READING SCHEDULE – MODULE 5/PART 2

Textbook Reading
☐ Read ***one chapter of your choosing*** from Grudem ch. 15, 17, 18, 19, 20, 21, 22, 23, ***or*** 24
Supplemental Reading (After Lecture Material)
☐ "How to: Application" - https://www.scriptureexegesis.com/TF/TH255HowtoApplication.pdf

For Grudem Chapter 15 – *The Atonement* (pp. 303-318)

- What are the three main questions which this chapter addresses?
- How does Grudem define "atonement"? How is this different from other definitions which are sometimes given?
- What are the two main causes of the atonement? What is the Biblical evidence for this? Why are both of these things necessary for our atonement?
- Does Grudem argue that the atonement was absolutely necessary? Why or why not? What does Grudem mean by "consequent absolute necessity? How is it different from "absolute necessity? How should we respond to this?
- What does Jesus's prayer in Gethsemane tell us about the necessity of the atonement? How is this truth seen in the conversation on the road to Emmaus? How is it seen in the Epistles?
- What are the two aspects of the atonement which Grudem discusses? Who does Christ do each of these things for? What does the answer to the last question teach us about the atonement?
- Describe what Grudem means by "active obedience." How does this earn righteousness for God's people? What is the Biblical evidence for "active obedience"? What mistakes should we avoid when thinking about Christ's righteousness? How should we apply this idea to ourselves?
- Describe what Grudem means by "passive obedience." How is this seen in Christ's life before the cross? How is this seen in the cross?
- What kind(s) of pain did Jesus experience on the cross? How did someone die from being crucified? What does this tell us about Christ's suffering? What does this tell us about His love?
- How does Grudem describe the psychological pain of bearing the guilt of sin? How did God transfer our Guilt to Christ? What are the objections to this? How does Grudem answer them? What difference does this make?
- Why was abandonment a form of suffering for Christ? How was His abandonment similar to our experience? How was it different? What is the Biblical evidence for this? Why does this matter?
- What does it entail to bear the wrath of God? What does this tell us about Christ's sufferings? What does this tell us about our salvation and what we are saved from? What is the Biblical teaching on this topic?
- Why have some objected to the idea of the wrath of God? How does Grudem answer this objection?

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- What are the terms the Bible uses in talking about the atonement? What do they tell us about Jesus taking the wrath of God in our stead? What conclusion does Grudem make from this? Why is this important?
- What is meant by the phrases "penal substitution" and "vicarious atonement"? What do they tell us about what Christ accomplished? What do they tell us about the salvation we experience and what we have been saved from?
- In what ways have some tried to deny penal substitutionary atonement? What arguments have they used? How does Grudem respond to this denial? What difference does it make?
- What are the four needs we have that are met by the atonement? What are the four Biblical words that describe how Christ met those four needs? What is the Biblical evidence for each? What does each term tell us about what Christ accomplished? What does each tell us about our salvation and how our lives have been changed? How should we respond to each idea?
- How were we redeemed from bondage to sin and satan? Why does Grudem insist that ransom was not paid either to sin or satan? What difference should this redemption make in our lives?
- Describe each of the other views of the atonement taught throughout history. What do they claim about what Christ accomplished? What evidence do they give? What is Grudem's evaluation of them? What are the reasons Grudem gives against each view? Do you agree? Why or why not?
- What is Grudem's assessment of the phrase "he descended into hell" contained in the early creed? What are the possible interpretations and implications of this phrase? Which does Grudem accept and/or reject? What difference does this make?
- Review and reflect on the "Review Questions" and "Questions for Personal Application."

For Grudem Chapter 17 – *Common Grace* (pp. 331-339)

- What is the main question which this chapter addresses?
- Why did Adam and Eve not die at once after they sinned? How is this different from the angels?
- How does Grudem define "common grace"? What does this tell us about God? What does this tell us about the world we live in? What difference does this make?
- How is common grace different from saving grace? How is it NOT different?
- Describe the categories and examples Grudem gives of common grace in different realms. What is the Biblical evidence for this? What other examples could you add from your own experience or observation?
- How is God's common grace related to humanity's knowledge of God? What are the implications of this?
- How is God's common grace related to humanity's knowledge of our universe (e.g. through science and technology)? What are the implications of this?
- How is God's common grace shown in the human moral order and conscience? What are the implications of this?
- How is God's common grace shown in artistic and other creative skills and activities? What are the implications of this?
- How is God's common grace shown in human communities and social organization? What are the implications of this?
- How is God's common grace demonstrated in the religious realm? How should we respond to this?
- What are the limitations of common grace, according to Grudem? What difference does this make? How should we apply these truths?

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- Describe each of the reasons for God's grace in your own words. What is the Biblical evidence for each? What does each tell us about the character of God? How does each truth help us in our relationship with God? How should we respond?
- How does Grudem suggest we respond to God's common grace? Why?
- Review and reflect on the "Review Questions" and "Questions for Personal Application."

For Grudem Chapter 18 – *Election* (pp. 340-355)

- What are the two main questions which this chapter addresses?
- What is "election"? How does this relate to other parts of God's work to save His people? How does Grudem intend to cover these various aspects of the application of salvation?
- What is the "Order of Salvation" and what items are included in this list? How are they related to each other, and why are they put in this order? When, according to Grudem, does each item occur?
- How does Grudem define "predestination"? How is it related to "election"? What does Grudem think of the term "double predestination"? Why?
- How does Grudem define "election"? What approach does Grudem take in this chapter in examining election?
- What is the Biblical evidence Grudem cites for the idea of predestination? How is this related to people believing in Christ for salvation? What did you learn from this survey of Biblical passages? What difference does this make?
- According to Grudem, how does the New Testament present the teaching of election? What does this tell us about the meaning and purpose of the doctrine of election? Why does this matter?
- How is election a comfort to God's people? How does it encourage our worship? How does it help our humility? How does it encourage our evangelism and hope? How should we respond?
- How does Grudem define "fatalism" and "mechanistic system"? How does he respond to the claim that election entails either of these ideas? What are the reasons and Biblical evidence he gives? How should this inform our thinking about election?
- Does Grudem agree with the claim that people are predestined based on God's foreknowledge of their faith? Why or why not? What evidence is given? What does the answer to this controversy tell us about the nature of election? What is the Biblical data in favor of either answer (for or against this view)? What are the implications of either answer? What difference does it make?
- How is election related to human merit? If our foreseen faith were the cause of our election, what conclusion does Grudem draw from this? What does this possibility tell us about the doctrine of election? How does this possibility contribute to answering the controversial question raised in this section?
- What is the "very simple question" which Grudem asks to highlight the difference between the two views of election? What does this question tell us about the nature of election? What difference does it make?
- Summarize Grudem's point about the relation of predestination based on foreknowledge to free choice. What does this tell us about the doctrine of election?
- What conclusion does Grudem make about the reason for election and its nature? What is meant by the phrase "unconditional election"? What are the other possibilities which this view rejects? How should we respond to this?

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- What are the objections raised to the doctrine of election? How does Grudem respond to them?
- How does Grudem respond to the claim that election infers we lack genuine choice? Why does he highlight the definition of "free will"? What are the various possible definitions? What are the implications of either definition? Which does Grudem use in this discussion? What difference does this make for the objection?
- What does Grudem say is the "mistaken assumption underlying this objection"? What does this tell us about the nature of this argument, and about the doctrine of election?
- How does Grudem respond to the claim that unbelievers never had a chance to believe? What are the two responses he makes? What is the Biblical evidence given for each?
- How does Grudem respond to the claim that election is unfair? What are the two responses he makes? What is the Biblical evidence for each? What factor is involved in election "beyond the requirements of fairness and justice," according to Grudem?
- How does Paul (in Rom. ch. 9) answer the "fairness" objection? What does this tell us about this objection? What does this tell us about the doctrine of election? How should we respond?
- How does Grudem respond to the claim that God wills to save everyone? What is the Biblical evidence for this claim? How does Grudem (and the Reformed perspective) understand these passages? According to this understanding, what does this tell us about election?
- What is the point that Grudem makes about the Arminian understanding of these passages? What does this tell us about the difference between the Reformed and the Arminian conception of God's will? How do they agree? How do they disagree? What is valued most highly in either system? What difference does this make?
- How does Grudem define the term "reprobation"? How is this related to election? In what ways is this not parallel to election?
- Why is the doctrine of reprobation so difficult? How does Grudem address this?
- What is the Biblical evidence for reprobation?
- How does Grudem suggest we approach the doctrine of reprobation?
- How is reprobation connected to God's glory? What difference does this make?
- What are the differences between election and reprobation? Why are these important for us to understand? Why does Grudem reject the term "double predestination"? How should we respond to this?
- According to Grudem, what are the practical applications of the doctrine of election? How should we respond to these?
- Review and reflect on the "Review Questions" and "Questions for Personal Application."

For Grudem Chapter 19 – *The Gospel Call* (pp. 356-360)

- What are the two main questions which this chapter addresses?
- How does the Gospel call fit in the order of salvation (see p. 340)? How is it related to other aspects of our salvation?
- What does Grudem mean by "calling"? Who does the calling? What is the Biblical evidence for this doctrine?
- How is this calling related to the power of God? How is this connected to the idea of "effective calling"? How is this different from other kinds of calls? How is it related to human proclamation?
- How does Grudem define "effective calling"? How is this related to human response? How is this related to prayer? What is the Biblical evidence for effective calling?

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- How does Grudem distinguish "effective calling" from "the gospel call in general"? How are the terms "external calling" and "internal calling" used in this distinction? What does this distinction tell us about effective calling? Why is this important? What difference does it make in our understanding? What difference does it make in our practice?
- According to Grudem, what three elements/truths must be included in a Gospel presentation? Why is each of these necessary for understanding of and response to the offer of salvation? Is agreeing with these three facts enough for salvation? Why or why not? What does this tell us about our evangelistic activities?
- How is an invitation to response part of the gospel proclamation? How should Christians think about Jesus's invitations given in the Bible? How are repentance and faith involved in this response? How should this be a part of our evangelism?
- What are God's promises connected with the Gospel? How should these be a part of our evangelism?
- Why is the Gospel call important, according to Grudem? What Biblical evidence does he give? How does this call connect with our human nature? What difference does this make?
- Review and reflect on the "Review Questions" and "Questions for Personal Application."

For Grudem Chapter 20 – *Regeneration* (pp. 361-368)

- What is the main question which this chapter addresses?
- How does Grudem define the term "regeneration"? What does this tell us about our salvation?
- What does Grudem highlight about the difference between regeneration and other elements of the application of redemption? What is the Biblical evidence for this? What does this tell us about regeneration? What difference does this make?
- Which person(s) of the Trinity is/are involved in our regeneration? What is the Biblical evidence for this?
- What does Grudem say is the connection between effective calling and regeneration? What does this tell us about our salvation? What does this teach us about evangelism?
- How does Grudem define "irresistible grace"? How does this concept contribute to our understanding of regeneration? How can this term be misunderstood? How can we protect and apply a correct understanding in our doctrine of regeneration?
- What does Grudem teach about the exact nature of regeneration? What do we know about the ways in which we are changed? What do we know about the timing of these changes? What does this teach about the variety of conversion experiences which people have?
- What does Grudem teach about the connection between this regeneration and conversion/saving faith? What is the evidence he gives for this? How do we typically experience the timing of these things? What are the ways that this connection can be misunderstood and reversed? Why is it misunderstood and how can we protect ourselves from this mistake? How should this affect our evangelism?
- According to Grudem, what are the results of regeneration? What Biblical evidence is given for these? How are the fruit of the Spirit connected to regeneration? What does Grudem highlight as NOT being evidence of regeneration? What do these things tell us about the nature of regeneration? What difference does this make?
- Review and reflect on the "Review Questions" and "Questions for Personal Application."

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For Grudem Chapter 21 – *Conversion (Faith and Repentance)* (pp. 369-380)

- What are the three main questions which this chapter addresses?
- How does Grudem define "conversion"? What does this tell us about our salvation and the manner we experience it? What two factors are involved in this response (and are the two main topics of this chapter)?
- According to Grudem, how is faith related to knowledge? What are the false conceptions of this connection to be avoided? What is the Biblical evidence for this?
- Why are knowledge and approval not enough for conversion? What evidence does Grudem give for this? What is still lacking?
- How does Grudem define saving faith? How is this different from the inadequate kinds of "faith" discussed in the prior sections? What is the content of saving faith – i.e. Who is trusted, and what is He trusted for? What difference does this make?
- What does Grudem mean by "personal trust"? What is this contrasted with? How is this different from common uses of the terms "believe" and "faith"? What does this tell us about the nature of saving faith and genuine conversion? How does this apply?
- What is the significance of the Biblical language used to describe this personal trust? What does this tell us about saving faith and genuine conversion? Why does this matter?
- What are the three things that are necessary for genuine saving faith? What difference should this make for our evangelism and discipleship? How should you personally respond to this?
- How does Grudem define "repentance"? In what ways is repentance similar to faith? In what ways is it different? How can we tell genuine repentance from inadequate forms? What is the Biblical evidence for this? How should we respond?
- How is repentance related to faith in the experience of conversion? What do the phrases from John Murray tell us about this connection? What are the implications for the way we think about faith and repentance? What difference does this make?
- What does Grudem think of the possibility of someone accepting Christ "as Savior" but not "as Lord"? What evidence does he give for this?
- What do the standard lexicons tell us about the nature of repentance? What does this tell us about the relation of repentance and saving faith? What are the implications for the experience of genuine conversion? Why does this matter?
- What do the examples of Gospel preaching in the New Testament tell us in the words they use to command a response? What conclusion does Grudem draw from this? What difference should this make in our evangelism?
- Describe the understanding and teaching of the "Free Grace Movement." What are they trying to avoid by this teaching? What is Grudem's evaluation of their teaching? How does he respond?
- What is Grudem's conclusion about the Free Grace Movement? Why does this matter?
- What is Grudem's conclusion about praying to receive Christ? What are the reasons he gives? Do you agree? Why or why not? What difference does it make?
- How are faith and repentance in conversion related to the rest of Christian life? What is the Biblical evidence for this? How should we apply this truth?
- Review and reflect on the "Review Questions" and "Questions for Personal Application."

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For Grudem Chapter 22 – *Justification and Adoption* (pp. 381-398)

- What are the two main questions which this chapter addresses?
- What does Grudem say must be the next step in the process of applying redemption? Why must this be a part of the process? How is this related to the earlier parts of the process? Why is this an important doctrine?
- How does Grudem define "justification"? What are the two results included in this definition? How will Grudem cover these items in the following sections? Why?
- What is the difference between "making someone righteous" and "declaring someone righteous"? What does this distinction tell us about justification as described in the New Testament? What are the Biblical examples of this? What difference does this make?
- How does John Murray compare and contrast justification and regeneration? What did you learn from this distinction? How does it apply?
- What are the two aspects of God's declaration in our justification? Why are both aspects necessary for us? What is the Biblical evidence for each? What difference does each make?
- What is the question that Grudem raises about our justification? Have you ever asked that or a similar question in thinking about your salvation? How does Grudem answer those questions in the next section?
- How does Grudem define the word "imputes"? How is this idea seen in Scripture? What does this tell us about our justification?
- What is the reason God can declare us just, according to Grudem? What is the mistaken view which Grudem rejects? What reasons does he give for rejecting that view? What is the Biblical evidence given against the mistaken view?
- What, according to Grudem, is the traditional Roman Catholic view of justification? How is it different from what Grudem teaches? What are the implications and consequences of the Roman Catholic view? How did the Protestant Reformers respond to this view?
- What is the underlying cause of our justification? What is the Biblical evidence for this? How is this different from the Roman Catholic view? How should we respond to this?
- How is our faith related to our justification? How is it NOT related, according to Grudem? What is the Biblical evidence for the function of our faith in justification? What does this tell us about the role of our good works in justification? How does this apply?
- According to Grudem, why did God choose faith as the instrument of justification? What is faith the opposite of? What does this tell us about our justification and the role faith plays in this? What is the Biblical evidence for this? Why does it matter?
- How does Grudem explain what James wrote about justification? What is the Biblical evidence for this? Do you think this explanation fits well with the wider context and teaching of James and Paul? Does this demonstrate that Paul and James contradict each other? Why or why not?
- What does Grudem list as the practical implications of justification by faith alone? How do we, and how can we better experience the benefits of justification?
- How are good works related to justification? What is the Biblical evidence for this? What difference does it make?
- What is the "New Perspective on Paul" and how does it differ from the view of justification given by Grudem? How does Grudem respond to this view? What is the evidence he gives? What would be the consequence of believing the New Perspective instead of the traditional (Biblical) view?

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- How does Grudem define "adoption" in the context of our experience of salvation? How is it related to regeneration and justification?
- What are the implications of our adoption? What are the implications of this for our relationship with God? For our relationship with other believers? For our future? How should we respond to these things?
- Review and reflect on the "Review Questions" and "Questions for Personal Application."

For Grudem Chapter 23 – *Sanctification (Growth in Likeness to Christ)* (pp. 399-410)

- What are the two main questions which this chapter addresses?
- How does Grudem define "sanctification"? How is this related to the aspects of salvation already covered? How is it different? What does this tell us about sanctification?
- How is sanctification different from justification? What does this tell us about the nature of justification and the nature of sanctification? What difference does this make?
- What are the three stages of sanctification? What happens in each stage? How do/should we participate in each stage? What is the Biblical evidence for each stage?
- How is the first stage related to regeneration? What does this tell us about sanctification? What does this teaching tell you about your current Christian life? How should this apply?
- According to Grudem, what is the Christian's primary task in ongoing sanctification? What is the Biblical evidence for this? What is the Biblical teaching about how we should do this? How should you respond?
- What will happen at the final stage of our sanctification? When will this happen? What part(s) of us does this apply to? What will be the results? What does this tell us about our sanctification, and our salvation in general? What difference does this make?
- What does the chart tell us about our sanctification? What does this tell us about the normal Christian life? How does this apply?
- How does Grudem respond to the idea that we can be sinless in this life? What are the passages used to argue this view? How does Grudem interpret those passages? What alternative evidence does he give for the opposite view?
- How does Grudem suggest we respond to the fact that we are not yet sinless? How does he suggest we NOT respond? How does this apply in your own life?
- According to Grudem, why is it appropriate to use the word "cooperate" in speaking of our role in sanctification? How does Grudem describe God's role and our role? What is the Biblical evidence for each? What does this tell us about sanctification and how we should respond to this teaching?
- What does each person of the Trinity do in our sanctification?
- What does Grudem mean by the distinction between our "active" role and our "passive" role in sanctification? What is the Biblical evidence for each? How should we respond in each of these roles? What are the means given by which we should pursue sanctification? Evaluate your current use of these means and how you would like to improve in the future? What difference should this make in your everyday lifestyle?
- How does healthy sanctification affect our minds? How does it affect our heart's desires and emotions? How does it affect our physical bodies? What evidence of these have you observed in your own life? In what ways would you like to see greater changes in these areas in the future? What should you do to work toward those goals?

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- Describe the wide range of motives to pursue sanctification in your own life? What is the Biblical evidence for each? What stood out most to you? How can you leverage these motivations to continually grow in holiness?
- How is sanctification related to our joy and peace? What evidence does Grudem give for this? How should this aid in our motivations to pursue sanctification? How should we respond?
- Review and reflect on the "Review Questions" and "Questions for Personal Application."

For Grudem Chapter 24 – *The Perseverance of the Saints (Remaining a Christian)* (pp. 411-425)

- What are the two main questions which this chapter addresses?
- How does Grudem define "perseverance of the saints"? What are the two parts of the definition? How are those two parts related to each other? What difference does this make?
- What is the Biblical evidence that the truly born again will persevere (or be preserved)? How does Grudem respond to alternate understandings of these passages and their significance for this doctrine?
- What is an "arrabon"? What is the significance of this term for the doctrine of perseverance? What does this tell us about The Holy Spirit and His role in our perseverance?
- What is the Biblical evidence for the conditional nature of our salvation, and the necessity of continuing in faith? Why, according to Grudem, did the Biblical writers include such statements and warnings in the New Testament? What conclusion does Grudem make from these passages?
- What does Grudem suggest about those who do fall away after appearing to be Christians? What is the evidence he gives for this? What does the example of Judas and false brothers suggest we should not assume? What are the possible explanations for unbelievers in a church congregation? What do the parable of the sower and the vine & branches teach us about this? How should we respond?
- How is the typical Arminian understanding different from the one Grudem advocates? How does Grudem respond?
- What do the passages in Hebrews contribute to this doctrine? What are the different possible understandings of these passages? How does Grudem interpret them? What evidence does he give? How does this fit into the overall teaching of the entire epistle to the Hebrews? How does the phrase "things that belong to salvation" influence our understanding of that passage?
- Describe each of the ways a genuine believer can experience assurance of salvation? What is the Biblical evidence for each? To what level do you personally have these experiences? What can be done to ensure that your conversion is genuine and you experience assurance?
- What kind of things are evidence of the Holy Spirit's regenerating work? What is the Biblical evidence for each? Do you and the people around you observe that kind of evidence in your life? Why or why not?
- How does 2 Peter tell us we can grow in our Christian life and not stagnate or backslide? How can we put these things into practice?
- How should a good pastor counsel those who are backsliding, according to Grudem? How does this show a danger in the phrase "eternal security"? How should we protect against that danger?
- How does Grudem respond to the question about how much change is needed for assurance? How does this question misunderstand the Biblical teaching? What is the correct view? What difference does it make?
- Review and reflect on the "Review Questions" and "Questions for Personal Application."