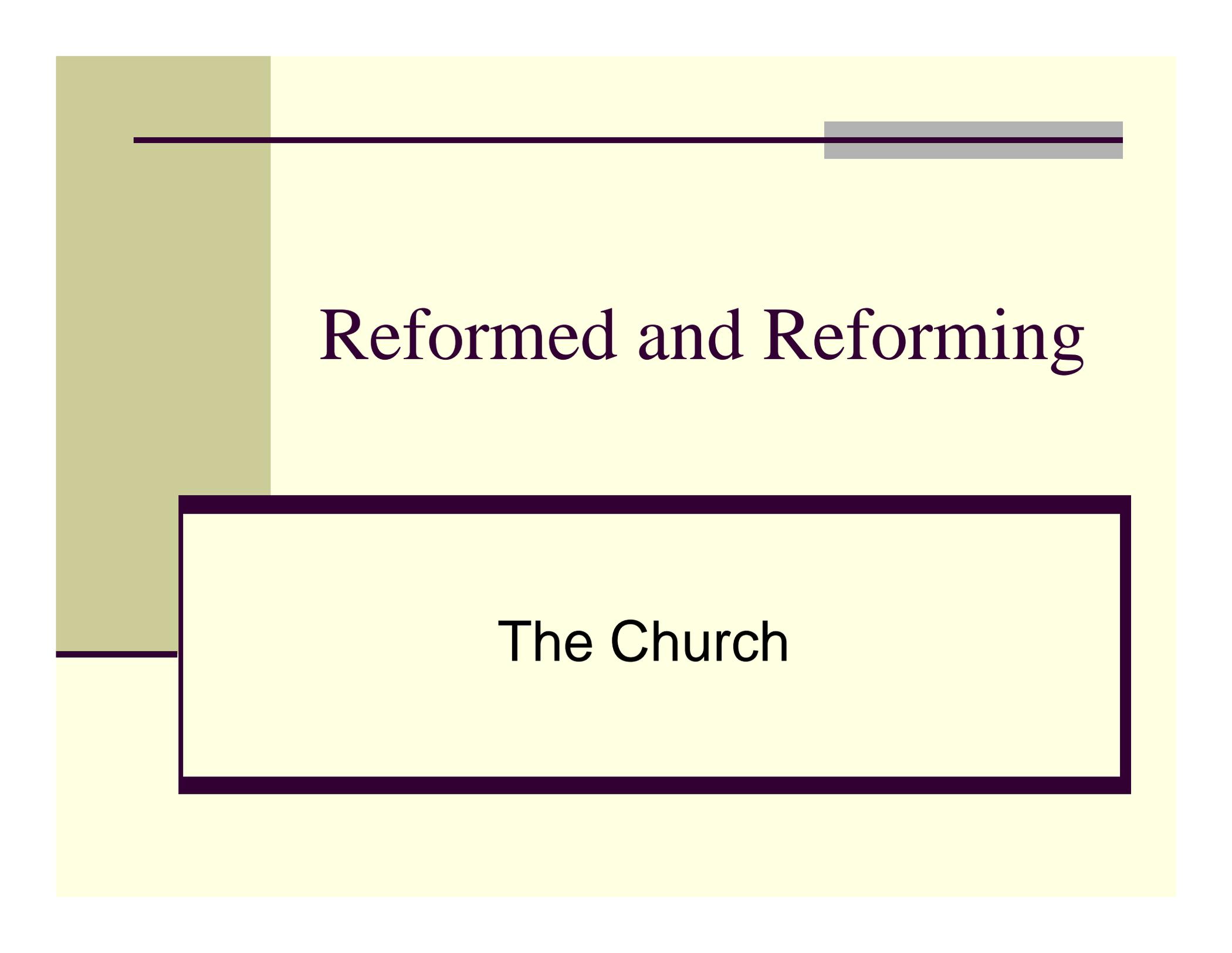


TPC Church Covenant

- **Inasmuch as the Lord Jesus Christ has called us to worship Him in spirit and in truth both individually and corporately, we joyfully enter into the following covenant with God and His people. As a member of Trinity Presbyterian Church, I hereby agree to:**
- 1. **PRAY** for the church, its officers and members, my own spiritual life and that of my family, the conversion of the lost and the spread of the gospel. (I Thess 5:17; I Sam. 12:12:23; Lk. 22:31-32; Dan.6:10; 9:20; Mt. 5:44; Col.4:2-4).
- 2. **HEAR the word of God** as it is written, preached, and taught, as it applies to every area of life: the life of the individual, family, church, and society (II Tim.3:16; Acts 17:11; I Thess.3:13; Rom.10:14-17; Deut.31:11-12; Rom.2:13-14).
- 3. **LIVE a life of holiness**, depending upon the grace and power of the Holy Spirit (Heb.12:14; Phil.2:12-13; Joshua 7:1ff.; Gal.5:22-23).
- 4. **GROW in the knowledge of Christ** and His word and in my understanding of the doctrinal standards of the church as a summary of Biblical teaching (II Pet.1:5-11; 3:18).
- 5. **ATTEND** faithfully the stated meetings of the congregation to hear the word of God, receive the sacraments, and fellowship with other believers. I understand that all members are expected to attend every service on the Lord's Day unless they are genuinely hindered by God's providence (Heb.10:24-25; Lk.4:16; Ezek.44:24; Isa.58:13-14).
- 6. **LOVE the other members of the body of Christ** in word and deed and seek the unity of the Spirit in the bond of peace (John 13:35; I Jn.3:18). I understand that the congregation is a family of believers, and I desire that my life be intertwined with those of my brothers and sisters, bearing with one another's burdens, rejoicing with those who rejoice and weeping with those who weep; and I will seek to pursue Biblical methods of solving grievances (Gal.6:2; Rom.12:15; Matt.5:43-48; 18:15-17; Rom.13:8-10; Lk.10:25-37).
- 7. **SERVE Christ** in His church, using the gifts He has given me for the edification of the body, in the common tasks we undertake (I Cor.12:12-27).
- 8. **GIVE** proportionately of my money, time, and talents to support the church's work (II Cor.8-9; Mt.6:19-21,24; Lk.21:1-4).
- 9. **STAND for the truth of the gospel** against all errors in church and society, whatever persecution may arise to me on that account (Eph.6:10-20; II Tim.3:12).
- 10. **WITNESS to the world** in word and in deed of the grace of God in Christ (I Pet.3:15; Mt.28:18-20).
- 11. **SUBMIT** to the elders of the church in all their lawful decisions and admonitions (Heb.13:17).
- 12. **PERSEVERE** in all these endeavors until that time when I might meet with the elders of the church and notify them of my desire to seek fellowship in another church of Jesus Christ (Gal.6:9-10; I Thess.5:12-13; Mt.16:18-19; Acts 20:28; Jn.10:11,14-15; I Cor.3:1-11).

Objections to Covenant Theology

- Covenant relationship too close to being equal to salvation
 - “Children can’t ride their daddy’s coattails into heaven”
- Each person should decide for themselves whether or not they want to be in God’s covenant
- The Church is to be composed only of believers (‘believers baptism’)
- The Bible speaks of ‘those who profess faith’ being baptized. Little children can’t profess faith, therefore they can’t be baptized.



Reformed and Reforming

The Church

SYSTEMATIC THEOLOGY

- **INTRODUCTION – Prolegomena**
(Authority, Scripture, etc.)
- **GOD – Theology Proper**
- **MAN – Anthropology**
- **CHRIST – Christology**
- **SALVATION – Soteriology**
- **CHURCH – Ecclesiology**
- **LAST THINGS – Eschatology**

Ecclesiology—the Church

- **IDENTIFICATION**---What is the Church?
- **MARKS**—How do you recognize it?
- **MISSION**—What is it supposed to do?
- **GOVERNMENT**—How is it organized?
- **SACRAMENTS**—What ordinances has Christ given to it?

DEFINITION – What is the Church?

A. Words:

EDHAH (O.T.) **SUNAGOGE** (N.T.) – the *people*.

The society itself, whether assembled or not.

QAHAL (O.T.) **EKKLESIA** (N.T.) – “*assembly*.”

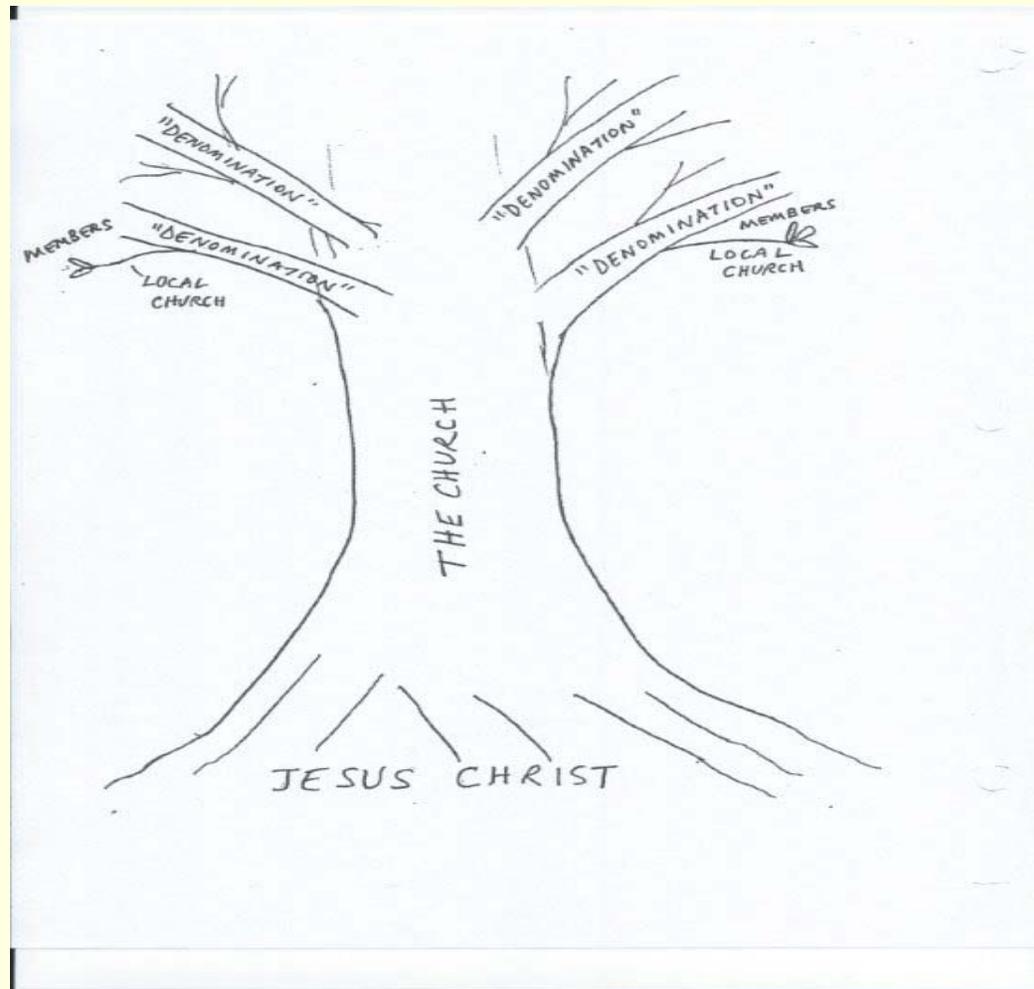
The actual meeting together of the people.

“Then the whole *assembly (qahal)* of the *congregation (edhah)* of Israel shall kill it (the sacrificial animal) at twilight.” (Exodus 12:6; see also, Num. 14:5; Jer. 26:17).

Westminster Confession of Faith

- **WCF 25:1** – The catholic or universal Church which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.
- **WCF 25:2** – The visible Church, which is also catholic or universal under the Gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

Root, Trunk, Branch, Twig, and Leaf



New Testament meanings

- A group of believers in a definite locality, assembled or not. (Acts 5:11; 11:26; I Cor. 11:18; 14:19,28,35; Rom. 16:4; I Cor. 16:1; Gal. 1:2; I Thess. 2:14).
- The church in the house of some individual. (Rom. 16:5, 23; I Cor. 16:19; Col. 4:15; Philemon 2).
- A group of churches. (Acts 9:31).
- The whole professing body throughout the world. (I Cor. 10:32; 11:22; 12:28; Eph. 4:11-16).
- All of God's people, past, present, and future. (Eph. 1:22; 3:10,21; 5:23-25, 27, 29, 32; Col. 1:18,24).

Other designations

- The Body of Christ (I Cor. 12:27; Eph. 1:23; Col. 1:18).
- The Bride of Christ (Rev. 21:1-3, 9-10).
- The Temple of the Holy Spirit (I Cor. 3:16; 6:19;
II Cor. 6:16; I Pet. 2:5).
- The New Jerusalem (Rev. 21:1-3, 9-10).
Or: “the Jerusalem that is above” (Gal. 4:26);
Or: “the heavenly Jerusalem” (Heb. 12:22).
- The Pillar and Ground of Truth (I Tim. 3:15).

HOW MANY TRUE CHURCHES ARE THERE?

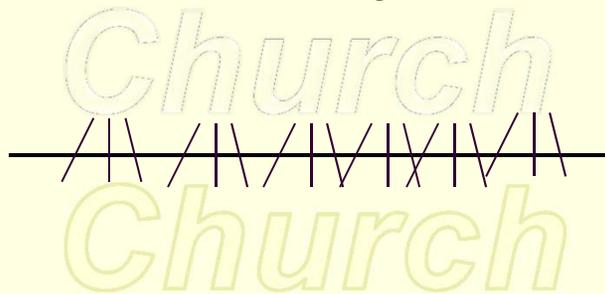
1. Militant and Triumphant
2. “Visible” and “Invisible” (“Historical” and “Eschatological”)
3. Universal or “Catholic”
4. Gathered and Scattered
5. Unity in Diversity
6. Organization and organism
7. “Holy”

Can a person be saved without being a part of the Church?

- **WCF 25:2** – The visible Church, which is also catholic or universal under the Gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

Visible and Invisible

“Invisible”
Eschatological



“Visible”
Historical

MARKS OF A TRUE CHURCH

– “How do you recognize it?”

One “foundational” mark: **the word of God** (believed and practiced); many various “manifestations”:

1. **The True Preaching of the Word**
2. **The Right Administration of the Sacraments**
3. **The Faithful Exercise of Church Discipline**
4. **Biblical Worship**
5. **Prayer**
6. **Doctrinal Orthodoxy**
7. **Fellowship**
8. **Unity**
9. **Holiness**
10. **Evangelism**
11. **Service**
12. **Stewardship**
13. **Godly Leadership**
14. **Humility**
15. **Opposition**
16. **Perseverance**

Westminster Confession of Faith

- **25:4 This catholic Church hath been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.**
- **25:5 The purest Churches under heaven are subject both to mixture and error: and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth, to worship God according to His will.**

MISSION – What is the Church Supposed to *do*?

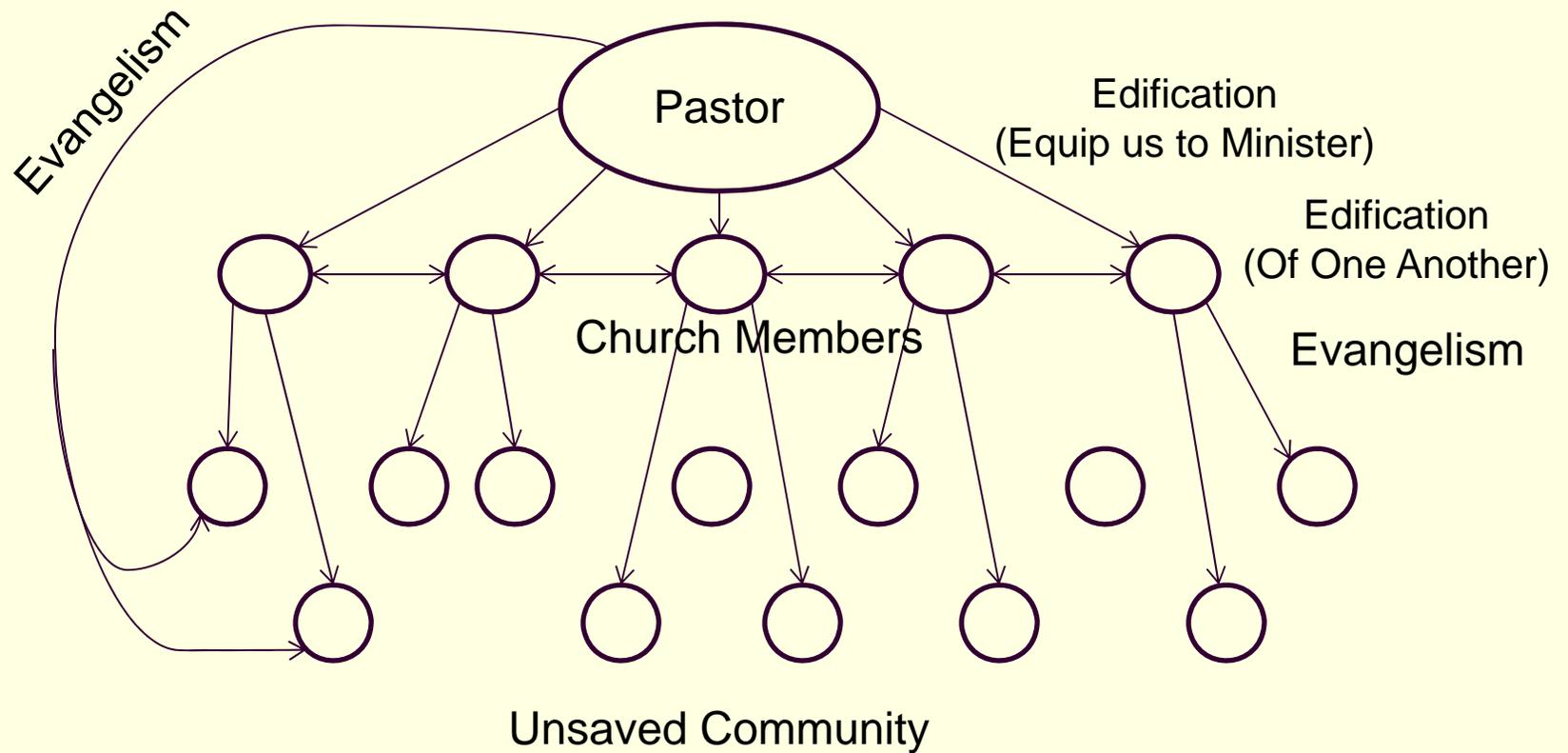
A. As a Body – a three-fold function:

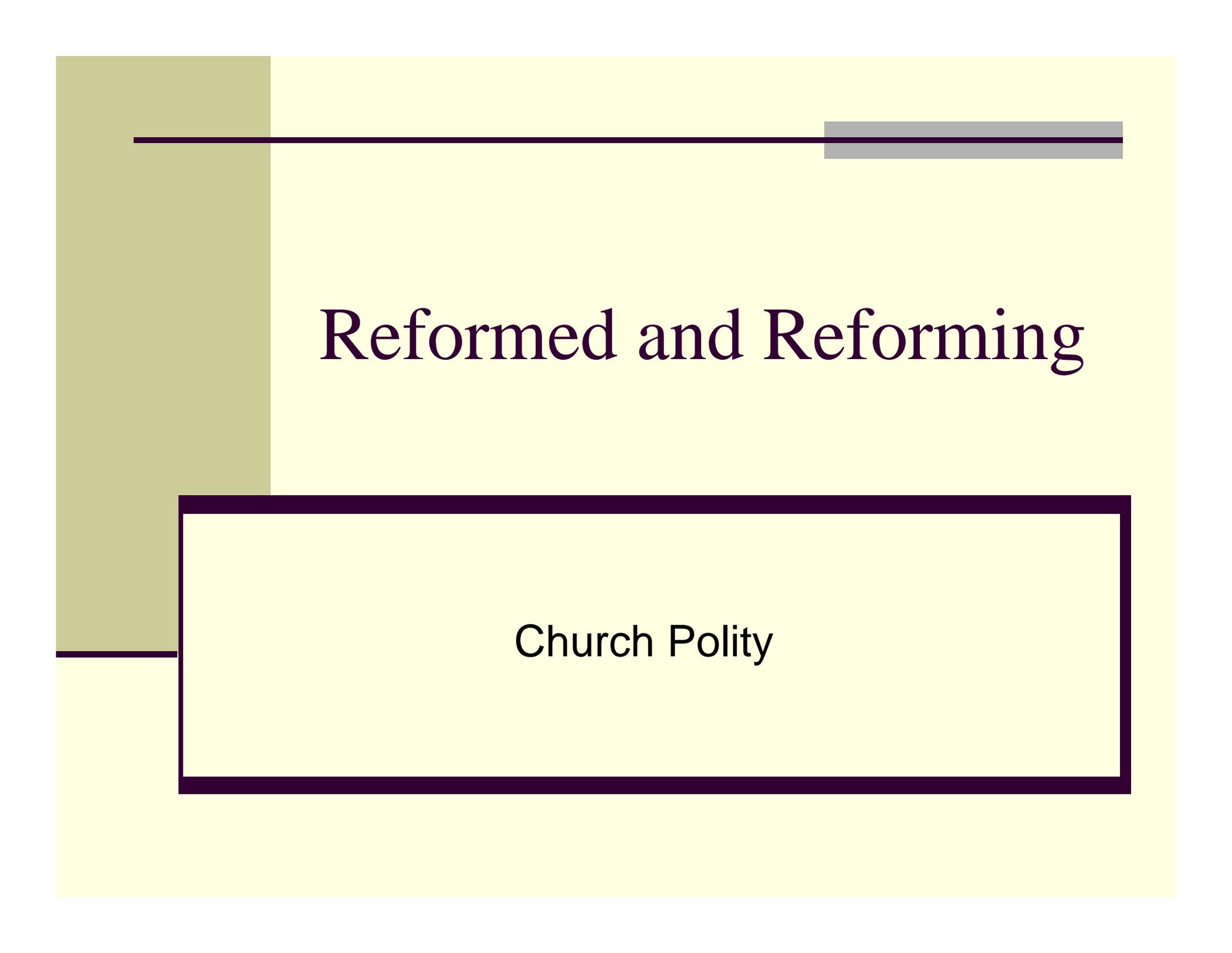
1. Worship (in relation to God)
2. Grow (in relationship to itself)
 - numerically, spiritually
3. Witness (in relationship to the world)
 - in word and deed

As individual believers

1. A personal walk with Christ, Growth in Grace
(I Peter 3:18; Heb. 12:14)
2. Devotional Life and Family Worship (Dan. 6:10)
3. Faithful attendance (Luke 4:16; Heb. 10:23-25)
4. Giving: time, talent, treasure (II Cor. 8-9)
5. Using spiritual gifts for the edification of the body
(I Cor. 12:4-31)
6. Promoting fellowship and unity in the body
(John 13:35; Gal. 6:2; Rom. 12:15)
7. Submission to the lawful authority of the leaders
(Heb. 13:17; Matt. 16:19; Matt. 18:15-18)
8. Witness in word and deed (I Pet. 3:15; Matt. 28:18-20)

Biblical Pattern





Reformed and Reforming

Church Polity

CHURCH GOVERNMENT – How is the Church organized? 3 Basic Forms:

HIERARCHICAL (Episcopal)

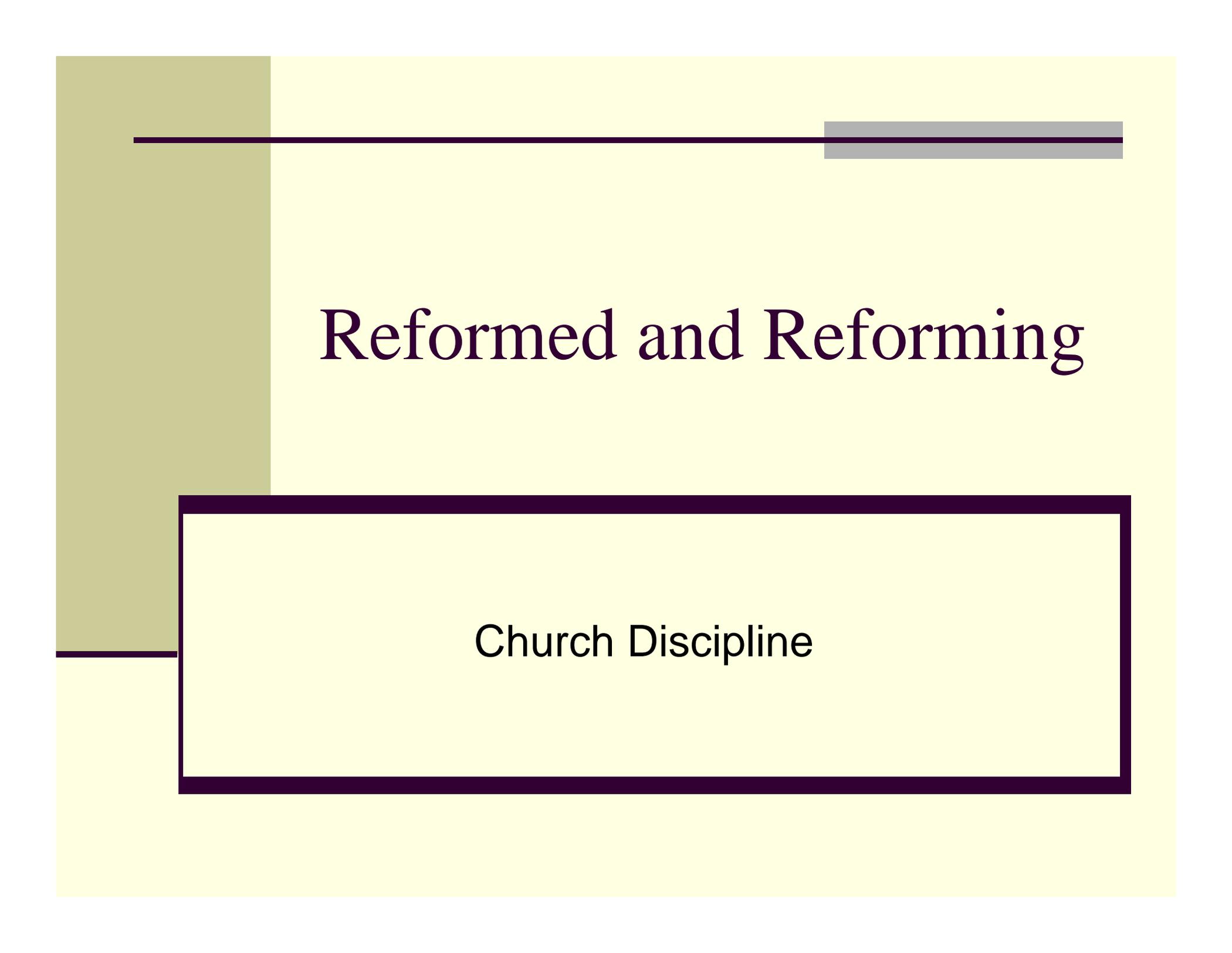
- Authority is expressed basically in a hierarchy of men.

INDEPENDENT (Congregational)

- Authority is expressed basically through *the people*.

REPRESENTATIVE (Presbyterian)

- Authority is expressed basically through a plurality of elders in the “courts” of the Church.



Reformed and Reforming

Church Discipline

WHAT IS CHURCH DISCIPLINE?

Today we most often think in terms of *negative* discipline. But *negative* discipline grows out of, is based upon *positive*. The word “discipline” has a common source with “disciple” (learner, pupil). Education –but “education with teeth”. Education in righteousness. **HEB.12:11 --no *chastening* seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been *trained* by it.**

I. WHAT IS CHURCH DISCIPLINE?

A. ADMISSION TO THE VISIBLE CHURCH

—the “power of the keys”

(Matt.16:19; 18:18; WCF, 30).

B. OVERSIGHT OF CHURCH MEMBERS

–training, feeding, protection (John 10:5)

C. EXCLUSION FROM THE VISIBLE CHURCH

– removal from church membership, the Lord’s table—“excommunication.” (Matt.18:18; 16:19; Jn.20:23; I Cor.5:5; I Tim.1:19-20).

A. ADMISSION TO THE VISIBLE CHURCH

ADMISSION TO THE VISIBLE CHURCH is a form of discipline—the “power of the keys” (Matt.16:19; 18:18). We receive people into the kingdom. Not that the church’s declaration makes a person a Christian; but declares what is on the basis of Scripture: “As best we can determine, this person gives evidence of being a true believer by belief and practice.”

MATTHEW 16:18-19

18 "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

19 "And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

MATTHEW 18:16-18

16 "But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'

17 "And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

18 "Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

Westminster Confession of Faith 30:1-2 – Of Church Censures

30:1 The Lord Jesus, as King and Head of His Church, hath therein appointed a government, in the hand of Church officers, distinct from the civil magistrate.

30:2 To these officers, the keys of the kingdom of heaven are committed: by virtue whereof, they have power respectively to retain, and remit sins; to shut that kingdom against the impenitent, both by the Word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require.

Westminster Confession of Faith, 30:3-4

30:3 Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from like offences, for purging out of that leaven which might infect the whole lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant and the seals thereof to be profaned by notorious and obstinate offenders.

30:4 For the better attaining of these ends, the officers of the Church are to proceed by admonition; suspension from the sacrament of the Lord's Supper for a season; and by excommunication from the Church; according to the nature of the crime, and demerit of the person.

Westminster Confession – 25:2

WCF 25.2 The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

MATTHEW 18:10-16

10 "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven. 11 "For the Son of Man has come to save that which was lost. 12 "What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying? 13 "And if he should find it, assuredly, I say to you, he rejoices more over that *sheep* than over the ninety-nine that did not go astray. 14 "Even so it is not the will of your Father who is in heaven that one of these little ones should perish. 15 " Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. 16 "But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'

MATTHEW 18:17-22

17 "And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. 18 "Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

19 "Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. 20 "For where two or three are gathered together in My name, I am there in the midst of them."

21 Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" 22 Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven."

I CORINTHIANS 2:1-11

1 It is actually reported *that there is* sexual immorality among you, and such sexual immorality as is not even named among the Gentiles -- that a man has his father's wife!
2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. 3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. 4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, 5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump? 7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.⁸ Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

9 I wrote to you in my epistle not to keep company with sexually immoral people. 10 Yet I certainly *did not mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner -- not even to eat with such a person. 12 For what *have I to do* with judging those also who are outside? Do you not judge those who are inside? 13 But those who are outside God judges. Therefore "put away from yourselves the evil person."

I CORINTHIANS 2:1-11

- But I determined this within myself, that I would not come again to you in sorrow. 2 For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? 3 And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the joy* of you all. 4 For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.
-
- 5 But if anyone has caused grief, he has not grieved me, but all of you to some extent -- not to be too severe. 6 This punishment which was *inflicted* by the majority *is* sufficient for such a man, 7 so that, on the contrary, you *ought* rather to forgive and comfort *him*, lest perhaps such a one be swallowed up with too much sorrow. 8 Therefore I urge you to reaffirm *your* love to him. 9 For to this end I also wrote, that I might put you to the test, whether you are obedient in all things. 10 Now whom you forgive anything, I also *forgive*. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, 11 lest Satan should take advantage of us; for we are not ignorant of his devices.

I THESSALONIANS 3:5-15

5 Now may the Lord direct your hearts into the love of God and into the patience of Christ. 6 But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us. 7 For you yourselves know how you ought to follow us, for we were not disorderly among you; 8 nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, 9 not because we do not have authority, but to make ourselves an example of how you should follow us. 10 For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.

11 For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. 12 Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

13 But *as for* you, brethren, do not grow weary *in* doing good. 14 And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed. 15 Yet do not count *him* as an enemy, but admonish *him* as a brother.

II. WHAT SINS REQUIRE NEGATIVE DISCIPLINE?

Many attempts to catalogue. “Extreme sins?”
Ultimately for *one* sin only: *impenitence* ;
refusal to repent: “And in he refuses to
listen...” (Mt.18:16,17).

**A. ANY SIN FOR WHICH THERE IS NO
REPENTANCE** –“little” sins (gossip,
non-attendance – Heb.10:25).

**B. NO SIN FOR WHICH THERE IS
REPENTANCE** (David, Peter).

III. HOW IS NEGATIVE DISCIPLINE TO BE CARRIED OUT? – (Mt.18)

- A. **ADMONITION** (Mt.18:15; I Cor.13:5).

- B. **WITNESSES** (Mt.18:16; Deut. 19:15).

- C. **CHURCH** (Mt.18:17a; Ex.18:21-22; I Cor.6:5;
II Thess. 3:14-15; I Cor. 5:11).

- D. **REMOVAL** (Mt.18:17b).

- E. **ATTITUDE OF HUMILITY, PRAYER**
(Mt.18:19-20; Gal.6:1; I Cor.10:12).

IV. WHAT ARE THE REASONS FOR DISCIPLINE? – Why discipline?

A. THE GLORY OF GOD –The name and honor of Christ.

We must be willing to offend men rather than offend Him.

B. THE PURITY OF HIS CHURCH – The charge of “hypocrisy”.

To deter others, protect others. To isolate “leaven.”

C. THE KEEPING AND RECLAIMING OF STRAYING SINNERS

–the aim is not exclusion, but restoration. (II Cor.2:6-8).

Discipline is a *blessing* and a *privilege*. Chastisement if a true child of God? Can't be emphasized too strongly. (The Father in The Parable of the Prodigal Son).

REALISM, NOMINALISM, AND TRINITARIANISM

I. THREE ANSWERS TO A GREAT PHILOSOPHICAL

QUESTION: Which is more important, unity or diversity?
Universals or particulars? ("The One and the Many").

A. **REALISM** -- *unity* or *oneness* is most basic. Symbols and rituals are real things (they completely determine the particular things which they define).

B. **NOMINALISM** -- *diversity* and *individuality* are most basic.
Symbols are just names, not realities.

C. **TRINITARIANISM** -- unity and diversity are "*equally ultimate*".

God is "basically" one and "basically" three at the same time. He is not "basically" one, with the individual Persons derived from the oneness. He is not "basically" three, with unity being secondary.

THESE THREE VIEWS MANIFEST IN FIVE AREAS:

A. CHURCH GOVERNMENT

1. **Realist** --unity is fundamental (episcopal) -- power from above.
2. **Nominalist** --diversity is ultimate (congregational) -- power is from below
3. **Biblical** --balance of power within a structure of authority (presbyterian)

B. BAPTISM

1. **Realist** -- water actually removes sin
2. **Nominalist** -- water is a "mere symbol". The important thing is whether the individual has made a decision. Baptism is not efficacious, a means of grace.
3. **Biblical** -- baptism does not regenerate; yet it is not just symbolic of the experience of the one being baptized. It is the objective imposition of covenant authority over him.

C. COMMUNION

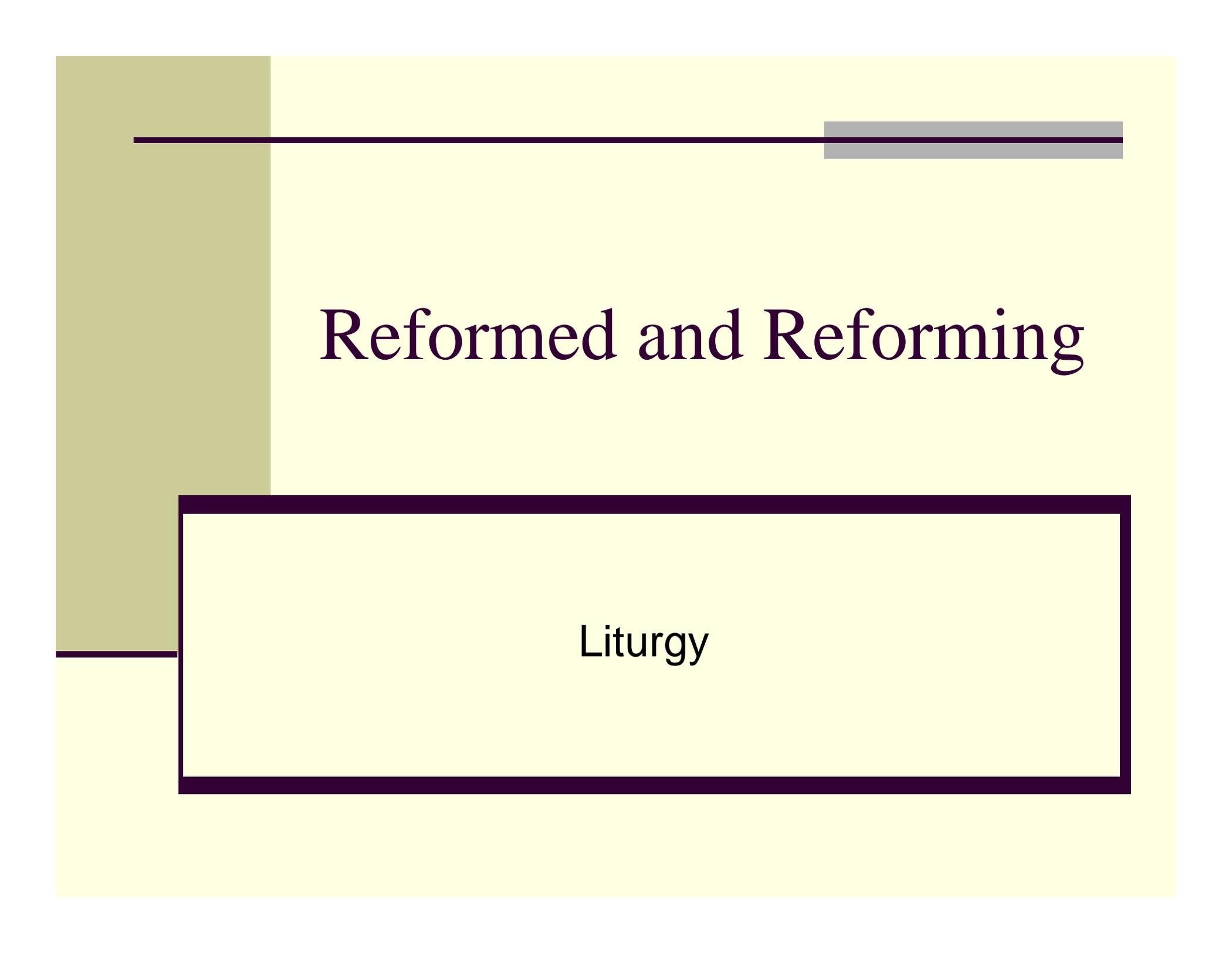
1. **Realist** --bread and wine actually transformed into body and blood of Christ.
2. **Nominalist** -- mere symbol of an inner attitude (open communion). Radical nominalists dispense with sacraments altogether.
3. **Biblical** --bread and wine remain bread and wine, yet believer truly communes with Christ.

D. EXCOMMUNICATION

1. **Realist** -- the decree of those in power effectively consigns a person to eternal perdition.
2. **Nominalist** -- the decree is just so many words.
3. **Biblical** -- a lawful sentence of excommunication places a person outside the visible body of Christ, denies them the opportunity to meet the Lord at His table. It is efficacious, one way or another. An effort to restore.

E. CHURCH MEMBERSHIP

1. **Realist** -- membership guarantees salvation (baptized children are regenerate).
2. **Nominalist** -- eternal salvation has little, if anything, to do with church affiliation. Everything depends on the individual's decision to receive Christ. Membership is nice, but purely voluntary. Children are unquestionably regarded as unregenerate--except for the "safety net" of "the age of accountability".
3. **Biblical**--membership is objective and covenantal. All baptized people (church members) who have not been excommunicated are regarded as in the household of God, addressed as members of the body of Christ, even the children. Communion is served to all members unless they are under discipline, withheld from those who are not members of a church.



Reformed and Reforming

Liturgy

What is it?

Liturgy - a form of public worship; ritual.

In common terms, the order of service

Liturgical vs. Non-Liturgical

Liturgical
Churches

Non-Liturgical
Churches

Catholic

Lutheran

Presbyterian

Episcopalian

Baptist

Charismatic

Quaker

- Every church is 'liturgical', only differing in
 - Degree of formality and antiquity
 - Degree of self-consciousness understanding

Covenant Renewal Worship

- Follows consistently revealed pattern throughout Scripture
 - Man cast out of Garden, way made for him to come back in
 - Pattern reinforced at giving of Law at Sinai
 - Tabernacle a model
 - Structure of sacrificial worship in Old Testament
- Jesus abrogated (repealed, did away with) animal sacrifice, but not the way of approaching God through sacrifice

Rom 12:1-2 – I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Heb 13:15 - Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.

Covenant Renewal Worship

NT Covenant Renewal

- The LORD *calls* us
- The LORD *cleanses* us
- The LORD *consecrates* us
- The LORD *collects our* gifts
- The LORD *communes with* us
- The LORD *commissions* us

OT Sacrificial Worship

- Call
- Sin Offering
- Ascension Offering
- Tribute Offering
- Peace Offering
- Benediction

**Covenant Renewal Worship is a process –
these interrelated parts form an integrated whole**

Covenant Renewal Worship

- Pastor and elders stand as Christ's representatives before His people, speaking on His behalf
 - Reason ministers are to be men, representing the Bridegroom to His Bride
 - Reason ministers wear robes
- Process teaches us how those who have offended a holy God are reconciled to Him and brought near
 - We eat with our friends, not our enemies

The LORD Calls Us

Lev 9:5 - So they brought what Moses commanded before the tabernacle of meeting. And all the congregation drew near and stood before the LORD.

- Understood from beginning
- Instituted in the Law
- Our worship is a response to God's call
 - He initiates
 - We draw near because He invites us to

The LORD Cleanses Us

Sin Offering

Lev 9:15 - Then he brought the people's offering, and took the goat, which was the **sin offering** for the people, and killed it and offered it for sin, like the first one.

- Confession and absolution serve as the doorway to rest of service
 - We confess our sin, which has separated us from God
 - He absolves us (cleanses us from our sin)
 - We have been justified once and for all, but
 - Stand in need of continual, ongoing forgiveness as well
 - Pastor speaks absolution not of any power or ability within himself, but as the mouthpiece of Christ
 - Absolution speaks of our reconciliation to God, and assures us of His favor

The LORD Consecrates Us

Ascension Offering

- Ascension Offering represented worshipper, through his substitute, coming up into presence of God
- Word read extensively

Heb 4:12 - For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart

- Convicts us (Jer 23:29)
- Converts us (Psa 19:7)
- Revives us (Psa 119:25)
- Sanctifies us (John 17:17)
- Instructs us in every good work (II Tim 3:14-17)
- Transforms our minds (Rom 12:1-2), affections (Psa 119:103), and actions (Psa 119:67)
- Makes us wise (Psa 19:7)

The LORD Collects our Gifts

Tribute Offering

- Tribute offering was a bread offering, representing man's work
 - Was never offered alone, was always offered after sin and ascension offerings
 - Indicates that God only accepts our works because He has first accepted our persons through the sacrificial death of Jesus Christ our substitute
- We give out of overflowing gratitude for God having cleansed us and forgiven our sins
- We offer ourselves and our firstfruits to God, acknowledging that God is the true owner of it all

The LORD Communes with Us

Peace Offering

- In practical physical elements we see the gospel we have heard tangibly in front of us
- We have been reconciled to God – you eat with your friends, not your enemies
- Two prayers of ‘Thanksgiving’ – ‘Eucharist’
 - At table we are trained in giving thanks to God for His gracious gifts
 - Paul identifies root of humanity’s problem in our failure to thank and glorify God (rom 1:21)

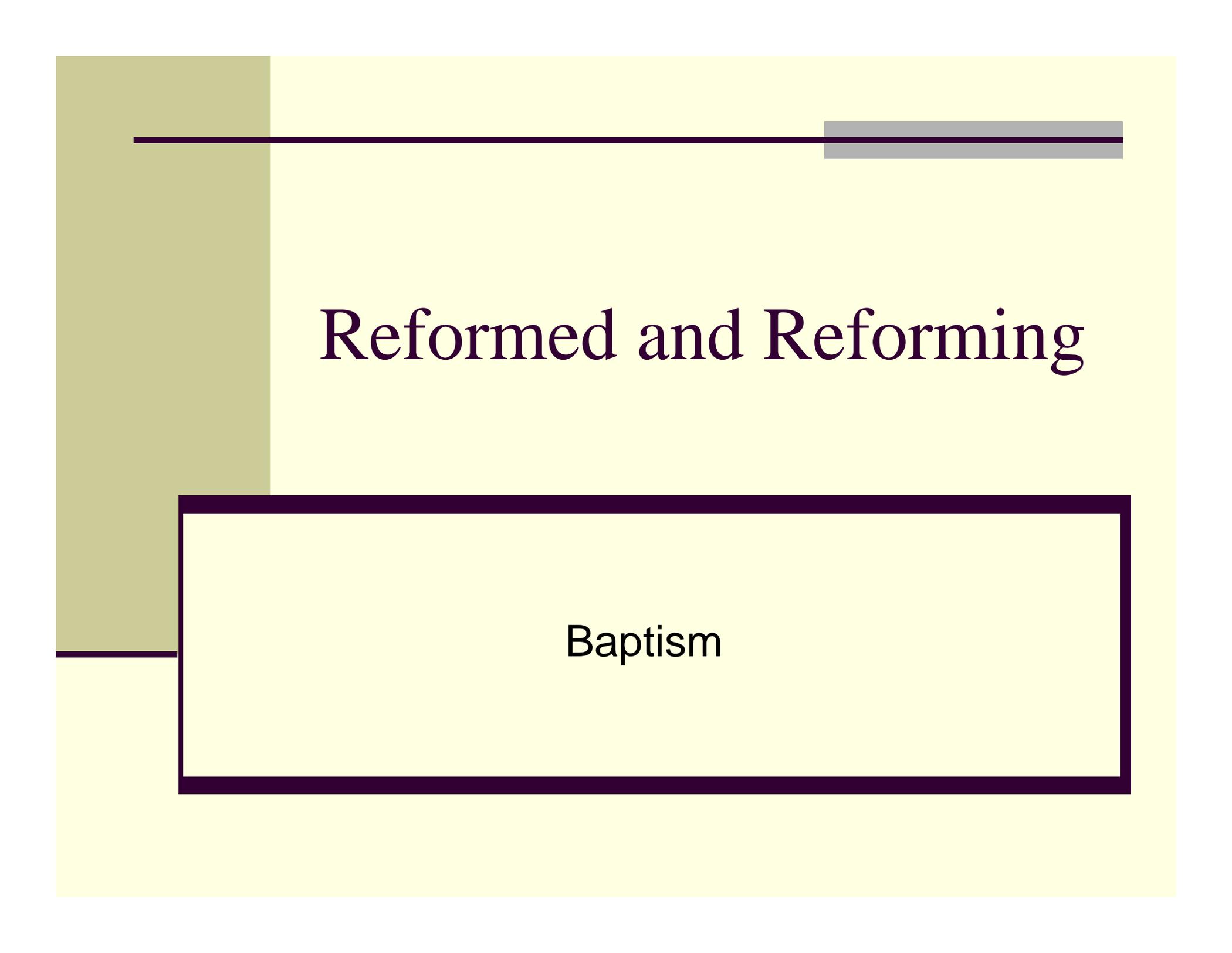
The LORD Commissions Us

- We are sent forth by Christ at conclusion of the service
 - Different form of Great Commission read each Quarter
 - We are sent out with Christ's benediction
- We have given God the firstfruits of our time and money in acknowledgement that he owns it all
- We have been made part of the new humanity, we now go forth into the world to model how you are to live in the new heaven and new earth

Our lives through the remainder of the week

Summary

- Call to worship reminds us that we are to appear before God on the Lord's Day in the presence of His people
- Sin Offering reminds us that God accepts us as we are
- Ascension and Tribute Offerings remind us that God will not allow us to stay as we are
 - Being brought into His presence transforms us through His grace to go forth consecrated to His works
 - Through His grace and forgiveness the work of our hands is made acceptable
- Peace Offering reminds us that we have been reconciled to God and are no longer at war with Him
- His Commission reminds us that we are created in Christ Jesus unto good works



Reformed and Reforming

Baptism

Background Issues

■ Sacraments

- Latin *sacramentum*—originally money deposited by each side in a lawsuit; winner took all
- Eventually an oath Roman soldiers took to their general
- Vulgate used *sacramentum* for the Greek NT word *mysterion*
- *Mysterion* generally refers to the mystery of god's redeeming work in the Gospel, transforming the lives of men

Some Background Controversy

- Sacraments are “means of grace”
- Sacraments are really just ordinances
 - Ceremonies of remembrance
- How many Sacraments?
 - St. Augustine
 - Roman Catholics
 - Baptism, Confirmation, Eucharist, Penance, Anointing the sick, Holy Orders, Marriage
 - Protestants
 - Baptism, Lord’s Supper

Reformed Thought?

- Westminster Confession

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, **sacraments**, and prayer; all which are made effectual to the elect for salvation.

Reformed Thought?

- Westminster Confession

Q. 91. How do the **sacraments become effectual means of salvation?**

A. The **sacraments** become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Reformed Thought?

- Westminster Confession

Q. 92. What is a **sacrament?**

A. A **sacrament** is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

Reformed Thought?

- Westminster Confession

Q. 93. Which are the **sacraments of the New Testament?**

A. The **sacraments** of the New Testament are, baptism, and the Lord's Supper.

Baptism--Background

- Baptism comes from the Greek words *baptizo*, *bapto*, *baptisma*---means to dip or refers to Jewish ritual washings and purifications

Baptism--Background

- What does Baptism represent?
- Who should be Baptized?
- How should Baptism be administered?

Baptism--Background

- What does Baptism represent?
- Everyone agrees that Baptism represents a public identification with God's people
- Then the arguments started
 - NT or whole Bible?
 - Something I'm doing and what's happened inside me?
 - Baptism replaces circumcision as the sign of the covenant of God's people

Baptism--Background

- Believers or Professors Baptism?
- Infant or Covenant Baptism?
- Credo-baptists or Paedo-baptists?
 - **Acts 16:14** And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when **she was baptized, and her household**, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

Reformed Thought?

- Westminster Confession

- **Q. 94. What is baptism?**

A. **Baptism** is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Reformed Thought?

- Westminster Confession

Q. 95. To whom is **Baptism to be administered?**

A. **Baptism** is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

Baptism--Background

- How should Baptism be administered?
- What does it represent?
 - Immersion—Baptism represents death and resurrection
 - Sprinkling—OT purification rituals
 - Pouring—OT ritual cleansing and pouring out of the Holy Spirit
- The Church in history seems to have immersed and poured from the earliest days
- Sprinkling seems to have come in the 13th C.

What Difference Does It Make?

- The Church has universally insisted on Baptism as the “Door” to the Church
- The Reformed Church holds that it is a “sign and seal” of the New Covenant
- Like national citizenship, Baptism confers rights, privileges, and responsibilities
- Importance in discipleship—Baptism is the sign we are followers of Jesus; we’re in God’s army, building His Kingdom



Reformed and Reforming

The Lord's Supper

Background Issues

■ Sacraments

- Latin *sacramentum*—originally money deposited by each side in a lawsuit; winner took all
- Eventually an oath Roman soldiers took to their general
- Vulgate used *sacramentum* for the Greek NT word *mysterion*
- *Mysterion* generally refers to the mystery of god's redeeming work in the Gospel, transforming the lives of men

Some Background Controversy

- Sacraments are “means of grace”
- Sacraments are really just ordinances
 - Ceremonies of remembrance
- How many Sacraments?
 - St. Augustine
 - Roman Catholics
 - Baptism, Confirmation, Eucharist, Penance, Anointing the sick, Holy Orders, Marriage
 - Protestants
 - Baptism, Lord’s Supper

Means of Grace

- Roman Catholic, Anglican
 - God formally gives grace through means of sacrament and clergy
- Reformed, Methodist, Lutheran
 - Ways in which God nourishes the faith of His people
 - Word of God read and preached
 - Sacraments
 - Prayer
 - Worship
- Baptist
 - Rejects the “Means of Grace” idea

Reformed Thought?

- Westminster Confession

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, **sacraments**, and prayer; all which are made effectual to the elect for salvation.

Reformed Thought?

- Westminster Confession

Q. 91. How do the **sacraments become effectual means of salvation?**

A. The **sacraments** become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Reformed Thought?

- Westminster Confession

Q. 92. What is a **sacrament?**

A. A **sacrament** is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

Reformed Thought?

- Westminster Confession

Q. 93. Which are the **sacraments of the New Testament?**

A. The **sacraments** of the New Testament are, baptism, and the Lord's Supper.

The Lord's Supper--Background

- Communion or Eucharist
- The Passover meal
- The Last Supper
 - Mat 26:26-28 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins.

The Lord's Supper--Background

- What does the Lord's Supper represent?
- Who should participate in the Lord's Supper?
- How often should the Lord's Supper be administered?

The Lord's Supper--Background

- What does the Lord's Supper represent?
- Everyone agrees that the Lord's Supper represents a fulfillment of the Jewish Passover, our communion with Christ, and our freedom from the burden of sin
- Then the arguments started
 - Christ's presence in the Supper?
 - 9th Century argument-Is Christ physically present in the elements or spiritually present?

The Lord's Supper--Background

- Four main views
 - Transubstantiation-Roman Catholic
 - Consubstantiation-Lutheran , a few Anglicans
 - Spiritual presence-Reformed, Methodist, most Anglicans
 - Memorial Meal-Baptist

Reformed Thought?

- Westminster Confession

- **Q. 96. What is the Lord's Supper?**

A. The **Lord's Supper** is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

The Lord's Supper--Background

- Who should participate in the Lord's Supper?
- Baptized Christians?
- Baptized and confirmed Christians?
- Christians only in our confession?
- How often?
 - Daily
 - Weekly
 - Monthly
 - Quarterly
 - Annually

Reformed Thought?

- Westminster Confession

- **Q. 97. What is required for the worthy receiving of the Lord's Supper?**

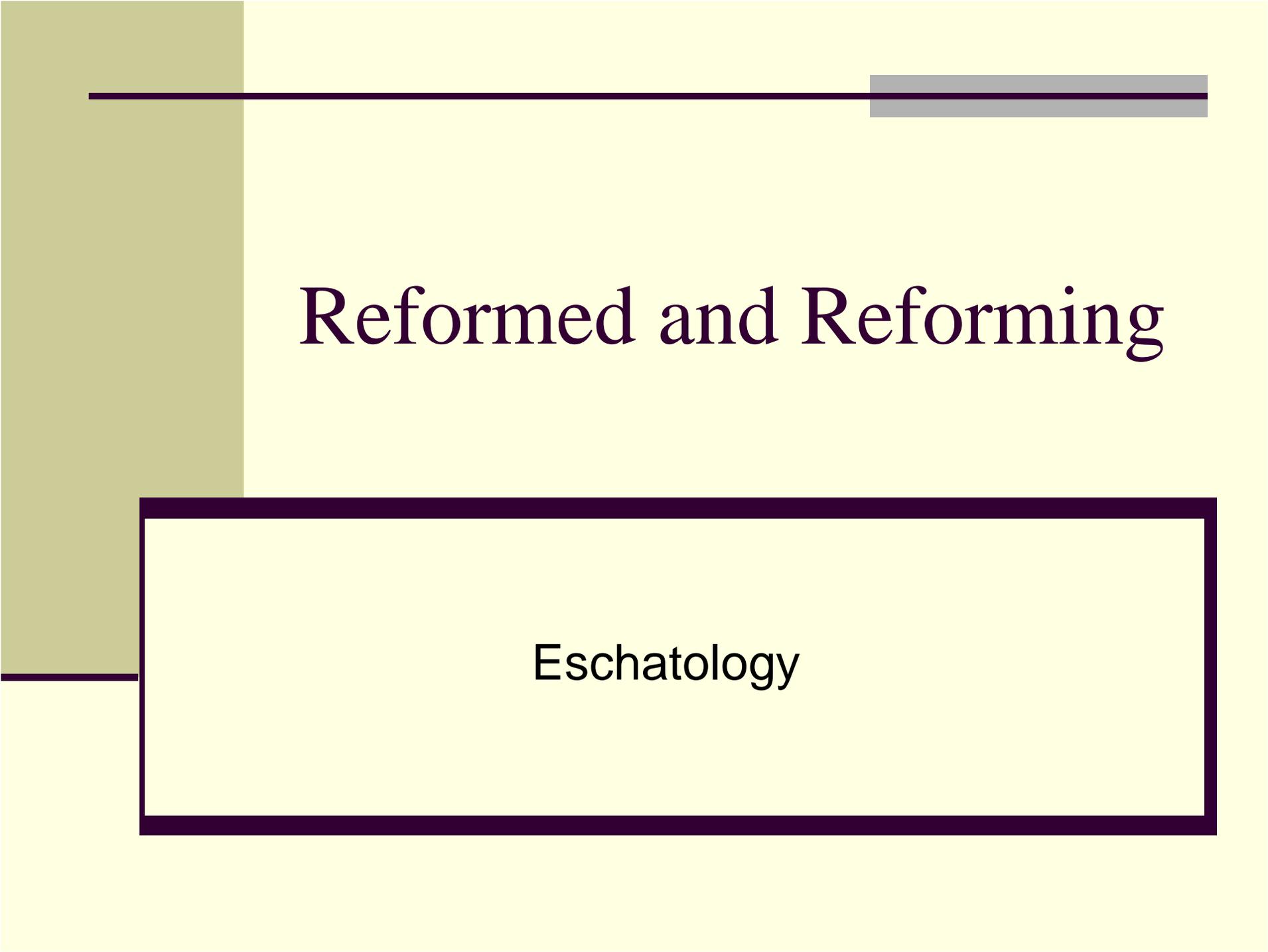
A. It is required of them that would worthily partake of the **Lord's Supper**, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

Reformed Thought?

- **1Cor 11:23-30** For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. **Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.** But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep.

What Difference Does It Make?

- The Church has universally insisted on the Lord's Supper as a periodic observance in obedience to Christ's command
- The Reformed Church holds that it is a "sign and seal" of the New Covenant
- We are eating dinner with Jesus and each other—*Wedding Feast of the Lamb*
- Importance in discipleship—The Lord's Supper is the sign we are faithfully following Jesus—*ex-Communication*



Reformed and Reforming

Eschatology

False Prophet **Antichrist**
Tribulation
Rapture **666**
Beast **Abomination of
Desolation**

Eschatology

From Greek ἔσχατος/ἔσχατη/ἔσχατον,
eschatos/eschatē/eschaton meaning “last”



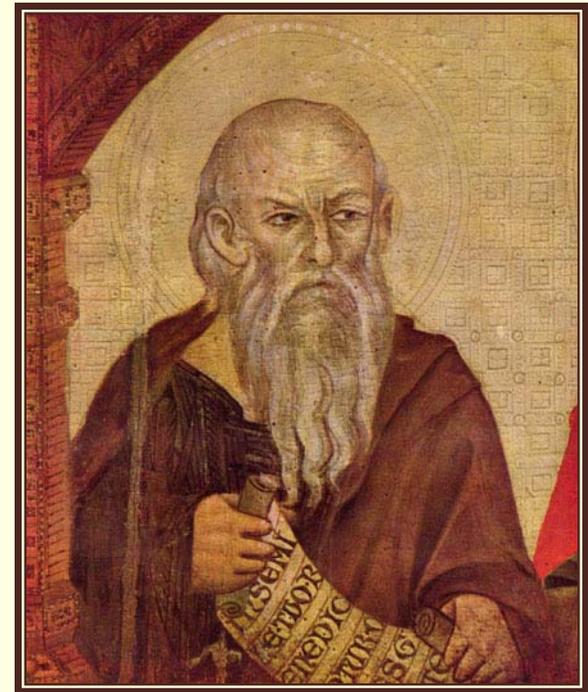
and

-logy meaning “the study of”

Literally, study of last things.

Systematic Theology

1. **Theology Proper**
2. **Anthropology**
3. **Christology**
4. **Soteriology**
5. **Ecclesiology**
6. ***Eschatology***



Eschatological Systems

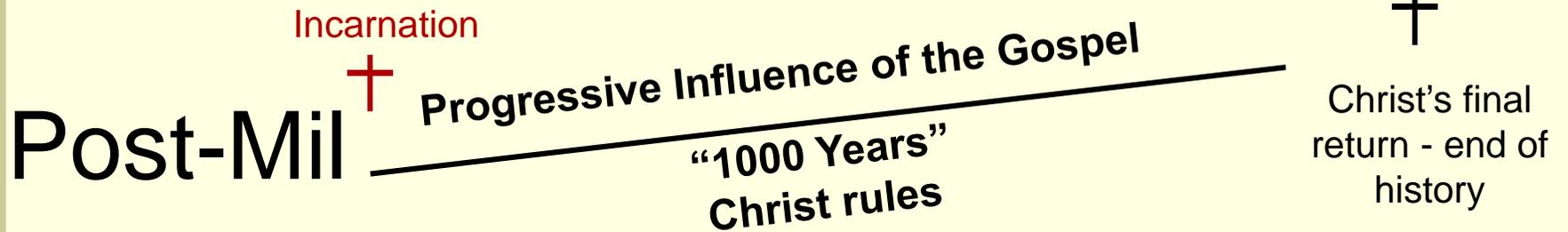
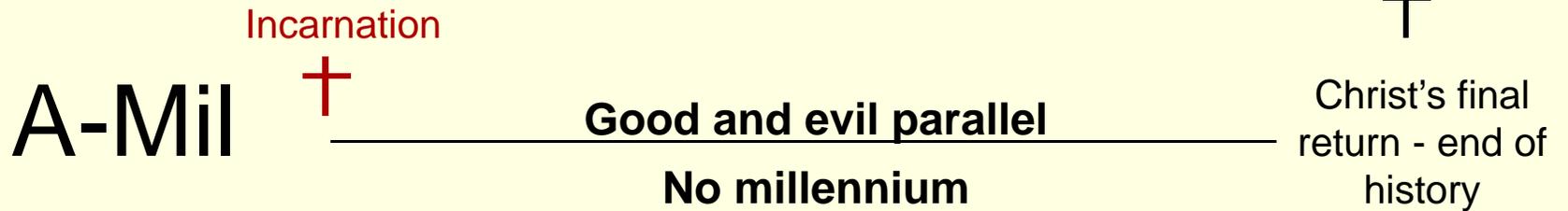
- Postmillennial
- Amillennial
- Premillennial
 - Historic
 - Dispensational



Millennium

- **Derived from two Latin words – mille meaning thousand, and annum meaning year, literally means ‘thousand years’**
- **Term found in Scripture six times, all in first seven verses of Rev 20**
- **Prefix speaks to timing of Christ’s return in respect to Millenium**
 - Premils interpret literally, anticipating a literal one thousand year reign of Christ on earth
 - Post- and Amils interpret figuratively
- **Terminology is misleading. Pre- and Post- indicate a difference simply in before or after, but the differences are much more drastic respecting the nature of the Millennium**

Views Compared



Observations

- **All four systems agree in asserting:**
 - **The Scriptures are the Word of God and authoritative**
 - **There will be a visible, personal coming of Christ**
 - **Every individual is to receive a resurrection body**
 - **All are to stand before the judgment seat of Christ**
 - **The righteous are to be rewarded in heaven, the wicked are to be punished in hell**

- **All four are consistently evangelical and have been held by able and sincere men.**

- **Differences between the systems relate to the time and purpose of Christ's coming, and the nature of kingdom to be set up at His coming.**

- **The differences result not from any disloyalty to Scripture, but because of *the distinctive method employed by each system in its interpretation of Scripture.***

Common Eschatology

- **History as we know it will be brought to a consummation**
- **This consummation will be brought about by God's sovereign decree and at the time He has appointed**
- **There will be a resurrection of the body for the just and unjust**
- **There will be a final separation of good and evil; all wrong will be punished and God's true people will be vindicated and rewarded**
- **Jesus Christ will return in this final consummation, and His coming will be:**
 - **Personal – Christ Himself, not a “movement” or “influence”**
 - **Bodily – not a figurative or “spiritual” coming**
 - **Visible – not “secret”**
 - **Sudden – not gradual, though preceded by events**
 - **Glorious and triumphant - in contrast to Incarnation**

What's at Stake?

- Faithfulness to the Word of God
 - Hermeneutic
- How should the Church, and its members, live and work? What should we be about?

Key Issue - Is the Gospel to be successful in history?

Preterism

- Comes from Latin *praeter*, denoting “past”
- Backdrop of Gospels/Parables
 - Long promised One here
 - Apostate Israel given warning and last chance
 - Kingdom about to be taken from apostate Israel and given to a faithful nation (True Israel)
- Many eschatological prophecies (Antichrist, Great Tribulation, Day of the Lord, Jesus coming on the clouds, etc.) were fulfilled in 70 A.D.

Makes sense of the whole Bible – Genesis to Revelation

Key Issues

In Refuting Premillennialism Dispensationalism

- Hermeneutic – literal or figurative?
 - Matt 24, Mark 13, Luke 21
 - Book of Revelation
- When/what were Last Days?
- Which Generation?
- Who is Israel?

Matt 24, Mark 13, Luke 21 Subject

Matt 24:1-3 - Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. 2 And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down." 3 Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "***Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?***"

Luke 21:5-7 - Then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said, 6 "These things which you see—the days will come in which not one stone shall be left upon another that shall not be thrown down."

7 So they asked Him, saying, "***Teacher, but when will these things be? And what sign will there be when these things are about to take place?***"

Timing of Revelation

Rev 1:1-3 - The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants ***things which must shortly come to pass***; and he sent and signified it by his angel unto his servant John: 2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: ***for the time is at hand.***

Rev 22:6, 10 - And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants ***the things which must shortly be done.*** And he saith unto me, Seal not the sayings of the prophecy of this book: ***for the time is at hand.***

Rev 22:7, 12, 20 - Behold, ***I come quickly***: blessed is he that keepeth the sayings of the prophecy of this book. 17 And, behold, ***I come quickly***; and my reward is with me, to give every man according as his work shall be. 20 He which testifieth these things saith, ***Surely I come quickly.*** Amen. Even so, come, Lord Jesus.

Last Days

The New Testament writers use “the last days” and similar expressions to refer to events in their own life time. The “last days” were the last days of the Old Covenant, the period in between the crucifixion in 30 A.D. and the destruction of Jerusalem in 70 A.D.

Christ Promised He Was Coming Soon

Matt 10:23 - But when they persecute you in this city, flee ye into another: for verily I say unto you, *Ye shall not have gone over the cities of Israel, till the Son of man be come.*

Matt 16:27-28 - For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, *There shall be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*

Mark 9:1 - And he said unto them, Verily I say unto you, *That there shall be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.*

Who are Children of Promise?

- **Gen 12:1-3 - Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.**

Who are Children of Promise?

- **Rom 2:28** - For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:
- **Rom 9:6** - Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
- **Gal 3:7** - Know ye therefore that they which are of faith, the same are the children of Abraham.
- **Gal 3:29** - And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

What Does it Matter?

- **“Jesus either lied, or was a lunatic--he didn't return”**
- **Kingship delayed; Christ will rule sometime in the future**
- **Church's work limited; Church impotent**

Your view of the future directly relates to how you live in the present