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The Substitutionary Blood Atonement

We come to point six today in our Basics series, the Substitutionary Blood Atonement. And I want to briefly look at the sequence of our doctrinal statement. Point five precedes point six and this is basically the sequence Paul used in his evangelistic messages to Gentiles if you look at Acts 14 and Acts 17. In those messages Paul starts with the God of creation, then moves to the Fall and finally to the cross and salvation. And so his basic approach with Gentiles was to preach repentance toward God and faith in our Lord Jesus Christ. I take it that Acts 20:21 is Paul's summary of this approach where he said just that: everywhere I go I preach repentance toward God, that is, a change of mind with respect to who God is and faith in our Lord Jesus Christ, faith in the Person and Work of Jesus Christ.

That's a very important sequence and it's the sequence of our doctrinal statement. Point five deals with the Creation and the Fall, point six deals with the Cross and Salvation. Creation has to come first because as we saw last week that establishes who God is and if you don't know who God is you don't know who man is because man is made in the image of God. Calvin says it this way, "The knowledge of God and of ourselves mutually connected."¹ So we have God and man in the Creator-creature distinction. Creation also establishes what nature is and what man's responsibility to God is; to have dominion over nature. So we have the man-nature distinction. Then the Fall comes next in the sequence because this is where man fails in his responsibility to God; he rebels against God in Adam, the imputed sin of Adam, we all sinned in Adam and are now under the penalty and power of sin. So the creature is in rebellion against the Creator and not only that, but God cursed nature so that it would rebel against man. As goes man, so goes nature. Third in the sequence is the Cross because the Cross is answering to

the problem of man and nature with respect to God. So the sequence Creation, Fall, Cross is a very important sequence for several reasons.

First of all, it is necessary to the gospel message as you see with Paul's evangelism in the Book of Acts. What Paul found out was people can't understand the gospel if they don't know who God is, who man is, what sin is and who Jesus Christ is and what He did on the cross. Without those things the gospel hasn't been preached. You have to include those kinds of things in a gospel presentation. And that's why I think Satan has been so clever as to attack Genesis; if he can undermine the early chapters of Genesis he has undermined the gospel. So don't poo-poo the creation-evolution debate, it is not a peripheral debate; it is as central as can be. So for all those people who say, don't bother with creation, just believe in Jesus, I have to ask you what Jesus are you talking about? Who is this Jesus? Because if He's not the Jesus of Creation then He's not the Jesus of the Bible. And if He's not the Jesus of the Bible then He can't save. So you've got to be clear on who God is and that mean dealing with Creation because that is the event where God is defined.

Secondly, this sequence is necessary to understanding the extent of the atonement. Here we're dealing with the question, for whom did Christ die? Did God in sending Christ send Him with the intention of dying for the sins of the whole world or did God in sending Christ send Him with the intention of dying only for the sins of the elect? That question, if you think through the Bible, is already answered as early as Gen 1-3 because if all men fell in Adam and the sin of Adam is imputed to all men then Christ's death on the cross is for all those in Adam, which is all men. Think of it this way, when Christ died on the cross was He just dying for personal sin? Or was He dying for all sin, imputed, inherent and personal sin. He was dying for all sin. So when you see it that way you realize that if Christ was dying for the imputed sin of Adam then He was dying for the sin of all men period, end of discussion. In fact, Christ even died for more than just men, He died in some way for nature too since it is also under the curse of sin and as Paul says in Romans 8, awaiting the day of its redemption when the sons of God are revealed.

So for those two reasons alone, the gospel message and the extent of the atonement, I cannot stress too much the sequence of points five and six; Creation, Fall, Cross. And of the three I want to narrow in today on the Fall as a set up for the Cross because if you blow it at the Fall you'll blow it at the

Cross. The Bible is not a set of religious stories, it is not a group of religious sayings, it is a coherent revelation of the mind of God. Every part relates to every other part. So when it comes to the Cross, that is directly related to the Fall and the question, how far did man Fall? How hurt was man by the Fall? More than a century ago Charles Spurgeon said, "Few preachers of religion do believe thoroughly the doctrine of the Fall, or else they think that when Adam fell down he broke his little finger, and did not break his neck and ruin his race." Spurgeon is arguing for the total depravity of man. Scofield in a similar vein said, "In the structure of the Epistle to the Romans grace does not enter, could not enter, till a whole race, without one single exception, stands guilty and speechless before God...Condemned by creation, the silent testimony of the universe (Rom. 1:18, 20); by willful ignorance, the loss of a knowledge of God once universal (Rom. 1:21); by senseless idolatry (Rom. 1:22, 23); by a manner of life worse than bestial (Rom. 1:24, 27); by godless pride and cruelty (Rom. 1:28, 32); by philosophical moralizings which had no fruit in life (Rom. 2:1, 4); by consciences which can only "accuse" or seek to "excuse" but never justify (Rom. 2:5, 16); and finally by the very law in which those who have the law boast (Rom. 2:17; 3:20), "every mouth" is "stopped, and all the world becomes guilty before God."ⁱⁱ His point being again that man is totally depraved and it is in that light that we understand God's grace.

So depraved is man that the Scriptures describe our condition thus, that "All our righteous deeds are like a filthy garment" (Isa 64:6), that "There is none who understands, There is none who seeks for God, no not one," that "We were enemies of God," (Rom 5:10) and "dead in transgressions and sin" (Eph 2:1). From such passages is derived the doctrine of total depravity. Now we have to be careful with total depravity because as Ryrie says this does not mean that every man is as bad as he possibly could be, but rather that man is touched in every part of his being by sin. Or as Charles Clough puts it, man is comprehensively depraved, meaning every aspect of man is affected by sin; emotion, mind and will.

And it is upon such miserable creatures that the grace of God is rightly understood. Only when man is perceived as totally depraved and without hope in the world can the grace of God be appreciated for what it truly is. And therefore only on such a notion can the death of Christ come into its full glory. Cast in this light it is clear that we can do nothing at all to cooperate

with God in salvation. For even the apostle Paul declared, “if righteousness comes through the Law, then Christ died needlessly” (Gal 2:21). If man could do anything to help God save him or reach out to save him then Christ would be unnecessary! We have nothing inside of us that made God decide to save us. Before we were born or had done anything God had decided to save some of us without respect to anything we had done or ever would do. We never did nor ever could do anything to satisfy God.

Now what is fundamentally to interpreting the Cross correctly is understanding that something was being satisfied in the Godhead, something was deeply offended in the nature of God that had to be satisfied and that is what we call the justice of God. God’s justice was violated by all men in Adam and so His justice must be satisfied, wrath must be executed. So how can God’s justice be satisfied? Phillip Schaff says, “Can man make this satisfaction? No. Were it possible for him to lead a perfectly holy life, from the moment he became conscious of his debt, he would be simply doing his duty for that period. The debt of the past would remain unsettled...ⁱⁱⁱ God’s justice, then, man is not able to satisfy...^{iv} But as God himself must make the satisfaction, and man ought to make it, the satisfaction must be made by one who is both God and man, that is, the God-man...^v To make satisfaction, the God-man must give back to God something he is not under obligation to render. A life of perfect obedience he owes...Death he does not owe, for death is the wages of sin, and he had no sin. By submitting to death, he acquired merit. Because this merit is infinite in value, being connected with the person of the infinite Son of God, it covers the infinite guilt of the sinner and constitutes the satisfaction required.”^{vi} That is one of the best summaries on the satisfaction view of the atonement every made.

Anselm, one of the guys in church history who really put up a fight put it this way, the real issue was God’s justice and in the Law God’s justice required restitution. So he argued that man did owe a price but since man was fallen in Adam he didn’t have the assets to pay the price. Therefore, if God was going to be satisfied then He Himself would have to pay the price. And the only way for this to occur was the God-man. The God-man would pay the satisfaction price. So that’s the view that fundamentally the cross was necessary because of God’s attribute of justice.

It is in this light that our statement introduces the substitutionary blood atonement of Jesus Christ. It says,

6. We believe that the Lord Jesus Christ died, as a substitutionary [blood] sacrifice, for our sins (Mark 10:45), satisfying the demands of God's holy law against us as sinners (1 John 2:2), making God both just and the Justifier of all who believe in the Lord Jesus Christ as their personal Savior (Rom 3:26).

Let's start with substitutionary blood sacrifice or atonement. This was not a new idea with the NT. This is an old idea that goes back to where? Gen 3. So take a look at Gen 3. We have to emphasize the connection of substitutionary blood atonement with the Fall and what Adam and Eve did after Adam ate. What did they do? How did they try to cover up their sin? They went into operation fig leaf. Gen 3:7, "Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings." They were naked before but not ashamed, now they were naked and ashamed so they tried to cover up. We don't know exactly what they realized that they didn't realize before. People have speculated, did they go to the bathroom for the first time and they were ashamed of this nasty stuff coming out of their bodies that didn't come out before and so they covered them up? Were they clothed in light before and that light departed? We don't know for sure. All I know is that man tried to solve his problem by works and this was unacceptable with God because notice verse 21, "The LORD God made garments of skin for Adam and his wife, and clothed them." So plant material isn't sufficient and we have the first picture of substitutionary blood atonement right here because where did the skin come from? The Hebrew means an animal skin, a hide. So God took an animal, we suspect a lamb because of the next chapter and because of the significance the lamb comes to play in the rest of the Scripture leading up to the Messiah, the Lamb of God who takes away the sin of the world, and here we have an early revelation of the fact of substitutionary blood atonement, you can't have substitutionary plant atonement because plants don't have blood and the life is in the blood, so plants which are non-life, in the sense of soul life, cannot substitute for soul life. Plants can't satisfy God. That's one way you can always detect paganism, they will always exalt plants, whether it's tree hugging or vegetarianism, they will always put an overemphasis on plants. They're doing what Adam and Eve did and what Cain did in chapter

4. God says I want you to approach me through blood sacrifice; the life is in the blood.

The second place we see the idea of substitutionary blood atonement is where? The very next chapter, Gen 4. Early on God started this idea and here we have the same story as Gen 3. Cain brings what as his offering? Plants. Abel brings what? The firstling of his flock, a lamb. And in 4:4, “the LORD had regard for Abel and for his offering; ⁵but for Cain and for his offering He had no regard.” God tells us how to approach Him, we don’t order Him around, we don’t insist on our good works and if we do He’s not going to accept our good works. This made Cain really mad so he said, alright, you want a blood sacrifice, I’ll give you one, and he slaughtered his brother.

The third place we see the idea of substitutionary blood atonement, and I want to skip ahead a bit here, is the Exodus. The Exodus is where the doctrine of substitutionary blood atonement gets amplified. Turn to Exod 12. On the night of the Exodus you had the tenth plague. What was the tenth plague? Death of the firstborn of both man and what? And cattle. So both man and nature are included in the blood atonement. This is not just for man, it is also for nature, and I keep pointing that out because it has a bearing on the extent of the atonement later on. Some people argue that Christ died only for the elect or more technically that God’s intent in the atonement was only to die for the elect. I agree that the application of the atonement in terms of eternal salvation ultimately only comes to rest on the elect, all believers. But you cannot limit what Christ did on the cross only to the elect; it has effects on angels and on nature. Notice Exod 12:3, “Speak to all the congregation of Israel, saying: ‘On the tenth of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household.’ Here comes the lamb again, there’s something about this animal, something in the design of this animal that makes it the perfect teaching device to point to the Savior. Verse 4, “And if the household is too small for the lamb, let him and his neighbor next to his house take *it* according to the number of the persons; according to each man’s need you shall make your count for the lamb. ⁵Your lamb shall be without blemish, a male of the first year.” Notice certain qualities of the Lamb; male, one year old, without blemish, this all points to the Savior. You may take *it* from the sheep or from the goats.” they did that early on, perhaps because they were limited in Egypt. Verse 6, “Now you shall keep it until the fourteenth day of

the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. ⁷And they shall take *some* of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it.” Blood over the door, blood over the door. Why are they doing this? You know the story. On that night the angel of death is going to go through all Egypt and if He sees the blood on the door then He’ll pass-over, if He sees no blood then He’ll enter and kill. It’s judgment-salvation and the central feature is the blood atonement. Verse 8, “Then they shall eat the flesh on that night; roasted in fire, with unleavened bread *and* with bitter *herbs* they shall eat it. ⁹Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. ¹⁰You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. ¹¹And thus you shall eat it: *with* a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It *is* the LORD’s Passover. ¹²For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.” Clearly the substitutionary blood atonement there in verse 12 reaches beyond man; it reaches to nature and the demons.

But the picture of the doctrine is expanded here because not only do we see the lamb being slain which we saw in Gen 3 and 4, but now we see certain characteristics of the lamb; it had to be a male, it had to be one year old, it had to be without blemish and we see that it results in salvation for those who apply the blood over their door by faith, it results in judgment for those who reject applying the blood over their door by faith. There’s only one response God is looking for, faith, God’s promised deliverance is always appropriated on the human side by faith. Further you can see there’s only one way of salvation, the blood of the lamb (or goat) that God designated, with those particular characteristics; no animal other than what God said would save you. It had to be exactly what God said.

Alright, I think you get the point, let’s go to the NT, John 1:29. We could look at the very detailed sacrificial system but we just don’t have time for everything. The point I’m trying to show you is that the doctrine of substitutionary blood atonement is not new with the NT. It is clearly in the OT and is developed and finds it’s fullness in the NT. In John 1, John the Baptist is out baptizing over at the Jordan River. This guy was strange in his

day, he ate bugs and ran around talking like a prophet. Actually he was a prophet. He was the prophet who prepared the way for the King. Notice verse 28, “These things took place in Bethany beyond the Jordan, where John was baptizing, 29The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world!” Notice particularly the lamb imagery. All Israel should know exactly what John is calling Him; God’s sacrificial offering for our sin. It’s a set up for the substitutionary blood atonement on the cross.

Let’s turn over to Mark 10:45. The Liberals rejected the doctrine of substitution in the NT; they argued that Jesus was a good example, so he’s not dying a penal substitutionary death but just a good old boy dying for His beliefs. Well here’s one of the key passages on substitution. “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” The Greek preposition “for.” Here we have one life, the life of the Son of Man, being given “for many.” That preposition “for,” *anti*, means in this grammatical context, “instead of” or “in place of,” a clear reference to substitution. He was dying in our place. He gave His life for those who had no life.

Let’s go on to the next part of our doctrinal statement, notice the word satisfying, “satisfying the demands of God’s holy law against us as sinners” and let’s turn to 1 John 2:2. The word “satisfying” or satisfaction” is the word usually translated “propitiation,” it means in our statement that God’s holy law or standard demands something of us. If you don’t understand this you’ll never understand the cross of Christ. Why the cross? God’s character demands it. Why does God’s character demand it? Because at the core of God’s justice is restitution, that if something has been stolen it has to be restored. What have we stolen from God? We’ve stolen life. We owe him our life because He created us and we lost our life through sin so we now owe Him our life, but we don’t have any life to give, so we can never pay, that’s why the hymn says, “He paid a debt He did not owe, I owe a debt I could not pay.” That’s right. We owe him our life but we don’t have a life to give, we’re dead, dead in transgressions and sins. So Christ gave His life for us. Notice 1 John 2:1 and let’s look at the satisfaction, starting in verse 1, “My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; 2and He Himself is the propitiation for our sins; and not for ours

only, but also for those of the whole world.” Now did Jesus Christ’s life satisfy God’s restitutionary demands or not? Absolutely, and not only for our sins but for the sins of the whole world! What Jesus Christ did on the cross was satisfy perfectly God’s holy wrath against sin because Jesus Christ didn’t have any sin. And therefore Christ who is eternal life can give us His life.

Now, a word about the extent of the satisfaction made in verse 2, “not for ours only,” that’s believers, “but also for the whole world.” That’s unbelievers also. Sometimes theologians try to limit the satisfaction to only the sins of the elect; one of their explanations is that John means the whole world of the elect, meaning those who would believe later,. The problem with that is, that’s not what John said, he just says “the whole world,” and in John’s writing the world means the world system which is far broader than just the elect. Another explanation is that for our sins means Jews and the whole world means Gentiles. But John doesn’t make any distinctions between Jew and Gentile in his epistle so that doesn’t work. Now what people who limit the atonement in its provision as well as its application are trying to protect is a unity of purpose of the Cross within the Godhead. In other words, if the Father intended only to save the elect then the Son could not have intended to die for the sins of elect and non-elect alike. But I personally don’t think that the Father intending to save the elect is inconsistent with the Son dying for the sins of elect and non-elect alike. It’s just that in the application of the Son’s death, it only applies to those who believe, i.e. the elect. And what this means is you can personalize the gospel message, you can tell an unbeliever, Christ died for your sins and I think that’s an important element of proclaiming the gospel. You don’t have to wonder if Christ died for someone’s sins, Christ died for all sins, past, present and future, the only issue now is, how is it applied. How are the benefits of Christ’s work, which is positive righteousness to God, how is that appropriated. And that’s what our statement deals with next.

Therefore, because of the value that God attaches to the finished work of Christ, the sinner is now saved eternally from the penalty of his sin, through personal trust in Jesus Christ and his finished work on the cross, not on the basis of his works or good deeds, but alone through the blood of Christ (Rom 5:1-2; 8:1; Eph 2:8-9).

Notice, “Therefore, because of the value that God attaches to the finished work of Christ,” what value does God attach to the finished work of God? Infinite value. It has satisfied His justice perfectly, so now “the sinner is saved eternally from the penalty of his sin,” what’s the penalty of sin? Eternal separation from God in the lake of fire. Through what? “through personal trust in Jesus Christ and his finished work on the cross,” faith in the Person and Work of Christ, “not on the basis of his works or good deeds, but alone through the blood of Christ (Rom 5:1-2; 8:1; Eph 2:8-9).” We’d say faith alone in Christ alone.

Turn to Eph 2. Always there is an issue when it comes to the human responsibility in salvation. Does man have to confess his sins? Does man have to get water baptized? Does man have to repent of his sins? Does man have to have the right kind of faith, a persevering faith? Always someone somewhere is destroying the doctrine of justification by grace alone through faith alone in Christ alone. Whenever you hear these kinds of things spew out people’s mouth, and it’s just plain filth, it really is worse than cussing; people think if you cuss you did a real bad thing, well, which do you think God is more concerned with, preaching a false gospel or saying a cuss word.

Notice how Paul begins in 2:1-3. He begins by getting everyone lost! What did we say earlier, before the Cross you have the Fall, total depravity. Notice our condition in Adam. “And you were dead in your trespasses and sins, ²in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.” There is a spirit at work, Satan’s spirit in the spirits of all unbelievers, all of them. There are no such thing as good unbelievers, unless you want to say the spirit of Satan is good. What did Jesus say? There is none good but whom? None good but God! That’s a summary of what Paul just said in verses 1-2. Verse 3, “Among them [the sons of disobedience] we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.” Children of wrath, that’s what you are as an unbeliever. “But God,” notice verse 4, “being rich in mercy,” mercy meaning you don’t receive something that you deserve. What did we all deserve? Wrath, but he’s not going to give us all wrath. Why? “because of His great love with which He loved us, ⁵even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved).” Now already by verse 5 he has stated the gospel,

the gospel is by grace, you are saved by grace. I once listened to a sermon by S. Lewis Johnson about justification that I thought had an interesting title. It wasn't Justification by Faith as we so commonly state, it was Justification by Grace. And that's right, justification is by grace. The faith part Paul's going to talk about in a moment when he speaks of the human responsibility. But by verse 5 he has already stated the basis of salvation, namely grace. The basis of salvation is not faith, never has been faith and never will be faith. Faith never saved anyone, only grace has saved, grace meaning you receive something that you don't deserve. Mercy is avoiding the negative which you do deserve, which is God's wrath, grace is receiving the positive which you don't deserve, which is God's salvation. You are saved by grace.

Verse 6, "and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus," this is our position in Christ having been saved, verse 7, "so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. ⁸For" and he gives more explanation, "For by grace you have been saved," notice, again, you are saved by grace, you are not saved by faith, you are saved by grace, by grace you have been saved, and that's a perfect tense of salvation there, you could translate it "you have been saved" or "you are saved," both are true because the perfect tense means a past completed action with ongoing results. So you were saved as a past completed action and you remain saved. Some point out this also teaches eternal security because we've already been saved and we remain saved and I agree, that's what the text teaches. Then he says, you have been saved "through faith;" faith is a means, an instrument, it's not what saves you, it's what you are saved through. Think of it this way, Martin Luther said, "Faith holds out the hand and the sack and just lets the good be done to it. For as God is the giver who bestows such things in His love, we are the receivers who receive the gift through faith which does nothing." Faith doesn't save you; God saves you by His grace. Calvin himself on this passage says it beautifully, "...here we must advert to a very common error in the interpretation of this passage. Many persons restrict the word *gift* to faith alone. But...His meaning is, not that faith is the gift of God, but that salvation is given to us by God, or, that we obtain it by the gift of God."^{vii} Actually the entire salvation through faith is the gift as the verse goes on to say, "and that not of yourselves, *it is* the gift of God;" the neuter there refers to the complex of by grace through faith salvation. The entire complex is the gift of God, not grace alone nor salvation alone nor faith alone, but by grace

you are saved through faith is the gift of God. And therefore verse 9, the contrary must be so satanic an idea, “not as a result of works, so that no one may boast.” No works whatsoever, not preparatory for salvation, not promissory after salvation, we can do no such preparation or promise that inclines God to save us. He saves us by His grace alone which He sheds upon unfit miserable creatures dead in transgressions in sins, but by His grace makes alive through faith, by grace are you saved. And what enters in when we conceive that we have contributed to our salvation in some way is boasting, room is left for pride but Paul says may I never boast in anything other than Christ and Him crucified, the Lord of glory. So then grace is the basis of our salvation and faith is the instrument of our salvation. The object of our salvation is Christ, who He is and what He has done for us.

Turn to Acts 16:31. There are over 150 verses in the NT that show that a faith like Abraham’s is the only requirement on the human side for salvation; not baptism, not confession, not walking an aisle, not praying a prayer, not asking Jesus into your heart, whatever that means. Paul gives the human requirement with great clarity in this famous verse. After singing praises to God with Silas while imprisoned, showing grace under pressure this worked into an opportunity for evangelizing the Philippian jailer. When he asks in verse 20, “What must I do to be saved?” Paul answers, “Believe on the Lord Jesus and you will be saved, you and your household.” That is, all of you are saved the same way, through belief in the Lord Jesus Christ. Then you see in verse 33, “And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household.” Was it the baptism that saved him? Water baptism? No, verse 34, “And he brought them into his house and set food before them, and rejoiced greatly, having believed and been baptized, or having believed? “having believed in God with his whole household.” They all believed. It says “in God,” so it shows another deity of Christ passage because in verse 31 he says believe in the Lord Jesus, in verse 34 they believed in God. The Lord Jesus is God showing clearly that they knew the real Jesus.

In conclusion, it is alone through the blood of Christ (Rom 5:1-2; 8:1; Eph 2:8-9) that we are saved. Saved from the penalty of sin at the instantaneous moment of faith in Christ. There is salvation in no other name under heaven than the name of Jesus Christ. Jesus Christ has fully satisfied the Father’s justice. Therefore it is by grace alone that He saves any of us miserable

sinner, through faith alone in Christ alone, not of works lest any man should boast.

ⁱ John Calvin, *Institutes of the Christian Religion, Volume 1*, p. 37.

ⁱⁱ Torrey, R. A., Feinberg, C. L., & Wiersbe, W. W. *Vol. 3: The Fundamentals: The famous sourcebook of foundational biblical truths* (98). Public Domain.

ⁱⁱⁱ Schaff, P., & Schaff, D. S. (1997). *History of the Christian church*. Oak Harbor, WA: Logos Research Systems, Inc.

^{iv} Schaff, P., & Schaff, D. S. (1997). *History of the Christian church*. Oak Harbor, WA: Logos Research Systems, Inc.

^v Schaff, P., & Schaff, D. S. (1997). *History of the Christian church*. Oak Harbor, WA: Logos Research Systems, Inc.

^{vi} Schaff, P., & Schaff, D. S. (1997). *History of the Christian church*. Oak Harbor, WA: Logos Research Systems, Inc.

^{vii} Calvin, John, *Calvin's Commentaries: Volume XXI* (Grand Rapids, MI: Baker Books, 2005), 228-229.

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