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1. Describe the inspiration, inerrancy, and authority of Scripture as well as the relationship of each one of these issues to one another.

God has communicated with humanity. In other words, beyond revealing Himself through nature, He has given special revelation to man in order for him to hear about the saving knowledge of Jesus Christ. It is only through the Holy Scriptures that man learns of God's redemptive plan for sinners. Throughout history, the Christian church has based its authority on the Word of God, the bible. The church has always believed that it is not merely the words of men, but that man was the instrument through whom God breathed the Scriptures into existence. It is not simply a collection of unrelated writings or a body of truths strung together; it is the living Word of God. As He speaks through its pages, it is a holy object, not to be neglected, but to be heeded and obeyed.

Reformers have argued that Scripture is its own interpreter and that it has no need for councils or popes to reveal its truth to His people. The Scriptures offer the objective truth of God exceeding any of man's subjective understanding. It is therefore inerrant and divinely authoritative. Man's word is fickle and evaporates almost instantly, but the Holy Scriptures transcend all of creation and endures forever. Man's reverence, allegiance and obedience must be owed to the Word of God in which is indisputable certainty. If there were a single falsehood in it, it would not have its origins in God. This truth stands as the cornerstone of Sola Scriptura. Although reformers, theologians and church denominations have differed on many subjects, the inerrancy of Scripture and its supreme authority did not come into question until the era of modern criticism.

In order to defend the inerrancy of Scripture, one must firstly accept the bible as a historical document and treat it as such. On that basis it is necessary to accept its main character Jesus Christ as a historical figure and take his claims about Himself as accurate and trustworthy. As the Son of God, He is without falsehood or blemish. He taught the Bible's divine authority and that is reason enough to accept its infallibility. One can expect complete accuracy when opening the pages of the bible and that is what the reader will find. Although human beings can be accurate at times, demonstrating inerrancy would undoubtedly prove its divinity. To error is human, but inerrancy is divine. Christ gave the highest regard to the bible and as such His followers must do the same. In order to know God, the believer must be instructed by the Holy Spirit, gaining a full awareness of its true nature in his heart and mind.

God has spoken and divinely appointed human authors to write the Scriptures, both Old and New Testaments (2 Tim. 3:16). The Word of God being divinely inspired, it is without error in the original form, the Bible is the complete revelation of His will for the salvation of man, and it holds the ultimate authority by which every realm of human act and thought will be judged. Therefore, the Scriptures are to be believed in all that they teach; man should obey all that it requires, and trust all that it promises.

2. Describe the sufficiency of Scripture. Relate the doctrine of the sufficiency of Scripture to the practice of biblical counseling. Research and respond to the arguments of at least one integrationist or Christian Psychologists regarding the insufficiency of Scripture for counseling.

God has given man everything that is necessary for an accurate understanding of who He is, who man is and what He expects of man (2 Tim. 3:17). Nothing else needs to be added to God's revelation of Himself or His plans since it is all found in the Scriptures. The bible is complete and enough for life and godliness (Ps. 19:7-14). There is nothing as certain as the Scriptures for providing His will and power, not even human experience. One of Christ's biblical titles is Wonderful Counselor (Isa. 9:6), this is significant as there is no higher source than His Word from which we can draw strength, counsel and divine wisdom.

The church has not properly providing good and sound biblical counsel within its context in offering encouragement, discernment, comfort, advice and compassion for those who seek it. Instead, the church has relied on Christian psychologists to fill the gap and to substitute biblical wisdom and divine power. This in turn has left people dependent on therapists whereas true biblical counseling must bring people to an all-sufficient Savior and His all-sufficient Word.

R.P. C. Hanson argues that Scripture is sufficient in the sense that it is inspired and inerrant, to know the way of salvation and the way to obedience. However, it is not all we need to live obediently. He makes the case that believers need to read science, study nature, read economics and observe the world of business. Believers must know the personality of their spouse and know the rules of the game in sports. In other words, the bible does not tell us all that we need to know to live proper lives of stewardship. He argues that the sufficiency of Scripture means that no more biblical revelation is needed, no more inerrant or inspired words are needed. God has given us the perfect standard for judging all other knowledge. Non-biblical language, he argues, complements and fills the gap of biblical language. Biblical

language governs the meaning of language, it does not however, dictate language to interpret the Scriptures.

Sola Scriptura is the only avenue by which the church can find God's voice today. It overrides everything from personalities and gifts. It encapsulates everything needed for faith and obedience. It must be interpreted to understand how we are to act, but it does indicate that there are no further sources needed for life and faith. A believer can be tempted to look for God's will in other places other than His Word. However, a believer must be careful to take guidance from Scripture. It is sufficient to give the believer all that is necessary to please God in all that he is called to do. Therefore, it can be said that Scripture is sufficient for Christian practices, in terms of behavior it guides believers through their daily lives. It is the foundation for knowledge of who God is. The Scriptures give principles of worship, church leadership and the structure of the church itself. Lastly, Scripture provides the elements of worship, whether it is singing praise, prayer, reading and teaching the Word of God, baptism, tithing or the Lord's Supper. In essence, it regulates the life of the church and the life of each individual believer.

(Carl Trueman, The Sufficiency of Scripture, Online Article)

(R.P. C. Hanson, The Search for the Christian Doctrine of God: The Arian Controversy, page 21)

(John MacArthur, Our Sufficiency in Christ, pages 75-90)

3. Describe your position on the nature of continuing revelation (i.e. prophecy, tongues, words of knowledge). In particular explain whether you believe prophecy is a present gift in today's church. Explain the relationship between your understanding of the gift of prophecy and the sufficiency of Scripture.

Scripture reserves the strongest and most damning language for those who claim to have received a fresh word from the Lord (2 Pet. 2; Jude) outside of the closed canon of the bible. Therefore, believers, loyal to Sola Scriptura must have the same determination to reject such claims. Although the charismatic movement was birthed just over a century ago, its impact on Evangelicalism cannot be underestimated. Christ warned His disciples that false prophets would infiltrate the church, dressed like sheep, coming to cause maximum damage (Mt. 24:11, 24). The apostle Paul wrote to the church at Ephesus with similar words (Acts 20:28-30), warning that many would be deceived. Time and again Scripture warns of the threats to the body of Christ if biblical discernment is not applied (1 Jn. 4:1; Jude 4).

There are three determining factors given in Scripture that identify false prophets. The first is found in Deuteronomy 13:1-5 where it clearly states that false doctrine and heresy must be rejected and abandoned. In fact, during Old Testament times such an act was punishable by death.

The second factor given in Scripture is mentioned by Jesus in Matthew 7:20 where a prophet's life is a determining sign for their genuineness. If they live in unrepentant sin and unrestrained lust, they too are false prophets. Peter and Jude go further in examining this point by stating that these false prophets are motivated by their love of money, sensuality, pride, greed and rebellion towards God (2 Peter; Jude).

Lastly, in Deuteronomy 18:20-22 Scripture is explicit that an inaccurate or untrue statement, all the while it claims to be revelation from God must be rejected unequivocally. A wide range of evangelical circles have given such false prophets a platform and with that credibility while simultaneously ignoring clear biblical standards. What Scripture condemns

some Christian groups have championed as spiritual gifts. Scripture does not judge a prophet by the number of prophecies or predictions he may have spoken accurately, for that can be done by those possessed by demons (Acts 16:16). Rather, the bible demands absolute accuracy to each word spoken out of the mouth of a prophet.

Unbiblical movements contain enough truth within themselves to lure undiscerning Christians into its snares, while portraying a credible front to the wider evangelical community. These deceptions carry a deadly consequence, namely the hearts and souls of those captive in that system. These movements never call for a deeper love and knowledge of the Scriptures, but they cling to extrabiblical revelation as the main means of communication between God and His people. New and fresh revelation seems more urgent and attractive, than the familiar words of Scripture. Although not all Christians believing in extrabiblical revelation subscribe to the extravagant visions and voices of televangelists, their internal impressions and prophecies differ only in magnitude not content. The view that God still speaks to His people outside of the Scriptures continues to resonate with evangelicals, even non-charismatics. There is however no evidence of that in the bible and referring to Deuteronomy 18, God condemns any such presumptions.

The church must continue to uphold the supremacy and sufficiency of Scripture. Any attempt to lure the church into a superstitious swamp of extrabiblical teaching must be rejected vehemently. The Scripture is complete, sufficient and transcends every other voice. Scripture is reliable, certain and true (Jn. 17:17; Ps. 119:160). To seek messages from God outside of it will abandon the church's dependency on the reformed doctrine of Sola Scriptura and leave it exposed to attacks by wolfs dressed in sheep's clothing.

(John MacArthur, *Strange Fire*, pages 105-117)

4. Define general revelation and special revelation and describe the nature of their authority as well as their relationship to one another.

Studying the Word of God must provide the believer with three insights. The highest good man can possess is the knowledge that God is good. Secondly, God has shared some of His character in the natural world that man inhabits. Man is confronted with God's presence through all that can be seen and observed, this is known as general revelation. Thirdly, man has rejected the knowledge of God and substituted Him for created things. In addition, God chose to communicate with man and reveal His plan of redemption in special revelation. He wants to be known and have relationship with man.

Scripture alone has the authority to take captive the believer's conscience. During the Reformation period, exclusive markers like church offices, church creeds and confessions yielded authority in the wider institution of the church. These, however, were secondary and subservient to Scripture; they were capable of error and therefore are of human origin. God's Word alone is infallible and inerrant. Reformed theology distinguished itself from Catholicism in that it did not hold to two sources of infallibility, namely, Scripture and Tradition. Strictly adhering to the established teaching, the Catholic church condemned those who questioned its validity. Reformers agreed that God revealed Himself in two forms: general and special revelation. General revelation points to evidence of God's work in nature (Rm. 1:18-20). All people can attest to the beauty and intricacy of nature, however, not all people have read Scripture or have sat under its teaching. Though nature cannot explain God's plan of salvation, nor introduce Jesus Christ, the Son of God to mankind, special revelation can and does do that. There is only one document in the history of man that has been breathed out of the mouth of God - the Bible. Jesus Christ identified with Scripture in all that He taught. His entire ministry can only be understood properly through the lenses of Scripture. It is for this reason that reformed theology champions Sola Scriptura (Scripture alone). Every other produced document, no matter its accuracy, truth or valor compares to the inspired

pages of Scripture. In 2. Timothy 3:16-17, the bible makes a reference to its own authority and inspiration. Paul affirms God as the bible's source and establishes why it is different from every other writing. The infallibility of Scripture only mirrors its origin and author. The distinguishing mark of Christianity is its inspired and supernatural revelation. The bible does not rest on man's intellect or his wisdom, like all other religions do; instead it builds on the information coming from God.

There are three aspects to special revelation. Firstly, it centers around the work of the Lord Jesus Christ, the fact that He died on the cross for the sins of the world and rose again three days later. Secondly, God provided the bible, laying out His detailed plan for man's redemption. Finally, each person who is indwelt by the Holy Spirit will be illuminated by His truth and receive Christ as Lord and Savior. In contrast, general revelation serves only as a supporting doctrine to special revelation. In all cases, it must be consistent and confirm what the Bible has already pronounced (James 1:23-25).

(James M. Boice, Foundations of the Christian Faith, pages 37-47)

(R.C. Sproul, What is Reformed Theology, pages 43-59)

5. Explain the doctrine of common grace relating the doctrine to the ability of secular psychologists to understand true information about the human condition.

God is not dependent on anything outside of Himself and His desire to create the universe did not come from necessity, but from sheer pleasure (Gen. 1:1). The fact that He continues to sustain life is His free choice and His creation has no right or claim on Him doing so. God has promised by His grace he will sustain creation as a work of providence. This doctrine has come to be known as ‘common grace’. There are not two kinds of grace that God exhibits, but His perfect grace is manifested in various ways. Although His crowning work is the unmerited salvation of the Elect, He also shows His mercy, longsuffering and kindness to the unrepentant sinner. In Matthew 5:45, Christ gives the assurance that all men, whether they be reconciled to Him or not would be the recipients of this grace. Although in Scripture when referring to grace, we are speaking of the grace of salvation; common grace is not referring to that. This non-salvific manifestation of grace is a gift that can be enjoyed by all men. These graces include the sun, the rain, shelter, food and health. These gifts are given regardless of the sinner’s relationship to God. These things must not be taken for granted because God has no obligation to give them to sinners. This doctrine is called ‘common grace’ precisely because it is ‘common’, only in the sense that it is enjoyed by all men. Common grace does not discriminate and leaves all people without an excuse. When man stands before Him, nobody can claim not to owe Him gratitude. All have received the gift of life. Rejecting God despite His common grace reveals man’s true fallen nature and desperate need of a savior.

It must be noted at this point that though the world is a wicked and dark place, it is not as wretched as it could be. Common grace keeps a moral order in the universe, making life possible and distributing various gifts to humanity. This too is because of God’s common grace, withholding much of the evil that could be unleashed. Man owes God complete surrender, loyalty, devotion and worship, but instead man rejects God’s Lordship and offers

Him no obedience. Calvin distinguished saving grace from common grace by saying that common grace cannot pardon, nor can it purify human nature. Though it is labelled 'common', there is nothing common about it; it is a glorious gift of God.

Freud's Psychoanalysis Theory directly refutes the bible in its definition of the human condition. Whereas the bible makes clear that man chose to rebel against God and is therefore is now separated from Him (Rm. 3:23), Freud argues that man has no responsibility for His sin and can therefore not be held accountable for it. Because secular psychologists do not hold a biblical worldview, they have no way of diagnosing the root problems or exposing the truth in their patients (Rm. 1:21; 2 Cor. 4:3-4). They can however point out environmental issues in their patients that may cause stress or a tendency to certain behaviors. Secular psychologists cannot answer the 'why'; only through a biblical worldview is it possible to answer to do so. It is crucial for that reason to have biblical counseling, for it is the only profession that brings the heart back to the Gospel and rests on the authority of Scripture.

(Ashley Evans, Common Grace and Human Condition, Online Article)

(Louis Berkhof, Common Grace [Systematic Theology], Online Article)

6. Explain the doctrine of the noetic effects of sin relating the doctrine to the ability of secular psychologists to understand true information about the human condition.

Man became totally depraved when sin entered the world. The problems brought about by sin are manifold including morally and relationally. Romans 1 is a key passage in the bible that defines general revelation which God has given to all mankind. All of creation tells man that God exists, that He is powerful and divine in nature (1:20). Sin suppresses this evidence in man. He has chosen not to honor God, but instead reject, ignore and deny Him. Sin hinders man from being or doing good and true. This would include in knowing the truth about himself, the world in which he lives and God his Maker. Man's ability to think rationally has been corrupted, thus understanding the truth about God's Word is impeded. Furthermore, man's mind and personality have been affected by the fall. His thinking, his feeling and therefore his behavior is distorted; no longer does his personality exhibit neutrality. Original sin has tainted his ability to reason and it has corrupted every cell in his physical body. From the moment of conception, everything is plagued with disease and therefore deteriorating and dying in the human body (Rm. 5:12). Everything in the mind, thoughts, feelings and the body are in absolute opposition to God. Man is an enemy of God and all these effects are collectively known as the 'noetic effects of sin'.

Although man still has the ability to think with his mind, these noetic effects will lead him down a path of false religions, false gods and false gospels. There are so many varying religions (and even Christian denominations) because our divisions have led to spiritual blindness. 1 Corinthians 2:14 describes a man who can intellectually understand the truths of Scripture but who cannot receive them in faithful trust. Sin has not completely destroyed the mind as many biblical scholars will still appeal to the mind in their writings. If the noetic effects of sin are taken seriously, then man will one day face the humbling prospect some of his beliefs about God were wrong.

It will be difficult for secular psychologists who do not believe the Word of God to understand the fallenness of the human condition. They will try to solve problems and identify causes, but in the end, it will only deal with symptoms for the condition of the heart can only be grasped with a true knowledge of God and man. Though creation has revealed God's existence, secular psychologists will aim to answer all of man's problems without Him.

(S.K. Moroney, How Sin affects Scholarship: A New Model, page 449)

(William L. Craig, Philosophical Foundations for a Christian worldview, Ch. 1)

(Matt Slick, What is the noetic effect of sin? Online Article)

7. Explain the doctrine of the Trinity, and provide its biblical basis

In order to know God, one needs more than a theoretical knowledge of Him. However, He did reveal Himself to humanity in the Scriptures. The ancient name He gave Himself in Exodus 3:13-14 is more than just a name; it is descriptive. It sheds light to what God is; being self-existent, self-sufficient and eternal. He has no origins and is therefore answerable to no one. There is one God who is Creator of all things (Gen 1:1), he is holy (1 Pet. 1:15), perfect in every respect, and eternally existing in a unity of love, namely the three equally divine Persons: the Father, the Son and the Holy Spirit. Although the word Trinity is not in the bible, the trinitarian idea is there. God has limitless knowledge and power and authority over all of life. God has graciously chosen from eternity past to redeem a people for Himself (Jn. 3:16) and to make all things new for His own glory (Rev. 21:1-2). Jesus Christ is God incarnate, both fully God and fully man, one Person in two natures. Jesus is the promised Messiah for Israel (Jn. 4:25), he was conceived through the Holy Spirit and born of the Virgin Mary (Lk. 1:35). He lived a sinless life, was crucified under Pontius Pilate, three days later he rose in bodily form from the dead, He ascended into heaven and now sits at the right hand of God the Father as our High Priest and Advocate (Heb. 4:35). The Holy Spirit, an equal member of the Triune Godhead, glorifies the Lord Jesus Christ in all He does. He convicts the world of its guilt and calls humanity to repentance (Acts 2:38). He transforms sinners, and in and through Him they are baptized into union with Christ (2 Cor. 3:18) and adopted as heirs in the family of God. He also indwells, directs, enlightens, guides, equips and empowers believers for an authentic Christ centered life.

While Christians believe in the Trinity, they have in history falsely been accused of being polytheists, in other words, believing in three gods. However, alongside Jews, Christians have affirmed throughout history the proclamation of Deuteronomy 6:4-9. Christians are therefore are monotheists, believing in one triune God. Furthermore, others have attempted to explain the trinity suggesting God has represented Himself through the

persons of the Godhead at different stages in history. Known as modalism or Sabellianism, the church has rejected such notions as heresy.

The church asserts that God is one in essence. There are three persons who are divided without separation and united without confusion. His nature is incomprehensible and impossible to define. The Godhead is relational, for in order to have a Son He must have a Father and a Father must be in relation to His Son. Our human limitation to know God's essence should keep us humble and enable us to walk through life's trials in faithful service to Him. The church affirms the doctrine of the trinity, not because it understands it, but because the bible teaches it and the Holy Spirit witnesses to her that it is so.

(Robert Letham, The Holy Trinity, 146-154)

8. Explain each of the following attributes of God describing the practical implications of each attribute for life and counseling: wrath, mercy, holiness, omnipotence, omniscience, and omnipresence.

Some of the incommunicable attributes of God are omnipotence, omniscience and omnipresence. They describe His all-powerful, all-knowing and everywhere present traits respectively. These attributes of God are not shared with His creation. There are however other attributes that He does share with creation in at least some form or another. Scripture passages like Genesis 1:26-27 hint at commonalities God, the Creator and man, His creation share that other created things do not. Despite the fact that there are similarities, they are by no means indistinguishable. The Apostle Paul suggests in Ephesians 5:1-2 that humanity, especially believers have the capacity to reflect God and His attributes in a limited and finite way.

When on the other hand speaking of God's communicable attributes, it generally refers to God's moral attributes. There is in one sense even an incommunicability in these traits since man will never be able to express them in an infinite measure as God does. By analogy however and because man is created in God's image, we do exhibit these communicable attributes in a similar manner. The holiness of God separates Him from creation as He is morally pure and not a shred of darkness resides in Him. Man cannot be set apart from creation, nor can we exhibit such holiness, but through the renewing work of the Spirit, believers can be purified during the course of their lives (1 Jn. 3:3). Since man is confined to time, space and matter we will on this side of eternity not be able to fully grasp these attributes of God.

When describing the wrath of God, we are referring to His perfections, as would also be true for his other attributes. It is His revulsion of sin as it stands against everything that is holy. We are not describing anger as so often exhibited in man. Since we fail to think in Scriptural terms, we fail to appreciate His character as revealed in Scripture. As has been

pointed out by J.I Packer, the bible speaks about God's wrath exceedingly more than it does about His love and tenderness. This wrath is not a flaring up of emotion, but it is an opposition stemming from His innermost Being to the evil that exists in the world. This awesome hatred of all that is wicked will result in the condemnation of all that is evil (Rm. 2:5).

The mercy of God is infinite, just as God is infinite. It is great mercy, since there is nothing little in God. It cannot be measured since it will forgive great sins and brings about the great delights of heaven for the repentant soul to enjoy. Mercy, by definition is undeserved and no sinner has any claim on God (Hos. 14:4). His mercies are new every morning, always fresh and always in abundance (Ps. 103:17). God delights in showing mercy, it is his beloved attribute (Micah 7:18). He does not delight in inflicting fury unto His children, but His holy character forces it out of Him (Lam. 3:33). He is slow to anger, but willing and ready to forgive (Isa. 7:20).

In biblical counseling and indeed in the Christian life, some of these attributes can be exhibited and demonstrated. A genuine hatred for sin, a willingness to forgive and a pursuit of holiness are all part of the Spirit's transformative work in sanctification. A counselor can guide the counselee in reflecting more of God's character in the present circumstances all to the glory of His name.

(J.I Packer, Knowing God, pages 134-135)

(Leon Morris, The Apostolic Preaching of the Cross, pages, 162-163)

(John Murray, The Epistle to the Romans, page, 35)

9. Explain, using biblical categories, your understanding of the image of God in man.

In Genesis 1:26-27 it states that God has created man in 'His own image'. It is one of the most important texts in the Scriptures about the doctrine of man. In order to comprehend and appreciate this doctrine, one must first define what is meant by the terminology. Since man is the only part of creation given this unique status, it places a responsibility and a dignity on him. Firstly, it must be stated that man is not God; he is His reflection on earth. This important distinction places man in a direct, dependent and derived relationship to the Creator. As His workmanship, man is finite and accountable to God (Job 38-42). Man is subordinate to the Lord and the steward of all His creation (Gen1:28). Man must enact his rule wisely and compassionately for he will be judged in all his actions (Lev. 25:1-7). Despite man's fall in the garden, the image of God in him was not destroyed. By sinning, man rejected the image of God in himself and attempted to redefine life without referring to his Maker. Man no longer submitted to God and therefore began to serve and worship creatures rather than the Creator. He fell into moral darkness, blind and stupid seeking nothing but immoral and mischievous desires. Not only has sin darkened man's spiritual sight, it has also hardened his heart. The things of God no longer gave joy or fulfillment to man, but disdain and scorn.

Despite the marred image of God in man, not all hope is lost. Through the renovation work of Christ, it is in His power to restore that which has been broken. Nothing less than his perfect, holy and righteous image was needed to build the bridge of reconciliation (Rm.5:12-19). God's wrath was propitiated when the Son sacrificed Himself in obedience to the Father, and thereby represents us to God. Just like the first Adam reflects all fallen man, so too is Christ (the last Adam) the prototype for the incorruptible holiness that will reign in all his image bearers. All of mankind reflects in one way or another the dignity and sovereignty of God. To properly understand oneself, man must become wholly dependent on Him once more. In fact, he can only identify himself if he sees himself as the image bearer of God. At creation, man resembled the righteousness, holiness and knowledge of God (Eph.4:24;

Col.3:10). Man loved knowledge and acted rightly for he was in perfect harmony with the will of God. Adam, the first human, did not have a desire to outgrow his dependency, rather, he was content in being God's earthly reflection. He was upright and moral and his entire being desired to please and obey his Maker. Every part of his make-up exclaimed God's image and it is this unique design that sets him apart from the rest of creation. It must be noted however, man is unable to outgrow his creaturehood and dependency on God. God's absolute independence will infinitely be separate from man's grasp.

Believers must therefore live by the revelation of Christ, just like Adam lived by the revelation of the Father. To know Christ is to know the gospel. Receiving Him by faith allows the Spirit of God to do a new work in the believer. Therefore, His followers are the image bearers of God when they have experienced the transformative knowledge of Christ in them which is the hope of glory (Col. 3:27). In death, the believer will have died to sin and will awaken on a new morning with incorruptible and pure bodies and finally be just like Him (Phil. 3:21).

(John M. Brentnall, The Image of God, Article)

10. Provide a biblical description of the dichotomist view of mankind. Explain the counseling implications of this doctrine with regards to the inner and outer man.

The fact that God created all of creation gives nature, the animal kingdom and above all human life purpose and value (Acts 17:25, 28). Not only is creation made by God, but it is sustained by Him (1 Cor. 8:6; Heb. 1:3), and importantly also for God. To put it plainly, man is God's property designed for His purposes. Each part of creation has been given a specific identity. Humanity was created in the image of God, which not only gives him special value and dignity, but also special responsibility (Gen. 1:26-27). This role provides him with a capacity for godliness which he is to express and reflect in the world. Man is therefore accountable to His Creator how he uses his special status in his life and creation (Gen. 9:6; Mt. 5:22). Being image-bearers of God puts man into a relationship with God in which he is totally dependent on His glory. Mankind having been designed to reflect His image, will only reach his true potential if he makes his existence fully dependent on his relationship with God. Man has been charged with dominion over all of creation, to subdue and cultivate it. According to Genesis 2:17, man was given the choice to obey or disobey God's will. This freedom gave man the choice whether or not to obey. Not having the choice would bring man down to the level of a pre-programmed and predetermined animal. He would have been less than an image bearer of God he was designed to be.

In sending Christ as a real human being into the world, God affirms the special status of human life. He needed to be an authentic human to be man's qualified substitute and great High Priest who intermediates for him (Heb. 2:10-18; 4:14-16). Each human life whether it is the poor (Mk. 12:41-44), the disabled (Jn. 9:1-38) or the ostracized (Lk. 5:12-14), all have significance and dignity in the sight of God; all are made in His image. The death of Jesus on the cross adds another value factor to human life. The fact that He would die on the cross to save human life demonstrates not only by virtue of creation, but also by His death that man belongs to God and is precious to Him.

Man's value and significance in the eyes of God indicates several important aspects worth noting. Since Christ has redeemed sinful humanity, He bestowed immeasurable value to human life. He provided man with foundational principles for life and the counseling process. The life-giving act of grace and forgiveness provides boundaries around attitudes, speech and actions towards other image bearers of God. To deny the creation factor robs man of his uniqueness, dignity and meaning. There is something weighty about humanity, something unique. To deny the redemption factor rejects the love of God for man and it robs man of the self-denial aspect of the sacrificial attitude towards others as seen in Christ. If man denies his God given image, then nothing stands in the way of inhumanity. Man ceases to be special; life becomes cheap and the cruelty of sin would rule the world.

(R.C Sproul, The Christian and the sanctity of life, pages 78-85)

(Frances Schaeffer, Whatever happened to the human race? pages 290-291)

(John Stott, Issues facing Christians today, page 155)

11. Describe the biblical understanding of manhood and womanhood from both an egalitarian and complementarian perspective. Explain which view you embrace and outline why you believe it to be the most biblical.

The bible is full of imagery relating to authority and submission in both the Old and New Testament (Gen. 2; 1 Tim. 2:11-12). Embracing the complementarian perspective on manhood and womanhood, it is undeniable that a biblical case can be built supporting this view. Whether it is in marriage or in the church, both men and women exercise authority and submission. At creation, God intended for man and woman to live together in perfect love and harmony. A man without sin exercising headship over the woman with tender love and care. Simultaneously a woman at his side who joyfully supports his leadership, using her gifts to affirm his role. God loves humanity and we must trust that His design is the best way to live a life of harmony and balance. This is the way to give glory to God.

The egalitarian perspective makes no distinction between the male and the female and places them equally at the helm of creation with ontological and functional equality. In the Genesis 1:26-27 account, God commands both male and female to rule creation, giving no superior status to the man. In egalitarian understanding, the woman, defined as the helper (Gen. 2:18) is complement to the man, not a subordinate. It further advocates that through Christ any hierarchy has been abolished and there is no legitimate distinction between the two sexes. Full rights and dignity are thus restored to the woman and both must live with submissive attitudes with each other.

In the complementarian view, sin has distorted God's once perfect design of manhood and womanhood. However, with the power of the Spirit of God and in obedience to the Word of God it is possible to recover His intended purposes for humanity. True joy is found when biblical headship and biblical submission are understood in the proper way. A man is to lead in the home fulfilling his divine calling and a woman is to use her gifts to affirm and support him (Gen. 2:18-24; Eph. 5:21-33). As Christlike leaders in the church, men are to be elders,

teaching the truths of God and equipping the flock. Men and women in the church are to submit to such leadership, pray for their leaders and mobilize using their gifts for the proclamation of the gospel.

Both men and women are made in the image of God. Each sex has been given ways to live out that divine image. Though both are created to honor God, the woman is additionally made to honor man (Prov. 12:4; Eph. 5:25-29). In submitting to him, the woman exercises her role as an image bearer of God. God was not too proud to send us the Holy Spirit who acts as our helper. Christ is even willing to be our servant, ready to die for our transgressions (Mt. 20:20-28). Both men and women are equally made in the image of God and complement each other in their distinct roles. They are to exercise control and authority in creation, representing and glorifying Him in the process. Both men and women exist under divine and even human authority, submitting to leaders in the church and in the world. A man is the head of his family but submits himself to the authority of his employer or magistrates. A woman can exercise authority over her children (Ex. 20:1), her household (1 Tim. 5:14), a business (Prov. 31:10-31) and other women (Titus 2:4,.she however finds her God-given authority in her submission to her husband (Mt. 8:9). The role of an image bearer is equally evident in male and female, distinguished by their roles not their value or dignity (John Piper, What's the difference? pages .65-69).

(John Frame, Men and Women in the image of God, pages 228-233)

12. Describe the dual natures of Jesus Christ and explain why this reality is crucial for salvation

Jesus Christ is God incarnate, both fully God and fully man, one Person in two natures. Jesus is the promised Messiah for Israel (Jn. 4:25), He was conceived through the Holy Spirit and born of the Virgin Mary (Lk. 1:35). He lived a sinless life, was crucified under Pontius Pilate, three days later he rose in bodily form from the dead, He ascended into heaven and now sits at the right hand of God the Father as our High Priest and Advocate (Heb. 4:15). Christ as our representative and substitute, shed His blood on the cross outside of Jerusalem on Golgotha as the perfect, all-sufficient sacrifice for the sins of the world. His death for the atonement of man and His victorious resurrection constitute the only ground for salvation (Heb. 6:19-20).

In proper context, Jesus must be recognized as a historical figure who actually said and did the things recorded in the pages of Scripture. However, He will never be understood accurately, if His divinity is not seen for what it is – the truth. Only then will His claims, actions and speech begin to have meaning. God came to save mankind and that is what the name of Jesus means. Crippled people walked again, blind people saw again, and dumb people spoke again. This was part of the rescue plan of God. One sees the claims and miracles of Jesus as working in unison. He did not perform mindless and empty tricks, but His miracles pointed to who He really is: God in the midst. It is at this point that Good Friday will be seen as a rescue mission and Easter as a day of triumph.

The apostle Paul gives a remarkable insight into the theology of Jesus Christ in Philippians 2:5-11. Beyond any other confession of Christ's divinity, Paul underlines that for Christ to merely be a prophet or teacher would fall far short of His extraordinary claims about Himself. Paul traces Christ's life from eternity past through to the events that unfolded on the hill called Golgotha to His eventual ascension. Not only is Christ who He claimed to be, but Paul is inviting Christians to follow Him.

The apostle John makes a similar claim in 1 John 1:1-3 where he refers to Christ's presence in eternity past. To properly understand Christ's claims, His humanity and His divinity must be held in harmony. The apostle John is in accord with Paul and the author of Hebrews (Heb. 2). A man claiming the ability to save the human race and not able to do so can consequently not be considered 'good'. At best he is mistaken or worse, a deceiver. Studying Christ's life, one expects to find a role model to everyone, everywhere, unvarnished by greed, pride, lust and sin. This is exactly what we find. His teaching should be the most marvelous the world has ever seen. That too, is precisely what we come to discover. If, however, He can do as He claims, He is more than just a man; He is God incarnate. Therefore, every claim made about God the Father must therefore also true of God the Son. If the Father is all-knowing, so is the Son, if the Father is all-present, so is the Son and if the Father is all-powerful, so too is the Son.

(James M. Boice, *The Foundations of the Christian Faith*, pages 267-277)

(Michael Green, *Who is this Jesus?*, pages 66-79)

13. Provide an explanation of and the biblical basis for the doctrine of substitutionary atonement, explaining the implications of this doctrine for human guilt over sin. Relate your understanding of this to the concept of false guilt.

Biblical passages like Romans 6:23 and 1 Peter 1:18, 19 make clear that a holy and righteous God cannot ignore sin, instead it must be paid for in full. Even in Old Testament passages like Isaiah 53:5 Scripture alludes to the savior who would come and bear the sins of sinners. In fact, all prophets in the Old Testament alluded to it. His holiness requires Him to punish sin. Without Christ's substitutionary atonement on the cross all men would be objects of God's holy and righteous wrath. God demanded a death that would pay the price and quench His's desire for justice. By laying down His life, He made that payment. Christ became sin for us, although without any sin of His own, He removed all guilt and provided forgiveness for all who would believe. The Son of God went to the cross to be the substitute for fallen humanity. The only way for sinful beings to be made righteous is through faith in Him and to receive for themselves the sacrifice on the cross (Mt. 20:28; 2 Cor. 5:21). To simply see His death on the cross as an act of love or a stance against evil, would leave out a crucial aspect. Christ's death was a payment to satisfy God's wrath. Since sin alienates man from God (Eph. 2:12) and man who does not know God and cannot please God since he is controlled by sin (Rm.8:5-8). Only the substitutionary atonement of Christ made peace between God and man possible (Col.1:20-21). There is no salvation outside of Christ (Rm.3:20), there is no eternal life beyond the name of Jesus since man does not have the power to save himself. There are no human efforts that could satisfy the payment that is due (John1:13) for rebellion against God. The heavy burden of the first Adam rests on each sinner, since his original sin impacted every soul that has ever or will ever walk the face of this earth. Each man needs to deal with his own sinful nature and actions (Rm. 3:23) by receiving the only substitution able to cover his transgressions. Instead of letting man be on the receiving end of God's wrath, He provided His own righteousness to all who would believe the gospel

of Jesus Christ. His work on the cross was not an attempt to reverse existing sin in the world, but it was payment for humanity's trespasses. By receiving divine punishment, Christ removed the guilt of all those who would believe. This stands in contrast to the world's view of man, believing he is working himself upward to a more perfect state. The world rejects all notions of guilt and lifts man as his own savior.

In redemption therefore, man is set free through Christ's atoning purchase on the cross. Free from the tyranny of the law and free from the power of sin (Gal.5:1). The believer is free to serve God, free to love Christ (1 Cor. 6:19-20). Our commitment to Christ must mirror His devotion to us. He died for us because of His great love. His followers must be willing, determined and eager to serve Him with the same love.

(Hermann Bavinck, Reformed Dogmatics vol. 3, pages 338-339)

(James M. Boice, Foundations of the Christian Faith, pages 321-330)

14. Explain what it means to trust in Jesus Christ alone for salvation.

Jesus Christ is our representative and substitute who shed His blood on the cross outside of Jerusalem on Golgotha as the perfect, all-sufficient sacrifice for the sins of the world. His death for the atonement of man and His victorious resurrection constitute the only ground for salvation (Heb. 6:19-20). God commands everyone, everywhere to believe the gospel of Jesus Christ and turn to Him in repentance (Lk. 13:3) and acknowledge Jesus Christ as the Lord of this world (Acts 17:24) and the Lord of one's own life. God will raise the dead bodily (1 Th. 4:16) and judge the world, assigning the unbeliever to condemnation and eternal conscious punishment (Mt. 25:42) and the believer to eternal life (Jn. 3:36a) and joy with the Lord in the new heaven and the new earth (Rev. 21:1,2), to the praise of His glorious grace.

Men cannot be saved by works, but only by the grace and work of Christ. Once a person acknowledges Christ as Lord, repents from their sins and decides to follow God, the process of conversion has begun. In that process man receives a whole new identity and is gradually transformed into the likeness of Christ (2 Cor. 3:16-18). The believer is justified (Rm. 3:24) through the work of Christ, in other words, he is declared worthy to be in the family of God and then begins the process of sanctification which is the renewal of the mind and spirit (Rm. 12:1).

Jesus' work on the cross was not only a rescue plan for every sinner, it was also a solution of fairness. God's problem with mankind goes back to the first Adam. Every person since Adam has attempted to follow their own will, living in blatant rebellion, hostility and ungrateful self-centeredness. Essentially, the human heart is the problem. God's action to solve the dilemma of man's separation with Him is astounding. He acted in incomprehensible generosity. He took our place. He did not ignore sin but condemned every wickedness of man and placed the punishment on His perfect, righteous, blameless Son Jesus Christ. Since He is also God, what He did on the cross is limitless.

The Reformers insisted that man is saved by Christ alone, apart from any other person, idol or religion. Jesus being the King of kings (Rev. 19:16), man's great High Priest (Heb. 4:14), man's Redeemer (Gal. 3:13) and the mediator between God and man (1 Tim 2:5). Attempting to give those positions to anyone else is improper and blasphemous. Whatever good works man produces will in the end be unworthy (Lk. 17:10). He came from heaven to seek out the lost (Lk. 19:10), he was crucified, died and rose again for man to be the recipient of His great love. The gospel is not an instruction of what man must do for God, rather it is the proclamation of what God has done for man. Salvation is thus not about man, but about Christ (Col. 1:18).

(Michael Green, Who is Jesus?, pages 90-93)

15. Provide an explanation and biblical defense of justification

The central pronouncement of historic evangelicalism is justification by faith alone. It is shared by numerous Christian denominations and as the Reformers saw it, the doctrine by which the church would either stand or fall. The doctrine of justification deals with the innermost question man can ask (Ps. 130:3). All men are unrighteous and thus could not stand before a righteous God without first being made just. A man justified by God must possess righteousness.

Although Roman Catholic teaching has always recognized grace, faith and Christ as necessary components in the process of justification, she has vehemently rejected that faith alone is sufficient. It would therefore be no exaggeration to say that the storm of the Reformation hinged on this one little word – alone. While the Church of Rome continued to teach that baptism is the first step in the justification of a person, Protestantism remains instrumental that faith is the beginning. Sinners are linked to Christ through faith, by which His righteousness is transferred to the sinner. Therefore, true faith is all that is necessary for the justification by the righteousness of Christ alone. It is not by the works of man that he is saved, rather it is by the works of Christ on which he stands before God. This is the gospel preached in both the Old and the New Testaments. This righteousness was earned for the sinner and is therefore is not cemented in us. Although Christ and the Holy Spirit reside in the sinner, it is not their indwelling, but Christ's work that makes him righteous. His suffering on the cross was real, His death was real and therefore the atonement for the sinner is also real. His suffering and death satisfied God's righteous anger and paid in full all that was owed. In submitting to the law of God throughout his earthly life, Christ achieved a merit that was transferred to all who would believe in Him. Thus, not only did He die for the sinner, He also lived for the sinner.

The Church of Rome appealed to James 2:24 when it fought off the fiery attacks of the Reformers. Taking this passage at face value, one could conclude that salvation is by works

and not by faith. However, reading in Romans 3:27-28, it is evident that Paul appeals to Abraham's justification by faith (Gen. 15) which took place before any works of obedience. James on the other hand is answering what kind of faith is needed for salvation. A simple lip service to faith will not suffice. True faith will always produce works, if it does not, it is dead and useless. Although Protestantism has argued for justification by faith alone, it is never submitted that this faith stands alone. Genuine faith must produce works. Though they do not add an ounce to his justification, nor do they incur any merit before God. It is only through the work of Christ that a sinner can stand justified before God.

Sanctification begins with faith in God. The sinner is now a changed person and as such is indwelt by the Holy Spirit. This immediate change is necessary; but if no fruit is unveiled, no real faith was ever truly present. The Church of Rome has historically stood by its teaching that faith and works bring about salvation. Protestant teaching strictly adheres to justification by faith alone, a faith that continuously produces works.

(R.C Sproul, What is Reformed Theology?, pages 61-80)

16. Define faith in biblical terms explaining its relationship to justification and sanctification

The church is built on the doctrine of justification by faith alone (*sola fide*). It is the affirmed historical view of the evangelical church. There would be no reformed theology without this doctrine, as it feeds, builds and defends Christ's church. This fundamental doctrine provides the answer to the question of who would be worthy to stand before a just and holy God if they themselves are unjust sinners (Ps. 130:3). For anyone to appear before the Creator of the universe who is a righteous judge, they must themselves first be declared just. As justification is an act outside of the believer, he does not need to fear what God thinks of Him, rather can be reassured of God thinks of Christ. Justification is a legal term referring to a believer's positional change in his relationship to God. It is not simply an improvement on the path to holiness, but a not guilty verdict in the highest court in the universe. The sinner has been given a new status as Christ's own righteousness is imputed to him. This new relationship to God is instigated by faith alone and not through baptism or any other act of man (Rm. 3:22-24). God does not overlook sin; His justice cannot be thwarted by His grace. The grounds on which Man can be forgiven must be valid and founded outside of mankind.

Justification happens outside of the believer whereas sanctification is a process that occurs inside of him. It is a continual process whereby he is transformed into the image of Christ (Rm. 6:8; Tit. 3:5). He cannot add anything to his own salvation. Christ has accomplished all that was necessary to pave the way of redemption. The sinner is now linked to Christ and receives the benefits of his victory on the cross. Faith clings not to man's own righteousness, for that is the doctrine of sin, but instead it clings to the righteousness of Christ. After he is justified, the sinner must be sanctified, in other words, made righteous in the sight of God. Sanctification begins when faith lays hold of the sinner. He is indwelt at that very moment by the Holy Spirit who begins a new work in him. God therefore does not justify a believer whom He does not also simultaneously sanctify (1 Cor. 1:30).

Although sincere faith is warranted, if it is placed in an idol, it is empty, futile and does not lead to God. Faith must have the proper object, or it is nothing. Christ is the object of true faith who has been revealed in God's Word. The gospel makes extraordinary claims about Christ's nature, His atonement and resurrection. Trusting anything else for salvation in addition to the gospel renders faith in Christ null and void. The apostle Paul staunchly attacks any compromise to the gospel in Galatians 1:6-10, making it abundantly clear that the gospel is the gospel of justification by faith alone. Therefore, any church tradition that condemns this doctrine, does in fact, condemn itself. It is impossible to please God without faith (Heb. 11:6), for His grace is a gift (Eph. 2:8-9). Biblical faith does not rely on man's feelings or emotions such faith would be wholly unreliable. Since God revealed Himself trustworthy and true, so is the faith that He bestows on those who believe. There is nothing more reasonable than to answer the call to faith by God who is the only Being in the universe who has demonstrated Himself to be entirely trustworthy (1 Jn. 5:9).

(R.C. Sproul, *What is Reformed Theology*, pages 61-80)

James M. Boice, *Foundations of the Christian Faith*, pages 408-430)

17. Describe the role of repentance in beginning and continuing in the Christian life. Explain the importance of the doctrine of repentance for biblical counseling.

The church has been commissioned to preach the good news of Jesus Christ to the whole world (Mt. 28:18-20). Anyone who repents and believes that Christ is the Lord can enter the family of God (Mk 1:15; Lk. 24:47). Faith and Repentance go hand in hand like two concepts that cannot be divorced. To put it plainly, a sinner can only be saved through the repentant faith found in the Scriptures. The word 'Repentance' stems from the ancient Greek word 'Metanoia' which literally translated means 'to change one's mind or purpose'. It embodies an image of a marching soldier who abruptly turns around into the opposite direction: an about-face. Understood spiritually, to repent means that a sinner who thus far has only sought out a self-idolatrous, self-gratifying and self-aggrandizing life makes an about-face and marches to the tune of Christ his new Lord and Master. It also means that the now repentant follower of Christ has a profound hatred for sin, not merely a different opinion about it. He has been given a new heart, a new motive, a new direction and a new focus (2 Cor. 5:17). There can only be a turning towards God if there is a genuine turning away from sin with one's entire emotions, intellect and will. Instilled in the believer's new heart must be a deep sorrow over a previously held rebellion towards God's commands (Ps. 51:4; 2 Cor. 7:9). The sinner makes a purpose-driven decision to live a life of righteousness, whereby he abandons the wretchedness of his former life.

In biblical counseling the repentance process plays a vital role in the restorative process with God and the community of believers. Firstly, it is important to recognize that repentance is not a work of an individual, but a gift from a merciful God who uses other believers in the process (Eph. 2:9; Acts 5:31; Rm. 2:4). For counseling to be successful, there needs to be a heavy reliance on the Holy Spirit's guidance and inner working. For the end goal is that the sinner is able to approach a holy God on His terms rather than their own. Not giving appropriate attention to the doctrine of repentance, consequently, downplays the

seriousness of sin, which in turn cheapens Christ's work on the cross and ultimately withholding the power of the gospel to sinners who desperately need it. Furthermore, it is of the utmost important that believers not view repentance as a one-time event at the beginning of their Christian walk, but as a continual necessity, providing increasing clarity of the seriousness of sin and the never changing dependency on the Holy Spirit.

Briefly looking at Psalm 51, we find David expressing a true heart for repentance. Unlike was custom in Old Testament times where God's people provided an outward sign of repentance (i.e. tearing one's clothes), God is more concerned with the condition of the heart (Ps. 51:17). Although repentance must be a continual process, the danger becomes of going through the motions in which repentance becomes a routine exercise without effect and power. The believer must realize that sinning is not a failure in performance but a failure in intimate relationship with God. Therefore, if a believer has an unobstructed view of God's holiness and relational nature, he will grief over his rebellion, but delight in his merciful God.

18. Describe the doctrine of Union with Christ explaining its biblical basis and implications for Christian living.

Scripture puts enormous emphasis on the believer's union with Christ. Although often overlooked in church teaching, it is not a secondary issue. In fact, it was central to Christ's teaching in His earthly ministry. Remove the union of Christ from Christian theology and the doctrine of salvation collapses. To fully grasp the benefits of Christ's atoning work on the cross, the believer must fathom the Holy Spirit's role in his union with Christ. Scripture provides several metaphors when describing the believer's new relationship with Christ. In John 15:4-5, Christ is described as a vine in which a believer is embedded like a branch. In his union with Christ, the believer's acceptance or approval in the world is tantamount to the approval or rejection of Christ Himself. In Pauline theology, a believer's union with Christ is crystalized over 160 times where he is referred to being 'in Christ' or 'in Him'. There is no redemption outside of Christ (Rm. 3:24), there can be no eternal life apart from Christ (Rm. 6:23) and righteousness (1 Cor. 1:30) and wisdom (1 Cor. 4:10) spring only from union with Christ. These and other biblical descriptions give a sense of the broadness of the doctrine of union with Christ.

Although aspects of union with Christ are a mystery to the human mind, pulling all Scripture together, it can only be concluded that God's purposes have always intended the salvation of man. The Spirit of Christ has worked toward turning sons of man into sons of God. Fashioning believers into partakers of His divine nature and changing them into the likeness of Christ. Unlike in Eastern religions, the bible does not teach that sinners become divine, but are mysteriously indwelt with the very life of God and become rightful sons and daughters of God. The believer is justified from all sin through his union with Christ at Calvary and secured through His resurrection (Rm. 6:3). In a sense, the believer was put to death with Christ on the cross and was raised with Him to new life. The power of sin was

broken, and he has been set free to obey Christ in holy living (Rm.6:4-11). This all-encompassing union with Christ assures the believer's resurrection (Rm. 6:5).

Scripture is filled with illustrations depicting the relationship between the Savior and the saved. Paul portrays Christ in Ephesians 5 as the husband and the church as His bride. It symbolizes the union of love and the harmony of will, mind and soul. Just like in human marriage, the church's legal status changes when she is married to her bridegroom. He is faithful to pay for the penalty of her sin and unfaithfulness. He thus becomes the center of her life and existence and old relationships dwindle and fade away. Another illustration found in Ephesians 1:22-23 describes Christ as the church's head. The relationship is a growing and therefore living union and is not bound to institutional bodies or traditions. The relationship with Christ is the source of power for Christian living. It is unleashed through the baptism of the Holy Spirit that all believers experience. This change in legal status is a permanent and all-encompassing feature in every believer's life. Apart from Christ a sinner must view his state with fear and trembling. Once united to Christ all is changed and the dread is turned to joy and peace.

19. Explain the biblical categories of past, present, and future sanctification

Sanctification is a three-dimensional reality unfolding in the life of the sinner who submits to the Lordship of Jesus Christ. At the moment of conversion, the sinner is declared righteous before a holy and righteous God and has been justified, in other words, been given a 'Not Guilty' verdict before the universe's highest court. Positionally, the sinner has been conformed into the image of Christ. The believer is united with Christ in His death and resurrection. Every believer has become a saint, or holy one in the eyes of God (Eph. 1:1; Phil. 1:1; Col. 1:2), not solely a select few who live exceptional lives on earth. The believer has been set apart from the world for God's purposes. (Eph. 1:4). No longer does God the Father see the sinner for his wickedness and rebellion, but He sees His perfect and blameless Son. The sinner can now enter the presence of God with confidence (Rm. 8:29), knowing his sins are no longer held against him. This work is in its entirety a gift from God and not the product of man's achievement.

Present sanctification is the Holy Spirit's refining process towards spiritual maturity. In order to possess a Christlike character, the believer must continually labor to reject the desires of the flesh and pursue the desires of the Spirit (Rm. 12:1,2). This progression is marked by conflict and spiritual warfare as the gates of hell will unleash fiery attacks against the saints. The Holy Spirit's mere presence in the life of the believer causes this collision and is therefore evidence of sanctification and not its absence. Although present sanctification is entirely an act of God, the believer must choose to live a holy life, continually submitting to the work of the Holy Spirit (1Pet. 1:14-16). As believers are still in these frail and mortal bodies, they continue to be tempted and fall into sin. The difference however is now they are no longer enslaved to sinful desires. The believer can have confidence that a day will come that the work of salvation, begun on a hill outside of Jerusalem will be completed in glory. His assurance is the Holy Spirit's residing presence on this side of eternity (Eph. 1:13-14).

The climax of the salvation process comes in the form of future sanctification. When Christ returns in glory, all things will be made new (1 Jn. 3:2-3). Once the believer is resurrected and changed into the likeness of Christ, he will be presented before a holy and righteous God. The believer knows he has been delivered from judgment and will receive an inheritance that is undefiled and eternal (Rm. 5:9,10).

All three dimensions of sanctification are essential to salvation (Heb.12:14), offered freely as a gift from God. Scripture speaks at great length that believers were saved at the moment of conversion (past sanctification), are being saved continually as the Holy Spirit transforms him into Christ's likeness (present sanctification) and will be saved in future glory when Christ returns (future sanctification).

20. Explain the synergistic nature of sanctification being sure to describe the relationship between God's grace and moral effort in the Christian life.

Protestant reformers have never relished the word 'synergism' as it could be misunderstood when describing regeneration and sanctification. They have strayed away from any notion that His grace is somehow insignificant in sanctification. Nor did they want to suggest that growing in godliness is not a precious gift from God. There are three agents at work when sanctifying a believer. Firstly, it is the Holy Spirit who provides solutions to the transgressions of a sinner (Ps. 51:10-12). Secondly, the Scriptures reproves, rebukes, corrects and instructs in truth righteousness (Ps. 19:7-13; Jn. 17:17). Lastly, the believer must be disciplined, concentrating all his efforts towards inward godliness and outward holiness (Phil. 2:12-13). An important distinction needs to be made therefore about the believer's role in regeneration and sanctification. Whereas in regeneration the sinner is a passive recipient, this cannot be said of sanctification. Though it is a gracious gift from God, it does require the sinner's active participation (Rm. 12:1; 2 Cor. 7:1; 1 Thess. 4:3). When commenting on 2 Peter 1:5, John Calvin stressed the point that the believer must remove himself from the sin that is within him. Sanctification is hard work and we must be staunchly disciplined in obedience acting swiftly and diligence. Simultaneously, Calvin notes that it would be foolish to think that God could not work without our permission. Charles Hodge agrees with Calvin, claiming sanctification is supernatural and cannot be produced by human will or by any earthly resources. At the same time, in conversion, repentance and faith man's cooperation is needed. This however, Hodge stresses, does not take away the fact that it is a work of grace (Phil.1:5; 1 Thess. 5:23).

An important distinction must therefore be made between synergism - human cooperation within the grace of God versus monergism – the sole work of grace in regeneration and sanctification. In fact, both terms when held in proper balance are appropriate and accurate. Hermann Bavinck emphasized that human cooperation in

sanctification is 'in Christ'. Man is not sanctified unto holiness by his own efforts, but by the regenerating work of the Holy Spirit which is imputed and crucially imparted in him.

Concluding therefore that both terms, given the right qualifications carry biblical merit. Well-formed definitions need to be applied when talking of the relationship between God's grace and human efforts in the Christian life. Therefore, this rather confusing distinction can be summarized by saying that believers work out their salvation as God is working in the believer (Phil. 2:2-12). We must guard this sacred truth vigorously. It is both a gift of God and man's earnest pursuit. With proper definitions and qualifications, it could be said that God sanctifies the believer, but the believer with the help of the Holy Spirit also sanctifies himself.

(Charles Hodge, Systematic Theology, vol. 3, page 215)

(Herman Bavinck, Reformed Dogmatics, vol. 4, page 248-254)

(William D. Barrick, Master's Seminary Journal (Fall 2010), pages 179-191)

21. Explain the role of the Holy Spirit in the Christian life describing the importance of this role in the counseling process.

In John 14:15-26 Jesus establishes the Holy Spirit's role in the ministry of God's people. He offers relief, support, guidance and advocates on our behalf. He provides the things that many seek in therapy. His presence is a two-fold reality. On the one hand, He is with the believer, on the other hand He resides within the believer. His presence leads the Christian to worship, conviction and true life. He moves the believer forward in the sanctification process and refocuses his attention to Christ. In a later passage in the gospel of John (16:5-15), we read that Christ guides His disciples, as a shepherd would, to the transition of His departure to the coming of the Holy Spirit. He would provide power that they had not seen before (16:7). At varying points in the Old Testament, we see the Holy Spirit appearing and working behind the scenes, but His outpouring would unleash advantages the disciples had not seen up to that point. The Holy Spirit would continue the work of Christ (16:9) and thereby testifying to Jesus (16:13-15). This is a key truth to fully appreciate gospel-centered counseling. His indwelling of the believer convicts of sin, leads to worship and draws his heart to Christ. To counsel without His power is to silence the Holy Spirit altogether.

The bible speaks of the advantages of the Holy Spirit's role in the life of a believer. A counselor must submit to the leading of the Holy Spirit to take advantage of the benefits that come from being led by Him. No counselor can change the heart of a counselee, that can only be done by the Spirit of God bringing forth regeneration and the fruit of the Spirit (Gal. 3:1-3; 5:22-23). Convicting people of their sin brings about the fear of the Lord which in turn leads them to repentance. This confrontation with the Spirit can be a painful encounter, but in the end brings about a sweetness to the soul and life. In counseling, prayer must be at the forefront, as the Spirit is described as the Spirit of Truth (Jn. 14:26). It must be a part in the counseling preparation and the meeting itself. To not incorporate prayer into the process automatically builds counseling on man's wisdom. Christian psychology lacking the work of

the Spirit rejects the total depravity of man and will eventually only treat the symptoms but not the heart which is the root problem. Any counseling session is not simply a dialogue between the counselor and the counselee, rather the counselor participates in the work that is already happening through the Holy Spirit. The overarching goal of biblical counseling is to strengthen the communication between the Holy Spirit and the counselee. It is solely the Spirit that opens the heart of an individual to the truths of Scripture, convicting him of all sin. He leads the counselee into a deeper and fuller understanding of the Truth and illuminates the knowledge of God in their hearts which produces life.

(David Murray, The Counselor's Role in the Holy Spirit's counseling, Article)

(Lee Lewis, The Holy Spirit in Counseling: Our great advantage that is often overlooked, Article)

(John MacArthur, The Spirit in Counseling, Article)

22. Provide your understanding of how the Holy Spirit guides Christians.

The Holy Spirit who is an equal member of the Triune Godhead, glorifies the Lord Jesus Christ in all He does. He convicts the world of its guilt and calls humanity to repentance (Acts 2:38). He transforms sinners, and in and through Him they are baptized into union with Christ (2 Cor. 3:18) and adopted as heirs in the family of God. He also indwells, directs, enlightens, guides, equips and empowers believers for an authentic Christ centered life. The Spirit of God participated in the creation of the heavens and the earth (Gen. 1:2), He inspired the biblical authors to write the Word (Lk. 4:18), He directs the church (Acts 13:2) and He gives spiritual life to His disciples (Jn. 3:6). The overarching purpose of the Holy Spirit is best described in John 16:13-14 where Christ Himself defines what the Spirit's role is. In every respect, He functions to glorify Jesus Christ, witnessing of Him and His nature. He will never pre-empt Christ's role or place. The Holy Spirit neither speaks for Himself or of Himself, rather He points exclusively to Christ. Any activity that detracts from Christ is not of the Holy Spirit but of the spirit of the antichrist.

The Holy Spirit has testified of Christ through the Old Testament and the New Testament (Jn. 15:26). In so doing, He has guided sinners into all truths concerning Christ (Jn 16:13), drawing people into the knowledge of the Son of God, He enables them to be sanctified and justified. Without the work of the Holy Spirit not a single sinner would have the capacity to be saved. The sinner is spiritually blind and needs the Holy Spirit to open his eyes (Jn. 3:3). The sinner cannot know God until the Spirit helps him discern the things of God (1 Cor. 2:14) and equally the sinner cannot receive Christ unless the Spirit draws him near (Jn. 6:44). Without this work there would not be any Christians in the world today. The work of the Holy Spirit saves sinners and glorifies Christ. Furthermore, He instills into believers the character of Christ by leading them to victory in their battle against sin, by interceding for them before the Throne of God, by teaching believers how to pray and lastly by showing them God's plan for their lives and empowering them to live it out (Gal. 5:22-23).

Christians will not automatically indwell a natural inclination to walk in the Spirit, but the apostle Paul urges believers to make a choice between the Spirit and the flesh. Christians are baptized into the Spirit and are thus included into the mysterious body of Christ (1 Cor. 12:13). From that point onwards, the believer identifies with Him and His church. The Holy Spirit plants faith into his heart all the while the assurance of salvation is embedded in him. All further blessings rest on the union with Christ which are planted and sustained by the Spirit of God.

The believer must be attached to the source, just like a branch is attached to the vine (Jn. 15:1-2; 4-5). For the life of Christ to take center stage in the believer's spiritual walk, the Holy Spirit needs to flow through him and nurture the fruit of the Spirit in him. The believer must feed on the Word of God, build a solid prayer life and seek out the fellowship with other Christians. Lastly, the Spirit of God directs believers into a life of service in the Kingdom of God, sustaining them in it by going with them (Acts 13:2-4). While He calls believers into His service differently, all Christians must seek Him, take His work seriously and be diligent with the gifts bestowed upon them.

(James M. Boice, Foundations of the Christian Faith, pages 380-388)

23. Provide a biblical description of the church.

The church stands on the foundation of Christ's accomplishments on the cross. It has continued His work on earth, proclaiming the good news of redemption, the saving grace of His unsearchable riches (Eph. 3:8-10). His prayer for the church in John 17 lays out six qualities which she must embody as she pursues to represent Him on earth. His life was shaped by holiness (v.14-16), truth (v.17), mission (v. 18), unity (21-23) and love (v. 26); all these must be exemplified with proper exegetical hermeneutics for the church to live out her true calling.

At its inception, the church was defined by joy. Although it is not often regarded as one of the key characteristics today, Scripture does attribute joy to the people of God over seventy times. Furthermore, as the people of God, the church must strive to be holy (1 Pet. 2:9). True holiness is always God centered (Rom. 10:3). The church is to be filled by those who are set apart for God. They are not the ones who have achieved a certain level of perfection, as it has been established in Roman Catholic ecclesiology; rather it refers to all believers who are called to be set apart.

To know the truth means to be intimately acquainted with the written Word of God. He works in the world when His Word is echoed faithfully by His church. The church must live set apart, rejecting the worthless illusions of this world and cling to the truth (Lk. 16:15). The church's teacher is the Holy Spirit who guides her into all truth (Jn. 16:13). He remains faithful even when she is disobedient and prideful. To know the world, how it operates and see it the way God sees it, the church will be able to reject its lures for what they really are – lies.

Looking beyond its own walls, the church must also be Missions oriented. Jesus sends her out into the world (Jn. 17:18-19). The church is not called to be part of the world and do as the world does, but to befriend sinners and infuse them with the gospel. Instead of being infested by its filth, the church will infuse the world with God's truth. She must be

consecrated to her calling just as Christ was to His. Furthermore, the church must indwell a spiritual unity that orients itself towards the same will and desire (1. Cor. 12:4-6). It must strive and work diligently for this unity.

Lastly, the church must have the mark of love. This is the greatest of all traits she can possess (1 Cor. 13:13). Love is the glue that allows all the other characteristics to operate biblically. God revealed Himself as the God of love (Jn. 3:16). There has never been and there will never be a greater demonstration of that love than when God allowed His son Jesus Christ to be crucified. At the cross we meet God in His true nature. The church is not designed for individuals, but she functions as a redeemed community pursuing her Lord. She preserves the believer who is incorporated through faith and baptism.

(Donald G. Bloesch, *The Church*, pages 46-51)

(James M. Boice, *Foundations of the Christian Faith*, pages 565-584)

24. What role should the church play in the counseling process?

God designed the church for fellowship, corporate worship, accountability, instruction and godly exhortation. He never intended for the individual believer to live in isolation, rather in love that flows within a local Christian community. The church must be a place where people can come and be authentic, vulnerable, open and willing to deal with life's real issues. Too often churchgoers go to Christian counseling outside of the church because they fear judgment from their peers or a diminished reputation.

Church elders are called to watch over the spiritual state of those under their authority. The scriptures are clear that believers are to submit under their authority (Heb.13:17) and live in accountability towards one-another. An elder is committed to their church members in a long-lasting relationship unlike a counselor who knows little to nothing about an individual prior to a counseling session. Elders walk side-by-side with their church members and therefore if problems or issues arise repeatedly, those leaders will already be invested in their lives and meet them where they are in life. Another key distinction between counselors and church leaders is that although both will love and care for the believer, a minister will also exercise spiritual authority through the Word. Furthermore, believers are commanded to build one another up in faith. He has provided the church with a whole range of gifts that serve precisely for that purpose (Eph. 4:11-13). Part of the pastor's role entails is to counsel the flock in order that all may mature and attain the whole measure of the fullness of Christ. The end goal however is not as it is in therapy to solve the problem at hand, but to allow for spiritual growth in the individual. Therefore, church-based counseling should be a natural extension of the already existing commitment church members have made to each other. A pastor must equip the flock to build each other up in the pursuit of spiritual maturity.

Outside of church counseling models do not advocate for contact between counselor and counselee outside of the designated counseling session. In a church setting however, the counselor can live as a role model and put his words into practice for others to see. This

allows for integrity and accountability in this relationship. When counselor and counselee attend the same church, they will have access to greater insight of one-another's lives and with that will be able to serve one-another in ministry, pray for each other and grow together under the same corporate worship experience. One benefit of church-based counseling stems from the pastor's knowledge of which members have already been successful in dealing with a certain issue that another member may be dealing with presently. The pastor can bring together people who can share their wisdom and experience as a support mechanism for the church member who needs all the help he can get. In counseling outside of the church, everything is reliant on the wisdom of the counselor.