

Westminster Larger Catechism (WLC) 2020-2021 new semester

Women's Thursday Bible Study #14

Prayer

Why are we studying this confessional standard? Background review

Basic structure

Q.57 What benefits hath Christ procured by his mediation?

A. Christ, by his **mediation** , hath procured **redemption**, with all other benefits of the Covenant of Grace.

Heb.9:12, 13-15, *22

MK. 10:45

I Tim. 2:5-6 one Anointed (Christ) go- between

Job. 19:25

Rom. 3:24

Redemption-

Why absolutely necessary?

I Cor. 1:30

Eph. 1:7

Col. 1:14

II Cor.1:20. For all the promises of God (benefits that flow from Covenant of Grace) in Him are yes and amen! procure-

Manifold benefits - SC # 32,36-38

Q. 58. How do we come to be made partakers (I.e. Made recipients) of the benefits which Christ hath procured?

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

Why is the work of the Holy Spirit absolutely necessary and indispensable? Eph. 2:1

John 1:11-12

Tit. 3:5-6

Jn. 3:1-10

The word '**regeneration**' is not used but concept clearly is.

1. No ability to come
2. No inclination to come

WHEN does regeneration take place?

Read and discuss Vos on P. 129

Q. 59. Who are made partakers of the 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.

As we read Scriptures, list the various terms used to designate 'for whom'.

Eph. 1:13-14

Jn. 6:37,39-40 and Jn. 10:15-16

Eph. 5:29-30,32

Jn. 17:9

Acts 2:47 and 16:14 and 18:9-11

SC # 30-31

Q. 60. 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, nor believe in Him, cannot be saved, be they ever 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.

Rom. 10: 14

II Thess. 1:8-9

Eph. 2:12

Jn. 1:10-12 as many as received him

Jn. 8:24 if NOT believe

Mark 16:16

I Cor. 1:20-24

Jn. 4:22

Rom. 9:31-32

Phil. 3:4-9

Acts. 4:12 there is salvation in no other

Eph. 5:23

The LC deals more fully with **the Church** than even the Confession. Q. 61-65. Use this study Bible note for your own benefit. Looking up the verses for yourself will be great exercise!

Next week we will proceed with questions on the Church and begin to talk about the unfolding of Q. 65, all the benefits that flow from Christ, the first being effectual calling.

iii, through the church

and depth, ¹⁹and to know the love of Christ ¹that surpasses knowledge, that ²you may be filled (with all ³the fullness of God.)

²⁰Now to ¹him who is able to do far

Source: ESV Reformation Study Bible p. 1709

19/Phil. 4:7
Eph. 2:10
Heb. 1:23
20/Rom. 16:25
John 24

more abundantly than all that we ask or think, ⁴according to the power at work within us, ²¹to him be glory in the church

1/2 Cor. 9:28 4/ver. 7 21/See Rom. 11:36

The Church

The church exists in and through Jesus Christ, and so is a distinctive New Testament reality. At the same time it is continuous with Israel, the seed of Abraham and God's covenant people. The new covenant under which the church lives (1 Cor. 11:25; Heb. 8:7-13) is a new form of the relationship in which God says to His chosen community, "I will be your God, and you shall be my people" (Jer. 7:23; 31:33; cf. Ex. 6:7).

Under the new covenant, the Old Testament priests, sacrifices, and sanctuary have been superseded by the mediation of Jesus (Heb. 1-10). Believers in Christ are the seed of Abraham and the people of God (Gal. 3:29; 1 Pet. 2:4-10). Second, the limitation of the old covenant to one nation (Deut. 7:6; Ps. 147:19, 20) is replaced by the inclusion in Christ on equal terms of believers from every nation (Eph. 2:3; Rev. 5:9, 10). Third, the Spirit is poured out on the church, so that fellowship with Christ (1 John 1:3), ministry from Christ (John 14:18; Eph. 2:17), and foretastes of heaven (2 Cor. 1:22; Eph. 1:14) become realities in the experience of the church.

The unbelief of most Jews (Rom. 9-11) and the majority of Gentiles in the church is depicted by Paul as God's breaking off the natural branches of His olive tree (the historical covenant community) and replacing them with wild olive shoots (Rom. 11:17-24). The new covenant does not exclude Jews, and Paul taught that their general rejection of it will one day be reversed (Rom. 11:15, 23-31).

The New Testament teaches that the church is the fulfillment of the Old Testament hopes and patterns, brought about by Jesus Christ. The church is the family and flock of God (John 10:16; Eph. 2:18; 3:15; 4:6; 1 Pet. 5:2-4), His Israel (Gal. 6:16), the body and bride of Christ (Eph. 1:22, 23; 5:23-32; Rev. 19:7; 21:2, 9-27), and the temple of the Holy Spirit (1 Cor. 3:16; cf. Eph. 2:19-22).

The church is a single worshiping community, permanently gathered in the true sanctuary, the heavenly Jerusalem (Gal. 4:26; Heb. 12:22-24) and the place of God's presence. The church is one, although the worshiping community consists of

the church militant—those who are still on earth—and the church triumphant—those who have died and entered glory. On earth, the church appears in its local congregations, each one a microcosm of the church as a whole. According to Paul the one church universal is the body of Christ (1 Cor. 12:12-26; Eph. 1:22, 23; 3:6; 4:4), but so is each local congregation (1 Cor. 12:27; "The Local Church" at Rev. 2:1).

The church on earth is one in Christ despite the great number of local congregations and denominations (Eph. 4:3-6). It is holy because it is consecrated to God corporately, as each Christian is individually (Eph. 2:21). It is catholic (meaning "universal") because it is worldwide. Finally, it is apostolic because it is founded on apostolic teaching (Eph. 2:20). All four qualities may be seen in Eph. 2:19-22.

There is a distinction to be drawn between the church as people see it and as God alone sees it. This difference is the historic distinction between the "visible church" and the "invisible church." "Invisible" does not mean that no part of it can be seen, but that its exact boundary is not known to us. Only God knows (2 Tim. 2:19) which members of the earthly congregations are inwardly born again, and so belong to the church as an eternal and spiritual fellowship. Jesus taught that in the organized church there would always be people who seemed to be Christians, not excluding leaders, who were nevertheless not renewed in heart and would be exposed and rejected at the Judgment (Matt. 7:15-23; 13:24-30, 36-43, 47-50; 25:1-46). There are not two churches, one visible and another hidden in heaven, but one church only, known perfectly to God and known imperfectly on earth.

The New Testament assumes that all Christians will share in the life of a local congregation, worshiping in the body, accepting its nurture and discipline (Matt. 18:15-20; Gal. 6:1), and sharing its ministry and witness. Christians who refuse to join other believers disobey God and spiritually impoverish themselves (Heb. 10:25).

Paul gives glory to Him.

in the church and in Christ Jesus. In this letter Paul uses a variety of images to describe the mutual relationship between the church and Christ: the body and the head (1:22, 23), the reconciled and the reconciler (2:14-18; 4:3), and the bride and her groom (5:22, 33).

3:20 the power at work within us. See 1:19-23; 2:5, 6. The first half of the letter climaxes as Paul considers the overwhelming power of God, who carries out His gracious (2:7) and all-wise (v. 10) plan for the reconciliation of the human race.

3:21 glory. Because of the power that God has given to the church,