



Sanctification

A Place for Truth

Jeffrey Stivason, editor



ALLIANCE OF CONFESSING EVANGELICALS

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1. Sanctification

An Interview with Michael Allen

Jonathan Master:¹ Why did you decide to write a book about sanctification?²

Michael Allen:³ For one reason, I just finished a volume on justification, so sanctification seemed the appropriate next step. But I also noticed that the Christian life, discipleship, and the doctrine of sanctification was being addressed in many ways, sometimes—or perhaps often—from an unfortunate angle.

There has recently been a lot of emphasis—particularly through the influence of thinkers like Stanley Hauerwas—on virtue, community, and the role of the Church in shaping Christian ethics. This is good, but I believe this has often lacked enough language about Jesus and God's action in shaping our ethical lives.

In my own Reformed and evangelical context, the influence of figures like Tullian Tchividjian has likewise sparked talk of sanctification, particularly its relationship to justification and Christian freedom. In that arena there has been a lot of language about Christ and His role in sanctification, but sanctification in the scheme is often reduced to simply accepting your justification, what Christ has already done for you.

Against that kind of reductive Christology, I wanted to suggest sanctification as not simply a gift of Christ, but as a gift of the *whole* Christ. We need to pay attention to all that Jesus does for His people, past, present, and future.

James Dolezal:⁴ In the introduction to your book, you frame the discussion along three lines: Trinity, covenant, and the double grace in Christ.⁵ When we think about sanctification, we normally

think of transformation, law-keeping, good works... but perhaps the Trinity is not the first things that comes to mind. Why is the Trinity important to our understanding of sanctification?

MA: As holiness is described in the Bible, we see it bound up with and for the sake of the Triune God. "You are to distinguish between the holy and the common, and between the unclean and the clean..." (Lev. 10:10). That notion of being holy and not common, of being set apart and not merely ordinary, has one goal: The Triune God inhabiting the lives of His people. Sanctification is really bound up with the idea of fellowship, of union and communion with the Father, Son, and Holy Spirit.

Jesus tells us that the man who finds a remarkable treasure in a field would joyfully sell all he had to possess it (Matt. 13:44). If we somehow miss the personal, captivating reality of fellowship with the Triune God, we will not find much appeal in taking up our cross and following Him. We are made for the Triune God, to find our rest in Him. That is the underlying energy and motivation for everything that follows.

JD: This may be what sets sanctification apart from merely "good deeds," or what Aristotle might have called "civic righteousness." There is a *Godwardness* that makes sanctification more than simply good neighbor relations. Is that what you are getting at?

MA: Yes, it is. The Westminster and Heidelberg catechisms both distinguish between Christian good works and merely civic good works. Good works in a Christian frame of reference are done to God's glory, by faith, and according to the law of God. While civic righteousness may and often does accord with objective standards of behavior—and we should be thankful that it does—it is not done for God or with any regard to faith in God. The life of the Cross, the discipleship and moral transformation wrought by the Holy Spirit, is irreducibly covenantal.

JD: How does the biblical idea of covenant help us understand sanctification?

MA: If sanctification is about the kind of “set-apartness” that makes communion with God possible, I think we can say covenant is the ordering and structure of that communion. It is a remarkable reminder for us—consumers and idolaters as we are—that it is God who orders the way we relate to Him. We do not come to Him through happenstance, but God unilaterally and sovereignly decides how He will be approached, how His presence will be enjoyed.

We do not like that. As sinners this side of Adam—and particularly as moderns this side of the Enlightenment—we want to carve our own path. We need to repent from this, and recognize how covenant language throughout the Bible sketches the way we, as creatures, can fellowship with our God by faith. This is why David expresses such delight in the *Torah*, the instruction of God; it shows him how to be with God rightly. David embraced his own creatureliness, as well as his Father’s guidance and instruction.

JD: How does Christ help us to live in covenant, so that in holiness we can actually enjoy fellowship and communion with God?

MA: I think the most quoted line in my book comes from Augustine’s *On Faith and Works*. In one passage he says,

This is to preach Christ: to say not only what one must believe about Christ, but also how one must live who wishes to be joined to the body of Christ; to say, in fact, everything that one must believe about Christ, not only whose Son He is, from whom He takes His divinity, from whom His humanity, what things He has suffered and why, what His resurrection means to us, what is the gift of the Spirit which He has promised and given to believers, but also what kind of members, of whom He is the head, He desires, He forms, loves, sets free, and leads to eternal life and glory.⁶

This is what theologians like Augustine and Calvin after him tried to remind us: The Bible not only tells us what Christ suffered and experienced once for all on our behalf, but that Christ *continues to act* as prophet, priest, and king. There is an alertness there, not only to the past (redemption accomplished at the Cross), and not

only to the future (at the Final Judgment), but also to the present. Jesus is not on some sort of divine vacation; He is active at the right hand of the Father on our behalf. Jesus is just as involved in applying salvation by His Spirit as He was in accomplishing salvation and justifying us.

JM: You mentioned earlier about distinguishing your view from some other contemporary approaches, one of which had more of a communal emphasis. But in your book you do not deny the importance of community. So how does your Triune, covenantal, and double-grace framework speak to the communal aspects of our sanctification?

MA: Christian community is absolutely crucial for sanctification. It is precisely in such community, being rooted and grounded in love, that we are built up in Jesus Christ. As we see in passages like Ephesians 3 and 4, the only way towards Christian maturity is by God's grace *through* means of grace in Christian fellowship.

That said, I do want to push back on those who, following the ideas of Hauerwas and others, base ethics in the Christian community and nothing more. We need more than social mores, especially as the capital of "Christendom" wanes; we need to demonstrate *theologically* how Jesus transforms His people through the Cross. We must root our lives in the action of God, in the present activity of Christ by His Holy Spirit.

It is important to remember that God works through means. His instruments are crucial, and so communal life is crucial. We are sanctified together with our brothers and sisters in the life of the people of God. But that life that always finds its power and source in the present agency of the Triune God.

2. Union with Christ

John Hartley⁷

The holiness of life which the Christian has from God, before God, and for God is neither sourced nor drawn from even the best doctrinal formulations—as essential as those are to our faith. Nor does the holiness of life come from moral transformation—as essential as that is to living out our faith. Holiness of life is drawn from Christ, who alone is “life-giving Spirit” (1 Cor. 15:45).

We may have doctrinal formulations and moral pursuits but still be outside of Christ. How? Because the life Christ bestows does not spring up from the work of our own hands, nor does it spring out of our own minds. True life is from above, not below. It comes from heaven in the person of Jesus Christ (Jn. 6:33).

The Westminster Larger Catechism asks,

Q. 66 What is that union which the elect have with Christ?”

A. The union which the elect have with Christ is the work of God's grace, whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband; which is done in their effectual calling.

When the soul, dead in sin, is effectually called, the Spirit bestows saving faith and puts us into Christ and puts Christ into us (Jn. 14:20). “In him” is the apostle Paul’s ubiquitous shorthand for the doctrine of union. The Spirit takes what belongs to Christ and gives it to us. We are not just given the Spirit, as it were, but Christ gives us Himself through the Spirit. Because we now have Him, the many wonderful benefits of His mediation become ours.

Again, the Westminster Larger Catechism asks:

Q. 69 What is the communion in grace which the members of the invisible church have with Christ?

A. The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification, adoption, sanctification, and whatever else, in this life, manifests their union with him.

Union with Christ reminds us we cannot lay hold of one benefit of Christ without receiving the others. We cannot come to Christ for justification and somehow sneak away without sanctification. To have one benefit is to have Christ. To have Christ is to have all benefits. The benefits of justification and sanctification are, of course, distinct from each other, but they are not distinct from the one communion in grace the believer has by virtue of union with Christ. J. Todd Billings put it well,

In justification, the Spirit unites the believer to Christ, revealing the pardon of the Father; in sanctification, the Spirit empowers believers to participate in Christ, growing in Christlikeness.⁸

Because of union with Christ, sanctification must never be abstracted from the Christian experience. Life begets life. Sanctification is not something we pick up and put on when the mood strikes us; it is fundamental to our identity in Christ.

Now, we can be sure we have abstracted sanctification as a stand-alone thing when we think of holiness in the exclusive terms of imitating Christ. In this idea of sanctification, holiness becomes the pursuit of an imagined version of our future religious selves. The unexpected failure of this abstraction, however, is how it devolves into a religious humanism, failing to apprehend by faith our gracious participation in the resurrection and ascension of Christ. As Michael Horton has said,

Believers bear fruit that is not the result of their imitation of Christ's life but of their being incorporated into Christ and his eschatological resurrection-life in the Spirit.⁹

When our interest in sanctification is rightly regarded as a manifestation of union with Christ, we will, by faith, reckon ourselves a new creation. We will see sanctification as necessary to who we are in Christ. We will see sanctification as having a vitality

and privilege of its own, a benefit of the risen and enthroned Christ, already at work in us even as it beckons us. In this way true sanctification is the believer being laid hold of by Christ and laying hold of Christ themselves, by faith, that ultimate identity we now possess as members of Christ our living head.

"We ought not to separate Christ from ourselves or ourselves from him. Rather we ought to hold fast bravely with both hands to that fellowship by which he has bound himself to us. So the apostle teaches us: 'Now your body is dead because of sin; but the Spirit of Christ which dwells in you is life because of righteousness.'"¹⁰

3. A Grammar Lesson

*Tim Bertolet*¹¹

When we consider sanctification, it is important to recognize how the doctrine is often portrayed in Scripture. It is organized first around who we are and then second around how we should live. The Bible first establishes who the believer is in Christ and makes statements as to the objective reality. Second, the Bible uses that objective reality to motivate us and bring commands for how we should live. Theologians have called this pairing the “indicative and the imperative.”

Strictly speaking, indicative and imperative are grammatical terms. However, these terms point us to a larger reality of the work of God in accomplishing our sanctification. The terms provide an ordering structure to how the Bible portrays and commands sanctification. In grammar, the indicative mood is used to make statements and describe facts. “I am writing this essay” is a statement in the indicative mood. The imperative mood is the grammatical category used to give commands or instructions. My editor saying to me, “Write an essay on sanctification” is an imperative or statement of command. He did not make a statement of fact but gave instruction to follow.

In the Bible, the imperative to the believer gives instruction on how to live and walk. It is a part of sanctification. However, imperative commands are grounded upon indicative statements. “This is who you are [indicative]; now, live this way [imperative].”

If we are to understand the work of God in the Gospel, we must understand that the indicative always precedes the imperative.

If we make the imperative come before the indicative of who we are in Christ, we have a form of legalism or works based salvation.

Even believers can fall into a trap of using instruction and commands in a legalistic fashion when they make the obedience of the commands determinative of who we are. Bringing the commands first can load up a heavy burden upon the person.

At the same time, others have so emphasized the indicative that they never bring the commands of Scripture to bear in their life. Whenever someone sees God's commands as only ever burdensome, even upon the believer, contrary to 1 John 5:3, they do not understand the good and necessary role of the imperative as it flows from the indicative. "Who we are" in Christ should always lead to a "live this way" since you belong to Christ. This indicative/imperative relationship is why in the Bible sanctification includes more than simply "getting used to my justification" or "letting go and letting God." God brings good commands that are to be lived out as one in union with Christ.

One of the most helpful chapters in the Bible where we see this indicative/imperative dynamic in Scripture is in Romans 6. Paul begins that chapter responding to those who might say because of grace and justification, we do not have to obey God but can live in sin.

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? (Rom. 6:1–2).

In the passage, verses 3-11 are essentially one long series of indicatives telling us "this is who you are in Christ." Let's highlight a few key statements:

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? (Rom. 6:3).

We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life(Rom. 6:4).

We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin (Rom. 6:6).

For one who has died has been set free from sin (Rom. 6:7).

In verse 11, we see in particular the relationship between the indicative and the imperative. Paul brings an imperative: "consider yourself" but it is grounded on who he has been outlining the believer to be: because of their union with Christ, the believer has died with Christ and risen to new spiritual life in Christ.

So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

We are to consider ourselves dead to sin because we are dead to the enslaving power of sin. We are, of course, not free from the presence of sin in our lives but the objective change that Christ has effected in us through the Holy Spirit in order to sanctify us is the grounds, power, and motivations for seeking to walk in the holiness of life and in obedience.

With verse 11, and the new section begin in verse 12, we are told with the imperative we are not to let sin reign in our mortal bodies. Sin has no enslaving rule over the believer (objective), therefore do not let it rule by yielding to it (imperative).

Let not sin therefore reign in your mortal body, to make you obey its passions (Rom. 6:12).

Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness (Rom. 6:13).

Here again this is grounded in the imperative: sin will have no dominion because of who we are by grace.

For sin will have no dominion over you, since you are not under law but under grace (Rom. 6:14).

But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life (Rom. 6:22).

Throughout the latter half of the chapter, Paul's primary objective is to exhort us to live a certain way. He brings the imperative to bear upon the believer.

The Bible never motivates us to holy living by arm twisting and manipulative emotional ploys. Rather it points to the finished work of Christ in the Gospel. It points to the power of God in the Gospel. This is why there is an aspect of the believers' sanctification that is definitive and done: "But you were washed, you were sanctified..." (1 Cor. 6:11).

However, the Bible also does not leave the believer to live life however they want, wallowing in their selfishness. We are called and commanded: "be holy as I am holy" (1 Pet. 1:16). We are being built into a living temple to be a holy priesthood (1 Pet. 2:5). We are to live this way now because that is also who we are in Christ (1 Pet. 2:9-10). Just as the ordering of indicative and imperative are dual aspects of sanctification so both tunes of this song should be balanced in our hearts: "this is who I am; now live this way."

4. Already Made Holy

David P. Smith¹²

Within Reformed Theology there is an emphasis on the "already, but not yet" aspect of the Christian faith and life. More, this aspect emphasized in Scripture itself. Our Triune Lord has already accomplished all His promises (Gen. 17:5; Ex. 2:23-25; 1 Kg. 8:56; 2Cor. 1:20; Rom. 6:1-15). God chose His people in Christ before the creation of the world to be holy (Eph. 1:4). We are His workmanship, created in Christ Jesus to do good works that God has prepared beforehand for us to walk in (Eph. 2:10).

The Christian is God's work, not his or her own work. Yet, the definitiveness of God's work means the Christian is enabled to work on the holiness that God has already secured definitively for him or her.

Even prior to Sarah's pregnancy and the birth of Isaac, the only son of God's promise to Abraham and Sarah, God declared to Abraham that he had already made him "the father of many nations" (Gen. 17:5). None of what Abraham and Sarah would experience as the objects of God's gracious and merciful blessing was uncertain. God was not depending on them. God's relationship to them is not accurately expressed as Him "wanting them to experience His blessing, if only they would trust in Him, and obey Him." No, mercifully and graciously the salvation of God's covenant people is chiefly about who God is, and therefore what He has done, is doing, and will do for, in, and through them.

In Romans 4:16-17 Paul clarified that the Christian's faith in God is the work of God's grace, and he quotes from Gen. 17:5. Already God had made Abraham the father of many nations, but Abraham had not yet experienced in his being and in history the fullness of

this blessing. The whole Christian faith and life is wrapped in this great, glorious and gracious reality of the "already and not yet."

As creatures, created in God's image and placed in the time and space realm that God created, we experience God in and through His creation. Among other things, this means there is a historical progression that marks every aspect of the Christian faith and life. Yet, because God created time and space, these are not only part of the creation God rescues from sin, but also the "vehicle" through which He rescues His people from sin.

God is not merely distinct from time and space, but acts in them, and we experience Him in and through them. Christian salvation has past, present and future aspects to it that are inseparably and organically joined. What God has definitively secured for His people empowers them to live working out their salvation with fear and trembling so that they press on toward the goal for which they have been apprehended by Christ (Phil 2:12-13; 3:14).

This is perhaps why some can draw the wrong conclusions from the bible's emphasis on the commands given to the Christian. Our duty to obey God's commands that reveal our love for Him (John 14:15) ought not to lead us to the conclusion that God is dependent upon us, or that the true Christian's salvation is dependent on the Christian's obedience to God. Nor should it lead us to think that striving for obedience to God is automatically legalism. Instead, those whom God has predestined to be conformed to the image His Son are those whom He has already called, justified and glorified (Rom. 8:30). When Paul wrote those words he had not yet experienced the fullness of glorification, but he, and everyone who ever has, does, and will trust in Jesus for salvation had already most definitely been glorified! What a great, glorious and gracious truth!

Speaking of those who trust in Jesus for salvation, Peter wrote that they are holy and for the purpose of proclaiming the excellencies of Him who called them out of darkness and brought them into His marvelous light (1Peter 2:9). Such people do not achieve their status of holiness. No, their holiness has been definitively secured for them and given to them.

And this is exactly why they are able to exercise it. Just as we did not create our own bodies and yet can exercise them, so too we did not create our own holiness, but we can and should exercise it.

Our holiness, then, is definite and yet a process, but it is the latter, because it is the former. Praise be to God the Father, Son and Holy Spirit!

5. Holy Faith

*Patrick Ramsey*¹³

Several years ago, a controversy erupted concerning the doctrine of sanctification. One of the key participants emphasized that Christian obedience is "faith-fueled." This important point, of course, was not in itself controversial and was wholeheartedly affirmed by everyone involved as far as I know. Christians run the race that God sets before them by faith. Faith is the foundation of obedience. Hebrews 11 makes that quite clear.

At the same time, the kind of faith that fuels obedience is all-encompassing. It is not enough to believe in Christ for our justification; we also need to trust in Christ for our sanctification.

John Ball (1585-1640) helpfully pointed this out in his book on faith.¹⁴ Take for example a man whose marriage is in trouble. He knows that God commands him to love his wife, but he is at his breaking point. He does not think he can go on. How can he follow the Lord, not simply by avoiding an unbiblical divorce but also by learning to love his wife? According to Ball, at least part of the answer is by believing that God will enable him to love his wife. As Ball perceptively observes,

If Christians be not persuaded that God will mortify their corrupt affections, and build them forward in holiness, they shall very much stagger, coldly set upon the practice of Christianity, be off and on, unstayed, often fainting at the difficulty of the work, dismayed at their manifold slips, strong corruptions, and little prevailings against them¹⁵

On the other hand, if they are convinced that God will sanctify them and if they are "assured of victory from God in the end," then they will be encouraged "to go about the practice of mortification

with much readiness" and to "fight manfully against his lusts, and continue in the combat against them."¹⁶

Doubt concerning the sanctifying power of God is a spiritual killer. If a marathon runner doubts he will be able to make it to the finish line, there is a good chance he will quit when the race gets hard. Likewise, if a Christian husband doubts he can love his wife, then there is a good chance that he will eventually give up trying.

We need faith that Christ sanctifies us, and that faith needs to kick into high gear when running the Christian race grows wearisome. In order to obey the Lord, the Christian must believe that he or she is able to obey the Lord.

Why should Christians believe such a thing? John Ball provides a number of reasons:

First, the promises of salvation from sin include deliverance from "the power of sin."

Second, God promises in the covenant of grace to give His people a new heart and to put His Spirit within them so that they might be able to keep his commandments.

Third, Christ by His blood has purchased for His people "all spiritual blessings in heavenly things even all things that pertain...to live godly in this present world."

Fourth, God commands us to obey and "in the covenant of Grace, God giveth what he requireth." Since God has promised sanctification, Christ has purchased sanctification, and God gives what he requires, the Christian has a right, even a duty, to believe that God will work in Him and enable Him to obey. In fact, "it is necessary a Christian should believe" because justification and sanctification go hand in hand. "If by communion in his death, we be delivered from the curse and malediction of the Law; by the power of his Resurrection, we are raised up to live unto God."

Christians are therefore able to obey the Lord Jesus. That is why the phrases "I can't" and "that's impossible" do not belong on a Christian's lips. As Richard Sibbes (1577-1635) said in his sermon on Colossians 3:1, "The Power of Christ's Resurrection":

Therefore let none say, he cannot...unless thou wilt deny thyself to be a Christian at the same time. He that will be a Christian must pretend no impossibilities herein. Art thou risen with Christ? Then thou hast power to seek those things that are above, to be heavenly minded. A Christian or no Christian! God doth not as Pharaoh, bid us do our work, and we must gather straw ourselves; but he bids us do, and quickens us by his Spirit, and enables us to do. He fits us for such actions; he gives us power to do them.¹⁷

So the next time you find it hard to obey the Lord, *believe*. Even as you believe in Christ for justification, so believe in Him for your sanctification.

6. What About God's Holiness?

Jeffrey Stivason¹⁸

I recall a conversation I once had with a woman I knew through church. We had since gone on to worship at different churches, but one day we happened to run into each other. Discovering that I was reformed in my theology, she informed me that she too had discovered and studied Reformed theology. "But," she said, "it doesn't resonate with me. Reformed theology focuses on the holiness of God, but I need the warmth of praise." At the time, I said little in response.

Over the years, I have thought repeatedly about that conversation. Was she right? I do not mean about Reformed people believing in God's holiness. Of course we do! We believe that God is devoted to Himself and set apart from all that is unholy. No, the question I have asked myself is a little different: Do we focus on holiness in order to live in light of God's holiness?

Let me give you an example. In the middle of winter, temperatures are below freezing and it snows. Yet I can look outside and see young people standing at the bus stop in shorts! These young people are not living in light of winter; they are actually living indifferently or even in rebellion to winter! In a similar way, are we living in light of the holiness of God, or are we indifferent?

The call to holiness is rooted and grounded in the triune God. Peter, quoting Leviticus, put it succinctly: "You shall be holy, for I am holy." Spirit-inspired Peter expected his readers to live in light of God's holiness. And it seems to be the case that believers find living in light of holiness impossible to escape. In Luke 5, after Jesus had used Peter's boat as a pulpit, He told the fisherman to put out into deeper water and then let down his net. The outcome was

dramatic. Despite having fished all night to no avail, the nets were now about to burst for the number of fish. At that moment, Peter recognized the Lord as holy and said, "Depart from me, for I am a sinful man, O Lord."

What elicited this reaction from Peter? Why did he fall down before the Lord and make this pronouncement? Was it merely the sheer number of fish?

The answer is really not too difficult when you think about it. Peter had just heard this man preach. He had also obeyed a directive from Him and he had observed the fruit thereof. The point is that there was an intimate connection between Jesus' word and Peter's recognizing Him as the Holy One of Israel. Thus, Peter's reaction is intimately related to Jesus' word.

Now, this raises a question for us. We have the Word of God inscripturated. What is more, we have opportunity to be confronted by God's Word daily. But does this produce in us the same sort of reaction? Does God's Word pierce our heart and lay us bare?

Maybe the answer is that it does not. And maybe it does not because we simply do not read it. But how can we not? If there is an intimate connection between God's holiness and His Word, then how can we be indifferent? How can we ignore the voice of the LORD, the Holy One of Israel?

It's high time that we live in light of God's holiness.

Notes

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² Michael Allen, *Sanctification*, New Studies in Dogmatics (Zondervan, 2017).

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⁴ James Dolezal (PhD, Westminster Theological Seminary) is assistant professor of theology in the School of Divinity at Cairn University. He is the author of *God without Parts: Divine Simplicity and the Metaphysics of God's Absoluteness* and *All That Is in God: Evangelical Theology and the Challenge of Classical Christian Theism*. Dr. Dolezal is also co-host of the *Theology on the Go* podcast.

⁵ cf. Calvin on *double grace*: "By partaking of [Christ], we principally receive a double grace: namely, that being reconciled to God through Christ's blamelessness, we may have in heaven instead of a Judge a gracious Father; and secondly, that sanctified by Christ's spirit we may cultivate blamelessness and purity of life" (*Institutes*, III.xi.1).

⁶ Augustine, *On Faith and Works*, 9.14.

⁷ John Hartley has been pastor of Apple Valley Presbyterian Church since 2010, having previously been a pastor for ten years in Vermont. He is a Wisconsin native and a graduate of University of Wisconsin-Milwaukee as well as Dallas Theological Seminary. John lives with his wife Jen and their five children.

⁸ J. Todd Billings, *Calvin, Participation, and Gift: The Activity of Believers in Union with Christ* (Oxford University Press, 2008), 188.

⁹ Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Zondervan, 2011), 591.

¹⁰ Calvin, *Institutes*, III.ii.24; citing Romans 8:10.

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¹⁴ John Ball, *A Treatise of Faith*, pp. 237-248.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Richard Sibbes, *Works*, 5:200.

¹⁸ Jeffrey Stivason (PhD, Westminster Theological Seminary) is the pastor of Grace Reformed Presbyterian Church in Gibsonia, PA, and editor at Place for Truth. He has been serving the Lord as a minister of the Gospel since 1995 and has planted two churches during that time.



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apply God's Word to everyday life with pastor, author, Christian
college president Philip Ryken. EveryLastWord.org

Mortification of Spin *A casual conversation about things that count.*
Culturally relevant and often controversial topics
taken on in funny, thoughtful, and unpredictable ways
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MortificationofSpin.org



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Proclaiming and applying the Gospel from the center of one of America's largest
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Theology on the Go *A brief conversation about an eternal truth.*
Pastors and theologians join Jonathan Master and James Dolezal
to discuss weighty topics in a thoughtful and accessible way,
showing how theology is relevant today. TheologyontheGo.org

Dr. Barnhouse & the Bible *Making God's Word plain.*
Scholarly exposition of God's Word that is concise and
captivating, with one of the most widely acclaimed American
preachers for half a century, Donald Barnhouse. DrBarnhouse.org



The Alliance of Confessing Evangelicals is a coalition of pastors, scholars, and
churchmen who hold the historic creeds and confessions of the Reformed faith
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PUBLISHING



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The Christward Collective *Where doctrine and life meet.* Like Calvin, these younger contributors wed theological study to an all-in-life experiential godliness, applying biblical truth to a very contemporary culture. ChristwardCollective.org



The Shepherd Leader *Shepherding to the Chief Shepherd's glory.* Tim Witmer provides regular insight and on-going coaching material for church leaders. His system contextualizes biblical principles for the specific ministry roles and needs found in today's Church. TheShepherdLeader.org

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Daily Devotionals from James Boice and Matthew Henry. Two devotionals sent daily to complement your time in the Word. ThinkandActBiblically.org and MatthewHenry.org

Reformed Resources *60 Years of Reformed Resources.* Thousands of audio on both CD and MP3, video, book, booklet, and e-book resources from trustworthy authors and Alliance speakers. ReformedResources.org

EVENTS

Philadelphia Conference on Reformed Theology and Regional Events *Sound doctrine, boldly preached.* The oldest, continual, national Reformed conference in North America, and regional events including theology and Bible conferences. AllianceNet.org/Events



Reformation Societies *Encouraging, Emboldening, Equipping.* Encouraging, emboldening, and equipping pastors and church leaders for the work of biblical reformation in the church. ReformationSocieties.org

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