

Augustine: “Incomprehensible and immutable is the love of God. For it was not after we were reconciled to him by the blood of his Son that he began to love us, but he loved us before the foundation of the world, that with his only begotten Son we too might be sons of God before we were anything at all.”

*Harvest Constitution*: We believe that, “God so loved the world that He gave his one and only Son, that whoever believes in Him shall not perish, but have eternal life” (John 3:16). We believe that Jesus Christ died for our sins according to the Scriptures, as a representative and substitutionary sacrifice. We believe that each person who receives, by faith, Jesus Christ as Savior and Lord has been born again of the Holy Spirit and, therefore, becomes eternally secure as a child of God.  We believe that justification means that a person is declared righteous in the sight of God by grace alone, through faith alone, in Christ alone, apart from man's works. We believe the Holy Spirit baptizes each believing person into the body of Christ at the moment of salvation once and for all. *John 1:12; Romans 3:21-26; 8:37-39; 1 Corinthians 12:13; 2 Corinthians 5:21; Ephesians 1:13; 2:8-10*

**Union with Christ** overarches every aspect of salvation (Eph 1:3).

* We were *elected* in Christ (Eph 1:4; 2 Tim 1:9).
* We are *called* into fellowship with Christ (1 Cor 1:9; 1 Jn 1:3; Phil 3:8, 10).
* We are *regenerated* in Christ (1 Jn 5:11; Eph 2:10).
* We *believe* in Christ (Jn 3:16).
* We are *justified* through our union with Christ (Rom 8:1; 2 Cor 5:21) in his life (Rom 5:19), death (1 Pet 2:24; Rom 6:5a), burial (Col 2:12), resurrection (Eph 2:5; Rom 6:5b), and ascension (Eph 2:6).
* In Christ we are *redeemed* from sin (Rom 3:24; 1 Cor 1:30; Gal 3:13; Eph 1:7) and we have peace with God (“*reconciliation*” – Rom 5:1, 10-11; 2 Cor 5:18-20; Col 1:21-22).
* We are united with other believers as *one body* in Christ (1 Cor 12:13; Rom 12:5; Jn 17:21; Gal 3:28).
* We are *sanctified* in the reality of our union with Christ (Rom 6:4, 11; Gal 2:20), becoming more like Christ (Rom 8:29; Eph 4:13).
* Our *actions* should be in Christ (Phil 4:13; 1 Cor 15:58; Jn 15:5) and in imitation of Christ (1 Jn 2:6; 1 Pet 2:21), even to the point of suffering (Phil 3:10; Heb 13:13).
* Christ never leaves us (Mt 28:20).
* We will *die* in Christ (Rev 14:13), our bodies will be *raised* in Christ (1 Cor 15:22), and we will be *glorified* in Christ (Rom 8:17).

**Election**

Before the creation of the world (Eph 1:4-5; 2 Thess 2:13; Rev 13:8), God freely \_\_\_\_\_\_\_\_\_\_\_\_ (1 Thess 1:4; 1 Pet 1:1) certain \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Rom 11:7) to be saved (Acts 13:48; Rom 8:28-30).

* This choosing was \_\_\_\_\_\_\_\_\_\_\_\_, not based on any foreseen merit in those individuals, but only because of God’s loving will (Rom 9:11, 15; 11:5-6; 2 Tim 1:9; Eph 1:5).
	+ Election is sometimes called “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” (Rom 8:29), referring to God’s initiating a relationship with an individual (1 Cor 8:3; Gal 4:9; 2 Tim 2:19; Jn 10:27) before they were born.
* The truth of election is intended to be a comfort (Rom 8:28-30), a reason to praise God (Eph 1:4-6; 2 Thess 2:13), and a motivation for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (2 Tim 2:10; Acts 18:10-11).
	+ The truth of election is in no way intended to negate man’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Mt 11:28; Jn 3:18; 5:40; Rev 22:17; Rom 10:14) or to deny God’s \_\_\_\_\_\_\_\_\_\_\_\_ for all men (Ezek 33:11; Mt 23:37; 1 Tim 2:4; 2 Pet 3:9).

**Calling**:The proclamation of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christ (2 Thess 2:14; Rom 10:14; Acts 3:19; 16:14)

* In *general calling*, God \_\_\_\_\_\_\_\_\_\_\_\_ all men without distinction to salvation (Mt 22:14; Acts 17:30; Rev 3:20; 22:17).
* In *effectual calling*, God \_\_\_\_\_\_\_\_\_\_\_\_\_\_ the elect to salvation (Jn 6:37; Rom 8:30; 1 Pet 2:9; 1 Cor 1:9; 1 Thess 2:12).

**Regeneration** is an instantaneous act of God (Jn 1:13; Jms 1:18) whereby he imparts spiritual \_\_\_\_\_\_\_\_\_\_\_\_ to spiritually dead individuals (Jn 3:3-8; Eph 2:1, 5; Col 2:13).

* Regeneration affects one’s entire being (2 Cor 5:17). It results in immediate saving \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Acts 16:14; 1 Jn 5:1; Jn 3:5) and a changed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Jn 2:29; 3:9; 4:7; 5:4).

**Conversion** is a simultaneous turning \_\_\_\_\_\_\_\_\_\_\_\_ sin in *repentance* and turning \_\_\_\_\_\_\_\_\_\_ Christ in *faith* (Acts 20:21; 26:18; Heb 6:1; 1 Thess 1:9).

* Saving \_\_\_\_\_\_\_\_\_\_\_\_\_ includes a genuine sorrow for sin and a sincere renouncing of it (2 Cor 7:9-10; Lk 24:47; Acts 2:38; 3:19).
* Saving \_\_\_\_\_\_\_\_\_\_\_\_\_ includes knowledge of Christ and his gospel (Rom 10:14) and a willing trust in the person of Christ for forgiveness and eternal life (Jn 1:12; 3:16; 6:37; Eph 2:8; Rom 3:22).

A regenerated individual will \_\_\_\_\_\_\_\_\_\_\_\_ in an attitude of repentance (Mt 6:12; Rev 3:19) and faith (Gal 2:20; Col 1:23) throughout his life.

**Justification** is God \_\_\_\_\_\_\_\_\_\_\_ declaring (Rom 8:1, 33-34) undeserving sinners (Rom 3:23-24) as \_\_\_\_\_\_\_\_\_\_\_\_, solely on the basis of Christ’s life and death (Rom 5:19; 1 Cor 1:30; Phil 3:9).

* Justification is by \_\_\_\_\_\_ alone, not by works (Rom 3:24; 4:4-6, 16; Gal 2:16; Eph 2:8-9).

**Adoption** is an act of God whereby he makes believers members of his \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

* Believers are God’s \_\_\_\_\_\_\_\_\_\_\_\_ (Rom 8:14; Gal 4:5; 1 Jn 3:1-2), with all the attendant benefits (Rom 8:15-17; Gal 4:6-7; Mt 6:9, 32; 7:11; Heb 12:6, 10) and responsibilities (Eph 5:1; 1 Pet 1:14-16; Mt 5:16; Phil 2:15; 1 Jn 3:10).
* Believers are also, in a sense, Jesus’ younger siblings (Heb 2:11-12; Rom 8:29).
* Believers are members of God’s family, the \_\_\_\_\_\_\_\_\_\_\_\_ (1 Tim 5:1-2; fellow believers are called “brothers” over 100x in the epistles).

**Redemption** (Col 1:14)

**Reconciliation** (Rom 5:10; 2 Cor 5:18-20)

**Sanctification** is the \_\_\_\_\_\_\_\_\_\_\_\_ by which believers become more like Christ throughout life.

* It is a progressive (2 Cor 3:18; Phil 3:12-14) work of both \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Phil 2:13; 1 Thess 5:23; Heb 13:20-21) & \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Rom 6:11-13; 8:13; Phil 2:12; 3:12-14; Heb 12:1, 14; 2 Cor 7:1).
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in sanctification include Scripture (Jn 17:17), prayer (Eph 6:18), worship (Eph 5:18-20), fellowship with believers (Heb 3:13; 10:24-25; Eph 4:16), self-control (Titus 2:12), and hope (Col 1:4-5; 1 Pet 1:13).
* Believers are \_\_\_\_\_\_\_\_\_\_\_\_ sanctified at the moment of regeneration (1 Cor 1:30; 6:11; Rom 6:14, 18), but the process of sanctification is not fully completed until death (1 Jn 1:8; Prov 20:9; Mt 6:12; Jms 3:2; Heb 12:23).

**Perseverance**

All those who are \_\_\_\_\_\_\_\_\_\_\_\_ regenerated will be kept by God (Jn 3:36; 6:39-40; 10:27-29; Rom 8:30; Eph 1:13-14; Phil 1:6) and will persevere in faith (1 Pet 1:5; Col 1:23) and growth (Jms 2:14-26; 1 Jn 4:6; 2 Pet 1:5-10; Eph 2:10) until the \_\_\_\_\_\_\_\_\_\_ of life (Mt 10:22; Heb 3:14).

* Professing believers who show external \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of conversion but finally fall away demonstrate that they were never truly regenerated (1 Jn 2:19; Mt 7:21-23; Jn 15:2, 6; 17:12; Heb 6:4-6).

**Glorification**: God fully and finally eliminates the power and presence of \_\_\_\_\_\_\_\_\_\_\_ from the believer, completing his transformation into the \_\_\_\_\_\_\_\_ of Christ (Rom 8:29-30; Phil 3:20-21).

***Recommended Reading:***

John Murray, *Redemption: Accomplished and Applied*

John MacArthur, *The Gospel According to Jesus*

John Piper, *Finally Alive*

Jerry Bridges, *The Discipline of Grace: God’s Role and Our Role in the Pursuit of Holiness*