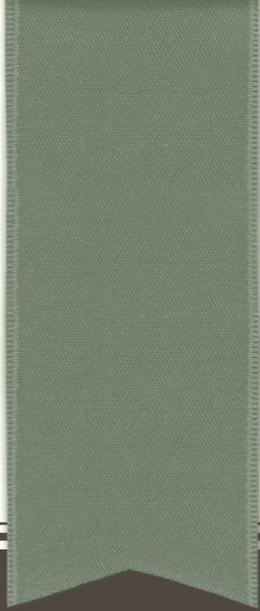


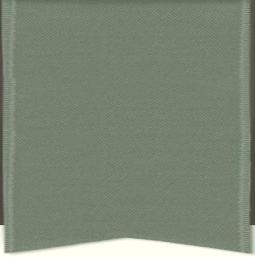
Q & A

Biblical – Christ-centered – Trusting – Teachable





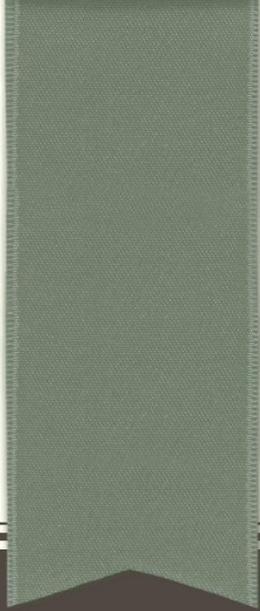
QUESTION



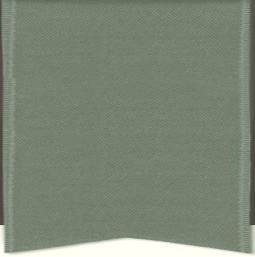
Is there a point in prayer or life where you can question the Lord, or must you accept that it is all according to His plan? If there is a point where you can question, then how must we address it in prayer?

And Zechariah said to the angel, “How shall I know this? For I am an old man, and my wife is advanced in years.”

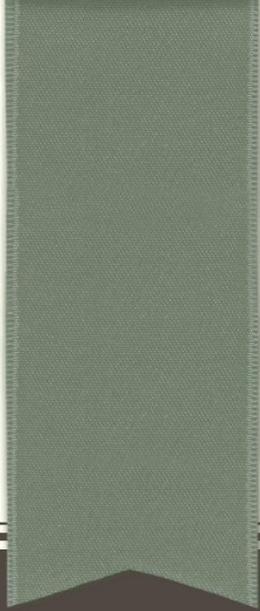
And Mary said to the angel, “How will this be, since I am a virgin?”



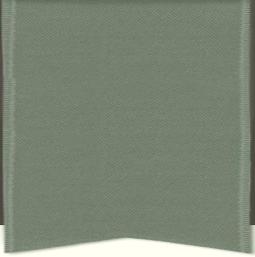
QUESTION



Can you explain Mark 11 – why would Jesus curse a fig tree not bearing fruit OUT of its season? How is this related to the teaching on prayer in the rest of the chapter? And since we know v23 is not teaching a message of ‘prosperity’ prayer, what is He saying to us about doubt and faith in prayer?



QUESTION

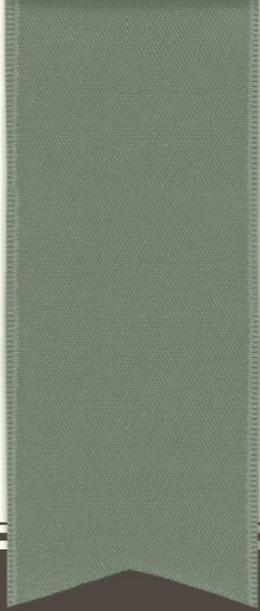


Regarding prayer, 1 Peter 3:7 ... what exactly is meant by hindered?

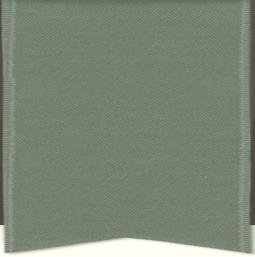
Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.

“No Christian husband should presume to think that any spiritual good will be accomplished by his life without an effective ministry of prayer. And no husband may expect an effective prayer life unless he lives with his wife ‘in an understanding way, bestowing honour’ on her. To take the time to develop and maintain a good marriage is God’s will; it is serving God; it is a spiritual activity pleasing in his sight.”

Wayne Grudem



QUESTION



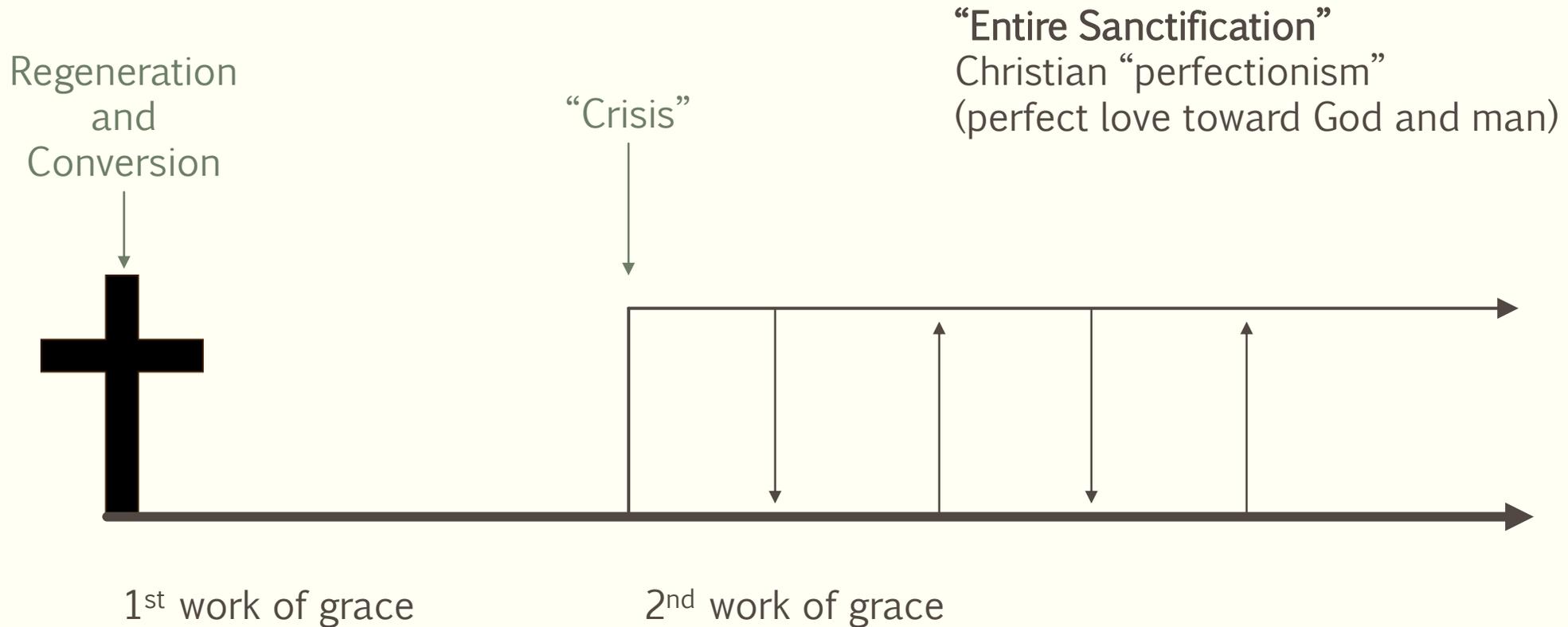
I believe that the Bible teaches that salvation is utterly and completely a work of God. My question is regarding sanctification. Without really thinking it through, I have thought that sanctification is a result more of a “joint effort” between the Holy Spirit and me in the form of the ordinary means of grace, but I have seen teaching on the subject that says that sanctification, too, is God’s work alone. So that’s my question. Is sanctification monergistic or synergistic? Or can those words even be used?

Is Sanctification Monergistic or Synergistic?

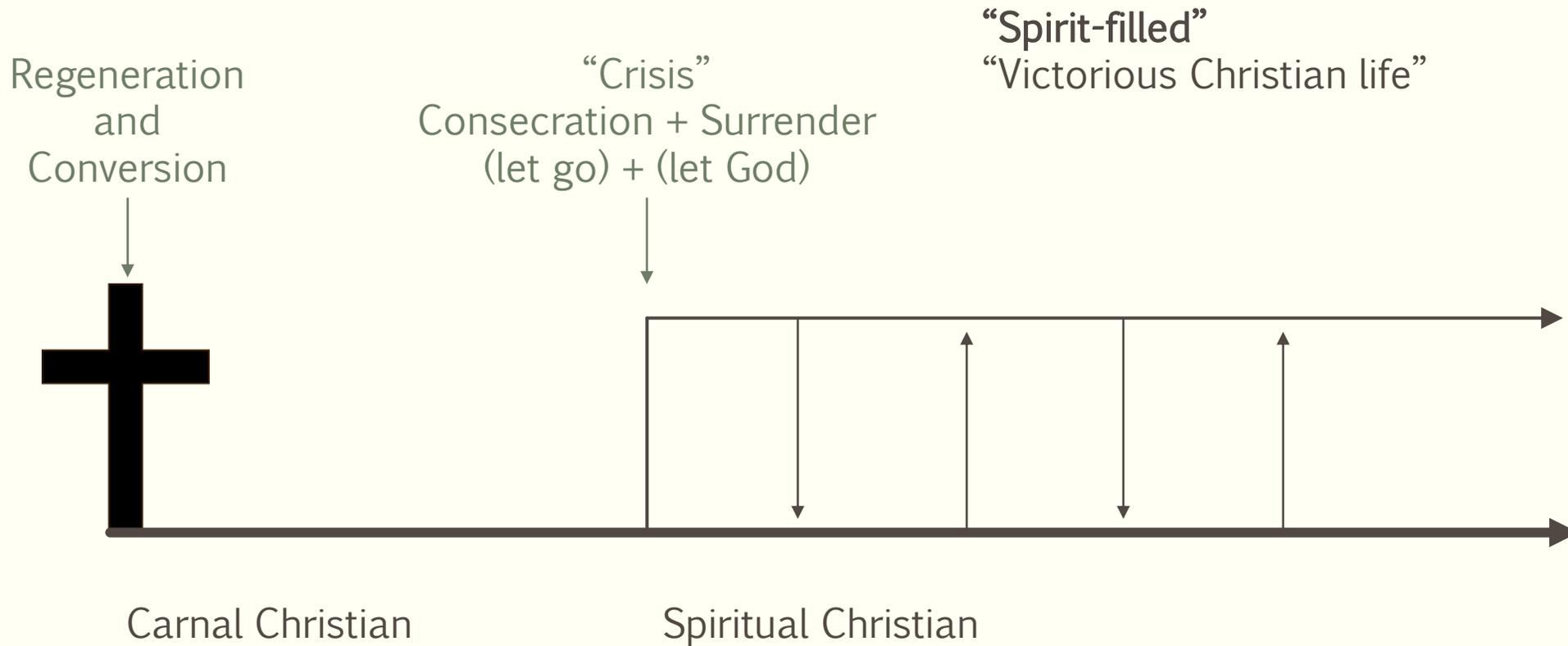
- **Monergistic** — mono (alone) + ergon (work)
- **Synergistic** — syn (together) + ergon (work)

*Now may the **God** of peace **himself** sanctify you **completely**, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.*

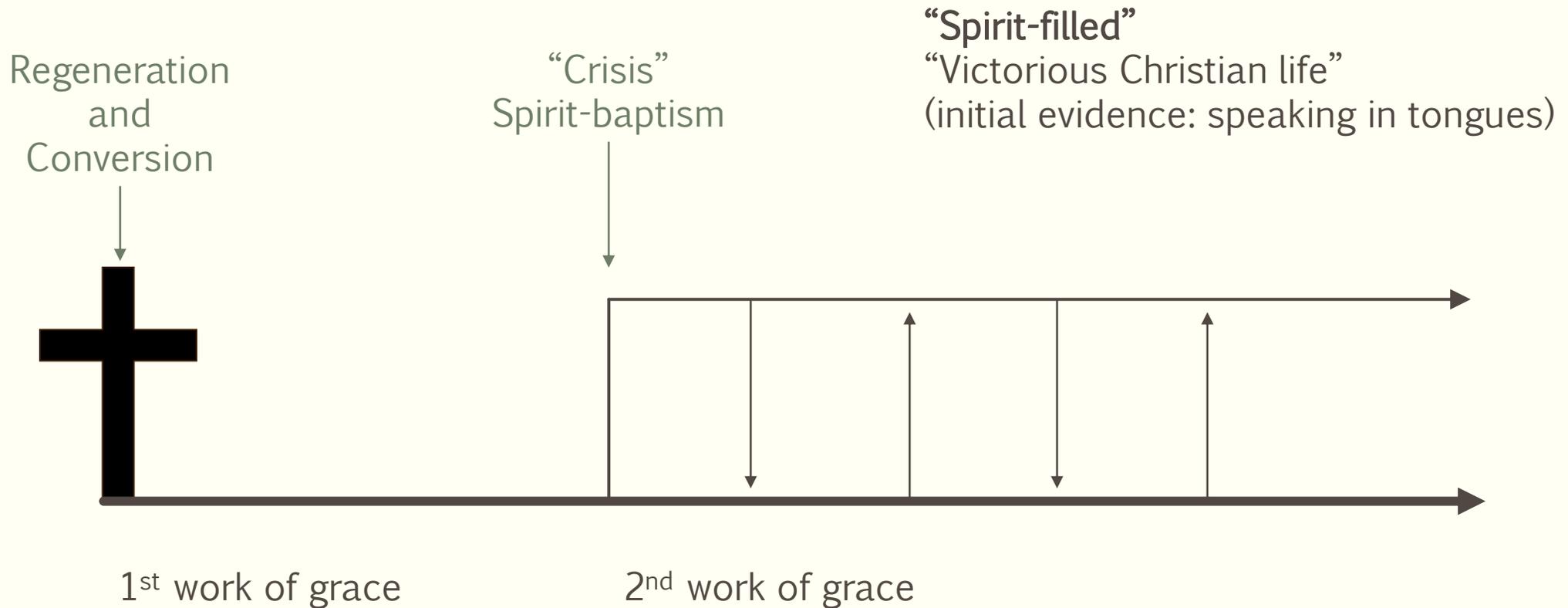
Wesleyan View of Sanctification



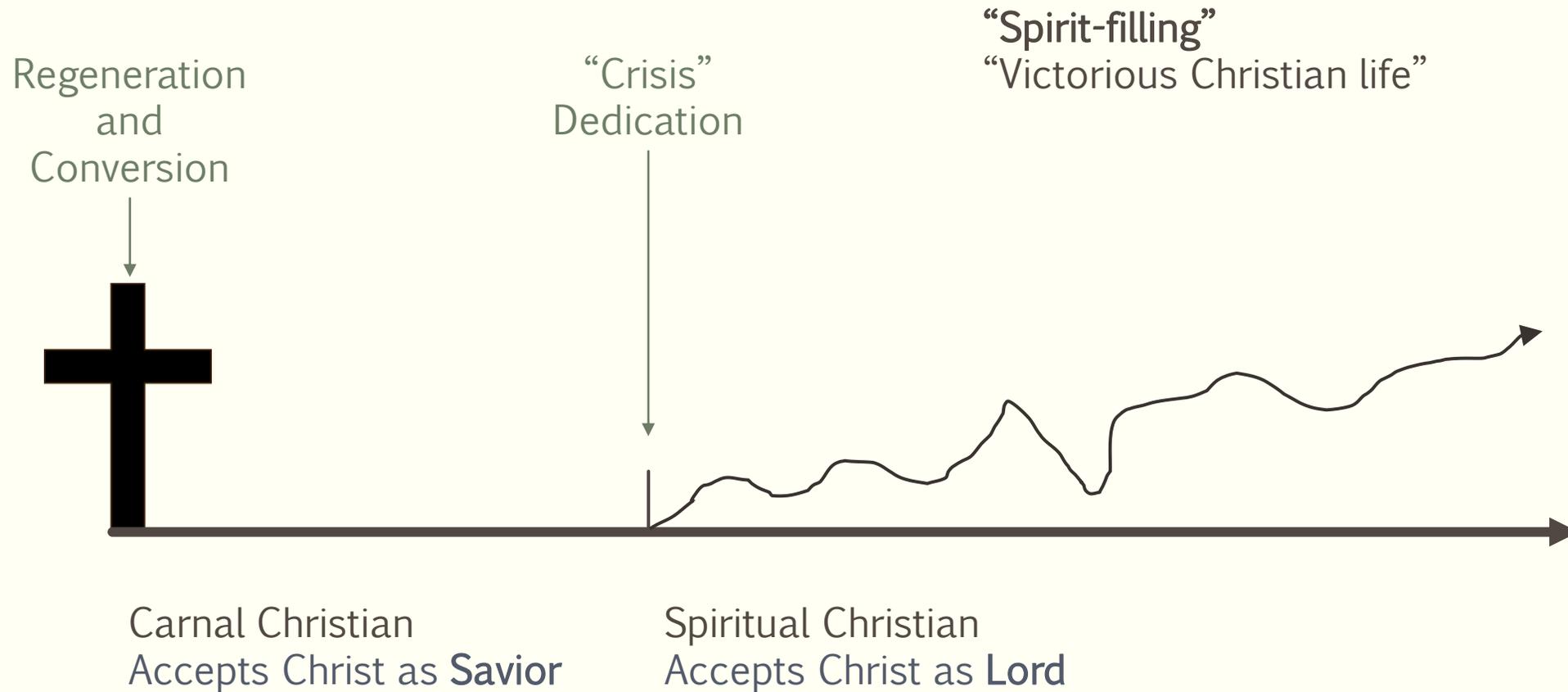
Keswick View of Sanctification



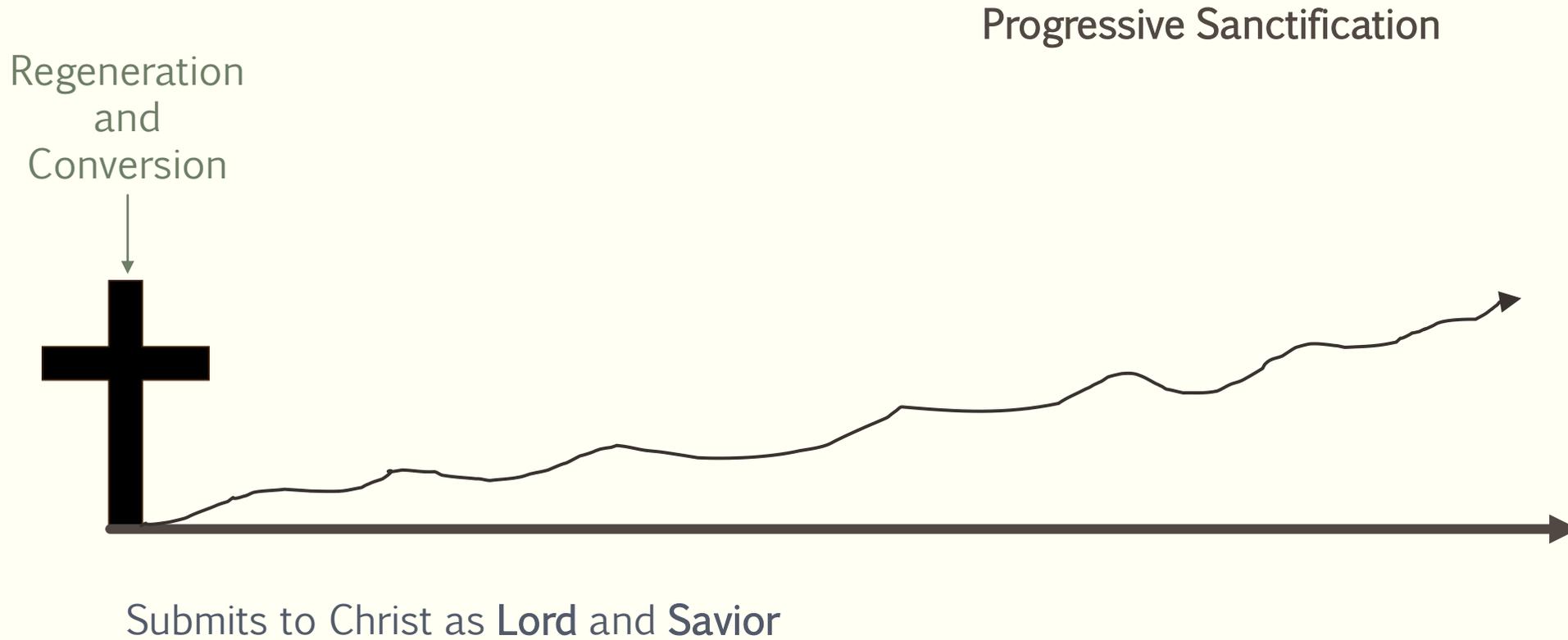
Pentecostal (AoG) View of Sanctification



Chaferian View of Sanctification



Reformed View of Sanctification



Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.

“Election is exclusively the work of God. It is, as we have seen, monergistic. Paul is speaking here about the outworking of our salvation that follows our election. He is specifically referring here to the process of our sanctification. Sanctification is not monergistic. It is synergistic. That is, it demands the cooperation of the regenerate believer.”

“Regeneration was a momentary monergistic act of quickening the spiritually dead. As such, it was God’s work alone. Sanctification, however, is in one sense synergistic—it is an ongoing cooperative process in which regenerate persons, alive to God and freed from sin’s dominion, are required to exert themselves in sustained obedience. God’s method of sanctification is neither activism (self-reliant activity) nor apathy (God-reliant passivity), but God-dependent effort. Knowing that without Christ’s enabling we can do nothing, morally speaking, as we should, and that he is ready to strengthen us for all that we have to do, we ‘stay put’ (remain, abide) in Christ, asking for his help constantly—and we receive it.”

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.

Strive for peace with everyone, and for the holiness without which no one will see the Lord.

I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.