

Westminster Larger Catechism (WLC) 2020-2021

Women's Thursday Bible Class #16

Prayer

Reminded of the structure of WLC . Last week we in Q.61-66. For context,

How do **dead, disabled, disinclined** sinners become partakers of the redemption purchased by Christ? Briefly stated - by the work of the Holy Spirit effectually applying it. How? Regeneration (new birth) presented in the WLC as being " spiritually, mystically yet really, inseparably,joined to Christ " Q. 66. How? In our effectual calling

So there is a **change of nature**

A vital **union with Christ** and

And **faith** . Read Francis Beattie on the Presbyterian Standards p. 189

Q. 67 What is effectual calling?

A. Effectual calling is the work of God's almighty power and grace,

Whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto, he doth, in his accepted time

- invite and draw them to Jesus Christ, by his Word and Spirit
- savingly enlightening their minds,
- renewing and powerfully determining their wills,
- so as they (although in themselves dead in sin) are thereby made willing and able freely to answer his call, and
- to accept and embrace the grace offered and conveyed therein.

For reference here is WSC # 31 A. Effectual calling is the work of God's Spirit whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

II Tim. 1:9 / Titus 3:4-5 and Rom. 9:11 and Eph. 2:4-8,9

Acts 2:37 / 26:18

Ezekiel. 11:19-20 and 36:26-27

John 6:44-45

Q. 68 Are the elect only effectually called?

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

What is the nature of the common operations of the Spirit?

Remember the benefits we talked about of being in the visible church.

Mat. 7:22; 13:20ff where Jesus explains the parable of the sower \ Heb. 6:4-6

So it is possible to have the **outward call** of the gospel and the common operations of the Spirit, and lack the **inward, effectual call** of the Spirit

Acts 28:26-28 (repeated references from Is. 6 - unbelief, dull hearts, blind eyes....)

John 6:65-66

Ps. 81:11-13. Oh that my people would listen

Q. 69 What is the communion in grace (on earth, now) which the members of the invisible church have with Christ?

A. The communion in grace which the members of the invisible church have with Christ,

*is their partaking of the **virtue** of his **mediation**

*in their justification, adoption, sanctification,

And whatever else, in this life, manifests their union with Him.

This Q.A. IS THE OVERVIEW SUM ANSWER OF contents of Q.A. 70-81.

Look at word "**virtue**"-

"**Mediation**"-

Q. 70 What is justification?

A. Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight;

- not for anything wrought in them or done by them,
- But only for the perfect obedience and full satisfaction of Christ,
- By God imputed to them,
- and received by faith alone.

Rom. 3:21-26 - a doctrinal anchor -(4:25 and 8:30)

II Cor. 5:19-21

Titus 3: 5-7

Eph. 1:5-7

Rom. 5:17-19 (4:6-8)

Acts 10:43 / Gal. 2:16 / Phil 3:9

Faith - instrument

Read shorter answer WSC # 33

The epistles of _____ and _____ most clearly establish the doctrine of justification by faith alone.

Why would the forgiveness of our sins not be enough to save us and. Give us eternal life?

In addition to forgiving our sins, what else does God do for us in justification?

What is the only **ground** of God's act of justification?

What two false grounds of justification does the catechism reject? (A)

(B)

Word " imputed" -

Why is the word "alone "so important?

Q. 71 How is justification an act of God's free grace?

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in behalf of them that are justified;

Yet in as much as God accepteth the satisfaction from a **surety**, which he might have demanded of them,

And did provide this surety, his own only Son, imputing his righteousness to them, and requiring nothing of them for their justification but faith, which also is his gift, their justification is to them of free grace.

Surety - a legal term for a person bound to perform the obligations of another (like a guarantor , acting as a substitute

Heb. 7:22 Jesus the **surety** of a better covenant

- lived a perfect life
- Died to pay the debt, ransom (Heb. 10:10) Mat. 20:28

Rom. 5:8-10, 19

Is. 53:4-6,10-12

Rom. 8: 29-33

I Pet. 1:18-19 I Cor. 5:21

Eph. 2:8-9 and 1:7

Many questions we can explore? Why has there and still is bitter opposition to and objections to the doctrine of justification by faith. Talk about the history

To clarify , justification is an act of God. Faith is (as we experience it an act of man)- yet a saving grace (gift) whereby a sinner believes. Leading us to Q. 72

Next week : Q. 72-77 or thereabouts!