

Fundamentals of the
Christian Faith
Lesson 14: Review

The Purpose:

To re-emphasize the practical effect that the knowledge of the Scriptures should have upon our lives.

God intends that the knowledge of His Word
should be life-changing for all of us.

-Notes on Lesson 14, Page 52

Fundamentals of the Christian Faith, Introduction, pp. 3-4

How can we avoid the fatal flaw of Hosea's age? Surely Hosea is not saying that our condition as God's people is determined by our ability to recite the teachings of the Bible. What does he mean when he speaks of the knowledge of God?

Clearly, it must include a basic knowledge of the truths about God, His person, and work. But more than that, it is a penetration of that truth into the

very heart and soul of the child of God. It is truth mixed with faith and love. True knowledge of God leads to a fear of God Who is holy and to a delight in God Who is good. It is evidenced by the pursuit of God and His holiness. It is a knowledge that grips the believer as much as the believer grips it. It is a knowledge that works transformation of character and leads men to desire Christ and His holiness.

- Lesson 1 Preview: The Importance of Doctrine in Faith and Practice
- Lesson 2 The Bible
- Lesson 3 The Godhead: Father, Son and Holy Spirit
- Lesson 4 Creation
- Lesson 5 Salvation—Part 1: Total Depravity of Man
- Lesson 6 Salvation—Part 2: Unconditional Election
- Lesson 7 Salvation—Part 3: Limited Atonement
- Lesson 8 Salvation—Part 4: Irresistible Grace
- Lesson 9 Salvation—Part 5: Perseverance of the Saints
- Lesson 10 The Christian Life
- Lesson 11 The Christian's Three Enemies
- Lesson 12 The Church
- Lesson 13 Last Things
- Lesson 14 Review

The five points, though separately stated, are really inseparable. They hang together; you cannot reject one without rejecting them all, at least in the sense in which the Synod meant them. For to Calvinism there is really only *one* point to be made in the field of soteriology: the point that *God saves sinners*. *God*—the Triune Jehovah, Father, Son and Spirit; three Persons working together in sovereign wisdom, power and love to achieve the salvation of a chosen people, the Father electing, the Son fulfilling the Father's will by redeeming, the Spirit executing the purpose of Father and Son by renewing. *Saves*—does everything, first to last, that is involved in bringing man from death in sin to life in glory: plans, achieves and communicates redemption, calls and keeps, justifies, sanctifies, glorifies.

Sinners—men as God finds them, guilty, vile, helpless, powerless, unable to lift a finger to do God’s will or better their spiritual lot. *God saves sinners*—and the force of this confession may not be weakened by disrupting the unity of the work of the Trinity, or by dividing the achievement of salvation between God and man and making the decisive part man’s own, or by soft-pedaling the sinner’s inability so as to allow him to share the praise of his salvation with his Saviour. This is the one point of Calvinistic soteriology which the “five points” are concerned to establish and Arminianism in all its forms to deny: namely, that sinners do not save themselves in any sense at all, but that salvation, first and last, whole and entire, past, present and future, is of the Lord, to whom be glory for ever; amen.

J. I. Packer, *Introductory Essay to John Owen’s The Death of Death in the Death of Christ*, p. 6.

Metaphors for God's Word from the Bible

- Sword (Hebrews 4:12)
- Food (1 Cor 3:2)
- Mirror (James 1:25)
- Seed (1 Peter 1:23)
- Milk (1 Peter 2:2)
- Lamp (Psalm 119:105)
- Fire (Jeremiah 5:14)
- Hammer (Jeremiah 23:29)
- Water (Eph 5:26)
- Gold (Psalm 19:10)
- Honey (Psalm 19:10)
- Anchor (Hebrews 6:19)