

WHAT IS REFORMED THEOLOGY?

Class Handouts

Uptown Church

Dr. Michael Kruger

What is Reformed Theology?

Class #1: The Foundation of Reformed Theology: The Supremacy of God

I. Introduction

II. The Definition of Reformed Theology

A. “Theology”

B. “Reformed”

1. From the Protestant Reformation
2. Not an “Innovation” but “Renovation”
3. Found today mainly in Evangelical Presbyterian Churches (and some Baptists and others)

III. The Foundations of Reformed Theology

A. Centered on God Alone (*Soli Deo Gloria*)

1. God’s Sovereignty
2. God’s Holiness

A. Based on God's Word Alone (*Sola Scriptura*)

1. Contra Roman Catholicism

2. Contra Modern Approaches

B. Committed to Salvation by Faith Alone (*Sola Fide*)

1. Luther's Journey

2. Justification by Faith Alone: God declares us to be righteous (even while we are sinful) through faith and based on the righteousness of Christ.

What is Reformed Theology?

Class #2: The Supremacy of God in Salvation: Total Depravity

I. Introduction: What are the 5 Points of Calvinism?

A. Historical Origins

B. T.U.L.I.P.

1. Total Depravity (Inability)
2. Unconditional Election
3. Limited (Particular) Atonement
4. Irresistible Grace
5. Perseverance of the Saints

II. The Definition of Total Depravity: What Does This Mean?

- A. WCF: “Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from God, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.”
- B. In what areas do we see our culture reject this Truth?

III. The Source of Total Depravity: Why Are Men Born Sinful?

A. Doctrine of Original Sin

B. Objections to Original Sin

IV. The Extent of Total Depravity: How Far Did We Fall?

A. What Total Depravity Does Not Mean:

A. What Total Depravity Does Mean: Romans 3:10-12

1. Inability to _____

2. Inability to _____

1 Cor 2:14
John 8:43

3. Inability to _____

Rom 8:7
John 3:19
John 6:44

V. The Implications of Total Depravity: What Difference Does it Make?

A. God Would be Entirely Just to Save No One

B. Man Has “Free Will,” But It Is Enslaved to Sin

C. If Man is Spiritually Dead and Unable to Choose God, then God must Choose Him

Unconditional Election

Definition: God does not choose us for salvation based on any goodness or prior condition in us, but only based on his divine prerogative.

The History of the five points of Calvinism

After Jacob Arminius died (1609) his followers systematized his teaching. The two of his followers who did this were Simon Episcopius and Jan Uytenbogaert. These two led Arminius' followers in 1610 of setting out their views in a systematic fashion. They were set out in the 'Arminian Articles of Remonstrance'. There were five articles in all, and the Synod of Dort (1618-19) declared them heretical and responded with what has come to be known as the Five Points of Calvinism.

Conditional Election. Arminius taught that God elected us but that the election was conditional. Arminius taught that our election was based on two things: God's foreknowledge of those who would believe and the belief of those who would be saved. Since they are the ones who would choose to believe then they are distinctly different from the "incorrigible and unbelieving". The prior condition of their belief and God's foreknowledge was the cause of our election.

Arminian Articles (1610)

Article 1

That God, by an eternal and unchangeable purpose in Jesus Christ his Son, before the foundation of the world, hath determined, out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this his son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the Gospel in John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," and according to other passages of Scripture also

The Problems with Conditional Election

1. It flies in the face of the sin nature, we are all equally sinful, some of us are not better, more prone to faith, than others. Total Depravity precludes our turning to Christ in faith on our own. The worst sinner can be saved, by grace.

Romans 3:11-12 there is no one who understands, no one who seeks God. 12 All have turned away, they have together become worthless; there is no one who does good, not even one."

Romans 3:23 for all have sinned and fall short of the glory of God

1 Timothy 1:15-16 Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. 16 But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his

unlimited patience as an example for those who would believe on him and receive eternal life.

2. Were it true, then our election would mean that there is some positive condition in us for which we were elected. It is by virtue of our eventual faith. But Scripture says there is **no merit** in us that deserves election:

Deuteronomy 7:7-8 The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. 8 But it was because the LORD loved you and kept the oath he swore to your forefathers that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt.

1 Corinthians 1:26-31 Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. 27 But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. 28 He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, 29 so that no one may boast before him. 30 It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. 31 Therefore, as it is written: “Let him who boasts boast in the Lord.”

3. Were this true there would be some reason to think ourselves intrinsically superior to the lost, that is, we were wise enough or spiritual enough to believe therefore we are saved. Scripture says our salvation is a gift entirely and therefore **magnifies God’s mercy** since we are undeserving sinners.

Ephesians 2:8-9 For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— 9 not by works, so that no one can boast.

Romans 9:15-16 For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” 16 It does not, therefore, depend on man’s desire or effort, but on God’s mercy.

Titus 3:4-5 But when the kindness and love of God our Savior appeared, 5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,

4. Were it true then **human will** would be the final determining factor in who is saved, not divine will.

1 John 4:19 We love because he first loved us.

Romans 9:15-16 For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” 16 It does not, therefore, depend on man’s desire or effort, but on God’s mercy.

A Closer Look at Unconditional Election

1. Problems and objections

- a. But don't we contribute faith?
- b. What about good works and our salvation?
- c. Didn't I decide to follow Christ, isn't that good?
- d. How can we be held responsible if it depends on His election?
- e. How can the Bible sincerely say: 2 Peter 3:9 The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance. (NIV)

2. What unconditional election does not mean

- a. God has no reason to choose some
- b. God is capricious in his election
- c. God elects based on his foreknowledge of those who will believe
- d. Man has no free will

3. What it means

- a. there is no good in us that determines our election, we contribute nothing to our salvation.
- b. God chooses us based on his own desire not our goodness.
Ephesians 1:11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,

John 6:37 All that the Father gives me will come to me, and whoever comes to me I will never drive away.

John 15:16 You did not choose me, but I chose you and appointed you to go and bear fruit — fruit that will last. Then the Father will give you whatever you ask in my name.

Acts 13:48 When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed. (NIV)

Ephesians 1:4-6 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love 5 he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will — 6 to the praise of his glorious grace, which he has freely given us in the One he loves.

4. Why it is important

- a. Makes us thankful. No one saved can think that they were better than the unsaved, or had some good thought or deed or faith that caused their salvation!
- b. Gives us peace knowing that we contribute nothing to our salvation and therefore it does not depend on that contribution continuing. It makes us rest secure!
- c. Gives us hope that even the most "unworthy", the worst looking sinner can be saved.

What is Reformed Theology?

Class #4: The Supremacy of God in Salvation: Limited Atonement

Intro and Review

I. The Issue of Limited Atonement

A. Did Christ die for the sins of every human being, or for the sins of the elect only?

B. Everyone “limits” the atonement in some way

II. The Case for Limited Atonement

A. The Argument from Election

B. The Argument from the Substitutionary Atonement

C. The Argument from the Scriptures

- ^{1.} NIV **John 17:6** “I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word.⁷ Now they know that everything you have given me comes from you.⁸ For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me.⁹ I pray for them. I am not praying for the world, but for those you have given me, for they are yours.¹⁰ All I have is yours, and all you have is mine. And glory has come to me through them.

1. ^{NIV} **Matthew 20:28** just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

2. ^{NIV} **John 10:14** “I am the good shepherd; I know my sheep and my sheep know me—¹⁵ just as the Father knows me and I know the Father— and I lay down my life for the sheep.

3. ^{NIV} **John 6:36** But as I told you, you have seen me and still you do not believe.³⁷ All that the Father gives me will come to me, and whoever comes to me I will never drive away.³⁸ For I have come down from heaven not to do my will but to do the will of him who sent me.³⁹ And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.

III. Implications of Limited Atonement

A. The Death of Christ was Successful and will not Fail

B. Christ Has a Special Love for you and Died Specifically for You

C. We May Need to Rethink the Way we Speak to Non-Christians about the Death of Jesus

What is Reformed Theology: Irresistible Grace

I. Intro

II. The Core Question of Irresistible Grace

A. Core Question: If a Person is Dead in their Sins, How do they become Born Again in Jesus Christ?

1. Issue here is getting from death to life, from point A to point B.
2. What distinguishes between one man who believes, and another who doesn't ?

B. Common Answer: Faith

1. Most people believe that faith is the first thing that a person does to get out of this problem. If he believes, then he is born again and given new life. Faith precedes new birth.
2. What is the problem with this?
 - a) What would cause this person to believe? How can a dead person believe, or even want to believe?
 - b) **Moreover, it makes the solution to the problem of sin lie with man. He must take the deciding step. He must do something about his problem. He must believe.
 - c) **It could theoretically allow men to thwart God's plan. If all rests with men's response, their decision, then God is on the sidelines. God is an observer. God continually tries to make his case, but its really up to man. And apparently God has not done such a good job of this because so many have perished without Christ.

C. Biblical Answer: Regeneration

1. What is Regeneration?

All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed and accepted time, effectually to call,(1) by His Word and Spirit,(2) out of that state of sin and death in which they are by nature, to grace and salvation by Jesus

Christ;(3) enlightening their minds spiritually and savingly to understand the things of God;(4) taking away their heart of stone, and giving unto them a heart of flesh;(5) renewing their wills, and, by His almighty power determining them to that which is good;(6) and effectually drawing them to Jesus Christ;(7) yet so as they come most freely, being made willing by His grace.(8)

a) **Titus 3:5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,**

^{NIV} **John 3:3** In reply Jesus declared, “I tell you the truth, no one can see the kingdom of God unless he is born again.”⁴ “How can a man be born when he is old?” Nicodemus asked. “Surely he cannot enter a second time into his mother’s womb to be born!”⁵ Jesus answered, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.⁶ Flesh gives birth to flesh, but the Spirit gives birth to spirit.⁷ You should not be surprised at my saying, ‘You must be born again.’ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.”

^{NIV} **Ezekiel 36:26** I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.

2. Regeneration Precedes Faith

a) This is the radical teaching of Reformed theology, that a person doesn’t believe in order to have new life, but that they have new life in order to believe and receive Jesus Christ.

^{NIV} **1 Corinthians 12:3** Therefore I tell you that no one who is speaking by the Spirit of God says, “Jesus be cursed,” and no one can say, “Jesus is Lord,” except by the Holy Spirit.

^{NIV} **Acts 16:14** One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul’s message.

^{NIV} **1 John 5:20** We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true— even in his Son Jesus Christ. He is the true God and eternal life.

3. Can the Grace of Regeneration be Resisted?

Some would argue that Grace is only offered to the unbeliever to help him overcome his sinfulness. But it

a) need not be received. The sinner can refuse to cooperate with the grace offered to him.

b) What is the problem with this idea?

(1) What factor allows the sinner to decide whether or not he wants to cooperate with grace? If its own fleshly nature deciding such a thing, he will always decide against grace!

(2) And if he were to decide for grace out of his sinful nature, then he never needed grace to begin with! He already, apart from grace, was able to choose the good option. This again gives too high a position to the sinner and ignores total depravity.

c) Dead people cannot decide whether they want to be given new life. Look at the example of Lazarus. He cannot resist being made alive again. He is totally passive.

d) Warfield: Sinful man stands in need, not of inducements or assistance to save himself, but precisely of saving; and Jesus Christ has come not to advise, or urge, or woo, or help him to save himself, but to save him.”

^{NIV} **John 6:37** All that the Father gives me will come to me, and whoever comes to me I will never drive away.³⁸ For I have come down from heaven not to do my will but to do the will of him who sent me.³⁹ And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.

e)

f) **Again the issue is: Does God actually save sinners, or only make salvation possible for sinners and thus allowing sinners to save themselves?

II. Objections to Irresistible Grace

A. Doesn't Irresistible Grace violate man's free will?

No, the issue here is not forcing someone to do something against their will, but to give them new life so that they are

1. willing. Men who come to Christ, come willing and come wanting, not forced.
2. We all have experiences where we change our minds and gladly doing something that we before opposed. The renewed heart that God provides gives us that new perspective.

B. But Doesn't God call the sinner to repent, believe, and obey? Why would God call the sinner to do something he cannot do?

1. God is telling the sinner what he ought to do, what he needs to do, not what he can do
2. Does Jesus contradict himself, when he invites all to come to him, and then says you cannot come to me unless the father draws you?
3. Does not God call us to be perfect holiness as he is holy, knowing all along that we cannot possibly keep such a command?

II. Application of Irresistible Grace

A. All Believers have a Changed and Renewed Nature

1. Some groups out there who put regeneration after faith, think that the work of renewal that the Spirit performs can be resisted by the believer. So, he can be saved, but still be carnal and have a hard heart. He can have Jesus as savior and not as Lord.
2. The reformed view of irresistible grace challenges that view. All believers are given a new heart that loves God and pursues him. That is the foundation for why Christians should live holy lives. We live holy lives because has now given us the power and desire to do so.

B. Our Faith is not a "good work" that caused God to save us

1. Sometimes we think that faith causes salvation. Really, in some ways, it is salvation that causes faith.
2. Our faith is not a good work. It is the result of God's actions to raise us from spiritual death.

What is Reformed Theology?

Study #7: Covenant Theology Part I

Intro and Review

I. Definition of a Covenant

“A sovereignly given arrangement by which man might be blessed.”

- A. A Covenant is a relationship between two parties
- B. A Covenant has certain obligations
- C. A Covenant has certain promises
- D. A Covenant has a representative/mediator

II. Covenant of Works

A. Components

- 1. Parties
- 2. Obligations
- 3. Promises
- 4. Mediator

B. Implications

- 1.
- 2.

III. Covenant of Grace

A. Components

- 1. Parties
- 2. Obligations
- 3. Promises
- 4. Mediator

B. Unity of the Covenant

C. Implications

- 1.
- 2.
- 3.

I. Illustration of Covenant Theology

A. Genesis 3:15

B. Genesis 15

1. “Seed” (Gal 3:16)
2. “Land” (Heb 11:10, 15-16)
3. Covenant Ceremony (Gen 15)

^{NIV} **Genesis 3:15** And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”

^{NIV} **Genesis 15:1** After this, the word of the LORD came to Abram in a vision: “Do not be afraid, Abram. I am your shield, your very great reward.”² But Abram said, “O Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?”³ And Abram said, “You have given me no children; so a servant in my household will be my heir.”⁴ Then the word of the LORD came to him: “This man will not be your heir, but a son coming from your own body will be your heir.”⁵ He took him outside and said, “Look up at the heavens and count the stars— if indeed you can count them.” Then he said to him, “So shall your offspring be.”⁶ Abram believed the LORD, and he credited it to him as righteousness.⁷ He also said to him, “I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it.”⁸ But Abram said, “O Sovereign LORD, how can I know that I will gain possession of it?”⁹ So the LORD said to him, “Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon.”¹⁰ Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half.¹¹ Then birds of prey came down on the carcasses, but Abram drove them away.¹² As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him.¹³ Then the LORD said to him, “Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years.¹⁴ But I will punish the nation they serve as slaves, and afterward they will come out with great possessions.¹⁵ You, however, will go to your fathers in peace and be buried at a good old age.¹⁶ In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.”¹⁷ When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces.¹⁸ On that day the LORD made a covenant with Abram and said, “To your descendants I give this land, from the river of Egypt to the great river, the Euphrates—¹⁹ the land of the Kenites, Kenizzites, Kadmonites,²⁰ Hittites, Perizzites, Rephaites,

^{NIV} **Galatians 3:16** The promises were spoken to Abraham and to his seed. The Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ.

3:29 If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.

^{NIV} **Hebrews 11:10** For he was looking forward to the city with foundations, whose architect and builder is God.¹¹ By faith Abraham, even though he was past age— and Sarah herself was barren— was enabled to become a father because he considered him faithful who had made the promise.¹² And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.¹³ All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth.¹⁴ People who say such things show that they are looking for a country of their own.¹⁵ If they had been thinking of the country they had left, they would have had opportunity to return.¹⁶ Instead, they were longing for a better country— a heavenly one. Therefore God is not ashamed to be called their

CLASS 8: Covenant Theology Applied

I. Review of Last Week

Covenant of Works and Covenant of Grace

II. Covenant Theology & the Unity of Scripture

A. Tracing God's Promises: Gen 3, to Gen 15, to Gal 3

B. Conclusion: There is one Unified Covenant of Grace

III. Covenant Theology & The Law

A. *The Moral Law: 10 Commandments*

3 Uses of Moral Law:

- _____
- _____
- _____

Legalism vs. Antinomianism

B. Ceremonial Law

- i.e. food laws, sacrificial laws, offerings, tabernacle
- *See Col. 2:14-17; Eph. 2:15-16; Dan. 9:27*

C. Civil Law

- Laws associated with government of Israelite nation-state
- *See 1 Peter 2:13-14; 1 Cor. 5:13; Deut. 17:7*

IV. Covenant Theology & Israel

A. Teaching of Dispensationalism

B. Teaching of Covenant Theology

Promises:

- 1) God will give Abram Land
- 2) God will give him a great Nation
- 3) God will make Abram's Name great
- 4) God will bless all people through Abram
- 5) God promises offspring (and subsequently descendants)

Ultimate Fulfillment:

- 1) Land fulfilled in the Church's home—Hebrews 11:10,16
- 2) Nation fulfilled in Church—1 Peter 2:9 (Exodus 19:6; Deut. 7:6)
- 3) Abraham's name made great through the Church—Gal. 3:8-9
- 4) All Nations Blessed through the Church—Gal. 3:6-7
- 5) Promised offspring fulfilled in head of church—Gal. 3:16

C. Who are the Israelites?

Romans 2:28-29	Those who have circumcised hearts
Romans 9:6-9	Those who believe in the promise
Gal. 6:16	Israel of God: gentile believers
Acts 7:38	The Israelites are the church in the wilderness
Colossians 2:11-12	Gentiles have been circumcised through Christ
Philippians 3:3	Circumcised are those who glory in Christ
Romans 11	Includes the root (believing Jews) & branches (Gentiles)

CONCLUSION: ISRAEL = CHURCH

V. Other Implications of Covenant Theology

- 1) Infant Baptism and Lord's Supper—Covenant Signs
- 2) Church Community—Covenant Community
- 3) Personal Growth: Covenant Security, Covenant Direction (proper role of law); Covenant Discipline (Psalm 89:30-34); Covenant Providence
- 4) Worship—As a time of Covenant renewal

^{NIV} **Genesis 3:15** And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”

^{NIV} **Genesis 15:1** After this, the word of the LORD came to Abram in a vision: “Do not be afraid, Abram. I am your shield, your very great reward.”² But Abram said, “O Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?”³ And Abram said, “You have given me no children; so a servant in my household will be my heir.”⁴ Then the word of the LORD came to him: “This man will not be your heir, but a son coming from your own body will be your heir.”⁵ He took him outside and said, “Look up at the heavens and count the stars— if indeed you can count them.” Then he said to him, “So shall your offspring be.”⁶ Abram believed the LORD, and he credited it to him as righteousness.⁷ He also said to him, “I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it.”⁸ But Abram said, “O Sovereign LORD, how can I know that I will gain possession of it?”⁹ So the LORD said to him, “Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon.”¹⁰ Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half.¹¹ Then birds of prey came down on the carcasses, but Abram drove them away.¹² As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him.¹³ Then the LORD said to him, “Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years.¹⁴ But I will punish the nation they serve as slaves, and afterward they will come out with great possessions.¹⁵ You, however, will go to your fathers in peace and be buried at a good old age.¹⁶ In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.”¹⁷ When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces.¹⁸ On that day the LORD made a covenant with Abram and said, “To your descendants I give this land, from the river of Egypt to the great river, the Euphrates—¹⁹ the land of the Kenites, Kenizzites, Kadmonites,²⁰ Hittites, Perizzites, Rephaites,

^{NIV} **Galatians 3:16** The promises were spoken to Abraham and to his seed. The Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ.

3:29 If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.

^{NIV} **Hebrews 11:10** For he was looking forward to the city with foundations, whose architect and builder is God.¹¹ By faith Abraham, even though he was past age— and Sarah herself was barren— was enabled to become a father because he considered him faithful who had made the promise.¹² And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.¹³ All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth.¹⁴ People who say such things show that they are looking for a country of their own.¹⁵ If they had been thinking of the country they had left, they would have had opportunity to return.¹⁶ Instead, they were longing for a better country— a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.¹⁷ By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son.

