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So the chapter as a whole, All right, in the Westminster Confession on perseverance reads as follows. They whom God hath accepted in his beloved effectually, called and Sanctified by his Excuse me. Can neither totally nor finally fall away from the state of grace. But shall certainly persevere their end to the end.

And be eternally saved. This perseverance of the Saints depends, not. Upon their own free will, but Upon the immutability of the decree of election flowing from the free and unchangeable love of God, the Father Upon the efficacy of the Merit and intercession of Jesus Christ. The abiding of the spirit of the seed of God within them.

And the nature of the Covenant of Grace. From all which Horizonth also the certainty and infallibility thereof. Nevertheless, they made through the Temptations of Satan and of the world. The prevalency of corruption remaining in them and the neglect of the means of their preservation. Fall into Grievous sins. And for a Time, continue therein.

Whereby, they incur God's displeasure. And grieve his holy spirit. Come to be deprived of some measure of their Graces and Comforts have their hearts hardened and their consciences wounded hurt and scandalize others. And bring temporal judgments. Upon themselves. We are in that second article that upon which the perseverance of the Saints depends.

And we covered the first part last week. The first perseverance of the Saints depends. Not upon their own free will. But upon the immutability of the degree of election flowing from the free and unchangeable love of God, the Father Now we come to the perseverance, our making it all the way to glory our progressing, in our sanctification, until we are completely holy.

That's what we're talking about. When we say perseverance of the Saints here, we're not just talking about Making it through hard times. The way we ordinarily, use the word persevere or sticking to something, even though we find it difficult, Uh, this is talking about that ultimate perseverance that perseverance to the end.

Uh, so children, this wonderful truth that much of the church or much of that, which is claimed to be the church has denied, but that is your inheritance from the Bible? And God who has given you, those who have gone ahead of you, and preached and taught and understood his word and your mom and dad, who believe this, and I trust and hope you too or soon you as well.

This is the doctrine that God who has begun to save. You will certainly bring your salvation to completion. You will certainly enjoy him forever. You will certainly glorify him forever. You will certainly be made. Holy all of your sin will be gone one day. And you will know God, like, you ought to and serve him and enjoy him.

Like, you ought to and this is guaranteed for every single one. Who has been brought to Faith in Jesus Christ by that calling of the Holy spirit in the heart, that is only for Those whom God has decided to give it to and is always for everyone. Whom God has decided, To give it to.

Now we heard last week that The this perseverance doesn't depend upon us and that was good news because if it depended upon us, Uh, we would not make it Uh rather this perseverance depends upon and this too. We heard last week. Uh, that decree from election. So God loving us elected us and decreed.

Uh not only that we would be called but he decreed that we would be conformed to the image of his son. Okay, that's what we call predestination. Uh, God having loved in election. Uh, those particular people. Predestining them to be glorified. So, election is unto the whole of Salvation, but predestination is especially unto the end of Salvation.

So, we're predestined to be conformed to his image. In Romans 8, and we are predestined. Um, or Blamelessness and Holiness. Uh, in love being predestined there in Ephesians 1. Uh, on And I have now, it has just flown from my mind. Predestined unto the adoption. As Sons by Jesus Christ to himself using language from Romans 8.

Also that focuses on not not Uh, primarily that moment in which, we know our adoption. But that moment in which our adoption is completed, uh, Romans 8 describes it as or connects it to the Redemption of our bodies and what the whole creation is waiting for longing. For some of you got to witness Josiah and Mary's uh, finalizing their adoption uh that uh Ruth and Molly and Grace.

And, All right. Was Mariah adopted at the same time. Anyway. Okay. Sorry. The past, mashes together in my mind, sometimes, forgive me, some of you got to to witness that. Well, they had enjoyed the relation of their adoption for a long time before that, they knew Josiah, and Mary as their mom and dad, and you already have been brought into the relationship of your adoption.

But there will be that public owning of you as God's children that comes in the day of the Redemption of your body. So, those are the things that we are predestined to. And if God is determined, that his children would be publicly owned by him as their father, uh, in the last day, what can stop that?

So that's that is the Uh, the focus of predestination sometimes. I know this is from last week's portion, but sometimes in our speech or in our minds, we Mash election and predestination together. Uh, election really has a focus on the beginning, that in God's foreknowledge, and God's love from before there was anything, uh, in which he foreknew in, which he foreloved us.

Predestination has its focus, especially on what God has determined finally and fully to accomplish for everyone. Whom he has loved that perfect glory and that is what we're talking about. When we talk about perseverance that we must if we have been elected and there's the only way you can have been called.

The only way you can have come to believe is if you were elected. You must arrive finally at that glory. And so, it rests not upon our free will But upon His predestining. Um, unto that glory in his election, Uh, which flowed from the free and unchangeable love of God, the Father Well, as you could hear, when we read This article again a few minutes ago, this is a very trinitarian article because it depends upon the Triune God.

And so God who has elected and predestined us to that. It was determined that this would be accomplished. Uh and uh, secured. Not by, But outside of us, By Jesus Christ. Who then pleads, what he has done. And so Jesus has not done with his Priestly work. Uh, In God's good Provenience.

Some of you kids who attend the catechism class It would be good if more of you attended the catechism class and Rather than Of meeting in this room. We had so many that we had to, you know, maybe remain in the chapel building or something like that. But in God's good Provenience, we had just come through.

Uh, the only Redeemer of God's elect is the Lord Jesus Christ. Oh wait. That's today, isn't it? Uh, who being the Eternal? Son of God became, man. And so, Was and continued to be God. And man, in two, distinct Natures and one person forever. And it is very important that we remember, that Jesus Christ is still in his human nature glorified.

Praise God. Praise Christ. Yes glorified. But Jesus Christ. Still in his human nature is in glory interceding for us as the god-man. Okay, this is one of the exciting things. That we are going to see. Uh, in Luke 22. And if you don't have a copy of the word of God, this is your weekly reminder.

Uh, to get one bring one use one. Uh, but it is there also on your sheet. Uh, Luke 22 verses 31-34 The Lord said Simon Simon indeed. Satan has asked for you that he may sift, you as wheat, but I have prayed for you. That your faith should not fail.

And when you have returned to me, strengthen your brethren, But he said to him, Lord, I am ready to go with you both to prison and to death. Then he said, I tell you Peter. The rooster shall not crow this day before, you will deny three times that, you know, me.

So wonderful picture here for if our perseverance depended upon our free will we would not persevere. Peter. Immediately after hearing Jesus, say your perseverance. Peter depends upon my praying for you. Uh, Peter immediately upon that said, no, actually my perseverance. Depends on the sincerity of my desire to persevere.

And of course, Uh, Peter who Has been blessed to, uh, to Uh, because we find so much of ourselves and him, And so much of him and his fleshliness in us. Stumbles exactly as the Lord Jesus. Tells him so that we may know that the persevering is precisely because Jesus is in has interceded for him, and that's a great comfort for you.

When you stumble When you stumble, that's a result, or a function of defects that remain in. You isn't it? This is a however, sincerely, you desired to love God, well, and Obey him and walk with him, and then you stumbled. But what do you learn from here in? Luke 22 that even even despite your stumbling, Jesus is interceding for you.

And his intercession for you is effective, overruling your stumblings and so the stumblings of a Believer Are not stumblings unto ultimate falling. They are stumblings while our mediator intercedes for us and it's precious to see and hear about Jesus's intercession here or Jesus's intercession in John 17. Which Which we'll come to in a moment.

Because he is still the same Christ. He has. Holier. Uh, now in glory, then uh then he was here. And he is interceding for us in glory. And so, uh, so the believer ought to love to overhear as it were Jesus praying. In the gospels in particular. Or those times in the Apostle.

Whether it's recorded in Acts or his recounting it in one of his Epistles talks about Jesus standing by him and telling him what must take place. Because your mediator Your Redeemer is interceding for you. No, he's praying in similar ways. And so, even if Satan himself demands you Jesus is praying.

And his praying, his mediation. Particularly, as he pleads now, a completed work of atonement. And a completed offering of perfect righteousness unto God in a human life on Earth. His

praying is effective over against the attacks of the devil over against the remaining weakness of your flesh. Uh, and so the doctrine of perseverance ought not be one that Uh, that makes us complacent or passive or willing to sin.

Which that's the reason. The third article is Is here and worded the way it is to make good application of that. But the doctrine of perseverance reminds us, who is our father? The doctrine of perseverance reminds us that Jesus, the son is our mediator and what he is doing now.

Because when you, and I cry out, Lord help. You know, like Peter again, sinking into the water. Uh, we remember that Jesus is Uh, pleading for us on the basis of his finished work. So, this perseverance of the Saints depends upon the efficacy of the Merit and intercession of Jesus Christ.

And obviously, we won't have time. Uh, to open the entire portion. Uh, that I have. Um, copied there from John 17. But I will read it for you and make a couple comments. And move on. Uh, John 17 verse Uh, How far did I take us to 24? I have manifested your name to the men whom you have given me out of the world.

They were yours. You gave them to me. And they have kept your word. Now they have known that all things, which you have given me are from you. For, I have given them the words which you have given me. And they have received them. And have known surely that I came forth from you.

And they have believed that you sent me. I pray for them. I do not pray for the world. But for Those whom you have given me for, they are yours. Oh, mine are yours and yours are mine and I am glorified in. Now, I am no longer in the world but these are in the world and I come to you.

Holy Father, keep through your name. Those whom you have given me. That they may be one as we are. While I was with them in the world, I kept them in your name. Those whom you gave me, I have kept, and none of them is lost except the son of Perdition that the scripture might be fulfilled.

But now I come to you. And these things I speak in the world. That they may have my joy fulfilled in themselves. I have given them your word and the world has hated them. Because they are not of the world just as I am not of the world. I do not pray that you should take them out of the world, but that you should keep them from the evil one.

They are not of the world just as I am not of the world 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.

I do not pray for these alone but also for those who will believe in me through their word that they all may be one as you father are in me and I in you and they also may be one in us that the world may believe that you sent me.

And the glory which you have gave me. I have given them that they may be one. Just as we are one. I in them and you and me that they may be perfect and one and that the world may know that you have sent me and have loved them as you have loved me.

Father I desire that they also whom you gave me. May be with me. Where I am that they may behold My Glory which you have given me for you loved me before the foundation of the world. And so here, perhaps most of all in scripture, we see the salvation of Believers as a transaction between the father and the son.

And, of course the the spirit Not being. Uninvolved. God having one will the Father, the Son and the spirit not having similar Wills. But one will in God, Uh, we see our Salvation as a transaction between the father and the son that was planned from all eternity and is carried out, then in transactions, between the father and the son in time.

Especially in the life and work of Jesus Christ. But continuing. In our own lives as the spirit applies Christ to us. And so the the ones whom the father has loved in. The son are the ones, whom the son has determined to redeem unto the glory of the father.

The father gives us to him. Gives us to Jesus, in time by the work of the spirit who brings us to Faith and Jesus giving them his word, giving the disciples, his word here, follows on the heels of chapter 16 and we don't have time to To go back and and look at that.

But you can, if you have a Bible open you can look And see that Jesus is sending the spirit especially for the giving of his words and his words are the father's words. And this all is not just talking about how we get the Bible and how we get knowledge, and how we get Theology and how we get wisdom.

The spirit, giving us the Bible and giving, especially for you to believe the Bible from the heart to understand and believe the Bible is part of that transaction within the godhead, that plan and commitment between Father, Son and Holy. To glorify the Triune God by saving you. And so as Jesus prays for us right now in glory, he prays for the ongoing work of the Holy Spirit to apply what he has done for us.

And so, you know, we often say When we talk about sanctification and, you know, sanctify them by your truth, your word is truth. But remember verse 19 as well. For their sakes, I sanctify myself. That they also may be Sanctified by the truth. So the truth is the mechanism.

Of how God makes us. Holy he uses his word to make us. Holy that's why there's so much Bible reading in your home and Bible reading and in public worship. I hope well and Bible singing and Bible praying and Bible preaching. The Lord sanctifies Us by his truth. That's the mechanism.

But what secures, our sanctification is the cause of Jesus Christ. So the night before he went to the Cross, he said I consecrate myself. That they may be Sanctified by your truth. And then the next day, he went to the cross as that devoted offering that devoted sacrifice. And it was.

That was accepted and approved of by God. And now the Risen Jesus in glory lives to intercede for us and is therefore able to save us to the uttermost So, when we heard last week about the election and the predestination of the father, we'd say yes. My perseverance depends so much on God.

The Father who is elected and predestined me? But now, You hear what the Lord Jesus has intended to do from all eternity accomplished in his Earthly life and death and Resurrection. And now is doing for you in glory, as he intercedes for you, and praise for us for that ongoing work of his own spirit, whom he has poured out to do that work, you say?

Oh my perseverance depends so much entirely on who Jesus is, and the Merit of what we has done and the fact that what he has done and earned cannot be denied him. And what he is doing by his Spirit cannot fail to be effective. So this is not a Doctrine.

That turns you to yourself or turns you to your sin and you say fuck do whatever I want. I'm going to make it. No, that's not spiritual thinking. That's not the the mind that comes from

Christ by the spirit in the regenerate. Man, the regenerate man says, look at the father Who's determined that I should be adopted.

Look at the sun. Who has accomplished my adoption. And then, Look at the spirit. Uh, who applies that adoption, who applies? Uh, that Redemption. Yes. What would you say to those that would interpret the first portion? That Priestly prayer there. As being a prayer specifically. For the disciples of the qualities.

Based on what they would say, the context is Okay. They're not entirely wrong. Um, there is an immediate context with respect to uh, with respect to the apostles. Right. Uh, Judas was not elected unto salvation. Uh, and then lost But that, which God planned for all eternity, for each of those who would believe And, Uh, that you have of course in verses.

I do not pray for these alone in verse 20. Okay, so he's taking a principle. About the transaction between the, the father and the son. And now he's not praying for the world as a whole. Right. So he prays for the apostles distinct uh from the world as a whole, but he also prays for believers as distinct.

So he prays for all those who will believe in him And so, there's There's a principle of transaction done from eternity. Uh, that has it. Has its end planned by God. And now, Jesus praying that it would be secured that applies to all believers for their Eternal salvation. That also applies to the ministry of the Apostles.

Uh, Um, Uh, in Visible invisible. It's similar to the the visible invisible Church distinction. Uh, we've seen this Um, in Romans recently. Uh, with Israel as a whole and elect Israel. Uh, and Israel. Israel's place the church as a visible church as a part of the visible. Uh, being determined by God from all eternity.

And that gift and calling. Uh, cannot be changed. Okay, so uh Israel is no longer. Uh, identified with the church, they are enemies. This is actually Wednesday nights. This coming Wednesday server. Um, Anyway, it's It's complex enough that We can't deal with all of it right now but there's a there's a principle that is displayed in what God does in the physical church.

That is applied. To us. Eternal and everlasting. Redemption for those who are elected unto Salvation, Right. That's that's one of the That's one of the difficulties with the word of elect with the word election too. Sometimes the word elect. Is used for. Um, someone who is being used. In God's Plan of Redemption.

So, Cyrus is called elect in the section of Isaiah that we're in. And, Um, it's not saying that Cyrus is saved. But as saying that since God has elected Cyrus to do that, he shall certainly end up doing that. So there are there is an election unto Um, Unto use in the history of redemption, and there is also an election that is unto everlasting life.

And actually, Do you have you probably have a digital copy at least of Calvin's commentaries? Okay, so Calvin on this coming Wednesday, evenings text actually deals with those two things. In connection to Israel, Um, Forgot where we were. Well, we're Uh, and letter B. And there are some more passages to deal with Hebrews 7 23-25.

We already made reference.

Uh, also there were many priests because they were prevented by death from continuing, but he, because he continues forever has an unchangeable priesthood. Therefore, he is able to save to the uttermost. Those who come to God through him, since he always lives to make intercession for him. So Jesus.

Uh, having risen from the dead and never knowing again, he prays for us and he never stops praying for us in his prayer. Uh, is effectual. Hebrews 9 11-15, but Christ came as high priest to the good things to come with the greater and more perfect Tabernacle not made with hands that as not of this creation.

Not with the blood of goats and calves. But with his own blood, he entered the most holy Place once for all having obtained Eternal Redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkle the unclean sprinkling the unclean sanctifies for the purifying of the flesh.

How much more shall the blood of Christ? Who through the eternal spirit offered himself without spot to God? Cleanse your conscience from dead Works to serve the Living, God, And for this reason, he is the mediator of the New Covenant by means of death for the Redemption of the transgressions under the first Covenant that those who are called may receive the promise of the Eternal Heritage inheritance.

So children, when you think about the blood of Jesus being shed, it was shed once for all Was shed for atonement of sin once for all at the cross. But here, what we just read in Hebrews says, he's not done using that blood. Just like if you attended the Leviticus, Uh, preaching you heard about.

The. The animals that had, Uh, they had they were slaughtered and they would have their throat cut open, and the priest would collect the blood. He wouldn't be done with it yet because the blood would be used to apply to the worshiper and apply, uh, to the altar and apply inside.

Uh, the Tabernacle depending on what it was, just so Jesus is not done making use of his shed blood. Once for all, he took that blood with him into glory, And he is up, he has consecrated our worship and Glory there, and when his Spirit applies to us, when he gives you faith in Jesus Christ, it is It is an act in which the the spirit is applying to you the blood of Jesus.

Now, you don't actually have like blood. Pour it on you. You had water pour it on you. Uh, that Uh that indicated not only to you the pouring of the Holy Spirit, upon those whom the Lord brings to Faith but also the application of blood of Jesus's blood by the Holy So that that which he has secured by his cross.

Is what powers your entire Christian Life. And so that's another thing that uh, that you should be doing to improve your baptism. You don't just look at your baptism. And, Uh, Jesus has poured his And therefore everything in my salvation depends upon the authority of Jesus Christ in heaven and Earth as the resurrected and glorified and ascended.

One, who is the one who really and truly is making disciples from glory. You also when you see or when you remember Ezra being baptized last week and whenever especially when you're in attendance upon a baptism, You see that? And you remember Jesus isn't done with his blood, he's taken his blood into heaven.

He sprinkles my heart clean from an evil conscience with his blood. Uh, and you you trust that your perseverance depends, not upon, you not upon your free will just like your salvation you're coming to Faith and not depend upon you. And when you don't have faith, you ask God to give you Faith because it depends upon him.

And Mom and Dad, and the whole church, pray to God to give you Faith because it depends upon him. But you remember your baptism, especially at others, baptisms and remember that you will persevere by the blood of Jesus Christ. Applied to you. Um,

I really would love to. Uh, finish out the verses and Proof texts in this section as you can see, especially if you're using A copy of the Westminster Confession with proof text. I've I've included more of the context in these footnotes because there are riches in the context that are being assumed By the assembly that put these footnotes together for us or has supplied, these footnotes for us And I'd like to bring more of those out, but I think For the sake of We'll move on, and we'll try.

Uh, try and take the rest of Article 2 next week. Let's pray. Oh, Lord. How we thank you for. The riches that are Hours in you and your electing love in your son. And, Efficacious sacrifice and ongoing. Intercession. And in your spirit. Who abides with us and Uh, determines to and carries out.

The application to us, of That Christ is and all that Christ has done for us. And so, we thank you that even now as you have Um, in your Providence, given us to do this at the beginning of a Lord's day. Have given us this way of approaching coming near now, to the public worship.

Remembering that you are the saving God, and that all of our Salvation depends upon you from start to finish. We thank you for the part that you have given us in sanctification, the commands that you have given us to obey, particularly in attending upon the means of your grace.

We thank you and praise you. For commanding for your worship. The those means of Grace that we might attend. Upon you. In them help us now with hearts warmed towards you by consideration of these things. To come into the public worship of God. Through Jesus Christ, who has consecrated our worship by the blood that he carried through the veil.

And help us. We pray after the worship and the rest of the week. To be remembering and pursuing our perseverance, our glorification. As those who know that, it depends ultimately upon you. So granted we ask by your spirit in Jesus name. Amen.