

Grace Presbyterian Church of Hanover, Pennsylvania

A congregation of the Orthodox Presbyterian Church
Dr. Jeffery A. Sheely, Pastor

Resolution on Justification by Faith Alone

Foreword

The session of Grace Presbyterian Church passed this resolution on September 12th, 2003 with a twofold fervent prayer. We pray that our Lord may restore the peace, purity and unity of His Church. We also pray that believers may not stray from confident faith in the merits of Christ their Savior alone, apart from works. This is the heart of the Gospel. Any mixture of error with that Gospel is no gospel at all, and is under God's condemnation (Galatians 1:6-12).

Our resolution summarizes the current situation of confusion within the Orthodox Presbyterian Church regarding the doctrine of justification by faith alone, and how it has come about. The resolution commits our session to specific actions that we believe, before the Lord of the Church, are necessary. Three appendices outline the grounds for the resolution. We present a case for Biblical Protestant Gospel doctrine, especially regarding justification by faith in Christ alone, and the relationship of faith and works. We cite the errors on these crucial points of doctrine that have been left standing in the John Kinnaird case, and demonstrate their serious nature. We humbly cite Scriptural warnings and instructions concerning adherence to sound doctrine. We make extensive appeal to the Scriptures throughout, primarily the texts used in support of the affirmations of the Westminster Standards. We have endeavored to produce a document that would be useful not only to the elders of the Church, but also to our congregation at large.

Our session and congregation have been thankful to find that we are not alone in believing that the issues addressed in this resolution are most serious, with most damaging ramifications for the Church. Our concerns are not with persons or personalities, but with principles of sound doctrine. Our desire is to "contend earnestly for the faith which was once for all delivered to the saints" without being merely contentious.

We have sent this resolution to the Presbytery of Philadelphia as an informational communication, and also to Rev. Donald Duff, Stated Clerk of the General Assembly of the Orthodox Presbyterian Church. The session welcomes any communications regarding this resolution.

For the session,

Sincerely in Christ,

Paul M. Elliott
Stated Clerk
E-mail: pelliott@intergate.com

Resolution on Justification by Faith Alone

Passed by the session of Grace Presbyterian Church, Hanover Pennsylvania
September 12, 2003

Whereas the 70th General Assembly of the Orthodox Presbyterian Church sustained the appeal of Ruling Elder John O. Kinnaird by determining that the interim session of Bethany OPC and the Presbytery of Philadelphia “erred in finding the Appellant’s teaching to be contrary to the Church’s Standards”; and

Whereas this action was taken by a body of men exhorted to bear in mind their "solemn duty to faithfully minister and declare the Word of God, the only infallible rule of faith and practice, and to subordinate all human judgments to that infallible rule" (Book of Discipline IV.1.a); and

Whereas the 70th General Assembly, by this action, left standing with its implicit approval the teachings cited in support of the charges and specifications in the case, which are in conflict with the historic Protestant Gospel doctrines of justification and sanctification; and

Whereas this has brought about confusion as to the Church’s position on the doctrines of justification and sanctification, not only among members of our own denomination, but elsewhere in the Reformed community, and in the watching world beyond; and

Whereas such confusion on essentials of doctrine endangers the purity, peace and unity of the Church, the vitality of its spiritual life, and the clarity of its testimony to the gospel of Christ, and indeed endangers the souls of men; and

Whereas the session and congregation of Grace Presbyterian Church consider this matter to be of the most serious concern;

Therefore, be it resolved that:

- 1.) The session of Grace Presbyterian Church shall withhold all financial support from the Orthodox Presbyterian Church and its agencies until this issue is resolved. Withholding funds is not a mere matter of protest. It is a matter of conscience in defense of the Gospel, and in bearing clear testimony to it.
- 2.) The session shall work together with those of like mind within our denomination in seeking resolution of this matter by having the Orthodox Presbyterian Church:
 - Declare expressly its adherence to the historic Protestant Gospel fundamental of the faith which is taught in the Scriptures and affirmed in the subordinate Standards of the Church, namely, justification by grace through faith in the meritorious work and atoning death of Jesus Christ alone, apart from any works of men; and
 - Likewise declare that all deviations from this fundamental of the faith, including those cited in the Kinnaird case, are contrary to the Gospel of grace, are serious errors, and are therefore unacceptable for preaching and teaching in the Church.

In support of this Resolution we offer the following grounds, as Appendices 1 through 3:

1. Teachings left standing in the John Kinnaird case, cited in the charges and specifications of error
2. Scriptural teaching concerning justification by faith alone, and relationship of faith and works
3. The seriousness of Scriptural warnings and instructions concerning sound doctrine

Appendix 1

Teachings left standing in the John Kinnaird case, cited in the charges and specifications of error

- 1.) *Christ's righteousness is insufficient for anyone to enter the Kingdom of Heaven, because it is not our very own righteousness. Christ's righteousness is not our very own because it is someone else's imputed to us. Because the imputation of Christ's righteousness does not impart a "real and personal righteousness" to the believer resulting in "true and personal righteousness and holiness," we must have a separate and distinct righteousness of our own. This is a denial of Scriptural teaching on the imputation of the righteousness of Christ. Elder Kinnaird wrote:*

It is not possible that any could be a brother to Jesus Christ and enjoy with Christ, in the Kingdom of Heaven, the presence of God the Father except that one be fully conformed to the image of Christ in true and personal righteousness and holiness. Neither the imputation of the righteousness of Christ, which all Christians receive at justification, nor the infusion of the righteousness of Christ (a false and non-existent concept taught by the Roman Catholic Church) – can suffice for that purpose. Christ does not have an imputed righteousness; His righteousness is real and personal. If we are to be conformed to his image, we too must have a real and personal righteousness.¹

- 2.) *The believer acquires that "real and personal righteousness" by keeping the law. On the Day of Judgment, God will require law-keeping on the part of the believer as well as the righteousness of Christ, in order to gain entry to the Holy City of Revelation 21-22. This is a denial of the Scriptural teaching that our standing on the Day of Judgment will be based on righteousness of Christ alone, the works done in the body by believers being there publicly cited as the evidences of their union with Christ, not the cause of their union with Him. Quoting Elder Kinnaird once again:*

It is those who obey the law who will be declared righteous on that Day of Judgement [sic].²

Thus we rightly conclude that those inside the city [of Revelation 21-22] are those who have kept the law of God and those only. So, a pretty simple answer to our last two questions. Inside the city are those who do righteousness and outside are those who do evil.³

Romans 2 puts it this way. 'God will give to each person according to what he has done. To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self seeking and who reject the truth and follow evil there will be wrath and anger.' Now by this we know the decision, the judgement [sic] as to who enters the city and who stays outside for eternity will be made on that great day of judgement [sic] in accordance with what you have done in this life. In fact our scripture lesson says the very same thing at verse 12. Behold I am coming soon! My reward is with me, and I will give to everyone according to what he has done.⁴

These good works are a required condition if we would stand in the Day of Judgement [sic] and they are supplied by God to all His people.

¹ John O. Kinnaird, "A Proposal for the Session," document submitted to the session at Bethany OPC on October 25th, 2001, p. 4

² Ibid., p. 6

³ John O. Kinnaird, "Though the Waters Roar and the Mountains Quake," sermon on Revelation 22 preached at Bethany OPC on October 22nd, 2000. From transcript of tape recording, p. 5.

⁴ Ibid., p. 6

Every description of the Judgement [sic] events speak of these good works. Without them, no one will see God. Our God is not unjust. His judgements [sic] are always righteous and in accordance with the facts of the case. On the past two Lord's Days I shared over 25 texts and passages of Scripture with my Sunday School class on just these two concepts. They were about evenly divided between the concept that our God's judgements [sic] are always righteous and in accord with the facts of the case and the concept that the final judgement [sic] will be in accord with what we have done in this life.⁵

Who are these people who thus benefit – who stand on the Day of Judgement [sic]? They are those who obey the law who will be declared righteous.⁶

3.) *At the trial of this case, Rev. Arthur W. Kuschke explained why these are serious errors:*

It is charged that in the documents specified, Elder Kinnaird teaches “a doctrine of justification by faith and works”. He does not use the phrase, “justification by faith and works”. He says that believers are justified by faith at their conversion. He also says, “it is those who obey the law who will be declared righteous” at the Day of Judgment, “according to what they have done in the body”. To be “declared righteous” is, precisely, to be justified. Thus he affirms justification by faith, and also justification by obedience to the law.

After justification at conversion, why does he speak of justification at the Judgment? He says that the imputed righteousness of Christ, which all Christians receive at conversion, “cannot suffice” to bring us into full conformity to the image of Christ in true and personal holiness (“Theological Statements” pg 7 revised, pg 4 original). Obedience to the law, in this life, is therefore still necessary for eternal life. The justification at conversion, by “the imputed righteousness of Christ”, “cannot suffice” to supply this need; there must still be a justification at the Judgment according to our obedience to the law. This is a doctrine of justification by faith and works.

Here Elder Kinnaird has suggested two reasons why the imputed righteousness of Christ “cannot suffice”. The first is that sanctification is also given us, and that the obedience wrought by sanctification does provide the real and personal righteousness and holiness required; we reply, that even our best sanctification and obedience in this life cannot suffice for this purpose, as will be shown later.

His second reason why the imputed righteousness of Christ “cannot suffice” is that by the very nature of imputation, Christ's righteousness is the righteousness of another, and therefore cannot be truly and personally our own. He says that real and personal righteousness must be “our own, our very own, not just that of another credited to us” (Justification, Presbyterian OPC internet forum 12-24-2001 pg 2). Here he challenges the imputation of the Righteousness of Christ as not providing us with real and personal righteousness. But if the righteousness of another is truly credited to us, is not that righteousness then ours, really and personally? Is imputation empty? Is it a legal fiction? Christ died for particular persons. By his death he paid our full penalty. And by his righteousness he gained our full righteousness. Justification at conversion is complete justification, not limited justification, and not partial justification.

It is of the very essence of the Scriptural doctrine of justification that as sinners we cannot be redeemed in any other way, by any righteousness of our own, but must have an imputed Righteousness that is not our own, an alien Righteousness, the Righteousness of another, credited to us, if it is to be real and personal and our very own. This Righteousness Christ gives us, by his grace, through faith alone.

⁵ John O. Kinnaird, Internet message entitled “justification”, January 6, 2002, Yahoo!® Presbyterians-OPC group, archived message number 8014, <http://groups.yahoo.com/group/presbyterians-opc/message/8014>

⁶ Ibid.

In his writings Elder Kinnaird affirms many things that are true. He quotes freely from Scripture and the Westminster Standards. But it is his inability to abandon his problematic statements that leaves him open to the charge of teaching a doctrine of justification by faith and works.

Elder Kinnaird appeals to sanctification, in support of his distinctive teaching on justification. But the Larger Catechism Questions 77 and 78 clearly set forth pertinent and essential differences between justification and sanctification. Although the two are inseparably joined, they differ: in justification God imputes the Righteousness of Christ, while in sanctification the Spirit infuses grace and enables us to the exercise of that grace. In justification sin is pardoned; in sanctification it is subdued. Justification equally frees all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation. Sanctification is neither equal in all, nor in this life perfect in any, but growing up to perfection. Following on, Q. 78 continues: The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the Spirit, whereby they are often foiled with temptations, and fall into many sins and their best works are imperfect and defiled in the sight of God.

Thus, the Larger Catechism. So sanctification, imperfect in this life, cannot be relied upon to provide a real and personal righteousness which is in full conformity to the image of Christ. And our best efforts are imperfect and defiled in God's sight. The Confession (XVI:5) says that our best works cannot endure the severity of God's judgment. In Justification, however, believers already have complete pardon, and complete righteousness, perfectly in this life, that they never fall into condemnation.

There are passages which seem to say that we can be perfect in this life. In 1 John 3:6 and 9 we are told that whoever abides in Christ does not sin; and he cannot sin, because he is born of God. But here the apostle has in mind the dreadful sin of those who finally fall away from the gospel. The sin of which these people are guilty is utter apostasy. And Hebrews 6:14-16 tells us that there are members of the visible church, who were once even enlightened, but who do fall away finally, and it is impossible to renew them to repentance. They have sinned not in certain respects only, but in total renunciation of God's grace. They show that they never were true believers.

But the apostle John plainly says that true believers do sin: If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we say we have not sinned, we make Christ a liar; and if we sin, we have an advocate with the Father, even Jesus Christ the Righteous, and he is the propitiation for our sins (1 John 1:8-2:2).

It appears that Elder Kinnaird does not take into account the completeness of justification, nor the sinfulness of that pervasive sin which still dwells within us until our glorification.

But what, then, of obedience? Good works are, undoubtedly, required of believers; our Lord said, "If you love me, keep my commandments" (John 14:15). The Lord requires them of us. His law requires them of us. And here, indeed, we all as sinners find a disturbing question: how can we love him, if we daily break his commandments in thought, word, and deed (Shorter Catechism Q.82)? This tests our assurance; it requires of us ongoing repentance and ongoing faith in Christ, lest we ourselves should be castaways. Do we rest in Christ and the promises of God's enduring grace?

Good works characterize the Christian. They are evidences of a faith that is alive. This continues to disturb us. We see good works in others. But it is hard for us to suppose that we ourselves really do any good works. There may be signs, that if we trust in Christ ---- and without him we can do nothing ---- that perhaps there may have been something truly good in something we have done; not perfect, but faithful to some gospel truth or Biblical principle. Nevertheless we can never go so far as to count on our own "good works" done in this life for that obedience in accord with which we might be declared righteous at the Judgment. We know that in respect to perfection, and full conformity to the image of Christ, our good works cannot suffice for that declaration. Nor can our evangelical obedience. The Confession (XI:1) says the

free justification of those whom God effectually calls “is not for anything wrought in them, or done by them” nor by imputing “any other evangelical obedience to them”.

This brings us to the ultimate principles of law and grace. Does the Bible teach salvation for sinners by obedience to the law, or by grace through faith? It is obvious that the Bible plainly says two apparently different things: “This do and thou shalt live” (Luke 10:28) and “whosoever believeth in him will have everlasting life” (John 3:16). Many passages tell us that obedience brings life; many other passages tell us that we are “saved by grace, through faith, not of works lest any man should boast” (Eph. 2:8). Which is right? Or, are both right?

This is no trivial problem. “A great part of men” says Calvin, “imagine that righteousness is composed of faith and works” (Institutes III, 11,13). This error has always come to expression. It is the error natural to sinful man. The Galatians were deceived by it. The Roman Catholics are imbued with it. But Paul dealt with it decisively, and the Reformers agreed with Paul, and so do the Westminster Standards : righteousness is by faith alone, by grace alone, without any contribution on our part.

The permanence, the unchanging character of God’s eternal law clarifies the question of law and grace. The law is always the same. It is the reflection of God’s eternal holiness, justice, and truth (Romans 7:12). It always exemplifies righteousness. It always demands righteousness. It finds righteousness in Christ. And it is always the same, whether it is applied to the just, or the unjust. This is the truth which is enunciated in Romans 2:13 (“the doers of the law will be justified”). The criterion of the law is doing, not just hearing and disobedience, and this is always the basic principle, whether for the reprobate or for the elect. The reprobate perish as judged by the law for their sins done in this life; as for the doing of the law, they have not done it. The elect are justified as judged by the same law through their Perfect Substitute, the Just One, Jesus Christ, in whom and with whom they are united by faith. He has done it.

There is a sharp line between the two great groups, the just and the unjust. The just were once part of the unjust whole. God has made the difference by his grace. All would perish, were it not for God’s grace to his chosen people. His chosen people are foreknown, predestined, justified, and glorified (Romans 8:28-34).

Justification is a central doctrine of the gospel. It must be clearly stated, clearly defined, clearly guarded, clearly preached. Many have stumbled at it, but it is clearly revealed in God’s Word.

Justification is God’s declaration that we are righteous. How can this be? How can God justify the ungodly?

Only because God has imputed to us the righteousness of Christ. On that ground alone he declares what is now the case : we are righteous, for he has given us “the gift of righteousness” (Rom. 5:17). So Justification is the key doctrine that makes the difference between the lost and the redeemed, according to God’s eternal law. And Justification is complete and thorough, once for all; it is perfect in this life and forever, so that we can never fall into condemnation. And it is entirely by God’s grace, not by any righteousness that we have done. And it is by faith alone without any works of any kind on our part: it must be by faith alone if it is to be by grace alone.

There are other great central doctrines of the faith, and they are necessarily interlocked together in Scripture, to reveal the system of doctrine which Scripture teaches. Such other great central doctrines are, God’s law; sin; God’s wrath; God’s grace; the Person and Work of our Redeemer and Perfect Substitute, the Lord Jesus Christ; his substitutionary death, whereby he paid the penalty for our sins; his resurrection and his resurrection power to save; the Holy Spirit’s grace of regeneration; repentance and faith; sanctification; perseverance; glorification after this life; judgment. All are necessarily interlocking truths within the one system. They move together. They are inter-dependent. If one is changed or diminished from its true force, the others are also influenced. As one system they give us the pure gospel, which is the only true gospel.

These truths are linked together not only because it is given to us to understand their inter-relatedness. They are explicitly linked together in Scripture. For example, in Romans 4:16, faith is necessarily tied to grace, and then both faith and grace are necessarily tied to the surety of

God's promise. The Greek is very explicit, not employing as many words as our English translations. It focuses on great principles:

For this reason through faith,

in order that by grace,

to the end that the promise might be sure to all the seed.

This inescapable logic demands our attention. Faith, grace and surety not only belong together but they must go together.

Other examples of such explicit linkage are numerous: Romans 3:20, "Therefore by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin". John 3:16. 1 Peter 3:18. 1 John 5:10. Galatians 3:13. 2 Cor. 5:21. Isaiah 53:4-6. Ephesians 2:4. Romans 7:12-17. Romans 8:28-30.

We see the integrity of many other truths involved with the integrity of the doctrine of justification especially. One principle that is repeated, and insisted upon many times, is that "the deeds of the law" are excluded from justification: Acts 13:38-39, Romans 3:20, Romans 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the law". Romans 4:5. Romans 4:6. Romans 4:13. Romans 9:30-32. Galatians 2:16. Galatians 3:10. Galatians 3:20. Galatians 3:21-24. Galatians 5:4. Ephesians 2:8-9. Philippians 3:9. 2 Timothy 1:9.

Justification is also linked necessarily to the atonement by the common principle of substitution. In Question 33 of the Shorter Catechism, the pardon spoken of in the first part of the answer (Justification is an act of God's free grace, wherein he pardoneth all our sins) comes to us only through the substitutionary atonement. We can have no pardon without that substitutionary sacrifice. Likewise the second part of SC Q.33 (and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone) also depends entirely on substitution. There is full substitution in each. Our guilt was imputed to Christ our Substitute; he paid the full penalty of God's eternal wrath in our place, the Just for the unjust. And his righteousness is imputed to us, an alien righteousness that comes from another, who is our Substitute, even Christ our Righteousness (Jeremiah 33:15-16).

It appears to be a flaw in Elder Kinnaird's teaching that he fails to relate together the great central doctrines of the Biblical system in the same way that the Scriptures and our Standards relate them. Nor does he identify correctly those doctrines, in the system, that are especially related to justification.

To sum up: Elder Kinnaird has re-defined justification by faith, to limit its fullness, completeness, and efficacious character so that after justification we do not yet have enough righteousness, or even the right kind of righteousness that is required at the Judgment; and he seeks to provide a further "personal" righteousness, expressed in our obedience to the law, for a final declaration of righteousness at the Judgment. He has tried to combine both faith, and the works of the law, for justification. This, Scripture and our Standards forbid.⁷

⁷ Arthur W. Kuschke, *Doctrinal Statement by Arthur Kuschke at the Trial of Elder John O. Kinnaird*, Bethany OPC, Oxford, Pennsylvania, November 23, 2002. Emphases in the original.

Appendix 2

Scriptural teaching concerning justification by faith alone, and the relationship of faith and works.

In this Appendix we cite the Scriptures at length, so there may be no question as to the grace in which we stand. In Reformed theological discourse it is often tempting to limit supporting arguments to citations of the secondary standards of the Church, without direct and thorough appeal to the Scriptures. We must resist that temptation in all such discourse, and especially in matters of vital doctrine. It is essential to give full weight to the Scriptures themselves. They are our only infallible rule of faith and practice. Scripture governs what is, and is not, within the bounds of our secondary Standards, not vice versa.

The teachings presented in this Appendix may be summarized as follows. The doctrine of justification by faith alone is crucial to the Biblical definition of who is, and is not, a Christian. Salvation consists in the believer's submission to the righteousness of God, which is found only in the justifying work of Jesus Christ and appropriated only by faith, rather than in seeking to establish our own righteousness. Believers are no longer under the curse of the law, from which Christ has redeemed us. Believers possess the real and personal righteousness of Christ through faith in Him and His merits alone. It is not our righteousness; it is His. Christ's imputed righteousness is the only righteousness that can satisfy the holy God for our salvation and entrance into glory. Christ's is the only sacrifice that can propitiate the wrath of God that we deserve. His is the only righteousness we need, and the only righteousness that can suffice, both at conversion and on the Day of Judgment. Faith is the sole instrument of this justification.

The Scriptures distinguish between saving or justifying faith, and the evidence of saving faith in the life of the believer. Sanctification is the evidence and outworking of justification. Believers are sanctified through the virtue of Christ's death and resurrection. Sanctification is not the same thing as justification, nor is it the cause or condition of justification.

The sanctification of believers is imperfect and incomplete in this life. The souls of believers are made perfect in holiness and dwell in the presence of God immediately upon the separation of soul and body at death, while they await the resurrection of the body and the final judgment. Justification by faith in Christ, not law-keeping, brings about this perfection in holiness. The purpose of God's appointing a day of final judgment is the manifestation of the glory of His mercy in the eternal salvation of the elect. At the final judgment, the works done in the body by believers will be publicly cited as the *evidences* of their union with Christ, not the *cause* of their union with Him. The purpose of God according to election stands, "not of works, but of Him who calls" (Romans 9:11).

To elaborate on each of these points:

- 1.) *The doctrine of justification by faith alone is crucial to the Biblical definition of who is and is not a Christian.*

A Christian is someone whom God has declared not guilty of his sins. That person is placing faith and trust in the obedience of Christ alone for such a declaration. This is what it means to be justified by faith alone – being declared not guilty based on the meritorious works and atoning sacrifice of Christ alone. When the Holy Spirit brings someone to spiritual life and gives that person faith to believe, God the Father imputes the perfect righteousness of His Son Jesus Christ to that person, imputes that person's sins to Christ, and declares the sinner not guilty. This transaction, alone securing our standing before God both from the moment of conversion and also on the Day of Judgment, is not possible because of any good works of our own, but only because of the perfect

obedience of Jesus Christ, both in keeping the law perfectly in our place and in going to the cross to atone for our sins.

For He made Him who knew no sin, to be sin for us, that we might be made the righteousness of God in Him. (2 Corinthians 5:21) ⁸

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. (Romans 3:21-28)

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. (Romans 5:1-2)

Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. (Romans 5:18-19)

- 2.) *Salvation consists in the believer's submission to the righteousness of God, which is found only in the justifying work of Christ and appropriated only by faith, rather than seeking to establish our own righteousness.*

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down from above) or, 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the Scripture says, "Whoever believes on Him will not be put to shame." For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For "whoever calls on the name of the LORD shall be saved." (Romans 10:1-13)

- 3.) *Believers are no longer under the curse of the law, from which Christ has redeemed us.*

For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith." Yet the law is not of faith, but "the man who does them shall live by them." Christ

⁸ All quotations in this Appendix are from the New King James Version.

has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. (Galatians 3:10-13)

Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another — to Him who was raised from the dead, that we should bear fruit to God. (Romans 7:4)

- 4.) *Believers possess the real and personal righteousness of Christ through faith in Him and His merits alone. It is not our righteousness; it is His. Christ’s imputed righteousness is the only righteousness that can satisfy the holy God for our salvation and entrance into glory. Christ’s is the only sacrifice that can propitiate the wrath of God that we deserve. His is the only righteousness we need, and the only righteousness that can suffice, both at conversion and on the Day of Judgment. As the Westminster Confession of Faith Chapter XI:1 affirms:*

Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness, by faith; which faith they have not of themselves, it is the gift of God.

This affirmation is based on the following Scriptures:

Even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. (Romans 3:22-28)

But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: “Blessed are those whose lawless deeds are forgiven, And whose sins are covered; Blessed is the man to whom the LORD shall not impute sin.” (Romans 4:5-8)

But the free gift is not like the offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification. For if by the one man’s offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life. For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous. (Romans 5:15-19)

Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. (Romans 8:30)

God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Corinthians 5:19-21)

Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life. (Titus 3:5-7)

In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Ephesians 1:7)

In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS. (Jeremiah 23:6)

But of Him you are in Christ Jesus, who became for us wisdom from God — and righteousness and sanctification and redemption — that, as it is written, “He who glories, let him glory in the LORD.” (1 Corinthians 1:30-31)

But as many as received Him, to them He gave the right to become children of God, to those who believe in His name (John 1:12)

“No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. It is written in the prophets, ‘And they shall all be taught by God.’ Therefore everyone who has heard and learned from the Father comes to Me.” . . . And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.” (John 6:44-45, 65)

To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.” (Acts 10:43)

Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses. (Acts 13:38-39)

And be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; (Philippians 3:9)

That in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. (Ephesians 2:7-9)

5.) *Faith is the sole instrument of justification. The Scriptures distinguish between saving faith, and the evidence of saving faith in the life of the believer. As WCF XI:2 states:*

Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification: yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

And, as Westminster Larger Catechism question 73 states:

How doth faith justify a sinner in the sight of God?

Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of faith, or any act thereof, were imputed to him for his justification; but only as it is an instrument by which he receiveth and applieth Christ and his righteousness.

These affirmations are based on the following Scriptures, as well as others cited previously:

He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. (John 3:18)

He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him. (John 3:36)

Therefore we conclude that a man is justified by faith apart from the deeds of the law. (Romans 3:28)

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. (Romans 5:1)

Thus also faith by itself, if it does not have works, is dead...Do you see that faith was working together with his [Abraham's] works, and by works faith was made perfect? [ἐτελειώθη, carried through to completion] ...For as the body without the spirit is dead, so faith without works is dead also. (James 2:17, 22, 26)

For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. (Galatians 5:6)

But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith." (Galatians 3:11)

Therefore we conclude that a man is justified by faith apart from the deeds of the law. (Romans 3:28)

But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness. (Romans 4:5)

For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Romans 10:10)

But as many as received Him, to them He gave the right to become children of God, to those who believe in His name. (John 1:12)

And be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith. (Philippians 3:9)

Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. (Galatians 3:16)

- 6.) *Believers are sanctified through the virtue of Christ's death and resurrection. Sanctification is the evidence and outworking of justification. It is not the same thing as justification, nor is it the cause or condition of justification. As WCF XIII:1 states:*

They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

These affirmations are based on the following Scriptures, as well as others cited previously:

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, who also will do it. (1 Thessalonians 5:23-24)

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. (2 Thessalonians 2:13-14)

“Therefore say to the house of Israel, ‘Thus says the Lord GOD: “I do not do this for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the LORD,”’ says the Lord GOD, “when I am hallowed in you before their eyes. For I will take you from among the nations, gather you out of all countries, and bring you into your own land. Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. (Ezekiel 36:22-28)

Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life. (Titus 3:5-7)

So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified. (Acts 20:32)

That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death. (Philippians 3:10)

For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. (Romans 6:5-6)

Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth. (John 17:17-19)

Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. (Ephesians 5:26-27)

For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God. (Romans 8:13-14)

Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin...For sin shall not have dominion over you, for you are not under law but under grace. (Romans 6:6, 14)

And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. (Galatians 5:24-25)

That you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to His glorious power, for all patience and longsuffering with joy. (Colossians 1:10-11)

That He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height — to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. (Ephesians 3:16-19)

Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (2 Corinthians 7:1)

Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. (Colossians 1:28)

Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. (Colossians 4:12)

Pursue peace with all people, and holiness, without which no one will see the Lord. (Hebrews 12:14)

7.) *The sanctification of believers is imperfect and incomplete in this life. As WCF XIII:2-3 state:*

This sanctification is throughout, in the whole man; yet imperfect in this life, there abiding still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

In which war, although the remaining corruption, for a time, may much prevail; yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so, the saints grow in grace, perfecting holiness in the fear of God.

These affirmations are based on the following Scriptures, as well as others cited previously:

And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you. (1 Thessalonians 5:12)

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (Romans 12:1-2)

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. (1 John 1:8-10)

For we know that the law is spiritual, but I am carnal, sold under sin. For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death? I thank God — through Jesus Christ our Lord! (Romans 7:14-25)

Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. (Philippians 3:12)

For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law. (Galatians 5:17-18)

For whatever is born of God overcomes the world. And this is the victory that has overcome the world — our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God? (1 John 5:4-5)

But, speaking the truth in love, may grow up in all things into Him who is the head — Christ — from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. (Ephesians 4:15-16)

For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. (Romans 8:2-5)

But grow in the grace and knowledge of our Lord and Savior Jesus Christ. (2 Peter 3:18)

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (2 Corinthians 3:18)

Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (2 Corinthians 7:1)

- 8.) *The souls of believers are made perfect in holiness and dwell in the presence of God immediately upon the separation of soul and body at death, while they await the resurrection of the body and the final judgment. Justification by faith in Christ, not law-keeping, brings about this perfection in holiness. WLC Question 86 states:*

What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?

The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls.

These affirmations are based on the following Scriptures, as well as others cited previously:

To the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect. (Hebrews 12:23)

For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens...So we are always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. (2 Corinthians 5:1, 6-8)

For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. (Philippians 1:23)

Whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. (Acts 3:21)

He who descended is also the One who ascended far above all the heavens, that He might fill all things. (Ephesians 4:10)

Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. (1 John 3:2)

For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. (1 Corinthians 13:12)

Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. (Romans 8:23)

Therefore my heart is glad, and my glory rejoices; my flesh also will rest in hope. (Psalm 16:9)

For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. (1 Thessalonians 4:14)

The righteous perishes, and no man takes it to heart; merciful men are taken away, while no one considers that the righteous is taken away from evil. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness. (Isaiah 57:1-2)

And after my skin is destroyed, this I know, that in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. How my heart yearns within me! (Job 19:26-27)

- 9.) *The purpose of God's appointing a day of final judgment is the manifestation of the glory of His mercy in the eternal salvation of the elect. At the final judgment, the works done in the body by believers will be publicly cited as the evidences of their union with Christ, not the cause of their*

union with Him. The purpose of God according to election stands, “not of works, but of Him who calls” (Romans 9:11). As WCF XXXIII states:

God hath appointed a day, wherein he will judge the world, in righteousness, by Jesus Christ [1], to whom all power and judgment is given of the Father.[2] In which day, not only the apostate angels shall be judged.[3] but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.

The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing, which shall come from the presence of the Lord; but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Commenting on this chapter of the Confession, Archibald Hodge wrote:

The judgment will not rest upon appearances, nor testimony, nor any partial knowledge of the facts, nor upon technical grounds of law, nor specific actions dissociated from the state of the heart and the motives which prompted them...

The saints will not be acquitted in the day of judgment on the ground of their own good deeds, but because their names are found “written in the book of life,” or the book of God’s electing love, and on the ground of their participation in the righteousness of Christ. Their good deeds will be publicly cited as the evidences of their union with Christ. Their union with Christ is the ground of their justification. Their faith is the instrument of their union with Christ; and their faith, as the Apostle James says is shown by their works. (Phil. 4:3; Rev. 3:5; 13:8; 20:12,15.)⁹

These affirmations are based on the following Scriptures, as well as others cited previously:

Because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead. (Acts 17:31)

For the Father judges no one, but has committed all judgment to the Son...and has given Him authority to execute judgment also, because He is the Son of Man. (John 5:22, 27)

Do you not know that we shall judge angels? How much more, things that pertain to this life? (1 Corinthians 6:3)

And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day. (Jude 6)

God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment. (2 Peter 2:4)

For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. (2 Corinthians 5:10)

⁹ Archibald A. Hodge, *Commentary on the Westminster Confession* (originally published 1869, quoted from electronic version published by Ephesians Four Group, Escondido, CA, 1999).

For God will bring every work into judgment, including every secret thing, whether good or evil. (Ecclesiastes 12:14)

In the day when God will judge the secrets of men by Jesus Christ, according to my gospel. (Romans 2:16)

But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. For it is written: "As I live, says the LORD, every knee shall bow to Me, and every tongue shall confess to God." So then each of us shall give account of himself to God. (Romans 14:10-12)

But when the Son of Man comes in his glory, and all the angels with him, then he will sit upon his glorious throne. All the nations will be gathered in his presence, and he will separate them as a shepherd separates the sheep from the goats. He will place the sheep at his right hand and the goats at his left. Then the King will say to those on the right, "Come, you who are blessed by my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry, and you fed me. I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your home. I was naked, and you gave me clothing. I was sick, and you cared for me. I was in prison, and you visited me." Then these righteous ones will reply, "Lord, when did we ever see you hungry and feed you? Or thirsty and give you something to drink? Or a stranger and show you hospitality? Or naked and give you clothing? When did we ever see you sick or in prison, and visit you?" And the King will tell them, "I assure you, when you did it to one of the least of these my brothers and sisters, you were doing it to me!" Then the King will turn to those on the left and say, "Away with you, you cursed ones, into the eternal fire prepared for the Devil and his demons! For I was hungry, and you didn't feed me. I was thirsty, and you didn't give me anything to drink. I was a stranger, and you didn't invite me into your home. I was naked, and you gave me no clothing. I was sick and in prison, and you didn't visit me." Then they will reply, "Lord, when did we ever see you hungry or thirsty or a stranger or naked or sick or in prison, and not help you?" And he will answer, "I assure you, when you refused to help the least of these my brothers and sisters, you were refusing to help me." And they will go away into eternal punishment, but the righteous will go into eternal life. (Matthew 25:31-46)

But no, you won't listen. So you are storing up terrible punishment for yourself because of your stubbornness in refusing to turn from your sin. For there is going to come a day of judgment when God, the just judge of all the world, will judge all people according to what they have done. (Romans 2:5-6)

God has every right to exercise his judgment and his power, but he also has the right to be very patient with those who are the objects of his judgment and are fit only for destruction. He also has the right to pour out the riches of his glory upon those he prepared to be the objects of his mercy — even upon us, whom he selected, both from the Jews and from the Gentiles. (Romans 9:22-24)

The master was full of praise. "Well done, my good and faithful servant. You have been faithful in handling this small amount, so now I will give you many more responsibilities. Let's celebrate together!" (Matthew 25:21)

Now turn from your sins and turn to God, so you can be cleansed of your sins. (Acts 3:19)

And God will provide rest for you who are being persecuted and also for us when the Lord Jesus appears from heaven. He will come with his mighty angels, in flaming fire, bringing judgment on those who don't know God and on those who refuse to obey the Good News of our Lord Jesus. They will be punished with everlasting destruction, forever separated from the Lord and from his glorious power when he comes to receive glory and praise from his holy people. And you will be among those praising him on that day, for you believed what we testified about him. (2 Thessalonians 1:7-10)

Appendix 3

The seriousness of Scriptural warnings and instructions concerning sound doctrine

- 1.) *Christ's church is not to preach any other Gospel. Admixture of error with the true Gospel is no gospel at all. Those who persist in "a different gospel, which is not another" stand under the judgment of God.*

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. (Galatians 1:6-12)

- 2.) *Believers are warned not to fall from their own steadfastness in the Gospel, being led away by error.*

Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. That good thing which was committed to you, keep by the Holy Spirit who dwells in us. (2 Timothy 1:13-14)

Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and consider that the longsuffering of our Lord is salvation — as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Savior Jesus Christ. (2 Peter 3:14-18)

- 3.) *Believers are to withdraw themselves from those who do not adhere to sound doctrine.*

If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself. (1 Timothy 6:3-5)

- 4.) *Christ's ministers are to watchfully proclaim Gospel truth, and guard against the tendency toward error.*

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. (2 Timothy 3:16 - 4:5)